



Working Report of ISCS Tongji Centre



The following lists the works of the Tongji Centre from January to June 2017:

Course Offered	<p>XU Weixiang: Biblical Studies (Graduate)</p> <p>XIE Zhibin: Classics on Christian Philosophy (Undergraduate); Special Topics on European Christian Philosophy (Graduate)</p> <p>ZHANG Han: Introduction to the Bible and Christianity (Undergraduate)</p>
Research Topic	<p>XIE Zhibin: Western Christian Social Ethics since the Midst of 20th Century</p> <p>ZHANG Han: Comparison between Christianity and Buddhism</p> <p>LENG Xin: Phenomenological Theology</p>
Conference & Seminar	<p>In January 2017, XIE Zhibin attended the annual meeting of Society of Christian Ethics as an international scholar in New Orleans, USA, and presented a paper titled "The Problem of Pluralism in Chinese Society: An Interpretation from Confucian and Christian Perspectives."</p> <p>In June 2017, XIE Zhibin delivered a keynote lecture on "Christian Encounter with Religious Pluralism and Public Life in the Chinese Context: A Contribution of Abraham Kuyper's Common Grace" at the 12th International IRTI (International Reformed Theological Institute) Conference "Public Theology in Plural Contexts" at Lutheran Theological Seminary in Hong Kong.</p> <p>In June 2017, ZHOU Pingping attended the workshop on "The History of Chinese Christianity: a Cross-cultural Perspective" in Shandong University.</p> <p>In June 2017, ZHANG Han attended the 7th symposium on comparison between Christianity and Buddhism in Guangzhou.</p> <p>In June 2017, LENG Xin delivered a lecture "From the Thinking Being to Dwelling" at Tongzhou Forum at Tongji University.</p>

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



January to June 2017

Nankai University

Course Offered	Introduction to the Bible; The Introduction to Religion; Hebrew Literature and Culture,
Academic Publication	<p>ZHANG Shiyong: "Martin Luther and Humanism", in <i>The World's Religious Research</i>, No.1, 2017.(reprinted in <i>The Abstract of Chinese Social Science</i>, No.7, 2017); "On The Contemporary Organizations and Movements of The International Religious Dialogue", in the <i>World's Religious Culture</i>, No.1, 2017.</p> <p>WANG Lixin: "Exodus Narrative: An Analysis of Its Epic Character and Art", <i>Studies of Chinese Language and Literature</i>, Autumn volume 2016</p>
Research Topic	<p>ZHANG Shiyong: Research on Martin Luther's theory of State and Church</p> <p>WANG Lixin: A Study of the Exchange between Hebrew Literary Classics and the Literature and Culture of Ancient Mediterranean Cultural Circle (Major project of National Social Science Fund), the book <i>Hebrew Myths and Cultural Tradition of Ancient Israeli People</i> as a middle term achievement will be published by the end of 2018.</p> <p>LIU Zizhen: Kierkegaard and German Philosophy of Christianity</p>
Conference & Seminar	On 12 June 2017, WANG Lixin lectured on "Hebrew Apocalyptic Tradition and Narrative and Lyric Mode of Ancient Hebrew Literature" at Huizhou College, Guangdong.

Sun Yat-sen University

Course Offered	<p>CAO Jian: Undergraduate Courses “Topics of World Religions and Comparative Religions” and “Classical Hebrew-Intermediate level II”; Graduate Courses: “Jewish Biblical Exegesis” and “Topics of Judeo-Christian Studies”</p> <p>Thierry Meynard: Undergraduate Course, “Chinese Religion (including Christianity in China)”; Thierry Meynard & Zhang, Xianyong: Graduate Course, “Christian Religious Studies”</p>
Academic Publication	<p>CAO Jian: Protestant Missionaries and the Beginning of Chinese Biblical Commentary in the 19th Century, in <i>Journal of Sun Yat-sen University</i>, 2017, vol. 2, pp. 129-137.</p> <p>Thierry Meynard: “Fan Shouyi: il primo Cinese che raccontò l’Occidente,” <i>Civiltà Cattolica</i>, N. 4001 (2017): 458-467.</p> <p>Thierry Meynard: “Beyond Religious Exclusivism: The Jesuit Attacks against Buddhism and Xu Dashou’s Refutation of 1623,” <i>Journal of Jesuit Studies</i> 4 (2017): 415-430.</p> <p>Thierry Meynard: “Aristotelian works in Seventeenth century China: an updated survey and new analysis,” <i>Monumenta Serica</i> 65.1 (June 2017): 61-85.</p> <p>Thierry Meynard & Yu Hao: “the Jesuits in the Forbidden City, Interview with Prof. Thierry Meynard,” in <i>China Studies</i>, vol. 22, 2017, pp. 266-277.</p> <p>Thierry Meynard: “Matteo Ricci and the three versions of Luyu translation of the early generation Jesuits,” in <i>The Studies of the Transmission of Western Learning to the East</i> vol. 6, 2017, Beijing: Commercial Publishing House, pp. 65-88.</p>
Conference & Seminar	<p>22-25 March 2017, Thierry Maynard participated in the conference Religion “East to West”, held by Center for the Studies of Religion, UC Berkeley.</p> <p>27-28 May 2017, XIAO Jian, JIANG Lu, YANG Xiaogan attended the Conference “Patristic Studies” at Renmin University.</p> <p>18-22 June 2017, CAO Jian attended the International Conference “Jewish Philosophical Theology – What Does ‘Torah from Heaven’ Mean?” at Hertz Centre, and presented a paper “Images of Moses as a Messiah in Different Cultural Contexts”.</p> <p>17-18 June 2017, our university hosted a conference “Late Ming and the Exchange between China and the West”.</p>

