



# 漢言

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



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## Essay

### *Sino-philosophy and Sino-theology*

SUN Zhouxing

Dean of Humanities School, Shanghai Tongji University  
ISCS Visiting Scholar, Jul-Sep 2008

From beginning to end, we must place philosophy and theology in parallel positions in our thinking. Although philosophy comes from Greek and theology belongs to the Hebrews-Christian tradition, they both exhibit some basic western (European) features, especially what is often called “Transzendenz”.



We must admit, of course, that the natures of transcendence are different in philosophy and theology. For the former it manifests in the question of “essence”, seeking to go beyond the substance and individual such that a “universality in form” can be achieved, which is free of but defines the substance and the individual. Philosophy thus provides the foundation for the emergence of science in Europe. The way of theology is different. It concerns the “existential” question, seeking to go beyond the substance and the individual such that a “supreme being in essence” can be found. It can be a divine being or a god – as we know, the capitalized word “Transcendence” is often rendered God – such that theology

becomes a typical type of transcendental thinking.

It is in this sense that the American philosopher and sinologist Roger T. Ames defines transcendence as a “mode of God”: A determines B but B does not affect A, thus A is prior to B. It is merely a rough sketch but shows the special feature of transcendental thinking.

Turning to the discussions of “Sino-philosophy” and “Sino-theology”, if the definition of “transcendence” in both philosophy and theology are western, then could we simply add “Sino” as their prefix? It appears comprehensible but the substance can be loaded with challenges and difficulties. In recent years, there has been a debate on the “legitimacy of Chinese philosophy” in the academia. Although only a few persons touched on some crucial issues, the question is essentially glamorous, i.e. is Chinese language + philosophy possible? The western scholarship has approached the east for over a century now, so is this question raised too late?

Compared with “Sino-philosophy”, the situation of “Sino-theology” is more complicated as elements of political ideology are infiltrated. Moreover, it is not only a theoretical discussion but related to the faith and existential questions of a living community. In this sense, the problem of “Sino-theology” is more difficult and urgent than that of “Sino-philosophy”.

What is “Sino-theology”? Since the 1990s, Daniel Yeung founded the Institute of Sino-Christian Studies and has offered impetus to the movement of Sino-Christian theology. He made the following definitions for “Sino-Christian theology”: In the



broad sense it means all Christian studies written in Chinese. In the narrow sense it referred to the achievement by the Christian studies movement arisen in the realm of humanities in Mainland China since the 1980s.<sup>1</sup> Regardless of whichever definition, Yeung focuses on Christian studies in the Chinese world.

Nevertheless, in my opinion, it is not sufficient to just limit “Sino-Christian theology” by the research or the result. The above definitions already assumed “Sino-Christian theology” as something “justified”. But the above-mentioned debate of the “legitimacy of Chinese philosophy” may give us some food for thought.

Ames believed that the thought of “transcendence” was something western (Heidegger and Derrida also had a similar idea). It coheres with the transcendental language and concept system of the typical western philosophy and theology. Chinese thought and language is totally different. They are not transcendent, but are “relational thought” and “relational language”.<sup>2</sup>

Ames in this way denied the possibility of “Chinese language + philosophy” and thus by extension “Chinese language + theology”. But the Chinese way of thought and concept system are totally different from the western type. If they are being pulled together, a damaging effect may be caused. Ames believed that it is the reason why Western philosophers cannot understand Chinese culture. They tried to translate Chinese thought by western philosophical (and theological) concepts and thus distorted Chinese culture. Hence he called for a “limit of language”.

If we agree with the idea of Ames, we should see “Sino-philosophy” and “Sino-theology” as self-contradictory concepts. I agree that in today’s pluralistic world, a pursuit of difference is more important than identity. But I am skeptical about Ames’s dualistic perspective of the West and East. Are western philosophy and theology or Chinese thought and culture really two unrelated tokens?

The communication between East and West in the last 150 years makes the situation more complicated. Both “Sino-philosophy” and “Sino-theology” are the products of cultural

exchange. Traditional Chinese culture and language are undergoing “modernization”. If “modern” is recognized as a modifier and is placed in front of “Sino-philosophy” and “Sino-theology”, then would there be another level of meaning and question?

No matter which terminology we are focusing on – “Sino-philosophy” and “Sino-theology” or “Modern Sino-philosophy” and “Modern Sino-theology” – a question is inevitable: is it possible and how to use Chinese language to think about philosophy and theology? I would like to consider it as a problem of the possibility of a Chinese transcendental thinking and expression. ■

### *Brief Comments on the Content of Sino-Christian Theology*

WANG Xiaochao

*Professor, Department of Philosophy, Tsinghua University*

*ISCS Visiting Scholar, Jul-Sep 2008*

In past discussions, people tried hard to clarify the definition of Sino-Christian theology, thus different kinds of illustration and arguments on its nature and features have emerged. Now there comes another way of asking from the particular and concrete: could the proponents of Sino-Christian theology show us a book and tell us “that’s it!”

Some scholars are really asking us, “Among existing publications, which ones belong to Sino-Christian theology?” and “Is that book written by XXX Sino-Christian theology?” This looks like a story of Plato. He one day defines human being as “an animal with



legs without fur”. A student is not contented. He picked up a chicken, removing the feathers and asked his master, “Is this what you mean by human being?” But the student did not knock down Plato: the particular cannot deny the general; Plato’s

1. Daniel Yeung, “The Name of Sino-Christian Theology”, *ISCS Newsletter* Jan 2006.

2. Roger Ames, *Heerbutong: Bijiao Zhaxie yu Zhongxi Huitong* [和而不同：比較哲學與中西會通] (Beijing: Peking University Press, 2002).



definition of human being cannot be transformed to say that “all animals with legs without fur are human beings”.

Nevertheless, this challenge is worth consideration. The proponents of Sino-Christian theology should show the publication and hope to make an influence. If there is yet mature publication of Sino-Christian theology being recognized, then could we describe how will it look like in the future? What content should it include?

According to my observation, since the Third Roundtable Symposium of Sino-Christian theology, the research and creation has come to a stage of “various articulations under one flag” (一面旗幟, 各自表述). Some are writing on Mahayana Christian theology, others are working on Sino-Christian theology from Tang to Ming dynasties, and the reader on Sino-Christian theology is edited. As the participants of this movement have different cultural backgrounds, it is not quite possible and not necessary to have a unique type of Sino-Christian theology. Nevertheless, after so many years of discussion, the participants have some preliminary consensus of Sino-Christian theology. Then what will Sino-Christian theology look like? Let us anticipate the content from several features.

Firstly, this work of Sino-Christian theology will look different from traditional church theology, since the proponents of Sino-Christian theology emphasize its “trans-denominational” or “*extra ecclesiam*” nature. But it is not to say that the content and question of Sino-Christian theology is not related to church theology. Thus traditional issues like theism, Christology, human nature, soteriology, eschatology and so on are still to be discussed, and a modern interpretation of the Bible will be essential for the approach. Generally speaking, scholars inside the church should be more familiar with these issues, and we expect their reinterpretation from a trans-denominational perspective too. Although scholars outside of the church may be hindered by their positions, they may produce creative answers to traditional discussion through their special existential experiences. For the society as a whole, both sides can provide important interpretations from different views.

