

# 漢言

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INSTITUTE OF SINO-CHRISTIAN STUDIES

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## Essay

### *The Significance of Schleiermacher's View on Religion to Sino-Christian Theology*

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The Enlightenment spirit developed severe criticism of the Christian religion. One of the profound consequence is that modern people are then living in a secular world after losing faith, facing various forms of evil without any saving hope. But Schleiermacher's *Über*



*Religion* inspired many cultured despisers' hearts at the turn of 19th century, and gradually developed a "modern paradigm" for Christian faith and philosophy.

The method used by Schleiermacher is similar to that of modern phenomenology. It asks for an epoche, an apprehension of the cosmos, so that we may return to the heart, to an apprehension of the infinite who is the source of religion. Cosmos is used here not as a physical object, but an "infinite" or "holistic" objective which every finite individual hopes to transcend beyond oneself. It can clearly be seen when Schleiermacher used the term "absolute dependence" in place of "the contemplation of the cosmos" in his later work like *Der christliche Glaube*.

The significance of a book to a culture or age depends largely on the needs of the spirit of that time. Reflecting from *Über Religion*, we may ask what is most eagerly needed in the contemporary Chinese culture? My answer is belief: what is needed is what there is a lack of. Why are contemporary Chinese lacking belief? It can be explained through simply reviewing the history of transformation of our spiritual life.

Although the Shenzhou VII spaceship made true the Chinese dream of heaven flying and witnesses to the high standard of the technological capacity of China, the event of contaminated milk powder reflects that the moral standard of this ancient state has descended down to the hell! For most people the most pressing question is what can I believe now? Who can I trust? Where may I find the hope of salvation? China never has had a dominant monotheistic religion like Christianity, but popular religions has been overwhelming. Although they sometimes are intertwined with superstition and utilitarianism, the traditions of Confucianism, Taoism and Buddhism have offered people foundations of spiritual life. However, the ancient traditions are humiliated during the May Fourth Movement and Cultural Revolution. "Sciences" are twisted instrumentally by corporate structures as murdering tools without shame (as in contaminated milk powder event). Truly, atheistic education is good for destroying superstition. But when pushing to extreme it has manufactured a fearless mob who may do any evils in the society. From this perspective we see the bad fruit of a society without belief and without religion.

As early as in 1927 ZIA Nai Zin (謝扶雅) said, "Most people in China today are too hungry of religion. They thus



may swallow anything such that any strange discourse and heretic speaking may be esteemed.”<sup>1</sup> 80 years have passed, the situation has changed a lot and Sino-Christian theology has developed for a long time. However, effort is still needed from us to establish a discourse on belief.

Can Schleiermacher's *Über Religion* satisfy the thirsty lips of Chinese? My answer is very positive. Firstly, it offers a view compatible to Chinese traditional philosophy and religion. In the Chinese tradition the problem of belief or faith concerns the relationship between the heaven and the human. The heaven is the subject we worship and rely on; it is the natural heaven (cosmos) and also the ultimate principle. Therefore it is both infinite and transcendent, and also the sustainer of ultimate justice. The way Schleiermacher interprets religion as the human apprehension of the cosmos comes very close to the Chinese thinking of the “infinite”.

Secondly, the way Schleiermacher interprets religion as apprehension and feeling of the cosmos also comes close to Chinese traditional philosophy. In Chinese thinking, the heaven and the human have mutual relationship and they rely on each other, in this way a spiritual foundation is constituted.

Thirdly, Schleiermacher sees religion as the apprehension of and dependence on the cosmos of the self-consciousness. This interpretation comes close to the radical revolution of Zen Buddhism, which transformed an Indian religion to an indigenous one. We hope that Schleiermacher's view of religion may also bring about a spiritual revolution in modern China.

Fourthly, Schleiermacher does not see religion as a withdrawal from this world to the kingdom of heaven, but it is rooted in the depth of humanity. This view of transcendence comes close to the Chinese humanistic spirit. The Chinese spirit is rooted deeply on earth. The meaning of the existence of the sacred lies not in its solemnity high above but the effectiveness of its presence. Therefore one need not go to a monastery or long for the kingdom of heaven far away, but can find the infinite and sacred present in our finite existence. If this is what religion means for Schleiermacher, it would be welcome by most Chinese.

Of course, Schleiermacher also holds some views contradictory to traditional Chinese views. For example, he looks down on moral religion or ethical theology, insisting on the independence of ethics and religion. However, as Chinese culture has a high degree of toleration, it may not affect the reception. In addition, the mission of Sino-

Christian theology never follows any one stream of thought exclusively, but embraces a creative and synthesizing spirit. In this process, I believe that Schleiermacher's view is an essential constituent in the Chinese spiritual world like Kant's moral religion. ZIA Nai Zin mentioned that Schleiermacher looks like Huainanzi (淮南子) in Chinese history.<sup>2</sup> It is not very accurate. My hope is that he resembles Huineng (慧能).

## *Tao Fong Shan as “Religious-aisthetical Word Event” and the Task of Sino-Christian Theology*

Christian Meyer

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**A pilgrim's mountain: “I lift up my eyes to the hills.” (Ps. 121)**

Since I have come to Tao Fong Shan and ISCS the first time in 2002, I have always walked up on foot whenever I could. It is an experience from the first step, walking as a pilgrim. At the last curve you will suddenly catch sight of ISCS, then the Christ Temple and finally enter through the gateway with the



Chinese words “Realm of the Spirit of the Word” (道風境界): Here is a place where the spiritual “Word event” is promised to take place and which may go with you when you leave. For me this place has indeed become an area where the Spirit of the Word, which is Christ, “blows”.

### **Tao Fong Shan as religious-aisthetical landscape of WORD experience**

Tao Fong Shan has been founded and shaped as a religious landscape. It was designed for religious aisthetical experience. The idea of “religious-aisthetics” has recently become a keyword for a new approach in German religious studies. It focuses on the question how religions work through media to produce meaningful experience of an otherwise unexperienceable “absolute” or “transcendent”. Tao Fong Shan fits very well as an example of this. One may call it a protestant monastery or a Chinese Christian place of self-cultivation. First, there is the location on the mountain itself, situated far from the city, even the noise of cars and

1. ZIA Nai Zin, *Philosophy of Religion* (Jinan: Shandong Renmin Press, 1998), 206-207.

2. Ibid., 150.



aircons finds its way up only like sounds from afar. Second, there is the arrangement of buildings, spaces and paths providing calmness. Third, the spiritual pilgrim should not miss a special area at the nose of the mountain: A little path leading there with the last 95 steps<sup>3</sup> through a narrow gate to a free, open space with a pavilion and the high, white cross. There one watches down on the “world of dust”.<sup>4</sup> The place is “functionless” for those who need aims and ends: you cannot go further here, and finally you are sent back into the world with a “wide heart of love”.<sup>5</sup> As a fourth there is, of course, the “Christ temple” as a place of service and liturgy. The services of Tao Fong Shan partly still go back to its founder Karl Ludvig Reichelt. They are the places where Christ, the Word, in scripture reading, sermon as well as in bread and wine definitely and manifestly becomes event. It is the very place where the living voice of the gospel occurs. The chanted liturgy, its old rhythm, old songs mixed with new tunes, including the more recent Taizé tradition: The density of atmosphere together with the special surrounding at Tao Fong Shan’s services have always been one of my deepest impressions over this year: For me it is one of the greatest parts, one of the mysteries, and the middle of Christian life at Tao Fong Shan, the Word’s working and the Spirit’s blowing.

### **ISCS as the theological centre of TFS and the task of reflecting how religion really works**

In my view the main work of Theology is not idle, abstract theory, but reflexivity upon one’s existence of faith as lived in practice and based on the Word, thereby it ideally involves again and leads into living faith. It is the brain, not the heart, not belief itself, but it might be tied back to it.

What connects ISCS with the old idea of Tao Fong Shan’s “Mission to the Buddhists” is its theological enterprise to speak to a non-Christian Chinese world in the form of dialogue and in the Chinese language. In this best tradition ISCS continues the heritage of Reichelt. In the changed situation it is now not the Buddhist monks, but the Chinese scholars who became the target group and dialogue partners. This new approach of the Institute of Sino-Christian Studies has developed over more than 10 years. The great achievement within this time can easily be measured by the amazingly vast library of translations and other volumes produced. Besides, the Institute has become a hub,

affectively connecting the theologies in Hong Kong, Taiwan and the West as well as religious studies in the Mainland. I myself enjoyed this one year with many contacts, residents and guests who are here for a short stay, for one or three months or even longer.

