



## 题目：中国传教士经历：迈向为中国传教士处境化成员关怀模式的一步

**摘要：**随着中国教会及传教士对跨文化传教的热忱与参与度的日益增长，中国跨文化传教士在灵性、心理、生理及关系层面的安康受到了愈发广泛的关注。扎根理论研究旨在理解并阐释中国传教士对“成员关怀”的具体需求。本研究从系统论视角出发探讨了中国传教士的成员关怀需求，并在对 25 位参与者进行了深度访谈后，采用扎根理论分析法，通过初始编码、聚焦编码及理论编码三个步骤处理数据。研究的核心发现表明，中国传教士在四维生态系统中的经历凸显了建立一套处境化中国成员关顾模型的必要性。该生态系统由以下维度构成：时间系统，指代中国传教当前的发展阶段；宏观系统，指代传教士所源出的中国文化母体；外层系统，指代传教士服事的跨文化环境；以及中观系统，即传教士、派遣教会与差会机构之间的互动关系。这四个环境层面相互影响交织，共同驱动了对中国化成员关怀模型的需求，以助力中国传教士实现生命的茁壮成长。本文引入了元框架以检视各系统间的互动对成员关怀需求认知的影响。该模型有助于教会、差传机构及传教士深入理解三者互动及其与环境的交互作用对跨文化传教士关怀工作感知模式的塑造。此外，本研究也为那些有意为制定适合中国传教士的成员关怀模式的学者们提供了独特的贡献。

**关键词：**中国、跨文化、传教、成员关怀

**Title: Chinese missionary experiences: a step towards a contextualized member care model for Chinese missionaries**

**Abstract:** With the growing enthusiasm and involvement of Chinese churches and missionaries for cross-cultural missions, more and more attention has been paid to the Chinese cross-cultural missionaries' spiritual, psychological, physical, and relational wellness. The purpose of this grounded theory study was to understand and explain Chinese missionaries' member care needs. This study explored Chinese missionaries' member care needs from a systems perspective. Twenty-five participants were interviewed. Grounded theory methods were used to analyze the data using three steps of coding: initial coding, focused coding, and

theoretical coding. The central understanding to emerge from this study is that Chinese missionaries' experiences in four interacting ecological systems revealed the need for a Chinese model of member care. The ecological system is composed of the chronosystem, meaning the current developmental stage of Chinese mission; the macrosystem, meaning Chinese culture from which missionaries originate; the exosystem, meaning the cross-cultural setting in which missionaries work; and finally, the mesosystem, meaning the interactions between missionaries, sending churches, and mission agencies. All four layers of the environment interact in a mutually influential process and result in a need for a Chinese model of member care to enable Chinese missionaries to flourish. A Metaframework was introduced to examine how the interactions between various systems impact the participants' understanding of member care needs. This model is useful in helping churches, mission agencies, and missionaries to understand how the interactions between them and their interaction with the environment impact the Chinese cross-cultural missionary's perception of member care. This study also makes unique contributions to the scholars who are interested in developing the appropriate member care models for Chinese missionaries.

**Key Words:** Chinese, Cross-cultural, missionary, Member care

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**题目：**美籍华裔基督徒家庭中居家崇拜在门徒训练中的作用研究

**摘要：**本研究旨在探讨家庭中家长对居家敬拜的认知与家庭门徒训练之间的关联，以及家长的居家敬拜观念与其具体实践之间的相关性。借鉴蒂莫西·保罗·琼斯博士（Dr. Timothy Paul Jones）的“家庭门徒训练认知与实践调研”模型，本研究设计了华裔家长居家敬拜调研表，并采用定量研究方法进行数据

收集。通过调研，研究者得以了解来自 25 个不同华裔教会或团契的 137 名基督徒家长对居家敬拜的认知与实践。

针对美国华裔家长群体的研究结果显示，家长对居家敬拜的观点与其对家庭门徒训练的认知呈正相关。数据表明，家长对居家敬拜的理解与重视程度，与其对家庭门徒训练价值的认同密切相关。在探讨华裔家长对居家敬拜中父母职责的态度时，研究发现，家长对居家敬拜价值的重视与其对实践可行性的信心（包括共同祷告、共读圣经及共唱赞美诗等活动）之间存在内在联系。最后，调研证实了美国华裔家长对居家敬拜的观念与其具体实践频率之间存在相关性。数据进一步揭示，家长对居家敬拜可行性的信心以及对其价值的重视程度，均与其开展居家敬拜的频率显著相关。

**关键词：**圣经学习、美籍华裔、华裔父母家庭崇拜调查、家庭门徒训练、家庭崇拜、祈祷

**Title: A study of the role of family worship in discipleship training in Chinese American Christian families**

**Abstract:** The current study sought to learn if there was a connection between parental perspectives toward family worship and family discipleship, and if there was a relationship between parental perspectives toward family worship and their practices of family worship. Following the model of the Family Discipleship Perceptions and Practices survey by Dr. Timothy Paul Jones, the Chinese Parents Family Worship survey was designed for data collection, using a quantitative methodology. This survey allowed the researcher to discover the family worship perceptions and practices of 137 Chinese Christian parents, representing 25 different Chinese churches or fellowships. The findings of the study from the Chinese American parents' population revealed a positive relationship between their perspectives toward family worship and family discipleship. The data indicated that there is a connection between parents' understanding and value of family worship and the value they place on family discipleship. To discover how Chinese American parents perceive family worship as a parental responsibility, the

data indicated that there is a connection between the value parents place on family worship and their confidence in the feasibility of practicing family worship, including activities such as praying together, reading the Bible together, and singing worship songs together. Finally, the survey discovered that there is a relationship between the Chinese American parents' perspectives toward family worship and their practices of family worship. The data revealed the connection between parents' confidence in the feasibility of practicing family worship and their frequency of practicing family worship. Also, the data revealed the connection between the value parents place on family worship and their frequency of practicing family worship.

**Key Words:** Bible study, Chinese American, Chinese Parents Family Worship survey, Family discipleship, Family worship, Prayer

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### **题目：风吹草偃还是风摧草折？五旬节派灵性观与中国宗教思想之比较研究**

**摘要：**1907年，首批五旬节派传教士抵达中国，随之带来了一种强调情感体验与灵性触动的基督教修持模式。这一以圣灵为核心的基督教运动迅速演变为一种本土化基督教，以至于部分学者认为中国基督教在本质上都具有五旬节派特征。作为全球增长最快的宗教运动，预计到2025年，五旬节派将拥有8亿成员，而在当下，其规模最大的信徒群体似乎存在于中国，人数或达一亿之众。这种现象因何而生？为何中国语境对五旬节派灵性观的接纳度如此之高？又是什么使得五旬节派相较于其他入华宗教运动更能蓬勃发展？

在本篇博士论文中，笔者认为五旬节派灵性观在中国繁荣的核心原因有二：首先，它肯定了儒、道、佛三教传统中的核心价值观；其次，它与中国“民间信

仰”的修持实践达成了和谐统一。换言之，尽管传教士并非刻意为之，但他们所传播的五旬节派灵性观在客观上支持了植根于以《孟子》、《庄子》及《六祖坛经》等文献为代表的中国宗教遗产中的文化价值。本文的比较分析旨在探索这些不同宗教价值在关键维度的交叠与共鸣，而非追求细节上的完全对应。

然而，共通的价值观念仅提供了上述现象部分原因。五旬节派以圣灵为核心的修持实践，与中国本土的宗教实践高度契合。这种一致性在早期尤为显著，这很大程度上是因为五旬节派本身并无统一的规范，而这使得当时的传教士没有受过规范化灵性表达的训练，并由此将许多超自然及以圣灵为中心的实践均认定为“符合五旬节教义”。结果，中国信徒无需摒弃原有的价值观或宗教习俗，而只需将其重构并顺应至一个新的源头——圣灵。其最终产物是一种独特而无法化约为任何西方模式的中国化五旬节派。

**关键词：**佛教、中国民间信仰、儒家、道教、五旬节派

**Title: Does the wind bend or break the grass? A comparative study of Pentecostal spirituality and Chinese religious thought**

**Abstract:** The first Pentecostal missionaries arrived in China in 1907, bringing an affective, emotional, and experiential Christian spirituality with them. This small, Holy Spirit focused Christian movement quickly grew into an indigenous Christianity, leading some scholars to suggest that Chinese Christianity is inherently Pentecostal. Pentecostalism, which is the fastest growing religious movement in the world and is projected to reach 800 million members by 2025, appears to have its largest community within China now, claiming as many as one hundred million followers. How can this be? Why has the Chinese context been so receptive to Pentecostal spirituality? What has enabled Pentecostalism to thrive, particularly compared to other religious movements that have entered China? In this dissertation, I argue that two of the primary reasons why Pentecostal spirituality has flourished in China is that it (1) affirmed central values found in Confucianism, Daoism, and Buddhism, while (2) harmonizing with Chinese “popular” religion practices, enabling Pentecostalism to take root in China. In other

words, the Pentecostal spirituality propagated by missionaries, though unintentional, supported values embedded in Chinese culture through China's religious heritage, exemplified in the texts Mengzi, Zhuangzi, and the Platform Sutra. My comparative analysis explores how these different religious values overlapped in important ways, and not how they were identical in the details. These shared values, however, only tell half the story--Pentecostal spiritual practice, which is Spirit (靈/灵) centered, accorded with Chinese religious practice. The congruence is particularly pronounced because Pentecostal missionaries were not educated on a normative expression of Pentecostal spirituality, largely because there is no normative Pentecostalism; thus, they included many supernatural and Spirit-centered practices as "Pentecostal." Consequently, the Chinese people did not have to abandon their values or religious practices but rather simply reframe and bend them to a "new" source--the Holy Spirit (聖靈/圣灵). The result is a uniquely Chinese Pentecostalism that evades being reduced to "Western" models.

**Key Words:** Buddhism, Chinese "Popular" religion, Confucianism, Daoism, Pentecostalism

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**题目：**栖居于世俗与后世俗之中：基督宗教，新自由主义转型与深圳外来务工人员的交叉性经历

**摘要：**本文通过考察中国深圳的基督教传播及外来务工人员的经历，对世俗性与后世俗性的地理学研究做出了贡献。在后改革时代，中国似乎正处于矛盾的双重进程之中：一方面是世俗价值观的持续巩固，另一方面则是不同形态宗教的显著复兴。本文认为，这种双重转型为在西方现代化轨迹之外探讨世俗性与宗教的关

系开辟了新的空间。本文首先辩证分析了世俗性与后世俗性概念，将二者视为相互区别又相互支持的认识论与存在状态。笔者认为，地理学者可以从以下三个维度显著推进对上述概念的理解：(1) 世俗性的政治意识形态工程，以及个体在特定的“地方营建”过程中的生存图景；(2) 世俗生存条件下新的后世俗主体性的产生与同构；(3) 更广泛的社会空间条件中多元化世俗性与后世俗性的重新配置。为开展上述研究，本文引入“新自由主义”与“交叉性”的分析工具，用以探索复杂社会与权力关系中的世俗性运作与新的宗教主体性、能动性的涌现。通过对深圳基督徒外来务工人员开展的深入民族志研究，本文阐明了他们利用基督教资源与伦理对宗教主体性的构建，并通过这种构建以应对、重构甚至对抗那种将他们驯化为“高产、驯服、可治理却被异化”之主体的新自由主义世俗性。本文特别关注了外来务工人员在宗教、阶级、性别及成年身份的协商和相互塑造，及其催生出的后世俗主义主体性与能动性。尽管这种交织的宗教性在某种程度上参与并强化了世俗主义国家发展主义、威权权力及新自由主义劳工关系的合法化与运作，但它依然蕴含了后世俗反思的可能，而后者将为外来务工人员在日常生活中具象化世俗权力和被驯化主体提供情感条件。综上所述，本研究不仅揭示了中国世俗性与后世俗性的特征，还建立了该领域的新型交叉性研究路径。

**关键词：**

**Title: Inhabiting secularity and postsecularity : Christianity, neoliberal transition, and the intersectional experiences of migrant workers in Shenzhen, China**

**Abstract:** This thesis contributes to geographies of secularity and postsecularity by examining Christianity and the experiences of migrant workers in Shenzhen, China. In the post-reform era, China appears to be caught in a contradictory dual process - the entrenchment of the secular values and, simultaneously, the notable revival of all forms of religiosity. I argue that this dual transition has opened up new possibilities for examining the relations between secularity and religion beyond the Western trajectory of modernization. This thesis first provides a dialectical analysis of secularity and postsecularity, which views them as

distinctive yet mutually constituted epistemologies and conditions of being. I argue that geographers can significantly advance the understanding of secularity and postsecularity by offering geographical knowledge on: (1) the political-ideological project of secularity and how it is inhabited by individuals in the specific process of place-making; (2) what and how new postsecular subjectivities are engendered by, and co-constituted with, secular conditions of being; and (3) the wider socio-spatial conditions where variegated forms of secularity and postsecularity may be re-configured. To address these efforts, this thesis also engages with neoliberalism and intersectionality as analytical tools to explore the complex social and power relations from which secularity operates but also from which new religious subjectivities and agency may emerge. These inquiries are examined by in-depth ethnographic research with Christian migrant workers in Shenzhen. I elucidate how migrant workers constitute their religious subjectivities by drawing on Christian resources and ethics, which enable them to come to terms with, but also sometimes to reframe and counteract, the neoliberal secularity that normalises them as productive, docile, governable, yet alienated, subjects. In particular, I focus on how migrant workers' negotiations of religion, class, gender and adulthood mutually shape one another in such a way that postsecular subjectivities and agency are engendered. Although workers' intersectional religiosity is integral to, and indeed constitutive of, the way in which secularist state developmentalism, autocratic power, and neoliberal labour relations are legitimated, lived and reinforced, it nonetheless also implies a possibility of postsecular reflexivity, which sets an affective condition on the ways that secular powers and normalised subjects actualise as a part of migrant workers' everyday life. Above all, this thesis not only sheds lights on the specific configurations of secularity and postsecularity in China, but also establishes an intersectional approach to secularity and postsecularity.

**Key Words:**

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**题目:** 宣教无疆：散居在非洲的华人

**摘要:** “散居” (Diaspora) 构成了全球化进程的核心趋势。作为全球最大的散居群体，约有 4600 万华人散布世界各地，其中约 200 万居住于非洲。尽管散居华人拥有丰厚的人力与财力资源以接触多元文化，但关于该群体基督徒参与跨文化传教的研究尚不充分。本项质性研究采用扎根理论，旨在探究居住在非洲的散居华人基督徒对于向当地民众开展传教活动的认知。本研究的数据来源于对 35 位分布于南非、埃塞俄比亚、肯尼亚、乌干达和坦桑尼亚的受访者的深度访谈。所有受访者均年满 21 周岁，在非居住一年以上、入教六个月以上，且定期参加当地教会崇拜且参与教会服事。研究的核心发现表明，非洲散居华人基督徒的人类学身份与信仰基础共同解释了他们对当地族群传教参与的认知。研究显示，所有受访者在来非过程中均追求事业成功，同时也经历了定居挑战与文化冲突。受访者分享了丰富且多元的信主经历、散居教会的困境以及门徒训练经验，而这构成了他们海外传教参与的信仰根基。受访者的传教参与可归纳为圣言宣讲、心灵关怀以及实际行动三个维度，且具体涵盖探访关怀、实际生活援助、学校与教育事工、营商传教 (BAM)、布道与圣经研读、以及家庭教会植堂六种路径。研究同时指出传教中的三重担忧：广度 (参与人数不足且投入较少)、深度 (缺乏基础架构与运作体系) 以及可持续性 (缺乏事工传承与延续计划)。本文最后讨论了文化转化、非洲散居华人身份认同、对华人群体“追求成功”的地理学/神学分析、基于圣经的学员培养以及领导力素质对传教参与的促进或阻碍作用。基于此，本研究提出了散居华人世界观的转型，并构建了“散居华人传教模型”。

**关键词:** 非洲、中国、散居、门徒训练、家庭教会、传教

**Title:** Missions beyond: The diaspora Chinese in Africa

**Abstract:** Diaspora is one of the megatrends of globalization. Chinese make up the largest diaspora group in the world with about 46 million people spread across the globe and 2 million in Africa. The diaspora Chinese have abundant resources including personnel and finances to access different cultures. Little research has been done to discover how diaspora Chinese Christians become involved in cross-cultural missions. The purpose of this grounded theory qualitative study is to understand the perceptions of diaspora Chinese Christians living in Africa concerning missional engagement with the indigenous population. This study's findings are drawn from interview data collected from 35 participants (located in South Africa, Ethiopia, Kenya, Uganda, and Tanzania) who had resided in Africa for more than 1 year, had been Christians for at least 6 months, were regular worshippers at a local church, were currently involved in church ministries, and over 21 years of age. The central understanding to emerge from this study is that African diaspora Chinese Christians' anthropological identity and faith foundation explain their perception of missional engagement with the indigenous population. This study's findings show that all participants pursued success and experienced challenges of coming to Africa, settlement, and cultural conflicts. The participants shared their rich and varied experiences of conversion stories, diaspora church struggles, and discipleship experience, which formed the faith foundation for their missional engagement in Africa. Their missional engagement involved 3 categories: (a) Word preaching, (b) heart caring, and (c) deed action, in 6 ways: visiting and caring; practical help; school and education; business as mission; evangelism and Bible studies; and house church planting. Concerns involve breadth (more people need to be involved and those involved need to do more); depth (basic foundations and operations systems are lacking); and sustainability (plan for propagating or passing on the work to the future). Cultural transformation, identities of diaspora Chinese in Africa, theological analysis on Chinese pursuit of success, Bible-based discipleship, and skilled leadership contributing to strengthen or hinder their missional engagement are discussed. Finally, diaspora Chinese worldview

transformation and missional engagement using the Chinese Diaspora Mission model are proposed.

**Key Words:** Africa, Chinese, Diaspora, Discipleship, House church, Mission

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**题目：恩典、羞耻与单身：美籍华裔教会单身信徒的人际羞耻感与恩典研究**

**摘要：**单身经历与“单身神学”已成为日益受到学界关注的研究领域，但目前鲜有文献探讨在移民及少数族裔背景下单身经历与文化价值观及社会规范的交织互动。本研究旨在考察美籍华裔教会中，第二代亚裔美国单身人士的恩典经验与人际羞耻感之间的关系。研究预设，在该群体中，恩典经验与人际羞耻经验之间存在负相关性。本研究采用在线自评问卷的形式，结合了“恩典维度量表”（Dimensions of Grace scale）与“亚裔美国人人际羞耻量表”（Interpersonal Shame Inventory for Asian Americans）进行数据采集。研究结果显示，恩典经验与人际羞耻感之间的负相关程度超出了预期。

**关键词：**教会、家庭、恩典、婚姻、羞耻、单身

**Title: Grace, shame, and singleness: a study of interpersonal shame and grace among singles in the Chinese American church**

**Abstract:** The single experience and the theology of singleness is an increasingly popular area of research and writing, but there is little written on the singleness experience as it relates to the intersection of cultural values and social norms of the immigrant and ethnic minority context as of yet. This study's aim is to examine the relationship between experiences of grace and experiences of interpersonal shame for second generation single Asian Americans in the Chinese American church. It was anticipated that there would be a negative correlation between experiences of grace and experiences of interpersonal shame for the population.

The study was conducted using an online self-report survey combining the Dimensions of Grace scale and Interpersonal Shame Inventory for Asian Americans. The resulting data showed a stronger than expected negative correlation between experiences of grace and experiences of interpersonal shame.

**Key Words:** Church, Family, Grace, Marriage, Shame, Singleness

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**Source:** ProQuest Dissertations & Theses Global

**题目：日常生活中的疗愈愿景、修持规训与宗教美德：奥古斯丁与智顓的比较伦理分析**

**摘要：**本研究针对基督教与佛教语境下的宗教疗愈学与病理学展开跨文化比较，重点考察罗马帝国时期的奥古斯丁（Augustine of Hippo, 354-430）与隋代中国的天台智者智顓（538-597）。针对日常生活中的内在性现象与规训措施这一跨文化议题，本研究提出了一种多维度的比较方法，旨在与现象学、诠释学、内在性研究及后殖民理论展开对话。本项比较研究探讨了奥古斯丁与智顓在构思美德的疗愈愿景与病理的诊断分析方面的异同，并考察了宇宙论参与对价值、欲望、情感及情致的生活体验的影响。此外，本文还考察了两位思想家通过权威性社会关系、传统传承以及仪式重演，针对集体生活体验实施的各种制度性规训，并强调了这种规训的局限性。此比较进一步深入探究了两位思想家构想宗教观照方式与世俗社会活动之间的互动，并阐述了其所提出的灵性操练与戒律修持。除了对奥古斯丁与智顓进行的历史比较外，本文还追踪了他们如何对两大生命传统——奥古斯丁传统与天台传统——所起的基础性作用，以及这两大传统在当代语境下与本真性、互惠性及政治自由主义等现代规范性导向之间建立的关联。

**关键词：**奥古斯丁、对比、病理学、治疗、美德、智顓

**Title: Therapeutic vision, discipline, and religious virtue in ordinary life: a comparative ethical analysis of Augustine and Zhiyi**

**Abstract:** In this cross-cultural comparison on religious therapeutics and pathology in Christianity and Buddhism, I focus on Augustine of Hippo (354-430) in the Roman Empire, and Tiantai Zhiyi (538-597) in Sui China. Addressing the cross-cultural phenomena of interiority and disciplinary measures in ordinary life, the present comparison suggests a multi-dimensional comparative method in dialogue with phenomenology, hermeneutics, interiority studies, and post-colonial theories. This comparison examines how Augustine and Zhiyi show similarities and differences when envisaging the therapeutic vision of virtue and the diagnostic analysis of pathology and addressing the effect of cosmological participation on the lived experience of value, desire, emotion, and affect. It also examines how both thinkers tackle various institutional measures of disciplining the collective lived experience through authoritative social relations, communications of traditions, and ritual reenactments, while underscoring the limit of discipline. This comparison also delves into how both thinkers conceive of the interaction between the religious way of vision and mundane social activities in ordinary life as well as suggest spiritual exercises and disciplines. In addition to the historical comparison of Augustine and Zhiyi, it traces how they laid the foundations for the two living traditions, the Augustinian tradition and the Tiantai tradition, that keep struggling to relate to modern normative orientations such as authenticity, reciprocity, and political liberalism.

**Key Words:** Augustine, Comparison, Pathology, Therapy, Virtue, Zhiyi

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**Institute/University:** The University of Chicago

**Date:** 2020

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**题目：第二代华裔美国大学新生的持守信仰：一项关于基督教信仰在大学第一  
年生活中反身性中介的形态发生分析**

**摘要：**大学新生在入学首年放弃基督信仰是一个广为人知的问题。现有的多数解释往往将其归因于结构与文化因素，却忽视了大一新生的个人能动性，更鲜有从族裔身份或种族主义经历视角的研究。本文通过对美籍华裔二代大一新生的个案研究指出，学生能够在大学第一年通过反身性中介来持守其基督信仰委身；这一过程同时伴随着来自“亚洲泡沫”(Asian bubble)的赋能与来自种族化大学结构的约束。本研究采用形态发生论的解释框架，将本体论(即学生个人的反思能力)与宣教理论研究相结合，收集并分析了贯穿学生大学首年全过程的结构、能动性与文化数据。形态发生分析表明，反身力对于学生持守基督信仰委身具有至关重要的作用。此外，研究还引证了其他相关机制：具有相同信仰委身的同族裔群体的存在，促成了学术环境之外的持续集聚与交流(即“亚洲泡沫”)，从而强化了信仰委身。与此同时，微歧视经历、校园内东亚裔正面符号的缺失、讲道内容中虽回避族裔讨论却默认将白人经验视为规范的现象等机制共同约束了美籍华裔二代新生，促成了“亚洲泡沫”的形成并推动学生进入其中。在此空间内，通过对种族约束与“亚洲泡沫”赋能的双重反思性中介，学生不仅得以持守信仰，也能够持续追求职业抱负或读研目标等其他终极关怀。本文最后基于形态发生分析，对信仰发展与族裔身份理论进行了探讨。

**关键词：**批判实在论、信仰、大一学生、构型论循环、反身性、基督教信仰、大学生活、第二代美籍华裔大学生、极端化大学结构、微歧视、亚裔美籍

**Title: Keeping the faith by second generation Chinese American freshmen: a morphogenetic analysis of reflexive mediation of the Christian faith over the first year of university life**

**Abstract:** The quandary of university freshmen losing their Christian faith during the first year of university life is a well-known problem. Most explanations come from sources in structure and culture that deny the agency of the first year student; rarely is the ethnic identity of first year student or their experience of racism

examined with regard to their faith. I argue from a case study of second generation Chinese American freshmen that they sustain their Christian faith commitment through reflexive mediation across the first year of university life, while accompanied by mechanisms of enablement from the Asian bubble and mechanisms of constraint from a racialized university structure. By employing an explanatory framework of morphogenesis to link ontology, i.e., the personal power of reflexivity of the students, to the theorizing of mission, the data collection covered structure, agency, and culture across the length of the first year of university life for the first year student. The morphogenetic analysis found the importance of reflexivity to sustaining the Christian faith commitment by the freshmen. Additional mechanisms were adduced: The presence of co-ethnics sharing the same faith commitment contributed to increasing and sustained gathering outside of the academic context, i.e., the Asian bubble, thus reinforcing the faith commitment. Concurrently, mechanisms emerging from the experience of microaggressions, the absence of positive symbols of East Asian Americans on campus, and theological content from sermons omitting discussion of ethnicity but tacitly endorsing white experience as normative promoted constraints upon the second generation Chinese American freshmen. These mechanisms contributed to formation of and a movement into the Asian bubble, where reflexive mediation on both the constraints of race and the enablements of the Asian bubble contributed to not only the sustaining of the faith commitment, but also persistence toward other ultimate concerns, e.g., career aspirations and graduate school. Theorizing on faith development and ethnic identity follows from the morphogenetic analysis.

**Key Words:** Critical realism, Faith, Freshmen college students, Morphogenetic cycle, Reflexivity, Christian faith, University life, Second-generation Chinese American college students, Racialized university structure, Microaggressions, East Asian Americans

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**Institute/University:** Fuller Theological Seminary, School of Intercultural Studies

**Date:** 2020

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**题目：中国大陆信仰语境中关系和解的影响因素：一项质性研究**

**摘要：**尽管学术界已针对中国背景下的冲突解决开展了诸多研究，但尚未对促成关系和解进程的因素给予充分的关注与阐释。本研究采用建构主义扎根理论，旨在理解并阐释影响中国大陆基督徒在冲突后寻求和解的因素。为此，研究者对来自 3 个大城市、13 所教会的 31 名曾经历过关系修复的成年中国基督徒进行了半结构化、对话式的深度访谈。研究数据揭示了一个核心发现：中国基督徒在冲突后的和解努力受到遵循既有社会规范与接纳新概念的双重影响。前者包含行为道歉或形式化道歉，往往只倾向于达成表面层次的和解，甚至可能导致关系恶化。相比之下，接纳新概念则能提供新的视角与技能，在支持性的关系、真诚道歉及情感性宽恕的共同作用下，更易促成心灵层次的和解。针对受访者的经历与观点，本研究得出以下四点结论：(a) 在概念层面，和解呈现为表面层次与心灵层次；(b) 遵循特定的社会规范虽能维持社会和谐，却未必能营造出参与者在其关系中最渴望的心灵层次和解环境；(c) 采纳新概念并辅以支持性的关系，是拓宽视角、提升互动技能并促成心灵层次和解的催化剂；(d) 行为道歉或形式化道歉通常仅能维持表面和解，甚至可能加剧矛盾，而真诚道歉与给予情感性宽恕则是实现心灵层次和解的关键。本研究为考察文化价值、社会规范、人际冲突、道歉、宽恕、宗教、变革与关系和解之间联系的相关文献贡献了独特的内在者视角。通过构建关于中国大陆背景下基督徒和解努力影响因素的新理论，本研究深化了学界对中国基督徒关系和解经验的整体认知。

**关键词：**道歉与原谅、中国基督徒、冲突解决、和平教育、关系性和好、社会规范和面子关切

**Title: Factors impacting relational reconciliation in a mainland China faith-based context: a qualitative study**

**Abstract:** While research has been conducted in the Chinese context on conflict resolution approaches, little scholarly attention has been given to explaining what

factors contribute to relational reconciliation processes. The purpose of this qualitative, constructivist grounded theory study was to understand and explain what factors impact mainland Chinese Christians' efforts to reconcile after conflict. For this study, 31 Chinese Christian adults from 3 large cities and 13 churches who had experienced reconciliation in a relationship were interviewed in person using a semi-structured, conversational style. A central understanding emerged from the data: Chinese Christians' efforts to reconcile after conflict are impacted by following existing social norms and engaging new concepts. Following social norms including using an action apology or an artificial apology is likely to result in surface-level reconciliation or possibly a worsened relationship. Engaging new concepts offers perspectives and skills which, along with supportive relationships, an authentic apology, and emotional forgiveness, are likely to result in heart-level reconciliation. Four conclusions were drawn regarding the participants' experiences and perspectives: (a) reconciliation may be conceptually understood as having two outcomes: surface-level or heart-level reconciliation; (b) following certain social norms seems to maintain social harmony but does not necessarily create an environment for heart-level reconciliation, which is what participants most wanted in their relationships; (c) engaging new concepts, with supportive relationships, appears to be the catalyst for expanded perspectives and new engagement skills and contributes to heart-level reconciliation; and (d) while using an action apology or an artificial apology is likely to result in surface-level reconciliation or possibly a worsened relationship, making an authentic apology and extending emotional forgiveness is likely to result in heart-level reconciliation. This study contributes an emic Chinese Christian perspective to the literature investigating the relationship between cultural values, social norms, interpersonal conflict, apology, forgiveness, religion, change, and relational reconciliation. Generating new theory regarding factors impacting Chinese Christians' reconciliation efforts in the mainland China context, this study contributes to a fuller understanding of Chinese Christians' experiences of relational reconciliation.

**Key Words:** Apology and forgiveness, Chinese Christians, Conflict resolution, Peacemaking education, Relational reconciliation, Social norms and face concern

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**Institute/University:** Biola University

**Date:** 2020

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### **题目：“竭力进到完全地步”：宋尚节重生与成圣神学之评析研究**

**摘要：**1928年至1940年间，宋尚节（1901-1944）在中国及东南亚开展布道与复兴事工，引领约十万人来到台前寻求救恩、成圣、圣灵充满与医治。迄今为止，学界对宋尚节的研究多侧重于其生平及时代处境，而非其神学思想。本文是对宋氏重生与成圣教义的首次详尽研究。研究表明，重生与成圣是宋氏生命与思想的轴心主题；本文认为，宋氏发展出一套关于“基督徒灵程”的实用且处境化的神学思想，旨在通过耶稣的福音大能，将基督徒塑造成“基督的新妇”。该神学强调重生是成圣的开端，是罪人在彻底认罪并信靠耶稣代赎之后，其内心所经历的内在、质性且瞬间的拯救。宋氏宣扬成圣是重生信徒通过不断的圣灵施洗，脱离旧我并持续洁净的过程，从而迈向成圣的巅峰——即完全或从罪根中全然得救。

宋氏神学的灵感源泉包括当时的福音派思想、跨太平洋的基要主义与现代主义之争、圣洁运动与五旬节运动，以及伍德兰·阿特利（Uldine Utley）、约翰·卫斯理（John Wesley）、慕迪（Dwight Moody）和伯特利全球布道团（the Bethel Worldwide Evangelistic Band）的影响。宋氏通过讲道、查经、寓言、诗歌及自传阐述其神学，运用了联想式、预表式、寓意式、灵修式及道德式的解经法。对宋氏而言，罪、撒旦与疾病的问题使“基督徒灵程”成为必然，而三一神的恩典与人的信心促成了这场“向迦南进发”的历程，其最终目的在于预备一位完全的基督新妇。

本论文为宋尚节的学术遗产研究提供了全新视角，指出宋氏通过将阿米念主义、卫斯理圣洁派、五旬节派、基要主义及复兴派关于重生与成圣的福音观转化为中国文化与概念范畴，发展出一种本土的基督新教福音派基层救赎论。特别地，

他在关于成圣与完全的教导中，创造性地利用了儒家的“五伦”、“完人”、“学而时习”、“克己”及“天人合一”等观念。然而，宋氏并未回应其所处时代的社会政治现实与危机，故其复兴主义在更广泛的意义上并不具备整体性。本论文通过重生与成圣的阐释视角，为理解宋尚节对中国基督教的影响贡献了新见解。

**关键词：**中国基督教、福音派

**Title: “Let us go on towards perfection”: a critical study of John Sung's theology of the new birth and sanctification**

**Abstract:** From 1928 to 1940, the evangelistic and revivalistic ministries of John Sung (1901-1944) in China and Southeast Asia drew about 100,000 people to the altar for salvation and sanctification, Spirit-filling and healing. Research on him to date has focused more on his life and ministry in his milieu than his theology. This thesis is the first detailed study of Sung's teaching on new birth and sanctification. It demonstrates that new birth and sanctification were the axial themes of Sung's life and thought, and contends that Sung developed a practical and contextual theology on *jidutu lingcheng* 基督徒灵程 (the Christian spiritual journey) that sought the formation of the Christian, as 'the bride of Christ', by the Gospel power of Jesus. This theology stresses the new birth as an incipient sanctification which involves inward, qualitative, and instantaneous deliverance of the heart of a sinner who thoroughly confesses sin and trusts in Jesus' atonement. It proclaims sanctification as a continual purification of a born again Christian from the old self through the constant baptism of the Holy Spirit, so that he or she may go on towards the apex of sanctification—perfection or full salvation from the root of sin. Evangelicalism, the transpacific Fundamentalist-Modernist controversy, and the Holiness and Pentecostal movements of Sung's time, plus Uldine Utley, John Wesley, Dwight Moody, and the Bethel Worldwide Evangelistic Band, inspired Sung and were sources for his theology of regeneration and sanctification. Sung articulated his theology through sermons, Bible study materials, parables, songs, and autobiography, employing associative, typological, allegorical, devotional, and

tropological readings of Scripture. For Sung, the problems of sin, Satan, and sickness necessitate “the Christian spiritual journey”. The Trinity’s graciousness and human faith enables this “progress towards Canaan” that is meant to prepare a perfected bride of Christ. This thesis provides fresh perspective on Sung’s legacy, showing that Sung developed an indigenous Protestant evangelical grassroots soteriology by translating the Arminian, Wesleyan-Holiness, Pentecostal, fundamentalist, and revivalistic understandings of the Gospel of new birth and sanctification into Chinese cultural and conceptual categories. Particularly, he utilised the Confucian notions of “Five Relationships”, “complete man”, “a life of learning”, “self-restraint”, and “Heaven and humanity in unity” in his teaching of sanctification and perfection. Sung did not however address the socio-political realities and crises of his age, and so his revivalism was not holistic in this broader sense. This thesis contributes a new understanding of Sung’s impact on Chinese Christianity through the lenses of his interpretation of the new birth and sanctification.

