



# 漢言

基督教文化研究所  
INSTITUTE OF SINO-CHRISTIAN STUDIES

News



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## Essay

### *"Sino-Christian Theology" from the Perspective of Sociology of Religion*

SU Guoxun

*Professor, Institute of Sociology, China Academy of Social Sciences*

Anyone once arrives in ISCS will see an eye-catching couplet at the gate: "The Logos reveals to thousands of people; people praise the Logos; Chinese is no exception. The Pneuma enlightens millions of families; the families are immersed in the Pneuma; theology is thereby produced." (道示萬民民頌道豈獨無漢語，風啓兆戶戶沐風更兼有神學) Sino-Christian theology is embedded in the two parallel sentences delicately with profound meaning. The ecumenicity of Christian theology and the form of Chinese culture are both embraced, such that the initiative and expectation of "Sino-Christian theology" are addressed.

Although there are controversial points in understanding Sino-Christian theology, no one would deny that it has great achievement as a social movement in Mainland China in the past ten years. It indicates that the initiative and expectation of Sino-



Christian theology are practical and effective. This movement is embedded in theological studies in Chinese academic discussions, so that the contents of theology become constitutive elements of the Chinese academia. It also indicates that the Logos must take a living form in the Chinese context, so that the Chinese way of living may gain spiritual nourishment from the transmission of the Logos. This is the synthesis suggested by the couplet at the gate of ISCS.

As Sino-Christian theology advances into different academic disciplines, more and more scholars with different backgrounds have participated in the discussion. There is an increment in the quantity of researchers as well as in the qualitative difference of disciplines. Sociology of Religion is a new comer in this wave. It is a branch of sociology, which is a kind of social sciences based on the studies of experiences. It is different from "theoretical" disciplines such as philosophy and theology, and is not interested in finding the essence of religion or making a value judgment on different religions. It only focuses on the conditions and results of some religious action. Even if it makes evaluation of the research result sometimes, it is based on how a religion functions in social integration, economic





development and so on. Therefore functional analysis is a long-lasting method employed in sociology and anthropology. From this perspective, sociology of religion and other social sciences have the nature of "value neutrality", i.e. it only studies religion as a social fact rather than making subjective ethical evaluation. This nature brings controversy when sociology of religion is introduced to Sino-Christian theology. But it may be due to a misunderstanding of the term "value neutrality", such that a misconception of the impact of modern society on theology is resulted.

In fact, there could hardly be any other concept being misunderstood more severely than "value neutrality". "Value neutrality" comes from the methodology of Max Weber, and is related to the concept "value relevancy". This pair manifests the logic and tension of Weber's sociology. He tries to embrace both the causal explanation of the natural sciences and the meaning of understanding of the human sciences. In other words, it is an attempt to start with understanding the subjective meaning of an acting individual and arriving at a causal explanation of the entire society. Weber uses the concept "value relevancy" to oppose the positivist trend of sociology in the 19th century, but retains the causal studies of phenomenology of any science. At the same time "value neutrality" is used to oppose the school of German economics, which regards economics as ethics and denies the objectivity of the social sciences, but retains value judgment as the means of understanding the meaning behind social phenomenon. The core of this pair of concepts is to oppose the idea of taking the social sciences purely as an instrument of understanding the society, and to emphasize the ethical responsibility of the understanding subject to the social object.

Obviously, if one wants to understand a religious faith (action), then one could only do it through the experiences and concepts of the believers and their tasks, i.e. the meaning perceived by the subjects. To understand then is to make "value judgment" on the meaning of the action which constitutes the society. Thus value judgment has already participated in the constitution of religious fact as a social phenomenon. From this point of view, sociology of religion is

related to value judgment like other social sciences, thus it has "value relevancy". "Value neutrality" emphasizes the objectivity and factual description of the science; it is a regulatory principle used to alert the working ethics of social scientists. They should not arbitrarily make use of their subjective inclination but sustain an "academic asceticism". Value judgment is a subjective ethical evaluation a subject makes of the object, which participates in the constitution of social phenomenon, just like time and space participate in the constitution of natural phenomenon. Therefore "value relevancy" is a constitutive principle. Seen in this way, Weber, as a neo-Kantian who differentiates between phenomenon and thing-in-itself, tries to use this pair of concepts to deal with the relationship between science and morality. Another significance is that, in Weber's thought, value neutrality is related to ethics of responsibility, while value relevancy is related to ethics of conviction. His theme of inquiry of sociology of religion in "economic ethics of world religions" is to argue that Protestantism is a kind of ascetic ethical religion and is related to the rise of modern capitalism. Oriental religions as the "other" of Christianity do not have a personal, transcendent and ethical god. Therefore there is a lack of tension between this world and the other (transcendent) in the institutional level of the Chinese society. It is an obvious but unintended paradox when the form of value neutrality and the substance of the ethics of responsibility are used to describe Protestantism. We may summarize Weber's explication as follows:

The denial of this world arisen from the spirit of asceticism in the western religion manifests the desire and passion of the Christian to dominate the world. Speaking from the Christian perspective that "we are in this world but not of this world", the work in this world is merely an expression of the effort for a transcendent task (salvation of the soul). From this we may say that the Christian is "an ascetic out of this world but in this world". He or she wants to be an instrument of glorifying God and takes it as his or her dignity and origin of value. As this is what he or she longs for, it is reflected in the action – becoming a useful instrument of transforming and dominating this world rationally. ■



# The Hermeneutical Significance of Sino-Christian Studies

DENG Xiaomang

Professor of Philosophy, Wuhan University

When I first heard the term “Sino-Christian studies” in the 1980s, it looks to me very meaningful. Since Ming and Qing dynasties the Chinese have tried hard to understand Christian culture with the help of missionaries, but few have focused on the relationship between the Chinese language and Christianity. In the last two decades there has been a significant increase in the publication of the translation of Christian literature. Young people have interest in the doctrines and academic discussion of Christianity, which look new to them, and compare them with traditional Chinese culture and intense intellectual bombardments are created. In the meantime, however, some people have this doubt in mind: is this wave of heat of western religion and culture merely another form of solipsism of our own culture? We understand another cultural phenomenon through our translated works since most of us are not familiar with the western languages and traditions. And most of us do not believe in their god. Can we truly understand the subtle points of this culture? On the other hand, if we are just trying to accept or study a western cultural concept, then why don't we strengthen our ability of foreign languages, so that we may read the western religious writings directly? Why are we learning through translated works, some of which may be unreliable? Are those things we try to introduce through the Chinese language genuine Christian thought? If modern hermeneutics emphasizes the untranslatability between different languages, does Sino-Christian studies need to emphasize its “Sino” prefix?

I do not think that these doubts are necessary. In fact, any dialogue and communication between two cultures can unavoidably go through one's own “fore-seeing” (Vorsehen) or “horizon of expectation”



(Erwartungshorizont). This first manifests in translation. Christian documents are originally written in Hebrew and Greek, and later also in Latin. When Luther translated the Bible into German, he did not think that his meaning deviated from the original. Instead, he thought that his translation was immersed in the true spirit of the Bible. It is because the Bible as the word of God is not confined to a particular language. It is neither Hebrew nor Greek nor Latin but the Logos. Jesus spoke in Aramic because he is the Word incarnate, thus we cannot only understand his words in this language. Some versions of the Chinese Bible have made reference to English editions. But they may not be rated inferior unless the version relies only on another without any reference to the original. It is even not proper to see the Bible as a book in which not one word can be altered. Throughout the two millennia the canon is revised continuously. What is the scholars' ground? Besides historical records, it is also important to appreciate the spirit communicated through the written words – the true “word” of God.

