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INSTITUTE OF SINO-CHRISTIAN STUDIES

News

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ESSAYS

Judaism and Christianity as an Example for the Reconstruction of Confucianism

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Visiting Scholar

As the economic and thus the national strength of China develops rapidly, there is a call for a revival of traditional culture, especially that of Confucianism. Today China is facing the issues of moral decline and lack of belief, making a big contrast to the strength of economics and technology. Confucianism reappearing on the stage seems to be a historical necessity.

Nevertheless, in this revival of Confucianism there are some noteworthy phenomena. The most worrying one is exclusivism or narrow nationalism. Some people think that Christianity has been exploding in China since the Open and Reform policy was implemented. Chinese people must be aware of this

fact and the revival of Confucianism may compete with Christianity. In their sub-consciousness, Christianity is still a "foreign" religion. A Chinese believing in this faith turns to be a "foreigner" spiritually, deviating from the ancestors' culture. Obviously, this is the traditional thought of "the distinctions between Chinese and the barbarians" (華夷之辨), a kind of exclusivism, or another face of narrow nationalism. It is understandable that this happened when the Chinese first encountered the western culture. Expelling Christianity as a part of it was for the sake of the preservation of one's genuine culture. But we are now living in the globalized age of the 21st century. This kind of exclusivism or narrow nationalism should die out.

In fact, Confucius suggested that "all men are brothers" (四海之內皆兄弟) and "all under heaven are one family" (天下為一家). He was not an exclusivist and did not see foreign cultures as enemies. In Song Dynasty, when Zhu Xi (朱熹) constructed his neo-Confucianism he even borrowed some elements from Buddhism. Obviously he was also no exclusivist. If ancient Confucians were not exclusivists, then why after more than a century of cultural encounter, can modern

Confucian scholars not overcome exclusivism and narrow nationalism? As suggested by Zhu Xi's "The Principle is One, Its Implementation is Divided into Multiplicity" (理一分殊) and John Hick's religious pluralism, Confucianism is a religion sharing the same ultimate aims, and is a member of the world religions. Therefore Confucianism should treat other religions as



brothers and sisters rather than enemies.

The history of world religions tells us that no religion ever lives without changes. In the same vein, Confucianism has no reason to stay in the past of the agricultural and imperial period, but should develop itself in the globalized age. In other words, today Confucian scholars should construct a new form of Confucianism, which succeeds the old form on one hand and can adapt to the 21st century spirit on the other hand. How to do that? Modern Judaism and Christianity may give us some hints in terms of doctrinal and organizational perspectives.

Since the 19th century, Jews in Europe have undertaken a long journey of religious reformation. In the 1930s the campaign was basically completed and the major streams of modern Judaism were formed. They include Reform, Orthodox, Conservative and Reconstructionist Judaism. The major reason for this reformation is due to the challenge of modernity, and the concrete phenomena are the conflicts between modernity and tradition, universality and nationality. Moses Mendelssohn suggested a two-pronged objective: to get into the mainstream of western society on the one hand, but Jews can still maintain their national identity on the other hand. The concrete reforming action is to accept those modern Enlightenment values including freedom, equality, human right, democracy and so on but still insisting on the core of Judaism: God, Torah and Israel. In other words, it is to discover the universal values like equality, justice, mutual love from the Bible and Talmud, and universalize some originally national elements including the God of Israel, the Law of Moses, etc., so that a "universal ethical monotheism" can be achieved. The result is that Reform Judaism arrived at a belief and value system which can combine modernity, nationality and universality. It provides for the believers a guide in modern social life and retains a high degree of Jewish identity. Apart from some extreme Orthodox, other streams are to different degrees influenced by Reform Judaism, so as to combine both modernity and tradition, nationality and universality. Needless to say, Reform Judaism is not a rigid unity and has inner divisions at different times. In spite of this, the above-mentioned situation more or less resembles the reality.

Turning back to China, from the Opium War to the present, Chinese people have been facing a similar problem to that of Jews in Europe: the conflict between tradition and modernity, nationality and universality. At the same time, the goal we want to achieve is about the same as that of Jews in the past: to get into the global family without losing one's own cultural identity. As Jews in the past have to a high degree achieved their goal of reforming Judaism by combining tradition and modernity, nationality and universality, their experience provides us a good reference. Accordingly in the reconstruction of Confucianism we may introduce elements like freedom, equality, justice, love, human

rights and so on to the doctrinal system, and insisting some original core concepts like respecting the revelation of heaven and ancestors, and cultivating oneself according to the values suggested by the sages. On the one hand we should inherit the original universal values in the Confucian classics like the principle of magnanimity (忠恕之道) and five constant virtues (五常之德). On the other hand we should reinterpret some unique Confucian concepts and provide them with new universal meanings. For example the teaching of "love among classes" (差等之愛) can be suppressed and "universal love among all people" (泛愛眾) should be acclaimed; the concept of loyalty to monarch (忠君觀) should be replaced by that to all people; the implication of "mutual concealment of wrong doing among family members" in the teaching of filial piety should be diminished and respecting and feeding parents should be encouraged. I believe that with the effort of Confucian scholars in reinterpreting those originally particularist concepts, they can be transformed into universally acceptable norms, and a Confucianism with a new system of belief and values can be established.

Compared with the ecclesial institution and fellowship of Christianity, Confucianism, including that before Xinhai Revolution, is not well organized and the believers are not united. However, the belief and values of Confucianism are diffused in the political institution, social organization and family relationship. In this sense it is right to call Confucianism a "diffused religion". Nevertheless as its characteristic this diffused nature cannot be regarded as an advantage, because it is not effective in transmission and actualization. Therefore Confucian scholars today should make reference to the experience of Christianity to diminish the diffused nature of Confucianism, and to change it to a well-organized institution comprising of priestly personnel and regular ecclesial life. Christianity here does not refer to any particular denomination but to the ecumenical tradition. And making reference to Christianity means learning the ecclesial organization, governing principles, priestly order, liturgical system, fellowship life, seminarian institutions, etc. History has proved that Christianity has run an effective system worthy to be selectively referenced by scholars in reconstructing Confucianism.

A new Confucianism must start in China but become complete in the whole world. It starts in China because it is the homeland and the place of nourishment. There are the necessary elements for its growth – Confucian scholars, leaders and potential believers. However, the new Confucianism is not a national religion but a universal one. Thus it is not limited to China but goes forth to the world and will contribute to all people as a world religion.

Comparative Scriptural Hermeneutics and Sino-Christian Studies

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Religious pluralism is a major characteristic of the contemporary world. People are now transgressing the boundaries of religions and meeting (or even committing to) new religions never heard of before. Mutual respect and learning from each other are important issues Christianity must encounter. They are also the core elements to make a peaceful world. I am here trying to integrate different trends of contemporary academics and retrieving the experience from Chinese religions to suggest a proposal of "comparative scripture" or "inter-canonical hermeneutics".



There are at present two major modes of doing inter-religious dialogue. The first one is represented by Hans Küng's Global Ethic and the second being Paul Knitter's way led by social praxis. They are both inspiring approaches but have the following problems in actualization: 1. They discuss the possibilities and forms of religious dialogue conceptually, but may not have the ability to bring different religions into dialogue in reality; 2. The result of dialogue may not be recognized by the followers of the religious traditions as it is conducted by some intellectual elites; 3. Regardless of seeking the common factors for ethics or suspending religious doctrines, it deviates from the genuine objective of religious dialogue. It should be aimed at a genuine respect and mutual enrichment.

Due to the mentioned shortcomings, contemporary academics have abandoned the approach of presupposing some models of dialogue. Instead they focus on the cultural phenomenon that all religions respect their own canons. The idea of "comparative scripture" is such an approach which aims at achieving a genuine dialogue of mutual respect through reading different religious scriptures together. To put it in a simple way: religious dialogue starts with scripture. And the concrete way of doing so is to invite people from different religions to

read and comment on the scripture of another religious tradition. It does not aim to convert the readers but to let them discover inspiring things about their own religions. It even does not presuppose any common points between different religions, but is a reading process in which the readers may open their selves to achieve a genuine dialogue.

This new way of religious dialogue is best represented by David Ford of the University of Cambridge and Francis Clooney of the University of Harvard. Their theories can be summarized as follows:

1. Religious dialogue starts with reading classics of different religions together. Religious classics in different traditions have authoritative positions and are the origins of theory and practice. In light of this, reading each other's scripture is on one hand the foundational work as they are the basics of religions. But on the other hand it is the work on the highest level since the theories formed by reading and interpreting scriptures could be highly authoritative.

2. The objective of doing comparative scriptures is to achieve a deeper understanding of each other. And through the discussion of a scriptural paragraph, an ideal character or a religious ethic, one may reflect deeply on one's own faith to the point of enrichment and reconstruction. Simply speaking, through reading other people's scripture one may enrich one's own tradition.

3. Comparative scriptures is not aiming at seeking common foundations, but through the origins of world religions to perceive the rich variety of human spirituality, such that one may avoid the possibility of making wrong decisions in the face of another religion.

Through Ford's efforts the religious leaders of British Judaism, Christianity and Islam have been reading each other's scripture for more than a decade. Clooney has been learning from Hinduism and doing comparative reading with Christian scriptures and creating "comparative theology" in the USA. In their practice some working principles are formed for inter-canonical hermeneutics:

1. Inter-canonical reading is an activity conducted by different religious believers. Through genuine dialogue together they seek for wisdom. Every religious tradition is being treated cordially as a respected "other".

2. Inter-canonical reading is not to diminish the differences between religions, but to seek for a deeper mutual understanding from the differences and elements for self-enrichment.

3. Inter-canonical reading emphasizes on both the dialogue between religions and the contemporary situation. We come back to the scriptures in response to contemporary economics, social and ecological problems. Only in this way is the reading result relevant

to the present time.

4. Inter-canonical reading helps us understand other religions as neighbours, and helps us understand better our scriptures and tradition. In the end religious dialogue becomes a higher way of seeking wisdom.

5. The practice of inter-canonical reading implicitly includes a self-critical moment. It tries to be free of closed interpretation and solipsism of any kind.