Secondly, the proponents of Sino-Christian theology emphasize its humanistic and academic nature. This may produce some differences from church theology, but they should be taken as complementary rather than contradictory. The author of a new work of Sino-Christian theology must try hard to make it acceptable to the humanistic realm, such that not only believers can accept it and also the general readers. It may touch on many dogmas but not in traditional ways, such that in the special situation of Mainland China people would like to read it.

Lastly, the cross-cultural (dialogical and open) nature must be shown. From the very beginning Sino-Christian theology has shown this in order not to create a dualism between east and west or nationalities. Sino-Christian theology suggests that one makes use of historical and cultural resources, starting from one’s existential experience, to interpret Christian theology, such that the cultural differences between the Christian and the Chinese can be resolved. Therefore in the work of Sino-Christian theology, a creative treatment of the relationship between the east and west, culture and religion, tradition and modernity, individual and community, etc. is expected. In the past, Sino-Christian theology has already corrected many common misunderstandings. Chinese people can recognize that to understand the relationship between east and west one must acquire some knowledge of Christianity. From now on we may even say that to understand the past and future of Chinese culture one must acquire some knowledge of Christianity.

Up to now it seems that we still have not yet spelled out the content of Sino-Christian theology directly. It is not strange since the production of the work of Sino-Christian theology requires some time; the recognition needs even longer. The definition of “theology” is not stable; Sino-Christian theology is not an exception. We expect that in the future the flowers of Sino-Christian theology will flourish in the garden, and people can affirmatively say: that’s it, and that isn’t. ■



## Visiting days in Tübingen

ZHANG Xu,

Associate Professor, Renmin University of China

From Nov 2007 to February 2009, I visited University of Tübingen sponsored by KAAD under the recommendation of ISCS after the publication of *Studies on Karl Barth's Theology*.



During the study in Tübingen, I researched on "the theology of Jürgen Moltmann" under the supervision of Prof. Moltmann. Consequently I wrote a book on *The Basic Problem of the 20<sup>th</sup> Century Protestant Theology*, which focuses on Barth, Bonhoeffer and Moltmann.

During the days in Germany, I visited Prof. Moltmann regularly. He usually met his doctorate student HONG Liang and me in his Chinese-style reading room, where I learned his views on Barth and Käsemann and his great interest in Jewish theology. Apart from this, we often talked about Chinese politics and attitudes of the young generation to the whole country and society. Prof. Moltmann shows great interest in the changes having taken place in China.

In his autobiography, Prof. Moltmann recorded his every visit to Mainland China, Hong Kong and Taiwan. I told him that his theology has exerted a far-reaching impact on Sino-Christian theology. Therefore, his theology is more appreciated than those theologies which are comparatively conservative. In fact, more than half of Prof. Moltmann's works are translated into Chinese, more than most other theologians.

I shared the major topics and structure of my new book with Prof. Moltmann. He affirmed the clue "from Barth to Bonhoeffer" in modern German theology that

I proposed. He was also delighted to write a preface for my book from a practicing German protestant theologian. He emphasized that it was inevitable to be familiar with the theologies of Barth and Bonhoeffer in order to understand his theology. And he also affirmed my notice on how he appreciated Jewish theology.

Besides, in order to make me understand better the thought of κατέχον [cf. 1 Thess. 2:7-8; editor's note], Prof. Moltmann also provided me his unpublished paper. Apart from his achievements in theology, I am also deeply impressed by the passion of this great theologian who never fades with time. I feel grateful whenever I recall his kindness and passion.

Besides attending the 50th anniversary of the establishment of KAAD, I was invited by China Zentrum in Bonn to present a paper on "Current Situation of Religious Studies in Modern China". The paper is published in *China Heute* 27 (2008).

Lastly, I would like to give my sincere thanks to KAAD which offered me such a valuable opportunity. I am benefiting from the academic exchange in visiting outstanding theologians and churches. I hope that more and more scholars could benefit from this project and thus could further enhance academic exchange between Chinese and German academia. ■





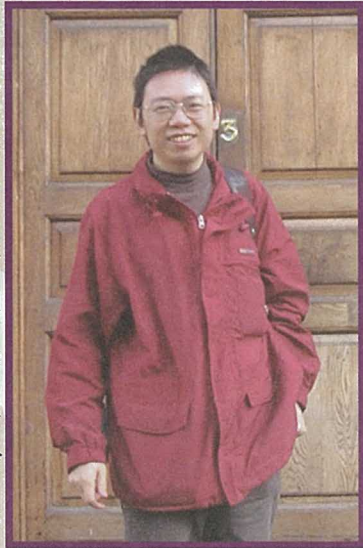
## Visiting days in London

ZHA Changping,

Associate Professor, Sichun University

On the 19<sup>th</sup> March 2009, I came to London from Durham. I gained some special experiences in academic fields. Thanks must be due to the support of AMO, and to the care from the Very Rev. Dr. Christopher Hancock and Mrs. Sharon Grossmann in the past three months.

Every morning from Monday to Friday I revised the basic grammar and vocabulary of Greek, read 13 chapters in the Gospel of Mark and 8 chapters in the Gospel of Matthew in Greek verse by verse, reflecting on them from seven aspects of language, time, self, nature, society, history and faith. I improved my ability



to read the Greek New Testament and Hebrew Old Testament. In the afternoon and evening I read some books about the studies of the Gospel of Mark. Based on the study of this period and that in University of Durham the two months before I arrived in London, I wrote a series of article which will be included in the introduction of the book *The Logic of the World of Mark's Gospel*. They are listed as follows: 1. the methodology of biblical studies in the 20<sup>th</sup> century; 2. the structure of Mark's Gospel; 3. the relationship between Ego and God; 4. God in the divine-human relationship, in which I discuss the definition, essence, structure, righteousness and love, the form of Trinitarian God, and God in worldview; 5. the logic of the worldview of atheists; 6. the three layers in the text; 7. the relationship between the persons of transmission of historical events; 8. the possibility of a narrative of history.

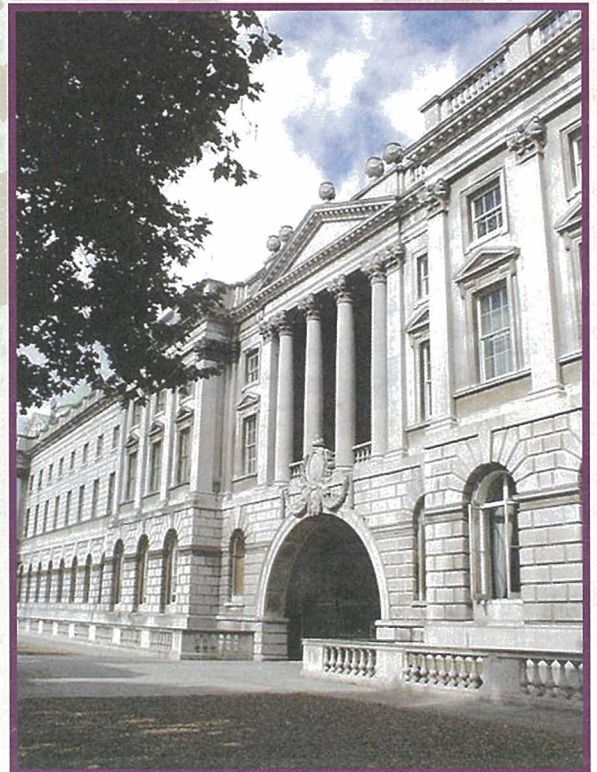
I also finished writing parts of *The Logic of the*

*World of Mark's Gospel*, which covers the logic of language, time, society, holiness in the Gospel of Mark. I will finish writing this book in one year, and will use them in my future teaching. Aided by ISCS, I also collected some important materials for the next stage of writing.

