

## Editorial Foreword

### Hope that Penetrates Despair\*

Commemorating the 50th Anniversary of *The Crucified God* (1972-2022)

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The fundamental question of understanding the relationship between despair and hope with a sense of depth and reality has permeated the “short twentieth century.” It will certainly be present in the twenty-first century in the post-pandemic era. Among the world-class Christian thinkers born and raised in the twentieth century, Jürgen Moltmann’s (1926-) response to this question was unique in representing a spiritual search for peace and multilateral values in the postwar generation in continental Europe, and its inherent creativity and humanitarian values have kept its influence alive to this day.

Twentieth-century compilers of modern Christian thought tend to see Moltmann’s scholarly contributions primarily reflected in his “Trilogy of Hope” and six volumes on “Messianic Theology”, which began in 1964. In 2016, Moltmann celebrated his ninetieth birthday, and the German-speaking academic community held an event for him at the Bremen City Hall. On this occasion, the German publishing house Gütersloher Verlagshaus officially launched a nine-volume collection of Moltmann’s writings covering both series,<sup>①</sup> which marks the classicization of Moltmann, a living academic giant in the history of modern Christian thought. Since the 1980s, as Moltmann

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<sup>①</sup> Jürgen Moltmann, *Jürgen Moltmann Werke, 9 Bände* (Gütersloh: Gütersloher Verlagshaus, 2016).

gained increasing recognition in Europe, the United States, Latin America, Africa, and East Asia, the Chinese academic community gradually began to pay attention to his writings. Since 1985 Moltmann himself has visited important research institutions such as Peking University, Tsinghua University, Renmin University of China, and the Chinese Academy of Social Sciences to deliver lectures. In the fall of 2010, Moltmann gave a keynote speech at the Beijing Forum, “On a Culture of Life in the Crisis of the Age”, which elaborated on the nihilistic core of religious terrorism against life and provoked enthusiastic responses.<sup>①</sup> During the forum, Moltmann was invited by the Institute for Advanced Humanistic Studies of Peking University to have a dialogue with the famous contemporary Confucian scholar Tu Weiming on the three concepts of heaven, earth, and man.<sup>②</sup> In the fall of 2014, Moltmann was invited by Renmin University of China to participate in a summit forum on the theme of “Dialogue with Moltmann”, where he had a dialogue with renowned scholars of digital humanities on the core topics of his writings.<sup>③</sup> Since 2010, research on Moltmann in the Chinese academia has been developing rapidly. Seven monographs and a steady flow of research papers have been published.<sup>④</sup> In particular, Moltmann is strongly interested in ancient Chinese culture, especially in the Taoist view of nature. The concept of creation in *Tao Te Ching* strongly influenced his ecological thinking in the 1970s.<sup>⑤</sup>

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<sup>①</sup> See the official website of Beijing Forum: <https://news.pku.edu.cn/bjlt2022/ljlt/dbed991990324d3e9dd1a3fcd80dbb45.htm>.

<sup>②</sup> See the 2010 Peking University News website: <https://news.pku.edu.cn/ztrd/bjlt2010/1976-187188.htm>.

<sup>③</sup> A transcript of this conversation was published in the *Journal for the Study of Christian Culture*, Vol. 34, no.2 (2015): 26-59; 60-87.

<sup>④</sup> The seven treatises are: Hong-Hsin Lin, *Studies in Moltmann's Theology* (Shanghai: Shanghai People's Publishing House, 2010); YANG Huaming, *Hope on the Cross: A Dialectical Interpretation of Moltmann's Theology* (Beijing: Social Sciences Academic Press, 2010); CAO Jing, *Towards a Renewed Universe: Moltmann's Eschatological Ecology* (Beijing: China Social Sciences Press, 2010); ZHANG Xu, *God is Dead, then What About Theology* (Beijing: China Renmin University Press, 2010); DENG Shaoguang, *Theology and Hope: on Moltmann* (Hong Kong: Ji Dao Press, 2014); GUO Yu, *Moltmann's Scope of "Hope"* (Beijing: Science Press, 2016); OU Yingyu, *Moltmann's Theological Reflections on Hope* (Beijing: China Social Sciences Press, 2018).