The above-mentioned movement of inter-canonical reading or comparative scriptures is significant to religious dialogue. Firstly it does not limit religious dialogue to ethical teaching or social praxis, but focuses on the core scriptures of major religions. Thus the result of dialogue may widely affect the believers of different religions. And as it results from the interpretation of another religious tradition, both sides can be deeply affected. Secondly the comparison can lead to genuine dialogue, and from dialogue to harmony. Modern religious studies started from comparative studies of different religions. But in the past it mainly focused on the similarities and differences of the external or superficial sides. A deep level of understanding and communication could hardly be made. Through inter-canonical reading, a religious tradition is introduced to another. The similarities may lead to deeper understanding while the differences may lead to reflection. Lastly inter-canonical reading requires us to stay close to the contemporary economic, social and ecological situation. This helps our scriptural hermeneutics contribute to the development of economics and society.

Comparative scriptures can be an important approach for the localization of Christianity in China. Firstly it can be a comparative study of Christian and Chinese scriptures on the human sciences platform like comparative literature or comparative religions. Simply speaking, comparative scriptures is a study of multiple scriptures and related knowledge. It may extend the spiritual world of Christianity and Chinese religions. It lets the participants have a deeper understanding of and reflection on themselves, such that Christianity and Chinese religions may resonate with each other. Secondly, doing comparative scriptures from a Christian perspective is a way of doing "theology". In this approach comparative scriptures is not only aiming at a deeper understanding of other scriptural tradition or inter-religious dialogue. Resources from other religions which are significant to Christian scriptural study can be discovered and enrich Christianity in response to modern problems. It is aimed at constructing a Christian (biblical) theology but is done in the way of comparative study of Chinese religious classics. It is rooted in the Christian tradition and serves it.

Sino-Christian Theology, Modern Chinese Spirit and Political Transformation

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Sino-Christian theology is the Chinese expression of theology, which aims at getting into the spiritual world of Chinese people and becoming a resource of thinking and action. Thus Sino-Christian theology should show

its advantages to the Chinese spiritual world. How theology has shaped and influenced civilization should be a study area of Sino-Christian theology. As the Christian tradition is broadly shown in western civilization, Sino-Christian theology must take the



western Christian tradition as one of its major study areas. This study does not only aim at explicating the content and development of theology, but also at how this tradition has shaped the spirit and civilization of the westerners, i.e. how it has become a kind of thinking method and spiritual resource. The development of Sino-Christian theology must in a sense rely on the western Christian tradition, and also make a deep understanding and reflection on it to explore its own Chinese way and experience. In this approach Sino-Christian theology does not only cover the history of dogmas or historical theology, but must embrace a very broad scope of humanistic studies including theology, philosophy, history, literature, etc.

As Sino-Christian theology is produced in face of the Chinese modernization process, it must show its critical understanding of modernity and the implication for constructing a healthy modernity. Relying on the study of Christian tradition, Sino-Christian theology should explicate the complicated relationship between Christianity and modernity, and become a spiritual guide for the Chinese in face of modernization. This is a noteworthy point as modernity started in the Christian world and Christianity has played a complicated and crucial role. If we can grasp this point, then modern people may have a better self-understanding. In fact, the forming of western modernity in a sense is the result of modern response to the theological-political problem. The rise of Christianity and its political impact in the west is not only reflected in the conflict

between the authorities of church and state, but also in the tension of human life between revelation and reason, supernatural and nature, and so on. This tension resulted in the forming of a self-consciousness on the basis of transcendence, and prepared the way for modern subjectivity. Christian self-consciousness has a very close relationship to modern subjectivity, but the latter lacks the sense of transcendence and differs from the former. The forming of the latter is to a certain degree the creative result of political philosophy toward overcoming the supernatural in human life, especially in the political sphere: taking individual and natural rights and the common living basis in place of Christian revelation, classical reason and ethos. This creation directly affected the forming of the modern state and liberalism. Needless to say, some kinds of modern thought still try hard to retain and transform pre-modern, especially Christian, influence, such that the modern subjectivity may obtain religious and moral support instead of depending on itself and collapsing into chaos and nihilism. However, modern subjectivity unavoidably gets into conflict with any transforming and limiting efforts. Thus it will also reduce the influence of Christianity. Christianity must produce its critical stance in face of the elements shaping modern thought and

politics including modern subjectivity, liberalism and the like.

Whether Sino-Christian theology can have an in-depth study of the complicated relationship between Christianity and modernity will determine whether it can play a role for the Chinese in face of spiritual and political revival. It is also crucial for whether it can become a resource for Chinese thought. In recent years Chinese academia has divided into many opposing streams. Chaos and conflicts have emerged and probably it will persist for a period. At this crossroad Sino-Christian theology should take heed of the Word of God and produce its response carefully. Apart from existential and ecclesial theology it should explore the discourse in politics and the social sciences, such that a holistic way of thought can be produced. If Sino-Christian theology can successfully respond to this challenge, theology may get into the Chinese spirit and then not need to emphasize its Chinese character. Just like philosophy, politics, economics, they have no need to put "Sino-" as a limiting term. The establishment of Sino-Christian theology would not let theology be anxious because of being in China, and theology may confidently speak to the Chinese spirit.

Academic Exchange

The Visit of Beijing International Studies University

On 13 Jul 2011, Prof. Yang Ping with 29 students from Beijing International Studies University visited ISCS. Dr. Gao Xin introduced the history of Tao Fong Shan and the work of ISCS to the visitors. We invited



two of our visiting scholars, Prof. Zhang Shuangli of Fudan University and Prof. Fang Yong of Wuhan University, to speak in a seminar for the visitors. They had a very good dialogue and interaction.

The Visit of City and Culture Research Centre of Malaysia



On 2 Aug 2011, Prof. Yee Tet-lim of City and Culture Research Centre together with the scholars and students visited ISCS. Director Daniel Yeung and Dr. Gao Xin welcomed their visit. During the meeting, Director Yeung and Dr. Gao introduced the history of Tao Fong Shan and the work of our institute to the visitors. The visitors showed much interest in the promotion of Christian studies in China and they also highly appreciated the meaning of our work.

The Visit of the Summer School of Chung Chi Divinity School



On 8 Aug 2011 the participants of the summer school of Chung Chi Divinity School, Chinese University of Hong Kong, visited ISCS. The 50 teachers and

students, including some of our Tao Fong Scholarship students, came from different universities of China. We invited two of our visiting scholars, Prof. Zhang Shuangli of Fudan University and Prof. Fang Yong of Wuhan University, to speak in a seminar for the visitors. The two scholars shared the contemporary situation of Christian studies in China and had a fruitful dialogue with the visitors. The event let the visitors have a deeper understanding of our work.

Visit of Scholar from ICI Berlin

In Sep 2011 Dr. Luca Di Blasi, Academic Assistant to the Director of the Berlin Institute of Cultural Inquiry visited ISCS and stayed for five days. Both sides recognized that we shared common interests in different research areas and hoped to have further cooperation in the future.

Academic Activities

Director Visited Institutions in Yunnan and Shandong



On 5 Sep 2011 Director Daniel Yeung was invited to be speaker for the 60th anniversary of Yunnan University of Finance and Economics. He delivered a lecture on "Western Mainstream Culture and Chinese Academics" chaired by Prof. Yin Ming of the Foreign

Languages Department. Director Yeung was also invited to be speaker for the 60th anniversary of Yunnan University of Nationalities on another day. He delivered a lecture on "Sino-Christian Studies and Contemporary Chinese Academics" chaired by Prof. Li Yuehong of the School of Humanities.



During 23-28 Sep 2011 Director Daniel Yeung and the chairperson of our academic committee Prof. Lai Panchiu were invited to join the international conference of "Justice from the Perspective of Religious Pluralism", which is an event celebrating the 110th anniversary of Shandong University. Under the main theme of "justice" there were 7 sections. More than 30 local and foreign scholars joined the event. After that Director Yeung was invited to visit Shandong Theological Seminary and introduced the working principle of Sino-Christian theology. He delivered a lecture on "Sino-Christian Theology and Sino-Christian Theology Movement"

chaired by Vice President Li Hongyu. Participants, including clergy and laypeople, all gained a deeper understanding of Sino-Christian theology and its relationship with the theology of the church.



Exhibition on "Global Ethic and Globalization"



ISCS has been cooperating with Stiftung Weltethos of Germany in promoting the idea of "A Global Ethic" in Hong Kong for years. Following the launch of the "Global Ethic and Globalization Teaching Kit for New Senior Secondary Liberal Studies" in Jun 2011, an exhibition on "Global Ethic and Globalization" was held during 11-13 Nov 2011 by the Centre for Religious and Spirituality Education, Hong Kong Institute of Education. The exhibition was supported by Stiftung Weltethos in providing materials covering the topics of world religions, and politics, economics, ecology under the situation of globalization. It provided the visitors with a multi-dimensional perspective in understanding the idea of global ethic. The representatives of major religious leaders and officials from Hong Kong Education Bureau also attended the exhibition.

The Digitalization of Karl Reichelt's Works

On 17 Nov 2011 Dr. Paul Stuehrenberg, Librarian of Yale Divinity School, and Ms. Irene Wong, Senior Assistant Librarian of Hong Kong Baptist University,

visited ISCS. Director Daniel Yeung confirmed the cooperation with the two libraries in digitalizing Karl Reichelt's works and producing microfilm, so that they could be conveniently accessed by scholars in the future.



Visit to University of Chicago and Catholicos Patriarch of the Assyrian Church of the East



On 28 Nov 2011, Director Daniel Yeung with distinguished professor Dr. Milton Wan, academic committee member Prof. Stephen Chan and Prof. Sun Xiangchen of Fudan University, who was arranged by ISCS as visiting scholar to Chicago, were invited by the Divinity School of the University of Chicago to speak in a seminar. The title of the event was "Contemporary China and Sino-Christian Theology" and their respective topics were as follows:

1. Prof. Sun Xiangchen: The Dilemma of Sino-Christian Theology: from Cultural Christian to Christian Scholar
2. Prof. Stephen Chan: Translation as Theology: taking Haun Saussy as a reference to examine Sino-Christian Theology
3. Prof. Milton Wan: An Explication of the Public and Cross-cultural Characters of Sino-Christian Theology developed in the 1990s China
4. Director Daniel Yeung: The Relationship between ISCS and Sino-Christian Theology Movement

During the visit Director Yeung and the scholars discussed with the Dean of the Divinity School Prof. Margaret M. N. Mitchell and renowned theologian Prof. Dwight N. Hopkin. Both sides confirmed that we should strengthen future dialogue and cooperation.



