

漢語

基督教文化研究所

INSTITUTE OF SINO-CHRISTIAN STUDIES

NEWS

1999(No.1-2)

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Editor: Ivan Choo, Joesphine Leung, Polly Ng, Calvin Shum, Rev. L. Brinth, Elsa Wan

Address: 33 Tao Fong Shan Road, N.T., Hong Kong

Tel: (852) 2606 0103 Fax: (852) 2601 6977

Web Site: <http://www.iscs.org.hk> E-mail: publishing@iscs.org.hk

ACADEMIC RESEARCH

Visiting Scholar

4th January Associate Professor Fang Shan, from the Department of Philosophy at Beijing Normal University, finished one-month research visit and was back to Beijing. During the stay in Hong Kong, Professor Fang preliminarily completed the editing for the literatures written by Rozanov and Florensky, the two contemporary Eastern Orthodox Russian thinkers.

18th January Associate Professor Xing Tao Tao, from the Department of Philosophy at Peking University, finished three-month research visit and was back to Beijing. During the stay in Hong Kong, Professor Xing proofread the translation scripts of J. Moltmann's *Gott in der Schöpfung* and E. Troeltsch's *The Social Teaching of the Christian Churches*. He translated part of S.Aa. Kierkegaard's articles and collected relevant research materials for ontological proof of the medieval scholastic theology. He also:

- joined an international conference named 'The dialogue between Christianity and Confucianism' which was organized by the Chinese University of Hong Kong
- attended a contemporary theology seminar which was organized by Tao Fong Shan Christian Centre and presented two papers: "New Testament Rhetoric" and "Christianity and its Civilization".
- visited Dr. Sin King Kui from the Chinese Faculty of the City University of Hong Kong, Father Lam Wing Kwan from the Holy Spirit Seminary and our guest researcher Dr. G. Criveller.

From 7th January to 4th February The Director of the Institute of Social Ethical Thought at Hannai University, Professor Lu Meng, was invited as our visiting scholar for one month. During the stay in Hong Kong, Professor Lu completed the outline for the essay "Time and Meaning, Heaviness, Lightness and the Nature of the Birth of Feeling." She proofread two scripts, "The Relationship between Christianity and Making Poems" and "From the Karios of Grace to the Karios of Existence" for Logos and Pneuma and also joined an academic seminar called "New Testament Rhetoric: Truth and Method" which was organized by Tao Fong Shan Christian Centre.

From 3rd March to 16th May Lecturer of Social Science Faculty of Tong Ji University, Dr. Xu Wei Xiang, was our visiting scholar during these three months. He finished the following tasks when he stayed in Hong Kong:

1. Proofread the translation script of Chapter One from *Trinitat und Reich Gottes* (written by J. Moltmann)
2. Translated Chapter Seven - "The Penetration of the Cross" of *The Christian Future* (written by Huessy)
3. Final proofread Professor W. Kubin's *Die Krankheit Gott - Die Krankheit Mensch* and Dr. Liu Xiao Feng's *Survey on the Genesis of Confucian Spirit of Revolution*
4. Final proofread *Gott in der Schöpfung* (written by J. Moltmann)
5. Final proofread *Logos & Pneuma: Chinese Journal of Theology* No.11

Professor Xu visited the following organizations during his stay in Hong Kong:

- the Chinese University of Hong Kong
- Lutheran Theological Seminary
- Holy Spirit Seminary

9th April Dr. Xu Wei Xiang was invited to be the speaker of a contemporary theology seminar which was organized by Tao Fong Shan Christian Centre. The topic was "The Contemporary Constitutional Structures and the Plight of Religions" and the respondent was the Associate Professor from the Department of Philosophy and Religion of the Hong Kong Baptist University, Dr. Kang Phee Sang. The seminar's summary is as following:

"The conflicts between democratic liberty and Christianity" was one of the problems that Dr. Xu wanted to discuss about in this seminar. Under the ancient Greek democracy system, men only knew the public domain, but not the private domain. However, since the establishment of Christianity, the concept of ultimate righteousness was raised. Augustine believed that Christians shall not obey a ruler who is against the God, this would lead to the differences in double identities.

In a contemporary constitutional society, religion becomes a personal matter, while the contemporary constitution belongs to the

public. Therefore, there must be conflicts between the two co-existing systems. Religion cannot go beyond its scope to interfere the public domain, but the vice versa can be possible. The fight between religion and government constitutes the plight of a contemporary society.

Dr. Kang responded to the seminar. The number of participants was numerous and there was always heat discussions.

1st April The Director of the Institute of Jewish Culture of the Department of Philosophy at Shandong University, Professor Fu You De came to our Institute to be our visiting scholar. Professor Fu's research topic was "The relationship between Judaism and Christianity". During his stay in Hong Kong, Professor Fu visited the Department of Religion of the Chinese University of Hong Kong and the Department of Religion and Philosophy of the Hong Kong Baptist University. He translated the Declaration of Vatican II and wrote the article "The relationship between Judaism and Christianity" for *Contemporary Judaism*. Professor Fu would be back to Jinan on 28th April. The Institute of Jewish Culture will co-edit the twenty-century literature of Judaism theology with our Institute.

22nd April Professor Fu was invited to give a talk in a contemporary theology lecture, which was organized by Tao Fong Shan Christian Centre. The topic was "The Messiah: the conflicts and the dialogues between Judaism and Christianity".

This lecture mainly focused on the conflicts and the dialogues between Judaism and Christianity. There were three main reasons for the conflicts between the two religions: Had the Messiah come? Was he a man or God? Was Jesus the Messiah? The two religions had big disputes on these questions. However, the Roman Catholicism announced seven main declarations in 1965. This constituted further dialogues between the two. The contents of the declarations are: emphasizing the connection between the Old and the New Testament; recognizing Jesus and his early disciples as Jewish; recognizing Israelis being selected by Yahweh; emphasizing mutual respect and understanding...etc.

26th April Professor Fu was invited by the Department of Religion and Philosophy of the Hong Kong Baptist University to give a speech on the topic "The present studies of Judaism".

27th April Professor Fu attended a seminar "Judaism and Confucianism" organized by the Ascension House of Tao Fong Shan Christian Centre.



Guest Researcher

Lars Brinth

He completed proofreading the foreign language for the following books:

Ebeling, G., *Studium der Theologie - Eine enzyklopadische orientierung*

Kubin, W., Liu Xiao Feng, *Christianity, Confucianism and Modern Chinese Revolution*.

