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## Essays

### Karl Ludvig Reichelt and Sino-Christian Theology

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In 1903, shortly after the anti-Christian uprisings of the Boxer Rebellion at the beginning of the 20<sup>th</sup> century, young Norwegian missionary Karl Ludvig Reichelt came to China. At that time, Western missionaries, such as the Jesuits (since the late Ming dynasty), James Legge (1815-1897) and Ernst Faber (1839-1899), had been promoting cultural exchange between China and the West by translating the Chinese classics, and they had gradually adopted an attitude of acceptance and respect for Chinese culture. Also, some other Protestant missionaries in China, such as Joseph Edkins (1823-1905) and Timothy Richard (1845-1919), had, in the late Qing Dynasty, been engaged in translating Chinese Buddhist classics into English. They also advocated learning and understanding Chinese religious culture. Nevertheless, by the time Reichelt arrived in China, a substantive dialogue between Christianity, Buddhism, and Taoism had still not yet been achieved.



In the first two years after his arrival in China, Rev. Reichelt, as a traditional Protestant missionary shaped by Lutheran pietism, followed the standard method of street preaching which had been adopted by Protestant missionaries ever since Robert Morrison (1782-1834) had worked in China. However, in 1905, Reichelt had a deeply disturbing experience during his visit to a thousand-year-old Buddhist monastery in Weishan, Hunan Province. This would lead him to a turning point in his missionary career. He was upset for two reasons. Firstly, he was unable to communicate with the monks there; and secondly, something in the monastery had been attractive to him. He later further described the unique world presented to

him by his experience in Weishan as “a world full of deep religious mysticism [*mystik*], but also full of deep spiritual poverty.”<sup>1</sup> The former drove him to think about the “glimpses of light” and “points of contact”<sup>2</sup> possessed by non-Christian religions, while the latter motivated him to re-examine his original understanding of mission and to explore a new mission approach that could better address these challenges arising from the pluralistic, multi-religious, and multi-cultural contexts in China. It can be said that this mystical spiritual experience that Reichelt had, and his silent prayer in Weishan, must have prompted him to directly face the following theological questions:

1. How should Christian missionaries, who have come into contact with non-Christian world views, evaluate these local ancient religious traditions that existed long before the arrival of Christianity?
2. How should Western missionaries communicate the Christian gospel to the non-Christian world, especially in countries endowed with ancient civilizations?
3. What is the relationship between Christianity and other religious traditions, and how should they deal with it, and how could they achieve mutual learning and mutual respect in the process?

The above-mentioned questions had an extremely strong and long-lasting impact on Reichelt, then a newcomer to China. In 1910, the World Missionary Conference in Edinburgh began to pay attention to Christian missionary work in the contexts of other faiths, and concluded that the missionary task is to be a humble enquiry and identification of “‘points of contact’ with non-Christian religions,” using them “to draw adherents of other faiths toward the full revelation of truth found in the Christ,” whereas the idea of fulfillment is seen to be apostolic and biblical.<sup>3</sup> After the Edinburgh Missionary Conference, Reichelt adopted this “fulfillment theology” as his own, which had been advocated by Scottish missionary J. N. Farquhar and others working in India in the early 20<sup>th</sup> century. This then became his life-long task: to develop this as the core idea of his own missionary thought, to find the points of contact between Christianity and Chinese religions, and through continuous efforts and explorations, to integrate them into local missionary practice. In 1920, he founded an extraordinary mission, the “Christian Brotherhood among China’s Buddhists [*Kristne broderskap blandt Kinas Buddhister*]” in Shekow, Hubei Province. This was the official beginning of his arduous journey of communicating the Christian gospel to believers of Chinese religions, mainly Chinese Buddhists.<sup>4</sup>



In 1923, Ching Fong Shan Christian Institute was established in Nanking, with an aim to reach Chinese Buddhists and Taoists. In 1930, the renamed Christian Mission to Buddhists (CMB) was relocated to Hong Kong, and Reichelt, together with his colleagues, built a new institute at the top of a hill located in the Shatin District, Hong Kong, and named it “Tao Fong Shan,” which was then used as the permanent working base, research and retreat center of Reichelt’s Mission.

The *Kairos* that God has prepared is marvelous. Ninety-two years after Reichelt’s arrival in China, the Institute of Sino-Christian Studies (ISCS) was established as part of the campus of Tao Fong Shan, in 1995. Director Daniel YEUNG and Prof. LIU Xiaofeng formulated the vision of ISCS as “to promote and construct Sino-Christian Theology.”<sup>5</sup> Let us recall that, as Reichelt’s life-long missionary practice contrary to the conventional way followed by many Western missionaries, and, as Eric J. Sharpe described it, “he left the plain and struck out alone for the summit of his own private mountain,”<sup>6</sup> this not only created fierce controversies both within and outside the church of that time, but it has also continued to cause many misunderstandings even up to now. We can see similarities in the case of ISCS. During the time when it was first started, Sino-Christian Theology invoked a heated debate on the topic of “Cultural Christians” between church scholars and non-church scholars for ten months.<sup>7</sup> If we look at both cases more closely, we can say that the main cause of both of these controversies lies in the *creativity* and *originality* of the calling of their respective founders. Furthermore, in retrospect, we can say that Reichelt was not only a prophet dedicated to exploring this new mission approach in modern China, but he was also a pioneer in the practice of “Sino-Christian Theology,” both in its narrower sense and in its broader sense.<sup>8</sup>



In other words, Reichelt’s cross-cultural understanding of mission, and his identification of the Tao 道 with Christ (Logos), already hinted at the three main characteristics of Sino-Christian Theology: namely “non-ecclesiastic (or trans-denominational),” “humanistic (or academic),” and “intercultural (dialogical and open),” as proposed by Prof. WANG Xiaochao and others.<sup>9</sup>

With regard to the first characteristic, during his nearly fifty-year missionary career in China, Reichelt had the courage to go beyond the traditions of the Norwegian Lutheranism to which he belonged. In particular, by adopting the “Johannine approach” from the early Christian fathers, he used the concept of the Logos (the Tao) in the Gospel of John to explain how Chinese religions could be considered as being prepared for Christianity. This also allowed him to carry out substantial dialogue and exchange between different Chinese religions. This laid a solid foundation for the trans-denominational character of Sino-Christian Theology — “Sino-Christian theology is not founded on the traditions of ecclesial denominations.”<sup>10</sup>

With regard to the second characteristic, Eric J. Sharpe, a renowned scholar in religious studies, recognized in Reichelt’s person, and his life-long work, his threefold identity as “a missionary, scholar and pilgrim.” We can say that Reichelt was not a Sinologist

or Orientalist in the general sense, but that he spent his whole life as a pilgrim seeking truth and learning from other religious traditions. In his life encounter with “the Other,” he transcended the traditional theological horizon which limited God to the Judaic-Christian tradition, and he moved from “the God of Sinai” to “the all-comprehensive totality of God.”<sup>11</sup> Reichelt’s training of talented religious persons, and his reception of Buddhist and Taoist visitors, can be regarded as a pioneering attempt to “mutual understanding and cooperation between ecclesial theology and humanistic-academic theology.”<sup>12</sup>