On 29 Nov Director Yeung and Prof. Sun were invited to visit the residence of Mar Dinkha IV, the Catholicos Patriarch of the Assyrian Church of the East. Also present during the meeting were Archdeacon Shlemon Khezziel, Cor-Bishop George Toma (St. Andrew Church, Chicago) Cor-Bishop Paulus Benjamin (St. George Church, Chicago) and Reverend William Toma (St. Sargis Church, Chicago). The Catholicos Patriarch introduced to the visitors the history of the Assyrian Church of the East with a focus on the relationship with Jingjiao. His Grace was also delighted to learn that ISCS was promoting the study of the history and church fathers of the Assyrian Church of the East in China. Both sides expected that this would create a new page in Sino-Christian studies.

Research Fellow Academic Activities in Taiwan



ISCS Research Fellow Prof. Jason Lam was invited to be keynote speaker of the 6th annual conference of Taiwan Theologians Fellowship. The event was held during 2-3 Dec 2011 at Taiwan Theological Seminary and the theme for the year was "Trend of Hermeneutics and Theology". Prof. Lam delivered two lectures on "The Major Issues and the Prospect of Sino-Christian Theology" and "The Significance and Challenges of Scriptural Reasoning to Christian Scholars". There were about 30 participants from different institutes of Taiwan.

During his trip to Taiwan, Prof. Lam also delivered a lecture entitled "Ricoeur on Narrative Identity: Biblical Intertextuality as an Example" at the department of philosophy of Fu Jen Catholic University on 1 Dec. The next day he visited the Orthodox Church in Taiwan and had a good communication of each other's recent development.

CASS Social Science Forum (2011·Religious Studies)



During 7-9 Dec 2011, Director Daniel Yeung together with Prof. Milton Wan, Prof. Jason Lam and Dr. Gao Xin attended the Social Science Forum (2011 Religious Studies) organized by the Chinese Academy of Social Sciences. ISCS was one of the co-organizers. In the forum Daniel Yeung and Prof. Milton Wan presented papers on "Sino-Christian Theology and Contemporary Chinese Academia" and "Is Exclusion Necessary between Different Religions?". The scholars also attended the consequent conference "Christianity and the New Culture Movement" held on 9-11 Dec 2011.



During our stay at Beijing, we also visited and lectured at Tsinghua University, Capital Normal University, Renmin University of China and Nankai University in Tianjin. Director Daniel Yeung was invited to deliver a lecture on "Sino-Christian Theology and Sino-Christian Theology Movement" at Capital Normal University chaired by Prof. Lin Jinghua, and on "Sino-Christian Theology and Chinese Academic Library of Christian Thought" at Renmin University of China chaired by Prof. Li Qiuling on 7 Dec. On the same day Prof. Milton Wan visited Nankai University and delivered a lecture on "The Four Questions to Respond when Christianity becomes a Chinese Local Religion".

On 8 Dec Dr. Gao Xin visited Tsinghua University and delivered a lecture on "Paideia, Theology, University". We also met the Tao Fong Scholarship students of different universities.

Director Attended the 7th Academic Conference on "The Function and Influence of Christianity on Contemporary Chinese Society"



During 13-16 Dec 2011, Director Daniel Yeung was invited to participate in the 7th Academic Conference on "The Function and Influence of Christianity on Contemporary Chinese Society" organized by the United Front Work Department of the CPC Central Committee and Liaison Office of the Central People's Government in Hong Kong SAR. The forum was aimed at enhancing the dialogue between the government, religious institutions and academia. Director Yeung presented a paper entitled "Sino-Christian Theology and Contemporary Academia". He highlighted that Sino-Christian theology is not an infiltrating work of the west in the Chinese culture. On the contrary it was a study initiated by Chinese scholars

to achieve a creative transformation of "theology", such that it might be relevant and beneficial to the local context and complying to the universal values at the same time.

Internal Seminars for Visiting Scholars and Students in Autumn 2011

From Jul to Dec 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
Huang Yue	Beijing Language and Culture University	Lecturer	Examining the Idea of Identity in the Confucian, Taoist and Christian Traditions
Ai Wenwen	East China Normal University	Master student	Discussion on the Christian Factors of Kang Youwei's Thought
Liang Hui	Fudan University	Master student	Luther's Two Kingdoms applying to the German Peasants Rebellion
Gong Hao	Chinese Academy of Social Sciences	Doctorate student	John Fryer's Translation and Publication and China's Response
Wang Zhiyong	Wuhan University	Doctorate student	Leibniz on the Best of All Possible Worlds

Academic Research

Visiting Scholars



From Jul to Dec 2011 ISCS hosted 5 visiting scholars.



Prof. Fang Yong stayed at ISCS from Jul to Aug 2011. Prof. Fang is currently Associate Professor of Wuhan University. During his visit he collected materials for the research topic "A Comparative Study of Reinhold Niebuhr and Paul Tillich's Political Thoughts".

Ms. Naomi Elaine Thurston stayed at ISCS from Aug to Oct 2011. Ms. Thurston is currently Lecturer of the University of Regensburg. During her visit she collected materials for the research topic "Sino-Christian Theology". With the assistance of ISCS, she visited different universities in China to have a better understanding of the current situation of Christian studies there.



Prof. Qing Wenguang stayed at ISCS from Sep to Dec 2011. Prof. Qing is currently Associate Professor of Hei Long Jiang University. During his visit he collected materials for the research topic "Hegel's

Concept of Spirit and Christianity".

Dr. Huang Yue stayed at ISCS from Oct 2011 to Jan 2012. Dr. Huang is currently Lecturer of Beijing Language and Culture University. During her visit she collected materials for the research topic "On the Body Views of Christian and Early Daoism: From an Anthropological Perspective of Religion".



Prof. Liang Gong stayed at ISCS from Nov 2011 to Feb 2012. Prof. Liang is currently Director and Professor of the Institute of Biblical Literature at Henan University. During his visit he collected materials for the research topic "Contemporary Literary

Theories and Biblical Criticism" and hosted a seminar on "A Scenery of Diversified Biblical Criticisms in Contemporary Perspective".

Visiting Scholars

Visiting period : From Sep to Dec 2011



- Hong Liang** Doctoral student of the University of Tübingen
Research Topic: Karl Barth studies
- Ai Wenwen** Master student of East China Normal University
Research Topic: The Christian Influence on Kang Yuwei's Thought
Courses Taken: History of Christian Mission, New Testament Theology
- Liang Hui** Doctoral student of Fudan University
Research Topic: Martin Luther's Political Theology
Courses Taken: New Testament Theology, Early Church History
- Gong Hao** Doctoral student of the Chinese Academy of Social Sciences
Research Topic: The Translation and Publication by John Fryer and the Responses of Chinese Society
Courses Taken: History of Christian Mission, Introduction to Religion and Culture
- Wang Zhiyong** Doctoral student of Wuhan University
Research Topic: On Leibniz's Theodicy
Courses Taken: Creation and Humanity

Guest Professors

In the latter half of 2011 ISCS cooperated with scholars from USA, Sweden, Finland, Norway and Hong Kong to lecture in Tao Fong Scholarship universities as our guest professors. The details are as follows:

Prof. Lai Pan-chiu (Chinese University of Hong Kong)

Date	University	Topic
26 Sep 2011	Shandong University	Christian, Confucian and Evolutionary Perspectives on Altruism

Prof. Hans Raun Iversen (University of Copenhagen)

Date	University	Topic
14 Sep 2011	East China Normal University	Secular Religion and Religious Secularism
15 Sep 2011	Shanghai Normal University	Religion in the 21st Century: Transformations and Challenges
15 Sep 2011	Fudan University	Charles Taylor's Theories on Secularization as a Key to Understanding Western Mentality
16 Sep 2011	East China Normal University	Religion in the 21st Century: Transformations and Challenges
19 Sep 2011	Shanghai Normal University	Background of the Cartoon Crisis in Danish Mentality
20 Sep 2011	Tongji University	Religion in the 21st Century: Transformations and Challenges

21 Sep 2011	East China Normal University	Charles Taylor's Theories on Secularization as a Key to Understanding Western Mentality
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Prof. Paulos Huang (University of Helsinki)

Date	University	Topic
27 Oct 2011	Yunnan University of Finance and Economics	The Sino-Christian Academic Theology in the Light of Great Guoxue
31 Oct 2011	Yunnan University of Nationalities	Contemporary Western New Atheism and Its Meaning
1 Nov 2011	Yunnan University of Nationalities	The Sino-Christian Academic Theology in the Light of Great Guoxue
2 Nov 2011	Yunnan University	Contemporary Western New Atheism and Its Meaning
3 Nov 2011	Yunnan Theological Seminary	Sino-Christian Academic Theology
	Yunnan University of Nationalities	Contemporary Western New Atheism and Its Meaning

Prof. Mika Vähäkangas (University of Lund)



Date	University	Topic
2 Nov 2011	Sichuen University	1. Christian Mission During Colonialism 2. Principles of Contextualization in Christian Theology
4-6 Nov 2011	Zhejiang University	1. Christian Mission During Colonialism 2. Principles of Contextualization in Christian Theology

Dr. Alina Patru (University of Bonn)



Date	University	Topic
7 Nov 2011	Hong Kong Lutheran Theological Seminary	Orthodox Theology: Some of its Major Directions and their Importance for Today's World

Prof. Øystein Lund (MF Norwegian School of Theology)

Date	University	Topic
7 Nov 2011	Peking University	"Holy Place" in the Biblical Literature
8 Nov 2011	Beijing Language and Culture University	From the Garden of Eden to the New Jerusalem
9 Nov 2011	Capital Normal University	"Holy Place" in the Biblical Literature

Dr. Raag Rolfen (Areopagos Foundation)

Date	University	Topic
7 Nov 2011	Yunnan University	Radical Finitude and Death as a Decisive Point in the Critical Turn in Kant and Hegel
15 Nov 2011	Yunnan University of Nationalities	The God-Death Replacement in European Philosophy

Prof. Niels Henrik Gregersen (University of Copenhagen)



Date	University	Topic
8 Nov 2011	Fudan University	Information and the Nature of Reality: Information in Current Science and Religious Reflection
9 Nov 2011	Tongji University	From Laws of Nature to Causal Capacities: Perspectives from Philosophy and Religious Reflection
11 Nov 2011	Nanjing University	Information and the Nature of Reality: Information in Current Science and Religious Reflection
	Nanjing Union Theological Seminary	From Laws of Nature to Causal Capacities: Perspectives from Philosophy and Religious Reflection

Prof. Fredrik Fällman (The Royal Academy of Letters, History and Antiquities, Stockholm)