Dr. G. Criveller

From 28th March to 1st April Our guest researcher, Dr. G. Criveller, to give lectures at the Department of Philosophy of Zhejiang University. Two lectures were given on 29th and 31st March, each lasted for two and a half hours. The lecture topics were "Religious Dialogue: An Introduction to Christianity Theology" and "Religious Dialogue and Theological Theory of the Cross." There were about fifteen students that attended the lectures. They were mainly doctors and masters who aroused heat discussions during the lectures.

From 7th to 10th April Dr. G. Criveller gave lectures at the Department of Philosophy at Shanxi University. Two lectures were given on 7th and 9th April, each lasted for three hours. The lecture topics were "Religious Dialogue of Chinese Christianity in the late Ming Dynasty: An Introduction to Christianity Theology" and "Religious Dialogue and Theological Theory of the Cross". There were about sixty students attending the lectures. They were mainly master and doctoral students.

From 4th to 14th May Dr. G. Criveller gave lectures at Peking University. Two lectures were given on 5th and 12th May, each lasted for three hours. The lecture topics were "The Origin of the Art of Chinese Christianity" and "Reflection on European Mission's Theology in the Seventeenth century." There were about twenty master and doctoral students attending the lectures.

Dr. H. Rowold

From 3rd to 28th May Dr. Rowold gave lectures at Fudan University. The lecture topic was "The Wisdom of the Ancient Israelis". There were about twenty-five master and doctoral students attending the lectures. Twelve lectures were given, each lasted for two hours.



Professor Liu Xiao Feng

Published titles and editions

1. *Liberalism and Cultural Nationalism*, published in *Public Forum* Vol. 5, 1999(2), Beijing: Joint Publishing Co.
2. *Selection of Max Scheler* Vol. 1 & 2, Shanghai: Joint Publishing Co. The total number of words is one million with a total pages of 1460 for the two volumes.

Writing

He Completed Selected Chinese theological Books and Preface for Chinese translation for *Studium der Theologie - Eine enzyklopadische Orientierung*, with approximately one thousand words.

19th April Dr. Liu went to Peking University to give a speech on "The Threefold Meanings of Nationalism." He proposed to distinguish political, cultural and religious nationalism. A contemporary race or a country fighting for its own national sovereignty is a political behaviour, fully supported by political legitimacy. On the other hand, it is meaningless to legitimate the nationalism by cultural and religious ideas. There were about 350 students attending the lecture and they contributed to a heat discussion.

20th April Dr. Liu had individual meeting with some doctoral students from the Department of Religion and the Department of Philosophy of Peking University. They discussed about the writing of doctoral dissertation and the future development of scholarship.

23rd April Dr. Liu was invited to be the Chairman of the Oral Examination Committee of Doctor Degree for Ms. Chen Rong Nu. Ms. Chen's essay topic was "G. Simmel: Culture and Modernity", and her discussion on G. Simmel's religion theory and contemporary religion in part four is very unique. Our Institute also published the book written by Simmel: *Der Moderne Mensch und Religion*.

26th April Shaanxi Normal University invited Dr. Liu to be their guest researcher. Mr. Daniel Yeung was also invited to be the consultant of their newly established Christian Culture Institute.

29th April Dr. Liu was invited to be Honorary Professor of Zhongshan University. In his inaugural ceremony he gave the speech "What is Cultural Nationalism?" He analyzed the political theology of the contemporary German political thinker, Carl Schmitt. He pointed out that Schmitt's political concept in nationalism bases on national myth and therefore is a kind of cultural-religious nationalism. Contemporary Chinese political Confucianism has the same nature of Schmitt's theory. There were about 250 people attending the talk. Dr. Liu is going to teach the doctoral students studying Christianity at Zhongshan University.

30th April Dr. Lau was invited to present the topic "An Analysis on Chinese Academic Orientation in the 90's" in the Institute of Culture of Guangzhou Haungnam Normal University. He pointed out that Chinese scholars had a consensus in the 80's, i.e. to step out from the unified autocratic system of Communism culture. The present situation in Chinese educational

circle in the 90's is that the intellectuals have serious disputes with the direction of Chinese culture development after stepping out from the unified autocratic system, thus formulating an argument on a new doctrine. There were 45 doctors and masters present in the activity who raised hot discussion and response after the talk.

From 15th May to 29th July Professor Liu was granted by DAAD to have a two-month academic visit at Bonn University. He would also visit different universities and research centers of China in Europe in order to have a closer contact with those universities, thus increasing the possibility of cooperation

INTERACTIONS WITH SCHOLARS

28th January Buddhist expert Mr. Qian Wen Zhong from the Department of History of Fudan University and Professor Xu Ji Lin from Shanghai Normal University visited our Institute. They discussed the present situation and the future prospect of academic development in Mainland China with Dr. Liu.

5th February Professor Lin Duan, from the Department of Sociology of National Taiwan University, visited our Institute. He highly appreciates the publication of Chinese Academic Library of Christian Thought, especially the topic selection for religious society in CALCT.

9th March A famous expert of Confucian scriptures, Professor Zhu Wei Zheng, from the Department of History of Fudan University, visited our Institute. He was deeply impressed by Tao Fong Shan's architecture and appreciated our work.

20th March Associate Director of the Institute of History and Linguistics of National Taiwan Central Institute, Professor Wang Fan Sen, visited our Institute. He recognizes that we allocate our main resources in publication and training programme. He agrees that CALCT has a huge contribution to the academic circle, thus it would exert a long-lasting historical effect.

18th May An international well-known Sinologist, Professor M. Galik, from Slovak Academy of Social Sciences, visited our Institute. He marveled at the rich publications and research results we gained in these few years and agreed that this publication project would widen Chinese way of thinking. He particularly showed his interests in "Jesusism" which was raised at the beginning of this century and obtained a rare precious copy from Tao Fong Shan Library.

CONFERENCE AND OTHER ACTIVITIES

From 10th to 13th March Mr. Daniel Yeung visited the academic circle in Beijing with our Scandinavian Directors for understanding the work of the Institute in Beijing. They also visited the Department of Religion of Peking University, the Department of Philosophy and the Institute of Christian Culture at Renmin University of China, the Institute of World Religions of the Chinese Academy of Social Sciences and Yangching Theological Seminary. The Directors are very satisfied with our work.

23rd March Mr. Daniel Yeung had a meeting with Dr. Leon Martel, Asian Coordinator of Huessy Foundation in USA, to discuss the possibility of being the publication agent of the book written by their Founder, Professor Eugen Rosenstock Huessy. Dr. Leon Martel showed his appreciation on our publication work and hoped this book could be successfully published.

