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INSTITUTE OF SINO-CHRISTIAN STUDIES

NEWS



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## Essays

### *The Significance of Empirical Study from the Perspective of the Construction of Sino-Feminist Theology*

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Like theology in other languages, the content of Sino-Christian theology should not only include traditional dimensions such as systematic theology, biblical theology, ecclesiastical theology, spiritual theology and so on, but also cultural theology, political theology, public theology, etc., and feminist theology should be in the list. It has only been ten years since the concept of Sino-Christian theology in the Chinese academia was first proposed. In this initial period, the main endeavor of Sino-Christian theology is invested in translating theological works from the West; and the fruitful outcome can easily be observed. Following this necessary initial stage, it is possible for Sino-Christian theology to develop in other fields. This is also a precondition for us to begin with Sino-feminist theology.

The absence of Sino-feminist theology in 20<sup>th</sup> century was directly related to the low degree of feminine self-consciousness in the Chinese society. The fact that women have been oppressed for a long time with their status lower than that of men is the fundamental reason for the rise of feminist movement. However, women's self-recognition of their own situation is closely related to the economic, political and cultural situation of the society. Modern feminist movement began with the rise of western woman movements in 19<sup>th</sup> century, which struggled for their property right, the right to vote and the right to be educated.

However, in China, there have only been a few educated women who continually call for the "liberating of the female" since the beginning of the 20<sup>th</sup> century, and there have only been a few people in and out of the church being concerned with this phenomenon. Most women in China have not yet realized that if they are to change their own situation, they first have to change the social structure and the structure of consciousness which form their living situation. Moreover, the negative influence of the traditional culture upon women causes the majority of them being lacking in self-consciousness of their own identity.

However, women make up the majority of the religious communities in the contemporary China, and this is especially true for Christianity, although most of them belong to the live lowest social class, and have no deep and clear self-consciousness due to the absence of required conditions at present. But it is expected that there will be healthy development of the religious life in China and religious studies as well. Theologians should take the living situation of Chinese women into consideration, especially female Christians, and need to understand their religious experience and their values in life. All these are prerequisites for the construction of Sino-feminist theology.

So far as we all know, feminist theology is initiated and developed by female Christians in western countries. Therefore it reflects the life and religious experience of western women and takes it as its basis. On the one hand, feminist theology has a certain degree of universality, i.e. women all over the world share a common feature: compared to men, even today, the majority of women have a lower social status. Therefore, the substance of feminist theology, constituted by criticism, exploration and reinterpretation, could also apply to women, especially female Christians in various nations and cultural contexts. On the other hand, because of their different living backgrounds and cultures, their life experiences also have their respective unique features in different places. Because of this, the construction of Sino-feminist theology is meaningful in each place or context. In other words, the substance of Sino-feminist



theology should be the feminist criticism, exploration and interpretation of the people speaking the *Chinese* language. For the situation of Mainland China, invoking the words of a feminist theologian Valerie Saiving,<sup>1</sup> one task of Chinese feminist theologians is to awaken Chinese theologians and to make them aware of the fact that though the situation of Chinese women today seems to be similar to that of men...they are in fact totally different. Therefore, the starting point to consider and practice Sino-feminist theology is as follows: do theological thinking which is based on the social status and life experience of Chinese women; disclose the relationship between their faith to God and their life experience; discuss how God's revelation is expressed through them and how does it enable them to explore in a brand new way the reality that women are being rejected by the society, the church and in theology. For this reason, we may say that Sino-feminist theology should also be a contextual theology—a theology rooted in the situation of Chinese women, firstly female Christians. It should conform to their experience and reflect their reality. In other words, to understand the social and religious status and experience of female Chinese Christians is a necessary basis and condition for the construction of Sino-feminist theology.

The issues of Sino-feminist theology may not be radically different from that of the West. But since the life experience of Chinese women, their conception and concern of God, Jesus, the Bible and so on may be quite different, some elements of the Chinese tradition may be added in. For example, the shape of western feminist theology inclines to emphasize on the woman herself. But in the situation of China, I am inclined to think that if Sino-feminist theology is constructed, there may be a element of sharing with the man. The basis of this sharing also comes from the tradition of Chinese women. Needless to say, this important element requires further discussion.

It is impossible to discuss in detail how to construct a Sino-feminist theology in a brief article. But we must point out that Sino-feminist theology would only engage in idle theorizing if we do not understand the living status, religious experience and life of Chinese women, especially female Chinese Christians. If Sino-Christian theology is a theology which takes the living situation and cultural resource in the *Chinese* language seriously, and if its main purpose is to serve the Chinese people, then Sino-Christian theology must have close connection with the Chinese society and believers. This connection requires Sino-Christian theology to go out of the ivory tower and walk into real life, and it also requires Sino-Christian theologians to investigate not only theory, but also the reality.

Alongside with the secularization of European countries, theological study in the European region is being transformed. Many theology departments and colleges have been changed into departments and colleges of theology and religious studies. Some scholars even declare that the prospect of theological study in 21<sup>st</sup> century lies in its combination with the social sciences.<sup>2</sup> However, in Mainland China, the situation is quite contrary to that of Europe. The development of religion, especially Christianity, is still going uphill. The study of Sino-

Christian theology is not only far behind but in lack of deep understanding of this upward trend. Its reflection and exploration of the real living situation of Chinese people fall short of requirement. As I have mentioned before, Sino-Christian theology should go out of the ivory tower to fulfill its own purpose, just like the construction of Sino-feminist theology should be closely related to reality. As a discipline, the vitality of theology lies in its capability of explaining the meaning of life, which is subject to change with the development of society. If we are to understand this change, we should turn our eyes to the real life. Theology without tradition is groundless; theology without paying attention to the social changes will lose its audience, which will eventually lose its relevance and vitality.

The current empirical study of religion in the Chinese academia mostly still lacks serious planning, but the development should not be neglected, as the pooling of resources together could help to make great accomplishment. Moreover, as a fundamental methodology of sociology of religion, the results of empirical study are not only a part of this disciplines, but can and should supply other academic disciplines, including theological study, with valuable resources. But in the present stage the results of empirical study of sociology of religion are not yet adequately valued by religious study, let alone by theology. In conclusion, Sino-Christian theology should not neglect empirical study. We may even say that the development of Sino-Christian theology should take empirical study as one of its basic constituents. The need of the combination is increasingly apparent, but perhaps we have just begun to have this awareness. From this point of view, we can say that the ten-year development of Sino-Christian theology is just an uneasy beginning. We have a long and tough way to go, and would therefore require Chinese theologians' greater endeavor. ■

#### Endnotes:

1. See Valerie Saiving, "The Human Situation: A Feminine View", in D. W. Fenn eds., *Contemporary American Theologies* (Sichuan: Chengdu People Press), p. 114.
2. Christoph Lamb & Dan Cohn-Sherbok eds., *The Future of Religion: Postmodern Perspectives* (London: Middlesex University Press, 1999), pp. 174-184.

## Space, Time and the Chinese Situation of Christianity

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Several years ago, Logos & Pneuma Press published *Sacred World above the Awn of the Wheat—Faith and Life in a Rural Catholic Community* (by WU Fei, 2001). It is so distinct from other books of "ISCS Monographs Series", since most of





them stressed on humanistic study such as theology, philosophy, history and so on, in contrast to WU's empirical study. But it shows the insight of ISCS. Thereafter, the Press also published two books of similar kind: *Christianity at the Foot of Mount Tai—A Study of the Interplay Between Religions* (edited by Peter Tze-Ming, 2005) and *Christianity and Christians in Beijing Today* (by GAO Shining, 2006). The theme of issue 26 (2007 spring) of *Logos & Pneuma: Chinese Journal of Theology* is "Sociology of Religion". All these academic activities echo the trend of the development of the studies of religion in social science in Mainland China. In recent years some scholars doing empirical research of religion emerged and they have done meaningful fieldwork studies.

Faith should be a living faith. In other words, it is a lived faith. If faith is separated from the living context, it would become ossified doctrines or theories, lacking of persuasive grounds. Moreover, any ideologized faith will turn to ruin, and be replaced by vital ones. At least, it must be revolutionized in some ways, so that it may grow fresh again.

Authors mentioned above grasp the insight that Christian faith is a living faith. They think that our studies should pay more attention to the phenomena of this living faith. Religious studies should be based on observing and comprehending faith in the concrete living context, instead of merely constructing or deconstructing some texts abstractly. In fact, GAO once saw religion as a social consciousness which have some kinds of supernatural or superhuman powers or spirits as its core. This is also a kind of social system which manifests that consciousness through special organization and behavior.<sup>1</sup> But when she engaged in the fieldwork, she inclined to regard religion as a way of living, in which the believers have sorts of relationship to the deity.<sup>2</sup> The significance of this reflection lies not only in the dimension of academic knowledge, but also reflects the transformation of the author's view on religion. It is a development of her life too.

Furthermore, though these works are all localized studies, we may see from them the interaction between Christianity and the society in China. In the past, studies on the interaction between religion and society focused mainly on how Christianity transformed Chinese culture and took part in the modernization of the Chinese society. It is basically the application of John K. Fairbanks' "Impact and Response" model, regardless of making use of the approach of "history of mission", which analyzes and discusses how Christianity "occupies" China, or the so called new paradigm, which shifts the focus to how the Chinese society responds to this foreign cultural impact. For instance, the author of *Christianity at the Foot of Mount Tai* suggests, "Besides the concern of how Christianity influences Chinese culture, the present study pays attention to how Christianity is influenced by Chinese culture, especially traditional culture of religion and politics, which results in interaction and transformation."<sup>3</sup> In other words, their focus returned to Christianity. However, it should be noted that this kind of concern is quite different from the "history of mission" approach in the past. It focuses on how Christianity

receives impact from Chinese culture, so that it becomes localized and modernized.

However, does "Chinese-style" Christianity really exist, or is it merely a fake question? On the one hand, it seems that "Chinese-style" is unnecessary to Christianity. If Christianity is completely localized, then it would become far away from its universality. On the other hand, Christianity in general must have made different degrees of adaptation in its interaction with local societies in China. "Indigenization" seems to be a redundant term, since Christianity must develop its locality.