Date	University	Topic
10 Nov 2011	Tongji University	Calvin, Culture and Christ: New Developments of Faith among Chinese Intellectuals

Prof. Jason Lam (ISCS Research Fellow)

Date	University	Topic
28 Nov 2011	Sun Yat-sen University	Ricoeur on Narrative Identity: Biblical Intertextuality as an Example

Prof. Milton Wan (ISCS Distinguished Professor)

Date	University	Topic
7 Dec 2011	Nankai University	The Four Questions to Respond when Christianity becomes a Chinese Local Religion

Dr. Gao Xin (ISCS Research Fellow)



Date	University	Topic
8 Dec 2011	Tsinghua University	Paideia, Theology, University

Prof. Stephen Chan (University of Seattle)



Date	University	Topic
13 Dec 2011	Tsinghua University	German philosophy and Eckhart
15 Dec 2011		Love in Confession

Prof. Dwight Hopkins (University of Chicago)

Date	University	Topic
22 Dec 2011	Fudan University	Theological Method and Cultural Studies: Slave Religious Culture as a Heuristic

Prof. Håkan Granberg (ISCS Professor)

Date	University	Topic
2011 Autumn Semester	Sun Yat-sen University	Western Ethics
	Central South University	Western Ethics

ISCS Staffs

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

Academic Activities:

- 28 Nov 2011 attending the conference of "Contemporary China and Sino-Christian Theology" held at the Divinity School of the University of Chicago and lecturing on "An Explication of the Public and Cross-cultural Characters of Sino-Christian Theology developed in the 1990s China".
- 7 Dec 2011 lecturing at Nankai University on "The Four Questions to Respond when Christianity becomes a Chinese Local Religion".
- 7-11 Dec 2011 attending the Social Science Forum (2011 Religious Studies) and the consequent conference "Christianity and the New Culture Movement" organized by the Chinese Academy of Social Sciences and presenting a paper on "Is Exclusion Necessary between Different Religions?".
- 14 Dec 2011 delivering a lecture of Chinese culture at Shanghai Qiuxiapu College on the topic "Several Thoughts concerning Chinese Culture towards Globalization and Modernization: the Contributions of Confucianism and Christianity".



Research & Publication:

- "Revelation: the Challenge of 21st century Christianity", *Philosophy and Religion* Vol. 5 (Shanghai: Shanghai Renmin, 2011).

- "Theology of Money and Ascetical Theology: from Simmel to Kathryn Tanner and Philip Goodchild", in *Journal for the Study of Christian Culture* 26 (2011).
- "'Fear of the Lord' as the Beginning of Wisdom: An Asian Reading of the Book of Proverb," *International Journal of Sino-Western Studies* 1 (Dec. 2011).
- "Reflection on Cross-cultural Theology: Sino-Christian Theology as a case", *Study of Christianity* Vol. 14 (Beijing: Religious Culture, 2011).

Prof. Jason Lam
(Academic & Publication Officer)

Academic Activities:

- 4-6 Nov 2011 attending the international consultation "The Future of Christianity and Christianity of the Future" organized by ISCS, Tao Fong Shan Christian Centre and Areopagos.
- 28 Nov 2011 visiting Sun Yat-sen University and lecturing on "Ricoeur on Narrative Identity: Biblical Intertextuality as an Example".
- 1 Dec 2011 visiting the department of philosophy of Fu Jen Catholic University in Taiwan and lecturing on "Ricoeur on Narrative Identity: Biblical Intertextuality as an Example"
- 2-3 Dec 2011 being keynote speaker of the 6th annual conference of Taiwan Theologians Fellowship at Taiwan Theological Seminary and delivering two lectures on "The Major Issues and the Prospect of Sino-Christian Theology" and "The Significance and Challenges of Scriptural Reasoning to Christian Scholars".
- 7-11 Dec 2011 attending the Social Science Forum (2011 Religious Studies) and the consequent conference "Christianity and the New Culture Movement" organized by the Chinese Academy of Social Sciences.



Teaching Courses:

- Sep to Dec 2011 teaching a graduate course on "Hermeneutics and Theology" in the Chinese University of Hong Kong.

Research & Publication:

- *Paul Ricoeur: In Search of the Self from the Mirror of the Scriptures* (HK: Logos, 2011)

- Editor (with Prof. Zhang Qingxiong): *Habermas' Religious View and its Reflection* (Shanghai: Joint Publishing, 2011)
- "The Social Identity of Sino-Christian Theologian", 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)
- "Developing a Theological Hermeneutics with Comparative Perspective", forthcoming in *Theological Aesthetics* Vol.5.

Dr. Gao Xin
(Associate Program Officer & Research Fellow)

Academic Activities:

- 4-6 Nov 2011 attending the international consultation "The Future of Christianity and Christianity of the Future" organized by ISCS, Tao Fong Shan Christian Centre and Areopagos.
- 8 Dec 2011 lecturing at Tsinghua University on "Paideia, Theology, University".
- 7-11 Dec 2011 attending the Social Science Forum (2011 Religious Studies) and the consequent conference "Christianity and the New Culture Movement" organized by the Chinese Academy of Social Sciences.



Research & Publication:

- "From Athens to Jerusalem: the Idea of Greek Paideia and Its Influence on Early Christianity", *Religious Studies* Vol. 1 (2012).
- "Preliminary Survey on the New Generation of Scholars of Christian Studies in Mainland China", 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. You Bin
(Guest Research Fellow in Mainland)

Academic Activities:

- 11-16 Sep 2011 attending the conference of "Silence and Reality" at Jagiellonian University in Poland and presented a paper "To be harmonious"



with God, Others, and Self: Comparative Theological Practice of a Late-Ming Confucian Christian Li Jiugong".

Teaching Courses:

- Teaching "Theories and Methods of Religious Studies" for doctoral students and "History of Western Religion" for master students at Minzu University.

Research & Publication:

- *Holy Book and Holy People: Historical Memory and Ethnic Construction in Ancient Israel* (Beijing: Religious Culture Press, 2011)
- "Comparative Scripture as an Approach of Doing Biblical Studies in China", *Logos & Pneuma* 34 (2011)
- "Retrospect and Prospect of Original Culture Studies", *Journal of Peking Normal University* 2011 No. 4
- "Comparative Scriptural Studies as an Approach of Doing Biblical Studies in China: Taking Zhu Xi's Scripture Reading Strategy as a Case Study", *Gregorianum* 92:4 (2011)
- "Religious Dialogue Starts from Cross Reading of Scriptures", *China Ethnicity Newspaper* 2011-7-19

Prof. Xie Zhibin

(Guest Research Fellow in Mainland)

Academic Activities:

- 6-7 Aug 2011 attending "Personalism and Society Seminar" organized by Academy of European Cultures, Tongji University and presented a paper on "How Christian Love is Possible: Reflections on Christian Ethics and Chinese Moral Problems".
- 4-6 Nov 2011 attending the international consultation "The Future of Christianity and Christianity of the Future" organized by ISCS, Tao Fong Shan Christian Centre and Areopagos and presented a paper on "The Possibility and Strategy of Public Theology in the Chinese Context".
- Dec 2011 attending "Christianity and Public Sphere Conference" organized by Center for Religion and Society, East China Normal University and Center for Christianity and China in California and presented a paper on "The Differences among Civil Religion, Political Theology and Public Theology and



Their Possibilities in the Chinese Context".

- Dec 2011 attending "Religion and International Affairs Forum" organized by Center for Religion and Chinese Society, Shanghai University and presented a paper on "Between Private and Public Life: The Challenge of Religious Diversity in the Chinese Context".

Teaching Courses:

- Teaching "Christian Philosophy" and "Special Topics on Religion and Society" for graduate students at Shanghai Normal University.

Research & Publication:

- Conducting research project "Study in Western Christian Social Ethics Since the Midst of 20th Century" sponsored by National Philosophy and Social Sciences Funding.

Dr. Tan Lizhu

(Guest Research Fellow in Mainland)

Academic Activities:

- 6-7 Aug 2011 attending "Personalism and Society Seminar" organized by Academy of European Cultures, Tongji University and presented a paper on "Person, Society, and Other".
- 6-8 Dec 2011 attending the "Fourth Forum on Catholic Studies for Young Chinese Scholars" organized by Beijing Institute for the Study of Christianity and Culture and presented a paper on "Paul's Gospel and Greek Philosophy".
- 13-14 Dec attending the 7th Academic Conference on "The Function and Influence of Christianity on Contemporary Chinese Society" in Xiamen organized by the United Front Work Department of the CPC Central Committee and Liaison Office of the Central People's Government in Hong Kong SAR and presented a paper on "Chinese Cultural Problem and Christianity".



Research & Publication:

- "On the Essence and Practice of Law in the Light of the Council at Jerusalem", *Catholic Church in China* No. 4, 2011.
- "The Problem and History of the Inculturation of the Church", *Zhongguo Minzubao* 22 Dec 2011.
- "Christmas in the Catholic Tradition", *Renmin*

Zhengxiebao 22 Dec 2011.

- "Saint Paul in the Acts of Apostles", *Theological Studies* 2011 no.1.
- "Sacrifice and Redemption in the Film Flowers of War", *Renmin Zhengxiebao* 19 Jan 2012.
- Translator: Jean Meyendorff, *Le Christ dans la théologie Byzantine* (HK: Logos & Pneuma, 2011).

Dr. Christian Meyer
(Guest Research Fellow in Germany)

Academic Activities:

- Up to 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"; since Jul 2011 being member of the "Central Institute for Anthropology of Religion(s)".
- 29 Sep and 17 Oct 2011 delivering public lectures at St. Jacobi Church in Göttingen and Catholic Continuing Education Institute in Bamberg, on "Religious Policy in the present PRC between continuity and modernity: is there a 'religious policy with Chinese characteristics'".

Research & Publication:

- "Negotiating Rites in Imperial China: The Case of Northern Song Court Ritual Debates



from 1032 to 1093", in Ute Hüsken and Frank Neubert eds., *Negotiating Rites* (Oxford & New York: OUP (Oxford Ritual Studies Series), 2011), 99- 115.

- Editor (with Thoralf Klein): Special Issue "Beyond the Market: Exploring the Religious Field in Modern China", *Religion* 41 (Dec. 2011).

