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Essays

A Historical Reflection on Sino-Christian Theology

LI Qiuling

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Sino-Christian theology has been developing for ten years and has become an eye-catching theological movement in Chinese academia. On the one hand, it aims at constructing a branch of Christian theology, thus the religious circles have paid attention to it. On the other hand, it emphasizes its humanistic and academic character, therefore the academic circles also have deep interest in it. In its ten years of development, Sino-Christian theology has left much food for us to consider.

1. The Emergence and Development of Sino-Christian Theology

In June 1994, the first issue of *Logos & Pneuma* was published by the research department of Tao Fong Shan Christian Centre (the predecessor of the Institute of Sino-Christian Studies). The subtitle of this journal is "Sino-Christian Theology". This is the first time the term "Sino-Christian Theology" appears in literature, thus it could be regarded as the birth of Sino-Christian Theology.¹ In the "Reopening Words" (復刊辭) the objectives of Sino-Christian Theology were described as follows: 1. to develop Christian theology and culture with Chinese cultural and historical resources; 2. to construct the theological discipline in the Chinese academia, developing dialogical partnership with Confucianism, Taoism, Buddhism and other modern thought traditions; 3. to develop a common enterprise in the Chinese world including Mainland China, Taiwan, Hong Kong, Singapore, Malaysia, North America and other overseas Chinese communities.²

In the second issue of *Logos & Pneuma*, Liu Xiaofeng, Guest Research Fellow at that time, published the article "Sino-Christian Theology in the Modern Situation" (later it was developed into the book *Sino-Theology and the Philosophy of History*). A while later, He Guanghu, who was visiting scholar at ISCS in 1995, published "The Basis and Meaning of Sino-Christian Theology" (1996:2) and "The Method and Approach of Sino-Christian Theology" (1996:3) in *Regent Chinese Journal*, giving a comprehensive account of the topic. Although Liu and He have different emphases in their articles, they share some basic ideas, especially those justifying the emergence of "Sino-Christian Theology". They both see that Christian theology should be rooted in the divine Word. Nevertheless the divine Word must be made known through human words. Therefore language is a necessary vehicle of theology; the revealed Word must be expressed in the human language so as to be accepted by human beings. Theoretically speaking, all kinds of language may express Christian theology.

On this basis Sino-Christian Theology is in principle a kind of "theology" rather than an "academic discipline" about Christianity. Nevertheless, the humanistic and academic characters emphasized by Sino-Christian Theology find echoes in the academic study of Christianity in Mainland China. At that time, the academic study of Christianity had just started. Besides very few scholars who had training in religious studies, most developed their discourses from the perspectives of philosophy, history, literary studies, etc. In this way, the two entities have become very close partners and Mainland Chinese academia gave a very helpful hand to Sino-Christian Theology.

After the topic Sino-Christian Theology was announced, the initiators had facilitated it in all the ways they could, and it received very positive responses from the Mainland academic world. We may say that it now attains fruitful result. ISCS does not have its own research team, but it has tens of visiting professors. Nowadays ISCS invites dozens of scholars from Mainland China to Hong Kong every year to do short-term research. It also invites dozens of research students doing Christian studies in Mainland China to Hong Kong for short-term studies every year. The number of institutes supported by

ISCS now reaches 16 and it provides about 75 scholarships, thus the teamwork of ISCS is expanding day by day.

ISCS hosts and joins different international conferences, e.g. the roundtable symposium on Sino-Christian Theology in 1995, 1997 and 2005. These events examine the development of Sino-Christian Theology and encourage the cooperation between institutions in Hong Kong, Macau, Taiwan and other places. ISCS also provides "Tao Fong Literary Prize" (differentiated into "Paul Hsu Prize" and "Reichelt Prize"), which encourages creative writing and high quality translation.

The representative work of ISCS is the Chinese Academic Library of Christian Thought (CALCT). It is a gigantic work indeed, which aims at translating Christian classics into Chinese, and has published more than a hundred titles to date. Apart from it, ISCS has also published "Translation Series", "Monograph Series", etc. Many of these publications have already had Mainland Chinese versions, giving them greater influence. *Logos & Pneuma*, moreover, has become an academic platform for all Chinese scholars around the world who are doing Chinese studies. Its scope is extensive, including biblical studies, thoughts of different theologians, contemporary trends, and anything about Christianity.

To a certain extent, Sino-Christian Theology is on its way towards achieving the objectives it set for itself, i.e. "to develop Christian theology and culture with Chinese cultural and historical resources, in order to construct a Christian theological culture with a stamp of Chinese thought and culture", and "to construct the theological discipline in the Chinese academia".

2. Some Reflections on Sino-Christian Theology

There must be some reasons for attracting so many responses to "Sino-Christian Theology". Firstly, Sino-Christian Theology accommodates to the contemporary social needs. Since the 1980s China has entered a period of Reform and Opening up and the policy of religious freedom was established, thus there was a great interest in understanding Christian theology. Moreover, the openness of China is in fact opening up to the West. Christianity is one of the cultural bases of western culture, thus people want to learn more from this religion. Sino-Christian Theology emerged at this time and in Mainland China there has been an appropriate response to the situation.

Secondly, Sino-Christian Theology does not take faith as a presupposition, but emphasizes a humanistic and academic discussion. It not only encourages intra-religious (between Catholic, Protestant, Orthodox and other traditions) dialogue, but also inter-religious dialogue. This open-minded attitude dissolves the tensions inside and outside the church, and is the key for gathering so many participants from different attitudes.

Thirdly, Sino-Christian Theology suggests making use of the historical and cultural resources of Chinese language, interpreting Christian theology from the Chinese existential experience. This process helps breaking the wall between Christian and Chinese cultures. In light of this, Sino-Christian Theology could be regarded as a kind of "indigenized" theology.

However, this claim is not made from the perspectives of a church organization, liturgy, language, etc., but of cultural thought, existential experience and so on.

Fourthly, Sino-Christian Theology aims at participating in the mainstream of Chinese culture, in order to make Christian theology a constituent of Chinese thought and culture and a part of the humanities. This coincides with the open mind of contemporary Chinese society. The accommodation of a foreign culture is a way of reviving Chinese culture. The spreading of Buddhism in China has already set up a good example. Whether Christian thought, values and theology can be aids to reconstruct the spiritual status of contemporary Chinese society is a noteworthy question.

The development and achievement of Sino-Christian Theology should be affirmed. However, we should also consider some of its implicit problems. Firstly, let us turn to the relationship between Sino-Christian Theology and the tradition of Christian theology. It appears that both Liu Xiaofeng and He Guanghu had tried to avoid the issue of 'tradition' in their formulation of the problem.³ If we want to encounter the Christ event today, we must examine it through the New Testament, which was formed in a particular historical and cultural environment. Undoubtedly the Bible is the basic literature of the Christian tradition, but it is also a product of tradition. From that time onwards, Christianity has developed into a rich tradition. This is a fact that we cannot avoid today.

The relationship between Sino-Christian Theology and Chinese traditional culture should be the second issue. If we emphasize that Sino-Christian Theology is "Chinese", then Chinese should not be merely regarded as a system of linguistic symbols but its cultural resources and existential experiences must also be involved. In light of this, Sino-Christian Theology must hold Chinese traditional culture in high regard. Its vitality also depends on its 'nationality'. On this basis, Chinese scholars should encounter the Christ event with both their own cultural tradition and Christian tradition through their existential experience. It may be a hindrance of Sino-Christian Theology, but it could also be an advantage.

The third issue concerns the relation between Sino-Christian Theology and the ecumenicity of Christianity. Christianity emphasizes that it is a universal religion. From the very beginning its mission is to preach the Gospel to all people. In the process of evangelization, Christian theology in most circumstances could successfully unite with local cultures and produce new forms of Christian theology. But at the same time it also shows its universality. The vitality of Christianity can be seen from this perspective. Under the situation of globalization, the world has become one "global village". Sino-Christian Theology as a kind of Christian theology should also concern those issues related to the whole of humankind and produces its voice in order to serve the world.

The last issue concerns the relationship between Sino-Christian Theology and the institutional church. Sino-Christian Theology is a kind of research rather than religion; it is a basic principle of Sino-Christian Theology. Nevertheless, the object

of investigation of Sino-Christian Theology is Christian theology, and the massive Christian community is one of the most important readers. Therefore Sino-Christian Theology should listen to the voices of Chinese churches and Christians and consider their problems, in order to gain their acceptance. This is important for the development of Sino-Christian Theology.

Sino-Christian Theology is a unique phenomenon in the history of Christian theology. The preaching of Sino-Christian Theology is not located in the church or seminary but university and research institute. The audience of Sino-Christian Theology does not only include Christians but also all who are interested in Christianity. Regardless of how people evaluate this phenomenon, it is undoubtedly highly developed and has gained

a certain degree of achievement. ■

Endnotes:

1. If we interpret "Sino-Christian Theology" literally, it should refer to all kinds of Christian theology expressed in Chinese. In this sense, literature starting from Nestorianism in the Tang dynasty should be included. However, most literature in the past does not have a sense of "Chinese" identity. This is what the initiators of Sino-Christian Theology want to emphasize. Cf. Liu Xiaofeng, *Sino-Christian Theology and the Philosophy of History* (HK: ISCS, 2000), 3-4, 7-8.
2. *Logos & Pneuma* 1 (1994), 8-9. The Chinese subtitle of *Logos & Pneuma* was changed to "a Cultural Review of Christianity" (基督教文化評論) in 2000, but it does not violate its original objective: "to encourage Sino-Christian Studies with Sino-Christian Theology as its core, to have mutual enrichment and encouragement between ecclesial and humanistic religious studies." (cf. "Preface for the New Millennium" (新世纪献辞), *Logos & Pneuma* 12 (2000)).
3. This "avoid" is only seen from their theoretical discussions. In their practice, they are both editors of large series of Christian classics and have profound investigation into Christian theological tradition.

10th Anniversary Academic Activities

The 3rd Roundtable Symposium on Sino-Christian Studies

XIE Zhibin

ISCS Guest Research Fellow From China

For celebrating the 10th anniversary of the Institute of Sino-Christian Studies (1995-2005), for reviewing and reflecting on the development of Sino-Christian theology, and for anticipating the future direction, the third Round Table Symposium on Sino-Christian Studies was held on 19-23 September, 2005 at Jiang Cheng (a suburban area of Kunming). Participants include more than 20 Chinese scholars from Mainland China, Hong Kong, Taiwan and Singapore. The theme of the conference was "Ten Years of Sino-Christian Studies: Review and Reflection", and four sub-areas were discussed.