Christianity exists in specific spaces and localities, so that Taian is different from Shanghai, and China is different from France. However, Christianity also has a trans-spatial dimension. This means that locality and universality co-exist in Christianity. The "cross" is universal, but since it is at the specific place of Holy Mountain, it already carries local character.

For the same reason, Christianity exists also in time, and has undergone many changes in history. For example, Jinjiao of 11<sup>th</sup> century is different from the Catholicism in 13<sup>th</sup> century, and even more different from the Protestantism in 20<sup>th</sup> century. Christianity also has trans-temporal dimension. In other words, both the characters of historicity and catholicity co-exist in Christianity. Christianity in 21<sup>st</sup> century should be historical, but also with trans-temporal ecumenical character.

Seen from a wider perspective, it is because of this creative tension between universality and locality, the vitality of Christianity is manifested with growth always. In Chinese people's perspective, it may be appropriately called dialectical harmony. This is in fact also related to the transcendental dimension of Christianity. Since there is such a dimension, there is always an open space in Christianity and the transcendence of Christianity is maintained in specific times and spaces.

It follows that Sino-Christian theology is facing a similar situation. On the one hand, we should not neglect the life experience of the Chinese people. On the other hand, we could not only have the Chinese people and their situation in mind and construct a so-called "Chinese-style theology". Sino-Christian theology, in my opinion, must face the whole world, and open to different epochs. Theology must bear some universal meaning, at least with its grounds and objects. Of course, its growing place is the concrete living situation and life experience in China. A Sino-Christian theology based on such rethinking and reconsideration can make unique contribution to ecumenical theology. It would be both "universal" and "particular", without falling prey to narrow nationalism or some theology-like metaphysical construct of the intellectuals. ■

#### Endnotes:

1. GAO Shining, *Christianity and Christians in Beijing Today* (HK: Logos & Pneuma Press, 2006), p. 49.
2. Ibid., p. 50.
3. NG Tze-Ming et al, *Christianity at the Foot of Mount Tai* (HK: Logos & Pneuma Press, 2005), p. 30.





## Classical Rhetoric - Greco-Roman Culture and Biblical Hermeneutic

YEO Khiok Khng (HK: Logos & Pneuma Press, 2002)

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The characteristic and creativity of this book are reflected in the author's attempt to connect biblical interpretation with classical rhetoric. Although interpreting the Bible with rhetoric is already a traditional approach in the western academia, it is still waiting for investigation and development in the Chinese academia, especially when rhetoric is often misunderstood as a kind of "game of words and the display literary gimmick". In such misunderstanding exploring the Bible with rhetoric is naturally perceived as playing down the sacred nature of the Bible. The aim of this book is at promoting the correct understanding and appreciation of classical rhetoric among Chinese readers, and illustrating its profound influence on biblical hermeneutic. YEO Khiok Khng makes a comprehensive and detailed introduction to the history, cultural background and content of western rhetoric based on important English materials. At the same time, he also illustrates the theory of biblical rhetoric in detail, especially the tension between the New Testament and the Greco-Roman culture. Furthermore, the author makes use of some rhetorical principles to analyze and interpret certain parts of the Pauline epistles. The task of this book is to investigate in detail "the relationship between biblical rhetoric and the rhetoric of classical Greco-Roman culture" (p.3). The book is divided into three parts: Part I introduces the history and cultural background of classical Greco-Roman rhetoric; Part II focuses on the relationship between classical Greco-Roman rhetoric and biblical rhetoric; and the last part on the rhetoric of the Pauline epistles.

The word "rhetoric" originated from *rhet* (Greek) and *oratore* (Latin), which means the skill of giving speech or debate. Rhetoric "is a discipline concerns about the words, argument, persuasion, art of speaking, literature" (p.2). Plato regarded rhetoric as "the artificer of persuasion" (πειθοῦς δημιουργός).<sup>1</sup> In other words, rhetoric was "an art of speaking". The *officium* and *telos* of rhetoric were to persuade (πειθεῖν, *persuadere*) (p.2). Since 5<sup>th</sup> century, Greek sophists began to explore the art of rhetoric. There was also the political and social situation which was conducive to the development of rhetoric (p.16). When Alexander the Great reigned, he promoted Greek education. Rhetoric was rooted in this culture. In 1<sup>st</sup> century B.C.E rhetoric helped to popularize education as Greco-Roman rhetoric became widespread among the educated citizens.

Greco-Roman rhetoric is a well established system in the Western tradition. The theory of Aristotle laid the philosophical foundation for classical rhetoric. He defined rhetoric as "a kind of argument which is able to discover persuasion and has various

forms" (p.2). Argumentation or proofs (πίστεις) is expressed in three ways: character (ἦθος), emotion (πάθος) and logical reasoning (λόγος). YEO Khiok Khng holds that the thought of Aristotle had a profound influence on the rhetoric of the New Testament, especially that of Pauline epistles. Cicero was a great Roman rhetorician and prolific writer in 1<sup>st</sup> century B.C.E. He made use of the Greek word *πειθῶ* to express "persuasion".<sup>2</sup> Among his great works *De Oratore* and *Orator* are on rhetoric. Cicero emphasized that a good debater must have three *officia oratoris*: the justification of truth, the echo of the audience and the ability to stir up the audience. The wisdom and speech of Cicero deeply influenced Quintilian (c.35-100). Quintilian was a famous rhetoric educationalist in 1<sup>st</sup> century. He called rhetoric "the science of speaking well" (*bene dicendi scientia*).<sup>3</sup> His twelve-volume book stressed on holistic education and the nurture of virtue, and its aim was at raising the way of conduct of the speaker through this art. Quintilian believed that a rhetorician should not only be a good speaker but "a good and serious man" (*vir bonus et gravis*) as well.<sup>4</sup> Therefore he claimed that the authority of a true debater came from genuine wisdom and excellence of character.<sup>5</sup>

Since 18<sup>th</sup> century, interpreting the Bible from the perspective of rhetoric became popular in the West, but it went downhill at the end of 19<sup>th</sup> century. After James Muilenburg published *Form Criticism and Beyond* in 1968, scholars began to take up the interest again. But there are still various definitions of "rhetorical criticism" among scholars. I subscribe to George Kennedy's view that "rhetorical criticism can help us fill the gap between form criticism and literary criticism." (p.155)

In the realm of biblical studies, the Gospels are the first to be investigated with rhetoric. The focus is put on the authors' unique methods of expression through the analysis of the literary corpus. The Gospels are narratives in nature, while the Pauline epistles display features of argumentation. Through the analysis of some passages of the Pauline epistles, YEO claimed that Paul's rhetoric showed characteristics of different cultures, including that of Judaism, Christianity and Greco-Roman.

YEO used a lot of materials to explain and illustrate the relationship between rhetoric and biblical hermeneutic, which is a great contribution to the Chinese readers' understanding. However, every work has its limitation. I have some reservation about the author's certain interpretation of the Pauline epistles. Paul might well be acquainted with Greco-Roman rhetoric, and knew his audience's enthusiasm about this discipline. But for the sake of correcting the improper attitude of Christians towards secular wisdom (including rhetoric in the Greco-Roman culture), the apostle might have made use of rhetoric selectively in his polemics against his critics, rather than committing himself to it whole-heartedly. The focus of Paul's proclamation was on "the gospel of Christ". For the apostle it was a matter of *substance* rather than a "rhetorical" project. The stance of Paul expressed in 1 Cor. 1:17; 2:1-5 was a critique of the rhetoricians of his time, especially the sophists (σοφίται).



Paul's knowledge of Greco-Roman rhetoric seems to be beyond serious doubt. As has already been noted earlier, he might even have made use of certain rhetorical methods and skills to express his own thought and argument in some special situations (such as in his dealings with some controversial issues in Corinth). But the degree to which Greco-Roman rhetoric might have influenced the apostle is a very complicated issue, especially when certain vital information is still not accessible to biblical scholars over the years. As such, we can hardly make

any final judgment on how Greco-Roman rhetoric might have influenced the apostle Paul. ■

#### Endnotes:

1. Plato, *Gorgias* 453a.
2. Cicero, *Brutus* 15.59.
3. Quintilian, *Institutio Oratoria* 2.15.34.
4. Quintilian, *Institutio Oratoria* 11.3.180-84. See also 1.pr.9.
5. Quintilian, *Institutio Oratoria* 3.8.13.

## Academic Programs

### International Conference on Theology and Aesthetic

The first international conference on theology and aesthetic was organized by Xiangfan College and co-organized by North American Chinese Christianity Society and Institute of Sino-Christian Studies on 24-27 September, 2006. About 40 scholars participated in this conference, they came from Mainland China, Taiwan, Hong Kong, Singapore, Japan, Britain, USA and Canada, etc. Six main themes were discussed in the conference, which included "Biblical Text and Theological Aesthetic", "Theology of Art", "Balthasar's Theological Aesthetic", "Studies on Theological Aesthetic", "Theology and Cultural Studies", "Theological Aesthetic in the Chinese context".



Most participants agreed that theology and aesthetic have a mutual relationship, in which theology seeks for the truth, beauty and goodness in the realm of divinity, and aesthetic urges for the transcendental ground and content of the experience of beauty. The inquired object of aesthetic usually takes a kind of divine beauty as its ultimate basis and objective, especially in ancient Greek and medieval culture. Chinese scholars also discussed the particular role and function of aesthetic in the Chinese context. In their training, they entered this discipline through literature, social critical theory and philosophy, etc. In the last century, the social and moral values change dramatically in the Chinese society. Aesthetic was once playing an important role to provide a path for salvation. Now, they have to seek for the religious ground of aesthetic when this discipline no longer bears this function.

In discussing the relationship between theology and aesthetic, many scholars think that theology provides the foundation for aesthetic. In the development of the history of

western philosophy, beauty is originally a divine category. That means aesthetic experience is a part of experience of the divine. Many theological ideas were expressed through visual and artistic images. For Balthasar, theology formulates a kind of aesthetic, which is grounded within theology; all kind of secular aesthetic should find their ultimate goal and value in divine beauty. This is a kind of theological aesthetics rather than aesthetic theology.

