



漢言

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Essay

Sino-Christian Theology as a Comprehensive Way of Christian Studies

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Sino-Christian theology as a cultural qua theological movement does not belong to any particular theological trend. Partially due to the cultural, social and political atmosphere of Mainland China as well as the efforts made by different institutions, the movement enjoyed a healthy growth. In addition, the different intellectual and religious background and theological interests of the participants also contributed to some subtle and significant changes in the development. In what follows the author will articulate some recent observations.



The first point to be mentioned is the cultural, intellectual and religious background of the researchers. As He Guanghu notices, there are some significant differences between the scholars of Christian studies of his generation and those of the younger generations.¹ In a 2008-2009 questionnaire-survey conducted on the younger generation (aged roughly 35 to 45) of Mainland China scholars engaging in the study of Christianity, it is found that in comparison with the scholars of previous generation (aged 45 or above), there are more scholars of the younger generation taking Christianity as their own religion and actively involving in church activities. Some of them admit that their academic studies of Christianity are partially motivated by their Christian faith.² In

light of these findings, there may be more healthy interactions or even cooperation between the academia and the Christian churches in the future. Though Sino-Christian theology needs to preserve its own identity as an academic enterprise, it does not necessarily mean that it has to be separate from or hostile to the ecclesiastical circle. As the study of Christianity includes both the humanistic and ecclesiastical dimensions,³ the prospect of Christian studies in Mainland China may benefit from the healthy interactions between the academia and the Christian churches in China.

Secondly, some Mainland China scholars of Christian Studies, particularly of the younger generation, would prefer to identify themselves as "Christian Scholars" (基督教學人) in order to distinguish themselves from the "cultural Christians" (文化基督徒) who do not have clear commitment to Christianity.⁴ Some of these scholars of the younger generation even argue that the methodology of human sciences are inadequate for Sino-Christian theology which should take seriously the Christ event, proceed from a Christian theological perspective and not to reduce theology to some sort of philosophy.⁵ In fact, Liu Xiaofeng also emphasizes on the centrality of the Christ event in theological thinking and the distinctiveness of theological method vis-à-vis other human sciences,⁶ but Liu does not stress the role of the church in theological thinking. An interesting question emerges: do the methodologies of theology and human sciences differ? Or the former discipline a part of the latter.

Thirdly, in terms of its relationship with theologies in other languages, Sino-Christian theology has moved gradually from focusing on translating and introducing the works of famous western theologians to placing greater emphasis on the creative re-interpretation of western theologies and the articulation of innovative theological discourses with Chinese characteristics. This can be seen from the recent publications of the two volumes concerning *Karl Barth and Sino-Christian*

Theology (2008).⁷ In fact, the first volume is a reprint of a previous volume published in 2000. Comparing the contents of the two volumes, one may find a rather subtle yet significant development. Both volumes have introductory essays on Barth's theology, but the second volume addresses wider range of issues and presents Barth's theology in a more comprehensive and systematic way. An even more significant development is that in the first volume there is only one paper on the significance of Barth's theology for Christian-Confucian dialogue,⁸ but in the second volume there are three essays on Barth and Buddhism.⁹ Furthermore, the roles played by Barth's theology in these essays are different. In the essay in the first volume, it is basically a unilateral application of the insights of Barth's theology to the Confucian-Christian dialogue. In the essays on Barth and Buddhism in the second volume, one may find some sort of bilateral dialogue between Barth and Buddhism, including an attempt to evaluate Barth from a Mahayana Buddhist perspective. This development indicates that Sino-Christian theology has become more mature in its attitudes towards Western theologies as well as the resources of traditional Chinese culture.¹⁰

Fourthly, the scope of Christian studies has become increasingly broader. In the past, biblical studies is the weakest link in Mainland China academia. But in recent years, there are more and more properly trained biblical scholars in Mainland China. With regard to the publications in China related to biblical studies, a phenomenal growth can be detected in both qualitative and quantitative terms.¹¹ Although the theological significance of this kind of biblical studies may remain far from clear, some recent publications show that the Chinese contexts (including the Chinese texts) can play vital as well as creative roles in the Chinese interpretations of the biblical texts.¹² The Institute of Sino-Christian Studies is also launching the first comprehensive textbook series on biblical studies in Mainland China. Moreover, the Chinese interpretations of the Bible have recently attracted the attention of some foreign scholars.¹³

Fifthly, the approaches adopted by Mainland China scholars of Christian studies have also shifted from being dominated by the human sciences to include more and more the methods in social sciences, including sociology, anthropology, etc. The Institute of Sino-Christian Studies has recently published several works of this kind.¹⁴ This development reflects not only the growth of what is called empirical or positive studies in Mainland China, but also the awareness that Christianity is no longer something belonging exclusively to western civilisation and has become a cultural as well as social phenomenon or reality in contemporary China.

Sixthly, with the developments mentioned above, Sino-Christian theology is moving towards a full-fledged study (or studies) of Christianity, rather than focusing on the theological aspect alone. Some years ago *Logos & Pneuma* changed its subtitle in Chinese¹⁵ from Chinese Journal of Theology (漢語神學學刊) (up to vol. 11, Autumn 1999) to Christian Cultural Review (基督教文化評論) (starting from volume 12, Spring 2000).¹⁶ This change of the subtitle, in hindsight, might have indicated that the scope of the journal was broadened to cover those non-theological (usually systematic or philosophical) studies on Christianity or Christian culture. This move is further reinforced by the recent publication of a bilingual journal in Taiwan titled Sino-Christian Studies: An

International Journal of Bible, Theology and Philosophy (漢語基督教學術論評). The subtitle of the journal in English clearly indicates not only its international character but also the width of its scope which includes not only philosophy and theology, but also biblical studies.

In view of these recent developments, this cultural qua theological movement, which took "Sino-Christian theology" as its flag in the 1980s and 1990s, has extended its aim beyond the area of systematic theology to a all-rounded "Christian Studies" or "Theological Studies". In this way, "Sino-Christian studies" and "Sino-Christian theology" seems to have much overlapping and on many occasions can be used interchangeably. This fluidity may make Sino-Christian theology appear rather ambiguous. It could, however, help the Mainland academia develop a full-fledged Sino-Christian studies.

1. He Guanghu, "Trends of Chinese Scholars in Christian Studies at in the Turn of the Twentieth and Twenty-First Century", *Logos & Pneuma* 29 (2008), 53-75.
2. Gao Xin, "Preliminary Survey on the New Generation of Scholars of Christian Studies in Mainland China", in Pan-chiu Lai & Jason Lam eds., *Sino-Christian Theology: a Theological qua Cultural Movement in Contemporary China* (Frankfurt: Peter Lang, 2010), 225-237.
3. Lai Pan-chiu, *Transmission and Transformation: Christian Theology and Cultural Traditions* (HK: Chinese Christian Literature Council, 2006), 66-78.
4. Chen Yaqian, "Xueyuan yu Jiaohui: Jidutu Xueren jiqi Kunhuo" (Academia and Church: Christian Scholars and their Perplexities), in Xu Zhiwei ed., *Regent Review of Christian Thoughts* 5 (Shanghai: Shanghai Renmin, 2007), 215-226; Milton Wan, "Christian Studies and Its Corresponding Religious Experiences", *Logos & Pneuma* 29 (2008), 123-153.
5. Zhang Xuefu, "Yanshuo zhi Dao he Shangdi zhi Dao - Jianlun Jidujiao Shenxuede Benzhi" (The Word of Speaking and the Word of God: With Special Reference to the Nature of Christian Theology), in Xu Zhiwei ed., *Regent Review of Christian Thoughts* 5, 195-204; Sun Yi, "Shenxue Yanshuo yu Renwen Jinlu" (Theological Speaking and Humanistic Approach), in Xu Zhiwei ed., *Regent Review of Christian Thoughts* 5, 205-214; Sun Yi, "Sino-Christian Theology and the 'Event of Christ'", *Logos & Pneuma* 29 (2008), 183-198.
6. Liu Xiaofeng, "Sino-Christian Theology in the Modern Context", *Logos & Pneuma* 2 (1995), 72-79.
7. Andres S. K. Tang & Lai Pan-chiu eds., *Karl Barth and Sino-Christian Theology: Barth's Theology Reconsidered* (HK: Logos & Pneuma, 2000, reprint 2008) and the second volume Ou Li-ren and Andres S. K. Tang eds., *Karl Barth and Sino-Christian Theology II: Essays to Commemorate the 40th Anniversary of his Death* (HK: Logos & Pneuma, 2008).
8. The chapter in the first volume is: Keith K. F. Chan, "Humanity and Christ: Karl Barth's Christological Anthropology and Christian-Confucian Dialogue", 291-325. For a modified English version of the paper, see: Keith K. F. Chan, "Karl Barth's Christological Anthropology and Christian-Confucian Dialogue", *Ching Feng*, 42/1-2 (March-June 1999), 1-33.
9. The three chapters in the second volume are: Andres S. K. Tang, "Zen and Barth's View on Language and Word", 469-482; Andres Tang, "A Tien-tai Buddhist Interpretation of Karl Barth's Christology", 483-500; and Lai Pan-chiu, "Barth's Doctrine of Sin and Humanity in Buddhist Perspective", 501-524. For a modified English version of Lai's article, see: Lai Pan-chiu, "Barth's Doctrines of Sin and Humanity in Buddhist Perspective", *Studies in Inter-religious Studies* 16.1 (2006), 41-58.
10. Lai Pan-chiu, *Transmission and Transformation*, 158-160, 174-175, 188-191.
11. Lai Pan-chiu, "Sino-Christian Theology, Bible, and Christian Tradition", in Lai & Lam eds., *Sino-Christian Theology*, 161-178.
12. A book-length example can be found from Lin Yan, *Zai Hanwen Guji Chuangshi Shenhua de Lianguangxia Chongdu Chuangshiji* 1-3 [Re-reading Genesis 1-3 in the Light of the Creation Myths of Ancient Chinese Texts] (Lanzhou: Lanzhou University Press, 2008).
13. See Chloë Starr ed., *Reading Christian Scriptures in China* (London: T & T Clark, 2008).
14. E.g. Wu Fei, *Sacred Word above the Awn of the Wheat: Faith and Life in a Rural Catholic Community* (HK: ISCS, 2001); Peter Ng et al, *Christianity at the Foot of Mount Tai: a Study of the Interplay between Religion and Society* (HK: Logos & Pneuma, 2005); Gao Shining, *Christianity and Christians in Beijing Today: a Case Study in Sociology of Religion* (HK: Logos & Pneuma, 2005); He Zhe, *The Spiritual Palace in Urban China: A Life History of an Intellectual Christian and his Church* (HK: Ming Feng, 2005).
15. The English title remains unchanged - *Logos & Pneuma: Chinese Journal of Theology*.
16. In fact, this is also the Chinese title for a book series or "book in lieu of journal" called "Christian Culture Review" (基督教文化評論) published in Mainland China (Guiyang: Guizhou Renmin, 1990-) edited by Liu Xiaofeng.