With regard to the third characteristic, Reichelt’s cross-cultural missionary work, which focused on the Tao as the “contact point,” has not only become a paradigmatic example of contextualized missionary work in connection with Asian religions, but also anticipated the dialogical and open practice of Sino-Christian Theology. In adopting “fulfillment theology,” Reichelt not only formulated the relationship between “general revelation” and “special revelation” in his own terms, but also advocated learning from other religious traditions through the idea of *logos spermaticos*—according to which the Logos (the Tao) also exists in Mahayana Buddhism and other religions—, while at the same time re-understanding and deepening the theological formulations in his own tradition. All these clearly show that Reichelt had indeed made outstanding contributions to comparative religion in China, and that he was also an early practitioner of comparative theology and even dialogical theology.

More than ninety years have already passed since the establishment of Tao Fong Shan. As we have seen, the above-mentioned three main characteristics of Sino-Christian Theology also rightly characterized Reichelt’s missionary thought. As Director Daniel YEUNG pointed out, “the work of ISCS cannot be carried out without the solid foundation and good tradition that Reichelt laid down on Tao Fong Shan many years ago”!<sup>13</sup> Today, as the academia and the Humanities in China draw inspirations from the rich and pluralistic tradition of the Christian faith and deepen their cooperation with scholars in Christian theology, they will “reinterpret this ancient tradition according to the contemporary context as they also inherit it,”<sup>14</sup> constantly explore the plurality and catholicity of Sino-Christian Theology, and continuing to seek and discover the truth in an ongoing dialogue which transcends differences. It can, therefore, be said that “Sino-Christian Theology is a non-ending story.”<sup>15</sup> ■

1. Eric J. Sharpe, *Karl Ludvig Reichelt: Missionary, Scholar & Pilgrim* (Hong Kong: Tao Fong Shan Ecumenical Centre, 1984), p. 42. / 2. *Ibid.*, p. 43. / 3. Cited from Daryl Balia & Kirsteen Kim (eds.), *Edinburgh 2010. Vol. II. Witnessing to Christ Today* (Oxford: Regnum Press International, 2010), p. 35. / 4. Reichelt’s Brotherhood was renamed “Den Kristne Mission blandt Kinas Buddhister” (“The Christian Mission among China’s Buddhists”) in 1923. / 5. Daniel YEUNG, “Thoughts on a Sleepless Night: Looking Back on the Ten Years of Sino-Christian Movement,” *ISCS Newsletter* (2005 No.1), pp. 1-2. / 6. Sharpe, *Karl Ludvig Reichelt*, p. 57. / 7. Daniel YEUNG, “Thoughts on a Sleepless Night,” p. 1. / 8. HONG Liang, “On the Double Perspective of Sino-Christian Theology,” *ISCS Newsletter* (Autumn 2019), pp. 1-2. / 9. WANG Xiaochao, “On the Three Characteristics of Sino-Christian Theology,” *ISCS Newsletter* (2005 No.1), pp. 2-3. / 10. *Ibid.*, p. 2. / 11. Hui LIANG, “Introduction to the Chinese Translation,” in *Karl Ludvig Reichelt: Missionary, Scholar & Pilgrim* (艾香德——傳教士、學者 and 朝聖者), trans. by SHEN Hong, ed. by Daniel YEUNG (Hong Kong: Logos and Pneuma Press, 2021), p. 40. / 12. Daniel YEUNG, “Preface,” in *Preliminary Studies on Chinese Theology* (漢語神學籌議), ed. by Daniel YEUNG (Hong Kong: Institute of Sino-Christian Studies, 2000), viii; see also WANG Xiaochao, “On the Three Characteristics of Sino-Christian Theology,” p. 2. / 13. Daniel YEUNG, “The Editor’s Preface,” in *The Wind Blows Where It Wills: Karl Ludvig Reichelt and Sino-Christian Theology* (風隨意思而吹：艾香德與漢語神學), ed. by Daniel YEUNG (Hong Kong: Logos and Pneuma Press, 2010), p. 7. / 14. *Ibid.* / 15. Daniel YEUNG, “Preface,” in *Sino-Christian Theology Reader* (漢語神學讀本), ed. by HE Guanghu and Daniel YEUNG (Hong Kong: Logos and Pneuma Press, 2009), p. 1.



# A Brief Introduction of *Yishen Lun*, an Ancient Chinese Christian Manuscript

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The manuscript *Yishen Lun* — 神論 (“Discourse on One God”) was first made known to the world by the Japanese orientalist Toru Haneda in 1918. In his article titled “An Explication of the Jingjiao Document *Yishen Lun*,” he said that like the two Jingjiao documents obtained by Paul Pelliot in 1908, *Yishen Lun* also emerged from Dunhuang, and was later acquired by Tomioka Kenzo.<sup>1</sup> The text of the manuscript was not published until 1931, and in the introductory remark for that occasion, Haneda wrote that because of the available internal information, the writing was likely written in 641 C.E.<sup>2</sup> at a place to the east of Persia<sup>3</sup>. In 2020, the current keeper of the manuscript, Kyo-U Library of Osaka, Japan published *A Study of Four Nestorian Manuscripts Held in the Dunhuang Manuscript Collection of the Kyo-U Library*, providing hi-resolution photographs of the manuscript, a paper analysis report, as well as analyses on various features including calligraphy, laid line, pin holes, symbols, water marks, etc.<sup>4</sup> The manuscript is 640 cm long, written with 405 lines, to a total of 6,949 characters.



P. Y. Saeki, in his 1937 book *The Nestorian Documents and Relics in China*,<sup>5</sup> echoed Haneda on the date and the Dunhuang origin of *Yishen Lun*. On the authorship, however, he was more specific, saying that it was written by Alopen “or his men,” “somewhere in Chang’an, if not actually in the Imperial Library.”<sup>6</sup> In my article of 2021, I point out that the “Alopen document” theory is based mainly on the proximity of two dates (Alopen arriving in China in 635 C.E., and *Yishen Lun* being written in 641 C.E.), but its validity is yet to be fully argued for. Some features of the text (social structure reflected, terminology used, localization shown, etc.), in fact, seem to indicate the place of composition was not Chang’an, but a place like Turfan in the Western Regions.<sup>7</sup> Tangentially, the “Alopen document” theory leads to a doubt on the authenticity of the manuscript (i.e., “fake Alopen document”), which, in my view, seems unnecessary.