1. Review and Anticipation: Ten Years of Sino-Christian Theology

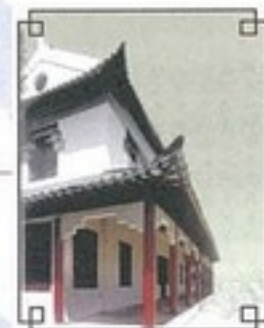
In "The Characteristics, Contribution and Future of Sino-Christian Theology", Prof. Wang Xiaochao of Tsinghua University articulates three major characteristics of Sino-Christian Theology: extra-ecclesial (or trans-denominational), humanistic (or academic) and cross-cultural (or dialogical, openness). He affirms the contribution of Sino-Christian studies to contemporary China in view of advancing the knowledge of Christianity in the academia and the public realm. Lastly, Wang

points out that in the future, Sino-Christian Theology has to surpass the dualism between the East and West, intra and extra ecclesial, and the global and local perspective. In "A Historical Reflection on Sino-Christian Theology", Prof. Li Qiuling of Renmin University of China summarizes the results of the ten-year development of Sino-Christian Theology. He then comments on the relationship between "Sino-Christian Theology" and (Christian and Chinese) "Tradition". Li also raises the issues of the widening of the scope of Sino-Christian Theology, such that the uniqueness and ecumenicity of Sino-Christian Theology may be enhanced.

Through analyzing the dialogue between Karl Barth and Paul Tillich on dialectical theology in 1923, Dr. Keith Chan of ISCS in "Two Types of Dialectical Theology" examines the agenda of Sino-Christian Theology proposed by Liu Xiaofeng. He thinks that Liu's emphasis on "the encounter with Christ directly" should be corrected with a concern for the historical and cultural situation, and this may not alter his original intention. In understanding Sino-Christian Theology, Dr. Zhang Xinzhang in "How Theology influences the Society" differentiates the contemporary agendas of Sino-Christian Theology into two types: theology of the cultural Christian (emphasizing individual experience) and ecclesial theology. He deduces that the tension and union of these two types originates from the confrontation between mysticism and historicism, meditating religion and ethical religion.

2. "Chinese" and "Theology"

Prof. Chin Ken Pa of Taiwan Chung Yuan University analyzes several basic questions in "What is Sino-Christian Theology?" – rejecting the idea of loading faith with nationalism and regarding faith merely as ethical instrument. In addition, he suggests that Sino-Christian Theology should transform from the indigenization or localization paradigm to the consideration of modernity. In "The Linguistic Uniqueness of Sino-Christian



Theology", Prof. Yang Huilin of Renmin University of China emphasizes the linguistic uniqueness of Sino-Christian Theology. It should focus on the one hand on the meaning of the "wholly other" and "alterity", and on the other hand the public resources (especially those in the humanistic circles) involved.

Through an analysis of the "Enlightenment", in "Reconsidering the 'Enlightenment'" Prof. Lin Hong Hsin of Taiwan Theological Seminary points out the vices of one-sidedly tracing the Enlightenment spirit without considering religious faith. A healthy development of enlightenment and avoidance of the trap of anti-Enlightenment may be arrived at through deep reflection of religious faith, and focus on the ground and limit of the rationality promoted by the Enlightenment. In "The Giving of the Gift and the Possibility of Sino-Christian Theology", Prof. Xia Kejun of Zhongshan University analyzes the concept of "gift-giving", and investigates its relation to Sino-Christian Theology, exploring the possibility of Sino-Christian Theology. In "The Theological Implication and Basis of the Orthodox concept of 'Deification'", Prof. Xu Fenglin of Peking University investigates the Orthodox view on salvation, mystical theology, concept of energies and pneumatology. He points out that the concept of deification may contribute to the understanding of existential experience, especially to the issue of "encountering Christ directly" emphasized in Sino-Christian Theology.

3. "Sino-Christian Theology", Contemporary China and its Future

In "Sino-Christian Theology, Contemporary China and its Future", Prof. Milton Wan of the Chinese University of Hong Kong points out that the distinctive features of Chinese Christianity in contemporary China and in the future would be pluralistic and transformative. In this situation, Sino-Christian Theology may consider the theological issues owing to the "globalized", "localized", and "postmodern" religious orientation. In "The Doctrine on the Society of the Catholic Church and the Chinese Society", Prof. He Guanghu of Renmin University of China introduces and analyzes *The Outline of the Doctrine on the Society of the Church*. It reminds academia, the church, and the society that we should think deeply about the relationship between Catholic doctrines on Society and the Chinese society, such that the relationship between the Chinese church and the other churches in the world, and that between China and the world, may be enhanced.



In "The Significance of Empirical Studies from the Perspective of the Constitution of Sino-feminist Theology", Prof. Gao Shining of The Chinese Academy of Social Sciences points out that Sino-Christian Theology should include modern forms of theology like feminist theology. Through some empirical studies, Gao analyzes religious life and experiences of female Chinese Christians, regarding those data as the presumption of Sino-feminist theology. In "Chinese Christianity in the process of Urbanization" Dr. Huang Jianbo of The Chinese Academy of Social Sciences describes the social, cultural and religious problems faced by Christians moving from rural areas to cities, and analyzes the influences and challenges to contemporary Chinese Christianity. In "The Determinable and Undeterminable Future: the Possibility of Chinese Christian Public Theology", Dr. Xie Zhibin investigates the determinable and undeterminable factors in constructing Chinese public theology, and points out that empirical studies could be a new dimension on which Sino-Christian Theology should put effort.

4. 'Sino-Christian Theology', the Bible and the Ecumenical Christian Tradition

Prof. Lai Pan-chiu of the Chinese University of Hong Kong points out in "Sino-Christian Theology, the Bible and the Ecumenical Christian Tradition" that the problem of receptivity of Sino-Christian Theology in ecclesial circles is mainly due to the lack of integration with biblical studies. He believes that the resources of Chinese culture may also contribute to biblical studies, and it is important to affirm the academic standard and humanistic value of biblical studies. Prof. Philip Chia of the Chinese University of Hong Kong seeks for a public and modern interpretation in a "glocal" situation in "Chinese language, the Bible, and Theology", such that the relationship between the Chinese life-world, biblical hermeneutics and public theology can be established.

Prof. Choong Chee Pang, Academic Consultant of the Lutheran World Federation, in "Biblical Language: a Missing Link in Sino-Christian Theology in Mainland China" analyzes the current scenery and deficiency of biblical studies (teaching, research, conferences, publication, etc.) in Mainland China, and produces several suggestions. In "The Problematic of Regarding the Bible as the Text of Theology", Dr. Jason Lam of ISCS explicates the relationship between biblical interpretation and Christian tradition. Through examining the different types of modern theology and their relation to biblical studies, Lam

points out the significance of the interaction between different kinds of modern interpretation to constructing Sino-Christian Theology. In "Examining Sino-Christian Theology and Biblical Theology from the Perspective of the New Testament Historical Logic", Dr. Zha Changping of Renmin University of China points out that the study of New Testament historical logic should belong to the human and social sciences. It is because its methodology involves the investigation of linguistics, temporality and justice.

Prof. Zhao Lin of Wu Han University in "The Globalization and Localization of Christianity" explicates the globalization and localization processes in the history of Christianity and their dialectical relationship. From this perspective he goes on analyzing the challenges faced by Christianity in encountering Chinese culture.

Afterward: Suggestions and Anticipation

In the closing ceremony, Director Daniel Yeung of ISCS points out that the origin of the round table conference is the same as Christian studies in Chinese and begins to build up its tradition. He is happy to see that besides the usual humanistic perspective, papers presented in this conference include also biblical studies and sociology of religion, such that the scope of Sino-Christian Theology is widened and deals closely with the Chinese society. Moreover, young scholars are also involved in this third conference, such that there is interaction with veterans and a better future of Sino-Christian Theology could be anticipated. ■

Tillich and Sino-Christian Theology Conference

The conference "Tillich and Sino-Christian Theology" organized by the Institute of Sino-Christian Studies was held in the Conference Hall, Tao Fong Shan on 24 October, 2005. Speakers include 11 Tillich experts from Mainland China, Taiwan and Hong Kong. Over 40 scholars and students participated in the discussions.



The conference started at 9:30am. There are two sections in the morning. The topics of the first section are related to Tillich's correlation method. Ms. Liang Rong, M.A. student at the Divinity School, CUHK, presented a paper titled "The Method of Correlation in Tillich's Theology of Culture and its Typology." She differentiated two types of correlation and three types of relationship between religion and culture in different historical contexts. Liang concluded that religion and culture in Tillich's understanding were not mutually exclusive but inter-related with each other. Mr. Wong Tien-shen, who holds an

M.Phil. in religious studies from CUHK, compared the idea of correlation between Tillich and David Tracy. He explored Tracy's appropriation and revision of Tillich's method of correlation. From this Wong tried to develop a new model for contextual theology.



The second section was concerned with Tillich's political theology. Mr. Li Junkang, who holds a M.Phil. in religious studies from CUHK, focused on Tillich's Religious Socialism and its significance in contemporary China. Li analyzed Tillich's criticism and understanding of capitalism, socialist decision, theonomy, demonic powers, etc. He concluded that religious elements and socialism in China could be integrated. Mr. Zhuang Xinde, Th.D. candidate of Southeast Asia Graduate School of Theology discussed Tillich's idea of the "State" and his theological understanding of de-demonic on "national-state". In his paper, the origin, ontological nature, existential actualization and the utopian nature of the state were analyzed.

Three more sections continued in the afternoon. In the third section, Mr. Wang Tao, Ph.D. candidate of the Department of Religion, CUHK, investigated the contemporary scholarship on Tillich's idea of *eros*, and compared it with corresponding concepts of Alexander Irwin and Andres Nygren. Dr. Keith Chan, research fellow of ISCS, presented Tillich's dialectical attitudes towards mysticism, and asserted that the non-personal character of mysticism and the personal character of God in the Bible pointed to the Trinitarian character of the idea of "God above God" in Tillich's thought.