It is not easy to articulate the complex relationship between theology and aesthetic. Does theology provide some ultimate criteria for aesthetic? Can theology enrich the character of aesthetic? If these two disciplines were separated after the Enlightenment, can we claim that postmodern theology is a kind of enterprise to integrate theology and aesthetic? When Chinese scholars discussed the relationship between theology and aesthetic, is it a phenomenon representing the collapse of aesthetic value or the hopelessness of the human soul?

### 4<sup>th</sup> World Public Forum—Dialogue of Civilization

Director Daniel Yeung was invited to join the 4<sup>th</sup> World Public Forum—Dialogue of Civilization from late September to early October in Rhode Island, Greece. This forum, originated in 2002, was called forth by social activists in Russia, India and Greece. One of the important tasks is to enhance dialogue, mutual understanding and cooperation between different cultural systems from different geographical areas. This year more than 500 participants come from more than 50 countries. They include social activists, representatives of NGOs and foundations, youth leaders and religious leaders (coming from Christianity, Islam and Judaism)

Since the China factor is becoming more and more important these years, Daniel Yeung took this opportunity to introduce the recent development and reason of Christian studies in China, which arose from the interest of Mainland Chinese scholars and included the investigations in different traditions and thoughts. From which the concept of Sino-Christian theology and its specificity and the potential contribution to the Chinese academia were also introduced. Participants were interested in this phenomenon and hope to follow its later development.





## Seminar for Overseas Partners



ISCS sets up internal seminars with its overseas partners every year. It is for the sake of doing dialogue between Chinese and overseas scholars. This year the seminar was held on 7 November, the speakers

included Prof. GAO Shining, Prof. TIAN Haihua and Prof. LI Yuehong, who shared their experiences in Christian studies and teaching in Mainland China.

GAO's presentation reported her investigation of the current situation of Christianity and Chinese society. Although the interaction between Christianity and Chinese society is limited, the effect of Christianity in today's China can be seen clearly in three ways. Firstly, in sustaining the traditional values to some extent, including the best of the traditional Chinese values. Secondly, in providing more choices for the people in the context of pluralistic value systems. Thirdly, in promoting some set of higher values, at the same time stemming the trend of deteriorating social values. In Prof. TIAN's sharing, she directed the focus to some phenomena of biblical studies in Mainland China. First, general knowledge of biblical stories is lacking among Chinese students. Second, it is hard for them to appreciate biblical monotheism. Third, some Chinese Christians hold a fundamentalist perspective towards Bible reading.

Furthermore, TIAN explained the cross-textual reading as a methodological consideration in biblical studies in Sino-Christian Theology. Lastly, Prof. LI analyzed the theological problem of Chinese house Church. He thought that their theological understanding was rigid and narrow-minded. Therefore, it cannot face the challenge from outside. Prof. LI pointed out that systematic translation and teaching of the Bible and theology are needed; higher level of Bible commentaries in both writing and publication are urgent. These materials should be related to the faith and life of Chinese Christians.

## Conference on "Christianity and Harmonious Society"



The Centre of Christian Studies, Chinese Academy of Social Sciences organizes this academic conference every year. It is the 10<sup>th</sup> anniversary in 2006, and the theme is "Christianity and Harmonious Society". The conference was held on 14-17 December 2006 and there were more than 150 participants, the number of papers presented reached nearly 60. ISCS is the co-organizer and Director Daniel Yeung and Research Fellows Keith Chan and Jason Lam joined the conference. Chan also presented a paper on Tillich's ecological vision.

## Academic Exchange



### The Visit of Scholars of Public Theology

In June 2006, famous scholars of public theology including Prof. Max Stackhouse and Prof. William Storrar from Princeton Theological Seminary, Prof. Miroslav Volf from Yale University and Prof. Hans G. Ulrich from University of Erlangen visited ISCS. They came to Hong Kong for the conference on "Religious Value and the Public Forum" held by the Baptist University of Hong Kong on 8-10 June. Director Daniel Yeung had a good discussion with the guests and introduced them to the work of ISCS and the development of Sino-Christian Studies in China.



### The Visit of Italian Scholar Matteo Nicolini-Zani

On 21 June 2006, brother Matteo Nicolini-Zani from Comunita' monastica di Bose, Italy visited ISCS. Director Daniel Yeung and Dr. Jason Lam had a good talk with him. Nicolini-Zani is the first person to translate the Jinjiao monument into Italian. His visit was to collect information of recent patristic studies in the Chinese academia, and the result was put in written form as "《Aolijin/Eligen》, or Origen in Chinese: A Report on Origenian and Patristic Studies in Contemporary China", forthcoming in *Adamantius*.

### The Visit of Council for Research in Values and Philosophy

On 27 June 2006, Prof. George McLean and Ms. HU Yeping from the Council for Research in Values and Philosophy, USA visited ISCS. The two institutes had in-depth discussion and mutual understanding of each other's work, and both expected to enhance the dialogue between Chinese and Western scholars in the future, and explored the possibility of cooperation.

### The Visit of Institut catholique de Paris

On 8 August 2006, representatives of the Institut catholique



de Paris, including Prof. Médevielle Geneviève, Prof. Henri Jerome Gagey and other guests, visited ISCS. They were on a trip to Hong Kong and Shanghai, to understand the recent development of Christian studies in the Chinese academia. The two institutes have good discussion and explored the possibility



of promoting dialogue between the French and Chinese scholars. After this visit, some Chinese scholars were invited by Institut catholique de Paris to write on Sino-Christian theology from different perspectives. The papers are forthcoming in *Transversalités*.

## The Visit of Prof. Arnim Speck

In September 2006, Prof. Arnim Speck from University of Bonn, Germany stayed at Tao Fong Shan for one month, doing his academic research. Speck is a Sinologist and is interested in the history of Tao Fong Shan. He visited ISCS on 4 September and collected information of our founder Rev. Dr. Karl L. Reichelt.

## The Visit of Dr. Clifford Anderson

On 18 October 2006, Dr. Clifford Anderson from Princeton Theological Seminary visited ISCS. Dr. Anderson is the Curator of Reformed Research Collections and his expertise is in Karl Barth studies. His visit is for understanding the situation of Barth studies in the Chinese academia.)



# Academic Research



## Visiting Scholars

From June to December 2006, ISCS hosted seven visiting scholars.

- **Dr. HUANG Jianbo** stayed at ISCS from June to August 2006. Dr. Huang is currently the researcher of the Institute of Anthropology in Renmin University of China. His research interests include sociology of religion, empirical study on religions and anthropology of religion. His research topic is "Review on the Empirical Studies of Christian Studies in Mainland China during 1980s". During his visit, he finished the article "Review on the empirical study of the Christianity in Mainland China in the last twenty years" and two book reviews on *Christianity and Christians in Beijing Today* by GAO Shining and *Christianity at the Foot of Mount Tai* ed. by Peter Tze-Ming NG et al.
- **Dr. YANG Junjie** stayed at ISCS from July to September 2006. Dr. Yang finished his doctoral degree with a thesis on Schelling's Philosophy of Arts. He is currently a lecturer in the Department of Literature, Beijing Normal University. His research topic is "Tillich and German Idealism". Dr. Yang will continue to translate and edit a collection concerning Paul Tillich on Schelling.
- **Prof. SHANG Jiuyu** is currently the associate professor of the Faculty of Politics and International Relation, Beijing Normal University. During his visit from July to September 2006, Prof. Shang collected the research materials on his research topic "Puritans and American Spirit".



- **Mr. QU Xu Tong** is studying in the Faculty of Theology of the University of Heidelberg under the supervision of Prof. Michael Welker. During his visit from July to September 2006, Mr. Qu collected research materials for his doctoral thesis, which is on the essence of Christianity from the perspective of Harnack and Bultmann in their studies on Gnosticism.
- **Mr. LI Yuehong** is the professor of Yunnan National University. During his visit from September to December 2006, he collected research materials on the research topic "Sino-Christian Theology in the Modern Context".
- **Prof. TIAN Haihua** is the associate professor of the Institute of Religious Studies in Sichuan University. Prof. Tian graduated from the Chinese University of Hong Kong and her research interest is mainly on the Hebrew Bible. During her visit from October to December 2006, she collected



research materials for the research topic “The Origin and Development of Biblical Monotheism”.

- **Prof. GAO Shining** is currently the researcher of Institute of World Religions, Chinese Academy of Social Science. During her visit from October to December 2006, Prof. Gao presented two lectures on “Christianity and Society in China Today - from the Perspective of Empirical Study” and “Jesus in Beijing Today” in the Chinese University of Hong Kong and the Christian Study Centre on Chinese Religion and Culture Ltd. respectively. Prof. Gao also collected research materials for her research topic “Religion and Harmonious Society—a Catholic Perspective”.

## Guest Professors

- Our guest professor, **Father Damascene**, was invited to give a lecture at Fudan University in June 2006. His topic is “Jesus’ Prayer in Orthodox Spirituality.” Fr. Damascene is the priest of the Serbian Orthodox Church and his work included *Christ and the Eternal Tao*.
- Our guest professor, **Father Ermis Segatti**, was invited to present a lecture on “Neo-Platonism and early Christian Theologies” in Sichuan University, Zhejiang University and Hailongjiang University in September 2006. Fr. Ermis Segatti is the professor in the Department of Literature in the University of Turin in Italy and his research interests are mainly on western classics, German literature and early Christianity.
- Our guest professor, **Dr. Sean Dwan** from University of Dublin, was invited to present several lectures on “Religion as a Academic Studies”, “Religion and Happiness” and “Religious Fundamentalism” in Fudan University, Shaanxi Normal University, Zhejiang University and Shangdong University. Dr. Dwan is the senior lecturer of the Department of Mission Theology and Cultures.



- Our Distinguished Professor, **Dr. Milton Wan**, was invited to present two lectures in Zhejiang University and Shannxi Normal University in November and December. The topic of his lectures are “Two different ideas on transcendent experience in Christianity and Chinese Culture” and “Moral will in Christian Spirituality.” Dr. Wan is currently the Professional Consultant in the Divinity School of the Chinese University of Hong Kong.
- Our guest professor, **Prof. Knud Jørgensen**, was invited to

present a lecture in Fudan University in November 2006. The topic is “Religious Dialogue & Theology of Religions”. Prof. Jørgensen is currently the Director of Areopagos.

