

# 漢言吾

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

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33 To Fung Shan Road, Shatin, N.T., Hong Kong Tel: (852) 2694-6868 Fax: (852) 2601-6977  
Website: <http://www.iscs.org.hk> E-mail: [info@iscs.org.hk](mailto:info@iscs.org.hk)

## Essay

### *On the Relationship between Marxism and Christianity*

ZHANG Shuangli Associate Professor, School of  
Philosophy, Fudan University  
ISCS Visiting Scholar 2011

The relationship between Marxism and Christianity has become a hot issue in contemporary academic discussion. On the one hand, it is because religion has become an important element of global politics after 9/11. On the other hand, there has been a clear religious turn in the left wing of western political thought and two main trends can be articulated. Scholars like Allan Badiou, Slavoj Žižek, Giorgio Agamben reread the revolutionary path of Marxism through the Pauline tradition in Christianity; whereas Antonio Negri representing another camp which explores this revolutionary path through the movement led by Thomas Müntzer to liberation theology, in which Marxism is in the middle. With this background at hand the relationship between Marxism and religion, especially that concerning Christianity, is laid before us.

In a nutshell, this issue is explored in four

directions in contemporary academia: 1. Rereading Marx and Engel on religion; 2. Investigating the religious dimension in western Marxist tradition; 3. Reconsideration of the theological-revolutionary tradition represented by liberation theology; 4. Exploring the inner relationship between the traditions of Paul and Lenin. When the four directions are put together, the relationship between Marxism and Christianity appear rich and constructive.

Concerning Marx and Engel on religion, scholars have articulated three levels of meaning at present. The early Marx already claimed that religions provided two functions in history: apologetic and protesting. The core and highest achievement of Marxist religious critique is its criticism of capitalist fetishism. Thus there is a possibility of making alliance between Marxism and liberating religions. In fact, Engel was aware of the significance of Christianity to Marxist revolution through his exploration of early Christianity and Müntzer's movement.

The relationship between Western Marxist tradition and religion (especially Jewish Messianism and Christian eschatology) can be discussed on two fronts. Firstly, Ernst Bloch, Georg Lukács, Walter Benjamin and others resurrected the Marxist criticizing thought of fetishism in the 20<sup>th</sup> century. Moreover, they added two new elements to the tradition: 1. They were more concerned with the religious elements after Max Weber; 2. Under the influence of Messianism, they were more aware that capitalism had become a religion and led people to despair. At the same time of exploring a revolutionary path, this group of Marxist scholars suggested the





alliance between religion and revolution or theology and materialism. They emphasized that religion (Messianism) might help breaking the modern “progressive myth” and creating a new history.

The most pressing question of rethinking liberation theology is how to go beyond the stance of figures like Gustavo Gutiérrez. They only accepted the Marxist social analysis but ignored the ontological position, i.e. atheism. Concerning this issue Christian theologians and left wing radical theorists have paid efforts on two fronts. Represented by the Dutch theologian Dick Boer, the former suggested that Christianity was a liberating religion like Marxism on the basis of biblical studies. They may come closer together in the praxis of liberation. The latter camp can be represented by Negri, who took the path of immanent transcendence. For him, the basic question of rethinking liberation theology is how to make new creation in history. In answering this question he internalized the theological dimension in the human existence and actualized it in the transcendental dimension of liberating praxis. On this basis he linked up the way of immanent transcendence with that of Leninist revolution.

The hotly discussed issue is the so-called “Paul’s new movement” emerged in the leftist thought. The reason that these scholars turn to Paul recently is because they want to go beyond the theoretical framework of cultural critique and explore the contemporary possibility of a Lenin revolutionary path. This turn started from Badiou’s *Saint Paul: La fondation de l’universalisme*. His concern in this book is the relationship between Paul and the resurrection of Christ and then the emergence of the revolutionary body of early Christianity. Through investigating this process, he hopes to find a way of developing a modern revolutionary body. Žižek also turned to Paul after Badiou. He focused on Badiou’s thought which emphasized the radical break between resurrection and this world of law, and understood this break as an eternal struggle and radical reconstruction of this world of law. Agamben does not only focus on this break, but also the inheritance of the promise of Messianism. Thus to the emergence of revolutionary body the time of Messianism is most important.

We can see from these four directions that the alliance between Marxism and Christianity rests on two areas: one is criticism of the world and the other is the exploration of revolutionary path (or human historical creativity). The former is the premise of the latter but the latter is obviously more focused in contemporary academia. The most important significance of this alliance is that through exploring the contribution of theology on human historical creativity, it presses both

Christian theology and Marxism to do ontological investigation. The study of the relationship between Marxism and Christianity also started in China and shows two special meanings. On the one hand it makes the study of Marxism in China genuinely open to religious issues. On the other hand it lets the Chinese people be aware that Christianity (with Confucian and Marxist traditions) may contribute to the historical creativity.

## The “Microwave Oven” Phenomenon of Chinese Religion<sup>1</sup>

GAO Shining      Research Fellow, China Academy  
of Social Sciences  
ISCS Guest Professor, Resident Professor 2011

The function of religion can be counted as a classical topic of sociology of religion. We find that some functions of religion are not confined by time and social changes, e.g. religions provide meaning and love, religions comfort, and so on. In other words, religions can provide a function of satisfying human needs. Although they may not only be provided by religions, history tells us that over 80% of people choose religions to solve this problem. Therefore let us call this the “religious function” of religion, which is the purest essence of religion.

Nevertheless, religions do not only provide “religious function”. Religions also provide other functions to the society, including the so-called “priestly” function – serving the society, becoming the communicating medium between the government and people; the so-called “prophetic” function – representing the will of the people, reminding the government the duty of serving the people. The characteristic of these functions is that it changes with time and society. That is to say, they are variants and can change the position of religions because of social changes. Praxis tells us that the higher the social status of religion the more well use of these functions of religion. Therefore, although the essence of a religion confers its particular functions, whether they can be actualized and used effectively depends on its relationship with the social environment. In sum, the





functions possessed by a religion is one thing, whether they can be used effectively is quite another. Functions and effects are different.

This phenomenon let me think of “microwave oven”. When a microwave oven is manufactured, its producer provides it many functions. But in the last few decades of using it, I only use it to reheat dishes. In other words, my decision largely limits the effectiveness of the other functions of microwave oven. Or we may put it that its effectiveness depends on the habits of users.

When turning to the question of the social function of Chinese religions in contemporary Chinese society or public space, we find a similar “microwave oven” phenomenon: whether a religion can offer social function depends not only on elements like doctrines, organization, and so on, but mainly on its position in the entire social system and its relationship with the state or government.

This “microwave oven” phenomenon exists in every major religion. The consequence of this is that the users may forget the microwave oven has many functions in the long run. Even the “microwave oven” itself may forget that it has many “function keys” to “be pressed” and think that the only “key” “be pressed” can provide function. Of course, a “microwave oven” does not have consciousness. But a religious community does have it and is a constituent of the social structure. Because of this, the “keys” of every religious community should not only “be pressed” to function but should provide it by itself.

However, to make “ought” become “is” requires a change in structure and institution of a society. There are several billions of religious believers in China today. They should and could provide stronger and more functions. Because of this, although there exists the “microwave oven” phenomenon, we may still say that there is a great potential of religious function and effect. Although the participation of many religious communities is still in the “be pressed” status, they cannot be ignored. This participation is an effective way for Chinese religions approaching the public realm and actualizing its publicity.

Religious communities have started different kinds of charity work since the earthquake at Sichuan Wenchuan. The general public especially those living in the area have concretely experienced the function of religion in modern society. More and more people realized that the society does not have sufficient resources from the government and enterprise in emergency and reconstruction. A mature society requires a “third department”, i.e. non-governmental

and non-commercial organization. Their functions are not only important and advantageous to the society, but also necessary and not replaceable. This is not only for providing aids in emergency, reconstruction and helping the poor, but is also a symbol signifying that China has become a modern society. Because of this, religious communities as the “third department” of the society do not only share the functions of the government and enterprises, but also provide a means to the “autonomy of the society” as other similar communities.