In the fourth section, Prof. Francis Yip, assistant professor at the Divinity School, CUHK, presented Tillich's criticism of modernity in general and capitalism in particular. Although Tillich's attitude towards modernity and capitalist ideology is similar to that of the Frankfurt school, Yip articulated two characteristics. Firstly, Tillich's critique was based on the idea



of theonomy as the critical and creative elements, and secondly the expectation and the dimension of future were eschatological. Prof. Andres Tang, professor of Christian Thought at Hong Kong Baptist Theological Seminary, compared the idea of being and non-being in Tillich's and Heidegger's thought. Tang pointed out that the philosophy of Schelling could be regarded as one of the keys to understanding Tillich's adoption of Heidegger's thought. In his comparative study, the dialectic relationship between being and non-being constituted Tillich's idea of the living God, and this dialectic character was in a Heideggerian sense rather than a Hegelian sense. Dr. Jason Lam, research fellow of ISCS, examined the necessity of adoptionism in Tillich's thought based on a biblical point of view, and pointed out that his Spirit-Christology might undermine the Trinitarian character of his Systematic theology and the integration of the cross and resurrection as well. The

solution, Lam suggested, should focus on the ascension of Jesus Christ, which was missing in Tillich's theology.

In the last section, Prof. Lai Pan-chiu, chairperson of the Department of Cultural and Religious Studies, CUHK, suggested that cultural studies, religious studies and theological studies could establish a mutually enriched relationship. Prophetic and rational criticism should be integrated in order to articulate the ultimate and normative criterion in theological and cultural studies. Prof. Au Kin-ming, associate professor at the Lutheran Theological Seminary in Hong Kong, used "ultimate concern" as the focus to relate Tillich's idea and comparative theology. Au pointed out that Robert Neville's theory of religious sign could be interpreted as the field for comparative religious studies. The conference ended at 6:30pm. ■

The Fourth Tao Fong Literary Prize

Prof. PENG Xiaoyu and Prof. LI Qiuling are awarded Paul HSU Prize and Reichelt Prize respectively

For encouraging Christian studies in the academia of Mainland China, and for the development of Sino-Christian theology, ISCS established the "Paul Hsu Prize" and the "Reichelt Prize" for high-quality theological theses and translated work respectively. These awards include a memorial shield and RMB 5000.

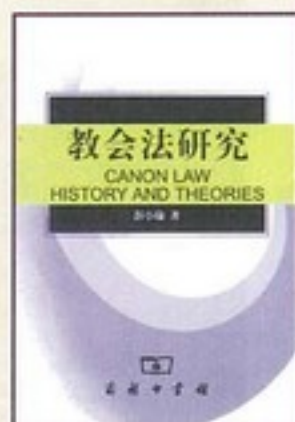
The "Tao Fong Literary Prize" is awarded once every two years. All participating books must be related to academic Christian studies and published in Mainland China. It is not limited to any denominational tradition, but it requires a high academic and cultural standard. Investigation into Christianity from any perspectives is welcome.

The committee of referees for the Tao Fong Literary Prize has determined the awarded publication. The results and the thank you speech of the author and translator are as follows.

Outstanding theological thesis: Paul Hsu Prize

Author: **Prof. PENG Xiaoyu** Dept. of History, Peking University
Title: *Canon Law: History and the Theories*. Beijing: Commercial, 2003.

First of all, I would like to thank the Institute of Sino-Christian Studies and the committee of referees for Tao Fong Literary Prize for their love and support. In the long and arduous journey of pursuing academic studies in Christianity, the support from fellows and comrades on the same journey, or, at least, a few words of sympathy and understanding, are enough



for yielding warmth and consolation. The system of canon law is gigantic, its terms and concepts mixed and difficult, involving different languages. In the many years of my academic pursuits, Peking University, the Catholic University of America and the Harvard-Yenching Institute have supported me generously. What I have to be thankful for is not only the scholarships and research funds provided by these organisations, but also the patience and trust of the professors, colleagues and friends there, whose enduring patience enables me to conduct full-time studies and researches for a very long period in Western history and languages as well as religious thought and institutions. These prepare the way of my further studies in Medieval Canon Law and Church history.

In Peking University, which finds itself in the long tradition of science and democratic patriotism, freedom in thought is manifested in the emphasis in studies and teaching of the history and current situations of the West, in which Christian thought and culture are naturally a constituent of special importance. Here I would like to thank my colleagues and students for their interest, understanding, tolerance and encouragement.

It is also in such a tolerant atmosphere that certain controversial issues as dealt with in *Canon Law: History and the Theories* are further developed and discussed to their fullest extent. Since the Enlightenment, the Western society and its cultured people have been too sceptical towards Medieval Christianity, or even towards the Christian faith itself, raising many kinds of criticisms. Some of them are fair, but others are often biased in one way or in another. As a result, studies in history and culture are much affected, and Western scholars often fail to evaluate the Medieval Church and the institutions and doctrines of the Roman Catholic Church in accordance with the historical realities. They often under-evaluate the historical achievements of the Middle Age and the Catholic Church as well as their contributions to the Western society. Perhaps owing to the fact that studies in Western history and culture are



still rather weak, such views, which are much affected by the Enlightenment conceptions, are still influencing many Chinese scholars and readers. Thus, there are often many misunderstandings and prejudices in China in understanding issues like the Canon Law, the Papacy, the Inquisition, monasticism and the monastic system. I hope that my work would to a certain extent helpful in rectifying such misconceptions and prejudices, and I have been working my best for this. And for this, I have been communicating with many colleagues and students, from whom I have received different voices of agreement as well as disagreement and different conceptions. Fortunately, all these are conducted in an open atmosphere, in smile and in frankness. It is believed that all of us are edified through dialogues.

For historical and cultural reasons, Christianity is only a minority faith in China. In spite of this, it does not follow that there is no possibility or need for Christian values to influence the Chinese society, and this is precisely the meaning of studying Christianity and Christian culture. Nonetheless, the methods of study and the emphases should be different from those of the Western scholars. In my opinion, the purpose of



Prof. Pang Xiaoyu (left) and the chairperson of the committee of referees Prof. Zhuo Xinping

studying Church history is not to preach a set of doctrines, but to focus on empirical studies and in concrete problems, and to start a dialogue between traditional Chinese culture and scholars who study Church history on a solid basis of historical facts. Hubert Jedin, the Chief Editor for the ten volumes of *History of the Church*, attempts in the Preface to define the relationship between studies in Church history and the Christian faith. He points out that, there is no methodological difference between Christian scholars and non-Christian scholars on the level of brutal facts, since all of them must respect the facts. And since the way of God is mysterious, certain historical facts that make the Church embarrassed and the believers insulted by others might eventually be understood in terms of their real meanings only on the day of Last Judgment. For this reason, even such facts could not infringe on the Christian faith and the holiness of the Church, and thus there is no reason to avoid speaking about them. It is remembered that G. G. Coulton had once angrily criticised Jacques Maritain for his praise of Medieval culture and the Catholic tradition. Coulton's counterargument is partly based on Gratian's commentary of the *Decretum*, which contains certain legal opinions granting and affirming abusing acts of a husband to his wife. Whether Coulton's interpretation of the text is correct is not our concern here. I believe that the evaluation of Christian history and culture as a whole would

not be affected or changed by certain historical moments or events, since some of them were actually the bad practices of a particular period and a particular society, and not the essential aspects of the Christian faith and institution. Such practices would be abrogated as time advances.

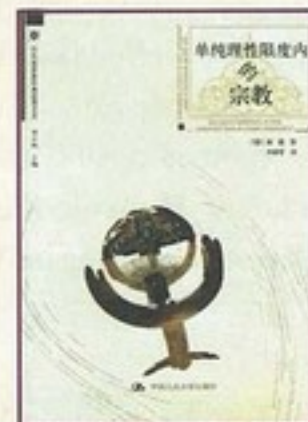
As Thomas Merton says, to be lonely is not to be separate from each other. "Loneliness" is the expression of pursuing truth under the premise of giving up a kind of blind and conforming attitude, of humbleness before God, of taking up of one's own responsibility, and not haughtiness and selfishness before others. The mission of the Institute of Sino-Christian Studies in promoting academic studies in Christianity is very admirable, since it is such a lonely and humble mission. In expressing my gratitude for this Paul Hsu Prize, I wish that my own academic studies would keep improving from now onwards, in loneliness and in humbleness. ■

PENG Xiaoyu

Distinguished Chinese translation: Reichelt Prize

Translator: **Prof. LI Qiuling** Dept. of Philosophy, Renmin University of China

Title: Immanuel Kant. *Religion innerhalb der Grenzen der Blossen Vernunft*. Beijing: Remin University of China Press, 2003.



Upon receiving the notice from the Institute of Sino-Christian Studies and learning that I am awarded Reichelt Prize (2005) for my translation of *Religion innerhalb der Grenzen der Blossen Vernunft*, I feel very grateful and honoured. The "Reichelt Prize" has been awarded four times in total, and I have received this Prize twice (I was also the awardee last time). I am of course very grateful for the love of the nominators and referees.

The Institute of Sino-Christian Studies established the "Reichelt Prize" in order to promote the translation of academic works of Christian thought. It is manifest that recently these have been into Chinese. This is a great event both for Christianity in China and for Chinese academia. Among these works, Immanuel Kant's *Religion innerhalb der Grenzen der Blossen Vernunft* is without doubt one of the most important works. This great thinker came from a Pietistic family and



the chairperson of the committee of referees Prof. Zhuo Xinping and Prof. Li Qiuling (right)

grew up in the Enlightenment, and he justified the critical spirit of Enlightenment reason in a speculative way peculiar to the Germans. In comparison to the French Enlightenment, the superiority of Kant lies in the fact that in him reason itself is also the object of critique, that theoretical reason is confined within the boundaries of experience and that practical reason upholds the rationality and legitimacy of religion by means of postulates. But it is precisely for this reason that religion must also be confined within the limits of reason alone. Since religion is based on the postulates of moral demands, nothing is necessary beyond moral demands. Under the guidance of this basic thought, Kant conducted an extensive re-examination of Christianity in this book, in which basic doctrines like the Doctrine of Original Sin, Christology and Soteriology, as well as the organisation and institution of the Church and its sacraments, are dealt with. Of course, Kant's argument is based on his moral philosophy, for the belief in God had already become an object of serious criticism even when Kant was still alive, i.e. in the last decade of the 18th century. These criticisms focus in the fact that Kant, on one hand, asserts the autonomy of moral reason, and, on the other hand, asserts that if there is no God, who rules over the progress of the world, as postulated, the Summa Bona could not be actualised. This kind of tension leads to many understandings, and even the critiques on the moral theology of Kant would easily lead to a kind of moral atheism. However, Kant bases faith in God on moral sentiments, thus strengthening the Protestant belief that faith is independent

of reason; and, for Kant, religion is regarded as primarily belonging to the realm of practice. All these are profoundly influential to later Christian theologies. The theological thoughts of Schleiermacher, Fichte and Hegel are to a great extent proceeding from Kant. And for Protestant theologians in the 19th and 20th centuries, the thought of Kant remains strongly influential. Therefore, in my view, what the nominators and referees admire is my translating of this excellent "work" more than my providing of this excellent "translation".