There is one question, however, which arose often when I was speaking with my Chinese colleagues: We all agree that Christian theology is also an intellectual and philosophical enterprise which had a huge impact on Western thinking and society and also that Christianity is “also an ethical religion” which could be good and helpful for the individual and society. But at the same time there lies a danger: While the first leads only to a philosophical understanding without concreteness, the second may lead to moralization. If the gospel, however, is mainly understood in terms of morality or ethics, it becomes easily the “Law”, giving norms, but never the liberating spirit of Christ. In the extreme it would be a word event, but as one of the “killing law”, not of the liberating and life-giving event of the gospel.

This leads me back to my experience at Tao Fong Shan and Religious aesthetics. With this concept we will not misunderstand religion, and also Christian faith, as merely moral teaching, but as something which leads to a transformative process, the re-creation of the New Being, the ‘new Adam’ everyday again and again through bringing us in relation to the divine power. As it brings God and Human together, it might even be called mystical.

Although there is not one way, but many, and there are more individual and more collective ways, they all might much more work through our body and senses than only the mind or through ethical rules and moral exhortation. In the case of Tao Fong Shan the designed landscape may serve this role as well as the services and liturgy which remind of the presence of God as the giver of new life, bodily and spiritually.

Real Theology as reflection upon faith, as I understand it, no matter if done by Christian thinkers or potentially also by scholars of Christian studies, must always more or less relate to such renewing processes. The closer it finds out also how this takes place and what it really looks like, the better it may reflect, and the better it may help understanding Christianity. Beyond all philosophical understanding or social observations, it may show that it takes place much more through concrete religious life and its spiritual aesthetical forms.

I could imagine that also mainland scholars could turn more to the question how Christianity really works, how it lives, not only thinks, in order to really understand it. They might find out that the Spirit of “capitalist” western society is

3. Reminding of Luther’s 95 theses, headed by the first and encompassing one: “That the whole life shall be repentance.” No wonder, the path leads through a narrow door called ‘door of life.’

4. One can see the busy Shatin town when he or she watches down from here. (editorial note)

5. Below the heading characters “boai” (博愛 ‘broad love,’ charity) left and right the verse Matt.28:19 is inscribed.



much more rooted not in a crude Calvinism or strong ethical rules, but another "ascetism" of an aesthetical, liturgical, even monastic way of celebrating the living Word.

As Sino-Christian Theology as theological reflection in Chinese language reflects on this, and helps develop a better understanding how Christian faith really works, it may, I would hope, even soften the gap between mainland scholars and church people which is so painfully felt.

## *Survey of the Younger Generation of Christian Studies in Mainland China*

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Christian Studies in Mainland China has resumed since 1980's. It has its own characteristics since the very beginning because of the special policy on religion and political environment in China. For example, most scholars proclaim themselves to be intellectuals rather than Christians, and they usually do not adhere to any Christian church. Furthermore, these scholars mainly come from different humanistic disciplines in universities, instead of from churches or seminaries. Except the particularity of the scholars themselves, the approaches and concerns of their research are also different from the western tradition. Over the last thirty years, more and more scholars have devoted themselves to Christian Studies and the younger generation differs in showing some new characteristics. They could be differentiated by professional training, research interests and approaches, or even religious beliefs. During the annual conference of Christian studies hosted by the China Academy of Social Sciences in December 2008, I assisted Prof. LAI Pan-chiu in interviewing 15 young scholars. The major questions of this interview include: Why are you conducting Christian studies? Is it purely because of academic interests, purely because of religious reasons or both? Do you have personal beliefs? Do you participate in religious activities? How do you perceive the significance or meaning of your academic studies of Christianity - to the academia, Christianity, Chinese culture and society? To what extent are you affected by Christian Studies in your own spiritual world?

Concerning the reasons for doing Christian studies, about 40% of the interviewees said that it is purely because of academic interests. But there are also 40% saying that it is

because of both interests and religious reasons. Only 2 persons said that they do it purely because of religious reasons. Besides, some interviewees think that it is quite difficult to differentiate between belief and academic interest, they are often mixed together. On the contrary, some think that it is easy to differentiate between two realms: doing research and teaching belong to academic side while religious belief plays a large part in molding personal spirituality and worldview.

On the issue of participating in religious activities, the answers vary a lot. For believing interviewees, style of worship is not confined to church going could be but any way, including personal worship or with their family. For those who not do have personal faith, some also admit that participating in religious activities is a way of seeking self-transcendence.

In spite of the differences between research interests and personal beliefs, all interviewees recognize the significance of Christian studies to the Chinese academia, culture and society. They generally agree that Christian studies in Mainland China contributed greatly to the integrity of the humanistic ecosystem of the Chinese academia, the construction of human sciences in China and the cultural communications between east and west. Concerning the non-confessional approaches to theology by Mainland scholars, interviewees mainly have two kinds of viewpoints. One group thinks that this kind of academic theology, which is mainly developed by scholars without confession, and in a different way from ecclesiastical theology, has a significant meaning. This is because it may serve as a bridge between believers and non-believers, and could also be the medium of different religions, and the medium of the government and Christianity. Other interviewees show their critical reflections on this kind of theology. In their point of view, the non-confessional theology in Mainland China is not comprehensive enough because sometimes this kind of theology ignores the faith community for political convenience. In the future, theology in Mainland China should face the faith community in a more gentle and positive way.

Concerning the meaning of Christian studies to Chinese society, some interviewees think it has already gone beyond the academic dimension. It offers a chance for Chinese people to understand western culture and religion in a deeper sense. It also helps Chinese people to perceive the realities of China in a sensible and pluralistic perspective. Christian culture can provide a complementary function for Chinese traditional culture and would bring out the best in each other in the future.

Turning to the future development of Christian studies, most of the interviewees come to the general agreement that there should be more scholars nourished by theological or religious studies. The study of Christianity in China should go into more detail and be more comprehensive to the western theological tradition. Furthermore, the interviewees also think



that Christian Studies in Mainland China bring fresh ideas to the issues of social welfare, social transformation and morality. It would enrich the pluralistic culture and society in China on the whole.

Most interviewees recognize the positive effect on their spirituality from the academic study of Christianity. Some interviewees committed to the Christian faith because of their studies. Some others though not converted are more open to the transcendence and religiousness of life. There is still another group of interviewees caught in the tension between Chinese traditions and Christian culture especially when they strive for the personal transcendence and spiritual contemplation. To them, Christian faith is appealing, but they are seeking some solution in the tension.

Through these interviews, I find a close relationship between scholars' attitude to Christianity and their professional training. Generally speaking, Marxist scholars usually hold a more indifferent or even alienated attitude towards Christianity. At the same time, few of these scholars have commitment to Christian Faith. Secondly, the research of the younger generation often engages directly with

theology instead of doing their research from other humanistic approaches as the older generation did. Therefore there are more younger scholars who commit to the Christian faith and the relationship between Christianity and traditional Chinese culture is one of their major concerns. Thirdly, I feel that most scholars do not just regard their studies of Christianity as a job. They often show a kind of care which extends to the spirituality of human being, and to Chinese society, ecosystem, environmental problems and moral issues, etc.

Although we can find some common ground of the young scholars through this survey, this is a not a comprehensive one due to the limited number of samples. We also could hardly draw any decisive conclusions on the trend of scholars of Christian studies in Mainland China. But it is worth mentioning that during the interview many scholars agreed that it is a time to do a larger survey. It is because we now have had enough resources to carry out such a survey so as to draw some conclusions from the past twenty or more years. Furthermore, it would also be beneficial to the future development.

## The Fifth Tao Fong Literary Prize

For encouraging Christian studies in the academia of Mainland China, ISCS established the "Paul Hsu Prize" and the "Reichelt Prize" since 1999 for high-quality theological theses and translated works respectively. In 2008, the result of the fifth Tao Fong Literary Prize was announced. All participating titles must be related to academic studies of Christianity from any perspective and are published in Mainland China from 2004 to 2007. The committee of recommendation was founded by 19 young scholars from different higher institutes in Mainland China, and three monographs and three translated works were recommended by each scholar. The committee of final judgment is responsible for selecting the best one from the recommended list. In 2008, the members of the committee of final judgment include Prof.

LI Tiangang (Fudan University), Prof. LI Qiuling (Renmin University of China), Prof.

GAO Shining (CASS), Prof. Milton Wan (CUHK), Prof. ZHUO Xinping (chairperson of this prize, CASS), Prof. LAI Pan-chiu (CUHK), Prof. LIN Hongxin (Taiwan Theological Seminary), Prof. BAO Limin (Zhejiang University), Prof.

CHIN Ken Pa (Chung Yuan Christian University) and Prof. FU Youde (Shandong University). The following two books won the prizes and speeches of the author and translator are listed below.