<sup>⑤</sup> Jürgen Moltmann, *Moltmann on Chinese Culture*, trans. DENG Zhaoming and ZENG Nianyue, (Hong Kong: Kido Press, 2008).

The ultimate direction of Moltmann's lifelong path has been eschatology. The publication of *Theology of Hope* (1964) constituted the beginning of this path and the establishment of Moltmann's international reputation.<sup>①</sup> In this hugely successful treatise,<sup>②</sup> Moltmann, building on the Exodus tradition of the Old Testament and the early modern European tradition of covenant theology, interprets the concept of revelation in terms of divine promise (*promissio*), which continues to open the horizon of historical practice, and the confirmation of this promise by the resurrection of Christ, offering a definition of hope that is distinct from Enlightenment optimism: hope is not a projection of desire, but a transcendence of despair, based on the final act of God in the historical field. *The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology*, published eight years later, reinforces the realist tendency of the definition of hope, according to Moltmann's reading, and if *The Theology of Hope* emphasizes transcending despair, *The Crucified God* focuses on despair itself, the former case in an Easter-centric mode of exposition, while the latter case in a Good Friday-centric mode. The two works complement each other. If we are not bound by his reader-friendly simplistic reading and respect the integrity of each, we find that *The Crucified God* goes beyond the *Theology of Hope* on one of the most crucial issues: the "strong" image of a God who opens up the realm of history with his promises is replaced by a "weak" image of a God who experiences the darkness of despair. In all fairness, the concept of "promise" does extend the dimension of the future for the doctrine of God. Still, it hardly distinguishes it from other doctrinal proposals of the twentieth century. However, the "weak" God proposal in *The Crucified God* is unique and different from its predecessors. It is another pinnacle of thought that Moltmann reached at forty-six. The doctrine of God has always been the yardstick of theological quality. In this respect, *The Crucified God* carries more weight than the already substantial *Theology of Hope*, representing the most important achievement of global Christian thought half a century ago.

<sup>①</sup> Jürgen Moltmann, *Theologie der Hoffnung. Untersuchungen zur Begründung und zu den Konsequenzen einer christlichen Eschatologie* (Gütersloh: Gütersloher Verlagshaus, 2016).

<sup>②</sup> This work has six editions within four years of its official publication, and was translated into five languages. Cf. Jürgen Moltmann, *Weiter Raum. Eine Lebensgeschichte* (Gütersloh: Gütersloher Verlagshaus, 2006), 104-105.

In 1994, the Institute of Sino-Christian Studies (Hong Kong), which was still in its “infancy”, published *The Crucified God* in traditional Chinese,<sup>①</sup> translated by Professor Ruan Wei, who was then teaching at the Faculty of Arts of Shenzhen University. This translation project has since become a multi-volume and influential series. It also became the first Chinese translation in the influential modern series, the “Academic Library of Christian Thought through the Ages”.<sup>②</sup> In 1997, Shanghai SDX Joint Publishing Company purchased the copyright and printed a simplified Chinese version based on the traditional Chinese version.<sup>③</sup> This translation of *The Crucified God* became the first exposure to Moltmann’s work for Chinese academia. Since 1994, the Institute of Sino-Christian Studies has translated and published several of Moltmann’s works, and the most important one, the nine-volume Collected Works of Moltmann, has been completed. Taking the fiftieth anniversary of *The Crucified God* as an opportunity, the Institute is working to compile a critical edition of *The Crucified God* in traditional Chinese, translated from the German original, to provide an up-to-date text for Chinese scholars.<sup>④</sup> To commemorate the anniversary, the editors of this collection have invited five renowned scholars to contribute essays to advance the knowledge and understanding of this great twentieth-century classic from different perspectives in the Chinese academic community. Before presenting these five essays, I, as the guest editor, will give a short overview of *The Crucified God*’s theoretical texture and historical context.

In 1972, the first edition of *The Crucified God* was printed by Kaiser Verlag in Munich.<sup>⑤</sup> In *A Broad Place: An Autobiography*,<sup>⑥</sup> Moltmann recalls

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<sup>①</sup> Jürgen Moltmann, *The Crucified God*, trans. RUAN Wei (Hong Kong: Logos and Pneuma Press, 1994). The translation is based primarily on R. A. Wilson and J. Bowden’s 1974 English translation: Jürgen Moltmann, *The Crucified God, The Cross of Christ as the Foundation and Criticism of Christian Theology*, trans. R. A. Wilson & J. Bowden, (London: SCM Press, 1974).