The basic purpose of the Institute of Sino-Christian Studies in establishing the "Reichelt Prize" is to promote the development of "Sino-Christian theology". "Sino-Christian theology" is a rather a new-born to the big family of theology. Before the emergence of "Sino-Christian theology", there has already been a long and rich tradition of Christian theology. Thus, "Sino-Christian theology" must treasure the existing tradition of Christian theology in its own construction. And translation is the most effective means in inheriting from and referring to Christian theological tradition. However, tradition cannot replace our own thinking. For us, what is more important is how we can, through this tradition or through the help of it, proceed from our own historical and cultural resources and real existence, and reflect upon and further develop Christian theology, and thus enrich the Christian tradition. May all the comrades in pursuit for this great goal pursue it together in co-operation. ■

LI Qiuling

ISCS Ten Years Photo Review



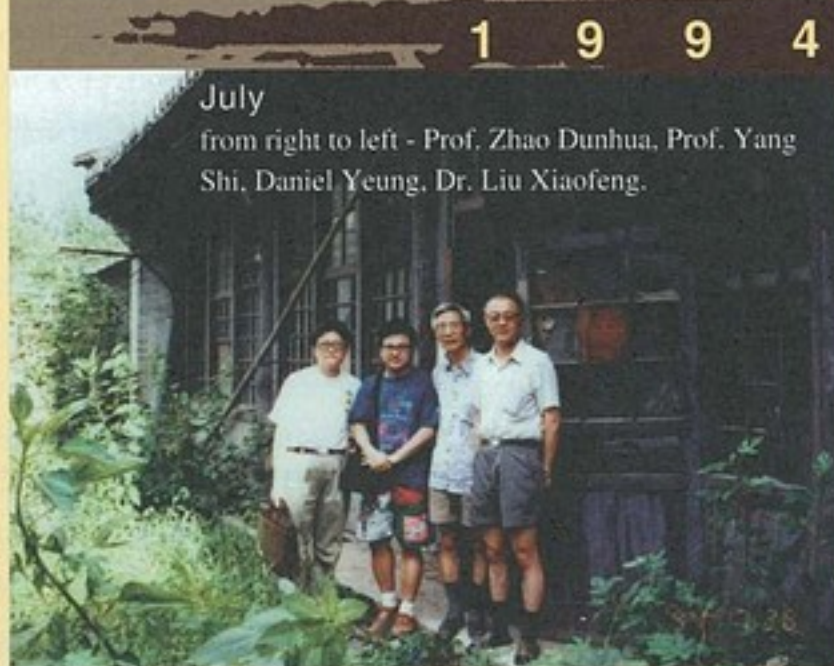
July

Director Daniel Yeung first met Dr. Liu Xiaofeng in Basel, Switzerland, discussing the strategy of Sino-Christian Theology



June

Director Daniel Yeung and Mrs. Yeung visited Rev. Gerhard M. Reichelt, son of Karl Reichelt, the founder of Tao Fong Shan



July

from right to left - Prof. Zhao Dunhua, Prof. Yang Shi, Daniel Yeung, Dr. Liu Xiaofeng.



July

the first "Religion and Culture Advanced Summer Seminar" held at Peking University

1 9 9 5

第二期(一九九五年)暑期宗教与文化高级研讨班



July

the second "Religion and Culture Advanced Summer Seminar" held in Beijing

第一届汉语基督教哲学与文化

学术研讨会



August

the first "Sino-Christian philosophy and culture Conference" held in Hefei, Anhui Province

1 9 9 6



August

the first "Roundtable Symposium on Sino-Christian Studies" held in Kuala Lumpur, Malaysia

1 9 9 7



July

Summer Seminar at Fudan University, Shanghai

September

the first "Symposium on Global Ethics and Chinese Tradition" held at Tan Tuo Temple, Beijing



November

Prof. Notto Thelle delivering lecture at Fudan University, Shanghai

1 9 9 8



January

meeting with the editorial team of Fugen Catholic University, Taipei, discussing a joint project on "Chinese-Foreign languages theological lexicon"



April

Visiting scholar He Zhaotian (left second) and the staffs of ISCS

1 9 9 9



August

the fifth Summer seminar held at Renmin University of China, Beijing



October

Prof. Jürgen Moltmann visiting Hong Kong and Mainland China, delivering a series of lectures

2 0 0 0



January

ISCS being refurbished



September

Prof. Hans Küng visiting Hong Kong and Mainland China, delivering a series of lectures

2 0 0 1



September

academic conference co-organized with China-Zentrum at Berlin, Germany



October

"Chinese Traditional Ethics and Global Ethics International Academic Conference" held at Renmin University of China, Beijing

2 0 0 2



June

participating in "IV European Ecumenical China Conference" in Ireland



December

visitors from right to left - Prof. Peter Ng (CUHK), Prof. Zhuo Xinping (CASS), Prof. Nicolas Standaert (Leuven), Prof. Fang Litian (Renmin)

ISCS Ten Years Photo Review

2 0 0 3



August

participating in "Christianity and Chinese Culture: a Sino-Nordic Conference on Chinese Contextual Theology" in Finland



October

participating in an academic conference at the Baptist University of Hong Kong

2 0 0 4



October

Jürgen Moltmann, the reputable international theologian, visiting Tsinghua University of Beijing.



December

the first Academic Committee Meeting held at Beijing.

2 0 0 5



September

Programme for 10th Anniversary: the 3rd Round Table Symposium on Sino-Christian Studies held at Jiang Cheng



October

Programme for 10th Anniversary: Paul Tillich and Sino-Christian Theology Conference held at Tao Fung Shan in Hong Kong.



- **Objective:** advancing "Sino-Christian Theology", making Christian theology as a constituent of Chinese academic tradition.
- **The result of 10-years of work:**

1. Academic publication:

◆ translated works:

- Chinese Academic Library of Christian Thought–89 titles
- Logos & Pneuma Translation Series–10 titles

◆ original works:

- Logos & Pneuma: Chinese Journal of Theology–23 issues
- Institute of Sino-Christian Studies Monographs Series–19 titles

2. Tao Fung Scholarship:

- ◆ This scheme began in 1995. There are 16 Mainland China universities involved to date. In 2005, 75 scholarships are offered to research students investigating topics related to Christian studies.
- A list of cooperating universities (according to alphabetical order):

Central University of Nationalities	
Chinese Academy of Social Sciences	
Fudan University	Hei Lun Jiang University
Henan University	Nanjing University
Nankai University	Peking University
Renmin University of China	Shaanxi Normal University
Shandong University	Sichuan University
Sun Yat-Sen University	Tsing Hua University
Wuhan University	Zhejiang University

3. Visiting scholars (1994-2005) (Total: 71 scholars)

1994	HE Guanghu	WEN Shaojun
1995	LI Qiuling	
1996	AN Ximeng	CAO Weidong
	WEN Shaojun	WU Bofan
	ZHANG Xianying	ZHANG Zhiyang
	ZHANG Zhongqiu	
1997	HE Zhangrong	YAN Guozhong
	YANG Nianqun	
1998	FANG Shan	HE Zhaotian
	LIN Hesheng	SHU Wei
	WANG Xiaochao	XING Taotao
	ZHANG Hui	ZHANG Weidong
1999	FU Youde	LEI Yongsheng
	LU Meng	MAO Ping
	XU Weixiang	
2000	CHEN Yue	CHENG Guanmin
	FENG Keli	LIN Ke

	MAO Dan	WANG Yi
	WU Zengding	ZHOU Shi
2001	BAO Limin	CHEN Rongnu
	HE Zhigang	JING Haifeng
	LI Lanfen	LIU Feng
	TIAN Linian	ZHANG Qinxiong
	ZHANG Zhiyang	
2002	DONG Jiangyang	JIN Fenglin
	LIU Qinghan	SUN Yi
	ZHANG Baichun	ZHANG Xinzhang
	ZHU Donghua	
2003	CHEN Zhiqiang	HE Guanghu
	LIN Hong Hsin	YANG Huilin
2004	CHOONG Chee Pang	GAO Shining
	HE Qiman	HUANG Jianbo
	LEE Wang	LI Qiuling
	MEI Ying	TAN Shu Lin
	WANG Xinsheng	WANG Zhicheng
	XIONG Lin	YU Hong
	ZENG Fanren	ZHAO Lin
2005	FAN Zhihui	LIANG Hui
	LU Yang	MA YinMao
	WANG Xiaochao	XU Fenglin
	YANG Huilin	YOU Xilin
	YU Hong	ZHA Changpin

4. Conferences/Seminars

- ◆ Five Summer Advanced Seminars on "Christian Religion", co-organized with universities in Mainland China
 - July 1994 "Religion and Culture I"
 - July 1995 "Religion and Culture II"
 - July 1996 "Religion and Culture III"
 - July 1997 "Western Philosophy and Christianity"
 - August 1999 "Modern Culture and Religion"
- ◆ Advanced Diploma course for young teachers in China (1996-1997)
- ◆ Dialogue between Chinese traditional ethics and global ethics
 - September 1997, Beijing: Chinese Experts Conference
 - October 2001, Beijing: International Experts Conference
- ◆ 3 Sino-Christian Theology Roundtable Symposium (1996 - Malaysia, 1998 - Malaysia, 2005 - China)
- ◆ Conference between Chinese and German scholars of religious studies, September 2001, Berlin, on "Translation and Adoption - Sino-Christian Theology and Ecumenical Theology"; co-organizer: China-Zentrum, Germany ■

A Brief Report on ISCS 10th Anniversary Banquet

Celebrating in High Spirit

A Small but Steady Stream Pass the Flame On

The Institute of Sino-Christian Studies 10th Anniversary Banquet was held at Royal Park Hotel on 14 November, 2005. A lot of scholars and friends were invited to participate in the banquet, including the colleagues and visiting scholars of ISCS, Overseas and local Board members of ISCS, colleagues of the Service Unit and Christian Centre on Tao Fong Shan, senior voluntaries and friends from Scandinavia, Dr. David Suh of the United Broad, Prof. Lai Pan-chiu and Prof. Zhao Lin from the Chinese University of Hong Kong, Prof. Lo Ping-cheung of Hong Kong Baptist University, Dr. Kevin Yao of China Graduate School of Theology, Dr. Joshua Cho of Baptist Theological Seminary, Dr. Lam Tak-ho, President of Lutheran Theological Seminary, and the faculty members, Dr. Chen



Director Board of ISCS with Areopagos

Jianguang from Hong Kong Christian Council, etc.