Max L. Stackhouse pointed out that the civil society is relatively independent of the institutional political system, and the church was even formed before it was. Thus religion is an important source of the civil society.<sup>2</sup> Although the participation of Chinese religions in social events is quite limited nowadays, they are the largest organizations in the Chinese society according to size and hierarchy. Their actions to fight for their own rights, to serve the mass, to participate in social events, and so on should be regarded as contribution in constructing the Chinese civil society.

Some scholars called the type of Chinese society since 1949 to date as a “total society”, which means a monotonous model. The state has power to control almost all the resources in the society and its distribution. Individuals can acquire its basic living condition through the institutional arrangement of the state.<sup>3</sup> This reflects the two-level hierarchy of the Chinese society, i.e. there are only “state” and “mass” and in between there is not any bridge and medium. Under this situation religious organizations can in no way serve as a unit to bridge between mass and state. In the 30 years of open and reform the situation is changing gradually. The civil organizations are forming and developing. But if religion is to operate truly as a member of the pluralistic society and to change the “microwave oven” phenomenon, then not only the Chinese society must change its concept about religion but also the mechanism. Since if we ignore the role and various functions of religion in the society, then it would be a great loss in the construction of Chinese civil society.

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1. This is an abridged version of the third part of the author's “Three Issues of Contemporary Chinese Religion”, which is composed during her visit at ISCS and the full version will be published in *Logos & Pneuma* 36 (2012).

2. Cf. Xie Zhibin, *Public Theology and Globalization: a study in Max L. Stackhouse's Christian Ethics* (Beijing: Religious Culture, 2008), 2.

3. Cf. Sun Liping et al, “The Recent Development and Hidden Questions of the Structural Change of Chinese Society”, in *Strategy and Management* 1998 issue 5.



# The Domestication of Eschatology and the Reparation of World Experience

HONG Liang      Research Student, Department of Theology,  
University of Tübingen

History never lacks of coincidence. In the autumn of 1920 Heidegger offered a course of "Phenomenology of Religious Life" at Freiburg, discussing Pauline epistles especially the Epistles to Galatians and Thessalonians.



The awareness of *Παρουσία* became the foundation of temporality (*Zeitlichkeit*) in his phenomenology, and the confrontation between temporality and history would figure a new culture. In the same autumn, Karl Barth was revising his first edition of *Der Römerbrief*. He was surprised that theologians ignored the voice of the time because the Pauline eschatology was concealed too long. The Bible speaks – this is the most important cultural event. Eschatology as the "beast of the cage" must be released if this is to be accomplished.

Although the discovery of eschatology by systematic theology in the early 20th century was later than that of biblical studies, the former had been criticizing the latter of not finding the genuine meaning. It can never be discovered by applying historical criticism to late second temple Judaism, but is an instrument to tear the luxury clothing of bourgeoisie apart. Dialectic theologians released this "beast of cage" and made their 20<sup>th</sup> century colleagues choose between two options: either let eschatology prowl around or try to domesticate it. In various attempts of domestication, *Theologie der Hoffnung* published in the 1960s won extensive attention. The wildness of eschatology during the Republic of Weimar was stripped off. Through the realm of "not yet" (*das „Noch nicht“*) a "new creation" (*Neue Schöpfung*) is suggested, which is filled with ethical and political significance. In contrast, where eschatology is yet domesticated, it has transfigured to become different kinds of apocalyptic disastrous prophecy, preempting the meaning of this world and making it nihilistic. This situation is not changed until today 10 years after 911. We are still struggling between the "good" theologians and the different replicas of "2012" presented by the media.

How to domesticate the "Popperized" eschatology in the age of internet? John Polkinghorne of Cambridge and Michael Welker of Heidelberg made a brilliant attempt 10 years ago. *The End of the World and the Ends of God: Science and Theology on Eschatology* recorded the result (Chinese version published by ISCS in 2010). Welker understands that the domestication of eschatology in the age of internet requires a perspective different from a "theology of hope". If the latter focused on the domestication in the ethical and political senses, then the former the repairing of our broken world experience. Domestication of eschatology points to revive the integrity of our world experience. The subtitle of that book hints that the domestication of eschatology is not the weak "humanistic concern" of theologians, but an invitation of astrophysicists to face the struggle of cosmic ending between "heat death" and "Big Crunch". Natural sciences concern "fact" while human sciences concern "meaning" – this is one basic signpost of tearing down modern world experience. The first thing to revive the integrity of world experience must try to interpolate between "fact" and "meaning". The team of natural scientists led by Polkinghorne emphasized the chaos theory and EPR phenomenon.<sup>1</sup> They suggested to reconsider the "pre-scientific" Thomistic-Aristotelian concept of soul as the form of body, and tried to understand the biblical concept of resurrection through this. On the other hand, theology cannot abandon the "understandability" of the world itself and retreat merely to "existential meaning". On the contrary, theology should participate into the complicated and multi-dimensional understanding of the reality of the world. It should not only aim at correcting its instrumental rationality in relation to the natural sciences, but also extending its explicating capability. Creation is a holistic process; it requires theology to maintain a multi-dimensional self-awareness. For example, in the realm of evolution which is pictured as the opponent of creation for a long time, the anthropocentric theologians can clearly see and learn that the human and the animal are within the same fellowship of creation.

To repair the world experience corresponding to the world reality means eschatology must become "realistic". It does not only mean that we should understand the world in multi-dimensions through the biblical perspective of "new heaven and earth", but also maintaining a sight to the depth of the cultural reality in the age of internet and media. Taking a clue from *Das kulturelle Gedächtnis* by Jan Assmann, Welker pointed out that the rapid depreciation of cultural memory in the age of internet was due to the "cooling effect" of mass media. Through the mass reproduction and transmission the particularity and



non-repeatability of concrete things were blunted, dissolving its figuring and transforming potential. Secondly, the mass media nourishes the sensitivity and adaptability of its audience to foreign civilizations and traditions, framing a "pluralistic" worldview. However, this quality exaggerates the inner plurality and skepticism to one's own culture and tradition, making it difficult to acquire self-identity. A flattened society "cooled" by mass media seems to be elastic, but loses the power to operate the depth memory and can hardly differentiate between experience and fantasy. Encountering the "Popperized" eschatology it seems that one either turn to Cynic nihilism or desperate anxiety. Life loses the joy of its own. But theology is to be true to this joy. It grows from the meaning and "cultural memory" of the simple life-world. Theology must through this joy stand firmly on this life-world, so that it may resist the invasion of the "cooling system". Through the critical dialogue with cultural sciences, theology may help cultural reality maintain its depth dimension, i.e. extending its "cultural memory".

This multi-dimensional theological methodology

takes interdisciplinary cooperation as a premise. Its aim is to repair the integrity of the world experience, which includes diversity in itself. The structural transformation of theological language started from the 1980s till today. Interdisciplinary research plays an important role in it. After Wolfhart Pannenberg's "Offenbarung als Geschichte" and Jürgen Moltmann's *Theologie der Hoffnung*, *The End of the World and the Ends of God* shows the brilliant theological minds in serious consideration of the domestication of eschatology under the new historical and scientific circumstances, and establishes a new signpost of an attempt to resist all cheap "2012" thoughts: domestication of eschatology is to repair the integrity of world experience in joy.

1. Editorial note: EPR refers to the phenomenon that the subatomic world cannot be described accurately by atomic mass. This is discovered by A. Einstein and two young scientists B. Podolsky and N. Rosen in 1935.

## Academic Exchange

### The Visit of Prof. Steven B. Bevans



The renowned Catholic theologian Steven B. Bevans, S.V.D., Louis J. Luzbetak Professor of Theology and Mission, visited Hong Kong to deliver lectures in early Jan 2011. Our institute was producing the Chinese version of his great work *Constants in Context* (co-authored with Roger P. Schroeder, S.V.D.) then. So we took this opportunity to invite Prof. Bevans to visit our institute. We introduced him the recent development of Christian studies in China and we both hoped for further cooperation in the future.

### The Visit of Virginia Theological Seminary



On 23 May 2011, our guest professor John Yieh of Virginia Theological Seminary visited us with a group of faculties and students. They were on a study trip in Asia. Our research fellows Dr. Jason Lam and Dr. GAO Xin introduced them the works of our institute and the development of Sino-Christian theology movement. They were impressed by the present situation of Christian studies in China.