The word of God is to be perceived through our heart. It is fair to every national language. No one particular language may claim to be special. For the Chinese, Christianity comes from the west. But as it is a global religion, it is not confined to national or geographical boundaries. However, when anyone wants to justify one's perception or express it, he or she must use its own mother tongue. Gadamer once said, whenever the question asked is related to worldview, one can only inquire with its own language. It is because foreign language is an imitation, but the voice from the bottom of one's heart can never be imitated. Therefore, in spite of the language employed, each nation must use its own language to grape the truth of Christianity. On the other hand, however, when every nation uses its language to do so, it must also notice the universal meaning of Christianity and not being limited by the particular features of its culture. These features only lead them to a broader and more profound way of thinking. But Christianity has done a great job when it takes the tracing and the retaining of universal meaning as its main goal.

At Tao Fong Shan, I have seen some Christian art works of biblical stories using Chinese traditional ways



of expression, e.g. Chinese painting, ancient poems, etc. If there were no explication, I would have regarded a porcelain dish of Jesus and his twelve disciples as being that of Confucius and his students. I am impressed by the creative mind of the artists but with some reservation, since the story did not take place in the Chinese historical context. Nevertheless, it could be seen as a guide or symbol for inspiring the Chinese religious mind. In the history of Christianity, religious symbol is not confined within European image. In this global age, Christianity should cultivate a sense of inclusivism, and thus prevent the attempt of any idea or thought to be developed into a kind of narrow nationalism. It should aim at raising the national interest to a universal level.

We may learn from the lesson of Christian icon used in worship, although God is not limited to those material images, even though his followers may come to faith through this means. In light of this, we should not stay on the surface but seek to perceive the genuine spirit behind. ■



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## ***Sino-Christian Theology: a Two-level Thinking on Society and the Church***

**LI Xiangping**

*Director of Research Institute of Religion and Society, Shanghai University*

Generally speaking, theology is the thinking of the church. This concept limits theology within the church. It assumes its destiny – if theology gets beyond the church, then it would become sterile.

However, Sino-Christian theology gets beyond the church and thinks about the society and the church. It has been around for more than ten years and has

established “a theology of the invisible church” taking society, culture and the church as its objects of inquiry. Therefore the most distinctive feature of Sino-Christian theology is that its construction and development are not taking place in the church, but is the result of thinking about the church and the socio-cultural phenomenon in the Chinese world.



Since the 1990s, theological studies have emerged in the Chinese academia, and serves as a kind of criticism of society, politics and thought rather than a theological heresy. Its emergence gradually forms the public feature of theological studies of the Chinese intellectuals and the unique way of Sino-Christian theology. Up to date there are public theology, political theology, theology of culture, theology of religions, etc. in the Chinese academia. They changed the past situation where there was the absence of theology in modern China.

This phenomenon has a very special sociological meaning in the development of contemporary Chinese society. In the late 1980s there was already a hidden wave of religious discussion in the cultural realm. Some people predicted that after the “cultural heat” there would be a wave of “religious heat”. This prediction does not only point to the religious need and choice of the Chinese but points to another level of theological significance. After a nation-wide cultural heat, what the Chinese retain and use to establish a new value system is not confined to the issue of modernization and the transformation of traditional culture.

According to the social structure at that time, the history of the transformation of the Chinese society has just begun. Before that time the institutional function of classification of social level, identity with respect to politics and ideology was still very strong. The



contents of thinking in people's mind were all about politics and economic, even cultural discussion was absorbed into the politico-economic realm. Since the early 1990s the autocracy of politico-economic realm declined and the cultural discussion diversified to different "spirits". Scholars suddenly became scattered around intellectually and had no proper foundation for developing discussion. At that moment, religious studies and theological approaches rose up.

Culture as a public requirement needs something to rely on. But the special situation of China is that there is a lack of public sphere. In the last two decades, the dichotomy of church and state is dissolved in the process of indigenization, such that Chinese Christianity has become a "place"-centred (the church building) operation. When people think of Christianity, they are not thinking of the religious community or its theology, but the scale of the church-building, believers and activities. Theological thinking is diluted while the place of activity is emphasized; the expansion of the church and the number of believers seem to be the only parameter of examining the development of Christianity. Under this situation, if there is a public theology which may participate directly in the public discussion, academia, and cultural realm, it appears as if it has provided a way for the interaction between this world and the other.

The present church institution nearly resembles to that of economic-political institution, since it is embedded in the other. If theology could participate in different public discussions of the mass, it has already gone beyond the original church and economic-political institution. At present scholars of different disciplines have already established a space for public discussion with their own identities and thinking. This does not only make Sino-Christian theology a part of the Chinese academia but also creates its publicity and social character. Seen in this way, the approach of Sino-Christian theology has already become an obvious social thought with respect to the mode of contemporary Chinese academic thought. This "society" is on one hand based on the individual

decision of faith, and creates an academic community on the other.

As the key players of Sino-Christian theology, intellectuals of different disciplines transform faith into cultural form based on their faith and knowledge. In this way their expressions go beyond the church and spread throughout the entire Chinese society. Chinese language is a medium for participating in the society and connecting theology with society, academia and public issues. Theology gets into the core of culture and the academia constitutes the horizon of theology. Intellectuals regard the discussion of public issues as their way of establishing the publicity and social character of Sino-Christian theology, so that a new wave is introduced into the Chinese academia. It established the real influence of Christian theology on the academia, and intensified the thinking of Chinese scholars on their questions of existence. In this way Sino-Christian theology has constituted a "diffused" type (not institutional) of academic community, comprising of scholars from different disciplines and levels.

The remaining question is: can the interaction and influence of this community be universally recognized by others in the wider Chinese-speaking world? How can the normative function of this public theology be institutionalized? If Sino-Christian theology wants to avoid the present form of Confucianism as a kind of non-institutional spirit, this would be a big question to encounter in the future. ■





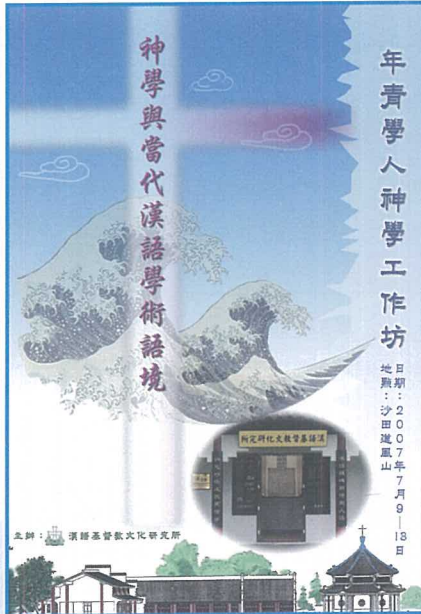
# Academic Programs

## Academic Programs

### *The First Workshop on Sino-Christian Theology for Young Scholars*

*Theme: Theology and Contemporary Chinese Academic Situation*

This workshop was organized by ISCS in Tao Fong Shan during 9-13 Jul 2007. Over 50 Chinese scholars from Mainland China, Hong Kong, Taiwan and overseas were invited. Veteran and young scholars met together and discussed problems of Sino-Christian theology. Apart from lectures on three different topics, there were also group discussions in the workshop.