According to Saeki, *Yishen Lun* consists of three parts: Yu Di'er 喻第二 (lines 1-60), Yitian Lun Diyi 一天論第一 (lines 61-206) and Shizun Bushi Lun Disan 世尊布施論第三 (lines 207-405). However, this is based on some guesswork of “subtitles,”

not on exegesis of the text, and it was challenged soon after it was proposed.<sup>8</sup> A careful analysis of the content would in fact uncover a structure or outline that is clear and comprehensive for a theological treatise summarizing the major tenets of the Christian faith:

Lines 1-60:	Doctrine of God
Lines 61-159:	Human Beings and Creation
Lines 159-166:	Hymn
Lines 166-205:	Demon and the Fall
Lines 207-249:	Sermon on the Mount
Lines 249-326:	Passion Gospel
Lines 326-390:	History
Lines 390-404:	Final Judgment

While *Yishen Lun* is recognized as one of the most important (and longest) documents in early Chinese Christianity, its purpose, main themes, and target audience are not often talked about (no doubt the mis-characterization of “Aluoben document” does not help). The text, in fact, shows that there are two audiences, non-believers and believers: “All those who believe, come to where Shizun 世尊 is. Those who have not yet believed, come towards the gospel.” (lines 317-318) For the believers, it reminds them to serve and love Yishen Tianzun 一神天尊 (God the Lord) alone (line 146), and to spread the gospel to the end of the world, baptizing those who come to believe, in the name of the Father, Son, and Holy Spirit (lines 370-371, 307-308). For the non-believers, it advises them to admire the teachings of Shizun Yishu Mishihe 世尊翳數弥師訶 (Lord Jesus Christ) (lines 317-318), and earnestly tells them: “In this world, the one who reminds us to do good, and wishes all things good for us, is God” (lines 203-204). It also warns them: “If anyone is not content, he should carefully reflect upon himself and his soul. For those who are not content and who do not listen, they are with the Devil, and will stay in hell with no exit, forever” (lines 402-404).

A conscientious reader of the document would encounter a set of theological language and terminology that was well thought out and established. The language would not have been invented and put in place overnight, but had been shaped and used over a substantial length of time. This implies the existence of a Christian community long before the time of the writing. Who were these Christians? When did they first arrive in the Western Regions? Were they related to the Christian communities associated with the archaeological sites in Turfan and Tangchao Dun? Were they related to Alopen and his mission to Central China? These are important questions that require further study. ■

1. Toru Haneda [羽田亨], *An Exposition of the Jingjiao Manuscript Yishen Lun* [景教經典一神論解說] (1918), in *Dr. Haneda's Published Works on History* [羽田博士史學論文集], Vol. II (Language, Religion), Kyoto: Society of Oriental Research, 1958, pp. 235-239. / 2. Lines 365-366: “所以分明，自尔已來，弥師訶向天下見，也向五陸身六百四十一年不過，已於一切處。” (“From then till now, since Mishihe (Christ) descended to the world and to the human body, it has not been more than 641 years, and it (the sacred transformation) is now everywhere.”) / 3. Line 40: “喻如從此至波斯，亦如從波斯至拂林，無接界時節。” (“... just like from here to Persia, and from Persia to Rome, there are no boundaries for territories or seasons.”) / 4. Haruyuki Tono [東野治之], *A Study of Four Nestorian Manuscripts Held in the Dunhuang Manuscript Collection of the Kyo-U Library* [敦煌秘笈 景教經典四種], Osaka: Kyo-U Library [杏雨書屋], 2020. / 5. P. Y. Saeki [佐伯好郎], *The Nestorian Documents and Relics in China*, Tokyo: Maruzen Co., 1937 (repr. 1951). / 6. Ibid., p. 124. / 7. David Tam, “The Place of Authorship for the Ancient Chinese Christian Manuscript *Yishen Lun* (Discourse on God),” *Logos & Pneuma*, No. 55 (Autumn 2021). / 8. F. S. Drake, “Nestorian Literature of the T'ang Dynasty,” *The Chinese Recorder and Missionary Journal*, Vol. 66 (1935): pp. 291-300, 608-617, 677-687, 738-742.



# Special Report

## The Fifth Interdisciplinary Studies Project (2021- )

Theme: **The Concept of Being Human in the Age of Digital Technology: Body and Bodiliness**  
 Project Leader: Prof. HONG Liang  
 (ISCS; China Graduate School of Theology)

From 2017 to 2020, ISCS hosted the first four “Christian Theology and Interdisciplinary Studies Projects.” The themes were “Dignity, Morality and Rights” (2017), “Risk and Hope” (2018), “Trust” (2019) and “Hospitality and Autonomy” (2020) respectively. These were well received by the academia. In 2021, we have launched the Fifth Project, with the theme “The Concept of Being Human in the Age of Digital Technology: Body and Bodiliness.” Participants came from a variety of different disciplines. Their expertise and research topics are listed as follows:

Theology and Law		
<b>HONG Liang</b>	Assistant Professor, CGST; Guest Research Fellow, ISCS	The Concept of Being Human in the Age of Digital Technology: Historical Backgrounds and Contemporary Challenges
Ancient Philosophy		
<b>CHENG Wei</b>	Assistant Professor, Peking University	Aristotle on Suffering: A Theoretical Reconstruction
Biblical Studies		
<b>JIANG Zhenshuai</b>	Associate Researcher, Shandong University	The Society and Culture of Ancient Israel from an Anthropological Perspective
Comparative Literature		
<b>CHU Xiaobai</b>	Professor, East China Normal University	The Presence and Speech of the Modern Body: A Study of the Image of “Son of Man” in Lu Xun
Jurisprudence		
<b>GUO Rui</b>	Associate Professor, Renmin University of China	The Concept of Legal Subject in the Age of Digital Technology
Feminism and Postmodernism		
<b>WANG Kun</b>	Associate Professor, Sun Yat-sen University (Zhuhai Campus)	The Phantom Human: Beyond Cyborg and Goddess

Owing to the COVID-19 Pandemic, the core two-month intensive study and research program had to be postponed to 2022. In 2021, we have conducted one introductory lecture, delivered by Prof. HONG Liang, the Project Leader, and, in conjunction with this program, three Interdisciplinary Online Lectures, delivered by three distinguished professors respectively (see the next paragraph).

## ISCS Distinguished Professor Online Lectures in Interdisciplinary Studies 2021

In conjunction with our Fifth Interdisciplinary Study Project, the ISCS organized a series of three ISCS Distinguished Professor Online Lectures in Interdisciplinary Studies in 2021, which aimed at introducing to the audience some of the most recent cutting-edge researches in interdisciplinary studies.

The details are as follows.



