

### Essay

## Universal Religion and Particular Religion

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Sometimes people ask me, "Are you a Christian?", I say "No" and feel nothing special. But if he or she asks consequently "Are you an atheist?", I would say "Yes" but feel not quite right. It does not mean that I am lying, but the answer seems to imply that I deny the existence of God. Regardless of seeing it etymologically or historically, the word "A-theism" carries a negative and even challenging sense. I am not an atheist in the sense that "there is a transcendent being beyond our reach" (a Chinese saying), or that "Call it Bliss! Heart! Love! God! I have no name for it!" (*Faust* by Goethe).



I am definitely not a Christian. Christianity is one religion among many, and there are too many huge differences between them. Although dictionaries must provide a uniform meaning for the word "religion", it might as well say that there is only a family resemblance between religions. I guess that lexicographers and scholars when talking about religion start usually from several typical forms and then extend the discussion to others, rather than listing all concrete ones and abstracting from them the commonalities – if the essence of religion is not yet confirmed, then how could we decide what to list out?

The so-called typical or archetypical religions are mostly world religions. Those which are confined to clans or minority groups or newly developed ones are not known by many people and could hardly be counted as typical. But most religions are originally national or regional. Only several have been transformed to world religions, like Christianity, Islam and Buddhism, that's that. Today the definition of religion usually originated from the west, as did the definitions of most key terms. Even though there has been the Chinese term "zong jiao" (宗教) for a long time, when it is used to translate "religion" the meaning also follows the western sense. Consequently, Christianity has become the archetype of religion.

The concept of religious tolerance gradually arose after a long period of religious war in Europe. Tolerance is a good quality, but should or could a religion see itself in parallel to others? In what follows I shall elaborate my view from Hans Küng's "What is the True Religion: toward a three-dimensional ecumenical criteriology" (*Ching Feng* 30:3 [1987]; Chinese translation: *Selections of the Western Religious Philosophy in the 20th Century* [Shanghai: Joint Publishing, 1996]; the following page nos. refer to this version).

Küng raised this question as a member of the Christian religion. On one hand, according to the modern liberal perspective, we should not see one's nation, culture, religion, etc. as superior to others', and thus cannot see Christianity as the only way of salvation. But on the other hand, if there is salvation outside of the church and Christianity, then what is the value of their existence? (9-10) Küng replied from three perspectives. Firstly, there exist some universal ethical standards in humanity; no true religion could violate this. Secondly, every mighty religion has its own sacred scriptures which provide it a particular religious norm. Lastly, the

particular Christian standard: if a religion lets people feel the spiritual value beginning from Jesus Christ through its theory and practice, then this religion must be true and good. Küng applied this only to Christianity and made a self-criticism: to what degree does Christianity satisfy this standard? And he believed that this might apply to other religions too (24). In sum, there are an external and an internal perspective to answer this question. Examining externally, we may discover many true religions. But Küng was not only interested in considering the philosophical and theological arguments, but also the inspiration from religions. Only when a particular religion becomes one's own religion may the exploration of truth reach the depth of his passion (25).

It looks quite good to me that Küng discourses in character as a Christian, and he especially applies self-criticism to question Christianity itself first, encountering the events like crusaders, inquisition, persecution of the Jews (15), facing the problems of exclusivism, intolerance, aggressiveness and overemphasis of the sense of guilt (14). This openness and honesty present a successful self-confidence. Nevertheless, I still find his overall approach not quite perfect. Simply speaking, this thread sees universality as commonality and uses this view to solve all the ideological puzzles: universality is over particularity; particularity actualizes universality. True humanity is the presupposition of true religion; true religion is the actualization of true humanity. The first of his three-dimensional criteriology is the ethical standard of universal humanity. And whether the other two stand or fall, they all depend largely on the first one. That's why he thinks that the criteriology for Christianity should not only conform to the general religious ecumenical criteriology, but also the universal ethical standard of humanity. This thread seems to run around instead of coming through the true issue of the relationship between universality and particularity – if there exists some universal ethical standards which become a harmonious system, then conflicts would be sorted out, even the particularity would be only a dead dog, when people are willing to proceed from their particular stance to this (the last point is actually the meaning of “real existence of universality”, because when people are not willing to accept the “universal standards”, and then the “universal standards” are just empty words). The trouble is, however, that particularities belonging to universality may only be a metaphysical imagination rather than a true description. In fact, particularities do not belong to universality. When conflicts arise between particular persons and religions, there does not exist any reason to push them to proceed to some universal reasons. They just seek for ways out as particular persons and religions. This process may include establishing some universal standard, but this standard is not



something already there. Not all religions and cultures regard the protection of human rights, women's liberation or social justice as universal truths in the very beginning. Usually they rise to this level due to conflicts and dialogue.

Truth of life always presents itself within this or that particular tradition. No one doubts that religious traditions are among the most important in human life. Only when one lives in a tradition can he truly loves and believes its truth-values. In an era of establishing universal values, religions do not lose their meanings and the “religious concern” of one's own civilization never does. They are still meaningful because they grow in particular traditions. Particularity is the foundation or presupposition of commonality. We can only be saved in a particular way. Some may gain this through the God of Christianity, but some through Chinese culture. If there is someone who claims to be saved by a universal religion or global ethics, then that would still be a particular way of salvation rather than a higher way. ■

## *The Problematic of Sino-Christian Scriptural Hermeneutics*

Jason LAM

Research Fellow, ISCS

The Bible is the canon of Christianity. Thus if seen from the ecumenical tradition, if Sino-Christian theology is to be established in the realm of humanities and social sciences, it must then deal with biblical studies. The question is how it is to be done. This is the basic reason why the concept Sino-Christian scriptural hermeneutics is to be raised.



In the past two decades or so, although biblical studies is a relatively weak area in Sino-Christian theology, there is at present a team of new generation scholars who have

received relevant training. They are acquainted with biblical languages and well versed in exegetical skills and even obtained qualification from top-ranked universities in the world. Therefore they have the potential to become forerunners in this special area.<sup>1</sup> However, the obstacle they encounter is also special. From a secular point of view, the Bible is merely a collection of ancient documents which have a gigantic historical and cultural distance from us. Therefore interpretation can be pluralistic; the approaches and positions chosen by the present interpreters are crucial for future development and may even bring about the starting point of a new tradition.

A faith community chooses scriptures from many documents and interprets them. This leads to the issue of tradition and identity formation. This is not unique to Christianity. Although the Chinese never established a canon in the same sense as Christianity, scholars in this tradition also experienced similar hermeneutical problems intertwined with the issue of tradition and identity formation. Thus if the scriptures and traditions of two religious cultures meet in history, it would bring about big challenges but also creativity to the interpreting community.

Since the late Ming dynasty, Catholic Confucian scholars have encountered the so-called dual loyalties and dual identities problem in dealing with the issue. From the above perspective of tradition formation, this issue is beyond the discussion of modern biblical interpretation and extends to the realm of theology and even inter-cultural studies, involving social, political, cultural dimensions and so on. That's why Sino-Christian theology has caught the attention of scholars inside and outside of the church, as its influences exceed one discipline and one religion to the issue of refiguring Chinese culture in the future.

There are already some basic discussions from the Chinese academia on adopting traditional (western) hermeneutical theories, accommodation to one's own culture, and even the need of establishing new theory at present. But although they may touch on the public nature of Sino-Christian theology, the inheriting of the ecumenical tradition, and so on, there is one important question yet to address: why this academic movement which began in the 1980s must deal with traditional biblical studies, and have caught the attention of those who are outside of the church?

The contemporary Sino-Christian movement was initiated by a group of intellectuals who were interested in the western culture after the Cultural Revolution. They have the incentive

to succeed the spirit of the May Fourth Movement so as to assist the modernization of the Chinese culture. Therefore Sino-Christian theology is not only a theological movement but one which hopes to contribute to modern Chinese culture. Thus it has attracted scholars outside of the church as it is also established in the public academic forum. Its future development may exert influences on the modern Chinese culture as well. But it depends on whether the participating scholars may embrace an open spirit which is willing to accept different views and embrace some common problematic.

To raise the issue of Sino-Christian scriptural hermeneutics is an attempt to search for developing hints for Sino-Christian theology from the perspective of comparative scriptures, so as to bring about inspiration and transforming power for the traditional culture. This is also a hope for Chinese academia as it conforms to the will of the generations of intellectuals of the May Fourth movement and after the Open and Reform policy, who hope to renew Chinese culture by absorbing western thoughts. And it is also a wondrous opportunity since Buddhism came to China as a kind of foreign culture. ■

## *Sino-Christian Theology: Towards the "Public"*

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ISCS Guest Research Fellow in Mainland China

Generally speaking, theology means understanding and interpretation of faith. Even though there are different comprehensions of the meaning and object of theology, the Christian tradition informs us that Christian faith and doctrines bear deep significance for general humanity and wider social life, which goes beyond the church level. This aspect brings about public significance of theology. The "trans-denominational" and "academic" characteristics of Sino-Christian theology determine its openness to



a wider public space, which is also one of its advantages. Borrowing from David Tracy's idea of the three publicities of theology (i.e., society, academy, and church), I will put

1. Recent development may cf. *Logos & Pneuma* 31 (2009) with the special theme of "Biblical Studies and Chinese Academia"; Jason Lam ed., *An Initiative Proposal of Sino-Christian Scriptural Hermeneutics* (HK: Logos & Pneuma, 2010).

forward some words on this advantage. I would like to say that the development and achievement of Sino-Christian studies in the last three decades are promoted by academic circles, yet it benefits academy, church and society. In other words, Sino-Christian theology originates in the Chinese academy and serves academy and church while leaning towards society. This "publicity" is the very source of development of Sino-Christian theology and is also consistent with the tradition and mission of theology in general.