From 1st to 15th April Mr. Daniel Yeung went to Hannai University for the discussion of cooperation and was warmly welcomed by the Vice-Principal, Dr. Qian Yi Jian and the Dean of the Social Science Faculty, Professor Cao Yang Ren. Dr. Qian, the Vice-Principal, totally supported the cooperation between Hannai University and our Institute to organize the Conference of Global Ethics and Chinese Traditional Ethics. Mr. Yeung also discussed the details of the preparation work of the conference with Professor Lu Meng, Professor Yang Zhi Yang and Professor Chen Jia Qi.

EDIT AND PUBLICATION

From January to June
The Series "Twenty Century Russian Philosophy of New Spirit"

Philosophy of Freedom, Berdyaev, N.A. (translated by Dong You with about 160,000 words)

Luther & Calvin, Merezhkovsky (translated by Yang De You with about 280,000 words)

Christianity and the Russia Intelligentsia, Frank (translated by Xu Feng Lin with about 170,000 words)

Le Christ Dans Lapensee Russe, Evdokimov, P. (translated by Yang De You with about 140,000 words)

Religion before and after Russian Revolution, Hecker, F.J. (translated by Gao Hua/ Yang Bin with about 240,000 words)

The Philosophy of New Spirit is the cultural thought appeared in the last twenty years of Russian Empire. It was created from the complicated and dramatic societal changes and the conflicts in ideas. The Christian intellectuals tried to break the opposition between the Slav traditional culture and West Europe's contemporary culture and

develop liberalistic Eastern Christian culture.

The intellectuals of the Philosophy of New Spirit have a common ground: to boycott the common social norm towards religions and to overcome common religions via Christianity, the REAL religion. They consider Christianity as the real religion, but this Christianity does not refer to traditional Christian church, but Christianity in future. It means that Christianity in future is an individual spiritual imagination.

The core intellectuals of the Philosophy of New Spirit are: Merezhkovsky, Soloviev, Berdyaev, N.A., Frank and Shestov, L. ...etc. In order to record all of these thinking and people concerned, and to reflect the position of contemporary Russia in the conflicts of ideas and complicated identities during the societal shift, our Academic Director, Dr. Liu Xiao Feng, started to edit the Series "Twenty Century Russian Philosophy of New Spirit" in 1985. The participants of the series mainly included Professor Lei Yong Sheng, Professor Xu Feng Lin, Professor Yang De You and Professor Dong You who had passed away.

We edit this series because it not only can reflect contemporary spiritual breakthrough of Russian ideological change, but also has a similar fate with Confucianism in Chinese contemporary cultural context. Our series provides the basic writings of the Philosophy of New Spirit composed by some core thinkers and includes part of research articles. The sale was very good.



Studium der Theologie - Eine enzyklopadische Orientierung (written by G. Ebeling and translated by Li Qiu Ling) was published in January. It belongs to the Research Series with 263 pages and selling price of \$110.

The contemporary diversified knowledge has put theology into a difficult position. There was a confusing and tense relationship happened among theology and other disciplines. In this book, the author emphasized to construct the unification of theology by means of textualism and proposed to understand the nature of theology from church, scientific and historical aspects in order to soothe the tense in theological work.

This book was written by Prof. Dr. Ebeling from Zurich University with its basis on the draft for general education courses, it was then adopted by the University Basic Series in Germany. The translation purpose is to provide a basic textbook for universities and seminaries in Mainland China.

The Series of the Institute of Sino-Christian Studies

Christianity, Confucianism and modern Chinese Revolution (written by Liu Xiao Feng, W. Kubin, et al) was published in May. It has a total of 192 pages, with selling price of \$65.

In the past hundred years, revolution must be the historical event that aroused the greatest impact on China. Western educational circle has been presenting different research essays on French and Russian Revolution. It is indicated that the studies on Chinese Revolution will become an important topic in Chinese educational circle. In order to actively participate in the development of contemporary academic thinking, this book tries to look into contemporary academic thinking from the angle of Christianity culture theory. The book includes four articles that discuss the revolutionary spirit in China. We hope that this book would be helpful in leading the Chinese educational circle to investigate on this theory.

From January to June, we received the following translation scripts:

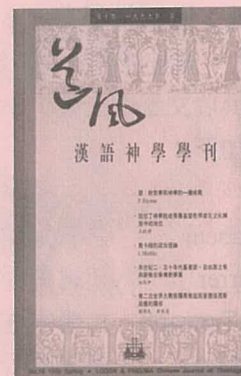
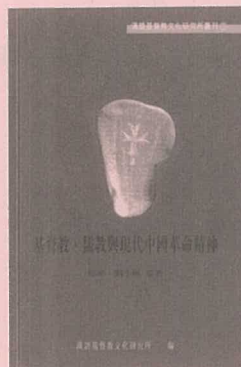
1. Lossky, *Value and Existence*, Traslated by Zhang Yin Pin with a total number of 66,000 words
2. Lactantius, *The Divine Institutes*, Translated by Wang Xiao Chao with a total number of 370,000 words
3. H. Seuse, *Das Bchlein der Ewigen weisheit / Das Buch der Wahrheit*, Translated by Lin Ke with a total number of 145,000 words
4. W. Kasper, *The God of Jesus Christ*, Translated by Luo Xuan Min with a total number of 300,000 words
5. James M. Robinson, *The Nag Hammadi Library*, Translated by Yeo Khiok-Khng with a total number of 260,000 words

Logos & Pneuma: Chinese Journal of Theology

Logos & Pneuma: Chinese Journal of Theology No.10 was published in January 1999. 13 articles are included with a total number of 160,000 words

The contents are as follows:

- | | |
|--------------------------|---|
| P. Ricoeur | Le mal: un defi a la philosophie et a la theologie |
| A. Farrer | Beyond Augustinian Theodicy |
| F.R. Tennant | Difficulties in the Classic Doctrine |
| A. Schtze | Das Doppelantilitz des Bosen |
| H. Kng | Wer hat Angst vor dem Ethos? |
| Wang Xiao Chao | On the Position of Christian Scholars in Cultural Transformation: In Perspective of Emergence of the Latin Theology |
| Wong Wai Ching | From the Movement of Feminist Spirituality in the West to a Reflection on Asian Feminist Theology |
| J. Miethke | Ockhams Politische Theorie |
| Chen Yue | The Becoming Christ - The Evolutionary Theology of P. Teihard de Chardin |
| Chan Shun Hing | Religion, Morality and Social Order: Durkheim's Social Theory in Contemporary Perspectives |
| Yao Xi Yi | The Fundamentalist-Liberal Controversy and the Protestant Missions in China of the Twenties and Thirties |
| Gu Wei Ming Zheng Yin Da | The Relationship between the Holy See and the Fascist Regimes in Italy or Germany |
| Chen Jian Hong | Reading Montaignou from the Outside |





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Calvin Shum, Rev. L. Brinth, Elsa Wan

Address: 33 Tao Fong Shan Road, N.T., Hong Kong

Tel:(852)2694 6868 Fax:(852)2601 6977

Website: <http://www.iscs.org.hk> E-mail: info@iscs.org.hk

ACADEMIC RESEARCH

Guest Researchers

November 18 Dr. Theodor Jørgensen, ISCS guest professor, went to Guangzhou Zhongshan University to give lectures on the topic "A Theology of Religion in the Perspective of Schleiermacher's 'Reden über die Religion'". The audience included teachers and postgraduates.



