

Course:

- Taught a course on “Environmental Ethics as Applied Global Ethics” at Central South University.

Prof. Christian Meyer

Guest Research Fellow in Germany

Academic Activities:

- In February 2018, organized an international conference and editorial and discussion meeting on the edited volume, *From Trustworthiness to Secular Beliefs: Changing Concepts of xin 信 from Traditional to Modern Chinese*, at the Department of East Asian Studies of Free University of Berlin.



Courses:

During the Summer Semester of 2018, taught the following courses at the Department of East Asian Studies of Free University of Berlin:

- “History of Premodern China until 1840” (undergraduate lecture)
- “Buddhismus in China” (undergraduate seminar)
- “Vormodernes Chinesisch” (“Classical Chinese”, undergraduate language course)
- “Methods in Chinese history” (undergraduate colloquium)
- “Falun Gong – A Chinese ‘sect’?” (postgraduate seminar)
- “Religions in China” (research colloquium, together with Prof. Philip Clart, University of Leipzig)



Teaching and Research Activities on Christian Studies in the Universities of Mainland China

January to June 2018

Sichuan University

Course	TIAN Haihua: Biblical Interpretation
Offered	
Academic Publication	<p>TIAN Haihua: “The Bible and the Empire: R. S. Sugirtharajah’s Postcolonial Biblical Interpretation”, in <i>Journal for the Study of Biblical Literature</i> 16 (2018).</p> <p>TIAN Haihua: “Literature Conveys the Dao: Review on Chloë Starr’s Chinese Theology”, in <i>Logos & Pneuma: Chinese Journal of Theology</i> 48 (2018), pp. 298-311.</p> <p>TIAN Haihua: “Postmodern Biblical Interpretation: After Theory”, in <i>Studies in World Religions</i> (2018/2).</p> <p>TIAN Haihua: “Luther’s Biblical Interpretation and Translation”, in <i>Religious Studies</i> (2018/3).</p>
Research Topics	<p>TIAN Haihua: History and Method of Biblical Interpretation (Funding Code Number: 18JJD071)</p> <p>TIAN Haihua: Composition and Transmission of the Pentateuch (Funding Code Number: XKQKXK01)</p>
Academic Activities	<p>During 9-11 March 2018, Prof. TIAN Haihua presented a paper on “Cultural Memory in Genesis” in the Roundtable Conference on “Approaches to Biblical Studies” at Shanghai University.</p> <p>During 11-14 May 2018, Prof. TIAN Haihua presented the paper on “The Sons of God, the Nephilim and the Deluge: <i>Genesis</i> 6:1-4” in the 4th Biblical Seminar 2018 at Shanghai Jiaotong University.</p>

Renmin University of China

Courses Offered	<p>Leopold Leeb: Latin Tombstones in China and the History of Sino-Western Exchange</p> <p>Leopold Leeb: Selected Readings of Greek Texts (including Texts from the New Testament)</p> <p>Leopold Leeb: Basic Classical Hebrew (including Texts from the Old Testament)</p> <p>Leopold Leeb: Selected Readings of Latin Texts (including Biblical and Patristic Texts)</p>
Academic Publication	<p>YANG Huilin: <i>Theological Hermeneutics</i> (Fuzhou: Fujian Education Press, 2018).</p> <p>Leopold Leeb: <i>Auf Wiedersehen, Peking: Der österreichische Ordensbruder und Maler Berchmans Brückner im Jahr 1949</i> (in Chinese/German; Beijing: Xinxing Publications, 2017)</p> <p>Leopold Leeb: <i>Beijing, meine geistige Heimat: Betrachtungen eines österreichischen Lateinlehrers in China</i> (in German; Beijing: New Star Press, 2018)</p> <p>ZHANG Jing: “‘Métis’ Wisdom Motif in New Testament and Meaning Construction: A Case Study of Mark 7:24-30”, in <i>Logos & Pneuma: Chinese Journal of Theology</i> 48 (2018), pp. 27-60.</p> <p>WANG Hai: “The Double Humility of Post-secularity”, in <i>Journal for the Study of Christian Culture</i>, 39 (2018).</p>
Research Topics	<p>I. Under the University Grant:</p> <ol style="list-style-type: none"> 1. Leopold Leeb: Monumenta Serica and Introduction & Translation of “Chinese Christianity” 2. ZHANG Jing: The Edition and Translation of the Best Articles in <i>T'oung Pao</i> <p>II. Under the National Social Science Foundation Grant:</p> <ol style="list-style-type: none"> 1. ZHANG Jing: Studies of Chinese Religions in <i>T'oung Pao</i> 2. WANG Hai: A Study on the Deconstructive View of Religion in Postsecular Era 3. ZHAO Jing: Giorgio Agamben and Western Philological Tradition
Academic Activities	On 22-24 March 2018, Prof. YANG Huilin participated in the international conference on “Christianity in the Chinese Society: Impact, Interaction and Inculturation” organized by Pontifical Gregorian University.