In terms of the significance of Sino-Christian theology's publicity to Chinese academia, the expression of Sino-Christian theology is not limited to any denominational traditions, it only yields to reason and thus must be persuasive, which means that the ecumenical resources from this sort of theology may be shared in public academic discourse. Moreover, this kind of theological language, which can be comprehended and accepted by the general public, has been adopted by scholars from different disciplines and religious affiliations, thus has enriched their thinking and research. By the same token, the approach to Christian studies from various disciplines such as literature, philosophy, history, arts, language, political science, law, sociology, etc. advances the dialogue and cooperation between Christian thought and other thoughts in public academic discourse.

In my point of view, Sino-Christian theology has leaned towards the public in two senses. In terms of theological methodology, the publicity of theology has appeared in Chinese academia. As one of the leading American public theologians Max Stackhouse says, "Talking about God seriously, reasonably and critically must be public discourse," and "theology, in a strict sense, should be public theology. Anyone can get involved in theological discussions and theology may be applied to all spheres of life."<sup>1</sup> Despite whether they are Christians or not, scholars who get involved in Sino-Christian studies and locate themselves in the academic context and confront intellectuals, must follow the principle of objectivity in their Christian studies. That is, their theological discourse will have to obey the rules of the humanities and social sciences and the main task for these scholars is to study Christianity critically. The shared (publicly acceptable) language they apply to Christian studies gives public meaning to Sino-Christian theology.

On the other hand, religious studies (including Christian studies) has become a part of contemporary Chinese academia and higher education. The development of Christian studies has played an important role in Chinese academia by exercising its inter-disciplinary and cross-cultural influence. In his essay "The Significance of Christian Studies in Universities in

Contemporary China," HE Guanghu points out that the major characteristics of Christian studies in China are intellectuality and reasonability. As a branch of humanities and social sciences, Christian studies is integrated into university courses and contributes to general education, inter-disciplinary studies and quality education orientating to character cultivation.<sup>2</sup>

In this way, the impact of Sino-Christian studies on Chinese academia is demonstrated in three senses: religious sense (as promoting the studies and understanding of knowledge about Christianity in its various aspects, and the relationship of Christianity and other religions), cultural sense (as contributing to deep understanding of the complex between Christianity and Western culture, politics and society) and inter-disciplinary sense (as advancing comprehensive studies of issues relevant to Christianity from different disciplines such as sociology, anthropology, psychology, political science, etc.). Therefore Christian language and values may be applied widely or publicly in Sino-academia. Of course, the public significance of Sino-Christian theological resources can be further unfolded in the church level (Sino-Christian theology cannot be detached from the church and it also contains the achievement of church theology) and theological reflection and analysis of wider social life as well. I would say that the inclusiveness and openness of Sino-Christian theology originates in the wholeness of theological subject in general and the publicity of theological discourse. These features also determine the place of Sino-Christian theology in Chinese academia and the enrichment of its research topics as well.

ISCS, with its mission to promote Sino-Christian theology, has fully recognized the importance of theology's publicity and has in recent years encouraged the studies of Sino-"Public Theology." The theme of *Logos & Pneuma* 32 (Spring 2010) is "Sino-Christian Theology and Public Square" and the articles cover general theory of public theology and its implications in the Chinese context, from the three publics of theology (academia, church, society) to specific local contexts (Mainland China, Hong Kong, and Taiwan). All the articles in this issue are written by Chinese scholars to explore the public meaning of Sino-Christian theology. In addition, ISCS is launching a project of "Western Academic and Public Ethics Translation Series". This project includes some classic and contemporary works on public issues from philosophical and theological perspectives (both Protestant and Catholic). I believe that through the introduction of Western works on public theology into Chinese academia the public significance of theology will be unfolded in Chinese and Sino-Christian theology. ■

1. XIE Zhibin (interviewer), "Religion, Public Life and Globalization: An Interview with Prof. Max Stackhouse, A Princeton Public Theologian," *Social Sciences Aboard* 2 (2007), 75, 74.

2. HE Guanghu, "The Significance of Christian Studies in Universities in Contemporary China," *Journal of Renmin University of China* 4 (2003), 106-112.

# The 4th Roundtable Symposium of Sino-Christian Studies

With the revival of Guoxue (traditional Chinese learning) and the rise of China as a big country, the 4th Roundtable Symposium on Sino-Christian Studies was held during 21-27 Mar 2010 in Shanghai and Suzhou. Participants included more than 30 scholars from Mainland China, Hong Kong, Taiwan, Singapore, and Malaysia. The theme of the symposium was "Inheritance and Development of Sino-Christian Studies". Three sub-areas were discussed: "Sino-Christian Theology: Inheritance and Development", "Sino-Christian Theology and Contemporary Chinese Academia", and "Sino-Christian Theology and the Transformation of Chinese Society". The symposium took place over 7 days and included 12 sessions.

## 1. Sino-Christian Theology: Inheritance and Development

In the first part, many scholars commented on the development of Sino-Christian theology movement in the past. Prof. CHOONG Chee Pang, Academic Consultant of the Lutheran World Federation, reflected on the aims and direction of ISCS. Prof. ZHANG Xu of Renmin University of China reread the article "Sino-Christian Theology and Historical Philosophy" written by Liu Xiaofeng 15 years ago and explored the position and development of Sino-Christian theology in the next 15 years. Prof. WANG Xiaochao of Tsinghua University examined the different understandings of the "Christ Event"

by He Guanghu, Liu Xiaofeng and Li Qiuling. He emphasized that despite of their differences the "Christ event" as the origin made it publicly accessible. Prof. LAI Pan-chiu from the Chinese University of Hong Kong saw Sino-Christian theology as a theological qua cultural movement. As the academic and religious backgrounds of the participants varied, adding the influences due to cultural, social and political factors, the development of this movement has been healthier.

Apart from retrospection, the participants of Sino-Christian theology were also a point for discussion. Prof. WU Fei pointed out that Sino-Christian theology was responsible to the Chinese civilization but not the church. It made room for non-believers to join in. Dr. Jason LAM of ISCS explicated the identity of Sino-Christian theologians from the perspective of sociality. Prof. LI Xiangping from East China Normal University articulated the characteristics of Sino-Christian theology as "invisible church" and "public faith". This extra-ecclesiam character was the essential element to construct its publicity. Prof. XIE Zhibin from Shanghai Normal University discussed the approaches of Christian ethics in the Chinese context. Prof. Paulos HUANG of ISCS explicated the concept of "Sino-Christian Academic Theology" and its dynamics. Prof. Milton WAN from the Chinese University of Hong Kong discussed the methodology and publicity of Sino-Christian theology from the perspective of the history of Christian thought.



## 2. Sino-Christian Theology and Contemporary Chinese Academia

In the second part of the conference, scholars reflected on the relationship between Sino-Christian theology and the contemporary Chinese academia from the perspectives of history, classics and thinkers. Prof. HE Xiaolian of Tongji University reflected on the significance of missionaries to the spiritual realm of China through the cultural theory of Herbert Spencer. Dr. ZHOU Pinpin of the same school took Augustin Ferdinand von Hallerstein, a Jesuit two and a half centuries ago, as an example to discuss the significance and impact of a missionary by way of transmitting technology. Prof. SUN Shangyang of Peking University traced the change of the famous industrialist Nie Yuntai's religious beliefs to explore the inspiration for Sino-Christian theology in the relationship between Buddhism and Christianity in modern China.

In dealing with the classics, Chinese scholars are facing the situation of multi-scriptures. Prof. YOU Bin from Minzu University of China suggested a way of comparative scriptures for Sino-Christian scriptural hermeneutics. Dr. CHENG Zuming of Nanjing University introduced Brevard Child's canonical approach and explored its significance to the reconstruction of modern Confucianism. Prof. LIANG Hui from Zhejiang University analyzed the methodology of Mencius and Wu Leichuan on classics and then applied these to the reading of Jesus in the Gospel stories. Prof. YEE Tet Lim from City & Culture Research Centre, Malaysia, discussed the use of the Chinese language as the medium of Sino-Christian Theology through comparing two versions of the Chinese Bible. Prof. CHIN Ken Pa of Taiwan Chung Yuan University analyzed why the exegesis of the Chinese church is "pragmatic" in nature rather than "public".

Concerning particular thinkers, both Dr. LENG Xin of Tongji University and Prof. Benedict KWOK of Alliance Bible Seminary in Hong Kong examined Wolfhart Pannenberg. The former scholar analyzed the relationship between revelation and history in his thought while the latter compared his thought with Eberhard Jüngel. Prof. SUN Zhouxin of Tongji University dealt with the problem of God in Heidegger's *Beiträge zur Philosophie*. Prof. XU Weixiang of the same school introduced the core of Pierre Teilhard de Chardin's thought – evolution with Christ as the centre of the universe. Prof. ZHANG Xinzhang from Zhejiang University examined the relationship between experience and doctrine through Eric Voegelin's thought, so as to find the inspiration for Sino-Christian theology.

## 3. Sino-Christian Theology and the Transformation of Chinese Society

Papers of the third part of the conference focused mainly on the transformation of Chinese society. Prof. ZHOU Wei Chi from the Institute of World Religions, CASS discussed the arguments between Chinese Buddhism and Western Christianity, humanism and communism in the modern time of China. Prof. ZHAO Lin of Wuhan University explored the significant issues Sino-Christian theology is encountering in the new century. Dr. SHEN Yang of Suzhou Institute analyzed the different kinds of nationalism in China and brought forward suggestions for Christianity in facing the issues of culture and law.