The Spiritual Value of Marxism and Christianity

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ISCS Guest Research Fellow

Friedrick Heer thought that almost all European thinkers between the two "world-wars" since the 19th to 20th century shared an attitude of anti-humanism and anti-Christianity. At the same time, almost all those who were anti-Christianity had actually made suggestions that contributed to the development of Christianity.



Therefore Heer pointed out that a new kind of Christianity could be produced alongside with anti-Christianity thought systems from the writings of Karl Marx.

In fact, without the prophetic spirit and Messianism from the Bible, one could hardly imagine the Marxist passion for a new society and new humanity – as it came with a rage towards religion and God. The reason that Marxist thought still attracts is due to something which is consistent in his life works. It could be the biblical Messianic thought nourished in his youth and then produced influences in his revolutionary events. The prophetic books, especially those parts which hope for a revolutionary future, might be particularly important to him. Undoubtedly, this biblical eschatology is crucial to anyone.

The Greeks and the Romans like rational thinking, while the religions of the East focus on meditation of the cosmos; only Jewish and Christian religions contribute something to the hope of salvation in the future. Christianity calls this the Gospel of God, while Marxism regards this as human liberation. From the surface, Christianity takes the apocalyptic approach from above, while Marxism the method from below to express their revolutionary discourse. In fact, both embrace a common narrative structure. They both have: firstly, an all-inclusive and unified worldview; secondly, a "story" of the fall and salvation; thirdly, a Messianic belief which has a futuristic or eschatological focus; fourthly, a view that unifies spiritual and material lives, theory and practice.

At this point, Derrida would make use of his "deconstructionism" to remind us of the difference between Messianicity and Messianism in Marxism and Christianity. The former seeks for an open, critical and thorough philosophical reflection, while the latter inclines to an absolute religious promise in the future. Therefore, one should study carefully the Marxist critique of religion and the responses of Christian thinkers. In this way we may understand correctly the reflection on the human hope of the future (Messianicity) and the absolute in the religious promise (Messianism). And we may avoid Christian eschatology being reduced to an inner utopianism of subjectivist philosopher.

The next topic to be examined is the Christian "salvation drama". Since the 19th century it has developed two modern narrative modes full of tension: the first is Marxist human

liberation to proletariat, the other is Kierkegaard's "true Christian" based on a lonely self. In other words, we could have a glimpse of the depth and breadth of the Christian philosophy of man through Marxism which emphasizes social liberation and existentialism which focuses on individual religious choice. They are two independent philosophical trends formed in the vein of Christian thought in the latter half of the 19th century Europe. Therefore they could be taken as a good pair to examine each other.

In sum, the dialogue based on the mutual questioning between Marxism and Christianity may deepen our understanding of human nature. Consequently it may also enrich our spiritual dimension. In fact, besides mutual questioning, Marxism and Christianity are also encountering complicated challenges today: ecological problems, globalization of capitals, utilitarianism of thought, etc. Life experiences tell me that Marxism and Christianity are always "aliens" of the society, because they are not contented with the status quo and long for the "eschaton". In this way, they should learn and bless each other, tolerate and forgive each other. I expect that through dialogue they may speak the spiritual values which the other wants to voice out but not clearly, so that they may enrich the human spiritual life and even humanity, not only for the future but also the present.

Preliminary Survey on the New Generation of Scholars of Christian Studies in Mainland China¹

GAO Xin ISCS Research Associate



Notable changes have been taking place in Christian studies in Mainland China since the 1980s. Under the auspice of a research project directed by Prof. Lai Pan-chiu of the Chinese University of Hong Kong, a survey of the new generation of scholars of Christian studies was conducted.

The scholars being targeted for survey are primarily those of the age 35-45 with the academic rank comparable to Associate Professor or below. They are supposed to belong to the third generation according to Prof. He Guanghu's classification.² The survey aims at testing if this batch of scholars has any characteristic making them distinguishable from the older generation, especially the second generation according to Prof. He's classification. These characteristics may include: academic orientation, research interests, religious commitment, church affiliation, professional training, understanding of the academic, personal, cultural and ecclesiastical significance of their research work, etc.

With regard to the motivation of their study on Christianity, thirteen out of the twenty-eight participants indicate that they engage in Christian studies for purely academic interests. Eleven participants state that the motivations of their studies originate from both academic interests and religious reasons. Two participants indicate that their research motivations began as some sort of "faith seeking understanding". One scholar said he/she wants to pursue the purpose of life.

As to the second question concerning the achievements of the senior scholars, there is a rather extensive consensus among the participants that the senior scholars of Christian studies in Mainland China have made considerable contributions to the Chinese academia. Besides, the participants also point out that the growth and progress of this discipline, including the theoretical articulation of Sino-Christian Theology which remains under construction, require novelty and expertise at a higher level which has yet to be reached.

Regarding the third question concerning religious affiliation, eight participants confess that they have Christian faith. Fourteen participants indicate that they do not have any religious affiliation but their detailed answers are interestingly diverse. Three participants do not explicitly express whether they have any religious belief, but they seem to show observable religious sentiment during the conversation.

Relating to the fourth question concerning the significance of Christian studies for the Chinese academia, churches, culture and society, responses offered by the participants are quite positive and affirmative. No matter how diverse their research interests and personal belief are, all the participants share a similar recognition of the significance of Christian studies in Mainland China.

Generally speaking, the future development of Christian studies in Chinese academia according to the participants should be undertaken by well-trained Christian theologians and scholars with specialized training in Religious studies. The study of Christianity in China should be more inclusive to cover different Western theological traditions. Furthermore, the participants also think that Christian studies in Mainland China should keep on bringing fresh ideas to the issues concerning social welfare, social transformation and morality. Only then will it enhance the plurality of Chinese culture and society as a whole.

The last question is concerned with the impact of Christian studies on the personal or spiritual life of the researchers. Most of the participants recognize that the study of Christianity, though an academic activity by nature, has a rather beneficial effect on their personal or spiritual life in various ways. One group of the participants indicates that their studies of Christianity led to their commitment to Christianity. Another group of participants feel that they were perplexed by the tension between Chinese tradition and Christian culture especially when they strived for their personal liberation and spiritual cultivation. Answers given by the third group of participants, who makes no commitment to Christian faith, also admit that Christian studies has influenced their worldviews in a

constructive way.

Some significant observations from the survey:

First, the participants expect Christian studies in Mainland China to grow in a comprehensive way, covering various areas or aspects and develop its own creative theoretical framework in the future.

Second, great concerns have been shown concerning the social issues, construction of the public value of the contemporary Chinese society by the participants. Some interviewees believe that they should give their responses to the relevant social problems in contemporary Chinese society.

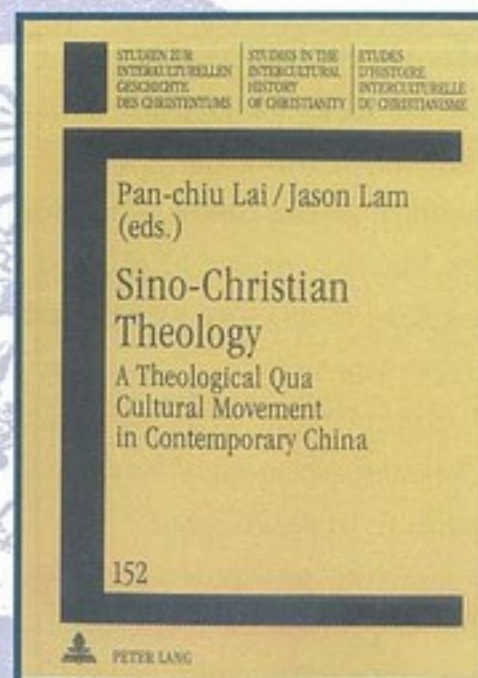
The third observation to be made from the survey is that the proportion of Christians shows a considerable increase among the younger generation scholars. Approximately 30% of the participants declared themselves as Christians in the survey. In contrast, most of the senior scholars devote themselves to the study of Christianity mainly for their academic interests.