**Key Words:** Chinese Christianity, Evangelicalism

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**题目：**辨析中国基督新教的生活神学：当代中国的日常生活与他者际遇

**摘要：**本研究提出了一种神学-社会学分析方法，旨在贯通实证研究与神学建构，辨析当代上海与香港地区基督新教青年群体的生活神学。受溯因推理的启发，本研究建立了一个基于实存宗教学术范式的宗教塑造框架，通过定性访谈数据，识别个体在日常生活中对上帝临在的体验和表达。研究的关键发现包括：受访者从会众生活、圣经及个人灵修中获得了内在平安与伦理指引。进一步的研究、分析

与神学反思的循环揭示了这些经验在跨越社会文化多样性、宗教间壁垒以及社区归属感等多重边界时，在陆港两地不同语境下进行的协商与重构。

当置于现代中国社会复杂交织的宗教历史背景下时，受访者的经验可被理解为中国多元现代性中“流动宗教性”（liquid religiosity）三重协商的产物：即选择性的返魅过程、对日常世界主义的追求，以及对家园归属感的寻索。借鉴大卫·特雷西（David Tracy）的类比想象及新兴的神学民族志领域，本研究通过“符号并行”（semiotic parallelism）的过程，将上述三重协商与道成肉身、启示、上帝的形象及其使命等神学原则相链接，最终将宗教塑造的观察重新界定为神学框架下的效法基督过程，并将生命中的震荡与迁移经验视作溯因基督论、调适传教学与参与式教会论的构成要素。

为了将上述论点置于现代中国神学话语中，本文重点评述了赵紫宸、丁光训与倪柝声的生命与服事，视其为在震荡与协商经验中塑造基督形象的典范。透过生活神学的视角，赵紫宸的基督论、丁光训的宣教学，以及倪柝声的神学人类学与教会论，为当代中国协商基督教信仰与流动宗教性提供了宝贵的资源。总之，本研究的神学-社会学分析将上帝的积极临在与受访者的跨界经验相联系，阐述了一种与相互连接的世界及教会经验相一致的流动的生活神学。

**关键词：**中国、生活神学、实践神学、宗教社会学、世界基督教

**Title: Discerning a lived Chinese Protestant theology: Everyday life and encounters with the other in contemporary China**

**Abstract:** This study advances a theo-social method of analysis to discern a lived theology among mainland Chinese Protestant young adults in the contemporary Shanghai and Hong Kong regions that bridges empirical research with theological construction. Inspired by abductive reasoning, a religious formation framework built from lived religion scholarship is used to analyze data drawn from qualitative interviews that identify how God's presence is experienced and expressed in everyday life. Key findings include experiences of inner peace and ethical guidance drawn from congregational life, scripture, and personal devotion. Additional cycles of research, analysis, and theological reflection reveal how these

experiences are negotiated and reformed across multiple boundaries of sociocultural diversity, inter-religious encounter, and community belonging within the different contexts of mainland China and Hong Kong. When embedded in the larger context of modern Chinese society's ambivalent religious history, my informants' experiences can be understood as products of a triple negotiation of "liquid religiosity" worked out among China's multiple modernities: a process of selective re-enchantment, the pursuit of a common or everyday cosmopolitanism, and a search for familial belonging. Relying on insights from David Tracy's analogical imagination and the growing field of theological ethnography, this triple negotiation is bridged with the theological principles of incarnation, revelation, and the image and mission of God via a process of "semiotic parallelism." This process reframes observations of religious formation as a theologically framed process of Christ-like formation that understands experiences of disruption and migration as elements of an abductive Christology, adaptive missiology, and participatory ecclesiology. To situate this argument in modern Chinese theological discourse, the lives and ministries of three important Chinese theologians (Zhao Zichen, Ding Guangxun, and Ni Tuosheng) are highlighted as examples of how Christ-likeness is formed in their experiences of disruption and negotiation. Seen through the lens of lived theology, Zhao's Christology, Ding's missiology, and Ni's theological anthropology and ecclesiology provide valuable resources for negotiating Christian faith and liquid religiosity in contemporary China. In conclusion, this study's theo-social analysis links God's active presence with the boundary crossing experiences of my informants to articulate a lived theology of migration consistent with contemporary Chinese Christian experiences in an interconnected world and church.

**Key Words:** China, Lived theology, Practical theology, Sociology of religion, World Christianity

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**Institute/University:** Georgetown University

**Date:** 2020

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**题目：美国华裔移民教会领袖的文化与领导力差异分析**

**摘要：**在 21 世纪，全球化正深刻影响着社会各界及日常生活。与大多数组织机构一样，美国的华裔移民教会正面临诸多挑战，而其中核心挑战之一在于应对教会内部的文化差异。这种差异不仅存在于美生华裔与海外出生华裔之间，即便是来自全球及中国不同地区的海外出生华裔群体内部，亦存在显著分歧。过去二十五年间，华裔移民教会面临青少年流失及难以吸纳美生华裔等痼疾。过往研究多以传统中国文化定义海外出生华裔，以美国文化定义美生华裔，并在此基础上展开问题分析，试图增进信徒的自我认知与彼此理解。这种方法虽取得了一定成效，但也因对教会领袖的刻板印象而引发了新的认知困扰。

本研究采用问卷调查法，实证考察了美国华裔移民教会领袖在文化与领导力方面的差异。研究结果清晰表明，将美生华裔简单归类为美国文化、将海外出生华裔归类为中国文化的做法是极具误导性的。事实上，文化特质在个体身上呈现出交织融合的复杂特征，即便在同一年龄段内部，个体间的差异也极为显著。笔者诚挚希望，通过结合圣经真理与社会学信息，本文所提出的建议能为华裔移民教会探寻成功的跨文化领导路径做出贡献，并服务于培养出能够胜任教会及全球跨文化领导工作的基督徒领袖。

**关键词：**在美华裔移民教会、文化差异、领导力差异

**Title: An analysis of the cultural and leadership differences among leaders in the Chinese immigrant church in America**

**Abstract:** The author Ke-Chiang (Albert) Li saw that in the 21st century, globalization is impacting all industries and almost all aspects of our lives. Chinese immigrant churches in America, like most organizations, are facing many challenges. One of the biggest challenges is how to deal with cultural differences inside the church. The differences are not only between ABC (American Born Chinese) and OBC (Overseas Born Chinese), but also among OBC who come from

different parts of China and all over the world. Chinese immigrant churches losing young people and failing to reach ABC have been known problems for more than the past twenty-five years. Most books and papers use old Chinese culture to describe OBC culture and American culture to describe ABC culture to analyze the problems and try to help people to know themselves and to know each other. This approach has helped some of the churches, but it has also caused some confusion and issues when people use this to stereotype the OBC and ABC leaders in the church. This project used a survey to investigate the cultural and leadership differences among leaders in the Chinese immigrant church in America. The result clearly shows that it is a mistake and will cause confusion when we stereotype ABC is American culture and OBC is Chinese culture. It is mixed up. Each individual has their own even in their same age group. The author sincerely hopes that through Biblical truth and information from social science, the suggestions in this project report can contribute to finding successful ways to lead across cultures in the Chinese immigrant church in America and help develop Christian leaders capable of leading across cultures in the church and in the world.

**Key Words:** Chinese immigrant church in America, Cultural differences, Leadership differences

**Author:** Li, Ke-Chiang (Albert)

**Institute/University:** Trinity International University

**Date:** 2020

**Source:** ProQuest Dissertations & Theses Global

**题目：“我们是金陵人”：中西方女性推动下的教会女子学院向国际共同体的转型（1915–1987）**

**摘要：**本文旨在考察金陵女子大学的历史。金陵女子大学是由美国传教士在南京创立的女子高等学府，持存时间为 1915 至 1951 年。金陵女大最初的目标是为中国女性提供高等教育，并为中国基督教的发展培养女性领袖。1927 至 1928 年

间，随着中国收回教育权运动的兴起，金陵女大开启了管理体系的中国化进程。在华人领导层的执掌下，该校继续由一个跨国女性群体合作管理。抗日战争期间，金陵女大因其在1937年南京大屠杀期间对难民的庇护服务，以及在华西成都战时校区对国民政府开展的救济工作，赢得了广泛的社会赞誉。

战后，金陵女大在错综复杂的国共冲突政局中艰难前行。1951年，学校并入金陵大学，所有外籍教职员工被遣返母国。然而，通过分布在全球各地的校友会，金陵女大的前外籍教师与海外校友继续维持着一个活跃的女性共同体。随着1978年中国开启经济改革，海外校友与教师与中国大陆成员重建联系。1987年，在校友们的努力下，金陵女子学院在其原址上即南京师范大学校内得以重建。时至今日，金陵女大校友会依然活跃。

过往的研究往往指责传教士项目忽视了当地行动者的能动性，由此加深了国际间的误解。本研究以金陵女大为例，表明西方传教士与中国民众之间可以进行深度且有效的沟通。金陵女大的外籍教职员及管理者关注中国需求并尊重中国人的能动性。同时，中国人在捍卫和推进国家主权、独立与自治等民族主义事业中表现出的能动性，非但没有阻碍宣教运动，反而促进了金陵女大这类西方基督教机构的本色化。此外，金陵女性所创立并维系的持久且富有成效的国际共同体，也证明了“性别隔离领域”在鼓励女性追求高等教育与职业发展、定义并争取共同目标等方面发挥了积极作用。

**关键词：**金陵大学、基督教大学、传教士、女性传教者、大学女性、女子大学

**Title: We are Ginling: Chinese and western women transform a women's mission college into an international community, 1915-1987**

**Abstract:** This dissertation will explore the short history of Ginling College, a women's college established by American missionaries in Nanjing, China, lasting from 1915 to 1951. Ginling aimed to provide higher education to Chinese women and train women leaders for the advancement of Chinese Christianity. Between 1927 and 1928, the surging appeal of the Chinese to regain control over educational institutions in China pressed Ginling to Sinicize its administration. Under the Chinese leadership, Ginling continued to be managed cooperatively by

an international body of women. During World War II, the college earned public acclaim for its service to Chinese refugees during the Nanjing Massacre of 1937 and its relief work for China's government on its wartime campus at Chengdu, West China. After the war, Ginling navigated the furious political complexities of the Nationalist-Communist conflict. In 1951, it was combined with the University of Nanking. All its Western faculty went back to their home countries. However, through local alumnae associations all around the world, Ginling's former Western faculty and overseas alumnae continued to sustain an active women's community. After the economic reform of China in 1978, Ginling's overseas alumnae and faculty reestablished contact with mainland China members. In 1987, through alumnae efforts, Ginling was rebuilt within Nanjing Normal University on its old campus. The Ginling Alumnae Association is still active today. Previous studies often accused the missionary project for overlooking the agency of local people and thus for deepening international misunderstanding. Taking Ginling as an example, this study shows that Western missionaries and Chinese people could have deep and effective communication. Ginling's Western faculty and administrators cared about Chinese needs and respected Chinese agency. Meanwhile, Chinese agency in defending and facilitating the nationalistic cause of sovereignty, independence, and autonomy for China, was not necessarily an obstruction to the missionary movement, but smoothed the indigenization of a Western, Christian institution like Ginling. The long-lasting and rewarding international community created and sustained by Ginling women also demonstrated the positive function of "separate spheres" in encouraging women to pursue advanced education and jobs, and to define and strive for a common goal.

**Key Words:** Ginling College, Christian colleges and universities, Missions, Women missionaries, Collegiate women, Women colleges

**Author:** Liu, Yuan

**Institute/University:** Case Western Reserve University

**Date:** 2020

**Source:** ProQuest Dissertations & Theses Global

**题目：助力中国教会领袖支持更加健康婚姻**

**摘要：**对具有文化适应性的婚姻治疗培训模式而言，其干预有效性的证据正日益增多。尽管既往研究已探讨了亚洲心理健康专业人士的需求，但针对不同背景下的社区领袖开展婚姻培训的研究仍显匮乏。本研究旨在调查北京“恩典与希望婚姻课程”（Grace and Hope for Marriage）的干预成效。研究样本为 273 名受邀参加为期一天培训的官方与非官方教会背景的基督教教会领袖。研究收集了受训者关于一般自我效能感（Zhang et al., 1994）和希望感（Snyder, 1996）的自我信念数据。共有 105 名受训者完整参与了前测与后测。本研究采用重复测量多元方差分析法对结果进行了比较。结果显示，参与者的自我信念显著提升：自我效能感得分从前测的 25.38（SD=5.55）显著增至后测的 26.88（SD=6.19）；希望感亦呈现显著增长，得分从前测的 31.08（SD=8.82）升至后测的 34.73（SD=7.29）。此外，混合设计重复测量多元方差分析的结果表明，无论受训者在教会中担任官方还是非官方职务，培训均产生了显著效果，且在自我效能感的增长上呈现出显著的交互作用。未来研究应进一步考察“恩典与希望婚姻课程”在北京基督徒群体之外的有效性与普适性。

**关键词：**中国、基督教、教牧培训、离婚、婚姻治疗、自我赋能

**Title: Aiding Chinese church leaders in support of healthier marriages**

**Abstract:** Post-treatment effectiveness for culturally adaptable marriage therapy training modalities is mounting. While previous studies have explored the needs of mental health professionals across Asia, research comprising marital training of community leaders in diverse settings are limited. This study investigates the post-treatment effectiveness of the Grace and Hope for Marriage program in the Beijing region of China. Participants for this study comprised (n = 273) official and unofficial Christian church leaders selected for a one-day training. Data of trainee self-beliefs were collected concerning general self-efficacy (Zhang et al., 1994) and hope (Snyder, 1996). Workshop trainees (n = 105) completed both pre and

posttest measures. A repeated measures Multivariate Analysis of Variance compared the results of this study. The results indicate a significant increase in the self-beliefs of participants, with self-efficacy pretest scores of (25.38, SD = 5.55) and posttest scores of (26.88, SD = 6.19). Hope also demonstrated a significant increase with pretest scores of (31.08, SD = 8.82) and posttest scores of (34.73, SD = 7.29). A mixed-design repeated measure MANOVA was also conducted to determine the effects of training for participants in official and unofficial church roles. Significant increases were present for both self-efficacy and hope, with a significant interaction shown in the increase of self-efficacy. Future research should continue to investigate the effectiveness and generalizability of the Grace and Hope for Marriage program, beyond the Christian population of Beijing, China.

**Key Words:** China, Christianity, Clergy training, Divorce, Marriage therapy, Self-efficacy

**Author:** Miller, Vaughn N.

**Institute/University:** Regent University

**Date:** 2020

**Source:** ProQuest Dissertations & Theses Global

**题目：维贝克、耶德逊、利玛窦与提摩太一世的馈赠式传教生涯**

**摘要：**本研究以“八福”作为神学衡量标准，分析了“馈赠式传教”这一隐喻在对基督教抱有敌意的环境中的实践应用。所谓“馈赠式”，是指基督那种予取予受的模式；而“馈赠式传教”则是对传教模式的隐喻，将基督徒的传教行为视作在与其他宗教背景人士互动中对“馈赠品”的携带与接纳。本研究考察了四位在抵触福音环境中践行馈赠式传教的传教士历史记录：日本的圭多·维贝克（Guido Verbeck）、缅甸的阿多奈拉姆·耶德逊（Adoniram Judson）、中国的利玛窦（Matteo Ricci）以及中东的提摩太一世主教（Bishop Timothy I）。

论文正文分为四个部分：馈赠式传教的圣经基础、关于礼品赠送的文献综述、传记案例分析以及传教益学启示。研究着重探讨了以下问题：维贝克、耶德逊、

利玛窦与提摩太身上体现了怎样的馈赠特质？当他们所带来的“终极馈赠”（即福音）被拒绝时，这些传教士又该如何行事？本研究通过在上述敌意环境中测试并应用馈赠式传教隐喻，旨在拓展对该概念的理解，并特别关注了有助于将此隐喻转化为实践模型的互惠性维度。

基于各种复杂原因，某些文化并不乐意接纳通过耶稣基督赐予的福音。本论文聚焦于馈赠式传教对福音见证壁垒的打破，并识别出两种路径：（1）传教士通过赠予和接受一般馈赠而构建长期的积极关系；（2）传教士通过“馈赠式生活”实行自我奉献，在工作与人际互动中使自身化为恩典的礼物。通过八福的视角对这四位传教士进行检视，结果显示出其生命中充盈的八福式馈赠精神，而这在“使人和睦”和“饥渴慕义”方面表现尤为突出。

馈赠式传教虽非唯一适用于 21 世纪的模型，但在对福音抱有敌意的地区，它无疑是一个极具契合度的优良模型。在某些文化中，福音这一终极馈赠被直接接纳；而在抵触基督教的区域中，馈赠式传教士则通过礼物的给付、接纳与分享，期冀耶稣基督那份难以言表的厚礼最终亦能被喜乐地领受。

**关键词：**八福、礼物赠与、礼物传教、福音礼物、隐喻、抵抗环境

**Title: Giftive mission lives: Verbeck, Judson, Ricci and Timothy I**

**Abstract:** In this study, the metaphor of giftive mission is analyzed in terms of its practical application in contexts less receptive to gospel witness, using the theological framework of the Beatitudes as a metric. Giftive is Christ's way of giving and receiving gifts; giftive mission is a metaphor for Christian mission seen as bearing and receiving gifts in interaction with people of other religious backgrounds. The study looks at the historical record of four missionaries who engaged in giftive mission in resistant settings: Guido Verbeck in Japan, Adoniram Judson in Burma, Matteo Ricci in China, and Bishop Timothy I in the Middle East. The body of the dissertation is divided into four parts: Biblical Basis for Giftive Mission, Literature Review on Gift Giving, Biographical Cases, and Missiological Implications. The study addresses the questions: What was giftive about Verbeck, Judson, Ricci, and Timothy? What do giftive missionaries do when the Gift they bring

is rejected? Through testing and applying the giftive mission metaphor in the missionaries' resistant contexts, the aim of the study is to expand our understanding of giftive mission, particularly where reciprocity, or giving and receiving, helps to shape the metaphor into a practical model. For whatever reasons, some cultures do not readily welcome or receive the freely given gift of God's love through Jesus Christ. This dissertation places laser-focus emphasis on how giftive mission can break down barriers to gospel witness, identifying (1) ways the missionaries gave and received lesser gifts as a way of building positive long-term relationships, and (2) ways they gave themselves through "giftive living", becoming gifts of grace through their work and interaction with people. An examination of the four missionaries, as seen through the lens of the Beatitudes, revealed evidence of beatitudinal giftiveness across the spectrum, especially in the areas of peacemaking and hungering and thirsting for righteousness. Giftive mission is not the only model suited for the twenty-first century, but it is a good model that can fit especially in resistant areas. In some cultures, the Gift is received: the gospel is shared, the people see its value, accept it, and in turn continue giving the message of the gospel Gift. In resistant cultures, the giftive missionary has gifts to give, receive, and share, in the hope that the indescribable Gift of Jesus Christ will also be joyfully received.

**Key Words:** Beatitudes, Gift giving; Giftive mission, Gospel gift, Metaphor, Resistant contexts

**Author:** Mitchell, Zonia

**Institute/University:** Asbury Theological Seminary

**Date:** 2020

**Source:** ProQuest Dissertations & Theses Global

**题目：**坚守使命，蓬勃发展：赋能中国传教士服事的持续性

**摘要：**中国教会的变革不仅体现在信徒数量的增长上，更体现在其积极参与上帝的使命，向全球派遣了数千名传教士。然而，蓬勃发展的传教运动也伴随着高昂的代价：中国传教士的流失率高达 85%至 90%，位居全球之首。本研究旨在探索影响中国传教士持续服事的关键问题，探讨为何少数传教士能够在大多数人选择离开时依然坚守岗位，并力求深入理解中国传教士所面临的核心挑战。

研究的第一部分概述了过去几十年中国传教的各项尝试，回顾了中国传教士派遣的历程，以理解其优势与有待改进的领域。随后，本文探讨了影响传教士流失与留任的主要因素，并分析了有助于提升传教士福祉与留任率的支持架构模型。

第二部分阐述了实地研究的方法论及研究结果。笔者对 27 位平均拥有 5.4 年服事经验的中国传教士进行了半结构化访谈和焦点小组研究。核心研究问题聚焦于支撑这些传教士持续服事的动力因素，以及他们所面临的主要挑战。

最后一部分侧重于应用与实践。基于文献综述与实地研究结果的整合，笔者设计了“THRIVES®”项目。“THRIVES”由七个关键领域的英文首字母缩写组成，旨在保障中国传教士的身心健康并提高留任率，具体包括：（1）培训（Training）、（2）健康的团队（Healthy team）、（3）资源/财务拓展（Resource）、（4）指导与指引（Instruction and guidance）、（5）异象（Vision）、（6）情感支持（Emotional support）以及（7）属灵塑造与支持（Spiritual formation and support）。笔者已将该项目应用于当前的中国事工，并开发了一个旨在促进全球协作的网络平台。通过中国教会及机构领导者、海外华人群体与国际社会的共同努力，中国传教有望转型为一项可信赖且可持续发展的传教运动。

**关键词：**中国传教士

**Title: Don't leave, stay strong: Enabling Chinese missionaries to thrive in the contexts where they serve**

**Abstract:** The transformation in China does not limit itself solely to numerical growth. The Chinese churches are also participating in God's mission by sending thousands of missionaries across the globe. However, the rising missionary movements come with a high cost, as China has the world's highest missionary attrition rate of 85–90 percent. This study seeks to discover key areas that

influence Chinese missionary retention. Why have some Chinese missionaries stayed, while the majority of them chose to leave? It also seeks to understand key challenges which Chinese missionaries face. The first part of this study explores China missionary-sending by overviews of various China's mission endeavors in the past decades, to understand the strengths and areas for development. It follows by discovering the main factors of missionary attrition and retention, support structure models and support structures that will aid a missionary's wellbeing and retention. Part II explains my field research methodology and findings. I conducted semistructured interviews and focus groups with twenty-seven Chinese missionaries who had an average of 5.4 years of field experience. My main research questions focused on the factors that sustained these missionaries and on the key challenges they faced. The final part focuses on the application and implementation. Based on the integration of my literature review and field findings, I designed a THRIVES® program. The word THRIVES refers to an acronym for the seven key areas needed that aid Chinese missionary wellbeing and retention: (1) Training, (2) Healthy team, (3) Resource (financial development), (4) Instruction and guidance, (5) Vision, (6) Emotional support, and (7) Spiritual formation and support. I applied the THRIVES® program to my current ministries in China and also to a web platform development that harnesses global collaboration. Together, the Chinese church/agency leaders, diaspora Chinese and international communities can shape China's mission endeavors to become a credible and sustainable mission movement.

**Key Words:** Chinese missionaries

**Author:** Shi, Qi

**Institute/University:** Fuller Theological Seminary, School of Intercultural Studies

**Date:** 2020

**Source:** ProQuest Dissertations & Theses Global

## **题目：西方视野中的东方：美国女传教士与中国女子高等教育（1908-1952）**

**摘要：**本文聚焦于 20 世纪上半叶金陵女子大学与华南女子文理学院中美国女传教士与中国女性的经历与故事，旨在重现中美女性的跨国及跨文化互动：这在以往的教育史和传教史研究中未得到充分的关注。许多传教史学家往往将在华传教士视为文化侵略者，认为女传教士不仅是基督教信息的传播者，而更是维多利亚时代女性理想的承载者。

通过深入考察女传教士在金陵女大和华南女院的经历及其与中国女性的互动，本研究对这种跨文化互动提出了一种略有不同的解读。尽管女传教士们强调有关女性角色的基督教理想，但她们进步主义的教育哲学和对女性能力与责任的开阔见解，使其得以将家庭意识形态转化为提升女性力量和影响力的手段。针对女传教士的性别与教育理想，金陵女大和华南女院的学生在回应时策略性地接纳了其中部分价值观，而将另一部分加以摒弃。她们通过严谨的学术学习、知识追求，以及积极参与社会服务项目和多元的课外活动，继承并应用了美国女性的进步主义教育理念；与此同时，她们通过投身社会和政治运动而扩展了理想基督教女性的身份内涵。中美女性共同征用并利用了主流的女性家庭意识形态叙事，以推动进步主义的教育议程，从而拓宽了女性的影响范围。此外，中国女性的主体性也修正了将美国女传教士单纯视为文化侵略者的观念。

本文并非传统的院校史，而是将金陵女大与华南女院中女性主体性及合作的个人故事，置于 1908 年至 1952 年间中国动荡的社会政治语境中，揭示了西方基督教与中国民族主义之间的共存与抗争，以及父权制、殖民主义和文化意识形态在塑造受教育女性经历时表现出的复杂交织关系。

**关键词：**教育史、中国传教士、女性高等教育

**Title: The east in the light of the west: American missionary women and women's higher education in China, 1908-1952**

**Abstract:** This dissertation focuses on the experiences and stories of American missionary women and Chinese women at Ginling College and Hwa Nan College in the first half of the twentieth century in China, aiming to reconstruct the international and intercultural interactions between American and Chinese

women whose stories have received insufficient attention in educational history and missionary history. Many historians of missionary work have tended to look at missionaries in China as cultural imperialists and to consider missionary women as carriers of not only Christian messages but also the Victorian ideal of womanhood. A close examination of missionary women's experiences at Ginling and Hwa Nan, as well as their interactions with Chinese women, provided a slightly different interpretation of the intercultural interaction. Although they highlighted Christian ideals regarding women's roles, missionary women's progressive educational philosophy and expansive views on women's abilities and responsibilities enabled them to transform the ideology of domesticity into a means to enhancing women's power and influence. In response to the gender and educational ideals of missionary women, Ginling and Hwa Nan students strategically adopted certain values while they discarded others. They inherited and applied American women's progressive educational philosophy through rigorous academic learning and intellectual pursuits, and active involvement in social service programs and diverse extracurricular activities, while, at the same time, extending the notion of ideal Christian womanhood through actively participating in social and political movements. Both American women and Chinese women appropriated and made use of the dominant narratives of women's domesticity to push forward a progressive educational agenda which broadened women's spheres of influence. In addition, Chinese women's agency revised the notion of American missionary women as cultural imperialists. Rather than a traditional institutional history, the dissertation frames individual stories of women's agency and cooperation within Ginling College and Hwa Nan College against the changing social and political contexts in China from 1908 to 1952, revealing the uneasy coexistence of and struggles between Western Christianity and Chinese nationalism, and the complex and the intertwining patriarchal, colonial, and cultural ideologies that had shaped educated women's experiences.

**Key Words:** History of education, Missionaries in China, Women's higher education

**Author:** Su, Limin

**Institute/University:** The University of Iowa

**Date:** 2020

**Source:** ProQuest Dissertations & Theses Global

**题目：室中异客的相处之道：晚明天主教徒与中国教外人士冲突研究**

**摘要：**概括而言，本研究探讨了明末天主教传教士、中国信徒，与平民、士绅及官员等不同社会阶层的中国反教者之间的冲突。在针对著名的南京教案的研究中，凯利(Kelly)曾指出，沈淮对天主教的攻击几乎不涉及教义内容，而仅提及了那些能够证实其“谋反”本质的方面。本文旨在进一步推进这一观点，将视野扩展至明末天主教徒与非信徒之间发生的不同规模、持续时间或动机的所有冲突。这些冲突包括大型教案、涉及传教士的琐碎民事案件，乃至事件中所涌现的各类重要现象。通过对其深入研究，笔者指出：明末天主教徒与教外人士之间的冲突主要源于社会与政治层面的考量，并最终可被归结为传教士及天主教的外来者身份及其威胁既有社会秩序的可能性：在此过程中，天主教的宗教性元素影响甚微。而反教者也仅仅控诉了那些能够用以指控天主教“谋反本质”的教义与传统，并试图将之归类于中国传统宗教治理中的“邪教”这一政治性范畴。

**关键词：**反天主教迫害、中国传教士、冲突、晚明

**Title: Dealing with strangers in the house: a study on conflicts between Catholics and Chinese non-believers in the late Ming China**

**Abstract:** Generally speaking, this is a study on conflicts between Catholic missionaries, their Chinese followers and Chinese non-believer opponents from different social layers namely commoners, local elites and officials in the late Ming China. In the famous research on Nanjing anti-Catholic persecution, Kelly used to point out that Shen Que's attack on Christianity hardly dealt with the contents of

the Christian teaching and only those aspects that confirmed their rebellious nature were mentioned. This thesis can be seen as a further development of this point of view by setting sights on all conflicts between Catholics and Chinese non-believers despite of their scale, time of duration or motivation. After careful studies of these conflicts, including the big anti-Catholic persecutions and the trifling civil cases against missionaries that are available to me as well as various significant phenomena that happened during these incidents, I intend to point out that the conflicts between Catholics and Chinese nonbelievers in the late Ming China are primarily out of social and political concerns, which can be summarized as missionaries' as well as Catholicism's "foreign origin" and "as intimidators of existing social order", during which process the religious aspect of Catholicism mattered little. Only those religious doctrines and practices that can confirm its rebellious tradition as Chinese heterodox teachings were mentioned by them in their accusations against Catholicism.

**Key Words:** Anti-Catholic persecution, Catholic missionaries, Conflict, Late Ming China

**Author:** Sun, Xuliang

**Institute/University:** University of Macau

**Date:** 2020

**Source:** ProQuest Dissertations & Theses Global

**题目：**迈向跨文化处境化的圣经与传教模式：以多米尼加共和国圣多明各“杜阿尔特唐人街”的中国移民为例

**摘要：**本研究探讨了在多米尼加共和国的中国移民间传福音时所面临的处境化挑战。自 20 世纪 60 年代初以来，以广东和福建籍为主的中国人开始移民至多米尼加，该群体规模在 90 年代已增至约五万人。尽管人口稳步增长，但安息日会领袖尚未能有效引导中国移民认同福音、接纳基督信仰。本研究旨在应对这一传

教挑战，开发一种既忠于圣经又契合文化的福音处境化模式。该模式建立在笔者在多米尼加首都圣多明各杜阿尔特唐人街（Barrio Chino）访谈与参与式观察所得数据的基础上。研究样本涵盖 24 名受访者，包括 6 名中国移民、6 名多米尼加出生的华裔、6 名其他教派领袖以及 6 名安息日会教会领袖。通过对数据的归类、比对及细化，在三轮次分析后，笔者最终提炼出八个核心主题：危机、语言、叙事、社会需求、务实主义、勤勉工作、价值观及可及性。笔者运用吴杰森（Jackson Wu）的圣经注释与文化处境化理论对研究结果进行了讨论，并将这些发现置于圣经与文化的主题框架内：文化主题包括“关系”、“福气”与“身份”；圣经主题则涵盖“创造”、“圣约”与“末世”。通过整合圣经与文化主题，旨在激发中国移民对基督福音的“认同”、“接纳”与“决志”。此外，本研究引用冲突能力理论与批判现实主义以阐释圣经与文化主题间的内在联系，以构建一个忠于圣经原则、敏于文化感知的处境化模式。本研究对教会管理者、宣教实践者、宣教研究领域的师生具有重要意义。它为读者提供了理论视角与实践洞察以进行忠于圣经且契合文化现实的处境化工作，由此契合多米尼加中国移民的现实观。本研究有望帮助中国移民重新审视并认同福音，在追随基督的历程中，审慎地评估圣经的信仰、价值观、教导与实践。

**关键词：**中国、处境化、跨文化传教、多米尼加共和国、移民、传教

**Title: Towards a biblical and missiological model of cross-cultural contextualization among Chinese immigrants in “Barrio Chino” Duarte of Santo Domingo, Dominican Republic**

**Abstract:** This study examines the challenge of contextualizing the gospel to Chinese immigrants in the Dominican Republic. Chinese people have been migrating to the Dominican Republic, mainly from Guangdong and Fujian, since the early 1960s. The immigrant population grew to appropriately 50,000 in the 1990s. In spite of this steady growth in population, Adventist leaders have not been able to influence Chinese immigrants to appreciate the gospel and to make decisions to begin a journey toward Christ. This study examines this missiological challenge. The purpose of this study is to develop a model of contextualization for

presenting the gospel to Chinese immigrants that is biblically faithful and culturally relevant. The model is based on data obtained from interviews and participant observations I conducted in Duarte, known as Barrio Chino, in the city of Santo Domingo in the Dominican Republic. The data were gathered from 24 respondents consisting of six Chinese immigrants, six Dominican-born Chinese, six leaders from other denominations, and six Adventist church leaders. The data were analyzed for reoccurring themes, discrepancies, and nuances. After three cycles of analysis, eight reoccurring themes emerged from the data. These themes or findings are crisis, language, storytelling, social needs, pragmatism, hard work, values, and availability. Jackson Wu's theories of biblical exegesis and cultural contextualization were used to discuss the findings. The findings were framed within biblical and cultural themes. The cultural themes are relationship, fortune, and identity. On the other hand, the biblical themes are creation, covenant, and eschatology. The biblical and cultural themes were integrated to evoke responses of appreciation, acceptance, and decision for the gospel of Christ. The theories of conflict-competence-theory and critical realism were used to explain the inter-relationships between biblical and cultural themes in creating a model of contextualization that is biblically faithful and culturally sensitive. This study is relevant to church administrators, mission practitioners, students of mission, and teachers of mission. It exposes readers to theoretical and practical insights for engaging in contextualization that is biblically faithful and culturally appropriate to the Chinese immigrants' view of reality in the Dominican Republic. The study has the potential of helping Chinese immigrants develop a new appreciation of the gospel and to evaluate carefully biblical beliefs, values, teaching and practices in their journey toward Christ.

**Key Words:** Chinese, Contextualization, Cross-cultural mission, Dominican Republic, Immigrants, Missiology

**Author:** Telemaque, Samuel

**Institute/University:** Andrews University

**Date:** 2020

**Source:** ProQuest Dissertations & Theses Global

**题目：北美神学院灵性塑造项目对中国学生的影响研究**

**摘要：**过去几十年间，灵性塑造已融入西方神学教育，并被证实能有效促进基督徒的灵性成长。然而，这一进程对中国学生的影响尚未得到系统研究。本研究采用扎根理论，旨在探讨北美某神学院的灵性塑造项目对中国学生与自我、上帝及他人的关系的塑造。笔者深度访谈了 18 位曾在西方神学院学习灵性塑造课程的中国学生，并遵循扎根理论的程序对数据进行了分析与编码。研究揭示的核心观点是：西方灵性塑造项目通过三种路径促进了中国学生的转化式学习。首先，该项目引导学生重新审视其成长背景，由于儒家文化背景的影响，对他们而言这一过程具有文化反思的挑战；其次，项目提供了一个安全、包容的环境，使他们得以探索并展露在儒家文化中会被视为“羞耻”的生命软弱；最后，项目通过系统化的灵性知识、多元的灵性操练以及实践性的学徒式训练为学生赋能。研究结果显示，中国学生在审视自我、上帝与他人时的意义视角发生了转化：他们受儒家思想影响的自主生活方式，逐渐转化为一种日益觉察上帝同在并依赖上帝的生活方式。本研究在理论与实践层面对转化式学习和灵性塑造领域均做出了贡献：它为转化式学习领域增添了文化与灵性维度，并将深层的文化意识、特别是对中国文化的认知，引入灵性塑造领域。

**关键词：**成人教育、中国文化、教育、跨文化教育、灵性塑造、转换型学习

**Title: The impact of a Christian spiritual formation program on Chinese students at a North American seminary**

**Abstract:** Spiritual formation has been integrated into Western theological education in the past decades and proved effective for Christians' spiritual growth. However, how it impacts Chinese students' lives has not been studied. This grounded theory research was conducted to discover how a Christian spiritual formation program at a North American seminary has influenced Chinese students'

lives in terms of their relationships with themselves, God, and others. Eighteen Chinese students who had studied Spiritual Formation in a Western seminary were interviewed and the data were analyzed and coded using grounded theory procedures. The central understanding to emerge from the data is that a Western Christian spiritual formation program has facilitated the Chinese students' transformative learning by leading them to re-examine their upbringing, the process of which was countercultural and challenging for them because of their Confucian background; providing a safe and accepting environment for them to explore and disclose their vulnerabilities that were considered shameful in their culture; and equipping them with theorized spiritual knowledge, various spiritual disciplines, and hands-on apprenticeship training. As a consequence, the Chinese students' meaning perspectives have been transformed in relation to how they view themselves, God, and others; their autonomous way of life influenced by Confucianism has been transformed into a way of life with increasing awareness of God's presence and dependence on God. This research has made theoretical and practical contributions to the fields of both transformative learning and spiritual formation. It added cultural and spiritual dimensions to the field of transformative learning and deeper cultural awareness, particularly of Chinese culture, to the field of spiritual formation.