Prof. YI Jiang of South China Institute of Business studied the living conditions and faith of migrant workers in Guangdong province, so as to find the meaning of faith to the people. Dr. GAO Xin of ISCS conducted interviews with young scholars doing Christian studies in Mainland China and made reflection from their academic orientation, research interests, religious beliefs, etc.

## Suggestions and Expectations

In the closing ceremony, Director Daniel Yeung of ISCS concluded the experiences and lessons of the past 15 years of the development of Sino-Christian Theology, and made future expectations. Prof. LAI Pan-chiu summarized that the participants of the conference were of different generations and had an honest, equal and friendly conversation. It did not only concern the past but also focused on the future direction. Moreover, the papers, especially those by the new generation, exhibited a plethora of areas of study. Apart from theology and philosophy, they included exegesis, church history, public theology, etc. This result enriched the Sino-Christian theological discussion and displayed the passion of academic interest in Sino-Christian theology of the new generation.

Reported by Dr. YU Jingyou (Research Assistant in Mainland China)



Part I: Sino-Christian Theology: Inheritance and Development	
CHOONG Chee Pang	ISCS Turns Fifteen: some reflections on its aim and directions
LAI Pan-chiu	From Sino-Christian Theology to Sino-Christian Studies: the Inheritance and Development of Sino-Christian Theology
ZHANG Xu	The Chinese Way of Christian Theology: the second phase of Sino-Christian Theology
WANG Xiaochao	The Christ Event in Light of the Publicity of Theology
WU Fei	Christian Studies in Chinese Academia
Jason LAM	The Social Identity of Sino-Christian Theologians
LI Xiangping	Sino-Christian Theology: "invisible church" and "public faith"
XIE Zhibin	Theory and Context: the basic approach of Christian ethics in Sino-Christian theology
Paulos HUANG	Sino-Christian Academic Theology as a Sub-Discipline of Sino-Christian Theology
Milton WAN	Sino-Christian Theology as Public Theology: An Appraisal of Christian Studies in Mainland China since the 1990s
Part II: Sino-Christian Theology and Contemporary Chinese Academia	
LI Tiangang	On Morrison's View on Chinese Culture
HE Xiaolia	On Acculturation through Examining the Missionary Work of Medicine
ZHOU Pinpin	Augustin Ferdinand von Hallerstein as a Cultural Mediator between China and Europe
SUN Shangyang	The Religious Comparison of Nie Yuntai and its Implication to Sino-Christian Theology

YOU Bin	Comparative Scriptural Studies as the Approach of Sino-Christian Scriptural Hermeneutics: taking the methodology of Zhuzi as an example
CHENG Zuming	Toward a Dialogue between Civilizations through Canons
LIANG Hui	Reading the Gospel through the Perspective regarding "Jesus as Man"
YEE Tet-lim	Translation and the Mirror of Sino-Christian Theology
CHIN Ken Pa	A Reflective Analysis of Exegesis in the Chinese Church: through the example of Romans
LENG Xin	Revelation and History in Pannenberg's Thought
Benedict KWOK	A Synthesis of "From Faith to Knowledge" and "From Knowledge to Faith": a reflection on the dialogue between Pannenberg and Jüngel
SUN Zhouxin	Theological Thought of Post-theology: the problem of God in Heidegger's <i>Beiträge zur Philosophie</i>
XU Weixiang	Pilgrim between Reason and Faith: the Evolution of Teilhard de Chardin
ZHANG Xinzhang	Voegelin on the Estrangement of the Experience of Truth: on the Attitude towards Doctrine in Sino-Christian theology
Part III: Sino-Christian Theology and the Transformation of Chinese Society	
ZHOU Weichi	Christianity and the Religious Debates in Modern China
ZHAO Lin	The Global Development of Christianity in the 21st Century and the Cultural Challenge in China
SHEN Yang	Nationalism, Neo-Confucianism and "Shi Lang Debate"
YI Jiang	The Living Conditions and Christian Faith of Migrant Workers in Guangdong
GAO Xin	Preliminary Survey on the New Generation of Scholars of Christian Studies in Mainland China

## Special Reports

*Celebrating the Establishment of Tongji Centre – the first subdivision of ISCS in Mainland China*



Since 2005 ISCS has had the plan to open a subdivision in Mainland China. After some years of preparation, cooperating with the Institute of Europeana at Tongji University in Shanghai, the ISCS Tongji Centre is established. This centre has three major works: teaching, research and academic exchange. On 22 Mar 2010 Director Daniel Yeung delivered a speech in the opening ceremony, emphasizing that the opening of Tongji Centre is only the first step of ISCS to China universities. We expect that the working experience of this centre may help us extend our service to other institutions.

*Prof. Milton Wan has won the "Christopher Tang Christian Literature Award"*

On the Transformation and Transcendence of Humanity: a Sino-Christian Perspective by our Distinguished Professor Dr. Milton WAN has won the 31st "Christopher Tang Christian Literature Award" in the theological writings group. The



presentation of award took place at the Ming Chieh Chapel of Hong Kong Lutheran Theological Seminary on 12 Mar 2010. Dr. Wan told in his address that this work was a result of his theological reflection from the dialogue with Chinese intellectuals on faith. We hope that this kind of interaction may continue and produce more fruits of Sino-Christian theology.

## Celebration Activities of the 80th anniversary of Tao Fong Shan

In order to celebrate the 80th anniversary of Tao Fong Shan, ISCS organized a series of academic lecture with local academic institutions and foundations. The theme of the series is "Retreat, Research and Dialogue", which reflects the distinctive character of Tao Fong Shan. The details are as follows.

### Lecture on "Music for People of God: Orthodox Sacred Music through the Centuries"

On 31 Mar 2010, ISCS and the Centre for Catholic Studies, Chinese University of Hong Kong, co-organized an academic lecture on "Music for People of God: Orthodox Sacred Music through the Centuries" conducted by our guest professor Archimandrite Dr. Cyril HOVORUN, who is the Deputy Chair of the Committee for Education of the Russian Orthodox Church. Dr. Hovorun introduced the development of Orthodox sacred music from ancient times to modern and its characteristics in different centuries. Apart from delivering the lecture, Dr. Hovorun also provided a review on a Russian film "The Fall of an Empire: the Lesson of Byzantium" on 29 Mar 2010 in a class of the master course "History of Christian Thought".



Paul Orthodox Church in Hong Kong, and Miss Ia CHUNG, who studied icon writing in France and Russia, was invited to deliver the lecture on 28 Apr. Over 300 people from Catholic, Protestant and Orthodox Church attended the program, manifesting the ecumenical spirit of Tao Fong Shan.

### Lecture on "From Spirituality to Sino-Christian Theology"

On 11 Jun 2010, ISCS and Rev. Yeung Mook Kuk Memorial Fund co-organized a public lecture delivered by our Distinguished Professor Dr. Milton WAN on "From Spirituality to Sino-Christian Theology: A Journey of Transformation in My Theological Construction" at the Church of Livingstones in Hong Kong. Over 200 people attended the lecture. This lecture successfully promoted the meaning and prospect of Sino-Christian Theology to the local people. Dr. Wan also shared his interpretation of spirituality which led to a meaningful mutual



### Exhibition of Sacred Icon

During 27-29 Apr 2010, ISCS and Hong Kong Lutheran Theological Seminary co-organized an exhibition of Orthodox sacred icon and a lecture on "Sacred Art: An Introduction to the Orthodox Icon". More than twenty sacred icons were shown in the exhibition under the support of Saint Apostles Peter and

# Academic Research

## The Visit of Prof. Michael Dunne

On 22 Jan 2010, Prof. Michael DUNNE, Head of Department of Philosophy of National University of Ireland, Maynooth, visited ISCS with his doctoral student Liu Yinya, our Tao Fong overseas student. During his visit, a seminar was held for Prof. Dunne. Firstly, our research associate Dr. Gao Xin introduced Sino-Christian Theology and the work of ISCS.



Then Prof. Dunne introduced National University of Ireland and delivered a lecture on "The Philosophical and Religious Studies in Ireland".

### *Foreign Exchange of Guest Research Fellow in Mainland China*

From Jan to Apr 2010, our guest research fellow in Mainland China Prof. ZHANG Xian visited the Department of Religion of the University of Heidelberg. He was invited to deliver a lecture on "Zu Zwei Verkehrungen in Marx' Religionskritik und Ihr Logisches Verhältnis zu der Gesellschaftlichen Wirklichkeit in China Heute"

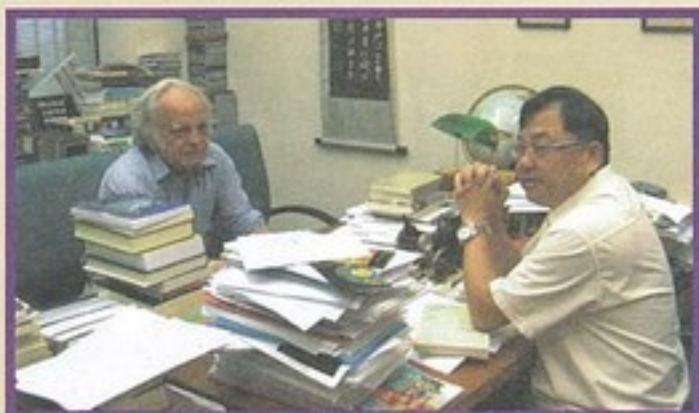


In Apr 2010, our guest research fellow in Mainland China Prof. XIE Zhibin participated in the conference of "Common Grace and 'A Common Word'" held by Abraham Kuyper Center at Princeton Theological Seminary and delivered a paper on "Understanding the Teachings of Common Grace in the Chinese Context: Its Possibilities and Difficulties".