- Our guest professor, **Prof. Theodor Jørgensen**, is Professor Emeritus of University of Copenhagen. He was invited to present the lectures in Hailongjiang University, Beijing University and Renmin University in November 2006. The topics included “Schleiermacher on Religion and Aesthetics” and “Schleiermacher on Religion and the Integrity of Human Being”. Prof. Jørgensen also had academic sharing with the post-doctoral fellows and graduate students in Tsinghua University.



## Visiting Students

(from September to December 2006)

**XIAO Youzhi** Doctoral degree student at Sun Yet-sen University  
Research Topic : Clement and Greek Tradition

**HUANG Junsong** Master degree student at Nanjing University  
Research Topic : The Development and its Significance of the Idea of Law in the Bible  
Courses Taken : Teaching in Christian Religious Education

**CHEN Mingguang** Master degree student at Shandong University  
Research Topic : Pannenberg’s Theological Anthropology  
Courses Taken : Guidance to theological study and thesis writing

**LI Li** Master degree student at Shandong University  
Research Topic : Ethics in Judaism  
Courses Taken : Teaching in Christian Religious Education

**ZHU Caihong** Doctoral degree student at Zhejiang University  
Research Topic : Comparative Religion of Don Cupitt





## Academic Staff

**Dr. Keith Chan** (Program Officer & Research Fellow)

### Academic Conference:

- In September 2006, Chan was invited to participate in the International conference on Theology and Aesthetics, which was organized by Xiangfan College. The number of participant exceeded 40.
- In December 2006, Chan was invited to participate in the conference organized by the Chinese Academy of Social Science in Beijing. The Theme of the conference is "Christianity and Harmonious Society". Chan presented a paper on Tillich's ecological vision.

### Lecture & Teaching:

- During the winter semester, Chan was invited to teach courses on Christian Ethics and History of Christianity in the School of Continuing and Professional Studies, Chinese University of Hong Kong and New York Theological Education Center respectively.

### Academic Publication:

- Edited monograph *Paul Tillich and Sino-Christian Theology* was published in September 2006 by Logos & Pneuma Press.
- The Chinese version of "The Reception of Barth's Theology in Sino-Christian Theology" (co-authored with Pan-chiu LAI, forthcoming in *Zeitschrift für Dialektische Theologie*, 2007) will be published in *Journal for the Study of Christian Culture* 2007.
- "Tillich's Ecclesiology in the Boundary" (in Chinese) is forthcoming in *Regent Review of Christian Thoughts* 2007.
- *Paul Tillich: Theology in the Boundaries* (HK: Logos, 2007) will be published soon.

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

### Academic Conference:

- Lam was invited to join the annual conference organized by the Chinese Academy of Social Science in Beijing on 14-17 December 2006. The theme this year is "Christianity and Harmonious Society".

### Lecture & Teaching:

- Teaching "Christian Faith and Natural Science" from June to August at New York Theological Education Center.
- Delivering a public lecture on "Contemporary Hermeneutics and Interpretation of Classics" on 13 December 2006 at Central University for Nationalities in Beijing.

### Editorial Work:

- Participating in the editorial work of *Logos & Pneuma* issues 25 and 26, the Chinese edition of *Theologie und Philosophie*, *Der Theologie der Hoffnung*, and Chinese monographs including *Faith and Understanding in the Middle Ages*, *Paul Tillich and Sino-Christian Theology* and *Dietrich Bonhoeffer and Sino-Christian Theology*.

### Academic Publication:

- A *Polyphonic View on Sino-Christian Theology: An Interpretation on "Sino-Christian Theology" and a Chinese "Theological Hermeneutics"* was published by Logos &

Pneuma Press in August 2006.

- "Did Tillich really need to take Adoptionism? - A Biblical Response" was published in Keith Chan ed., *Paul Tillich and Sino-Christian Theology* (HK: Logos & Pneuma Press, 2006).
- "Heidegger in Search of Deity: from Being to the Last God" is forthcoming in *Phenomenology & the Human Sciences* 3 (2006).
- "Reflexion sur l'histoire de la sino-theologie et des etudes chretiennes en langue chinoise" (co-authored with LI Qiuling, trans. Francois Barriquand) is forthcoming in *Transversalites*.

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

### Academic Activities:

- On 14-17 October 2006 Zhang participated in the 11 Annual Meeting of Chinese Association of Phenomenology organized by the College of Human Sciences, Xi An Jiao Tong University. The theme this year is "Phenomenology and Pure Philosophy" and Zhang presented a paper on "The 'Gain' and 'Loss' in Phenomenological Reduction - in relation to the Theological Turn of French Phenomenology".
- Zhang was invited to join the annual conference organized by the Chinese Academy of Social Science in Beijing on 14-17 December 2006, and presented a paper on "Love and Justice - an Examination of the Two Elements of Constructing a Harmonious Society".

### Lecture & Teaching:

- Teaching a seminar course on "Christian Ethics" for research students at Sun Yat-Sen University.

### Academic Publication:

- "God-Talk and Listening to the Word - Karl Rahner's Knowledge of God" (in Chinese), *Regent Review of Christian Thoughts* 4 (People's Publishing House of Shanghai).
- "The Name of God is Called Being - Thinking the Basic Problem of Metaphysics of Christian Philosophy in the Middle Ages" (in Chinese), in *Guangdong Union Theological Review* (25 September 2006).

**Dr. YOU Bin** (Guest Research Fellow in Mainland China)

### Academic Conference:

- On 24 July 2006 You participated in an academic conference organized by Calvin College, USA, and presented a paper on "Calvin's Political Theology and Its Legacy for Christian Studies in China".

### Lecture & Teaching:

- Teaching "An Introduction to the History of Christianity", "Introduction to the Biblical Thoughts", "Readings of Classics on Sociology of Religion" and "Religion and Culture".

### Academic Publication:

- "Wang Tao and the Chinese Version of the Bible", in *Nanjing Theological Review* September 2006.
- "Back to Big Questions: Religious Study in the



Contemporary Context, An Interview with Peter Berger”, in *World Religious Culture* December 2006.

**Dr. XIE Zhibin** (Guest Research Associate in Mainland China)

*Academic Activities:*

- Xie was invited to join the annual conference organized by the Chinese Academy of Social Science in Beijing on 14-17 December 2006. The theme this year is “Christianity and Harmonious Society”.

*Academic Publication:*

- *Religious Diversity and Public Religion in China* was published by Ashgate Publishing Ltd. in November 2006.

*Academic Activities:*

- On 2-5 November 2006 Tan was invited to join “The advanced forum on the social function and the effect of Christianity in China today” co-hosted by United Front Work Department and Liaison Office of the Central People’s Government in Hong Kong, and assisted by Shanghai University, and presented a paper on “The saving politics - the political theology of J. B. Metz and its apply in China”.

*Academic Publication:*

- Edited an issue of *Theology Study* journal, published by Theology Study Department of the Catholic Church in China.
- Translated Albert Gelin, *L’homme selon la Bible*, which will be published by the Catholic Church in China.

**Dr. TAN Lizhu** (Guest Research Associate in Mainland China)

## TEACHING AND RESEARCH ACTIVITIES ON CHRISTIAN STUDIES IN THE UNIVERSITIES OF MAINLAND CHINA (UNDER THE SCHEME OF TAO FONG SCHOLARSHIP PROGRAM)

APRIL 2006-OCTOBER 2006



Fudan University, Shanghai	
Courses Offered	<ul style="list-style-type: none"> <li>• Special Topics in Chinese Religion (Prof. LI Tiangang)</li> <li>• Selected Readings of Christian Classics (Prof. LIU Ping and W.Wilson)</li> <li>• The History of Christianity (Prof. LIU Ping and W.Wilson)</li> <li>• Graduation thesis of Religion (Undergraduate course) (Prof.LIU Ping)</li> <li>• The Frontier of Religious Studies (Prof. ZHANG Qingxiong and M.Y.Stewart)</li> <li>• Special Topic on World History of Religions (Prof. WANG Xinsheng and W.Kinne)</li> <li>• Selected Readings of Christian Classics (Prof.LIU Ping and W.Wilson)</li> <li>• Bible and the Western Religious Tradition (Prof.LIU Ping and Prof. WANG Xinsheng)</li> </ul>
Academic Publication	<ul style="list-style-type: none"> <li>• Christianity Academy NO.4, edited by Prof. ZHANG Qingxiong and XU Yihua</li> </ul>
Research Plans	<ul style="list-style-type: none"> <li>• History of Qing Dynasty - Christianity History (Prof. LI Tiangang)</li> </ul>
Academic Activities	<ul style="list-style-type: none"> <li>• International Academic Conference: The Translation and Interpretation of Classic (8-10 June 2006)</li> <li>• Public lecture by Prof. C. S. Evans of Baylor University, USA (20 June 2006)</li> <li>• Public lecture by Prof. WANG Dong of the Chinese University of Hong Kong</li> <li>• 1st Regent-Fudan Summer School , 40 students participated (10-21 July 2006)</li> <li>• Public lecture by Prof. Sean Dwan from Ireland, his topic is "Religion as the Subject of Academic Research - Religious Studies and its Teaching in Modern University (14 October 2006)</li> <li>• Public lecture by Prof. K. J. Clark of Calvin College, USA (26-27 October 2006)</li> <li>• Forum of Religious Studies for Young Scholars in Shanghai, the topic is "Religion and Modernization" (22 October 2006)</li> <li>• Public lecture by Prof. ZHAO Dunhua of Peking University, his topic is "The Philosophy of <i>The City of God</i>" (29 October 2006)</li> </ul>