## *The Visit of Catholic Bishop of Guwahati in India and Representative of Taize Community*

On 8 Jun 2011, Catholic bishop Thomas Menamparampil of Guwahati in India, who was the candidate of Nobel Peace Prize, and Han Yol of Taize community visited us. Bishop Thomas showed concerns and interest in the dialogue between religions of China and Asia. Director Daniel Yeung suggested them various proposals through conference and seminars for enhancing the dialogue.

## *The Visit of Taiwan Scholars*

On 9 Jun 2011, 5 scholars from Taiwan led by Prof. Wang Chen-Main from the Graduate School of History, National Central University visited us. Director Daniel Yeung introduced them the main works of Tao Fong Shan: contemplation, study, dialogue. The visitors were interested in our works and recognized the contribution of Sino-Christian theology in translating and interpreting Christian classics.

## *The Visit of Young Faculties from Seminaries in Mainland China*

On 11 Jun 2011, a group of 21 young faculty members of different Mainland theological seminaries from different provinces visited us. Director Daniel Yeung shared with them the development of Sino-Christian theology and the works of ISCS. Some visitors responded that they had a deeper understanding of the theology nourished in the humanity faculties in China and recognized its contribution to the

construction of the theory of Chinese Christianity. They also expect us to enhance the dialogue and cooperation between universities and the church.

## *Foreign Exchange of ISCS Research Fellow*

O u r research fellow Dr. Jason Lam had been staying at the University of Birmingham as visiting



lecturer during Jun to Jul 2011. He was doing research there and was invited to deliver a lecture on "What is Sino-Christian Theology?". Dr. Lam also took the opportunity to visit some of our Tao Fong Scholarship Overseas Students in Europe and several cooperating partners, including Prof. David F. Ford at



the University of Cambridge, Prof. Michael Welker at the University of Heidelberg, Prof. Jürgen Moltmann at the University of Tübingen and Prof. Hans Küng at

Stiftung Weltethos. He introduced them the recent development of Sino-Christian theology and explored the possibilities of further cooperation.

# *Academic Activities*

## *Lecture on "The Mamzer Jesus and his Birth"*

On 9 Mar 2011, ISCS invited Prof. Bruce Chilton to deliver a lecture for visiting students and visiting scholars. Prof. Chilton is a renowned scholar in early Christianity and Judaism and the Bernard Iddings Bell Professor of Religion and the Executive Director of the Institute of Advanced Theology at Bard College. The lecture is entitled

"The Mamzer Jesus and his Birth". The participants of the seminar were benefited a lot from the lecture.





## *Retreat Camp for Graduate Students from Mainland in Hong Kong*



On 1 Apr 2011 ISCS hosted the 7<sup>th</sup> "Retreat Camp for Graduate Students from Mainland in Hong Kong". More than 40 students and scholars from the Chinese University of Hong Kong, Hong Kong Baptist University, China Graduate School of Theology, Hong Kong Baptist Theological Seminary, and the visiting scholars and students at ISCS attended the event. ISCS resident professors Prof. He Guanghu (Renmin University of China) and Prof. Gao Shining (China Academy of Social Sciences) delivered lectures on "Cancer and Rebirth: the relationship between Roman Empire, Western Culture and Christianity" and "Know and Be Known: Chinese Society and Christianity". Our distinguished professor Prof. Milton Wan responded to the lectures. Students were greatly inspired.

## *International Conference on the Problem of Enlightenment in the West and East*

The Institute of European and American Religion and Culture, Wuhan University hosted an international conference on the "Problem of Enlightenment in the West and East" during 11-12 Apr 2011. Scholars from the West and East joined the event. They included Prof. ZHAO Lin (director of the hosting institute), Prof. Steward Brown (Dean of the Divinity School, University of Edinburgh), Prof. SUN Xiangchen (Dean of the School



of Philosophy, Fudan University). Our distinguished professor Dr. Milton Wan and research fellow Dr. Jason Lam were honoured to be invited. They respectively presented papers on "Kinship Love and Trans-kinship Love: Hierarchical Relationship in Chinese Culture and Freemason Brotherhood in the Age of Enlightenment" and "Enlightenment Continues: From Autonomy to Theonomy?".

## *"Is Asia Pacific?" International Conference*



During 13-15 May 2011, our research associate Dr. GAO Xin attended the international conference on "Is Asia Pacific? Interreligious Encounters, Peace-building and Theological Inventiveness in today's Asia" organized by the Xu-Ricci Dialogue Institute at Fudan University. She presented a paper on "Conversion of the Soul: Christianity and Paideia". Scholars from Mainland China, U.K., Hong Kong, Japan and Korea attended the conference and had a fruitful discussion on the issues of religious pluralism from various dimensions.



## The Annual Conference of Acton University



During 14-17 Jun 2011, our research associate Dr. GAO Xin was invited to attend Acton University held at Grand Rapids, MI, U.S.A. Acton University is the annual international event of Acton Institute, which aims at understanding the Judeo-Christian view of liberty and morality and its application in a free and virtuous society. Over 600 people participated in this event and had an inspired discussion from political, economic, educational and ethical perspectives.

## New Liberal Studies Teaching Kit on Global Ethic and Globalization Launched

On 23 Jun 2011, the *New Liberal Studies Teaching Kit on Global Ethic and Globalization* was launched. This teaching kit was a product cooperated by ISCS and the Centre for Religious and Spirituality Education at the Hong Kong Institute of Education, and is also a milestone of the cooperation between ISCS and Stiftung Weltethos at Germany to promote Global Ethic in Hong



Kong. This teaching kit is to be used in the liberal studies course of Hong Kong secondary schools. In the launching event, ISCS director Daniel Yeung was invited to deliver a speech as the cooperating partner. Dr. Wong Ping Ho, director of the Centre for Religious and Spirituality Education, shared the editing principle of the kit and 3 teachers and 2 students shared their experience in using it.

## Internal Seminars for Visiting Scholars and Students in Spring 2011



From Jan to Jun 2011, 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
Lu Liqing	Zhejiang University	Post Doctorate Fellow	<i>Answer to Job: Studies on Jung's religious thought</i>
Su Dechao	Wuhan University	Associate Professor	Is God an aspect?
Yu Mingfeng	Tongji University	Doctorate student	The madman and overman: Nietzsche's pursuit of divinity
Ke Jinhua	Zhejiang University	Doctorate student	The ecological implications of Jürgen Moltmann's cosmic Christ
Bai Junxiao	Xi An Conservatory of Music	Master student	The beauty of all things is their voice praising God: Augustine on music and beauty
Zhang Zhaoyang	Shanghai Normal University	Master student	Reinhold Niebuhr on sin in <i>The Nature and Destiny of Man</i>



## Visiting Scholars

From Jan to Jun 2011, ISCS hosted 11 visiting scholars.

Prof. XU Fenglin stayed at ISCS from Jan to Apr 2011. Prof. Xu is currently professor at religious studies department, Peking University. During his visit he collected materials for the research topic "Translation and Study of Byzantine theologian Gregory Palamas"



and finished a translation of *Defender of Hesychasm* from Russian. Prof. Xu also delivered a talk on "Orthodox Sacred Music" at the Chinese University of Hong Kong on 28 Feb.

Prof. SU Dechao stayed at ISCS from Jan to Apr 2011. Prof. Su is currently associate professor of philosophy, Wuhan University. During his visit he collected materials for the research topic "Christianity under the perspective of language games" and finished an essay entitled "Is God an aspect?".

Dr. LU Liqing stayed at ISCS from Jan to Mar 2011. Dr. Lu is currently post-doctoral fellow of Institute of Christianity and Cross-Cultural Studies at Zhejiang University. During her visit she collected materials for the research topic "Study on Jung's answer to Job" and finished the translation of *Answer to Job*.



Prof. HUANG Jianbo stayed at ISCS from Jan to Feb 2011. Prof. Huang is currently associate professor of Renmin University of China. During his visit he collected materials for the research topic "A Study on Migrants' Church in Urban China". On 14 Feb 2011 he delivered a lecture at Chung Chi College, CUHK on "Anthropology and Studies on Chinese Christianity".