On Sunday mornings, in order to know the present situation of Christian faith in UK and to understand the long and living Christian traditions, I visited different churches. I knew deeply the importance and the special value of Christianity upon the formation of moral life in UK today.

As a practicing artist, I visited different museums to know the history of modern art and its contemporary development in England. Because of this kind of investigation, I also wrote several articles which will be published later.

As last words, as a young biblical scholar in China, this visit in UK is a great treasure of my academic career and Christian life. ■





# Academic Exchange



## Tao Fong Doctorate Students (Overseas)

**QU Xutong** *University of Heidelberg*

Research Topic: Karl Barth on the Doctrine of Election and the Death of Jesus in Hebrews Chapter 2

Why these two pieces?

Both belong to classic texts, and attend to the death of Jesus. From the perspective of intellectual history, the death of Socrates and the death of Jesus are perhaps two most significant historical events, which arouse my passion of learning, studying and



thinking. Even if we put the death of Socrates aside for a moment, I am fascinated by the following questions: how did Jesus go to death, how should his death be understood and interpreted? Concerning the understanding of the truth[s], practicing in life, and even political philosophy, what are the implications and significances of the death of Jesus?

The death of Jesus is a crucial theme not only for Barth's concept of election but also for the theology of the Letter to the Hebrews. In the framework of the doctrine of God at the beginning of his whole church dogmatic, Barth deals innovatively with the doctrine of election, which is to him a summary of the Gospel and makes the Christian doctrine of God fundamentally different from any other concepts of God.

The approach, from the high priest of the Day of Atonement in the Old Testament to understand and interpret typologically the death of Jesus, is supposed to be the main theological contribution of the Letter to the Hebrews. But in the second chapter, there is perhaps a totally different approach, which seems very Gnostic.

**LIU Yinya** *National University of Ireland*

Research Topic: Rethinking Responsibility – From Response to Responsibility

On completion of my Master's thesis, the theme of "non-religious interpretation of Christianity" raised by Bonhoeffer continued

to haunt my mind. Bonhoeffer's questions,

"What is Christianity?", "What is Christ for us today?", "What is non-religious Christianity?", and the ultimate question that the person of responsibility asks: "How is the coming generation to live?", evolved into my question: "What is the profound link between the whole problem of language and reality in the concept of responsibility?"

While reading Lévinas's works during my studies in Ireland, certain themes in Lévinas's thought – his priority of the other, his elaboration of the role of language, and his life-long attention to responsibility –



inspired me to deliberate and to interpret Bonhoeffer's unanswered questions. Bonhoeffer and Lévinas are from different religious backgrounds and there is no obvious evidence to show that they read each other's works, but they faced the same historical era and they were concerned with similar ethical issues. Lévinas's thought will probably be a complementary counterpart for Bonhoeffer's – therefore, my thesis will be a comparative study, which will explore the meaning of responsibility in both Bonhoeffer and Lévinas. I hope that this thesis will provide an opportunity for readers to reconsider possible ways to answer the Bonhoefferian question: "What is responsibility for us today?" and to respond to the concept of responsibility.

**LIU Zizhen** *University of Frankfurt*

Research Topic: Philosophy of Intimacy

Although Kierkegaard's thoughts are characteristic and personal, their main sources should not be ignored: Hegel and German Idealism, Schleiermacher and pietist theological tradition and the philosophy of value in Germany. (Hegel's thought is one of the objects of Kierkegaard's criticism, but as a thinker he is respected by Kierkegaard.) The academia of Germany rediscovered Kierkegaard early and benefits from him and it became one of the important centres of Kierkegaard studies, for German and Danish are so-called relative languages. Kierkegaard was a thinker, who was beyond



his times and who discussed the existential and spiritual problems of our times. This makes him also an influential thinker to sociological psychology and even to the thought of the Frankfurt School. At the same time his thought could be a sample through which to study western philosophy in the background of Christianity and to study Christianity in the view of philosophy.



**JIANG Manke** *Martin-Luther University of Halle-Wittenberg, Halle*  
Research Topic: Religion and Individuality - Schleiermacher's Philosophy of Religion

There are two main reasons for me to choose this topic. Firstly, "Religion and Individuality" is one of the most important basic problems in religious studies, theology and sociology of religion. This problem is about the relation between religion and the individual, at the same time it is concerned with how to understand religion from the perspective of the individual existence of human beings. The significance of the topic lies also in its trans-culturality and its trans-religiosity. Secondly, Schleiermacher is one of the most important thinkers who contributed much to this subject. In the context of the German Enlightenment and early Romanticism, Schleiermacher understood religion in his earlier time as intuition and a feeling of the universe. In his mature time, religion is interpreted as an individual symbolizing act in the whole schema of human action that he described originally in the culture theory of his "philosophical ethic," so that religion obtains its reasonable position in the human social structure. I hope that this research may help to broaden the horizons of the understanding of religion in Chinese religious studies.



## *The Visit of Taiwanese Scholars*

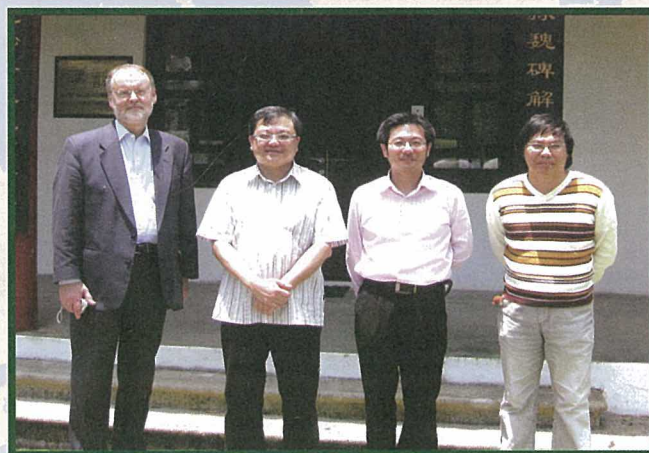
On 24 Mar 2009, Prof. LI Sher-shiueh of Institute of Chinese Literature and Philosophy, Academia Sinica visited ISCS. We had a good discussion on the development of Sino-Christian theology in the Chinese-speaking world.

On 29 Jun 2009, Prof. Teresa CHIEN of Research Center of Liturgy, Fu Jen Catholic University visited ISCS. We hoped that our cooperation can be developed on the basis of the past. Director Daniel Yeung is planning to visit Fu Jen to consolidate the mutual relationship.



## *The Visit of a British Scholar*

On 28 Apr 2009, Prof. Larry Hurtado, Dean of the Divinity School of the University of Edinburgh, visited ISCS. Prof. Hurtado is an internationally recognized New Testament scholar. Apart from Hong Kong, his lecture trip to Asia also included higher institutions in Beijing and Singapore. Director Daniel Yeung and Dr. Jason Lam introduced to him the development of the present situation of Christian studies in China and together we explored the possibility of establishing a program of academic exchange. In addition, ISCS has started a project to translate Prof. Hurtado's book *How on Earth did Jesus become a god?*.