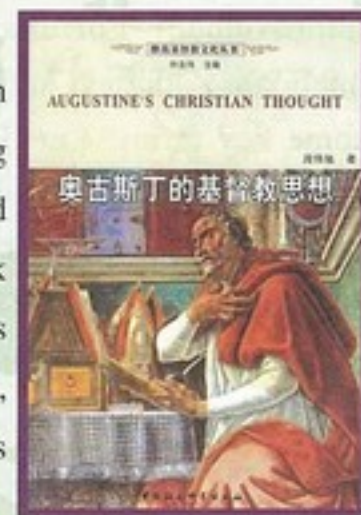
### Paul Hsu Prize for Theological Thesis

ZHOU Weichi, *The Christian Thought of Augustine* (Beijing: China Social Science Press, 2005)

In the ocean of information today, a book is just like a drifting bottle. The chance for it to be picked up is really low. However, the book Augustine's Christian Thought is not only being read by some people, but also brings back a prize for its author. It is really a happy surprise.

It would rather be rated as praise for Augustine's genius than an encouragement for an ordinary author. Augustine, a remote great star, at last shed his bright light into the modern Chinese world after 1600 years, through the gravitational fields of geography, language, culture and bias.

If there is something deserving to be read in this book, then it is because the author treats Augustine's thought like a person knocking a walnut, shelling off its hard rind of philosophical terms, and taking out its soft nucleus. Church





fathers and scholastic philosophers were immersed in the Greek philosophical tradition. They had to use the hard-shelled philosophical terms, but the contents they expressed were still doctrines of living faith. Similarly, sometimes the Neo-Confucians used Buddhist or Daoist terms to express their own Confucian thoughts.

It will be difficult for us to understand the written words of ancient thinkers unless we know their life, because at that time philosophy was still a kind of practice, not a discipline in a modern university. Thus through their life stories and experiences, putting their thoughts back into their contexts, reconstructing the lively transformation of these thoughts, will be useful for us to understand their basic beliefs. At that time they were fishes, not fish fossils. Augustine, as “the first modern man” among the ancients, is not a lofty dead body, but a lively common person, as you can know when you open any page of his books.

I see myself as a researcher of Christian thought. To my object my attitude is “to understand sympathetically, to analyze objectively”. It is similar to the attitude of any modern scholar when he studies other religions, such as Buddhism or Islam.

There are still some regrets in my book. My understanding of Chinese philosophy and Christian theology was not profound enough when I wrote it, so unavoidably there were some mistakes and shortcomings when I narrated and explained Augustine. The expression form also needs improvement. For example, I should have added some important Latin text in the footnotes to help the reader grasp some key terms. Luckily most of these problems can be solved in the forthcoming second edition.

Lastly, I would like to thank Mr. Daniel Yeung and Dr. Keith Chan of ISCS, all the members of the committee overseas and in Mainland China, Prof. Edwin Hui of Regent College, Prof. ZHUO Xinping of the Institute of World Religions, for their support and care.

### Reichelt Prize for Translated Work

WEI Yuqing trans. (written by Karl Barth), *Der Römerbrief* (Shanghai: East Central Normal University Press, 2005)

The Reichelt Prize for translated work set up by ISCS is aimed at encouraging the development of academic translation. Thanks must be due to the encouragement of the academic committee of my work on *Der Römerbrief*!

My academic area is in German literature. My daily

work is greatly different from scholars whose mother language is German – translation is a large part of the working constituents. I was fortunate to have worked on *Der Römerbrief*, especially when I knew that it is greatly significant to modern Christian thought. Therefore I spent much of the time in more than one year to translate this magnum opus and to overcome the various difficulties encountered. Looking back today, I found happiness in the bitter process like dancing with handcuffs.

In the process there were problems related to the characteristics of the original translated languages. To those who hold an idealistic view, Chinese is not an inflected language, lacks regular changes and is context dependent. German as the original language of the work is much “harder”. When translated into the “softer” Chinese some originally necessary elements may be seen as “over abundant”. This simplistic tradition of Chinese language is also found in the union translation of the Chinese Bible. When Barth elaborated some points through interpreting the Bible, he was dealing with some words omitted by this Chinese edition. If we want to use an authoritative version of scriptural quotation in translation, then translators really found themselves “dancing with handcuffs”. In this translated work all quotations are from the union version, but in fact this is not only different from Barth’s one, it also exhibits cultural distance from contemporary readers. In this situation we are forced to make supplementary interpretation on one hand and avoid too much differentiation from Barth’s original meaning.

Fortunately this tension is only felt in a comparative perspective. Although Chinese is “soft”, it still observes some “principles”, despite that they are not the same as German inflection. They may not be easily perceived on the surface but must be practiced in the sentences in a logical and structural way. Whether we are used to these expressions and whether we need to retain every original expression are other questions, but there are plenty of examples in *Der Römerbrief* that we may retain the original “meanings” despite neglecting some of the “forms”.

Translation is a trans-languages and cross-cultural exchange process. Shall we emphasize the possibility of





communication while neglecting the cultural characteristics, or shall we focus on the interferences of cultural elements? There are truly cultural hindrances in translating this book. It is difficult to translate the Chinese term “ren” (仁) into German; likewise in Der Römerbrief terms like “Treue” and “Gerechtigkeit” if translated into “xin” (信) and “yi” (義) may lead toward too much interpretation in the Chinese readers’ mind, not complying with the original meanings. It is really difficult for a translator to repeat the original meaning of an ambiguous term with its context.

# Academic Programs

## Seminar for Biblical Studies

One recent focus in developing Sino-Christian theology is on biblical studies. For the sake of nourishing new scholars, ISCS invited Prof. YEE Tet-lim as visiting scholar. Prof. YEE is a New Testament scholar, who obtained his Ph.D. from Durham University, UK under the supervision



of James Dunn. Apart from doing research, Prof. YEE conducted two New Testament seminars for our visiting students. They provided an introduction to academic studies on NT and a survey of recent advanced topics. These seminars lasted for four months and are the first and important step towards the establishment of New Testament studies in Mainland China.

## Conference of “The Global Development of Christianity in the 21st Century and the Dialogue with Chinese Culture”

Director Daniel Yeung was invited to participate in the opening ceremony of the “Institute of Religious Culture in Europe and America” at Wuhan University from 9 to 11 December. ISCS cooperated with this institute and the department of philosophy of Wuhan University to hold the conference of “The Global Development of Christianity

In the translation process I have tried hard to overcome these problems, but many are still unresolved. There are many imperfections in this work and it is not worthy of a prize. These are not words of humility but from my heart. Although in translating this theological classic there were difficulties, I enjoyed the spiritual happiness. I hope to continue make a contribution in this enterprise. Thanks to your positive responses and the encouragement of ISCS!



in the 21st Century and the Dialogue with Chinese Culture”. There were one round



table discussion and six seminars on special topics. 20 more participants came from Mainland China and Hong Kong and were veterans and old friends in this field. Daniel held a seminar on “Research Proposals of Sino-Christian Theology” in the event.

## Internal Seminar with Overseas Partners

This seminar was held in 30 October 2008 in Tao Fong Shan. Over 30 guests including foreign professors from Lutheran Theologian Seminary and other scholars from Hong Kong and Macau were invited. Visiting scholars and students also participated in the discussion. Prof. Dr. YEE

Tet-lim from Malaysia presented a paper on “Doing Theology with(out) a Text? The Promise of





Sino-Theology in the Making". In the paper the historical and current situation of Sino-Christian theology were examined and he proposed that integration with classical studies including biblical studies should be done in Sino-theology in the future. Dr. SONG Xuhong from Beijing Central University for Nationalities presented another paper on "Ecological Theology and Aesthetic Daoism". She emphasized the importance of the aesthetic dimension of ecological thinking in Mainland China and asserted that it would be wise for Christian theology to consider the view of Daoist aesthetics when dealing with environmental ethics.

### *Meeting of Biblical Studies Textbook*

In recent years the humanistic circle of Mainland China has developed



an interest in the Bible from the cultural and literary perspectives as Christian studies advances. Many important universities have offered courses about the Bible in their Christian studies curriculum. Matching with this development, ISCS invited a group of young Mainland scholars to write a series of biblical studies textbooks for the situation of Mainland China. A one-day meeting was held on 10 December 2008 in Beijing. It is for the sake of gathering all the authors and academic advisors, so that they may have a chance to share experiences and exchange ideas

about writing. The authors submitted their manuscripts of outlines and sample chapters for comments. The discussion atmosphere was very good and all agreed that this meeting is good for getting consensus of writing style and raising the quality of the series of books.

### *Annual Conference of Christian Studies organized by CASS*



From 11-13 December 2008, the Center of Christian Studies of the China Academy of Social Sciences organized a conference entitled "Christian Religion and Social Change" in Beijing. This conference was co-organized by ISCS, Chung Chi Divinity School of CUHK, Centre of Catholic Studies of CUHK, Centre for Sino-Christian Studies of Hong Kong Baptist University and Center of Christianity and China Studies, Los Angeles. Over 100 scholars and graduate students from Mainland China, Hong Kong and overseas were invited to join this conference. Prof. Paulos Huang of ISCS presented a paper "Sino-Christian Studies in Social Change" on behalf of our institute.