<sup>②</sup> Jiang Qing and Liu Xiaofeng were also involved in the translation of a few chapters of the book.

<sup>③</sup> Jürgen Moltmann, *The Crucified God*, trans. RUAN Wei (Hong Kong: Logos and Pneuma Press, 1994).

<sup>④</sup> The new translation is now complete.

<sup>⑤</sup> Jürgen Moltmann, *Der gekreuzigte Gott. Das Kreuz Christi als Grund und Kritik christlicher Theologie* (München: Chr. Kaiser Verlag, 1972).

<sup>⑥</sup> Jürgen Moltmann, *Weiter Raum. Eine Lebensgeschichte*, 185.

that he had already outlined the basic ideas of the book in his 1969 lecture, "Jesus: God on the Cross". After about two years of development and revision, the official publication of *The Crucified God* generated a response as strong as that of *Theology of Hope*.<sup>①</sup> Moltmann has written extensively throughout his life, yet no other works have spurred as much scholarly discussion as *The Theology of Hope* or *The Crucified God*, so much so that these discussions have been compiled in two separate volumes of essays.<sup>②</sup> Moltmann mentions several times that although *The Crucified God* came out eight years after *Theology of Hope*, it was conceived well before. As early as the postwar years, when he went to university and was taught by Hans Joachim Iwand (1899-1960) at the University of Göttingen, Moltmann was inspired and encouraged by this mentor, who was fond of the doctrine of justification of the young Luther, to construct a theology of the Cross for his own time.<sup>③</sup>

The most original theological program of the Cross originated in East Asia when Moltmann was still a university student. The Japanese Kyoto School thinker Kazoh Kitamori (1916-1998) published *The Theology of the Pain of God* in 1946,<sup>④</sup> which regarded suffering as the innermost essence of God and emphasized that the Father in the Trinity had to overcome His wrath against men at the cost of Son's death. Moreover, the Father letting the Son die was the core of the relationship between the First and Second Persons in the Trinity. In fact, traditional Trinitarian theology's emphasis on the Father begetting the Son was only a preparation for this. With this thought, Kitamori opens up a new interpretive path for the theology of the Cross (*theologia crucis*) proposed by Luther in the Heidelberg Disputation (1518): the Cross involves not only crucifixion but also the construction of the relationship between the Trinity. Twenty-six years later, *The Crucified God* treads the same path. With the eschatological foundation laid by *Theology of Hope*, this

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<sup>①</sup> Jürgen Moltmann, "Gott im Kreuz Jesu," in *Umkehr zur Zukunft* (München: Siebenstern, 1970), 133-147.

<sup>②</sup> Wolf-Dieter Marsch, hrsg., *Diskussion über die «Theologie der Hoffnung»* (München: Chr. Kaiser Verlag, 1967); Michael Welker hrsg., *Diskussion über Jürgen Moltmanns Buch «Der gekreuzigte Gott»* (München: Chr. Kaiser Verlag, 1979).

<sup>③</sup> Jürgen Moltmann, *Weiter Raum. Eine Lebensgeschichte*, 50-51.

<sup>④</sup> Kazoh Kitamori, *The Theology of the Pain of God*, ed. HONG Liang, trans. TANG Kaijie & SONG Jun (Hong Kong: Logos and Pneuma Press, 2021).

direction of thought pioneered by its predecessors is eventually expanded by Moltmann at a much deeper level.<sup>①</sup> If Kitamori's thinking on the Trinity focuses on the active "sacrifice of the son" of the first person, Moltmann's thinking about the Trinity highlights the passive forsaking of the second person, starting not with the Father's own action, but with the historical mission of the Son being forsaken on the Cross.<sup>②</sup> The Father's pain is not due to the need to overcome the conflict between love and anger but to the active identification with the forsaken Son. The image of God here is no longer a "strong" God in the sense of an ideally brave and stoic samurai<sup>③</sup> but a "weak" God in Bonhoeffer's suffering and powerlessness.<sup>④</sup> The twentieth century has thus turned an epoch-making page in the doctrine of God.