As a survey aiming at identifying the differences between the older and younger generations of scholars and sketching the characteristics of the younger generation, it is far from comprehensive due to the size of the sample and the number of questions asked. Though one may find some significant differences between the two generations, some sort of commonalities among the younger scholars and some general trends of development, one can hardly draw any definite or decisive conclusion on the new generation of scholars of Christian studies in Mainland China from the results of this survey alone. It is noteworthy that during the interview, many participants expressed that it is time to conduct a similar survey because enough materials have been accumulated in this area since 1980s to support such kind of survey. Furthermore, a similar survey on a broader scale will be beneficial to our understanding of the past and will serve as a reference for the future.³

1. This is an abridged version of my paper published in Pan-chiu Lai & Jason Lam eds., *Sino-Christian Theology: A Theological Qua Cultural Movement in Contemporary China* (Frankfurt: Peter Lang, 2010), 225-237.

2. He Guanghu, "Trends of Chinese Scholars in Christian Studies in the Turn of the Twentieth and Twenty-First Century", *Logos & Pneuma* 29 (2008), 53-73.

3. The survey reported here is part of a research project conducted by Prof. Lai Pan-chiu, Department of Cultural & Religious Studies, Chinese University of Hong Kong, concerning scholars of Christian Studies in Mainland China. The research funding is gratefully received from the General Research Fund provided by the Research Grants Council, Hong Kong (project no. CUHK445207H).



Special Report

Ceremony of Establishing the Foundation for "Dr. Mok Hing Yiu Distinguished Professorship of Theology"

On 19 Aug 2010, Mrs. MOK Wong Fung Yee and Hong Kong renowned philanthropist Mr. Christopher Wah-chiu MOK visited Tao Fung Shan and participated in the ceremony of establishing the foundation for "Dr. Mok Hing Yiu Distinguished Professorship of Theology". In his speech, the first professorship holder Dr. Milton WAN hoped that through the



support of this chair and the cooperation with ISCS he might help promote Christian studies in Mainland China academia. Afterwards Director Daniel YEUNG thanked the MOK's family on behalf of ISCS, especially their trust in the Institute. ISCS would work with Prof. WAN closely and try the best to enhance the interaction between Chinese and western religious cultures. The participants of the summer school offered by the Chung Chi Divinity School, Chinese University of Hong Kong visited Tao Fong Shan on the same day. Mrs. Mok and Mr. Mok had a good discussion with them and understood the present situation of Christian studies in China. After the ceremony, Mr. Yeung, Prof. Wan and Mr. Mok had an in-depth discussion and hoped that further cooperation might be implemented in the future.

Academic Exchange

Dr. Mar Awa, Bishop of California, Assyrian Church of the East visited ISCS

During 5-11 Aug 2010, His Grace Mar Awa, Bishop of California, Assyrian Church of the East was invited by ISCS to visit Hong Kong. The Assyrian Church of the East, established in Mesopotamia and Edessa in the first century, is an important constituent of the early Christendom. Its mission areas included Egypt, Syria, India, China, Persia (Iran today) and Mongolia. In Tang Dynasty, its missionaries came to China and established the first Chinese church, which is usually called Jingjiao. Therefore this visit of Bishop Mar Awa has a significant meaning.

In the morning 6 Oct 2010, Bishop Mar Awa was invited to deliver a lecture in the Chung Chi Divinity School, Chinese University of Hong Kong on "The Church of the East: History, Mission and Cultural Interaction". He introduced the history, theology and contemporary situation of the Assyrian Church of the East. Around 50 persons attended the lecture. They were



deeply interested in the church and had a very good discussion.

Apart from academic exchange, in the afternoon of 6 Oct Bishop Mar Awa celebrated the Eucharist in the Assyrian Church tradition at Hong Kong Lutheran Theological Seminary. Over 100 people attended the liturgy. This event is very meaningful since the same liturgy was celebrated some 1300 years ago in the Tang royal court by the missionaries.

Bishop Mar Awa also hosted evening prayer at Tao Fong Shan in Aramaic on 9 Oct.

During the stay, Bishop Mar Awa visited different church leaders and related scholars of different denominations in Hong Kong, including Bishop John Tong of the Catholic Church, Bishop Paul Kwong of the Anglican Church, Rev. Chan Kim Kwong and Bishop Nicholas Tai of the Hong Kong Christian Council, Prof. Joshua Cho of Hong Kong Baptist Theological Seminary, Fr. Dionisy Pozdnyayev of the Russian Orthodox Church, Prof. Lo Lung Kwong and Prof. Francis Yip of Chung Chi Divinity School of the Chinese University of Hong Kong, Rev. Patrick Chan and Prof. Charlene Chang of Hong Kong Lutheran Theological Seminary.



One of the aims of Bishop Mar Awa's visit is to develop cooperation with ISCS in Jingjiao studies and international exchange. As this is a relatively new area in Chinese academia, with the cooperation with Bishop Mar Awa ISCS intends to translate some early works of the Assyrian Church of the East, especially those related to their theology, history and liturgy. Therefore this Christian tradition can be introduced to the Chinese scholars and become part of Sino-Christian studies.

The Visit of Prof. Mark Toulouse from University of Toronto



During 15-16 Nov 2010, Prof. Mark Toulouse,

the Principal of the Emmanuel College of Victoria University, University of Toronto, visited ISCS. Prof. Toulouse is a renowned scholar in sociology of religion. During his visit, he lectured on "God in Public: The Use of Religion in the Public Life in the United States" at Lutheran Theological Seminary. After his visit in Hong Kong, Prof. Toulouse visited Beijing and lectured at Peking University and the Chinese Academy of Social Sciences as ISCS's guest professor.

Visit to Yale Divinity School



During 24-28 Oct 2010, Director Daniel Yeung and Prof. Milton Wan visited Yale Divinity School, together with our visiting scholars (Prof. Zhao Lin from Wuhan University and Prof. Zhang Hua from Beijing Language and Culture University) who were on a visit to Emmanuel College of University of Toronto. On 26 Oct the school hosted a series of public lectures entitled "Sino-Christian Theology and Contemporary Chinese Academic". Prof. Wan delivered a speech on "The Public Nature of Sino-Christian Theology", Prof. Zhao on "Sino-Christian Theology and the Emergence of China", Director Yeung on "The Movement of Sino-Christian Theology and the Institute of Sino-Christian Studies" and Prof. Zhang on "Sinology and Sino-Christian Theology". There were many participants and the discussion was heated. In the same evening, Prof. Harold Attridge, Dean of the Divinity School, hosted a banquet in his house, and our visiting group had an in-depth discussion with the school and explored possibilities of further cooperation. We are very grateful that this visit was enhanced by the Divinity School Librarian Prof. Paul Stuehrenberg and Prof. Chloë Starr (ISCS Guest Research Fellow in USA) in providing helps. Director Yeung also visited Dr. Jonathan J. Bonk, Executive Director of Overseas Ministries Study Center and discussed on cooperation projects.

Academic Activities



Summer Institute on "Marxism, Humanistic Studies and Theological Issues"



In recent years, there has been a trend in the western academia in which studies on Marxism, human sciences and theology converge. They all have a political dimension; their perspectives interchange; and some "radical" features emerge. During 30 Jul – 2 Aug 2010, the 6th International Summer Institute of "Theology and Human Sciences" took place at Xiangtan University in Hunan Providence on "Marxism, Humanistic Studies and Theological Issues". This event was jointly hosted by the School of Liberal Arts of Renmin University of China and the College of Literature and Journalism of Xiangtan University with the assistance of ISCS. Distinguished scholars from Renmin University of China, Taiwan Chung Yuen Christian University, University of Glasgow of UK, University of Stirling of UK and Baylor University of USA lectured on the topic. More than 60 young faculty members of over 40 universities from around China participated.

Prof. David Jasper of University of Glasgow lectured on "The Politics of Friendship in the Post-Christian West". Prof. Alison Jasper lectured on "Female Genius and Western Christian History". Prof. Geng Youzhuang of Renmin University of China lectured on "Terry Eagleton's Theological Turn". Prof. Daniel Williams of Baylor University lectured on "A Marxist View of Ancient Christian Social History". Prof. Chin Ken Pa of Chung Yuen Christian University lectured on "Miracle will Happen: Badiou reread Paul". Prof. Yang Huilin of Renmin University of China lectured on "Who is More Radical: the Confrontation between Zizek and Milbank".

The summer institute received 48 academic papers from the participating young faculty members and they will be published. The topics cover various areas, including the relationship between literature and Christianity (31 articles), interpretation of biblical literature (10 articles) and reflection on Marxism and theology (7 articles).

2010 Conference on Cultural Exchanges between Western Regions

During 10-18 Aug 2010, Director Daniel Yeung and ISCS guest professor Zhao Lin (Wuhan University) participated in the 2010 Conference on Cultural Exchanges between Western Regions held by the Institute of Xiyu Culture at Tarim University, Xinjiang. There were over 50 participants from around Mainland China, Taiwan, Hong Kong and

Macau who took part in the event. Director Yeung delivered a paper on "A Study of the Dual Identity of Missionary Alopen in Tang Dynasty" and Prof. Zhao on



"Ancient Silk Road and the Migration of Nomad". They were appointed members of the Society of the Study of Western Regions Culture after the event.