The first lecture topic of the workshop is "The Problematik of the 1980s & 90s". Prof. Xu Jilin of Shanghai Eastern China Normal University presented a paper on "The Spiritual and Cultural Life of Chinese in Secular Society". He articulated the limitation of contemporary Chinese spiritual and cultural realms, and pointed out that the public ethos and personal characters were still undeveloped in this pluralistic world. Prof. Xu asserted that the Chinese have lost the key value in public culture which led to ethical relativism and pragmatism. Prof. He Guanghu of the Renmin University of China presented a paper on the "Portrait of the Chinese Christian Studies Scholars by the end of 20th century and at the start of 21st century". He emphasized that the target of academia should be placed in the "public" realm. Chinese Christian studies should enter and deal with the Chinese society. He also mentioned that Christian studies in China had passed a difficult period and is now established. New opportunities for introducing

more approaches and gathering more scholars should be valued.



The second topic of the workshop is "Plurality in Theology: University, Church and Society." Prof. Lai Pan-chiu of the Chinese University of Hong Kong explained the cultural character and cultural mission of theology through the interpretation of the concepts of "theology of culture" and "cultural theology" in his paper "Rethinking Sino-Christian Theology from the Theology of Culture". He referred to Kathryn Tanner's idea that theology is part of culture and is shaped by social construction on one hand, but theology can criticize culture on the other. Apart from criticizing secular culture, theology should also examine and transform the church and academic culture. This implicitly included Tracy's three publics of theology. Prof. Lin Hong-Hsin of Taiwan Theological Seminary presented a paper on "Theology as a Form of Life". He articulated the interrelationship between Tracy's three public discourses of theology. Lin emphasized that the social environment constructs the "Chinese"



discourse of Sino-Christian theology in a large extent, Sino-Christian theology should engage in the social and public spheres. Social concern should be one of the forms of life of Sino-Christian theology.

The third topic of the workshop is "Theological Studies and Faith". Prof. Milton Wan of the Chinese University of Hong Kong differentiated three types of scholars who engaged in Christian studies in Mainland China: SMSC (Scholars in Mainland China Studying Christianity, embracing objective attitude),



CCSS (Cultural Christians Studies Scholars, having religious experience) and CS (Christian Scholars, confessional persons). Wan thought that the multi-facet characteristics of Sino-Christian theology enriched the path from religious experience to public theology, and the publicness of theology provided the power of self-reflection for the scholars. Prof. Stephen Chan of Seattle University pointed out in his "Theology as Vocation" that if we talked about "theology as vocation", it should be located on three dimensions: intellectual (criticism), passion and worldview. Theology with a public dimension can bring discussion to public intellectuals instead of just church theologians.

In these five days, a more pluralistic scene of Christian studies is perceived. Dialogue and mutual enrichment is also enhanced, which together point to the bright future of Sino-Christian theology.



## *Prof. Michael Welker's Lecture Trip in China*

Prof. Michael Welker is currently professor of the Faculty of Theology in the University of Heidelberg, Germany and is a well-known scholar in the international theological world. When director Daniel Yeung visited University of Heidelberg in Mar 2006, he invited Prof. Welker to visit Hong Kong and Mainland China, so as to have a close understanding of the Christian studies there. After a year of discussion



and arrangement, Prof. Welker accepted our invitation and paid a 3-week visit to different universities in Hong Kong and Mainland China from Sep to Oct 2007. They include Sun Yat-sen University, Sichuan University, Fudan University, Peking University, Tsinghua University and the Chinese University of Hong Kong. His lecture topics are as follows: "Nietzsche's Critique of Religion", "Biblical Faith and Subjective Faith", "Christianity and Structured Pluralism" and "Holy Spirit: Interdisciplinary and Ecumenical Perspectives".

Before he left Prof. Welker said that he was impressed by the phenomenon of Christian studies in the Chinese academia. Although it may not be easily connected to church theology, dialogue between different humanistic disciplines has naturally taken place. It is an exciting phenomenon. We both hope to develop further cooperation so that more young scholars could participate in Christian studies and theology.

## *Internal Seminar for Overseas Partners 2007*

This seminar was organized by ISCS on 30 October 2007 at Tao Fong Shan. More than 30 guests were invited, including professors from foreign countries of Lutheran Theological Seminary and other scholars of cooperating organizations from Hong Kong and Macau. Visiting scholars and students also participated in the seminar and discussed the problems related to Christian studies in China. Prof. Li Xiangping from Shanghai University presented a





paper “The Sociological Study with two Approaches to Christianity in Contemporary China”, in which two different approaches were presented: the sociological study of Christianity and the study of sociology from the Christian perspective. The former is the study of the organization of the church and its relationship to society, and the latter is the study of the influence of Christianity on the social dimensions and human behaviours. Dr. Gao Xin of the Catholic Study Center at the Chinese University of Hong Kong presented “Newman’s Idea of Liberal Education: Its Religious Character and Contextual Reflection”.

In Newman’s thought, according to her paper, the position of theological studies was emphasized in university education, especially in the tradition of liberal arts. Lastly, Prof. Zhang Hua, our visiting scholar from Beijing language and Culture University, presented “A Comparative Study on Transcendence between Christianity and Confucianism”. After mentioning the common and different points of the two traditions, Prof. Zhang pointed out some possible consideration in religious dialogue. There was panel discussion after the presentation of papers.

## Seminar for Visiting Scholars and Students in Autumn 2007

Name	University	Position	Paper
SU Guoxun	China Academy of Social Sciences	Professor	“Sino-Christian Theology” from the Perspective of Sociology of Religion
LI Xianping	Shanghai University	Professor	The Interaction between National Identity and Personal Faith
DENG Xiaomang	Wuhan University	Professor	Kant and Hegel on <i>Gleisneri</i>
WANG Xiaochao	Tsinghua University	Professor	Examining the Theory of the Revival of Religion in Global Context
LIANG Gong	Henan University	Professor	The Literary Character of the Bible
LUO Yuegun	Heilongjiang University	Lecturer	Comments on Richard Niehbuhr’s Typologies in <i>Christ and Culture</i>
CAO Gin	Xiangfan College	Lecturer	Study on Christian Liturgy
REN Chaoxia	Shangdong University	Doctoral student	Religious Effect on Human Behaviours
GAO Jianlong	Renmin University of China	Doctoral student	From Internal Conscience to External Freedom
WANG Li	Shangdong University	Master student	Luther on Judaism
YUAN Haicheng	Sun Yet-sen University	Master student	Moltmann’s Theology of the Cross

## Academic Conference on “Christian Religion and Public Value”

During 14-16 Dec 2007, director Daniel Yeung attended the annual conference organized by the China Academy of Social Sciences with research fellows including Dr. Keith Chan, Dr. Jason Lam, Dr. Paulos

Huang and guest professor Dr. Yee Tet-Lim. The participants of the event exceed 100 and the proportion of young scholars and doctoral students increased. Moreover this year there are 5 co-organizers, including ISCS. We hope that this event may become widely recognized and develop interaction with international conferences of the same type.

In the conference Dr. Lam and Dr. Yee presented papers on “Should confessional language be allowed in the public sphere? – an appropriation and reflection on Habermas’ religious turn” and “On the coming of the individualized society and the changing of social capital from the perspective of early Christianity: a dialogue with Zygmunt Bauman”. We also used this opportunity to visit the following universities in Beijing:







- Philosophy Department, Beijing Normal University  
Dr. Keith Chan presented a paper on Ecology and Process Theology
- School of Literary Studies, Renmin University of China  
Dr. Jason Lam presented a paper on Hermeneutics and Christian Studies
- Research Center on Cross-cultural Studies, Beijing Language and Culture University
- Dr. Paulos Huang presented a paper on Transcendence as a mean of Salvation in Christianity and Confucianism

# Academic Exchange



## *The Visit of Fr. Anton Weber*

In Jul 2007 the director of China-Zentrum in Germany, Fr. Anton Weber, visited ISCS with a group of 8 people including church leaders, academics and journalists. Fr. Weber was impressed with the directions of and cooperation between different units at Tao Fong Shan. Since China-Zentrum and ISCS have similarities in structure and direction and have years of friendship, we are both optimistic in strengthening our future cooperation.



teach a summer course for Mainland China young scholars, and ISCS was responsible for the arrangement for him to visit Mainland China universities. Prof. Hopkins is very interested in the phenomenon of Christian studies developed in China and is impressed with the work of ISCS in the Chinese academia. We have discussed about setting up an exchange program between the Divinity School of University of Chicago and China universities, and is recognized by their Dean Prof. Richard A. Rosergarten.