Minzu University of China

Course Offered	Introduction to Christian Thoughts; Introduction to the Bible; Research on interreligious dialogue
Academic Publication	<i>Journal of Comparative Scripture</i> , vol. VII
Research Topic	The Translation and Research on Martin Luther’s Corpus in the Perspective of Sinicizing Christianity
Conference & Seminar	<p>10-12 January 2017, a lecture series on apophatic theology, deification and Maximus the Confessor, delivered by Fr. Paul CHEN Kaihua, Th.D., of Fu Jen Catholic University.</p> <p>13-14 March 2017, a lecture series on the formation of Hebrew Bible and the history of interaction between Canaan and Mesopotamia, presented by Prof. Archie C. C. LEE.</p> <p>22-24 March 2017, a lecture series named “the Classical Thoughts of Christianity” for the clergy of Jiangxi Province presented, by PAN Shaoduo, a doctoral student, at Jiangxi Bible School.</p> <p>On 5 May 2017, the inauguration ceremony of the Academy of Religion, Minzu University of China and a workshop “Religions: China and the World”.</p> <p>On 11 May 2017, a lecture on Pontiff, delivered by the distinguished Bishop Juan Ignacio Arrieta, the secretary of the Pontifical Council for Legislative Texts.</p> <p>17-19 May 2017, a lecture series on catechism and pedagogy for the rural clergy of Jiangxi Province, presented by PAN Shaoduo, at Jiangxi Bible School.</p> <p>23-25 May 2017, a lecture series on the life dilemma and Hebraic biblical thoughts, delivered by Prof. Archie C. C. LEE.</p> <p>On 7 June 2017, a lecture on the liturgy of hours, delivered by Prof. YOU Bin, at Jiangxi Bible School.</p> <p>14-17 June 2017, the 11th Annual Sino-American Cultural Psychology of Religion Conference, co-hosted by the Academy of Religion, Fuller Graduate School of Psychology, and the Institute of Psychology of Chinese Academy of Sciences.</p> <p>On 19 June 2017, a lecture about the introduction to the Hebrew Bible for Catholics from Fujian Province, presented by Prof. YOU Bin, at the Central Institute of Socialism.</p> <p>24-25 June 2017, the workshop “the Bible Study in Chinese Souls”, organized by the Academy.</p> <p>26-30 June 2017, a lecture series on Catholic liturgical theology, delivered by Rev. Thomas LAW Kwok-fai, Parish Priest of the Mother of Good Counsel Church, chairman of Hong Kong Diocesan Liturgy Commission.</p>

Shandon University

Academic Publication	<p>LIU Xinli: “The Influence of Reformation in the Global History”, <i>Historiography Quarterly</i>, No.1, 2017; “Italian Renaissance Art and Religious Luxuries”, <i>Journal of Shenzhen University (Humanities and Social Science)</i>, No.2, 2017.</p>
Research Topic	LIU Xinli : History and Reality of the Relationship between Judaism and Christianity
Conference & Seminar	LIU Xinli attended “Dialogue Conference on Buddhism and Christianity” at South China Agriculture University