November 19 Dr. Notto Thelle, ISCS guest researcher, gave lectures at Guangdong Union Theological Seminary, featuring the topic "Religious Tolerance - Based on the Love of Christ". The audience included teachers and senior students. They showed interest in the topic of "religious dialogue" and initiated a thorough discussion.



Academic Director: Prof. Liu Xiaofeng

Published Essay

1. "A Book Review on Carl Schmitt and Authoritarian Liberalism: Strong State, Free Economy", in *Twenty-First Century*, 54(1999.8)
2. "Postmodern Revelation of Scheler's Social Liberalism", in *Twenty-First Century*, 55(1999.10)
3. "Schmitt's 'Political Theology' and Political Correctness", in *Modernity, Change in Tradition and Theological Reflections*, edited by Dr. Liu Xiaofeng, Dr. Philip P. Chia and Dr. Chin Ken-pa, Hong Kong: Tao Fong Shan Christian Centre, 1999.
4. "The Millennium and China", in *Trans-cultural Research*, Shanghai: Shanghai Literature and Art Publishing House (Coming Soon).

Published and Edited Work

1. *Modernity, Change in Tradition and Theological Reflections*, edited by Dr. Liu Xiaofeng, Dr. Philip P. Chia and Dr. Chin Ken-pa, Hong Kong: Tao Fong Shan Christian Centre, 1999.

August Prof. Liu attended the "International Seminar on Humanistic Theology" which was held by Shanxi Normal University in Xi'an. He gave a speech on the topic "The National Burden of Confucianism and New Chinese Conservatism". The following is an excerpt from this lecture:

The Revival of 'Political Confucianism and New Chinese Conservatism'

These last three years has seen the appearance of a tension within the Chinese academia, a tension between the so-called New Left Wing and Liberalism, corresponding well with the philosophical climate in North America, where liberalism is being criticized from the side of Communitarianism and of the 'New Left Wing'. However, observers of culture fail to notice the appearance of a New Chinese Conservatism. But actually, in this process of diversification within the present Chinese philosophical circles, this New Chinese Conservatism aiming at reviving a 'political Confucianism', is equally worth noticing.

As for political thinking, earlier Chinese conservatism is represented by Kang YouWei and Liang ShuMing, and the new Chinese conservatism basically continue their standpoints, proclaiming the suitability of Confucian rituals and politics to modern times. The 'new' about the New conservatism is its critique of modern Confucian predilection for Sung [dynasty] studies demanding revival of Han [dynasty] orthodox studies, besides itself attempting to connect Confucian politics with modern Western democratic principles. 'Political Confucianism' is directly pointed against XinXue pointing out, that Confucianism is not merely concerned with questions of *XinXing* ('temperament, mindset') but also with such of politics: these two can not be separated. 'Political Confucianism' in particular holds, that the GongYang [tradition of interpreting Confucianism] is at the core of Confucian political theory and that it will still be valid in the political future of modern China. (see Jiang Qing, Wang Baoxuan, Deng Xiaojun etc).

Some Western scholars studying Chinese philosophy even think, that Confucian political thinking could provide the 21st century with universally valid resources towards resolving the difficult modernistic problems of political system, demonstrating that this New Chinese Conservatism, based on Confucian politi-

cal thought, has it's international universality.

Analysing this national 'legacy' of Confucian thinking, I want to express my objection to the 'political Confucianism'. 'Legacy' is a Taoist term expressing that what former generations have done must be borne by the later. [...(TaiPing Jing, 39)]. I borrow this term to illustrate that the accumulation of the effects of what our ancestors did must be borne by Confucianists in the future.

From Xi'an, prof. Liu went to Beijing to participate in the summer seminar on religion and culture organized by the Chinese People's University. Prof. Liu there lectured on 'Reinvestigating Political Theology: Christianity, Judaism, Gnosticism and Political Modernity'. The following is an excerpt from this lecture:

Reinvestigating Political Theology: Christianity, Judaism, Gnosticism and Political Modernity

The so-called 'political theology' has three connotations: first it refers to what political discussions are found within the theology of the church, as this theology from ancient times until this day always involved reflection which touched on politics. Second it denotes a fundamental theological theory which appeared in the 60'ies and which thought social critique to be a prime concern of theology. A third kind of political theology, which is to be discussed here, is theological discussions within modern political philosophy and jurisprudence.

In order to distinguish it from the former two, we can name theological discussions within modern political philosophy and jurisprudence as 'theology of politics', having questions of [actual political and social] appropriateness of modern political theory as it's main concern. The close relationship between Christian thinking and the political concept of liberalism has for some years been a favourite issue for discussion within Chinese academia, as it appears as if Christian thinking acts as the only value-source for the liberal political system. But one should not neglect a fact of the history of philosophy, that namely Christian thinking actually has been a much more intimate value-source for conservative political systems. In the analysis of E. Troeltsch: if Christianity is said to be close to any particular political theory, then that must definitely be Conservatism. However, Troeltsch thought of nationalism and conservatism as two separate forms of political theory, without any direct bond.

Modern political philosophy and jurisprudence falls mainly in three main '-isms': liberalism, conservatism (rightist parties) and social democracy (leftist parties), which all three of them involve theological issues.

Theological Questions In The Liberal Juridical Teaching Of Hans Kelsen: Why Should There Be A 'Pure Jurisprudence'? – The View Of God In Natural Theology And The Neutral Theory

Of Nations, Law And Order

The complete balance in the logical systems of the concepts of 'nation' and 'God' finds it's expression in the astonishing similarity between questions and solutions found in doctrines of 'nation' and those of theology. Of these the most important questions is: The core issues of the relationship between 'God' and 'World' (or 'God' and 'Nature') and the relationship between 'Nation' and 'Law' within the Theory of Nations, are completely similar. (The concepts in national theory of socialism and of jurisprudence).

