



漢言

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News



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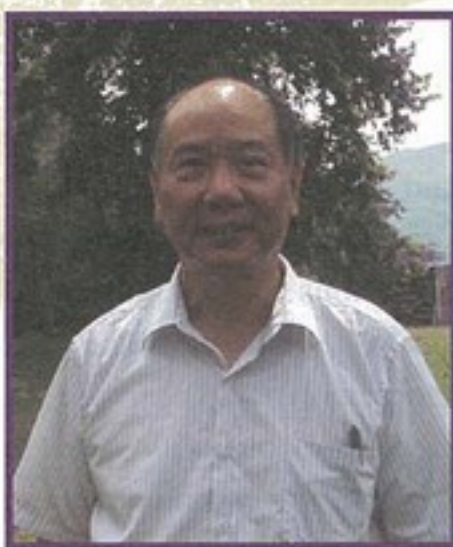
Essay

Political Theology, Public Sphere and Separation of Church and State

ZHANG Qingxiong

Professor, School of Philosophy, Fudan University
ISCS Resident Scholar 2012

Political theology has been a heated topic in Sino-Christian Studies; many scholars have mentioned it recently. "Political theology" is a complicated issue, and it relates to the public sphere and how we understand the principles of "Separation of Church and State", so this issue is worth being treated carefully.



At the recent Roundtable Symposium, Prof. XIE Zhibin introduced the "New Political Theology" promoted by J. Moltmann and J. B Metz in his paper,¹ and he pointed out that this kind of theology intends to demythologize political and economical power, and for the sake of the gospel, maintain the criticizing power that the church has over society and politics. The characteristics of the new political theology is that it emphasizes the mission of criticizing and liberating society, and at the same time emphasizes that we must liberate the state from superstitions of worshipping political idols. To understand the meaning of this, we would

need to blend in with western state theory. In the middle ages, political legitimacy relied on the belief in the divine right of kings. The king should be crowned by the pope to gain legitimacy. The Enlightenment destroyed this theory of kingship, and political legitimacy was then confirmed by various kinds of non-religious ideologies. Politicians believe that their ideologies are most sacred, and so created different superstitious beliefs in political idols. Carl Schmitt put forward his political theology in such a context. He placed the political power of the state in a supreme position, and advocates that the utmost mission of politics is to differentiate between friend and enemy, attack the enemy and protect oneself. The essence of politics is to make decisions; the utmost aim of politics is to win political power, and safeguard governance. To achieve this aim, unusual law articles and decisions could be created. That means in special cases we can make "exceptions". According to this rationale, Schmitt thinks that the essence of political theories is most similar with theology, and most far apart from mathematics and natural science. This is because mathematics demands that it never contradict mathematic principles and calculating methods; natural science demands that it never contradict natural laws. But theology supports the existence of "miracles", which are "exceptions" made by God's will. Through putting state and state theory in analogous positions to God and theology, Schmitt provided a basis for the persons in power to ignore the regulations and do whatever they want to, claiming that it is for the benefit of the state. Therefore it is not difficult to understand why the Nazis who advocated dictatorship would welcome Schmitt's state theory. And Schmitt is even called "Kronjurist".

Schmitt's "old political theology" was criticized by Moltmann and Metz's "new political theology". The latter objects to bringing religion into national politics, where the

1 "The Differences of Civil Religion, Political Theology and Public Theology and their possibilities in Chinese Society", forthcoming in *Logos & Pneuma* 38 (2013); for details of the roundtable symposium, please see the current issue of newsletter.

religion becomes a dependency of some political powers. They suggest that Christians should carry on the prophetic tradition and criticize the evils in society and the corrupt practices in politics. They should set out from the theology of the cross and suffering, and God's passionate character, to pursue the dream of human beings, criticize our society and push it to move forward. Though there is great difference in old and new political theology, they both participate in politics. And this inevitably causes a question: How should we deal with the relationship of politics and religion? According to the rationale of the old political theology, politics is most important to people in society, and religion cannot avoid to step in politics, so they must differentiate between friend and enemy: those churches or denominations which help them or benefit them will be linked together as friends, so that they can attack and exclude those who are against their political position. If the new political theology requires criticizing the present politics from the aspects of theology, would religion and politics be on opposite grounds? If the person in power accepts the political stands from a certain denomination of a certain theology, would that cause other denominations to oppose him? Would this become a theocratic regime where politics and religion are not separate?

This causes us to rethink the state theory: What is the basis for the legitimacy of the state? Does it need to rely on some ideology? Does the state need to help citizens reach consensus in society or develop citizen's moral consciousness? If so, how could the state take care of all citizens so that they may participate in public sphere communication, including those who have religious attachment, and at the same time ensure themselves being politically just, and not be in favour of a certain denomination or ideology? This is the problem that Jürgen Habermas has been thinking about lately. His basic rationale is that the legitimacy of a constitutional government is based upon the basic rights of citizens and the democratic procedure. To ensure that the government elected from democratic procedures and her political decisions really represent the public opinion, the state must maintain the freedom of citizens to give their opinion in public spheres, so that they may reach consensus through rational communication. From this procedure, democracy is no longer an empty form; it runs through the blood of citizens' consensus. Therefore, the legitimacy of a political state is not based on a certain ideology, but citizens no matter with or without religious attachment can participate in democratic dialogue in public spheres, sharing their own thoughts, and going through criticisms of others. Their thoughts may be discarded or refined and being supported by others, and then integrated into the citizens' consensus.

We can conclude with two points when we think about the relationship of church and state from this constitutional democratic state theory: 1. Politics and religion, state and church must be separate. This is not only because the state should remain neutral among different religions and

denominations, in order to secure the freedom of religion, but also because the legitimacy of a democratic legal state should be based on democratic procedures and public consensus, instead of any specific ideology. Therefore the state should not and needs not to form alliances with any specific religion. Thus, the old political theology that brings religion into state politics is wrong. However, for the sake of forming the consensus of citizens, the various kinds of tradition and modern cultures, including religions, can bring out positive effects, becoming the basis for public opinions. 2. Politics, religions and public communications should be handled with care, so that citizens with or without religious attachment could equally discuss political or social problems in public spheres. According to citizens' basic rights, their religious attachment belongs to the aspect of freedom of religion; public communication belongs to the aspect of freedom of speech. Citizens have their freedom of religion, they can worship all kinds of gods, have their own rituals, and no one can interfere with these religious matters. In the public sphere they have the rights to express their opinions or criticize society from their religious view, but they cannot set their religion as the standard of truth. Through rational criticizing and being criticized, defending and refuting, their opinions would blend into public communication. Their beliefs and thoughts can influence others, and the beliefs and thoughts of others can influence them. This communication promotes political consensus. Once the citizens have gone through democratic procedures for elections and making decisions, formulating laws and policies, then all citizens, no matter with or without religious beliefs would need to obey, because politics is about the citizens' basic rights and common interests, and it is obligatory. It is every citizen's responsibility and obligation. Therefore, there are conditions to Moltmann and Metz's political theology: it has to be implemented in a state with a clear legal system and democracy. Otherwise, in a state where the democratic procedures of politics, the freedom for citizens' religious acts and the communication of public sphere are not well developed and not protected by law, such kinds of political theology would face political obstructions, or clash with other religions and ideologies.

To Study Religions and to Study Theology

WANG Xiaochao *Professor, Institute of Christianity and Cross-cultural Studies, Zhejiang University*
ISCS Guest Professor & Academic Committee Member

Since the Open and Reform era started, religious studies in China have been progressing significantly. Nevertheless, since the latter half of last year, some scholars have criticized the developing direction of the study trend. They thought that it was wrong to develop "academic theology" and "Sino-Christian theology"; scholars should stand firmly on the ground of "struggle for atheism" and promoting criticism of religious idealism and theology. They pointed out that in the 1960s Mao Zedong had already

put forward the duty of “studying religions and criticizing theology”. Thus scholars should not neglect the duty of “criticizing theology” when they study religions.¹

Mao Zedong offered many views in the past. By the end of 1963 Central Foreign Affairs Work Small Group suggested to build 14 institutes for studying international issues. On 30 Dec Mao commented, “This is a good document. But it



does not mention studying religions... Without criticizing theology one can't write a good history of philosophy, and can't write a good history of literature and world history. Propaganda Department comrades, please consider this point.”² Hereafter the Institute of World Religions was established. A preparation group was first formed in the beginning of 1964. It set the objective of the institute as “taking Marxism-Leninism and Mao's thought as guidance, to study systematically the contemporary situation, theories and history (including origin, development, scriptures, denominations, doctrines, etc.) of the three religions which have influences on world population; and to criticize theology and promote atheism. Researches must face the vast population, integrate with the political struggle in and out of the country, and serve the enterprise of socialist revolution and establishment. Until an appropriate time in the future, it should extend the study to other religions out of the three world religions.”³

We find from the history that Mao's direct statement is to “study religions” but not “study religions and criticize theology”. “Criticizing theology” is a part of the objective the preparation group set for the Institute of World Religions, but it is not directly from Mao. Although Mao might have this in mind, his meaning was not “to study religions only, not to study theology, theology can only be criticized”. In the context of that era “criticizing” carries a strong political sense in relation to the Cultural Revolution but not that of an academic sense. Although Mao mentioned that “Without criticizing theology one can't write a good history of philosophy”, it is not equivalent to “studying religion and criticizing theology”. One can even hardly squeeze from this the meaning of “criticizing theology” and say that it is what Mao told to the whole party and is still relevant today.

