

of investigation of Sino-Christian Theology is Christian theology, and the massive Christian community is one of the most important readers. Therefore Sino-Christian Theology should listen to the voices of Chinese churches and Christians and consider their problems, in order to gain their acceptance. This is important for the development of Sino-Christian Theology.

Sino-Christian Theology is a unique phenomenon in the history of Christian theology. The preaching of Sino-Christian Theology is not located in the church or seminary but university and research institute. The audience of Sino-Christian Theology does not only include Christians but also all who are interested in Christianity. Regardless of how people evaluate this phenomenon, it is undoubtedly highly developed and has gained

a certain degree of achievement. ■

Endnotes:

1. If we interpret 'Sino-Christian Theology' literally, it should refer to all kinds of Christian theology expressed in Chinese. In this sense, literature starting from Nestorianism in the Tang dynasty should be included. However, most literature in the past does not have a sense of "Chinese" identity. This is what the initiators of Sino-Christian Theology want to emphasize. Cf. Liu Xiaofeng, *Sino-Christian Theology and the Philosophy of History* (HK: ISCS, 2000), 3-4, 7-8.
2. *Logos & Pneuma* 1 (1994), 8-9. The Chinese subtitle of *Logos & Pneuma* was changed to "a Cultural Review of Christianity" (基督教文化評論) in 2000, but it does not violate its original objective: "to encourage Sino-Christian Studies with Sino-Christian Theology as its core, to have mutual enrichment and encouragement between ecclesial and humanistic religious studies." (cf. "Preface for the New Millennium" (新世紀獻辭), *Logos & Pneuma* 12 (2000)).
3. This "avoid" is only seen from their theoretical discussions. In their practice, they are both editors of large series of Christian classics and have profound investigation into Christian theological tradition.

10th Anniversary Academic Activities

The 3rd Roundtable Symposium on Sino-Christian Studies

XIE Zhibin

ISCS Guest Research Fellow From China

For celebrating the 10th anniversary of the Institute of Sino-Christian Studies (1995-2005), for reviewing and reflecting on the development of Sino-Christian theology, and for anticipating the future direction, the third Round Table Symposium on Sino-Christian Studies was held on 19-23 September, 2005 at Jiang Cheng (a suburban area of Kunming). Participants include more than 20 Chinese scholars from Mainland China, Hong Kong, Taiwan and Singapore. The theme of the conference was "Ten Years of Sino-Christian Studies: Review and Reflection", and four sub-areas were discussed.



1. Review and Anticipation: Ten Years of Sino-Christian Theology

In "The Characteristics, Contribution and Future of Sino-Christian Theology", Prof. Wang Xiaochao of Tsinghua University articulates three major characteristics of Sino-Christian Theology: extra-ecclesial (or trans-denominational), humanistic (or academic) and cross-cultural (or dialogical, openness). He affirms the contribution of Sino-Christian studies to contemporary China in view of advancing the knowledge of Christianity in the academia and the public realm. Lastly, Wang

points out that in the future, Sino-Christian Theology has to surpass the dualism between the East and West, intra and extra ecclesial, and the global and local perspective. In "A Historical Reflection on Sino-Christian Theology", Prof. Li Qiuling of Renmin University of China summarizes the results of the ten-year development of Sino-Christian Theology. He then comments on the relationship between "Sino-Christian Theology" and (Christian and Chinese) "Tradition". Li also raises the issues of the widening of the scope of Sino-Christian Theology, such that the uniqueness and ecumenicity of Sino-Christian Theology may be enhanced.

Through analyzing the dialogue between Karl Barth and Paul Tillich on dialectical theology in 1923, Dr. Keith Chan of ISCS in "Two Types of Dialectical Theology" examines the agenda of Sino-Christian Theology proposed by Liu Xiaofeng. He thinks that Liu's emphasis on "the encounter with Christ directly" should be corrected with a concern for the historical and cultural situation, and this may not alter his original intention. In understanding Sino-Christian Theology, Dr. Zhang Xinzhang in "How Theology influences the Society" differentiates the contemporary agendas of Sino-Christian Theology into two types: theology of the cultural Christian (emphasizing individual experience) and ecclesial theology. He deduces that the tension and union of these two types originates from the confrontation between mysticism and historicism, meditating religion and ethical religion.