Dr. WANG Ying stayed at ISCS in Jan 2011. Dr. Wang is currently research assistant of the China Academy of Social Sciences. During her visit she collected materials for the research topic "Norwegian Missionary Karl Ludvig Reichelt".



Prof. HE Guanghu stayed at ISCS from Feb to Apr 2011. Prof. He is currently professor of philosophy, Renmin University of China. During his visit he collected materials for the research topic "Philosophy of Western Religion" and finished the following articles: "The Faith in State and Religion of China", "Cancer and Rebirth: the relationship between western civilization and Christianity", "Preface to the Chinese edition of Theology by David Ford". As a resident professor of ISCS, Prof. He was invited to deliver lectures at different institutes:

Date	Venue	Topic
2 Mar	Hong Kong Baptist University	Dragon and Dove: Nationalism and Christianity in Contemporary China
1 Apr	ISCS	Cancer and Rebirth: the relationship between the Roman Empire, Western Civilization and Christianity
2 Apr	Chinese University of Hong Kong	Dragon and Dove: Nationalism and Christianity in Contemporary China
18 Apr	Shenzhen University	Dragon and Dove: Nationalism and Christianity in Contemporary China; and having dialogue with the Confucian scholar Jiang Qing
26 Apr	Sheng Kung Hui Ming Hua Theological College	Chinese Christian Studies and Sino-Christian Theology

Prof. GAO Shining stayed at ISCS from Feb to Apr 2011. Prof. Gao is currently research fellow of China Academy of Social Sciences. During her visit she collected materials for the research topic "Studies on New Protestant Churches" and finished two articles entitled "Three Issues of Chinese Religions" and "Review on the Migrant Church in China". As



a resident professor of ISCS, Prof. Gao was invited to deliver lectures at different institutes:

Date	Venue	Topic
1 Apr	ISCS	To know and be known: Chinese Society and Christianity
11 Apr	Chinese University of Hong Kong	Respondent to "The Voices Unheard: a study on the audiences' letters to Gospel broadcast in China (1958-1983)"
12 Apr	Hong Kong Baptist University	Three Concrete Concerns about the Development of Chinese Christianity Today
19 Apr	Sheng Kung Hui All Saint's Cathedral	An Emerging Community: Christian Businessmen in Mainland China
26 Apr	Sheng Kung Hui Ming Hua Theological College	Chinese Christianity and Popular Religions



Prof. ZHANG Xiaolin stayed at ISCS in Mar 2011. Prof. Zhang is currently associate professor of the philosophy department at East China Normal University. During his visit he collected materials for the research topic "Factors related to Christianity in the core ideas of Ren Xue".

Dr. SONG Bin stayed at ISCS from Mar to May 2011. Dr. Song is currently lecturer of the philosophy department at Nankai University. During his visit he collected materials for the research topic "A Research on the Religious Experience in Confucianism and Daoism in pre-Qin China".

Prof. HE Weiping stayed at ISCS from April to Jul 2011. Prof. He is currently professor of the philosophy department at Wuhan University. During his visit he collected materials for the research topic "The Influence of Augustine on Heidegger and Gadamer in Hermeneutics".



Ms. GU Shengrong stayed at ISCS in May 2011. Ms. Gu is currently a research student at the graduate school of fine arts at Nanjing University. During her visit she collected materials for the research topic "Incarnation in the iconography of the Virgin and Child".

Prof. ZHANG Shuangli stayed at ISCS from Jun to Aug 2011. Prof. Zhang is currently associate professor of philosophy at Fudan University. During her visit she collected materials for the research topic "Christianity and Atheism: Studies in Ernst Bloch's Religious Thoughts". Prof. Zhang also delivered lectures on "Recent Development of Christian Studies in Mainland China" and "Marxism and Christian Studies" to the summer course students of the Chinese University of Hong Kong and Beijing Language and Culture University.

## Visiting Students



Visiting Period: Jan to Jun 2011

Yu Mingfeng      Doctoral student of Tongji University  
Research Topic:    Lion, Kid and Camel: On Nietzsche's view of religion and culture  
Courses Taken:    Pauline Letters

Ke Jinhua          Doctoral student of Zhejiang University  
Research Topic:    Ecological theology under globalization: from inter-religious dialogue to inter-religious cooperation  
Courses Taken:    Pauline Letters

Bai Junxiao        Master student of Xi'an Conservatory of Music  
Research Topic:    Augustine on Music  
Courses Taken:    Introduction to the New Testament, Pauline Letters, Stewardship, Theology of Mission, Teaching with the Church Year, Introduction to Church History

Cao Xing            Master student of Henan University  
Research Topic:    A Study on the Hebrew Prophets in Anthropological Perspective  
Courses Taken:    Biblical Hebrew, David Story and the Books of Samuel, English



Zhang Zhaoyang Master student of Shanghai Normal University  
 Research Topic: On Reinhold Niebuhr's Concept of Grace  
 Courses Taken: English, Pauline Letters, Personal Ethics

## Guest Professors

From Jan to Jun 2011, ISCS cooperated with scholars in Christian studies from Italy, Finland, Norway, USA and Hong Kong to lecture in Tao Fong Scholarship universities as our guest professors. The details are as follows:

Prof. K. G. Hammar (visiting scholar, Lund University)

Date	University	Topic
Mar 2011	Beijing Language and Culture University	Hermeneutics and Cultural Studies (intensive course)

Prof. Håkan Granberg (ISCS Professor in Mainland)

Date	University	Topic
8-15 Apr 2011	Sun Yat-sen University	1. Ethics of Climate Change; 2. Religious Ethics and the Environment

Prof. Jason Lam (ISCS Research Fellow)

Date	University	Topic
12 Apr 2011	Central China Normal University	Ricoeur on Historical Narrative and Identity Figuration

Prof. Lai Pan-chiu (Professor, Department of Cultural and Religious Studies, CUHK)



Date	University	Topic
19 Apr 2011	Tsinghua University	Mahayana Interpretation of Chalcedon Christology
20 Apr 2011	Minzu University	Comparative Theology in the Perspective of Mahayana Theology
21 Apr 2011	Renmin University of China	Comparative Theology in the Perspective of Mahayana Theology

21 Apr 2011	Tsinghua University	Significance of Religious Studies for Humanistic Education
26 Apr 2011	Peking University	Christian, Confucian and Evolutionary Perspectives on Altruism

Prof. Paulos Huang (part-time professor, University of Helsinki)

Date	University	Topic
Apr to May 2011	Jilin University	1. Problems in Guoxue and Xixue 2. Sino-West Classics and Christian Literature
10 May 2011	Lanzhou University	1. The Phenomenon of New-Atheism in the West 2. The Resources of Guoxue and Xixue to Construct the Soft-Power of China
13 May 2011	Ningxia University	The Resources of Guoxue and Xixue to Shape the Image of China

Prof. Kund Jørgensen (Adjunct Professor, MF Norwegian School of Theology)



Date	University	Topic
11 & 13 May 2011	Zhejiang University	1. Dialogue in a Multi-religious and Multi-cultural Society 2. Perspectives on Christianity in a new millennium

Prof. Ermis Segatti (Professor, University of Turin)

Date	University	Topic
Jun 2011	Heilongjiang University	Commentary to the <i>Confessions</i> of Augustine (intensive course)

Prof. Leo Perdue (Brite Divinity School, USA)

Date	University	Topic
13 Jun 2011	Shenzhen University	Wisdom literature
20 Jun 2011	Sun Yat-sen University	Postcolonial Theology



## Academic Staffs

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

#### Academic Activities:

- On 1 Apr 2011 participating in the 7th Retreat Camp for Graduate Students from Mainland in Hong Kong and being the respondent to keynote speakers.
- During 11-12 Apr 2011 participating in the international conference on the "Problem of Enlightenment in the West and East" hosted by the Institute of European and American Religion and Culture, Wuhan University and presenting a paper on "Kinship Love and Trans-kinship Love: Hierarchical Relationship in Chinese Culture and Freemason Brotherhood in the Age of Enlightenment".