### Lecture 1 (15 Oct 2021)

Topic: **Embodied Image of God: The Doctrine of the Human Being in Theological Perspective**  
 Speaker: **Prof. Gregor Etzelmueller** (Professor in Systematic Theology, University of Osnabrück, Germany)  
 Moderator: Prof. HONG Liang (Guest Research Fellow, ISCS; Assistant Professor, CGST)



### Lecture 2 (18 Nov 2021)

Topic: **Beyond the Human? A Critique of Transhumanism Perspective**  
 Speaker: **Prof. Thomas Fuchs** (Karl Jaspers Professor of Philosophy and Psychiatry, University of Heidelberg)  
 Moderator: Prof. HONG Liang (Guest Research Fellow, ISCS; Assistant Professor, CGST)





### Lecture 3 (26 Nov 2021)

Topic: **Multi-dimensional Personhood in Sino-Christian Perspective**

Speaker: **Prof. LAI Pan Chiu** (Professor, The Chinese University of Hong Kong)

Moderator: Prof. XIE Zhibin (Guest Research Fellow, ISCS; Professor, Tongji University)



The online lectures are now available on YouTube.

## Award Ceremony and Prize Lecture of “The Seventh Tao Fong Literary Prize (2020): The Paul Hsu Prize”

On 19 November 2021, we were very honoured to have invited Prof. Archie C. C. LEE, winner of “The Seventh Tao Fong Literary Prize (2020): The Paul Hsu Prize,” to come to ISCS at Tao Fong Shan to receive his prize medal from Director Daniel YEUNG and also to deliver his Prize Lecture.



In his Acceptance Speech, Prof. LEE considered that the awarding of the Paul Hsu Prize is not only his personal honour, but more importantly, it is an encouragement for efforts in the relevant academic fields, which aim to develop effective means to cultivate research in Christianity and Chinese culture.

Prof. LEE delivered his Prize Lecture immediately after the award ceremony. The title of his lecture is “Ethnic Memory in Historical Poetry: A Cross-Textual Reading of Hebrew Psalms and Chinese *Shijing*.” We were also very honoured to have invited Prof. YANG Huilin from Renmin University of China to be the respondent, and Prof. LI Qiuling from Renmin University of China to be the moderator of the lecture. The



online lecture was attended by more than 50 scholars and more than 20 postgraduate students from the leading universities in Mainland China and Hong Kong.

Prof. LEE received his Ph.D. at the University of Edinburgh and was formerly Professor of the Hebrew Bible and also Dean of Arts at The Chinese University of Hong Kong.

He is currently First Class Full Professor at Shandong University. He received the “The Seventh Tao Fong Literary Prize (2020): The Paul Hsu Prize” for his work, *Cross-Textual Reading of the Hebrew Bible* (Shanghai: Shanghai Joint Publishing, 2015).

## The Fourth Logos & Pneuma Research Student Forum

The Fourth Logos & Pneuma Research Student Forum was successfully held from 19 to 21 November 2021, with the great support from our friends and partners at Tsinghua University.

The Forum had to be conducted online and consisted in two stages. The first stage was the preparatory stage:

- 3 Guest Professor Special Topic Lectures
- 9 “Contemporary Reading of the Classics” Seminar Sessions
- 3 Special Topic Lectures on Interdisciplinary Approaches to Christian Studies

The second stage, the actual forum, was as follows:

- 1 opening lecture on cross-textual reading of the Hebrew Bible and Chinese classics.
- 2-Day Forum: A total of 25 research students presented their research papers before a total of 29 expert and emerging scholars invited by ISCS from its research networks.



There were several review and selection rounds for the Forum. Based on their essay proposals, 25 research students were first selected out of 64 applicants from 50 partner universities. A group of 6 independent reviewers—Prof. LIANG Hui (Zhejiang University), Prof. ZHU Donghua (Tsinghua University), Prof. XIE Zhibin (Tongji University), Prof. XIAO Qinghe (Shanghai University), Prof. Thomas Xutong QU (Tsinghua University), Prof. JING Minhua (Beijing Normal University)—evaluated the completed essays and assessed the actual presentations by the research students during the Forum.

The following 8 research students were shortlisted as finalists and awarded a merit award certificate and a cash prize: CAO Zeyu (Nanjing University), CHAI Xudong (Peking University), FAN Xiaoyan (East China Normal University), GAO Yunxiao (Renmin University of China), HE Guangqi (Sun Yat-sen University), LIU Zhizhong (Nankai University), TAN Wenzhang (Tsinghua University), YANG Wenxin (Zhejiang University).



After the event, the 8 shortlisted essays were revised by the respective research students and then reviewed by a group of 5 expert scholars—Prof. Archie C. C. LEE (Shandong University), Prof. LAI Pan-chiu (The Chinese University of Hong Kong), Prof. LI Tiangang (Fudan University), Prof. LU Jingde (Chinese Academy of Social Sciences), Prof. HUANG Jianbo (East China Normal University). The following 3 postgrad participants were then chosen and awarded the Best Thesis Award:

<b>CAO Zeyu</b>	Nanjing University	Ph.D. Student	On Martin Buber's Translation and Cross-Cultural Interpretation of Daoist Classics
<b>LIU Zhizhong</b>	Nankai University	Ph.D. Student	Narrative Strategy, Historical Idea and Cultural Memory: An Interpretation of Two Bethel-Related Naming Stories
<b>YANG Wenxin</b>	Zhejiang University	Ph.D. Student	The Debate on the Chinese Translation of "God" in Japan and in China

The award-winning essays will further have the opportunity of being accepted and published in our journal *Logos & Pneuma* (A&HCI, Scopus) after a double-blind review process.

## Publication of the Proceedings from the First Three Logos & Pneuma Research Student Forums

*The Cross-Reading of the Chinese and Western Classics* (2 vols.), edited by Prof. YANG Huilin (Renmin University of China) and Director Daniel YEUNG (ISCS) and published in 2021, presents the latest result of the first three Logos & Pneuma Research Student Forums. It contains 37 articles, consisting of 10 lecture texts delivered by scholar participants in the forums and 27 award papers of the research students winning the merit awards and the best thesis award in the three forums. All the participants of the Fourth Logos & Pneuma Research Student Forum are given a copy of this two-volume work before the forum.



## “Contemporary Reading of the Classics” Online Workshop 2021

In 2021, we launched the “Contemporary Reading of the Classics” Online Workshop. It intends to let research students in Sino-Christian studies to become more aware of the contemporary relevance of the classics translated and published in our “Chinese Academic Library of Christian Thought” (CALCT), as well as their implications for the Chinese society.

<b>Session 1</b> (3 Lectures)	<b>Dietrich Bonhoeffer: <i>Ethik</i></b>
13, 20, 27 Oct 2021	<b>Thomas Xutong QU</b> Tsinghua University



<b>Session 2</b> (3 Lectures)	<b>Jürgen Moltmann: <i>Der gekreuzigte Gott</i></b>
2, 9, 16 Nov 2021	<b>HONG Liang</b> ISCS; China Graduate School of Theology



<b>Session 3</b> (3 Lectures)	<b>Immanuel Kant: <i>Religion innerhalb der Grenzen der bloßen Vernunft</i></b>
9, 16, 23 Dec 2021	<b>TSENG Shao Kai</b> Zhejiang University



The videos of the Workshop are now available on YouTube.