**Key Words:** Adult education, Chinese culture, Education, Intercultural education, Spiritual formation, Transformative learning

**Author:** Wang, Danbo

**Institute/University:** Biola University

**Date:** 2020

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**题目：**信仰背景下的中国钢琴作品探索：黄安伦钢琴独奏选集分析

**摘要：**黄安伦是中国当代最杰出的基督徒作曲家之一。《达拉斯晨报》曾盛赞其作品将中国风格与西方作曲策略完美融合，称：“在黄安伦将东西方元素融于……那难度极高的总谱中……这是西方作曲技法与传统中国理念的交响。”在笔者向黄安伦本人阐述本研究的主题时，他建议我重点研究其《舞诗第三号》(Poem for Dance No. 3) 以及《D 大调前奏曲与赋格》(作品 68 之 2)。

尽管上述作品的研究领域中有大量文献，但其宗教内涵尚未得到充分发掘。作为一名钢琴家兼基督徒，笔者致力于寻找音乐与自身信仰之间的深层关联。随着古典音乐在中国受众中的普及，对宗教主题的进一步挖掘能够为演奏者与聆听者带来更具获得感的艺术体验。因此，本研究旨在从信仰视角分析黄安伦的作品，并重点探讨其实现这一艺术旨趣的音乐象征法。

**关键词：**黄安伦、中国钢琴作品、基督教、西方作曲、中国

**Title: Exploring faith-based Chinese piano compositions: An analysis of selected piano solo works of Anlun Huang**

**Abstract:** Anlun Huang is one of China's preeminent living Christian composers. The Dallas Morning News praised Huang's blending of Chinese style with Western compositional strategies, extolling, "East truly meets West in Anlun Huang's ... extraordinarily demanding score.... It's a synthesis of the latest Western compositional techniques and classically-based Chinese ideas." When I explained the topic of my document to Huang, he recommended that I study Poem for Dance No. 3 and Prelude and Fugue in D major, Op. 68, No. 2. A myriad of published papers and articles about the aforementioned pieces already exists. However, their religious connotations have yet to be explored. As a Christian and a pianist, I am interested in connecting music to my religion. As people in China become more interested in classical music, delving into applicable religious themes can make the performance and listening experience more rewarding. Therefore, my approach is to analyze Anlun Huang's works from a faith-based perspective emphasizing Huang's use of musical symbolism to achieve this end.

**Key Words:** Huang Anlun, Chinese piano composition, Christian, Western composition, China

**Author:** Xia, Liping

**Institute/University:** The University of Nebraska - Lincoln

**Date:** 2020

**Source:** ProQuest Dissertations & Theses Global

**题目：东正教的实践：俄罗斯东正教在华扩张时期（1900–1917）的团体庆典与华人宗教专业人员**

**摘要：**1900年6月的义和团运动导致当时规模尚小的中国东正教群体近半数遇害，这使得俄罗斯外交官、甚至部分教会官员一度主张停止传教活动。然而，在随后的十余年间，传教团反而愈发活跃并取得了丰硕的成果。以往的俄罗斯传教活动研究集中于宗教或外交性的官方机构，而本论文试图在现有研究的基础上，将视角转向被长期被忽视的、围绕上述机构而自然形成的信徒群体，力求将中国东正教徒重新纳入更宏观的中国基督教史中。为此，本文将不再局限于俄罗斯官方传教士的活动，而是大多数平信徒积极参与的宗教庆典。通过对节庆的研究，本文探讨了娱乐、斋戒、宴饮及宗教游行等活动将东正教信息融合进中国语境的具体路径，并指出其关键环节在于华人宗教专业人士在“转译”过程中发挥的独特作用。

中国籍修士、神父及传道士在语言能力欠佳的俄罗斯传教士与中国皈依者之间扮演了关键的中介角色。以往针对传教团的研究常将其视为中俄交流的中间机构，而本论文则强调中国行动者作为信息传播者的主体性：他们结合了语言文化背景与宗教专业知识，能够最有效地向中国受众阐释东正教教义。20世纪前二十年是中国籍神职群体的形成期，期间见证了首批中国修士的祝圣及1907年北京传道士学院的创立。

本论文的核心问题将集中于20世纪初的中国东正教群体翻译并实践其信仰的模式，研究揭示了华人中介在通过宗教节日传播福音、塑造群体认同的过程中所发挥的关键作用。此外，考虑到在俄罗斯帝国之外，中国东正教不具有“国教”

的特殊地位, 本文也同时展示了俄罗斯传教士在该语境下利用仪式性表演传播福音的传教策略。

**关键词:**

**Title: Practicing Orthodoxy: Community celebrations and Chinese religious professionals in the age of Russian Orthodox expansion in China (1900-1917)**

**Abstract:** Almost half of the small Chinese Orthodox Christian community were killed by the Boxer Movement in June 1900. Russian diplomats and even certain church officials advocated for the Orthodox mission's closure. Yet, not only was the mission not closed, it grew significantly more active and productive in the coming years. This thesis builds on scholarship on the Russian mission by shifting the focus from the mission as an institution, religious or diplomatic, to the hitherto largely ignored religious community that formed around it. In this way, it seeks to reintegrate Orthodox Chinese into the broader history of Christianity in China. In order to do so, it focuses not on the activities of the Russian missionaries but on the religious celebrations in which most of the active Orthodox Christians participated. In studying religious festivities, this thesis explores how entertainment, fasting, feasting, and religious processions were used to translate the Orthodox religious message to a Chinese context. A key theme of this thesis is the role played by the Chinese Orthodox religious professionals in this translation process. Chinese monastics, ordained priests and lay preachers stood in between the Russian missionaries, who often lacked relevant language skills, and the Chinese converts. Scholarship on the Russian mission often conceptualises it as being in-between China and Russia and thus facilitating communication between the two countries. This thesis, however, highlights the role of Chinese actors as mediators and transmitters of the religious message: their combination of linguistic, cultural, and religious expertise best positioned them to effectively communicate and interpret the Orthodox message to Chinese audiences. The first two decades of the twentieth century were a formative period for the Chinese

Orthodox clergy, with the ordination of the first Chinese monastics and the opening of the catechist college in Beijing in 1907. The key question that this thesis engages with is how Orthodox Christianity was translated and practised in the early twentieth-century Orthodox Chinese communities. The thesis reveals how religious festivals were used to communicate the Christian message and shape the Chinese Orthodox community with the help of Chinese mediators. It also highlights how Russian missionaries, outside of the borders of the Russian empire where the missionary project could not rely on tools enjoyed by a state religion, used ritualised performance to disseminate its religious message.

**Key Words:**

**Author:** Akulich, Anastasiia

**Institute/University:** The University of Manchester (United Kingdom)

**Date:** 2021

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**题目：以关系性神观理解抑郁症初议：一个香港基督徒女性抑郁经验的质性研究**

**摘要：**（中文版题目和摘要为原文自带）

本研究旨在透过 Catherine LaCugna 对神学人类学关系性及 22 名有抑郁经验的香港基督徒女性的实证访谈，进行跨学科探索，探讨如何从神学关系性理解抑郁症，并提出此理解如何转化教会和教牧关怀的实践。文献回顾显示对抑郁症的不同理解大部分基于个人主义和约化主义的人观。本研究倡议以关系性人观，重新理解抑郁症为关系失连和感知上的位格丧失。笔者亦认为抑郁症能加深对位格的理解：位格并不取决于人所做的事情，而是人的存有；不取决于人的成就，而是基于人神契合。

本研究属于实践神学，亦希望为华人实践神学作出贡献。本研究使用实践神学和建构式扎根理论研究法，并根据女性主义社会学科的研究方法，通过 22 个开放式及最低度结构式访谈，深入描述香港华人基督教女性抑郁经验，让她们的声音及不凡信仰重现学术界。

本研究分析发现，访谈的女性在抑郁症起始、期间和之后呈现出关系失连和感知上的位格丧失。这些展现于与自己、他人和上帝的关系上。在抑郁症起始，她们经历与重要他者的关系失连，表现于与他人相互性的失效。在抑郁症期间，她们信仰经验被平面化，甚至因为其经验而不被视为人，加剧了关系性的张力。因为其独特的关系历史被忽视，她们格位中的大公性及指数原则都受碍。然而，在抑郁症期间，透过表达对神的愤怒、怨恨和痛苦，大部分受访者经验丰富与神相遇中，逐渐转向人神契合。抑郁症揭示了位格的奥秘，因为在抑郁症间她们的存有无法被完全理解。在抑郁之后，大多数女性经历关系性的重连及转化其概念神学为体现神学。她们经历了位格的上主，透过他“如何呈现”，而不是他“是”甚么。这吻合 LaCugna 认为上主是为我们的上主。

基于 LaCugna 对位格的理论，及本研究对抑郁症以关系性人类学的新理解，我提出对教牧和教会实践关怀的两项转化，包括具身的三一同理心和共活三一信仰在理论贡献方面，我列出华人的入观文化如何伸延 LaCugna 位格的理解。另外，我建议将脆弱特质纳为 LaCugna 位格理论的其一性质。

**关键词：**大萧条、基督教、LaCugna、还原主义

**Title: Towards a theological-relational understanding of depression: a qualitative study of Hong Kong Christian depressed women's experience**

**Abstract:** This thesis explores a theological-relational understanding of depression and proposes possible transformations of church and pastoral care praxis with empirical interview data of twenty-two Hong Kong Christian women living with depression. With an interdisciplinary exploration of Catherine LaCugna's theological-relational anthropology and qualitative data emerged from in-depth interviews, I interrogate the underlying individualistic and reductionistic anthropological assumptions in the predominant biomedical and psychological models of understanding depression. My central thesis is that depression, as manifested acutely in women who are with stronger relational tendencies, can be understood as relational disconnections and perceived loss of personhood, based on Catherine LaCugna's theory of personhood. I also argue that the experience of

depression is a catalyst for us to understand how personhood is not grounded in doing, but being; not in human achievements, but in human-divine communion. This thesis situates in the academic area of practical theology and serves as an academic attempt in Chinese practical theology. I adopt practical theology and constructivist grounded theory as my two research methodologies. Following feminist methods in social research, I use 22 minimally structured and open-ended interview cases of Hong Kong Chinese Christian women living with depression to uncover their lost voices in academia with deep and thick descriptions of their extreme faith experience. Research findings show that journeys of the depression experienced by those interviewed acutely manifest a failure and/or breakdown of relationality and perceived loss of their personhood with relationalities with themselves, others and God, at the onset, during and after depression. At the onset of depression, they experience relational disconnections with their significant others, in forms of failure of mutuality-with and freedom-towards their relational others. During depression, the women experience further relational tension when their faith experience is reduced hierarchically and they are seen as lesser of the person, regardless of their unique relational histories. Catholicity and exponential nature of their personhood are hindered. Yet, most of them experience a gradual reunion in the human-divine communion with their relational encounters with God, along with representations of anger, resentment, and agony to God within the human-God relationship. Depression also shows acutely the mystery of human personhood as their being cannot be fully articulated or understood, even by themselves. After depression, most women experience relational reconnection with themselves, others, and God. Their conceptual theology is transformed to existential theology when they have the firstperson experience of a personal God via 'how He is', rather than 'what He is', resonating with LaCugna's notion of God as God for Us. With the renewed relational-anthropological understanding of depression informed by LaCugna's personhood and interview data in this research, I propose transformations of pastoral and church care praxis in twofold, namely,

embodied trinitarian empathy and living trinitarian faith. Theoretically, I extend LaCugna's personhood with Chinese cultural influence, especially its non-dualistic anthropological assumption, and propose to include vulnerability as one of the essential elements of ecstatic personhood.

**Key Words:** Depression, Christianity, LaCugna, Reductionism

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**Date:** 2021

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**题目：宣教事业中的文化与虔诚：澳门天主教女性家庭宗教实践研究**

**摘要：**家庭神龕在众多宗教传统中均扮演重要角色。在几乎每个文化背景中，神龕都提供了洁净的场域，在独特仪式的伴随下，构建起祈祷与冥想的神圣空间。这一兼具私人性与社群性的场域通常由女性负责打理，强调交往中的平等和人际关联。本研究探讨了澳门天主教女性在家政活动中对信仰的体悟与实践。笔者认为，家庭宗教实践使女性能够重构自己的族群与宗教身份，创造出帮助其应对社会变迁的神圣空间，同时也成为宣教的一种有力手段。本论文通过家庭奉献实践考察了女性、宣教使命与灵性之间的关联。通过对澳门三大天主教族群（华人、菲律宾人和土生葡人）的 21 位女性进行访谈，我们了解到她们操持神龕和礼拜活动中孕育的希望与信任，并见证了祭坛成为个人与社群的灵性绿洲的过程。女性的角色并不局限于家庭，她们也通过参与多元的专业领域和教会领导职务，为社会和教会做出卓越贡献。然而，家庭依然是创造力的源泉，为女性向更广泛的社区履行使命提供灵感与力量。在受访者的叙述中，家庭祭坛及其相关的虔敬实践成为了女性履行宣教使命的载体。女性对他人的特殊敏感度与共情力，促进并滋养了她们自身、家庭和工作同伴人格的健全。这种参与式的、以人为本的方式，正是女性献给亚洲地区教会的独特礼物。

**关键词：**女性主义研究、传教学、宗教物质、天主教族群、教会

**Title: Culture and devotion at the service of mission: a study of Catholic women's domestic religious practices in Macau**

**Abstract:** Home altars have long been a part of many religious traditions. In each culture, the home altar offers an important sanctuary, providing a sacred space for prayers and meditation, often accompanied by distinct rituals. This private, personal, yet communal space is non-hierarchical, relational, and very often taken care of by women. This study explores how Catholic women perceive and practice their faith within their households in Macau. I argue that domestic religious practices allow women to reconstruct ethnic and religious identities, creating sacred spaces that help them navigate social change while at the same time serving as a powerful means of evangelizing. This dissertation explores the relationship among women, mission, and spirituality examined through domestic devotional practices. By interviewing twenty-one women from three major Catholic ethnic groups in Macau -- Chinese, Filipino and Macanese -- we learn how their altar-making and veneration creates hope and trust and see how the altar acts as a spiritual oasis personally and communally. Women's roles are not only confined to their homes; they can contribute meaningfully both to society and the church through their participation in the most diverse professional disciplines and ecclesial leadership roles. Yet the home remains a source of creative power, providing the inspiration and strength for women to bring forth their mission to the wider community. Through the narratives of our interviewees from this study, we see how home altar veneration and their related devotional practices act as vehicles for women's missioning. Women's special sensitivity and empathy for others promote and nourish the growth and development of the whole human person -- for themselves, for their families, and for those who work with them. Their participatory and personally-oriented approach is the unique gift that women bring to the Church in Asia.

**Key Words:** Feminist studies, Missiology, Religion materiality, Catholic ethnic groups, Church

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**Institute/University:** Graduate Theological Union

**Date:** 2021

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**题目：宗教应对、文化适应与心理健康在华裔美国基督徒中的交互关系：一项调节效应分析**

**摘要：**现有的实证研究表明，对宗教的应对模式与心理健康水平之间存在显著的相关性。然而，宗教应对模式对移民群体心理健康的影响尚未得到充分评估。本研究聚焦于华裔美国基督徒群体，旨在探讨：**(a)** 宗教应对模式、双文化适应策略分别与心理健康结果之间是否存在直接效应；**(b)** 双文化适应策略是否在宗教应对模式与心理健康结果的关系中起到调节作用。

本研究的参与者为 308 名在美华裔基督徒成年人。研究结果显示：积极的宗教应对模式与积极的心理健康结果呈正相关，消极的宗教应对模式与消极的心理健康结果呈正相关，而消极的宗教应对模式与积极的心理健康结果则呈负相关。研究并未发现双文化适应策略对心理健康结果的直接效应，且该策略在宗教应对模式与心理健康的关系中亦无调节作用。探索性假设揭示，文化适应水平显著强化了积极宗教应对模式与积极心理健康结果之间的关联，并部分缓冲了消极宗教应对模式对积极心理健康结果的负面影响。这些发现表明，真正有助于华裔美国基督徒成年人借助宗教应对模式来管理心理健康的因素，或许是文化适应的程度，而非特定的双文化适应策略。本文最后讨论了研究结果对实践的启示，并指明了未来研究的方向。

**关键词：**文化适应、美籍华人基督徒、心理健康、宗教适应

**Title: Chinese American Christians and the interplay of religious coping, acculturation, and mental health: a moderation analysis**

**Abstract:** Existing empirical research suggests a robust correlation between religious coping and mental health outcomes. However, the impact of religious

coping on mental health among immigrants has yet to be evaluated. This study focuses on Chinese American Christians and investigates: (a) if there is a direct effect between religious coping and mental health outcomes, as well as between a bicultural acculturation strategy and mental health outcomes, and (b) if a bicultural acculturation strategy moderates this relationship between religious coping and mental health outcomes. Participants were 308 Chinese American Christian adults who live in the United States. Results indicated a positive relationship between positive religious coping and positive mental health outcomes and between negative religious coping and negative mental health outcomes, as well as an inverse relationship between negative religious coping and positive mental health outcomes. No direct effect was found between a bicultural acculturation strategy and mental health outcomes. Additionally, a bicultural acculturation strategy had no moderating effect on the relationship between religious coping and mental health outcomes. Exploratory hypotheses found that acculturation level significantly accentuated the relationship between positive religious coping and positive mental health outcomes, and it partially buffered the inverse relationship between negative religious coping and positive mental health outcomes. These findings suggest that it may be the degree of acculturation (not a bicultural acculturation strategy) that helps Chinese American Christian adults harness their religious coping to assist in managing their mental health. Implications for practice and direction for future research are discussed.

**Key Words:** Acculturation, Chinese American Christian, Mental health, Religious coping

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**Institute/University:** Wheaton College

**Date:** 2021

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## 题目：中国语境中的《约翰福音》智慧基督论

**摘要：**现代《约翰福音》研究界对犹太智慧文学与该文献中“道”（逻各斯）观念的传承关系已达成普遍共识。然而，既有研究在《约翰福音》中的“智慧基督论”这一课题中仍留有空白与未竟之问。以往对该问题的讨论高度依赖于希腊化次经中的智慧书，但在《约翰福音》序言中的智慧基督论与福音书其余部分之间仍存在明显的脱节。本文通过考察《约翰福音》中关于智慧的术语、主题与概念，基于犹太智慧文学中智慧与圣灵的双向联系，提出了一种约翰圣灵基督论（Johannine Spirit Christology）；随后，本研究旨在通过犹太智慧的视角，全局性地探讨《约翰福音》中的生命观。中国教会长期以来将基督视为“生命的粮”，本文试图在此基础上进一步指出，这种基督在人性中的道成肉身正是通过智慧与圣灵的协同而成就的：耶稣基督作为道成肉身的智慧，在圣灵中赋予其追随者整全的生命。本研究通过构建古代中国智慧、约翰智慧基督论和倪柝声独特的智慧基督论及其“灵粮神学”之间的三方对话，回应了中国传统文化中所蕴含的道德与伦理关切。在约翰智慧基督论光照下重构的“灵粮神学”能够更好地补充和实现中国天人合一的传统理想。

**关键词：**

**Title: Johannine wisdom Christology in Chinese contexts**

**Abstract:** Modern Johannine scholarship has generally agreed that Jewish wisdom literature constitutes the background to the concept of the Logos in the Fourth Gospel. However, regarding the topic of Johannine Wisdom Christology (JWC), there are still gaps and questions remaining after previous studies. While these previous discussions of JWC rely heavily on the apocryphal wisdom books from a Hellenistic perspective, there also exists a significant disconnection between JWC in the Prologue and the rest of John's Gospel. Engaging with the sapiential terminologies, motifs, and concepts in John, this project presents a type of Johannine Spirit Christology based on Wisdom and the Spirit's mutual relationship in Jewish wisdom literature; then, through the lens of Jewish Wisdom, this

research seeks to explore the holistic view of life in John. Contributing to the longstanding tradition of regarding Christ as the bread of life in the Chinese Church, this project defines the embodiment of Christ in humanity as the bread of life through the cooperation between Wisdom and the Spirit. As the incarnate Wisdom, Jesus Christ imparts a holistic life to his followers in the Spirit. In my triologue between ancient Chinese wisdom, JWC, and Watchman Nee's distinctive Wisdom Christology and its spiritual food theology, this study responds to the moral and ethical concerns embedded in traditional Chinese culture. A reconstructed theology of spiritual food in the light of JWC is invaluable to complement or even fulfil the Chinese ideal of 'heaven and humanity in unity'.

**Key Words:**

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**Date:** 2021

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**题目：福音在台湾：探索福音传播中本土观念与生活实态建构的处境化进路**

**摘要：**本文探讨了台湾民众宗教生活中的本土观念与生活实态，旨在探寻台湾地区福音传播的处境化进路。研究采用了定性研究方法，通过滚雪球抽样和在台北街道、庙宇随机抽样的方式，针对宗教体验进行了 25 场半结构化的深度访谈。尽管本文主体以英文撰写，但所有访谈资料及部分参考文献均为中文。

本研究中关于民间宗教的文献综述介绍了中国的宗教特征和台湾民间宗教的背景。研究采用的理论框架融合了杨凤岗、保罗·希伯特 (Paul Hiebert)、丹尼尔·肖 (Daniel Shaw)、提提·提努 (Tite Tiénu) 以及杨庆堃提出的模型。文中对福音文献的讨论阐明了在台湾文化语境中福音传播的核心概念，并采用了转型框架以理解主要的处境化模式。

定性研究结果揭示了台湾民众在理解“宗教”与“灵性领域”中体现的关键的细节性区别。一个显著的发现是，台湾民众在生活中常态性地与不可见领域中

所谓的“被忽略的中层”进行互动。基于这种世界观，受访者使用了多种词汇来表达“信”，揭示出一种家族性、非正式且关系化的宗教理想。

这些差异反映了台湾宗教观念中流动性和多神论的本质。这种多神论特质与当地“功利主义的神灵观”彼此应和，并滋生了民众对皈依特定神明和排他性信仰宣称的反感态度。该世界观导致台湾民众对诸如“信耶稣得永生”等基督教用语产生严重误解，并对基督教本身存有根本性的异议。

基于上述发现，本论文阐述了与台湾宣教学相关的三个核心议题：世界观问题、皈依概念以及宗教多元主义。研究最后为台湾的福音宣讲提出了七项建议，将“日常福音”与“中层领域福音”设想为合适的福音传播策略，并提供了该策略的具体实践方案。

**关键词：**处境化、福音传播、民间宗教、福音、定性研究、台湾

**Title: The Gospel in Taiwan: Explorations of local attitudes and lived realities for developing a contextual approach to Gospel transmission**

**Abstract:** This dissertation explores Taiwanese attitudes and lived reality regarding religiosity. The purpose is to develop a contextual approach to gospel transmission in Taiwan. This dissertation incorporates qualitative research in the form of twenty-five in-depth, semi-structured interviews about actual religious experiences. Participants were gathered through the snowball approach and at random on the streets and temples of Taipei City, Taiwan. While this dissertation is mostly written in English, all the interviews and some of the literature used are in Mandarin Chinese. This study's literature about folk religion introduces Chinese religiosity and the context of folk religion in Taiwan. The conceptual framework employed is a mixture of the models proposed by Fenggang Yang, Paul Hiebert, Daniel Shaw, Tite Tiénou, and C. K. Yang. This study's literature about the gospel clarifies key concepts necessary to gospel transmission in Taiwan's cultural context. In terms of primary contextualization models, a transformative framework is utilized. The qualitative findings of the research revealed the nuances of how Taiwanese people conceptualize religion and the unseen realm.

One salient finding shows that Taiwanese people's daily interaction with the supposed "excluded middle" of the unseen realm is both normal and expected within the culture. Due to this worldview, many different words were used by the participants to express 信 ("faith"), revealing a deeply familial, informal, and relational conceptualization of religion. These differences reflect the fluid and pluralistic nature of being part of a religious system in Taiwan. The pluralism is compounded by people's "utilitarian perspective of deities," which makes choosing a deity a problematic concept and exclusivist claims repulsive to them. This worldview has led to Taiwanese people grossly misunderstanding Christian phrases like "believe in Jesus for eternal life" and voicing fundamental objections to Christianity itself. As implications from the findings, this dissertation explains three main issues related to missiology in Taiwan: issues with worldview, concepts of conversion, and religious pluralism. The study ends with seven suggestions for gospel presentations in Taiwan. A "gospel in daily life" and a "gospel for the middle realm" are hypothesized as particularly fitting models. Practical gospel steps are given as concrete approach to follow.

**Key Words:** Contextualization, Evangelism, Folk religion, Gospel, Qualitative interview, Taiwan

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**Institute/University:** Trinity International University

**Date:** 2021

**Source:** ProQuest Dissertations & Theses Global

**题目：**香港天主教海外菲律宾劳工母亲的生活经历和信仰：迈向对移民的整体牧灵关怀的革新

**摘要：**这项研究是在牧灵神学的范围内进行的，这是实践神学的一个分支，专门涉及“照顾灵魂”。该研究的主要目的是确定和评估在香港的天主教海外菲律宾

工作母亲（在本研究中称为 COMHK）的生活经历。本研究采用混合方法，利用访谈和调查问卷对总共 25 名菲律宾天主教母亲研究参与者进行定性访谈，对 100 名参与者进行定量调查。具体而言，访谈使用了 Braun 和 Clark（2006）提出的访谈指南问题，其中观察了主题分析的各个阶段。定性地说，适应理论被认为是研究的相关理论，它侧重于移民对新文化的同化和应对机制的思想。此外，它采用了胡塞尔与人格理论相关的描述性现象学理论，该理论将个人对自身及其世界的当前体验问题置于人格功能和变化分析的中心。一方面，在对调查问卷中 100 名 OFW 参与者的回答进行批判性分析时，使用了适当的统计工具。调查结果显示，从访谈中浮出水面并在研究的定量部分的结果中得到肯定，有五个关于积极生活经历的主要主题和五个关于消极生活经历的主要主题。

**关键词：**海外菲律宾劳工、牧灵神学、移民神学、适应理论、描述性现象学方法、母职、意义、基督教信仰、忍耐

**Title: Lived experiences and the Christian faith of the Catholic OFW mothers in Hong Kong: Towards a renewed integral pastoral care for migrants**

**Abstract:** This study is taken within the ambit of pastoral theology, a branch of practical theology, which specifically concerns with the 'care of souls'. The study's primordial objective is to determine and assess the lived experiences of the Catholic Overseas Filipino Working Mothers in Hong Kong (referred to in this research as COMHK). This study was conducted by employing the mixed methods approach, utilizing interviews and survey questionnaires to a total of 25 Catholic Filipino mothers research participants for the qualitative interview and 100 participants for the quantitative survey. Specifically, the interview utilized the interview guide questions propounded by Braun and Clark (2006) wherein phases of thematic analysis were observed. Qualitatively, adaptation theory was considered as a relevant theory of the study which focused on the ideas of assimilation and coping mechanisms a migrant would experience to a new culture. Moreover, it employed Husserl's descriptive phenomenological theory relevant to personality theory that places questions of individuals' current experiences of

themselves and their world at the center of analyses of personality functioning and change. On the one hand, appropriate statistical tools were utilized in the critical analysis of the responses of the 100 OFW participants in the survey questionnaire. Findings unveiled that there are five major themes on the positive lived experiences and five major themes on the negative lived experiences that were surfaced from the interview and affirmed in the results of the quantitative segment of the study.

**Key Words:** Overseas Filipino Workers, Pastoral theology, Theology of migration, Adaptation theory, Descriptive phenomenological approach, Motherhood, Meaning, Christian faith, Resilience

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**Date:** 2021

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### **题目：一个小型广东郊区教会在子代信仰传承过程中面临的挑战**

**摘要：**本篇教牧博士学位论文探究了一个位于广东的小型郊区教会在向信徒子代传教过程中面临的可能状况。当教会的第一代皈依者逐渐老去，子代信徒往往与教会断联、甚至直接放弃信仰。

在研究子代流散现象的可能的因素时，笔者采用了民族志观察、深度访谈和发放问卷三种定性研究方法。前两种方法用以探究两代信徒的信仰状态、过去经验和受到的中西文化影响，而第三种方法主要用以研究其他中国教会，以期提供可供参考的比较性数据。

上述方法能够为教会牧师提供可借鉴的数据支撑，而本文的另一写作目的正在于提供这些意见。关键的结论在于，父代信徒必须被构建为耶稣的坚定追随者，完全地践行更新后的圣洁生活。这种转变不仅能够触动他们的子女，更对周边社群形成了良好导范。

**关键词：**信仰传承、第二代、小郊区、中国广东教会

**Title: Challenges related to the transmission of faith to the second generation in a small suburban cantonese Chinese church**

**Abstract:** This Doctor of Ministry project explored potential issues related to the transmission of faith to the second generation in a small suburban Cantonese Chinese church. It was initiated when the first generation at the church began to age, and the second generation who grew up in the church became disconnected and some even left the faith entirely. Three qualitative research methodologies were employed to investigate the possible factors of second-generation exodus. Ethnographic observation, in-depth interview, and survey questionnaire were implemented. The first two methodologies extended to both the first and second generations at the church to explore their faith status, past experiences and perception of influences by Chinese and Western culture. The third methodology surveyed Chinese churches outside of this church to compare and contrast resulting data. The methodologies were effective in eliciting data useful in recommending some possible considerations of ministries at the church. To produce these recommendations was also a goal of this project. The key conclusion was the first generation must be firmly established as a disciple of Jesus Christ, and live a transformed, holy life. Such transformation will not only touch the second generation, but also impact the surrounding community.

**Key Words:** Transmission of faith, Second generation, Small suburban, Cantonese Chinese church

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**Institute/University:** Trinity International University

**Date:** 2021

**Source:** ProQuest Dissertations & Theses Global

**题目：喋血之心：宗教、暴力与1870年天津教案**

**摘要：**1870年6月21日，天津市爆发骚乱，暴徒杀害了20名外国人及一名隶属于遣使会华北传教区的中国籍神父。这一被西方称为“天津大屠杀”的事件，是直至1899-1901年义和团运动爆发前，中国境内发生的最为惨烈的排外暴力事件。死者中包括法国领事以及10名在天津管理孤儿院的修女，后者隶属于总部位于巴黎的圣童善会。关于骚乱的消息通过电报迅速传遍中国全境乃至世界各地。在中国，这一消息引发了侨民群体的恐慌，众人担心天津骚乱可能成为针对外籍人士的有计划协同暴力行动的开端。各国代表对该事件表示愤慨，要求清政府采取措施保护在华外籍人士及外国利益。由于伤亡人员多为法国公民，法国驻华代理公使罗淑亚伯爵（Count Julien de Rochechouart）要求清廷赔偿并处决天津相关官员。罗淑亚威胁称，法国将对中国政府的不配合行为采取军事报复。随后数周，中法处于战争爆发的边缘，直到欧洲局势的变化缓和了事态发展。

本文前两章考察了1860年《北京条约》签署后的在华基督教状况。第一章也同时介绍了天津的社会状况和参与骚乱的若干社会群体，其中包括“混混儿”（hunhunr）——这是一群行径招摇且具有暴力倾向的帮派成员，他们从事低级犯罪活动，也是当时城市消防队和团练武装的重要武力来源。第三、四章描述了19世纪60年代遣使会在华的传教活动以及天津天主教孤儿院。施药虽是修女传教的本职工作之一，她们眼中现代医药和基督信仰理所应当的治疗能力，却被当地居民视作魔法甚至是巫术。圣童善会为垂死婴儿进行洗礼的做法引发了当地居民的猜疑，加之部分排外反教檄文所散播的流言蜚语和淫秽故事，许多中国人对传教士的恐惧与憎恶最终迎来集中爆发。当传教活动引发冲突时，法国驻华使馆动用了大量资源为传教士辩护。第六章探讨了罗淑亚及其前任对这些案件的处理，并指出他们对传教特权的极力维护恶化了紧张局势，在冤冤相报的循环中加剧基督徒与非基督徒之间的冲突。第七、八章详述了导致骚乱的诱因，并利用官方报告、目击者陈述及其他同时代资料重构了6月21日的事件过程。最后几章考察了骚乱的后果，重臣曾国藩主持的官方调查和中法双方围绕清政府案件处理方式陷入的外交僵局。

**关键词：**天津、天津史、天津教案、天津暴动

**Title: Bleeding hearts: Religion, violence, and the Tianjin Riots of 1870**

**Abstract:** On June 21, 1870, rioters in the city of Tianjin killed 20 foreigners and a Chinese Catholic priest attached to the Lazarist mission in North China. The “Tianjin Massacre,” as it became known in the West, was the deadliest incident of anti-foreign violence in China until the Boxer Crisis of 1899–1901. Among the dead were the French consul and ten nuns who administered an orphanage in Tianjin as part of the Paris-based Holy Childhood Association. Word of the riots swiftly spread to other cities in China and then, via telegraph lines, around the world. In China, the news stoked fears in the international community that the riots in Tianjin might be the start of a coordinated campaign of violence targeting foreigners. The representatives of the foreign powers expressed outrage and demanded the Chinese government take steps to protect foreign nationals and foreign interests in China. As most of the casualties had been French citizens, Count Julien de Rochechouart, representing France, demanded reparations and the heads of the officials in Tianjin. Rochechouart threatened military reprisals if the government did not give in to his demands. For several weeks it looked like a war between France and China was inevitable, at least until events in Europe intervened. The first two chapters examine the situation for Christianity in China through 1860 and the signing of the Beijing Convention. Chapter one also looks at Tianjin society and introduces several social groups which took part in the riots, including the hunhunn, flamboyant but violent gangs who engaged in low-level criminal activity and were an important source of muscle for the city’s fire brigade and militia. The third and fourth chapters describe the Lazarist mission in China in the 1860s and the establishment of the Catholic orphanage in Tianjin. Dispensing medicine was a part of the nuns’ mission, but what the nuns saw as the advantages of modern medicines and the healing power of the Christian Faith could, to others, appear like magic, even sorcery. The Holy Childhood Association baptized young children at the point of death, which raised suspicions among residents. Rumors and salacious stories, some spread by printed anti-Christian polemics, only added to the fear and loathing many Chinese felt toward the

missionaries. French authorities in China expended a great deal of energy and defending missionaries when their activities led to conflict. Chapter six looks at how Count Julien Rochechouart (1831–1879) and his predecessors managed these cases and argue that their defense of missionary privileges worsened tensions leading to a cycle of reprisals and more conflict between Christians and non-Christians. Chapters seven and eight describe the events leading up to the riots and use official reports, eyewitness statements, and other contemporary materials to reconstruct the events of June 21. The final chapters examine the aftermath of the riots, the official investigation carried out by the eminent statesman Zeng Guofan and the tense diplomatic standoff between France and China over the Chinese government's handling of the case.

**Key Words:** Tianjin; Tianjin history; Tianjin massacre; Tianjin riots

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**Institute/University:** University of California, Davis

**Date:** 2021

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**题目：期望传福音：一项关于在中国积极参与宣教的传教士的扎根理论研究**

**摘要：**此扎根理论研究的目的是理解并解释，那些在中国参与“目的性教导”的传教士能够积极向中国传福音的影响因素。本研究的核心问题是：哪些因素促使“目的性教导”的在华传教士积极从事布道活动？在开展这项定性研究时，本人在建构主义哲学导向下采用了理论模型建构的方法论，以理解并阐述这些传教士对其布道活跃度的意义赋予。研究的受访者包括 15 位目前在组织工作的传教士，涵盖男性与女性，并均以“目的性教导”在华服务至少两年，在过去一年的实地工作中向至少 10 位中国接触者分享过福音。所有访谈均进行了录音与转录，并遵循理论模型建构的分析程序进行了数据处理。本研究得出的核心结论是：参与者普遍持有对福音传播的心理预期。这种预期植根于他们对上帝主导救恩事务的信仰，并在与上帝的互动中得到强化。由于这种期待感，传教士得以强化在人

际关系、战略伙伴关系以及布道技巧这三个福音传播领域的技能。本人将此理论命名为“布道契机的预期理论”(Expecting an Opportunity to Evangelize theory)。

**关键词：**中国、跨文化传教、福音传播、跨文化学习、传教学、传教训练

**Title: Expecting to evangelize: a grounded theory study of missionaries in China who are active in evangelism**

**Abstract:** The purpose of this grounded theory study was to understand and explain factors that lead missionaries in China with Purposeful Teaching to be active in evangelism with Chinese contacts. The central research question for this study was: What factors lead missionaries in China with Purposeful Teaching to be active in evangelism with Chinese contacts? To conduct this qualitative study, I used grounded theory methodology through a constructivist philosophical orientation to understand and explain the meaning that Purposeful Missionaries attributed to their activeness in evangelism. Study participants included 15 missionaries that currently work with Purposeful Teaching. Participants included both men and women. Those interviewed have been in service for at least 2 years in China with Purposeful Teaching. Additionally, participants shared the gospel with at least 10 Chinese contacts in the last year that they were on the field. All interviews were recorded, transcribed, and analyzed following grounded theory procedures for analysis. The central understanding to emerge from this study is that participants were expecting to evangelize. Their expectation was rooted in their theological belief in God's sovereignty over salvation and was amplified by interactions with God. Because of this expectancy, there was development in three areas of the missionaries' evangelistic efforts: relationships, strategic partnerships, and evangelistic skills. I have named this the Expecting an Opportunity to Evangelize theory.