## *The Visit of Prof. Kjell Nordstokke*

In Sep 2007 Norwegian theologian Prof. Kjell Nordstokke visited ISCS. Prof. Nordstokke is currently director of the Lutheran World Federation Department for Mission and Development and is an expert in diaconic work and social justice.

## *Our Visit with Prof. CHEN Zemin*

During 9-10 Nov 2007 director Daniel Yeung and Prof. LI Qiuling visited Nanjing Union Theological



Seminary and interviewed emeritus Prof. CHEN Zemin. Constructive ideas were exchanged in reviewing

## *The Visit of Prof. Dwight N. Hopkins*

In Aug 2007 Prof. Dwight N. Hopkins from University of Chicago visited ISCS. Prof. Hopkins was invited by the Divinity School of the Chinese University of Hong Kong to





the formation, development and prospect of Sino-Christian theology. Prof. Chen admitted that he did not agree to every point raised by Sino-Christian theology, but he was impressed with the constructive character of this movement which was originated from the humanities. Therefore at the age of 90 Prof. Chen was teaching a special topic on "Sino-Christian theology" in Sep 2007, in order to let church workers have more attention to and better understanding of this movement. Prof. Chen also invited Prof. Li and director Yeung

to give a speech to all the teachers and students on the recent development of Sino-Christian theology from the perspective of initiator and cooperator. The number of attendants is about 100 and there was heated discussion.

Afterwards there was banquet with the faculty members and vice president Rev. GAO Ying. Both sides genuinely expected that theology in the church and humanities could develop mutual trust and good dialogue and cooperation.

# Academic Research



## Visiting Scholars

From July to December 2007, ISCS hosted 11 visiting scholars:

- Prof. ZHANG Xuefu stayed at ISCS from Jul to Aug 2007. Prof. Zhang is currently associate professor of the Department of Philosophy of Zhejiang University. His research topic is "Christianity and Greek Culture" and finished a paper on "Philo's Political Philosophy" and "Book Review on Bonhoeffer's *Ethics*".

- Prof. YI Jiang stayed at ISCS from Jul to Sep 2007. He is currently professor of Southern China Business College. His research topic is "Working Class in China and their Christian Faith" and finished an article "The Existential Condition of Guangdong Working Class and their Religious Faith".

- Prof. ZHANG Hua is currently professor at Beijing Language and Culture University. During his visit from Aug to Oct 2007, Prof. Zhang collected research materials for the topic "Contemporary Theological Pluralism" and finished articles "The Idea of Pluralism in Contemporary Theologians" and "A Comparative Study on Transcendence between Christianity and Confucianism" and a book view on Francis Schüssler Fiorenza's *Foundational Theology: Jesus and the Church*.

- Prof. LI Xiangping is the director of Religion and Social Studies Center in Shanghai University. During his visit from Sep to Dec 2007, Prof. Li collected research materials for the topic "Institution and Identity: Contemporary Christianity in China". He presented papers on "The Sociological Perspective towards Chinese Christianity" and "Sino-Christian Theology: a Dual Understanding towards Church and Society" and also finished a book review on

*The Emperor System and Christianity in the Transformation of Japanese Modern Society.*

- Prof. DENG Xiaomang is Professor of Department of Philosophy of Wuhan University. During his visit from Sep to Dec 2007, he collected research materials for the topic "Kant and Hegel on Gleisnerei". He completed articles on "Kant and Hegel on Gleisnerei" and "The Hermeneutical Significance of Sino-Christian Studies" and a book review on Pannenberg's *Philosophie und Theologie*.

- Prof. LIANG Gong is the director of the Institute of Biblical Literature in Henan University. During his visit from Oct to Nov 2007, Prof. Liang collected research materials for the topic "20th Century Literary Studies and Biblical Studies".

- Prof. SU Guoxun is professor of department of Sociology of China Academy of Social Sciences. During his visit from Oct to Dec 2007, Prof. Su collected



research materials for the topic "Examining Max Weber's Understanding of Western and Chinese Religion". Prof. Su is a famous scholar on Max Weber in Mainland China. He published a book on Weber entitled *Rationality and its Limit*. He finished an article "Sino-Christian Theology from the Perspective of Sociology of Religion".

- Prof. LUO Yuegun is currently associate professor



of the Department of Philosophy in Heilongjiang University. During his visit from Oct to Dec 2007, he collected research materials for the topic "Doctrine of Trinity in the Church Fathers" and presented a paper on "Comments on Richard Niehbuhr's Typologies in *Christ and Culture*".

- Prof. WANG Xiaochao is currently professor of department of philosophy in Tsinghua University. During his visit from Nov 2007 to Jan 2008, Prof. Wang collected research materials for the topic "Patristic and Chinese Academy" and he presented a paper on "Examining the Theory of the Revival of Religion in Global Context" and finished an article "On the Construction of the Content of Sino-Christian Theology".

## Visiting Students

(from Sep to Dec 2007)

YUAN Haicheng	Master degree student at Sun Yat-sen University
Research Topic:	Moltmann and Barth on Natural theology
Courses Taken:	Introduction to Christian Theology, Jeremiah
GAO Jianlong	Doctoral degree student at Renmin University of China
Research Topic:	Puritan Spirituality and Confucianism
REN Zhaoxia	Doctoral degree student at Shangdong University
Research Topic:	Religious Faith and Human Behavior
WANG Li	Master degree student at Shangdong University
Research Topic:	Luther on Judaism
Course Taken:	The Old Testament in the New Testament



## Guest Professors

- Our guest professor, Prof. Lauren Pfister, was invited to present a paper in the "Summer Institute" organized by Renmin University of China. It took place

- Prof. Christian Meyer is assistant professor of East Asian Department in University of Leipzig and honorary research associate of the department of cultural and religious studies of the Chinese University of Hong Kong. During his visit from Oct 2007 to Oct 2008, he collected research materials for the project "Cultural Christian and Christian Studies in Mainland China".

- Dr. CAO Jing is research fellow of the Institute of Theology and Aesthetics of Xiangfan College. She is invited by Lutheran theological Seminary to have one-year study in Biblical Studies. She took courses in both Old and New Testaments, Introduction to Christian Theology, OT Rhetorical Criticism, Liturgical Spirituality of the Orthodox Church, Jeremiah, Biblical Hermeneutics, etc.

in Wenzhou University in August 2007. Prof. Pfister is currently professor of the Department of Religion and Philosophy of Hong Kong Baptist University, his paper is on "19th and 20th Century Cultural Transformations: Christian Missionaries' Hopes, Chinese Radicals' Revolutions, and Christian-Inspired Reflections on the Dynamic Nature of Culture".

- Our guest professor, Prof. Ted Zimmerman, was invited to teach a course on Biblical Studies in Sun Yat-sen University in the winter semester 2007. Prof. Zimmerman is professor of New Testament at Hong Kong Lutheran Theological Seminary.

- Our distinguished professor, Prof. Milton Wan, was invited to give two lectures in Zhejiang University in October 2007. The titles of his lectures are "A Christian Critique of Capitalist Society" and "Barth and Tillich on Theology of Culture".