1. Du Jiwen, “Religious Studies cannot forget Criticizing Theology”, <http://www.cssn.cn/news/392319.htm>; publication date: 2011-8-17.

2. *Works of Mao Zedong* Vol.8 (Beijing: Renmin, 1999), 353.

3. Jin Erjiu, “The 40th Anniversary of the Institute of World Religions”, http://www.cass.net.cn/show_news.asp?ID=20455.

If we integrate this with Mao's thoughts concerning religion, he was to point out the importance of religion. Scholars should strengthen their systematic study of religions but not deny it or to suggest the duty of “studying religion and criticizing theology”. As early on 23 Aug 1917 Mao wrote to Li Jinxi (黎錦熙), “My social expectation is to save all beings of the sea of suffering with the heart of compassion (懷慈悲之心以救苦海的眾生), so all may progress to the sacred realm of great harmony (大同聖域).” On 7 Jun 1920 Mao said in another letter, “I'd like to study philology, linguistics and Buddhism... Hope you may inform me the names of those titles when you encounter them.” On 23 Jan 1961 Mao said to Panchen Lama, “I agree that some communists should study different kinds of classics, including scriptures of Buddhism, Islam, Christianity, etc. It is because this is an issue related to the masses. There are so many religious believers. We want to work with them. But we don't know religions; only communist things but not specific ones.”⁴ Mao mentioned “Buddhism”, “Buddhist doctrines”, “scriptures of Buddhism, Islam, Christianity, etc.” in these places. They belong to the realm of “theology” or at least cannot be cut off from “theology”. One may say that Mao's attitude towards theology is basically “learn and study” rather than “criticize”. If one really wants to insist that Mao advocated “criticizing theology”, then it should be pointed out that this criticism is in the academic sense but not political. In the present situation academia should correctly understand Mao's instruction in the past, grasping the profound relationship between religion and theology, such that one may conduct scientific studies of religions.

The term “theology” may refer to any discourse related to the topic of God. Regardless of the result that God is present (theism) or not (atheism) or undetermined (agnosticism), anyone who reflects on this topic participates in the broadest sense of theology. According to this definition, atheism is also counted as a kind of “theology”. Through researching into this topic one gets a negative result. If no one has ever been thinking about God, then there would never be theology. In an age of globalization, every major world religion has its own theology. But just like the time of ancient Greece, there is theology developed inside and outside the believing communities.

Theology is a kind of study but not some fossilized dogmas. All existing kinds of theology are reflections of existing religions and their related concepts. Theology developed within a believing community is of course supporting some core religious concepts and is theorized and systematic expressions of a doctrinal system. But even this kind of theology can be open to reinterpretation and revision (including criticism).

Mao said, “without criticizing theology one can't write a good history of philosophy”. If we understand this from the relationship between theology and philosophy and understand

4. *The Document of the Party* (Beijing: Central Document, 2001 issue 5), 32.

"criticizing" from the academic perspective, then it is still significant today. Theology and philosophy are friends rather than foes. "A positive relationship between theology and philosophy is certainly good for theology, and probably good for philosophy as well. This relationship may well differ from what it customarily was in times past, and we must think of it as much in terms of healthy tension as in terms of an alliance. But I do not believe that any theology can stand without philosophically defensible foundations, and so, no worthwhile theology can be delivered from the duty of conversing with

philosophy."⁵ Theology is a kind of rational thinking, an instrument to raise the quality of religion. In face of the unique contemporary Chinese situation, academia should study religions and cannot neglect theology. Only to study religions without theology (including academic criticism) is not only impossible, but is harmful.

5 John McQuarrie, *Principles of Christian Theology* (London: SCM, 1977 rev. ed.), 24-25.

Special Report

The 5th Roundtable Symposium of Sino-Christian Studies

With the aim of investigating the current situation and position of Sino-Christian Studies, the 5th Roundtable Symposium was held during 14-18 July 2012 in Shaoxing, Zhejiang. The symposium was held by ISCS, College of Liberal Arts of Tongji University and East China Normal University; participants included around 30 scholars from 12 universities in Mainland China, Hong Kong, Singapore and others. The theme of the symposium was "An Interdisciplinary Perspective", and there were three sub-areas.

1. Analysis of the current situation of Sino-Christian Theology

The first part set the theme of the symposium, Prof. Jason LAM of ISCS explicated the problems and challenges brought by interdisciplinary studies in his paper "Interdisciplinary Studies: the End of Sino-Christian 'Theology'?" He reviewed the development of Sino-Christian theology and pointed out the several shifts of theoretical focus in relation to the progression of modernization of China and the concerns of Chinese humanities. He concluded that Sino-Christian theology still needed to articulate a clear self-identity to cross over with other disciplines. Dr. YUE Qinghua from Fujian Theological Seminary focused on the basic level in a "Country with Strong Culture: Where Does Christianity Stand?" He discussed the conflicting but complementary relations between Christianity and Chinese traditional culture in history and today, suggesting to seize the opportunity to develop Christian culture in the present situation of China. Prof. XIE Zhibin from Shanghai Normal University focused on a broader view in his paper "The Differences of Civil Religion, Political Theology and Public Theology and Their Possibilities in Chinese Society". He talked about "the position of religion in the secular society" concerned by many scholars, and he analyzed the situation of modern China, proposing the current and future various possibilities of development for Sino-Christian theology. Prof. LI Xiangping from East China Normal University analyzed



the development of modern Christianity from a social perspective. In his paper "The Transformation of Modern Chinese Christianity: Focusing on Church and Christians", he described different types of Christians and explained the complicated relationships between "cultural Christians" and Sino-Christian theology. Prof. LI Yuehong from Yunnan University of Nationalities reported the new thoughts of human and value of life since the May Fourth Movement in "Sino-Christian Theology and the 'Life' Debate in Modern China", pointing out that the way Sino-Christian theology emphasizes on "Life" is exactly the same with the development of Chinese culture.

2. Reflections on Diversity and Dialogue

In the second part, scholars reflected on the diversity and dialogue of Sino-Christian theology, both theoretically and practically. In his paper "The Diversity of Sino-Christian Theology", Prof. WANG Zhicheng from Zhejiang University analyzed the various thoughts in the Sino-Christian theology movement, showing the diversity in Sino-Christian theology and suggesting dialogues of diversity as well. Prof. LAI Pan-chiu from the Chinese University of Hong Kong presented on "Modern Sino-Christian Theology and the Differences of Religions". He analyzed how the different backgrounds of culture, society, politics, academics and church cause the complex and diversity of Sino-Christian theology today. Prof. CHEN Xun of Beijing Yanjing Theological Seminary explicated in "Dialogue is Theology" that theology has the characteristics of "inter-religion" and "cross-cultural" and mentioned the preconditions for theology to establish dialogue with religions in the diverse culture. Prof. JIANG

Zongqiang of North West Normal University presented in his paper "The Prophetic Factors of Ancient Chinese Traditional Culture from a Cross Cultural View" a case study of cultural difference. He reviewed the viewpoints of western scholars, and used resources from ancient Chinese culture, giving a new answer to this problem. In contrast with this, Dr. MENG Zhenhua from Nanjing University studied a case of China in " 'Memories' of Ancestors: Cross-Textual Reading Example of Family Trees" with a cross-textual method. He compared the process of the making of the family tree of Gao Huan, a politician of the Southern and Northern Dynasties with the doorkeepers in the Bible. Prof. ZHU Donghua of Tsinghua University talked about "The Connotation of 'Yingshen' in Tang Dynasty from the Perspective of Nestorianism-Buddhist dialogue". He studied the historical case of religious dialogue from ancient literature, and showed that there were Nestorian-Buddhist dialogues before and were fruitful.