That the norms of the first [primeval] constitution should have binding force was determined on beforehand and the formalized implications of this decision consist of the basic norms of the juridical order. The basic norms of a religious system of norms say that anyone should act as God or as someone authorized by God has ordered it. The basic norms of law and order decrees, that anyone should act as the 'constitution maker' or as persons - directly or indirectly - authorized (appointed) by the constitution orders it. Surely, someone might ask why people need to accept that the norms of the first constitution should have binding force, [but] the answer would probably be, that the maker of the first constitution was authorized by [God to do so]. But, characteristic of the so-called legal positivism is that it needs no religious defence for the juridical order as the ultimate hypothesis of positivist [legal theory] is historical: the norms laid down by the first authorized law-maker (A principle common to law and nation).

2 Theological Questions In The nationalist Juridical Theory of Carl Schmitt: The Theocratic Political Theory Of Democracy

'Theology of Politics' is a book on political theory rather than a theological work: political reflections by a 'jurist of European public law'. However, why would Schmitt use 'Theology of Politics' as a name for books devoted to criticism on liberal jurisprudence and to discussing modern national sovereignty?

In a historical process, theological terms have been re-shaped to form concepts of modern doctrines on nationalism: the omnipotent God, as an example, has been re-shaped into a law maker with limitless authority. And not only this; with regard to organized structure an understanding of this organized structure is indispensable if one studies modern nationalistic concepts from a sociological perspective: what miracles mean to theology is like what exceptional conditions mean to jurisprudence. Only by means of such comparative understanding does the unfolding of concepts within the last few hundred years of nationalistic philosophy give out a clear meaning. The modern concept of a state ruled by law is only genuinely possible on the background of a kind of theism, a kind of theology or transcendentalism which features miracles breaking out from a [secular] world: authoritative intervention in the efficacious juridical order is of a kind with miracles, which through direct intervention form a kind of exceptional condition breaking natural law. The enlightenment rationalism put

forward several sorts of such exceptional conditions and immediately some counterrevolutionary conservative authors sharing a theistic faith undertook to use a theistic theological analogy to give ideological support to a monarchical individual sovereign. (Political theology).

The philosophy of analogy used by Schmitt is formally a borrowing from Hans Kelsen, as the two shared juridical and theological views on the analogy. The question therefore is:

What sort of analogy? Hans Kelsen has already stated very clearly, that analogy between nationalist philosophy and theology in no way means to say that the juridical foundation legitimating the modern state needs theological contributions - and herein Schmitt completely agreed: both shared as premise the approval of the secularization of the legitimating legal foundation of the state - but: this analogy is also not nonessential. As the [earlier] truth of universalism, the world of values (the sacred world of God), has been obliterated then the legitimating jurisprudence of the secular national state also needs something absolute, ultimate, - and this is where the analogy has its fundamental significance. And the question then arises, how the modern secular state itself can establish legitimating jurisprudence? Kelsen held to the system of norms, as a system merely an ultimate hypothesis in a purely logical sense of a 'first law maker' (first constitution). But as for Schmitt, this argument is not only wrong, seen from a historical perspective of legal philosophy, but furthermore: the standpoint reflected by this analogical thinking is merely derived from the natural theology of Enlightenment. But as suggested in Schmitt's analogical thinking, this absolute, this ultimate needed as legal legitimization by the secular state, is of an entirely different kind. ('folk' or ethnic theology). Precisely because of this, and in contradistinction to Kelsen, who takes the system of norm-setting laws as the essential definition of the modern secularized state, Schmitt rather takes sovereignty as this defining essence of the modern secular state.

3 Is the Jewish religion an ally or an enemy of Liberalism?

Leo Strauss' political philosophy - the meaning of Jewish philosophy & the pit of political conservatism, and critique of Liberalism - Jewish rationalism and Western political philosophy

Government is system, is form, and it bestows its character to society. Government is therefore a certain specific form of life, a communal form of life and a form of life of the society which permits existence within society, as this form in a decisive manner depends on some people gaining the upper hand and the clear social control of others. By 'government' is meant that I have by now got used to regard the shape and contrasts made by government as an entirety, - while at the same time being a social form of life, a habit of life, a trend of manners, a social form, a national form, a governmental form and a spirit of rule of law. (What is political philosophy?)

4 Religion in modern secular government:

Eric Vogel's discussion on the modernity of Gnosticism and Politics -- What is Gnosticism? -- Modern revival of Gnosticism -- The phenomenons of Nazism, Bolschevism and Gnosticism -- the religion of politics

Death of spirit - the price of progress. When Nietsche proclaimed the martyrdom of Western revelation, as he said, that God had been killed, that man would continuously stir up this kind of Gnostic murder because God had given civilisation to man, The stronger human beings desire to be saved by their own behaviour, the furhter they will be removed from a spiritual life. (New political science)

5 Contemporary Chinese 'Theology of Politics': political Confucianism

Political Confucianism continues to carry on the basic positions of Kang YouWei and Liang ShuMing in proclaiming the suitability of Confucian rituals and politics to modern times while simultaneously criticizing the modern Confucian predilection for Sung [dynasty] studies demanding revival of Han [dynasty] orthodox studies, besides itself attempting to connect Confucian politics with modern Western democratic principles. 'Political Confucianism' is directly pointed against XinXue pointing out, that Confucianism is not merely concerned with questions of XinXing ('temperament, mindset') but also with such of politics: these two can not be separated.

September Prof. Liu attended "Salon of City Culture" organized by the City University of Hong Kong and the "China in Ten Years Time" seminar held by Asia Research Center at Hong Kong University.

October Prof. Liu was the respondent of the public seminar of Prof. Dr. Jürgen Moltmann.

November Prof. Liu went to the City University of Hong Kong and participated in "Twenty-First Century Spirit and Faith" seminar. He presented a long speech, discussing Eastern and Western cultural relationships. Mr. Daniel Yeung, ISCS Chief Executive, and Prof. Ambrose Chin Man Chung also attended the seminar. Other participants included Prof. Li Zhen, Prof. Tang Yijie and Prof. Edmond Tang. Prof. Yue Daiyun chaired the meeting. All the conversations will be published in Trans-cultural Research.'

New Researcher: Prof. Ambrose Chin Man Chung

Prof. Ambrose Chin Man Chung has been ISCS researcher and the Head of Academic Exchange Department since September 1999. He studied Sanskrit and Pali from Prof. Ji Xianlin in Department of Oriental of Peking University in 1994. Two years later, he went to the University of Hamburg and studied at the Seminar für Kultur und

Geschichte Indiens for the doctor's degree. Prof. Chin came back to Peking University in 1989 and finished postgraduate course and was appointed as a teaching staff. He took a teaching post at the Department of History of Shanghai Fudan University in 1996 and came to Hong Kong in the fall of 1998. He is interested in researches in Buddhism, religious comparative studies and cultural criticism. He has published more than ten books, translations, edited works and essays. He is tutor in Chinese Culture College and appointed researcher in Chinese Cross-Culture Institute and East-China Normal University.

