

Nankai University

Courses Offered	<p>LIU Zizhen: Introduction to the Bible (for Bachelor students), History of Christian Thought (for Graduate students), History of Christian Thought (for Doctorate students), Medieval Philosophy (for Bachelor students)</p> <p>CHEN Jianhong: The General Theory of Western Religion (for Doctorate students)</p> <p>ZHANG Shiyong: Introduction to Religious Studies (for Bachelor students), Research on the Bible (for Doctorate students), Introduction to Christian Thought (for Graduate students), Philosophy of Religion (for Bachelor students)</p> <p>WANG Lixin: Introduction of Hebrew Biblical Literature (for undergraduates), Research on Biblical and Christian literature (for candidates of Master Degree and Ph.D.)</p> <p>WANG Gang: Christianity and Western Literature (for Master Degree candidates)</p>
Academic Publication	<p>WANG Lixin (eds.): <i>Collection of Masterpieces of Foreign Literature</i> (Higher Education Press, 2015). (Several Christian Literature pieces included)</p> <p>ZHANG Ruoyi (with cooperation of others): <i>The World of Human's After Death</i> (Shandonghuabao Press, 2015).</p>
Research Topic	<p>LIU Zizhen: A Topical Study of Kierkegaard's View of the Truth; A Philosophy of Religion Reflection on 19th Century Enlightenment.</p> <p>ZHANG Shiyong: On the historical Transformation of the Understanding of Atonement in the European Civilization: A Study with Focus on the Indulgences.</p> <p>WANG Lixin: "A Study of the Hebrew Classical Literature and its Interaction with the Ancient Literature of the Mediterranean Cultural Context" funded by National Planning Office of Philosophy and Social Science (Key Project) 2015</p> <p>WANG Gang: "Biblical Perspective: Cultural Poetics Illustration on Masterpieces of Southern American Literature" funded by Ministry of Education of PRC, in 2015.</p>
Academic Activities	<p>In June 2015, Zhang Shiyong Invited ISCS Research Fellow Prof. Chloë Starr to give academic speeches at Nankai University.</p> <p>5-9 July, 2015, Liu Zizhen participated in the International Conference of Christianity and Humanities, at Henan Anyang.</p> <p>In July 2015, Wang Lixin gave a lecture titled "Biblical Texts and Biblical Literature Research" in Xihua Normal University.</p> <p>In Aug. 2015, Wang Lixin attended the Conference of Committee of Foreign Literature of Committee of China Higher Education in Northeast Normal University and gave a speech titled "An Approach and Paradigm of Explanation of Classics of Hebrew Bible".</p> <p>During 22-24 Oct., 2015, Wang Lixin and Zhang Ruoyi attended the international academic seminar of Biblical Research held in Capital Normal University and presented a paper on "How David Became a King: the Junction of Mythology and History" and "Sign of Immanuel: Research on the Vision of Hebrew Bible" respectively.</p> <p>6-8 Nov., 2015, Wang Gang attended the conference of "A Study on Literature of European Middle Age in China" presenting the paper "On Augustinian Factors in William Faulkner's Narrations".</p> <p>During 27-30 Nov., 2015, Liu Zizhen and Wang Lixin participated in the 6th Roundtable Symposium of Sino-Christian Studies in Shenzhen.</p> <p>In Nov., 2015, Wang Lixin attended the Seminar of Comparative Literature in Peking University and gave a speech titled "Listen and Speak: the Cognitive Approach of the Hebrew Bible".</p> <p>On Dec., 2015, Wang Lixin gave a speech titled "Listen and Speak: the Cognitive Approach of Hebrew Bible" in the School of Literature, Wuhan University.</p> <p>In Dec. 2015, Wang Lixin gave a speech titled "Three Major Traditions of Hebrew Biblical Literature".</p>