## Tao Fong Shan's 90<sup>th</sup> Anniversary Commemoration

In 2018, Director Daniel YEUNG was appointed by the Tao Fong Shan Foundations to be the chairperson of the Historical Committee of Tao Fong Shan. He was responsible for the organization of the





TFS 90<sup>th</sup> Anniversary commemorative activities. Through the collaboration of all unit directors of TFS, the history and the overall mission of TFS, as well as the roles of each unit of TFS, were scrutinized and presented in a more vivid manner. New campus map, directional signages, 13 meditation stations, and a commemorative monument were set up on TFS. Wooden plaques were restored for each old building indicating its original, historical name. A new Facebook page was set up to promote the public image of TFS. Some new books were also published in conjunction with TFS's 90th Anniversary, the most representative of which was the critical Chinese translation of Eric J. Sharpe's *Karl Ludvig Reichelt: Missionary, Scholar & Pilgrim* (see the section on our publications).

We are grateful that many of our important guests, such as representatives from various government departments of Hong Kong, academics from universities and seminaries, church leaders, Christian organization representatives and pastoral staff, and other cooperating partners, attended the commemorative service and celebrated together TFS's 90<sup>th</sup> Anniversary on 19 November 2021. Exhibitions and guided tours were organized on the same day for our guests. Each guest received a commemorative souvenir and a set of our recent publications.



## The Ninth Association of Christian Publishers Book Awards



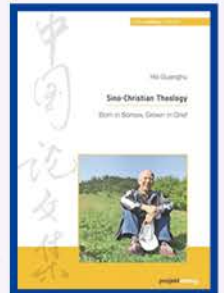
In 2021, five of our recent academic and popular publications were shortlisted as top-5 finalist nominations for the "Ninth Association Christian Publishers (HK) Gold Medallion Book Awards."

Of these, Prof. HE Guanghu's *Born in Sorrow, Grown in Grief: Selected Essays in Sino-Christian Theology* (Logos & Pneuma Press, 2021) won the "Ninth ACP Award for Best Work (Academic)."

This work, edited by Daniel YEUNG and HONG Liang, comprises 680 pages and contains 30 representative writings in

Sino-Christian studies by Prof. HE Guanghu from 1994 till now. The editors also invited Chinese and international scholars to summarize and evaluate his contribution to the development of Sino-Christian Theology.

At the same time, an English version, titled *Sino-Christian Theology: Born in Sorrow, Grown in Grief*, was also published, which comprises 324 pages and contains 11 chapters, all of which are selected and translated from the Chinese version. It is translated, annotated, and introduced by Prof. Leopold Leeb (Renmin University of China).



## Other Top-5 Finalist Nominations:



### Nomination for "Ninth ACP Award for Best Author (Academic)"

*Divergent Religious Paths to Convergent End? Perspectives of Religious Studies and Sino-Christian Theology* (Logos & Pneuma Press, 2020), by LAI Pan-chiu

### Nomination for "Ninth ACP Award for Best Work (Non-Academic)"

*Your Name: Reading the Hebrew Bible through the Original Names of Its Books* (Ming Feng Press, 2020), by KO Ming Him



### Nomination for "Ninth ACP Award for Best New Author (Non-Academic)"

*Translating the Word of God into Actions: Reading the Book of Galatians in 40 Days* (Ming Feng Press, 2020), by LI Chun

### Nomination for "Ninth ACP Award for Best Design"

*The Inner Voice of Love: A Journey through Anguish to Freedom* (Ming Feng Press, 2019), by Henri Nouwen, Translated by Suki PANG.





# Academic Activities



## Visit of Teachers and Students from the Divinity School of Chung Chi College, CUHK



On 21 May 2021, a group of teachers, students, and colleagues from the Divinity School of Chung Chi College, The Chinese University of Hong Kong visited ISCS, as part of a local study tour led by Prof. Tobias BRANDNER, Prof. Sonia Kwok WONG, and Chaplain Rev. Ray Kai-Fai WONG.

Director Daniel YEUNG delivered a lecture on “The Past and Present of Sino-Christian Theology Movement.” A passionate and in-depth discussion followed. A guided tour around the campus of Tao Fong Shan was led by our staff from the Academic Exchange Department.

## The Book Launch of the Chinese Translation of Kazoh Kitamori's *Theology of the Pain of God*

On 25 October 2021, Prof. SONG Jun (Philip Teng Associate Professor in Theological Studies, China Graduate School of Theology) gave a book launch talk for the recently published Chinese translation of Kazoh Kitamori's *Theology of the Pain of God* at the Hong Kong Christian Book Fair 2021. He is the academic proofreader of the Chinese Translation. This critical edition is edited by Prof. HONG Liang (Guest Research Fellow of ISCS and Assistant Professor of China Graduate School of Theology) and contains the Chinese translation together with three supplementary treatises and three critical analysis essays.



## Academic Meeting of Koinonia of Chinese Christian Theologians

On 10 July 2021, Koinonia of Chinese Christian Theologians hosted their regular academic meeting on the theme “Hardship and Hope.” ISCS was the co-organizer of the event. Owing to the COVID-19 pandemic, the event had to be conducted online.

More than 70 people attended the meeting. They came from academia and ecclesia in Hong Kong, Mainland China, Taiwan, Malaysia, South Korea, and Japan. Prof. HONG Liang, our Guest Research Fellow, and Ms. CHENG Mao, our Visiting Student, also presented their papers during the meeting. There was a serious and heated discussion in the open discussion session.

The program of the conference is as follows:



Name	Institution	Topic
Andres TANG	Hong Kong Baptist Theological Seminary	Opening Speech
Andrew Ter Em LOKE	Hong Kong Baptist University	The Reality of Christian Hope: The Historical Argument for the Resurrection of Jesus
Colten Cheuk-Yin YAM	The Chinese University of Hong Kong	Basil of Caesarea's Understanding of Evil and Suffering
WANG Zichao	The Chinese University of Hong Kong	Misfortune and Consolation: How Can Boethius's <i>The Consolation of Philosophy</i> Offer Consolation?
CHENG Mao	The Chinese University of Hong Kong	Nothingness and Eros: A Comparative Study of Paul Tillich's and Greek Theologian Christos Yannaras's Ontology of Love
HONG Liang	ISCS; China Graduate School of Theology	On the First Chinese Translation of Kazoh Kitamori's <i>Theology of the Pain of God</i> and Its Value for Chinese Academia
Pan-Chiu LAI	The Chinese University of Hong Kong	Labour and Hope: A Preliminary Study of Sino-Christian Ecology of the Spirit
Daniel YEUNG (Moderator)	Institute of Sino-Christian Studies	Open Discussion Session





## Internal Seminar for Visiting Scholars and Visiting Students in 2021

In December 2021, two internal seminars were held for our Visiting Scholars and Visiting Students to provide a chance for academic discussion and exchange. The topics of the papers presented are as follows:



Name	Institution	Position	Topic
CHENG Mao	The Chinese University of Hong Kong	M.Th.	John C. H. Wu's Natural Law: Perspectives of Thomist, Chinese Culture and Sino-Christian Theology
David TAM	Tsinghua University	Guest Researcher	Tangchao Dun Church Site in Xinjiang, China

# Academic Exchange



## Visit of Prof. Naomi Thurston



On 9 July 2021, Prof. Naomi Thurston from The Chinese University of Hong Kong visited ISCS and met Director Daniel YEUNG. She was ISCS Visiting Scholar in 2011 and 2018. She specializes in Sino-Christian Theology and Contemporary Chinese Christianity and has published a monograph and a number of journal article on these. They had a great discussion and they look forward to further co-operation in the coming future.