## Sichuan University, Chengdu

Courses Offered	<ul style="list-style-type: none"> <li>• Bible and Christian Philosophy (for master students)</li> <li>• Studies on Modern Western Theology and Philosophy (for master students)</li> <li>• Classical Greek (for master students)</li> <li>• Biblical Hebrew (for master and doctoral students)</li> <li>• Philosophy of Religion (for master students)</li> <li>• Principle of Religious Studies (for doctoral students)</li> <li>• Selected Readings of Christian Classics (for master students)</li> <li>• Special Topics on History of Christianity (for master students)</li> </ul>
Academic Publication	<ul style="list-style-type: none"> <li>• Reinhold Niebuhr, Cheng Qiong and Wang Zuohong trans., <i>The Nature and Destiny of Man</i> (Guizhou: Guizhou People's Press, 2006)</li> <li>• Chen Jianming, "The Spread of Western Humanistic Spirit in Early Modern China from the viewpoint of SDCGKAC", in <i>Christian Values and Humanistic Spirit: History, Dialogue and Prospect</i> (HK: Centre of Sino-Christian Studies of Hong Kong, Baptist University, 2006).</li> <li>• Chen Jianming, "The Literature Ministry of Christianity in Huaxi During the War of Resistance against Japanese", in <i>Sichuan University Journal</i> 3 (2006) and <i>China University Academic Abstracts</i>, 6 (2006).</li> <li>• Chen Jianming, <i>Ingeniously Resorting to the Literature and Widely Spreading the Gospel - the Literature Ministry of Early Modern Christianity in China</i> (Taiwan: Yuzhouguang, 2006).</li> <li>• Hechu and Lin Qinghua eds., <i>A Study on the Ethical Thought in Christianity and Daoism</i> (Sichuan: Sichuan University Press, 2006).</li> <li>• Tian Haihua, "Reconstruction of Identity: Confucian Catholics' Hermeneutics on Ten Commandments", in <i>Religious Studies</i>, 2 (2006).</li> <li>• Tian Haihua, "Relationship and Comparison between Ten Commandments and Mesopotamian Codes", in <i>Christian Scholarship</i> 4 (2006).</li> <li>• Tian Haihua, "Hermeneutics on Ten Commandments by Missionaries of the Jesus Society in the end of Ming Dynasty", in <i>World Sinology</i> 2(2006).</li> <li>• Tian Haihua, "The Construction of Gender in Biblical Law: A Feminist Reading and Hermeneutics", in <i>Sichuan University Journal</i>, 2 (2006).</li> <li>• Tian Haihua, "Confucian Catholics Appropriation of the Decalogue: A Cross-Textual Reading", in <i>Quest: An Interdisciplinary Journal for Asian Christian Scholars</i> 2 (2006).</li> <li>• Zha Changping, "Contemporary Artists as Intellectuals", in <i>Art Observation</i> 9 (2006).</li> <li>• Zha Changping, <i>The Nominating of Art Works viewed from Liu Zijian's Reading History</i> (Wuhan: Hubei Art, 2006).</li> <li>• Zha Changping, "The Historical Logic of Books of History (Acts) in the Bible", in <i>New Historical Science</i> 6 (2006).</li> <li>• Zha Changping trans., "Ecology, Female and Art", in <i>Ecology Witness</i>, 2006.</li> </ul>
Research Plans	<ul style="list-style-type: none"> <li>• Lin Qinghua: a) study on contemporary western Catholic idea on natural law, a NPSSF project; b) on Christian ethics of marriage and family.</li> <li>• Chen Jianming: a) study on Huaxi Christian literature ministry; b) on Christianity and Chinese culture.</li> <li>• Zha Changping: a) to host Sanlian Book Store's translation plan of classics on Christian culture, 5 books totally, and to translate History and Faith by Colin Brown; b) studies on Mark</li> <li>• Tian Haihua: studies on Pentateuch.</li> <li>• Xionglin: a) studies on theological philosophy in the Middle Ages; b) on Platonism in Middle Ages.</li> </ul>
Academic Activities	<ul style="list-style-type: none"> <li>• During 27 to 29, October 2006, the International Academic Symposium of "Commercial Ethics and Management of Christianity" was held in Sichuan University. It was hosted by Christianity Study Centre of Sichuan University and assisted by Culture Regeneration Research Society of Canada.</li> <li>• During 23 July to 5 August 2006, Christianity Study Centre of Sichuan University held a "Summer Class on Christian Thought and Culture", with participants from Three-self Patriotic Movement Committee members, students and teachers from universities and institutes, and citizens interested in Christianity.</li> <li>• In August 2006, Tian Haihua participated in the first academic conference held by Asian Bible Society.</li> <li>• In September 2006, Zha Changping participated in the "International Conference on Theology and Aesthetic" held by Xiangfan College.</li> <li>• In June 2006, Zhang Liping attended the conference of "Studies of Christian Universities" held by Chung Chi College of Hang Kong Chinese University.</li> </ul>



- On 20 September 2006, Institute of Classical Philosophy and Religious Studies of Sichuan University invited Erimis Segatti, Professor of Literature Department of Turin State University of Italy, for an academic visit, and to give a lecture on neo-Platonism and early Christian theologies.
- During August to October 2006, Xiong Lin attended a post-doctoral study in Wissenschaftlich-Theologisches Seminar.

### Wuhan University

#### Courses Offered

#### Undergraduate Courses:

- Introduction to Western Culture (Zhao Lin)
- History of Medieval Philosophy (Hao Changchi)
- Introduction to Religious Studies (Duan Dezhi)
- Selected Readings on Christian Classics (Che Gui)
- Scholasticism (Duan Dezhi)
- Religious Ethics (Sang Jingyu)
- Selected Readings on Classics of Philosophy of Religion (Che Gui)
- Biblical Hermeneutics (Xu Tao)
- Christianity and Western Culture (Zhao Lin)

#### Graduate Courses:

- Religious Studies (Duan Dezhi)
- Selected Readings on Classics of Philosophy of Religion (Duan Dezhi)
- Comparative Religions (Xu Tao)
- Medieval Philosophy (Duan Dezhi)

#### Academic Publication

#### Zhao Lin

- *Zhao Lin on Civilization Conflict and Evolution of Culture* (Beijing: Dongfang, 2006).
- "On Leibniz's Theological Thought", in *Logos & Pneuma* 24 (2006).
- "The Identity of Thinking and Being from the Perspective of the Ontological Proof of the Existence of God", in *Philosophical Studies*, 4 (2006).
- "Sin and Free Will - A Debate on Augustine's Theory of 'Original Sin'", in *World Philosophy* 3 (2006).
- "Greek Myths and Tragedies", in *Kongmuhu Jiangtan Lu* (Jiangxi People's Press, 2006).
- "The Paradox of Theology of the Cross - a New Exploration on the Theory and Idea of Freedom in Luther's Theology", in *Logos & Pneuma* 25 (2006).
- "The Reformation and Political Development of Britain", in *Learning and Practicing*, 7 (2006).
- "The Relationship between Science, Religion and Philosophy", in *Chinese University Teaching* 10 (2006).
- As the chief editor of a translation series of natural theology, published by Wuhan University Press. 3 already appear: Edward Herbert, *De Veritate* (Zhou Hongyi trans.); Matthew Tindal, *Christianity as Old as the Creation* (Li Si trans.); John Lock, *The Reasonableness of Christianity* (Wang Aiju trans.).
- On 12 September 2006, the paper A Comparison of Enlightenment in Britain, France and Germany was delivered in the international symposium of "Enlightenment and Secularisation" held by Wuhan University and Birmingham University in Britain.

#### Duan Dezhi:

- "The Superiority of Aquinas' Doctrine of Nature over Aristotle's and Its Significance", in *Philosophical Studies* 8 (2006).
- "On Aquinas' Theory on Substance and Its Practical Significance", in *Philosophical Trends* 8 (2006).
- "On the Way to Aquinas: An Understanding and Interpretation of Materia Signata", co-authored with Zhao Dunhua, delivered in "The Twelfth Sino-American Symposium on Philosophy and Religious Studies", 2006.
- In charge of the translation work of Aquinas' *Summa Theologica*.
- *Western Philosophy on Death* (Beijing University Press, 2006).

#### Xu Tao:

- "The Idea of Mind and Body in Bao Pu Zi and Its Scientific Cultural Functions: With An Inquiry on Its Difference from The Idea in Summa Theologiae", in *Social Science Studies* 2006.
- "Disclosing the Sphinx's Riddle in Religion", in *Wuhan University Journal* July 2006.
- *Thomas Aquinas' Idea of Soul - an Explanation from the Perspective of Christian Philosophy*, to be published.
- Translated *The Spirit of American Universities: from the Protestantism to Secular Spirit*, to be published.

#### Zhai Zhihong:

- "The Line of Ariadne: Going Out of the Religious Origin's Maze", in *Wuhan University Journal* 4 (2006).