## Academic Staff

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

(Joined ISCS since Sep 2007; he obtained Ph.D. & Th.D. from University of Helsinki)





#### Academic Activities:

- During 7-10 Nov 2007, Paulos joined the International Academic Seminar to commemorate Xu Guangqi and presented the paper “A Systematic Analysis of Xu Guangqi’s Theological Thinking”.

- On 15 Nov and 7 Dec 2007, Paulos gave lectures on “The Basic Problem in Christian-Confucian Dialogue” and “Christian Forgiveness and the Harmony of Human Life” in the School of Philosophy and Sociology in Lanzhou University.

- On 12 Dec 2007, Paulos gave a lecture on “Transcendence as a mean of Salvation in Christianity and Confucianism” in Beijing Language and Culture University.

#### Lecture & Teaching:

- During 10 Nov to 11 Dec 2007, Paulos taught an intensive course on “Introduction to Sino-Christian Theology in the light of History of Christian Thought” in Lanzhou University.

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

(Joined ISCS since Sep 2007; they both obtained Th.D. from University of Helsinki)

#### Academic Activities:

- Kaisa and Pertti collected materials from the National Archives of Finland during Jul and Aug 2007. The materials were early documents about Lutheran Theological Seminary when it was located in Sheow, Mainland China. There were Finnish teachers at the seminary right from the beginning of the seminary.

#### Academic Publication:

- Pertti wrote an introduction to Augustine's sermon for the catechumens. These works will be translated into Chinese and published by Zhejiang University.

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

#### Academic Activities:

- In Sep 2007, Keith was invited to visit the department of Philosophy of Southern China Normal University in Shanghai.

- In Sep 2007, Keith was invited to give a lecture on “Ecology and Process Theology” in Zhejiang University and Shanghai Normal University.

- In Dec 2007, Keith was invited to give a lecture on “Ecology and Process Theology” in Beijing Normal University.

#### Academic Publication:

- “Theology”, “Historical Jesus, Analogia Imaginis and New Being: Rethink Tillich’s Christology”, “The Dialectical Character of Dialectical Theology: Barth and Tillich”, “Tillich’s Theology of History” will be included in *Paul Tillich: Theology in the Boundaries* (Forthcoming).

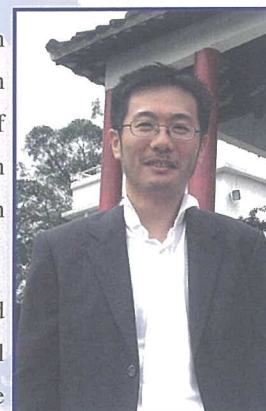


#### Dr. Jason LAM (Publication Officer & Research Fellow)

#### Academic Activities:

- Delivered a lecture on “Hermeneutics and Christian Studies” in the school of literary studies at Renmin University of China on 13th Dec 2007.

- Delivered a paper entitled “Should Confessional Language be allowed in the Public Sphere?” at the annual conference of Christian studies organized by the China Academy of Social Sciences during 14-16 Dec 2007.



#### Lecture & Teaching:

- Taught a graduate course on “Christianity and Social Thought” at the Chinese Online School of Theology during Jul to Sep 2007.

- Taught a graduate course on “Hermeneutics and Theology” at the Chinese University of Hong Kong during Sep to Dec 2007.

#### Academic Publication:

- Edited work (with Prof. ZHANG Qingxiong) *Jürgen Habermas and Sino-Christian Theology* (HK: Logos & Pneuma, 2007) was published; an article on “The Approach of Sino-Christian Theology in the Public Realm: a Reflection and Appropriation of Habermas” is included in this book.

- “Heidegger in Search of God – from Being to the



Last God” was published in *Phenomenology and the Human Sciences* vol.3 (by the Chinese University of Hong Kong); an expanded and revised edition “The Way of Searching Deity in Later Heidegger – from Being to the Last God” was published in *Beida Journal of Philosophy* vol.15 (by Peking University).

- “Paul Ricoeur: a Testimony to the Divine in Reflexive Philosophy” was published in Chin Ken Pa ed., *Hermeneutics and Sino-Christian Theology* (HK: Logos & Pneuma, 2007).

- “Réflexion sur l’histoire de la sino-théologie et des études chrétiennes en langue chinoise” (co-authored with Prof. LI Qiuling, Francois Barriquand trans.) was published in *Transversalités* 103 (2007) (by Institut catholique de Paris).

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

#### **Academic Activities:**

- In Oct 2007, Thomas was invited by the department of theology at Loyola Mary Mount University to give a lecture on “Teaching in China: Christianity and Chinese Culture”.

- In Oct 2007, Thomas participated in the International Conference on Reflection on the Cultural Interaction between West and East organized by Christianity and China Research Center and presented a paper on “The Teaching and Studying of Christianity at the Universities in Mainland China & the Foreign Professor’s Role – in relation to the Case of Sun Yat-sen University”.



- In Oct 2007, Thomas participated in the China Religious Studies conference in Zhejiang University.

#### **Academic Publication:**

- “‘Gain’ and ‘Loss’ in Phenomenological Reduction – in relation to the Theological Turn of French Phenomenology” was published in *The Phenomenological and Philosophical Research in China* vol. 9, Phenomenology and the Pure Philosophy (Shanghai: Translation Press, 2007).

- Translated manuscripts for a graduate course and will be published in *Selections From Medieval Philosophers*.

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

#### **Academic Publication:**

- “The Forgotten Translators: Chinese Intellect and Chinese Bible Translation” was published in *Logos & Preuma* 27 (2007).

- “Literacy, Canon and Social Reality: Socio-cultural Dimension of the Reception of the Bible among Ethnic Groups in Southwest China” was published in *Ching Feng* 6:2 (CUHK) •

- “Wang Tao and Chinese Bible Translation” was published in *The Blessings* 23 (2007).



- “Critique of the ‘Secularization’ thesis: Empirical Studies on Modern Religious Life” was published in *Journal of Social Theory* Autumn 2007.

- Research project on “Christianity and Western European Tributes (300-900): A National-Religious Perspective” obtained support from 2007 China Social Science Foundation.

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

#### **Lecture & Teaching:**

- Teaching postgraduate course at Shanghai Normal University on “Medieval Christian Philosophy”.

- Teaching undergraduate courses at Shanghai Normal University on “Philosophy of Religion” and “Religious Life in China”.



#### **Academic Publication:**

- “Christian Theology and Spheres of Life: From Abraham Kuyper to Max Stackhouse” was published in *Studies in World Religions* 3 (2007) (CASS).

- Research project at Shanghai Normal University: “The Meaning of Love and Covenant: A Modern Interpretation of Christian Ethics”.