## Visit of Staff of the United Board for Christian Higher Education in Asia

On 17 August 2021, Dr. Angela Wai Ching WONG (Vice President for Programs) and Ms. Vivica XIONG (Director of Leadership Development) from the United Board for Christian Higher Education in Asia visited ISCS and met Director Daniel YEUNG. He introduced to them the latest work of ISCS and they discussed possible ways of co-operation in the future.



# Academic Research



## Visiting Scholar

**Dr. David TAM** stayed at ISCS from August to December 2021 as Visiting Scholar. He is currently Guest Research Fellow at Tsinghua University. His main research area is Jingjiao Studies. His research topic during visit is "A Study of the Jingjiao Text *Yishen Lun* ('Discourse on One God', c. 641-642), the first systematic exposition of theology in the history of Syriac Christianity in Far East Asia."

## Visiting Student

**CHENG Mao** M.Th., Divinity School of Chung Chi College, The Chinese University of Hong Kong

**Research Topic:** The Orthodox Way to Human Rights and Natural Law: A Critical Perspective from Greek Philosopher and Orthodox Theologian Christos Yannaras (1935-) and Its Dialogue with Sino-Christian Theology

**Visiting Period:** Aug-Dec 2021

## Guest Professors

Owing to the COVID-19 pandemic, the Guest Professor Lectures had to be conducted online in 2021. A total of 8 Guest Professor Online Lectures were delivered. The details are as follows:

### Prof. HONG Liang

(ISCS, Hong Kong; China Graduate School of Theology, Hong Kong)

**Topic:** The Concept of Being Human in the Age of Digital Technology: Historical Developments and Contemporary Challenges

**Interlocutor:** Prof. HUANG Jianbo (East China Normal University)

**Date:** 15 Mar 2021

**No. of Teachers and Research Students Attending:** 136





### Prof. Ola Sigurdson

(University of Gothenburg, Sweden)

**Topic:** On Laughter and Love: Towards a Philosophical and Theological Anthropology

**Interlocutor:** Prof. Thomas Coendet (Shanghai Jiao Tong University, Mainland China)

**Date:** 25 Mar 2021

No. of Teachers and Students Attending: 51



### Prof. Shao Kai TSENG

(Zhejiang University, Mainland China)

**Topic:** The Freedom and Dignity of Humanity: Karl Barth's Post-Idealistic Approach

**Interlocutor:** Prof. Thomas Xutong QU (Tsinghua University, Mainland China)

**Date:** 16 Apr 2021

No. of Teachers and Students Attending: 97



### Prof. Nicholas Lombardo

(The Catholic University of America, USA)

**Topic:** Boredom in Modern Culture: Perspectives from Literature and Philosophy

**Interlocutor:** Prof. Cathy ZHANG (Renmin University of China, Mainland China)

**Date:** 13 May 2021

No. of Teachers and Students Attending: 48



### Prof. Jörg Lauster

(Ludwig Maximilian University Munich)

**Topic:** What Is "Religious Experience"? A Historical Overview from Kant to the Present

**Interlocutor:** Prof. TSENG Shao Kai (Zhejiang University, Mainland China)

**Date:** 1 Jun 2021

No. of Teachers and Students Attending: 71



### Dr. David TAM

(Tsinghua University, Mainland China)

**Topic:** A Study of the Theology of Tomioka's Manuscript of the Jingjiao Text *Yishen Lun* ("Discourse on One God", c. 641-642)

**Interlocutor:** Prof. LI Dawei (Shaanxi Normal University, Mainland China)

**Date:** 28 Sep 2021

No. of Teachers and Students Attending: 65



### Prof. Cyril Hovorun

(University College Stockholm, Sweden)

**Topic:** Divinization (*theosis*) in the Eastern Christianity

**Interlocutor:** Prof. Tobias Brandner (The Chinese University of Hong Kong, Hong Kong)

**Date:** 15 Oct 2021

No. of Teachers and Students Attending: 57



### Prof. XIAO Qinghe

(Shanghai University, Mainland China)

**Topic:** Sins and Boundaries: The Catholic Conception of Sin in Late Ming and Early Qing China and Its Social Significance

**Interlocutor:** Prof. ZHOU Weichi (Chinese Academy of Social Sciences, Mainland China)

**Date:** 22 Oct 2021

No. of Teachers and Students Attending: 127



Guest Professor Online Lecture Series 2021

**Boredom in Modern Culture: Perspectives from Literature and Philosophy**

May 13, 2021 (Thu)  
10:00-11:30 a.m.

Speaker: Nicholas Lombardo  
Associate Professor,  
The Catholic University of America

Respondent & Moderator: Cathy Zhang  
Associate Researcher,  
Renmin University of China

Guest Professor Online Lecture Series 2021

**What Is "Religious Experience"? A Historical Overview from Kant to the Present**

June 1, 2021 (Tue)  
4:00-5:30 p.m.

Speaker: Jörg Lauster  
Professor, Ludwig Maximilian University Munich

Respondent & Moderator: TSENG Shao Kai  
Research Professor, Zhejiang University



## Academic Staff Members

### Prof. Milton WAN

#### Distinguished Professor of ISCS

##### Research & Publication:

- An on-going writing project on “Christian Spirituality: Traditions and Transformations.” Three volumes work is to be published from 2022 onwards.



### Prof. Håkan Granberg

#### Guest Professor

##### Research & Publication:

- An on-going research project on “Global Ethics and Global Environmental Ethics.”