Conference on "Phenomenology and Christian Philosophy"

The annual conference of the China Society of Phenomenology was held during 8-11 Oct 2010 at Tongji University, Shanghai. As ISCS set up Tongji Centre in the same year, we were co-organizing this event with the China Society of Phenomenology and the School of Liberal Arts at Tongji University and the theme for this year was



"Phenomenology and Christian Philosophy". Participants included around 30 scholars from Mainland China, Hong Kong and Taiwan. The topics covered not only great phenomenologists like Hurrel, Heidegger, Derrida, Marion but also the respective background relating to Christian

culture and the adoption in Chinese academia (details can be found in the following table). Thus different perspectives between phenomenology and Chinese Christianity were brought into dialogue.

Participant	Institute	Topic
Sun Zhouxing	Tongji University	Heidegger and the Basic Problem of Phenomenology and Theology
Zhang Zhiyang	Hainan University	The Proofreading, Translation and Interpretation of Heidegger's "der letzet Gott"
Zhang Qingxiong	Fudan University	On the Philosophy and Religious Horizon of Chinese Poetry from Heidegger's Perspective
Wang Wen-Sheng	National Chengchi University, Taiwan	Does Heidegger suggest a Theological Philosophy or a Philosophical Theology? From a comparative standpoint between Husserl and Arendt
Li Gexin	Tongji University	Examining Heidegger's Phenomenological Ontology from Negative Theology
Ke Xiaogang	Tongji University	From Sein und Zeit to Vom Ereignis
Leung Ka Wing	Tongji University	The Christian Origin of Sein und Zeit
Benedict Kwok	Alliance Bible Seminary, HK	The Theological Discourse of Metaphysics: the contributions of Jüngel and Balthasar
Peng Liqun	Shanghai Normal University	A Conceptual Analysis of Heidegger's "horizontale Schema"
Han Chao	Tongji University	Gnosticism and Existentialism: an inter-interpretation of nihilism then and now
Wang Jun	Zhejiang University	Nicholas Cusa and Husserl: a hidden link of thought
Tan Lizhu	China Catholic Institute of Theological Studies	The Non-binary Thinking of Meister Eckhart
Leng Xin	Tongji University	"The Unconcealing of Being" is different from "The Revelation of God": when Barth, Bultmann and Pannenberg encounter Heidegger
Chin Ken Pa	Taiwan Chung Yuen Christian University	Marion on Saturated Phenomena
Fong Xianghong	Nanjin University	The Requirement from Being or Heavenly Father? On the phenomenology of calling of Heidegger and Marion
Song Bin	Nankai University	"Descartes' Cycle" and the Epistemological "Principle of Certainty"
Liu Wenjin	East China Normal University	"Trace" and Testimony: Levinas and the God of another kind
Hu Jinhua	Beijing International Studies College	The Disclosure of the Theological Dimension of Phenomenology: Derrida, Nancy and Marion
Jason Lam	ISCS	A Reading of Ricoeur's Dual Theological Pieces of Gifford Lectures: an illustration of his phenomenology of the self
Wang Xiaochao	Tsinghua University	The Contribution of Augustine to Biblical Interpretation
Zhang Han	Tongji University	The Authentic Humanity: from Augustine's concept of evil
Xu Xianjun	Hangzhou Dianzi University	The Application of Phenomenology of Consciousness in Neurology
Zhang Xianglong	Peking University	The Position of Kinship in Abraham's Story: from Kierkegaard's Fear and Trembling
Andres Tang	Hong Kong Baptist Theological Seminary	Phenomenology and Theology: a preliminary observation and reflection of a Chinese scholar
Huang Fengzhu	Tongji University	Beyond Absolute Consciousness: Phenomenology and Theology
Jin Xiping	Peking University	Husserl's Transcendental Aesthetics and the Epistemological Foundation of Faith in Miracle
Chen Jiaqi	Tongji University	Two Kinds of Simplicity in Phenomenology of Religion

Conference on "Contemporary Chinese Christianity from a Social-cultural Perspective"

The College of Humanities, Arts & Social Sciences of Nanyang Technological University, Singapore hosted an international conference on "Contemporary Chinese Christianity from a Social-cultural Perspective" during 7-8 Nov 2010. About 30 participants from Mainland China, Hong Kong, Taiwan, Singapore, Europe and USA presented papers on philosophy, theology, politics, sociology, anthropology, history and so on to cover various perspectives of contemporary Chinese Christianity. Prof. Xie Zhibin, associate professor of Shanghai Normal University and ISCS Guest Research Fellow joined the event and delivered a paper entitled "Sino-Christian Studies



in Contemporary China: A Public Interpretation". It discussed the significance of Sino-Christian studies in the public realm in relation to its influences in the Mainland academia and higher education.

Conference on "Christianity and Sino-Foreign Relations"

During 10-13 Dec 2010, Director Daniel Yeung, Prof. Milton Wan, Dr. Jason Lam, Dr. Paulos Huang and Dr. Gao Xin attended the annual conference of Christian studies in Beijing as representatives of ISCS. The conference was hosted by the



Center of Christian Studies, China Academy of Social Sciences, and ISCS was one of the co-organizing partners. The topic of this year is on "Christianity and Sino-Foreign Relations". The number of participants was over 100. Prof. Milton Wan, Dr. Huang and Dr. Gao Xin presented papers on "Reflections on Cross-cultural Theology: taking Sino-Christian theology as an example", "Christianity and China's Diplomacy in the 21st

century" and "Newman's Proof of Theism: from the perspective of conscience" respectively. We also visited Tsinghua University, Beijing Language and Culture University, Beijing Normal University and Minzu University in this trip.

Internal Seminars for Visiting Scholars and Students in Autumn 2010

From Jul to Dec 2010, a series of seminars was held for visiting scholars and students to provide chances for academic discussion and supervision. The topics of the papers are as follows:

Name	University	Position	Topic
Liu Lixia	Jinan University	Associate Professor	The Historical Existence of Chinese Christian Literature
Wang Xianhua	Peking University	Post Doctorate Fellow	The Idea of Mesopotamian Unity in the Sumerian King List
Lan Xifeng	Tsinghua University	Doctorate student	Christian Social Services in the Republic of China: a case study on KCRSU Lichuan project
He Quanning	Nankai University	Doctorate student	A Study on the Prophetic Literature from the Perspective of New Historicism Poetics
Shen Yi	Nanjing University	Doctorate student	The Christian Elements in Modern New Muslim Education
Liu Asi	Peking University	Doctorate student	The Encounter of the World and the Sacred: a study on Balthasar's theological thought

Academic Research

Visiting Scholars

From Jul to Dec 2010, ISCS hosted eight visiting scholars.

Prof. Liu Lixia, stayed at ISCS from Jun to Aug 2010. Prof. Liu is currently an associate professor of literature, Jinan University. During her visit she collected materials for the topic "Research on Modern Christian Missionaries to China and Chinese Literature". Prof Liu also started another research topic "Probing into the Literary Activities of Chinese Christian University".

Dr. Wang Xianhua stayed at ISCS from Jun to Sep 2010. Dr. Wang is currently a post doctorate fellow of department of history, Peking University. During his visit he collected materials for the research topic "The Good Life in the Book of Qohelet". Dr. Wang also visited Rev. Dr. Choy Wai Man at

Holy Spirit Seminary College and Prof. Mary W. Y. Tse at the Alliance Bible Seminary.

Prof. Zhou Donghua stayed at ISCS from Jul to Sep 2010. Prof. Zhou is currently an anassociate professor of Hangzhou Normal University. During his visit he collected materials for the research topic "From 'Guoming' to 'Renmin': The Reform and the End of Zhejiang Christian Education in New China".

Dr. Yang Junjie stayed at ISCS from Aug to Sep 2010. Dr. Yang is currently a lecturer of Beijing Normal University. During his visit he collected materials for the research topic "The Early Tillich's Thought". He also finished the translation of *Tillich's works on Schelling*.

Prof. Xie Zhibin stayed at ISCS from Sep to Oct 2010. Prof. Xie is currently an associate professor of philosophy,

Shanghai Normal University. During his visit he collected materials for the research topic "Sino-Christian Studies in Contemporary China: A Public Interpretation". He also visited Prof. Francis Yip at Chung Chi Divinity School, CUHK, and delivered a lecture on "Understanding the Doctrine of Common Grace in the Chinese context: Its Possibilities and Difficulties" at Alliance Bible Seminary, and participated in the fellowship for Chinese Christian businessmen hosted by Tao Fong Shan Christian Centre and shared a topic on "Christian Faith and Money".

Prof. Sun Zhouxing stayed at ISCS from Oct to Nov 2010. Prof. Sun is currently dean and professor of the school of liberal arts at Tongji University. During his visit he collected materials for the research topic "Theological Studies on Later Heidegger", delivered a paper entitled "Nietzsche and Enlightenment" in the department of philosophy, CUHK. In addition, Prof. Sun also finished the translation of Nietzsche's *Die Geburt der Tragödie aus dem Geiste der Musik* and proofread part of his translation of Heidegger's *Beiträge zur Philosophie*.

Prof. Pan Derong stayed at ISCS from Nov 2010 to Jan 2011. Prof. Pan is currently dean and professor of the department



of philosophy at East China Normal University. During his visit he collected materials for the research topic "The Consciousness of Methodology and Protestant Hermeneutics" and delivered a lecture on the topic at Lutheran Theological Seminary. He also presented another paper on "German Romantic Spirit and the Methodological Consciousness of Hermeneutics" at the department of philosophy, CUHK. Prof. Pan also participated in our internal seminars and gave supervisions to our visiting students.

