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Essay

The Significance of Late Ming Catholic Thinkers for Us Today

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The Wanli (萬曆) period in the late Ming dynasty is very significant in the history of the interaction between east and west. Since the Jesuit missionary Matteo Ricci arrived in China, he tried hard to explore the possibility of the communication between Chinese culture and Christianity on the basis of Christian universalism. This attempt had made great achievement among Chinese scholars in the late Ming period. His "adaptation strategy" is completely different from that practiced in America during the 16th century. This strategy used a way which could easily be accepted by Chinese, and the reason is closely related to the reality of China seen and known by the Jesuit missionaries at that time. Bonnie Oh thinks that there is an important reason they employed this "adaptation strategy" – they realized that it is impossible to turn Asians into westerners in view of the high standard of their culture, thus a willingness to adapt to the local culture was shown. In other words, this strategy is the result



of the encounter between the traditions of east and west, taking them as having equal status. If different cultures are to understand and communicate to each other, they must be tolerant of constituents alien to themselves. The result of encounter between different cultures is not necessarily a "clash of civilizations". The mutual understanding and communication of Christianity and Chinese culture during the late Ming dynasty provides us a real example.

Many missionaries approached China before Ricci but failed. Ricci believed that there are commonalities between Christian doctrines and Confucian tradition, thus using methods of preaching acceptable to Chinese. But there are other reasons besides the flexible "adaptation strategy" for his success in converting some Chinese scholars to Christianity. The Chinese cultural thought at that time also provided a suitable condition. In the Confucian tradition, there is a view that the human soul and the universe are interconnected. If we trace the origin of this thought, we may find that in the Confucian tradition there is a kind of universalism, a sense of being one family, apart from its emphasis on the differences between oneself and the foreigners. For Chinese scholars in the late Ming period, western knowledge was brand new. But they considered how to adapt this new knowledge to their own traditions rather than to replace it. Comparing the maturity of Chinese society with the west at that time, we find that both had distinctive features and we cannot rate one as superior to the other regardless of political or cultural level. It is very different from the situation faced by Chinese in late Qing dynasty. It implies that the achievements of late Ming Christianity were a result of the interaction between Ricci's "adaptation strategy" and the social thought of China at that time. Therefore the mutual understanding of Christianity and Chinese culture in their interaction is a crucial question, especially from a hermeneutical perspective.

1. Bonnie Oh, "Introduction", in Charles E. Ronan and Bonnie B. C. Oh eds., *East Meets West: The Jesuits in China* (Chicago: Loyola University Press, 1988), xix-xx.

Christianity is not the only foreign religion in Chinese history. One special feature of Chinese culture is that it does not have a prominent exclusive monotheistic belief. Thus compared with other nations with a dominant religious belief, China has been more tolerant to foreign religions.² When foreign religions come to China, they can adapt to the original Chinese culture more easily. Buddhism which came from India is an obvious example. As a foreign religion, Buddhism came to China since the Han dynasty. Chinese influenced by Buddhism often made use of Confucianism and Taoism to explain new foreign ideas. After prolonged encounter and adaptation, including conflicts and exclusion, Buddhism has gradually become a part of Chinese culture but maintained the essence of a foreign religion. Chinese culture has developed into a rich and grand tradition because of a long history of absorbing and transforming foreign cultural values and ideas. One noteworthy point is that Chinese Confucians in late Ming did not understand Christianity and western culture from the perspective of a loser. Comparing late Ming China with Europe at that time, it was not an unbalanced relationship between the third world with the first.

From the perspective of modern hermeneutics, it is possible to see a good communication between two cultural ways of thinking. Confucian classics are the foundation for Chinese scholars to settle their life. Different generations have become acquainted with them and made their own exegesis, whereas in the west, the Bible is the root of Christian faith, and different generations have also produced different comments and explanations of it. Classics and exegesis are the basic conditions of making a hermeneutical tradition. Therefore both Chinese jingxue (經學) and western theology have significant hermeneutical connections and should be compared and brought into communication with each other.

One special feature of modern hermeneutics is its admission that any understanding does not start from a blank sheet and move directly to a full knowledge. Before we can understand anything, there is some preparation or expectation. Technically it is called "fore-structure" of understanding, or in Gadamer's word "prejudice" (*Vorurteil*).³ He believed that it is not adequate to make a clear-cut distinction between understanding, explanation and application. Understanding is already a kind of explanation and includes some elements of application. In replying whether we can approach the Bible without

presupposition, Bultmann said that if "presupposition" meant without presupposing the result of exegesis, then interpretation was not only possible but should aim at getting rid of any prejudice. However, "no exegesis is without presuppositions, inasmuch as the exegete is not a tabula rasa, but on the contrary, approaches the text with specific questions or with a specific way of raising questions and thus a certain idea of the subject matter with which the text is concerned."⁴ That is to say, biblical interpretation, or understanding of Christian doctrines, is closely related to the questions faced by believers in their contemporary situations. Therefore people at different times and places may produce different understandings. In light of this, in the situation of late Ming China, which was very different from European society and culture, the Chinese Catholic scholars would have had a very unique way of asking their questions as they began understanding Christian doctrines. This way of asking questions is in fact an effort in communicating between eastern and western cultures. They aimed at finding common points between Confucian thought and Catholic theology, such that they might establish a rationality for their newly accepted faith.

This hope and struggle could find developing space during late Ming and early Qing. But after the "Chinese Rites Controversy" and denial of the effort paid by Ricci and the Jesuit "adaptation strategy" by the Vatican, the reconciling attempt failed. Whether it was an historical accident or destiny, subsequent history has not provided another chance for this kind of reconciliation between Christianity and Chinese culture like that faced by Ricci, Xu Guangqi, Li Zhizao, Yang Tingyun, etc. Nevertheless, it seems that a similar opportunity appears today, when people can treat western culture from a more balanced attitude. Therefore when we examine their writings today, it not only helps us cope with past history but also with that which we are constructing. ■



2. I have made an illustration on the Jews in China in "Toleration, Accommodation, and the East-West Dialogue", in John Christian Laursen ed., *Religious Toleration: "The Variety of Rites" from Cyrus to Defoe* (NY: St. Martin's Press, 1999), 37-57.

3. Hans-Georg Gadamer, *Truth and Method*, 2nd revised ed., trans. & rev. by Joel Weinsheimer & Donald G. Marshall (NY: Crossroad, 1989), 265-85.

4. Rudolf Bultmann, "Is Exegesis Without Presuppositions Possible?", in Kurt Mueller-Vollmer ed., *The Hermeneutics Reader: Texts of the German Tradition from the Enlightenment to the Present* (NY: Continuum, 1990), 242.

"Back to Classic, Back to History" Searching for a New Approach for Sino-Christian Theology

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Reviewing the two decades of development of Sino-Christian theology in Mainland China, we find that there is a progress of intensification of knowledge of Christianity among the generation of scholars that emerged after the Cultural Revolution. In the beginning, young scholars found the spiritual value of

Christian religion in literature such that they affirmed the significance of the Christian church. Afterwards scholars mainly focused on Christian philosophy, especially interpreting the particularity of Christian faith, such

that a gateway to construct Sino-Christian theology became possible. Two decades have passed; it is wonderful that Sino-Christian theology is still developing and showing various approaches. Nevertheless, theology has retreated from the frontline of the academic realm in this postmodern era; scholars usually read this retreating discipline through the window of humanities. "A discovery of theology in China" lets philosophy have a new resource, literary studies become intensified, and other ancient literature have a new light. This is a great contribution of Sino-Christian theology in Mainland China in the last twenty years.

It is absolutely a good thing that Chinese humanities can have "theology". Christian theology is doing the following significant things among Chinese scholars: enriching their horizon, letting them understand a source of western civilization, establishing a proper position for Christianity in the history and culture of China. But according to the principle of "translation-cultivation-rebirth" (翻譯—會通—超勝) suggested by XU Guangqi in the late Ming period, it is not sufficient for us to just have "theology". After translation theology is still a "western discipline"; we have not yet introduced a foreign discipline successfully. There must be a process to dissolve the "western" features, so that Christian theology may genuinely root in the Chinese culture. Due to the restriction of local language, semantics and situation, only after "cultivation" and thus the formation of "rebirth", can a true communication between east and west be achieved. Eventually the "western discipline" may become Chinese "theology", an organic part of our local culture. This is the significance of suggesting the idea of Sino-Christian



theology.