	<ul style="list-style-type: none"> <li>• "The Cultural and Historical Significance of Natural Theology", to be published in <i>Christian Studies</i>.</li> <li>• "On the Epistemological Significance of Aquinas' Basic Methodology of Natural Theology", to be published in <i>Religious Studies</i>.</li> <li>• "On the Basic Characteristics of Aquinas' Rational Theology", to be published in <i>Studies in World Religions</i>.</li> </ul>
Research Plans	<p><b>Zhao Lin:</b></p> <ul style="list-style-type: none"> <li>• Mainly working on British natural theology during 17 and 18 century. In charge of the editing of Chinese translation series of works on Natural Theology.</li> </ul> <p><b>Duan Dezhi:</b></p> <ul style="list-style-type: none"> <li>• On Aquinas' thought and religious principles. Working on the translation of Aquinas' works and the cultivation of researchers at present.</li> </ul> <p><b>Xu Tao:</b></p> <ul style="list-style-type: none"> <li>• On religious principles, religious philosophy, Christian church history, biblical hermeneutics, comparative religious studies and so on.</li> </ul> <p><b>Zhai Zhihong:</b></p> <ul style="list-style-type: none"> <li>• On Aquinas' natural theology, and a comparative study on Aquinas and Plantinga.</li> </ul> <p><b>Che Gui:</b></p> <ul style="list-style-type: none"> <li>• On Systematic Theology and biblical hermeneutics. A book on Systematic Theology has been finished.</li> </ul>
Academic Activities	<ul style="list-style-type: none"> <li>• From April to October, 2006, Prof. Zhao Lin was invited to Guangzhou, Shanghai, Chengdu, Nanjing, Changsha, Chongqing, Foshan, Nanning and Beijing, Hubei Provincial Library and different universities in Wuhan, and delivered more than 40 lectures: Guangzhou Forum: "The Tradition and Renewal of Western Culture"; Shanghai Pudong Institute for Executives: "A Comparison between Eastern and Western Culture and the Modernization of Western Culture" (two lectures); Dongnan University: "A Series of Lectures on Christian Culture" (three lectures); Nanjing University, a Buddhist training class: "An Introduction on Christianity" (four lectures); Hubei Provincial Library: "Christianity and Western Culture" (four lectures); Huazhong Normal University, a summer vocational Christian workshop: "Christianity and Western Culture"; Chongqing South-West College for Political Sciences: "The Influence of Christianity on the Modern Transition of Western Culture" (three lectures); Foshan Library: "The Spiritual Difference between Eastern and Western Culture" and so on.</li> <li>• On 16 May, 2006, Prof. Scott from Gordon-Connell Theological Seminary in Massachusetts visited and delivered a lecture on "God and Suffering: Different Perspectives of Christians".</li> <li>• On 22-25 May 2006, Prof. Thomas Sherman of Loyola Marymount University USA delivered two academic reports on "Aquinas on Happiness, Aquinas on Essence and Existence" and "Aquinas on Natural Law".</li> <li>• On 5-11 June 2006, Center for the Study of Christianity and Western Religious Culture and China Graduate School of Theology in Hong Kong organized "Forum for Middle Ages and Religious Reformation". 80 people participated in the Forum, among whom 70 are from abroad. Led by Prof. Duan Dezhi, 8 scholars on behalf of Center for Western Religious and Cultural Studies took part in the Forum and the conference.</li> <li>• On 1-3 July 2006, Eleonore Stump, an Expert on Medieval philosophy in USA delivered a series of lectures on "The Problem of Evil".</li> <li>• On 3-6 July 2006, "The Twelfth Sino-American Symposium on Philosophy and Religious Studies" was held in Beijing University. Prof. Duan Dezhi, three research fellows and a graduate student on behalf of Center for the Study of Christianity and Western Religious Culture participated in the Symposium. Prof. Xu Tao presented a paper on "Aquinas's Criticism on There Being Only One Intellect", and responded by Eleonore Stump.</li> <li>• In August and September 2006 Prof. Zhao Lin participated in the "Academic Conference on Philosophy and Religion" in Guiyang and the "Academic Conference on Science and Faith" in Shanghai.</li> <li>• On 15 September 2006, Professor Choong Chee Pang, the former president of Trinity Theological College in Singapore delivered a report on "Reflection on 'Civilization Conflict'".</li> <li>• From 17-21 September 2006, the international symposium of "Enlightenment and Secularization: the Modernization Progress of East and West" organized by Wuhan University and Birmingham University in Britain was held under Prof. Zhao Lin's preparation and leading.</li> <li>• On 13 October 2006, the Archbishop of Canterbury Dr. Rowan Williams visited Wuhan University. 10 people including the President of the University of Liu Jingnan and representatives of Philosophy College held an informal meeting with the Archbishop. In the evening, the Archbishop delivered a lecture on "What Is University".</li> <li>• On 15-18 October 2006, Prof. Xu Tao participated in the "International Symposium of Buddhism Study in Last one Hundred Years", and delivered a paper on "A Comparison between Yinchen and Rahner's Transcendental Christology".</li> </ul>



## Tsinghua University, Beijing

Courses Offered	<ul style="list-style-type: none"> <li>Graduate Course: "Religious Ethics" by TIAN Wei</li> <li>Undergraduate Course: "Religious Ethics" by ZHU Donghua</li> </ul>
Academic Publication	<p><b>1. WANG Xiaochao</b></p> <ul style="list-style-type: none"> <li>"On the Interchangeability of "Be " and "Being", in <i>Journal of Tsinghua University</i> 4 (2006).</li> <li>"On the Study of Foreign Philosophy in the Chinese Cultural Construction and Its Future", in <i>Frontiers of Philosophy in China: Selected Publications from Chinese Universities</i> 1:2 (April 2006).</li> <li>"Introduction to Aristotle's Metaphysics," in <i>Selections from Classics of World Thought and Culture</i> (Philosophy Volume) (Guangzhou: Huacheng Press)</li> <li>"I Doubt, Therefore I am", in <i>Review of Christian Thought</i> 4 (August 2006).</li> <li>"Translation of Western Classics and the Transformation of Chinese Traditional Language and Thinking", in <i>Hebei Journal</i> 6 (2006).</li> <li>co-edited with Daniel Yeung, <i>Western Academic and the Frontiers of Chinese Thought</i> (6 vol.) (Guangxi Normal University Press, 2006): <i>Modernity and Eschatology, Tradition and Postmodernity, Communicating Chinese and Western Culture, Economics and Ethics, Ecology and Nations, Faith and Society</i>.</li> <li>Co-authored with LI Lei, <i>Introduction to Religious Studies</i> (Beijing: Capital Economics and Trade University Press, 2006).</li> <li>Translated Cicero, <i>Collected Works of Cicero</i> (Taipei, 2006).</li> </ul> <p><b>TIAN Wei</b></p> <ul style="list-style-type: none"> <li>"The Critique of Modern Civil Virtue in Scheler and the Reasoning of Christian Ethics", in <i>Philosophical Research</i> 7 (2006).</li> <li>"On the Meaning and Problems of Religious Ethics", in <i>Journal of Shandong University</i> 4 (2006).</li> <li>"Christianity and Confucianism: Two Kinds of Salvation", in <i>Judaic Studies</i> 4 (2006).</li> <li>"Outline of the Sacred Principles of Religious Ethics", in <i>Yearbook of Tsinghua Philosophy 2005</i> (Hebei University Press, 2006).</li> <li>"On Religious Support to Social and Human Order", in <i>Journal of Renmin University of China</i> 4 (2006).</li> </ul> <p><b>ZHU Donghua</b></p> <ul style="list-style-type: none"> <li>"On Rudolf Otto's Methodology Religious Phenomenology", in <i>Review of Christian Thought</i> 4 (2006).</li> </ul>
Research Plans	<p><b>TIAN Wei</b></p> <ul style="list-style-type: none"> <li>book project: The Transcendental Dimension: Studies in Religious Ethics</li> </ul> <p><b>YIN Wenjuan</b></p> <ul style="list-style-type: none"> <li>Studies in Christian Secondary Education in Beijing During the Late Qing Dynasty and the Republic of China.</li> </ul>
Academic Activities	<ul style="list-style-type: none"> <li>In 8-10 June 2006, WANG Xiaochao attended the "International Symposium on Religious Values and the Public Forum: Public Religion, an East-West Dialogue" in Hong Kong Baptist University and presented a paper "On the Publicity of Religion and Its Meaning to the Chinese Religions".</li> <li>In 8-10 June 2006, ZHU Donghua presented a paper "Max Muller and the Dispute of Translation Terms" in the "International Symposium on the Translation and Interpretation of Classics" in Fudan University.</li> <li>In 2-6 August 2006, WANG Xiaochao attended the "Symposium on Reason, Faith and Religion" in Guiyang and presented a paper "On the Metaphysical Starting-point of Augustine's Christian Philosophy".</li> <li>On 18 August, 2006, Prof. Genevieve Medeviclle, Vice-President of Institut catholique de Paris and Prof. Henri-Jerom Gagey, Director of Theology Department visit the Department.</li> <li>In 24-26 August 2006, WANG Xiaochao attended the "International Symposium on Western Academia and Culture of Qing Dynasty" in Renmin University of China and presented a paper "On the Becoming of Chinese Modern Rational Thinking from the Perspective of Catholic Documentations in Ming &amp; Qing Dynasties."</li> <li>In 17-20 September 2006, WANG attended the "International Symposium on Enlightenment and Secularization: the East-West Process of Modernization" in Wuhan University and presented a paper on "In Search of the Harmony of East-West Cultures in the Construction of Chinese Culture."</li> <li>On 18 October, 2006, Prof. Daniel Harrison Williams from Baylor University gave a lecture on "Augustine's Ethical Thought" in the Department.</li> <li>In 2-5 November 2006, WANG Xiaochao attend the "Forum on the Social Function and Influence of Christianity in Contemporary China" and presented a paper "Augustine's Critique of Heresy Theologies and Its Modern Implications."</li> </ul>