Rev. Lou Shibo stayed at ISCS from Nov to Dec 2010. Rev. Lou is currently a research fellow at the Institute of Christianity and Cross-cultural Studies, Zhejiang University. During his visit he collected materials for the research topic "Thomas Merton's Spiritual Journey with Zhuangzi". He also visited Dr. Ekman Tam and Dr. Abraham Chan of Tao Fong Shan Christian Centre, Prof. Carver Yu of China Graduate School of Theology and Dr. Chan Kim Kwong of the Hong Kong Christian Council, and while attending the fifth international young scholar symposium on "Christianity and Chinese Culture and Society".

Visiting Students



Visiting Period: Jul to Dec 2010

Lan Xifeng	Doctoral student of Renmin University of China
Research Topic:	Christian Social Services in the Republic of China: A case study on KCRSU Lichuan project
Courses Taken:	Gospel According to John
He Quanning	Doctoral student of Nankai University
Research Topic:	Study on the prophetic literature of the Bible from the perspective of new historicism poetics
Courses Taken:	Deuteronomy and the Pentateuch, Hebrew Prophets
Liu Asi	Doctoral student of Peking University
Research Topic:	The encounter of world and sacred: a study on Balthasar's theological thought
Courses Taken:	Theology of Martin Luther
Shen Yi	Doctoral student of Nanjing University
Research Topic:	The Christian element in modern new Muslim education
Courses Taken:	Theories of Western Education

Guest Professors

From Jul to Dec 2010, ISCS cooperated with scholars on Christian studies from Italy, Finland, Norway, USA, Russia and Canada who were guest professors of ISCS and they were invited to lecture in Tao Fong Scholarship universities. The details are followed as:

Prof. Leo Perdue, Brite Divinity School, Texas Christian University, USA

Date	University	Topic
23 Jul 2010	Sun Yat-sen University	Imagining God in Old Testament Theology

Prof. Segatti Ermis, University of Torino, Italy

Date	University	Topic
7-17 Sep 2010	Shanghai Normal University	Greek philosophy and Christianity (intensive course)
14 Sep 2010	Tongji University	The Ecumenical Councils of the first Millennium
15-17 Sep 2010	Shanghai University	1. Christianity and the Roman Empire; 2. Christianity and the New Religious Movements; 3. Christianity and Secularization in Western countries

Prof. Knut Alfsvag, Norwegian School of Theology

Date	University	Topic
12-26 Sep 2010	Shangdong University	The History of the Christian Church from the Reformation to the Present (intensive course)

Prof. Svein Olaf Thorbjørnsen, Norwegian School of Theology

Date	University	Topic
15 Oct 2010	Nanjing University	The Competitive Society - some anthropological and ethical perspectives

Dr. Cyril Hovorun, Deputy Chairman of the Committee for Education of the Russian Orthodox Church



Date	University	Topic
14 Oct 2010	Hong Kong Lutheran Theological Seminary	The Architecture of the Churches in the Eastern Christian Tradition and its Liturgical Use
19-26 Oct 2010	Beijing Normal University	Sacred Music and Architecture in the Eastern Christian Traditions (intensive course)
19 Oct 2010	Peking University	Sacred music in the Eastern Christian Traditions
20 Oct 2010	Capital Normal University	Key Issues of the Current Orthodox Ecclesiology
22 Oct 2010	Tsinghua University	Sacred image in the Eastern Christian traditions
27 Oct 2010	Minzu University	Architecture in the Eastern Christian traditions
28 Oct 2010	Renmin University of China	Sacred Image in the Eastern Christian Traditions
29 Oct 2010	Beijing Language and Culture University	Architecture in the Eastern Christian Traditions

Prof. Mark Toulouse, University of Toronto, Canada

Date	University	Topic
15 Nov 2010	Hong Kong Lutheran Theological Seminary	God in Public: The Use of Religion in the Public Life in the United States
17 Nov 2010	Peking University	The Use of Religion in the Public Life in the United States
18 Nov 2010	China Academy of Social Sciences	God in Public: The Use of Religion in the Public Life in the United States

Peter Lodberg, Aarhus University, Denmark



Date	University	Topic
29 Nov – 5 Dec 2010	Tongji University	1. The Role of Christianity in Post-Modern Europe Compared to Other Continents; 2. The Future of Global Christianity Compared to the European Situation
5-11 Dec 2010	Zhejiang University	1. The Role of Christianity in Post-Modern Europe Compared to Other Continents; 2. The Future of Global Christianity Compared to the European Situation

Dr. Paulos Huang, University of Helsinki, Finland

Date	University	Topic
14 Dec 2010	Beijing International Studies University	The Influence of Christianity on Chinese Diplomacy in the 21st Century
15 Dec 2010	Capital Normal University	Christianity and China's Attitude toward the World

Prof. Florence Morgan Gillman & John Gillman, San Diego State University, USA



Date	University	Topic
16 Dec 2010	Taiwan Theological Seminary	The Women of Early Christianity and The Results of a Century of Academic Scrutiny

Academic Staffs

Prof. Milton WAN (Dr. Mok Hing Yiu Distinguished Professor)

Academic Activities:

- On 26 Oct 2010 delivering a lecture on "Sino-Christian Theology as Public Theology: An Appraisal of Christian Studies in Mainland China since 1990s" at Yale University Divinity School, USA.
- On 5 Nov 2010 delivering a lecture on "Theological Anthropology and Health Preservation (Yang Sheng) in Chinese Medicine: Karl Barth and The Yellow Emperor's Classic of Internal Medicine (Huangdi Neijing)" at Wissenschaftlich-Theologisches Seminar, Heidelberg University, Germany.
- On 7 Dec delivering a lecture on "On Moral Goodness: Towards a Reconstructive Understanding of Moral Human Nature in Christian Religion and Confucianism" at Tsinghua University, Beijing.
- On 8 Dec 2010 delivering a lecture on "Chinese Culture and Postmodern Mind" at Beijing Language and Culture University.
- During 10-13 Dec 2010 participating in the Conference on "Christian Religion and International Relation" organized by the China Academy of Social Sciences and presenting a paper on "Sino-Christian Theology as Intercultural Theology".

Teaching Courses:

- During Sep to Dec 2010 teaching courses on "Contemporary Spirituality", "Christianity in Chinese Religious Context", "God, Creation and Eschatology" and "Faculty-Students Seminar" in the Chinese University of Hong Kong.

Research & Publication:

- "Theology and Spirituality of Money: From Simmel to Tanner and Goodchild", in *Study of Christianity Vol. 13* (Beijing: Religious Culture, 2010).

Prof. Jason LAM (Academic & Publication Officer, Research Fellow)

Academic Activities:

- During 8-11 Oct 2010 participating the conference on "Phenomenology and Christian Philosophy" at Tongji University and presenting a paper on "A Reading of Ricoeur's Dual Theological Pieces of Gifford Lectures: an illustration of his phenomenology of the self".
- On 6 Nov 2010 participating in the conference on



"Reflection of Chinese Theology" organized by the Koinonia of Chinese Theologians and presenting a paper on "Sino-Christian Theology as an Indigenous Theological qua Cultural Movement".

- On 10 Dec 2010 delivering a lecture on "Narrative Identity and Biblical Intertextuality" at Beijing Normal University.
- During 10-13 Dec participating in the Conference on "Christian Religion and International Relation" organized by the China Academy of Social Sciences.
- On 13 Dec 2010 delivering a lecture on "The Constitution of Narrative Identity: taking Biblical Intertextuality as an example" at Beijing International Studies College.
- On 15 & 17 Dec 2010 delivering two lectures on "Hermeneutics and Christian Religious Studies" and "The New Testament as a Kind of Jewish Faith: the transformation from Messianism to Christology" at Tsinghua University.

Teaching Courses:

- During Jul to Sep 2010 teaching a course on "Introduction to Theological Studies" at the Chinese Online School of Theology.
- During Sep to Dec 2010 teaching a course on "Sino-Christian Theology" at the Chinese University of Hong Kong.

Research & Publication:

- *Narrative, Tradition, Faith: a search for the social identity of Sino-Christian theology* (HK: Logos & Pneuma, 2010).
- "Why did Heidegger speak of the Last God? A suggestion to deal with a core question in *Beiträge zur Philosophie*", in *NCCU Philosophical Journal* 24 (2010).
- "Testimony to the Divine: the religious intention in Ricoeur's 'post-Hegelian Kantianism'", in *Beida Journal of Philosophy* 11:1 (2010).

Dr. GAO Xin (Associate Program Officer & Research Associate)



Academic Activities:

- On 6 Nov 2010 participating in the conference on "Reflection of Chinese Theology" organized by the Koinonia of Chinese Theologians.
- On 9 Dec 2010 visiting Minzu University and

delivering a lecture on "Liberal studies: Newman's idea".

- During 10-13 Dec 2010 participating in the Conference on "Christian Religion and International Relation" organized by the China Academy of Social Sciences and presenting a paper on "Newman's conscience and its epistemological basis".

Research & Publication:

- Book co-authored with Lai Pan-chiu: *Reformation* (HK: Logos & Pneuma, forthcoming).
- Co-investigator of the project "Towards a world-class university: perspectives from the mission of University", Education Administration Science Foundation of Renmin University.

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

Academic Activities:

- During 28 Oct to 1 Nov participating in the International Conference on the "Social Transformation of China and the Church" held at Taiwan Chung Yuen Christian University and presenting a paper on "Dialogue and the Reconstruction of Spiritual Life: from the perspective of the dialogue between Marxism and Christianity".
- During 17-18 Dec 2010 hosting the International Conference on "Marxism and Christianity" held at Sun Yat-sen University and presenting a paper on "The Spiritual Values of Marxism and Christianity".