The twenty-year history of Sino-Christian theology has already gone beyond the period of "translation" and is progressing toward the stage of "cultivation-rebirth". This means that the culmination of theological resources has provided sufficient supply to scholars for an authentic Chinese interpretation and thus genuine Sino-Christian theology. In view of this, Sino-Christian theology has come to a crossroad. There are different paths towards the goal, but for scholars trained in the history of thought like me, an approach related to "classics" and "history" appears more attractive. "Back to classics" emphasizes the religious text, which is relevant to religious studies east and west, and should be regarded as a basic approach for Sino-Christian theology. Moreover, as theology and biblical studies are absorbed into Chinese culture, they will interact with Chinese experience. Therefore "back to history" means that Christian religion must be interpreted with Chinese experience, which is also necessary for Sino-Christian theology.

In view of the approach of "back to classics" and "back to history", we notice the theme of "Tianxue-Confucianism" (天學—儒學) developed in late Ming and the relationship between jingxue (經學) and theology. In light of the atmosphere of Sino-Christian theology developed in the last two decades, reflecting on the debate between western and eastern scholarship since the May 4th Movement, our understanding of Christian theology is deepened. We come to the view that the Chinese Confucian Christians have left us a great treasure of translation, interpretation and adaptation of Christian theology since 400 years ago. Chinese Christians have already gone a long way with "classics" and "history". There is plenty of Christian literature written in Chinese worthy of our attention. It is more precious that the religious experience of Chinese Christians is filled with dialogue. Sino-Christian theology is basically a kind of "theology of dialogue", i.e. an intercultural "systematic theology" based on the dialogue between western biblical studies, theology, philosophy and Confucianism, Buddhism, Taoism, and the popular religions of Chinese culture. Following the footsteps of our predecessors, we may say that it is possible to discover a Sino-Christian theology in the 400 year history of Chinese thought.

"Back to classics" and "back to history" as approaches for Sino-Christian theology are not very unique. They are just old ways used in the European Renaissance. But old ways may also be used to chart new waters, and they may also point in the right direction. Contemporary Chinese scholars are still not very familiar with Christian "theology"; biblical studies in Mainland China are even almost a vacuum. Turning back to the Chinese traditional studies, Confucian classics have not been studied very seriously since the May 4th Movement. In this situation it is necessary to emphasize the basic skills of the Renaissance:

language and grammar, criticism of versions, interpretation through environment and history, such that the meaning of theology may be correctly understood. For example, it is not difficult to find comparative studies of Aquinas and Zhu Xi, Luther and Wang Yangming. But simple comparison leads only to debates rather than a sophisticated message released from a serious study of different texts and versions. Only through concrete analysis of different classics in their history may we discover the similarities in differences and differences in similarities.

We may find another rule in the 400-year history of Chinese Christianity: the main trend of Sino-Christian theology is integration rather than dissolution. This means that the churches of Chinese Christianity are quite different from those of the west; they need a united Sino-Christian theology. In other words, Sino-Christian theology is not some political import of some secular rulers but a result of inner discussion within Christianity. Following the 400 years of history of Chinese Christianity up to current studies of Sino-Christian theology, we may find a clear direction and make our studies more deeply rooted. Thus we must emphasize more on the studies of history and text. There can be a refined definition of "history and text" here: "history" means the contribution the Chinese church made to modern Chinese culture since the Ming and Qing dynasties, and the experience and lessons learned in constructing Sino-Christian theology. "Text" means the marks left by Chinese culture on the religious literature of Chinese churches.

It is clear that approaching Sino-Christian theology through history requires humanities scholars from different disciplines and assistance from different churches. In other words, there should be no conflict between universities and seminaries, scholars and preachers, society and church. On the contrary they should have more cooperation and interaction. The tension between secular and religious scholars in the 20th century should be resolved in our generation. The dialogue of religions emerging in the 21st century created an open atmosphere for the development of Sino-Christian theology. In the present Chinese situation, secular scholars who are familiar with Confucianism, Buddhism and Taoism should turn more to Christian religion. If they are unsympathetic or even hostile to Christian religion, they could hardly understand valuable "theology". In a similar vein, if Chinese Christians think that they acquired a right understanding of theology naturally because of their confession and can go beyond the restriction of the history of the text, then they would violate modern rationality in interpreting their classics. Modern Christians need the support of rationality too. If we overemphasize the particularity of faith and ignore the concrete Chinese situation, then it would become a kind of naïve fideism. Sino-Christian theology has to face both the Chinese situation and theological tradition. Neither can be ignored, so that an open understanding can be achieved.

On the Two Approaches of Interpreting Jingjiao Scriptures A case study of *Sūtra of Hearing the (Preaching) of the Messiah*

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In recent years, the publication of Martin Palmer's *The Jesus Sutras* and its responses should be rated as the most significant phenomenon in the studies of early Chinese Christianity.¹ Palmer's translation and explanation of those ancient Jingjiao texts have helped general readers to understand this topic on the one hand, but aroused uneasiness for some serious scholars on the other hand.

Palmer's interpretation is creative, but at the same time intensifies some past evaluation:

overdoing indigenization, which is reflected in the subtitle of the book: *Rediscovering the Lost Scrolls of Taoist Christianity* and the numerous emphases on the relationship between Jingjiao and the Chinese classics. I admit that Jingjiao's translation depends quite heavily on Taoist or Buddhist technical terms.



But to what extent this is the result of indigenization or simply that they had no other choice in the beginning of the mission – it should be left to more discussion, and we may find that behind these terms there still exist "orthodox" Christian doctrines.

In contrast to indigenization and contextualization, I prefer to use a so-called "textual" approach to interpret the Jingjiao texts. In this way we may place this text back into the system of Christian classics, especially that of the ancient Syrian church, and discover its importance and value.

I shall illustrate this approach through interpreting *Sūtra of Hearing the (Preaching) of the Messiah*. The part of the *Sūtra* that I focus on is found in the *Taisho Tripitaka* vol. 54, no. 2142, p. 1287, c1-p. 1288, a28. This is the only paragraph of Jingjiao literature corresponding to the Gospels, and my assumption is that it is a paraphrase of the then popular *Diatessaron* circulated in the Syrian church.

First of all, I would like to quote the four criteria for judging a *Diatessaronic* reading as suggested by William L. Peterson:²

1) The majority are textual trivia: the addition of a pronoun or an adjective is common. Substitution of names for pronouns ("Jesus" for "he" or "him") is also common.

1. Martin Palmer, *The Jesus Sutras* (NY: Wellspring/Ballantine, 2001).

2. William L. Peterson, *Tatian's Diatessaron* (Leiden: E. J. Brill, 1994), 438.

2) Some variants are glosses or rearrangements serving theological purposes. These often facilitate a particular exegetical interpretation, and encourage exegesis of gospel passages by means of Hebrew Bible references.

3) Some variants appear to reflect specific liturgical practices of Tatian's time, or his own particular Encratite views.

4) Other variants seem to be nothing more – or less – than a more ancient form of the text than we now possess in our present canonical manuscripts.

Applying these criteria to the *Sūtra*, for the fourth category, first of all, we have exactly what Petersen uses as an example: the resurrection of the dead when Jesus dies on the cross (Mt 27:52). For the third, we have the ascetic rules such as no meat-eating, no wine-drinking, and stressing on Mary's not having a human husband. For the second, we have the light and rising star at Jesus' birth, and Pilate's washing hands at Jesus' trial, a strong legal tendency and the attitude towards the Davidic genealogy. For the first, there are fewer evidences for the textual trivia. Instead, we notice its distinctive harmonic writing style, referring to the sources in various gospel traditions, attempting to fill the gap of Jesus' lost years, and etc.

The most significant point is that the dead were raised when Jesus died. Petersen found twelve witnesses in the Eastern and Western Diatessaronic readings: nine from the East: two in Armenian, two in Greek, and five in Syriac; the rest are respectively from the *Venetian Harmony*, *Pepysian Harmony* and *Heliand* in the West. The following is an example quoted from an Armenian version: "...when the sun was darkened, and the veil of the temple was torn, and the guards were disturbed, and the tombs were opened, and *the dead* raised."³ Concerning this paragraph, the description of the *Sūtra* is: "By the time the sun came toward the west there was black darkness on every side; the earth quaked and the hills rocked, and *all* the gates of graves in the world were opened and *all the dead* men *all* received life." While Matthew 27: 51-53 has the following: "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

Comparing these texts, the first two, especially the *Sūtra*, are rougher from the doctrinal perspective. All the dead being raised is less possible than that some saints were raised. According to the above fourth criterion, this passage from the *Sūtra* reveals a more ancient form of the scripture, and could be a Diatessaronic reading.