## Seminars for Visiting Scholars and Students in Spring 2009

During Jan to May 2009, 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:



Scholar	University	Position	Topic
HE Jing	China Academy of Social Sciences	Master student	The Role of Religion in the process of Socialization: Case Studies of Christian Families
LENG Xin	Fudan University	Doctoral student	History and Eschaton: a Study of Pannenberg's Theology
XU Qi	Zhejiang University	Master student	On Augustine's Concept of Friendship
YU Xiaolan	Heilongjiang University	Doctoral student	Buddhist-Christian Dialogue in the Modern Situation
CHEN Xin	Fujian Normal University	Doctoral student	Christian Universities and Modern Fujian Society
Chloë Starr	Yale University	Assistant Professor	Editing a Reader in Chinese Christian Theology: Processes and Practicalities

## Seminar on "Biblical Interpretation in the Chinese Context"

On 5 Jan 2009, Perkins School of Theology at Southern Methodist University visited Tao Fong Shan. The guests include their dean Prof. William B. Lawrance, Prof. Sze-kar WAN and other students. Tao Fong Shan Christian Centre hosted a seminar on "Biblical Interpretation in the Chinese Context" and invited scholars on Tao Fong Shan to participate. The topics are listed below:

Prof. Eric AU (LTS): A Reflection on Contextual Theology

Prof. Jonathan TSOI (LTS): The Biblical Reading Experience of 20<sup>th</sup> Century Chinese Scholars

Dr. Jason LAM (ISCS): Hermeneutics and Chinese Interpretation

Dr. Abraham CHAN (TFSCC): Experience, Understanding, Judgment and Action — on Contextual Interpretation



The guests visited ISCS in the afternoon. Dr. Jason Lam introduced to them the present situation of Christian studies in China, the development of Sino-Christian theology and the ministry of ISCS.



## Conference on “Russian Thought and Chinese Culture”

During 5-9 Jan 2009, conference on “Russian Thought and Chinese Culture” was co-organized by Research Centre of Culture and Philosophy, Heilongjiang University and ISCS. Participants included 30 scholars from different institutions in Mainland China and Hong Kong; more than 20 papers were presented.



This conference concerned the present situation of the study of Russian thought in China, Orthodox thought, Russian philosophy of religion, and religious interpretation of Russian literature. Papers were presented from historical and theoretical perspectives and participants also paid attention to interdisciplinary discussions. Thus it is a multi-dimensional, cross-cultural and interdisciplinary conference.

## The Visit of Ansgar School of Theology

Since 2007 Ansgar School of Theology in Norway has visited ISCS every year. A team of 14 including teachers and students came during 3-9 Mar 2009. ISCS hosted the following activities for them:



Seminar Topic	Speaker	Institution
Introduction to Chinese Buddhism	Rev. Hui Feng	Buddha's Light International Association of Hong Kong
Chinese Religions	Dr. John Lemond	Tao Fong Shan Christian Centre
Sino-Christian Theology	Dr. Paulos HUANG	Institute of Sino-Christian Studies

## The Visit of Center of Interdisciplinary Study of Monotheistic Religions at Doshisha University

On 9 Mar 2009, Center of Interdisciplinary Study of Monotheistic Religions at Doshisha University in Japan visited ISCS. A team of four people came and got to know the development of Sino-Christian theology in Mainland China. We invited Prof. LAI Pan-chiu (Chinese University of Hong



Kong, chairperson of ISCS academic committee) and Prof. Knud Jørgensen (Universitetet i Oslo, dean of Tao Fong Shan) to deliver lectures on “The Development and Characteristics of Sino-Christian Theology” and “A Reflection on Sino-Christian Theology from a Western Scholar” respectively. In addition, ISCS visiting scholars Dr. GAO Xin (Chinese University of Hong Kong) and Prof. XU Liemin (Jiangsu Police Institute) also introduced to the guests the present situation of Christian studies in Mainland China universities. Afterwards Prof. Yasuhiro, Prof. Junya Shinohe and Prof. Katsuhiko Kohara talked on Japanese theology. Prof. Junya Shinohe briefly mentioned to us the development of Islamic theology in Japan since 1960s. Both sides are very satisfied with this exchange experience and hope to develop future cooperation.



## Annual Meeting of Fellowship of Hong Kong Theologians and the Establishment of Society of Chinese Theological Studies

On 22 Jun 2009, the annual meeting of Fellowship of Hong Kong Theologians was held at the city campus of Alliance Bible Seminary. The title of conference this year is “Hermeneutics”. More than 20 participants from different universities, seminaries and institutes joined the event. The papers presented are as follows:

Speaker	Institution	Title
Dr. Frank CHAN	Chinese Mission Seminary	Imago Dei and the Understanding of the Human in Calvin's Institutes of the Christian Religion
Prof. Francis YIP	Divinity School of Chung Chi College	The Use of the New Testament in Paul Tillich's Theology: A Preliminary Survey
Mr. LUI Kin Sung	Hong Kong Baptist Theological Seminary	Ricoeur's Concepts of “Distanciation” and “Appropriation” in the Application of Preaching
Prof. Andres TANG	Hong Kong Baptist Theological Seminary	A Reconsideration of the Theological Hermeneutics of Barth and Bultmann – an approach from the later Heidegger
Prof. Peter LEE	Hong Kong Lutheran Theological Seminary	The Implication of Ebeling's Thought to Sino-Christian Theology
Dr. Jason LAM	Institute of Sino-Christian Studies	Saving the God outside of the Text

After the conference, as the fellowship has been set up for more than a decade, participants discussed on organizing “Society of Chinese Theological Studies”. It is expected that the new organization may help enhance the communication between fellow scholars in the Chinese-speaking world and beyond. The society is now formally established and the first committee members are listed as follows:

Name	Institution	Position
Prof. Andres TANG	Hong Kong Baptist Theological Seminary	Chairperson
Prof. LAI Pan-chiu	Chinese University of Hong Kong	Vice Chairperson
Dr. Frank CHAN	Chinese Mission Seminary	Treasurer
Prof. Eric AU	Hong Kong Lutheran Theological Seminary	General Officer
Dr. Jason LAM	Institute of Sino-Christian Studies	Secretary



## Academic Research



### Visiting Scholars

From Jan to Jun 2009, ISCS hosted 5 visiting scholars.

**Dr. MENG Zhenhua** stayed at ISCS from Jan to Feb 2009. Dr. Meng is currently lecturer of Department of Philosophy in Nanjing University. During his visit Dr. Meng finished an article on “The Gatekeepers and the Ideas of Identity in the Bible in the Post-Exilic Period”, which was published in the main theme of *Logos & Pneuma* 31

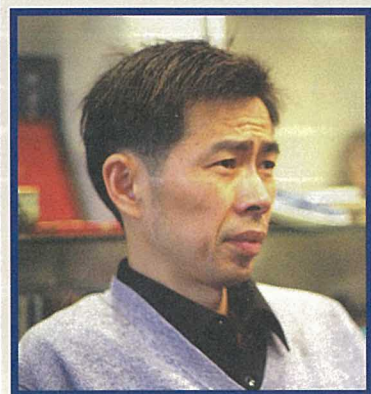


(2009). He also collected materials for writing a biblical studies textbook proposed by ISCS.