### *The Visit of Prof. Marian Galik*

During 14-23 Apr 2010, the renowned Slovakian sinologist Prof. Marian



GALIK visited ISCS and held a seminar with the visiting scholars and students on "A Comparative Literature Studies on King David and Jin Wen Gong: Two

Paradigmatic Rulers from the Hebrew Deuteronomistic and Early Chinese Confucian Historiography". Prof. Galik is a senior working partner of ISCS and has had a very fruitful cooperation with ISCS.

### *Director's Visit to Yangming Jingshe*

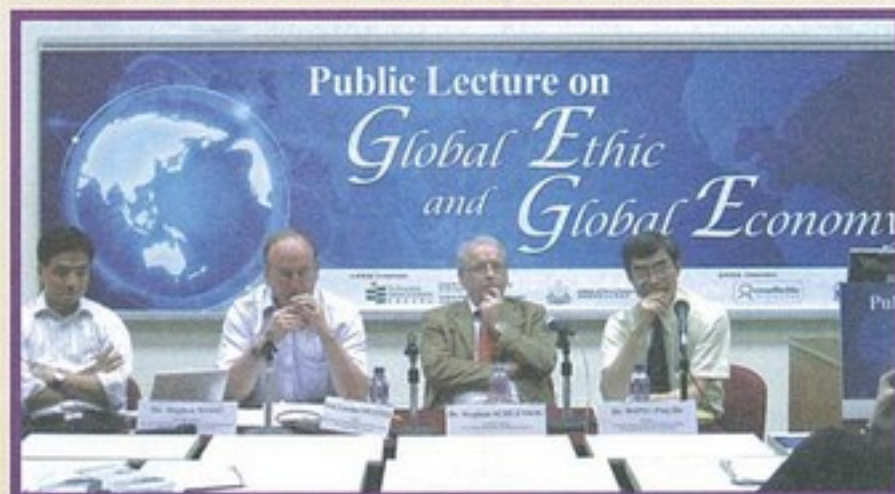
In Jun 2010, Director Daniel Yeung visited the renowned Chinese scholar Prof. JIANG Qing at Yangming Jingshe (陽明精舍) in Guizhou Province with Prof. Sun Zhouxing, Dean of the School of Liberal Arts, Tongji University. In the last twenty



or more years, Prof. Jiang tried hard to revive the Confucian religion, designing the respective political institution and law, and promoting children to read Confucian classics, attracting many concerns and discussions. Three scholars had a genuine dialogue concerning Confucian politics and Christian studies, and expected that further interaction may be developed in the future.

### *Lecture on "Global Ethic and Global Economy"*

On 5 May 2010, Dr. Stephan Schlensog, Secretary General of Global Ethic Foundation (Germany), was invited to give a lecture on "Global Ethic and Global Economy" at the Centre



for Religious and Spirituality Education (CRSE), Hong Kong Institute of Education. ISCS has been promoting the idea of "A Global Ethic" advocated by Prof. Hans Küng in Hong Kong and Mainland China educational circles in recent years and this lecture was a part of the project. This lecture was co-organized by ISCS, CRSE (HKIED) and the Centre for Governance and Citizenship (HKIED). It explained the possible contribution of the idea of "A Global Ethic" to global economical development. A fruitful discussion was developed.

# Academic Activities



## Academic Activities by Visiting Scholars

In order to strengthen the academic exchange between ISCS and the local academic institutions, several lectures were conducted by the visiting scholars during their visits.

On 29 Jan 2010, our residential scholar, Prof. LI Qiuling of Renmin University of China delivered a lecture on "From Deism to Kant: Significance to Sino-Theology" at Hong Kong Lutheran Theological Seminary. Prof. Li interpreted Sino-Christian theology through analyzing several trends of western philosophy. This lecture had a good effect of communicating church-oriented theology and Sino-Christian theology which was originated and is developing mainly in China academia.



On 1 Feb 2010, our visiting scholar, Prof. WANG Jianping of Shanghai Normal University was invited to give a lecture on "The Islamic Revival in China and its Implication" at the Chinese University of Hong Kong. This lecture was co-organized by ISCS and the Centre for the Study of Religion and Chinese Society, CUHK. The lecture drew the attention of both academics and local Muslim. Prof. Wang introduced the development of Islam in contemporary China and had a fruitful discussion with the audience. On 24 Mar 2010, Prof. Wang was invited to conduct another lecture on "Contrasting Images of Islam in Xinjiang: Reflections on Pictures Taken in Early 20th and Early 21st Century" at Hong Kong Baptist University. The lecture was co-organized by ISCS and the Department of Religion and Philosophy, HKBU. Prof. Wang presented the current situation of Islam in the Kashgar region of Xinjiang



Province from a historical perspective through the pictures taken by Mission Covenant Church of Sweden during 1892-1938 at the Kashgar region of Xinjiang Province.

On 12 Mar 2010, our residential scholar Prof. ZHAO Lin from Wuhan University, together with two visiting scholars Prof. WANG Jianping from Shanghai Normal University and Prof. LIN Jinghua from Capital Normal University were invited to attend a seminar co-organized by ISCS and Alliance Bible Seminary. Prof. Zhao presented a paper on "A Comparison of the Enlightenment Movements among England, France and Germany". The topics of Prof. Wang Jianping and Prof. Lin



Jinghua were "Swedish Missionaries of MCCS and Islam in Kashgar of Xinjiang" and "The Reconstruction of Russia in the Post-Soviet Era and the Orthodox Church". Dr. Andrew W. L. KWOK and Dr. Benedict H. B. KWOK of ABS responded to the papers and together contributed to a fruitful academic discussion.

## Internal Seminars for Visiting Scholars and Students in Spring 2010



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

Name	University	Position	Topic
WANG Qimian	Tsinghua University	M.Phil. student	Thomas Aquinas's Natural Law
SU Bingsen	Sichuan University	Ph.D. student	Studies on Gerhard von Rad
BAI Junxiao	Xi'an Conservatory of Music	M.Phil. student	Every Good Man Is Free
KANG Di	Minzu University of China	M.Phil. student	Historical Writing and Christian Identity

### Reading Saloon in Spring 2010



Reading Saloon presided by residential scholars is designed especially for visiting students. Through this residential scholars could share their recent research results with visiting students and supervise their postgraduate studies. An inspiration to the development of Sino-Christian theology is to be realized. The details of this semester are as follows:

**Speaker: Prof. CHEN Jiaying**

**ISCS Visiting Scholar and Professor of the department of philosophy, Capital Normal University**

1. Topic: Introduction of Wittgenstein's Philosophy

Date: 21 Jan 2010

2. Topic: Wittgenstein's Religious Thought

Date: 29 Jan 2010

**Speaker: Prof. ZHAO Lin**

**ISCS Resident Scholar and Professor of the school of philosophy, Wuhan University**

1. Topic: The Globalizing Process of Christianity

Date: 5 Mar 2010

2. Topic: The Challenge to Christianity in the Context of the Rise of "Guoxue"

Date: 9 Apr 2010

### The Annual Meeting of the Koinonia of Chinese Theologians

On 21 Jun 2010, the Koinonia of Chinese Theologians held the annual meeting at Tao Fong Shan. ISCS was the co-organizer, responsible for providing the venue and meal. The topic for this year conference was "Sacrament". There were more than 20 participants who were teaching staffs and research students from universities and seminaries in Hong Kong. Director Daniel Yeung, Dr. Jason Lam and Dr. Gao Xin of ISCS also joined the event. The discussion was fruitful and the titles of papers presented are listed as follows:

Scholar	Institute	Paper presented
LAI Pan-chiu	Professor, Department of Cultural & Religious Studies, CUHK	Sacrament and the Unity of the Church: a Theological and Historical Reflection
Frank CHAN	Lecturer, Chinese Mission Seminary	The Trinitarian Work and Anthropology in Calvin's Eucharist
Andres TANG	Professor, Hong Kong Baptist Theological Seminary	The Economic and Ethical Practice of Eucharist: a Yoder's Perspective
LI Chun-hong	Ph.D. (Cand.), Department of Cultural & Religious Studies, CUHK	Graham Ward on the Body of Christ





## Visiting Scholars

From Jan to Jun 2010, ISCS hosted five visiting scholars.



Prof. CHEN Jiaying stayed at ISCS from Dec 2009 to Feb 2010. Prof. Chen is currently professor of the department of philosophy, Capital Normal University. During his visit he collected materials for the research topic "Wittgenstein on Religion and Religiosity". During the visit Prof. Chen finished an article "Reflections on "Atheism" and Religious Faith" and a book review on Sin and Logic.

Prof. ZHAO Lin stayed at ISCS from Jan to Mar 2010. Prof. Zhao is currently professor of the school of philosophy, Wuhan University. During his visit he collected materials for the research topic "The Tension between Christianity and Chinese Culture in the Context of the Rise of Guoxue". Prof. Zhao also finished his book British Deism during 17-18 Century during this period.

Prof. WANG Jianping stayed at ISCS from Jan to Mar 2010. Prof. Wang is currently professor of department of philosophy, school of political and law, Shanghai Normal University. During his visit he collected materials for the research topic "Islam in Kashgar Observed by Swedish Missionaries of MCCS and the Relation between the Christian Missionaries and the Muslims" and completed a book review "The Christian Indigenization Emerged in the Preaching of the Swedish Mission in Kashgar".

Prof. LIN Jinghua stayed at ISCS from Jan to Apr 2010. Prof. Lin is currently head and professor of the department of comparative literature, school of literature, Capital Normal University. During his visit Prof. Lin wrote an article "The Reconstruction of Russia in the Post-Soviet Era and the Orthodox Church" and took on the compilation and translation work of Russian-Chinese Orthodox Theological Lexicon.