Prof. Chloë Starr
(Guest Research Fellow in USA)

Academic Activities:

- 15-16 Oct 2011 attending the seminar on "Historical Materials of Culture since Xinhai Revolution" at Beijing organized by the School of Liberal Arts of Renmin University of China.
- 29-30 Oct 2011 attending international conference on "Strange Encounters: Asian Religions and the Other" held by the University of Yale and presented a paper on "Asian-American Christianity and the Othering of the Self".
- 11-12 Dec 2011 attending Henry Luce III Fellows in Theology Conference in Pittsburgh.

Research & Publication:

- Editor (with Margaret Hillenbrand): *Documenting China: A Reader in Seminal Twentieth-Century Texts* (Washington: Washington University Press, 2011)



Obituary

Guest Research Fellow in Mainland Prof. Thomas Zhang Passed Away ISCS Expressed Deep Condolence

Our Guest Research Fellow in Mainland, Professor at the Department of Philosophy of Sun Yat-sen University, Prof. Thomas Zhang died of disease on 28 Nov 2011 at the age of 57. Prof. Zhang obtained his master degree in philosophy from Sun Yat-sen University in 1985. From 1991 to 1999 he studied at the department of philosophy and theology in the University of Freiburg, Switzerland. After returning to China he has been working in the Department of Philosophy and the Institute of Comparative Religion at Sun Yat-sen



University. During that period working in Guangzhou ISCS had the honour of inviting him to become concurrently our Academic Editor and Research Fellow during Oct 2000 – May 2003. Afterwards he has been our Guest Research Fellow in Mainland until his death. The research projects he conducted with our institute include: Leibniz's Theodicy (2003-2007) and Marxism and Christianity (2011-2014).

Working Report



Lecture by Dr. Fällman



Lecture by Prof. Gregersen

The following lists the works of ISCS Tongji Centre during Jul to Dec 2011:

Courses Offered	<ul style="list-style-type: none"> ● XU Weixiang: Study on Christian Philosophy, Basic Latin ● ZHANG Han: Comparative Study of Religions (Introduction to The Bible and Christian Theology) ● WANG Lijuan: Introduction to Ancient Greek
Academic Publication	<ul style="list-style-type: none"> ● ZHOU Pingping: "The Localization Movement of the Chinese Catholic Church", <i>Chinese Book Business Report</i> nr. 1745. ● LENG Xin: "Revelation and History in the Theology of Wolfhart Pannenberg", <i>Logos & Pneuma</i> 35 (2011). ● ZHANG Han: "The Experience of Living with Sin and Non-being - Reading Augustine's Confessions", <i>Ost-West-Review/East West Review</i> 2011/1.
Research Plans	<ul style="list-style-type: none"> ● XU Weixiang: Translation of <i>Donoso Cortés' Essai sur le catholicisme, le libéralisme et le socialisme</i>. ● LENG Xin: "After Subject-Theology. From Perspectives of the theory of Trinitarian God by Rahner and Pannenberg". ● ZHANG Han: (1) Taking further steps to study and making in-depth research to the Bible and Christian theology; (2) Making in-depth study and research to Augustine's Christian theology.
Academic Activities	<ul style="list-style-type: none"> ● 11 Jul 2011 SUN Zhouxing lectured on "Existenz und Transzendenz" at Free University of Berlin. ● 5-7 Aug 2011 Xu Weixiang, Zhou Pingping and Leng Xin participated in the "Personalism and Society Symposium" at Tongji University; Leng Xin presented a paper on "Pannenberg's Trinitarian God and His Critique of Barth's Subjective Trinity". ● Sep 2011 SUN Zhouxing visited KAAD in Bonn for cooperation. ● 20 Sep 2011 Prof. Hans Raun Iversen from University of Copenhagen lectured on "Religion in the 21st Century: Transformations and Challenges". ● 21-23 Oct 2011 Leng Xin participated in the International Symposium of Moral Foundation at Wuhan University. ● 9 Nov 2011 Prof. Niels Henrik Gregersen from University of Copenhagen lectured on "From Laws of Nature to Natural Capacities: Perspectives from the Philosophy and Religious Reflection". ● 10 Nov 2011 Dr. Fredrik Fällman from Stockholm University lectured on "Culture and Faith: Study on Traditional Chinese Intellectuals". ● 25-27 Nov 2011 Zhou Pingping participated in the 4th International Symposium on Publishing History on the theme "The Formation and Circulation of Modern Knowledge in East Asia" organized by Beijing Foreign Studies University. ● 26 Oct 2011 Leng Xin presented a paper on "From Subject-Theology to Person-Theology" in the 6th Young Scholars Seminar of Shanghai Society of Religious Study. ● 15 Dec 2011 Prof. Milton Wan of ISCS and Prof. GU Weiming of Shanghai Normal University visited Tongji Center.

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

From May to Nov 2011

Hei Long Jiang University

Courses Offered	<ol style="list-style-type: none"> 1. Classical Readings of Religion 2. Introduction to Religious Readings 3. The history of Christianity 4. The history of Harbin's Religion 5. Introduction to the Bible 6. Readings of Medieval Philosophy 7. The History of Foreign Religion in China 8. Religion and life 9. Sociology of Religion
Academic Publication	Luo Yuejun, "On the Religious Viewpoint of John Dewey", <i>Philosophical Trends</i> 2011.2.
Research Plans	<ol style="list-style-type: none"> 1. Criticism of Philosophy of Religion on Cultural Crisis in 20th Century (National Program of philosophy and Social Science) 2. The History of Orthodoxy of Harbin in 20th Century (National Program of philosophy and Social Science) 3. The Anti-Christian Movements and the Cultural Context of Chinese Modern Christianity (Postdoctor Program) 4. On the Trinity of Greek Fathers (Foundation of Department of Education in Heilongjiang) 5. On the Christian Philosophy of Gregory of Nyssa (Program of Philosophy and Social Science in Heilongjiang Province) 6. On the Relation of Medieval Philosophy to Greek Philosophy (Program of Ministry of Education)
Academic Activities	<p>Lectures:</p> <ol style="list-style-type: none"> 1. Luo Yuejun, "On the Relation of Early Christianity to the Roman Empire" 2. Fan Zhihui, "On the Calling of Philosophical Education" <p>Conferences:</p> <ol style="list-style-type: none"> 1. 2-3 Jul attending Conference on Marxist Viewpoint on Religion in Beijing. 2. Oct 2011 attending 13th Russian Philosophy Forum in Beijing.

Hennan University

Courses Offered	<p>Sun Caixia: Christianity and Chinese culture</p> <p>Cheng Xiaojuan: Basics of Biblical Hebrew II</p> <p>Liang Gong: Biblical Literature Studies II, Chinese New Literature and Christian Culture</p>
Academic Publication	<p>Sun Caixia "Dispute of Creation between Christian and Buddhist in Late Ming and Early Qing Dynasty", in <i>Biblical Literature Studies</i> Vol. 5, 2011.</p> <p>Liang Gong ed., <i>Biblical Literature Studies</i> Vol. 5 (People's Literature Press, 2011).</p> <p>Liang Gong, "On Biblical Form Criticism", <i>World Religion Studies</i> 2011 (4).</p> <p>Liang Gong, "A Survey to the Psychobiography of Jesus", <i>Journal of Henan University</i> 2011 (6).</p> <p>Liang Gong, "A Survey to the Postcolonial Biblical Reading", <i>Cross-Cultural Dialogue</i> 2011 (27).</p> <p>Liang Gong, "A Psychoanalytic Reading on Lot and His Daughters", <i>Jewish Studies</i> 2011.</p> <p>Liang Gong, "On the Contributions of Psychological Biblical Criticism to the Construction of Literary Theory", <i>Journal of Ping Ding Shan College</i> 2011 (6).</p>
Research Plans	<p>Sun Caixia, The Jesuits in Late Ming and Early Qing Dynasty</p> <p>Cheng Xiaojuan, Protestant Missionaries' Discussions about Chinese Bible Translation</p> <p>Liang Gong, On the Relationship between Multi-literary Theories and Biblical Criticism in the 20th century</p>
Academic Activities	<p>23 Aug 2011 Liang Gong delivered a lecture "On the Noah's Ethic Anxiety after his Drunkenness" in the seminar "Globalization and Religious Ethics Study Centre Setting up" at Zhejiang University. 21-23 Oct 2011 Liang Gong delivered a lecture on "The Biblical Images in Mu Dan's Poems" in the seminar "The Bible and China" at Shanghai Social Science Academy.</p>

Nanjing University

Courses Offered	<p>David Stern: The Bible and the Talmud (Postgraduate)</p> <p>XU Xin: Judaism and World Civilization (Postgraduate)</p> <p>YIN Manting: Faith and Cultural Studies (Postgraduate)</p> <p>MENG Zhenhua: Introduction to Biblical Languages (Postgraduate), Jewish Culture and World Civilization (Undergraduate), The Bible and Religious Culture</p>
Academic Publication	<p>MENG Zhenhua, "The Objective Conditions for the Influence of Babylonian Exile", <i>Academia Bimestris</i> 129 (2011).</p> <p>SHU Ye, "Critique of the Gender Structure of the Hebrew Bible", <i>Journal of Renmin University of China</i> 25 (2011).</p>