As to the ascetic rules, we know that Encratism is recognized as a heresy of Christianity. They rejected marriage and practiced sexual abstinence, abhorred wine and other alcoholic drink, and were vegetarian. These practices are also reflected in the *Sūtra*. First of all, Jesus' birth is described as a purely spiritual birth: "Then Mo-yan became pregnant because the Lord of Heaven sent the Cool Wind to her when she was a virgin. Conceiving without a man-husband it taught all living beings to see that she conceived without a man-husband." When talking about John the Baptist, it says: "[This] sacred [man] dwelt in a wild ravine. He neither drank wine nor ate meat from his birth, but only ate raw vegetables and honey – honey on the ground." When narrating the mission of Jesus, it criticizes non-believers for their taking wine and meat: "All the men who did evils, those who did not turn toward the good way, those who did not believe in the teaching of the Lord of Heaven, and those who were unclean and covetous, and those 'literary men' (i.e., scribes) who did not cease to desire wine and take meat in their lives in this world and serve inferior gods, hindered him, proceeded to plot deceitfully."

Lastly, some passages indicate the *Sūtra*'s inclination towards Jewish Christianity. The first is on the bright signs at Jesus' birth: "And when Yi-shu Mi-shi-he (i.e., Jesus the Messiah) was born, all the people of the world saw bright signs in heaven and on earth. At last, a new star of appeared in heaven above, which the people saw from their dwelling places. The star was as big as a cart-wheel shining bright and clear over the place where the Lord of Heaven was to be found." The second mentions Pilate's washing hands at Jesus' trial: "The Great King Pi-lo-du-si (i.e., Pilate) ordered water to be brought to him and washed his hands in front of 'these followers of the wicked cause of existence' and came and stood before them and said, 'I truly cannot kill this man.'" However, like the Gospel of John, the *Sūtra* also has strong traces of Gnosticism. How to understand its relationship with Jewish Christianity is an issue for further exploration. ■



3. Ibid., 404.

CALCT has published over 100 titles

"Christian Academic Library of Christian Thought" has published over 100 titles since it started in 1994! Comparing with other publication of Christian classics, a distinctive feature of CALCT is that it does not follow any particular denomination but embraces the entire Christian tradition. Moreover, it encourages scholars to interpret Christian theology from the perspective of Chinese thought and experience. Thus translation and editorial work is mainly undertaken by Chinese humanistic scholars. In addition, it is translated from the original languages, which include numerous kinds in both Europe and Asia, as far as possible; the difficulty is thus vast. Nevertheless, by the hard work of various Chinese scholars, CALCT has entered its 14th anniversary in 2008 and published more than 100 titles. Furthermore, it has gradually gained recognition among Chinese scholars and institutions in China and overseas and is being regarded as a significant reference for an age of reconstructing contemporary Chinese culture.

In this moment, special thanks should be due to our former academic director Prof. LIU Xiaofeng, who provided the initial idea of CALCT. With his grand perspective and unique selection of titles, and with the echoes of scholars in China and overseas, CALCT has gained relevant expertise in different stages, so that we are celebrating the fruit ripening today.

In face of this moment in which the Chinese academia is being transformed, and in contrast to the immensity of the Christian tradition, we deeply feel that our strength is weak and the work done is light. But Zhang Taiyan (1869-1936) has inspired us, "Who can deny that bit by bit corals are made of shells and day by day pieces of stones accumulated out of clams will stand as a huge rock?" ISCS will continue to devote our strength to making CALCT a cross-generational project, beneficial to the richness of Chinese thought.

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(More details can be found from the attached Special Issue)

Total titles published in Hong Kong and Taiwan:	71
Total titles only published in China:	30
Total number of CALCT published (7/2008)	101



Logos & Pneuma: The World's first Chinese Christian Studies Journal *Accepted in Arts & Humanities Citation Index*

Since *Logos & Pneuma: Chinese Journal of Theology* was published in 1994, it has aimed at providing an international forum for high quality academic discussion, especially in the dialogue between Christian theology and Chinese culture, history, society, etc. It also encourages trans-denominational and inter-religious dialogue so as to work as a medium for constructing Sino-Christian theology.

Arts & Humanities Citation Index (A&HCI) is the database produced by Thomson Reuters for international academics and is recognized as an important reference index. Journals being selected by this database are of high esteem. There are only about 30 titles from Asia which are selected.

Logos & Pneuma has insisted to remain rooted in Chinese soil and only accepts articles written in the Chinese language, creating difficulty for many international databases to make inclusion. Thus it is significant that A&HCI has selected *Logos & Pneuma* to be the first all Chinese written religious studies journal for coverage. Besides the fact that the academic quality of *Logos & Pneuma* is recognized, it also signifies that the development of Sino-Christian theology is becoming a concern of international academia. This conforms to the objectives of ISCS from the very beginning: promoting Christian studies, constructing Sino-Christian theology, enriching Chinese culture. Moreover, it is a milestone of the effort paid by Chinese scholars and ISCS in promoting the Sino-Christian theology movement.

ISCS would like to express our heartfelt gratitude to the support given us by friends in China and overseas. Our inclusion in A&HCI is mainly due to your intellectual input of high quality research results to *Logos & Pneuma*. We are also confident that as the Christian studies of Chinese academia become more and more mature, there will be more and more Chinese religious studies journals being recognized by international academia. We shall carry on our work so as to contribute to Chinese academia and international academia as well.

Editorial Committee
June 2008



Academic Activities

Retreat Camp for Graduate Students from Mainland China 2008

On 23 Feb 2008 ISCS hosted the 6th Retreat Camp for Graduate Students from Mainland China at Tao Fong Shan. More than 40 masters and doctoral students from Mainland China joined this event. They are now studying in the Chinese University of Hong Kong, Hong Baptist University, China Graduate School of Theology, etc.

For encouraging academic exchange, a seminar on "Wandering between Theology and Jingxue" was arranged in the afternoon. It focused on the history of the interaction between Chinese Confucian and Western Christian cultures so as to seek for possible approaches of Sino-Christian theology in the future. The keynote speakers included Prof. ZHANG Longxi from the Department of Chinese, Translation and Linguistics of the City University of Hong Kong, Prof. LI Tiangang from the



Department of Religion, Fudan University and Prof. YAO Zhihua from the Department of Philosophy of the Chinese University of Hong Kong.

The Visit of Ansgar School of Theology

From 4-11 March 2008, 13 Teachers and students from Ansgar School of Theology in Norway visited Hong Kong. ISCS arranged the following programs for them:

Seminar Topic	Speaker	Institution
Introduction to Chinese Buddhism	Rev. Hui Feng	Buddha's Light International Association of Hong Kong
Chinese Religions	Mr. Abraham CHAN	Tao Fong Shan Christian Centre
Christian Social Activist and Theological Reflection	Dr. Rose WU	Former Director of the Hong Kong Christian Institute
Sino-Christian Theology	Dr. Keith CHAN & Dr. Jason LAM	Institute of Sino-Christian Studies



Seminars for Visiting Scholars and Students in Spring 2008

From March to May 2008, a series of seminars was held for visiting scholars and students to provide a chance for academic discussion and supervision. The topics of their presented papers are as follows:

Name	University	Position	Topic
DENG Anqing	Fudan University	Professor	Moral Theology and Religion of Feeling: Kant and Schleiermacher in Modern dilemma
HUANG Yusheng	China Academy of Social Sciences	Professor	What does Christianity bring to Philosophy?
WANG Jianda	Zhejiang University	Lecturer	Christianity and the Reconstruction of the Public life in Chinese Society
Christian Meyer	University of Leipzig	Professor	Academic and Religions: Observers or Participants in the Religious market in the Republican China
LIU Jinshan	Peking University	Doctoral student	What is Undermined by Verbal Disputes?
TAN Aiqun	Sun Yat-sen University	Master student	Lin Yutang: A Heretical Believer
XUE Wei	Sichuan University	Master student	From Speculative Philosophy to Mystical Theology: Construction of the Epistemology in Early Augustine
WEI Hongliang	Central University for Nationalities	Master student	Milan Kundera's <i>The Joke</i> : A Perspective of Biblical ethics

Annual Meeting of the Fellowship of Hong Kong Theologians

Hosted by ISCS, the annual meeting of the fellowship of Hong Kong Theologians was held at Tao Fong Shan on 23 Jun 2008. The seminar topic this year was "Language and Culture". More than 20 scholars from different academic institutions in Hong Kong participated in this event. The titles of papers read are as follows:

- Prof. Pan-chiu LAI (Department of Cultural and Religious Studies, CUHK): "Timothy Richard's Interpretation of Buddhism in the Perspective of Post-colonial Criticism of Orientalism"
- Prof. Peter LEE (HK Lutheran Theological Seminary): "From Language to Theological Reflection: a Personal Experience"
- Dr. Andy CHIU (Bible Seminary of Hong Kong): "The Speech-Act of the Triune God: Kevin Vanhoozer's Theological Hermeneutics"
- Dr. Keith CHAN (ISCS): "George Lindbeck's Cultural-linguistic Approach to Theology"
- Prof. Andres TANG (HK Baptist Theological Seminary): "Colin Gunton's Metaphorical View of Theological Language"
- Mr. CHOI Kam To (HK Lutheran Theological Seminary): "A Study of Chinese Protestant Bible Editions"



Academic Exchange

Program of Mainland Chinese Scholars Visiting University of Toronto

Arranged by ISCS, famous Mainland China scholars Prof. HE Guanghu and Prof. GAO Shining joined this program co-organized with Emmanuel College, University of Toronto from March to May 2008. Thanks to our distinguished professor Dr. Milton WAN and his wife, who made this program feasible. Prof. HE and Prof. GAO mainly focused on their research during the visit, and finished the following works:

Composing the article "Christianity and Capitalism"

Composing part of the book *Relation between Religion and Society*

Translating over 200,000 words of vol.1 *Modern Christian Thought* (new edition)

They also took the opportunity to have dialogue with scholars in Canada, including Prof. Peter Wyatt, the president of Emmanuel College and Prof. Thomas E. Reynolds. They visited Acts Seminaries of Trinity Western University another day and met the president Prof. Ron Toews and Dr. Jeffrey Kwok.