Teaching Courses:

- Teaching courses on "Medieval Spirit" and "The Classical Approach to the Study of Religion" at Sun Yat-sen University.

Research & Publication:

- "Marxism & the Construction of Sino-Christian Theology", in *Symposium of the 50th Anniversary of the Department of Philosophy at Sun Yat-sen University* (Guangzhou: Sun Yat-sen University Press, 2010), 515-523.
- "A New Perspective in Comparative Study of Religious Ethics" in *Shiming Series Vol. 6* (Sichun: Bashu, 2010).
- translated article "Humanisme et an-archie", in *Modern Philosophy* 2010 No. 6.

Prof. YOU Bin (Guest Research Fellow in Mainland)

Academic Activities:

- During 7-18 Oct 2010 delivering lectures on "Contemporary Chinese Christianity" at Turin Polytechnic University and Northern Italian Theological Seminary.



- During 10-13 Dec 2010 participating in the Conference on "Christian Religion and International Relation" organized by the China Academy of Social Sciences.

Teaching Courses:

- Teaching "History of Western Religion" at Minzu University.
- Teaching "History of Biblical Israel" at Yenching Seminary.

Research & Publication:

- *Holy Scripture and Holy People: Historical Memory and Ethnic Construction in the Ancient Israel* (Beijing: Religious Culture, forthcoming).

Prof. XIE Zhibin (Guest Research Fellow in Mainland)

Academic Activities:

- In July 2010 attending the conference on "Liberty & Markets" (Section on the Scottish Enlightenment) organized by the Acton Institute in Grand Rapids, Michigan, USA.
- In Aug 2010 attending the "International Symposium on Globalization and Religious Pluralism" organized by the Center for Global Studies, Shanghai University and Department of Philosophy & Religious Studies, Nanjing University in Nanjing and presenting a paper entitled "Between Private and Public Life: The Challenge of Religious Diversity in the Chinese Context".
- From Sep to Oct 2010 visiting ISCS and finished a paper on "Sino-Christian Studies in Contemporary China: A Public Interpretation".
- In Oct 2010 attending the forum on "The Cultural Origin of Lifestyle in Modern Society" organized by the Centre for Documentation and Information of China Academy of Social Science and presented a paper entitled "Between Private and Public Life:



The Challenge of Religious Diversity in the Chinese Context”.

Teaching Courses:

- Teaching course on “Christian Philosophy” and “Special Topic on Religion and Society” at Shanghai Normal University.

Research & Publication:

- “Understanding the Development of Sino-Christian Studies from the Perspective of Calvinist Culture”, in Stephen Chan & Sun Yi eds., *John Calvin and Sino-Christian Theology* (HK: Logos & Pneuma, 2010), 189-199.

Dr. TAN Lizhu (Guest Research Fellow in Mainland)

Academic Activities:

- During 21-22 Aug 2010 participating in the “First Forum of Ancient Greece Philosophy” organized by Renmin University of China and presenting a paper on “Knowledge Puffs Up: Apostle Saint Paul Facing Greek’s Knowledge”.
- During 26-27 Sep 2010 participating in the “First Nishan Forum on World Civilizations” and presenting a paper entitled “Harmony Principles in the Gospels: Responsibilities for the Other”.
- During 8-11 Oct 2010 participating the conference on “Phenomenology and Christian Philosophy” at Tongji University and presenting a paper on “The Non-dualistic Thinking of Meister Eckhart”.
- During 17-19 Nov 2010 attending the Sixth Forum on the “Influence and Function of Christianity in the Society” held at Peking University and presenting a paper on “From Perfect to Vulgar: a kind of business’s theology - reading the sermon of Meister Eckhart”.
- During 10-13 Dec participating in the Conference on “Christian Religion and International Relation” organized by the China Academy of Social Sciences and presenting a paper on “From Rome to Beijing: Saint Paul and Matteo Ricci”.

Research & Publication:

- “The Non-dualistic Thinking of Meister Eckhart: For the 750th Anniversary of the Birth of Meister Eckhart”, in *World Philosophy* 2010 No. 5.
- “Economic Human and Human Economy: An Analysis



of the Catholic economic view from the Encyclical *Caritas in Veritate*”, in *Study of Christianity Vol. 13* (Beijing: Religious Culture, 2010).

- Major copywriter of the part for Catholicism in *The Five Major Chinese Religions on Harmony* (Beijing: Religious Culture, 2010).

Dr. Christian Meyer (Guest Research Fellow in Germany)

Academic Activities:

- From Oct 2010 to Sep 2011 being Visiting Fellow at the International Consortium for Research in the Humanities, University of Erlangen-Nuremberg, investigating on the topic “Fate, Freedom and Prognostication. Strategies for Coping with the Future in East Asia and Europe”.
- On 11 Nov 2010 delivering a lecture on “The Invention of the Chinese History of Religions. The Reception of Western Religious Studies in Republican China, 1912-1949” at the University of Göttingen.



Prof. Chloë Starr (Guest Research Fellow in USA)

Academic Activities:

- On 29 Sep 2010 delivering a public lecture on “Post-colonialism in Asia” at Yale University.
- During 15-17 Oct 2010 attending Association of Theological Schools Roundtable Seminar at Pittsburgh.
- On 30 Oct 2010 participating in the conference on “Paratexts in Late Imperial Chinese Book Culture” held by the University of Heidelberg and presenting a paper entitled “Prottexts and Paratexts”.

Teaching Courses:

- Teaching courses on “Introduction to Asian Christianity: East Asia” and “Asian American Theology” at Yale Divinity School.

Research & Publication:

- Awarded Henry Luce III Fellowship in Theology to support the writing of Chinese Intellectual Christianity.



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

From May to Nov 2010



Shandong University

Courses Offered	<p>Fu Youde: Introduction to Judaism, Studies in Judaism</p> <p>Liu Xinli: History of Christianity</p> <p>Wang Yan: Elementary Biblical Hebrew</p> <p>Pu Rongjian: Philosophy of Religion, A Commentary on Biblical Figures, Introduction to Christianity, Science and Religion</p> <p>Zhou Jie: Christian Ethics, Introduction to Religious Studies, Seminar on Religious Studies: Theology, Seminar on Religious Studies: Sociology of Religion</p>
Academic Publication	<p>Fu Youde:</p> <ol style="list-style-type: none"> 1. "Distinction: A Jewish Character", in <i>Culture of World Religions</i> 2010 no.2. 2. "Studies of Jewish Philosophy and Religion since 1949 in P.R. China", in <i>Jewish Studies</i> 9 (2010). 3. <i>Science and Religion: Current Dialogues</i>, Editor with Mel Steward (Beijing: Peking University Press, 2010). <p>Xie Wenyu:</p> <ol style="list-style-type: none"> 1. "Reading Luther's Thought", in <i>Luther's Three Treatises</i> (Shanghai: Shanghai People's Publishing House, 2010). 2. "The Concept of Body: From Plato to Christianity", <i>Journal of Yunnan University</i> 2010 no.5. 3. "Grace and Conscience: An Epistemological Analysis", <i>Beida Journal of Philosophy</i> 2010 no.2. 4. "An Analysis of Good Nature Theory in the Perspective of Original Sin Consciousness", in <i>Literature, History, and Philosophy</i> 2010 no.2. <p>Zhou Jie:</p> <ol style="list-style-type: none"> 1. "Transcendence and Rebirth: The Different Value Systems in Confucianism and Christianity – A Case Study of Mencius' and Paul's Ultimate Concern", <i>Jewish Studies</i> 8 (May 2010). 2. "The Christian View of Body and Soul from Paul's Two Laws", in <i>Nature, Body, Soul: Christianity and the Medical Ministry in Modern China</i> (Shanghai: Shanghai People's Publishing House, 2010). 3. "Two Wisdoms of Life: the Way of Communication between Christianity and Confucianism", in <i>The Spirits of Chinese and Western Cultures and their Future</i> (Shanghai: Shanghai People's Publishing House, 2010).
Research Plans	<p>Fu Youde: History of Judaism, a research project sponsored by the Ministry of Education</p> <p>Xie Wenyu: The Way and the Truth: Decoding the Historical Significance of Thought in the Gospel of John (manuscript)</p> <p>Liu Xinli: The History of Relation between World Religions</p> <p>Wang Yan: Translating Menachem Kellner, <i>Dogma in Medieval Jewish Thought: from Maimonides to Abraham</i></p> <p>Pu Rongjian:</p> <ol style="list-style-type: none"> 1. A Study on Aquinas' Transubstantiation, 2009 Research Program for New Faculties, Shandong University, 12/2009 – 12/2011, a book of 250,000 words will be published by the People's Publishing House in 2011. 2. A Commentary on Biblical Figures, General Education Course Program, Shandong University, 12/2010 – 12/2013.
Academic Activities	<p>Fu Youde:</p> <p>On 24 April 2010, attending the Symposium of Jewish Studies from Chinese Perspective at Peking University and presenting a paper on "On Distinction, A Jewish Character".</p> <p>During 1-7 May 2010, participating in the conference held by Furen University, Taiwan and presenting a paper on "Hebrew Prophet and Confucian Sages: a comparative study".</p> <p>During 3-5 Jul 2010, participating in the Seminar on "Foreign Thought and Problems in China" at Fudan University and presenting a paper on "What can Confucianism Contribute to World Civilizations".</p> <p>Xie Wenyu:</p> <p>During 16-18 Oct 2010, participating in Shengyuan Forum (Shandong) and presenting a topic on "Confucian Junzi and Kant's Better man".</p> <p>During 22-24 Oct 2010, attending the Christianity-Islam Dialogue organized by the China Academy of Social Sciences and presenting a paper on "Review on the Debate of Christology and Prophetology in 7-8th Century".</p> <p>Wang Yan:</p> <p>During 15-16 Aug 2010, attending the First Chinese Young Scholars' Forum on Jewish Studies and delivering a paper entitled "On the Ambivalent Attitude of Rabbinic Judaism toward Conversion".</p> <p>During 23-24 Dec 2010, attending the Israel Studies Seminar on "Israel, Middle East, China" at Shanghai.</p> <p>Pu Rongjian:</p> <p>During 10-12 Dec 2010 attending the annual conference on Christian Studies in Beijing on Christian Religion and Sino-Foreign Relations.</p> <p>Zhou Jie:</p> <p>From 28 Oct to 1 Nov 2010 participating the Conference on the "Church and Society in Modern China" hosted by Chung Yuan Christian University and American Christianity and China Research Center and delivered a paper.</p>