## Shandong University, Jinan

Courses Offered	<ul style="list-style-type: none"> <li>• Christian Theology (Xie Wenyu)</li> <li>• An Introduction to Christianity (Liu Xinli)</li> <li>• Selected readings on Christian Classics (Liu Xinli)</li> <li>• History of Christian Thought (Liu Xinli)</li> <li>• Christian Ethics (Zhao Jie)</li> </ul>
Academic Publication	<ul style="list-style-type: none"> <li>• Xie Wenyu, "On the Prologue of John (1:1-18): Translation and Commentary", in <i>Regent Review Of Christian Thoughts</i> (Shanghai: Shanghai People's Press, 2006).</li> <li>• Xie Wenyu, "Freedom: Autonomy or Receivability?", reprinted in <i>Foreign Philosophy</i> 4 (2006).</li> <li>• Xie Wenyu, "A Reflection on Enlightenment", in <i>Open Times</i> 3(2006).</li> <li>• Xie Wenyu, "On Plato's Idea of Soul", in <i>Perspectives on Soul</i> (Beijing: Chinese Social Science Press, 2006).</li> <li>• Xie Wenyu (co-edited), <i>Perspectives on Soul</i> (Beijing: Chinese Social Science Press, 2006).</li> <li>• Zhao Jie, "Two Kinds of Life Wisdoms - the Communication between Christianity and Confucianism from the Approach of Comparative Study", in <i>Christian Studies</i> 2006.</li> </ul>
Research Plans	<ul style="list-style-type: none"> <li>• Prof. Fu Youde: Chinese translation series of classics on Judaic culture</li> <li>• Prof. Fu Youde and Prof. Alic: History of Judaism</li> <li>• Prof. Fu Youde: Comparative religions and religious dialogue</li> <li>• Prof. Fu Youde: History of Judaic philosophy</li> <li>• Prof. Xu Xin: Studies on anti-Semitism</li> <li>• Prof. Xie Wenyu: Exegesis of John</li> <li>• Prof. Liu Xinli: History of relationship between World Religions</li> <li>• Prof. Liu Xinli: Christianity and the German nation</li> </ul>
Academic Activities	<ul style="list-style-type: none"> <li>• In April 2006, Associate Professor Zhao Jie participated in the international symposium on Mencius studies, and delivered a paper "The Nature of Two Types of Truth of Confucianism and Christianity from the Perspectives of Mencius and Paul's Different Offices".</li> <li>• On 27 and 28 May, the symposium "Contemporary Chinese Christians' Ethical Problem" was held in Shandong University. 23 experts and scholars from well-known universities and institutions in China and abroad participated.</li> <li>• From 22 May to 29 June, Prof. Yang Fenggang, a sociologist of religion, of Purdue University USA gave lectures on sociology of religion for graduate students majored in religious studies.</li> <li>• In June, Prof. Xie Wenyu participated in "Religion and Society: the Second Sino-American Symposium of Religious Scholars" held in Westminster Seminary in Philadelphia, and delivered a paper "The Relationship between Christianity and Chinese Society on the Perspective of Chinese Christians' Ethics".</li> <li>• From 23 June to 13 July, Prof. Jay Harris, the Director of Center for Judaic Studies of Harvard University, delivered lectures on Early Modern Judaic Philosophy for graduate students majored in religious studies.</li> <li>• In August, Assistant Professor Zhao Jie participated in the "International Symposium on Confucianism and Confucian Merchant", and delivered a paper "The Dominance of Confucian Ethics from the perspective of Chinese Christians' 'Alienation' from Ethical Awareness".</li> <li>• From 19 to 22 September, Prof. Zhuo Xiping visited and delivered three lectures on "World Religions and Their Influence on China in the Era of Globalization", "Three Dialogues between Christianity and Chinese Culture", and "The Function of Religion on Society". In September, Prof. Xie Wenyu participated in the international conference of "Enlightenment and Secularization: the Modernization Progress of East and West" held in Wuhan, and delivered a paper, "Conscience and Enlightenment".</li> <li>• From 11 to 28 September, Prof. Zhang Ping of Tel Aviv University visited and lectured on the Jewish classics. He also delivered an academic report on "The First Day of Division of Israel and Palestine and the Origin of Conflict".</li> <li>• On October 11 and 12, Prof. He Guanghu visited and delivered an academic report on "Scientific Revolution and Christianity".</li> <li>• On October 23, Dr. Sean Dwan of University of Dublin visited and delivered an academic report on "Religion and Happiness".</li> <li>• On October 26, Dr. Yuan Chengzhong visited and delivered an academic report on "Biblical OT Ethical Studies".</li> </ul>



## Recent Publication

### Books published from July to December 2006

Logos & Pneuma: Chinese Journal of Theology No.25 (Autumn 2006)

#### Reformation and Modernity

Theme initiator: Stephen Chan

280 pages (published in July 2006)

#### Theme Articles

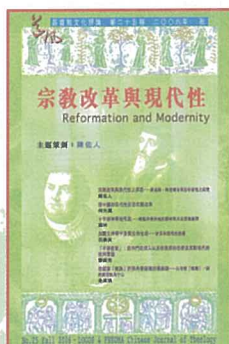
- Introduction to the Main Theme  
Stephen CHAN
- HE Guanghu  
A Reflection upon the Reformation from Chinese Modernity
- ZHAO Lin  
The Paradoxicality of the Theology of the Cross: A New Approach to Luther's Rationalism and Idea of Freedom
- SHIH Shu-Ying  
The Responsible Life in Calvin's Theology and Its Relation to Modernity
- Andres S. TANG  
"Be not Conformed": Understanding the Anabaptist Faith and Its Significance for the Modern from the Perspective of Discipleship
- KIM Donghwan  
A Review of Luther's Doctrine of Justification in the Perspective of the Taoist "Wu-wei" - Centering on a Review of the Suitability of the Term "Sola"

#### The Awarded Essays of "The Third Distinguished Theses Award for Tao Fong Students"

- HUANG Wei  
An Analysis of the Character of Ruth
- ZHOU Xuanyi  
The Relation between God and Human Beings in Eternal Searching - On the Overcoming of the Conceptions of Natural Religions and Positive Religions in the Book of Job
- YANG Guoqing  
The Paradise on Earth - On the Establishment of the Idea of Modern Progress
- JI Yinping  
Charity in Judaism and Its Basic Characteristics

#### Book Reviews

- YANG Huilin  
A Book Review on Edward Schillebeeckx's *The Understanding of Faith*
- HUANG Hanping  
Narrative Perspective: New Development in the Biblical Literary



Studies - Concurrently on *A Literary Interpretation of the Bible and A Study of the Art of Biblical Narrative*

#### Academic News

CHEN Huaiyu

An Overview of the Second International Conference on Jingjiao in China and Central Asia

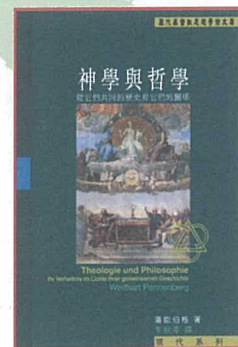
Chinese Academic Library of Christian Thought: Modern Series

#### *Theologie und Philosophie: ihr Verhältnis im Lichte ihrer gemeinsamen Geschichte*

By Wolfhart Pannenberg

Translated by LI Qiuling

432 pages (published in August 2006)



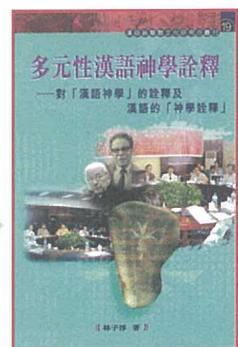
*Theologie und Philosophie* is the manuscript of a course taught by Pannenberg in University of Munich for several decades. It introduces and analyzes the relationship between theology and philosophy in their common history. The first half of the book examines the influence of philosophical thought before Christianity on theology. The second half investigates the influences of philosophers out of the church on theology.

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

#### *A Polyphonic View on Sino-Christian Theology: An Interpretation on "Sino-Christian Theology" and a Chinese "Theological Hermeneutics"*

By Jason Tsz Shun LAM

303 pages (published in August 2006)



The essays in this monograph recorded the author's theological thinking through participating in the Sino-Christian Theology movement. He tried to make use of the resources of modern theology and hermeneutics to analyze the movement and construct his own thought. He emphasized that though the humanistic and ecclesiastic views on theology are different, they are complementary rather than contradictory. A polyphonic view on theology is adequate for the developing Sino-Christian theology movement and this view could explain why the Sino-Christian theology movement attracted so many participants in the Chinese academia.

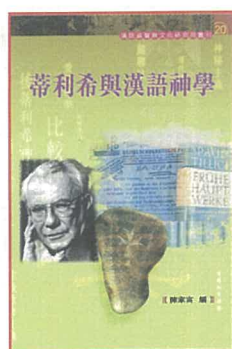


Institute of Sino-Christian Studies Monograph Series

***Paul Tillich and Sino-Christian Theology***

Edited by Keith CHAN

430 pages (published in August 2006)



This monograph testifies to the Chinese academia's first collective effort in digesting and appropriating Paul Tillich's thought. Most essays included are the recent research results of the authors, and some are even parts of their master or doctoral theses. The monograph included three parts. In "Tradition and Appropriation", Tillich's success in appropriating the western intellectual tradition was discussed. Examples and applications were used to illustrate the characteristics of Tillich's "Correlation and Dialogue" in the second part. In "Critique and Expectation", explorations of Tillich's thought from new perspectives were the focus.

Chinese Academic Library of Christian Thought: Modern Series

***Sin***

By Gerrit C. Berkouwer

Translated by LIU Zunkun, ZHU Donghua, HUANG Yingquan

754 pages (published in November 2006)



This book is divided into two parts, discussing the "Origin and Knowledge of Sin" and "the Nature and Transmission of Sin" respectively.

Institute of Sino-Christian Studies Monograph Series

***Faith and Understanding in the Middle Ages: Introduction to Bonaventure's Theology and Philosophy***

By Pu Lin

296 pages (published in December 2006)



In the Chinese Academia, the Middle Ages are long-time neglected or misunderstood as "the dark ages". This thesis gives the readers a fresh and critical interpretation of a significant figure in this period: Bonaventure. This is a rare occasion to find a Chinese intellectual interacting genuinely with medieval thoughts.

Institute of Sino-Christian Studies Monograph Series

***Dietrich Bonhoeffer and Sino-Christian Theology***

Edited by Chin Ken Pa

328 pages (published in December 2006)



Dietrich Bonhoeffer is one of the most well known modern theologians in the Chinese-speaking world. During the year of his 100th birthday, an academic conference was held to discuss his life and thought. Chinese scholars from Mainland China, Taiwan and Hong Kong gathered in this event. This monograph is the record of their intellectual treasury.



Chinese Academic Library of  
Christian Thought: Modern Series

### *Der Theologie der Hoffnung*

By Jürgen Moltmann

Translated by TSENG Nien Yueh

464 pages (published in December  
2006)



This monumental work of Jürgen Moltmann and the milestone of 20th century modern theology needs no introduction. The publication of this edition is expected to inspire a new wave of Chinese thought.