3. Explorations in History and Society

Papers of the third part were on theology, philosophy, history, sociology and other aspects. In "Karl Marx Sublating Religion – the Problem of Jews", Prof. ZHANG Shuangli from Fudan University analyzed two papers of Marx's *Deutsch-französische Jahrbücher*, and explained the theoretical development and the main problem of his religious critiques, especially that on modern nations, and the analysis of religion in the modern world. Dr. LENG Xin of Tongji University was concerned with traditional topics in systematic theology. In "Pannenburg on Trinity and his Criticism of Barth's Subjective Trinity" she discussed the thought of Trinity of Wolfhart Pannenberg and his critique on the subjective Trinitarian theology of Hegel-Barth. She links the critique with reflection on modern philosophy. Dr. TAN Lizhu of Catholic Theology Study Centre reviewed the Second Vatican Council and how it emphasized on "The Truth of Religion" in modern context in his paper "The Intellectual Problem of Theology: Truth and Dialogue". From the perspective of church theologians, he also analyzed the situation and trends that the majority of scholars in Sino-Christian theology are out of the church and he gave many suggestions. Dr. LI Jingxi of Shanxi Major Seminary introduced the French religious thinker Simone Weil in his paper "Simone Weil – a Witness to the Good". He described her distinctive thoughts on important theological problems and her belief which transcends the viewpoint of church, inspiring us to rethink Christianity. In "The Early Thoughts of Ying Lianzhi: Reading through *Yiwenlu*" by Prof. ZHOU Pingping of Tongji University, she based on a series of neglected historical literature and introduced the founder of Taikungpao (大公報), an important Chinese Catholic in late Ching, Ying Lianzhi (英斂之). She explained his self-consciousness and practice of being a Catholic and traditional intellectual. In "The meaning of Sino-Christian Theology and Philosophy Education: an Example of Teaching the History of Western Philosophy in University",

Dr. ZHOU Xuenyi of Wuhan University talked about the various "threats" for Sino-Christian theology in universities, and suggested that in spite of confirming the academic value in Sino (domestication) and Theology (disciplinary system), we must also follow the "culture-linguistic" rule, in order to be recognized.

In the closing ceremony, Director Daniel Yeung of ISCS concluded that the first day of the symposium emphasized the interdisciplinary characteristics and at the same time the subjectivity of Sino-Christian theology, and many other papers suggested various creative ways on how to do the interdisciplinary studies. Participants of the conference had a respectful, equal, open and willing-to-learn conversation. Though most scholars were quite young (8 of them are born in the 1960s, while 20 of them are in their thirties or forties), the discussion went very smoothly. Moreover, this time we invited Catholic and Protestant church scholars, enhancing the dialogue and cooperation between theology in the humanities and church. Director Yeung pointed out that he seeks the possibility to establish an association for Sino-Christian scholars; seeing the reluctance of scholars parting after the symposium, he believes that such an idea will come true not long from now. (Reported by WANG Lijuan; Editor in Mainland China)



1. The Current Situation of Sino-Christian Theology

Speaker	Topic	Response
Jason LAM	Interdisciplinary Studies: the End of Sino-Christian 'Theology' ? – Reflections on the Development of Sino-Christian Theology	LI Yuehong
YUE Xinghua	Country with Strong Culture: Where does Christianity Stand?	ZHAO Lin
XIE Zhibin	The Differences of Civil Religion, Political Theology and Public Theology and Their Possibilities in Chinese Society	LI Xiangping
JIANG Zhongqiang	The Prophetic Factors of Ancient Chinese Traditional Culture from a Cross Cultural View	ZHANG Shuangli
LI Xiangping	The Transformation of Modern Chinese Christianity — Focusing on Church and Christians	WANG Xiaochao
LI Yuehong	Sino-Christian Theology and the "Life" Debate in Modern China	ZHAO Lin

2. Reflections on diversity and dialogue

Speaker	Topic	Response
WANG Zhicheng	The Diversity of Sino-Christian Theology	XIE Zhibin

LAI Pan-chiu	Modern Sino-Christian Theology and the Differences of Religions	TAN Litao
CHEN Xun	Dialogue is Theology	ZHONG Zhibang
MENG Zhenhua	"Memories" of Ancestors – Cross-Textual Reading Example of Family Trees	LENG Xin
ZHU Donghua	The Connotation of "Yingshen" in Tang Dynasty from the Perspective of Nestorianism-Buddhist dialogue	ZHANG Xiaolin

3. History and Society

Speaker	Topic	Response
ZHANG Shuangli	Karl Marx Sublating Religion – the Problem of Jews	Jason LAM
LENG Xin	Pannenburg on Trinity and his Criticism of Barth's Subjective Trinity	LAI Pan-chiu
TAN Litao	The Intellectual Problem of Theology: Truth and Dialogue	WANG Zhicheng
LI Jingxi	Simone Weil – a Witness to the Good	ZHU Donghua
ZHOU Pingping	The Early Thoughts of YING Lianzhi – Reading through <i>Yiwenlu</i>	LI Tiangang
ZHOU Xuanyi	The Meaning of Sino-Christian Theology and Philosophy Education: an Example of Teaching Western Philosophy History in University	ZHONG Jin

Mahayana Christian Theology has won the "Christopher Tang Christian Literature Award"

Dr. Christopher Tang and his wife set up the Christopher Tang Christian Literature Award in 1979, and it is now operated by the

Hong Kong Lutheran Theological Seminary. The award encourages and nurtures the work of the indigenization of Chinese Christian literature, advocating the characteristics of Christianity. More than 68 people have already won the award in the past years. Chairman of ISCS Academic Committee and professor of Department of Cultural and Religious Studies, CUHK, Prof. LAI Pan-chiu's *Mahayana Christian Theology: Thought Experiments of Sino-Christian*

Theology (published by Logos & Pneuma Press in 2011), has won this year's theological recommendation award. We give our heartfelt congratulations. The book was revised from the Edward Cadbury Lectures that Prof. Lai delivered in the University of Birmingham in 2006. This lecture is highly acclaimed; previous speakers include Arnold J. Toynbee, James Barr, Keith Ward and Hans W. Frei, etc. Prof. Lai is the first Asian scholar to be invited. In the writing process he exchanged views with theological and Buddhist scholars in Hong Kong. Thus the book is the result of the interactions of local scholars, and is also fruit of Sino-Christian theology. Prof. Lai was not able to attend the prize giving ceremony, therefore Prof. Jason LAM of ISCS received the award and gave the thank-you speech on his behalf.



Academic Activities

The International Colloquium on Asian Cultures in Dialogue

Prof. Jason Lam and Dr. Gao Xin from ISCS attended the International Colloquium on Asian Cultures in Dialogue held by the Assumption University of Thailand on 11-13 Jan 2012. The university and the pope of Guwahati, India co-organized the colloquium together. There were more than 50 scholars and 20 student representatives coming from Mainland China, Hong Kong, Taiwan, USA, Germany, Vietnam, the Philippines, India, Thailand, Cambodia, Burma, Indonesia, etc. They exchanged views on the traditional culture and spiritual wealth of Asia and

its meaning to modern society. The topics of Prof. Lam and Dr. Gao were "Christian



Studies in Modern China” and “Reflections on Christian Studies in Universities of China: from a historical and theological perspective” respectively, and they had a fruitful discussion with the participants.

VisAsia Dr. Mok Hing-yiu Foundation Seminar

On 28 Jan 2012, our Distinguished Professor Dr. Milton WAN was invited to be speaker in “VisAsia Hing Yiu Mok Lectureship of Chinese Art”. The Seminar was held in the Art Gallery of New South Wales, Sidney, and his topic was “Harmony and Peace on the Silk Road: The Easternization of Christian Art in Chinese History”.

“Ecological Concern and Accra Confession” Theological Consultation



On 31 Jan – 2 Feb 2012, Prof. Jason Lam from ISCS was invited to join a theological consultation held by the North East Asia Area Council, World Communion of Reformed Churches (WCRC). The topic of the event was “Ecological Concern and Accra Confession”, and it was held in Presbyterian Bible College in Hsinchu, Taiwan. The Accra Confession was a document established in the 24th meeting of the WCRC, which was held in Ghana in 2004. It states the position of the Reformed churches in facing economic injustice and ecological crisis. Representatives of churches and theologians came from South Korea, Japan, Taiwan and Hong Kong etc., and Dr. Setri Nyomi, the director of WCRC was the keynote speaker. Prof. Lam, as a Hong Kong representative, introduced the recent situation and ecological problems in Hong Kong, and presented his paper “Theological Reflection on the Ecological Problem in relation to the Accra Confession and from an East Asian Perspective”, and had a fruitful discussion with participants.

Seminar on “Comparative Study on Hebrew Prophets and Confucius’ Saints”

On 9 Feb 2012, the visiting scholars of ISCS and Prof. FU Youde from Department of Philosophy, Shandong University



were invited to join the seminar held by the Department of Philosophy and Religion, Hong Kong Baptist University. The topic of the seminar was “Comparison of Hebrew Prophets and Confucius’ Saints” and Prof. Fu was the speaker. The visiting scholars from ISCS included Prof. Liang Gong, Prof. Zhang Xiaolin, Prof. Xu Tao and Dr. Zhu Xiaobai. The receiving professors included Prof. Lauren Pfister, Prof. Lo Ping-cheong, Prof. Lee Chung kee and Dr. Ju Li, et al.