After the brief introduction by Dr. Keith Chan, program officer of ISCS, Dr. Peter Choy, chairperson of ISCS Broad, delivered a devotional sharing based on Joel 2:28-30. In light of the passage, the work of ISCS was seen as God's "new" work in Mainland China and the vision of ISCS was brought by God's spirit. It was followed by Dr. Knud Jorgensen, Director of Areopagos, sharing his working experience with ISCS and Areopagos. He employed two terms "translation" & "adoption" to summarize the spirit and the work of ISCS. The role of ISCS is not only like a bridge connecting the western theological world and Chinese academia, but also creating something unique and a creative theological construction in its translation and interpretation process. Knud claimed that ISCS would be a major chapter in modern history of Chinese Christianity. Before the dinner, Dr. Ted Zimmerman led a prayer. During



Director Board of ISCS with 2005 visiting scholars and students

the supper, photos were presented to show the happy and memorable past of ISCS in the last decade. Rev. Ernst Harbakk, Asia secretary of Areopagos, then shared the history of Tao Fong Shan and the birth of ISCS. Ernst mentioned the contribution of Dr. Liu Xiaofeng in establishing ISCS. He also compared the great translation projects of ISCS with the process of Buddhist texts being translated in Chinese history and that of western literature being translated in modern China. After a game expressing the spirit of ISCS through two



Director Board of ISCS with Lutheran Theological Seminary, Tao Fong Shan Christian Centre, Tao Fong Shan Service Unit



Director Board of ISCS with other academic institutes

Chinese idioms: "A small but steady stream", "Pass The Flame On", Dr. Theodor Jørgensen, professor emeritus of Copenhagen University, presented two "10 year service award" plaques to Polly Ng and Daniel Yeung.

Lastly, Daniel Yeung, director of ISCS, in his closing speech gave thanks to God, the support of Areopagos, Board of ISCS, colleagues of ISCS and all partners and friends in academia and churches. He believed that Christian studies in China and Sino-Christian theology are no longer a dream or vision, but they will be a reality in the near future. The banquet ended with a prayer by Dr. Lau Tzeyui. ■



ISCS staffs



Prospecting Sino-Christian Theology

Daniel H. N. Yeung Director, ISCS

Sino-Christian Theology was first proposed by Prof. Liu Xiaofeng in Tao Fong Shan (Hong Kong) in 1993, and has attracted a group of Chinese scholars, both local and foreign, who have been participating in it and debating about it incessantly. One of the most dramatic debates is the controversy, lasting for over ten months, was in the *Christian Times* (HK) during 1995 and 1996. It was concerned about the issues from the "Chinese Apollo" to "Cultural Christians". Who could have imagined that several thoughts of Prof. Lo Ping-cheung (HKBU) after an academic conference would exert so great a "butterfly effect"? Ten years have passed, there are still unceasing discussions about "Sino-Christian Theology" and "Cultural Christians". One need not wonder why Prof. Lai Pan-chiu (CUHK), a prominent participant of this theological movement, mentioned clearly and precisely that this continual controversy is the explication of the life force of this theology.

As one of the advocates of "Sino-Christian Theology", I regard that what is essential in this controversy lasting over ten years is that there is an essential difference between the departure and advocates of Sino-Christian Studies and all other existing theological systems (whether Western theologies or Asian theologies).

Departure:

Among Chinese church theologians, whether in China or in the West, it has widely been accepted that theology should be from the Church, for the Church, and facing the society. But Sino-Christian theology is from the Chinese academia, for the Chinese academia, facing the Church and the society.

Advocates:

Since the advocates of Sino-Christian theology are from the Chinese academia, their concerns and themes would naturally be vastly different from those of Western theologians and Chinese church theologians.

Since 1993, the Institute of Sino-Christian Studies has been cooperating with a group of Chinese scholars in exploring together and promoting this particular theological movement. We have tried our best to provide the best, sustainable living space for Sino-Christian theology. What is primary is to let Chinese scholars in Christian studies formulate their own themes suitable for the Chinese academic context consciously and autonomously (church theologians, whether in the West or in the East, would always dominate every "new" theological movements under the call of "Orthodoxy"). What is equally important is to let Chinese scholars in Christian studies establish an academic companionship with church theologians, both local and foreign, in trust and respect, so that both parties would listen to, and learn from, each other under the spirit of equality and friendship.

From 19-23 September, 2005, a group of Sino-Christian

scholars, who had been working hard without focusing on how great their results would be, gathered together near Fuxian Lake in Yunnan, China. They looked to the past and future of Sino-Christian theology in retrospect and prospect. After many days of enthusiastic discussions, the outlook of Sino-Christian theology is getting clearer:

1. Humanistic Character:

Sino-Christian theology begins in the Chinese academia, and the existential mode of Sino-Christian theology is based on the Chinese academia. Chinese scholars would make their contributions to discussion in Christian thoughts and theologies with a humanistic spirit and from a multi-disciplinary aspect, and would make Sino-Christian theology as a constituent of the Chinese academic tradition, being alongside with and being in fair competition with the traditional cultures (Confucianism, Daoism and Buddhism) and contemporary cultures (Marxism and contemporary thought).

2. Trans-denominational and Trans-confessional Character:

Sino-Christian theology does not belong to a particular denomination or confession. Its standing point is the thoughts and theological resources of Christianity through all generations, including Judeo-Christianity, Catholicism, the Orthodoxy and Protestantism.

3. Trans-cultural Character:

Sino-Christian theology obviously comprises of Chinese thoughts and Christian thoughts. The confluence and integration of religion and culture between China and the West constitute the vitality of Sino-Christian theology, in which bi-directional translation, interpretation, assimilation and creation is ever lasting.

Entering into the second decade, Sino-Christian studies promoted by ISCS would enter into a new phase. Its scope of activity would expand from humanistic realms of literature, history and philosophy to biblical studies and empirical studies. Moreover, in correspondence with the rapid development of Chinese society, and the ever closer relationship between religion and society, the pragmatic issues of Sino-Christian theologies would become more manifest: a more pluralistic, open and pragmatic Sino-Christian theology is emerging.

I pray to the Lord that the one, who stands on the shoulder of giants, would possess a vision of prudence and discernment, the courage to be a follower of past traditions and a trail blazer for future generations, and the ability to explore new dimensions. ■



10th Anniversary Blessings and Wishes

(order according to chinese surname)



ISCS has been established for 10 years, and there has virtually been no interruption in our connection. I am not very sure how many times I have visited Tao Fong Shan, but still remember that the first time was in 1997 and the most recent last June.



ISCS sits on Tao Fong Shan, is a neighbour of the Lutheran Theological Seminary. Starting from the Shatin train station, it takes you only a 20-minute walk through a pathway in the mountain to the classic campus combining Chinese and Western cultures in its atmosphere. As a visiting professor, I stayed at ISCS for 3 months in 2005, enjoying the opportunity of having seminars with research students from other higher institutes in China, talking with visiting scholars and participating in editorial committee. It was a good time during a weekend for all the colleagues, visitors, and neighbors of ISCS going hiking. For about a

two-hour-time there were more than a dozen people climbing up Needle Hill - the mountain which seems unreachable and is next to and taller than Tao Fong Shan.

Standing on the mountaintop of Needle Hill and reflecting on the growth of ISCS is romantic. After ten years of establishment, ISCS has become a research base for studying Sino-Christian theology. She has united the limited amount of manpower and other resources, including those in Mainland China, Hong Kong and Taiwan, for training the new generations of scholars studying Christianity. Tao Fong Shan surely has her special charisma. But it seems that after we had arrived at Needle Hill the charisma of Tao Fong Shan is more manifest. Needle Hill is the vision of Tao Fong Shan.

WANG Xiaochao

*Professor, Department of Philosophy,
Tsing Hua University*

It seems that the moon is brought to Tao Fong Shan when the gentle breezes blow on a bright evening. It gives us a refreshing and mindful mood. Mainland Chinese scholars, teachers and readers who are interested in Christian studies and theology got a similar feeling when the Institute of Sino-Christian Studies started their work since 10 years ago. It opens their eyes wide to the fascinating world of academic studies. On top of the moving feeling, I believe, there is gratitude among them.



That was already ten years ago when Daniel, Xiaofeng and I were making dreams of establishing a research institute. No one would think that the dreams might come true one day - and even become a big enterprise!

Now when we look back, we should thank Daniel for his offering of his persistence, Xiaofeng for his genius, members of ISCS for their hardworking, friends near and far for their cooperation, Christians from Scandinavia who love China for their passion and wealth. On top of that, of course, thanks to God whose Spirit blows with His will and who's Word dwells among us!

We hope that ISCS may grow to perfection in the future, becoming more radiant in all perspectives!

HE Guanghu

Professor, Department of Philosophy, Renmin University of China

The Institute of Sino-Christian Studies was formally established in 1995. From September to November of the same year I was staying in Liande House of Tao Fong Shan for three months as the second visiting scholar. From then on, I visited ISCS many times. As the earliest and closest partner of ISCS, at least half of my working time and publication in the last ten years has been in cooperation with ISCS. It could be said that we have been walking through the good and bad times of the whole period. Today ISCS has already attained obvious achievement and continues her pace in good spirit. But still it is a long, long way to run. Let us exhort each other with Dr. Sun Yatsen's famous words: "the revolution is not yet over, take heart dear colleagues!"



LI Qiuling

*Professor, Department of Philosophy,
Renmin University of China*

When the Institute of Christian Culture Studies, Shaanxi Normal University was established in 1998, it was really not in a good shape. The Institute of Sino-Christian Studies supplied us with invaluable books, information, and basic running cost. For many years ISCS has been our most helpful partner. In 2005 we have been granted the right to confer doctorate degree in religious studies, and establish the largest religious studies research centre in the northwestern part of China with 7 research institutes. We are so grateful to ISCS when looking back into the past. From the perspective of Mainland Chinese scholars, ISCS is the most prominent institute that encourages contemporary Sino-theology. On the one hand, Sino-Christian Theology deepens the human sciences with Christian theology, which is one of the foundational disciplines of western humanities. On the other hand, Sino-Christian Theology also elucidates and reflects on the transformation of Chinese modernization. These two



aspects belong to the practical realm of theology, and provide a theological response to modernity with regard to Chinese cultural and religious traditions. The dynamics of contemporary Sino-Christian studies exhibits at this point (including both its encouragement and criticism) as well, but it does not necessarily entail historical relativism. On the contrary, it requires us to relate our historical consciousness, especially the modernization history starting from late Qing dynasty, to interpret the meaning of Christianity to contemporary China. In light of this, Sino-Christian Theology is a vital intellectual agenda that leads Chinese to search for their enlightenment from medieval tradition.