### Prof. HONG Liang

#### Guest Research Fellow

##### Academic Activities:

- On 15 March 2021, delivered an ISCS Guest Professor Online Lecture titled “The Concept of Being Human in the Age of Digital Technology: Historical Developments and Contemporary Challenges.”
- On 10 July, attended the academic meeting of Koinonia of Chinese Christian Theologians and presented a paper titled “On the First Chinese Translation of Kazoh Kitamori’s *Theology of the Pain of God* and Its Value for Chinese Academia.”
- On 15 October and 18 November, was respondent to the ISCS Distinguished Professor Online Lectures in Interdisciplinary Studies by Prof. Gregor Etzel Müller and Prof. Thomas Fuchs respectively.
- On 24 October, presented a paper titled “The Perichoresis of the Persons of the Trinity and the History of the Covenant: Features of Jürgen Moltmann’s Doctrine of the Trinity” in an academic conference organized by Tsinghua University.
- On 2, 9, 16 November, led 3 sessions on Jürgen Moltmann’s *Der gekreuzigte Gott* in the “Contemporary Reading of the Classics” Online Workshop 2021 organized by ISCS.
- From 19 to 21 November, participated in the Tsinghua Academic Forum 2021 as moderator and respondent.



##### Courses:

- Karl Barth’s *The Epistle to the Romans* (2<sup>nd</sup> Edition)
- Theology of Dietrich Bonhoeffer

##### Research & Publication:

- Article: “The Theology of the Cross in the Heidelberg Disputation and its Contemporary Interpretation,” in *Logos & Pneuma* 54 (Spring 2021), pp. 239-267.
- Article: “Studies in Law and Religion in Chinese Academia and Its Implications for Sino-Christian Theology,” in XIE Zhibin (ed.), *Interdisciplinary Studies and Sino-Christian*

*Theology* (Hong Kong: Logos & Pneuma Press, 2021), pp. 165-188.

- Editor: (co-edited with Daniel YEUNG) HE Guanghu, *Born in Sorrow, Grown in Grief: Selected Essays in Sino-Christian Theology* (Hong Kong: Logos & Pneuma Press, 2021).
- Editor: The critical Chinese edition of Kazoh Kitamori, *Theology of the Pain of God* (Hong Kong: Logos & Pneuma Press, 2021).

### Prof. XIE Zhibin

#### Guest Research Fellow in Mainland China

##### Academic Activities:

- From 19 to 21 November 2021, participated in the Tsinghua Academic Forum 2021 as respondent and reviewer.
- On 26 November, was respondent to the ISCS Distinguished Professor Online Lecture in Interdisciplinary Studies by Prof. LAI Pan-Chiu.



##### Course:

- Special Topics in Christian Philosophy

##### Research & Publication:

- Article: “Religion and State in China: A Theological Appraisal,” in *Journal of Church and State* 63:1 (2021), pp. 1-21.
- Article: “Between Individuality and Publicness: Christianity in Urban China since the 1980s,” in Moses Binney et al. (eds.), *World Christianity, Urbanization and Identity* (Minneapolis, MN: Fortress Press, 2021), pp. 241-256.
- Article: “Freedom and Order: Christianity, Human Rights, and Culture: An Interview with Christian Jurist John Witte, Jr.,” in *Jian Dao: A Journal of Bible & Theology* 56 (2021), pp. 113-130.
- Article: “Interdisciplinary Studies, Christian Theology, and Sino-Christian Studies,” in Daniel YEUNG & XIE Zhibin (eds.), *Interdisciplinary Studies and Sino-Christian Theology* (Hong Kong: Logos & Pneuma Press, 2021), pp. 7-23.
- Co-editor (with Daniel YEUNG): *Interdisciplinary Studies and Sino-Christian Theology* (Hong Kong: Logos & Pneuma Press, 2021).

### Prof. Thomas Xutong QU

#### Guest Research Fellow in Mainland China

##### Academic Activities:

- On 5 January 2021, delivered an online lecture on “Nietzsche and Christianity.”
- On 15 January, presented a paper titled “Critical Realism and Truth-Seeking Communities: A Possible Approach of Sino-Christian Theological Discourse” in The Seventh Carmel Symposium (online).
- On 16 April, was respondent to the ISCS Guest Professor Online Lecture by Prof. Shao Kai TSENG.





- On 15 May, delivered a lecture titled “Barth’s Relationship to Kant from the Metaphysical Viewpoint” at Wuhan University.
- On 12 June, participated in the Tsinghua “Thinking between Times” New Book Forum I.
- From 26 to 27 June, participated in the intensive study workshop on “Heidegger’s Being and Time” at Tsinghua University.
- From 10 to 11 July, attended an intensive study workshop on “Heidegger’s Phenomenology of Religious Life” at Lanzhou University.
- On July 18, delivered an online lecture titled “Reading Groups and Truth-seeking Communities.”
- On 13, 20, 27 October, led 3 sessions on Dietrich Bonhoeffer’s *Ethik* in the “Contemporary Reading of the Classics” Online Workshop 2021 organized by ISCS.
- On October 25, delivered a lecture titled “Preliminary Investigation into Karl Barth’s Doctrine of Trinity” at Tsinghua University.
- From 19 to 21 November, participated in the Tsinghua Academic Forum 2021 as respondent and reviewer.
- On 8 December, delivered a public lecture titled “Kant’s Critique Should Be More Critical: On Barth’s Relationship with Kant, with Special Focus on Barth’s Critique of Religion” in the 10<sup>th</sup> Young Scholars International Conference on Christianity & Chinese Society and Culture.
- From 10 to 11 December, attended the 16<sup>th</sup> Fellowship of Theologians in Taiwan and delivered two online keynote lectures: 1. “Crossing the Stream of Fire: Barth’s Theological Response to Kant’s and Nietzsche’s Critique of Christianity”; 2. “Becoming a ‘Vision’: Sino-Christian Theology and ‘Redenominationalism’ of Christianity in China.”

### Courses:

- Modern and Contemporary Continental Philosophy: Nietzsche
- Modern Christian Philosophy: Karl Barth’s *Einführung in die evangelische Theologie*
- Selected Readings of Christian Theological Classics: Dietrich Bonhoeffer’s *Ethik*
- Online Reading Course on Karl Barth’s *Kirchliche Dogmatik*

### Research & Publication:

- Article: “‘Gleichnis wagen’: Karl Barth’s Political Theology and its Meaning for the Church-State Relationship in Mainland China Today,” in Markus Höfner (ed.), *Theo-Politics? Conversing with Barth in Western and Asian Contexts* (Lanham, MD: Lexington Books-Fortress Academic, 2021).
- Article: “‘Beyond’ and ‘Between’: What Makes Sino-Christian Theology Theology? How Does It Communicate in Chinese?” in ISCS Newsletter (2021), pp. 2-3.
- Article: “Truth-seeking Community, Christian Theology, and Interdisciplinary Studies: A Case Study from the Research Center for International and Interdisciplinary Theology at Heidelberg University,” in XIE Zhibin (ed.), *Interdisciplinary Studies and Sino-Christian Theology* (Hong Kong: Logos & Pneuma Press, 2021), pp. 225-256.

- Article: “Under the Heaven, Three-Fold World and the Kingdom of God: Preliminary Observations on the Social, Intellectual and Cultural Context of Christianity in China,” in *Cultural China* 106 (2021 No. 1), pp. 62-72.