## *Academic Exchange*

### *Program of Mainland China Scholars Visiting University of Toronto*

Thanks to our distinguished professor Dr. Milton WAN and his wife, ISCS has cooperated with Emmanuel College, University of Toronto to launch a visiting scholar program. Scholars from Mainland China are selected by ISCS and Prof. Wan each year to visit Emmanuel College for two to three months.

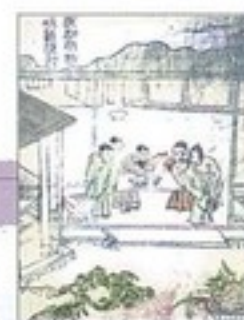
The scholar invited to join this program in 2008 is Prof. WANG Guicai from Zhejiang University. Her research interest is mainly in the theory of religious dialogue. From April to July 2008, Prof. Wang visited Emmanuel College and collected research materials for the topic "Inter-

cultural encounter between Christianity and other religions" and finished a paper

"Towards an Intercultural Hermeneutics" and translated



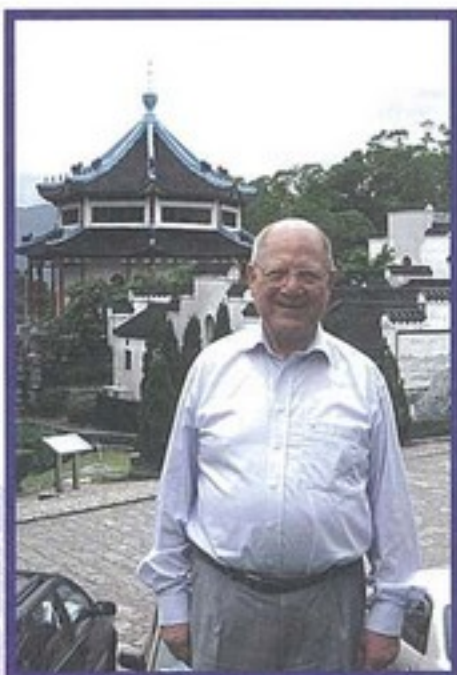
part of Myth, Faith and Hermeneutics. Prof. Wang also visited Prof. Peter Wyatt, principle of Emmanuel College and the banquet arranged for Prof. Isabel Crook.





## *The Visit of Prof. Gerhard Sauter*

In Sep 2008 the well-known theologian Prof. Gerhard Sauter of the University of Bonn was invited by the Lutheran Theological Seminary to visit Hong Kong. Prof. Sauter had a dialogue with local theologians in the Chinese University of Hong Kong on the topic "Protestant Theology in 19th and 20th



Centuries". Prof. Sauter also visited ISCS and discussed with director Daniel Yeung about possibilities of future cooperation.

## *World Public Forum on Rhodes Island*

Director Daniel Yeung participated in the World Public Forum on Rhodes Island from 9 to 13 Oct 2008. Over 700 participants, who are experts in various areas and representatives of churches and organizations, from different places joined the discussion on "Dialogue of Civilization". There were eight discussion groups on different sub-topics. Daniel was invited to deliver a speech in the group of "Religious Co-operation", and his title was the "Sino-Christian Theology Movement and ISCS".



## *The Visit of Dr. Fumagalli of Biblioteca Ambrosiana*

On 10 Oct 2008 Dr. Pier Francesco Fumagalli, Viceprefetto of Biblioteca Ambrosiana in Milan, visited ISCS. Biblioteca Ambrosiana is a renowned institution

combining a library, gallery and museum. Dr. Fumagalli is a Sinologist and is in charge of the oriental department.



Our director Daniel Yeung is also appointed as a founding member of its research institute Sezione Cinese. During his visit, he introduced Biblioteca Ambrosiana to the researchers at Tao Fong Shan and talked about the cultural exchange between east and west in a seminar.

## *Academic Conference on "The Function and Influence of the Christian Religion to Contemporary Chinese Society"*

From 19 to 21 Nov 2008, Director Daniel Yeung was invited to participate in the 4th academic conference on "The Function and Influence of the Christian Religion to Contemporary Chinese Society" in Beijing. This conference was jointly hosted by the United Front Work Department of the Communist Party and the China Academy of Social Sciences. The participants were from political, ecclesial and academic realms. The discussion atmosphere was open and sincere. Daniel shared in the event "The Multiple Meanings of Sino-Christian Theology to the Chinese Academia and Churches".







## Visiting Scholars

From Jul to Dec 2008, ISCS hosted 7 visiting scholars:

**Prof. DAI Guiju** stayed at ISCS from May to Aug 2008. Prof. Dai is professor of Beijing Foreign Language University. Her expertise is in Russian language and literature. During her visit, she collected the research materials for "Orthodox Church and 20th century Russian society" and finished 3 articles: "Orthodox Church in Chinese Area and Chinese Internet database", "Comment on Russian-Chinese Orthodox Lexicon" and "Orthodox Church in Chinese Context: History, Present and Future".

**Prof. ZHOU Jianzhang** stayed at ISCS from Jun to Aug 2008. Prof. Zhou is professor of the department of Philosophy at Xiamen University. During his visit, he collected research materials for the "Historical Perspective in Augustine's City of God" and finished an article "Between Philosophy and Theology: From a Perspective of Speculative Philosophy of History".

**Prof. ZHANG Xianqing** stayed at ISCS from Jun to Aug 2008. Prof. Zhang is associate professor of the faculty of humanities at Xiamen University. During his visit, he collected research materials for "Theological works of Dominicans missionaries in China in 17th & 18th century".

**Prof. SUN Zhouxing** stayed at ISCS from Jul to Sep 2008. Prof. Sun is Dean of the faculty of humanities at Tongji University. During his visit, he translated Heidegger's *Beiträge zur Philosophie* and wrote a related article. Prof. Sun also conducted a seminar on this book with research fellows of ISCS.



**Prof. YEE Tet-lim** stayed at ISCS from Oct to Dec 2008. Prof. Yee is associate professor of Asian Renaissance & Intercultural Research Institute, Malaysia. During his visit, Prof. Yee collected research materials on "Faith and Trust in the Epistle to the Romans" and conducted several seminars on New Testament Studies and Biblical Theology with visiting students. He also provided thesis supervision for the visiting students.

**Prof. SONG Xuhong** stayed at ISCS from Oct to Dec 2008. Prof. Song is associate professor of the school of literature and journalism at Central Universities for Nationalities. During her visit, she conducted a research on "Contemporary Western Theological Aesthetic" and finished an article "Retrieving the Holy Beauty of Nature:



the Possibility of Integrating Ecological Theology with Theological Aesthetics" and a "Book Review on Moltmann's God in Creation".

**Dr. GAO Xin** stayed at ISCS from Sep to Dec 2008. Dr. Gao is research associate of the Centre of Catholic Studies in the Chinese University of Hong Kong. During her visit, she conducted research on "Religious Education in the Contemporary University Setting in China".

## Visiting Students

(From Sep to Dec 2008)



|                 |   |
|-----------------|---|
| LI Shunqin      | Doctoral degree student at Tsinghua University                      |
| Research Topic: | Tertullian Studies  |
| Courses Taken:  | Early Church History, Introduction to Church History                |
| WANG Yujue      | Master degree student at Nanjing University                         |
| Research Topic: | Concept of Body in Biblical Studies                                 |
| Courses Taken:  | Gospel according to Luke, Text-centered New Testament studies       |
| CHEN Xiaofei    | Master degree student at Henan University                           |
| Research Topic: | Structuralism and Biblical Studies                                  |
| Courses Taken:  | Introduction to the Old Testament, Christianity and Chinese Culture |
| YU Tao          | Doctoral degree student at Tanjing Nankai University                |
| Research Topic: | Social and Political Thought of Paul Tillich                        |



|                 |   |
|-----------------|---|
| YANG Jing       | Master degree student at Guizhou Normal University                |
| Research Topic: | Higher Education and Christianity                                 |
| Courses Taken:  | Christianity and Chinese Culture, Pauline Epistles, English (III) |
| JING Minhua     | Master degree student at Shandong University                      |
| Research Topic: | Religious Dialogue in the New Testament                           |
| Courses Taken:  | Gospel according to Matthew, NT Greek                             |
| YU Jingyou      | Doctoral degree student in Renmin University                      |
| Research Topic: | Mind-body problem in Pauline Epistles                             |
| Courses Taken:  | Pauline Epistles  |

## Guest Professors

Our guest professor, Prof. Peter Wyatt, was invited for a lecture trip in China in October 2008. He and his wife stayed in Beijing, Shanghai and Zhejiang. His lecture is on "The Calvin Legacy Today: Ecology, Social Justice and Religious Pluralism" and the lecture was given in Renmin University, Fudan University and Zhejiang University. Prof. Wyatt got his doctoral degree in Victoria University (Toronto School of Theology) and is now the Principal and Associate Professor of Theology, Emmanuel College of Victoria University and the Toronto School of Theology in the University of Toronto.