Fudan University

Courses Offered	<p>WEI Mingde: The Study of Traditional Chinese Spirituality, Latin and Roman Religions, Comparative Religion (Lecture in the Study of Contemporary Asian Theological) (Master)</p> <p>Miikka Ruokanen: Christian Philosophy (Master)</p> <p>ZHU Xiaohong: Introduction to Religious Studies (Undergraduate), Contemporary Catholic Theology, Selected Readings in Christian Studies (Master)</p> <p>LIU Ping: History of Christianity (undergraduate), Selected Readings in Christian Studies (Master), Frontiers in Religious Studies (Doctorate)</p> <p>ZHANG Qingxiong: Christian Philosophy (undergraduate)</p> <p>LI Tiangang: Folk Religions and New Religions (undergraduate), History of Christianity in China (Master/MPA [The Direction of Nationalities and Religions Management])</p> <p>YU Zhejun: Protestant Ethics and the Spirit of Capitalism</p>
Academic Activities	<p>From 8 to 14 Jan., 2015, Prof. Chin Ken Pa from Fu Jen Catholic University gave lectures on the topics "Phenomenology and Theology", "Hermeneutics and Theology", "Deconstruction and Theology" and "Critical Theory and Theology".</p> <p>From 25 to 27 May, 2015, Prof. Pan Chaowei from Singapore Trinity College delivered lectures on the topic "The Overview of Wisdom of Ancient Israel", "A Manual of Wisdom Literature" and "Proverbs, Jobs and Ecclesiastes".</p> <p>On 14 Sept., 2015, Dr. Chen Jing gave a lecture on the topic "How can we believe in the resurrection of Jesus - Analysis of Karl Rahner's theory of the resurrection".</p> <p>On 10 Nov., 2015, Dr. Zhang Hongbin gave a lecture on the topic "Two Kinds of Religions and Two Kinds of Sciences: a New Perspective in Understanding Chinese-Western Conflict" responded by Prof. Xiao Qinghe from Shanghai University.</p> <p>On 14 Dec., 2015, Prof. Sun Shuai delivered a lecture on the topic "Eye of Conscience: the Dilemma of Reformation and the Modern Mind" and responded by Prof. Hua Wei from Huaqiao University.</p>

Peking University

Courses Offered	SUN Shangyang: Inter-religious dialogue, Seminar for the study of classics of sociology of religion XU Fenglin: Introduction to Christian Theology, Orthodoxy
Academic Publication	SUN Shangyang: On the Problem of Agreement of Meaning and Civil Religion in Modern Society, <i>Studies in World Religions</i> No.3 2015. ZHANG Zhigang: 1. "A Three-fold Perspective on the Research into the Sinicization of Christianity", <i>Religion and Social Cohesion: Western, Chinese and Intercultural Perspectives</i> , André van der Braak, Dedong Wei & Caifang Zhu eds. (Amsterdam: VU University Press, 2015), pp.93-104 2. "Three-fold Thinking on the Sinicization of Christianity, <i>Evangelische Theologie</i> ", 75. Jahrgang 5-2015, pp.385-394.
Research Topic	XU Fenglin: Translation of Vladimir Lossky's Mystical Theology in Eastern Church
Academic Activities	On 26 June, 2015, Xu Fenglin participated in a Seminar hosted by China Academy of Social Sciences on the topic "The Study of Chinese Orthodoxy and Orthodox Community". On 27 June, 2015 Xu Fenglin participated in a Symposium held by Minzu University of China entitled "Re-thinking the Reformation: Dialogue inside Christianity".



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 Publication

Book published from Jan to Dec 2015

Logos & Pneuma: Chinese Journal of Theology No.42

Comparative Scripture as Sino-Christian Theology

Theme planning by YOU Bin & GAO Zhe
Published in Jan 2015

THEME: Comparative Scripture as Sino-Christian Theology

YOU Bin & GAO Zhe	Comparative Scripture Should Be Part of Sino-Christian Theology: An Introduction
HUA Wei	Galatians 2:11-14 and the Exegetical Controversy between Augustine and Jerome
YANG Junjie	<i>kai perisson echōsin</i> : A New Reading of John 10:10b
QU Xutong	Speciality and Universality: A Preliminary Investigation into Karl Barth's Hermeneutic Decisions in the Forewords to the First Three Versions of His Commentary on Romans
LI Sher-shiueh	<i>Ershiwu yan</i> : Its <i>Urtext</i> , Its Date, and Its Christian Use in Ming China
LUO Ying	Preliminary Studies on the Latin Manuscript of <i>Zhongyong</i> collected by Michele Ruggieri S.J.
XIAO Qinghe	<i>Aijin Xingquan</i> (<i>De operibus Misericordiae</i>) and the Catholic Doctrine of Merit-making during the Late Ming period