East China Normal University

Course Offered	Anthropology of Religion (MA Course in English)
Academic Publication	<p>HUANG Jianbo: “The Meaning and Reflection on ‘Regional’ Christian Studies”, in LO Lung-Kwong & TANG Xiaofeng (eds.), <i>Christianity and Chinese Society: A Historical Review and Regional Research</i> (Beijing: Religion Culture Publishing House, 2018), pp. 97-109.</p> <p>HUANG Jianbo: “‘Racial Consciousness’, State Formation and Ethnic Minority Christianity: The Example of Lisu Church in Wuding, Yunnan”, in GAO Shining (ed.), <i>Field Studies: A Report on the Development of Christianity in Contemporary China</i> (Hong Kong: CSCCRC, 2018).</p> <p>HUANG Jianbo, WANG Yi: “Christianity and the Formation of the ‘Racial’ Consciousness in Southwest China: A Study on the Observations by Western Missionaries”, in <i>Beijing Cultural Review</i> (2018.04).</p>
Research Topics	HUANG Jianbo: An Anthropological Study on Spiritual Practice
Academic Activities	<p>On 14 April 2018, the 4th BNU-ECNU Interdisciplinary Workshop on Theory and Society: “A Symposium on The King’s Two Bodies” was held at the School of Social Development of East China Normal University.</p> <p>From 29 June to 1 July 2018, the 4th Workshop on Religious Anthropology “Ways and Orientations of Spiritual Practice” was held in Quanzhou, Fujian. It was organized by the Society for Chinese Religions, the Institute of World Religions of Chinese Academy of Social Sciences, the Institute of Social Anthropology of Nanjing University, the Research Institute of Anthropology of East China Normal University, and China Museum of Fujian-Taiwan Kinship, and implemented by the Research Department of China Museum of Fujian-Taiwan Kinship and the Center for Minnan Cultural Exchange in Quanzhou.</p>

Recent Publications

Books published from January to June 2018

Logos & Pneuma: Chinese Journal of Theology

No. 48

New Testament Studies and Sino-Christian Theology

Published in January 2018

THEME: New Testament Studies and Sino-Christian Theology

Theme Editor: YOU Bin

YOU Bin

*Ideoque Sacrae Paginae studium
sit veluti anima Sacrae Theologiae:*
New Testament Studies and
Sino-Christian Theology: An
Introduction



ZHANG Jing

“Métis” Wisdom Motif in New Testament and Meaning
Construction: A Case Study of Mark 7:24-30

JING Minhua

Glory of Israel and Salvation of the Gentiles: Luke 1-2
Revisited

Eric WONG Kun Chun, Kanny CHOU, XIE Ganlin

Towards the Image of Judas Iscariot in Matthew:
Transformation from a Flat Agent to a Multi-dimension
Person

HONG Xiaochun

An Analysis on the Value of Speech Act Theory for Biblical
Studies: With an Interpretation of 1 John as Example