Our guest professor, Prof. Svein Olaf Thorbjørnsen, was invited to give a lecture on "A Competitive Society: Some anthropological and ethical perspectives" in Henan University in October 2008. Prof. Thorbjørnsen is now professor of ethics of the MF Norwegian School of Theology, Oslo, Norway.

Our guest professor, Rev. Dr. Cyril Hovorun, was invited to give two lectures in November 2008. The topics are "Christian Theology in the Patristic Period" at the Lutheran Theological Seminary and "Orthodoxy Today: Space for Grace" at the Chinese University of Hong Kong. Rev. Dr. Hovorun is an ordained priest and works at the Metropolis of Kiev, the administrating body of the Ukrainian Orthodox Church, and teaches Patrology at the Theological Academy of Kiev since 2007. He got his doctoral degree in theology from University of Durham (UK) on the topic "Theological controversy in



the seventh century concerning activities and wills in Christ". Now he is appointed head of the Department for External Church Relations of the Ukrainian Orthodox Church.

Our guest professor, Prof. LAI Pan-chiu, was invited to give two lectures in Lanzhou University in November 2008. The two lectures were entitled as "Comparison between Christianity and Buddhism" and "Issues of Religious Pluralism". Afterwards he delivered a lecture on "Christianity and Public Value" in Shannxi Normal University. Prof. Lai is professor in the department of cultural and religious studies, Chinese University of Hong Kong.

Our guest professor, Prof. Niels Henrik Gregersen, was invited for a lecture trip in China in November 2008. He stayed at Beijing and Hong Kong, and delivered lectures on "The idea of Creation and Natural Science" in Tsinghua University and Beijing Normal University, and on "Cosmos and the 'Sola Fide' Principle: Shinran and Luther on Penultimate and Ultimate Reality" in the Chinese University of Hong Kong. Prof. Gregersen is a well-known theologian and is



now professor of systematic theology in the University of Copenhagen. He has published more than 150 articles in Nordic, German and English anthologies and journals.

Our guest professor, Prof. Oskar Skarsaune, was invited to give two lectures in Shandong University in November 2008. The title of the lectures are "Jewish Believers in Jesus in Antiquity – A Test-Case for the Need of a New Paradigm of Jewish-Christian Relations?" and "The Christology of the Early Creeds: Jewish, Hellenistic, or both?" Prof. Skarsaune is now professor of church history of the MF Norwegian School of Theology, Oslo, Norway.

Our research fellow, Prof. Paulos Huang, was invited to teach an intensive course on "Christianity and Confucianism: A Comparison" in Wuhan University from October to November, 2008. He also invited to join the conference organized by School of Philosophy and Institute of European and American Cultural and Religious Studies in Wuhan University and presented a paper on "Systematic Theological Analysis and its meaning for Sino-Christian Academic Theology". In December, Huang was also invited by Peking University to give a lecture on "Fundamental Question of Christian-Confucian Dialogue".

Our research fellows, Prof. Pertti & Kaisa Nikkila, were invited to teach an intensive course on "History of Christian Thought" in Lanzhou University from November to December 2008. This course is intended to give a comprehensive background and ideas of different Christian theologians to the students. They also delivered an open lecture on Luther and Calvin.



## Academic Staffs

### Dr. Paulos HUANG (Professor and Research Fellow)

#### Academic Activities:

- During 10-11 Nov 2008 Paulos visited Wuhan University and participated in the joint conference organized by School of Philosophy and Institute of European and American Cultural and Religious Studies and ISCS. He presented a paper titled "Systematic Theological Analysis and its meaning for Sino-Christian Academic Theology".



- On 10 Dec 2008 Paulos visited Peking University and delivered a speech on "Fundamental Question of Christian-Confucian Dialogue".

- During 10-13 Dec 2008 Paulos was invited to join the annual conference on Christian studies hosted by the China Academy of Social Sciences. The theme of this year is "Christianity and Social Change" and Paulos presented a paper on "Christian Studies in a Society being Transformed".

#### Lecture & Teaching:

- In Nov 2008 Paulos taught a one-month intensive course on "Christianity and Confucianism: A Comparison" in Wuhan University.

#### Academic Publication:

- Sino-Christian Academic Theology: the Study of Christianity as an Academic Discipline* (Beijing: Religious Culture Press, 2008).
- "The Standardization of Sino-Christian Studies from the Perspective of Finnish Religious Studies", in *Regent Review of Christian Thoughts* no.9.

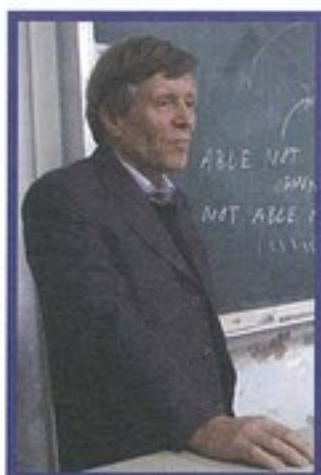
### Dr. Nikkila Pertti Sulevi & Nikkila Aune Kaisa Maria (Professor & Research Fellow)

#### Academic Activities:

- During Nov and Dec 2008, Kaisa and Pertti were invited to visit Lanzhou University and delivered a public speech on Luther and Calvin.

#### Lecture & Teaching:

- During Nov and Dec 2008, Kaisa and Pertti were teaching a one-month intensive course on "History of Christian Thought" in Lanzhou University.



### Dr. Keith CHAN (Program Officer & Research Fellow)

#### Academic Activities:

- In Jul 2008, Keith was invited to visit Areopagos Denmark and Norway offices. He had good communication with the officers in these places and had more understanding on the religious situations in these cities. During the trip Keith also visited Copenhagen University, MF Norwegian School of Theology and Oslo University and delivered a lecture on "Ecological Concern in Christian-Confucian Dialogue" in the summer meeting organized by Areopagos.



- In Oct 2008, Keith was invited to visit Sichuan University and Sichuan Theological seminary. He delivered a series of lecture on the topic "Dialectical Theology Movement and Karl Barth's theology".

- In Nov 2008, Keith was invited to participate in teaching a course on "Food, Nature and Philosophy" organized by the Department of Human Nutrition, Copenhagen University. In the course Keith presented a lecture on the "Idea of Nature in Western theology and Philosophy".

- During 10-13 Dec 2008 Keith was invited to join the annual conference on Christian studies hosted by the China Academy of Social Sciences. The theme of this year is "Christianity and Social Change".

#### Academic Publication:

- Co-editing the latest issue of *Logos & Pneuma* 29 (Autumn 2008) on the theme of "Sino-Christian Theology and Contemporary Academic Situation" with Daniel Yeung and Jason Lam.
- "The Dialectic Character of Dialectic Theology" and "The Reception of Karl Barth's Theology in Sino-Christian Theology" (co-authored with Pan-chiu LAI) were reprinted in OU Li-jen & Andres TANG eds., *Karl Barth and Sino-Christian Theology II* (HK: Logos & Pneuma, 2008).

### Dr. Jason LAM (Publication Officer & Research Fellow)

#### Academic Activities:

- During 10-13 Dec 2008 Jason was invited to join the annual conference on Christian studies hosted by the China Academy of Social Sciences. The theme of this year is "Christianity and Social Change".



#### Lecture & Teaching:

- During Jul to Sep Jason taught a course on "Modern Christian Thinkers" in the Chinese Online School of Theology.

- During Sep to Dec 2008 Jason taught a graduate course on "Hermeneutics and Theology" in the Chinese University of Hong Kong.



#### Academic Publication:

- Revised Mainland edition of *A Polyphonic View on Sino-Christian Theology* (Beijing: Religious Culture, 2008).

- Co-editing the latest issue of *Logos & Pneuma* 29 (Autumn 2008) on the theme "Sino-Christian Theology and Contemporary Academic Situation" with Daniel Yeung and Keith Chan.

- "The Remains of German Idealism in Barth's Theology and a Possible Solution", in OU Li-jen & Andres TANG eds., *Karl Barth and Sino-Christian Theology II* (HK: Logos & Pneuma, 2008).

- "Witness to the Sacred: the Religious Meaning of Ricoeur's 'Post-Hegelian Kantianism'", forthcoming in *Beida Journal of Philosophy*.

#### Prof. Thomas Xian ZHANG (Guest Research Fellow in Mainland China)

##### Academic Activities:

- During 10-13 Dec 2008 Thomas was invited to join the annual conference on Christian studies hosted by the China Academy of Social Sciences. The theme of this year is "Christianity and Social Change" and Thomas presented a paper on "Karl Marx and the Bible: The Role of Christianity in the Transformation of China Today".