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

April to October 2007



## Sun Yat-Sen University

<b>Courses Offered</b>	<ul style="list-style-type: none"> <li>• Prof. Hasselgre: The Relation between Christianity and Other Religions</li> <li>• Li Lanfen: Religious Study, Theory of Religion: Relation between the Individual Existence and the Transcendental Faith</li> <li>• Zhang Xian: Modern Western Religious Philosophy, Study on Christian Thoughts (Modern Part)</li> <li>• Zhang Xianyong: Christian Culture: History and Current Situation, Study on Christian Classics: Interpretation of Synopsis</li> <li>• Liu Xiaofeng: Study on Western Religious Classics</li> </ul>
<b>Academic Publication</b>	<ul style="list-style-type: none"> <li>• Liu Xiaofeng ed., Chaoyong Wei et al trans., <i>Schmidt and the Modern Character of Politics</i> (Shanghai: East China Normal University, 2007).</li> <li>• Liu Xiaofeng, <i>Confucianism and Ethnic Nation</i> (Beijing: Hua Xia, 2007).</li> <li>• Liu Xiaofeng, "Hobbes' Apology", in <i>Journal of Sun Yat -Sen University (Social Science)</i> Jun 2007.</li> <li>• Li Lanfen, "Searching the Imminent Truth: Empirical Study of Taiyan Zhang, Taixu and Jingwu Ouyang", in <i>Modern Philosophy</i> 2007 no.2.</li> </ul>
<b>Research Plans</b>	<ul style="list-style-type: none"> <li>• Zhang Xianyong with Liu Xiaofeng, Zhang Xian, Zhang Qunyu etc.: Follow-up Research on European &amp; American Religion Study Trends, a project financed by National Social Science Fund</li> <li>• Prof. Zhang Xian: Research on Leibniz' Theology of God's Righteousness, a co-operative project with ISCS</li> <li>• Li Lanfen: The Emergence and Development of Religious Studies in Modern China: An Intellectual History Perspective, Project in Social Science of Guangdong Province.</li> </ul>
<b>Academic Activities</b>	<ul style="list-style-type: none"> <li>• During 13-18 May 2007, Prof. Ryan Nichols of Fullerton University (USA) delivered four seminars at the department of philosophy on "Philosophies and Religions in Modern Europe", and he also delivered a speech on "What is the Meaning of Life?" to the whole university.</li> <li>• On 21 May 2007, Prof. Karen Torjesen, Dean of School of Religion, Claremont Graduate University held a seminar on "American Feminism and its Social, Political and Religious Roots".</li> <li>• During 30 May to 1 Jun 2007, Prof. Chen Shaoming and Prof. Chen Lisheng were invited to the Academic Conference of "Dialogue between Confucianism and Christianity at the present time: Thought and Practice" in Hong Kong.</li> <li>• During 4-15 Jun 2007, Prof. George Griener of Jesuit School of Theology at Berkeley visited the Institute of Comparative Religion. He was invited to give two lectures on "Suffering Theology" and "Theology of Schleiermacher". Prof. George also arranged a discussion panel on "Rahner's Theology and Philosophy".</li> <li>• On 7 Sep 2007, Institute of Comparative Religion organized a colloquium on "When Christianity Meets Chinese Culture", which is a part of seminar series "Dialogue between Civilizations". Prof. Zhang Xianyong delivered a speech at the conference.</li> <li>• On 17 Sep 2007, Prof. Michael Welker of University of Heidelberg delivered a lecture on "Nietzsche's Critique of Religion: its Strength and its Limits".</li> <li>• During 14-17 Oct 2007, Prof. Daniel Harrison Williams of Baylor University (USA) held a seminar on "The Pinnacle of Ethics in Augustine's Thought".</li> </ul>



## Peking University

### Courses Offered

- Wu Fei: Introduction to Religious Studies, Introduction to Augustine's Thought, Anthropology of Religion
- Wu Yuping: Christian Classics, Introduction to the Holy Scripture, Christianity and Chinese Culture, History of Christianity
- Xu Longfei: Images and Questions of Medieval Philosophy, Latin II, Latin III, A Comparative Study of Western and Eastern Mysticism in Middle Ages
- Xing Taotao: Ontological Argument
- Zheng An'de: Christianity and Buddhism During Late Ming Dynasty
- Sun Shangyang: Sociology of Religion, History of Chinese Christianity
- Xu Fenglin: Philosophy of Religion, Introduction to Christian Philosophy
- Zhang Zhigang: Seminar of Religious Studies
- Yeo Khiok Khng: Reading Holy Scripture, Reading Classics of Christian Philosophy
- Guest Professor: Selected Reading of Theological Classics

### Academic Publication

#### Books:

- Xu Fenglin, *Philosophy of Solovyov* (Beijing Commercial Press, 2007).
- Wu Fei trans., *Socrates' Apologia* (Huaxia, 2007).
- Zheng Zhigang ed., *A Study on Religious view in 20th Century* (Peking University Press, 2007).
- Wenyong and Wu Yuping eds., *Corpus of Zhao Zichen* (vol. 3) (Beijing Commercial Press, 2007).

#### Papers:

- Xu Fenglin, "The Theology and Philosophy of the Orthodox Church in 20th Century", in *A Study on Religious view in 20th Century*.
- Xu Fenglin, "Two Dimensions in the Research of Russian Philosophy", in *Zhejiang Academic Journal* 2007/05.
- Xu Fenglin, "Смысл «библейской философии» у Льва Шестова", in *Вопросы философии* 2007.05
- Wu Fei, "Ceremony between Husband and Wife VS Righteousness in Family", in *Local China and Cultural Consciousness* 2007.8
- Wu Fei, "Another John Locke", in *Journal of Reading* 2007.6.

### Research Plans

- Xu Fenglin: (1) Studies on Orthodox Eikon
- (2) Studies on Eastern Fathers' Theology

### Academic Activities

- On 4 Apr 2007, Prof. Xie Wenyu of Shandong University delivered a lecture on "Care for Oneself & Care for the Whole World – Some Reflections on Theology, Morality and Ethic of Contemporary Chinese Christians".
- On 4 Jun 2007, Prof. Karen Torjesen of Claremont Graduate University (USA) delivered a lecture on "American Feminism and its Sociology, Politic and Religion Roots".
- On 20 Sep 2007, Prof. Michael Welker of Heidelberg University (Germany) delivered a lecture on "Christianity and Structured Pluralism"
- On 22 Oct 2007, Prof. Nicolas Standaert delivered a lecture on "Interweaving of Ceremony".
- On 27 Oct 2007, Prof. Xu Fenglin delivered a lecture on "On the Ideal Thinking in Philosophy of Religion" to the members of the Philosophy Community.
- On 1-2 Jul 2007, Prof. Xu Fenglin took part in the International Conference of "Horizon and Dialog of Religion Comparison" in Taiwan and made a presentation on "The Theological Issues in the Dialog between Orthodox Church and Roman Catholicism".



## Central University for Nationalities

<b>Courses Offered</b>	<ul style="list-style-type: none"> <li>• You Bin: Christianity, Study on Special Topics of Christianity, Introduction to Biblical Studies</li> <li>• He Qimin, Yang Guiping, Liu Chengyou, You Bin, Xie Lujun, Banban Duoje: Special Topics on Five Religions</li> </ul>
<b>Academic Publication</b>	<ul style="list-style-type: none"> <li>• Zhang Jixuan, "Review on Gilson's Idea of Christian Philosophy", in <i>Religious Sociological Research</i> 26 (Spring 2007).</li> <li>• You Bin, "Christianity in a Culture of Ethnic Pluralism: Report on Christianity among the Minorities of Yunnan", in <i>China Theological Review</i> No.19.</li> <li>• You Bin, "The Forgotten Bible Translators: Chinese Literati and Chinese Bible Translation", in <i>Logos &amp; Pneuma</i> 27 (Autumn 2007).</li> <li>• You Bin, "Literacy, Canon, and Social Reality: Socio-cultural Dimension of the Reception of the Bible among Ethnic Groups in Southwest China", in <i>Ching Feng</i> 6.2.</li> <li>• You Bin, <i>Literature, History and Thought in the Hebrew Bible</i> (Religious Culture Press, 2007).</li> </ul>
<b>Research Plans</b>	<ul style="list-style-type: none"> <li>• You Bin: The Pictorial Book of the History of Christianity, Beijing excellent teaching program producing program 2007-2008</li> </ul>
<b>Academic Activities</b>	<ul style="list-style-type: none"> <li>• On 8 Oct 2007, Prof. Zhao Yinhe delivered a lecture on "Korean Christianity and Education on the Whole Person".</li> <li>• On 22-29 Oct 2007, "The First Norwegian Culture Week 2007" was organized Norwegian School of Theology and our department. Lectures were delivered including Prof. Knud Jørgensen's "Dialogue in a Multi-religious and Multi-cultural Society" (22 Oct), Prof. Svein Thorbjousen's "Competition and Its Ethnic Thinking" (23 Oct), Prof. Tormod Engelsviken's "Norwegian Culture and Religions" (5 Oct).</li> <li>• On 7 Nov 2007, Prof. Liu Peng, researcher of the Institute of World Religions of China Academy of Social Sciences, delivered a lecture on "A Study on Contemporary American Religions".</li> </ul>