During the visit they were invited to deliver speeches on "Christianity and Contemporary Chinese Society" and "The Development of Christian Studies in China" during breakfast meetings of the Association of Chinese Theological Education. Five other academic lectures were given in churches in Toronto, Kingston, Ottawa, Montreal and Vancouver.

The Visit of Theology Department of Doshisha University to Universities in Mainland China

From 14-19 March 2008, with the arrangement of ISCS, the school of theology of Doshisha University in Kyoto, Japan visited Peking University, Renmin University of China, Fudan University and Shanghai Normal University. The four representatives of the department included Prof. Hara Makoto, Prof. Kohara Katsuhiro, Prof. Ada Taggar-Cohen and Prof. Shinohe Junya. Prof. Katsuhiro was also invited to deliver a public lecture on "The Importance of Religious Studies in Contemporary Society" at Shanghai Normal University on 18 March and had extensive discussion with members of the audience. The school of theology of Doshisha

University has the longest history among institutions of its kind in Japan. It has produced a large number of Christian ministers, educators and social workers. The main trend of Christian studies in Japan focuses on western theology and has less concern with developments in Asian countries. This visit of Doshisha University is an ice-breaking trip and initiated the interaction of the academic communities of religious studies between the two countries. Prof. Katsuhiro remarked, "This visit lets us know how the Chinese perceive Japan. We should continue this kind of visit and develop our communication. This is beneficial to both sides."



Visiting Scholars



From January to June 2008, ISCS hosted 5 visiting scholars.

- Prof. LI Tiangang stayed at ISCS from December 2007 to February 2008. Prof. Li is currently professor of Department of Religion, Faculty of Philosophy in Fudan University. His research topic is “Teilhard de Chardin and China” and he finished his paper “Our Teilhard de Chardin,” in which the thought of Teilhard de Chardin is introduced to Chinese academia. Prof. LI also presented an article “Back to the classic, back to History: Searching for a New Approach of Sino-Christian Theology” in the internal seminar of Visiting scholars. He was invited by the Centre of Religion and Chinese Society, Chinese University of Hong Kong to present a lecture on “Inter-cultural Interpretation: Encounter of Sinology and Theology.”

- Prof. DENG Anqing stayed at ISCS from January to April 2008. He is currently professor of the Institute of Ethics, Faculty of Philosophy at Fudan University. His research interests mainly focus on the philosophy of religion in German post-Kantian period. His research topic is “Schleiermacher's *Über die Religion* – Reden an die Gebildeten unter ihren Verächtern” and he presented an article, “Moral Theology and Religion of Feeling: Kant and Schleiermacher in the Modern dilemma” in the internal seminar of Visiting scholars. Prof. Deng is working with

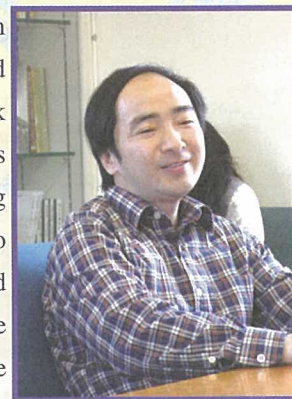


ISCS to translate Schleiermacher's *Über die Religion* and selected readings on the philosophy of religion in Schelling's works.

- Prof. HUANG Yusheng is currently Research Fellow (Professor) of the China Academy of Social Sciences. During his visit from April to June 2008, Prof. Huang collected materials for his research topic “Christian Philosophy in the thought of Augustine and Thomas Aquinas” and finished a book called *Encounter of Religion and Philosophy: Christian Philosophy in the thought of Augustine and Thomas Aquinas*. His research interests include the philosophy of Kant, Heidegger and medieval philosophy. In the internal seminar for visiting scholars, he presented a paper called “What does Christianity bring to Philosophy?”



- Dr. WANG Jianda is currently lecturer of the Faculty of Law at Zhejiang University. Dr. Wang is interested in the study of ethics and political theory. He focuses his research on Stanley Hauerwas and recently finished a book called *Building Ethics through Narrative*. During his visit from April to June 2008, he collected research materials for the topic “Christianity and the Reconstruction of the Public life in Chinese Society” and presented the same topic in the internal seminar of visiting scholars.



- Dr. SHA Mei is currently assistant researcher of the Institute of World Religions, China Academy of Social Sciences. During her visit from April to December 2008, she collected research materials for the topic “Theory of Person and its Implication for Theological Aesthetics”. She is translating Jaroslav Pelikan's *The Christian Tradition vol. 2* and working on a book about the history of the Orthodox Church.

Visiting Students



February to May 2008

- TAN Aiqun** Master degree student of Sun Yat-sen University
 Research Topic: Lin Yutang: A Heretical Believer
 Courses Taken: Christian Family Education, English (II)
- WEI Hongliang** Master degree student of Central University for Nationalities
 Research Topic: Karl Barth Studies
 Courses Taken: Between two Testaments, Deuteronomy, Religious Dialogue
- XUE Wei** Master degree student of Sichuan University
 Research Topic: Augustine's Early Philosophical Thought
 Courses Taken: Introduction to Christian Ethics, Christian Family Education
- Liu Jianshan** Doctoral degree student of Peking University
 Research Topic: Hume's Philosophy of Religion
 Courses Taken: Between two Testaments, Religious Dialogue

Tao Fong Doctoral Students (Overseas)

- JIANG Manke**
 Graduation: Master, Sun Yat-Sen University, Guangzhou
 Present Program: Doctor of Theology, Martin Luther University, Halle-Wittenberg, Germany
 Research Areas: Philosophy of Religion, F. D. E. Schleiermacher
- LIU Yinya**
 Graduation: Master, Sun Yat-Sen University, Guangzhou

- Present Program:** Doctor of Philosophy, National University of Ireland, Maynooth, Ireland
Research Areas: Emanuel Levinas & Dietrich Bonhoeffer

- LIU Zizhen**
 Graduation: Master, Renmin University of China, Beijing
 Present Program: Doctor of Philosophy, Johann Wolfgang Goethe University, Frankfurt am Main
 Research Areas: Philosophy of Religion

- QU Xutong**
 Graduation: Master, Peking University, Beijing
 Present Program: Doctor of Theology, University of Heidelberg, Germany
 Research Areas: Death of Jesus in the Epistle to the Hebrews, Creation in Genesis, Karl Barth on Election, Augustine on Trinity

Guest Professors

• Our guest professor, Prof. CHOONG Chee Pang, was invited to give a lecture on "John's Logos in dialogue with the Dao of Lao-zi" in Nanjing University in March 2008. The lecture attempts to show that besides understanding the Johannine Logos in its Hebrew and Greek backgrounds, it may also be meaningful to make comparisons between the Johannine Logos and the Dao of Lao-zi. The lecture is largely based on Choong's Chinese commentary on John's Gospel. Reference is also made to two ancient hymns from the Rig-vedas of the Hindu scriptures. Prof. Choong was also invited to present two lectures at Henan University in June 2008. One is "John's Logos in dialogue with Greek and Asian Religions" and the other is "Recent scholarship in New Testament Studies".

• Our research fellows, Prof. Pertti & Kaisa Nikkila, were invited to teach intensive courses on "History of Christian Thought" in Southern China Normal University in Shanghai in April 2008. Over twenty students attended the class and took the examination. In the mean time, they also presented a public lecture on "Augustine on Evil". This



lecture trip provides a good opportunity for the university to develop Christian studies.