##### Academic Publication:

- "Love and Justice: Two Important Elements and their Interconnection with the Constitution of 'Harmonious Society'", in *Study in Christian Religion* No.10 (Beijing: Religious Culture, 2007).

- Translated articles "Bayle and Leibniz" and "Some controversy about Leibniz" in A. L. Loades, *Kant and Job's Comforters* (forthcoming).

- Translated articles "Humanisme et An-archie" and "Sans Identité" (two chapters in Emmanuel Lévinas, *Humanisme de l'autre homme*) are forthcoming.

#### Prof. YOU Bin (Guest Professor in Mainland China)

##### Academic Activities:

- In Dec 2008 Bin participated the conference of "Arabic-Islamic Culture and the World: Dialogue of Civilization and Cultural Identity" organized by the School of Foreign Languages of Peking University, and presented a paper on "The Arabic Image in the Bible".

- During 10-13 Dec 2008 Bin was invited to join the annual conference on Christian studies hosted by the China Academy of Social Sciences. The theme of this year is "Christianity and Social Change".



- On 15 Dec 2008 Bin participated in the "Seminar on Wisdom Literature in the Bible" organized by the School of Foreign Languages of Peking University, and presented a paper on "The Wisdom Tradition and the Formation of the Canon of the Hebrew Bible".

##### Academic Publication:

- Bin's *The Literary, Historical and Thought World of the Hebrew Bible* is awarded the second honour prize of "Distinguished Results of Philosophy and Social Sciences in Beijing".

- The second chapter "The Mutual Relationship between Nation and Religion: the Perspective of Western History" of MOU Zhongjian ed., *Introduction to the Religious Study of a Nation* (Beijing: Religious Culture, 2009).

#### Prof. XIE Zhibin (Guest Research Fellow in Mainland China)

##### Academic Activities:

- During 10-13 Dec 2008 Zhibin was invited to join the annual conference on Christian studies hosted by the China Academy of Social Sciences. The theme of this year is "Christianity and Social Change" and Zhibin presented a paper on "Sin, Grace and the Renewal of Culture: from Calvin to Kuyper".



##### Lecture & Teaching:

- In the autumn term 2008 Zhibin taught "Christian Philosophy in the Middle Ages" (graduate course) and "Philosophy of Religion" (undergraduate course) in Shanghai Normal University.



# Teaching and Research Activities on Christian Studies in the Universities of Mainland China (Under the Scheme of Tao Fong Scholarship Program)

April 2008 to October 2008



## Name of University: Henan University

|                      |  |
|----------------------|--|
| Courses Offered      | <p>Liang Gong: Study of Biblical Literature (Part 1&amp;2)</p> <p>Zhao Ning: Study of Prophetic-apocalyptic Literature</p>   |
| Academic Publication | <p>Liang Gong:</p> <ol style="list-style-type: none"> <li>1. "An Overview of the Bible" (translation) (Foreign Language Teaching and Research Press, 2008)</li> <li>2. Edited "Study of Biblical Literature" No.2 (People's Literature Publishing House, 2008)</li> <li>3. "On the Literary Character of the Bible", in <i>Foreign Literature</i> May 2008.</li> <li>4. "Writings of the Ancient Jewish Diaspora and the Hebrew Canon", <i>Journal of Henan University</i> Jun 2008.</li> </ol> <p>Qiu Yexiang: "Biblical Criticism and Post-colonial Studies" (translation), in <i>Study of Biblical Literature</i> No.2.</p> <p>Chen Huiliang: "Archaeology of Knowledge and the Study of Classic", in <i>Study of Biblical Literature</i> No.2.</p>   |
| Research Plans       | <p>Liang Gong: Study of the relationship between literary theory and criticism of the Bible in 20th century (National Social Science Fund Project)</p> <p>Cheng Xiaojuan: Study of the Christian drama in the middle ages (Ministry of Social Science Planning Project)</p> <p>Cheng Xiaojuan (editor): <i>An Exploration of Narrative Art in the Bible</i></p> <p>Guo Xiaoxia: <i>Study of Chinese literature by women during May 4th movement from the perspective of feminist theology</i> (Provincial Social Science Project)</p> <p>QIU Yexiang (editor): <i>Keywords in the Bible</i></p> <p>Chen Huiliang (editor): <i>The Bible and Chinese and Foreign Literary Masterpiece</i></p>   |
| Academic Activities  | <p>During 23-26 May 2008, Prof. Choong Chee Pang of Peking University delivered two lectures on "John's Logos and the Philosophy of Religion in Greece, India, and China" and "Major Themes of Christian Theology".</p> <p>On 9 Jun 2008, Prof. Liang Gong attended the "International Symposium of Western Religious Culture and Literature" in Changchun and presented a paper on "Harold Bloom on J".</p> <p>During 24-28 Sep 2008, Prof. Liang Gong taught on "Study on Biblical Literature" for the graduate students in Shanghai Normal University.</p> <p>On 10 Oct 2008, Prof. Liang Gong attended the "9<sup>th</sup> Annual Meeting of Comparative Literature in China" in Beijing and presented a paper on "A Comparative Study on Ecclesiastes and Zhuang Zi".</p> <p>On 24 Oct 2008, Prof. Svein Olaf Thorbjørnsen of Norwegian School of Theology visited us and delivered a lecture on "Man and Competition: the Perspective of Anthropology and Ethics".</p> |



### Name of University: Nankai University

|                      |   |
|----------------------|---|
| Course Offered       | Chen Jianhong : The theory and Method of Religious Studies, Religion and Mysticism<br>Zhang Shiyong: The History of Christian Thought, Ancient Greece's and Medieval Philosophy, Introduction to Religious Studies  |
| Academic Publication | Chen Jianhong: "The Liberalism and Problem of Jew" (the introduction of) <i>The Leviathan in the State theory of Thomas Hobbes</i> , trans. Ying Xing & Zhu Yanbing (Shanghai: Central East Normal University Press, 2008).   |
| Research Plans       | Zhang Shiyong: Comparison of the religious thought between Martin Luther and Huineng (National Social Science Fund)   |
| Academic Activities  | On 7 Apr 2008, Dr. Paulos Huang, Research Fellow of the Institute of Sino-Christian Studies, delivered a lecture on "Chinese Academic Christian Theology".<br>On 16 May 2008, Prof. Chen Jianhong delivered a lecture on "Leo Strauss on the Tension between Jerusalem and Athens", which forms part of Dr. He Shiming Seminar Series at the Institute of Comparative Religion at Sun Yat-Sen University.<br>During 16-18 May 2008, Prof. Chen Jianhong took part in the conference of "Dialogue on Comparative Ethics: The Meeting between Confucian and Christian Traditions" co-organized by the Institute of Comparative Religion at Sun Yat-Sen University and CAC, and presented a paper on "To Fear or not to Fear: Reflection on a Human Passion".<br>During 29-30 May 2008, Prof. Chen Jianhong took part in the international conference of "Law and Politics, Nature and Revelation: Leo Strauss in the European-American Conversion" organized by the Department of Philosophy at Tilburg University, Netherland and presented a paper "Leo Strauss on the Tension between Jerusalem and Athens". |

### Name of University: Nanjing University

|                      |  |
|----------------------|--|
| Courses Offered      | Sun Yiping: Introduction to Religious Study<br>Xu Xiaoyue: Special Topics of Religious Study<br>Zhang Rong: Medieval Philosophy<br>Shu Ye: Christian Studies, Hebrew   |
| Academic Publication | Gu Su : "The Role of Christianity in Western Democratic Politics", <i>Journal of Xiamen University</i> 6 (Dec 2008).<br>Zhang Rong: "The Origin, Essence and Solution for Evil", <i>Journal of Literature, History and Philosophy</i> 6 (Dec 2008).<br>Shu Ye : "The Dilemma of Human Value", <i>Journal for the Study of Christian Culture</i> 18 (Apr 2008). |
| Research Plans       | Xu Xiaoyue: Studies on Religion and Atheism<br>Zhang Rong: Studies on Christian Philosophy<br>Shu Ye: Studies on the Contextualization of Chinese Christianity<br>Shu Ye: Bible and Western Aesthetic Culture  |
| Academic Activities  | On 28 Apr 2008, Prof. Yang Weizhong delivered a lecture on "Images of 'god' and Its Significance".<br>From 8 May to 28 Jun 2008, Prof. Miikka Ruokanen of University of Helsinki taught a course on "Introduction to Christianity".<br>On 19 Sep 2008, Dr. Meng Zhenhua presented a lecture on "Modern Interpretation Method of the Bible".                    |