Regarding intellectual origin, Moltmann leans to the Hegelian left and, like his predecessor Karl Barth (1886-1968), values Feuerbach's critical deconstruction of the "Essence of Christianity," especially the correspondence he reveals between the doctrine of God and anthropology. Does the Heidelberg Disputation also imply a particular anthropology? It was with this question that Moltmann parted ways with Kitamori and creatively transformed Luther's rejection of the epistemology of scholastic philosophy into a critical theory of true humanity: the measure of true humanity is not the ideal "self" projected by humans, but the humanity (*humanitas*), infirmity (*infirmitas*), and folly (*stulticia*) of the crucified.<sup>⑤</sup> Corresponding

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<sup>①</sup> For a discussion of the differences between Kitamori and Moltmann, see my introduction to the Chinese translation of *The Theology of the Pain of God*.

<sup>②</sup> Constructing the Trinity from the historical mission of the Son is the point of agreement between Moltmann and Wolfhart Pannenberg, and the fundamental difference between them and the Trinity proposal developed by Barth in the 1930s, which started from the self-revelation of the Father.

<sup>③</sup> In contrast to this image of a "strong" God, Kitamori does not reflect on the hypocrisy of Bushido and the horrid disasters that Japanese militarism brought to other East Asian peoples in his *Theology of the Pain of God*. On the issue of historical perspective, Moltmann differs fundamentally from him, and an analysis of this issue can be found in my article "Moltmann and Kazoh Kitamori on the Pain of God," *Sino-Christian Studies*, vol. 28 (2019): 143-172.

<sup>④</sup> This update of Moltmann's doctrine of God has inspired a large number of postmodern radical thinkers, such as John D., *The Weakness of God: A Theology of the Event*, trans. RUI Xin, (Taiwan: Olive Press, 2017).

<sup>⑤</sup> For a more detailed discussion of this issue, see my article, "The Theology of the Cross in the Heidelberg Disputation and its Contemporary Interpretations," *Logos and Pneuma: Chinese Journal of Theology*, vol. 54 (2021): 239-267.

to the suffering (*pathos*) God, humankind should become “sympathetic human” (*homo sympatheticus*). If *pathos* embodies the fullness and freedom of the divine essence, sympathy reveals the inherent interactive tendency of true human nature and the potential to construct collective freedom on this premise.<sup>①</sup> In his 1984-1985 Gifford Lectures,<sup>②</sup> “God in Creation”, Moltmann extends this line of thought to a discussion of the relationship between health and illness, noting that the human vitality of the healthy life is embodied in a self-affirming acceptance of suffering, illness, disability, and death. The denial of human finitude, marked mainly by suffering and death, is the basic tendency of transhumanism, which pursues human physical, cognitive, and emotional enhancement and digital immortality in its view of human nature. For judging and evaluating this tendency and its socio-ethical consequences, Moltmann’s critical anthropology based on the Heidelberg Disputation is sufficient to provide a strong intellectual boost.

From the historical context, *The Crucified God* carries the cultural memory of modern Germany centered on the experience of guilt after World War II. It investigates the mystery of suffering by a contemporary of Auschwitz who carries the “burden of guilt.”<sup>③</sup> Its existential concern is not a dispassionate and detached speculation on theodicy but rather to ask with trepidation about “God in Auschwitz, or Auschwitz in God the Crucified”.<sup>④</sup> This sense of urgency and tangibility in the existential sense is shared by *The Crucified God* and *Theology of the Pain of God*, and is the essential mark of their status as first-rate classics. How can we infuse the theology of the Cross with an element of emotion instead of remaining in the Hegelian sense of a “speculative

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<sup>①</sup> This idea became one of the sources of his later famous “Social Trinity,” see Jürgen Moltmann, *The Trinity and the Kingdom of God: On the Doctrine of God*, trans. ZHOU Weichi (Hong Kong: Logos and Pneuma Press, 2007).

<sup>②</sup> The Gifford Lectures, initiated by Adam, Lord Gifford (1820-1887), were first held in 1888 and are still held at the universities of Edinburgh, Glasgow, St. Andrews, and Aberdeen. Initially designed to advance the study of “natural theology,” the Gifford Lectures have evolved over the following hundred years into an academic recognition, second only to the Nobel Prize in the field of humanities and social sciences, with speakers such as Whitehead, Arendt, Chomsky, Charles Taylor, and a number of other important thinkers.