- Our guest professor, Prof. Ermis Segatti, was invited to teach an intensive course in Shanghai Normal University in April. The course is a reading class on Augustine's Confessions. In the course, Augustine's different themes were taught and the students could understand not only the literary value of this western classic but also its theological implications. Prof. Segatti was teaching History of Christianity in the Faculty of Theology in Turin and in other Italian Theological and Historical Institutions.

- Our guest professor, Prof. Allan Foster, was invited to teach a course in Sun Yat-sen University in the spring semester 2008. Dr. Foster is professor at Lutheran Theological Seminary in Hong Kong and an expert in educational studies and environmental studies. The course is on "World Environmental Issues from a Christian Perspective" and used a lot of advanced teaching methods to stimulate students' interest in Christian ecology.

- Our distinguished professor, Prof. Milton Wan, was invited to teach a course in Zhejiang University from March to April 2008. The course is on "Protestant Theological Development in 19th & 20th century" in which liberal theology, dialectical theology, theological landscape in America, constructive theology and current theological development are discussed.

- Our research fellow, Prof. Paulos Huang, was invited to teach an intensive course on "Christianity and Chinese Religions: A Comparison" at the Central University for Nationalities in March 2008. He was also invited to present a lecture at Nankai University on "Sino-Christian Academic Theology" in April 2008. In June 2008, Paulos was invited to teach another intensive course on "Sino-Christian Academic Theology" at Xiaman University.

- Our guest professor, Prof. Ursula King, was invited to give a lecture on "Gender and Interreligious Dialogue"



at Peking University in June 2008. Prof. King is Professor Emerita of Theology and Religious Studies, University of Bristol, where she held the Chair of Theology and Religious Studies from 1989-2002 after teaching many years at the University of Leeds, in London, and in India. Prof. King is a famous scholar in the study of Pierre Teilhard de Chardin, gender and spirituality and interreligious dialogue.

Academic Staff

Dr. Paulos HUANG (Professor & Research Fellow)

Academic Activities:

- During 6-7 April 2008, Paulos visited Nankai University at Tianjin and presented a paper on "Sino-Christian Academic Theology".

- In June 2008 Paulos visited Nanjing University and Nanjing Theological Seminary.



Lecture & Teaching:

- From March to April 2008 Paulos offered a course on "Contrast between Christianity and Chinese Religions" at the Department of Religion and Philosophy, Central University for Nationalities.

Academic Publication:

- "A Systematic Analysis of Xu Guangqi's Theological Thought", forthcoming in the symposium of Xu Guangqi memorial conference.

- "Winds of change in China: Future prospects for Christian mission" (in English and Finnish), in *The Jubilee of 150 years of Finnish Evangelical Lutheran Mission*.

- *Sino-Christian Academic Theology* forthcoming by Religious Culture Press in Beijing.

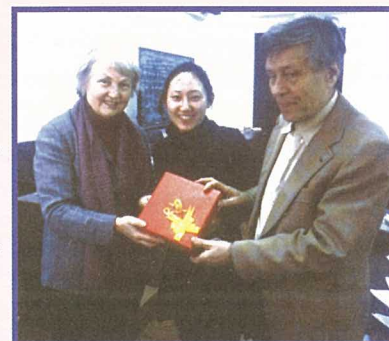
Dr. Nikkila Pertti Sulevi & Nikkila Aune Kaisa Maria (Professor & Research Fellow)

Academic Activities:

- In April 2008 Nikkilas visited Southern China Normal University and delivered a lecture on "Augustine, Evil Good".

Lecture & Teaching:

- In April 2008 Nikkilas taught a course on "History of Christian Doctrine" in Southern China Normal University.



Academic Publication:

- Kaisa Nikkila, "The Christian concept of love compared to the Chinese concept of love according to Toivo Koskikallio" is forthcoming in *Theology and Life*.

Dr. Keith Chan (Program Officer & Research Fellow)

Academic Activities:

- In April 2008, Keith was invited to give a lecture on "The Theology of Karl Barth and Paul Tillich" in



Sun Yat-sen University.

- In June 2008, Keith participated in the conference organized by the Fellowship of Hong Kong Theologians and presented a paper on "Theology as Church Practice: Cultural-Linguistic approach of Theology of Lindbeck".

Lecture & Teaching:

- From April to June 2008, Keith taught an evening course "Trinity and Creation" in the Divinity School of Chinese University of Hong Kong.

Academic Publications:

- Co-authored with Pan-chiu LAI, "The Reception of Barth's Theology in Sino-Christian Theology" (in Chinese), *Journal for the Study of Christian Culture* 17 (Spring 2007), 111-140.

- *Paul Tillich: Theology on the Boundary* is published by Logos Publisher Ltd.

Dr. Jason LAM (Publication Officer & Research Fellow)

Academic Activities:

- Participating in the annual meeting of the Fellowship of Hong Kong Theologians held at Tao Fong Shan in June 2008.

Lecture & Teaching:

- Teaching a graduate course "Modern Christian Thinkers" at the Chinese University of Hong Kong from January to May 2008.

Academic Publications:

- "A Non-exclusive Scriptural Reasoning of the Christian Wisdom from a Chinese Perspective", *The*

Journal of Scriptural Reasoning 7:1 (2008).

- "Biblical Studies and the Christian Faith as an Ideology", *CGST Journal* 44 (2008), 55-72.

- "The Possibility of a Social Approach of Sino-Christian Theology", forthcoming in *Journal for the Study of Christian Culture*.

- "On the Trace of Idealism in Barth's Thought and a Possible Resolution", forthcoming in Lawrence OU & Andres TANG eds., *Karl Barth and Sino-Christian Theology vol.2* (HK: Logos & Pneuma Press, 2008).



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

Academic Activities:

- On 3 April 2008, Thomas was invited to deliver a lecture on "Marx and the Bible" at Sun Yat-sen University.

- From 16-18 May 2008, Thomas participated in the international conference on "Comparative: Christian and Confucian Ethics" at Sun Yat-sen University.

- From 23 May to 6 June 2008, Thomas represented Sun Yat-sen University to hold a seminar class on "Origen's theology and philosophy" with Graduate Theological Union in USA.

Academic Publications:

- "Gospel and Revolution: Reflections on the Introduction of Christianity and Marxism into Modern China", *Shenzhou Jiaoliu* 5:2 (April 2008).

- The Chinese translation of *Cartesianische Meditationen und Paris Vorstraege* is published by People's Press.



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

Lecture & Teaching:

- During the spring semester 2008 teaching courses on “Christianity”, “Studies on Christian Thought”, and “Old Testament Studies” in Central University of Nationalities.



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

Lecture & Teaching:

- During the spring semester 2008 teaching “Introduction to the Science of Religion” and “The

Philosophy and Religion of Love” in Shanghai Normal University.

Research & Publications:

- Project Funded by Shanghai Education Committee: “The Problem of Religious Diversity from the Perspective of Political Philosophy”.
 - “The Possibility of ‘Publicity’ of Sino-Christian Theology”, *Logos & Pneuma* 28 (2008), 329-346.
 - *Public Theology and Globalization: A Study of Max L. Stackhouse’s Christian Ethics* (Beijing: Religious Culture Press, April 2008) is published.



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

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

(Under the Scheme of Tao Fong Scholarship Program)
November 2007 to March 2008



Tsinghua University

Course Offered	TIAN Wei: Religious Ethics and religious Culture ZHU Donghua: Introduction to Religious Study, Religious Ethics
Academic Publication	<p>WANG Xiaochao:</p> <ol style="list-style-type: none"> 1. "The Publicity of Religion in Different Contexts and its Significance to Contemporary Chinese Religions", <i>Journal of Shaanxi Normal University</i> (Philosophy and Social Sciences Edition) 6 (2007). Reprinted in Chinese Social Sciences Digest, 3 (2008). 3. "The Developing Prospect of Patristics in China: A Review on Charles Kannengiesser's 'the Future of Patristics'", <i>Logos & Pneuma</i> 28 (2008 Spring). 4. "Theoretical Analyses and Thoughts about Global Revival of Religion", in LU Daji ed., <i>Religious Study Selection Series in Contemporary China</i>, Vol. on Religion Study Theory (Beijing: Nationality Press, 2008). 5. "The Emergence of Modern Thinking Method in China from the perspective of Catholic Literature in Ming and Qing Dynasty", in HUANG Aiping & HUANG Xingtao eds., <i>Western Learning and Culture in Qing Dynasty</i> (Beijing: Zhonghua Books, 2008). <p>TIAN Wei:</p> <ol style="list-style-type: none"> 1. "Religious Ethics", in LU Feng & XIAO Wei eds., <i>Introduction to Applied Ethics</i> (Beijing: Renmin University of China, 2008). 2. "The Linkage between Religious Belief and Morality: the Construction of Social Orders and Human Intrinsic Orders", <i>Christianity and China</i> 5 (2007). 3. "The Religiosity of Confucian Ethics from Two Perspectives of Religious Ethics", <i>Annual Review of Tsinghua Philosophy</i> 2006 (Beijing: Contemporary China, 2008).
Research Topic	<p>TIAN Wei: The Perspective of Transcendence: a Study of Religious Ethics</p> <p>ZHU Donghua: "The Nicomachean Ethics of Aristotle" Annotated by Aquinas.</p>
Conference & Seminar	<p>In Dec 2007, Prof. TIAN Wei attended the International Conference of Christianity and Culture Exchange between East and West in Guangzhou, and delivered the paper "The Analyses of Modern Religious Changes and Modern Ethical Dilemma".</p> <p>In Feb 2008, TIAN Wei attended the International Conference on Marxism and Religion in Beijing, and delivered the paper "Eschatological Belief and Religious Critique: The Double Faces of the relation between Marx and Christianity – the Theological Hypothesis used by Lowith for Judging Modern Enlightenment Concept of History".</p> <p>In Dec 2007, Prof. ZHU Donghua attended the International Conference on Christianity and Public Values in Beijing, and delivered the paper "Political Theologies of Neo-Religious Right Wing in Contemporary America".</p>