Research Plans	<p>XU Xin: Anti-Semitism: History and Reality</p> <p>SONG Lihong: Studies on Jewish-Gentile Relations in Ancient Times</p> <p>MENG Zhenhua: The Hebrew Bible and the Construction of National Culture</p>
Academic Activities	<p>Jun - Jul 2011 MENG Zhenhua participated in the International Conference "Remembering and Forgetting in Judah's Early Second Temple Period" in Ludwig-Maximilians- Universität München 2011.</p> <p>Jul 2011 XU Xin, SONG Lihong and MENG Zhenhua gave lectures in the 4th summer school of Jewish culture in Shandong University.</p> <p>Sep 2011 XU Xin gave a lecture "Tracing Judaism in China" in Doshisha University, Japan 2011.</p> <p>Dec 2011 Prof. Talya Fishman of University of Pennsylvania came to give a lecture "Defining Judaism: On the Inevitability of Category Errors".</p>
Zhejiang University	
Courses Offered	<p>Wang Xiaochao: Introduction to Christian Classics</p> <p>Wang Zhicheng: Philosophy of Religion, History of Christian Thought</p> <p>Qi Yinping: History of Asian Catholicism, Literatures of Religious Transmission</p> <p>Liang Hui: Studies on Biblical Criticism and Interpretation</p> <p>Zhang Xinzhang: Seminar on International Religious Issues</p> <p>Wang Guicai: Contemporary Philosophy of Religion, Religious Studies</p>
Academic Publication	<ol style="list-style-type: none"> 1. Boethius, <i>The Consolation of Philosophy</i>, Wang Xiaochao & Chen Yuehua trans. (Zheng Zhou: Daxiang, 2011). 2. Li Pingye & Wang Xiaochao eds., <i>The Functions and Its Influence of Christian Religion in Contemporary Chinese Society</i> (HK: Lichen, 2011). 3. <i>Studies in Iconology: Humanistic Themes in the Art of the Renaissance</i>, Qi Yinping & Fan Jingzhong trans. (Shanghai: Joint Publishing, 2011). 4. Wang Zhicheng & An Lun, <i>The Development & Future of Religion in the era of Globalization</i> (Shanghai: Shanghai Xuelin, 2011). 5. Wang Rong & Wang Zhicheng eds., <i>Suffering and Salvation: A Study of Paul Knitter's Thoughts of Pluralism and Religious Dialogue</i> (Beijing: Religious Culture, 2011). 6. Wang Xiaochao, "On the Main Trend of the Western Theory of Knowledge in Ancient Time: the Exploration of Plato, Cicero and Augustine into Knowledge", <i>Xinhua Digest</i> 2011 Vol. 15, 39-42. 7. Wang Zhicheng, "The Other, Dialogue and the Hope of Theology: A Comment on David Tracy's Dialogue with the Other", <i>Logos & Pneuma</i> 2011 Autumn. 8. Qi Yinping, "Valignani and China: on the Administrative Attribution of Chinese Parish", <i>Studies in World Religions</i> 2011 Vol. 4. 9. Zhang Yan, "Modern Risk Management: Dilemmas and Transcendence", <i>Journal of Wuhan University of Science and Technology (Social Science Edition)</i> 2011 Vol.1. Full text reproduced by Chinese Social Science Abstract 2011 Vol. 6; also by Copy Materials of Renmin University, Ethics, 2011, Vol. 5. 10. Wang Xiaochao, "Introductory Note on the Chinese Translation of Cochrane's <i>Christianity and Classical Culture</i>" (HK: Logos and Pneuma, 2011). 11. Wang Xiaochao, "Brief Discussion on the Position and Function of Christianity in China and Korea", in <i>Study of Christianity</i> Vol. 14 (2011). 12. Wang Xiaochao, "In Search of Western Cultural Gene: on the Understanding of Greek Philosophy of Recent Cultural Theory and That of Chinese Scholars" (Both in Chinese and English), in Chen Haosu ed., <i>Confucius and Socrates</i> (Beijing: 2011). 13. Wang Zhicheng, "Globalization, Community of Religions and Global Spirituality", <i>People's Tribune</i> 2011 Vol. 327, 184-187. 14. Liang Hui, "How Do Modern Chinese Christian Intellectuals Read the Bible?: Wu Leichuan and Zhao Zichen's Principles and Methodologies for the Interpretation of the Bible", <i>China Study Journal</i> 2011. 15. Liang Hui, "Gu Shi Yin Yu Shi, Er Bei Shi Yu Shi": on how Wu Leichuan Treat Confucianism Tradition and Christian Tradition", <i>Regent Review of Christian Thoughts</i> 13 (2011). 16. Zhang Xinzhang, "On the Main Theoretical Problems of Religious Study in International Relations", <i>Study of Christianity</i> 14 (2011). 17. Wang Zhicheng, "John Hick and Chinese Religious Study", <i>The Religious Cultures in the World</i> 2011 Vol. 5. 18. Wang Zhicheng, "Globalization and Religious Dialogues", in Li Pingye & Wang Xiaochao eds., <i>The Functions and Its Influence of Christian Religion in Contemporary Chinese Society</i> (HK: Lichen, 2011).

Research Plans	<p>Ongoing projects:</p> <ol style="list-style-type: none"> 1. Wang Zhicheng: National Social Science Fund Project "Research on Contemporary Thoughts of Religious Pluralism" 2. Liang Hui: National Social Science Fund project "Wu Leichuan's Practise and Contribution of the Indigenizational Reading of the Bible" and Zhejiang Province "Qian Jiang Talents Fund" Project "Research on the History of the Acceptance of the Bible Text in China" 3. Wang Guicai: Project from national ministry of education "Methodology of Research on Cross-Cultural Religions" 4. Zhang Yan: Sponsored Project of Zhejiang Provincial Plan of Social Science "Value Sequence and Ethical Risk" 5. Zhang Xinzhang: Project Sponsored By National Ministry of Education "the Destabilizing Factors in Religious Belief". <p>New projects:</p> <ol style="list-style-type: none"> 1. Qi Yinping: National Fund in Social Science normal project "Research on the History of Roman Catholic in East Asia" (project number 205305-S11101) 2. Liang Hui: "Mencius' Methodology of Annotation on Classics and the Hermeneutics of the Bible" (Zhejiang University Tung's Fund project) 3. Wang Jianda: project funded by provincial department of public education "Analysis on Concepts and Forms of Political Theology" 4. Tao Yanghua: "The God of Abraham and Descartes"
Academic Activities	<p><u>Hosting Conference:</u> 12-16 Dec 2011 hosting 7th Academic Conference on "The Function and Influence of Christianity on Contemporary Chinese Society".</p> <p><u>Participating Events:</u> 14-16 Jul 2011 Wang Xiaochao attended 7th China Religious Studies Conference, presented a paper on "The Philosophical Foundation of Religious Community" and being elected vice president. 17 Jul 2011 Wang Xiaochao attended "Forum of 50 People on China Religious Studies" co-organized with CASS and presented a paper on "I Teach Religion at Tsinghua". 13-14 Oct 2011 Wang Xiaochao attended the international conference hosted by the Woodrow Wilson International Center, Kissenger Institute on China and the United States and presented a paper on "Freedom of Religious Belief in China in the Situation of Globalization". 20-22 Oct 2011 Wang Xiaochao attended "A General View on Taishan Mountain: Conference on Religion and Chinese Traditional Culture" co-hosted by the Chinese Association of Religious Studies and Zhejiang University Institute for Globalizing Civilizations. His topic of presentation was "On the Inclusiveness of Chinese Culture and the Tolerance of Religions". 7-9 Dec 2011 Wang Xiaochao attended the "Chinese Social Science Forum (2011 • Study of Religion)" hosted by the Institute of World Religions, CASS. His speech topic is "How the Chinese Religions Contribute to the Construction of Chinese Culture". 12-16 Dec 2011 Wang Xiaochao organized the 7th "Function and Its Influence of Christianity in Contemporary Chinese Society" high-level forum in Xiamen. He also published a paper entitled "Chinese Christian Religion Should Contribute Greatly to the Construction of Chinese Culture". 16-22 Dec 2011 Wang Xiaochao attended the 1st International Symposium on Chinese Culture and Religious Concord (hosted by the Society for the Study of Religious Philosophy) in Nantou, Taiwan. His topic was "on the Construction of Community of Religions and the Elimination of Religious Exclusiveness". 3-6 Jun 2011 Wang Zhicheng attended "Religion and the Construction of the Ethic System of Chinese Society" academic conference, which is also the inaugural ceremony of Zhejiang University Institute for Globalizing Civilizations. He provided a paper "Walk Towards An Era of Global Spirituality". 15-17 Jul 2011 Wang Zhicheng attended 7th conference of the Chinese Association of Religious Studies. 27-31 Oct 2011 Wang Zhicheng attended the international conference "Religious Diversity in Chinese Thought" hosted by Perry Schmidt-Leukel, University of Münster. He presented a paper on "Do Chinese Religious Need a Pluralist Theory of Religion?" 5-6 Dec 2011 Wang Zhicheng attended "Religion and Social Public Sphere" conference, co-hosted by East China Normal University and U.S. California Research Center for Christianity and China. His paper is on "Does China Need A Pluralism Theory of Religions?" 7-9 Dec 2011 Wang Zhicheng attended the "Chinese Social Science Forum (2011 • Study of Religion)". His speech was on "Theologies and Chinese Pluralism Religious Theory". 9-11 Dec 2011 Wang Zhicheng attended "Christianity and New-Culture Movement" academic conference, hosted by CASS Research Center of Christianity in Beijing. His paper was "From Church Theology, Sino-Theology, Academic Theology to Dialogical Theology". 12-16 Dec 2011 Wang Zhicheng attended the 7th "Function and Its Influence of Christianity in Contemporary Chinese Society" high-level forum in Xiamen. He published a paper on "New Tendency of Global Religious Dialogues".</p> <p><u>Academic Exchange:</u> Sep 2011 Deputy Chief of Berlin Institute of Cultural Studies, Dr. Luca di Blasi held five lectures on the contemporary interpretation of Paul's political philosophy (Jene Von Paolo Pasolini, Jacob Taubes, Alain Badiou, Giorgio Agamben und Slavoj Zizek). 4-7 Nov 2011 Prof. Mika Samuel Vähäkangas, Lund University School of Humanity, held two lectures, "Christian Mission During Colonialism" and "Principles of Contextualization in Christian Theology". 7 Nov 2011 Prof. Lauren Pfister, Head of the Department of Religion and Philosophy at HKBU, held a public lecture on "Research on Missionary Scholars Who Came to China and Their Sinology". 22-23 Dec 2011 Prof. Benoit Vermader, director of the Taipei Ricci Institute, held two public lectures on Christianity, Roman religion and ancient Chinese religion.</p>

Academic Activities

Hosting Conference:

12-16 Dec 2011 hosting 7th Academic Conference on "The Function and Influence of Christianity on Contemporary Chinese Society".

Participating Events:

14-16 Jul 2011 Wang Xiaochao attended 7th China Religious Studies Conference, presented a paper on "The Philosophical Foundation of Religious Community" and being elected vice president.

17 Jul 2011 Wang Xiaochao attended "Forum of 50 People on China Religious Studies" co-organized with CASS and presented a paper on "I Teach Religion at Tsinghua".

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20-22 Oct 2011 Wang Xiaochao attended "A General View on Taishan Mountain: Conference on Religion and Chinese Traditional Culture" co-hosted by the Chinese Association of Religious Studies and Zhejiang University Institute for Globalizing Civilizations. His topic of presentation was "On the Inclusiveness of Chinese Culture and the Tolerance of Religions".

7-9 Dec 2011 Wang Xiaochao attended the "Chinese Social Science Forum (2011 • Study of Religion)" hosted by the Institute of World Religions, CASS. His speech topic is "How the Chinese Religions Contribute to the Construction of Chinese Culture".