Congratulations to ISCS with the above reflections and anticipating its future achievement.

YOU Xilin

Director, Religious Studies Research Centre & Institute of Christian Culture Studies, Shaanxi Normal University

The ten-year development of the Institute of Sino-Christian Studies coincides with the ten years when the Chinese academia attained obvious achievement. ISCS enthusiastically participated in the academic studies of Christianity in contemporary China, and has built up very close relationships with the scholars involved. In the last ten years, the publication, translation, academic library and journals produced important messages and information for Chinese Christian studies, providing good food for its continuous nourishment. Christian studies in China is now standing on a critical point, it may continuously get deepened such that it may bring about more in depth cultural interaction. The understanding of Christian faith may be deepened at the same time and be systematized. Therefore the participation of ISCS in the academia and her cooperation with Mainland Chinese scholars becomes very important and relevant. In the last ten years, ISCS has shown



enthusiastic concern and support to the academic studies of Christianity in China on the one hand. On the other hand it has also shown creative insight, self-identity and a special approach in its research, namely the idea of "Sino-Christian Theology". Nowadays, this idea is already known by scholars and has attracted creative and meaningful discussions. However, it is still in its initial stage. There are many issues yet to be tackled. We whole-heartedly express our warmest celebration to the 10th anniversary of ISCS and the achievement it has gained. We hope to see the new faces of "Sino-Christian Theology" emerging with special and unique theoretical system.

ZHUO Xinping

Director, Centre of Christian Studies, Chinese Academy of Social Sciences

In 1999 I had an opportunity to stay at Tao Fong Shan, enjoying a good time with the colleagues of ISCS. From then on, we have had more and more communication and our friendship has been gradually built up. ISCS provided our faculties and research students scholarship for visiting and studying. Together we published *The Journal of Jewish Studies* and cooperated in other academic works. The Center for Judaic and Inter-religious Studies of Shandong University received great merits from ISCS. We are all very grateful to their support.



ISCS always embraces the vision of constructing Sino-theology. *The Chinese Academic Library of Christian Thought* and the journal *Logos & Pneuma* are important

contributions; the number of their publication has already exceeded 100! It will certainly have a fruitful future. In the present situation of globalization and cultural pluralism, it is important to insist on doing translation and research, and making fellowship with more scholars for inter-religious dialogue. In this way Sino-Christian Theology will send roots downward, approaching perfection. It is my wish that ISCS may continue to be immersed in the heavenly blessings and be kept away from harm, as the *I Ching* mentioned.

FU Youde

Director, the Center for Judaic and Inter-religious Studies, President, the School of Philosophy and Social Development, Shandong University

I was invited to join the academic committee of *Logos & Pneuma* when the first issue was being prepared. As I was staying in the UK at that time, nevertheless, I was quite indifferent to the ministry of ISCS. But after having returned to Hong Kong in 1996, gradually I was becoming a major 'player' for the institute - being on the academic committee of the Chinese Academic Library of Christian Thought, being a referee and theme editor of *Logos & Pneuma*, teaching Tao Fong Scholarship students, composing introductions for some translated works, participating in academic conferences, giving lectures in Mainland China and Hong Kong on behalf of ISCS and being the chairperson of the academic committee of ISCS.



Here is my observation: ISCS has changed from an institute led by one individual to an academic platform welcoming scholars of different types; from a ministry focusing on the publishing quantity to one emphasizing both quality and quantity; also from translated work dominating industry to one encouraging original and creative writing. In participating in this changing process, besides feeling deeply the significance of the ministry of ISCS, it is a pleasure that I am in the position of witnessing her healthy growth. Congratulations!

LAI Pan-chiu

Chairperson, Department of Cultural & Religious Studies, the Chinese University of Hong Kong

To my great pleasure I had the opportunity to follow the development of the ISCS just from the beginning, a really fantastic journey. It made it possible for me to become familiar with what is going on in Mainland China in religious studies in the context of modernisation of the society. Being allowed to give guest lectures at different universities I learned from colleagues and students, having fruitful dialogues about religious and philosophical topics. So I was forced to look on my own academic work from new perspectives. As a member of the board I had also to decide on the ambitious and growing translation program and on each years working plan for conferences, scholarships, study guidance etc. The growth of the institute under the leadership of Daniel Yeung and his excellent staff has been an exciting experience. No doubt that the ISCS has an important role to play in the academic world of Mainland China also in the future. After having fruitfully intensified the communication from outside to inside of Mainland China it is to my opinion a challenging task for the institute in the future to intensify transmission from inside to outside for making it possible for academics from Mainland China to communicate their research to academics from other parts of the world as a fruitful inspiration to the academic world. From experience I know how much we could learn.



Theodore Jørgensen

Professor Emeritus, Department of Theology, Copenhagen University

In an old Chinese poem, it is said: the goodness of a mountain does not lie in its height, but in the presence of spirit. Tao Fong Shan is not a tall mountain and it has not heard of any spirit. Nevertheless, it is covered with lovely vegetation and stamped with the wondrous couplet: the Logos is with God; the Spirit blows with its will. It is an excellent place for the wise to retreat, and of cultivation for the ordinary.



Another Chinese poem said: the goodness of water does not lie in its depth, but in the presence of dragon. Tao Fong Shan has Pilgrims' Hall (the Chinese name literally means Hall of cloud and water) but not water, monkeys but not dragon. Daniel says that there are also boars on the mountain, but I have never seen one. Nevertheless, there are fishes swimming and lotuses

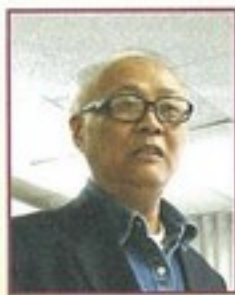
sleeping in the pool underneath Hoi Yuen Chui. The pool is not quite 3-foot in length, and the depth is only about several inches. But when the wind blows, the lotuses are moved and the fishes alarmed. It seems that the wind could be watched and the water can be listened to. It is really a good place for reading and writing.

I would respond to the poems: the goodness of people does not lie in their quantity, but their will. The Institute of Sino-Christian Studies starts with difficulties and has been walking along an arduous way, but has now paved a prosperous road. This is written to congratulate ISCS on the 10th anniversary of the institute.

YANG Huilin

Dean of Humanities, Director of the Institute of Christian Studies, Renmin University of China

In the ten-years of time since the establishment of the Institute of Sino-Christian studies, the idea of "Sino-Christian Theology" has spread from Hong Kong to other places in China, and even to overseas academic circles. ISCS



bears so much good fruit and has such a profound influence that it deserves warm celebration and salutation. The concept of "Chinese Christian Philosophy" suggested by Peking University and me is also benefited by "Sino-Christian Theology". May we express our gratitude. Our different academic approaches could be united in the end; both are for the sake of raising the standard of the academic studies of Christianity and encouraging the dialogue between Christian and Chinese culture. We hope that there would be more and more Chinese scholars introducing their academic results to the whole world in the future. May it be our vision and encouragement.

ZHAO Dunhua

Head of Department of Philosophy, Peking University

In a time when it was not yet easy to travel and to give lectures in Mainland China ISCS provided invaluable assistance to me. I am still very grateful to Prof. Liu Xiaofeng who read my book, *On Being a Christian*, in a remote



place of the People's Republic and got fascinated by Christianity. We met many times when he studied theology in Europe and kept our friendship as long as he was active in the Institute. But also Daniel Yeung was very helpful from early times and always showed great support and personal friendship for me. I am therefore most grateful for all I received from ISCS during these long years. For the future I wish and hope that ISCS may pursue its efforts to promote a Global Ethic in China with renewed strength and commitment.

Hans Küng

Director, die Stiftung Weltethos

Congratulations to the 10th anniversary of a famous institute. I take this chance to give deep thanks to all colleagues of the institute. They all have done an excellent work - translating Christian literature into the Chinese language and making Christian thoughts present in modern China. The ISCS became famous for this bridge-building into the Chinese culture. My major publications also found their way to China through the institute. I visited To Fung Shan for the first time in 1996 for a lecture in Hong Kong. At that time my *Crucified God* was already translated and I found a copy in a Beijing bookstore. Daniel Yeung of the institute organized a lecture-tour for me to the philosophical faculties of China in 1999, and a seminar for professors and doctoral students at Tsing Hua University in Beijing in 2004. He was a good companion to me. I feel a warm friendship with the ISCS and all the members and shall support it with all I can do.

Up to now the Sino-Christian bridge was good for a one-way-traffic from the West to China. When I returned from a conference on my theology in Taiwan I felt all of



a sudden: "They know everything of us - but we know nearly nothing of them!" I think we should find ways now in the other direction as well: From Chinese culture and religion, from Chinese philosophy and Chinese Christianity, and from the Chinese

Modernity to the West. On the one hand, we must understand what is going on in China. On the other hand, we must embrace the Chinese Christianity: One Lord - One Spirit. The ISCS may extend the bridge and give Christian scholars from the West the opportunity to study the Chinese world and the growing Chinese Christianity. China's significance will grow in the world and the community of nations shall learn how to live together in peace and harmony.

God bless the ministry of the institute. The tree may bring more and more good fruits.

Jürgen Moltmann

Professor Emeritus, University of Tübingen

There is no unchangeable theology. This I have learned once again from Daniel Yeung and his friends- we may only talk about a theology that makes sense in *one place and at one specific time*. This is a matter of creating a contextual theology - a Christian theology in Chinese. If there is anything we in the North may learn from ISCS, it is this- that a contextualisation of theology and faith - the attempt to understand the Christian faith within the framework of our context - is not optional, neither for the Church in China nor the Church in Scandinavia. Here is the challenge to ISCS and to us: Every authentic theology must take root in a specific context, it must reflect the culture, it must struggle with oppressive forces in that context, like racism, male dominance and our Western exploitation of God's creation. It must relate to the social change of its time and our time



- on our way from a modern to a post-modern society, from a fragmented world to a global village. And in the midst of it all it must create a new language, become a new revelation of the Good News, and open our eyes to make us see more of the height and the depth and the breadth. In other words: ISCS is doing what the Church always has been called to do. In a special way ISCS has pioneered and paved the way for what we now call Chinese-Christian theology in such a way that this is the first time ever in the 14 centuries of Christianity in China that Chinese scholars have a positive and objective attitude to and view of the Christian faith. In that sense ISCS's name will be written into the church history of China - you have played a small, but significant role in making the Christian faith find a genuine home in the Chinese language and among Chinese intellectuals.