<sup>③</sup> Jürgen Moltmann, *Weiter Raum. Eine Lebensgeschichte*, 186.

<sup>④</sup> Jürgen Moltmann, *Der gekreuzigte Gott Das Kreuz Christi als Grund und Kritik christlicher Theologie* (Gütersloh: Gütersloher Verlag, 1996), 267.

Good Friday”)?<sup>①</sup> Kitamori’s choice is to borrow from the “tragic”<sup>②</sup> tradition represented in the classical Japanese kabuki repertoire by, for example, *Terako-ya* and *Kumagaya Jinya*, while Moltmann returns to the dialectical, pious structure of the individual laments (*Klagelied*) of Psalms in the Old Testament: the intensity of the connection with God is expressed in reverse by a strong indictment of His absence (“hiding his face”).<sup>③</sup> The reader can relate to the famous heavenly question in *The Crucified God*, “My God, why hast thou forsaken me?” thanks to the foundation of empathy laid by Psalms. Using and exploring the individualistic poetic tradition of lamentation<sup>④</sup> in *The Crucified God* enriches the Exodus tradition that dominates *Theology of Hope* and sheds a richer and more profoundly spiritual light on the Pauline epistolary tradition. This plays a central theoretical function in both works. With its poetic verses to convey emotion and scriptural references to discern doctrine, *The Crucified God* has the power to balance the rigor of the discipline with the burden of the times to inspire and enlighten future generations.

The five essays interpreting *The Crucified God* in this collection are divided into two groups. The first group comprises three essays of textual studies. Three authors analyze the main theoretical texture of *The Crucified God* from three perspectives: the Trinity, Moltmann’s development of Dietrich Bonhoeffer’s view of the crucifixion, and Moltmann’s critique of Schmitt. The second group is two essays on reception history (*Rezeptionsgeschichte*). The two authors present their exploratory theoretical proposals for inheriting and advancing the ideas in *The Crucified God*.

The first author of the first set of papers is Lin Hong-Hsin, a professor at the Taiwan Graduate School of Theology, who studied for his doctorate

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<sup>①</sup> Moltmann has preliminarily explored this issue in a very long footnote on the “death of God” in *Theology of Hope*, 152-155.

<sup>②</sup> Jürgen Moltmann, *Theology of the Pain of God*, 166-167. Kitamori’s interpretation of the “tragedy” of *Kabuki* is completely confined to the family ties of traditional Japanese society (especially the relationship between father and son), and cannot break through and touch the real “tragedy” of the other East Asian people who suffered from the Japanese invasion.

<sup>③</sup> For a related analysis, see the editors’ article “Studying Barth with Moltmann,” in *A Closer Look at Barth and Moltmann* (Hong Kong: VW Link, 2021), 157-161.

<sup>④</sup> Bernd Janowski, *Konfliktgespräche mit Gott. Eine Anthropologie der Psalmen*, (Neukirchen-Vluyn: Neukirchener Verlag, 2009), 347-355.



in Germany in the mid-to-late 1980s with Moltmann. In his article “The Contributions of *The Crucified God* to the Doctrine of Trinity”, Prof. Lin analyzes in detail the new interpretation of the connection between the imminent and the economic Trinity in *The Crucified God*, and especially how Moltmann interprets the Cross and God’s crucifixion through the interaction of the three persons, thus making a unique and groundbreaking contribution to the revival of Trinitarianism in the twentieth century. In addition to this, the article compares the directional differences between Barth and Moltmann in interpreting the meaning of the crucifixion, starting from the Trinity in *The Crucified God*. While the former’s theoretical framework is the two natures of divinity and humanity, the latter’s thought focuses on “an event that took place at the cross of Calvary, that is, the love of the Son and the sorrow of the Father and from which the Holy Spirit ushers in the future and imbues life,” which is a transcendent and immanent event that connects the immanent and economic Trinity. In Lin’s view, *The Crucified God* represents the “beginning of Moltmann’s theology of Trinity” and the implementation of his “Trinitarian perspective” based on the biblical narrative at the level of the doctrine of God, which was only gradually extended to the Christological level in his subsequent intellectual development, and then to the unpolished dimension of the Holy Spirit in the early 1970s.