12-16 Dec 2011 Wang Xiaochao organized the 7th "Function and Its Influence of Christianity in Contemporary Chinese Society" high-level forum in Xiamen. He also published a paper entitled "Chinese Christian Religion Should Contribute Greatly to the Construction of Chinese Culture".

16-22 Dec 2011 Wang Xiaochao attended the 1st International Symposium on Chinese Culture and Religious Concord (hosted by the Society for the Study of Religious Philosophy) in Nantou, Taiwan. His topic was "on the Construction of Community of Religions and the Elimination of Religious Exclusiveness".

3-6 Jun 2011 Wang Zhicheng attended "Religion and the Construction of the Ethic System of Chinese Society" academic conference, which is also the inaugural ceremony of Zhejiang University Institute for Globalizing Civilizations. He provided a paper "Walk Towards An Era of Global Spirituality".

15-17 Jul 2011 Wang Zhicheng attended 7th conference of the Chinese Association of Religious Studies.

27-31 Oct 2011 Wang Zhicheng attended the international conference "Religious Diversity in Chinese Thought" hosted by Perry Schmidt-Leukel, University of Münster. He presented a paper on "Do Chinese Religious Need a Pluralist Theory of Religion?"

5-6 Dec 2011 Wang Zhicheng attended "Religion and Social Public Sphere" conference, co-hosted by East China Normal University and U.S. California Research Center for Christianity and China. His paper is on "Does China Need A Pluralism Theory of Religions?"

7-9 Dec 2011 Wang Zhicheng attended the "Chinese Social Science Forum (2011 • Study of Religion)". His speech was on "Theologies and Chinese Pluralism Religious Theory".

9-11 Dec 2011 Wang Zhicheng attended "Christianity and New-Culture Movement" academic conference, hosted by CASS Research Center of Christianity in Beijing. His paper was "From Church Theology, Sino-Theology, Academic Theology to Dialogical Theology".

12-16 Dec 2011 Wang Zhicheng attended the 7th "Function and Its Influence of Christianity in Contemporary Chinese Society" high-level forum in Xiamen. He published a paper on "New Tendency of Global Religious Dialogues".

Academic Exchange:

Sep 2011 Deputy Chief of Berlin Institute of Cultural Studies, Dr. Luca di Blasi held five lectures on the contemporary interpretation of Paul's political philosophy (Jene Von Paolo Pasolini, Jacob Taubes, Alain Badiou, Giorgio Agamben und Slavoj Zizek).

4-7 Nov 2011 Prof. Mika Samuel Vähäkangas, Lund University School of Humanity, held two lectures, "Christian Mission During Colonialism" and "Principles of Contextualization in Christian Theology".

7 Nov 2011 Prof. Lauren Pfister, Head of the Department of Religion and Philosophy at HKBU, held a public lecture on "Research on Missionary Scholars Who Came to China and Their Sinology".

22-23 Dec 2011 Prof. Benoit Vermader, director of the Taipei Ricci Institute, held two public lectures on Christianity, Roman religion and ancient Chinese religion.

East China Normal University

Courses Offered

Study of Bible, History of Christianity in China

Academic Publication

Li Xianping et al eds. *Studies on Chinese Faiths* Vol.1 (Shanghai: Renmin, 2011).

Research Plans

1. Oct 2011 – Oct 2012: Christian charity work in the Yangtze River Delta
2. Modeling of Idea of Equality by Christianity in Modern China
3. Christianity and The New Culture Movement

Academic Activities

5-6 Dec 2011 hosting the forum of "Christianity and Social Public Sphere", about 30 scholars participated.

2-3 Dec 2011 Li Xianping participated the conference of "Modern Chinese Theological Thought" hosted by Taiwan Althethia University and presented a paper.

Sep 2011 Prof. Hans Iversen delivered lectures on "Secular Religion and Religious Secularism", "Religion in the 21st Century: Transformation and Challenges", "Charles Taylor's Theories of Secularization as a Key to Understanding Western Mentality".

Capital Normal University

Courses Offered	Introduction to Western Culture, Introduction to British and American Culture, Western Culture and Modern Literature of China (postgraduate)
Academic Publication	Lin Jinghua, "Russian Orthodox and the Origin and Development of Russian Nationalism", <i>Logos and Pneuma</i> 35 (2011). Lin Jinghua, "Unfamiliar Neighbour: Russian Orthodoxy in the Relation of Chinese and Russian Culture", <i>World Religions and Cultures</i> 2011 no.3. Lin Jinghua, "Development of Post-Soviet Russian Literature on Russian Orthodoxy", <i>Nankai Academic Journal</i> 2011 no.1. Yin Wenjuan, "Vicinity, Belief and Integration: A Survey on the Chinese Catholic Community at Paris Migration", in <i>Christianity and Identity-Construction</i> 2011.
Research Plans	Lin Jinghua: The History of Russian Thoughts in the early 20th century (supported by the Humanistic Social Science Foundation of Ministry of Education of PRC, 11JJDJW007) Yin Wenjuan: The Chinese Repository and the Origin of Modern Sinology in America (supported by the National Social Science Foundation of China)
Academic Activities	7 Jul 2011 Prof. Zhang Baichun of the department of Philosophy, Beijing Normal University, made a speech on "The Transmission of Christianity and the Transformation of the Idea 'Human'". 9 Nov 2011 Prof. Øystein Lund (MF Norwegian School of Theology) made a speech on "'Holy Place' in the Biblical Literature". 23 Nov 2011 Prof. Zhuo Xinping of the Chinese Academy of Social Sciences made a speech on "World Civilization and World Religion". 7 Dec 2011 ISCS Director Daniel Yeung made a speech on "The History and Prospect of Sino-Christian Studies". 26 Dec 2011 Prof. Zhang Zhigang of Peking University made a speech on "Religion and Language". 7-9 Dec 2011 Prof. Lin Jinghua attended CASS Social Science Forum (Religious Studies) and made a speech on "The Difficulties of Chinese Understanding Russian Orthodox through Reading Literary Works on Realism".

Recent Publication

Books published from Jul to Dec 2011

Logos & Pneuma: Chinese Journal of Theology No. 35

Christianity and Nationalism

Theme Initiator: Zhao Lin,
Edmond Tang
Published in Jul 2011



THEME: Christianity and Nationalism

- | | |
|-------------|--|
| ZHAO Lin | The Reformation and the Rise of Modern Nation-states in Western Europe |
| GU Weimin | Sebastianism, Messianism and Nationalism of Portuguese Overseas Expansion in the Sixteenth Century |
| LIN Jinghua | Russian Orthodoxy and the Origin and Development of Russian Nationalism |
| Edmond TANG | East Asia: Nation, People and Contextual Theologies |
| HE Guanghu | The Dragon and the Dove: Nation-Statism and Catholic-Protestant Christianity in China |

THOUGHT AND SOCIETY

- | | |
|----------------|---|
| WU Guangcheng | On Thomas Aquinas' Conception of Creation |
| LENG Xin | Revelation and History in the Theology of Wolfhart Pannenberg |
| LI Chun Hong | The Ecclesiology of Schleiermacher |
| CHIN Ken Pa | Miracles do Happen: Alain Badiou's Interpretation of Paul |
| OU Li-Jen | Telling the Stories of the Suffered: C. S. Song's "Story Theology" and Its Criticism |
| John T. P. LAI | Late-Qing Chinese Christian Literature: The Narrative Features of Zhengdao Qimeng (The Peep of Day, 1864) |

REVIEWS AND RESPONSES

HUANG Jianbo
& ZHAI Jiexia

Reasoning and Politics of the
Debate on Christian Population
in China

CHEN Bin
& GAO Shining

Review and Reflection on the
So-called Theory of Religious
Ecology

WANG Zhicheng
& KE Jinhua

The Other, Dialogue and the Hope
of Theology: A Comment on
David Tracy's Dialogue with
the Other

Jason T. S. LAM

The Saving Power of Historical
Memory: A Theological
Reflection on Paul Ricoeur's
Late Works

ACADEMIC NEWS

HONG Liang

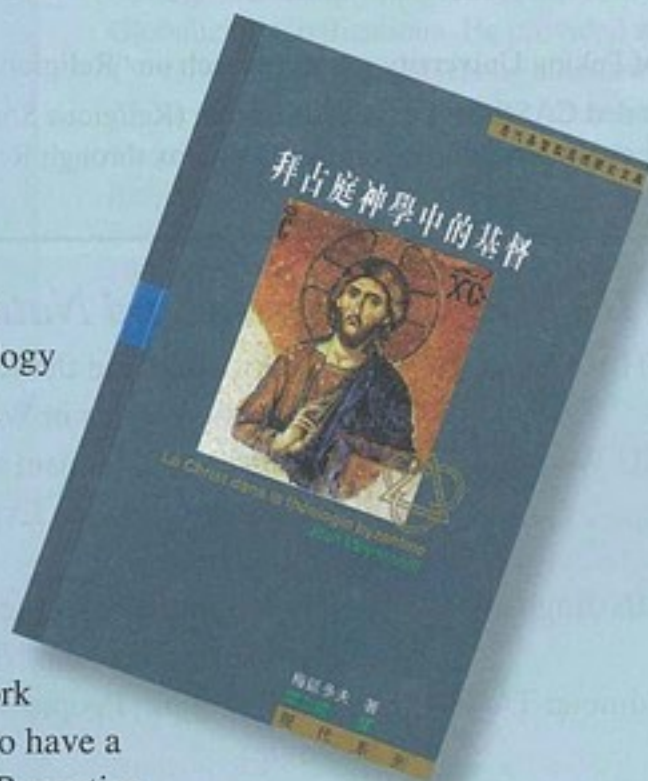
Understanding in Difference:
Dialogue between Jürgen
Moltmann and Tu Weiming

Chinese Academic Library of Christian
Thought: Modern Series

Le Christ dans la théologie Byzantine

by Jean Meyendorff
translated by Tan Lizhu
253 pages

This book examines the
development of Christology
in the Byzantine period,
uniting both academic
interest and ecclesial
concerns. The study of
Byzantine theology
in Chinese academia
is quite limited. This work
helps Chinese scholars to have a
better understanding of Byzantine
theology.