Knud Jørgensen
Director of Areopagos

Academic Research

Visiting Scholars

We had six visiting scholars at our institute from April to December 2005.

Prof. LU Yang was invited for three months from May to August 2005. Prof. Lu is professor of the Department of Philosophy at Nankai University, with special interest in Christian aesthetics and literature. The main purpose of this visit is to collect materials for his research topic "Aesthetics in the Bible". During his visit, he finished two papers, "Musical Equipment in Hebrew Scriptures" and "The Concept of Sublime in Bible"

Prof. XU Feng Lin was invited for three months from June to September 2005. Prof. Xu is professor of the Department of Philosophy at Beijing University, with research interest in Russian Philosophy and Orthodox theology. The main purpose of this visit is to collect materials for his research topic "Icon Studies in Orthodox Tradition". During his visit, he finished an essay titled "The Genesis and Typology of Orthodox Icon."

Prof. MA Yinmao was invited for three months from



October to December 2005. Prof. Ma is research associate at the Chinese Academy of Social Sciences. His research topic is "Orthodox Theology from Western Perspective".

Prof. FAN Zhihui was invited for three months from October to December 2005. Prof. Fan is professor of the Department of Philosophy, Heilongjiang University. His research topic is "The Theology of Hans Kung and its Contemporary Meaning".

Dr. LIANG Hui was invited for three months from October to December 2005. Dr. Liang is lecturer of the Department of Chinese Language and Literature at Zhejiang University. Her research topic is "Perspective towards Bible in Modern Chinese Theologians."



Prof. YANG Huilin is visiting for two months from December 2005 to February 2006. Prof. Yang is Dean of Humanities and Director of the Institute of Christian Studies at Renmin University of China. His research topic is "Religion and Interpretation".



Guest Professor

- Our guest professor, **Prof. Sergey S. Horujy**, was invited to give lectures in Beijing University, Renmin University and Beijing Normal University in May 2005. His presented topics included "Russian Philosophy and Russian Spirituality: Harmony or Conflict?", "Philosophy and Anthropology of Globalization". Prof. Horujy also presented "Russian Spiritual Tradition: Union of Conciliarity and Ascesis" at the Tao Fong Shan Christian Center, "Christian Anthropology and Eastern-Orthodox (Hesychast) Asceticism" at the Lutheran Theological Seminary, and "Spiritual Practice as an Anthropological Paradigm: Universal and Tradition-Dependent Structures" at the Institute of Sino-Christian Studies. Prof. Horujy was born in Skopin, Russia and holds Ph.D. degrees in both Philosophy and Physics. He is a member of the Russian Academy of Natural Sciences, professor of Philosophy at the Institute of Human Studies of the Russian Academy of Sciences and professor of Comparative Studies of Religious Traditions of UNESCO. He has written over 100 articles and 10 books in the areas of Philosophy and Theology. He translated James Joyce's *Ulysses* into Russian and researches in Russian philosophy and Orthodox theology. His publications include *After the Interruption*, *Ways of Russian Philosophy*, *Problems of the Eastern Orthodox Asceticism and Mysticism*, *Philosophy and Ascesis*, etc.
- Our guest professors, **Dr. Nikkila, Pertti Sulevi & Nikkila, Aune Kaisa Maria**, were invited to present two lectures in Fudan University, Zhejiang University and Wuhan University in November 2005. Their topics are "Augustine's Idea of the Problem of Evil" and "Luther's Reformation and Its Impact in Education". Both of them received Th.D. from University of Helsinki; their research interests are mainly in systematic theology, Religion and Culture & Religious Education.
- Our guest professor, **Dr. G. Wiking**, was invited to teach a credit course in English about "Comparative Religions" in Zhongshan University from September to December 2005. Dr. Wiking received his D.Th. degree from University of Lund in 2004.
- Our guest professor, **Prof. Maurice Hogan**, was invited to give lectures in Shannxi Normal University, Beijing University, Renmin University and Central University for Nationalities in November 2005. His topic is "The Concept of Person in Hebrew Scripture." He holds Ph.D. of the University College, Dublin. He is now professor of Sacred Scripture in St. Patrick's College, Ireland.
- Our guest distinguished professor, **Prof. Milton Wan**, was invited to give a lecture in Heilongjiang University in December 2005. His presented topic was "Reexamining *Zhong He* (Valid harmony): Christian Spirituality on the Potentiality and Actuality of Moral Conciseness". Dr. Milton Wan received D. Phil. from Oxford University and Ph.D. from the Chinese University of Hong Kong. He is now

associate professor, Divinity School, Chung Chi College, the Chinese University of Hong Kong.



Visiting Students

(from September to December 2005)

- QI Xiaodong** *Second Year master degree student at Shandong University*
Research Topic: Theory of Religious Dialogue in Tillich's Thought
- TAI Ming** *Second Year master degree student at Shandong University*
Research Topic: Idea of Freedom in Nicolas Berdyaev's Thought
- QIAN Xisong** *First Year doctoral degree student at Beijing University*
Research Topic: Nihilism and Contemporary Religious Thought
- GUO Yajuan** *Second Year master degree student at the Central University for Nationalities*
Research Topic: The Relationship between Covenant and Identity in the Hebrew Bible
- Judy Shuai** *First Year master degree student at Sichuan University*
Research Topic: Studies on Peter Abelard's Universalism
- GU Liling** *Second Year doctoral degree student at Sun Yet-sen University*
Research Topic: The Religious Piety of Socrates: Plato's *Euthyphron*



Academic Staff

Dr. Keith Chan (Program Officer & Research Fellow)

Academic Conference:

- On 9-10 June, 2005, Chan participated in the conference

"An International Symposium on Environmental Ethics: An Inter-Religious Dialogue" organized by the Center of Applied Ethics at Hong Kong Baptist University.

- On 19 June, 2005, Chan, together with Dr. Jason Lam, participated in the Theologians Fellowship conference organized by Hong Kong Theologians Fellowship. The venue is Hong Kong Bible Seminary. The theme of this conference is the doctrine of Trinity.
- On 16-18 August, 2005, Chan participated in "the 3rd International Conference of Original Culture and Interpretation of Classics" organized by the Society of Original Culture in China & Holy Spirit Seminary College.
- On 8-10 July, 2005, Chan was invited to participate in the workshop entitled "Critical Engagement in the Asian: A Workshop on Its Implications for Christian Studies and Theological Education in Asia" organized by Institute for Advanced Study in Asian Cultures and Theologies, United Broad for Christian Higher Education in Asia. Over 30 participants from different cities in Asia joined this workshop to discuss the construction of theological curriculums in Christian Studies and theological studies in Asian contexts.
- On 19-21 September, 2005, Chan presented a paper "Two Types of Dialectic Theology: An Reexamination of Liu Xiaofeng's Construction of Sino-Christian Theology" in the 3rd Roundtable of Sino-Christian Studies, which was organized by the Institute of Sino-Christian Studies. The venue is in a suburb area of Kunming, China.
- On 24 October, 2005, Chan participated in the conference "Paul Tillich and Sino-Christian Theology" organized by Institute of Sino-Christian Studies, and presented a paper on "Tillich and Mysticism: A Chinese Perspective".
- On 27-31 October, 2005, Chan was invited to participate in the conference "Die internationale Karl Barth-Forschung. Schwerpunkte und systematische Perspektiven" organized by Internationalen Wissenschaftsforum Heidelberg (IWH). IWH established in 1986. The purpose of this research institute is to promote interdisciplinary studies in relevant subjects through academic seminars and conference. Prof. Dr. Michael Welker, professor of the faculty of Theology in Heidelberg, is now the Director of IWH. This Karl Barth conference is organized by Prof. Michael Welker and Prof. Günter Thomas (Ruhr Universität Bochum), and around 40 scholars from different countries including U.S.A., China Hong Kong, South Korea, Romania, Switzerland, Germany, Norway, Netherland, Japan, Croatia, South Africa and Czech, participated and presented their papers. The purpose of this conference was to explore the understanding of Barth's theology in different cultural contexts and to see whether Barth's theology can contribute in their particular theological and cultural studies. Non-German and non-English speaking scholars are the focus of this conference. As the representatives from China, Chan's paper "Karl Barth's Reception in Sino-Christian Theology" and Prof. Lai Pan-chiu's paper "Karl Barth's Christology and Mahayana Theology in Chinese Context" summarize the appropriation and contribution of Karl Barth's thought in the Chinese-

speaking theological world. Chan's and Lai's papers will be collected in *Zeitschrift für dialektische Theologie*.

- On 7-10 December, 2005, Chan was invited to participate in the conference "Christianity and Inter-cultural Dialogue" organized by the Chinese Academy of Social Sciences in Beijing. Chan presented a paper titled "Two Types of Theology of Culture".

Public Lecture:

- In December 2005, Chan presented a lecture on "Two Types of Dialectical Theology: Barth and Tillich" in Heilongjiang University

Publication:

- "Karl Barth's Reception in Sino-Christian Theology", co-authored with LAI Pan-chiu, will be published in *Zeitschrift für dialektische Theologie*.
- "Two Types of Dialectic Theology: A Reexamination of Liu Xiaofeng's Construction of Sino-Christian Theology" will be published in *Symposium of the 3rd Round Table of Sino-Christian Studies*.
- "Tillich and Mysticism: A Chinese Perspective", will be published in *Paul Tillich and Sino-Christian Theology*.

Dr. Jason LAM (Publication Officer & Research Fellow)

Academic Conference:

- On 19 June, 2005 Lam with Dr. Keith Chan participated in the Theologians Fellowship conference at Hong Kong Bible Seminary. This conference is organized by Hong Kong Theologians Fellowship, and the theme of this year is the doctrine of Trinity.
- On 19-21 September, 2005, Lam participated in the 3rd Roundtable Symposium of Sino-Christian Studies in a suburb area of Kunming. The conference is organized by the Institute of Sino-Christian Studies. He presented an article "The Problematic of Taking the Bible as a Theological Text: on the Succession and Interaction between Sino-Christian Theology and the Ecumenical Tradition".
- On 24 October, 2005, Lam participated in the conference "Paul Tillich and Sino-Christian Theology" organized by the Institute of Sino-Christian Studies, and presented a paper "Did Tillich really Need Adoptionism? Response from a Biblical Perspective".
- On 7-10 December, 2005, Lam was invited to the conference "Christianity and Inter-cultural Dialogue" organized by Chinese Academy of Social Sciences in Beijing. There were more than 130 participants from Mainland China, Hong Kong, Taiwan, etc. Dr. Keith Chan and Mr. Daniel Yeung also joined the conference.