THOUGHT AND SOCIETY

YUAN Hao Christianity, Civic Community and Civil Society: Four Types of Protestant Churches in Contemporary Beijing



HUANG Jianbo Symbolic Representation of Rural Christianity and the Inventiveness of Faith Traditions

CHIN Ken Pa "Be a Real Christian, Be a Real Revolutionist": A Study on Liu Ching-an

WANG Jiajun On the Thought of Jean-Luc Marion on Icon and its Aesthetic Inspiration

REVIEWS AND RESPONSES

WANG Zhixi Whose "Redemption"? Which "Popular Christianity"?:
A Review of *Redeemed by Fire: The Rise of Popular Christianity in Modern China* by Lian Xi

SHAO Tiefeng Classical and Theological Implications of Hans Urs von Balthasar's Theological Aesthetics: A Review of *A Revival of Classical Aesthetics* by Zhang Jun

HUANG Hanping What is Antichrist?: A Critical Review of *Antichrist* by Bernard McGinn

The Centre as Boundary: Essays for the Fiftieth Anniversary of Paul Tillich's Death

Theme planning by YANG Junjie & LAI Pan-chiu

Published in Jul 2015

THEME: The Centre as Boundary: Essays for the Fiftieth Anniversary of Paul Tillich's Death

YANG Junjie & LAI Pan-chiu The Centre as Boundary: Essays for the Fiftieth Anniversary of Paul Tillich's Death: An Introduction

LAI Pan-chiu Being and Non-being: Paul Tillich, Christian-Buddhist Dialogue, and Sino-Christian Theology

CHUANG Hsin Te Examining the Sunflower Student Movement under the Utopian Visions of Paul Tillich

YANG Junjie T. C. Chao and Paul Tillich

Keith K. F. CHAN Theology as *theonome Systematik*: On the Continuity of Paul Tillich's Theology

WANG Tao A Comparative Study of St. Thomas Aquinas' and Paul Tillich's Ideas of Love: In the Perspective of Agape-Eros and Philia

QU Xutong Universality and Specialty: Theological Differences between Paul Tillich and Karl Barth based on Their Controversy in 1923

THOUGHT AND SOCIETY

Jason T. S. LAM Thoughts on a Phenomenology of Divine Community: A Heideggerian Discourse in Dialogue with Dietrich Bonhoeffer

PAN Feng-chuan Xu Guangqi and Intercultural Dialogue

WANG Zhixi "Between Love and Hatred": Pacifism, Gospel Texts and Images of Jesus in the Writings of Y. T. Wu, 1918-1948

KANG Zhijie Chinese Catholic Folk Songs and the Localization of Faith

ZHAO Cuicui & LI Xiangping The Interaction of Faiths and its Public Rules: Based on the Relationship between Christianity and Folk Religions of a Village in Zhejiang Province

REVIEWS AND RESPONSES

LIU Xinli & The Study of the German Reformation after the Reform and & QI Xiaodong Opening Up of China

CHEN Yin-an Whose Sino-Christian Theology? Review of *Sino-Christian Theology in the Public Square* by LAI Pan-chiu

Chinese Academic Library of Christian Thought: Ancient Series

Catechetical Homilies

By Theodore of Mopsuestia

Translated by ZHU Donghua

344 pages

This book collects 16 catechetical homilies from Theodore of Mopsuestia, reflecting his own theology and the position of the School of Antioch.