Lanzhou University

Course Offered	Chen Shengbai: Research Of Chinese Society (Including Chinese Religions And Society) Ding Shireng: Introduction to Religious Studies, Sociology Of Religions Paulos Huang: Introduction to Christian Classics Zhao Bichu & Yuan Chengzhong: Introduction To Hebrew
Academic Publication	Chen Shengbai & Zhang Yonglu, "Report on the Academic Conference 'Religious Dialogue and Harmonious Society'", <i>Transaction of Lanzhou University</i> (Social Science Version) 2007:4. Wei Ming, "Religions and the Origin of International System Nowadays", <i>Transaction Of Lanzhou University</i> (Social Science Version) 2007:4. Lee Chuangtong & Lin Lianhua, "Investigation and the Study Of The Management Style Of 'One Church With Many Locations'- Exemplified by Location T in City X", <i>Transaction Of Lanzhou University</i> (Social Science Version) 2007:5. Nie Hongping & Chen Shengbai, "Investigation and Analysis Of Christian Belief Nowadays in South Gansu", <i>Chinese Tibetology</i> 2007:4.
Research Topic	Lee Chuangtong: A Study of Nestorius: The Transmission Of Early Christianity from the Study Of Cultural Relic And Archaeology Findings Chen Chunwen: A Study of "Three-self" Protestant Church and Harmonious Society Chen Shengbai: Research of The History and Actuality of The Transmission of Christian Culture in South Gansu Chen Shengbai: Contemporary Change and Summary of Practise of Christians in Gansu Wang Zhiqing: A Brief Introduction to the Meaning Of Joachim's Thought in the History of Christian Thought
Conference & Seminar	From 15 Nov to 7 Dec 2007, Prof. Paulos Huang delivered two lectures on "Dialogue between Confucianism and Christianity" and "Christian Ethics". During 13-16 Dec 2007, Prof. Chen Shengbai participated in the academic conference "Christian and Communal Value" held by the China Academy of Social Sciences. From 20 Dec 2007 to 20 Feb 2008, Prof. Chen Shengbai was invited to Hong Kong for the study "Research on the History and Present Situation of the Transmission of Christianity in Southern Gansu" in The CRRS HK, Chinese University of Hong Kong, and Hong Kong Baptist University.

Shandong Univeristy

Course Offered	Zhao Jie, Religious Studies Liu Xinlin, The Studies of Christianity Avrum Ehrlich , The language of Hebrew Xie Wenyu, Christian Philosophy Fu Youde, The Studies of Jewish Thought
Academic Publication	Xie Wenyu, <i>Being and Freedom</i> Liu Xinli, <i>Jerusalem</i> Fu Youde, <i>The Introduction of the Dead Sea Scroll</i>
Research Topic	Fu Yongjun, The Dynamic Relation Between Religion and Philosophy Liu Ping, The Jewish Studies in America Xie Wenyu & Chen Jian, The Comparative Studies of the Influence of Christianity and Buddhism to Contemporary Chinese Life
Conference & Seminar	On 25 March 2008, Emily Brink from Calvin College delivered a lecture on "Enduring Wisdom from the Hebrew Psalms". During Oct 11-Nov 7 2007, Steven Katz from Boston University taught a short course on "European Jewish Thought in the 18 th Century". On 27Mar 2008, Wang Zhicheng from Zhejiang University delivered a lecture on "Religious Dialogue and Life Health".

Fudan University

Course Offered	<p>Zhang Qingxiong: Christian Philosophy</p> <p>Li Tiangang: Selected Readings in Christian Classics, Chinese Christianity</p> <p>Wang Xinsheng: Bible and Christian Culture</p> <p>Liu Ping: Bible and Western Religious Tradition</p> <p>Liu Ping & William Wilson: Introduction to the Pentateuch, Introduction to the New Testament</p> <p>Zhu Xiaohong: Modern Catholic Theology</p>
Academic Publication	<p>Zhang Qiangxiong & Jason Lam eds., <i>Habermas and Sino-Christian Theology</i> (HK: Logos & Pneuma, 2007)</p> <p>Li Tiangang, <i>Catholic Documents of Xu Guangqi, Li Zhizao, Yang Tingyun</i> (HK: Logos & Pneuma, 2007); <i>One Hundred Sentences From the Bible</i> (Shanghai: Fudan University Press, 2007); <i>Trans-cultural Interpretation: Encounter of the Confucian Classics with Christian Theology</i> (New Star Press, 2007).</p> <p>Wang Xinsheng, <i>Intensive Reading of the Bible</i> (Shanghai: Fudan University Press, 2008); <i>Bible and Christian Culture</i> (Shanghai: Fudan University Press, 2008)</p> <p>Zhu Xiaohong, "The Second Vatican Council and the Modern Catholic Theology", <i>Regent Review on Christian Thoughts</i> 2007:1; "Rational Faith and Religious Dialogue", <i>Regent Review on Christian Thoughts</i> 2007:1.</p>
Research Topic	<p>Li Tiangang:</p> <ol style="list-style-type: none"> 1. Chronology of Chinese Christianity in Qing Dynasty 2. Religions in the Cities in the Process of Modern Urbanization <p>Wang Xinsheng:</p> <p>The Qur'an and the Bible: a comparative study in the context of the dialogue between the modern Catholic Church and the Islam</p> <p>Zhu Xiaohong:</p> <p>Study of Modern Catholic Ecclesiology</p> <p>Liu Ping:</p> <p>Co-editing: Selected Translations from Modern Western Biblical Studies</p>
Conference & Seminar	<p>Li Tiangang (co-organizing): International Conference for the commemoration of Xu Guangqi and for celebrating the 400th anniversary of the publication of the Chinese version of Euclid's Elements (2007.11.8 – 2007.11.11)</p>

Renmin University of China, Beijing

Course Offered	<p>He Guanghu: Introduction to Christianity, A Study of Religious Philosophy, Special Topic on Religion</p> <p>Li Qiuling: Latin, A History of Christianity</p> <p>Leo Leep: A History of Ancient Greek Literature, A History of Latin Literature, Basic Latin, Basic Ancient Greek, A Study Class of Ancient Hebrew</p> <p>Sun Yi: A History of Christian Thought, Study on Christianity, Selected Readings on the Bible</p>
Academic Publication	<p>Li Qiuling: "'Inbeing' or 'Nature'", <i>Beida Journal of Philosophy</i>, Jan 2008</p> <p>Li Qiuling: "The Relationship between Philosophy and Theology Stated by Kant", <i>The Journal of Jiangsu Administration Institute</i> Jan 2008</p> <p>Leo Leep ed.: Glossary of Logia and Masterpieces in Ancient Greece, Rome, and Godfather Period, <i>China Religion Press</i>, Nov 2007</p> <p>Sun Yi: On Rational Ideas from the Perspective of Existence, <i>Fudan Xue Bao</i>, Feb 2008</p>
Research Topic	<p>Li Qiuling: A Study of the History and Status Quo of "Sino-Christian Theology"</p> <p>Sun Yi: Translation Collection on Religion (4th issue)</p>
Conference & Seminar	<p>In Apr 2008, Li Qiuling delivered a lecture in the Forum of Science, Society, and Humanity of Remin University of China, his topic is "The Ethical and Religious Questions in Kant's Philosophy".</p> <p>In May 2008, Sun Yi participated in the Forum of Intercostals' Religious Study.</p>