## Visiting Students

**Dr. GAO Xin** stayed at ISCS from Jan to Mar 2009. During her visit she collected materials for research topic "Analysis of the Present Situation of Scholars Studying Christianity in Mainland China Universities" and finished a paper.



**Prof. XU Liemin** stayed at ISCS from Jan to Apr 2009. Prof. Xu is currently associate professor of Jiangsu Police Institute. During his visit Prof. Xu participated in the exchange program with Doshisha University in Japan and presented a

paper on "Personal Reflections upon my own Religious Studies Experiences". He also wrote part of a book entitled *The History of the Reformation*.

**Prof. Chloë Starr** stayed at ISCS from Apr to May 2009. Prof. Starr was lecturer of Faculty of Oriental Studies in University of Oxford during her visit, and is now assistant professor of Yale Divinity School. She was editing a reader on Chinese theology when she stayed at ISCS.



**Prof. BAO Zhaohui** stayed at ISCS from May to Aug 2009. Prof. Bao is currently associate professor of Department of Chinese Literature in Nanjing University. During his visit he collected materials for research topic "The Inspiration of Taosim to Christianity" and finished a paper.



( From January to May 2009)

- |                 |  |
|-----------------|--|
| HE Jing         | Master degree student of China Academy of Social Sciences  |
| Research Topic: | The Role of Modern Religion: Case Studies of Christian Families  |
| Courses Taken:  | Methodology of Education, New Religion and Heresy  |
| LENG Xin        | Doctoral degree student of Fudan University  |
| Research Topic: | History and Eschaton: a Study of Pannenberg's Theology   |
| XU Qi           | Master degree student of Zhejiang University   |
| Research Topic: | On Augustine's concept of Friendship   |
| Courses Taken:  | Introduction to Religion and Culture   |
| YU Xiaolan      | Doctoral degree student of Heilongjiang University   |
| Research Topic: | Buddhist-Christian Dialogue in the Modern Situation  |
| CHEN Xin        | Master degree student of Fujian Normal University  |
| Research Topic: | Christian Universities and Modern Fujian Society   |
| Courses Taken:  | Introduction to Christian Ethics, Religion and Culture, Introduction to Theology, Introduction to Historical Theology, Methodology of Education, Applied Psychology for Daily Life |
| HUA Wei         | Doctoral degree student of Peking University   |
| Research Topic: | The Nature and Categories of Ricoeur's Symbolism   |



## Guest Professors

From Mar to Apr 2009, our guest professors **Prof. Pertti & Kaisa Nikkila** were invited by East China Normal University to teach a course on “Elementary Theological Latin”. This is a 10 lectures intensive course covering grammar, basic vocabularies, reading set texts and covering part of Augustine’s *Confession*.



In Jun 2009, our distinguished professor **Prof. Milton Wan** was invited by Henan University to deliver a lecture on “‘Transcendence of Realm’ and ‘Transcendence of Dialogue’: on the Uniqueness of Christianity”.



## Academic Staffs

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

#### Academic Activities

- During 5-9 Jan 2009, Paulos participated in the conference on “Russian Thought and Chinese Culture” co-organized by Research Centre of Culture and Philosophy, Heilongjiang University and ISCS. He presented a paper on “Risto Saarinen’s Remark on the Documentary History of the Lutheran - Orthodox Dialogues during 1995-2006 and its Meaning to Sino-Christian Studies”.
- On 27 Feb 2009, Paulos visited China Academy of Social Sciences and delivered a lecture on “The Relationship between Theology and Philosophy”.



- During 28 May to 5 Jun 2009, Paulos was invited by Heilongjiang University and delivered two lectures on “The Relationship between Theology and Philosophy” and “What is the Bible?”.
- On 11 Jun 2009 Paulos participated

in the conference on “Religious Dialogue and Harmonious Society” organized by Lanzhou University and presented a paper on “Sino-Christian Theology of Dialogue”.

- On 11 Jun 2009 Paulos was invited by Northwest Normal University to deliver a public lecture on “The Philosophical and Theological Explorations on the Existence of God”.
- During 25-28 Jun 2009 Paulos visited Fujian Normal University.

#### Lecture & Teaching:

- Teaching an intensive course on “Sino-Christian Theology of Dialogue” at Heilongjiang University from 28 May to 5 Jun 2009.
- Teaching an intensive course on “Christian Philosophy” at Xiamen University from 23 Jun to 10 Jul 2009.

#### Research & Publication:

- *Confronting Confucian Understandings of the Christian Doctrine of Salvation* is to be reprinted by Brill in Sep 2009 in Netherland and USA.
- *Confucianism, Christianity and Salvation* is forthcoming by the end of 2009 by Religious Culture Press in Beijing.



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

**Academic Activities:**

- In May 2009, Keith was invited by Tsinghua University, China Academy of Social Sciences and Minzu University of China to lecture on “Christianity and Ecological Concern”. He also delivered another lecture on “The Orthodox View on Religion and Science”.



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

**Academic Activities:**

- On 5 Jan 2009 Jason participated in the seminar on “Biblical Interpretation in the Chinese Context” organized by Tao Fong Shan Christian Centre for guests from Perkins School of Theology at Southern Methodist University.
- During 18-23 May, Jason visited Centre for Judaic and Inter-religious Studies at Shandong University and Department of Philosophy and Institute of Jewish Studies at Nanjing University. He delivered lectures on “New Testament as Writings of Jewish Faith”.
- On 22 Jun 2009 Jason participated in the annual meeting of Fellowship of Hong Kong Theologians and presented a paper on “Saving God outside of



the Text”.

**Lecture & Teaching:**

- Teaching a graduate course “History of Christian Thought” at the Chinese University of Hong Kong from January to May 2009.

**Research & Publication:**

- “The New Testament as Writings of Jewish Faith: the Struggle from Transforming Messianism to Christology”, forthcoming in *Jewish Studies* vol.8.
- “Saving God outside of the Text” is forthcoming in *Hill Road*.
- *Sino-Christian Theology: A Theological Cultural Movement in Contemporary China* (co-edited with Prof. Lai Pan-chiu) is forthcoming by Peter Lang.

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

**Lecture & Teaching:**

- Teaching a graduate course on “Study of Christian Thought (Modern Period)” at Sun Yat-sen University from Feb to Jun 2009.
- Teaching a bilingual undergraduate course on “Philosophy of Religion” at Sun Yat-sen University from Feb to Jun 2009.
- Teaching a graduate seminar on “Christology” with Prof. Thomas Rausch of Loyola Marymount University, USA at Sun Yat-sen University from Mar to May 2009.