**Key Words:** China, Cross-cultural missions, Evangelism, Intercultural studies, Missiology, Missionary training

**Author:** Jensen, Ryan R.

**Institute/University:** Biola University

**Date:** 2021

**Source:** ProQuest Dissertations & Theses Global

**题目：迈向全球启蒙运动：17 至 18 世纪中国与欧洲的音乐、传教士与万国史的建构**

**摘要：**本文探讨了在全球启蒙运动背景下中国、葡萄牙与法国之间音乐知识的传播史。通过研究两部由清廷耶稣会传教士撰写的论著——一部向中国介绍西方音乐，另一部向法国介绍中国音乐——笔者考察了音乐及其所代表的知识体系对受众世界观挑战：尽管解读各异，当时的中国与欧洲世界均将中国视为西方文明的源头。笔者试图说明，这种万国史的建构，尝试将所有文化置于单一时间演化轴上，而这折射出当时在全球范围内将世界音乐文化的多样性，系统化为一种融贯的原则的努力。更为重要的是，本研究认为启蒙运动建立于东西方通过历史维度对日益扩张的全球版图的理解之上，而非如传统观点所述般独自起源于欧洲。

通过将音乐置于东亚研究、传教研究、科学史与全球史的交汇点，本研究为音乐学提供了一种新解释模型，挑战了将启蒙运动视为纯粹欧洲现象的固有观念，而主张其自肇始之时便是全球性的。借此，本研究超越了以往全球史学界惯用的传播论框架与比较研究方法，通过强调同步涌现相对于相继发展的优先性、有机整合相对于机械连接的优越性，考察了地方社会在面对全球化力量时对外来知识体系的主动吸纳，并指出这种吸纳的影响并不局限于知识版图的填充和扩张，更直接形塑了当地人对世界的理解。

**关键词：**中国、启蒙运动、法国、全球史、耶稣会、康熙

**Title: Toward a global Enlightenment: Music, missionaries, and the construction of a universal history in seventeenth- and eighteenth-century China and Europe**

**Abstract:** My dissertation explores the transmission of musical knowledge between China, Portugal, and France in the context of a global Enlightenment.

Through the lenses of two treatises authored by Jesuit missionaries serving at the Chinese Imperial Court—one introducing Western music to China, the other introducing Chinese music to France—I investigate how music and the system of knowledge represented by each treatise challenged their audience's worldview: although their interpretation differed, both the Europeans and the Chinese acknowledged China as the origin of the Western civilization. I argue that this construction of a universal history that accommodates all cultures on a single timeline shows there was a common effort across the globe to systematize the diversity of the world's musical cultures into one coherent principle and, more importantly, that the Enlightenment did not originate in Europe but was built on a shared effort of the East and the West to use history to make sense of the expanding globe. My research offers a new model for musicological studies by situating music at the intersection between East Asian Studies, Mission Studies, History of Science, and Global History. Moreover, it challenges the preconceived notion of the Enlightenment as a purely European phenomenon and argues instead that the Enlightenment was global at its inception. In doing so, it moves beyond the framework of dissemination and the comparative approach that characterize much of the past scholarship on global history. Emphasizing simultaneous emergence over successive development and integration over connection, I examine how local societies actively incorporated foreign systems of knowledge in the face of globalizing forces and how this incorporation not only expanded but also transformed their conception of the world.

**Key Words:** China, Enlightenment, France, Global history, Jesuit, Kangxi

**Author:** Jiang, Qingfan

**Institute/University:** Columbia University

**Date:** 2021

**Source:** ProQuest Dissertations & Theses Global

**题目：华裔移民基督徒的文化世界观冲突**

**摘要：**移民在迁入新国家后会面临多重挑战，并在文化适应过程中遭遇频繁的世界观冲突。本研究旨在识别并分析华裔基督徒移民在其世界观、价值观及信仰受到挑战时的应对策略与反应。此外，本研究亦评估了在上述压力下，移民前所持的旧有世界观与行为模式与其基督信仰产生的相互作用。

**关键词：**华裔移民、文化世界观冲突、移民基督徒

**Title: Cultural worldview conflicts among Chinese immigrant Christians**

**Abstract:** Immigrants face many challenges when coming to a new country and face many worldview conflicts during the acculturation process. This project seeks to identify and analyze the responses of Chinese Christian immigrants when their worldview, values, and faith are challenged. The research also assesses how the old pre-immigration worldviews and patterns interacts with the faith under such pressure.

**Key Words:** Chinese immigrants, Cultural worldview conflicts, Immigrant Christians

**Author:** Kwong, Alan

**Institute/University:** Biola University

**Date:** 2021

**Source:** ProQuest Dissertations & Theses Global

**题目：一件基督的中山装：吴经熊在《圣咏译义》与《新经全集》翻译工作中对中国古典文献的吸纳与运用**

**摘要：**吴经熊所译的文言文版《圣咏译义》与《新经全集》被许多人视为史上最典雅的中文圣经译本。在翻译过程中，吴氏借用了包括儒、道、佛家典籍及古诗在内的中国古典文献的术语与语言风格，以新颖而令人惊叹的方式诠释了圣经的措辞与概念。本论文分析了吴译本中的多项神学与语言特征，并评估了吴氏在圣

经思想与中国人文主义传统间若干核心语言选择的适配度。研究发现，吴氏译作在术语与风格的运用上极具创新性与冲击力：例如，他选用中国哲学范畴的“道”来对应希腊语中的逻各斯（Logos）；大量引用《论语》《孟子》《道德经》及《金刚经》中的四字成语；采用唐诗风格进行转译；并模仿古典文献中标志性或权威性语言风格。基于此，本文主张吴经熊创作了一部独特且带有强烈个人色彩的神圣艺术作品，其中蕴含了他个人的赤诚与奉献，是一项堪比安东尼·高迪（Antoni Gaudi）在西班牙巴塞罗那设计的圣家族大教堂里程碑式的成就。尽管该译本如今的应用范围相对有限，但其典雅品质仍持续吸引着追求文字之美，渴望一种植根于中国古老传统和文化底蕴的神学的读者，并被广泛用于祷告与圣咏音乐中。除了适用于仪典与灵修外，其深厚的中国古典文献积淀亦值得学术界进一步深入研究。

**关键词：** 圣经翻译、中国经典、本地化、吴经熊

**Title: A "Chinese tunic for Christ": John C. H. Wu's incorporation of the Chinese classics in translating the Psalms and New Testament**

**Abstract:** John C. H. Wu's classical Chinese translation of the Psalms and New Testament has been regarded by many as the most elegant Chinese-language translation of the Bible ever made. In it, Wu borrowed both terms and linguistic styles from the Chinese classics, including Confucian, Daoist, and Buddhist texts as well as classical poetry, to translate biblical phrases and concepts in new and surprising ways. This dissertation analyzes many of these theological and linguistic features of the Wu Version, and offers an evaluation of the suitability of several of Wu's more important linguistic choices as analogous terms or phrases for ideas found in both Bible and Chinese humanistic tradition. It finds that Wu's work is striking and innovative in its use of these terms and styles, including such choices as the Chinese term "dao" to translate the Greek word "logos," the abundant use of chengyu, or four-character set phrases, from classics such as the Analects, Mencius, the Tao Teh Ching (Dao Dejing), and the Diamond Sutra, the poetic styles of Tang dynasty poetry, and the imitation of "marked" or

“authoritative” language found in many classical texts. In so doing, it is argued that Wu created a unique and personal work of sacred art that bears the imprint of his own admitted love and devotion, a landmark achievement comparable to Antoni Gaudi’s Basilica of the Sagrada Família in Barcelona, Spain. Although its use is still somewhat limited today, it continues to attract readers for the aforementioned qualities, and continues to be used in prayers and music by those who desire beauty and an authentic Chinese-sounding text that draws from China’s ancient traditions. In addition to being suited for liturgical and devotional use, its immersion in the Chinese classics also merits further scholarly study.

**Key Words:** Bible translation, Chinese classics, Inculturation, 吳經熊

**Author:** Lindblom, John A.

**Institute/University:** University of Notre Dame

**Date:** 2021

**Source:** ProQuest Dissertations & Theses Global

**题目：中国基督徒企业家的完美主义与宗教取向：与生活满意度、心理健康与家庭关系的相关性研究**

**摘要：**本研究旨在探讨“完美主义”这一西方心理学界的常用量纲是否适用于对中国基督徒企业家的研究，并分析完美主义与宗教取向对该群体的生活满意度、心理健康及家庭关系的影响。研究通过在线中文问卷的方式调查了中国不同地区的 128 名基督徒企业家，采用了简式近乎完美量表(SAPS)、宗教取向量表(ROS)、杜克大学宗教指数 (DUREL)、生活满意度量表 (SWLS) 以及压力-焦虑-抑郁量表 (DASS)，并运用相关分析和聚类分析法处理所得数据。研究结果证实，西方对应研究中常见的三种完美主义人格类型的分类谱系（即：适应型完美主义者、非适应型完美主义者和非完美主义者）同样适用于对中国企业家的研究。调查发现，受访者的“差异性”得分越高，其感知的心理压力越大，生活满意度越低。然而，本研究并未支持“高标准”得分与心理福祉及生活满意度呈正相关的预设。此外，研究表明，“内在宗教取向”得分与心理福祉及生活满意度呈显著正相关，

而“外在宗教取向”得分则与两者呈负相关。本研究结果为教会领袖，特别是活跃于工商职场团契的教牧人员，提供了关于基督徒企业家牧养需求的重要指引。同时，本研究也为那些服务于华裔基督徒，特别是针对具有完美主义倾向之个体的临床心理专业人员，提供了有价值的咨询方向参考。

**关键词：**中国、中国基督教企业家、完美主义、宗教取向

**Title: Perfectionism and religious orientation of Chinese Christian entrepreneurs in China: Associations with life satisfaction, psychological well-being, and family relationships**

**Abstract:** This study attempted to investigate whether the construct of perfectionism could be applied cross-culturally to Chinese Christian entrepreneurs in China, and how perfectionism and religious orientation impacted Chinese Christian entrepreneurs' life satisfaction, psychological well-being, and family relationships. Participants included 128 Chinese Christian entrepreneurs from different parts of China who completed an online survey in Chinese. Scales used included the Short Almost Perfect Scale (SAPS), Religious Orientation Scale (ROS), Duke University Religion Index (DUREL), Satisfaction with Life Scale (SWLS), and Depression, Anxiety, Stress Scales (DASS). The data collected were analyzed by correlational analytical methods and cluster analysis. The results supported that the three types of perfectionists (i.e., adaptive perfectionist, maladaptive perfectionist, and non-perfectionist) identified in Western research could be identified in this sample of Chinese Christian entrepreneurs. Findings indicated that respondents with higher Discrepancy scores experienced more stress and lower life satisfaction. However, the hypothesis that higher Standards scores would be positively correlated with psychological well-being and life satisfaction was not supported. Findings also indicated that higher Intrinsic Religious Orientation scores were positively correlated with psychological well-being and life satisfaction, whereas higher Extrinsic Religious Orientation scores were negatively correlated with psychological well-being and life satisfaction. The

findings offered important directions for church leaders, particularly pastors in Christian business fellowships, regarding Chinese Christian entrepreneurs' pastoral needs. Additionally, the findings offered valuable information on counseling directions for clinicians working with Chinese Christians, especially those exhibiting perfectionistic tendencies.

**Key Words:** China, Chinese Christian entrepreneurs, Perfectionism, Religious orientation

**Author:** Lo, Mabel

**Institute/University:** Fuller Theological Seminary, School of Psychology

**Date:** 2021

**Source:** ABI/INFORM Collection; ProQuest Dissertations & Theses Global

**题目：吴经熊：融汇东西文化的天才与中国福音传道的先知**

**摘要：**本论文考察了吴经熊博士(1899-1986)对中国文化中福音本色化的贡献。

数世纪以来，中西方知识分子共同关注将福音信息与中国文化相联系的课题。在教会眼中，中国文化作为世界上最古老、最负盛名的文化之一，理应得到深层且彻底的基督化。本研究主张，吴经熊的著述及其个人见证正是在这一宏大而看似不可能完成的任务背景下形成的教会在华“向万民传教”(mission ad gentes)的典范。意大利耶稣会传教士利玛窦神父(Matteo Ricci)开启了与儒学的开创性对话，为福音进入中国古典文化打开了大门。吴经熊追随利玛窦的足迹，超越了传统的儒耶对话的范畴，进一步将道家、佛教纳入其中：吴经熊对中国天主教神学的独特贡献正在于，他对儒、释、道三家共同构成了中国传统文化的核心这一事实的洞察。此外，他主张东西方之间的跨文化对话是中国及其他亚洲国家福音化的必经之路。作为一名深受中国文化浸润的天主教平信徒，吴经熊同时也是西方文学与文化的杰出学者。吴氏的天才之处在于，他使中国的儒释道传统与西方的希伯来-基督传统及希腊-拉丁传统在基督内相融。正如部分早期教父对待希腊文化的态度一般，吴经熊深信，基督信仰非但不会伤害中国文化，反而是对后者的医治、充实和成全。吴经熊这种“先知性整合”的关键在于，他同时对中国宗教

进行了某种意义上的“降格”与“升格”：一方面，他并不将这些传统主要视为与基督教竞争的宗教，而是将其解读为深刻的“自然”人文文化；另一方面，这意味着它们可以通过恩典被提升，成为全备的天主教愿景与生活模式的一个维度。吴经熊将里修的圣德肋撒所提倡的“神圣大爱的科学”（*divini amoris scientia*）视为中国信仰本色化所必需的典范，并在此启发下接纳了中国所有传统的智慧——儒家的孝道、道家对谦卑与卑微的洞见，以及佛教对绝对者的渴望——并将其转化为“神圣大爱”炉中的燃料。吴经熊在中国传统文化与天主教传统上的深厚造诣，使其得以用一种前所未有的方式交融东西方。因此，吴经熊不仅促进了文化的汇通，也为应对东方归主和西方基督教遗产复兴的双重挑战开辟了路径。

**关键词：**佛教、儒教、中国福传、本土化、吴经熊、道教、中国文化、先知性性综合

**Title: John C. H. Wu: a prodigy in synthesizing east and west and a prophet for the evangelization of China**

**Abstract:** This dissertation investigates the contribution of Dr. John C. H. Wu (1899-1986) to the inculturation of the Gospel in Chinese culture. The question of how to relate the Gospel message to Chinese culture has engaged the minds of both Chinese and Western intellectuals for several centuries. To the mind of the Church, it is evident that such a culture, among the most ancient and celebrated in the world, should be Christianized in depth. Faced with this enormous and seemingly impossible task, this dissertation argues that Wu's writings and personal witness can be a model for the Church's mission *ad gentes* in China. Fr. Matteo Ricci, S.J. (1552-1610), an Italian Jesuit missionary to China, entered into a ground-breaking dialogue with Confucianism and opened a door for the Gospel to enter into Chinese classical culture. Following the footsteps of Ricci, Wu's writings on Chinese culture and Christianity go beyond the classical dialogue with Confucianism and include Taoism and Buddhism. The unique contribution of Wu to Chinese Catholic theology is his insight that Confucianism, Taoism and Buddhism together constitute the heart of traditional Chinese culture. Moreover, Wu argues that the

evangelization of China and other Asian countries must pass through an intercultural dialogue between East and West. As a Catholic layman, Wu is thoroughly Chinese and imbued with Chinese culture, and at the same time an eminent scholar in Western literature and culture. The genius of Wu is that he allows an encounter between the Confucian, Taoist, and Buddhist traditions in China and the Judeo-Christian and Greco-Latin tradition in the West in Christ. Like some of the Church Fathers in regard to Greek culture, Wu is convinced that faith in Christ will bring no harm to Chinese culture, but will heal, enrich and perfect it. The key for Wu's "prophetic synthesis" is that he simultaneously demotes and promotes the religions in China: on the one hand, he interprets these traditions not principally as rival religions to Christianity, but as profound, "natural" human cultures, and thus, on the other hand, this means that they can be raised up in grace as dimensions of a full Catholic vision and existence. Wu looks to St. Thérèse of Lisieux's science of divine love (*divini amoris scientia*) as a model necessary to inculturate the faith in China. Inspired by St. Thérèse's teaching, Wu is able to welcome the wisdom in all of China's traditions—the Confucian teaching of filial piety, the Taoist insight on the importance of humility and lowliness, and the Buddhist yearning for the absolute—and turn it into fuel for the furnace of Divine Love. Wu's remarkable knowledge of the Chinese and Catholic traditions enables this noted scholar to blend the East and the West in a way no other Catholic writer has ever done before. Therefore, Wu contributes not only to the meeting of cultures, but also to the navigation of the challenges of opening the East to Christ and bringing the West back to its own Christian heritage.

**Key Words:** Buddhism, Confucianism, Evangelization in China, Inculturation, John C. H. Wu, Taoism, Chinese culture, Prophetic synthesis

**Author:** Lu, Tongxin

**Institute/University:** Pontifical John Paul II Institute for Studies on Marriage and Family

**Date:** 2021

**Source:** ProQuest Dissertations & Theses Global; Publicly Available Content Database

**题目：香港的五旬节运动：全球五旬节派话语中的宣教图景（1907–1942）**

**摘要：**本文运用档案研究与数字人文方法，考察了 1907 年至 1942 年间五旬节派宣教事业在香港的诞生与发展。目前学术界对香港五旬节派的关注多集中于该运动在殖民地的早年活动、初期华人领袖的成长、与福音派活动的差异等。本研究则将该运动纵向地理解为一种与香港与华南地区在地语境密切相关的跨国话题。因此，本研究并不满足于还原“谁去了哪里”的历史叙事，而是着重追踪香港五旬节派传教模式的演变，并探讨这些变化如何与全球五旬节派自我认知的构建相互交织。

本论文建立了一个基于六千多份五旬节派期刊的数据库，以便对宣教趋势进行宏观层面的分析。研究重点关注五个主题：五旬节派与殖民地之间的空间关系，五旬节运动的结构维度，一般的传教实践模式，五旬节派的灵性传统，以及对性别的立场。通过追踪这五个主题，论文证明了，五旬节派的传教话语在香港最初的三十五年间发生了剧变；而其传教理念、认知与实践的变化，均源于五旬节派与当地环境、全球背景以及福音派遗产之间的对话。

本研究将香港五旬节派传教划分为三个主要阶段。1907 年至 1913 年间，五旬节派传教士属于经典的“信心传教士”模式，在缺乏正式的财政支持系统的背景下选择了中西合璧的领袖模式，最终将香港转变为全球宣教拓展的跨都市中心。1914 年至 1928 年间，上述统一模式渐趋瓦解，传教事业与更广泛的五旬节派运动一道趋于宗派化。随着宗派框架的确立，传教士开始效仿规模更大的福音派宣教组织以向中国内地扩张影响力。1929 年至 1942 年间，中国大陆的政局动荡迫使五旬节派撤回香港，并在此发掘新的宣教契机。在上述组织结构与空间的变迁中，香港五旬节派积极适应当地宗教市场，主动调适福音派关于性别与宣教的理念，并重塑自身在全球五旬节派运动中的地位。

**关键词：**灵恩派、中国、五旬节派、跨国史、1907-1942

**Title: Pentecostal Hong Kong: Mapping mission in global Pentecostal discourse, 1907-1942**

**Abstract:** This dissertation utilizes archival research and digital methodologies to examine the birth and development of pentecostal mission in Hong Kong between the years 1907 and 1942. Current attention to Hong Kong has tended to focus on the first few years of pentecostal activity in the colony, the growth of early Chinese leadership, and the ways in which pentecostals were different from their evangelical peers. This study takes a longitudinal approach to the pentecostal movement in the colony by viewing it as a form of transnational discourse uniquely related to the local and regional contexts of Hong Kong and southern China. As such, this study is not interested in simply recovering the story of who went where. Instead, it is focused on tracing the changes of pentecostal mission in Hong Kong and understanding how those changes were entangled with the development of global pentecostal self-perception. The dissertation relies upon a broad survey of over six thousand pentecostal periodicals and the creation of a database that enables a meta-level analysis of trends in pentecostal mission. Particular attention is given to five themes: the spatial relationship between pentecostals and the colony, the structural dimensions of the pentecostal movement, common missionary practices, pentecostal spirituality, and pentecostal approaches to gender. By tracing these five themes, the dissertation shows that pentecostal missionary discourse changed dramatically during the first thirty-five-year period in the colony and that changes in missionary ideas, perception, and practices grew from pentecostals' dialogue with their local environment, global context, and evangelical heritage. This study of pentecostal mission in Hong Kong is divided into three main time periods. From 1907 to 1913, pentecostal missionaries fit the mold of faith missionaries, arriving in China with no formal system of financial support. These missionaries embraced a Sino-Western leadership model and transformed Hong Kong into a transurban center of global missionary outreach. From 1914 to 1928, however, the unified model

broke apart, and pentecostal mission, like the broader pentecostal movement, became denominational. As denominational frameworks took hold, missionaries began emulating larger evangelical missionary organizations as they sought to expand their influence into the “interior” of China. From 1929 to 1942, however, the political unrest on the mainland forced pentecostals back to Hong Kong, where they discovered a bevy of new opportunities for mission. Throughout these organizational and spatial changes, pentecostals in Hong Kong were also adapting to the religious marketplace of Hong Kong, negotiating evangelical conceptions of gender and mission and reformulating their place in the global pentecostal movement.

**Key Words:** Charismatic, China, Pentecostalism, Transnational history, 1907-1942

**Author:** Mayfield, Alex R.

**Institute/University:** Boston University

**Date:** 2021

**Source:** ProQuest Dissertations & Theses Global

### **题目：杭克安对台湾浸信会的影响**

**摘要：**倘若认可跨文化传教士及其差派教会忠于“大使命”(Great Commission)，那么对植堂活动长期成果的审视便尤为重要。前美南浸信会海外传道部(FMB)驻台传教士杭克安(W. Carl Hunker, 1916-2016)是差会活动典范，其宣教成果在数十年后依然根深叶茂。本论文旨在考察杭克安在台湾浸信会史上发挥重要影响力的因素。杭克安在海外传道部服事共计四十年，其中有三十四年扎根于台湾，身兼牧者、植堂者、联合会创办人及神学院院长等多重身份。即便在他赴台开展工作六十五年后的今天，他的努力仍持续影响着该地的福音事工。本论文主张，杭克安之所以能成为台湾浸信会史上的卓越领袖，应归功于他对人的关怀、对丧失者的热忱、对文化的深切理解，以及对本色化的坚定信念。

论文正文由五个主要章节构成，旨在探索杭克安产生影响力的深层原因。第一章为引言。第二章简述了杭克安在赴台前、驻台期间及退休后的生平概况。第

三章探讨了杭克安对人的关怀如何赢得了信任，并在台湾建立起深远的影响力。第四章阐述了他传福音的热忱如何影响了他在中国台湾的门徒。第五章考察了他对中国文化的理解，对文化隔阂的消除和提升服事当地信徒的质效。第六章解释了他对本色化的委身使他能够识别、培养并赋能本地领袖的因素。结论部分基于杭克安的服事原则，提出了十二项宣教学反思。

**关键词：**基督教传教、文化人类学、领导力发展、传教士传记、传教策略、台湾浸信会

**Title: The influence of W. Carl Hunker on Taiwan Baptists**

**Abstract:** If cross-cultural missionaries, and the local churches who send them, are to be faithful to the Great Commission, a reemphasis on the importance of long-lasting church-planting fruit must occur. One example of a missionary whose work remains decades later is former Foreign Mission Board (FMB) missionary to Taiwan, W. Carl Hunker. This dissertation examines what made Hunker an influential leader in the life and history of Taiwan Baptists. Hunker served with the FMB for forty years, spending thirty-four of those years in Taiwan. He was a pastor, church planter, convention founder, and seminary president. Sixty-five years after his work in Taiwan began, Hunker's efforts still impact the ministry in that country. This dissertation argues that Hunker was an influential leader in the history of Taiwan Baptists due to his care for people, passion for the lost, understanding of culture, and commitment to indigeneity. Five primary chapters explore why Hunker was influential in the life and history of Taiwan Baptists. With chapter 1 serving as the introduction, chapter 2 provides a brief life sketch of Hunker's life before, during, and after his time in Taiwan. Chapter 3 explores how Hunker's care for people garnered trust and built influence in Taiwan. Chapter 4 explains how Hunker's passion for evangelism impacted his Chinese disciples in Taiwan. Chapter 5 explores how Hunker's understanding of Chinese culture helped him remove cultural barriers and minister to nationals. Chapter 6 explains how Hunker's commitment to indigeneity equipped him to identify, develop, and

empower national leaders. The concluding chapter draws twelve missiological reflections based on Hunker's ministry principles.

**Key Words:** Christian missions, Cultural anthropology, Leadership development, Missionary biography, Missions strategy, Taiwan Baptists

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**Institute/University:** The Southern Baptist Theological Seminary

**Date:** 2021

**Source:** ProQuest Dissertations & Theses Global

**题目：一项用于培训基督复临安息日会华人布道者的指导项目之感知有效性研究**

**摘要：**研究问题：过去在笔者所属的联合会非组织地区的布道主要着重个人布道，公众布道则局限于一天的撒种布道会，导致迫切需要装备传道人能有效的进行公众布道。这需要一个适合华人文化的公众布道模式，及一个培训布道家的方案，使他们能发展他们的布道技巧。

研究方法：本研究使用并行混合法设计，来评量在培训方案中所选用之方法的认知有效性。该设计涉及通过多项问题的问卷来收集数据，其中包括以学生为研究对象的李克特式和开放式问题，并对学生和教师进行三组访谈。他们都参加了布道训练，并举行过行布道会。使用描述性和推理性统计分析、编码和主题分析来分析所收集的数据。

研究结果：研究分析显示参与者将培训方案中的十个有效变项（培训材料、学习过程、指导过程、反馈过程、布道讲道、呼召、真诚布道、献身、布道会经验和为未来布道会做准备）均评为有效。整体培训方案被认为是有有效的，并且就不同地点、性别、年龄和传道经验者，均同样有效。与其他变项相比，反馈过程被评为最有效的变项。质性研究结果显示，学生发现在反馈中得到了鼓励和肯定，使他们有信心在小组面前练习；让他们的表现得以提升。研究结果显示，量化和质性研究结果趋于一致。这项研究的结果显示，要训练领袖和布道家需要远比一般个别的短期培训投入更多。除此，这项研究记录更全面的发展出一种教学

策略，若期望看到领袖和布道家在培训中能有效的成长，在现实情况与真实世界结合的刻意指导是有必要的。

结论：研究显示本指导方案在培训华人复临布道家上是有帮助和果效的。同时，无论地点、性别、年龄和教牧经验如何，本指导方案均同样有效。

**关键词：**真诚领导、体验式学习、反馈、导师制、公共传教

**Title: Perceived effectiveness of a mentoring program for training adventist Chinese evangelists**

**Abstract:** Problem: The fact that evangelism in the Unorganized Territories of the Chinese Union Mission was done mainly as personal evangelism and that public evangelism was limited to a one-day seed sowing meeting had led to a serious need for equipping pastors in effective public evangelism methods. It required a model of public evangelism, which is adaptable to the local Chinese culture, and a mentoring program that accompanies evangelists, who were still developing their skills in public evangelism. Method: This study used a parallel mixed methods design to measure the perceived effectiveness of selected methods in the mentoring program. This design involved collecting data with a multiple-question survey with both Likert-style and open-ended questions from students, and conducting three group interviews of students and faculty. All of them had participated in the evangelism training and conducted evangelistic meetings. Descriptive and inferential statistical analysis, coding, and thematic analysis were used to analyze the data. Results: Participants rated the 10 effectiveness variables of the mentoring program (training materials, learning process, mentoring process, feedback process, evangelistic preaching, appeals, authentic evangelism, dedication, evangelistic series experience, and preparedness for future evangelistic meetings) as being helpful. The overall mentoring program was perceived helpful and it was perceived to be equally effective in all sites, regardless of gender, age, and pastoral experience. The feedback process variable was rated most helpful compared to other variables. The qualitative results indicated that

students found they were being encouraged and affirmed, which gave them confidence to practice in front of groups; eventually, their performance was enhanced. The findings concluded that the quantitative and qualitative results converged. The results of this study suggest that the development of leaders and evangelists requires far more than isolated short-term training events. Instead, this study documents that more comprehensive and developmental instructional strategies paired with intentional mentoring in real time and real world settings are necessary in order to see the desired growth in effectiveness in the training of leaders and evangelists. Conclusion: The mentoring program for training Adventist Chinese evangelists was perceived as helpful and effective. Also, the mentoring program was equally effective in all sites, regardless of gender, age, and pastoral experience.

**Key Words:** Authentic leadership, Experiential learning, Feedback, Mentoring, Public evangelism

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**Institute/University:** Andrews University

**Date:** 2021

**Source:** ProQuest Dissertations & Theses Global

### **题目：仆人式领导、依纳爵灵修与天主教大学生的灵性医治**

**摘要：**中国在国内扶贫、生态、荒漠化防治、经济增长、基础设施网络及教育发展等领域取得了巨大成就(Wu, 2019)。但与此同时, 2016 年的一项研究显示, 23.8%的中国大学生患有抑郁症 (Lei, Xiao, Liu & Li, 2016)。受独生子女政策的影响, 许多大学生正承受着孤独、抑郁、缺失父母之爱、性侵犯及被遗弃等痛苦。

耶稣作为仆人领袖与医治者, 是启迪和疗愈青年的真正榜样, 这对前述的天主教大学生群体而言尤为如此。2008 年至 2018 年间, 397 名中国青年参加了“玛利亚青年领导力培训计划”(Mary Youth Leadership Training Program), 在该项目中接受了心灵医治, 并在人格与领导力上获得提升。在 397 名毕业生中,

有 141 人成为全职志愿者，在遍布中国的不同非政府组织中为大学生、孤儿、麻风病人及老年人提供了一至五年的服务。

因此，本启发式现象研究旨在探索中国青年在参加该培训计划期间及之后的医治经验之本质。该项目提供的课程与活动核心涵盖了仆人式领导、依纳爵灵修与医治。依纳爵灵修及其最终导向的仆人式领导，加之通过圣神恩赐带来的医治，均成为灵性、心理乃至生理医治的路径。

本研究采取了启发式现象研究的调研方法。数据收集的主要手段包括研究者的自我反思和对五名项目毕业生进行的深度半结构化访谈（每人时长一个半小时）。研究通过对六名参与者（含研究者本人）治愈生命创伤经验的转录、翻译、诠释与分析，得出了在严谨反思性研究基础上、综合相关文献、访谈资料与亲身经验的结论。

研究从参与者治愈生命创伤的经验中提炼出四个主题：（1）个体身份觉知；（2）天主无条件的爱；（3）宽恕与修好；（4）爱、服务与医治的使命。这四个主题，连同对仆人式领导、依纳爵灵修及其特征的教导，以及教宗方济各感人的言行，共同构成了第五章所讨论的青年医治经验的本质。本研究显著深化了关于中国青年及其服务对象之医治问题的认知，并呼吁在该领域开展进一步研究。天主的爱存在于任何境遇中，且超乎我们的想象。

天主的爱医治我们！“是崇高或深远的势力，或其他任何受造之物，都不能使我们与天主的爱相隔绝，即是与我们的主基督耶稣之内的爱相隔绝。”（罗 8:35-39）

**关键词：**中国大学生、治愈、启发现象学、依纳爵灵修、仆人领袖、青年事工

**Title: Servant-leadership, Ignatian spirituality and spiritual healing with Catholic Chinese university students**

**Abstract:** China has made great contributions at home and to the world in the areas of poverty alleviation, ecology, desertification control, economic growth, infrastructure network and education development (Wu, 2019). At the same time, according to research conducted in 2016, 23.8% of Chinese university students suffer from depression (Lei, Xiao, Liu & Li, 2016). Many university students

struggle with and suffer from loneliness, depression, lack of parents' love, sexual abuse, and abandonment because of China's one-child policy. Jesus, as servant leader and healer, could be a true role model, enlightening and healing the youth, especially Catholic university students as discussed above. From 2008 to 2018, 397 Chinese youth experienced spiritual healing and became better persons and leaders through the Mary Youth Leadership Training Program. Out of 397 program graduates, 141 have become full time volunteers who served university students, as well as disadvantaged orphans, lepers, and the elderly in different NGO's all over China for one to five years. Therefore, the purpose of this heuristic phenomenological inquiry is to explore the essence of Chinese youth experiencing healing during and after their Mary Youth Leadership Training Program. The training program offers courses and activities centered on servant-leadership, Ignatian spirituality, and healing. Ignatian spirituality, and the kind of servant-leadership that it is ultimately directed toward, and healing through the gifts of the Holy Spirit can all be means of spiritual, psychological, and even physical healing. The heuristic phenomenological inquiry was chosen to investigate the youth who experienced healing. The principal means of data collection was the researcher's self-reflection and five Mary graduates' in-depth semi-structured interviews that each lasted an hour and a half. The data were transcribed, translated, interpreted, and analyzed through six participants' experiences of healing life's hurts. Results were garnered through a process of a disciplined reflective study of the material resulting in a creative synthesis of literature, interviews and self-experience. Four themes emerged from the six participants' experiences of healing life's hurts. They were: (1) awareness of one's identity, (2) God's unconditional love, (3) forgiveness and reconciliation and (4) missions of loving, serving and healing. Along with instruction in servant-leadership, Ignatian spirituality, and their respective characteristics, together with Pope Francis' edifying words and actions, these four themes are the essence of the youth experiencing healing in Chapter V. This study contributes greatly, I believe, to our knowledge of healing among Chinese youth

and those among whom they worked and seemingly call for further research in these and related areas. God's love is present in all circumstances and extends beyond our imagination. God's love heals us! Nothing—absolutely nothing—can separate us from God's love as demonstrated by our Lord Jesus Christ when He died for us. (Rom 8:35–39)

**Key Words:** Chinese university students, Healing, Heuristic phenomenology, Ignatian spirituality, Servant-leadership, Youth ministry

**Author:** Wang, Zhiyuan

**Institute/University:** Gonzaga University

**Date:** 2021

**Source:** ProQuest Dissertations & Theses Global

**题目：美国传教士在华双向跨文化交流的先驱实践：卫三畏研究**

**摘要：**本文以卫三畏（S.Wells Williams）为研究主体，探讨其在 1833 年至 1857 年间在华取得的中美双向互惠性跨文化交流成就，及所结出的“以中国为对象的输入”与“以美国为对象的输出”之果。与在华宣教史上的其他标志性人物相比，卫三畏在华南地区（特别是广州与澳门）长达二十余年的传教生涯呈现出独特的色彩：他在印刷、讲道、出版与演说等宣教事工上的长期努力，为中美双向跨文化传播做出了开创性贡献。自 19 世纪 30 年代初以来，卫三畏博士以印刷为平台，以出版为利刃，以讲道与巡回演说为整合手段，藉由其世俗事工叩开彼时尚处于文明边缘的中国的大门，成为中美文化的破冰者。毫无疑问，其家乡纽约州奥提卡浓厚的宗教氛围，促使他在 1830 年代义无反顾地选择了作为美部会（ABCFM）派遣的印刷传教士赴海外服事；而他在华南地区，人数虽少但志同道合的新教同仁，也自 1833 年他抵达起便在双向互惠的跨文化交流中提供了助力。本研究开展了第一手的历时性与共时性对比分析：将相关的一般文化交流概念提升至跨文化传播的理论高度，并指出卫三畏的双向互惠进路体现了基督教在华宣教的个人化特征。即便在他后期转变为外交官或汉学家的角色后，基督教信仰依然是他终身坚守的信念。在数据来源方面，本研究利用了美国耶鲁大学图书馆收

藏的 642 封未出版且此前在国内外学术界鲜有利用的卫三畏往来私人信函。本文从双向互惠跨文化传播的视角进行定性研究,旨在还原卫三畏在 1830 至 1850 年代作为先驱性文化破冰者的原始形象。简言之,本研究聚焦于卫三畏这位美国在华印刷传教士,突显了他在 19 世纪双向互惠跨文化交流中的先锋模范角色。

**关键词:** 广东、澳门、互惠性跨文化交流、基督教、汉学家

**Title: An American missionary's pioneering practice of reciprocal intercultural exchange: S. Wells Williams in China**

**Abstract:** This dissertation is themed on the protagonist, S. Wells Williams whose pioneering achievements in reciprocal intercultural exchange in China from 1833 till 1857 bore the fruit of China-oriented input and America-oriented output. Compared with other Christian icons in China Mission, his more than two decades of missionary life in southern China, especially Canton and Macao, could be vividly characterized as the groundbreaking contribution to Sino-US intercultural communication in a bidirectional way by means of his persistent dedication to printing, preaching, publishing and lecturing in the Christian cause of China Mission. Printing as the essential platform, publishing as the sharp weapon, and preaching and barnstorming as the integral means, Dr. Williams, as the cultural broker strived for prying open heathen China through his secular ministry since the early 1830s. Unquestionably, the strong religious atmosphere back home in Utica had exerted direct influences on his regretless choice as a missionary printer dispatched overseas by ABCFM in the 1830s; His Protestant brethren in South China, though few, voluntarily offered helping hands to Williams in the reciprocal intercultural exchange since his arrival in 1833. Both diachronic and synchronic comparisons were done firsthand: The related broad concept of cultural exchange is upgraded to intercultural communication and thus, Christian China Mission is personalized in Williams's reciprocal approach. Christianity was his persistent belief for life even if he transferred to his later life roles as a diplomat or a sinologist. As for the main data source, the collection of 642 personal letters in

Unpublished Letters from and to Samuel Wells Williams in Yale University Library, U.S.A. was seldom used academically home and abroad and would be examined in the qualitative research from the perspective of the reciprocal intercultural communication in order to restore Williams' primal image as a pioneering cultural broker from the 1830s to 1850s. Simply put, this doctoral study focuses on the landmark figure of Samuel Wells Williams, American missionary pressman in China by highlighting his exemplary vanguard role in the reciprocal intercultural exchange in the 19th century.

