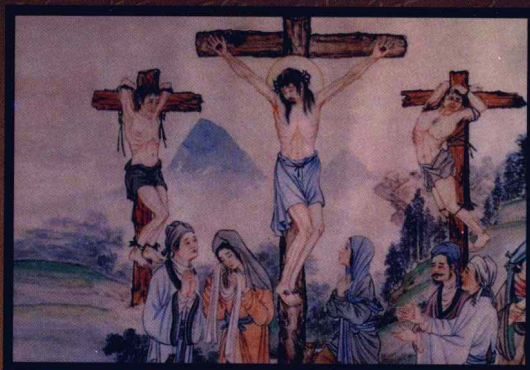


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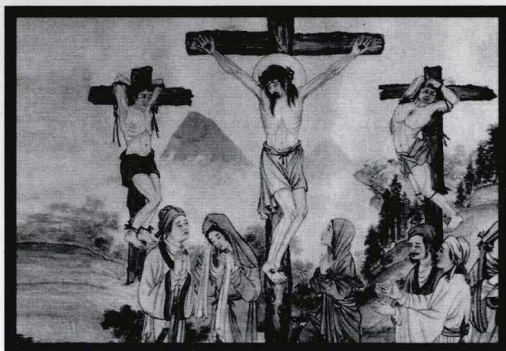
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中国人民大学基督教文化研究所

**Invitation to Future Contributors of
the *Journal for the Study of Christian Culture*
and Explanation of our
Anonymous Appraisal System**

The Journal for the Study of Christian Culture is sponsored by the Institute for the Study of Christian Culture at the Renmin (People's) University of China, and is supported by Professional & Educational Services International, Inc. (PESI) and the Publishing House of People's Daily. This is a biannual refereed journal. We welcome articles on the dialogue between Chinese culture and Christianity, the study of Christian thinkers, the interpretation of Christian doctrine and classics, Christian culture and literature, Christianity and social ethics, and the history of Christianity in China. We also welcome book reviews and introductions to new books. The Chinese titles of the different sections of the *Journal* are quotations from Nestorian writings in commemoration of the arrival of Christianity in China.

The Institute for the Study of Christian Culture at Renmin (People's) University in China and the Editors of the *Journal* are honored to have received many articles since our earlier issues, contributed by scholars from China and abroad. We appreciate such

support and affirmation. From the inception of the *Journal*, we have adopted a strict appraisal system practiced internationally in which information of authorship is withheld from the referees. All articles are therefore appraised anonymously. We regret if articles submitted by reputable scholars have not been accepted through this appraisal system.

It is also customary practice internationally to require all manuscripts submitted to journals to conform to a certain format of presentation. Manuscripts which fall short of the specification will not be accepted for appraisal. Contributors to our *Journal* from the mainland of China, Hong Kong as well as Taiwan, Europe, and North America, may be accustomed to different methods of writing and notation. In order to guarantee an impartial anonymous appraisal system, we present below our required format for the reference of those who would like to contribute to our *Journal*.

1. There is no official limit to the length of each article; a general guideline would be 8,000 to 15,000 words.

2. The article should be type-written on A4 size paper. It may be submitted on computer disk or by e-mail.

3. Footnotes rather than end notes should be used. Quotations in different languages should be provided with their sources in the original languages in the following order: name of author, title of book, city where published, publisher, date of publication, page reference.

4. The article should be submitted with a 500-word abstract in

both Chinese and English, and a 100-word introduction to the author.

5. Articles that meet the above requirement will be appraised anonymously by at least 2 referees from China and oversea with expertise in relevant fields. The Editor-in-Chief will select articles based upon expert recommendations of the referees.

As the old saying goes, the search for truth brings us into dialogue with the Wise, the Virtuous, and with The Other. It calls us to listen in silence and soliloquy. Embracing the spirit of “harmony in diversity”, we wish to create through the *Journal* a forum for the meeting of minds between secular and religious scholars of China and the West.

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一 浑之元性：基督教思想家研究

突形寢駭思焚譬基，卦示六罕 一

论 COEOPHOCTB

On COEOPHOCTB

安启念 中国人民大学

An Qinian Renmin University of China

[英文提要]

This paper purports that COEOPHOCTB is a central concept in Eastern Orthodox and Russian cultures. In the early 18th century, the reforms of Czar Peter the Great precipitated a clash between Russian and Western cultures; in the process, the notion of COEOPHOCTB was born. COEOPHOCTB signifies the awakening of Russian national identity. In essence, it believes that "a people who are free will unite on the foundation of love"—a concept distinct from "unity without freedom" as in Roman Catholicism, or "freedom without unity" as in Protestantism. COEOPHOCTB found social support from the Russian peasant commune, a widespread social institution throughout Russia even into the early 20th century. COEOPHOCTB, embodied in the spirit of the peasant commune, was also reflected in Russia's philosophy of religion and cultural thought. It is the key to understanding Russian culture. Eastern Orthodox doctrinaires tried to regulate Russian religious life in the name of COEOPHOCTB. Herzen and Populism saw in COEOPHOCTB a hope of deliverance from Western capitalism for Russia, and perhaps the world at large. The deepening and broadening of this notion further resulted in a Russian philosophy founded