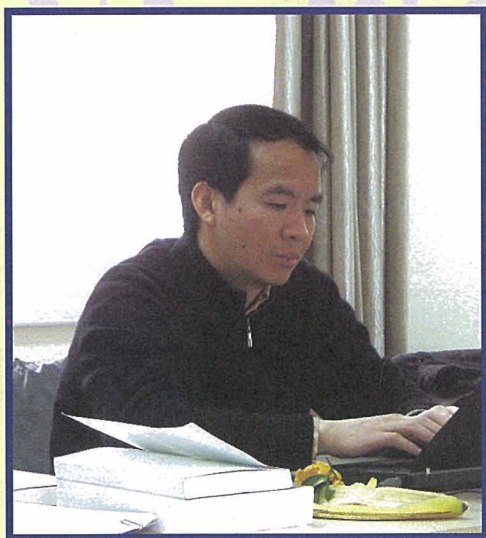
#### Research & Publication:

- “The Teaching and Research on Christianity in Universities and the Role of Foreign Professors: a case study on Department of Philosophy at Sun Yat-sen University”, in LI Ling et al eds., *Cultural Exchange between East and West: Retrospect and Prospect* (Shanghai: Renmin Press, 2009).
- “The Modern Narration of Biblical ‘Salvation Drama’: a study on the interest of Marxist social criticism from the perspective of religious culture” is forthcoming in *Journal of Sun Yat-sen University*.

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

##### Lecture & Teaching:

- Teaching a course for doctorate students on “Christianity and the Bible” at Minzu University of China from Jan to Jun 2009.
- Teaching an undergraduate course on “Christianity” at Minzu University of China from Jan to Jun 2009.



##### Research & Publication:

- Research topic “Theory and Practice of Religious Studies on Nationalities: a comparative study on the experiences of China and the world” is selected in “New Century Talented Scholars Support Scheme” by the Education Department.

- Writing chapter two for *Introduction to Religious Studies for Ethnic Groups* (Beijing: Religious Culture Press, 2009) on “Interaction between Ethnic Groups and Religion: the western historical perspective”.
- “Wisdom Tradition and the Formation of the Hebrew Scripture”, *Jewish Studies* 7 (2009).
- Editing the main theme of *Logos & Pneuma* 31 (2009) on “Biblical Studies and Chinese Academia” and published a paper on “Towards a Sino-Christian Scriptural Hermeneutics”.

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

##### Lecture & Teaching:

- Teaching courses on “Introduction to Religious Studies” and “Selected Readings of Religious Classics” in the spring semester at Shanghai Normal University.



##### Research & Publication:

- “Public Theology and Universal Human Rights: focusing on Max Stackhouse”, *Foreign Social Science* 2009:1.



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

November 2008 to April 2009



## Xiamen University

<b>Courses Offered</b>	Zhang Xianqing: Christianity and Chinese-western culture Cao Jianbo: History of Western Philosophy (with emphasis on Christian philosophy)
<b>Academic Publication</b>	Cao Jianbo, "The Active Role of Christianity in the Promotion of Economic and Social Development", <i>Fujian Religion</i> 2009.2. Cao Jianbo, "Awe: the Safety Valve of Morality – Also on the awe of Christianity", <i>Chinese Religion</i> 2009.5. Zhang Xianqing, "Tatar's Words: On the Ethnographic Observation from the European Missionaries in the Seventeenth Century", <i>Academic Monthly</i> 2009.2. Zhang Xianqing, "Career and Religion: the Interpersonal Network of Christianity in Early Qing Dynasty", <i>Religious Studies</i> 2008.3.
<b>Research Topic</b>	Cao Jianbo: Christian epistemology Zhang Xianqing: Studies on the Christian faith of Chinese minorities
<b>Conference &amp; Seminar</b>	On 9 Nov 2008, Prof. Zhou Jianzhang, participated in the conference on "The Development of Christianity in the globe in the 21 <sup>st</sup> Century and its relationship with Chinese culture" in Wuhan University. In Dec 2008, Prof. Cao Jianbo participated in the seminar on "Christianity and Social Transformation" in Beijing, and delivered a paper on "Awe: the Safety Valve of Morality – Also on the awe of Christianity". During 26-31 May 2009, Prof. Xianqing Zhang participated in the academic conference on "The Communication Between East and West in the Modernization of the Border: the Introduction of Christianity and the Saibei History" in Inner Mongolia University, and delivered a lecture on "Where's the Border?: New perspective on the History of the Christianity of Modern Chinese Border". During 10-13 Jun 2009, Prof. Cao Jianbo participated in the second seminar on "Religious dialogue and harmonious society" and delivered a paper on "Epistemological Outlet for Deeper Religious Dialogue" in Lanzhou University.

## Minzu University of China

<b>Courses Offered</b>	Introduction to the Hebrew Scripture Selected Readings of the Christian Scripture Bible and Western Culture
<b>Academic Publication</b>	Bao Guizhen, Song Changhong, "History of Mongolian Christianity" (Beijing: Religious Culture, 2008).
<b>Research Topic</b>	Taking Christianity as a cultural concept Comparative study between Christianity and other religions Researches on the Protestant missionaries in late Qing Dynasty Basis of putting Christian doctrines and Chinese culture together
<b>Conference &amp; Seminar</b>	During 11-13 Nov 2008, Prof. Jin Jilian of Mck Wen University of Korea delivered two lectures on "The Problem of Adaptation of Christianity in the Multi-religious and Multi-cultural Society of Korea – The Stagnation and Crisis of the Korean Church" and "Martin Luther and John Calvin's views of a State – The Relationship between Politics and Religion".



## Sun Yat-Sen University

<b>Courses Offered</b>	<p>Zhang Xian: Christian ethics, Modern Christian Theology</p> <p>Li Lanfen: Study of Religion</p> <p>Zhang Xianyong: History of Christian Thought, Introduction to Christianity, Study of Augustine's Works</p> <p>Ou Jianming (Hong Kong Lutheran Theological Seminary): Introduction to Christian Philosophy</p> <p>Thomas Rausch (LMU): Introduction to Christology</p>
<b>Academic Publication</b>	<p>Li Zhigang and Feng Dawen eds., <i>Where to be? – Dialogue between different Cultures II</i> (Sichuan: Bashu, 2009)</p>
<b>Research Topic</b>	<p>Zhang Xianyong: Frontiers of Contemporary Western Religious Study</p> <p>Zhang Xian: Marx's View on Religion and his Humanistic Concern</p>
<b>Conference &amp; Seminar</b>	<p>On 3 Dec 2008, Prof. Li Ling delivered a lecture on "Politics and Religions in America".</p> <p>During 10-13 Dec 2008, Prof. Zhang Xian participated in the conference of "Christianity and Social Vicissitude" and presented a paper on "Marx and the Holy Bible".</p> <p>On 22 Dec 2008, Prof. Zhao Dunhua of Peking University delivered a lecture on "The Historical Revivification of the Three Myths in Genesis".</p> <p>On 29 Apr 2009, Prof. Zhang Xianyong delivered a lecture on "The Study Tour of Wu Li in Lingnan and the Catholic Inculturation Efforts".</p>

## Shandong University

<b>Courses Offered</b>	<p>Liu Xinli: Introduction to Christianity, History of Christianity</p> <p>Xie Wenyu: Philosophy of Religion, Christian Philosophy</p> <p>Zhao Jie: Christian Ethics, Topics on Religious Ethics</p>
<b>Academic Publication</b>	<p>Fu Youde et al, <i>The History of Jewish Philosophy</i> (2 vols.) (Beijing: China Social Science Press, 2008)</p> <p>Fu Youde, "Chinese perspective of Judaism and the Jewish People", <i>The Jewish-Chinese Nexus: A Meeting of Civilizations</i> (London: Routledge, 2008)</p> <p>Liu Xinli, <i>A History of the Renaissance: vol. on Religion</i> (Beijing: People's Press, 2008)</p> <p>Fu Yongjun, <i>Enlightenment, Critical Hermeneutics and Religious Ethics</i> (Jinan: Shandong University Press, 2008)</p> <p>Liu Ping, <i>An Introduction to the Pentateuch: from the Garden of Eden to the Promised Land</i> (Shanghai: Shanghai People Press, 2008)</p>
<b>Research Topic</b>	<p>Liu Xinli: Study on the History of World Religions</p> <p>Fu Youde: Translation of Jewish Classics</p> <p>Liu Jie: Comparative Religions and Interfaith Dialogue</p> <p>Xie Wenyu, Chen Jian: Comparative Study on the Influences of Christianity and Buddhism on Modern China's Way of Life</p>
<b>Conference &amp; Seminar</b>	<p>During 14-15 Nov 2008, the Symposium on "Religion and Value" was hosted</p>