#### Teaching courses:

- During Jan to May 2011 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.

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

#### Academic Activities:

- During 11-12 Apr 2011 participating in the international conference on the "Problem of Enlightenment in the West and East" hosted by the Institute of European and American Religion and Culture, Wuhan University and presenting a paper on "Enlightenment Continues: From Autonomy to Theonomy?".

- On 12 Apr 2011 visiting Central China Normal University and delivering a lecture on "Ricoeur on Historical Narrative and Identity Figuration".



- During Jun to Jul 2011 being visiting lecturer at University of Birmingham in UK, conducting research and delivering a lecture on "What is Sino-Christian Theology?". Jason also took the opportunity to visit our cooperating scholars at the University of Cambridge, Heidelberg, Tübingen and Stiftung Weltethos in Germany.

#### Teaching courses:

- During Jan to May 2011 teaching a course on "Introduction to Western Philosophy" in Hong Kong Baptist Theological Seminary.
- During Jan to May 2011 teaching a master course on "History of Christian Thought" in the Chinese University of Hong Kong.
- In May 2011 teaching an intensive course on "History of Christian Thought" in Guangdong Union Theological Seminary.

#### Research & Publication:

- Editor: Wolfhart Pannenberg, *The Early Works of Wolfhart Pannenberg* (HK: Logos & Pneuma, 2011).
- "Paul Ricoeur's Theology of Biblical Intertextuality", in *Biblical Literature Studies* No.5 (2011).
- "The Religious Dimension of Ricoeur's Post-Hegelian Kantianism", in *Sino-Christian Studies* 11 (2011).
- "The Saving Power of Historical Memory: a theological reflection on Paul Ricoeur's late works", in *Logos & Pneuma* 35 (2011).



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

**Academic Activities:**

- During 13-15 May 2011, attending the international conference on “Is Asia Pacific? Interreligious Encounters, Peace-building and Theological Inventiveness in today’s Asia” and presenting a paper on “Conversion of the Soul: Christianity and Paideia”.
- During 14-17 Jun 2011, attending Acton University held in Grand Rapids, MI, U.S.A.

**Research & Publication:**

- “Newman’s Idea on Conscience and the Existence of God”, forthcoming in *Logos & Pneuma* 2012.
- “Preliminary Survey on the New Generation of Scholars of Christian Studies in Mainland”, forthcoming in Daniel Yeung, Jason Lam, Gao Xin eds., *Inheritance and Development: conference papers of the 4<sup>th</sup> Sino-Christian Studies Symposium* (Hong Kong: Logos & Pneuma Press, 2011).

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

**Academic Activities:**

- During 24-26 Mar 2011, organizing the 5th Conference of Psychology of Religion, co-organized by Minzu



University of China and Fuller School of Psychology.

**Teaching Courses:**

- Teaching “Introduction to Christianity” with Gao Zhe at Minzu University of China.

**Research & Publication:**

- *Holy Book and Holy People: Historical Memory and Ethnic Construction in Ancient Israel* (Beijing: Religious Culture Press, 2011).
- “Comparative Scriptural Studies as an Approach of Doing Biblical Studies in China”, *Logos & Pneuma* 34 (2011).

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

**Academic Activities:**

- In Jan 2011, attending the conference on “Christianity in Contemporary China: Socio-Cultural Perspectives” organized by Nanyang Technological University in Singapore and presenting a paper entitled “Sino-Christian Studies in Contemporary China: A Public Interpretation”.
- In Jan 2011, attending the seminar on “The Foundations of Morality” in Athens organized by Calvin College, USA. The event is part of “Values and Virtues in Contemporary China” project supported by the John Templeton Foundation.

**Research & Publication:**

- In Jun 2011, launching a research project on “Christian Social Ethics in the West Since the Midst of 20<sup>th</sup> Century” supported by China National Funding of Social Sciences.





**Dr. TAN Lizhu (Guest Research Fellow in Mainland)**

Research & Publication:

- "To Rome from Jerusalem: Saint Paul apostle in Acts", *Theological Studies* (Theology Study Center of the Catholic Church in China, 2011 no.1).
- "Listen to Matthew: Prelude of the Sermon on the Mount", *Catholic Church in China*, 2011 no.2.
- "Listen to Matthew: Narrative on the Passion and Resurrection of Jesus", *Catholic Church in China* 2011 no. 3.



**Dr. Christian Meyer (Guest Research Fellow in Germany)**

Academic Activities:

- Currently being Visiting Fellow at the International Consortium for Research in the Humanities of the University of Erlangen-Nuremberg, participating in the project of "Fate, Freedom and Prognostication. Strategies for Coping with the Future in East Asia and Europe".
- On 9 May 2011 giving a talk on "The Reception of the Western Concept of Religion in China" at the semi-annual Meeting of the German Ecumenical China Working Group (Ökumenischen China-Arbeitskreis) in Würzburg.
- On 6 Jun 2011 giving a talk "Christianity in China: A Chinese religion?" at the Confucius Institute in Erlangen.



Research & Publication:

- "Museum in Context" (together with Anne Koch, Petra Tillessen, Katharina Wilkens, Anette Wilke), in *Journal of Religion in Europe* 4 (2011) (Special Issue on "Critical Terms of Religious Aesthetics: Museality").

**Prof. Chloë Starr (Guest Research Fellow in USA)**

Academic Activities:

- During 4-6 Mar 2011 attending Association of Theological Schools Core Consultation in Pittsburgh.
- During 21-25 Apr 2011, attending a conference on "Literature and Religion: Reflections of the Literati from the Hinterland of China in the late Qing and Republican era" organized by San Francisco Ricci Institute and Hunan Normal University in Changsha, and being one of four keynote speakers delivering a talk on "From Missionary to May Fourth: changing notions of Reading and Writing a 'Christian Literature' in Late Qing and Republican China".
- During 25-29 Apr 2011, being consultant to the recording of BBC Radio programmes "God in China" in Beijing.



Teaching Courses:

- Teaching "Chinese and Japanese Christian Literature" and "China Travel Seminar: Christianity in China" at Yale Divinity School and taking 14 students around Beijing, Hohhot, Nanjing and Shanghai for two weeks in May 2011 to visit religious sites and institutions.

Research & Publication:

- Assorted book reviews



# Working Report of ISCS Tongji Centre

- Since Mar 2010 ISCS has cooperated with the Academy of European Cultures of Tongji University in Shanghai to set up ISCS Tongji Centre, which is the first ISCS office in Mainland China. The directors are Prof. Sun Zhouxing (Dean of the School of Liberal Arts, Tongji University) and Daniel Yeung.
- In Dec 2010 ISCS research fellow Dr. Jason Lam was appointed adjunct professor and doctoral supervisor of the School of Liberal Arts in Tongji University to enhance the cooperation between ISCS and Tongji Centre.
- There are three major works for the Centre: teaching, research and exchange. The recent situation (Jan to Jun 2011) of Tongji Centre is as follows:



Courses Offered	<ul style="list-style-type: none"> <li>• Xu Weixiang: Special Topic on Christian Thought, Introduction to the Bible, Introduction to Latin</li> <li>• Zhou Pingping: Comparative Religion</li> <li>• Leng Xin: Rationality and God in <i>Pure Critique of Reason</i></li> <li>• Wang Lijuan: Introduction to Classical Greek</li> </ul>
Academic Publication	<ul style="list-style-type: none"> <li>• Sun Zhouxin: <i>Voyager on the Boundary</i> (Shanghai: People's Press, 2011)</li> <li>• Zhou Pingping: "Catholic Nuns in Late Ming and Early Qing Dynasty", <i>Archieve of Renmin University of China Review: History of Ming &amp; Qing Dynasties</i> 4 (2011)</li> <li>• Leng Xin (one of the translators), <i>Reading the New Testament Today</i> (Shanghai: East China Normal University Press, 2011)</li> </ul>
Research Plans	<ul style="list-style-type: none"> <li>• Xu Weixiang: Study in European Christian Thoughts</li> <li>• Zhou Pingping: The Faith of Christian Intellectuals during Late Qing and Early Republic</li> </ul>
Academic Activities	<ul style="list-style-type: none"> <li>• In Feb 2011, Zhou Pingping participated the conference on "Catholics in Chinese Church History" held by Hong Kong Baptist University and presented a paper on "Yin Lianzhi and Yi Wen Lu".</li> <li>• In May 2011 Dr. Wang Zhongxin, chairperson of the Association of North America Chinese Christianity, delivered a lecture on "Religion and Secularization: the religious transformation in the modernization of China, Europe and America".</li> <li>• In Jun 2011 Zhou Pingping participated in the conference of "Religion and the Construction of Chinese Social Ethics" held by Zhejiang University.</li> <li>• He Xiaolian is stay.</li> </ul>