## Xiamen University

<b>Courses Offered</b>	<ul style="list-style-type: none"> <li>• Zhao Lin: Christianity and Western Culture, Special Topic on Christian Philosophy</li> <li>• Zhang Xianqing: Christianity and Chinese Culture</li> </ul>
<b>Academic Publication</b>	<ul style="list-style-type: none"> <li>• Zhang Xianqing, ed., <i>Sources and Perspectives: Chinese Language Materials and the Study of History of Christianity in China</i> (Shanghai People's Press, 2007).</li> <li>• Zhang Xianqing, "A Tentative Research on Fr. Angel Cocchi (1597-1633) and His Activities in Late Ming China", in <i>Review of Culture</i> 62 (Spring, 2007).</li> <li>• Zhang xianqing, "Gospel and 'Half the Sky': the Loktek Girls' School and the Development of Modern Woman education in Southern Fujian Province", in Yin Wenjuan ed., <i>Christianity and Secondary Education in Modern China</i>.</li> </ul>
<b>Research Plans</b>	<ul style="list-style-type: none"> <li>• Zhou Jianzhang: Study on Augustine's Philosophy of History</li> <li>• Zhang Xianqing: Study on Chinese Culture and Christian in China</li> <li>• Cao Jianbo: Study on Contextualism and Religious Epistemology</li> </ul>



**Academic Activities**

- On 1 June 2007, Prof. Frank J Hoffman, Associate Professor of the Philosophy Department of West Chester University, delivered a lecture on “Religion and Metaphysics”.
- During 5-11 July 2007, Prof. Zhao Lin of WuHan University delivered lectures on “Greek mythology and tragedy” and “Religion Reformation and Western Culture’s Modern Transition”.
- On 18 July 2007, Prof. Milton Wen of the Chinese University of Hong Kong and Institute of Sino-Christian Studies delivered a lecture on “Sacrifice and Suffering for Love - the Way to Built a Well-off and Harmonious Society”.

**Shaanxi University****Courses Offered**

- You Xilin: History of Modern Christian Thoughts
- Lu Jianfu: The Principle of Religious Studies
- Peng Manyuan: Introduction to the Bible
- Wang Yi: Biblical Greek

**Academic Publication**

- You Xilin, “The Christian Super-consanguineous Ethic and Its Origin: From the Old Testament to the New Testament”, in *Jiansu Social Sciences* 2007(2).
- Wang Yi, “Seeing the Universal Salvation of God from Jesus’ Family Tree”, in *The Culture of the World Religions* 2007(3).
- Zhang Jun, “An Introduction to Hans Urs von Balthasar’s Theological Aesthetics”, in *Essays of Catholic Studies* 2007.4.
- Zhang Jun, “Kant’s Spirit in Schleiermacher’s Hermeneutics”, in *Theoretical Studies in Literature and Art* 152 (May 2007).
- Zhang Jun, “The Hermeneutical Paradigms of Sino-Christianity and Chinese Culture”, in *Journal of Fujen Religious Studies* Vol.14.

**Research Plans**

- Jia Erjiang: Christian History In Shaanxi Province
- Lin Lechang: The Relationship Between Confucianism and Catholicism
- Peng Manyuang: Translation of Biblical Literature Dictionary, the Study of the Bible
- You Xilin: Christianity and Modernization in China
- Huang Ruicheng: Philosophy in the Middle Ages
- Wang Yi: the Study of the Bible

**Academic Activities**

- In Apr 2007, teachers and students of Ansgar School of Theology (Norway) visited our university.
- In Jun 2007, Prof. Chin Ken Pa of Chung Yuan Christian University came with the students from the graduate school of religion.
- In Oct 2007, Prof. You Xilin participated in the conference “Christianity and Modernization in China” in Los Angels.
- In Nov 2007, Prof. You Xilin organized and participated in the conference “Christianity and Its Influence in Contemporary China”.



Books published from Jul to Dec 2007

## Recent Publication

### Logos & Pneuma: Chinese Journal of Theology No. 27

**THEME: Sino-Christian Theology in Ming and Qing Dynasties**

Theme initiator: LI Tiengang

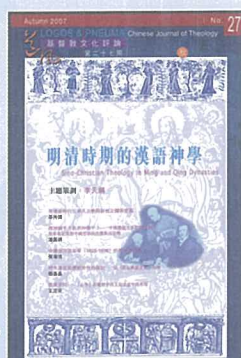
330 pages (published in Jul 2007)

### THEME: Sino-Christian Theology in Ming and Qing Dynasties

LiTiengang Introduction to the Main Theme

SUN Shangyang The Relationship between Catholicism and Protestantism in China in the Time of Robert Morrison

PANG Fengchuan The Interpretation and the Reinterpretation of Chinese



Philosophy: Longobardo and Leibniz

Desmond CHEUNG The Chinese Poetry of Chinese Convert Zhang Xingyao (1633-1715)

LIU Jingjing The Discussion of Afterlife in the Seventeenth Century — Analysis of Piwang tiaobo heke

WANG Dingan To Achieve Unification Because of Difference — The Role Played by Xin Xue in the Cultural Communication between China and the West in Ming and Qing Dynasties

### Thought and Society

TAN Lizhu The Christian Faith: Argumentation or Narration? — Starting from Proclus' View on the Theology of Plato

Christine LEE Inquiry and Application of Rudolf Bultmann's Methodology in Existential Theology

XIA Kejun Hapax-theology — Deconstruction of Christianity in Jean-Luc Nancy

YOU Bin The Forgotten Bible Translator: Chinese Literati and Chinese Bible Translation

HUANG Jianbo Local Tradition, State Power and New Religion: Mentuhui in Meigu as the Case

### Book Review

LI Yuehong The Marks of the Development of Contemporary Sino-Christian Theology: The Significance of Jason Lam's *Polyphonic View on Sino-Christian Theology*

LIANG Hui Saving our Lord from the Religious God — Book Review on Leonhard Ragaz's *Die Botschaft vom Reiche Gottes*

XIAO Qinghe Review on Huang Yilong's *Two-Head Snake: The First Generation of Chinese Catholics in Late Ming and Early Qing*

### Chinese Academic Library of Christian Thought: Ancient Series

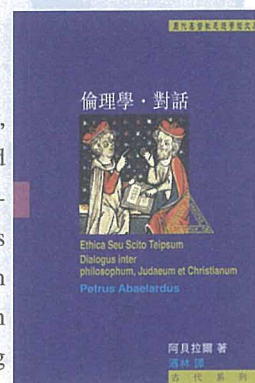
*Ethica seu liber dictus Scito te ipsum / Dialogus inter philosophum, Judaeum et Christianum*

By Petrus Abaelardus

Translated by Pu Lin

312 pages (published in Dec 2007)

Living in the Christianized context, Abaelardus could still make good evaluation of secular ethics. Whereas in the Chinese society, Christians are minority and how to deal with the relationship between Christian ethics and Chinese society is a big issue for Sino-Christian theology. Abaelardus' work may provide insights.