## Name of University : Zhejiang University

|                      |  |
|----------------------|--|
| Courses Offered      | <p>Wang Zhicheng: History of Christian Thoughts, Philosophy of Religion</p> <p>Zhang Xuefu: Selected Readings on Augustine</p>   |
| Academic Publication | <p>Cunfu Chen, "Contemporary Chinese Christianity in Modern Secular Situation: A Research on the Protestant and Catholic Churches in the Pingyang County, Wenzhou City", in Lu Daji &amp; Gong Xuezheng eds., <i>Marxism and Contemporary Chinese Religions</i> (Minzu Press, 2008).</p> <p>Wang Zhecheng trans. &amp; exposition, (by Raimon Panikkar) <i>The Intrareligious Dialogue</i> (Si Chuang Renmin Press, 2008).</p> <p>Wang Zhicheng, "On the Religious "Others" and Religious Dialogue", <i>Chinese Religion</i> No.3 2008.</p> <p>Wang Zhicheng &amp; Wang Rong trans., (by Don Cupitt), <i>Impossible Loves</i> (Beijing: Religious Culture Press, 2008)</p> <p>Wang Zhicheng &amp; Caihong Zhu trans. (by Don Cupitt), <i>A New Method in Religion Studies</i> (Beijing: Religion and Culture Press, 2008).</p> <p>Wang Zhicheng &amp; Zhu Caihong, "Neurology and Religious Experiences: John Locke's Justification of Religious Experiences", <i>Natural Dialectic Studies</i> Aug 2008.</p> <p>Wang Guicai, "Towards a Cross-cultural Hermeneutic", <i>Fudan Transaction</i> May 2008.</p> <p>Wang Xiaochao, "On the Content and Demarcation of Sino-Christian Theology", <i>Logos &amp; Pneuma</i> 28 (Spring 2008).</p> <p>Liang Hui, "Who knows the benefit to him? Derrida's Deconstruction and the Dialectics in Ecclesiastes", in <i>Journal on Christianity</i> Vol.6 (Shanghai Ancient Books Press, 2008).</p> <p>Zhang Xinzhang, "Ireneaus's Dispute Against the Gnosticism: On the Significance of the Heathendom to the Studies of the Gnosticism", <i>Logos &amp; Pneuma</i> 28 (Spring 2008).</p> <p>Zhang Xuefu, "On Bonhoeffer's 'Christ Event' and its Significance to Sino-Christian Theology", <i>Logos &amp; Pneuma</i> 28 (Spring 2008).</p> <p>Xuefu Zhang, <i>Introduction to Philo's Thoughts Vol.2</i> (Beijing: Chinese Social Science Press, 2008)</p> <p>Huang Ming trans., (by John B.Cobb) <i>Beyond Dialogue: Toward a Mutual Transformation of Christianity and Buddhism</i> (Zhejiang University Press, 2008).</p> <p>Gong Yingyan &amp; Sji Qingfang, <i>A Faith of Intuition: Christianity in the Illustrations of the Middle ages</i> (Shandong Pictorial Press, 2008).</p> |
| Research Plans       | <p>Wang Zhicheng: On the Religious Pluralism</p>   |
| Academic Activities  | <p>During 25-28 Apr 2008, Prof. Wang Xiaochao attended the seminar of "30 Years of Liberation of Chinese Thought" and presented a paper on "The Transformation of European Patrology and the Prospect of Chinese Patrology".</p> <p>During 10-13 Jul 2008, Prof. Wang Xiaochao attended the conference on "Law and Love: Philosophy, Religion and Science in China and in the Western World" organized by Heidelberg University, Germany.</p> <p>During 14-17 Jul 2008, Prof. Wang Xiaochao attended the conference on "Globalization, Axiology and Pluralism" organized by the Humanity School of Shanghai University.</p> <p>On 27 Oct 2008, Prof. Peter Wyatt of University of Toronto delivered a lecture on "The Calvin Legacy Today: Ecology, Social Justice and Religious Pluralism".</p>   |



## Name of University : Hei Longjiang University

|                            |   |
|----------------------------|---|
| <b>Courses Offered</b>     | History of Christianity<br>Selected Reading on Classic of Religious Studies: The Protestant Ethic and the Spirit of Capitalism  |
| <b>Research Plans</b>      | During 24 Mar – 16 May 2008, Prof. CHEN Shulin visited Centre of Scholasticism in Taiwan Fu Jen Catholic University for academic exchange   |
| <b>Academic Activities</b> | On 19 May 2008 Prof. FAN Zhihui delivered a lecture on "God, Mind, Practice: the Value Problem of Post Practical Philosophy" for "Forum of Love and Wisdom" of the School of Philosophy and Public Administration.<br>In September 2008, Prof. LUO Yuejun attended 11 <sup>th</sup> International Conference on Patristic theology in Germany and presented a paper titled "On the Trinitarian Analogy of Gregory of Nyssa".<br>On 29 Oct 2008 Prof. CHEN Shulin delivered a lecture on "Christianity and Modern Western Culture Crisis" for "Forum of Love and Wisdom" of the School of Philosophy and Public. |



## 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.

Books published from Jul to Dec 2008

### Recent Publication

### *Logos & Pneuma: Chinese Journal of Theology No. 29*

Theme initiators: Daniel Yeung, Keith Chan, Jason Lam  
328 pages (published in Jul 2008)

#### **Theme: Sino-Christian Theology and Contemporary Academic Situation**

Daniel Yeung, Keith Chan, Jason Lam Introduction to the Main theme

XU Jilin The Spiritual Belief and Cultural Life of Chinese in a Secular Society

HE Guanghu Trends of Chinese Scholars in Christian Studies in the Turn of the Twentieth and Twenty-First Century

LAI Pan-chiu Reconsidering Sino-Christian Theology in the Perspective of Theology of Culture

LIN Hong-hsin Theology as a Way of Life Milton Wai-Yiu WAN Christian Studies and Its Corresponding Religious Experiences: An Essay on Typology of Christian Studies Scholars in China



Stephen CHAN Theology as a Vocation

#### **THOUGHT AND SOCIETY**

WANG Xiaochao Some Considerations of the Content of Sino-Christian Theology: Taking Account of the Delimitation Issue

SUN Yi Sino-Christian Theology and the "Event of Christ"

LI Xiangping Protestant Ethic and its Model of Practice in China

CHIN Ken Pa Deconstruction and Theology of the Cross

OU Li-jen The Christocentric Theology of Karl Barth

#### **REVIEWS AND RESPONSES**

HUANG Jianbo Religious Life and Faith in Life: A Review of *Christianity and Christians in Beijing Today*

Jeremiah CHU A Book Review on *Gao Shining's Christianity and Christians in Beijing Today*

GAO Shining A Response to the Comments by Huang and Chu on *Christianity and Christians in Beijing Today*

#### **ACADEMIC NEWS**

CALCT has published over 100 titles



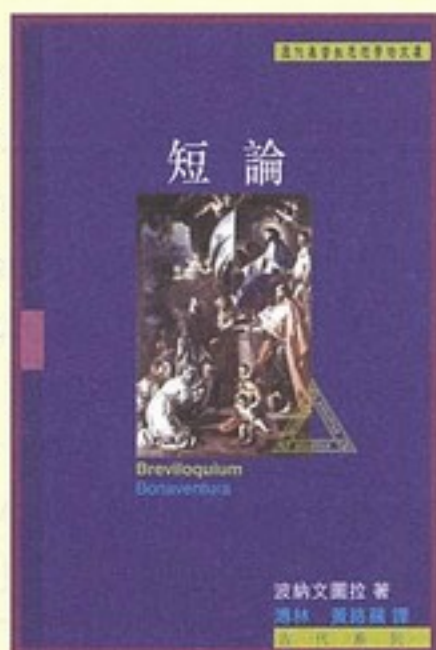
# Breviloquium

By Bonaventura

Translated by Pu Lin

280 pages

Bonaventura is named as the "Prince of Mysticism" in the middle ages. His *Breviloquium* is a concise handbook of theology and a meditation of salvation.



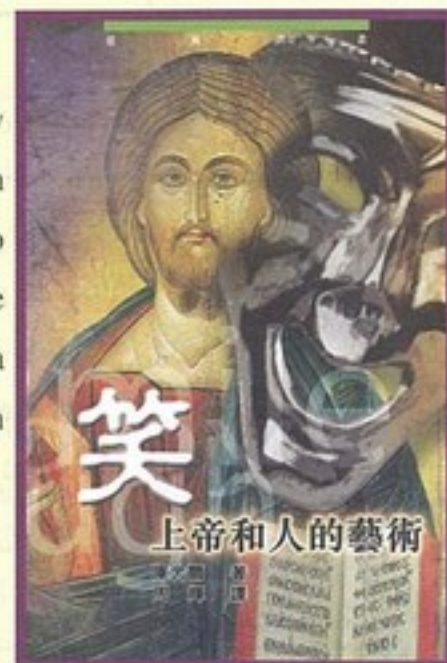
# Lachen: Gottes und der Menschen Kunst

By Karl-Josef Kuschel

Translated by Zhou Hui

190 pages

Laughter is found in any area of life and morality: from good to evil, from humane to barbarism. Kuschel's treatise on laughter may introduce a new topic for Sino-Christian theology.