The author of the second paper is Andres Tang, Professor of History of Christian Thought (Theology and Culture) at Hong Kong Baptist Theological Seminary, who studied during his doctoral studies with Richard Bauckham, a leading Moltmann expert at the University of St. Andrews. His article, “Moltmann’s Quotation of *Letters and Papers from Prison* in *The Crucified God*”, provides insight into the intellectual connections between the two on the question of the suffering of God. Moltmann repeatedly emphasizes the influence of Dietrich Bonhoeffer’s *Letters from Prison* and his posthumous *Ethics*. In *The Crucified God* he directly quotes Bonhoeffer’s famous assertion that “only a suffering God can help”. Previous studies have been superficial in addressing this issue, failing to fully explain how Moltmann inherited the “suffering God” proposed by Dietrich Bonhoeffer and how he developed an independent and deeper insight. In his paper, Tang Siu Kwang first emphasizes the similarity between the two in responding to the situation of the times and in critiquing the traditional view of God. Then he clearly points

out that Bonhoeffer's understanding of the "suffering God" focuses on "his being for the Other", while *The Crucified God* inherits the key ideological clue of "for the Other", but adds an eschatological dimension to it. Thus, he distinguishes it from Bonhoeffer's theoretical progression of the theology of the Cross, which only deals with the incarnation. Furthermore, he advances Christ as "being in suffering for the Other" to "us for the Other in hope".

The author of the third article is professor Zhang Xu from the School of Philosophy of Renmin University of China, who has studied for many years in the history of twentieth-century German-language Christian thought and visited the University of Tübingen in Germany in 2008, where he studied with Moltmann. His article, "On the New and Old Political Theology: Jürgen Moltmann and Carl Schmitt", focuses on Moltmann's deconstruction of Karl Schmitt's thought in chapter 8 of *The Crucified God*. Prof. Zhang Xu points out that the famous critique of political monotheism in Schmitt's Political Theology by the German Catholic thinker Erik Peterson in 1935 from a Trinitarian perspective constitutes the first wave in the history of modern political theology, while the "new political theology" proposed by *The Crucified God* is part of the second wave. On the one hand, it continues the critical interest of the first wave. On the other hand, it integrates the historical experience of the Second World War (especially of the Jewish community). The third wave and its parallel "messianic turn" originate from the thoughts of Schmitt and the Jewish thinker Walter Benjamin, but its recent representatives Derrida and Agamben both Derrida and Agamben rejected "Schmitt's political philosophy of 'friend and foe' and the political theology of 'sovereign decision of the state of exception'". Their ideological orientation in relation to issues of the Other and suffering is instead similar to that of *The Crucified God*. Prof. Zhang argues that *The Crucified God* has a profoundly instructive and inexhaustible dialogical potential for the third wave of political theology that is currently developing.

The authors of the second set of papers are two of Moltmann's most influential students in European and American academia: Michael Welker, senior professor of theology at the University of Heidelberg, who delivered the 2019-2020 Gifford Lectures, and Miroslav Volf, Henry Wright Professor at Yale Divinity School, who will deliver the 2024-2025 Gifford Lectures.

Welker's paper "Jurgen Moltmann's Impressive Theology of the

Cross: and A Necessary Addition” mainly reviews his critical reflections on Moltmann’s theology of the Cross in his monograph, *God the Revealed: Christology* (2012), deepening it from a trinitarian angle.<sup>①</sup> The essay consists of three parts, the first briefly outlining how *The Crucified God* is constructed in dialogue with Luther’s Heidelberg Disputation (1518) and Hegel’s dialectic theology. The second and the third parts states Welker’s theological scheme of the Cross. In chapter 4 of *The Crucified God*, Moltmann argues that the crucifixion was not an isolated event but that the crucified one experienced a threefold forsaking in a threefold relationship with Judea, Rome, and God, which constitutes the core of the “historical Cross”. Following this line of thought of Moltmann, Welker combines Barth’s Dialektische Theologie, modern New Testament historical studies, and the systematic theories of the German philosopher and sociologist Niklas Luhmann, highlighting the “multidimensionality of the biblical witness” to the “pre-Easter” Jesus and the “revelatory power” of the Cross in revealing the world under systematic siege of sin in an attempt to develop a different theoretical scheme from that of *The Crucified God*. While Moltmann emphasizes the suffering of the world in the Trinity, Welker magnifies in the “pre-Easter” context the world’s rejection of God in its self-imposed isolation and the crisis of separation between God and the world. This new idea deepens Moltmann’s discussion of the “historical Cross” and has important theoretical value.<sup>②</sup> However, *God the Revealed* presents a lengthy overview of previous research in some chapters, and the argumentative outline of the “new scheme”<sup>③</sup> in the same chapters is too brief to attract the due attention of the academic community.<sup>④</sup>