Published and Edited Work

1. Cong Chu Shi Dao Ru Shi, edited by Prof. Ambrose Chin Man Chung and Prof. Wang Shou Chang, Beijing: China Radio and Television Publishing House, 1999. (650 pages)
2. Dao, Xue, Zheng, translated by Prof. Ambrose Chin Man Chung, Shanghai People's Publishing House. (Coming soon, in 225 pages)
3. Tian Ren He Yi Yu Cao Yue Tu Po, translated by Prof. Ambrose Chin Man Chung, the Chinese University of Hong Kong. (Coming soon, in 100 pages)

Essays

1. "Several Unpublished Sanskrit Annotations of Mr. Chen Yinke", in 'On the Interpretation of Chen Yinke', Beijing: China Social Sciences Literature Publishing House, 1999.
2. "Comment on Mr. Chen Yinke's Comparative Concept", in On the Interpretation of Chen Yinke, Beijing: China Social Sciences Literature Publishing House, 1999.
3. "Confucian Orthodoxy and the Tradition of Learning", in Dialogues Among Modern Wise People, Shanghai: Eastern Publishing Center.
4. "To Be Bright in your Heart", in 'A Hundred Years,' Tokyo, 6 (1999.12)

Academic Conference and Other Activities

September Prof. Ambrose Chin Man Chung attended the "China in Ten Years Time" seminar held by Asia Research Centre in Hong Kong University.

November Prof. Chin went to Beijing for an academic conference "Modern Christian Religious Research in China". He presented the speech "Criticism of the Capitalism from the viewpoint of Modern Christian Theology" and chaired the conference. The conference was co-organized by the Institute of World Religions of the Chinese Academy of Social Sciences and Chinese Christian Research Institute. About sixty university professors, officials from National Religion Bureau, people from ecclesiastical and publishing fields and reporters attended the conference. The conference lasted four days and included a remarkable number of speeches, which thoroughly discussed problems and present situations of Christian academic research in China. A variety of opinions being aired in the conference shared that Christian

academic research has received remarkable attention and is being developed stronger day by day.

November Prof. Chin held a concurrent post as a researcher in the Chinese Cross-Culture Institute.

FEATURE COLUMN OF PROF. JÜRGEN MOLTSMANN

To the University of Tübingen, Prof. Jürgen Moltmann is the most famous Protestant theologian. He has been showing his concern, support and appreciation of ISCS, thus establishing a close relationship with us. 'Der Gekreuzigte Gott' and 'Gott in der Schöpfung,' the masterpieces of Prof.



Moltmann, were published by ISCS. They received high esteem from experts, scholars and general readers. A number of works from Prof. Moltmann will be

translated into Chinese by ISCS. Upon ISCS invitation, Prof. Moltmann, together with his family members, enjoyed a visit to H. K. from October 15 to 30. With the assistance of ISCS, he visited and gave speeches in a number of well-famed universities in mainland China. Incredible success was received wherever he went.

October 17 ISCS organized a yacht trip to welcome Prof. Moltmann. The participants included, Prof. Moltmann and his daughter and grandson, Dr. Lau Tze Yiu (Chairman of local Board of Director) and his family members, Prof. Tang Yijie (Director of Institute of Chinese Philosophy and Culture, Peking University and the President of Chinese Culture College), Prof. Yue Daiyun (Director of Institute of Comparative Literature and Comparative Culture, Peking University) and her husband, Prof. Qu Dongcheng and his wife. While marveling at the sea view and the view of Lamma Island, the participants talked freely about the academic situation of Christianity, expressing their best wishes and hopes, constituting a warm and cordial atmosphere. The activity made an indelible impression in everybody's mind.



October 18 (7:00pm-9:30pm.)

Prof. Moltmann held a pub-



lic seminar in Cheung Lo Church. The topic was "In the End is My Beginning? - Christian Hope, Modern Progress and Catastrophes of Modernity". Prof. Liu Xiaofeng, ISCS Academic Director, was the respondent. There were about 130 attendants, including university professors, postgraduates, university students and the general public. The speaker and the audiences were especially delighted and satisfied with the hot discussion, while they

found the time for discussion was too short. The official text of the speech can be found at our homepage.

October 19 (10:00am-12:30pm) Prof. Moltmann went to the Chinese University of Hong Kong and presented an internal speech. The topic was "Towards a Christian Theology for the Future of Humankind".

About twenty professional theological researchers from universities, seminaries and churches attended the speech. They discussed many theological issues from the aspect of professional theological studies and were delighted to have one more chance to attend this kind of speech. They showed their high appreciation on the work done by ISCS. The official text of the speech will be published in our coming journal *Logos & Pneuma: Chinese Journal of Theology* No. 12.



October 22 (10:00am-12:30pm) Prof. Moltmann was arranged to give lectures at Shanghai Fudan University on the topic "Ecological Theology". The attendants (including university professors, postgraduates and people from all walks of life) were delighted that they had a discussion with the famous modern theologian who had the ability to instruct to enlighten them. "Ecological Theology" has not been widely introduced or been subject to systematic research in mainland China. We are unanimous that theologically angled reflections and criticisms are the ever and most significant resources while facing the deteriorating ecological environment.

October 25 (10:00am-12:30pm) Prof. Moltmann was arranged to give lecture at Shanxi Normal University on the topic "Ecological Theology". Prof. You Xilin, Shanxi Normal University, said that a hundred and thirty people joined the lecture and the attendants enjoyed the bustling atmosphere. The exceptional number of attendants was the organizer's prediction. During his stay in Xi'an, Prof.

Moltmann visited historic relics, which impressed him indelibly. Prof. Moltmann's daughter and his grandson visited a primary school, which agreed to establish a cultural exchange relationship with the German school that Prof. Moltmann's daughter is working at. It was an unexpected surprise.

October 27 (2:00pm-5:00pm) Prof. Moltmann was arranged to give lecture at Peking University on the topic "Ecological Theology". There were a large number of participants and a comprehensive discussion was held. This lecture lasted for the longest time and could hardly be brought to an end.