Lecture on “Orthodox Monasticism”

In Feb 2012, our guest professor Prof. Cyril Hovorun visited ISCS. He is the first Deputy Chair of the Committee for Education of the Russian Orthodox Church and the Vice-rector of the Postgraduate School. On 13 Feb he lectured in the Alliance Bible Seminary on the topic “Orthodox Monasticism”. He talked about eastern monastic history and the lives of monks. Many teachers and students participated in the lecture and they were interested in the topic.

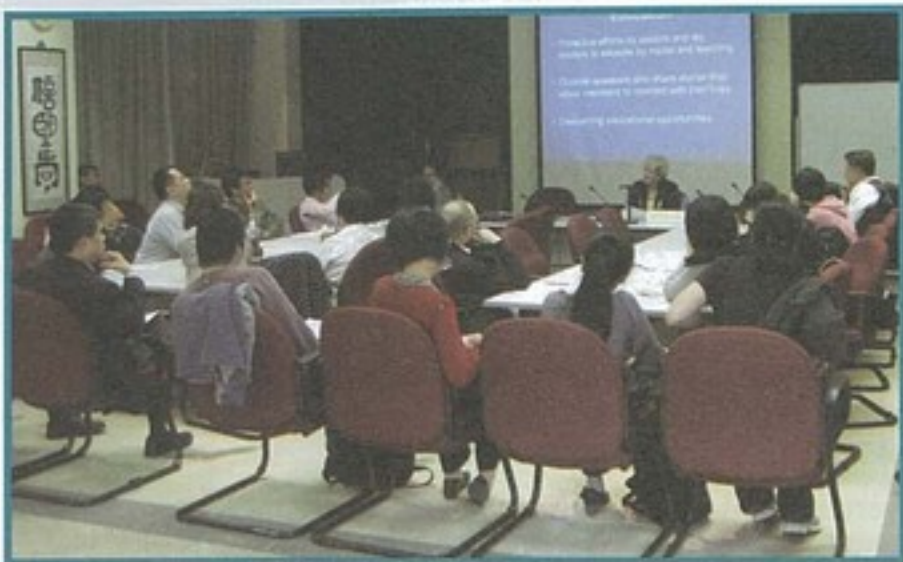
The 5th Chung Chi Christian Festival

In Mar 2012, Chung Chi College of the Chinese University of Hong Kong held the 5th Chung Chi Christian Festival. The topic this year was on “Hope” and many famous artists, film directors, Bible scholars, civil rights activists, economists, etc. were invited to exchange views on how the “hope” of Christianity can be implemented in society. ISCS Distinguished Professor Dr. Milton Wan was the opening ceremony speaker, and his topic was “The Pessimism of Reality and the Optimistic Hope”.



Public Lecture delivered by Prof. Nancy J. Ramsay

During 17-24 Mar 2012, our guest professor Prof. Nancy J. Ramsay, Vice President and Dean of Studies of Brite Divinity School of Texas, USA visited ISCS. We



arranged for her lectures both in Hong Kong and Mainland China. On 19 Mar, she was invited by the Chung Chi Divinity School, Chinese University of Hong Kong, and shared on the topic "Congregations as Sites of Inclusion: Pastoral Care as Allies with LBTQI Persons". Participants included teachers and students from the divinity school, and scholars and church leaders in Hong Kong.

Visiting the Presbyterian College and Theological Seminary in South Korea



During 17-21 May 2012, Director Daniel Yeung visited the Presbyterian College and Theological Seminary in South Korea with Prof. Wang Xiaochao, Prof. Wang Zhicheng, Prof. Wang Jianda, Dr. Wu Dongri and Dr. Chen Yuehua from Zhejiang University and Prof. Zhu Donghua from Tsinghua University. The theme was set to be "Christianity in modern society". Prof. Wang Xiaochao presented the topic "The Relationship of Public Theology and Sino-Christian Theology and its Influence on Chinese Academics", and it was responded to by Korean theologian Prof. Lee Sang-Won. Prof. Wang Zhicheng spoke of "The Variety in Sino-Christian Theology", Korean theologian Prof. Seol Choong-Soo responded. Prof. Wang Jianda presented a paper on "Christianity and the Building of China's Public Life". The topic of Korean theologian Prof. Yim Sung-Bihn

was "The Development of Korean Society and the influence of Christianity", responded to by Dr. Wu Dongri. Prof. Zhu Donghua commented on Korean theologian Prof. Yun Kyong-No's presentation on "Korea's recent changes and her acceptance of Christianity". Dr. Chen Yuehua responded to Korean theologian Prof. Lim Hee-Kuk's topic "The 'Saving Rural Villages' Economics Movement' by the Presbyterian Church in the Japanese Imperial Period (1910-1945)". Director Yeung presented "The Relationship of the Sino-Christian Theology Movement and ISCS". Both parties were satisfied with the visit, and look forward to meeting on a regular basis, enhancing the interaction between China and Korea.

The Annual Meeting of the Koinonia of Chinese Christian Theologians



On 4 Jun 2012, the Koinonia of Chinese Christian Theologians held its annual meeting at Tao Fong Shan. The topic for this year was "Public, Politics, Theology". ISCS was the co-organizer of this year event and Research Fellow Prof. Jason Lam participated and held the meeting. Participants were teaching staffs and research students from universities and seminaries in Hong Kong. Speakers included Prof. Kwan Kai Man of Department of Philosophy and Religion, Hong Kong Baptist University, Prof. LAI Pan-chiu and Ph.D. (Cand.) Ms. Tanya Au of Department of Cultural and Religious Studies, Chinese University of Hong Kong. Their topics were "The Transformation of Human Rights: The Christian Liberal Communitarian Perspective", "Harmonious Society and Sustainable Development: Legacies and Challenges of Chinese Christian Theology" and "The Eucharist as a Cultural Critique to Social Exclusion: Contextual Reflections on Miroslav Volf's Theology of Embrace".

Internal Seminar for Visiting Scholars and Students in Spring 2012

From Jan to Jun 2012, a series of seminars was held for visiting scholars and students to provide a chance for academic discussion and supervision. The topics of the presented papers are as follows:



Scholar	Institute	Position	Paper presented
ZHU Xiaobai	East China Normal University	Lecturer	The Indigenizing Attempt of Christian Images in the Republic Period of China
ZHANG Xiaolin	East China Normal University	Associate Professor	How Christianity affects the concept of "Ether" in TAN Xitong's RenXue
XU Tao	Wuhan University	Professor	The Relations between Chinese, Theology and Church
DING Haili	Heilongjiang University	Ph. D. student	Danilevsky's Theory of Historical-Cultural Types and its value
PAI Junxiao	Xi'an Conservatory of Music	M. Phil. student	New Songs and Harmony: The Theological Interpretation of Early Church Music
LI Xiaolan	Lanzhou University	M. Phil. student	Eckhart's Mysticism on the Union of Man and God: Existence and Growth
NIE Jiansong	Minzu University of China	M. Phil. student	Theology of Spirituality
ZHU Kuofeng	Sichuan University	M. Phil. student	Maritain's Thought on Persons

Academic Exchange



Visit of American Scholars

On 16 Jan 2012 Prof. Lance E. Nelson from Department of Theology and Religious Studies, University of San Diego, and ISCS guest professor Dr. John L. Gillman from Department of Religious Studies, San Diego State University visited ISCS. They are experts in Indian religions and the New Testament respectively but also have interest in world religions and their dialogue. Research Fellow Prof. Jason Lam introduced to them the history of Tao Fong Shan and the contemporary situation of Christian Studies in China. The visitors are interested in the topic and both sides discussed on the possibility of extending future cooperation.

welcomed them. Khabarovsk is a commercial city at the border between Russia and China, which has become an administrative centre of the Far East region of Russia. The seminary was built in 2006. It has around 100 students and a campus with good library facilities. Both sides discussed on the possibility of enhancing academic exchange.

Visit of French Scholars

On 23 Apr 2012 Prof. Thierry-Marie Courau, Dean of the Faculty of Theology and Religious Studies, Institut Catholique de Paris visited ISCS.



Prof. Courau is an expert in foundational theology, theory of religious studies, Buddhism and inter-religious dialogue. As these areas are also the interests of Sino-Christian theology, both sides had an open and sincere dialogue and hoped to extend the cooperation on top of the past experience.