2. "Chinese" and "Theology"

Prof. Chin Ken Pa of Taiwan Chung Yuan University analyzes several basic questions in "What is Sino-Christian Theology?" – rejecting the idea of loading faith with nationalism and regarding faith merely as ethical instrument. In addition, he suggests that Sino-Christian Theology should transform from the indigenization or localization paradigm to the consideration of modernity. In "The Linguistic Uniqueness of Sino-Christian



Theology", Prof. Yang Huilin of Renmin University of China emphasizes the linguistic uniqueness of Sino-Christian Theology. It should focus on the one hand on the meaning of the "wholly other" and "alterity", and on the other hand the public resources (especially those in the humanistic circles) involved.

Through an analysis of the "Enlightenment", in "Reconsidering the 'Enlightenment'" Prof. Lin Hong Hsin of Taiwan Theological Seminary points out the vices of one-sidedly tracing the Enlightenment spirit without considering religious faith. A healthy development of enlightenment and avoidance of the trap of anti-Enlightenment may be arrived at through deep reflection of religious faith, and focus on the ground and limit of the rationality promoted by the Enlightenment. In "The Giving of the Gift and the Possibility of Sino-Christian Theology", Prof. Xia Kejun of Zhongshan University analyzes the concept of "gift-giving", and investigates its relation to Sino-Christian Theology, exploring the possibility of Sino-Christian Theology. In "The Theological Implication and Basis of the Orthodox concept of 'Deification'", Prof. Xu Fenglin of Peking University investigates the Orthodox view on salvation, mystical theology, concept of energies and pneumatology. He points out that the concept of deification may contribute to the understanding of existential experience, especially to the issue of "encountering Christ directly" emphasized in Sino-Christian Theology.

3. "Sino-Christian Theology", Contemporary China and its Future

In "Sino-Christian Theology, Contemporary China and its Future", Prof. Milton Wan of the Chinese University of Hong Kong points out that the distinctive features of Chinese Christianity in contemporary China and in the future would be pluralistic and transformative. In this situation, Sino-Christian Theology may consider the theological issues owing to the "globalized", "localized", and "postmodern" religious orientation. In "The Doctrine on the Society of the Catholic Church and the Chinese Society", Prof. He Guanghu of Renmin University of China introduces and analyzes *The Outline of the Doctrine on the Society of the Church*. It reminds academia, the church, and the society that we should think deeply about the relationship between Catholic doctrines on Society and the Chinese society, such that the relationship between the Chinese church and the other churches in the world, and that between China and the world, may be enhanced.



In "The Significance of Empirical Studies from the Perspective of the Constitution of Sino-feminist Theology", Prof. Gao Shining of The Chinese Academy of Social Sciences points out that Sino-Christian Theology should include modern forms of theology like feminist theology. Through some empirical studies, Gao analyzes religious life and experiences of female Chinese Christians, regarding those data as the presumption of Sino-feminist theology. In "Chinese Christianity in the process of Urbanization" Dr. Huang Jianbo of The Chinese Academy of Social Sciences describes the social, cultural and religious problems faced by Christians moving from rural areas to cities, and analyzes the influences and challenges to contemporary Chinese Christianity. In "The Determinable and Undeterminable Future: the Possibility of Chinese Christian Public Theology", Dr. Xie Zhibin investigates the determinable and undeterminable factors in constructing Chinese public theology, and points out that empirical studies could be a new dimension on which Sino-Christian Theology should put effort.

4. 'Sino-Christian Theology', the Bible and the Ecumenical Christian Tradition

Prof. Lai Pan-chiu of the Chinese University of Hong Kong points out in "Sino-Christian Theology, the Bible and the Ecumenical Christian Tradition" that the problem of receptivity of Sino-Christian Theology in ecclesial circles is mainly due to the lack of integration with biblical studies. He believes that the resources of Chinese culture may also contribute to biblical studies, and it is important to affirm the academic standard and humanistic value of biblical studies. Prof. Philip Chia of the Chinese University of Hong Kong seeks for a public and modern interpretation in a "glocal" situation in "Chinese language, the Bible, and Theology", such that the relationship between the Chinese life-world, biblical hermeneutics and public theology can be established.