## Wuhan University

<b>Courses Offered</b>	<p>Che Gui: Introduction to Christianity, Studies on the Christian Bible</p> <p>Zhai Zhihong: History of Medieval Philosophy</p> <p>Duan Dezhi: Readings of Medieval Philosophy (Original Texts)</p> <p>Zhao Lin: Topics of Modern Western Philosophy of Religion, History of Christian Thought</p>
<b>Academic Publication</b>	<p>Wang Aiju, "The Concept of God during Enlightenment: Comparison between Locke and Voltaire", <i>French Study</i> 2008.3.</p> <p>Wang Aiju, Zhou Xuanyi trans., <i>John Locke's Writings on Religion</i> (Hong Kong: Logos &amp; Pneuma, 2008)</p> <p>Wang Aiju, "The Theological Root of Locke's Theory of Civil Society", <i>Christian Study</i> 11th Series (2008).</p>
<b>Research Topic</b>	<p>Enlightenment and Secularization - The Modernization of the Christian World in Europe</p> <p>The Popularization and Localization of Christianity in China</p>
<b>Conference &amp; Seminar</b>	<p>During 10-11 Nov 2008, Institute of European and American Religious Culture at Wuhan University hosted an academic conference "The Development of Global Christianity in 21th Century and its Relationship with Chinese Culture".</p> <p>On 30 Nov 2008, Prof. Zhao Lin made a speech entitled "The Development of Global Christianity in 21th Century and its Relationship with Chinese Culture" at Christian Thought Research Center of Taiwan Theological Seminary.</p> <p>On 9 Dec 2008, Prof. Zhao Lin delivered an academic paper named "The Challenges that Contemporary Chinese Christianity is Facing with from the Heat of Chinese Traditional Culture Perspective" in the first forum of the "View of Humanity in Christianity" research project in Taiwan.</p> <p>During 31 Mar to 30 Apr 2009, Prof. Choong Chee Pang from Singapore held a one-month intensive course entitled "Selected Works of Modern Christian Thinkers" in College of Philosophy.</p> <p>During 10-11 Apr 2009, Prof. Hugh McLeod, Professor of Church History at Birmingham University, gave two lectures on "What Happened to British Religion in the 1960s?" and "Three Patterns of the Development of Western religion: the United Kingdom, France and the United States" in College of Philosophy.</p> <p>On 5 Jun 2009, Prof. Edmond Tang of the School of Philosophy and Religion at Birmingham University gave a speech entitled "Christianity in China in the Eyes of Oversea Scholars" in College of Philosophy.</p>

## Peking University

<b>Courses Offered</b>	<p>Zhang Zhigang: Special Topics on Philosophy of Religion</p> <p>Wu Fei: Special Topics on Religious Classics</p> <p>Xu Fenglin: Christian Philosophy</p> <p>Sun Shangyang: Selected Works of Sociology of Religion, Special Topics on Interreligious Dialogue</p> <p>Xu Longfei: Study on Genesis</p> <p>Wu Yuping: Special Topics on Christianity, History of Christianity</p>
<b>Academic Publication</b>	<p>Sun Shangyang, "The Clan of Zeng Guofan and Christianity", <i>Journal of China Agricultural University</i> (Social Sciences Edition) No.1 2009</p> <p>Wu Fei, "John Locke on Salvation", <i>Logos &amp; Pneuma</i> 30 (2009)</p> <p>Wu Fei, <i>Agonies and Consolations in Worldly Life</i> (Beijing: Peking University Press, 2009)</p> <p>Wu Fei trans., <i>The City of God: Against the Pagans (vol.2)</i> (Shanghai: Joint Publishing, 2009)</p>
<b>Research Topic</b>	<p>Zhang Zhigang: Research on Religions and International Issues</p>
<b>Conference &amp; Seminar</b>	<p>On 10 Dec 2008, Dr. Paulos Huang of ISCS delivered a lecture on "The Basic Problems in the Confucian-Christian Dialogue"</p> <p>On 22 Dec 2008, Dr. Bawa Jain, Prof. Lou Yulie, Rev. Xindao delivered a lecture on "Interreligious Dialogue and a Harmonious World"</p>



## Recent Publication

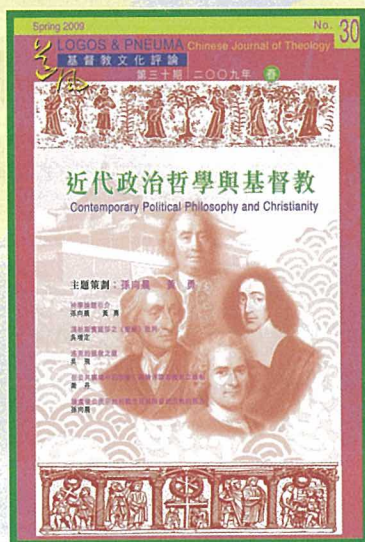
Books published from Jan to Jun 2009

### Logos & Pneuma: Chinese Journal of Theology No.30

**THEME: Modern Political Philosophy and Christianity**

**Theme initiators: SUN Xiangchen, HUANG Yong**

340 pages (published in Jan 2009)



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| SUN Xiangchen, HUANG Yong | Introduction to the Main Theme   |
| WU Zengding               | An Analysis of the Intention of Baruch Spinoza's Biblical Criticism                        |
| WU Fei                    | John Locke on Salvation  |
| Will R. Jordan            | Religion in the Public Square: A Reconsideration of David Hume and Religious Establishment |
| SUN Xiangchen             | On Jean-Jacques Rousseau's Concept of Civil Religion and its Tension with Natural Religion |

### THOUGHT AND SOCIETY

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| XU Siyuan      | A Re-investigation on the Compilation of Tian-Zhu-Shi-Yi   |
| LIN Qinghua    | On the New Natural Law School's Reinterpretation of Thomas Aquinas' Teaching of the Natural Law                  |
| FONG Chun Ming | The Suffering God: The Conflict between Aquinas and Modern Theology  |
| ZHANG Jun      | Beauty, Form and Revelation: Limited Views on the Soteriology in Hans Urs von Balthasar's Theological Aesthetics |
| OU Li-jen      | Suffering, Narratives and Dialogue: Paul Knitter's Pluralist Theology of Religions                               |

### REVIEWS AND RESPONSES

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| ZHANG Xuefu   | What the Christ Event is: On Dietrich Bonhoeffer's <i>Ethik</i>  |
| YANG Huilin   | Comparative and Dialogic Dimension of Religious Studies  |
| DENG Xiaomang | Complementation of Deep Thoughts – On Wolfhart Pannenberg's <i>Theologie und Philosophie</i>   |
| ZHANG Hua     | What is Foundational Theology?: An Interpretation to Francis Schüssler Fiorenza's <i>Foundational Theology: Jesus and the Church</i> |