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

From Jan to Jun 2011

### Minzu University of China

Courses Offered	<p>You Bin, Gao Zhe: Introduction to Christianity</p> <p>Layne Turner: Christian Ethics, Readings of Christians Thoughts</p> <p>Bao Guizhen: Religions of Chinese Minorities (Mongolian Christianity)</p>
Academic Publication	<p>You Bin:</p> <p>"Comparative Scriptural Studies as An Approach of Doing Biblical Studies in China", <i>Logos and Pneuma</i> 34 (2011).</p> <p>Gao Zhe:</p> <p>"Cooperative Creation and Capitalism", <i>Christian Studies</i> 13 (2011).</p> <p>"Centesimus Annus and China's Market Economy: A Contextual Commentary", The Chinese University of Hong Kong and University of Notre Dame Joint Conference on Christianity in Asia: Past, Present and Future, May 26-28, 2011, Hong Kong.</p>
Research Plans	<p>You Bin, Political Theology of The Hebrew Bible (Ministry of Education of China); the Relationship between Ethnicity and Religions in Europe (Minzu University of China)</p> <p>You Bin, Gao Zhe: Reader of Christian Studies (Minzu University of China)</p>
Academic Activities	<p>24-26 Mar 2011 hosting the 5th Conference of Psychology of Religion with Fuller School of Psychology.</p> <p>On 17 May 2011 Dr. Cao Jian delivered a lecture on "the Nature and Significance of Biblical Narrative".</p> <p>Dr. Bao Guizhen's The Development of Contemporary Mongolian Religions was awarded the second prize of Ethnic Research by State Ethnic Affairs Commission of PRC</p>



## Fudan University

<b>Courses Offered</b>	<p>Zhang Qingxiong: Christian Philosophy</p> <p>Li Tiangang: The Clash of Civilization and Religious Dialogue, Study of Chinese Religions: the Idea of the Soul in Ming and Qing Dynasties</p> <p>Wang Xinsheng: The Bible and Christianity</p> <p>Zhu Xiaohong: Intensive Readings of Christianity, Psychology of Religion</p> <p>Liu Ping: History of Christianity, The Bible and Western Religious Tradition, Introduction to the Bible</p> <p>Benoit Vermander: Study of Religions in Ancient Rome, Selected Readings in Religion II</p> <p>Yu Zhejun: Theories of Secularization in Occident, Religious Ethics</p>
<b>Academic Publication</b>	<p>Xu Yihua &amp; Zhang Qingxiong eds., <i>Christian Scholarship</i> (Shanghai: Sanlian, 2011).</p> <p>Li Tiangang, <i>The End of Empire</i> (Shanghai Bookstore Publishing House, 2011).</p> <p>Zhu Weizheng &amp; Li Tiangang eds., <i>Complete Works of Xu Guangqi</i> (Shanghai: Guji Press, 2011).</p> <p>Zhang Qingxiong, "Religious Pluralism, Rational Communication and Institution Guarantee: Inquiry to the Issue of 'the Community of Religions'", in <i>Academic Monthly</i> 4 (2011).</p> <p>Zhu Xiaohong, "Identity and Imaginary: Kwok Pui-LAN's Postcolonial Women Theology in Multiple Discourses", in <i>Logos &amp; Pneuma</i> 34 (2011).</p> <p>Liu Ping (translator), <i>Jewish Political Tradition Vol. 1</i> (Shanghai: East China Normal University Press, 2011).</p> <p>Liu Ping (chief editor): <i>Library of Christian Spirituality</i>.</p>
<b>Research Plans</b>	<p>Zhu Xiaohong: 1. Contemporary Catholic Women Theology; 2. Roman Catholic Church in New Ages; 3. Shanghai Catholic Church after 1949.</p> <p>Liu Ping: Study on American Judaism</p>
<b>Academic Activities</b>	<p>Li Tiangang and Benoit Vermander: In May 2011 organizing international conference on "Is Asia Pacific?: Interreligious encounters, peace-building and theological inventiveness in today's Asia".</p> <p>During May-Jun 2011 organizing a series of lectures on "Engineering Ethics" delivered by Prof. Philip Chmielewski of Loyola Marymount University.</p> <p>Zhu Xiaohong: In May 2011 presenting a paper on "Xu Guangqi and his Charity Works" at Naples Oriental University.</p>

## Sichuan University

<b>Courses Offered</b>	<p>Tian Haihua: Biblical Hebrew, Philosophy of Religion</p> <p>Lin Qinghua: Essential Writings of Christianity, Christian Ethics</p> <p>Zhang Liping: Research on Christian History</p> <p>Chen Jianming: Christianity of the Time, Essential Writings of Christianity</p>
<b>Academic Publication</b>	<p>Tian Haihua: "Wellhausen's Source Criticism and His Biblical Interpretation", <i>Studies in World Religions</i> 2011:2, 80-86. "Sexuality in Biblical Creation Story", in <i>Biblical Literature Studies</i> 5 (2011), 368-380. Editing <i>Scripture and Interpretation</i> (Chengdu: Sichuan Renmin Press, 2011).</p> <p>Lin Qinghua: "The Formation and Development of the Contemporary Catholic New Natural Law Theory", in <i>UNIVERSITAS-MONTHLY REVIEW OF PHILOSOPHY AND CULTURE</i>.</p>
<b>Research Plans</b>	<p>Tian Haihua: Biblical law, Biblical Interpretation in the Chinese Contexts, Pentateuchal Study</p> <p>Lin Qinghua: The Contemporary Western Catholic Ethics (Project of Key Research Institute of Humanities and Social Sciences at Universities)</p> <p>Zhang Liping: Indigenization of Christian Higher Education in China</p> <p>Chen Jianming Chen: Chronicle of Literature enterprise in Chinese Protestantism</p>
<b>Academic Activities</b>	<p>During 14-17 Jun 2011, Tian Haihua joined the "International Symposium on Monotheism and Postmodernism" in Nanjing University.</p> <p>During 10-11 Jun 2011, Chen Jianming joined "The 7<sup>th</sup> International Symposium on the History of Christianity in Modern China" in Hong Kong.</p>

## China Academy of Social Science

<b>Courses Offered</b>	From 1 Mar to 30 Jun 2011, a course on Latin was offered to the young scholars with Dr. Michele Ferrero from Italy as the lecturer
<b>Research Plans</b>	In May 2011 a study plan on "The Situation of Christianity in the 5 Border Provinces."