Fudan University

Course Offered	LIU Ping: A History of Christianity (Selective Course of Religious Studies); The Hebrew Bible (Core Course of General Education) LI Tiangang: A History of Christian Missions in China; A Fieldwork Research on the Five Major Religions in China.
Academic Publication	LIU Ping: "Chinese Translation of <i>Tanakh</i> , Hermeneutics and the Indeterminacy of Translation", in <i>Fudan Forum on Foreign Languages and Literature</i> , 2017 (Spring). LI Tiangang: "The Versions, Transmission and Influence of Nicolas Longobardi's <i>Traite sur Quelques Points de la Religion des Chinois</i> ", <i>Academic Monthly</i> , May 2017
Research Topic	LIU Ping: The Writing of the Cultural Revolution Theology. LI Tiangang: Comparative Scripture and Religious Dialogue, Key Project supported by National Social Science Foundation, 2014-2018; Chinese Translations of Western Classics of the Republic of China, the Second Series, Part of Philosophy, Theology and History, Shanghai Academy of Social Sciences Press, 2017; <i>The Complete Works of Ma Xiangbo</i> , Fudan University Press, 2018.
Conference & Seminar	On 28 March 2017, LIU Ping lectured on "Adversaries and Adventures: An Interpretation of <i>Hacksaw Ridge</i> " in Fudan Starry Night Forum. On 19 May 2017, LIU Ping lectured on "The Chinese Jeremiah the Weeping Prophet: Ma Xiangbo the Youthful Senior and His Legacy of Patriotism" in the Celebration of Fudan's 112-Year Anniversary. On 16 June 2017, LIU Ping gave the Fudan Inaugural Address: "On Contemporary Chinese Christian Literature and Art and their Chineseness: Focus on Daozi's Saintism Wash-ink Painting".



THE LOGOS & PNEUMA PRESS

The Logos & Pneuma Press was established in 2000. It is a department of the Institute of Sino-Christian Studies. It aims at promoting the publication of Christian Theology in Chinese.

Recent Publications Books published from Jan to Jun 2017

Logos & Pneuma: Chinese Journal of Theology No. 46

Published in January 2017

THEME: After the Rediscovery of the Writings of Missionaries in Ming and Qing Dynasties

Theme Editor:	YANG Junjie
LI Sher-shiueh	"Jesus Did Not Destroy Confucius; Rather, Confucius Was thus Named All Because of Jesus' Help": A Close Look at Joseph Prémare's <i>Rujiaoxin</i>
XIE Mingguang	From <i>Della entrata della Compagnia di Giesù e Christianità nella Cina</i> to <i>De Christiana Expeditione apud Sinas suscepta ab Societate Iesu</i> : A Study on Niccolò Longobardo and the Policy of Jesuit Mission in Earlier Modern China
Sunny SHI	The Study of Shanghai Dialect Documents Written by the Western Missionaries in Modern China
XIANG Bingguang	Research on The <i>Hsu T'ingMi-Shih- So Ching</i> of Dunhuang Nestorian Manuscripts



WANG Zhixi "Evangelist of Jesusism": Zhang Shizhang as a Christian Socialist

Thought and Society

YANG Yan	Woman's "Image of God": Augustine's Discussion on Woman's Status in <i>The Trinity</i>
LIU Weidong	Jacobi's Critique of Spinoza's Philosophy
WANG Jun	From Martin Heidegger's Phenomenology of Religion to the Philosophical Hermetic: On the Hermetical Property of Experience of Faith
SUN Shangyang	The Possible Contribution of Christianity and Sino-Christian Theology to Chinese Social and Cultural Construction
SHAO Tiefeng	A Dialogue Between Social Theory and Theology: A Study of Georg Simmel's Sociology of Religion
Jason T. S. LAM	Engaging Dietrich Bonhoeffer and Carl Schmitt in the Contemporary Chinese Context
XIAO Yunze	Belief Patterns and Land Rules: A Case Study of Christianity Based on the Land-Control Act in Province A

Reviews and Responses

JI Jianxun	Approaching the Core Issues: Reviews and Prospects for the Studies of the History of Chinese Christianity
XU Fenglin	The Debate on the Holy Fire of Orthodox Easter

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

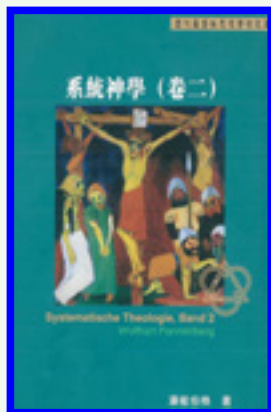
Systematische Theologie, Band 2

By Wolfhart Pannenberg

Translated by LI Qiuling

720 pages

This volume mainly deals with the relationship between God, humanity and the world, and the doctrines of salvation and reconciliation. The author first discusses creation, humanity and Christology, then proceeding to soteriology.



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. 37: “Ethics of Ultimate Ends” and “Ethics
of Responsibility”**

Editor: YANG Huilin

Executive editor: YEUNG Hing-Kau

240 pages (Spring 2017)



**Published jointly by the Institute of
Comparative Scripture and Inter-religious
Dialogue at Minzu University of China and
ISCS**

Comparative Scripture

**No. 7: Taoist-Christian Dialogue and
Comparative Scripture**

Editor: YOU Bin

240 pages (January 2016)



**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. 14

Editor: LIANG Gong & CHENG Xiaojuan

Executive editor: QIU Yexiang

330 pages (Spring 2017)



Jingjiao and Sino-Christian Theology

Daniel Yeung

Since the discovery of “The Monument Commemorating the Propagation of Daqin Jingjiao in the Middle Land” in 1625 near Xian, Jingjiao has always been a fascinating topic. The Monument is celebrated as a definitive physical proof that Christianity came to China in as early as the 7th Century, but the paradox is that it came from the Christian tradition that was condemned as heretical by the Ephesus Council in the 5th Century, and has not been treated with the respect it deserves ever since. This tradition also has suffered fractures numerous times down the centuries, making it weak and, thanks also to language barrier, obscure.