**Key Words:** Canton, Macao, Reciprocal intercultural exchange, Christianity, Sinologist

**Author:** Zhou, Xiaolai

**Institute/University:** University of Macau

**Date:** 2021

**Source:** ProQuest Dissertations & Theses Global

### **题目：社会历史视角中的 1807–1919 年中国新教圣经翻译**

**摘要：**19 世纪同时见证了欧洲帝国主义扩张的高峰与现代传教运动的兴起。在中国，新教的传教工作始于 1807 年的圣经翻译，这一直以来都是学术研究的主题。本文旨在从社会历史视角出发对新教中文圣经诞生的第一个百年提供新的解释。本论文运用布迪厄“场域”、“惯习”与“资本”三个核心概念考察了 1807 年至 1919 年间翻译的三部标志性中文圣经译本。研究发现，在高竞争性的文化生产场域中，政治考量往往优先于文体要素：这正是传教士主导的中文圣经翻译活动所面临的景况，而这体现在特定中文圣经版本翻译活动的开端、过程及文本流传过程中。此外，翻译具有双语、双文化特性，但作为西方传教士合作者的中国学者在相关历史叙事中却普遍缺席。特别地，考虑到在《委办译本》(Delegates' Version, 1854) 和《官话和合本》(Mandarin Chinese Union Version, 1919) 这样高质量译本均在这一时期产出，这无疑构成了一种值得审视的奇特现象。研究发现，中国学者不可或缺贡献被译本的副文本材料所暗示，却最终被其传教士同

事所掩盖,而其原因在于后者在等级化且差异化的社会空间中处于更有利的位置。论文进一步将中国学者的“被抹除”视为象征性暴力,并阐释了这种暴力的话语叙事与关系实践。

**关键词:** 圣经翻译、布迪厄、中国圣经、新教传教士、社会历史学

**Title: Translation of the Protestant Chinese Bible 1807-1919: a sociohistorical perspective**

**Abstract:** The 19th century is one of heightened European imperialism. It also coincided with the modern missionary movement. In China, Protestant evangelism started with the translation of the Bible in 1807, a topic that has been the subject of scholarly studies. The purpose of this dissertation is to provide a new understanding of the first century of Protestant Chinese Bible production from a sociohistorical perspective. Using Bourdieu's key concepts of "field," "habitus" and "capital," this dissertation investigates three marker Chinese Bible versions translated between 1807 and 1919 and finds that, in a competitive field of cultural production, as in the case of the missionary-dominated Chinese Bible translation, political considerations usually gave precedence to linguistic elements. That includes the initiation, translation, and distribution of a particular version of the Chinese Bible. Moreover, as translation is a bilingual and bicultural activity, the general absence of Chinese scholars as coworkers in the historical narrative associated with the cultural production, presents a curious phenomenon that warrants scrutiny, especially considering the high quality of some Bible versions produced during this time, e.g., the Delegates' Version (1854) and the Mandarin Chinese Union Version (1919). This dissertation finds that the indispensable contributions of Chinese scholars, as were pointed out in the paratextual materials, were subsumed by their missionary colleagues who were more advantageously positioned in a hierarchical and differentiated social space. It also identifies the effacement of the Chinese scholars as a form of symbolic violence and explicated the discursive and relational practices that effected such violence.

**Key Words:** Bible translation, Bourdieu, Chinese Bible, Protestant missionary, Sociohistorical

**Author:** Chen, Shan

**Institute/University:** State University of New York at Binghamton

**Date:** 2022

**Source:** ProQuest Dissertations & Theses Global

**题目：培养马里兰中华浸信会的空巢老人参与事工的能力**

**摘要：**本项目旨在培养位于马里兰州洛克维尔的马里兰中华浸信会的空巢老人群体参与基督徒服事的能力。其具体路径是引导他们理解自身需求与上帝呼召之间的关系，并鼓励其积极回应上帝的呼召。第一章阐述了在马里兰中华浸信会中培养空巢老人参与事工的必要性。第二章为他们在八个特定生命领域提供圣经与神学基础，并探讨了他们通过回应上帝呼召而获得生命满足。第三章以上帝对子民的计划为蓝图，探讨了一系列关乎空巢老人生命满足感获得的理论与实践课题。第四章详述了本项目的实施细节与具体描述。第五章评估了项目的实施结果，并就其中的优势与不足进行了个人反思。

**关键词：**空巢老人、事工、马里兰华裔浸信会

**Title: Equipping “empty nesters” for ministries at Maryland Chinese Baptist Church, Rockville, Maryland**

**Abstract:** This project seeks to equip “empty nesters” in Maryland Chinese Baptist Church, Rockville, Maryland for Christian service by leading them to understand the relationship between their needs and God’s calling and encouraging them to respond to God’s calling. Chapter one introduces the need for equipping “empty nesters” in Maryland Chinese Baptist Church. Chapter two provides a biblical and theological basis for equipping “empty nesters” in eight specific areas of life to be satisfied by their response to God’s calling. Chapter three discusses the theoretical and practical issues concerning equipping “empty nesters” in finding their

satisfaction in life in the designing of God for his people. Chapter four gives details and a description of the project. Chapter five evaluates the results of the project with personal reflections on the area of strength and weakness.

**Key Words:** Empty nesters, Ministries, Maryland Chinese Baptist Church

**Author:** Chen, Lemuel

**Institute/University:** The Southern Baptist Theological Seminary

**Date:** 2022

**Source:** ProQuest Dissertations & Theses Global

**题目：新模式时机已至：为美国华裔移民教会建立英文事工伙伴教会的论证**

**摘要：**美国华裔移民教会目前尚缺乏一套可行的模式来发展英语成年人事工。随着全美范围内建立新华裔教会需求日益紧迫，建立一种能够有效发展英语成年人事工的新模式势在必行。本项目将通过撰写专著的形式，提出一种“伙伴教会模式”（Partner Church model），并论证其作为美国华裔移民教会发展英语事工的一条可能且具成功潜力的路径。

**关键词：**美国出生的华人、华人教会、英语事工、事工模式、伙伴教会、华人移民

**Title: Time for a new model: The case for English ministry partner churches for the Chinese immigrant church in the USA**

**Abstract:** The Chinese Immigrant Church in the US does not have a viable model for developing English-speaking adult ministries. With the pressing need for new Chinese churches to be planted in the US a new model of developing English-speaking adult ministries must be established. This project will develop a book that will propose a Partner Church model as potentially a more successful way of developing English-speaking ministries in the Chinese Immigrant Church in the US.

**Key Words:** ABC, Chinese church, English ministry, Ministry model, Partner church, Chinese immigrant

**Author:** Chiu, Clarence

**Institute/University:** Biola University

**Date:** 2022

**Source:** ProQuest Dissertations & Theses Global

**题目：基督教未来学：为东亚基督教领袖设计一个培训远见技能的课程**

**摘要：**（中文版题目和摘要为原论文自带）

改变的步伐正在加速。为了有效应对变化，领袖必须操练远见，才能防患未然。但是，什么是远见？如何培养远见？本研究确认了构成个人或企业远见能力的三个核心技能：扫描、模拟和策划。研究者根据这三个技能，设计了一个课程大纲，并在马来西亚浸信会神学院教导和测试。研究发现：1、课程提升了学员对社会变化的敏锐度，改善了他们对未来的认识。2、学员能够在简短的一周密集课程内，有效掌握三个远见的核心技能。3、经过培训，学员普遍上更有信心面对未知的未来。本研究凸显了警醒预备的神学主题，鼓励个人和机构培养风险管理和终身学习的习惯，并且为往后基督教未来学的课程设计，提供了方向和导图。

**关键词：**变革管理、基督徒领袖、远见竞争力、未来学、风险管理、战略远见

**Title: Christian futures studies: Designing a course syllabus to develop foresight competency among Mandarin-speaking Christian leaders in East Asia**

**Abstract:** The pace of change is accelerating in the Information Age. In East Asia, Christian leaders face ministry problems that are unprecedented and unpredictable. To cope effectively, leaders must exercise foresight to expect the unexpected, and prepare for change before it happens. Yet, it is unclear what constitutes foresight competency and how to develop it. This research designs a course syllabus to develop foresight competency among Mandarin-speaking Christian leaders in East Asia. The research methodology is a Practical Action

Research (Creswell 2012, 592) based on Mills' (2018, 26) Dialectic Action Research Spiral. Firstly, a literature review of the field of futures studies was done through a biblical-theological critique of its theoretical foundations, practice, competencies and methods. Some fundamental revisions were necessary to apply futures studies in a Christian context, from the worldview level to the methods level. Three core competencies that constitute individual or organisational foresight capability were also identified, namely scanning, simulating and strategising. Together they form the shape of a new Christian futures studies. Secondly, a course syllabus was designed based on the content of this Christian futures studies, using theories and methodologies from adult education. Lastly, the course syllabus was pilot tested in a course at Malaysia Baptist Theological Seminary (MBTS). Key findings show that (1) Knowledge wise, the course syllabus increased learners' sensitivity to change in the twenty-first century, and improved their understanding of the future. (2) Skill wise, learners were able to acquire the three core competencies of foresight within the short course. (3) Attitude wise, learners were more confident to face the uncertain future after training. This research builds on a theological understanding about the future, highlights the motif of watchful preparation, promotes the habit of risk management and continuous learning, and provides a roadmap for subsequent curriculum development in Christian futures studies.

**Key Words:** Change management, Christian leadership, Foresight competency, Futures studies, Risk management, Strategic foresight

**Author:** Hiong, Gary Goh Kok

**Institute/University:** AGST Alliance

**Date:** 2022

**Source:** ProQuest Dissertations & Theses Global

**题目：冯亚星与冯亚学作品及其相关文献：基于德语文献对 19 世纪早期两种早期粤语方言的语音学与转录研究**

**摘要：**（原文为德语）

冯亚星（Fung Asseng, 1792-?）与冯亚学（Fung Ahok, 1798-1877）是中国广东两名受过一定教育的水手。据文献考证，他们是首批留居德国的中国人。19 世纪 20 年代，他们在哈雷与波茨坦创作了大量涉及基督教内容的双语手稿；在这些文献中，他们利用拉丁字母转写了众多汉字的早期粤语读音。与此同时，部分德国当代作家亦对其语言状况进行了记录。这些由冯氏二人及其德国同僚撰写的文献统称为德语文献，被视作研究早期粤语极具参考价值的资料。本研究首次从汉语方言学、传教士语言学以及字位学的视角，对上述文献进行了系统考察。借此，本项目不仅在音位与音韵层面重构了早期粤语的两种历史变体，还总结出了其标音转写规则。研究发现，这些规则在很大程度上是在近代德语正字法的影响下形成的。

**关键词：**

**Title: Schriften von und über fung asseng und fung ahok – untersuchung zur phonologie und transkription von zwei frühkantonesischen dialekten des frühen 19. Jahrhunderts anhand von deutschen quellen**

**Abstract:** Fung Asseng (馮亞星, 1792-?) und Fung Ahok (馮亞學, 1798-1877), zwei einigermaßen gebildete Matrosen aus der chinesischen Provinz Guǎngdōng oder Canton (廣東), waren die ersten Chinesen, die sich nachweislich in Deutschland aufhielten. In den 1820er Jahren fertigten sie in Halle und Potsdam umfangreiche zweisprachige Handschriften christlichen Inhalts an, in denen sie ihre frühkantonesischen Aussprachen zahlreicher chinesischer Schriftzeichen in das lateinische Alphabet transkribierten. Gleichzeitig berichteten auch einige deutsche Autoren über ihre Sprache. Diese Schriften, die von Asseng und Ahok selbst oder ihren deutschen Mitmenschen produziert wurden und summarisch als die “deutschen Quellen” bezeichnet werden können, gelten als aufschlussreiche

Materialien für die Erforschung der frühkantonesischen Sprache. Sie werden in der vorliegenden Arbeit zum ersten Mal systematisch untersucht, und zwar aus der Perspektive der chinesischen Dialektologie, der Missionarslinguistik sowie der (deutschen) Graphematik. Dadurch können nicht nur zwei historische Varianten des Frühkantonesischen phonetisch und phonologisch rekonstruiert, sondern auch die Transkriptionsregeln herausgearbeitet werden, die im Wesentlichen unter dem Einfluss der neuhochdeutschen Orthographie entstanden sind.

**Key Words:**

**Author:** Jiang, Xueqi

**Institute/University:** Freie Universitaet Berlin (Germany)

**Date:** 2022

**Source:** ProQuest Dissertations & Theses Global

**题目：天主教宗教教育教学法变革研究：香港天主教小学宗教课的厄玛乌教学法实施**

**摘要：**（中文版题目和摘要为原文自带）

香港六分之一学生就读于天主教学校。天主教学校对香港社会的主要贡献是藉宗教教育培养学生良好价值，尤其是透过正规课程。在 2006 年，天主教香港教区首次实施一套中央课程，其中一项重大的变革是由以圣经和教会教导的“知识为本学习”，改为从基督徒故事中反思的“以经验为本学习”，并引进名为“厄玛乌教学法”的新教学法。本研究探讨宗教科教师在教学上转变的形态，以及这些形态与他们对教学法的知识信念之间的关系。本研究采用混合研究法，以多种方式取收集资料，包括问卷调查、课堂观察、访谈及文件分析。问卷调查了 105 位来自不同天主教小学的宗教科教师，而接受课堂观察及随后的深入访谈的有 9 位已完成专业培训的宗教科教师。文件分析的内容包括由两个专责培训宗教科教师的机构：明爱专上学院及宗教及道德教育组。藉不同资料所提供不同面向的数

据，期望深入地理解当宗教科教师面对教学法变革时，其知识信念的形成，以及其所带来的影响。

在 2006 年引进厄玛乌教学法之前，香港天主教学校一直没有要求其宗教科教师接受系统的教学专业训练。本研究尝试描绘在变革前、后教师所接受的训练，并详细描述教师应用厄玛乌教学法的教学形态。然后再基于 Schommer-Aikins 的五个维度的模型，检视教师对厄玛乌教学法的知识信念，以及这些信念与厄玛乌教学法形态之关系，并会就知识信念的每个维度逐一去解释 EP 实施时所出现的教学形态。结果显示五个维度中只有三个——权威，确定性及快速学习——与教学方式的改变有显著的关系。然而，本研究更发现到灵修是 Schommer-Aikins 的模式中未有谈及的维度，这对于像宗教科般具有宗教成份的学科尤其重要。本研究再以 Muisetal.的模型探讨了在三个情境脉络下影响知识信念及教学改革的因素，这些因素启示了宗教教育师训人员在提供训练时，以灵修为轴，对其知识信念的转变至关重要。

本研究的结果不仅在知识与学习的层面上给知识信念进一步理解，也在认识层面对知识信念的形成有一定的贡献，这在有宗教背景的情况下更显著不同。本研究亦为有志提升宗教教育的教学研究者及教师提出研究法上的参考，例如在问卷调查中加入灵修元素。本研究亦实质地建议提升教师专业进修的方法，特别是与宗教有关的训练。

**关键词：**教学法转变、宗教教育、Emmaus 教学法、香港天主教学校、经验论信仰、灵性、教师职业发展

**Title: A study of pedagogical change in Catholic religious education: implementation of Emmaus pedagogy in primary RE lessons in Hong Kong Catholic schools**

**Abstract:** In Hong Kong, one-sixth of the student population comes from Catholic schools. Catholic schools contribute to the Hong Kong society by cultivating good values in their students, especially through religious education (RE) in the formal curriculum. In 2006, the Catholic Diocese of Hong Kong implemented its first centralised curriculum. One of the major changes involved a move from

knowledge-based learning from the Bible and Church teachings to experience-based learning from reflective dialogue about the Christian stories. A new pedagogy, namely, Emmaus Pedagogy (EP) was introduced to implement the change. This study aimed to explore RE teachers' patterns of pedagogical change and their relationship with RE teachers' epistemological beliefs (EB) about the new pedagogy. This study employed a mixed-method approach with multiple data collection methods, including survey, lesson observation, interviews and document analysis. A survey with 105 RE teachers from different Catholic primary schools was conducted. Lesson observations followed by in-depth interviews with nine subject-trained RE teachers were carried out. Documents were also obtained from a RE teacher training course provided by the Caritas Institute for Higher Education, as well as the Religious and Moral Education Section, the RE curriculum and the centre for continuous teacher training, for analysis. With the data collected from various sources, this study aimed to explore the factors that form teachers' epistemological beliefs and how these beliefs affect the pedagogical change. RE teachers in Hong Kong Catholic schools had no systematic pedagogical training until EP was introduced in 2006. This study provided an outline of the training received by the teachers before and after the innovation. This was followed by a detailed description of the teaching patterns under the pedagogical innovation. Then it examined the relationship between EB and the implementation of EP based on Schommer-Aikins's five-dimensional model. Each dimension of EB was investigated to explain the patterns of EP implementation. Results showed that only three of the five dimensions, namely, authority, certainty, and quick learning, were significantly correlated to the pedagogical change. This study, however, discovered that spirituality is a missing dimension of Schommer-Aikins's model, which is especially crucial to disciplines in a religious context like RE. The current study also explored the factors associated with three contexts affecting change in EB and thus EP teaching with reference to Muis's model. These factors informed RE teacher trainers that using spirituality as a way of proceeding, knowing, and

training in the training process is crucial to epistemological change. The results of this study contribute to the further understanding of epistemological beliefs not only in terms of knowledge and learning, but also knowing. This knowing is essentially different in religious contexts. This study also proposes research methods, such as questionnaires with a spiritual dimension, for researchers and teachers who aspire to better RE teaching. Practically, this study suggests ways to improve teachers' professional development, especially in RE-related training.

**Key Words:** Pedagogical change, Religious education, Emmaus pedagogy, Hong Kong Catholic school, Epistemological belief, Spirituality, Teacher professional development

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**Institute/University:** The Chinese University of Hong Kong (Hong Kong)

**Date:** 2022

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### **题目：新加坡初代华裔基督徒皈依前后的文化身份认同感知研究**

**摘要：**现有文献指出，许多新加坡初代华人基督徒往往在皈依后挣扎于华人身份认同问题。此外，受传统文化影响的华人群体普遍将基督教理解为西方宗教，并由此认为皈依会有损，甚至完全剥离信仰者的华人文化身份。尽管已有研究探讨了新加坡基督教的历史发展及民众皈依的原因，但目前尚无专门针对新加坡初代华人基督徒对自身族裔文化身份与宗教文化身份认同关系的研究。本研究采用扎根理论的定性研究方法，旨在理解新加坡第一代华人基督徒在皈依前后的文化身份理解。通过对 24 名涵盖不同性别、年龄和家庭中英文语言背景的信徒进行访谈，本研究深入探讨了他们对华人文化、基督教以及个人双重身份的看法。数据分析过程包括初始编码、聚焦编码和理论编码。研究的核心发现是：新加坡初代华人基督徒在皈依后，其基督教身份认同将占据主导地位。而在形成这一主导身份认同的过程中，他们的华人身份与基督徒身份通常会经历冲突、共存和本色化三个互动阶段。本研究提出了一个理论模型来阐述这一群体的身份发展轨迹，并

评估了现有身份发展模型对受访者经验的适用性。本研究填补了此前相关领域的研究空白,为理解第一代华裔基督徒的身份认知及其两种身份的互动方式提供了有价值的技术支持。

**关键词:** 华人基督徒、中国宗教、文化认同、第一代基督徒、新加坡、新加坡基督徒

**Title: Understanding how first-generation Chinese Christians in Singapore perceive their cultural identity before and after conversion**

**Abstract:** There is literature highlighting that many first-generation Chinese Christians in Singapore struggle with issues regarding their Chinese identity after their Christian conversion. Furthermore, there is an impression among the traditional cultural Chinese that Christianity is Western, and Christian converts tend to compromise or lose their Chinese cultural identity after conversion. While there is research on the historical growth of Christianity in Singapore and the reasons for the conversion of people in Singapore to Christianity, there is no existing research on the perceptions of first-generation Chinese Christians in Singapore regarding their Chinese ethnic cultural identity versus their Christian religious cultural identity. The purpose of this grounded theory qualitative study is to understand how first-generation Chinese Christians in Singapore perceive their cultural identity before and after conversion. For this study, 24 first-generation Chinese Christians in Singapore of different genders, age groups and from both English and Chinese speaking family backgrounds were interviewed to understand their perceptions of Chinese culture, Christianity, and their personal Chinese and Christian cultural identities. Data analysis included initial, focused and theoretical coding. The central finding to emerge from this study is that first-generation Chinese Christians in Singapore move towards a dominant Christian identity after their conversion. In the journey towards a dominant Christian identity, the first-generation Chinese Christians in Singapore tend to go through the following stages of interaction between their Chinese and Christian identities,

namely conflict, co-existence and contextualization. This study proposes a theoretical model to illustrate the identity development of first-generation Chinese Christians in Singapore, and also evaluates the applicability of existing identity development models to the experiences of the study participants. This study identifies the gaps in previous research on first-generation Chinese Christians in Singapore, provides useful data on how they perceive their Chinese and Christian identities and how these 2 identities interface.

**Key Words:** Chinese Christians, Chinese religion, Cultural identity, First generation Christians, Singapore, Singapore Christians

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**Institute/University:** Biola University

**Date:** 2022

**Source:** ProQuest Dissertations & Theses Global

**题目：基督教中国化时代中国家庭教会新本色化模式研究：以 20 世纪 20 至 30 年代倪柝声的地方教会为中心**

**摘要：**（原文为韩语）

本项目旨在为“基督教中国化”背景下正面临多重压力与新危机的中国家庭教会，探索并提出一种新型的发展模式。研究从历史学与宣教学的视角出发，重新审视了 20 世纪 20 至 30 年代与今日处境高度相似的中国本土教会运动，重点考察了倪柝声的地方教会（聚会处）、真耶稣教会、耶稣家庭以及北京基督徒会堂。通过借鉴并应用倪柝声地方教会的独特优势，本项目为构建能够适应中国文化与社会处境的新型本色化教会，提出了一套具有可行性的替代性方案。

**关键词：**中国教会、本地教会、倪柝声

**Title:** 기독교 중국화 시대에 직면한 중국 가정교회의 新 토착교회 모델 방안에 관한 연구: 1920-1930 년대 watchman nee 의 지방교회를 중심으로

**Abstract:** The purpose of the current research is to propose a new type of model for Chinese house churches facing multiple persecutions and new crises in the era of sinicization of Christianity. From the historical and missiological perspectives, the research focuses on reexamining local churches of Watchman Nee, True Jesus Church(真耶穌教會), Jesus Family Church(耶穌家庭教會), and The Christian Tabernacle(北京基督徒會堂) in the 1920-30s, which were in a similar situation as today. In particular, an alternative plan was proposed for the new indigenous churches specialized in inculturation of Chinese culture and society by applying the characteristic advantages of Watchman Nee's local church.

**Key Words:** Church in China, Local Church, Watchman Nee

**Author:** Won, Kyungjun

**Institute/University:** Midwestern Baptist Theological Seminary

**Date:** 2022

**Source:** ProQuest Dissertations & Theses Global

### **题目：中国教会学校的英语教学史：从 19 世纪初至 1949 年**

**摘要：**众所周知，中国的英语教学起源于教会学校。然而，目前尚缺乏关于 19 世纪初至 1949 年间教会学校英语教学演进过程的详尽研究。直到近年，学界开始更多地关注传教士对中国社会的贡献，但现有的大多数研究仍缺乏充分的学术严谨性与深入的探究。为了弥补这一研究空白，本文旨在从社会文化视角出发，通过分析各历史阶段教会学校英语教学的课程设置、教材、教学法及评估手段，全面研究中国教会学校英语教学的起源与演变，探讨其对中国教育及中国社会的潜在贡献。同时，本研究将教会学校的英语教学置于中国社会更宏大的社会历史背景中，仔细考察其与各阶段社会历史脉络的关系，分析其何以成为西方基督教差会与中国社会多重社会文化力量相互作用的独特产物。最后，尽管不可否认教会学校开展英语教学的殖民性目的，但包括英语教学在内的西方传教士教育活动，确实为中国近代史上的社会转型与发展做出了贡献。因此，本研究旨在阐明教会学校的英语教学对中国社会进步的有机参与和对近代中国社会转型的助力。

本研究的创新之处在于,创造性地应用了“社会文化读写理论”(sociocultural theory of literacy),将其在一定范围内作为理论基础和研究方法,阐明西方基督教运动与中国社会、历史及政治力量对教会学校英语教学的共同塑造。该理论视角指导了本次研究方法。受限于数据资料,本论文主要以社会文化读写视角作为分析准则,借此历史性地剖析教会学校英语教学与中国社会具体环境之间的复杂关系。本研究从宏观与微观、历时与共时两个维度展开,揭示了政治动荡、社会变迁及政府教育政策在塑造和重塑中国英语教学过程中的相互影响。

最后,基于社会文化读写理论,未来的研究可以采用该理论所涵盖的民族志方法,进一步考察当时中国社会主流历史、文化和政治背景对教会学校师生个体经历的塑造。

**关键词:** 中国教会学校、清朝、中华民国、中国英语教学

**Title: The history of the teaching of English in Chinese mission schools (from the early 19th century to 1949)**

**Abstract:** It is well known that the Teaching of English (TOE) originated from mission schools in China. However, there has not been an exhaustive study on the evolution of the TOE in mission schools from the early 19th century to 1949. Only in recent years did missionaries' contributions to Chinese society begin to catch more scholarly attention, but most extant studies lack enough academic scrutiny and thorough exploration. To make up for the lack of research in this area, this dissertation is intended to carry out a comprehensive study on the origination and evolution of the TOE in Chinese mission schools from the sociocultural perspective through the analysis of the curricula, textbooks, pedagogies and assessments of the TOE in mission schools at each historical period to explore its possible contributions to Chinese education and Chinese society. Meanwhile, this study casts on a close examination on the relationship between the TOE in mission schools and the socio-historical contexts at each historical stage by positing it in the broader social and historical contexts of Chinese society to examine how the TOE in mission schools has become the unique product of the interplay of both

Western Christian missions and the multi-fold sociocultural forces of Chinese society. Finally, despite the undeniable fact that the purpose for the TOE in mission schools is to expand the colonization of Western countries, the educational activities of Western missionaries including the TOE did contribute to the transformation and development of Chinese society in modern Chinese history. Therefore, this study is intended to illustrate how the TOE in mission schools has become a constitutive part of the social progress of Chinese society and contributes to that social progress during the transitional period in the modern history of China. The originality of this research also lies in that it creatively applies the sociocultural theory of literacy to this study both as the theoretical underpinning and research methodology (in a limited way) to illustrate how the TOE in mission schools is shaped by both Western Christian Movements and the social, historical and political forces of Chinese society. The theoretical perspective informs the methodology of this study. Due to the limitation of the data in this dissertation, this dissertation mainly employs a historical approach in the hope that the sociocultural perspectives on literacy can serve as working principles for the analysis of the complicated relationship between the TOE in mission schools and the specific contexts of Chinese society. The study is conducted from both the synchronic and diachronic perspectives at both macro- and micro-levels to demonstrate how the political upheavals, social changes and government's education policies interacted with each other in the process of the shaping and reshaping the TOE in China. Finally, in line with the sociocultural theory on literacy the future research will adopt the ethnographic approach entailed by the sociocultural theory to further examine how the individual experiences of the teachers and students in mission schools were shaped by the dominant historical, cultural and political contexts of Chinese society.

**Key Words:** Chinese mission schools, Qing dynasty, The republic of china, The teaching of english in china

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**Institute/University:** Columbia University

**Date:** 2022

**Source:** ProQuest Dissertations & Theses Global

**题目：圣地泊岸：全球流动背景下的中国天主教政治与流动性**

**摘要：**本文指出，中国天主教徒交织于政治性身份与全球视野下的阶层跃迁理想之间。中国农村天主教徒通过“官方”和“地下”教会之间的身份调整以交叠灵性动力与物质动力，从而获得通往城市及海外发展的新前途。这种前途具体展现为圣召或宗教召唤（如神职工作、婚姻或海外创业生活），并经由宣信式的社会流动“呼召”人们从农村走向城市、从中国走向海外华人社区。相应呼召徘徊于宗教热忱与个人私利的两极之间。基督教的一系列对立结构（神圣与世俗、天国与属世、聆听与算计）构成了神父和信徒阶级跃迁的行为逻辑，而这也往往与国家规范以及关于职业透明度、国家认同、城市改造和城乡差异的阶级意识形态相契合。

基于 2017 年至 2018 年在杭州和纽约开展为期 14 个月的田野调查，笔者认为，对城市和海外迁居以实现阶级跃迁的呼召，正是作为少数群体的中国天主教所能为信徒提供的给养之一。传统学术观点往往将中国天主教视为基本基于农村、仍在努力适应全球现代性和世俗城市的时空体，而本研究同样介入了相关讨论并对此做出反驳。本研究以杭州某堂区（或更准确地说，是在中美之间往返）的三位神父和一个富裕家庭为主要的阶级跃迁对话者，考察了天主教的政治与流动性。随着这些个体地位的提升，基督教的二元对比虽然变得更难辨析，却也变得愈发重要。通过“聆听上帝的声音”和“追随上帝的计划”，受神召唤的人们在款待文化和“人情”参与框架中周旋时，会有意识地推延个人主体性的表露。如果他们未能察觉或太晚识破骗子和“伪天使”，便会蒙受灵性与经济的双重损失。受访者将道德资本与经济资本相缠绕，将宣信式流动视为解决教会内部“不纯”现状及社会经济停滞问题的方案。

**关键词：**天主教、中国、迁徙、跨国家主义

**Title: Holy landings: Catholic politics and mobilities in transnational China**

**Abstract:** This dissertation describes how the politics of being Catholic in China intersects with aspirations to upward, transnational social mobility. Overlapping spiritual and material motivations, made possible by flexible alignment with “official” and “underground” churches, afford Chinese Catholics of rural extraction new urban and transnational futures. Lived out as vocations, or religious callings (e.g., to the priesthood, to marriage, or to an entrepreneurial life overseas), these futures are achieved via a confessional style of mobility that “calls” people from the village to the city, and from China to overseas Chinese communities. These callings are regimented by an axis of differentiation between listening (to God) and scheming (for self-gain). Christian contrasts (sacred/secular, heavenly/earthly, listening/scheming) structure how priests and parishioners move up, often in ways that align with state norms and class ideologies of vocational transparency, national identity, urban renovation, and rural/urban difference. Based on fourteen months of fieldwork in Hangzhou and New York from 2017 to 2018, this dissertation argues that callings to urban and transnational futures are among the affordances of Catholic minoritarianism in China. This claim intervenes in scholarly studies of Chinese Catholicism as a largely village-based phenomenon still trying to come to terms with global modernity and the chronotope of the secular city. Three priests and a wealthy family at a Catholic parish in Hangzhou – or rather, between China and the United States – are the upwardly mobile interlocutors through which this dissertation examines Catholic politics and mobilities. As they advance, Christian contrasts become more difficult, yet more important, to distinguish. By “listening to God’s voice” and “following God’s plan,” people called by God defer their personal agency while navigating the participant frameworks of hospitality and *renqing* (human feeling). They incur spiritual and economic loss if they fail to detect, or detect too late, scammers and “false angels.” Entangling moral and economic forms of capital, they turn to confessional mobility as the solution to ecclesial “impurity” and socioeconomic stagnation.

**Key Words:** Catholicism, China, Mobility, Transnationalism

**Author:** Yeh, Alice

**Institute/University:** The University of Chicago

**Date:** 2022

**Source:** ProQuest Dissertations & Theses Global

**题目：上海新兴城市教会：1978年以来中国非官方新教教会的发展**

**摘要：**本文研究了上海在过去二十年间涌现的由知识分子基督徒组成的非官方城市教会，即所谓“新兴城市教会”。本文探讨了这些教会的建立与发展，并指出这是过去三十年间在受过良好教育的年轻人中出现的基督教复兴的产物。本研究基于刘易斯·兰博（Lewis Rambo）的“归信七阶段理论”，对新兴城市教会的个体成员进行了深入调查。研究指出，每一次归信都在特定社会背景中由危机所触发；而归信的最终阶段不仅是内在的委身，更体现为一种“结果”：在多元化的都市环境中践行基督徒的生活方式。本文生动地勾勒了新兴城市教会的多维图景。与此同时，文章也指出了它们所面临的挑战。尽管外界对中国基督教的未来发展有诸多乐观预测，但笔者认为，由于多元主义、网络空间的发展、不断演变的政治文化环境以及教会自身的体制化进程，新兴城市教会正面临着错综复杂的生存压力。

**关键词：**

**Title: Emerging urban churches in Shanghai : the development of non-official Protestant Christianity in China since 1978**

**Abstract:** This thesis studies the non-official urban churches of intellectual Christians in Shanghai, which emerged in the past two decades and are called Emerging Urban Churches (EUCs). It addresses the establishment and development of these churches as a result of the Christian revival among well-educated young people in the past three decades. It is based on the seven-stage conversion theory of Lewis Rambo, and individual church members of EUCs are

investigated. Each conversion happens in a social context, and is triggered by the crisis; and the last stage of conversion is not commitment, but consequences: living a Christian life in an urban and pluralistic environment. This thesis provides a vivid and multi-perspective picture of EUCs. At the same time, it points out the challenges faced by them. It argues that although there have been optimistic predictions for the future development of Christianity in China, EUCs face various challenges because of pluralism, the development of cyberspace, the changing political and cultural environment and the institutionalisation of EUCs.