## Joint Publications

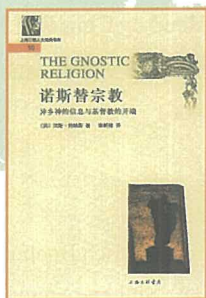
Shanghai United Press

### *The Gnostic Religion*

By Hans Jonas

Translated by ZHANG Xinzhang

346 pages (published in June 2006)



### *Das Kommen Gottes*

By Jürgen Moltmann

Translated by TSENG Nien Yueh

316 pages (published in September  
2006)



Shanghai Century Wenjing Books

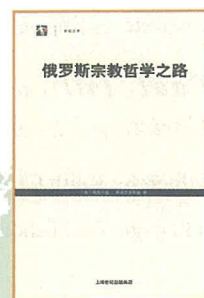
### *The Road to Russian Theology*

By Georg Florovsky

Translated by WU Andi, XU Fenglin,  
SUI Shufen

Proofread by ZHANG Baichun

593 pages (published in August 2006)



Chinese Social Science Press

### *An Exploration of New Religion*

By GAO Shining

350 pages (published in October 2006)



Beijing People Press

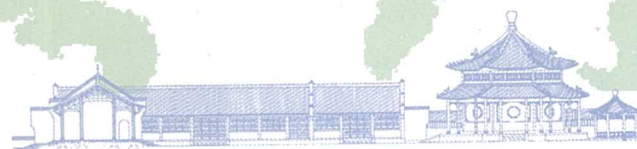
### *De Civitate Dei vol.1 & 2*

By St. Augustine

Translated by WANG

Xiaochao

published in December 2006



## Personnel Movement

### New Staff:

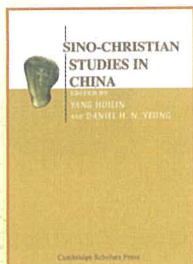
#### Associate Editor

Mr. Jackie KWONG reported to duty from June 2006. He graduated from the Department of Arts, Hong Kong Baptist University, and obtained his Master of Arts in Religious Studies from the Chinese University of Hong Kong.

#### Associate Editor

Mr. Billy YAN reported to duty from July 2006. He graduated from the Department of Philosophy of the Chinese University of Hong Kong, and obtained his Master of Philosophy.





The World's First English Monograph on Sino-Christian Theology is Published  
By the Institute of Sino-Christian Studies in cooperation with Cambridge Scholars Press

## *Sino-Christian Studies in China*

Edited by YANG Huilin and Daniel H. N. YEUNG

*Sino-Christian Studies in China* - the world's first English monograph on Sino-Christian theology is published!

The editors of the book are Daniel Yeung, the director of the Institute of Sino-Christian Studies, and YANG Huilin, the Dean of the School of Literary Studies of Renmin University of China. The idea of publishing this book emerged when they met in a banquet three years ago. Many scholars from China, Hong Kong and overseas gave great support afterwards, and twenty-one essays related to the topic were collected. One third of them had to be translated into English by experts. In the process the cooperating party changed several times, but fortunately the book is published in spite of many difficulties encountered. We hope that this book may let the English-speaking world have the first taste and understanding of the Christian studies done in the Chinese context.

### Part I: History

Misreading and Its Creativity in Sino-Western Cultural Communication at the End of the Ming Dynasty

SUN Shangyang

Theory and Practice:

Cultural Interaction and Transformation as well as Christian Mission in the Late Ming Dynasty

WANG Xiaochao

Chinese Renaissance:

The Role of Jesuits in the Early Modernity of China

LI Tiangang

Christianity's Dual Meaning in Chinese Modernisation

YOU Xilin

### Part II: Method

Sino-Christian theology in the Modern Context

LIU Xiaofeng

A Hermeneutical Critique of Liu Xiaofeng's "Sino-Christian Theology"

Kwan Shui-man

The Methodology of and Approaches to Sino-Christian Theology

HE Guanghu

The Basis and Significance of Sino-Christian Theology

HE Guanghu

A Response to He Guanghu's "The Basis and Significance of Sino-Christian theology" and "The Methodology of and Approaches to Sino-Christian theology"

KWOK Hung Biu

Inculturation or Contextualization: Interpretation of Christianity in the Context of Chinese Culture

YANG Huilin

Sino-Christian theology and Nationalism

Richard X. Y. ZHANG

Christian Philosophy and the Rise of Cultural Christians in China: An Exploration in the Relationship of Christian Theology and Chinese Culture

Stephen T. CHAN

Christianity, Marxism and "The End of History". An Analysis of History Strung Together with the Examples of Liberation Theology

ZHANG Xian

Social Institutions, Concepts of Value and Transcendent Spirit: An Essay on the Possibility and Method of Exchange of Concepts of Value

ZHANG Qingxiong

Religious Diversity and the Public Roles of Religion in Chinese Society

XIE Zhibin

### Part III: Situation

Recent Progress of Christian Studies Made by Chinese Academics in the Last Twenty Years

ZHAO Dunhua

The Significance of Christianity for the Modernization of Chinese Society

ZHUO Xinping

The Intellectual Influence of Christianity in a Modern China Society

BAO Limin

Chinese Culture and the Development of Sino-Christian theology

LAI Pan-Chiu

20th Century Chinese Literature and Christianity: Studies by Chinese Scholars

LIANG Gong, YUE Guo-fa

Faith and Values: Case Studies of Chinese Christians

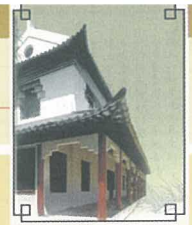
GAO Shining

The Characteristics of Chinese Religion and the Development of Christianity in China

Li Pingye



## Unity of Will is an Impregnable Stronghold



Since 2004, for the sake of uniting Chinese academics in and out of China, ISCS set up the academic committee to map out new direction and strategy for the construction of Sino-Christian studies/theology. The first committee consists of 7 members, 4 from Mainland China and 3 from Hong Kong, Taiwan and overseas. Members from Mainland China include Prof. GAO Shining of Chinese Academy of Social Science, Prof. WANG Xiaochao of Tsinghua University, Prof. YANG Huilin of Renmin University of China and Prof. ZHANG Qingxiong of Fudan University. Members from Hong Kong, Taiwan and overseas include Prof. Pan-chiu LAI (chairperson) of the Chinese University of Hong Kong, Prof. Stephan CHAN of University of Seattle and Prof. Edmond TANG of University of Birmingham. This committee will invite other relevant scholars when discussing specific agendas. The director office and full-time academic staffs of ISCS work together with the committee to form a cooperative and interactive fellowship.



In 2006 we held the third annual meeting. Members reviewed the work of ISCS and discussed future issues. Therefore we also invited other scholars to join the discussion: Prof. ZHAO lin of Wuhan University, Prof. HE Guanghu and Prof. LI Qiuling of Renmin University of China, Prof. ZHOU Xinping of Chinese Academy of Social Science and ISCS distinguished professor Dr. Milton WAN. We are grateful to Dr. XIE Zhibin for helping us with the meeting record.

Since these future issues may shape the working strategy of ISCS in the coming years, part of the contents are listed below. In doing so we hope that we may find more and more companions in the path of constructing Sino-Christian theology.

Future issues: the role of ISCS in promoting Sino-Christian studies/theology in the coming five years -

- Daniel Yeung reviewed the transformation of Christian studies in the humanities in three periods: before 1989, between 1989-2000 and after 2000. He highlighted the phenomenon of the emergence of "public intellectuals" and the need of communication between Christian theology in the humanities and the church. He hoped that the committee might suggest new paths for Sino-Christian theology under this situation.
- Some members emphasized that Sino-Christian theology does not only belong to the church but should be in close touch with the general academia. The dialogue partner and the space for development also belong to this realm. Sino-Christian theology is polyphonic and creative. For example, patristic studies scholars may also develop political theology.
- A few members suggested that Sino-Christian theology should also engage in dialogue with different church communities. But dialogue partners should respect each other and avoid imposing one's own idea upon others.
- Certain members shared from experiences that a serious scholar could also be a committed believer. They are not conflicting identities. The key is the wisdom to use appropriate language in different contexts and situations. But the task of Sino-Christian theology is still to explore a way of making Christian studies a constituent of the Chinese academia.
- Several members thought that the direction and theoretical framework in the coming five years should remain the public

realm of the Chinese society. Therefore a good understanding of the present academia of Mainland China, Taiwan and Hong Kong is very important and essential.

- Some members suggested that in the future Sino-Christian theology should strengthen its publicity, which is inherent in theology itself.
- Others felt that the substance of Sino-Christian theology should be committed in continuous breakthrough and development. Therefore there is no need to define Sino-Christian theology too rigidly or prematurely.
- Most members agreed with the conclusion of Prof. LI Qiuling in "The Identity and Justification of Sino-Christian Theology":
  1. The term "Sino-Christian theology" is used to embrace all forms of Christian theology expressed in Chinese in the past, present and future.
  2. "Sino-Christian theology" is an ideal, whose initiators and promoters have added to it some "oughts" from their own theories and praxis. Since it is not yet accepted widely, it has great potential to be developed.
  3. "Sino-Christian theology" is a movement. Its initiators, promoters, supporters and partners have exerted great effort in bringing it forth.
  4. Christian studies in Mainland China are not a kind of "theology" that has been preconceived or predetermined, and it has no intention to construct a new theology *per se*. Nonetheless Christian studies in Mainland China have undoubtedly become an inseparable partner of "Sino-Christian theology".
- The chairperson Prof. Pan-chiu LAI concluded that:
  - The work of promoting Sino-Christian theology in the academia of Mainland China should be affirmed to be effective and valuable;
  - Dialogue with an open mind with different ecclesial communities is to be encouraged in the Chinese theological circles;
  - Effort should be made to strengthen the publicity of Sino-Christian theology;
  - It is affirmed that Sino-Christian theology has referential and complementary role in relation to ecclesial theology.

From my perspective as the director, I agreed to the four concluding points raised by Prof. LI Qiuling. In clarity and simplicity he has succeeded in outlining and highlighting the origin, development and present situation of Sino-Christian theology. The first point gives a definition to Sino-Christian theology in the broadest sense, and the next three points centre round the special sense of Sino-Christian theology. The second and the third point are brief summaries of the interaction between ISCS, scholars doing Christian studies in Mainland China and Sino-Christian theology. The implication of the forth point is that since the religious situation in the Mainland is unique and the academia is ideologically dominated by atheism, most Chinese scholars participated in Christian studies tend to do it for the sake of widening the horizon of their disciples and academic resources. In spite of that their research results (regardless of their relationship with the core issues of theology) have already become integral parts of Sino-Christian theology. Moreover, I am confident that Sino-Christian theology is making a significant contribution to both the theology of the local churches and ecumenical theology.

This is my prayer, and my vision. ■