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

*Trinität und Reich Gottes*

By Jürgen Moltmann

Translated by ZHOU Weichi

300 pages (published in Oct 2007)

Moltmann could be seen as the most important Reformed theologian after Barth. His early trilogy has already





started discussion on trinity but not mainly focused. Trinität und Reich Gottes is the first of his Messianic series since the 1980s.

### Institute of Sino-Christian Studies Monographs Series

After Nietzsche Series

Edited by Chin Ken Pa

*Phenomenology and Sino-Christian Theology* (230 pages)

*Hermeneutics and Sino-Christian Theology* (214 pages)

*Deconstruction and Sino-Christian Theology* (226 pages)

*Critical Theory and Sino-Christian Theology* (198 pages)

*Political Theory and Sino-Christian Theology* (186 pages)

(Published in Oct-Nov 2007)

"After Nietzsche, is there any valid way for theology?" The answer is "yes", and that the number of ways are many. Phenomenology, hermeneutics, deconstruction (post-structural), critical theory and political theory all accepted his metaphysical critique. This series introduces the key thinkers in these trends, especially their positive views on "theology" or "religion".

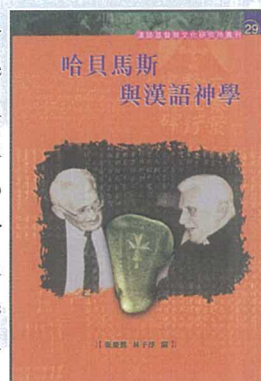


### Jürgen Habermas and Sino-Christian Theology

Edited by ZHANG Qingxiong & Jason LAM

430 pages (published in Dec 2007)

Since 911 thinkers including Habermas reconsider the role and function of religion in modern society. On 19 Jan 2004 Habermas was invited to have dialogue with Ratzinger (now Pope Benedict XVI) on the issue whether a secular free state needs a pre-political foun-



ation which could not be guaranteed by Enlightenment reason. The dialogue was translated into various languages and made impacts. This monograph does not only include this dialogue, but also related discussions of scholars in disciplines of theology, philosophy, sociology, etc. Their thoughts lead us to think about the big issue of the world in the future.

### Who Enlightens Whom?

By LIN Hong-Hsin

280 pages (published in Dec 2007)

The Enlightenment is an important cultural movement in western history. This is not only a past event, but an ideal human beings are searching for. Enlightenment means awakening, from recognizing one's prejudice to an awakening in the sense of reason, morality and religion. This is part one of Prof. LIN Hong-Hsin's trilogy. Works on humanity and Christian reflection from the Chinese culture will follow.



### Joint Publication

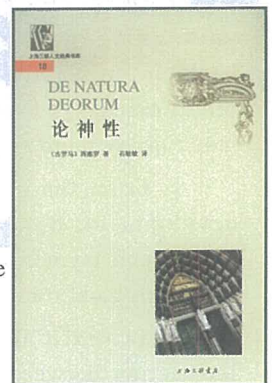
### Shanghai United Press

*De Natura Deorum*

By Cicero

Translated by SHI Minmin

178 pages (published in June 2007)

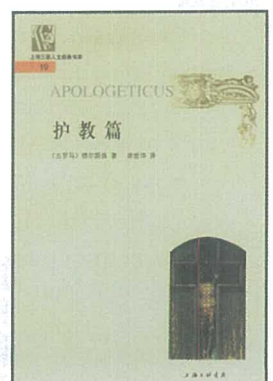


### Apologeticus

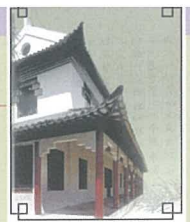
By Tertullian

Translated by TU Shihua

184 pages (published in Jul 2007)

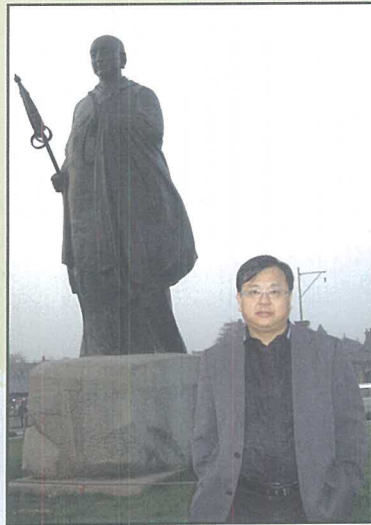






## The Initiators and Promoter of Sino-Christian Theology

In the 1980s there was a wave of introducing western thoughts in Mainland China. The significance of this is regarded by some scholars as another Enlightenment since the May 4th movement. In this movement there was a small group of Chinese scholars who thought that the subtle interaction between Christian thought



and western culture and academic should be noticed. On the other hand the religious heat generated in the mass in the same period also attracted the attention of some scholars. Therefore publication of works which introduced different religions increased so as to meet the need of the people, leading

them to some knowledge of the basic thoughts of different religions and cultures from a positive and comprehensive perspective. Among these books, the "Series of Religious Culture" produced by the Institute of World Religions at China Academy of Social Sciences was a pioneer.

After talking with LIU Xiaofeng, a significant figure in the above-mentioned movement, I kept on thinking of a fundamental issue: the interaction between intellectuals outside the church and church theologians. And the following points are still very much in my mind some ten years later:

1. From the perspective of western theological development, how did the intellectuals outside the church and laymen inside the church make impacts on the theological tradition, even its turning points?
2. Is there a possibility of cooperation and interaction between church theology and theology in the humanities?
3. Traditionally most Chinese intellectuals are not pro-Christianity. But in the 1980s Chinese scholars started studying Christian culture and thought without the encouragement of missionaries. How should we who live outside Mainland China respond to them?
4. It has been a long history of more than 1300 years since Jin Jiao (Nestorianism) came to China. What are the common and different perspectives of scholars who study Christianity of this long period?
5. After Chinese scholars have participated in

the translation of Christian classics, will they become interpreters and researchers of these classics, resulting in the enrichment of their own academic disciplines?

6. When the Chinese culture encounters the intellectual resources of Christianity, how will it adopt and transform this foreign tradition, so that it may be enriched by it?

### The separate but complementary expressions which constitute a great vision

In order to push this wave of thought forward, I cooperated with LIU Xiaofeng in 1993 at Tao Fong Shan, and started a series of process. After two years of attempt this academic construction has proven to be effective and long-lasting. Thus the Institute of Sino-Christian Studies (ISCS) was established on the same hill in 1995 in order to make long-term strategies with focuses. To make our vision clearer we called this new academic wave "Sino-Christian theological movement". Needless to say, this academic movement is committed to the construction of "Sino-Christian theology".

The starting point of this work was the invitation of two key persons, Prof. LIU Xiaofeng and Prof. HE Guanghu, to interpret this new academic movement from different perspectives and to construct some elementary theories. From the view of division of labour, Mainland China scholars are the **initiators** of this movement while ISCS is the **promoter**. The two are separate and yet connected. Separate means that scholars in different geographical areas defined the content, extent and aims of "Sino-Christian theology" from different perspectives at the beginning. For example, Mainland China scholars study Christianity for the sake of broadening their perspective and enriching their academic resources; ISCS as the promoter expects more church theologians to join in the dialogue so as to advance this movement. Connected means that both sides make efforts according to the same aim, i.e. to advance "Sino-Christian theological movement", in the hope that Christian studies would become a constituent of the Chinese academia. After years of efforts, "Sino-Christian theological movement" today does not only include the original few core members, but has grown to become a visible and sizable academic group. Moreover, a new generation has also emerged and manifest the vital life and continuity of this new academic wave. This is remarkable and it provides some good grounds for great expectation.