In his essay “The Open Arms of the Crucified: On the Debt *Exclusion and Embrace* Owes to *The Crucified God*”, Volf discusses the intellectual inheritance of his classic *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (1996)<sup>①</sup> from *The Crucified God*. He points out with great humility that *The Crucified God* interprets the Cross

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<sup>①</sup> Michael Welker, *Gottes Offenbarung. Christologie* (Neukirchen-Vluyn: Neukirchener Verlag), 2012.

<sup>②</sup> See my analysis and evaluation of Welker’s proposal in his article “The Theology of the Cross in the Heidelberg Syllogism and its Contemporary Interpretations.”

<sup>③</sup> Michael Welker, *Gottes Offenbarung*, 135-172.

<sup>④</sup> *Ibid.*, 172-178.

through the interrelationship of the three persons, a seminal intellectual framework that lays the first-rate theological groundwork for *Exclusion and Embrace*, and that his work advances the theoretical focus of Moltmann in two main ways: first, by replacing (not dissolving) the topic of “liberation” with that of “reconciliation,” in response to the changing conditions of the times. Second, whereas *The Crucified God’s* understanding of God’s suffering focuses on God’s solidarity with the victim and less on the perpetrator, *Exclusion and Embrace* begins with the extremely difficult ethical and practical question of how it is possible for the victim to embrace the perpetrator in the same way as the crucified one, thus augmenting the theological discourse on the evil-doer. In Volf’s view, the emphasis on the interactivity of the three persons in *The Crucified God* is epoch-making and points the way for him to consider identity as the central theme of *Exclusion and Embrace*, which should not be premised on rigid exclusion but should be dynamic, as well as “inclusive and embracing.” *Exclusion and Embrace* takes the theological ethics of the Cross, as outlined in chapters 7 and 8 of *The Crucified God*, to a new theoretical level and thus becomes a major theological classic of the twentieth century in its own right.

In addition to the section commemorating the 50<sup>th</sup> anniversary of *The Crucified God*, eight other essays are also included in this volume. Four of the articles in the section “Fa Yu Shui Feng” focus on the theory of “Qiao-Yi” proposed by Ye Jun of the Chinese Academy of Social Sciences,<sup>②</sup> and one examines the efforts of local Chinese Women Catholic Congregation to indigenize their faith with local Chinese culture. The section “Dao Wu Chang Ming” includes three articles on St. Augustine and Martin Luther.

Zhang Fei, a lecturer at Hangzhou Dianzi University, is the author of the article “‘Knowledge Qiao-Yi’ in Ernst Faber’s Writings about Chinese Women,” which focuses on the writings of the nineteenth-century German missionary Ernst Faber on Chinese women. In her view, Ernst Faber’s “women’s writing”

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<sup>①</sup> Miroslav Volf, *Exclusion & Embrace. A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville: Abingdon Press, 2019). the traditional Chinese version of this book is *Embracing Theology*, trans. WANG Xiangqi (Taiwan: Campus Evangelical Fellowship Press, 2007).

<sup>②</sup> YE Jun, *Change, Creation and Gradual Change: The Concept of Qiaoyi* (Beijing: Peking University Press, 2014).

can be seen as a “practice of Sinology, anthropology, and ethnography” in the modern context. On the other hand, his “women’s writing” presupposes an obvious Eurocentrism, from which “a colonialist logical chain is generated to justify the hierarchical gap between Chinese and Western civilizations in terms of women’s status.”

In the paper “Identity Construction, Missionary Practice, and Knowledge Transfer: Carl Gützlaff’s Individual Path of Qiao-Yi and the Qiao-Yi of Global Knowledge,” Wen Xin, Associate Professor of the School of European Studies at Xi’an International Studies University provides a general overview of the life and writings of Karl Gützlaff, a German missionary in the 19th century, highlighting his “Protestant pioneering and adventurous spirit” and his multiple historical identities as “missionary, imperialist and cultural mediator” as he traveled between East and West. In the author’s view, Gützlaff’s “individual Qiaoyi” can be said to have contributed to the intellectual and cultural communication between East and West.