Visit of Russian Scholars

On 18 Apr 2012 Fr. Nicanor Lipeshev from the Orthodox seminary of Khabarovsk in Russia visited ISCS. Director Daniel Yeung



Visit of German Scholars

On 16 May 2012 Prof. Alexius Jakob Bucher, Professor Emeritus of the University of Mainz and Professor of Ethics in the Theology Department,



Catholic University of Eichstätt visited ISCS with Ms. MA Li, doctoral candidate in ethnomusicology at the University of Würzburg. Director Daniel Yeung and Prof. Jason Lam introduced them the work of ISCS. Prof. Bucher has been visiting professor in Turkey, Russia, India and Brazil, researching into the areas of ethics and the philosophical foundation of liberation theology. He found the Sino-Christian movement promoted by ISCS interesting and raised many questions. Ms. Ma Li also introduced to us her doctoral thesis on "The Influence of Chinese Traditional Music to Catholic Liturgy". Based on 11 empirical studies of different places and dioceses and through perspectives of theology, religious studies, ethnomusicology, sociology, philosophy, history and so on, she discussed how traditional Chinese religious ritual music has affected Chinese Catholic liturgy, and the indigenization of Catholic music in China.

the areas of patristic and the Hebrew Bible. In recent years he has been working with academia in Mainland China. Director Daniel Yeung and Prof. Jason Lam had a



good exchange with him on the experience and ideas of working in Chinese academia. And they explored further cooperation in publication and teaching.

Visit of ICCS Zhejiang University

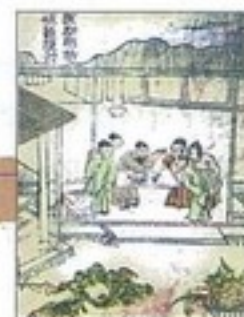


In July 2012 Director Daniel Yeung, Prof. Jason Lam and editorial officer Billy Yan visited the Institute of Christianity and Cross-cultural Studies at Zhejiang University. They had a good opinion exchange with the academic personnel Prof. Wang Zhicheng, Prof. Zhang Xinzhang, Prof. Liang Hui, Dr. Chen Yuehua and Dr. Xu Feng, executive editor of Journal of Zhejiang University. Both sides raised constructive suggestions for future cooperation in Tao Fong Scholarship program, publishing a high quality journal and digitalizing academic information.

Visit of Chinese Scholars from Australia

On 19 May 2012 Prof. Justin Tan from Melbourne School of Theology visited ISCS with his relatives. Prof. Tan is a graduate from King's College London, researching into

Academic Research



Visiting Scholars

From Jan to Jun 2012, ISCS hosted 6 visiting scholars.



Dr. Chu Xiaobai stayed at ISCS from Jan to Mar 2012. Dr. Chu is currently Lecturer of Chinese Language and Literature at East China Normal University. During her visit she collected materials for the research topic "The Vicissitudes of the Image of Jesus Christ in the Chinese Folk Society (1600-2000)" and finished an article on "Counterpoint, Polyphony and Monologue: On the Mythological Poetic Texts of Boethius' the Consolation of Philosophy".

Prof. Zhang Xiaolin stayed at ISCS from

Jan to Apr 2012. Prof. Zhang is currently Associate Professor of Philosophy at East China Normal University. During his visit he collected materials for the research topic "Christianity and New Culture Movement in 1919" and finished an article on "Ether-Power of Mind: How did Christianity Affect the Concept of Ether in Tan Sitong's Benevolence".



Prof. Xu Tao stayed at ISCS from Jan to Mar 2012. Prof. Xu

is currently Professor of Philosophy at Wuhan University. During his visit he collected materials for the research topic "Study on the Soul-Body Problem in Christian View" and finished an article on "A Comparison of Mind-body Theories between Augustine and Zhu Xi: The Perspective of Individuality and Relationship".



Prof. Xie Zhibin stayed at ISCS from Apr to Jun 2012. Prof. Xie is currently Associate Professor of Philosophy at Shanghai Normal University. During his visit he collected materials for the research topic "The Differences among Civil Religion, Political Theology and Public Theology and Their Implications in the Chinese Context".



Prof. Wen Haiming stayed at ISCS in Jun 2012. Prof. Wen is currently Associate Professor of Philosophy at Renmin University of China. During his visit he collected materials for the research topic "On the Relationship between Christianity and Western Studies on Confucianism".

Prof. Zhang Jun stayed at ISCS from Jun to Aug 2012. Prof. Zhang is currently Associate Professor of Chinese Language and Literature at Shaanxi Normal University. During his visit he collected materials for the research topic "Analogical Interpretation and Reverse Analogical Interpretation in Sino-Christian Theology".



Visiting Students

Visiting period: From Jan to May 2012

Ding Haili Doctoral student of Heilongjiang University
Research Topic: A study on the philosophy of religion of C. Frank
Course Taken: Worship and Theology
Li Xiaolan Master student of Lanzhou University
Research Topic: The religious phase of human's subsistence in Kierkegaard's theological thought

Courses Taken: Ecumenical Theology, Doctrine of the Triune God, History of Reformation
Nie Jiansong Master student of Minzu University of China
Research Topic: Patristic Theology
Courses Taken: Four Gospels – One Jesus? Paths of Prayer, Gospel According to John
Chu Guofeng Master student of Sichuan University
Research Topic: A Study on Maritain's Thought of Person
Courses Taken: Gospel According to John, Ecumenical Theology



Guest Professors

In the first half of 2012 ISCS cooperated with scholars from Norway, Russia, USA, Hong Kong, UK, Greece, and Finland to lecture in Tao Fong Scholarship universities as our guest professors. The details are as follows:

Prof. Cyril Hovorun (Vice-rector of the Postgraduate School of the Russian Orthodox Church)



Date	University	Topic
13 Feb 2012	Hong Kong Alliance Bible Seminary	Orthodox Monasticism
16 Feb 2012	Taiwan Theological Seminary	Iconography

Prof. Knud Jørgensen (MF School of Theology, Norway)

Date	University	Topic
14 Mar 2012	Sun Yat-sen University	Dialogue in a Multi-religious and Multi-cultural Society
15 Mar 2012	South China Normal University	Dialogue in a Multi-religious and Multi-cultural Society

Prof. Benedict H. B. Kwok (Hong Kong Alliance Bible Seminary)



Date	University	Topic
17-23 Mar 2012	Tongji University	Selected Readings on Dietrich Bonhoeffer

Prof. Nancy Ramsay (Brite Divinity School, USA)

Date	University	Topic
21 Mar 2012	Fudan University	Ethical Implications of Daniel Day Williams' Theology of Love
22 Mar 2012	East China Normal University	Ethical Implications of Daniel Day Williams' Theology of Love



Prof. John Yieh (Virginia Theological Seminary)

Date	University	Topic
3 Apr 2012	Sichuan University	1. Parables of Jesus: Status Quaestionis and History of Effects 2. The Sermon on the Mount: Interpretation and Influence in the West
6 Apr 2012	Minzu University of China	The Sermon on the Mount: Interpretation and Influence in the West
10 Apr 2012	Beijing Language and Culture University	The Ethical Concerns of Contemporary Biblical Hermeneutics
11 Apr 2012	Tsinghua University	The Ethical Concerns of Contemporary Biblical Hermeneutics

Paulos Huang (University of Helsinki)

Date	University	Topic
9 Apr 2012	Jilin University	Cultural Construction in the Global Perspective

Prof. Sebastian Kim (York St. John University, UK)



Date	University	Topic
17 Apr 2012	Beijing Language and Culture University	Global Economic Justice: Latin American Initiatives to Overcome Inequalities
18 Apr 2012	Peking University	Exclusion and the Quest for Authentic Christian Community in India
18 Apr 2012	Renmin University of China	Peace-Building: The Response of the Western Churches to the Iraq War
19 Apr 2012	Tsinghua University	Freedom of Expression Versus Respect for Faith: The Danish Cartoon Controversy
20 Apr 2012	Capital Normal University	Peace-Building: The Response of the Western Churches to the Iraq War

Prof. Stelios Virvidakis (University of Athens, Greece)



Date	University	Topic
18-19 Apr 2012	Wuhan University	1. Ideological uses of Ancient Philosophy and Greek Orthodox Theology by Contemporary Greek Intellectuals 2. The Puzzle of Greek Identity
23 Apr 2012	Nanjing University	Political Philosophy in relation to Ethics and Meta-ethics
24 Apr 2012	Tongji University	Contemporary Interpretations of Kant's <i>Transcendental Idealism</i> influenced by Ludwig Wittgenstein and the legacy of Transcendental Philosophy in the Analytic Tradition
24 Apr 2012	Shanghai Normal University	Nationalism related to Debates on Cultural and National Identities and to the Writing and Teaching of History

Prof. Hakan Granberg (ISCS Professor)

Date	University	Topic
24 Apr 2012	Wuhan University	Religious Ethics and the Environment

Prof. Jan-Olav Henriksen (MF School of Theology, Norway)



Date	University	Topic
24 Apr 2012	Zhejiang University	Christology within an Non-metaphysical Framework
26 Apr 2012	East China Normal University	The relation of God and the self in Philosophy of Religion – a philosophical approach to some aspects in the concept of God
27 Apr 2012	Shanghai Normal University	The Philosophical Reconstruction of Religion in Lessing, Kierkegaard and Nietzsche
	Fudan University	Christology within an Non-metaphysical Framework

Academic Staff Members

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

Academic Activities:

- On 28 Jan 2012 delivering the “VisAsia Hing Yiu Mok Lectureship of Chinese Art” at the Art Gallery of New South Wales, Sidney and the topic is “Harmony and Peace on the Silk Road: The Easternization of Christian Art in Chinese History”.
- On 6 Mar 2012 delivering the opening ceremony lecture of the 5th Chung Chi Christian Festival at the Chinese University of Hong Kong on the topic “The Pessimism of Reality and the Optimistic Hope”



Research & Publication:

- Article: “Confucian and Christian Responses to the Challenge of Modernization”, in *Jianghai Academic Journal* Jan 2012, 47-52.
- Article: “Sino-Christian Theology as ‘Public Theology’: The Theological Typology of Christian Studies in China of the Last Two Decades”, in Daniel Yeung, Jason Lam, Gao Xin

eds., *Inheritance and Development: Essays from the 4th Roundtable Symposium of Sino-Christian Studies* (HK: Logos & Pneuma, 2012).