Thought and Society

LIU Jinling

Two Modes of Trinitarianism of Jonathan Edwards

CHENG Yong

A Method to Compare Different Religious Belief Systems
from the Perspective of Warrant

FENG Zilian

Empathy-Altruism Hypothesis: A Tentative Dialogue
between Science and Religions

XIAO Qinghe

“Spread the Learning of Heaven, and Be an Upright Person”:
Study on Louis Buglio (1606-1682) and *Chaoxingxueyao*
(*Summa Theologica*)

YAN Feifei

The Suffering Narration and Power Structure: A Study of the
Memory of a Catholic Village

Reviews and Responses

TIAN Haihua

Literature Conveys the Dao: Review on Chloë Starr’s
Chinese Theology

SHANG Zhenjie

The Comparative Study of Buddhism and Christianity by
Contemporary Chinese Scholars

Christine LEE

Brain Research and the Problem of Free Will in Theology

Academic News

YUE Feng, ZHU Hanxiong

Towards a Science of Religious Translation: Reflecting on
the 4th Chinese National Seminar of Religious Translation

ZHANG Shiyong

Amore et studio elucidandae veritatis: Summary of “The
13th International Conference for Luther Research”

**Chinese Academic Library of Christian
Thought: Modern Series**

*Essai sur la théologie mystique
de l'Église d'Orient*

by Vladimir Lossky

Translated by XU Fenglin

288 pages

This book is a classic exposition of the theology of the Eastern Church by Vladimir Lossky. He states that the Eastern Tradition has never made a sharp distinction between mysticism and theology. Using this idea, Lossky discusses a wide variety of topics in theology not just the Trinity, deification and ecclesiology.



**Institute of Sino-Christian Studies Monograph
Series**

*The Bible in China: With a Historical
Catalogue of the Chinese Bible*

by Daniel Kam-to CHOI

680 pages

This book is the first complete catalogue of Chinese Bibles since the Late-Ming Dynasty. The author travelled around the world to explore different versions of the Chinese Bible translated by different streams of Christianity, with the expectation that this book will be an important reference for the study of the history of Chinese churches.



Joint Publication

Published jointly by Centre for the Study of
Christian Culture, Renmin University of China
& ISCS

Journal for the Study of Christian Culture

No. 39: Post-secular Era

Editor: YANG Huilin

Executive Editor: YEUNG Hing-Kau

272 pages (Spring 2018)



Published jointly by Institute of Biblical
Literature Studies, School of Chinese Language
and Literature, Henan University & ISCS

Journal for the Study of Biblical Literature

No. 16

Editor: LIANG Gong & CHENG Xiaojuan

Executive Editor: CHENG Xiaojuan

352 pages (Spring 2018)



Translation and Adoption: Ecumenical Theology and Sino-Christian Theology

Daniel YEUNG

Recently, I met with several of the founding scholars of Sino-Christian theology in Beijing. We reminisced about the grand conference on “Translation and Adoption: Encounter of Christianity and Chinese Culture”, which was jointly organized by the Institute of Sino-Christian Studies and the China Center (China-Zentrum e.V.) 17 years ago. That event was indeed a unique one:

1. The conference gathered more than 70 scholars. They came from China, Taiwan, Hong Kong, Germany, Switzerland, United States, United Kingdom, Slovakia, South Korea, and other countries. There were scholars in Christian studies, Christian theologians (Catholic, Protestant and Orthodox) and sinologists.

2. Several renowned German theologians also attended the conference as observers, including Jürgen Moltmann, Heinrich Ott, and Hans Waldenfels.

3. In the conference, Chinese and foreign scholars had many profound dialogues with one another on the theme of translation and adoption. During the discussion on translation, scholars from different backgrounds all agreed that the essence of academic translation is to be faithful to the original texts. “Flexible translation” should only be taken when there is really no other choice. Translators should have a double identity, that of a translator and of a reader. The identity as a translator should be prioritized, which means being faithful to the original texts. When translators put readers in the first place, they would inevitably fall into the awkward situation of “over-interpretation”.