In the paper “Selecting, Translating, and Interpreting: The Translation of Richard Wilhelm’s ‘Tao’ and the Path of Knowledge Qiao-Yi,” Dong Linlu, a lecturer of Shanghai International Studies University, examines the translation of the *Tao Te Ching* and the *I Ching* by the famous German sinologist Richard Wilhelm, in particular his rationale in the translation and interpretation of the Tao with the German word Sinn. According to her, Richard Wilhelm’s translation practices and procedures can be summarized by the words “select, translate, and interpret,” which correspond to the “three acts of selection, transformation, and dissolution,” and are important examples of the phenomenon of knowledge Qiao-Yi.

The paper “Timothy Richard, Numbers, and the Knowledge Qiao-Yi in the Late Qing Dynasty” by Wang Yu, Research Assistant Professor of the University of Macau, introduces the reflections of Timothy Richard, a missionary in the late Qing Dynasty, on publishing and knowledge circulation networks. Timothy Richard values the timeliness of knowledge in his religious philosophy, and highlights the significance of data and statistics in recognizing and understanding the structure of the Qing Empire. In the author’s view, “it is in the process of intellectual Qiao-Yi that numbers came to be an important way for Timothy Richard to think about and reconstruct the real world.”

In the article “‘Cultivate Civil Culture and Virtue to Attract People’:

St. Thérèse of Lisieux and Little Sisters of St. Theresa of the Child Jesus, an Indigenized Woman Catholic Congregation in China,” Liu Xian, associate professor of Renmin University of China, discusses the Little Sisters of St. Theresa of the Child Jesus founded by Father Frédéric-Vincent Lebbe in the 1920s in Hebei Province, following the example of St. Thérèse of Lisieux. The author examines the self-subduing ascetic precepts of the order, the guiding principles of their devotional practices, and the endeavor to integrate faith with Chinese culture.

Based on a close reading of Books 12-13 of Augustine’s *Confessions* and Book 1 of *The Literal Meaning of Genesis*, Associate Professor Ma Bin and Professor Lv Yaojun from Ningxia University contribute their thought in the article “‘Matter’ and ‘Form’ in Augustine’s Creation Thought: With Reference to Plato’s ‘Hypodochē’ and Aristotle’s ‘Hyle’.” The authors try to show the possible Aristotelian influence on the theory of Material and Form of Augustine, who was considered a Platonist. At the same time, the authors highlight Augustine’s unique contribution to break through classical metaphysical worldview with his treatises on creation and redemption.

The paper “On St. Augustine’s Thought on Twofold-Creation” by Shi Minmin, professor of Zhejiang Gongshang University, discusses Augustine’s “Twofold-Creation Theory” on the visible universe, angels, and the creation of human beings. The author emphasizes the theory’s corresponding relation with theories of creation, redemption and eschatology, pointing out the fundamental theoretical differences between this theory and Platonism, Neoplatonism, and the Greek Fathers in their view of creation.

Chow Szeting, Associate Professor of Renmin University of China, in his paper “From Open Letters to Church Ordinance: The Construction and Application of Information Network by Martin Luther during the Reformation,” examines the profound influence of Luther on the Reformation from 1521 to 1533 from the perspectives of social history and information dissemination. It seeks to answer the question of how the Reformation developed from an initial doctrinal debate to a social reform movement by looking at how Luther used the Open Letters to build a channel of communication with the people, how he influenced the policies of the Protestant rulers, and how the policies were further institutionalized.

In sum, to commemorate the fiftieth anniversary of *The Crucified God*,

we have selected five outstanding papers for this volume. They demonstrate collaboratively the theoretical value and landmark significance of the classic, both from textual content and reception history. As the editor, I would like to express my gratitude to the five senior scholars for their joint efforts, and hope that this remarkable, profound and sincere work will stimulate more new intellectual explorations in the Chinese-speaking world, and enrich equal and open spiritual exchanges among different cultural traditions. This is also the purpose of the other eight essays in this volume.

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