## Lanzhou University

<b>Courses Offered</b>	Chen Shengbo: Modern Chinese Philosophy (including the Modern History of Chinese Christianity) Liu Jihua: the History of Chinese Christianity Peter Chiu: Basics of the Hebrew Language (Intensive Courses)
<b>Academic Publication</b>	Chen Shengbo eds., <i>Dialogue between Religions and Chinese Traditional Cultures</i> (Beijing: China Social Science Press, 2011). Chen Shengbo & Nie Hongping, "The Investigation and Analysis of the Present Situation of Christianity at Lanzhou", in <i>Dialogue between Religions and Chinese Traditional Cultures</i> , 285-299. Han Siyi, "The Exchange of the Late Ming Confucian Self-cultivation <i>Gongfu</i> and Western Spirituality: the Dialogue of Liu Zongzhou and Diego de Pantoja", <i>Cultural China</i> 2011 No. 1. Han Siyi, "The Dialogue about 'Original Sin' between Confucian and Christian in Ming and Qing Dynasties", "Fourth Christianity and Chinese Society and Culture International Young Scholars Symposium" (HK: Chinese University)
<b>Research Plans</b>	Chen Shengbo: Multiculturalism in the Far Reaches: Chinese-Western Cultural Exchange in the Recent History of Gansu, Ningxia and Qinghai through Christianity in China Han Siyi: the Dialogue between the Catholic and the Chinese Traditional Culture in Ming and Qing Dynasties Han Siyi: the Investigation of College Students' Faith Condition in Northwest in China-in Cases of Four Universities in Lanzhou.
<b>Academic Activities</b>	Han Siyi: Participated in the exchange programs of "8th Scholastic Philosophy Teaching Workshops" in Fu Jen Catholic University. Han Siyi & Zhang Yanliang: Participated in "the Third Conference of Religious Dialogue and Harmonious Society" and presented papers entitled "The Confucian Awareness of Dim Consciousness" and "On the Dialogue between Confucianism and Christianity from the discussion about the religion of Confucian" respectively. During 9-12 May 2011, Dr. Paulos Huang, adjunct professor from University of Helsinki, and Li Ling from American Christianity and Chinese research Center hosted a series of lectures. During 10-11 Jun 2011, Chen Shengbo attended the 7th International Symposium on the History of Christianity in Modern China at Hong Kong, and presented a paper on "William Wallace Simpson and the Arise of Assemblies of God in China".

## Tsinghua University

<b>Courses Offered</b>	Tian Wei: Religious Ethics and Religious Culture Zhu Donghua: Introduction to Religious Studies Huang Yusheng: Christian Philosophy
<b>Academic Publication</b>	Tian Wei: <i>Faith and Morality</i> (Xianzhuangshuju Press, 2011). 'The Mission and the Future of Religious Ethics', <i>Journal of Chinese University of Politics and Law</i> 2011.1. 'Simmel's Idea on the Reconstruction of Modern Metaphysics of Religion', <i>Modern Philosophy</i> 2011.3. 'Re-interpretation of Religion', 2011.3. 'The Changes of Modern Christianity and Its Dilemma in Ethical Life', <i>Journal of Shenzhen University</i> 2011.3. 'A Fragment on Culture', <i>The Forum on Education &amp; Culture</i> 2011.2. Co-translator: <i>The Selection of Wolfhart Pannenberg's Early Works</i> (HK: Logos & Pneuma Press, 2011). Zhu Donghua: 'The Jingjiao Stele in Tang China: its Calligraphic Style and the Genealogy of Rubbings', <i>Logos &amp; Pneuma</i> 34 (2011). Translator: <i>Mysteries of the Middle Ages: the rise of feminism, science, and art from the cults of Catholic Europe</i> (T. Cahill) (Beijing: Peking University Press, 2011). Translator: <i>Public Philosophy</i> (M. Sandel) (Beijing: Renmin University Press, 2011)
<b>Research Plan</b>	Tian Wei: A Comparative Study on Christianity and Confucianism from the Perspective of Religious Ethics Zhu Donghua: Commentaries on Chinese Jingjiao Scriptures
<b>Academic Activities</b>	In Apr 2011, Prof. Lai Pan-chiu from CUHK delivered 2 lectures on 'Chalcedonian Christology from a Mahayana Perspective' and 'On the Importance of Religious Studies to Liberal Education', being parts of Tsinghua University 100th Anniversary Lecture Series of Religious Studies. In Jan 2011, Tian Wei participated The Conference on The Role of Religion in Modern Society in Shenzhen and presented a paper on 'The Change and Its Effect of Religion in Modern Society'. In Jun 2011, Zhu Donghua attended The Forum on Order & History hosted by Peking University and presented a paper "On the Calligraphy of Jingjiao Stele".



## Recent Publication

Books published from Jan to Jun 2011

*Logos & Pneuma: Chinese Journal of Theology No. 34*

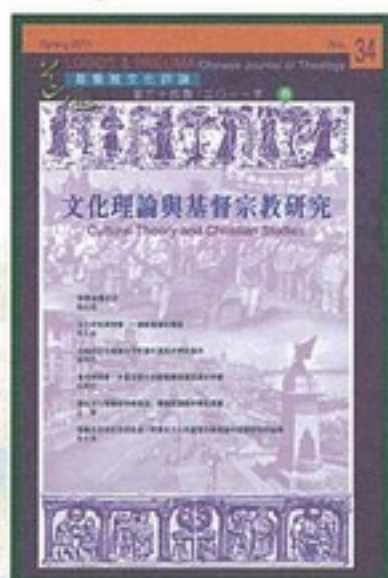


### *Cultural Theory and Christian Studies*

The Initiator: LAI Pan-chiu  
Published in Jan 2011

#### THEME: Cultural Theory and Christian Studies

- |                     |  |
|---------------------|--|
| LAI Pai-chiu        | Cultural Theory and Christian Studies: An Introduction   |
| LEI Tin Kwan        | Cultural Studies and Theology: A Pneumatological Perspective                                   |
| Timothy Lee Yui LAU | Kathryn Tanner's Theory of Culture and its Application to the Emerging Sino-Christian Theology |
| ZHU Xiaohong        | Identity and Imagination: Kwok Pui-  |



WANG Tao

Ian's Asian Postcolonial Feminist Theology in Multiple Discourses  
The Theological Implications of Michel de Certeau's Cultural Theory: With Special Reference to Sino-Christian Theology  
Overlapping Reflection and Reflection of Reflection: The Search for the Absolute in Slavoj Žižek's Theory of Culture and Christian Religion

Nick Tai-Shing CHU

#### THOUGHT AND SOCIETY

- |             |   |
|-------------|---|
| RUI Xin     | Re-interpretation of Augustine's <i>Confessions</i> in Postmodern Theology  |
| LIU Xinli   | The Inspirations from the Christian Constitutionalism in Medieval Europe  |
| CHIN Ken Pa | Jingjiao (Sino-Nestorian) and the Political Theology: A Perspective from the Basic Problem of Sino-Christian Theology |
| ZHU Donghua | The Nestorian Stele in Tang China: its  |

Calligraphic Style and the Genealogy of Rubbings

YOU Bin

Comparative Scriptural Studies: An Approach of Doing Biblical Studies in China

#### REVIEWS AND RESPONSES

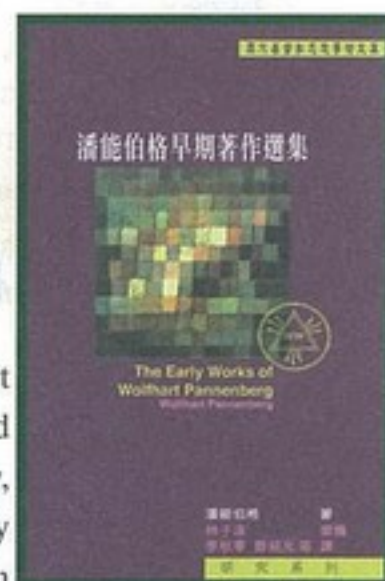
- |              |  |
|--------------|--|
| CHEN Jiaying | Universal Religion and Particular Religions  |
| SHI Minmin   | Religious Dimension of Affection: Comments on F. D. E. Schleiermacher's <i>Über die Religion</i> |
| CHU Xiaobei  | Georges Florovsky's Theology of Culture and the Historical Dimension                             |

Chinese Academic Library of Christian Thought: Research Series

### *The Early Works of Wolfhart Pannenberg*

by Wolfhart Pannenberg  
A Selection with Introduction by Jason Tsz-Shun LAM  
translated by LI Qiuling, Andres TANG et al  
324 pages

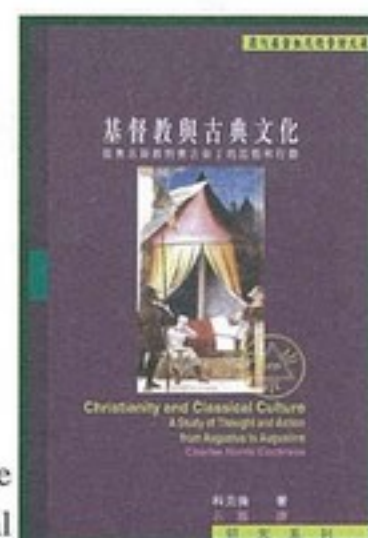
Since the very beginning Wolfhart Pannenberg (1929-) has emphasized the rationality of Christian theology, and suggested that modern theology should develop dialogues with different disciplines. This selection collected his important writings in the 1950s and 60s, showing a comprehensive picture of his early thought.