Wuhan University

Course Offered	<p>ZHAI Zhi-hong: Selected Readings of Philosophy of Religion</p> <p>CHE Gui: Selected Readings from Bible, Selected Readings from Christian Classics</p> <p>XU Tao: Biblical Hermeneutics</p> <p>ZHAO Lin: The History of Christian Thoughts</p>
Academic Publication	<p>ZHAO Lin:</p> <ol style="list-style-type: none"> 1. "Universalization and Localization of Christianity", in <i>Chinese Religion and Beliefs</i> (Series of Contemporary Studies in China: Vol. Christianity). 2. "The Conflict between Iraq and USA: a Religious Collision lasted for a Thousand years", <i>Harmoniousness</i> 2008.2 3. The second batch of translations of Deism edited by ZHAO Lin is published: <i>Selected Works of Natural Religion</i> (translated by Li Si and Xu Min) <i>The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature</i> (translated by Wen Jun) <i>English Deism :Its Roots and Fruits</i> (translated by Zhou Xuanyi) <i>Enlightenment and Secularization: Course of Modernization in Both the West and East</i> (Wuhan: Wuhan University Press, 2008), co-edited by Zhao Lin & Edmond Tang, is published 4. The second series of the Frontier of Western Academics and Chinese Thought edited by Zhao Lin & Daniel H. N. Yeung is published by Guangxi Normal University Press: <i>Between God and The Human, Mysticism and Reflection, Revelation and Turning of History, Comparative Theology and the Theory of Dialogue.</i> <p>WANG Aiju:</p> <p>"English Deism and the Enlightenment", in <i>Enlightenment and Secularization: Course of Modernization in Both the West and East</i> (Wuhan: Wuhan University Press, 2008).</p> <p>ZHOU Xuanyi:</p> <p>"The Deism Background of the English Enlightenment Philosophy", in <i>Enlightenment and Secularization: Course of Modernization in Both the West and East</i> (Wuhan: Wuhan University Press, 2008).</p> <p>WEN Jun:</p> <p>"Moral Humanity: the Hinge of Kant's Evolvment from Moral Religion to Moral Theology ", <i>Theory Monthly</i> 2007.12</p>
Research Topic	<ol style="list-style-type: none"> 1. Enlightenment and Secularization: Course of Modernization in European Christianity 2. Universalization and Localization of Contemporary Christianity in China
Conference & Seminar	<ol style="list-style-type: none"> 1. During 14-16 Nov 2007, Prof. Werner Ustorf, Head of Religion and Theology Department at the University of Birmingham delivered a series of lecture on "Religion in the Revolutionary Era 1789-1848". 2. During 31 Mar to 14 Apr 2008, Prof. Zhao Lin was invited to visit the University of Birmingham and the University of Edinburgh in UK. 3. During 16-30 Apr 2008, Prof. Peter A. Lillback, Dean of Westminster Theology Seminary in USA, delivered a series of lecture on "The Development of Western Philosophy and Christianity". 4. On 20 May 2008, Prof. David F. Wells, Distinguished Professor in History and Systematic Theology at Gordon-Conwel Theology Seminary, delivered a lecture on "Christianity and The American Democracy".

Sichuan University

Course Offered	<p>CHEN Jianming: Special Topics in History of Christianity, The History of Christian Mission in China, Studies in Christianity</p> <p>TIAN Haihua: Biblical Hermeneutics, Theory and Methodology of Religious Studies, Philosophy of Religion</p> <p>ZHA Changping: Selected Readings in Christian Classics: Bultmann's New Testament Theology, Biblical Theology, Christian Art and Aesthetics</p> <p>ZHA Changping: Christian Ethics</p> <p>XIONG Lin: Ancient Greek, Ancient Latin, Studies in Latin Classics, Studies in Modern western Theology and Philosophy</p>
Academic Publication	<p>CHEN Jianming:</p> <ol style="list-style-type: none"> 1. "Modern Chinese Attitudes towards the Bible", in Chloë Starr ed., <i>Reading Christian Scriptures in China</i> (London: T & T Clark, 2008). 2. "Chinese Christian Media Leader Zhang Xueyan and Tian Jia Biweekly", <i>Journal of Sichuan Normal University</i> 6 (2007). 3. "Studies in Modern Chinese Thoughts of the Bible", <i>Social Science Research</i> (Si Chuan) 6 (2007). 4. "Studies in Regional History of Chinese Christianity" (Sichuan Bashu Press, 2007). <p>XIONG Lin: translated work of Petrus Abaelardus' <i>Ethics · Dialogue</i> (HK: Logos & Pneuma, 2007).</p> <p>TIAN Haihua:</p> <ol style="list-style-type: none"> 1. "Confucian Catholics' Appropriation of the Decalogue: A Cross-Textual Reading", in Chloë Starr ed., <i>Reading Christian Scriptures in China</i> (London: T & T Clark, 2008), 163-80. 2. "She is justice, but I am not: Comment on Genesis of Chapter 38", <i>Logos & Pneuma</i> 28 (2003). 3. "The Catholic Influence on Chinese Traditional Culture in late Ming Dynasty", <i>Religious Studies</i> 4 (2007). 4. "Talking on the Ideal of Life: the Origin and Historical Situation of Biblical Creation Myth", <i>Journal for the Study of Christian Culture</i> 18 (2007). <p>ZHA Changping:</p> <ol style="list-style-type: none"> 1. "Justice in Catholic Epistles of the New Testament", <i>Journal for the Study of Christian Culture</i> 16 (2007). 2. "The Thoughts of Symbolic Language and Eternal Time in Revelation", <i>Religious Studies</i> 4 (2007). <p>LIN Qinghua: "Thomas Aquinas on Divine Law and Its Relationship with Natural Law", <i>Philosophy and Culture</i> 4 (2008).</p>
Research Topic	<p>XIONG Lin: Studies in Aristotle's Metaphysics during Western Mediaeval Period (National Social Science Fund projects, 2007-2009)</p> <p>TIAN Haihua: Introduction to the Pentateuch</p>
Conference & Seminar	<p>From 31 Oct to 2 Nov 2007 Prof. CHENG Jianming was invited to Denver City University in USA and presented a paper on "See Current Christianity in Mainland China from Three Aspects".</p> <p>From 20 Oct to 20 Nov 2007, Prof. CHENG Jianming was invited to East China Normal University and presented a paper on "Chinese Christian Religion in an Post-denominational Age".</p>

Books published from Jan to Jun 2008

Logos & Pneuma: Chinese Journal of Theology No. 28

Patristics and Chinese Academia

Theme initiator: WANG Xiaochao

352 pages (published in January 2008)

THEME: Patristics and Chinese Academia

- WANG Xiaochao Introduction to the Main Theme
- Charles Kannengiesser Note: The Future of Patristics
- WANG Xiaochao The Developing Prospect of Patristics in China: A Review on Charles Kannengiesser's "the Future of Patristics"
- Kam-lun Edwin LEE The Future of Patristics in China — A Response to "Note: the Future of Patristics"
- ZHOU Weichi The Succession of the Doctrine of Imago Dei — Thomas Aquinas' Succession to and Transformation of Augustine's Imago Dei doctrine and its problem
- ZHANG Xinzhang On the Refutation Against Gnostics by St. Irenaeus: And the Relevance of Heresiology to the Study of Gnostic Religion
- XU liemin The Spirituality of Desert Fathers
- Simon WONG Patristic Studies and Biblical Studies



THOUGHT AND SOCIETY

- ZHANG Xuefu On Bonhoeffer's Christ-Event and its Significance of Sino-Christian Theology
- XU Tao The Humanizations of Christian Philosophy and Chinese Buddhism: Illustrating with Transcendental Christology and laical Bodhisattva Theory
- TIAN HaiHua "She Is Righteous, Not I": An Analysis of *Genesis* 38

SHI Minmin
Wang Yuen LEE

Gregory of Nyssa On Free Will
A Pragmatic Case against Pragmatic Theological Realism

BOOK REVIEWS

- GAO Zhe A Comment on Divine Economy: Theology and the Market
- SUN XiangChen The Origin and Duty of Political Theology in Modern Society: On Jürgen Moltmann's *Der Gott im Projekt der modernen Welt*
- TENG Yuan-wei Review: Edward Schillebeeckx's *Geloofsverstaan: Interpretatie en Kritiek*
- YU Tsz Ling Vivian A Book Review on *Trinity, Creation and Culture: An Interpretation of Colin E. Gunton's Theology*

ACADEMIC NEWS

- XIE Zhibin The Possibility of "Publicity" of Sino-Christian Theology

Chinese Academic Library of Christian Thought: Research Series

The Children of Light and the Children of Darkness

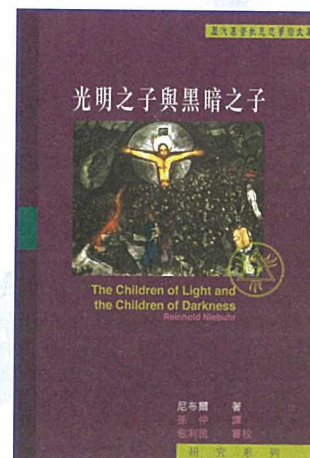
By Reinhold Niebuhr

Translated by SUN Zhong

Proofread by BAO Limin

184 pages (published in May 2008)

This book is Reinhold Niebuhr's systematic work on political philosophy. He believed that democracy should be founded on a Christian realism such that it may resist the various attacks of the modern civil world.