Prof. ZHANG Xu stayed at ISCS from Apr to Jun 2010. Prof. Zhang is currently associate professor of the school of philosophy, Renmin University of China. During his visit he

collected materials for the research topic "A Study on Carl Schmitt's Political Theology".

## Visiting Students

Visiting period: Jan to Jun 2010

WANG Qimian: M.Phil. student of Tsinghua University

Research Topic: The relationship of Hume's Natural State and Rawls' Original Position

Courses Taken: Christian-Muslim Relation, Introduction to Spiritual Formation, World Religions, Daniel & Jewish Apocalyptic

KANG Di: M.Phil. student of Minzu University of China

Research Topic: Historiography and Christian Identity: taking Western European Barbarians of the early Medieval period as an example

Courses Taken: Intertestamental Period, Old Testament Rhetorical Criticism, Hebrew II

GAO Yunpeng: M.Phil. student of Lanchow University

Research Topic: Wittgenstein's God

Courses Taken: Theology of Worship, Introduction to Spiritual Formation

SU Bingsen: Ph.D. student of Sichuan University

Research Topic: Old Testament studies

Courses Taken: Jeremiah, Old Testament Rhetorical Criticism, English II (Writing)

## Guest Professors

From Mar to May 2010, our guest professor Dr. Jan Martin Depner was invited to teach a credit course in English on "Introduction to Christian Philosophy" at Sun Yat-sen University in Guangzhou. The course aimed at enriching the background knowledge of undergraduates philosophy students. This course is a part of a two-year Christian studies curriculum including three courses on "Introduction to Biblical Literature", "Western Religious Ethics" and "Religious Studies and Comparison".

From 29 Mar to 26 Apr, our guest professor Dr. Nikkila Pertti Sulevi and Dr. Nikkila Aune Kaisa Maria were invited to teach a credit course in English on "Christian Ethics" at Beijing



Language and Culture University. This intensive course focused on the background materials and theoretical

studies of Christian ethics.

On 28-29 Apr 2010, our guest professor Dr. Knud Jørgensen lectured on "Dialogue in Multi-religious and Multi-cultural Society" at Henan University and Yunnan University of Finance and Economics (in collaboration with Yunnan University of Nationalities). After the lecture, Dr. Jørgensen also met the Tao Fong Scholarship students of Henan University.



ISCS is honoured to have the renowned biblical scholar Prof. Leo Perdue as our guest professor in 2010. Prof. Perdue travelled to Shanghai and Beijing and delivered lecture in Tao Fong Scholarship universities there. During 25 Apr to 13 May, Prof. Perdue taught an intensive course on "Old Testament Wisdom Literature" at Tongji University in Shanghai and gave lectures on "Old Testament Theology: Approaches, Theologians, and Issues of Interpretation History and Archaeology of Israel" at Shanghai Normal University, Fudan University and East China Normal University. Then he turned to Beijing during 14-20 May 2010. Prof. Perdue conducted five lectures at Renmin University of China, Peking University, Tsinghua University, Capital Normal University and Minzu University of China. Besides, Prof. Perdue also met our Tao Fong



Scholarship students and former visiting students at Beijing.

On 23 July, Prof. Perdue was invited to deliver a lecture on "Imagining God in Old Testament Theology" at Sun Yat-sen University. Prof. Perdue also expressed a desire to have further cooperation with ISCS in promoting Christian studies in China universities in the future.

On 20 May, our distinguished professor Dr. Milton WAN was invited to give a lecture on "Dual Character of Money: Interpretations from the Perspectives of Christian Theology, Ethics and Spirituality" at Heilongjiang University. Prof. Wan also met the Tao Fong Scholarship students of Heilongjiang University after the speech. On 28 May 2010, Prof. Wan was invited to deliver a lecture on "On Human Nature: Perspectives from Christianity and Confucianism" at Wuhan University.

On 26 May 2010, our guest professor Prof. John Yieh from Virginia Theological Seminary was invited to give a lecture on "Studies on Biblical Literature: Recent Interpretive Approaches to Jesus' Parables (of the Kingdom of God)". The lecture concerned the definition, subject-matter, history of this theme in the western academia and the contemporary development. Over 100 students from different departments of the university attended the lecture. The interaction was good with an extra discussion period after the lecture.

On 21 June, our guest professor Dr. Tan Lizhu was invited to conduct a lecture on "A Forever Secret: Meister Eckhart Memorial Lecture" at Nankai University.

On 22 Jun, our guest professor Prof. Lai Pan-chiu from the Chinese University of Hong Kong was invited to deliver lectures on "Christological Controversy and Chalcedon Council: Theology and Politics" at Sun Yat-sen University in both Guangzhou and Zhuhai campuses.

## Academic Staff Members

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

### Academic Activities:

- During 22-27 Mar 2010, Jason participated in the 4th Roundtable Symposium of Sino-Christian Studies in Shanghai and Suzhou and delivered a paper on "The Social Identity of Sino-Christian Theologians".
- During 24-26 May 2010, Jason was invited to Sichuan University for a lecture on "The New Testament as a kind of Jewish Faith: the Transformation from Messianism to Christology". He also met the Tao Fong Scholarship students of the university and conducted an evaluation of the program.
- On 21 Jun 2010, Jason participated in the annual meeting of the Koinonia of Chinese Theologians. The topic of the conference this year was "Sacrament".

### Teaching Courses:

- From Jan to May 2010, Jason taught a graduate student course on "History of Christian Thought" in the Chinese University of Hong Kong.

### Research & Publication:

- Editor: *An Initiative Proposal on Sino-Christian Scriptural Hermeneutics* (HK: Logos & Pneuma, 2010) and wrote the theme article "The Concept and Problematic of Sino-Christian Scriptural Hermeneutics".
- Co-editor with Pan-chiu LAI: *Sino-Christian Theology: A Theological qua Cultural Movement in Contemporary China* (Frankfurt: Peter Lang, 2010).
- "The Religious Dimension of Modern Economics and a Reflection", forthcoming in *Study of Christianity*. No.13.
- "Paul Ricoeur's Theology of Biblical Intertextuality", forthcoming in *Biblical Literature Studies* No.5.



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

### Academic Activities:

- During 21-27 Mar 2010, Gao Xin attended the 4th Roundtable Symposium of Sino-Christian Studies and presented a paper on "Preliminary Survey on the New Generation of Scholars of Christian Studies in Mainland".
- During 12-16 Apr 2010, Gao Xin visited Xiamen University and Shangdong University, delivering lectures on "Religion, Theology and University" and met the Tao Fong Scholarship students of the universities and conducted evaluations of the program.
- On 21 Jun 2010, Gao Xin participated in the annual meeting of the Koinonia of Chinese Theologians. The topic of the conference this year was "Sacrament".

### Research & Publication:

- *John Henry Newman's Idea of University and Its Relationship with His Religious Thought* (HK: Centre for Catholic Studies, CUHK, 2010).
- "Preliminary Survey on the New Generation of Scholars of Christian Studies in Mainland China", in Pan-chiu Lai & Jason Lam eds., *Sino-Christian Theology: A Theological Qua Cultural Movement in Contemporary China* (Frankfurt: Peter Lang, 2010).



Dr. Paulos HUANG (Professor & Research Fellow)

### Academic Activities:

- During 9-19 Mar 2010, Paulos was invited to Qinghai Normal University for several lectures, topics including "Theology and Philosophy in the Light of Western Culture", "Figurism in the Sino-Western Cultural Dialogue", "The Great Guoxue as the Softpower in the Light of Globalization", "The Problem of Ultimate Existence in the Light of Philosophy and Theology" and "The Relationship between Theology and Philosophy".
- On 15 Mar 2010



Paulos was invited to the Institute of Religious Culture of Lanzhou University and delivered a lecture on "The Relationship between Philosophy and Theology in the Light of Western Cultures". He also met and supervise the Tao Fong Scholarship students of the university and conducted an evaluation of the program.

- On 16 Mar 2010, Paulos visited Tianshui Normal College and delivered a lecture on "The Great Guoxue in the Light of Europe and America".
- On 17 Mar 2010, Paulos visited the department of philosophy of North-West Normal University and delivered a lecture on "Religion, Theology and Philosophy in the Light of Western Cultures".
- During 22-27 Mar 2010, Paulos participated in the 4th Roundtable Symposium of Sino-Christian Studies in Shanghai and Suzhou and delivered a paper on "Sino-Christian Academic Theology as a Sub-Discipline of Sino-Christian Theology: And a Response to Professors Cao Jianbo, Benedict Kwok and Pan-chiu Lai".

#### Academic Publication:

- "The Christian-Confucian Dialogue in the Light of Sino-Christian Academic Theology", in *Journal of Xiamen University* 2010.1.
- "The Great Guoxue as the Softpower in the Light of Europe and America", in *Social Sciences in China* 68 (Mar 2010).
- "Christianity in Contemporary China", in *Mission-Jurnal* 2 (2010).

#### Prof. Thomas Xian ZHANG (Guest Professor in Mainland China)

##### Academic Activities:

- From Jan to Apr, Thomas was visiting scholar of the department of religion at the University of Heidelberg in Germany. On 22 Jan he was invited to deliver a lecture on "Zu Zwei Verkehungen in Marx' Religionskritik und Ihr Logisches Verhältniss zu der Gesellschaftlichen Wirklichkeit in China Heute".
- From 27 Apr to 3 May 2010, Thomas was invited to participate in the conference "On the Situation of Sino-Vietnam's Religious Life: the 4th Forum of Religious Studies by Chinese-Vietnamese Scholars" held by the Institute of Religion, Vietnam Academy of Social Sciences.



##### Teaching Courses:

- Teaching a course on "Biblical Studies and Christian Culture" in cooperation with Regent College, University of British Columbia, in Vancouver, Canada.