Public Lecture:

- On 6-7 December, 2005, Lam delivered a lecture on "Heidegger and Christianity" at China Renmin University and Beijing Normal University.

Editorial Work:

- Lam participated in the editorial work of Logos & Pneuma issues 23 and 24, *The Future of Christianity, Why, Lord?, Der Gott Jesu Christi*, etc.

Academic Publication:

- "A Typological Consideration of Sino-Christian Theology" is published in *Logos & Pneuma* 23 (2005).
- "Biblical Hermeneutics and the Transformation of Life: a Ricoeurian Reading" is published in *Hill Road* 15 (2005).
- Book review "A Translated Adoption of Translation and Adoption" is published in *Ching Feng: A Journal on Christianity and Chinese Religion and Culture* 5:1 (2004).
- "A Typological Consideration of Sino-Theology" (English) is published in *Quest: An Interdisciplinary Journal for Asian Christian Scholars* 4:2 (2005).
- Book review "Another Type of Public Theology? - a Review on Higton's *Christ, Providence and History*" is published in *Logos & Pneuma* 24 (2006).
- "Toward a Christological Pragmatic Reading of the Scripture - the Relation between Biblical Narrative, Christian Identity and Theological Construction in Hans Frei's Thought" is published in *Hill Road* 16 (2005).
- "The Problematic of taking the Bible as a Theological Text: on the Succession and Interaction between Sino-Christian Theology and the Ecumenical Tradition" will be included in the *Symposium of the 3rd Round Table of Sino-Christian Studies*.
- "Did Tillich really need Adoptionism? Response from a Biblical Perspective" will be included in *Paul Tillich and Sino-Christian Theology*.

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

Writing Articles:

- "Marx's Critique on Religion and Contemporary Christian Humanism: An Examination of Religious Alienation and the Dissolution of Alienation"

Teaching:

- "Philosophy of Religion" and "Christian Ethics"

Academic Activities:

- From August to October 2005 as visiting scholar of Woodstock Theological Center, Georgetown University, presented an article "Toward a Christian Philosophy in China".

Reception:

- On 27 April, entertained Prof. Per Sangild, guest professor of ISCS, to present a lecture entitled "The Dialogue of Science and Religion from a Western Biologist Perspective".
- On 18 & 25 May, entertained Prof. Yeung, professor of China Graduate School of Theology, to present two lectures: Biblical Ethics and Compare Western and Chinese Ethics.
- On 9 November, entertained Prof. John Cobb to present a lecture entitled "Constructive Post-modernism".

Dr. YOU Bin (ISCS Guest Research Fellow in Mainland China)

Public Lecture:

- "A Rainbow Christianity within Nationalities: A Case Study

of Christianity in Southwest Chinese Minorities" in Mokwon University, South Korea, 22-24 May, 2005.

Academic Conference:

- "Literacy, Canon and Social Realia: the Socio-cultural Dimensions of the Reception of the Bible among South-west Chinese Minorities" in SBL International Meeting in Singapore, 26 June-1 July, 2005.
- Participated in the conference on "Christian Culture and Comparative Literature", Nankai University, Tianjin, 2-4 July, 2005.

Academic Activities:

- 2005-2006 Harvard Yenching Visiting Scholar of Harvard University.

Dr. XIE Zhibin (ISCS Guest Research Fellow in Mainland China)

Academic Conference:

- In July 2005, attended the Summer Institute on "Cultural Studies and the Publicity of Theology" organized by the Institute for the Study of Christian Culture, Renmin University of China and supported by ISCS in Beijing, and served as the interpreter of Prof. Max Stackhouse's lecture "What is Public Theology: An American Christian View".
- Attended the 3rd Roundtable Symposium of Sino-Christian Studies "Sino-Christian Studies in Ten Years: Retrospection and Reflection" organized by ISCS in a suburb area of Kunming and presented a paper "Certain and Uncertain Future: The Possibility of Chinese Christian Public Theology and Its Relevance to Empirical Studies of Sino-Christian Theology".
- In October 2005 attended the "International Symposium of Christian Social Doctrine and Social Responsibility" organized by the Centre for the study of Christianity, Chinese Academy of Social Sciences in Beijing, and presented a paper "The Meaning of Covenant: Christian Stewardship and Responsibility in Economic Issues."

Publication and Translation:

- "Why Public? Which Limitations? The Forms and Tensions of Public Theology" is published in *Regent Review of Christian Thought* 3 (2005).
- "Bonhoeffer on the Idea of 'the Other'" is published in *Dialogue and Comparison of Religions* 6 (2005).
- Translated "What is Public Theology: An American Christian View" in *Journal for the Study of Christian Culture* 14 (2005).
- Translated "Public Theology and Democracy's Future" in *Social Sciences Aboard* 6 (2005).
- In addition, Xie worked on the revised vision of his doctoral dissertation "religious diversity and public religion in China", which is to be published by the Ashgate Publishing Limited of United Kingdom in 2006.

Recent Publication

Books published from April to December 2005

Logos & Pneuma: Chinese Journal of Theology No.23 (Autumn 2005)

Radical Orthodoxy

Theme Editor: Chin Ken Pa

280 pages (published in July 2005)



Theme Articles

- | | |
|----------------|---|
| Chin Ken Pa | Which Orthodoxy? Why Radical?—Introducing the main theme |
| LEI Tin Kwan | The Turn to Theology as a Postmodern Turn: A Study of Radical Orthodoxy |
| John Milbank | The Programme of Radical Orthodoxy |
| D Stephen Long | The Beauty of Theology: Uniting the True and the Good, and Subordinating the Useful |
| John Milbank | The Other City: Theology as a Social Science |
| David Ford | Radical Orthodoxy and the Future of British Theology |
| Samuel CHIOW | On Affinity: The Post modern Gospel of John Milbank |

Thought and Society

- | | |
|----------------|---|
| Jason LAM | A Typological Consideration of Sino-Christian Theology |
| ZHANG Xinzhang | Philosophy and Anti-Philosophy?—Eric Voegelin on Political Gnosticism |
| LI Chun Hong | <i>Gemeinschaft</i> and <i>Gesellschaft</i> : Bonhoeffer's Ecclesiology |
| YU Chong Ho | Is "God of the Gaps" a mockery against Christian Apologetics? |

Book Review

- | | |
|---------------|---|
| LI Qiuling | The Subtle Relationship between Christian Theology and Philosophy |
| WANG Xiaochao | On the Definition and Starting-point of Neoplatonism |

Chinese Academic Library of Christian Thought: Ancient Series

On Original Sin and Grace: Against the Pelagians

By St. Augustine of Hippo

Translated by ZHOU Weichi

496 pages (published in May 2005)



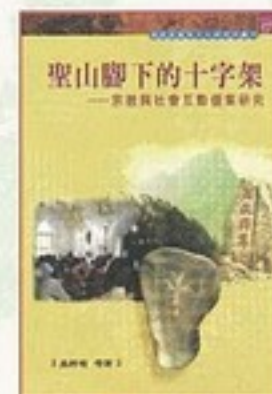
This work is the collection of Augustine's letters against the Pelagians. The thought of Augustine is characterized by the doctrine of grace and the doctrines of original sin and predestination, and is related to important categories like "freedom".

Institute of Sino-Christian Studies Monograph Series

Christianity at the Foot of Mount Tai: A Study of the Interplay between Religion and Society

By Peter NG, TAO Feiya, ZHAO Xingsheng, LIU Xian (published in July 2005)

296 pages (published in July 2005)



The aim of this book is to examine the relationship between Christianity and local society, culture, customs, other religions, non-Christians and local governments, in which studies of several important Christian churches in Tai'an District would be conducted by means of field studies. Attention would be paid to the influence of Christianity on Chinese culture, and to how Christianity is influenced by Chinese society and culture, traditional religious culture and politics, and to the more concrete interactions and transformations thus resulted. Besides, "Rational Choice Theory", a recent theory in contemporary sociology of religion, would be employed in analyzing the phenomena of Christianity in the Tai'an District.

Logos and Pneuma Translation Series

The Modern Theologians: An Introduction to Christian Theology in the Twentieth Century (2nd edition)

Edited by David F. Ford

Translated by DONG Jiangyang and
Stephan Chan

774 pages (published in August 2005)



The Modern Theologians provides a comprehensive and accessible introduction to the main Christian theologies of the twentieth century, and is the ideal textbook for students at universities colleges, and seminaries. Each chapter is written by a leading theologian and aims to give a clear picture of a particular movement, topic, or individual theologian. It also aims to further the critical debates in the field.

Logos and Pneuma Translation Series

Why, Lord? Suffering and Evil in Black Theology

By Anthony Pinn

Translated by ZHOU Hui

320 pages (published in December 2005)



This book focuses on the problem of evil and theodicy in Black theologies, presenting to the readers an overview of contemporary Black theologies. Through a discussion of works on Black theologies, sermons, folklores, spirituals, blues, and rap music, the author examines the faith of African-American communities in America, raises a challenge to the most treasured beliefs of Black Christian communities, and provides a cogent interpretation of the history of Black suffering in America and the tradition of Black humanism.

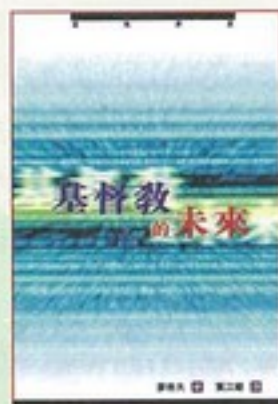
Logos and Pneuma Translation Series

The Future of Christianity

By Alister E. McGrath

Translated by DONG Jiangyang

216 pages (published in August 2005)



This racy, witty yet highly informed book deals with issues such as the crisis in confidence within western Christianity, the impact of post-modernity on Christianity, and the shift in numerical strength from the west to Africa and Asia. It questions whether traditional Protestant denominations are likely to survive in their present form, and charts the rise of various forms of post-denominational Christianity. It explores the impact of a consumer culture on western Christianity, and the changes this has brought about in approaches to evangelism and church growth. Finally, the work documents the gulf that has opened up between academic theology and the life of the church, and offers a penetrating Gramscian analysis of how this situation has arisen, and what can be done to remedy it.

Personnel Movement

New staff:

Publication Officer and Research Fellow

Dr. Jason LAM

Jason holds a M.Div. from the Chinese University of Hong Kong and a Ph.D. from University of Cambridge. He has rich experience in editorial and academic works.

Administrative Assistant

Ms. Fanny LEUNG

Fanny has rich experience in office administration and secretarial works.

Program Assistant

Ms. Winnie CHAN

Winnie graduated from the City University of Hong Kong and holds a B.A. degree in linguistics and language technology.