October 28 (10am-12:30pm) Prof. Moltmann was arranged to give a lecture at the Institute of World Religions of the Chinese Academy of Social Sciences on the topic "Freedom and Community". The director of the Institute, Prof. Zhuo Xinping, said that nearly all of the institute of researchers attended the lecture, which was an exceptional phenomenon in the institute.

EDITING AND PUBLICATION

Chinese Academic Library of Christian Thought

Gott in der Schöpfung

by Jürgen Moltmann

Translated by Wei Renlian, Su Xiangui and Song Bingyan

Proofread by An Ximeng and Xing Taotao

Published in July. Research Series. 450 pages. HK\$176.



One of the dominant features of Moltmann's theological thought is to closely relate to modern social issues. While *Der Gekrenzte Gott* echoed social critical theory in the 60s from the historical background of social criticism, *Gott in der Schöpfung* echoed ecological theory in the 80's. From the point of Moltmann, traditional "natural theology" or "revelation theology" can no longer solve the doubts of

faith. Situated in the ecological crisis constituted from the rapid development of industries and technologies, what does it imply to believe in our God in creation, believing in the world created by our God and reaffirming that Jesus Christ is the only holy Word of God? In which way can Christian beliefs comment on the ecological crisis and its foundation on cultural thought? Moltmann proposed Pneumatology and the view of God: God in creation is God in spirit. Pneumatology is the basis of ecological theology. People commented on theological circle that *Gott in der Schöpfung* is the most important work of Moltmann after the publication of *Theology of Hope*. This book positively inspires Sino-Christian moral sensitivity.



Mr. Daniel Yeung, Prof. Liu Xiaofeng and Prof. Ambrose Chin Man Chung, gave detailed introduction to ISCS publication work, our cooperation with mainland Chi-

nese universities to give lectures, our training of master and doctoral students and the religious situation in mainland China. The students visitors showed their great interests in ISCS and claimed that they will strengthen their relationship and academic exchange with ISCS.

October

Mr. Daniel Yeung, our Chief Executive, met Hong Kong representative of Evangelical Lutheran Church in America. They discussed about the continuity of Dr. H. Rowold to be our guest professor.

Mr. Daniel Yeung met Prof. Lazzarotto. They discussed publication issues with "Sotto Il Cielo Una Sola Famiglia"

Mr. Daniel Yeung, Prof. Ambrose Chin Man Chung and Dr. Philip P. Chia, the superintendent of Tao Fong Shan Christian Centre, had a pleasant meeting with Tor John S. Grevto.

Mr. Daniel Yeung had a conversation with The Association of Ministers of the Church of Norway. ISCS work was introduced and both parties expressed their intentions to strengthen their cooperation.

November

Mr. Daniel Yeung and Prof. Ambrose Chin Man Chung had a meeting with Prof. Feng Dawen, the Department of Philosophy from Zhongshan University. Both parties were satisfied with the review of our cooperation and agreed to further strengthen the cooperation. Chief Executive presented the whole set of ISCS publications to Zhongshan University.

Mr. Daniel Yeung and Prof. Chin Man Chung met Father Fan Shouyuan from Guangdong Union Theological Seminary. They preliminarily discussed the future cooperation with the seminary. Both parties expressed their willingness to achieve mutual cooperation and cultural exchange.

The evaluation team, which was constituted by Prof. Edmond Tang (Centre for Missology and World Christianity, University of Birmingham), Prof. Li Zhen (ex-headmaster of Taiwan Fujen



University) and Prof. Yue Daiyun (Director of Institute of Comparative Literature and Comparative Culture, Peking University) reviewed ISCS work comprehensively by examining ISCS past five year's documents,

holding internal conferences in different foci, and having conversations with ISCS staff. The team had an all-round, precise and systematic understanding on ISCS work. With limited time and resources, it was said ISCS completed a remarkable amount of high-quality publications, works related to academic exchange and lectures. Our success and ideal achievement were widely recognized. The team was surprised and appreciated the selfless spirit and the professional standard of ISCS staff. The evaluation team successfully completed the evaluation report.

IMPORTANT NEWS

In order to enhance Christian cultural research in Chinese academia, so as to promote the development of Sino-Christian theology, ISCS set up two academic prizes: 1) "Dr. Karl L. Reichelt Award", the award for Christian classics translation; 2) "Xu Guangqi Award", the award for Christian research. Our Academic Committee, which was composed philosophy and culture of our appointed scholars, judged the eligible winners based on international academic regulations, to ensure the authoritativeness and the cultural meaning of our academic judgment. The trophies and awards were provided by Tao Fong Fund. Our committee make their judgment every two years. There will be one winner for each award. The first year awards were focused on the related titles published after 1985. The first year winners were voted at the end of 1999.

Prof He Guanghu (the researcher of the Institute of World Religions of the Chinese Academy of Social Sciences) was the winner of "Dr. Karl L. Reichelt Award" with his translation of "Modern Christian Thought."

Prof. Wang Xiaochao (Department of Philosophy of Zhejiang University) won "Xu Guangqi Award" with his book named "Christianity and Imperial Culture".

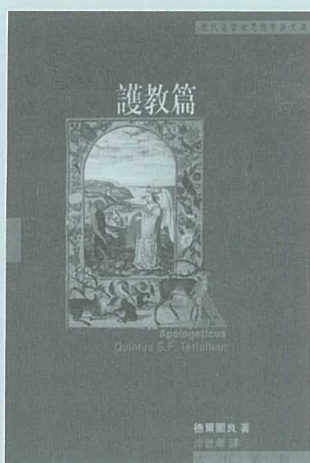
ISCS intends to establish "Tao Fong Special Research Fund", which will be focused on the sponsorship of regular researches related to Christian cultural thought (those researches should be integrated theories or empirical researches related to economy, politics, sociology, humanity, philosophy, history, language or literature.) Application forms could be obtained from ISCS via mail. Applicants should submit the following information: 1) resume (including academic qualifications, working experience and at least three of his representative work); 2) research proposal, argument, layout and reference books; and 3) reference letters from two professors in related professional fields, which should be sent by referees directly to ISCS. The research period should not be longer than two years. The application deadline is September 30, 2000. The result of sponsorship will be announced on November 30, 2000.

Apologeticus

by Tertullian

Translated by Tu Shihua

Published in September. Ancient Series. 220 pages. HK\$98.



During the ancient Roman Empire, Tertullian was an outstanding Christian writer in North Africa and was a genius in the literary world. His excellent mastery of law, literature and philosophy contributed to his clarification of Christian beliefs. He composed nearly fifty works, which exerted a long lasting impact on ecclesiastical theology. He was not only the greatest patristic writer before

Augustine, but also the most outstanding representative in the whole patristic period. The writing style of Tertullian had its distinct characteristics - concise yet precise, sometimes obscure.