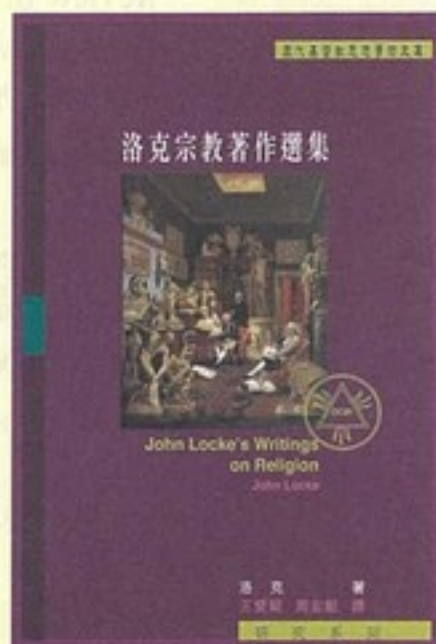
# John Locke's Writings on Religion

By John Locke

Translated by Wang Aiju and Zhou Xuanyi

616 pages

For a long time Chinese intellectuals have only investigated Locke's philosophical and political thought but rarely his view on religion. However, much of his thought about Enlightenment is developed in the Christian atmosphere. This work of selected writings may help Chinese understand his theological standpoint.



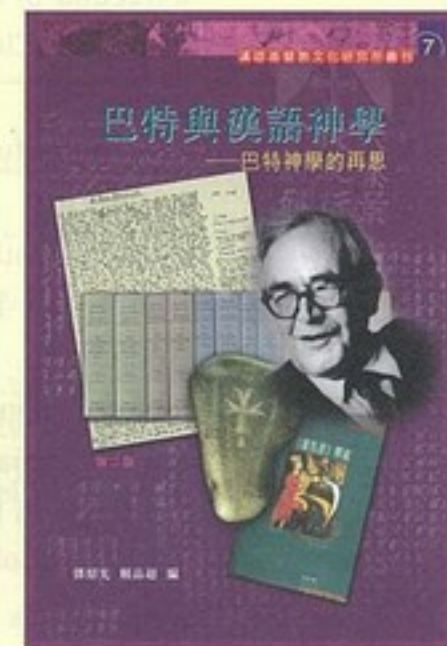
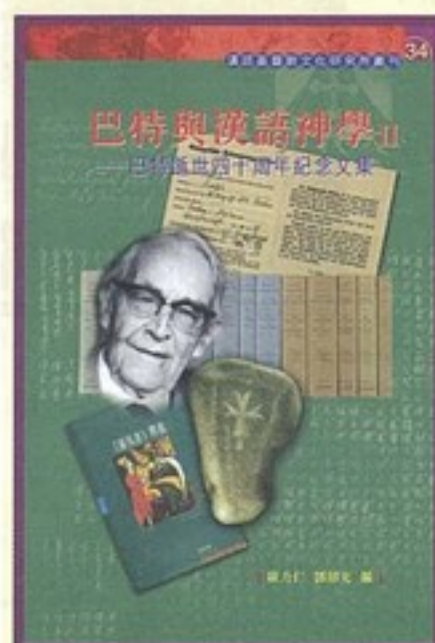
# Karl Barth and Sino-Christian Theology I: Barth's Theology Reconsidered (reprint)

Edited by Andres Tang and LAI Pan-chiu

344 pages

# Karl Barth and Sino-Christian Theology I: Essays to Commemorate the 40th Anniversary of his Death

528 pages





Barth's Theology Reconsidered can be regarded as a milestone of the research on Karl Barth in the Chinese academia. It is the first ever academic publication in this area. Authors include scholars from Mainland China, Taiwan, Hong Kong and overseas.

Essays to Commemorate the 40th Anniversary of his Death is a salutation for Barth. It also has symbolic meaning for the research on Barth in the Chinese academia. In the last decade there is no formal consensus on how to investigate his thought, but this monograph reveals that Chinese scholars pursue their study in one direction but from different perspectives and have accumulated some results.



Joint Publication

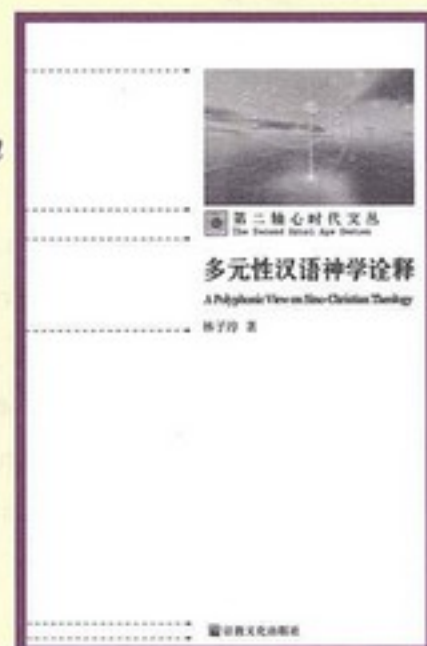


Religious Culture Press

### *A Polyphonic View on Sino-Christian Theology*

By Jason LAM

285 pages



### *Buddhist-Christian Encounter in Modern China*

Edited by LAI Pan-chiu

338 pages



*River is accumulated out of water drops, and tower is built up from grains of sand*

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### One More Step

I have been thinking of how to further develop Sino-Christian theology through the platform of ISCS since last year. For the sake of gathering opinions, in the middle of 2008 I drafted a research outline and sent it to tens of scholars in different academic areas for their comments. After more than four months the framework was established. It was then discussed in the academic committee held in Dec 2008. Although there are different and even conflicting opinions, they are illuminating to me. Assisted by Prof. YANG Huilin, friend of ISCS for many years, the research outline was finalized in the beginning of 2009. I hope that this outline may help friends and scholars construct a flourishing Sino-Christian theology in the next decade with clearer orientation.

#### 1. Comparative Study

Between the resources of thought and existential experiences of Chinese and western languages  
Between the theological studies of the humanities and faith community  
Between Sino-Christian theology in the broad and narrow sense

#### 2. Study of Influence

The influence of the multicultural China on Sino-Christian theology  
The influence of the globalization age on Sino-Christian theology  
The mutual relationship of ecumenical theology and Sino-Christian theology

#### 3. Scripture and Interpretation

Biblical interpretation in the humanistic realm of the West  
Biblical interpretation in contemporary Chinese situation  
The Scriptural Reasoning of the Bible and Chinese classics

#### 4. Theology and the Public

Sino-Christian theology and traditional Chinese culture  
Sino-Christian theology and the resources of modern thought  
The possible influence of Sino-Christian theology on Chinese society  
The issues and experience of Sino-Christian theology

In a conference held at Wuhan University in Nov 2008 and in the academic committee meeting held at Beijing in Dec 2008, many scholars pointed out that a solid foundation



was laid for Sino-Christian theology in the last ten years. As a creative and dynamic academic entity, Sino-Christian theology is undoubtedly been affirmed by the Chinese academia. At the same time, China has stepped into the 30th anniversary of reform and opening policy and has become an influential international power. The financial tsunami in 2008 is another event which pushes China to consider its role in the international arena. In the meantime, Chinese are thinking of how to make up its cultural appearance in face of other countries. Prof. ZHAO Lin of Wuhan University pointed out in wisdom the three big issues to be encountered by Sino-Christian theology in the near future: 1. The rise of China as a significant international power; 2. The revival of Chinese traditional knowledge; 3. The rise of nationalism. Prof. ZHAO's words make me think of how Sino-Christian theology is to do constructive dialogue on these issues.

Recently the Mainland academia is discussing how to establish an autonomous academic platform without following completely the western paradigm. It is an interesting phenomenon since it is also the central concern of Sino-Christian theology from the very beginning. The first principle is to know the Christian religion correctly with serious and professional methods. Then we may extract the essentials of Christian theology so as to integrate and do dialogue with the Chinese cultural heritage. China is the only "living" country of the four great ancient civilizations. Chinese language and culture have several thousands years of history and is highly regarded by the world. This is an important resource and foundation of the Chinese academic platform as an autonomous one. But the contemporary situation is formed in the bombardment between the Chinese tradition and its need for modernization. This also shapes the working environment of Sino-Christian theology. It can hardly be overemphasized that the existential situation of the narrow sense of Sino-Christian theology is the Mainland academia. Thus its working principle and method of integration and dialogue should follow the rules of this platform. Of course, we should also be aware that the autonomous Chinese academia does not oppose the values observed universally. Only in this way can a Sino-Christian theology full of Chinese characteristics be developed to face the whole world.

We hope that all friends and scholars are walking hand in hand to write a new chapter for Sino-Christian theology when China has stepped into 30th anniversary of reform and opening.