De officiis

By Ambrose

Translated by CHEN Yuehua

272 pages

In this book Ambrose made reference to Cicero's writing of the same title but added a lot of Christian elements, referring to the teachings and people in the Bible while explaining his thoughts on church management



Chinese Academic Library of Christian Thought: Modern Series

Ethik der Hoffnung

By Jürgen Moltmann

Translated by WANG Yujing

352 pages

Moltmann treats this book as an appendix to his *Theology of Hope*. It not only talks about political ethics, but also speaks of Moltmann's recent concerns about the theology of life and the problem of justice.



Chinese Academic Library of Christian Thought: Research Series

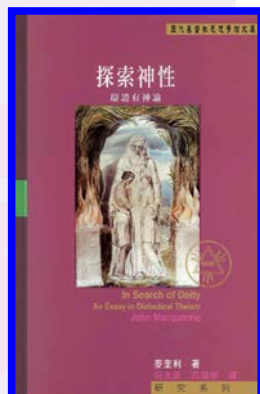
In Search of Deity: An Essay in Dialectical Theism

By John Macquarrie

Translated by HE Guanghu & GAO Shining

384 pages

Macquarrie has realized that “classical theism” had turned God into a prestigious emperor high up above, and that it explains the prevailing modern atheism. Therefore, he suggests an “alternative dialectical theism”.



ISCS Monograph Series

Marion, Zizioulas and the Overcoming of Onto-theology

By LI Bingquan

336 pages

This book explains Heidegger's criticism to western ontology, especially of onto-theology, and focuses on analyzing Marion's and Zizioulas' thoughts, and how they responded to Heidegger's criticism. Lastly, it reflects on the issue from perspectives of Sino-Christian theology.



Joint Publication

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

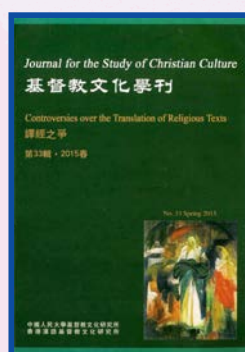
Journal for the Study of Christian Culture

Editor: YANG Huilin

Vol. 33: Controversies over the Translation of Religious Texts

Executive Editor: LO, Ping-cheung

282 pages (Spring 2015)



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

Comparative Scripture

Editor: YOU Bin

No. 5: The Second Vatican Council and Comparative Scripture

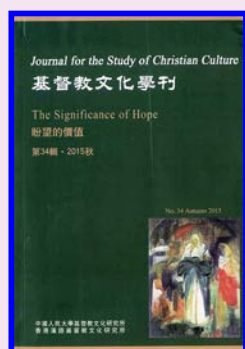
235 pages (Jan 2015)



Vol. 34: The Significance of Hope

Executive Editor: YANG Huilin

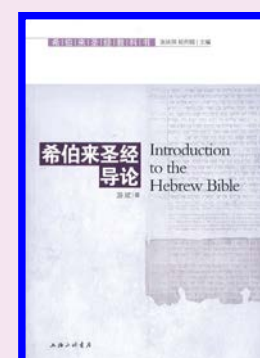
246 pages (Autumn 2015)



Introduction to the Hebrew Bible

by YOU Bin

300 pages



Who Am I? Reflection After 20 Years

Daniel H.N. YEUNG

June, 20 years ago, was a memorable time in the history of ISCS. It was then that we moved, one step at a time, from the main office of Tao Fong Shan Christian Centre (TFSCC) to a separate building called “Thelle House”. But that was no routine office move, for it signified the birth of a new organization, a new mission, which was to launch a new academic discipline, called Sino-Christian Theology, and to form a new organization to cultivate it, called the Institute of Sino-Christian Studies.

This is a story full of twists and turns and happenstances. It started with me being hired as the Director of Ministries of TFSCC, in June 1992, with the main responsibility of assisting the Nordic Dean to define and implement programs and tasks that would work towards fulfilling the traditional goals and purposes of Tao Fong Shan. In doing so I came upon some documents in the office, written by the previous Nordic Dean. Inspired by his writings, I set out four aspects of work for TFSCC, including (1) Christian Theology in China; (2) Christian Spirituality in China; (3) Christian art in China; (4) Dialogue between Churches and Faiths. For Christian Theology in China, Dr. LIU Xiaofeng, freshly graduated from Switzerland, took up the task. He soon established contact with Mainland scholars well known in Christian studies, and started working with them in furthering Christian studies in Mainland.