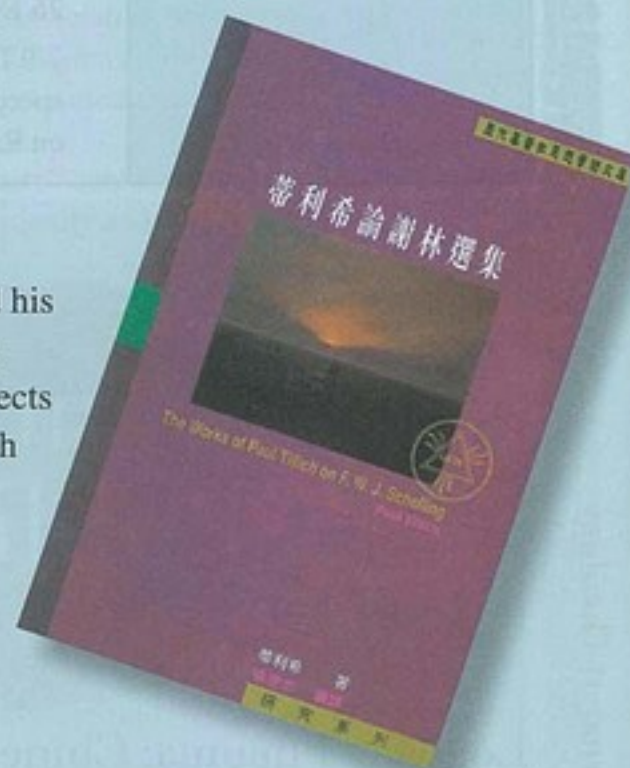


Chinese Academic Library of Christian
Thought: Research Series

The Works of Paul Tillich on F. W. J. Schelling

by Paul Tillich
translated by Yang Junjie
316 pages

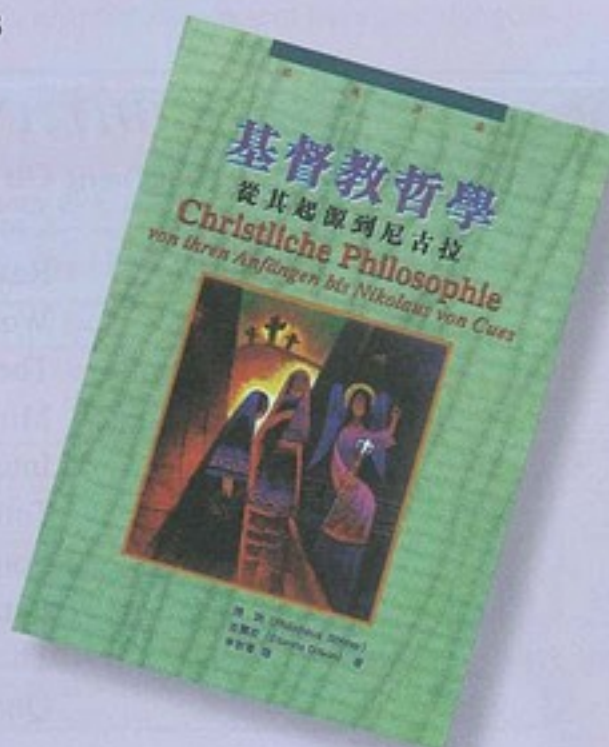
Tillich's academic study
starts from Schelling and his
theology has a close link
with him. This book collects
the major works of Tillich
on Schelling. Chinese
scholars can have a
better understanding of
his relationship with
German philosophy.



Logos & Pneuma Translation Series

Christliche Philosophie: von ihren Anfängen bis Nikolaus von Cues

by Philotheus Boehner & Etienne Gilson
translated by Li Qinglin
503 pages



Christian thought has a close link with
philosophy in their long history. The
interaction results in a rich tradition.
This book examines the development
from the beginning to the late middle
ages, providing a road map to the
readers.

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. 26

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

Missionaries and Chinese Classics

Executive Editor:
Yang Huilin
296 pages

Editorial Forward: The "Verbal" Logic of Cultural Identity:
Shifts in Missionaries; Identity and Sense of Identification
Yang Huilin

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

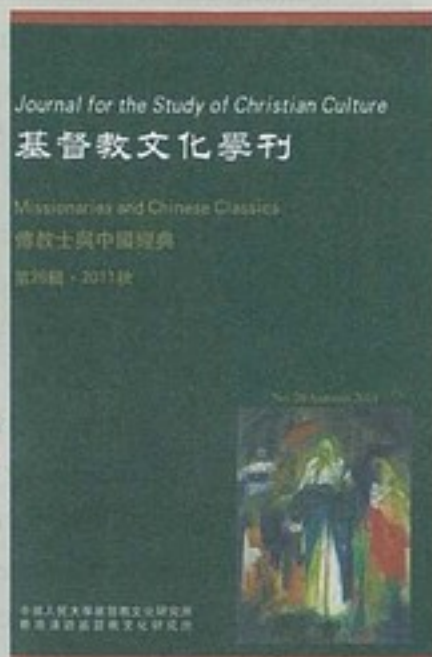
"Preface" to The Texts of Taosim James Legge
"Introduction" to The Texts of Taosim James Legge
A Study on the "Preface" and "Introduction" of James Legge's The Texts of Taosim Zhao King

The Mengzian Matrix for Accommodationist Missionary Apologetics: Identifying the Cross-culture Linkage in Evangelical Protestant Discourse within the Chinese Writings of James Legge, He Jinshan and Earnst Faber Lauren Pfister

Shanghai Joint Publishing

Habermas' Religious View and its Reflection

edited by Zhang Qingxiong & Jason Lam
445 pages



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

Looking at Confucian Heaven-Human Relationship from the Perspective of Christianity: A Proposal for Ways of Thinking in Scriptural Reasoning Lin Hong-hsin
Limits of Scripture and Limits of Reason: On Confucianism and "Scriptural Reasoning" Ralph Weber

III. Dao Wu Chang Ming: Study of Theories and Classics

Deconstruction / Correction of the Name Wu Xiaoming
Western Marxism and Death Roland Boer

IV. Hua Tong Xuan Li: Study of Christianity, Society and Ethics

Theology of Money and Ascetical Theology: from Simmel to Kathryn Tanner and Philip Goodchild Milton Wan

V. Qing Ji Ming Gong: Conference on the Study of Religion

Translating Classics and Scriptural Reasoning: Review of the 7th Summer Institute on Theology and Humanities Gao Zhiqiang

East China Normal University Press

Theological Ethics and Global Dynamics

by William Schweiker
translated by Sun Shangyang
329 pages



"Yes" and "No" of Sino-Christian Theology

Message from the Director

Daniel Yeung

In 2010 I was invited to some universities introducing the relationship between "ISCS, Sino-Christian theology, Sino-Christian theology movement, and contemporary Chinese academia". During the discussions there were sharp and inspiring questions. They let me explicate clearly the "yes" and "no" of Sino-Christian theology. Here let me share some of those questions and answers.



Q1: Sino-Christian theology was introduced by ISCS. In the last ten or more years it has translated more than 100 western Christian classics. Does it imply that it aims at selling western theology to Chinese academia?

A: Christianity has been in western history for 2000 years. If Chinese people want to study it, translation is unavoidable. But the important thing of ISCS translation project is that all themes are selected by Chinese scholars. We are also researching into the resources of non-western and Chinese Christianity from the very beginning, e.g. Russian Orthodoxy and Christianity since the Ming Dynasty. During the establishing period of ISCS we have studied the earliest form of Chinese Christianity – Jingjiao, and the result was published as our second title of the "Christian Academic Library of Christian Thought" in 1995. At the same time contextual interpretation of theological classics is one of our major concerns, such that genuine dialogue can be made with Chinese academics. Up to date we have published more than 40 volumes of theological works written by Chinese scholars in the "ISCS Monograph Series". In all our works participants in translation and research projects are mainly Chinese scholars. Western scholars are usually involved in offering professional suggestions.

Q2: Is ISCS an undercover missionary organization set up by the western world, doing cultural mission under the name of academic research?

A: We are not a missionary organization, but we are a group of Chinese scholars with a special mission. We all pay great effort in studying Christianity and making it a constituent of Chinese academia, so that the Chinese academic tradition can be enriched to encounter the challenge of modernity. Therefore ISCS was registered in 1995 in Hong Kong as an academic institute. Its governing body is not directly related to any

religious organization; all directors participate individually as professionals.

As "Sino-Christian studies/theology" started from the humanities of Mainland China, its soil of growing also belongs to it. Different communities have their own professional languages, habitats, ways of thinking, common beliefs, working principles and values. Similarly, the language, way of thinking, academic principle and problematics of Sino-Christian theology coincide with the academic community. Therefore from the very beginning we have emphasized that whether the participants of Sino-Christian theology are believers is not a problem. We are only concerned with the academic quality of the research.

Concerning the relationship between Sino-Christian theology and theology of different religious communities, they do not belong to or interfere with each other, but it does not mean that they are unrelated or have no communication. On the contrary, since they have the same research area, communication is natural and necessary. But it is crucial that they have equal positions and respect and complement each other.

Q3: There is no divinity school of the western type in the Mainland China university system. How is it possible to establish Sino-Christian theology in the humanities?

A: Christian studies has an important and recognized position in the university system of the west, whereas in Mainland China there is no department of theology or divinity school in the university. Therefore Chinese scholars must do Christian studies in different disciplines. In this way the result of their works on Christianity would be absorbed in the academia and have dialogue with other disciplines. Thus Sino-Christian studies/theology must take an inter-disciplinary approach with literary studies, history, philosophy, social sciences, politics, anthropology, psychology, art, music, architecture and so on.

We have never worried about this inter-disciplinary study colonizing Chinese academics, as some Chinese scholars have already suggested a so-called "creative transformation" is taking place. Prof. Liu Zaifu (劉再復) said in an interview in 2010, "The emphasis of creative transformation is not 'turning to other form', not to the west or somewhere distant. Nor is it turning 'back to the old form', to the ancestors, to Mao Zedong, or to somewhere thousand years ago. It is 'creating its own form', a social form based on the existential condition of modern Chinese, confirming and absorbing the universal values but not some preset western paradigm. It must retrieve the ancient resources of China but deny any preset Chinese model. 'Creative transformation' means to explore its own way for modern China."

This "creative transformation" coincides with the inter-disciplinary study suggested in western academic frontiers. This is also good for Chinese scholars to bridge the gap with the west. For western scholars, they would be surprised to find that Christian studies initiated by Chinese scholars share something similar to their thoughts and even something to learn. It is because Sino-Christian studies/theology integrates Chinese resources, including traditional culture (Confucianism, Taoism and Buddhism) and modern culture (Marxism and contemporary thoughts).