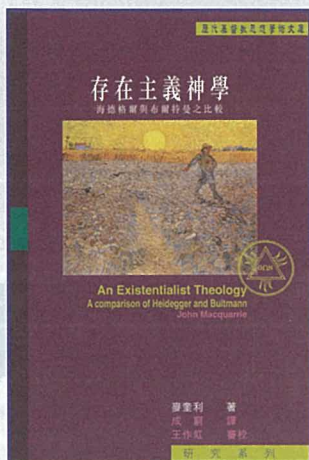
An Existentialist Theology

By John Macquarrie

Translated by CHENG Qiong

336 pages (published in June 2008)

Heidegger and Bultmann have shared something in common in their respective areas of studies and showing their intellectual interaction. This book is a critical analysis and evaluation of their thoughts.



Institute of Sino-Christian Studies
Monograph Series

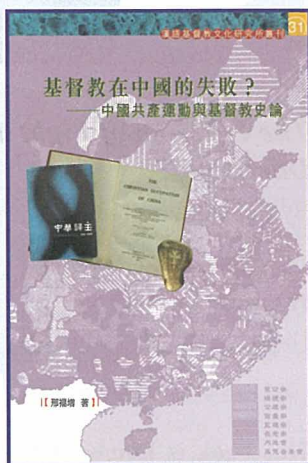


Christianity's Failure in China?

By Fuk-Tsang YING

272 pages (published in March 2008)

The religion sector of China has faced enormous challenges since the establishment of the PR China. In the name of revolution, the communist party promoted different “movements” in different religions. This book is a case study of Chinese Protestantism, exploring the “Denunciation Campaign” since 1951. The author reconstructed the origin, development and influences of this movement, reflecting the complicated relationship between the communist party and the church, so that the readers may have a concrete understanding of the state and religion relation of China in the 20th century.



Point and Line

By LIN Hong-Hsin

336 pages (published in March 2008)

Fallen Leaves Gone with the Wind

By LIN Hong-Hsin

328 pages (published in April 2008)

Everyone is an indispensable and particular point such that it is joined with others to form a line. The main theme of Point and Line is “What is the human?”. It aims at presenting a Christian understanding of the human through this point-line metaphor.

Every one of us has to face unavoidable difficulties.

“Fallen leaves gone with the wind” is used to describe the feeling when grace acts upon us and interprets the relation between God and the human.

The above two books are the last two of the trilogy “Land of Forgetting Self” with the first volume Who Enlightens Whom? The author tries to present the basic themes of Christianity with a Chinese cultural point of view.



Joint Publication



Shanghai VI Horae Press

Tractatus de primo principio

By Johannes Duns Scotus

Translated by WANG Lu & WANG Tong

(published in December 2007)

The Nag Hammadi Library

Edited by James M. Robinson & Richard Smith

Translated by YEO Khiok Khng

(published in April 2008)

Der Gott Jesu Christi

By Walter Kasper

Translated by LUO Xuanmin

(published in May 2008)

The Christian Tradition vol.1: a History of the Development of Doctrine

By Jeroslav Pelikan

Translated by WENG Shaojun

(published in May 2008)

The Christian Future

By Eugen Rosenstock-Huessy

Translated by XU Weixiang

(published in May 2008)

Guangxi Normal University Press

2nd Series of the Frontier of Western Academics and Chinese Thought

Edited by ZHAO Lin & Daniel YEUNG

The Revelation and Turning of History

337 pages

Between God and the Human

339 pages

Mysticism and Reflection

286 pages

Comparative Theology and the Theory of Dialogue

253 pages

(published in April 2008)

This is the continuation of a series published since 2006, which collects the articles published in Logos & Pneuma under different themes, so as to facilitate the readers in Mainland China.





An Impossible Possibility

All who work in the publishing sector know that producing translations of classics is a difficult work with low if any prestige. It is difficult because a relevant translator needs to be a high quality scholar in the appropriate area. You must try hard to find them but may not succeed. It is with low prestige because the cost is high and you may not even make a balanced financial sheet. I still remember the situation when I met LIU Xiaofeng in the early 1990s and we discussed a great deal about how to construct a “contextualized Chinese Christianity” (this is the objective of Tao Fong Shan). And he urged me to start the ministry of translating Christian classics. At that time I had just begun my work here after quitting a job at a publishing firm. My brain is just like any ordinary person’s: how many people would have interest in this kind of book? And I also remembered the immediate responses of LIU Xiaofeng and HE Guanghu: take a look of the history of the translation of Buddhist classics, and you will understand the relationship between it and the birth of Chinese Buddhism and the interaction of the eastern and western cultures. Thus I tried my best to retrieve the historical materials and it really surprised me!

The stories of the Chinese translation of Buddhist classics are not only fascinating; every story of the monks is filled with a high spirit of working out great difficulties. The time span of translation is more than a thousand years; the human and material resources dedicated are difficult to calculate. It includes gigantic translation projects supported by the empire, and there also emerge four great translators: Kumarajiva (4th century ce), Paramartha (6th century ce), Xuan Zhuan (7th century ce), Amoghavajra (8th century ce). From the 1st to 11th century CE there were more than 6000 volumes of Buddhist classics translated. During the 7th century there came Master Hui Neng the 6th patriarch (六祖慧能) and a new trend of Chinese Buddhism which was different from its Indian predecessors: Zen. According to the unofficial statistical data of LIANG Qichao (梁啟超), the translation process of Buddhist classics into Chinese introduced about 35,000 Sanskrit words into Chinese. The influence on the whole spectrum of Chinese thought can hardly be neglected.

Learning from this history, I felt that the construction of Sino-Christian theology could not be done without the translation of Christian classics into Chinese. Therefore since we started ISCS Xiaofeng and I reported to the director’s board that publication is an important enterprise. Five remarks were thus made: 1. The Chinese Academic Library of Christian Thought (CALCT) is not a short-term project of an individual at some moment; it should be a ministry over centuries. 2. The classics should not be confined to any denominations but embrace the holistic ecumenical tradition. 3. The selection criteria should not only follow the western perspective, but should

regard the vision of Chinese academia as the primary reference (thus there are an international committee and a Chinese academic committee and the latter make the final judgment). 4. CALCT is aimed at providing a literary resource of Christian thought to the world of Chinese academia. Thus in the selection of titles process the contemporary research trends must be brought into consideration. 5. CALCT encourages Chinese scholars to reinterpret the Christian classics from the perspective of their own experience. We hope that it will complement the traditional ecclesial reading but not create conflict. Moreover, we hope that this experience may contribute to the reading of Chinese classics, resulting in a reconstruction of Chinese cultural tradition.

CALCT has stepped into its 14th year and published its 100th title in June. I am surprised by the courage it took to start this project when looking back. There was not much past experiences and limited resources, but with a simple heart we tried to do something comparable to the translation of Buddhist classics. The three most difficult points worth mentioning are: 1. translators: since the first readers of CALCT are supposed to be those living in Mainland China, and in view of the linguistic differences between the Mainland, Taiwan and Hong Kong, Mainland scholars are of priority. How to let those working in the humanities acquire relevant Christian vocabularies and knowledge was a big challenge in the beginning. Recently this problem is gradually being solved because the Mainland scholars have become more mature in Christian studies and young scholars have even continuously emerged. Some recent publications may even claim to be better than western translations. 2. Whenever possible, we try to do the translation from the original languages. They include English, German, French, Russian, Japanese, Italian, Latin, Greek, etc. To find a suitable translator is not easy. 3. The translated manuscripts are to be proofread by another group of scholars. How to organize experts from different areas to cooperate on one task is another art of management.

The first title of CALCT is *De Deus absconditus* translated by Prof. LI Qiuling of Renmin University of China from Latin. After 14 years, the 100th title *The Children of Light and the Children of Darkness* is translated by Prof. SUN Zhong and proofread by Prof. BAO Limin, both from Zhejiang University. I am grateful for the fact that the translators and ISCS have established a close relationship through the years. More than good quality of translation and cooperation, we have gained immense friendship. It is coincidental that the 1st and 100th title point to two directions, indicating that the Christian studies of Chinese academia is so inclusive and polyphonic in the present stage.