Apologeticus has been highly appreciated and is named as the most outstanding representative works among similar work. He is also regarded as "the last Greek apologist and the earliest Latin apologist". This book includes five pieces of essays to basically represent Tertullian's achievement in *apologeticus*. They are 'Apology', 'Concerning Idolatry', 'The Circus', 'The Chaplet', 'To Scapula'. They not only argued against wrong Christian concepts, but also expounded the spirit of dogmatics and introduced the concrete early ecclesiastical life. They form very precious and valuable materials.

Katholische Wirtschaftsethik

by Otto Schilling

Translated by Gu Renming

Proofread by Chen Zehuan

Published in December. Research Series. 370 pages. HK\$140.

From the developmental aspect of German catholic economic ethics, 'Katholische Wirtschaftsethik' was historically an import and work. It was published more than fifty years ago, yet is not outdated. Taking the words from Ludwig Erhard, the core founder and the long-term executive of the modern German market economical system, into account:

Never did the federal German adopt any secret technologies. In fact, I only practised modern economic principles from Western countries to solve the long-existing contradiction between the unlimited freedom and the cruel gov-



ernment control, so as to search for a perfect neutral road between absolute freedom and totalitarianism.

Does this perfect neutral road refer precisely to the economic developmental direction of the organic system of society proposed by Schilling?

Institute of Sino-Christian Studies Monographs Series

Trinity in the Context of Modernity

Edited by Institute of Sino-Christian Studies

Published in September. Series 3. 290 pages. HK\$100.



The new millennium is coming. Year two thousand has an unusual meaning to Christians - Jesus Christ was born two thousand years ago. Jesus is not a special historical figure, but the Son of the God who brought the Holy Spirit to us. The Christian belief in "Jesus is the Savior (Christ)" is supported by the Trinity. That is the key reason for the Roman Catholic Church to define the three years before, on and

after the year two thousand as "the Trinity Years". As contributors to Sino-Christian theology, we should publish a book about the Trinity in "the Trinity Years"

Through a millennium development, how does the Trinity appear in the context of modernity? This book intends to investigate the issue from the viewpoint of Sino-Christian theology.

Logos & Pneuma Chinese Journal of Theology

No. 11, Published in July, 284 pages. HK\$90

THE THEOLOGICAL SCENES

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|-------------------|--|
| R. Nozick | The Nature of God, the Nature of Faith |
| T. Rentroff | Kann Freiheit eine soziale Tatsache sein? - Zum theologischen Gespräch mit Helmut Schelsky |
| Cheung Hung Shing | Expounding the relation between negative freedom and self-construction: a Luhmannian Perspective |
| Xie Wen Yu | Ideal and Freedom: Redemption in Deconstruction |
| Liu Zong Kun | Original Sin, Natural Law and the Political Teaching of Christianity |
| G.C. Berkouwer | The Riddle of Sin |
| B. Ram | The Center of the Theology of Sin |

THEOLOGY AND CULTURE

- | | |
|--------------|--|
| Liu Hao Ming | Katabasis |
| Kung Lap Yan | Religion and Morality: A Study of the Models of Christian Ethics |
| Zhou Xiao An | Can Aesthetic Education Replace Religion? |

FIGURE AND THOUGHT

- | | |
|-------------|--|
| Li Yu Zhang | On D. Strauss' mythological standpoint |
|-------------|--|

RELIGION AND SOCIETY

L. Shestov Qu'est-ce que c'est Le bolchevisme

BOOK REVIEW

Han Shui Fa Reality, Method and Complex - Reading Confucianism and Taoism

Participation of Publication Department in book exhibitions

July 21-26 Publication Department participated in the Hong Kong Book Fair and cooperated with Bookland to set up a special sales agency. We had two sales agencies, including Evangelical Reading Room and Bookland, in this Book Fair.

October 21-27 Publication Department joined the United Christian Book Exhibition. Logos Book House was our sole agent. Our Der Romerbrief was included in the recommendation of century classics

Till December 1999, the total print run of our publications was a number of hundred thousand. There were totally eighty-one titles published, including thirty-three for mainland China editions, forty-eight for Hong Kong editions. Since our publications went through the processes of professional translation, proofreading, excellent typesetting and publication, they were highly appreciated by people in the fields of Sino-Christian theology, philosophy, ideology and culture. Our publications became an essential component of the required readings in related fields, and were being read, quoted, commented and reported extensively.

ACTIVITIES AND RELATED CONFERENCES

Mid May-Early July Prof. Liu Xiaofeng was sponsored by DAAD and went to Germany for a three-month research visit. Chief Executive, Mr. Daniel Yeung, also traveled to Europe. They visited important China research centres in Germany, where they came across and communicated with scholars and church people extensively.

In Germany, Prof. Liu and Mr. Yeung visited: (1) China-Zentrum in Bonn. (2) University of Tübingen. They invited Prof. Moltmann to hold a public lecture in Hong Kong and give lectures in mainland China. (3) Evangelisches Missionwerk in Südwestdeutschland. They exchanged our mission with Evangelisches Missionwerk in Südwestdeutschland. (4) Evangelisches Missionwerk in



Südwestdeutschland. ISCS hoped to strengthen the relationship with German ecclesiastical organizations. (5) Mission Academy from Hamburg

University. (6) Hannover Institute of Philosophical Research. (7) Missio-Inst de Missiologie in Aachen. They discussed the issue of CALCT translation sponsorship. (8) KAAD.



In Belgium, Prof. Liu and Mr. Yeung visited China-Europe Institute in Leuven.



In France, Prof. Liu and Mr. Yeung visited Missions Étrangères de Paris-Relais France-China and had a thorough discussion. They also met Prof. Cheng Baoyi who highly appreciated CALCT translation work. He always introduces our work to French academia and aims at enhancing the establishment of ISCS relationship with French academia.



In Italy, Prof. Liu and Mr. Yeung visited PIME in Rome. PIME would help ISCS establish a relationship with Italian academia.

August Mr. Daniel Yeung, Prof. Liu Xiaofeng, and Prof. Qian Wenzhong, the Head of Academic Exchange Department went to Shanghai and visited the famous scholar, Prof. Wang Yuenhua. They had a joyful and in-depth conversation.



Mr. Daniel Yeung and Prof. Liu, attended the fifth summer seminar about religion and culture organized by People's University and ISCS. There were fifty-three participants. The

seminar covered topics involved in Christianity, politics, literatures, history, society...etc.

September More than twenty members of "Federation of Swiss Protestant Churches" visited Tao Fong Shan.