To the people of the West, the arrival of Christianity to China at such an early time is an intriguing story. Indeed, people of the West marvel at the monument, decipher it word by word, and behold it with fascination. At one time the fever ran so high that about a century ago some Westerners made an attempt to smuggle the Monument out of China, and the alarm it set off can still be felt today: the Monument remains one of a handful artifacts not allowed to leave the country, not even for international museum loans.

In the Ming Dynasty, not long after the discovery of the Monument, Li Zhizao, one of the three Chinese scholars converted to the Catholic faith, examined the Monument, and made some remarks, but mostly from the viewpoint of the Catholic Church. In the Qing Dynasty, a few Chinese scholars studied the Monument to find out to what extent it contains influences from Confucianism, Buddhism, and Taoism, and some treated it as an object of epigraphy. In the 19th Century, some Chinese ministers of the Protestant churches sought a biblical interpretation of the Monument. Despite all these efforts through the centuries, the study of the Monument still seems incomplete and inadequate.

In the 20th Century, some Jingjiao documents were discovered in Dunhuang, and this event re-kindled interest in Jingjiao study. Scholars, in China and abroad, started to place Jingjiao studies in a larger perspective – Chinese, Asian and world history. In November 1994, the Assyrian Church of the East and the Vatican signed “The Common Christological Declaration between the Catholic Church and the Assyrian Church of the East”, recognizing each other’s formulations of Christology as being valid. Jingjiao then finally was free from the accusation and stigma of being a heresy.

Jingjiao studies, on the other hand, also enter a new age with some new understanding:

1. The mother church of Jingjiao was the Assyrian Church of the East (ACOE), which fell in the Syriac-speaking region, one of the four language regions of the early church: Greek, Latin, Coptic (an ancient Egyptian language), and Syriac. Such separation by languages had contributed to misunderstanding among the churches, and eventually led to the unfortunate and wrong verdict of the 5th Century.

2. The ACOE, an apostolic church, has been using Syriac as its liturgical language since ancient times. Its theological tradition found resources in the Antiochene School, which stressed the importance of literal and historical interpretation of the Scripture. It also accepted, to some degree, the Alexandrian School, which was receptive to Greek influence.

3. After the condemnation and exile of Nestorius in the 5th Century, the ACOE was distanced from the Latin and Greek churches. Since then, and perhaps partly because of that,



it has kept its original ecclesiastical structure and monastic discipline, as well as practicing liturgy passed down from the apostolic age.

4. In and around the 7th Century, members of the ACOE were active along the Silk Road, reaching all the way to China. When the Sassanid Empire collapsed in the 7th Century, a large group of the imperial descendants and members of ACOE migrated to Tang China. From then on, Jingjiao spread and reached all the way to Japan and Korea. It remained active in the outskirts of China for many more centuries. Jingjiao was revived during the time of the Mongolian Empire under a different name: Yelikewen. Once some Yelikewen monks were appointed as special envoys for the Empire to make contact with the Vatican and kings in the West, and in those contacts, these monks entered into doctrinal discussions with prelates of the western churches. One of these monks was even elected to be a Patriarch of the ACOE (a position equivalent to the Pope in the Catholic Church).

5. Jingjiao is often criticized of having incorporated too much Buddhist terminology to express the faith, leading to the accusation of syncretization between the two religions. However, recent research shows that when the Jingjiao clergymen or monks borrowed the Buddhist terms, they did it chiefly to convey Christian doctrines, with substantive references to Syriac Fathers. In effect, the Jingjiao documents express Patristic thoughts in classical Chinese language.

6. The ACOE was called by Pope John Paul II as the “Church of the Martyrs”. Indeed, over the centuries persecution never seems to have stopped. Today, this martyred church still stands. It has about 40 thousand members.

In recent years, sinicization of Christianity is a much talked-about topic in Chinese Christian communities and among scholars of religion. In this regard, Jingjiao studies should no doubt be a key part in this discourse. Since 2010, we have been collaborating with the ACOE to systematically translate the writings of the early Syriac Fathers, and a recent result is the publication of the Chinese translation of Theodore of Mopsuestia’s Catechetical Homilies, in 2015, by Prof. Zhu Donghua. We will be studying the histories of the ACOE and Jingjiao, the liturgy and monasticism of the ACOE, and the synicization method and experiences of Jingjiao and Yelikewen. These studies will be a boost to the on-going effort of formulating Sino-Christian theology. ■