Wuhan University

Courses Offered	Zhao Lin: Modern Western Philosophy of Religion Xu Tao: Introduction of Religion
Academic Publication	Zhao Lin: "Review on <i>On Transformation and Transcendence of Humanity</i> ", in <i>Chinese Religion</i> 2 (2010). Zhou Xuanyi: "Tower Experience and Longchang Awakening", in <i>Logos & Pneuma</i> 33 (2010). Xu Tao: <i>Transcendental Theology and Earthly Buddhism</i> (HK: Chinese University of Hong Kong Press, 2010); "On the Difference of Aquinas and Anselm", <i>Wuhan University Journal</i> Nov 2010.
Research Plans	Zhao Lin (Institute of European and American Culture and Religion): Christianity and Western Culture
Academic Activities	Zhao Lin: In Aug 2010 attending the "Science and Religion" International Conference held at Westminster Theological Seminary, USA. In Oct 2010 participating in the "Conversation of Eastern and Western Culture" held at University of Toronto. In Oct 2010 participating in the symposium on "the Great Transform of Sino-Christian Theology" at Yale Divinity School. During 10-12 Dec 2010 attending the annual conference on Christian Studies in Beijing on Christian Religion and Sino-Foreign Relations. Xu Tao: In Oct 2010 participating in the conference on "Conversation of Buddhism and Various Studies" at Wuhan University. During 10-12 Dec 2010 attending the annual conference on Christian Studies in Beijing on Christian Religion and Sino-Foreign Relations.

Nankai University

Courses Offered	Wang Lixin: Biblical Literature, Christian and Western Literature, Hebrew Literature and Cultural Studies Chen Jianhong: Religious Studies: Theories and Methodology Zhang Shiyong: Religion in Comparative and Dialogical Perspective, Philosophy of Religion, Ancient Greek and Medieval Philosophy, Religious Perspectives on Life and Death
Academic Publication	Wang Lixin, "The Historical and Cultural Contexts of the Ancient Israel and Hebrew Wisdom Literature", <i>Journal of Literary and Cultural Studies</i> (Tianjin: Nankai University Press, Jul 2010). Chen Jianhong edited the first volume of the Chinese translation of Jan van Ruusbroec's Works, to be published by East China Normal University Press.
Research Plans	Wang Lixin: China National Social Sciences Fund project, "A Study on the Ancient Israelitic Religion and Hebrew Mythology"; China Ministry of Education Humanities and Social Sciences Project, "A Study on Hebrew Biblical Literature in the Historical and Cultural Contexts". Chen Jianhong: Editing the series of "Works on Mysticism", and preparing a monograph on Religious Studies.
Academic Activities	Wang Lixin: In Aug 2010 delivering a lecture on "From the Monologue-Style Dialogue to the Others-Style Dialogue: the Globalization Discourse Logic in the Horizon of Religions and Cultures". In Sep 2010 delivering a lecture for the students of the Department of Chinese Language and Culture on "The Jews and Jewish Culture in the Times of the Old Testament". In Dec 2010 attending the Annual Tianjin Foreign Literature Conference at Tianjin Science and Technology University and delivering the presidential speech on "The Cultural Qualities and National Characteristics of Hebrew Mythology".

Peking University

Courses Offered	Wu Yuping: Christian canon, Special topic on Christianity Xu Fenglin: Orthodox arts K. K. Yeo: Biblical Theology K. K. Yeo et al: Isaiah and Romans
Academic Publication	Xu Fenglin: <i>Philosophy of Resurrection Enterprise</i> (Haerbin: Heilongjiang University Press, 2010). Sun Shangyang: "The Apostate Nie Yuntai's Comparison between Christianity and Buddhism and its Inspiration to Sino-Christian Theology", <i>Logos & Pneuma</i> 33 (2010). Sun Shangyang: "Introduction to the Main Theme: Sino-Christian Theology after Matteo Ricci", <i>Logos & Pneuma</i> 33 (2010). Wu Fei, "Sin to Tree and Sin to Woman: two concepts in Augustine's original sin", <i>Journal of Junnan University</i> 2010.6.
Research Plans	Zhang Zhigang: Study on the relation between Chinese religions Sun Shangyang: Research on the attitude of university students toward Christianity Wu Fei: Study on Augustine Christian thought
Academic Activities	During 16-20 Nov 2010, a forum on "The Function and Influence of Christianity to Contemporary Chinese Society". On 17 Dec 2010, Prof. Mark G. Toulouse from University of Toronto delivered a lecture on "Religion and Public Life in the United States".

Renmin University of China

Courses Offered	Li Qiuling: Selected Readings on Philosophy of Religion, Introduction to Christianity, History of Christianity, Selected Readings on Religious Studies He Guanghu: Philosophy of Religion, Introduction to Religious Studies Sun Yi: Modern Christian Thought
Academic Publication	Yang Huilin: "The misreading about the phrase of 'hide one's capacities' and its feasible translations", <i>Dushu</i> 2010,7. "The true meaning about the Slavoj Žižek's 'heritage of Christianity'", <i>The Religious Cultures in the World</i> 2010 no.5. "To Reverse our Premiss with the Perverse Core: A Response to Slavoj Žižek's 'Theology' in Chinese Context", <i>Logos & Pneuma</i> 33 (2010). Li Qiuling: <i>Problemgeschichte der neueren evangelischen Theologie in Deutschland Von Schleiermacher bis zu Barth und Tillich</i> (Chinese translation). Sun Yi: "Theological Reasons For the Election of Ministers in Protestant Church", <i>Journal of Southwest University for Nationalities</i> 2010 no.6. Co-editor with Stephen Chan, <i>John Calvin and Sino-Christian Theology</i> (HK: Logos & Pneuma, 2010).
Research Plans	Yang Huilin: Supported by Renmin University, PESI and Institute of Christian Culture Studies, <i>Journal for the Study of Christian Culture: Scriptural Reasoning</i> . Supported by the Base Grand Research Foundation for Ministry of Education of China: <i>The study about a cross concept of Humanities and Theology</i> . Supported by National Science of Fundation: <i>English translation and Explanation of Chinese Ancient Classic</i> . Sun Yi: Studies on Calvin's theological thought
Academic Activities	Yang Huilin: During 24-25 Sep 2010, attending the conference on "Theological Interpretation on the Sacred Books of China and Its Political Implication" at the University of Copenhagen and presenting a paper on "Theological Interpretation on the Sacred Books of China and Its Political Implication". During 25-27 Sep 2010, participating the First Nishan Forum on World Civilization and presenting a paper on "Explanation 'Repay injury with kindness' the translation and introduction of Chinese classic by Missionary". On 7 Nov 2010, was invited as speaker of the Wenjin Forum, National Library and delivered a lecture on "The Translation and Introduction of Chinese Classic by Christian Ministry and Its Cultural Significance". On 16 Nov 2010, attending 7th Beijing Forum and presenting a paper on "The Belief and Responsibility in Scriptural Reasoning". During 15-22 Nov 2010, visiting the University of Glasgow as Robertson Fellow and delivering a lecture on "Interdisciplinary Studies Between Religion and Literature in China". On 7 Dec 2010, delivering a lecture at Beijing Foreign Studies University on "Jame Legge and English Translation of Chinese Ancient Classic". On 14 Dec 2010, delivering a lecture at Minzu University of China on "Several Key Concepts in 'Scripture Reasoning' between Chinese and West Culture". He Guanghu: During 16-18 Aug 2010, attending the conference on "Globalization and Religious Pluralism" organized by Shanghai University and Nanjing University and presenting a paper on "Dragon and Dove: Nationalism and Chinese Christianity". In Nov 2010, attending the annual conference on "Chinese Belief and Chinese Experience" of Shanghai Academy of Social Sciences. In Nov 2010, attending the celebration and seminar of the 25th anniversary of the Amity Foundation. In Nov 2010, attending the seminar on "Contemporary Society and Christianity" organized by the United Front Work Department of CPC. In Dec 2010, attending the concluding meeting of "Marxism Project" organized by the United Front Work Department of CPC and proposed a report related to the issues of Protestantism and Catholicism. During 10-13 Dec participating in the Conference on "Christian Religion and International Relation" organized by the China Academy of Social Sciences and presenting a paper on "Christianity and the Modernization of China".