##### Research & Publication:

- "The Religiosity of Kejia Culture and the Kejia People's Faith of Catholicism: the Case of Catholic Village in Jiaoling County, Meizhou", forthcoming in *Shiming Series* Vol.6 (Sichun: Bashu, 2010).
- "The Reflection on the Religious Ethics in the Postmodernist Society", forthcoming in *Shiming Series* Vol.6 (Sichun: Bashu, 2010).

#### Prof. YOU Bin (Guest Professor in Mainland China)

##### Academic Activities:

- During 22-27 Mar 2010, You Bin participated in the 4th Roundtable Symposium of Sino-Christian Studies in Shanghai and Suzhou and delivered a paper on "Comparative Scriptural Studies as An Approach of Doing Biblical Studies in China: Taking Zhu Xi's Reading Scripture Strategy as a Case Study".
- During 14-16 Jun 2010, You Bin participated in "the Second Symposium of Society of Asian Biblical Studies" held in Chinese University of Hong Kong, and presented a paper on "Comparative Scriptural Studies as An Approach of Doing Biblical Studies in China: Taking Zhu Xi's Reading Scripture Strategy as a Case Study".



##### Teaching Courses:

- Teaching "Christianity" and "Methods of Biblical Studies" in Minzu University of China.
- Teaching "Life of Moses in Bible" & "A History of Biblical Israel" in Peking Seminary.

##### Research & Publication:

- *An Illustrated Brief History of Christianity* (Beijing: Peking University Press, 2010).

#### Prof. XIE Zhibin (Guest Research Fellow in Mainland China)

##### Academic Activities:

- During 22-27 Mar 2010, Zhibin participated in the 4th Roundtable Symposium of Sino-Christian Studies in

Shanghai and Suzhōu and delivered a paper on "Theory and Context: the Methodology of Studies of Christian Ethics in Sino-Christian Theology".

- In Apr 2010, Zhibin participated in the conference of "Common Grace and 'A Common Word'" held by Abraham Kuyper Center at Princeton Theological



Seminary and presented a paper on "Understanding the Teachings of Common Grace in the Chinese Context: Its Possibilities and Difficulties".

#### Teaching Courses:

- Teaching "Introduction to Religious Studies" at Shanghai Normal University.
- Teaching "Studies on Christian Classics" at East China Normal University.

#### Research & Publication:

- Conducting research work on the project "The Problem of Religious Diversity from the Perspective of Political Philosophy".
- "Covenant and Global Economic Life: A Public Approach of Christian Theology", in *Religious Studies* No. 4 (winter 2009).

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

##### Teaching Courses:

- Teaching "Guided Reading on Publication of Religious Studies in the early period of Republic of China" at the Oriental Institute of the University of Leipzig.



##### Research & Publication:

- "Xie Fuya as a Contributor to Religious Studies in China in the First Half of the 20th Century", in *Ching Feng* 9,1-2 (2008).
- "'Religion' and 'Superstition' in Introductory Works to Religious Studies in Early Republican China", in Hans Martin Krämer ed., *Bochumer Jahrbuch zur Ostasienforschung* 33 (2009) Special Issue "Defining Religion, Defining Heresy in Modern East Asian Religions".

- "Interpretations of Ritual (li) in Chinese Scholarly Discussions in the 11th Century", in *Ritual Dynamics and the Science of Ritual* (5 vols.), Vol. I: Grammars and Morphologies of Ritual Practices in Asia (Section 2: Ritual Discourse, Ritual Performance in China and Japan, ed. by Gil Raz, Katja Triplett, Lucia Dolce) (Wiesbaden: Harrassowitz, 2010).
- "Religionspolitik und religiöse Lage in der VR China. Die Religionen erwachen – der Staat wacht [Religious Policy and Situation in the People's Republic of China. The Religions Awaken, the State Keeps Watch]", in Thomas Paulsteiner & Jochen Teuffel eds., *Süd-Ost-Asien. Rund ums Chinesische Meer* (Neuendettelsau: Mission EineWelt, 2010).

#### Prof. Chlöe Starr (Guest Research Fellow in USA)

##### Academic Activities:

- On 19 Mar 2010, Chlöe delivered a public lecture on "Sino-Christian Theology: the Origins and Development of a Movement" at the Overseas Mission Study Center in New Haven.
- During 26-28 Mar 2010, Chlöe participated in the annual meeting of Association of Asian Studies in Philadelphia.
- During 8-10 Apr 2010, Chlöe was plenary respondent at the conference "Environmental (Dis)Locations: A conference with religious imagination exploring environmental justice and climate change" at Yale University.
- During 15-17 Apr 2010, Chlöe presented a paper on "Mind the Gap: The Hawkes-Minford Transition in Story of the Stone" at the conference "Cultural Interactions: Chinese Literature in English Translation" held in the Chinese University of Hong Kong.



##### Teaching Courses:

- Teaching "Chinese Protestantism" and "Approaches to Christianity in South and South East Asia" at Yale Divinity School.

##### Research & Publication:

- Book reviews for *Journal of Asian Studies* and *IBMR* etc.

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

From Nov 2009 to Apr 2010



## Nanjing University

Courses Offered	<p>Xu Xin: Studies on Monotheism</p> <p>Song Lihong: Judaism and World Civilization, Jewish Culture and World Civilization</p> <p>Fang Weilin: Christian Studies</p> <p>Meng Zhenhua visited the University of Alberta, Canada and taught several courses including "Biblical Hebrew" and "Israelite History and Historiography"</p>
Academic Publication	<p>Xu Xin, "Tracing Judaism in China", <i>Social Sciences in China</i>, Vol. XXXI, No.1, February 2010.</p> <p>Song Lihong, "Introduction to Special Issue: Religion and Society: Cross-Cultural Communication", <i>Social Sciences in China</i> Vol. XXXI, No.1, February 2010.</p> <p>Song Lihong, "On Dhimmi: the Legal and Social Position of Jews in Islam", <i>Xuehai</i> No. 2, 2010.</p> <p>Meng Zhenhua, "An Attempt of Cross-textual Reading", <i>Logos &amp; Pneuma</i> 32 (2010).</p> <p>Meng Zhenhua, "Singers: the Prophets in Post-Exilic Period and the Chinese Translation of this Word", <i>Sino-Christian Studies</i> 9 (2010).</p>
Research Plans	<p>Song Lihong: Translation Project of The Cambridge Ancient History (Vol. XIV: Late Antiquity: Empire and Successors, A. D.425-600).</p> <p>Meng Zhenhua: "Hebrew Bible Studies", MOE Project of Key Research Institute of Humanities and Social Sciences at Universities (main participant); "The Bible and Construction of Jewish Culture", Research Project of Jiangsu Provincial Government (principal).</p>
Academic Activities	<p>In Apr 2010, Prof. Ruth Langer from the Center for Christian-Jewish Learning, Boston College delivered two lectures on "Jewish-Christian Relations" and "Jewish Liturgy".</p> <p>In May 2010, Prof. Zvi Razi from Tel Aviv University delivered a lecture on "Judaism and Christianity before the Crusaders".</p>

## Heilongjiang University

Courses Offered	Christian Scriptures
Academic Publication	Ming Xiaoxu & Man Qing, "Christians in the Modern Humanistic Context", <i>Forum of Social Sciences</i> 8 (2010).
Research Plans	Comparison and Conversation between Christianity and other religions
Academic Activities	In May 2009, Prof. Milton Wan of ISCS lectured on "The Dual Character of Money: interpretations from the perspective of Christian theology, ethics and spirituality".

## Zhejiang University

Courses Offered	<p>Zhang Xinzhang: Religion in International Relations</p> <p>Sizhu: Contemporary Philosophy of Religion</p> <p>Liang Hui: Introduction to the Wisdom Literature of the Hebrew Bible, The Bible and Literature, Contemporary Methods of Reading the Bible</p>
Academic Publication	<p>Wang Zhicheng:</p> <p>Chinese translation of Paul Chung, <i>Interfaith Dialogue</i> (translated by Wang Zhicheng, Wang Rong, and Zhu Caihong) (Beijing: Religious Culture, 2009).</p> <p>"An Alternative to Religious Encounter in the Global Age" (with Zhu Wenxin), <i>DUSHU</i> 2010 No. 1.</p> <p>Huang Ming, <i>Process Thought and Its Postmodern Effects: A Study on John Cobb's Theology</i> (Beijing: Religious Culture, 2010).</p> <p>Liang Hui:</p> <p>"How do Modern Chinese Christian Intellectuals Read the Bible?: The Examples of Wu Leichuan and Zhao Zichen", in Jason Lam ed., <i>An Initiative Proposal on Sino-Christian Scriptural Hermeneutics</i> (HK: Logos &amp; Pneuma, 2010).</p> <p>Theme editor of <i>Regent Review of Christian Thoughts</i> Vol.12 (Shanghai: Century Publishing Group, 2010) on "Cross-Cultural Reading of the Bible" (including theme introduction and article on "Wu Leichuan, A Confucian-Christian Scholar's Reading of the Lord Prayer (Luke 11:2-4)").</p>
Research Plans	<p>Sizhu: A Methodology for Cross-Cultural Study of Religion</p> <p>Liang Hui: Wu Leichuan's Indigenous Reading of the Bible and His Contribution to Chinese Biblical Hermeneutics, Mencius' Classical Interpretive Method and Biblical Hermeneutics, The Textual Study of the Hebrew Bible</p>
Academic Activities	<p>Lectures:</p> <p>Zhang Xinzhang:</p> <p>"On the Unstable Elements of Religions and the Strategy to Deal with"</p> <p>Wang Zhicheng:</p> <ol style="list-style-type: none"> <li>1. On 21 Apr 2010 "Globalization, the Second Axial Age and the Future of Chinese Religions" is delivered in Fudan University.</li> <li>2. On 3 Jun 2010 "The New Frontier of Religious Dialogue" is delivered in Shanghai University.</li> </ol> <p>Liang Hui:</p> <p>During 21-27 Mar 2010, "Mencius' Classical Interpretive Method and Biblical Hermeneutics" is presented in the 4th Roundtable Conference of Sino-Christian Studies organized by ISCS in Shanghai and Suzhou.</p> <p>During May 31 – 3 Jun 2010, "Ancient Israelite Wisdom and Harmonious Community: Exploration and Reinterpretation of Proverbs 6:20-35 within Contemporary Chinese Social Context" is presented at Chinese Biblical Studies Colloquium on "Ancient Wisdom and Harmonious Society" held in Peking University.</p> <p>During 14-16 Jun 2010, "The Image of the Adulteress in the book of Proverbs and Outlaws of the Marsh: Teaching and Interpreting Proverbs 7:6-27 within the Chinese University Course Context" is presented at "Ecology, Economy, and Asian Biblical Interpretation" SABS International Conference, Chinese University of Hong Kong.</p>