Prof. Choong Chee Pang, Academic Consultant of the Lutheran World Federation, in "Biblical Language: a Missing Link in Sino-Christian Theology in Mainland China" analyzes the current scenery and deficiency of biblical studies (teaching, research, conferences, publication, etc.) in Mainland China, and produces several suggestions. In "The Problematic of Regarding the Bible as the Text of Theology", Dr. Jason Lam of ISCS explicates the relationship between biblical interpretation and Christian tradition. Through examining the different types of modern theology and their relation to biblical studies, Lam

points out the significance of the interaction between different kinds of modern interpretation to constructing Sino-Christian Theology. In "Examining Sino-Christian Theology and Biblical Theology from the Perspective of the New Testament Historical Logic", Dr. Zha Changping of Renmin University of China points out that the study of New Testament historical logic should belong to the human and social sciences. It is because its methodology involves the investigation of linguistics, temporality and justice.

Prof. Zhao Lin of Wu Han University in "The Globalization and Localization of Christianity" explicates the globalization and localization processes in the history of Christianity and their dialectical relationship. From this perspective he goes on analyzing the challenges faced by Christianity in encountering Chinese culture.

Afterward: Suggestions and Anticipation

In the closing ceremony, Director Daniel Yeung of ISCS points out that the origin of the round table conference is the same as Christian studies in Chinese and begins to build up its tradition. He is happy to see that besides the usual humanistic perspective, papers presented in this conference include also biblical studies and sociology of religion, such that the scope of Sino-Christian Theology is widened and deals closely with the Chinese society. Moreover, young scholars are also involved in this third conference, such that there is interaction with veterans and a better future of Sino-Christian Theology could be anticipated. ■

Tillich and Sino-Christian Theology Conference

The conference "Tillich and Sino-Christian Theology" organized by the Institute of Sino-Christian Studies was held in the Conference Hall, Tao Fong Shan on 24 October, 2005. Speakers include 11 Tillich experts from Mainland China, Taiwan and Hong Kong. Over 40 scholars and students participated in the discussions.



The conference started at 9:30am. There are two sections in the morning. The topics of the first section are related to Tillich's correlation method. Ms. Liang Rong, M.A. student at the Divinity School, CUHK, presented a paper titled "The Method of Correlation in Tillich's Theology of Culture and its Typology." She differentiated two types of correlation and three types of relationship between religion and culture in different historical contexts. Liang concluded that religion and culture in Tillich's understanding were not mutually exclusive but inter-related with each other. Mr. Wong Tien-shen, who holds an

M.Phil. in religious studies from CUHK, compared the idea of correlation between Tillich and David Tracy. He explored Tracy's appropriation and revision of Tillich's method of correlation. From this Wong tried to develop a new model for contextual theology.



The second section was concerned with Tillich's political theology. Mr. Li Junkang, who holds a M.Phil. in religious studies from CUHK, focused on Tillich's Religious Socialism and its significance in contemporary China. Li analyzed Tillich's criticism and understanding of capitalism, socialist decision, theonomy, demonic powers, etc. He concluded that religious elements and socialism in China could be integrated. Mr. Zhuang Xinde, Th.D. candidate of Southeast Asia Graduate School of Theology discussed Tillich's idea of the "State" and his theological understanding of de-demonic on "national-state". In his paper, the origin, ontological nature, existential actualization and the utopian nature of the state were analyzed.

Three more sections continued in the afternoon. In the third section, Mr. Wang Tao, Ph.D. candidate of the Department of Religion, CUHK, investigated the contemporary scholarship on Tillich's idea of *eros*, and compared it with corresponding concepts of Alexander Irwin and Andres Nygren. Dr. Keith Chan, research fellow of ISCS, presented Tillich's dialectical attitudes towards mysticism, and asserted that the non-personal character of mysticism and the personal character of God in the Bible pointed to the Trinitarian character of the idea of "God above God" in Tillich's thought.