**Key Words:**

**Author:** Zheng, Mali

**Institute/University:** University of Birmingham (United Kingdom)

**Date:** 2022

**Source:** ProQuest Dissertations & Theses Global

**题目：倪柝声本色化的“地方教会与工作”教会论及其在萧山地方教会网络中的再处境化**

**摘要：**本文通过考察倪柝声关于“地方教会”与“区域工作”的教导、及其与灵性实践的关联，探讨了他在教会地方性与合一性方面的观点。学者们通常从系统神学的角度评价倪氏教导，而本研究则立足于世界基督教研究，尝试从处境神学的新视角展开剖析。

第一章和第二章介绍了历史背景。在倪柝声所处的时代，他所领导的“地方教会”（亦称“小群”、“基督徒聚会处”）是一个本色化的全国性教会网络。第一章概述了倪柝声时期中国基督徒与教会的历史环境。第二章基于大量一手资料证明：在经过一代人的变迁后，倪氏教会新的处境中不仅在政权更迭下幸存，并再次成长为一个全国性的本色化教会网络。萧山地方教会网络是这一再处境化过程的果实，也是本研究的焦点。

第三、四、五章结构相似，通过对倪柝声教导与萧山教会领袖教导的对比阐释，探讨了倪氏“地方教会与工作”教导中持续存在的本色化生命力。各章分别让倪柝声与萧山领袖就“区域工作”的三大主题——“教会”、“工作”与“工人”——展开跨时空的对话。

值得注意的是，本研究发现，倪柝声的教会论源于特定历史背景下对建设独立中国教会及处理教会事务的圣经反思。本文指出，倪柝声以“地方教会与工作”为特征的教会论，是一种具有实践特质的处境神学，在建立地方教会和区域教会网络方面具有持续的本色化动力。这种动力与倪氏关于灵性实践的教导密不可分，而后者正是他在不同处境下平衡教会地方性与合一性的关键。本研究揭示了萧山的后继追随者在各自的历史背景下对倪氏教会论进行再处境化时对这一实践特质的继承。因此，本研究支持倪柝声的教会学说具有持续的本色化生命力这一论点。

**关键词：**中国、基督教、本土教会、倪柝声、教会学

**Title: Watchman Nee's indigenous "local church and work" ecclesiology and its recontextualization in Xiaoshan local church network**

**Abstract:** This dissertation explores Watchman Nee's views of the locality and unity of the church through his teaching about the "local church" and "regional work" and their connection with spirituality. Scholars usually review Nee's teaching from a systematic-theology perspective. This research in the World Christian Studies discipline attempts a different way, a contextual theology perspective. Chapters 1 and 2 introduce the historical context. Nee's "Local Church" (also known as "Little Flock Xiaoqun," "Christian Assembly Juhuichu") was an indigenous nationwide church network during his time. Chapter 1 offers a survey of the historical circumstances of Chinese Christians and churches in Nee's time. Based on many primary sources, chapter 2 demonstrates that—in a new context after one generation, Nee's church survived the regime change and once again grew into a nationwide indigenous church network. This church network, Xiaoshan Local Church Network, is the fruit of recontextualizing Nee's teaching.

Following a similar structure, chapters 3, 4, and 5 of this research explore the continuing indigenous strength in Nee's teachings on "Local Church and Work" through a comparable exposition between Nee's teachings and Xiaoshan Church leaders' teachings. Each chapter engages Nee and Xiaoshan Church leaders in a mutual conversation that corresponds roughly to the three themes of regional work: the "Church," the "Work," and the "Worker." Notably, this study discovered Nee's teaching of the church stems from his biblical reflection about establishing independent Chinese churches and addressing church affairs under the context of his historical background. This dissertation presented Nee's ecclesiology featured with "Local Church and Work," as a praxis-featured contextual theology, which has continuous indigenous strength in building the local church and the regional-church network. This strength is unseparated from Nee's teaching about spirituality, which is the key to balancing the locality and unity of the church in different contexts. This dissertation revealed Nee's next-generation followers in Xiaoshan inherited this praxis feature when they recontextualized Nee's ecclesiology in their historical background. Therefore, this research espouses that Nee's doctrine of the church possesses continuing indigenous strength.

**Key Words:** China, Christianity, Local church, Nee, Watchman, Ecclesiology

**Author:** Chen, Le

**Institute/University:** Southwestern Baptist Theological Seminary

**Date:** 2023

**Source:** ProQuest Dissertations & Theses Global

**题目：生而连结：探索中国边缘群体调谐关系路径**

**摘要：**本定性研究旨在探讨促进或阻碍个体与上帝调谐的相关因素。通过考察特定的中国基督徒群体，本研究试图探明边缘化经历与情绪健康对这种调谐状态的影响。笔者对来自中国三个省份的 22 位边缘化男女信徒进行了半结构化访谈，并以此作为研究的数据基础。

研究结果显示，在中国集体主义文化的语境下，边缘化主要体现为一种孤独感、长期的匮乏状态以及社会排斥。研究表明，尽管边缘化并未直接影响个体与上帝的契合，但它冲击了个体的情绪环境，由此暴露了影响契合深度的情绪障碍。这些问题具体表现为情绪处理的困难、对他人的信任与同理心匮乏，以及负面的情绪应对方式。

本研究提炼出直接影响与上帝契合的六大因素：(1) 家庭教养；(2) 关于“丧失”的经历；(3) 个人空间的作用；(4) 喜乐的体验；(5) 陪伴的角色；(6) 此前的契合经验。

上述发现共同推动了“调谐孵化器”(The Attunement Incubator, TAI) 模式的开发。该模式已在中国两处不同的环境中进行了试点。基于分析结果，本研究建议通过模块化学习进一步推广 TAI 模式，使其能够灵活适应多种灵性塑造的任务语境。

**关键词：**调谐、中国、情绪、边缘化、社会排斥、灵性塑造

**Title: Made for connection: Discovering a relational pathway of attunement among the marginalized of China**

**Abstract:** This qualitative study investigates aspects that help and hinder attunement with God. It does this by looking at a select group of Chinese Christians to ascertain how the experience of marginalization and emotional health impact attunement. Data was collected from semi-structured interviews with twenty-two marginalized women and men across three different provinces of China. The findings reveal that marginalization was primarily experienced through a sense of isolation, living in a constant state of lacking and social exclusion within China's group culture. While marginalization did not directly impact attunement, the findings show that it did assault the emotional environment of a person and, in doing so, exposed emotional issues that can impact attunement. These issues were the difficulty in processing emotions, both a lack of trust and empathy for others, and poor ways of handling emotions. This study surfaces six factors that directly impact attunement with God. They were: (1) family upbringing, (2) the experience

of loss, (3) the role of personal space, (4) the experience of joy, (5) the role of companionship, and (6) previous experiences of attunement. Together these findings informed the development of The Attunement Incubator (TAI) model. TAI was piloted in two different environments in China, and upon analysis, further application of the TAI model is proposed through modular learning that can be adapted to a variety of different spiritual formation contexts.

**Key Words:** Attunement, China, Emotions, Marginalization, Social exclusion, Spiritual formation

**Author:** Dumadi, Yakub Ismaya

**Institute/University:** Fuller Theological Seminary School of Mission and Theology

**Date:** 2023

**Source:** ProQuest Dissertations & Theses Global

### **题目：对话与宣讲的艺术：吴经熊（1899–1986）个案研究**

**摘要：**本文对吴经熊作品中对话与宣讲的关系进行了处境化与解释学研究。所谓“对话”，是指基督徒与其他宗教信仰成员之间的跨文化、跨宗教交流；而“宣讲”则指在万国万民中公开传扬基督的福音。本研究首先将吴经熊置于1840年至1949年中国现代性的历史背景中。他首先被描述为一名人文主义者，采取了不同于自由主义者和共产主义者的路径以处理中国传统与现代性、中国与西方关系的问题。论文通过吴经熊创办的国际性刊物《天下月刊》(T'ien Hsia Monthly)，以及他将基督教与儒、释、道传统相联系的著述，考察了他的对话实践。同时，通过他的基督论研究、新约译本以及他对里修的圣德肋撒 (Thérèse of Lisieux) 的诠释，探讨了他参与福音宣讲的历程。本研究有三个主要发现：第一，在中国处境中，对话与宣讲是不可分割的。第二，吴经熊将“喜乐的生存论解释学”(existential hermeneutic of joy) 作为比较标准，以连续性的视角接纳其本土文化传统与基督的双重恩赐。第三，他展现了一种动态而处境化的宗教神学，可称之为“显容的和谐”(transfigured harmony)。他对基督教神学的贡献在于，他能

够在创造性的张力中保持对立面的平衡，并展现出一种文学性、审美性且富有智慧色彩的神学想象力。

**关键词：**基督宗教、天主教、宗教对话、中国神学、佛教

**Title: The art of dialogue and proclamation: a case study with John C. H. Wu (1899-1986)**

**Abstract:** This dissertation is a contextualized and hermeneutical study of the relationship between dialogue and proclamation through the work of John C. H. Wu. Dialogue refers to the intercultural and interreligious dialogue between Christians and members of other faiths. Proclamation refers to the explicit proclamation of the Gospel of Christ among the nations. It begins by placing Wu back into his historical context in Chinese modernity from the 1840s to 1949. He is described as a humanist who takes a different approach than liberals and Communists to the relationship between China's past traditions and modernity, between China and the West. Wu's participation in dialogue is explored through his cosmopolitan journal, *T'ien Hsia Monthly*, and his explicit writings relating Christianity to the traditions of Confucianism, Daoism, and Buddhism. His involvement in the proclamation of the Gospel is explored through his Christology, his translation of the New Testament, and his interpretation of Thérèse of Lisieux. The examination of his work yields three main findings. First, dialogue and proclamation in the Chinese context are inseparable. Second, Wu applies an existential hermeneutic of joy as his criterion of comparison, through which he can appreciate with continuity the gift of his native traditions and the gift of Christ. Third, he displays a dynamic and contextualized theology of religions that can be termed "transfigured harmony." His contribution to Christian theology lies in his ability to hold opposites in creative tension as well as his literary, aesthetic, and sapiential theological imagination.

**Key Words:** Christianity, Catholicism, Interreligious dialogue, Chinese theology, Buddhism

**Author:** Stout, Huili Shen

**Institute/University:** University of Dayton

**Date:** 2023

**Source:** ProQuest Dissertations & Theses Global

**题目：中国家庭教会领袖神学教育的处境化：五个个案研究**

**摘要：**中国基督教的快速增长与变迁引发了广泛关注。虽然学界已有许多针对中国教会的研究，但对其神学教育的研究却相对匮乏。自西方传教士引入正式的神学教育以来，神学教育的处境化问题便成为家庭教会领袖关注的焦点。本研究考察了中国大陆家庭教会领袖神学教育的处境化情况，重点分析了道学硕士（MDiv）的课程设置，涵盖了实际的处境化程度及其理据，以及预期的处境化构想及其面临的挑战。本研究采用定性研究方法对五所神学院校进行了调研，将其工作与思考归纳为四个维度：社会文化维度、教会维度、学生维度以及教师维度。这一四维度框架亦可推广至其他背景下的神学教育处境化研究。

社会文化维度涵盖了中国文化与社会。有关中国文化的课程主要集中在传统文化和中医领域，并将城市化、现代化和科学主义视为当前社会的主题。教会维度包含教会的使命及其相应需求。教会使命的跨度极大，涵盖了从外向的“大使命”宣教，到现代城市教会的社会实践，再到内向的圣经教导，其重心摆动于对外扩张与对内深耕之间。目前教会急需的是大量一线牧者，而非学者或传教士。学生维度包括学生的既往教育背景、经历及学习风格。学生的知识储备和学习风格深受应试教育及官方意识形态的影响，而学校为此开设了人文课程以弥补公共教育中缺陷，特别是其中充斥的马克思主义和科学主义思维。

考虑到本土领袖和教师比传教士开发了更多处境化课程，教师维度也是一个关键的促成因素。大多数处境化课程出现在由本土领袖和教师团队主导的学校中。因此，神学教育的处境化与领导层及教师团队的本土化之间存在正相关关系。此外，繁重的核心课程教学任务挤占了教师从事处境化研究的时间，这使得教师的精力成为另一个限制因素。因此，教师的储备与专业发展被认为是至关重要的。

**关键词：**中国、处境化、神学教育、教会牧师、社会文化因素

**Title: Contextualization of theological education in China for house church leaders: Five case studies**

**Abstract:** The rapid growth and change of Christianity in China has drawn much attention. Churches in China have been studied, but not their theological education. Since formal theological education was introduced by missionaries, the contextualization of theological education became a concern for house church leaders. This research investigates the contextualization of theological education for house church leaders in mainland China, with a focus on the MDiv curricula, including the actual contextualization and its rationale, and the aspired contextualization and its challenges. Five schools were studied using a qualitative research methodology. Their efforts and thoughts were then categorized into four factors, namely the socio-cultural factor, the ecclesial factor, the student factor, and the faculty factor. This four-factor framework may be transferred to other contexts for considering contextualization of theological education. The socio-cultural factor includes the Chinese culture and society. Courses about Chinese culture focus mostly on the traditional Chinese culture and traditional Chinese medicine. Urbanization, modernization, and scientism are identified as the themes of current society. The ecclesial factor contains the mission of churches and their needs accordingly. The mission of churches varies from the Great Commission to urban churches in modern society to teaching the Bible, from outward-tendency to inward-tendency. Church pastors are urgently and largely needed, not scholars or missionaries. The student factor comprises the prior education and experience of the students and learning styles. The prior knowledge and learning style are greatly influenced by the examination-oriented education and the official ideology. Humanities courses are offered to supplement the deficiencies, especially the Marxism, and scientism found replete in public education. The faculty factor is a contributing factor because national leaders and faculty developed more courses relevant to the context than missionaries. Most of the contextualization courses were offered in the schools with national leadership and faculty team. Therefore,

a connection appears to exist between the contextualization of theological education and the national leadership and faculty. On the other hand, it is also a limiting factor when the busy teaching load of the core courses eliminates any time these faculty might have had for research. As a result, Faculty preparation and development were found to be critical.

**Key Words:** China, Contextualization, Theological education, Church pastors, Socio-cultural factor

**Author:** Tan, John C.

**Institute/University:** Trinity International University

**Date:** 2023

**Source:** ProQuest Dissertations & Theses Global

**题目:** 通过经文驱动式讲道改变佛罗里达州珊瑚泉华人浸信会成员对门徒培养的态度

**摘要:** 本事工研究项目旨在通过宣讲八场经文驱动式讲道，并配合以小组聚会中使用讲章的讨论指南，以改变佛罗里达州珊瑚泉华人浸信会成员对门徒培养的态度。

第一章介绍了珊瑚泉华人浸信会的背景、历史及事工现状，阐述了本项目的目的、目标及研究方法。第二章对六段圣经经文(太 28:18-20; 4:18-22; 西 1:28-29; 提后 2:2; 3:14-17; 多 2:1-15)进行了释经研究，旨在证明：对上帝的话语进行圣经诠释，并借由经文驱动式讲道进行传递，对于履行耶稣托付其门徒去“使万民作门徒”的使命至关重要。第三章从理论与实践层面探讨了门徒培养的工作内涵，即以圣经为核心工具进行生命投资，并陪伴门徒经历不同的属灵生命阶段以实现灵性成熟。第四章详细记述了项目本身及各项目标的具体实施细节。第五章基于项目宗旨与特定目标的完成情况，对其成效进行了评估。评估内容涵盖了本项目的优缺点分析及个人反思。

总之，本项目致力于赋能地方教会的基督徒去培养门徒，并进一步造就出能够培养门徒的门徒，从而荣耀上帝。

**关键词:** 圣经学习、门徒训练、祈祷、小群体

**Title:** **Changing attitudes toward disciple-making at the Chinese Baptist Church of Coral Springs, Florida, through preaching text-driven sermons**

**Abstract:** This ministry research project seeks to change the attitudes of members at the Chinese Baptist Church of Coral Springs, Florida, toward disciple-making through preaching a series of eight text-driven sermons and utilizing sermon discussion guides in small group meetings. Chapter 1 presents the introduction, history, and ministry context of the CBCCS, the purpose and goals of this project, and the research methodology. Chapter 2 provides an exegesis of six passages of Scripture (Matt. 28:18-20; 4:18-22; Col. 1:28-29; 2 Tim. 2:2; 3:14-17; Titus 2:1-15) to demonstrate that biblical exposition of God's Word and communicating it through text-driven preaching are vital to fulfilling the commission of Jesus for His disciples to make disciples. Chapter 3 presents the theoretical and practical aspects of a disciple-maker, investing his or her life in others by using the Scripture as the primary tool, and walking together with the disciples through different spiritual-life stages for the objective of reaching spiritual maturity. Chapter 4 describes the project itself, discussing the implementation details of the goals. Chapter 5 evaluates the efficacy of the project, based on the completion of the project's purpose and the specified goals. The project evaluations include the project's strengths and weaknesses, and personal reflections. Ultimately, this project seeks to equip Christians in a local church to make disciples who make disciples for the glory of God.

**Key Words:** Bible study, Discipleship, Preaching, Small group

**Author:** Tan, Keh Yeong

**Institute/University:** Southwestern Baptist Theological Seminary

**Date:** 2023

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**题目：佛罗里达州迈阿密华人浸信会英文事工的发展研究**

**摘要：**移民教会具备独特的优势，能够通过服事那些因语言或文化障碍而无法触及其他教会的人群，从而在传福音的使命中发挥作用。然而，移民教会也必须有意地跨越自身族群的界限。本事工项目旨在引导迈阿密华人浸信会英文事工的成员认识到，上帝使万邦得救的使命贯穿圣经始终，并帮助他们意识到每位基督徒对该使命的责任。本项目探讨了华人文化及华人教会实践中阻碍会众形成宣教心志的多个方面，旨在帮助教会成员加深对上帝使命的认知并强化相关委身。

**关键词：**移民教会、文化边界、英语事工、中国文化

**Title: Developing the English ministry at Chinese Baptist Church of Miami, Florida**

**Abstract:** Immigrant churches are uniquely equipped to play a part in making disciples of all nations by ministering to people that other churches are not able to reach due to linguistic or cultural barriers. Yet immigrant churches must also be intentional to reach beyond those of their own ethnicity. This ministry project sought for members of the English ministry at Chinese Baptist Church of Miami to develop an understanding that God's mission to reach the nations is all throughout the Bible and to help them to realize every Christian is expected to participate in this mission. Various aspects of Chinese culture and practices with Chinese churches which prevent a congregation from having a missions-minded outlook are examined with the goal of helping church members grow in their knowledge of and commitment to God's mission.

**Key Words:** Immigrant churches, Cultural barriers, English ministry, Chinese culture

**Author:** Williams, Russell Veron

**Institute/University:** The Southern Baptist Theological Seminary

**Date:** 2023

**Source:** ProQuest Dissertations & Theses Global

## **题目：德克萨斯州华裔美国人教会前青少年事工参与者流失率的评估**

**摘要：**在以往关于美国教会青少年流失的研究中，亚裔样本要么被完全忽略，要么因样本量不足而难以产生具有重大影响或意义的研究结果。为进一步了解亚裔群体的流失现状，本研究在华裔美国人背景下采用了 Brandon Shields 针对美国大型教会的研究模式。尽管本研究并非对 Shields 研究的严格复制，但沿用了其研究工具《青少年事工留存问卷》(YMRQ)，样本教会的筛选标准以及留存分析方法。通过分析华裔美国青年群体在青少年事工阶段的参与程度及目前的教会参与水平，本研究发现其留存率较高。此外，与早期的青少年流失研究一致，本研究中目前保持中等或高度教会参与度的中青年比例极高。研究者还将本研究与 Travis Kaiser 的另一项研究（该研究针对教会学校毕业生使用了 Shields 的研究工具）进行了对比，以确定两项研究的样本是否选自相似的人群。虽然 Shields、Kaiser 以及本研究（及其他使用 YMRQ 的研究）可能关注的是相似的人群，但仍需进一步研究以探索并验证这些结论。

**关键词：**美籍华裔教会、教会参与度、委身、流失、留存、青年事工

## **Title: An assessment of dropout rates of former youth ministry participants in Chinese-American churches in Texas**

**Abstract:** In previous U.S. youth church dropout studies, the Asian sample was either omitted completely or not large enough to yield significant impact or findings. To understand further the Asian dropout situation, the current study used Brandon Shields's research among American megachurches in the Chinese American context. Although the current study is not a strict replication of Shields's study, it continued using Shields's research instrument, the Youth Ministry Retention Questionnaire (YMRQ), his selection criteria of sample churches, and his retention analysis. By analyzing data related to levels of youth ministry participation and levels of present church involvement among Chinese American young adults, the current study discovered a high retention rate. Additionally, consistent to the earlier youth dropout studies, the current study also had exceedingly high percentages of young adults with moderate/high current church

involvement. The researcher also compared the current study with another study conducted by Travis Kaiser, which used Shields's research instrument on the Christian school graduates to ascertain whether both studies were selected from similar populations. While a possibility exists that the Shields, Kaiser, and current study—as well other studies using the YMRQ—were considering similar populations, further research is needed to explore and verify these conclusions.

**Key Words:** Chinese-American churches, Church involvement, Commitment, Dropout, Retention, Youth ministry

**Author:** Woo, Clement

**Institute/University:** Southwestern Baptist Theological Seminary

**Date:** 2023

**Source:** ProQuest Dissertations & Theses Global

**题目：就读于美国私立基督教高中的中国青少年经历**

**摘要：**研究目的与方法：本研究以贝里（Berry, 1997）的文化适应与调节理论为理论框架，采用定性描述性研究设计，调查了 11 名中国留学生的经历。这些受访学生曾在俄克拉荷马州两所私立基督教高中之一就读至少一年。个人访谈以中文进行，重点探讨中美学校的差异以及学生面临的挑战。

**研究发现与结论：**作为国际学生，从中国学校转入美国高中是一次巨大的跨越，对一名高中生来说要求极高。教育和文化差异带来了巨大的挑战，而大多数高中年龄段的学生并未具备应对这些挑战的能力。父母指导的缺失，加之学业和文化适应的压力，给这些青少年造成了沉重的负担。接收这些留学生的私立学校对其学业表现和社会福利肩负着重大责任。然而，许多美国教师、行政人员和寄宿家庭对这一特殊学生群体的教育和文化背景，以及他们面临的挑战和需求知之甚少。招收国际学生的基督教学校应审慎评估学生的入学资格，并提供英语语言和学业支持。同时，教师、行政人员和寄宿家庭也需要接受跨文化培训，并深入了解中国的文化与教育体系。

**关键词：**文化适应、调适、适应结果、文化距离、文化、文化群体

**Title: Experiences of Chinese adolescents attending private Christian high schools in America**

**Abstract:** Purpose and Method of Study : The study used Berry's (1997) theory of acculturation and adaptation as the theoretical framework and a qualitative descriptive research design to investigate the experiences of 11 Chinese international students who have studied at least one year of high school at one of two private Christian schools in Oklahoma. Individual interviews were conducted Chinese. The interview questions focused on the differences between Chinese and American schools and the challenges faced by these students. Findings and Conclusions: Transitioning from Chinese school to an American high school as an international student is a huge leap and is much to ask of a high school student. The educational and cultural differences present great challenges that most high school-age students are not well equipped to handle. The lack of parental guidance and academic and cultural adjustment stress weighed heavily on these teenagers. Private schools that accept these students are taking on a great responsibility for their academic and social well-being. However, many American teachers, administrators, and host families had little knowledge of this unique group of students' educational and cultural background or their challenges and needs. Christian schools that welcome international students should carefully consider the students' qualifications and provide English language and academic support. Teachers, administrators, and host families need cross-cultural training and an understanding of Chinese culture and educational systems.

**Key Words:** Acculturation, Adaptation, Adaptive outcomes, Cultural distance, Culture, The cultural group

**Author:** Wu, Changhong

**Institute/University:** Oral Roberts University

**Date:** 2023

**Source:** ProQuest Dissertations & Theses Global

## **题目：德克萨斯州圣安东尼奥第一华人浸信会诗班基于圣经原则的敬拜课程开发**

**摘要：**本项目旨在根据上帝的话语，就“何为敬拜”对德克萨斯州圣安东尼奥第一华人浸信会的诗班成员进行培训。第一章介绍了该诗班音乐事工的背景，并阐述了本项目的目标与研究方法。第二章对三段圣经经文（创 1-3；来 7:18-8:6；启 4-5）进行了释经研究，旨在证明上帝已向其子民充分启示了合乎圣经的敬拜方式。第三章探讨了后现代基督徒通过以耶稣基督为中心的、真实的圣经敬拜，来加深其对上帝的信心与爱。第四章详述了本项目的具体实施细节，列出了为期六周的每周教学安排。第五章基于特定目标的完成情况，评估了本项目的成效。总之，本项目致力于赋能第一华人浸信会诗班成员，使其能够学习、理解并应用圣经中所启示的敬拜原则。

**关键词：**圣经、敬拜、唱诗班成员、圣经原则

### **Title: Developing a biblical principle of worship curriculum for the choir at first Chinese Baptist Church, San Antonio, TX**

**Abstract:** This project aims to train the choir members of First Chinese Baptist Church on what worship is according to God's word. Chapter 1 presents the context of the church music ministry in FCBC and the goals within the methodology of this project. Chapter 2 provides an exegesis of three passages of Scripture (Genesis 1-3, Hebrews 7:18 – 8:6, and Revelation 4-5) to demonstrate that God has sufficiently revealed to His people the way to worship Him biblically. Chapter 3 discusses that post-modern Christians will deepen their faith and love for God through true biblical worship that is centered on Jesus Christ. Chapter 4 describes the details of this project, indicating what will take place each week for a period of six weeks. Chapter 5 evaluates the effectiveness of this project based on the accomplishment of the specific goals. Ultimately, this project seeks to equip the choir members of the FCBC to learn, understand and apply the biblical principles of worship which have been revealed in Scripture.

**Key Words:** Scripture, Worship, Choir members, Biblical principles

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**Institute/University:** Southwestern Baptist Theological Seminary

**Date:** 2023

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**题目：中国非登记教会女牧师的激增**

**摘要：**本论文旨在探讨中国女牧师激增的原因，并基于圣经评价女性担任领导职分的现象。通过对《创世记》2:4-3:19、《哥林多前书》11:2-16 和 14:33-34、《加拉太书》3:28 以及《提摩太前书》2:9-14 的释经分析，本研究论证了圣经禁止女性担任牧师职分。与此同时，通过研究《士师记》4-5 章中的底波拉和《撒母耳记上》21:1-5 中的大卫形象，本研究得出结论：在教会向男性领导职分过渡的阶段，这些案例可作为暂时许可女性担任牧师职分的依据。本项研究的发现同样适用于世界其他地区的教会。

**关键词：**男女互补、黛博拉、平等主义者、领导力、牧师

**Title: The rise of women pastors in China's unregistered churches**

**Abstract:** The purpose of this dissertation is to explore the reasons leading to the proliferation of women pastors in China and to establish the biblical bases that forbid/allow for female leadership. The study exegetes Genesis 2:4-3:19; 1 Corinthians 11:2-16, 14:33-34; Galatians 3:28; 1 Timothy 2:9-14, and demonstrates that the Bible forbids women pastors. The research examines Deborah in Judges 4-5 and David in 1 Samuel 21:1-5, and concludes that they form the bases that allow for women pastors temporarily as the church transitions to male leadership. The findings are also applicable to churches in other parts of the world.

**Key Words:** Complementarians, Deborah, Egalitarians, Leadership, Pastors

**Author:** Au, Chee Ping

**Institute/University:** Midwestern Baptist Theological Seminary

**Date:** 2024

**Source:** ProQuest Dissertations & Theses Global

**题目：影响当代台湾新兴成人改信基督教的因素**

**摘要：**（中文版题目和摘要为原文自带）

本诠释型质性研究 (Interpretive qualitative study) 旨在了解并描述影响当代台湾新兴成人 (emerging adults) 改信 (皈依) 基督教的因素。研究包括 11 位在新兴成年期 (emerging adulthood, 本研究为 20-40 岁未婚成人) 改信基督教的台湾参与者。访谈每次约 90 分钟, 并以中文录音与文字转录方式记录。访谈记录使用 ATLAS.ti 软体进行定性方法分析, 包括初始编码 (initial coding)、聚焦编码 (focused coding), 以及持续比较法 (constant comparing method)。研究结果翻译成英文, 描述了影响新兴成年人改信的四个主要因素: 灵性体验、社会关系、个人信念和其文化世界观。研究也特别提到改信历程的关键包括超自然的神圣相遇 (divine spiritual encounters) 和带有恩膏的音乐, 细述了因基督教歌曲 (或诗歌) 带出的眼泪或哭泣如何影响新兴成年人的改信经历; 亦探讨了在台湾恐惧与权能文化 (Fear and power culture) 的背景中, 带有影响力的社会关系和新兴成人个人的信念。这份研究透过当代台湾新兴成人的情境, 加增了对台湾文化和改信理论 (conversion theories) 的论述理解 (theoretical understanding)。此外, 这项研究的结果提供文化际 (inter-cultural) 实践者、基督教牧者领袖及新兴成人实务的意涵。

**关键词：** 中国人、皈依经历、台湾文化、成人、台湾、基督教歌曲

**Title: Factors impacting emerging adults' conversion to Christianity in contemporary Taiwan**

**Abstract:** The purpose of this basic interpretive qualitative study is to understand and describe factors impacting emerging adults' conversion to Christianity in contemporary Taiwan. This research included 11 Taiwanese participants who converted to Christianity during their emerging adulthood. Each interview lasted about 90 minutes and was recorded and transcribed in Chinese. The transcriptions

were imported into ATLAS.ti software, analyzed using qualitative methods, including the initial and focused coding and the constant comparing method. The findings were translated into English and described four major factors impacting emerging adults' conversion: spiritual experience, social relationship, personal beliefs, and cultural worldview. Additionally, this study's findings highlighted that the keys to the conversion journey are supernatural divine encounters and anointed music. It described how tears or weeping in Christian songs impacted emerging adults' conversion experience. The discussion also included the impactful social relationships and emerging adults' personal beliefs in the context of Taiwan's fear and power culture. These findings add to the theoretical understanding of Taiwanese culture and conversion theories in contemporary Taiwanese emerging adults' context. Moreover, this study's findings also provide practical implications for intercultural practitioners, Christian ministers, and emerging adults.

**Key Words:** Chinese, Conversion journey, Taiwanese culture, Emerging adulthood, Taiwan, Christian songs

**Author:** Chan, Elim Ming Yam

**Institute/University:** Biola University

**Date:** 2024

**Source:** ProQuest Dissertations & Theses Global

**题目：由外而内：菲律宾华人基督教会小组中基于恩典转型的扎根理论研究**

**摘要：**本研究旨在探讨在影响菲律宾华人基督教会（PECCP）理念与实践的文化规范背景下，基于内在与品格，由内而外的门徒培养的实现路径。尽管当前门徒培养面临着缺乏真实灵性更新的危机，但在菲律宾华人基督教会内部，仍有一些小组正在实践由内而外的门徒培养。这些策略性小组具备的一系列关键要素，促进了由内而外门徒培养模式的开展。本研究由此得出了一套成熟的理论，通过小

组内由内而外的更新，为菲律宾华人教会提供了一条深化且改变生命的门徒培养路径。

该理论涵盖了成员加入小组后的个体更新历程，并阐明了塑造由内而外门徒培养小组的环境与文化的方式。当成员对灵性领导力、“生命-对-生命”的门徒培养，以及由恩典与信任构成的社群所发出的“恩典的邀请”做出积极回应时，这种更新便会发生。

**关键词：**亚洲、以恩典为基础、扎根理论、由内而外、菲律宾、小群体

**Title: From externality to internality: a grounded theory of grace-based transformation in Protestant ethnic Chinese church small groups in the Philippines**

**Abstract:** The purpose of this research study is to explore how inside-out discipleship (internal and character-based) has been observed to be possible in the Protestant Ethnic Chinese Churches of the Philippines (PECCP) given the cultural norms that influence their philosophy and practice. While there is a crisis of discipleship characterized by authentic spiritual transformation, there are places within the PECCP where inside-out small group discipleship is taking place. These strategic small groups possess key factors that contribute to the practice of an inside-out discipleship in the PECCP. This resulted in a robust theory providing a deepening and life changing discipleship journey for the Chinese-Filipino churches brought about by inside-out transformation in small groups. The theory captures the individual journey of transformation that members go through when joining a small group and what cultivates the environment and culture of an inside-out discipleship small group. This takes place when members respond positively to the invitation to grace realized in spiritual leadership, life-on-life discipleship, and a community of grace and trust.

**Key Words:** Asia, Grace-based, Grounded theory, Inside out, Philippines, Small groups

**Author:** Chan, Raymond

**Institute/University:** Biola University

**Date:** 2024

**Source:** ProQuest Dissertations & Theses Global

**题目：华裔传统教会中代际与文化因素对仆人式领导偏好的影响差异研究**

**摘要：**本研究旨在探讨达拉斯-沃斯堡地区华裔传统教会的会众因代际与文化背景的不同而对“仆人式领导”表现出的偏好差异。本研究采用非实验性定量设计，通过便利抽样法抽取了 289 名参与者。研究使用修订后的《仆人式领导问卷》测量会众对仆人式领导的偏好，并利用 GLOBE 调查工具测量了参与者对权力距离及集体主义的感知与偏好。方差分析结果显示，在代际差异方面：Z 世代对“为社区创造价值”的偏好显著高于 X 世代和千禧一代，且对“帮助追随者成长与成功”的偏好显著高于 X 世代；此外，Z 世代对“制度性集体主义”的偏好低于婴儿潮一代。在文化差异方面：在美成长的华裔比来自中国的海外出生华裔更看重“伦理行为”；而在美出生的华裔对“权力距离”的感知均值低于来自中国的海外出生华裔。皮尔逊相关分析表明：“为社区创造价值”和“概念技能”这两个维度的偏好与对“权力距离”的偏好呈显著负相关。此外，“制度性集体主义”偏好与“以追随者为先”维度呈显著正相关。研究还发现，“圈内集体主义”的感知及偏好与“情感医治”、“概念技能”、“帮助追随者成长与成功”、“以追随者为先”、“伦理行为”以及整体仆人式领导偏好均呈现显著正相关。研究结论指出：相较于代际或文化背景，对集体主义的偏好是预测华裔背景教会会众对仆人式领导维度偏好的最佳指标。

**关键词：**美籍华人、中国传统教会、中国移民教会、文化智慧、族裔教会、仆人式领袖

**Title: Differences in servant leadership preference in Chinese heritage churches based on generation and culture**

**Abstract:** The purpose of the current study was to determine if Dallas-Fort Worth Chinese heritage church congregants preferred particular servant leadership

dimensions based on their generation and cultural backgrounds. The current study was a non-experimental quantitative design utilizing convenience sampling with 289 participants. A modified version of the Servant Leadership Questionnaire was used to measure Chinese heritage church congregants' preference for servant leadership, while the perception of and preference for power distance and collectivism were measured with the GLOBE survey. ANOVA tests looking at servant leadership based on generations found Generation Z had a significantly higher preference than Generation X and millennials for Creating Value for the Community, and Generation Z had a significantly higher preference than Generation X for Helping Followers Grow and Succeed. Generation Z had a lower preference for institutional collectivism than boomers. ANOVAs examining culture found that American-raised Chinese had a higher preference than overseas-born Chinese from China for Behaving Ethically, while American-born Chinese had a lower mean perception of power distance than overseas-born Chinese from China. Pearson's *r* correlations indicated significant negative relationships between preference for the servant leadership dimensions Creating Value for the Community and Conceptual Skills and preference for power distance. Significant positive relationships were found between the preference for institutional collectivism and preference for the servant leadership dimension Putting Followers First, and the perception of and preference for in-group collectivism and preference for the servant leadership dimensions of Emotional Healing, Conceptual Skills, Helping Followers Grow and Succeed, Putting Followers First, Behaving Ethically, and overall servant leadership. The results suggest that preference for collectivism is the best predictor of how Chinese heritage church congregants prefer the servant leadership dimensions instead of generation or cultural background.