- Monograph: *Self-selected Anthology of Milton Wan: A Writing Career in Retrospect* (HK: Christian Excellent Mission, 2012).

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

Academic Activities:

- During 11-13 Jan 2012 attending the International Colloquium on Asian Cultures in Dialogue hosted by Assumption University of Thailand and delivering a paper on “Contemporary Christian Studies in China”.
- During 30 Jan to 2 Feb 2012 attending the theological consultation held at Presbyterian Bible College in Taiwan organized by the North East Asia Area Council, World Communion of Reformed Churches. The theme of the event is Ecological Concern and Accra Confession and Jason delivered a paper entitled “Theological Reflection on the Ecological Problem in relation to the Accra Confession and from an East Asian Perspective”.
- On 4 Jun 2012 attending the annual conference of the Koinonia of Chinese Theologians at Tao Fong Shan. The theme of this year is “Public, Political, and Theology” and ISCS is the co-organizer.



Teaching Courses:

- During Jan to May teaching “Introduction to Western Philosophy” at Hong Kong Baptist Theological Seminary.
- During May to Jul teaching “History of Christian Thought” at the Chinese University of Hong Kong.

Research & Publication:

- Article: “Interdisciplinary Studies: The End of Sino-Christian ‘Theology’? – a reflection on the development of recent Sino-Christian theology”, forthcoming in *Logos & Pneuma* 38 (2013).
- Article: “The Implications and Challenges of ‘Scriptural Reasoning’ to Christian Scholars”, forthcoming in *Theology and Life* 35 (2012).
- Editor: Daniel Yeung, Jason Lam, Gao Xin eds., *Inheritance and Development: Essays from the 4th Roundtable Symposium of Sino-Christian Studies* (HK: Logos & Pneuma, 2012).

Dr. Gao Xin (Program Officer & Research Fellow)

Academic Activities:

- During 11-13 Jan 2012 attending the International Colloquium on Asian Cultures in Dialogue hosted by Assumption University of Thailand and delivering a paper on "Reflections on the Study of Christianity in China's University: a Historical and theological Perspective".



Research & Publication:

- Article: "Reflections on the Study of Christianity in China's University: a Historical and theological Perspective", paper delivered in the International Colloquium on Asian Cultures in Dialogue, forthcoming.
- Book review: "Martha C. Nussbaum, Not for Profit: Why Democracy Needs the Humanities", forthcoming in *Frontiers of Philosophy in China* 2012, 7(3).
- Editor: Daniel Yeung, Jason Lam, Gao Xin eds., *Inheritance and Development: Essays from the 4th Roundtable Symposium of Sino-Christian Studies* (HK: Logos & Pneuma, 2012).

Prof. You Bin (Guest Research Fellow in Mainland)

Academic Activities:

- During Jan to Feb 2012 visiting Ridley Hall, University of Cambridge, and delivering two lectures concerning "Comparative Scripture as a Method of Doing Biblical Studies in China".



Teaching Courses:

- During spring term 2012 teaching "Ethnicity and Religion" at Minzu University.

Research & Publication:

- Article: "Religious Dialogue: The Method of Scriptural Reasoning", in *Chinese Religion* 150 (2012), 32-37.
- Article: "Comparative Scriptural Studies: an approach of doing biblical studies in China: the methodology of scriptural reading by Zhuzi as an example", in Daniel Yeung, Jason Lam, Gao Xin

eds., *Inheritance and Development: Essays from the 4th Roundtable Symposium of Sino-Christian Studies* (HK: Logos & Pneuma, 2012).

Prof. Xie Zhibin (Guest Research Fellow in Mainland)

Academic Activities:

- During Apr to Jan as ISCS visiting scholar.

Research & Publication:

- Article: "Theory and Situation: a study of the basic thoughts of Christian ethics of Sino-Christian theology", in Daniel Yeung, Jason Lam, Gao Xin eds., *Inheritance and Development: Essays from the 4th Roundtable Symposium of Sino-Christian Studies* (HK: Logos & Pneuma, 2012).



Dr. Tan Lizhu (Guest Research Fellow in Mainland)

Academic Activities:

- During 12-14 Jun 2012 participating the conference on "Catholic Faith and Cultural Construction of China in occasion of 50th Anniversary of the overture of the Vatican second Council" in Guangzhou, and presenting a paper "Secularization, Commercialization, and the Sacralization of the Church".
- During 27-28 Jun 2012 participating the "Theology Forum on Inculturation of the Catholic Church in China and 50th Anniversary of the Vatican second Council" in Beijing, and presenting a paper "Vatican II: the Milestone of Modern Catholicism".



Research & Publication:

- Article: "Brief history on the Vatican second Ecumenical Council", in *Zhongguo Minzu Bao* 6 Jun 2012.

Dr. Christian Meyer (Guest Research Fellow in Germany)

Academic Activities:

- Since Jul 2011 being member of the "Central Institute for Anthropology of Religion(s)" at the University of Erlangen-Nuremberg.

- Since Sep 2011 being Visiting Fellow at the International Consortium for Research in the Humanities "Fate, Freedom and Prognostication. Strategies for Coping with the Future in East Asia and Europe" at the University of Erlangen-Nuremberg.



- In Jun 2012 participating Hong Kong Sheng Kung Hui Centenary Conference, and presenting a paper on "Re-thinking Church through the Book of Common Prayer in late Qing and Early Republican China".

Research & Publication:

- Guest editor: *Journal for the Study of Christian Culture* 27 (2012 Autumn), theme: Cultural Identity.

Prof. Hakan Granberg (ISCS Professor)

Prof. Chloë Starr (Guest Research Fellow in USA)

Academic Activities:

- In Mar 2012 delivering a lecture at Princeton Theological Seminary on "The Rise of Asian Christianity".
- In Apr 2012 participating the New England Anglican Studies Conference at Harvard Divinity School, and being respondent to Gareth Jones (Dean of Minghwa Theological College, Hong Kong).



Academic Activities:

- On 24 Apr 2012 visiting Wuhan University and delivering a lecture on "Religious Ethics and the Environment".

Teaching Courses:

- During Spring term 2012 teaching "Global Ethics" and "Finnish Government and Governance" at Central South University.
- During Spring term 2012 teaching "Texts on Western Religion" at Sun Yat-sen University.



Working Report of ISCS Tongji Centre

- The following lists the works of ISCS Tongji Centre during Jan to Jun 2012:

Courses Offered	<ul style="list-style-type: none"> • XU Weixiang: Introduction to the Holy Bible, Basic Latin • ZHOU Pingping: Comparative Study of Religions • ZHANG Han: Studies of Religions • LENG Xin: Special Topic in Christian Philosophy • WANG Lijuan: Introduction to Ancient Greek
Academic Publication	<ul style="list-style-type: none"> • ZHOU Pingping, "Early Thoughts of Vincent Ying through the First Catholic Newspaper in China", <i>Studies in World Religions</i> Jan 2012. • LENG Xin & YANG Yuanzheng (translators): Robert E. V. Voorst, <i>Reading New Testament Today</i> (Shanghai: East China Normal University Press, 2011).
Research Plans	<ul style="list-style-type: none"> • XU Weixiang: Translation of Donoso Cortés' <i>Essai sur le catholicisme, le libéralisme et le socialisme</i> • ZHANG Han: (1) Research on Augustinus with a publication in planning; (2) Comparative Studies of Religions • LENG Xin: (1) Project "After Onto-Theology: Theory of Trinity in 20th Century", supported by the National Fund for Philosophy and Social Science; (2) Project "What is Man? – Anthropology of W. Pannenberg and K. Rahner", supported by the Ministry of Education Fund for Humanities and Social Science
Academic Activities	<ul style="list-style-type: none"> • In the spring semester of 2012, Rev. Prof. Benedict H. B. Kwok from the HK Alliance Bible Seminary offered an intensive course on "Selected Readings on Dietrich Bonhoeffer". • On 24 Apr 2012 Prof. Stelios Virvidakis from the University of Athens lectured on "Conceptions of Transcendental Idealism: Past and Present". • During 13-16 June 2012 ZHOU Pingping attended the intensive program on studying Christianity held by Chung Chi College, the Chinese University of Hong Kong.