### East China Normal University

Courses Offered	Li Xiangping: during 15-18 Apr 2010 a series of lectures on "Christianity and Modern Chinese society" is conducted at Zhejiang Theological Seminary.
Academic Publication	Li Xiangping, "Relationship Construction between Western Christianity and Chinese Local Culture Network", in Yi-Xiong Wu ed., <i>Local Social Culture and Chinese-Western Modern Cultural Exchanges</i> (Shanghai: People's Publishing House, 2010), 1-15. Li Xiangping, "Chinese Theology: Invisible Church and Public Faith", <i>Logos &amp; Pneuma</i> 32 (2010). Li Xiangping, "Religion and Construction of Civil Society in China: the operation of Christian grassroots organizations", <i>Journal of Jiangsu Administration Institute</i> No. 2, 2010. Li Xiangping, "The Logic of Practice of Chinese Faith", <i>Academic Monthly</i> No. 6, 2010.
Research Plans	A joint-program on "Christianity and the Chinese Modernization" forum was held with Centre on Religion and Society and Centre for Christianity and China Research, California, USA. Centre on Religion and Society of East China Normal University plans to hold the forum of "Christian and Civic Culture" on occasions.
Academic Activities	During 21-24 May 2010, Prof. Li Xiangping attended the seminar on "Christianity and the changes of society and culture in Northwest China", jointly organized by the Ricci Institute for Chinese-Western Culture History, University of San Francisco, USA and the Centre for Christian Research, Lanzhou University in China. On 26 May 2010, Centre on Religion and Society, East China Normal University and Centre for Christianity and China Research, California, USA held a forum on "Christianity and the Chinese modernization". Prof. Yang Fenggang (Purdue University), Prof. Sun Shangyang (Peking University), Prof. Li Xianping (East China Normal University) and Prof. Xie Wenyu (Shandong University) made the keynote addresses.

### Tongji University

Courses Offered	Sun Zhouxing: Introduction to Ancient Greek Xu Weixiang: Introduction to the Bible, Introduction to Latin He Xiaolian: Religion and Culture
Academic Publication	Sun Zhouxing, <i>A Guide to Ancient Greek</i> (Shanghai: People Publishing House, 2010). Sun Zhouxing, "Theological Thought of Post-theology: the question of God in Heidegger's Beiträge zur Philosophie", <i>World Philosophy</i> No. 3, 2010. Leng Xin, "From Openness to World to Openness to God: On Wolfhart Pannenberg's Fundamental Theological Anthropology", <i>Logos &amp; Pneuma</i> 33 (2010).
Research Plans	European Theology and Modernity Christian Culture and Chinese Modernity
Academic Activities	During 21-27 Mar 2010, the 4th Roundtable Symposium on Sino-Christian Studies is co-organized by ISCS and the Academy of European Cultures, Tongji University. Prof. Sun Zhouxing, Prof. Xu Wreixiang, Prof. He Xiao liang, Dr. Zhou Pingping and Dr. Lengxin attended the symposium and presented papers. From 26 Apr – 14 May 2010, a series of lectures on the Old Testament and theology is delivered by Prof. Leo G. Perdue from Texas Christian University, USA. During 17-21 Jun 2010, the Symposium on the Multi-cultural Exchange in Southwest Frontier Region in Modern Times is co-organized by Yunnan Nationalities University and Ricci Institute for Chinese-Western Cultural History, University of San Francisco. Dr. Zhou Pingping attended the symposium and presented paper.

## Henan University

Courses Offered	<p>Liang Gong: Biblical Literature Studies</p> <p>Cheng Xiaojuan: Basic Biblical Hebrew</p> <p>Zhao Ning: Prophetic-Apocalyptic Literature Studies</p>
Academic Publication	<p>Cheng Xiaojuan, <i>A History of Translating God into Chinese: Disputation, Acceptance, and Enlightenment</i> (HK: Chinese Culture Lit. Co., 2010).</p> <p>Liang Gong ed., <i>Biblical Literature Studies</i> No.4 (May 2010).</p> <p>Liang Gong, <i>Passion and Resurrection: The Story of Jesus</i> (Harbin: Northern Arts Publishing House, 2010).</p> <p>Liang Gong, "The Feminist Literary Theory and the Criticism of the Bible", <i>Literary Review</i> 2 (2010):19-24.</p> <p>Liang Gong, "Basic Topics of the Postcolonial Biblical Criticism", <i>Studies in World Religions</i> 2 (2010): 77-87.</p> <p>Liang Gong, "Biblical Literary Studies in Northrop Frye's Critical System", <i>Foreign Literature</i> 2 (2010): 124-131.</p> <p>Liang Gong, "Womanist Theory, Creation, and its Reading on the Bible", <i>Oriental Journal</i> 1 (2010): 45-55.</p> <p>Liang Gong, "The Hebrew Bible in an Eco-critical Context", <i>Jewish Studies</i> 8 (2010): 35-46.</p> <p>Liang Gong, "Developmental Track of Ecological Theological Theory", <i>Journal of Jinggangshan University</i> 1 (2010): 103-108.</p>
Research Plans	<p>Liang Gong: On Mutual-promoting Relationship Between Poly-literary Theories in the 20th Century and Biblical Criticism (A National Task in 2007).</p> <p>Cheng Xiaojuan: On Christian Drama in the Middle Ages (An Education Ministry Task in 2008).</p> <p>Wang Peng: Akutagawa Ryunosuke and Christianity.</p> <p>Qiu Yexiang: A Research on James Legge's Chinese Classics on the Perspective of "Scriptural Reasoning".</p>
Academic Activities	<p>During 26 Apr 2010, Prof. Knud Jørgensen, guest professor of ISCS delivered lectures on "Dialogue in a Multi-religious and Multi-cultural Society" and "Perspectives on Christianity in a New Millennium".</p> <p>On 26 May 2010, Prof. John Yieh of Virginia Theological Seminary in USA delivered a lecture on "Interpreting the Parables of Jesus: Status Questionis and the History-of-Effects Approach".</p> <p>From 31 May to 3 Jun 2010, Prof. Liang Gong and Prof. Qiu Yexiang attended the Colloquium on "Ancient Wisdom and Harmonious Society" organized by Peking University.</p>



## THE LOGOS & PNEUMA PRESS

The Logos & Pneuma Press was established in 2000. It is a department of the Institute of Sino-Christian Studies. It aims at promoting the publication of Christian Theology in Chinese.

### Recent Publication

Books published from Jan to Jun 2010



### *Logos & Pneuma: Chinese Journal of Theology No. 32*



### THEME: Sino-Christian Theology and Public Space

Theme Initiators: YANG Huilin & XIE Zhibin

298 pages (Jan 2010)

YANG Huilin & XIE Zhibin Introduction to the Main Theme

BAO Limin

The Tracks and Types of Contemporary Public Theology

WANG Xiaochao

On the Influence of Sino-Christian Theology to the Chinese Academia and its Position

LI Xiangping

Sino-Christian Theology: Invisible Church and Public Faith

XIE Zhibin

Sino-Christian Theology and Chinese Society

KUNG Lap Yan

The Publics, Church and Hong Kong:

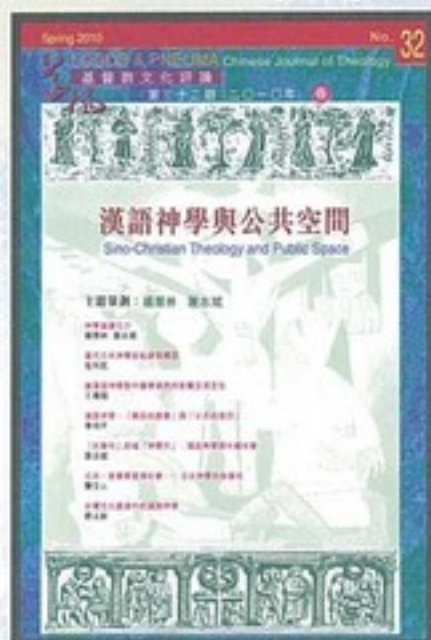


TENG Yuan-Wei

The Narrative Nature of Public  
Theology  
Sino-Christian Theology and the  
Cultural Situation in Taiwan

## THOUGHT AND SOCIETY

CHAN Yin An Considering the Assumption  
of Christian Indigenization through the  
Concept of Society: Reflection on the  
Concept of Culture in Anthropological  
Theory



- HE Shanmeng Xu Guangqi and the Religion of  
Three-in-one: A Research on Xu  
Guangqi's Early Life and the  
Change of His Belief
- LI Sher-shuieh Saints, Demons, and Penance: A  
Preliminary Study of Alfonso Vagnone's  
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Ming China
- YANG Huilin To Reverse our Premiss with the  
Perverse Core: A Response to Slavoj  
Žižek's "Theology" in Chinese Context
- LAI Pan-chiu Renaissance of Orthodox Theology  
and its Significance for Sino-Christian  
Theology

## REVIEWS AND RESPONSES

- DAI Guiju Book Review of Russian-Chinese Dictionary  
of the Orthodox Church Vocabulary
- MENG Zhenhua An Attempt of Cross-textual Reading: Book  
Review on Lin Yan's Rereading Genesis 1-3  
in the Light of Chinese Creation Myth
- JIANG Zongqiang Book Review of You Bin's The Literary,  
Historical and Thought World of The  
Hebrew: An Introduction

## Glauben und Verstehen band 1

by Rudolf Bultmann

translated by Clement LO

452 pages

Bultmann provided in this  
book a hermeneutic theory  
comparable to Heidegger's  
and criticism of different  
theological approaches, which is a useful resource for  
constructing Sino-Christian theology.