**Key Words:** Chinese Americans, Chinese heritage churches, Chinese immigrant churches, Cultural intelligence, Ethnic churches, Servant leadership

**Author:** Chao, Samantha Natalie

**Institute/University:** Dallas Baptist University

**Date:** 2024

**Source:** ProQuest Dissertations & Theses Global

**题目:** 中国的科学、宗教与圣灵: 基于景教“气论神学”的建构性中国创造神学

**摘要:** 本文旨在探讨中国最早的基督教形式, 景教, 在技术科学发达且文化多元的唐代建构的创造神学。以此为基础, 本研究试图通过“神学-科学-宗教”的三方对话, 为二十一世纪提出一种建构性的中国创造神学。通过研究景教、科学技术与道家/道教之间的交织关系, 本文认为, 景教传教士富有创意地采用了普遍流行于中国思想的“气”概念, 将其作为表达圣灵的核心隐喻, 并由此发展出一种“气论神学”(qi-tological theology)。这种神学有助于结合量子场论中的“场”隐喻, 以及中国哲学“天人合一”理念中的“气”概念, 从而建构出一种“气论-圣灵论”的创造神学。

为实现这一目标, 本研究首先通过分析现存的七部唐代景教文献, 探讨作者表达三位一体的丰富隐喻, 并特别研究了“气”作为圣灵的核心隐喻, 在唐代的科技昌隆、文化多元的处境中对基督教创造教义的表达(第三章)。随后, 笔者阐述了景教在宣教策略上对东方教会的延续, 及其气论创造神学的理论根源(第四章)。接着, 本文在论证了选择道教作为对话伙伴的合理性后, 从隐喻、术语和气论三个角度, 探讨了“道教-景教-科学”的三元互动(第五章)。之后, 笔者运用认知语言学工具(基本隐喻和概念隐喻)分析作为圣灵核心隐喻的“气”, 并提出作为神学-科学-宗教三方对话方法论的“具身批判现实主义”(Embodied Critical Realism, ECR)(第六章)。最后, 通过与科学(量子场论)、灵/灵性概念以及中国宗教的对话, 论文尝试建构一种中国创造神学。展望第三个千年, 本研究强调了圣灵的关键作用, 以及“气”与“场”等隐喻在神学建构中的核心地位(第七章)。

**关键词:** 基督宗教、圣灵、景教、中国神学、神学根基

**Title:** Science, religion(s), and spirit(s) in China: a constructive Chinese theology of creation based on Jingjiao's Qi-tological theology

**Abstract:** The goal of this dissertation is to investigate how the earliest Christianity in China, namely, Jingjiao 景教 (the Luminous Teaching/Religion), formulated their theology of creation in the techno-scientific and pluralistic Tang China and then to offer a constructive Chinese theology of creation for the Third Millennium in the form of theology-science-religion triologue. By studying the intertwined relationship between Jingjiao, science (and technology), and Daoism (Daojia 道家 and Daojiao 道教), the dissertation argues that the pervasive Chinese concept of qi as a core metaphor for the Holy Spirit was creatively deployed by the Jingjiao missionaries in their qi-tological theology, and is therefore conducive to the construction of a qi-pneumatological theology of creation by engaging metaphors such as field in Quantum Field Theory (QFT) and qi in the Chinese philosophical concept of tianren heyi 天人合一 (Unity of Heaven and Humanity). To fulfill that goal, the dissertation first analyzed the seven existing Tang Jingjiao documents by studying how the Jingjiao authors deployed rich metaphors for the Trinity. In particular, qi serves as a core metaphor for the Holy Spirit to express their Christian doctrine of creation in the techno-scientific, pluralistic Tang China (Chapter 3). Then, I present Jingjiao's missional strategy in continuity with the Church of the East and the theological roots of their qi-tological theology of creation (Chapter 4). Next, after justifying the choice of Daoism as Jingjiao's conversation partner, the dissertation investigates the Daoism-Jingjiao-science triadic relationship metaphorically, terminologically, and qi-tologically (Chapter 5). Then, by applying the tools of cognitive linguistics (primary metaphor and conceptual metaphor) to analyze qi as Jingjiao's core metaphor for the Holy Spirit, the dissertation proposes embodied critical realism (ECR) as a theological method for theology-science-religion triologue (Chapter 6). Finally, the dissertation attempts a Chinese theology of creation by engaging with science (QFT), spirit(s), and Chinese religions. With an eye toward the third millennium, the crucial role of the Holy Spirit and metaphors such as qi and field are highlighted (Chapter 7).

**Key Words:** Christianity, Holy Spirit, Jingjiao, Chinese theology, Theological roots

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**Institute/University:** Fuller Theological Seminary, Center for Advanced Theological Study

**Date:** 2024

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### **题目：“一本造万族”：十九世纪上半叶在华美籍新教传教士**

**摘要：**本研究探讨了 19 世纪上半叶中美交往对美国发展的影响。笔者从三个维度追踪了这种发展：（1）传教士的个体发展，即移居中国对新教传教士人生轨迹的改变；（2）美国的国家发展，即对华贸易对美国早期国家实力的提升；（3）宗教发展，即太平天国运动时期的宗教局势引发的美国驻华政府官员的外交危机。通过档案研究、史学分析和修辞分析，本研究记述了裨治文、卫三畏、丁韪良、裨治文夫人以及叔何德等传教士的经历。本文指出，当时的美国仍处于后殖民的发展中国家阶段，而对那些渴望将美国打造为世界强权，甚至是基督教千禧年领袖的美国人而言，中国在他们的计划中扮演了关键环节。

尽管传教士们极其渴望使中国大众皈依，但他们的大部分时间仍投入在对中国的学习与记录上。考虑到中国庞大的人口规模和文明成就，传教士们坚称，中华帝国在上帝“千禧年计划”中扮演着重要角色。女性传教士通常以教师身份实现这一目标，她们挑战了根深蒂固的儒家教育传统，致力于提高中国儿童、特别是女孩的社会地位。

传教士们相信，中国的宗教转型需要西方科学技术。美国社会的物质进步让他们看到了“千禧年”的临在，并由此赋予了技术以某种属灵的力量。在他们眼中，科学、技术和对知识的追求都是神圣的工具，并能引领人类进入天堂。

由于新教本身的去中心化的特征，传教士无法控制中国受众如何理解与应用基督教原则。尽管当时许多人认为太平天国的神学是伪造的或空洞的基督教信仰，但洪秀全对圣经的删改和评注意味着，宗教教义的形成往往伴随着选择性、政治

便利性和本土化。洪秀全的宗教与政治权威给美国人带来了巨大挑战，使他们难以在太平天国运动期间维护既有的条约权利时维持美国的中立地位。

**关键词：**美国传教士、中国、文化交流、十九世纪、太平天国、技术

**Title: “One blood of all nations”: American Protestant missionaries in early nineteenth-century China**

**Abstract:** This project explores the impact that engagement with China had upon American development in the first half of the nineteenth century. I trace development in three ways: 1) the personal development of Protestant missionaries whose lives were changed by emigrating to China, 2) national development in the United States that was powered by trade with China, and 3) religious developments during the Taiping Rebellion that stimulated a diplomatic crisis for American government agents in China. Through archival research, historiography, and rhetorical analysis, I bring together Protestant missionaries Elijah Coleman Bridgman, Samuel Wells Williams, W. A. P. Martin, Eliza Jane Gillett Bridgman, and Henrietta Shuck to argue that China was the pole star for ambitious Americans eager to turn their postcolonial developing country into a world power and make their nation the leader of the Christian millennium. Missionaries desperately wanted to convert the Chinese masses, but much of their time was spent struggling to learn and write about their adopted country. Given the vast population of China and its civilizational achievements, missionaries insisted that the empire held a major role in God’s unfolding plan for the millennium. Female missionaries most often contributed to this goal as teachers. Their aim for the social uplift of Chinese children, particularly girls, challenged long-established Confucian education. Missionaries believed the religious transformation of China required Western science and technology. They endowed technology with spiritual power as material improvements in American society suggested to them that the millennium was imminent. Because science, technology, and the pursuit of knowledge were divine instruments, they would usher in paradise. Because

Protestantism was decentralized, missionaries could not control how Chinese audiences interpreted and applied Christian principles. While many dismissed Taiping theology as an illegitimate or hollow attempt at Christian belief, Hong Xiuquan's biblical edits and commentaries illustrate that selectivity, political convenience, and localization are how religious doctrines are formalized. Hong's religious and political authority created challenges for Americans who were unsure how to balance US neutrality during the Taiping Rebellion with upholding existing treaty rights.

**Key Words:** American missionaries, China, Cultural exchange, Nineteenth century, Taiping Rebellion, Technology

**Author:** Henry, Katharine

**Institute/University:** The University of North Carolina at Chapel Hill

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**Source:** ProQuest Dissertations & Theses Global

### **题目：天主教教育对非天主教华裔移民学生的影响研究**

**摘要：**本研究通过调研教师和家长，考察了天主教教育对非天主教华裔移民学生所产生的影响。研究旨在回答三个核心问题：教师和家长如何评价天主教教育对非天主教华裔移民学生学业造成的影响？他们如何评价这种教育对学生个人道德价值观的影响？非天主教移民家长对天主教教育的整体认知为何？本研究以道德发展理论（Kohlberg & Hersh, 1977）和意义建构理论（Weick, 1995）为框架，并采用单案例研究法，选取了一所亚裔学生占比 59%、非天主教学生占比 72%的天主教学校作为样本，对其就读于 K-8 年级（即幼儿园至初中）的非天主教华裔移民家庭及其子女进行分析。研究者对该校的 3 名管理人员、7 名教师和 4 名家长进行了深度访谈。研究结果归纳出天主教教育对非信徒移民学生影响的三个主要主题：择校理由，天主教教育的实际影响，以及家长对天主教教育的认知评价。随着天主教学校教育受众的不断扩展，吸纳了非教徒移民学生在内的多

元文化、多元信仰背景的群体，本研究为天主教学校的领导者和教师提供了指导建议，旨在帮助他们更有效地对接天主教教育与不同文化、社区的价值观。

**关键词：**天主教教育、学术成就、学校领导、非天主教移民学生

**Title: The impact of Catholic education on non-Catholic Chinese immigrant students**

**Abstract:** This study investigated teachers' and parents' perspectives on the impact of Catholic education on non-Catholic Chinese immigrant students. The research attempted to answer three questions: How did teachers and parents perceive the impact of Catholic education on non-Catholic Chinese immigrant students' academic achievement? How did teachers and parents perceive the impact of Catholic education on non-Catholic Chinese immigrant students' personal moral values? And what are non-Catholic immigrant parents' perceptions of Catholic education? The study is framed by moral development (Kohlberg & Hersh, 1977) and sensemaking (Weick, 1995) two frameworks. The methodology chosen for the research was single case study, that used a sample of non-Catholic Chinese immigrant families and their K-8 children who study at Catholic school to address the impact of Catholic education. The researcher conducted interviews with three administrators, seven teachers, and four parents from one single Catholic school that involved 59% Asian and 72% non-Catholic of the entire school population. The findings present three major themes with the impact of Catholic school on the non-believer immigrant students: reason for sending children to Catholic school; the impact of Catholic education; and parents' perceptions of Catholic education. The study provides some guidance with respect to the Catholic school leaders and teachers to relate Catholic education's values to those of other cultures, faiths, and communities as it expands to educate students from a wide range of backgrounds, especially the non-Catholic immigrant students.

**Key Words:** Catholic education, Academic achievement, School leaders, Non-Catholic immigrant students

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**Date:** 2024

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**题目：圣母玛利亚形象作为文化符号对台湾天主教本土认同的塑造**

**摘要：**本研究追溯了台湾地区圣母形象的演变过程，分析这些形象背后的普世基督信仰与本土文化认同的交汇。圣母形象在神圣空间中扮演着至关重要的角色，通过礼仪、敬礼和朝圣深化信徒的信仰。借由反复的凝视、触摸与祈祷，信徒与圣母建立了深层的灵性连结，并在文化语境中形成了一种超世代的共融感。

本研究追溯了台湾圣母圣像学的历史，研究范围从西方传统到汉族、台湾本地人以及原住民本土化调适过程。研究应用贝文斯(Bevans)的神学处境化模型，识别出四种不同的本地化模式：无调适模式（严格遵循西方传统）、人类学模式（侧重本土文化脉络）、翻译模式（保留西方传统核心但赋予本地化外观）以及综合模式（融合西方与本土传统，并加入第三方文化元素）。这些模式展示了台湾不同的信仰群体在多元文化语境中利用圣母形象表达宗教叙事与身份认同。

鉴于台湾多元的圣母形象，本研究建议设立一个圣母圣地和朝圣中心，以此凝聚不同群体，而共享的圣母节庆和朝圣活动将塑造集体性的天主教认同。研究构想了“综合性本地化圣母像”理想，该形象在圣母指路像(Hodegetria)的蓝本上融入了原住民、汉族、闽南、客家和平埔族等文化元素。此模型将有助于天主教徒应对台湾多元社会中的多重身份。此外，受台湾妈祖朝圣的活动热度的启发，本研究建议开展一种跨区域的朝圣活动，整合教会历史、天主教关于环境关怀的社会教导和公众参与。这一倡议可以深化与当地农业社区的互动，强化本地福音传播，并推动天主教在台湾的本色化。

最终，本研究为未来关于圣母图像、敬礼和朝圣的研究做出了贡献，强调了圣母圣像在本土福音传播及强化天主教认同中的重要作用。通过将本土文化元素融入圣母造像，可以促进信仰与本土认同之间的深层连结，进而丰富全球教会对处境化神学的理解。

**关键词：**文化交融共同体、本土化、玛丽亚形象和艺术、宗教身份认同、台湾天主教、普遍性和地方性

**Title: Images of the Virgin Mary as a cultural icon in forming Taiwan's Catholic local identities**

**Abstract:** This study explores the evolution of Marian images in Taiwan, examining how they reflect the intersection of universal Christian faith and local cultural identities. Marian images play a vital role in sacred spaces, deepening the believers' faith through liturgy, devotion, and pilgrimage. By repeatedly engaging with these images through viewing, touching, and praying, the faithful form a deep spiritual connection with the Virgin Mary, creating a sense of "communitas-through-culture" that links people across generations. This research traces the development of Marian iconography in Taiwan, from Western traditions to Han Chinese, local Taiwanese, and indigenous adaptations. Applying Bevans' models of contextualization, it identifies four distinct models of inculturation: the no adaptation model (strict adherence to Western traditions), the anthropological model (emphasis on local cultural contexts), the translation model (preserving Western traditions with localized appearance), and the synthetic model (blending Western and local traditions with third-party cultural elements). These models demonstrate how different faith communities in Taiwan have engaged with their diverse cultural contexts, using Marian imagery to express their religious narratives and identity. Given the diverse Marian representations in Taiwan, this study suggests creating a national Marian shrine and pilgrimage center to unify various groups. Shared Marian feasts and pilgrimages would foster a collective Catholic identity. The study also proposes a synthetic localized Marian image, drawing from the Hodegetria tradition while incorporating elements from Taiwan's indigenous, Han Chinese, Hokkien, Hakka, and plains indigenous cultures. This model would help Catholics navigate their multiple identities in Taiwan's pluralistic society. Inspired by the vitality of Taiwan's Ma-tsu pilgrimage, the study

suggests a cross-regional pilgrimage that integrates Church history, Catholic social teachings on environmental care, and public participation. This initiative could deepen interactions with local agricultural communities, strengthen local evangelization, and promote the localization of Catholicism in Taiwan. Ultimately, this study contributes to future research on Marian imagery, devotions, and pilgrimages, emphasizing the important role of Marian icons in local evangelization and the strengthening of Catholic identity. By incorporating local cultural elements into Marian imagery, it fosters a deeper connection between faith and local identity, thereby enriching the global Church's understanding of inculturation.

**Key Words:** Communitas-through-culture, Inculturation, Marian image and art, Religious identity, Taiwan catholicism, Universality and locality

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**Institute/University:** Santa Clara University

**Date:** 2024

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**题目：景风东扇：唐代中国东方叙利亚基督教文献比较研究（618–907）**

**摘要：**本文探讨了唐代中国东方叙利亚基督教（又称“东方教会”）的中文手稿。

该基督教传统发源于萨珊王朝，由于教义争论而逐步东迁，并于7世纪经由丝绸之路抵达大唐。这种基督教形式在中文语境中被称为“景教”，在唐代兼容并包的文化背景下落地生根。通过对敦煌发现的六部景教文献的细致分析，本文揭示了唐代景教社群的传教活动及其神学适应。

通过跨学科的研究方法，本文考察了在唐代佛教、道教和儒家思想占据主导的环境中，景教传教士借用中国宗教词汇对基督宗教教义的有效传递。从唐初侧重圣经叙事的文本，演变为唐末与中国宗教思想高度融合的手稿，景教文献呈现出一条清晰的演进轨迹。当代学术界就这些文献（尤其是唐初手稿）的真实性展开了讨论，而这也伴随着对文献背景的文本分析和历史背景考证。

本论文采用比较研究框架，并借鉴翻译研究理论以及保罗·利科（Paul Ricoeur）的三重摹仿理论，考察了唐代东方叙利亚基督教与中国宗教传统之间复杂的交互作用。本研究旨在阐明景教文献如何基于对中国宗教语境和东方叙利亚背景的理解，在保留基督教核心教义的同时，使东方叙利亚神学能为中国受众所理解。

第一章考察了唐初基督教文献《一神论》，重点分析了“种性”和“五荫”术语及其在东方叙利亚神学中的内涵，如对人的潜能的强调，以及基督人性论的教诲与救赎目的。第二章分析了唐末景教文献《志玄安乐经》，分别从中国佛教和东方叙利亚苦修主义的角度对其核心段落进行了探讨。第三章全面概述了现存景教文献中的神学主题，重点突出了上帝的超越性、基督的救赎角色以及苦修实践。第四章结合了唐代景教社群的考古发现，讨论了其苦修实践以及显著的粟特影响。

总之，本论文阐明了东方叙利亚基督教与中国宗教传统之间复杂的互动关系，强调了景教社群在唐代多元文化环境中传播信仰时所表现出的韧性与适应力。

**关键词：**东叙利亚基督教、唐朝、基督教传统、景教社群、中国佛教徒

**Title: The luminous wind fanned the east: a comparative study of the East Syriac Christian documents in China (618-907)**

**Abstract:** This dissertation explores the Chinese manuscripts of East Syriac Christianity, also known as the Church of the East, during the Tang dynasty (618-907 CE) in China. Originating within the Sassanian Empire and driven by doctrinal disputes, this Christian tradition embarked on a journey eastward, eventually reaching Tang China via the Silk Road by the 7th century. Referred to as Jingjiao 景教 (Luminous Teaching) in Chinese, this form of Christianity took root within the cosmopolitan landscape of Tang China. By carefully analyzing the six Jingjiao texts discovered in Dunhuang, this dissertation sheds light on the missionary activities and theological adaptation of the Jingjiao community in Tang China. Through an interdisciplinary approach, this dissertation investigates how Jingjiao missionaries, amidst dominant religious traditions such as Buddhism, Daoism, and

Confucianism in Tang China, borrowed from Chinese religious vocabulary to convey Christian teachings effectively. An evolutionary trajectory can be discerned in the Jingjiao texts, from early Tang documents characterized by biblical content to late Tang manuscripts exhibiting a strong synthesis with Chinese religious thought. The authenticity of these texts, particularly the early Tang manuscripts, is scrutinized in light of contemporary scholarly debates, with arguments for their genuineness grounded in textual analysis and historical context. This dissertation employs a comparative framework and draws on theories of translation studies and Paul Ricoeur's theory of "threefold mimesis" to examine the intricate interplay between East Syriac Christianity and Chinese religious traditions during the Tang dynasty in China. Recognizing the necessity of understanding both the Chinese religious context and the East Syriac context, this study aims to elucidate how Jingjiao texts make the East Syriac theology intelligible to a Chinese audience while also preserving its Christian core. Chapter 1 investigates the Early Tang Christian text *Discourse on the One God* (Yishenlun 一神論), focusing on two terms—zhongxing 種性 (seed nature) and wuyin 五蔭 (five aggregates)—and their East Syriac theological implications such as the emphasis on human potentiality and the pedagogical and salvific purpose of the humanity of Christ. Chapter 2 analyzes the late Tang Jingjiao text *Book on Mysterious Peace and Joy* (Zhixuan anle jing 志玄安樂經), exploring its key passages through both Chinese Buddhist and East Syriac ascetic lenses. Chapter 3 provides a comprehensive overview of theological themes in extant Jingjiao texts, highlighting such themes as the transcendence of God, Christ's redemptive role, and ascetic practices. Chapter 4 incorporates archaeological findings of the Tang Jingjiao community and discusses its ascetic practices and distinct Sogdian influences. Ultimately, this dissertation illuminates the complex interplay between East Syriac Christianity and Chinese religious traditions, underscoring the resilience and adaptability of the Jingjiao community in propagating its faith within the diverse cultural milieu of Tang China.

**Key Words:** East Syriac Christianity, Tang dynasty, Christian tradition, Jingjiao community, Chinese Buddhist

**Author:** Huang, Rong

**Institute/University:** Harvard University

**Date:** 2024

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**题目：美、加神学院的华裔学生对作为灵性塑造手段的在线教育之态度研究**

**摘要：** 本项基础描述性研究旨在探讨在美国和加拿大神学院就读的华裔神学生，在其学习经验的基础上，对作为一种灵性塑造手段的在线教育的态度。本项目采用质性研究设计，以建构主义为哲学取向，旨在与受访者共同构建意义。研究通过目的抽样法，对美、加两地的 20 名华裔神学生进行了半结构化访谈。每场访谈历时 1 至 2 小时，录音后首先以中文转录。转录文本随后被翻译成英文，并运用质性编码方法（包括初始编码、聚焦编码及持续比较分析）进行数据分析。该研究发现，中国神学生认为在线教育是通过美加神学院中的在线课程、在线社群以及在线实践来进行灵性塑造的有效方式。本研究对于理解通过“转化学习理论”提升多文化自我意识的机制具有重要价值。此外，通过深化对在线教师角色（尤其是榜样引领与导师指导作用）的研究，本项目也为理解“楷模领导力模型”中教师的职能做出了贡献。基于上述发现，本研究为开展在线教育的基督教高等教育机构提供了实践启示，这具体包括了：推动关于优化教学模式决策的讨论，强化在线教师的作用，以及促进在线学习与生命的整合。因此，本项目在灵性塑造、在线教育及转化学习领域均具有理论与实践贡献。

**关键词：** 中国神学生、线上教育、神学院、灵性塑造、转换学习

**Title: Chinese seminarians' perceptions of online education as a means of spiritual formation at seminaries in the United States and Canada**

**Abstract:** The purpose of this basic descriptive study was to understand how Chinese seminarians described online education as a means of spiritual formation based on their learning experiences at seminaries in the United States and Canada.

Employing a qualitative research design, this study utilized a constructivist philosophical orientation to construct meaning with the participants. Using purposeful sampling, data was collected from 20 Chinese seminarians in the United States and Canada using semi-structured interviews. Each interview was between 1 to 2 hours in length, with each interview recorded and transcribed in Chinese first. The transcriptions were then translated to English and analyzed using qualitative coding methods, which included initial coding, focused coding, and constant comparative analysis. The study's findings demonstrated that Chinese seminarians understood online education as an effective means of spiritual formation through online curriculum, online communities, and online practices at seminaries in the United States and Canada. This research is significant for the understanding of the development of multicultural self-awareness through Transformative Learning Theory. Moreover, this research contributes to the understanding of online teachers' role in the Exemplar Leadership Model by advancing the research regarding the online teachers' role, especially in terms of teachers' modeling and mentoring. Based on these findings, this research provides practical implications for Christian higher education institutions with online education. The implications for practice include furthering discussions in enhancing decision-making of educational modalities, in strengthening online teachers' role, and in improving online learning with life integration. Therefore, this research has made theoretical and practical contributions to the studies of spiritual formation, online education, and transformative learning.

**Key Words:** Chinese seminarians, Online education, Seminary, Spiritual formation, Transformative learning

**Author:** Hwang, James Chenpei

**Institute/University:** Biola University

**Date:** 2024

**Source:** ProQuest Dissertations & Theses Global

## **题目：中国基督徒社会工作者对基督信仰与工作之间的关系认知**

**摘要：**本项基础建构主义定性研究旨在探讨中国基督徒社会工作者对其基督信仰与工作之间关系的认知。文献综述显示，社会工作者由于职业的特殊性而面临着多重挑战(K. Adams et al., 2006; Collins, 2008; Lloyd et al., 2005; Siefert et al., 1991; Su et al., 2021)；与此同时，宗教性对包括职业生活在内的个体福祉具有实质影响(Griebel et al., 2014; Jaramillo, 2011; Neubert & Halbesleben, 2015; Rosmarin & Koenig, 2020; Ysseldyk et al., 2010)。然而，目前尚缺乏现代中国基督徒社工的宗教身份与专业身份互动的相关研究。笔者采用基于建构主义哲学的基本定性研究法，对来自不同省份的 18 名中国基督徒社工进行了访谈。经过编码、分析与文献对比，研究结果呈现为以下五个主题：基督徒社工面临的挑战既包括社工行业的普遍问题，也包括因其宗教理想和中国处境而产生的独特挑战；信仰在提升职业满意度及帮助其克服职业障碍方面发挥着重要作用；基督徒社工的经历证实并凸显了研究职场信仰的重要性；本研究证实了关于宗教身份与专业身份的现有知识；基督徒社工处理身份冲突的经验为“应对策略”领域贡献了新的知识。最后，笔者阐述了其学术与实践意义，并对未来的研究方向提出了建议。

**关键词：**中国、基督教社会工作者、专业认同、宗教认同

**Title: Christian Chinese social workers' perception of the relationship between their Christian faith and work**

**Abstract:** The purpose of this basic constructivist qualitative study is to understand how Christian Chinese social workers (CCSWs) perceive the relationship between their Christian faith and work. A literature review shows social workers face multiple challenges due to particularities of their profession (K. Adams et al., 2006; Collins, 2008; Lloyd et al., 2005; Siefert et al., 1991; Su et al., 2021), while religiosity substantially impacts individual well-being, including professional life (Griebel et al., 2014; Jaramillo, 2011; Neubert & Halbesleben, 2015; Rosmarin & Koenig, 2020; Ysseldyk et al., 2010). It is unknown how the

religious identity of Christian social workers interacts with their professional identity under the context of modern China. I used a basic qualitative methodology based on constructivist philosophy to interview 18 CCSWs from various provinces. After coding and analysis, I organized the findings into 5 sections. Through comparing the findings with literature, 5 themes emerged: CCSWs' challenges include issues common to social workers, but also unique areas due to their religious ideals and Chinese context; CCSWs' faith plays a major role in providing job satisfaction and helping them overcome occupational barriers; CCSWs' experiences affirm and highlight the importance of studying faith at work; this study confirms extant knowledge on religious and professional identity; CCSWs' experiences of handling identity conflict contributes new knowledge to coping strategies. Lastly, I present the academic and practical implications of this study and suggest areas for further research.

**Key Words:** China, Christian social workers, Professional identity, Religious identity

**Author:** Jin, Guozi

**Institute/University:** Biola University

**Date:** 2024

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**题目：**美国华人教会中谦卑领导对追随者积极参与和独立批判性思考的影响

**摘要：**（中文版题目和摘要为原文自带）

领袖谦卑的特点是领导者真实的自我评估、致力于发展追随者，以及对反馈的开放态度，这谦卑领袖的特点在领导力研究中引起了越来越多的关注。然而，领导者谦卑在特定文化背景下的影响，特别是在美国的华人教会中，仍然没有充分的研究。本研究通过探讨感知到的领导者谦卑与追随者领导力的两个维度：积极参与（AE）和独立批判性思考（ICT）之间的关系来解决这一问题。本研究还通过比较美国出生的华人（ABCs）和海外出生的华人（OBCs）的反应，探讨了

文化背景的调节作用。在社会信息处理理论的指导下,本研究采用定量研究设计,并使用两种经过验证的工具:表达谦逊量表(Expressed Humility Scale)来测量领导者的谦卑,以及经修订的凯利追随者问卷(Revised Kelley Followership Questionnaire)来评估追随者的积极参与(AE)和独立批判性思考(ICT)。研究者从美国31间华人教会的660名追随者中,采用分层随机抽样收集数据。统计分析显示,领袖谦卑对追随者的AE和ICT都有显著的影响。此外,ABC和OBC在ICT方面出现了统计上的显著差异,ABC报告了更高水平的批判性思考。然而,在AE方面,两个文化群体之间没有发现显著的差异。这些发现强调了领导者的谦卑在不同种族和文化的教会环境中塑造追随者的行为和认知的关键作用。研究结果强调了文化适应型领袖发展的重要性,并为华裔教会的领袖实践提供了实践意义。本研究通过展示谦卑作为一种领导美德,是如何在不同的文化子群中被不同程度地感知和内化的,为更广泛的跨文化领导文献做出了贡献。

**关键词:** 美籍华裔、中国教会、追随者、谦卑领导、谦卑、海外出生的华人

**Title: The impact of humble leadership on the followers' active engagement and independent critical thinking in the Chinese american church**

**Abstract:** Leader humility—characterized by a realistic self-assessment, a commitment to developing followers, and an openness to feedback—has garnered growing interest in leadership research. However, the influence of leader humility within culturally specific contexts, particularly Chinese church communities in the United States, has remained insufficiently examined. This study addressed that gap by investigating the relationship between perceived leader humility and two dimensions of followership: active engagement (AE) and independent critical thinking (ICT). The study also explored the moderating effect of cultural background by comparing responses from American-born Chinese (ABCs) and overseas-born Chinese (OBCs). Guided by social information processing theory, the study employed a quantitative research design utilizing two validated instruments: the Expressed Humility Scale to measure perceived leader humility and the Revised Kelley Followership Questionnaire to assess AE and ICT. Data were

collected from a stratified random sample of 660 followers across 31 Chinese churches in the United States. Statistical analyses indicated that leader humility significantly influenced both AE and ICT among followers. Additionally, a statistically significant difference in ICT emerged between ABCs and OBCs, with ABCs reporting higher levels of critical thinking. However, no significant difference was found in AE between the two cultural groups. These findings underscore the critical role of leader humility in shaping follower behavior and cognition within ethnically and culturally diverse church settings. The results highlighted the importance of culturally responsive leadership development and offered practical implications for leadership practice in Chinese American churches. The study contributed to the broader literature on cross-cultural leadership by demonstrating how humility, as a leadership virtue, was differentially perceived and internalized across cultural subgroups.

**Key Words:** American-born Chinese, Chinese church, Followership, Humble leadership, Humility, Overseas-born Chinese

**Author:** Lam, Brian Wing-Kin

**Institute/University:** Anderson University, South Carolina

**Date:** 2024

**Source:** ProQuest Dissertations & Theses Global

**题目：在美华裔基督徒的宗教取向、宗教应对、职业压力与福祉感研究**

**摘要：**本项质性研究探讨了华裔移民基督徒应对职业压力的经验，以及宗教取向与宗教应对对职业压力和心理福祉的影响。本研究旨在阐明宗教取向与宗教应对模式对华裔移民基督徒对职业压力的应对及其心理福祉的影响。研究通过对生活在北美的 9 名华裔移民基督徒进行半结构化访谈而收集数据。通过主题分析法，研究归纳出四个核心主题：职业压力、宗教取向与压力、宗教应对与压力，以及心理福祉。研究结果植根于受访者的个体经验，揭示了宗教取向与宗教应对模式

对华裔移民基督徒职业压力及心理福祉的作用机制。此外，本文还讨论了相关临床启示、研究局限性并对未来研究提出了建议。

**关键词：**华裔移民、心理健康、宗教适应、宗教取向、职业压力

**Title: Religious orientation, religious coping, vocational stress, and wellbeing among Chinese Christians residing in the United States**

**Abstract:** This qualitative study explored the experiences of Chinese immigrant Christians in coping with vocational stress and the impact of religious coping and religious orientation on both vocational stress and psychological wellbeing. The research questions this study addressed were how religious orientation and religious coping affects the coping with vocational stress and psychological wellbeing of Chinese immigrant Christians. Data were collected via semi-structured interviews administered to nine Chinese immigrant Christians living in North America. Four themes emerged from thematic analysis: vocational stress; religious orientation and stress; religious coping and stress; and psychological wellbeing. The results of this study were rooted in participants' experiences and provided information on the influence of religious orientation and religious coping on the vocational stress and psychological wellbeing of Chinese immigrant Christians. Clinical implications, limitations, and recommendations for future research are also discussed.

**Key Words:** Chinese immigrants, Psychological wellbeing, Religious coping, Religious orientation, Vocational stress

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**Institute/University:** Alliant International University

**Date:** 2024

**Source:** ProQuest Dissertations & Theses Global

**题目：儒耶对话中的静观与行动：张春申基于宋明理学“静坐”理念对中国天主教的调适**

**摘要：**一般地，本文呼吁在儒耶对话领域与以儒家术语表述的基督教神学研究之间建立更具建设性的关联，并指出后者能为前者提供重要的洞见。具体而言，本文探讨了著名耶稣会士张春申神父（1929-2015）开创性的工作。张春申是一位具有深远影响力但尚未得到充分研究的中国神学家，他受宋明理学“静坐”实践的启发，开发出了一种中国基督徒灵修模式。从严格的历史视角来看，张春申将宋明理学视为中国基督徒的灵性资源并给予其积极评价，这与以利玛窦为代表的早期天主教传教士对该传统的批评态度的做法大相径庭：仅凭这一点，张春申的作品就值得深入研究。然而，从比较的视角来看，张春申对天主教与宋明理学在“静观与行动”动态契合的观点也同样重要：这一关系是中西传统的永恒交汇点，但在过去的比较研究中却鲜有提及。

基于此，本研究的前半部分奠定了必要的基础：概述张春申所继承的天主教（特别是罗耀拉）传统中静观与行动的关系；介绍静坐及其在宋明理学中相关的核心关怀；并以此界定本论文在更广泛的儒耶比较领域中的定位。后半部分则聚焦于张春申本人，首先将其神学方案置于中国历史上天主教与儒家相遇的背景下，随后对其提出的“中国基督徒静坐”方案进行了详尽分析。在此过程中，本文重点阐述了受宋明理学启发的若干元素，包括张春申对一体范畴的运用，以及他将经典《大学》作为基督徒静坐实践模型的尝试。最重要的发现是，张春申通过这些元素展现了天主教与宋明理学在“静观与行动”关系上的显著契合点——这些契合点涵盖了从形而上基础到解释学、程序性以及伦理考量的各个层面。最后，本文以理学大师朱熹（1130-1200）作为比较对象，阐明了张春申洞见的深远意义。对比不仅表明了张春申为朱熹的静坐研究开辟了新路径，同时也丰富并挑战了近期一系列关于朱熹与其他基督教人物或静修实践的比较研究。最关键的是，支撑张春申方案的比较洞见挑战了儒耶比较中长期存在的某些争议点，其中最具误导性的是将“超越性”与“内在性”二元对立的倾向。简言之，张春申关于两个传统在静观与行动关系（尤其是该关系的形而上基础）上具有契合视角的见解，不仅证明这种二元对立不足以承担细致的比较任务，而且揭示了更具吸引力的比较对话契合点。通过这种方式，本研究将张春申的“中国基督徒静坐”定位为基督教与儒家对话的一项极其珍贵的资源。

**关键词：**儒耶对比、中国天主教、儒耶对话、静观与行动、宋明理学、静坐

**Title: Contemplation and action in Confucian-Christian dialogue: Aloysius Chang's Chinese Catholic adaptation of neo-Confucian "Quiet-Sitting" (Jingzuo 靜坐)**

**Abstract:** In broad terms, this dissertation calls for more constructive engagement between the field of Confucian-Christian comparison and the study of Chinese Christian theologies articulated in Confucian terms, arguing that the latter have important insights to offer the former. More specifically, it explores the groundbreaking work of Aloysius Chang Chun-shen (Zhang Chunshen 張春申, 1929-2015), an influential yet understudied Chinese Jesuit who developed a form of Christian spirituality inspired by the Neo-Confucian practice of “quiet-sitting” (jingzuo 靜坐). From a strictly historical perspective, Chang’s positive evaluation of Neo-Confucianism as a spiritual resource for Chinese Christians is significant in its departure from earlier, more critical approaches to the tradition by Catholic missionaries, typified by that of Chang’s prominent successor in the Jesuit mission, Matteo Ricci (1552-1610). This alone makes Chang’s work worthy of extended study. From a comparative perspective, however, equally significant is Chang’s view of the convergence between Catholic and Neo-Confucian perspectives regarding the dynamic relationship between contemplation and action—a perennial locus in both traditions, yet one which has figured little in comparisons between the two. With this in view, the first half of the study sets necessary foundations, including by outlining major ways the contemplation-action relation has figured in the Catholic, and especially Ignatian, tradition of which Chang was an inheritor; by introducing quiet-sitting and its connection to comparable concerns within Neo-Confucianism; and then by situating this dissertation’s focus within the broader field of Confucian-Christian comparison. The second half turns to Chang, first situating his theological program against the backdrop of Catholic-Confucian encounter in Chinese history, and then providing a close analysis of his

proposal for Chinese Christian quiet-sitting. In doing so, a number of Neo-Confucian-inspired elements are highlighted, including Chang's appeal to what he calls the "category of unity" (yiti fanchou 一體 範疇) and his treatment of the classic Great Learning (Daxue 大學) as a practical model for Christian quiet-sitting. Most importantly, however, Chang is shown to develop these elements in a way that manifests striking points of convergence between Catholic and Neo-Confucian perspectives on the contemplation-action relationship—points ranging from metaphysical foundations to hermeneutical, procedural, and moral considerations. Finally, the implications of Chang's insights are drawn out by treating the prominent Neo-Confucian Zhu Xi 朱熹 (1130-1200) as a comparand, thereby demonstrating how Chang's perspectives not only prompt new lines of inquiry vis-à-vis Zhu's quiet-sitting, but also enrich and challenge a number of recent comparisons between Zhu and other Christian figures or contemplative practices. Most significantly, the comparative insights undergirding Chang's proposal are found to challenge certain points of contention that have loomed large in Confucian-Christian comparison, with the most problematic being a persistent dichotomy between "transcendence" and "immanence." Put simply, Chang's insights regarding the two traditions' convergent perspectives on the relationship between contemplation and action—and especially on the metaphysical foundations of this relationship—not only show such a dichotomy to be insufficient to the task of sensitive comparison, but also reveal more compelling points for comparative conversation. In this way, the study positions Chang's Chinese Christian quiet-sitting as an invaluable resource for the dialogue between Christianity and Confucianism.