From 1992 to 1994, we set out a strategy with three fields of work: publishing, training and exchange. The programs and tasks were: translating Christian classics into Chinese, publishing Chinese theology journals, publishing Sino-Christian studies original series, inviting Chinese scholars to be resident scholars at ISCS, and in cooperation with renowned Mainland universities running Christian studies summer camps in Mainland. Within a year, we received very positive and enthusiastic response from many well-known Mainland universities to the programs we initiated. We and our Mainland counterparts saw the tremendous value and prospect in this pioneering and ground-breaking work.

In 1990s, some Mainland scholars, perhaps due to an urge to understand and incorporate broader western thinking, took the initiative to study Christianity, as an academic discipline. This was no doubt ground-breaking in the long history of cultural interaction between China and the West. However, in working with TFSCC, these scholars did not expect that it could be a sustainable co-operation, because they were from Mainland academic institutions, while TFSCC was a church organization. The two sides might not share a common agenda and purposes. In pondering on this matter and the way forward, I reflected on the life of Rev. Karl Ludvig Reichelt, the founder of Tao Fong Shan, because he at one time also faced a similar dilemma, in his ministry to the Chinese. Rev. Reichelt arrived in Hunan, China in 1903, and in 1905, he got a special calling: “I have a different flock”. In 1920, he established the Christian Fraternity of Chinese Buddhists and in 1925, he was asked to leave his missionary organization, because what he set out to do was not on the agenda and did not fit the purposes of that organization.

Having reflected on this long and hard, we decided to explore the option of setting up a bona-fide academic research institute that would truly stand alone and be separate from any church organizations. We first deliberated on the nature and composition of the Board of Directors, considering that members should in fact represent themselves individually on

the Board, not any organization they might be associated with, so as to avoid the research institute being influenced or dominated by certain church groups, faiths or traditions. Meanwhile, since members would come from different churches, faith, or academic backgrounds, while they would agree on most matters, they would disagree on some, but they would respect each other and be tolerant to allow the research institute to meet its goals. We conceived that after it had been established, the research institute would start to have its own office, finance and personnel, so that it could operate on its own in publishing, training and academic exchanges. The research institute was not expected to make financial gain through its work.

We spent a whole year deliberating on this matter, and held numerous meetings, at home and abroad. As a result, at the end of 1994 and March 1995, the Board of Directors of TFSCC and the Nordic Board of Directors agreed to register a non-profit organization in Hong Kong called the Institute of Sino-Christian Studies (ISCS). I then resigned from TFSCC as Associate Dean and Program Director, and was appointed as the Executive Director of ISCS. This was how ISCS began. It aims to promote academic exchanges between religions and cultures and to establish Sino-Christian theology, without excluding interaction and co-operation with church groups. In the last 20 years, our work has been operating smoothly, experiencing no hindrance on either political or church levels. Instead, we have received plenty of recognition and encouragement.

Since its start, ISCS has been financed mainly from the fund set up after a land sale for real estate development. This financial source, however, is dwindling due to economic down-turns in recent years. Over the last twenty years, ISCS has been shouldering alone the Sino-Christianization of Christianity, serving traditions such as the Judaeo-Christian tradition, the Church of the East, the Catholic Church, the Eastern Orthodox Church, and Protestant churches. We have accomplished a lot, and benefited many. However, the present global financial situation will not permit us to continue to shoulder this task alone. We would like to call upon all those in academic and church communities, at home and abroad, to walk with us on this journey. You might have asked us 20 years ago, “What is your vision?” Now, 20 years later, we can state boldly that, our vision is “to promote study of Sino-Christian theology in China’s academic communities, build Sino-Christian theology, enrich Chinese culture, and make Christian studies part of China’s academic disciplines.”