### ACADEMIC NEWS

- |             |  |
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| QU Xutong   | Law and Love: Philosophy, Religious Studies and Sciences in China and the West- An International and Interdisciplinary Colloquium  |
| ZHOU Xuanyi | A Multi-Perspective Investigation of Sino-Christian Theology under the Contemporary Situation: A Report of "Colloquium of the Global Development Trend of Christianity and its Communication with Chinese Culture in the Twenty-First Century" |





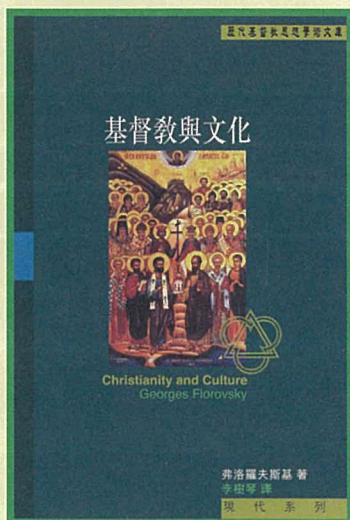
## Christianity and Culture

By Georges Florovsky

Translated by LI Shuqin

304 pages

This book explores the relationship between Christianity and Culture. The author pointed out that the church fathers completed the Christianisation of Graeco-Roman culture and left a precious heritage for later generations. The difference between Chinese culture and Christianity is vast, but their encounter exhibits many similarities to the early period in the Roman Empire. Thus the experiences may have implications for the present situation.



## Über die Religion: Reden an die Gebildeten unter ihren Verächtern

By F. D. E. Schleiermacher

Translated by DENG Anqing

248 pages

At the turn of 19th century, Schleiermacher developed a "modern paradigm" for Christian faith and inspired many cultured despisers' hearts through an apprehension of the cosmos and emphasizing the divine transcendence within human inner space. This type of theology has a potential of developing a rich dialogue with Chinese traditional humanism and thus provides previous materials for Sino-Christian theology.



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

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## Modernity, Social Change and Sino-Christian Theology

As early in the 1960s, sociologist Prof. Ambrose Y. C. KING (金耀基) in his famous work *From Traditional to Modern* (從傳統到現代) pointed out that the basic problem of Chinese modernization is not a cultural debate between east and west, nor that between renewal of tradition and westernization, but a matter of “social change”.<sup>1</sup> In a documentary about LI Hongzhang (李鴻章) by Phoenix TV, the anchor said “LI Hongzhang was living in a changing age China had never met in the past 3000 years. The ban to foreign countries was abolished; strong neighbours surrounded. The Chinese culture encountered a great challenge of the western civilization, such that it was forced to re-cognize oneself again. This also made China transform from an authoritarian feudal state to a modern state.”<sup>2</sup> This documentary lets me have the chance of reviewing the questions concerning how traditional China turns into a modern state.

China has encountered a change never met in the past 3000 years since the opium war in 1842 till now. It absorbed western culture on three levels: the instrumental, the social institutional, and the cultural. In the beginning LI Hongzhang only learned western technology for strengthening the military power. Until late Qing dynasty KANG Youwei (康有為), LIANG Zichao (梁啟超), SUN Yat-sen (孫逸仙), CHEN Duxiu (陳獨秀) etc. discovered that it was only the preliminary level. It was more important to introduce advanced social institution such that the Chinese society could be transformed. After the May 4<sup>th</sup> Movement intellectuals even began to think about the difference between the thought and behaviours of east and west.<sup>3</sup> When reviewing the above grand horizon, I was reminded that the emergence of Sino-Christian theology was intertwined with the challenge of the Chinese “modern change”. Since the establishment of ISCS in 1995, many of our core academic activities like the roundtable symposium was entitled “Modernity, Social Change and Sino-Christian Theology”. More than a decade has passed, although the realms of Sino-Christian theology chartered have extended from philosophy, history and literature to scriptural studies, empirical studies and even public theology, I believe that the above problematic is still worth for consideration.

Today China has been refined through numerous cultural and political movements in the last century. It has even suddenly become a “big country” in the international stage after the economic tsunami. At the same time, China

has still been experiencing the continuing challenge of western civilization. The concern of constructing a new Chinese culture or even Guoxue (國學) is understandable. But I hope and believe that contemporary Chinese scholars can be more confident and positive to absorb foreign culture after the century-long cultural exchange between east and west, and we can even contribute to the common problem from modern change. The famous scholar (季羨林) who died last July suggested a concept of “big Guoxue”: 1. it is a living rather than an unchanged tradition; 2. it should include the traditions of 56 different ethnic groups (consisting Tibet and Islamic cultures); 3. Chinese culture is a result of continual learning process from the world through generations.<sup>4</sup> The open mind of this 98-year-old scholar should be kept in the mind of all intellectuals.

It is interesting to note that, Chinese political culture was being looked upon by Europeans in 17<sup>th</sup>-18<sup>th</sup> centuries. French scholar Pierre Poivre said in 1769, “If the law of the Chinese Empire becomes the universal law, then China could provide a fascinating picture for the world. Go to Beijing! See the greatest man in the world (Kangxi). He is the true perfect image from the heaven.”<sup>5</sup> Another French author Grimm of the same period mentioned, “In our time, the Chinese Empire has become a special object of investigation... philosophers extracted useful materials from China to correct the problems of their own countries... Chinese morality is the highest in the world and perfect; its law, politics and arts can also be a model for other countries.”<sup>6</sup> But history produces paradoxes. This French romantic praise in 18<sup>th</sup> century makes a big and unbelievable contrast to the so-called “China Treat” concept suggested by some western politicians nowadays. QIU Benli (邱本立), editor of *Yazhou Zhoukan* (亞洲週刊, *Asian Weekly*), provides us a good reflection. He thought that the emergence of a great China should not be proved by its GDP. China does not only need strong power but also great value. It should not be feared by others but be respected.<sup>7</sup> From this, I believe that Sino-Christian theology developed in the 1990s from Mainland China academia can contribute to a transforming “Big Guoxue”.

1. Ambrose Y. C. King (JIN Yaoji), *Cong Chuantong dao Xiandai* [From Traditional to Modern] (Taipei: Shibao Wenhua, 1978), 3.

2. Phoenix Perspective: *On Li Hongzhang* (5-DVD, 2009).

3. King, *Cong Chuantong dao Xiandai*, 113-134.

4. QIAN Wenzhong, “The Decease of a National Treasure who denied this title”, *Yazhou Zhoukan* 29 (2009), 45.

5. Joachim Bouvet, *Portrait historique de l'empereur de la Chine* (Paris, 1697).

6. ZHANG Xipin, *Zhongguo yu Ouzhou Zaoqi Zongjiao he Zhexue Jiaoliushi* [The Exchange of Religion and Philosophy between Early China and Europe] (Beijing: Eastern Press, 2001), 331.

7. ZHANG Jieping, “Xianggang Reyi Zhongguo Zenyang cai Gaoxing” [Hong Kong hotly discusses how to make China happy], *Yazhou Zhoukan* 31 (2009).