**Key Words:** Confucian-Christian comparison, Chinese catholicism, Confucian-Christian dialogue, Contemplation and action, Neo-Confucianism, Quiet-sitting

**Author:** Pino, John Ryan

**Institute/University:** Harvard University

**Date:** 2024

**Source:** ProQuest Dissertations & Theses Global

**题目：巴拿马城华人宣道会西语区关于天职与呼召的教育策略研究：作为领导力成长与事工发展的基础**

**摘要：**（原文为西班牙语）

本事工研究项目聚焦于“天职（vocación）与呼召（llamado）”，并将其确立为一种以天职为导向的圣经阅读范式。该主题在教会中鲜被探讨，甚至被部分信徒所忽略，但其对于奠定教会——特别是巴拿马华人宣道会——的门徒培养与领导力开发基础高度相关。

本项目设计了一套教育策略，旨在赋能西语区信徒确立明确的天职观，由此促进领导力的成长。本项目致力于成为各地方教会培养与发展新一代领袖的实用工具。

**关键词：**咨询、门徒训练、神学、领导力发展

**Title: Estrategia educativa sobre vocación y llamado como fundamento para el crecimiento del liderazgo y desarrollo ministerial en el área de español de la iglesia alianza cristiana y misionera China de la ciudad de Panamá**

**Abstract:** El presente proyecto se enfoca en la vocación y el llamado mostrándolo como un paradigma de lectura bíblica en clave de vocación. Puesto que es un tema muy poco tratado y por algunos olvidado, pero relevante para fundamentar el discipulado y el desarrollo del liderazgo en las iglesias, específicamente en las iglesias Alianza Cristiana y Misioneras Chinas de Panamá. Se diseña una estrategia educativa que fundamente la vocación entre los creyentes específicamente del área de español en la búsqueda de fomentar el crecimiento del liderazgo. Este proyecto pretende ser un instrumento que puede ser útil para cada iglesia y traiga un cambio positivo en el desarrollo de nuevos líderes.

**Key Words:** Counseling, Discipleships, Theological, Leadership development

**Author:** Rodríguez, Luis Alberto Beltrán

**Institute/University:** Midwestern Baptist Theological Seminary

**Date:** 2024

**Source:** ProQuest Dissertations & Theses Global

**题目：“阿妈煮饭”：加拿大华人教会牧者教牧身份探访**

**摘要：**（中文版标题为原文自带）

本研究旨在探讨在会众人数 300 人及以下的加拿大华人教会中服事的牧者，在其实际事工处境中对自身牧职身份的理解。研究对来自加拿大五个主要城市的 25 名在此类处境下服事的牧者进行了半结构化访谈。基于访谈数据，研究得出以下三项主要发现：

首先，这些牧者通过察验过程确认其强烈的呼召经历。他们经历了这种强有力的呼召（中文语境下常称之为“感动”），并借由牧职身份塑造框架中的察验机制以证实之，从而确立了自己的牧者身份。

其次，他们通过体现事工能力以及获得他人支持，确认了自身与当前教会的职分契合感。他们在事工处境中展现出的牧者能力包括：维护健康的教会关系，在加拿大华人教会这一复杂的文化枢纽中培养文化与跨代意识以实现文化通达，以及在牧养事工中发挥属灵恩赐。此外，在同行牧者及配偶的支持下，他们因能契合当前教会处境而进一步认同于自身的牧者身份。

最后，他们通过愿景构建过程认知牧职身份的各个维度。牧者将自身作为牧养想象的个人愿景，与会众作为教会想象的集体愿景进行调整与协商。教会由此察验出双方共同愿景。通过这种方式，认可了牧者服事教会的身份，他们将自己定位为羊群的牧人或上帝家庭中的属灵父母，而非大型宗教机构的 CEO。

本研究为神学教育者和宗派领袖提供了启示，促使其重新思考针对此类事工处境下牧者的神学教育与牧者塑造工作。

**关键词：**呼召、加拿大华人教会、教牧塑造、教牧身份认同、教牧想象、神学教育

**Title: “A mother cooking a meal for her children”: Exploring the pastoral identity of the Canadian Chinese church pastors**

**Abstract:** The purpose of this study was to explore how pastors who served in Canadian Chinese churches with 300 attendees or below understood their pastoral identity while serving in their ministerial context. Twenty-five pastors from five major cities in Canada who were serving in this ministry context participated in semi-structural interviews. Three findings emerge from the data of these interviews. First, these pastors employ a discernment process to confirm their thunderous calling experience. They experience the thunderous calling, “gandong” in Chinese, and receive confirmation of their pastoral calling through the discernment process. This process is supported by part of the framework of pastoral identity formation. Through this process, they confirm their identity as pastors. Second, they experience ministry competency and support from others to confirm that they have a ministry fit to serve in their current churches. They experience competency as pastors in this ministry context by employing skills of maintaining healthy relationships with their church, developing cultural and intergenerational awareness as they become culturally fluent to serve in the complex cultural hub of the Canadian Chinese church, and experiencing giftedness in their pastoral ministry. Also, with the support from other pastors and their spouses, they recognize their pastoral identity as they are fit for serving in the current church context. Third, they recognize the aspects of their pastoral identity through the envisioning process. As they have their personal vision of the church that serves as their pastoral imagination, they adjust and negotiate with the people in their church who have their vision that serves as their ecclesial imagination. The church comes to discern their common vision. In this way, they experience validation as pastors from their serving churches and they recognize their pastoral identity as shepherds of the flocks, or spiritual parents of God’s family, in contrast with the CEO of a large religious organization. Implications are provided for theological educators and denominational leaders to rethink their ministry of

theological education and pastoral formation to serve pastors in this ministry context.

**Key Words:** Calling, Canadian Chinese Church, Pastoral formation, Pastoral identity, Pastoral imagination, Theological education

**Author:** Wong, Ka Hon Tony

**Institute/University:** Trinity International University

**Date:** 2024

**Source:** ProQuest Dissertations & Theses Global

**题目：亚特兰大华人浸信会布道事工之发展研究**

**摘要：**本事工研究项目旨在帮助亚特兰大华人浸信会（ABCC）成员理解个人布道，学习与他人分享信仰，并引导他人归信基督。第一章介绍了本研究，并阐述了亚特兰大华人浸信会布道事工的现状、宗旨及目标。第二章论述了开发布道事工的圣经与神学支撑，指出基督徒必须承认上帝对地上万国拥有至高主权，并有责任告知世人“福音是人类唯一的希望”。第三章探讨了影响当代教会履行神圣使命的理论、实践及历史性因素。第四章详述了在该教会实施本项目的具体细节。第五章对本项目进行了评估，重点考察其预设目标的完成程度，分析了项目的优缺点，并记录了作者的个人反思。

**关键词：**神学支持、现代教会、福音传播、福音、事工、大使命

**Title: Developing an evangelism ministry at Atlanta Baptist Chinese Church**

**Abstract:** The purpose of this ministry research project was to help members of Atlanta Baptist Chinese Church (ABCC) understand personal evangelism, share their faith with others, and win converts to Christ. Chapter 1 introduces the project and provides the current ministry context, purpose, and goals of evangelical ministry at ABCC. Chapter 2 describes the biblical and theological support for developing an evangelical ministry: Christians must recognize God's supremacy over earthly kingdoms and their responsibility to share with the world that the

gospel is the only hope for mankind. Chapter 3 explains the theoretical, practical, and historical issues affecting the modern church's ability to fulfill its mission of God. Chapter 4 provides the details and description of the project implementation at ABCC. Chapter 5 is an evaluation of the project, assessing whether it accomplished its original objectives, the project's strengths and weaknesses, and my personal reflections on the project.

**Key Words:** Theological support, Modern church, Evangelism, Gospel, Ministry, The Great Commission

**Author:** Yang, Tao

**Institute/University:** The Southern Baptist Theological Seminary

**Date:** 2024

**Source:** ProQuest Dissertations & Theses Global

**题目：印度尼西亚万隆华人年长者皈依基督教的影响因素研究**

**摘要：**深入了解印度尼西亚西爪哇省万隆地区华人年长者皈依基督教的影响因素，对于制定有效的布道策略或事工以引领其归主具有重要意义。

鉴于有效的布道是教会增长的关键要素之一，探究其皈依路径势在必行。因此，本项基础性的质性研究项目旨在发现并阐明促成华人年长者皈依的各项因素。本项目的核心主题为在万隆华人教会具有非基督教背景的华人年长者皈依基督教的影响因素。研究通过访谈 15 位具有非基督教背景的华人年长者基督徒收集了相关数据。

研究结果显示，促成华人年长者皈依包含四个关键因素：人际关系、真理教导、生活困境以及灵性经验。理解这些因素不仅有助于读者洞察华人年长者的理性历程，完善布道理论，更能为万隆华人教会制定接触年长者群体的有效策略提供有力支持。

**关键词：**印度尼西亚、华裔长者、皈依、福音传播、非基督教背景、灵性旅程

**Title: Understanding factors that contribute to the conversion of Chinese senior adults to Christianity in Bandung**

**Abstract:** Understanding factors that contribute to the conversion of Chinese senior adults to Christianity in Bandung, West Java, Indonesia was important to create effective strategies or ministries to reach them and bring them to Christ. Since one of the important factors to church growth is effective evangelism, it is imperative to understand how they come to Christ. Therefore, this basic qualitative research project attempted to discover and understand factors that contribute to the senior adults' conversion. The main research question in this project was what are the factors that contribute to the conversion of Christian Chinese senior adults in Chinese churches in Bandung, who came from non-Christian backgrounds. Indonesia. Data were collected by interviewing fifteen Chinese senior adult Christians who came from non-Christians backgrounds. The findings showed, there were four important factors that contribute to the conversion of Chinese senior adults: interpersonal relationship, teaching, life difficulties, and spiritual experiences. Understanding these factors will help readers to understand the spiritual journey of Chinese senior adults, enhance evangelism theory, and moreover, it helped Chinese churches in Bandung on how to set up effective strategies in reaching out to senior adults.

**Key Words:** Indonesia, Chinese senior adults, Conversion, Evangelism, Non-Christian backgrounds, Spiritual journey

**Author:** Halim, Mikha

**Institute/University:** Biola University

**Date:** 2025

**Source:** ProQuest Dissertations & Theses Global

**题目：**美国华人教会处境化策略：基于定性分析

**摘要：**本项基础性研究旨在理解并描述美国华人教会领袖如何运用处境化策略以触及并牧养美国的华人群体。通过对 18 位美国华人教会领袖进行半结构化访谈，本研究深入探讨了这些领袖在接触和服事美国华人社区时所采取的具体处境化手段。受访者涵盖了在加州华人社区拥有至少三年牧养经验的牧师和平信徒领袖。其中，13 位参与者能流利使用普通话，5 位倾向于使用英语；受访者包括 2 名女性及 16 名男性。研究结果表明，通过回应信徒在灵性、理智、文化、社会、家庭及情感等多个层面的关切，华人教会领袖能够有效地运用处境化手段在美国华人群体中开展传福音和牧养工作。本研究的意义在于强调了处境化方法在美国华人事工中所取得的丰硕成果。本研究构建了更具整体性的处境化神学及其具体实践，为广大教牧人员及宣教实践者在各自的事工领域中采纳并发展处境化策略提供了灵感与洞见。

**关键词：**中国教会领袖、处境化、中国社区、美国、灵性

**Title: Understanding contextualizing strategies in Chinese churches in the United States: a qualitative study**

**Abstract:** The purpose of this basic qualitative study was to understand and describe how Chinese church leaders utilize contextual strategies to reach and minister to the Chinese community in the United States. Through conducting semi-structured interviews with 18 Chinese church leaders from the United States, this research investigated how Chinese church leaders utilized contextual strategies to reach and minister to Chinese communities in the United States. The participants consisted of pastors and lay leaders who have had at least three years' experience of ministering to the Chinese community in California. Thirteen of the participants are fluent Mandarin Chinese speakers, while five preferred speaking English. Additionally, two of the participants are women, and the remainder are men. Research findings showed that through addressing concerns in spiritual, intellectual, cultural, social, familial, and emotional aspects, Chinese church leaders effectively evangelized and ministered to Chinese individuals in the United States through utilizing contextualization. The implications of this study

emphasize the fruitful results of employing contextual approaches in Chinese ministry in the United States. Through contributing to a more holistic contextualization theology and its practice, this research provides inspirations and insights for ministers and mission practitioners to adopt and develop contextual strategies in their very ministry fields.

**Key Words:** Chinese church leaders, Contextualization, Chinese communities, United States, Spirituality

**Author:** Lin, Zhizi

**Institute/University:** Biola University

**Date:** 2025

**Source:** ProQuest Dissertations & Theses Global

**题目：舞动上帝之国：基督教、女子体育教育与民国时期的现代舞**

**摘要：**本论文揭示了一段长期被忽视的中美之间关于舞蹈实践、交流与艺术创作的跨国历史。金陵女子大学（Ginling College）与基督教女青年会（YWCA）虽是本研究的核心，但它们的机构史却并非本文的主要叙事结构。相反，在整篇论文中，笔者探讨了上述机构与陈英梅及其女儿林佩芬生命历程的交集；这两位人物是民国时期体育与舞蹈项目发展的关键角色。通过将她们故事置于跨国机构合作、地缘政治对抗以及人际关系的宏大框架中，笔者指出：现代舞的潮流曾以基督教体育教育为掩护，在中美之间进行了远超此前学术界所公认的深度交流。通过聚焦陈英梅与林佩芬的独特人生路径，本论文还突出了个体独特而极具转化力的生命经验，为更广泛领域的创作与表达提供的可能性。借此，本研究丰富了舞蹈研究中日益增长的跨国史学成果，强调了交流网络、教学流动以及舞者私人生活的重要性；同时也关注了在舞蹈实践的传播、接收与机构化过程中，民族国家作为一种结构性力量所具有的持续影响力。

**关键词：**女性跨国网络、现代舞蹈史、中美历史、现代中国

**Title: Dancing the kingdom of God: Christianity, women's physical education, and modern dance in Republican era China**

**Abstract:** This dissertation brings to light an overlooked transnational history of dance practice, exchange, and artistic creation between China and the U.S. Ginling College and the YWCA remain central to this study, but their institutional histories do not serve as the primary narrative structure. Rather, throughout this dissertation I explore periods of intersection between Ginling, the YWCA and the lives of Yingmei Chen and her daughter, Peifen Lin, two figures central to the development of PE and dance programming in Republican China. Contextualizing their stories within broader frameworks of transnational institutional collaboration, geopolitical antagonism, and interpersonal relationships, I argue that modern dance currents, under the cover of Christian physical education, have historically traveled between China and the U.S. to a far greater extent than previously acknowledged. Focusing on Yingmei Chen and Peifen Lin's specific pathways, my dissertation also highlights the ways in which individual, singular, and alchemical life experiences can inform the creative and expressive possibilities of a larger field. In doing so, this study contributes to a growing body of scholarship in dance studies that foregrounds transnational approaches to historiography, emphasizing the importance of networks of exchange, pedagogical flows, and the personal lives of dancers, while also attending to the continued relevance of the nation-state as a structuring force in the circulation, reception, and institutionalization of dance practices.

**Key Words:** Women's transnational networks, Modern dance history, Sino-US history, Modern China

**Author:** MacDougall, Ruby

**Institute/University:** University of Michigan

**Date:** 2025

**Source:** ProQuest Dissertations & Theses Global

**题目：**评估华人宣道会事工领袖倾听式祷告培训与情感健康决策的关系

**摘要：**本研究旨在评估倾听式祷告在情感健康决策中的作用，找回决策过程中缺失的倾听式祷告环节，并探究事工领袖在相关培训后对二者关系可能的认知提升。笔者希望事工领袖能回归早期宣道会领袖的灵性根源，将倾听式祷告视为滋养并激发其热忱的隐秘泉源，从而遵循主的旨意行事。

第一章阐述了研究者的灵感来源及研究宗旨，内容涵盖了社区与事工背景、实证未知领域、事工难题、研究目的、基本假设、术语定义、研究界限与局限性、神学与理论基础、研究假设、研究模型及论文概述。

第二章对相关领域文献进行了综述，重点关注：作为生命更新基础的情感健康灵性、自我分化与沉思灵性及其与属灵领导力的关系；关于加拿大华人教会牧者福祉与领导事工的研究；倾听上帝与常在主里对基督徒生活及服事的重要性，以及决策过程中的属灵察验。

第三章介绍了应对研究问题的研究方法。研究核心问题为：“未能倾听上帝并察验其旨意，是否会阻碍事工领袖做出情感健康的决策？”本章详述了受试者招募与筛选、保密与知情同意程序、变量数据收集、干预措施（结合定量与定性方法的行动研究）、课程设置及数据分析。

第四章通过图表分析了情感健康决策的变化。本章呈现并分析了两类数据：（1）通过“规划与决策实践健康度评估”（HHYPPDA）收集的定量数据，用以对比受试者培训前后的差异；（2）从课程结束后的引导员与学员访谈中收集的定性数据。研究者通过该项目作为干预手段，旨在验证这样一个假设：参加培训的华人宣道会事工领袖在课程结束时，将比培训前做出更具情感健康度的决策。

第五章总结了研究目的并展示了研究成果。研究结论与启示包括了意外发现、与现有文献的关联、对结果差异及研究设计的反思，以及对未来研究和事工实践的建议。

**关键词：**情绪健康决策、领导力、聆听祷告、事工领袖、华人教会

**Title: Evaluation of listening prayer training in relation to emotionally healthy decision-making of ministry leaders among Chinese alliance churches**

**Abstract:** The purpose of writing an Evaluation of Listening Prayer in Relation to Emotionally Healthy Decision-Making is to seek to redeem the missing piece of listening prayer in decision-making and to determine if there is an enhanced awareness of listening prayer in relation to emotionally healthy decision-making. I hope that the ministry leaders will go back to the spiritual roots of the early Alliance leaders, who treated listening prayer as a hidden spring, nurturing and inflaming their passions to do the right things according to our Lord's will. Chapter 1 indicates the researcher's inspiration and the purpose of the study. This chapter will consider (a) Community context, (b) Ministry context, (c) Empirical unknowns, (d) Ministry problem, (e) Purpose of the research, (f) Basic assumptions, (g) Definition, (h) Delimitation and limitation, (i) Theological foundations, (j) Theoretical foundations, (k) Hypothesis, (l) Model of research, (m) Dissertation overview. Chapter 2 provides a literature review of works related to the study's subject. It reviews literature concerning emotionally healthy spirituality as the foundation of life's transformation, literature about emotional differentiation and contemplative spirituality and its relationship to spiritual leadership, the findings of a recent study of well-being and leadership ministries among pastors at Chinese churches in Canada, the importance of listening to God and abiding in Christ for Christian living and practical ministry, and literature about spiritual discernment in the process of reaching a decision. Chapter 3 introduces the research methodology utilized in addressing the research question: "Will lack of listening to God and discerning His will inhibit the emotionally healthy decision-making of ministry leaders?" It includes recruitment and selection, confidentiality procedures, informed consent procedures, data collection for each variable, a description of the intervention (action research mixed with quantitative and qualitative methods), the layout of the curriculum, data collection, and data analysis. Chapter 4 analyzes the findings summarized in charts and tables, showing changes in emotionally healthy decision-making. This chapter will present and analyze two types of data: (1) quantitative data collected from the

How Healthy is Your Practice of Planning and Decision-Making Assessment (HHYPPDA) compared the participants' results before and after the training, and (2) qualitative data collected from the post-course interviews of facilitators and participants. The researcher employed this project as an intervention to test the hypothesis: Ministry leaders of Chinese Alliance churches who participate in the LPT will make emotionally healthier decisions at the end of the course than at the beginning. Chapter 5 summarizes the purpose of current research and shows how the results fulfill that purpose. This chapter will address the conclusions and implications of the research with (a) Surprises, (b) Findings relating to literature, (c) Reflections on the variation in outcomes, (d) Reflections on the research design, (e) Recommendations for future research, (f) Recommendation for ministry.

**Key Words:** Emotionally healthy decision, Leadership, Listening prayer, Ministry leaders, Chinese churches

**Author:** Poon Ho, Kim Kee Man

**Institute/University:** Northeastern Seminary

**Date:** 2025

**Source:** ProQuest Dissertations & Theses Global

**题目:** 德克萨斯州潘特戈阿灵顿华人圣经教会青少年领袖在多元文化背景下圣经辅导能力的赋能研究

**摘要:** 本同工研究项目旨在通过运用圣经及“以神为中心”的信念，赋能青少年领袖在多元文化背景下有效地开展圣经辅导。借由圣经辅导，青少年能够克服其在个人生活中面临的学业、工作、家庭、人际关系、苦难经历等各类挑战以及来自败坏世界的冲击。

本项目设定了三个具体目标：第一，评估阿灵顿华人圣经教会（ACBC）青少年领袖目前的圣经辅导知识储备。第二，开发一套包含两次、每次五小时的教学课程，旨在为 ACBC 青少年领袖提供在多元文化背景下对青少年进行圣经辅导所

需的知识体系。第三，通过实施这两次五小时的培训课程，赋能 ACBC 青少年领袖在青少年事工中有效地运用圣经辅导。

**关键词：**圣经咨询、阿灵顿华人圣经教会、多元文化环境、德克萨斯、青年领袖

**Title: Equipping youth leaders at Arlington Chinese Bible Church in Pantego, Texas, in increasing knowledge of biblical counseling in a multicultural setting**

**Abstract:** The Ministry Research Project was put together with the purpose of equipping the youth leaders to effectively be able to biblically counsel youth in a multicultural setting by means of using Scripture and the conviction to see youth counseled through God centeredness. Through the means of biblical counseling, the youth are then able to overcome any challenges that they may face in their personal lives, whether from school, work, family, personal relationships, sufferings, or attacks from the corrupted world. The three goals of the project were as following: The first goal was to assess current knowledge of biblical counseling among youth leaders at Arlington Chinese Bible Church. The second goal develop two five-hour session curriculum to equip ACBC youth leaders with what they need to know about biblically counseling youth in a multicultural setting. The third goal equip ACBC youth leaders to effectively implement biblical counseling in youth ministry by having two five-hour session curriculum.

**Key Words:** Biblical counseling, Arlington Chinese Bible Church, Multicultural setting, Texas, Youth leaders

**Author:** Rodriguez, Firmato

**Institute/University:** Southwestern Baptist Theological Seminary

**Date:** 2025

**Source:** ProQuest Dissertations & Theses Global

**题目：**在美华裔教会的领袖培养与培训

**摘要：**许多由第一代移民建立的独立教会，在初创平信徒领袖达到退休年龄时，都会面临领袖传承的难题。尽管教会在牧师离职或退休时总能在教会外寻找继任者，但许多教会发现，从会众内部的第二代（即 X 世代与千禧一代）中征召新任执事与长老的尝试鲜有成功。

此前由 Walter Lau、Stephen Han、Joshua Siu 和 Dean Yuan 撰写的塔尔伯特神学院（Talbot）博士论文均证实，在他们所研究的各类亚裔美国人教会中，普遍缺乏有效的平信徒领袖培养计划与投入。

本论文是一项评估性案例研究，探讨了新泽西主恩堂（Chinese Christian Church of New Jersey, CCCNJ）对平信徒领袖的培养与培训。在过去三年中，我们基于圣经原则，并借鉴了其他领先教会及企业机构的成功经验，制定并完善了一套领袖培养策略。

此外，我们还开发了一套可量化的指标，用于评估执事与长老提名过程的成效，这套指标或许也能为其他教会所借鉴。

**关键词：**亚裔美国教会、华裔美国教会、教会领导力、长老提名流程、领导力发展、领导力训练

**Title: Leadership development & training in the Chinese-American church**

**Abstract:** Many independent churches founded by first generation immigrants run into leadership transition issues when the original lay leaders reach their retirement years. While churches can always search for new pastors when their current pastor resigns or retires, many are finding challenges in recruiting new deacons and elders from within their own second Generation Xers and Millenials in their respective congregations. Prior Talbot dissertations written by Walter Lau, Stephen Han, Joshua Siu and Dean Yuan have all confirmed the lack of effective lay leadership development plans and efforts in the various Asian-American churches they have researched. This dissertation is an evaluative case study of how the Chinese Christian Church of New Jersey have been addressing our lay leadership development and training challenges. Over the last three years, we have developed and refined a leadership development strategy based on biblical principles and the

best practices exemplified in other leading churches and corporate organizations. We have also developed quantifiable metrics to evaluate the effectiveness of our deacon and elder nomination process which perhaps could be used by other churches.

**Key Words:** Asian-American church, Chinese-American church, Church leadership, Elder nomination process, Leadership development, Leadership training

**Author:** Shen, Paul

**Institute/University:** Biola University

**Date:** 2025

**Source:** ProQuest Dissertations & Theses Global

**题目：圣灵之火席卷中国：顾约拿单与满洲大复兴的影响（1907–1936）**

**摘要：**1908 年的满洲大复兴是中国大陆最早的大规模普及性复兴运动之一，然而学术界对此研究相对较少。现有的中国教会史研究往往将重心放在 1930 年代的复兴运动上。本论文考察了满洲大复兴，并指出：这场运动虽然汲取了全球性的思想资源，但在很大程度上塑造了 20 世纪中国基督教发展的显著特征。论文追溯了这场复兴从威尔士起源，并先后波及印度和韩国的一系列相似运动，并最终传入满洲。在满洲，通过加拿大长老会传教士顾约拿单（Jonathan Goforth）的服侍，这场复兴呈现出独特的特征：它在赋能本土教牧领袖的同时，又使中国教会浸染了复兴主义的思维模式。满洲大复兴的核心特征表现为对同声祷告、公开认罪以及对圣灵绝对依赖的强调，并受到了圣经无误论和神圣作为等基要主义核心信仰的支撑。在考察了 1908 年的复兴之后，本论文展示了随后几年中相应复兴元素在中国各地不同处境中的应用。论文特别关注了冯玉祥将军他在 1918 年至 1920 年代中期运用顾约拿单的方法在军队中传福音的实践。冯玉祥借鉴了满洲大复兴的诸多要素，在独立于外国领导的情况下以独特的中式方式应用了这些理想。论文最后一部分展示了顾约拿单在 1908 年复兴中表现出的基要主义倾向对王明道和宋尚节等后来复兴领袖的持续影响。

**关键词：**顾约拿单、满洲大复兴、加拿大浸信会传教士、中国、中国教会

**Title: When the spirit's fire swept China: Jonathan Goforth and the impact of the Manchurian Revivals, 1907–1936**

**Abstract:** The Manchurian revivals of 1908 were one of the earliest widespread revivals in mainland China and yet scholars have devoted relatively little attention to the movement. Instead, the current historiography of the Chinese church tends to focus on the revivals of the 1930s. This dissertation examines the Manchurian revivals and argues that, while drawing on ideas from around the globe, the revivals significantly shaped the development of distinct features in Chinese Christianity through much of the 20th century. The dissertation shows how the revivals were connected to a string of similar movements that began in Wales and spread to India and Korea before being brought to Manchuria. In Manchuria, through the ministry of Canadian Presbyterian missionary Jonathan Goforth, the revivals took on distinctive features that both empowered local Chinese ministers to lead and imbued the Chinese churches with a revivalist mindset. The chief characteristics of the revivals in Manchuria were a focus on simultaneous prayer and public confession of sin along with a radical reliance on the Holy Spirit. These characteristics were undergirded by core Fundamentalist beliefs in doctrines such as the inerrancy of the Bible and the reality of divine agency in the world. After examining the revivals in 1908, the dissertation demonstrates how these elements of revival were employed throughout China in subsequent years in a variety of different contexts. Particular attention is given to General Feng Yu Xiang (冯玉祥) and his use of Goforth's methods to evangelize his troops from 1918 through the middle of the 1920s. Feng copied many aspects of the revivals in Manchuria, but he did it independently of any foreign leadership and applied the concepts in uniquely Chinese ways. The final section of the dissertation shows how Goforth's fundamentalism as evidenced in the 1908 revivals, continued to influence later revivalists such as Wang Mingdao(王明道) and John Song (宋尚节).

**Key Words:** Goforth Jonathan, Manchurian revival, Canadian Presbyterian missionary, China, Chinese church

**Author:** Winslow, Matthew Steven

**Institute/University:** Trinity International University

**Date:** 2025

**Source:** ProQuest Dissertations & Theses Global

**题目：**后疫情时代休斯敦华裔浸信会青少年现状之对比分析：洞察与启示

**摘要：**本研究评估了后疫情时代德克萨斯州休斯敦的华裔浸信会(Chinese Baptist Church)的青少年事工，重点关注人口统计特征、门徒训练、圣经素养、社交媒体的影响以及影响 Z 世代的文化趋势。本研究基于教会领导层与青少年的实际需求之间存在脱节这一预设而展开，通过对现任及曾任青少年成员进行问卷调查，收集了其灵性状况、神学认知及心理健康的定性和定量数据。通过分析这些数据，并将其与更广泛的青少年亚文化进行对比，本研究旨在为华裔浸信会量身定制一套符合 Z 世代特征的事工策略建议。

**关键词：**教会健康、新冠疫情、Z 世代、学生、青年

**Title: Comparative analysis of post-COVID youth at Chinese Baptist Church: Insights and implications**

**Abstract:** This project assessed the post-COVID youth ministry at Chinese Baptist Church in Houston, Texas, and focused on demographics, discipleship, biblical literacy, social media's impact, and cultural trends affecting Gen Z. It presupposed a disconnect between Church leadership and the actual needs of the youth. Surveys were conducted with current and former youth members to collect qualitative and quantitative data on their spiritual, theological, and mental health. The data was then analyzed and compared with broader youth subcultures, aiming to offer recommendations for ministry strategies tailored to Gen Z at Chinese Baptist Church.

**Key Words:** Church health, COVID, Generation Z, Students, Youth

**Author:** Wong, Justin

**Institute/University:** Midwestern Baptist Theological Seminary

**Date:** 2025

**Source:** ProQuest Dissertations & Theses Global

**题目：神学教育在华人背景中的相关性之评估**

**摘要：**（中文版题目和摘要为原文自带）

**问题：**神学教育本色化一直是学术讨论的主题，学者从不同角度探讨该问题。尽管神学教育本色化的需求持续存在，但对其在华人背景中的相关性评估尚未被广泛研究。本论文旨在填补这一研究空白，此研文评估基督复临安息日会在中国的神学教育相关性，并提出改进建议。

**方法：**本研究采用混合研究方法，结合量化研究和质性研究以全面理解问题。量化研究阶段包括向中国三所神学院的现任及前任学生发放问卷，旨在测量他们对神学教育与华人背景中的相关性，并考察相关性与人口相关变量（如性别、年龄及事工经验年数）之间的关系。质性阶段则通过对选定参与者进行半结构式访谈，以深入了解他们对中国神学教育的经验与看法。

**结果：**研究结果显示，多数参与者认为基督复临安息日会的神学教育与中国背景是相关的，特别是在帮助学生理解圣经和神学知识、为地方事工做准备，以及满足地方教会和社会需求方面。然而，研究同时指出了改进的地方，例如需要更加在本色化的课程以及能够解决中国特有文化和社会现实的培训。质性数据进一步强调了将地方教会纳入神学教育的重要性及实用技能教育的需求。

**结论：**本论文为华人神学教育相关性的文献研究做出贡献，并提出了增强本色化的改进建议。研究强调本色化的神学教育对于装备未来教会领袖在其地方背景中有效事工的重要性，并呼吁持续努力使神学教育适应中国的独特文化和社会现实。

**关键词：**基督复临论教育、处境化评估、中国处境、教牧训练、相关性、神学教育

**Title: Assessment of the level of relevancy of theological education in the Chinese context**

**Abstract:** Problem: The contextualization of theological education has been a topic of academic discussion for many years with scholars exploring various angles related to this subject. Despite the ongoing need for contextualized theological education, an assessment of its relevancy in the Chinese setting has not been extensively studied. This dissertation aims to fill this research gap by assessing the relevancy of Adventist theological education in China and providing recommendations for improvement. Method: The study employs a mixed-method approach, combining both quantitative and qualitative research methods to gain a comprehensive understanding of the issue. The quantitative stage involves a survey administered to current and former students of three theological schools in China. The survey aims to measure the perceived level of relevancy of theological education in the Chinese context and to examine the relationship between perceived relevancy and demographic variables such as gender, age, and years of ministry experience. The qualitative stage involves semi-structured interviews with selected participants to gain deeper insights into their experiences and perceptions of theological education in China. Result: The findings reveal that the majority of participants perceive Adventist theological education as relevant to the Chinese context, particularly in helping students understand biblical and theological knowledge, preparing them for ministry in the local context, and meeting the needs of the local church and society. However, the study also identifies areas for improvement, such as the need for more contextualized curriculum and training that addresses the specific cultural and social realities of the Chinese context. The qualitative data further highlight the importance of involving the local church in theological education and the needs of education in practical skill. Conclusion: This dissertation contributes to the existing literature on Chinese theological education by providing an assessment of its relevancy and offering recommendations for enhancing its contextualization.

The study underscores the importance of contextualized theological education in equipping future church leaders to minister effectively in their local contexts and calls for ongoing efforts to adapt theological education to the unique cultural and social realities of the Chinese setting.

**Key Words:** Adventist education, Assessment of contextualization, Chinese context, Ministerial training, Relevancy, Theological education

**Author:** Yeung, Jacky Timothy

**Institute/University:** Andrews University

**Date:** 2025

**Source:** ProQuest Dissertations & Theses Global

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