### *Christianity and Classical Culture*

by Charles Norris Cochrane  
translated by SHI Peng  
635 pages

This work interprets the creative origin of Christianity in the cultural





context of the Roman Empire, regarding the influence of Christianity to the ancient world as a response to the cultural crisis at that time.

## ISCS Monograph Series

### *Mahayan Christian Theology: Thought Experiments of Sino-Christian Theology*

by LAI Pan-chiu  
303 pages



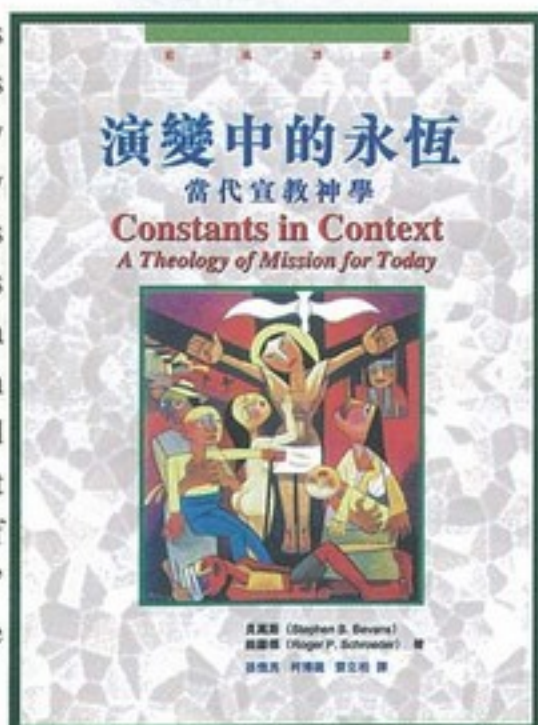
This book is revised and expanded from the author's Edward Cadbury Lectures delivered at the University of Birmingham in 2006. It adopted the approach of comparative theology and made use of the resources of Mahayana Buddhism. Through a comparison with Christianity it articulated reflections and discussions on related theological issues. This book suggests that the thought and practice of Mahayana Buddhism does not only provide food for the mainstream theology of Chinese Protestantism, but can also offers a reference to Sino-Christian theology.

## Logos & Pneuma Translation Series

### *Constants in Context: A Theology of Mission for Today*

by Stephen B. Bevans & Roger P. Schroeder  
translated by Sun Huailiang, Jac Kuepers & Leopold Leeb  
417 pages

This work responds to the challenges of contemporary theology, missiology and historical studies with three types of mission. With a thorough analysis from the apostolic period to modern times, it suggests the mode of "prophetic dialogue" for the mission in the 21<sup>st</sup> century.



## 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. 25*

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

### *Scriptural Reasoning*

Executive Editor: Yang Huilin  
303 pages (Spring 2011)

Editorial Foreword: "Reasoning" in the Reading of Scriptures  
YANG Huilin

#### I. Dao Wu Chang Ming: Study of Theories and Classics

- "Women Sitting There Weeping for Tammuz": Archie LEE  
Hebrew Religion and the Descent into the Netherworld in Mesopotami
- Passing through the Fantasy of Love: WU Qiong  
Lacan's Reading of Symposium
- Deconstruction/Correction of the Name (Part One) WU Xiaoming

#### II. Fa Yu Shui Feng: Dialogue between Chinese Culture and Christianity

- Song of Songs (ŠIR HAŠŠIRIM) and Marian GALIK  
Book of Songs (Shijing): A Comparative Analysis
- Taoist Insights for Christianity BAO Zhaohui
- Politics and Virtue: A Comparison between SHAO Tiefeng  
the Political Thoughts of Augustine and Dong Zhongshu

#### III. Fa Liu Shi Dao: Study of Chinese Historical Records on Christianity

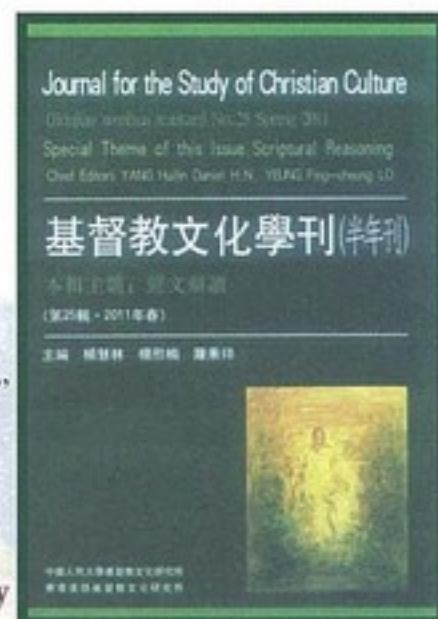
- The National Council of 1924 and the Catholic Leopold LEEB  
View of Chinese Culture
- The Mistranslation of Tetragrammaton SHU Ye  
in the Chinese Context

#### IV. Hun Yuan Zhi Xing: Study of Christian Thinkers

- Suffering, Salvation and Belief: On the TIAN Wei  
Central Themes of J. Metz's Political Theology
- The Theological Tradition of Sophia in the JING Jianfeng  
Eastern Orthodox Church and its Metaphysical Dilemma

#### V. Jing Guan Wu Se: Christian Cultures and Literary Studies

- The Forbidden Re-presentation: Exploring JIAN YankuanJean-Luc Nancy's Theory on Re-presentation and Presence
- A Critical Introduction to the Womanist GUO Xiaoxia  
Critique on the Bible in the Post-modern Context





### For this We Pay Unflagging Efforts

Daniel H. N. YEUNG



The establishment of PRC in 1949 represents the rise of contemporary China as a big political state in the international arena competing with western countries.

After the economic crisis in 2008 we have even become a big economic state proposing new agenda for the world with other superpowers. At the same time, since there are cultural differences between east and west and conflicts of interest between countries, the ideology of "China threat" and even "containment of China" is built up. This makes different realms of China including political, commercial, academic, civic and so on find strategy to respond. Apart from political and economic strategy, it is understandable that some scholars also suggested to turning the way back to the traditional scriptures, religions and even Marxism as a reply at the cultural level. On one hand this is to resist the queries and challenges of the foreign "advanced" civilization. On the other hand this is a way of constructing one's own cultural tradition. This confrontation calls back the reminiscence of the debate brought by the Jesuits some 400 years ago.

In face of this situation, I expect to learn from the 2000 years history of east west cultural exchange. We should not take the contemporary confrontation as a zero-sum game. Under the challenge of globalization, regardless of east and west, apart from

enjoying the blessing of modernization we are also facing its curses including fetishism of commodity, one dimensional life, religious secularization, high risk society, etc. In face of this global cultural problem, academia of the east and west should make use of all cultural resources then and now to respond without partiality.

Sino-Christian theology started from the cultural heat of introducing western thoughts in the 1980s and 1990s. At that time Christian studies was something on the frontier and attracted quite a lot of Chinese scholars. Stepping in the 21<sup>st</sup> century, we are facing another situation of China on the rise. In addition, due to the culmination of the research experience of the last two decades western thoughts and even Christian studies no more appear fresh and foreign to Chinese scholars. There are more research options today compared to twenty years ago. Although the cultural and religious heat has passed, Sino-Christian theology/studies is still developing gradually because of its interdisciplinary nature and solid foundation in the humanities. Starting from philosophy, history and literature, it is now progressing to the realms of biblical studies, sociology of religion, public theology, and so on to produce interdisciplinary cooperation and result. But we are still working on some constant themes in the changing context such as the relationship between Christianity and world religions, Christian ethics and pluralistic world, the relationship between Christianity and science, society, politics, economics, etc. We still hold the same objective with the participating Chinese scholars that Sino-Christian theology should become a constituent of the Chinese academic tradition in parallel to Confucianism, Taoism, Buddhism, modern western thoughts, Marxism, and so on. For this we pay unflagging efforts.