In the fourth section, Prof. Francis Yip, assistant professor at the Divinity School, CUHK, presented Tillich's criticism of modernity in general and capitalism in particular. Although Tillich's attitude towards modernity and capitalist ideology is similar to that of the Frankfurt school, Yip articulated two characteristics. Firstly, Tillich's critique was based on the idea



of theonomy as the critical and creative elements, and secondly the expectation and the dimension of future were eschatological. Prof. Andres Tang, professor of Christian Thought at Hong Kong Baptist Theological Seminary, compared the idea of being and non-being in Tillich's and Heidegger's thought. Tang pointed out that the philosophy of Schelling could be regarded as one of the keys to understanding Tillich's adoption of Heidegger's thought. In his comparative study, the dialectic relationship between being and non-being constituted Tillich's idea of the living God, and this dialectic character was in a Heideggerian sense rather than a Hegelian sense. Dr. Jason Lam, research fellow of ISCS, examined the necessity of adoptionism in Tillich's thought based on a biblical point of view, and pointed out that his Spirit-Christology might undermine the Trinitarian character of his Systematic theology and the integration of the cross and resurrection as well. The

solution, Lam suggested, should focus on the ascension of Jesus Christ, which was missing in Tillich's theology.

In the last section, Prof. Lai Pan-chiu, chairperson of the Department of Cultural and Religious Studies, CUHK, suggested that cultural studies, religious studies and theological studies could establish a mutually enriched relationship. Prophetic and rational criticism should be integrated in order to articulate the ultimate and normative criterion in theological and cultural studies. Prof. Au Kin-ming, associate professor at the Lutheran Theological Seminary in Hong Kong, used "ultimate concern" as the focus to relate Tillich's idea and comparative theology. Au pointed out that Robert Neville's theory of religious sign could be interpreted as the field for comparative religious studies. The conference ended at 6:30pm. ■

The Fourth Tao Fong Literary Prize

Prof. PENG Xiaoyu and Prof. LI Qiuling
are awarded Paul HSU Prize and
Reichelt Prize respectively

For encouraging Christian studies in the academia of Mainland China, and for the development of Sino-Christian theology, ISCS established the "Paul Hsu Prize" and the "Reichelt Prize" for high-quality theological theses and translated work respectively. These awards include a memorial shield and RMB 5000.

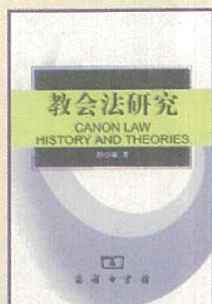
The "Tao Fong Literary Prize" is awarded once every two years. All participating books must be related to academic Christian studies and published in Mainland China. It is not limited to any denominational tradition, but it requires a high academic and cultural standard. Investigation into Christianity from any perspectives is welcome.

The committee of referees for the Tao Fong Literary Prize has determined the awarded publication. The results and the thank you speech of the author and translator are as follows.

Outstanding theological thesis: Paul Hsu Prize

Author: **Prof. PENG Xiaoyu** Dept. of History, Peking University
Title: *Canon Law: History and the Theories*. Beijing: Commercial, 2003.

First of all, I would like to thank the Institute of Sino-Christian Studies and the committee of referees for Tao Fong Literary Prize for their love and support. In the long and arduous journey of pursuing academic studies in Christianity, the support from fellows and comrades on the same journey, or, at least, a few words of sympathy and understanding, are enough



for yielding warmth and consolation. The system of canon law is gigantic, its terms and concepts mixed and difficult, involving different languages. In the many years of my academic pursuits, Peking University, the Catholic University of America and the Harvard-Yenching Institute have supported me generously. What I have to be thankful for is not only the scholarships and research funds provided by these organisations, but also the patience and trust of the professors, colleagues and friends there, whose enduring patience enables me to conduct full-time studies and researches for a very long period in Western history and languages as well as religious thought and institutions. These prepare the way of my further studies in Medieval Canon Law and Church history.

In Peking University, which finds itself in the long tradition of science and democratic patriotism, freedom in thought is manifested in the emphasis in studies and teaching of the history and current situations of the West, in which Christian thought and culture are naturally a constituent of special importance. Here I would like to thank my colleagues and students for their interest, understanding, tolerance and encouragement.

It is also in such a tolerant atmosphere that certain controversial issues as dealt with in *Canon Law: History and the Theories* are further developed and discussed to their fullest extent. Since the Enlightenment, the Western society and its cultured people have been too sceptical towards Medieval Christianity, or even towards the Christian faith itself, raising many kinds of criticisms. Some of them are fair, but others are often biased in one way or in another. As a result, studies in history and culture are much affected, and Western scholars often fail to evaluate the Medieval Church and the institutions and doctrines of the Roman Catholic Church in accordance with the historical realities. They often under-evaluate the historical achievements of the Middle Age and the Catholic Church as well as their contributions to the Western society. Perhaps owing to the fact that studies in Western history and culture are