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

Jan to Jun 2012



Shangdong University

Courses Offered	<ul style="list-style-type: none"> • Xie Wenyu: Ancient Greek Philosophy, Philosophy of Religion • Liu Xinli: History of Christianity, Introduction to Christianity • Zhao Jie: Christian Ethics • Pu Rongjian: Christian Studies, Biblical Figures
Academic Publication	<ul style="list-style-type: none"> • Xie Wenyu, <i>Way and Truth: Interpreting the Gospel of John</i> (Shanghai: East China Normal University Press, 2012) • Pu Rongjian, "Analysis of the Relation between Master and Slave: an analysis of Thomas Aquinas; theology and philosophy", in <i>Review of Guangxi Normal University</i> 2012 no.1
Research Plans	<ul style="list-style-type: none"> • Zhao Jie & Ma Guanghai: a study on the situation of Chinese religions, the characteristics and development of the Qufu religious situation • Xie Wenyu: Just: from the <i>Republic</i> to the <i>Epistle to the Romans</i>
Academic Activities	<ul style="list-style-type: none"> • During 3 Feb to 9 Mar 2012 Fu Youde stayed at ISCS as visiting scholar. • On 9 Feb 2012 Fu Youde delivered a speech on "Comparative Study on Hebrew Prophets and Confucius' Saints" at the department of philosophy and religion, Hong Kong Baptist University. • During 13-14 Feb Fu Youde participated in the roundtable symposium of "60 Years of Religion and Chinese Society: Retrospect and Prospect". • Xie Wenyu's <i>Way and Truth: Interpreting the Gospel of John</i> was published in Mar2012. During 22-23 Apr 2012 he was invited to different events in Beijing explicating the themes of this book and the work was highly regarded. • On 10 May 2012 Xie Wenyu delivered a lecture on "The Gospel of John and Greek Philosophy" at Shangdong University. • On 24 May 2012 Prof. Ni Zhange from Virginia Polytechnic Institute and State University delivered a lecture on "Religion and Literature" concerning the background of contemporary English literature. • During 12-14 Jun 2012 Fu Youde participated the annual conference of Asian biblical studies at Sabah Theological Seminary and presented a paper on "Exegesis or Eisegesis: Maimonides' Approach". • On 16 Jun 2012 Xie Wenyu delivered a lecture on "Contingency, Possibility, and Metaphysics" at Beijing Normal University.

Yunnan University of Nationalities

Courses Offered	Introduction to Western Religions, History of Christianity in Europe
Academic Publication	<ul style="list-style-type: none"> • Li Yuehong, <i>The Ultimate Singing of Individual Lives: Contemporary Sino-Christian Theology from the View of History of Thought</i> (Beijing: Renmin, 2012)
Research Plans	<ul style="list-style-type: none"> • New project: "The Position and Philosophical Significance of Modern Chinese Theology in Western Culture Communicating to China"; a monograph to be published. • Project in progress "Theological thought in Dostoevsky's Works", a thesis to be finished in next year.
Academic Activities	Lecture on "The Theory and Practice of Biblical Hermeneutics"

Wuhan University

Academic Publication	<ul style="list-style-type: none"> • Su Dechao, "How to Speak of God in Human Language: Comments on John Macquarrie's God-talk: an Examination of the Language and Logic of Theology", <i>Logos & Pneuma</i> 36 (2012). • Su Dechao, "The Golden Rule: A Comparison between Christianity and Confucianism", <i>International Journal of Sino-Western Studies</i> 2 (2012).
Academic Activities	<ul style="list-style-type: none"> • In Mar 2012 Su Dechao delivered a lecture on "Meaning of Life" at Wuhan University.

Peking University

Courses Offered	<ul style="list-style-type: none"> • Sun Shangyang: History of Chinese Christianity • Xu Fenglin: Philosophy of Religion, Eastern Orthodoxy • Wu Fei: Western Classics (Augustine's the <i>City of God</i>)
Academic Publication	<ul style="list-style-type: none"> • Zhao Dunhua, <i>The Philosophy of Biblical History</i> 2 vols. won Nanjing Library Award. • Xu Fenglin, <i>History of Orthodox Icon</i> (Beijing: Peking University Press, 2012) • Xu Fenglin, "The Idea of Good and True Life", in <i>Review of Jiangsu College of Administration</i> 2012 no.3 • Xu Fenglin, "Philosophy is a Struggle to gain something impossible: Shestovon Kierkegaard", in Jin Ze & Zhao Guangmin eds., <i>Religion and Philosophy</i> Issue 1
Research Plans	<ul style="list-style-type: none"> • Sun Shangyang: Study on the Attitude of College Students towards Christianity in Beijing (Perdue University) • Xu Fenglin: Study on Orthodox Liturgy • Wu Fei: Augustine's Christian Thought
Academic Activities	<ul style="list-style-type: none"> • During 23-25 Mar 2012 Sun Shangyang participated the conference of "Marxism and Contemporary Religious Issues" and presented a paper on "The Loss of Meaning and the Attitude of College Students towards Christianity in Beijing". • On 13 Apr 2012 Xu Fenglin delivered a lecture on "The Worldview of Eastern Orthodoxy and the Consciousness of Russian Culture" at the Institute of Marxism, Peking University. • In May 2012 Wu Fei participated in the international conference on Ethics and Responsibility in the Middle Ages held by Peking University. • On 11 May 2012 Sun Shangyang participated in the conference commemorating the 450th anniversary of Xu Guangqi.

Nankai University

Courses Offered	<ul style="list-style-type: none"> • Wang Lixin: Hebraic History and Literature (Ph.D. course), Biblical Culture and Literature (undergraduate) • Zhang Shiyong: Seminar on the History of the Christian thought, Seminar on the <i>City of the God</i>, Philosophy of Religion, Introduction to Religious Studies • Chen Jianhong: Religion and Mysticism, Seminar on Jewish Philosophy • Zhang Jingchuan: World Religions
Academic Publication	<ul style="list-style-type: none"> • Wang Lixin, <i>A Literary Study on Hebrew Bible from the Perspective of Ancient Hebrew History and Culture contexts</i> (Ministry of Education Fund Project, forthcoming) • Zhang Shiyong, "On the Thought of Justification in the Medieval Times", in <i>Review of the Christian Thought</i> 2011 no.2 • Wang Gang, (supervised by Wang Lixin), <i>A Study on William Faulkner's Novels from the Perspective of Christian Cultural Poetics</i> (forthcoming) • Wang Gang, "The Christian Notion of Time in Faulkner's Novels", in <i>Foreign Literature Review</i> 2012 no.2
Research Plans	<ul style="list-style-type: none"> • Wang Lixin: "A Study on Ancient Israeli Religion and Hebrew Myth", China Social Science Fund Project • Zhang Shiyong completed the Chinese translation of <i>Iustitia Dei: The History of the Doctrine of Justification</i> • Zhang Shiyong: "The Intellectual Origin of the Reformation" • Chen Jianhong is preparing a monograph on Theories of Religion • Wang Gang: "A Study on Religious Expression and National Self-identity of William Faulkner's Novels", Doctor Fund Project of Jilin Normal University
Academic Activities	<p>In May 2012 the "Symposium on Bible Interpretations and Literary or Cultural Research" co-organized by the School of Literature at Xiamen University, the School of Literature at Nankai University, the School of Literature at Renmin University of China, and the Divinity School of Chung Chi College at the Chinese University of Hong Kong was held at Xiamen University. Wang Lixin participated in the event with two young scholars. The papers delivered are as follows:</p> <p>"Poetic Style of <i>Ruth</i> and <i>Esther</i>" (by Wang Lixin)</p> <p>"The Image of Jesus as Religious and Cultural Symbols in Faulkner's Novels" (by Wang Gang)</p> <p>"Metaphor and Metonymy Narrative in the Prophets of the Bible" (by He Quanning)</p> <p>"Voice from the Proverbs: A Special Space" (by Zhang Jun)</p> <p>"Christian Notion in <i>Walden</i>" (by Sun Xiao)</p>

Recent Publication

Books published from Jan to Jun 2012

Logos & Pneuma: *Journal of Chinese Theology* vol. 36 **Issues of Contemporary Chinese Religions**

(published in Jan 2012)

THEME: Issues of Contemporary Chinese Religions



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|---------------|---|
| GAO Shining | Three Comments on Contemporary Chinese Religions |
| YANG Xiaochun | The International Institute of China and Hui-Ye Dialogue between Chinese Hui Muslim Scholars and the Protestant Missionaries in Late Qing and Early Republic of China |
| CHIN Ken Pa | Y. T. Wu on Christian Materialism and the Modernity of China |

PATRISTICS

- | | |
|------------|--|
| XIA Dongqi | <i>Salvus per ignem: Augustine's City of God 21.26 and Confessions</i> |
| LI Shuqin | Reason and Faith: An Analysis of Tertullian's Paradox |