4. A scholar from Hong Kong profoundly pointed out that Sino-Christian theology should avoid the pitfall of emphasizing translation while ignoring adoption. This would often result in “being trapped in Western theology”, thus forgetting the subjectivity of Sino-Christian theology as a Chinese discipline, and then failing to make a good contribution to ecumenical theology as *theologia catholica*.

5. The scholars present at this conference were from both academia and the church community, from both China and the West. Unprecedentedly, the scholars from the church community were from all three major traditions, Catholic, Protestant and Orthodox. During the conference, Prof. Peter Neuner put forward his vision of ecumenical theology as *theologia catholica*, and expressed his hope that different churches might find a third way beyond “relativism” and “fundamentalism”. That is to say, we can recognize and understand ourselves anew through the encounter and translation of the “Other”.

6. When Chinese and German scholars spoke with one another, most Chinese scholars could use German to converse with the German scholars about theology and philosophy, but on the other hand there were not many German scholars who could speak Chinese. A German scholar told me that this imbalance had in fact created some tension, which could become an incentive for them to learn both Chinese language and Chinese philosophy.

Seventeen years have passed since this conference was held in Berlin. As I recalled this conference which was held in the winter of 2001, and reviewed the conference papers published in 2004, I could not help but reflect on how this conference has in fact influenced Sino-Christian theology in the subsequent decade.

1. Many participants were then graduate students from China, who had just started their postgraduate studies in Germany. They assisted in the Chinese translation of the papers presented in the conference. Now, they have become well-established scholars in Mainland Chinese universities and seminaries. At that time, I was planning for the restructuring of ISCS. During the conference, I personally discussed with many famous Chinese and overseas scholars about the possibility of joining our Institute. Many of them responded in a very positive way and agreed to cooperate. From the

year 2002 onwards, ISCS has thus become a more representative public academic platform, serving both Chinese and overseas academia.

2. In the conference, it was proposed that “translation is only possible through cooperation”. This is indeed also the motto of our Institute. The multilateral cooperation between academia and church communities (Catholic, Orthodox, and Protestant) through our Institute has always been expanding. For example, in the past decade, as our Institute has also become engaged in Nestorian studies and is exploring the significance of Nestorianism to Sino-Christian theology, a similar kind of multilateral cooperation has been established with the Assyrian Church of the East.

3. ISCS was established in 1995. We then embarked on the enterprise of Chinese Academic Library of Christian Thought (CALCT), which aims at translating Western classics in Christian theology, and other related disciplines, into Chinese. In 1997, we started the Institute of Sino-Christian Studies Monograph Series, with the objective of promoting theological works written by Chinese scholars. As of the present, 48 works have been published in the Monograph Series.

4. Since the translation and research projects of ISCS have always been conducted in an interdisciplinary and interconfessional spirit, our accomplishments of over more than 20 years have been well recognized and are being included for use in both Chinese and foreign universities, churches and seminaries (from all three major traditions, Catholic, Protestant and Orthodox). Thus, a Chinese ecumenical theology is now in the process of being formed in different faith communities in a subtle way.

5. In the past, some scholars have posed a challenge to Sino-Christian theology: “Do not just ask what Western theology can do for us, but ask what we can do for Western theology?” My answer is that an increasing number of foreign monographs or Ph.D. dissertations on “Sino-Christian theology” are now being produced in many different languages, including English, German, Swedish, Italian, Japanese and Korean.

6. Since 2001, the Guest Professors Program of ISCS has provided Chinese and German scholars with frequent opportunities for interaction and dialogue. A number of hardworking and promising students from our Tao Fong partner universities in Mainland China have spent many years (in some cases, even over ten years!) in Germany writing their dissertations. We are glad to see that most of them have already completed their studies and returned to China to teach at different universities and seminaries.

A breeze of wind comes at this moment, and a sentence just occurred to me: “The kingdom of heaven [...] is like a mustard seed that someone took and sowed in the garden; it grew and became a tree, and the birds of the air made nests in its branches.”

**Translated by ZHOU Wuna.*



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