## Problemggeschichte der neueren evangelischen Theologie in Deutschland

by Wolfhart Pannenberg

translated by LI Qiuling

424 pages

This book analyzes the  
modern development  
of German theology  
especially the  
sophisticated thought  
system and shows the  
unique problematic  
behind.

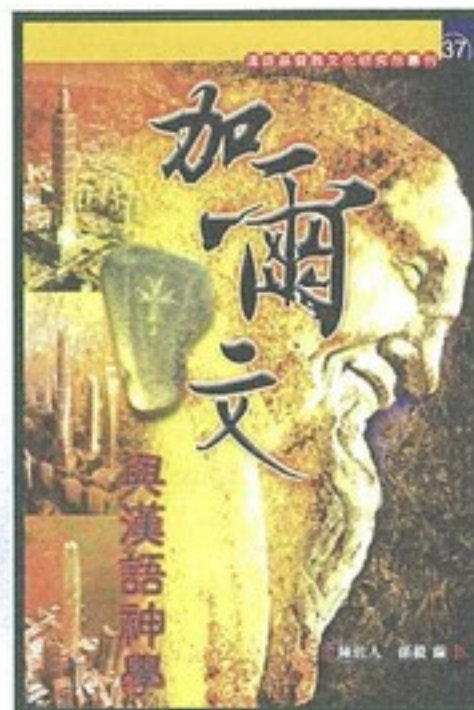




Edited by Stephen CHAN & SUN Yi

337 pages

This project is to commemorate the 500th anniversary of Calvin's birth. Authors come from Mainland China, Taiwan, Hong Kong and overseas. Articles involved discussions in philosophy, history, social theory and theology and are oriented in humanities, trans-denominational and inter-cultural directions.



***The Religious in Culture:  
Understanding the Theory of Culture in  
Walter Benjamin, Hans-Georg Gadamer and  
Emmanuel Lévinas***

By Nicky Tai-shing CHU

400 pages

"The religious in culture" refers to the religious truth in culture and everyday life. The focus is shifted from the church and state to the living condition. It started from the thoughts of Benjamin, Gadamer and Lévinas and explores the important cultural elements including language, reason, ethos so as to conclude a modest but holistic cultural theory.



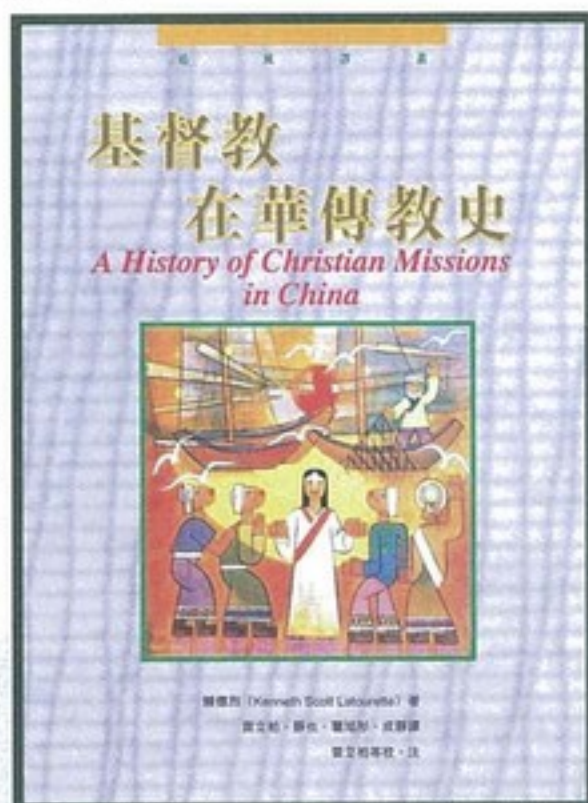
***A History of Christian Missions in China***

By Kenneth S. Latourette

translated by Leopold Leeb et al

712 pages

This book has become a classic in the academia, which collected the primary historical data and offers a detail analysis.

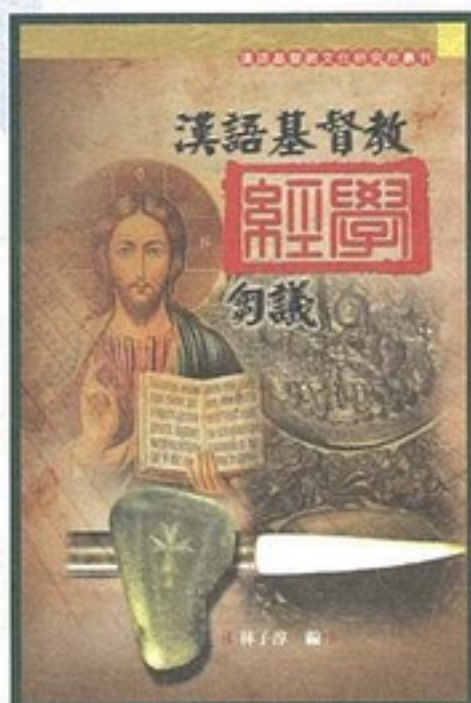


***An Initiative Proposal of Sino-Christian  
Scriptural Hermeneutics***

Edited by Jason LAM

408 pages

Biblical studies is to be dealt with in Sino-Christian theology not only due to the disciplinary requirement, but also the inheritance and interaction with the Christian ecumenical tradition. There are already some basic discussions about the adoption of western theories in the Chinese context. This initiative proposal is a collection of these results and tries to articulate agendas for the future.



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

*Journal for the Study of Christian Culture 23*  
(2010)

Editors: YANG Huilin & Daniel YEUNG

### Christianity, Paganism, and Modernity

Executive Editor: LIU Xiaofeng

315 pages (Spring 2010)

Editorial Foreword: Christianity,  
Paganism, and Modernity

Xiaofeng LIU

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PENG

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*River is accumulated out of water drops, and tower is built up from grains of sand*

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## Monument for "Sino-Christian Theology"

Daniel H. N. YEUNG

Since 2002 ISCS has transformed itself to be an academic platform for scholars who are willing to promote Sino-Christian theology. In the last decade and more, among the many cooperating partners Prof. LI Qiuling and Prof. YANG Huilin of Renmin University of China form a wonderful pair. Those who know them understand that their personalities, academic interests and habits differ quite a lot. But because of this platform provided by ISCS they get together on occasions and become complementary to each other. It is well-known that Prof. Yang is a great literate. But not many may have known that Prof. Li, an expert in western philosophy, is also a great poet.

In the first half of 2007 when Prof. Li stayed at ISCS as visiting scholar, we talk about the controversy of Sino-Christian theology developed for more than a decade. I suddenly felt that it could be a time to compose something left for later generations to consider. Thus I invited Prof. Li and Prof. Yang to write couplets for ISCS to put at the front gate and front door. Both were very pleased to do so. As the year 2010 is the 15th anniversary of ISCS and the 80th anniversary of Tao Fong Shan, their couplets seem to elaborate the vision of Sino-Christian theology. The meanings of their couplets are explained as follows:

The Logos reveals to thousands of people; the people praise the Logos; Chinese is no exception

道示萬民 民民頌道 豈獨無漢語

The Pneuma enlightens millions of families; the families are immersed in the Pneuma; theology is thereby produced  
風啓兆戶 戶戶沐風 更兼有神學

(At the front gate)

This is composed by Prof. Li Qiuling.

Exposition:

In Chinese characters the beginning and the end of the couplet include "Logos and Pneuma" and "Sino-Christian theology".

"Thousands", "millions", "people" and "families" point to "many" in quantity. On the one hand it shows that Sino-Christian theology is one but indispensable part of many kinds of theological traditions. And on the other hand we also expect Sino-Christian theology may inspire the Chinese academics for deeper thought and research.

The Chinese form of writing could express Jesus' words

漢隸魏碑解得斯人語

The Chinese way of thinking would transmit Sino-Christian theology

神思妙悟成就萬世學



(At the front door of the building)

This is composed by Prof. Yang Huilin.

Exposition:

In Chinese characters the beginning and the end of the couplet include "Sino-Christian theology".

The ancient forms of Chinese writing (漢隸, 魏碑) represent the Chinese words and refer to cultural context and dialogical character of Sino-Christian theology.

The styles of Chinese academic thinking (神思, 妙悟) point to the two dimensions of Sino-Christian theology: reflection and contemplation. We hope that they may help to develop theology in the soil in China.

Apart from the above vision, we hope that Sino-Christian theology also inherit the foundation laid in the past, cooperating with other humanities disciplines and developing its frontiers like biblical studies, sociology of religion, public theology and so on. I believe that if we work in one heart, then Sino-Christian theology would last forever.



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