MODERN THEOLOGY

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| GAO Xin | John Henry Newman on Conscience and the Existence of God |
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| LIU Wenjin | God, Otherwise: Lévinas, Phenomenology and Theology |
| Teresa WONG Yai-chow | On the Sacredness and Ordinarity of Religious Experience |
| HUANG Ming | On John B. Cobb, Jr.'s Creative Transformation and its Meaning to Sino-Christian Theology |

Text Interpretation

- | | |
|------------|--|
| ZHANG Jing | Images of the Samaritan Woman and Postmodern Biblical Interpretation |
| LIU Yunhua | Travelling and Dream-seeking: the Beliefs in the Poetry of Wu Yushan |

REVIEWS AND RESPONSES

- | | |
|-------------|--|
| XIAO Qingho | Book Review of <i>The Chinese Face of Jesus Christ</i> , Volume 2 |
| SU Dechao | How to Speak of God in Human Language: Comments on John Macquarrie's <i>God-Talk: an Examination of the Language and Logic of Theology</i> |
| HONG Liang | Review of the Zürich 2010 Edition of Karl Barth's <i>Der Römerbrief</i> (Zweite Fassung) |

ACADEMIC NEWS

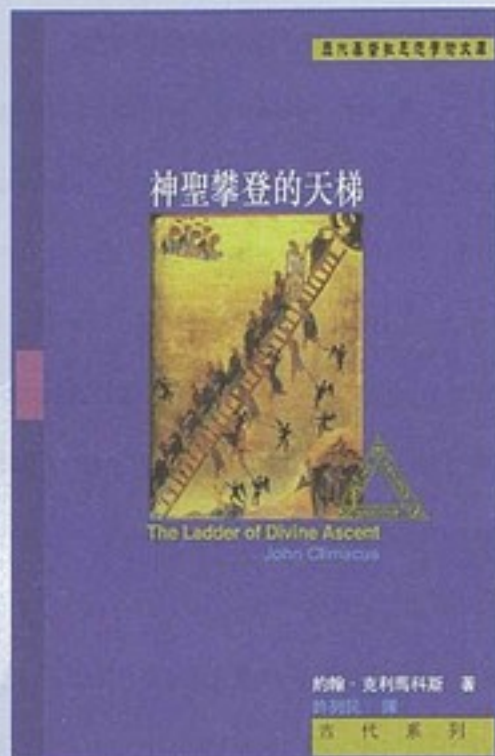
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| ZHU Xiaohung | The Value of Xu Guangqi to East-West Exchange in the New Millennium |
| HONG Liang | The 42th Karl Barth Annual Conference and Interdisciplinary Rereading of Classics |

Chinese Academic Library of Christian Thoughts:
Ancient Series

The Ladder of Divine Ascent

by John Climacus
translated by XU Liemin
367 pages

This work has made great impact to the tradition of spirituality, and thus has many different language translations. The author shared with us his spiritual insights from his own experiences.

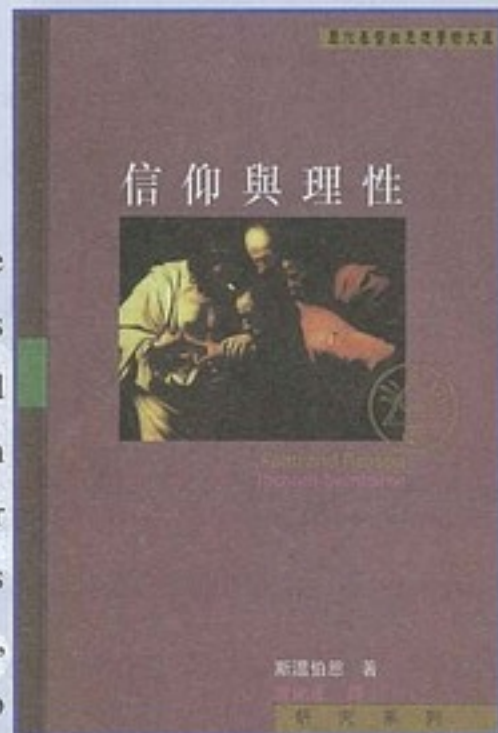


Chinese Academic Library of Christian Thoughts:
Research Series

Faith and Reason

by Richard Swinburne
translated by CAO Jianbo
330 pages

This book analyzed the multiple implications of rational thinking and the position of reason in religion. The author studied Christian doctrines including revelation, trinity, salvation and so on by means of analytic philosophy.

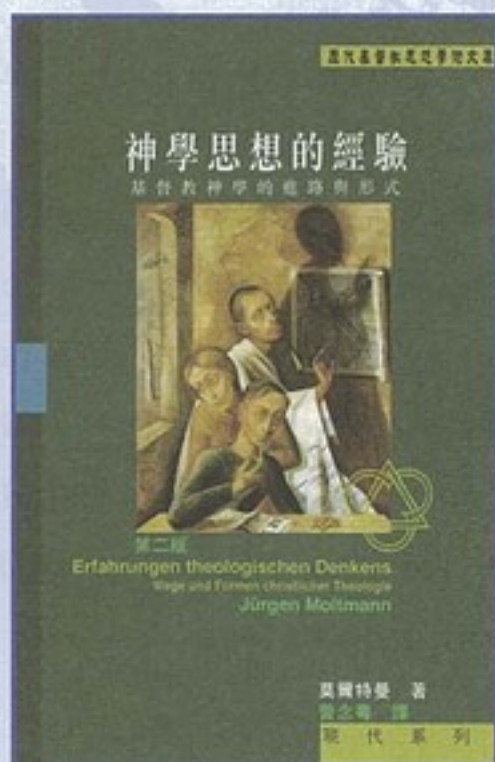


Chinese Academic Library of Christian Thoughts:
Modern Series

Erfahrungen theologischen Denkens

by Jürgen Moltmann
translated by TSENG Nien Yueh
384 pages

For Moltmann theology is not something to be done somewhere out there, but should originate from the experiences of theologians. In this book he revisited the cross-roads of his life and described the events that changed his minds and course of theology.



ISCS Monograph Series

Inheritance and Development: Essays from the 4th Roundtable Symposium of Sino-Christian Studies

Edited by Daniel Yeung, Jason Lam, Gao Xin
438 pages

The movement of Sino-Christian theology has been promoted for 16 years as a cultural qua theological movement. It has initially progressed into the realm of philosophy, history and literature and is recently extended to include biblical studies, sociology of religion and public theology. The recent roundtable symposium has extensive academic concerns and diverse scholars' background. The approaches gives us the impression of a comprehensive Christian studies.



Sino-Christian Theology and Academia

Daniel H. N. YEUNG



The essays in this issue are written by Prof. Zhang Qingxiong and Prof. Wang Xiaochao. Both are close friends of ISCS over the last decade, witnessing the development of the Sino-

Christian theology movement. And both of them discussed the contemporary relationship between theology and the public sphere. It is interesting that when they mentioned the language of theology in the public sphere, both articulated some characteristics of Sino-Christian theology. Prof. Zhang in "Political Theology, Public Sphere and Separation of Church and State" wrote "citizens no matter with or without religious attachment can participate in democratic dialogue in public spheres, sharing their own thoughts, and going through criticisms of others. Their thoughts may be discarded or refined and being supported by others, and then integrated into the citizens' consensus... This is not only because the state should remain neutral among different religions and denominations, in order to secure the freedom of religion, but also because the legitimacy of a democratic legal state should be based on democratic procedures and public consensus, instead of any specific ideology... In the public sphere they have the right to express their opinions or criticize society from their religious view, but they cannot set their religion as the standard of truth. Through rational criticizing and being criticized, defending and refuting, their opinions would blend into public

communication. Their beliefs and thoughts can influence others, and the beliefs and thoughts of others can influence them."

Prof. Wang Xiaochao's "To Study Religions and to Study Theology" also discussed the principles that theology should observe in the academia, "The term 'theology' may refer to any discourse related to the topic of God. Regardless of the result that God is present (theism) or not (atheism) or undetermined (agnosticism), anyone who reflects on this topic participates in the broadest sense of theology... If no one has ever been thinking about God, then there would never be theology. In an age of globalization, every major world religion has its own theology. But just like the time of ancient Greece, there is theology developed inside and outside the believing communities... Theology is a kind of rational thinking, an instrument to raise the quality of religion. In face of the unique contemporary Chinese situation, academia should study religions and cannot neglect theology. Only to study religions without theology (including academic criticism) is not only impossible, but is harmful."

From my reader's response perspective, both scholars stated a principle for Sino-Christian theology which emerged from the humanities: perspectives from the church and from the public realm should respect each other. It also articulated the characteristics of Sino-Christian theology in the humanities. This coincidence is like the working spirit of Tao Fong Shan: "The wind blows according to its will, and so it was."