Sun Yat-sen University

Courses Offered	Thomas Zhang: Medieval Spirit, Patristic, Augustine's Confession, Study of the Bible & Christian Culture, Judaism & Jewish Philosophy
Academic Publication	Thomas Zhang: "Hakka People's Cultural Religiosity & Their Catholic Belief", in <i>Shiming Series Vol. 6</i> (Sichun: Bashu, 2010). "A New Perspective on the Comparison of Religious Ethics", in <i>Shiming Series Vol. 6</i> (Sichun: Bashu, 2010).
Research Plan	Thomas Zhang: Marxism and Christianity
Academic Activities	On 17 Dec, Thomas Zhang hosted the International Conference on Marxism & Christianity.

Recent Publication

Books published from Jul to Dec 2010

Logos & Pneuma: Chinese Journal of Theology No. 33

Sino-Christian Theology after Matteo Ricci

Theme Initiators: SUN Shangyang & PAN Feng-chuan

Jul 2010

THEME: Sino-Christian Theology after Matteo Ricci

SUN Shangyang Introduction to the Main Theme

LI Sher-shiueh Literary Translations of the Ming Jesuits

PAN Feng-chuan The Filial Piety in the Context of the Chinese Rites Controversy: François Noël's Translation of Xiaojing

XIAO Qinghe Differences between China and the West: Research on the Catholic Funeral in China during Late Ming and Early Qing

LI Lili Rerum Novarum in Modern China: A Focus on Xu Zongze's Theology of Work

SUN Shangyang The Apostate Nie Yuntai's Comparison between Christianity and Buddhism and its Inspiration to Sino-Christian Theology



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LENG Xin From Openness to World to Openness to God: On Wolfhart Pannenberg's Fundamental Theological Anthropology

WU Fei Augustine on History and Music: A Comparative Study of Epistles 138.5, 166.13 and De Civitate Dei 11.18

CAO Jianbo The Solution of Epistemology of Deep-level Religious Dialogue

REVIEWS AND RESPONSES

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Theology: Review on Catholic Documents of Xu Guangqi, Li Zhizao, Yang Tingyun: An Exposition of Three Great Late Ming Thinkers in China and Commentary on Duoshu

SONG Xuhong Review on Jürgen Moltmann's Gott in der Schöpfung: ökologische Schöpfungslehre

ACADEMIC NEWS WANG Junfeng & WANG Rong Dialogue of Civilizations and Civilizations of Dialogue: International Conference on "Buddhist-Christian Encounter in 21 Century"

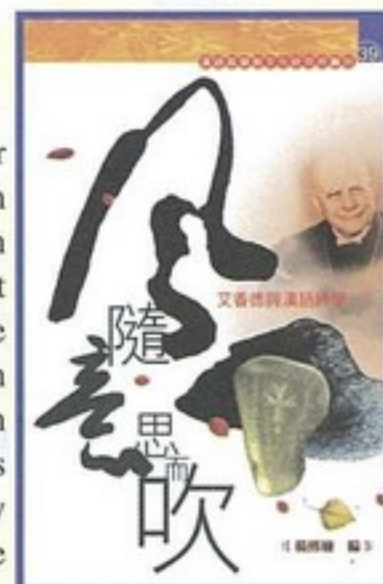
ISCS Monograph Series

The Wind Blows Where it Wills: Karl Ludvig Reichelt and Sino-Christian Theology

Edited by Daniel Yeung

396 pages

Karl Reichelt is the founder of Tao Fong Shan, which is celebrating its 80th anniversary this year. Reichelt is a controversial figure in the history of Christian mission in China because his mission focus was on the religious people of China, especially the Buddhist monks. He showed surprising wisdom and endurance to learn Chinese, and often visited Buddhist temples in China and Southeast Asia to conduct dialogue and establish network with these organizations and their people. In 1930 Reichelt established a centre for religious dialogue at Tao Fong Shan, to attract Chinese religious people for dialogue.

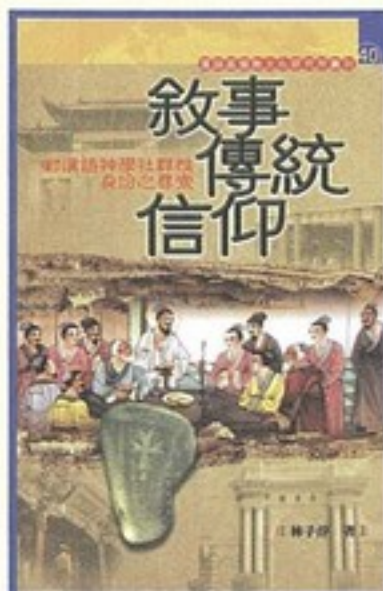


Narrative, Tradition, Faith: A Search for the Social Identity of Sino-Christian Theology

by Jason Lam

262 pages

The author made the point in this work that Sino-Christian theology movement has produced a diffused community and



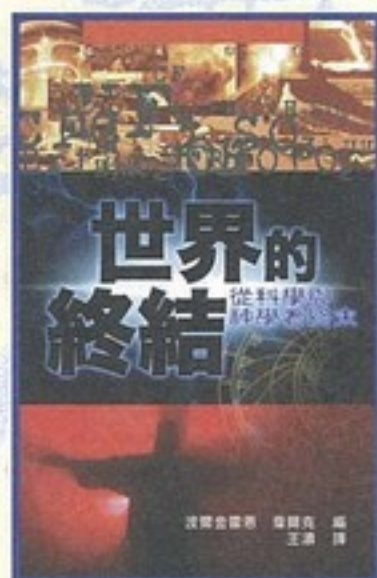
even communal faith like Confucianism. It does not have priestly institution but exists in the academic, educational and cultural construct. Although it is short of a kind of collective power as other organizations, it can get beyond the limitation of religious institution in contemporary Mainland China and has become a powerful discourse in the public academic realm participated in the transformation process of modern Chinese culture. Whether Chinese culture would accept this kind of scholarly communal faith in its organic body and whether Christianity would see it as a new member of the ecumenical tradition are important struggle for contemporary Chinese intellectuals.

Logos & Pneuma Translation Series

The End of the World and the Ends of God Science and Theology on Eschatology

Edited by John Polkinghorne & Michael Welker
translated by Wang Tao

The cosmos as a whole is destined to come to an end. This modern scientific understanding has brought about a challenge to all religions. This book collects contemporary scholars in science and theology to dialogue. It aims at articulating their views on eschatology and presenting the Christian view in face of the limit of the world.



Joint Publication

Published jointly by Centre for the Study of Christian Culture, Renmin University of China & ISCS

Journal for the Study of Christian Culture Vol. 24

Editors: Yang Huilin, Daniel Yeung, Ping-cheung Lo

Western Marxism and Theology

Executive Editor: Geng Youzhuang

319 pages (2010 autumn)

Editorial Forward
GENG Youzhuang



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The Tradition of Tao Fong Shan and Sino-Christian Theology

Daniel H. N. YEUNG



The Norwegian missionary Karl L. Reichelt (1877-1952) is a controversial figure in the history of Christian mission in China. His mission focus was on the religious people of China, especially the Buddhist monks. In 1930 Reichelt established a

centre for religious dialogue at Tao Fong Shan, to attract Chinese religious people. In 1995 the Institute of Sino-Christian Studies was established on the same mountain-Tao Fong Shan. In the first ten years it also aroused much controversy, since our target group is also special, namely the Chinese scholars. In 1938 Reichelt published a paper entitled "The Establishment of Tao Fong Shan and its Work". Tao Fong Shan consisted of an institute for religious studies, a Christian centre and a department of religious culture. They were responsible for teaching and research, serving guests and worship, publication and assembly.

ISCS has a different target group and aim from Reichelt, but our work also shows similarities and differences.

1. As a Scandinavian missionary, Reichelt showed surprising wisdom and endurance to learn Chinese. He tried as far as possible to think, speak and write Christianized Buddhist concepts in Chinese. For ISCS, since the very beginning we have translated Christian classics of two millennia from various languages into Chinese. Our task is to help the Chinese academia and faith community think, speak and write Christian thought in Chinese.

2. In 1938 the building of the institute for religious studies (Pilgrim Hall today) was finished, aiming at nourishing people for Reichelt's vision. Today we have no institute for religious studies on

Tao Fong Shan, but together with almost 20 top-ranked universities in Mainland China we bring up research students. Our aim is not evangelistic, but preparing human resources for Christian studies for the Chinese academia and promoting Sino-Christian theology.

3. A significant part of Reichelt's work was visiting Buddhist temples in China and Southeast Asia to conduct dialogue and establish network with these organizations and their people. Since ISCS was established in 1995, we send our own scholars or guest professors to visit cooperating universities and institutes in China and the West to enhance interaction and mutual enrichment. This work has never been interrupted in the last 15 years.

4. In the past Tao Fong Shan was a remote place in the rural area of Shatin. It had a beautiful landscape and a hospitable lodge – Pilgrim Hall (in the past it is situated on the right hand side of the chapel). At that time it attracted Chinese religious people. Reichelt and his colleagues had much interaction with them. Since 1994 ISCS has developed the visiting scholar program. Every year we invite more than 10 scholars to come for the purpose of academic exchange. There are often seminars and reading salons conducted in this place with the purpose of academic exchange.

Today we live in a pluralistic society. We cannot and should not plan to convert a particular religious community to become Christians. This kind of strategy will arouse competition between religions and ethnic groups, leading to controversies and hatred. Reichelt had the courage to leave his own tradition and enter into another brand new one, in which he learned humility, and then return to his own. Following that he carried out reinterpretation and reflection to enrich his own tradition and to be able to respond to the contemporary challenges more adequately. This courage and wisdom should be respected and learned for today and for the future.