## Prof. XIAO Qinghe

### Guest Research Fellow in Mainland China

#### Academic Activities:

- On 17 April 2021, organized the 2021 Annual Meeting of Journal of Research for Christianity in China (JRCC).
- On 14 August, attended the 2021 Annual Meeting of the Society of Religious Studies in China.
- On 18 August, participated in a Committee Conference held by the Academy for Evaluation of Social Sciences in China.
- On 25 September, participated in the conference on “Individuals, Organizations and Cultures across the East and West” held by the Department of History at Shanghai University.
- On 22 October, delivered an ISCS Guest Professor Online Lecture titled “Sins and Boundaries: The Catholic Conception of Sin in Late Ming and Early Qing China and Its Social Significance.”
- On 24 October, participated in the Forum on the Philosophy of Religion at Tsinghua University.
- On 30 October, participated in the Forum for Christian Studies 2021 held by the Institute of World Religions at the Chinese Academy of Social Sciences.
- On 6 November, participated in the Workshop on “Civilizational Interdisciplinarity: Retrospects and Prospects” held by Department of Philosophy at East China Normal University.
- From 19 to 21 November, participated in the Tsinghua Academic Forum 2021 as respondent and reviewer.



#### Courses:

- History of Western Christianity
- History of Christianity in China during Ming and Qing Dynasties

#### Research & Publication:

- Article: “A Missionary in Late Ming and Early Qing with Three Faces: On Johann Adam von Bell’s Identity Dilemma and Its Historical Writings,” in *Study of Christianity* 29 (2021), pp. 322-347.
- Article: “New Research on Confucian Christian Liu Ning during Early Qing Dynasty,” in *International Journal of Sino-Western Studies* 20 (2021), pp. 93-120.
- Article: “Science or Superstition: On the Calendar Controversy in Early Qing,” in *Journal of Jinan University* (2021/1), pp. 77-89.
- Article: “The Indigenization of Religion: Cross-Cultural Perspectives,” in *Logos & Pneuma: Chinese Journal of Theology* 54 (Spring 2021), pp. 17-29.
- Theme Editor: *Logos & Pneuma: Chinese Journal of Theology* 54 (Spring 2021).



## Prof. YANG Junjie

### Guest Research Fellow in Mainland China

#### Academic Activities:

- In 16 October 2021, presented a paper titled “On the Sublime in Schelling’s Philosophy of Art” in an academic conference held at Fudan University.
- On 20 November, presented a paper titled “Walter Benjamin and TUNG Chi-Chang” at an academic workshop held by Beijing Normal University.
- From 19 to 21 November, participated in the Tsinghua Academic Forum 2021 as respondent.



#### Courses:

- History of Comparative Literature Studies
- Ancient Greek I & II
- Introduction to Comparative Literature
- Selected Readings of Plato’s Dialogues

#### Research & Publication:

- Article: “On René Girard’s Oedipus,” in *New Perspectives on World Literature* (2021/2).
- Article: “Walter Benjamin and the Chinese Emperor of Franz Kafka,” in *Journal of Guangzhou University* (2021/3).

## Prof. CHEN Yuehua

### Guest Research Fellow in Mainland China

#### Academic Activities:

- In 2021, was appointed as Deputy Director of the Philosophy Department, and Executive Deputy Director of the Institute of Christianity and Cross-Cultural Studies, Zhejiang University.
- Organized the “Philosophy Forum for Youth Scholars in Zijingang Campus,” comprising 12 lectures delivered by 12 young scholars in Christian studies and Buddhist studies respectively.
- Organized the lecture series “Frontiers of Religious Studies” (3 lectures) and a Workshop on “Classics of Civilizations” and invited Prof. WANG Xiaochao, Prof. Thierry Meynard, Prof. CAO Jian, and Prof. WEN Zhong, to be the speakers.
- From 10 to 11 July, participated in an intensive study workshop on “Heidegger’s Phenomenology of Religious Life” at Lanzhou University.
- From 14 to 15 August, participated, as a member of the council, in the Annual Conference of Chinese Society for Study of Religion.
- On 30 October, presented a paper titled “A Hundred Year of Augustinian Studies in the vision of Digital Humanities” in the Forum for Christian Studies (2021).
- On 9 November, was invited to deliver an online lecture titled “Multi-Dimensions in Cross-Cultural Translation: Myths in Boethius’s *The Consolation of Philosophy*” at Beijing Institute of Technology.
- From 19 to 21 November, participated in the Tsinghua Academic Forum 2021 as respondent.



#### Courses:

- Undergraduate Courses: Introduction to Medieval Philosophy; The Ethos of Traditional Religions in China and the West
- Postgraduate Courses: Introduction to Religious Studies; Special Topics in Religious Studies.

#### Research & Publication:

- Revised version of the Chinese translation of Boethius’s *The Consolation of Philosophy*, republished in Orient Publishing Center, Shanghai.
- Supervised and revised his student’s Chinese translation of Catherine Wilson’s *Epicureanism* (Oxford Very Short Introductions), published in Orient Publishing Center, Shanghai.
- Article: “Illumination, Ascension and Union: The Influence of Mysticism on Medieval Literature and Arts,” in *Journal for the Study of Christian Culture* 46 (Autumn 2021).
- Article: (co-authored) “Academic Map of Augustinian Studies by Digital Humanities Method,” in 3<sup>rd</sup> Chinese Digital Humanities Conference, which won the 2<sup>nd</sup> Excellence Award.

## Dr. HUANG Ying

### Guest Research Fellow in Mainland China

#### Academic Activities:

- From 10 to 12 September 2021, participated in the 10<sup>th</sup> Forum on Philosophy of Religion co-organized by the Institute of World Religions of the Chinese Academy of Social Sciences and the Department of Philosophy of Nanjing University, and presented the paper titled “Bonhoeffer on Religious Community.”
- From 19 to 21 November, participated in the Tsinghua Academic Forum 2021 as moderator and respondent.



#### Research & Publication:

- Article: “The Status of Chinese Translations of Dietrich Bonhoeffer’s Works and the Compilation of Bonhoeffer’s Original Documents,” in *Studies in World Religions* (2021/5), pp. 188-192.
- Chinese Translation of Jürgen Moltmann, “Der Geist des Wahrheit,” published in the Chinese edition of Jürgen Moltmann, *Hoffnung für eine unfertige Welt* (Hong Kong: Logos & Pneuma Press, 2021), pp. 109-122.

## Prof. Chloë Starr

### Guest Research Fellow in the USA

#### Academic Activities:

- On 4 Feb 2021, delivered the Karlgren Lecture (University of Gothenberg) online, titled “The Bible in Modern Chinese Fiction: Lucky Talisman, Political Allegory, Spiritual Inspiration.”





- On 10 Feb, participated in Theology and Ethics Research Seminar (University of Durham) and presented a paper titled “Engaging Chinese Theologies: Between Literature and Theology.”
- From 1 to 4 June, organized the international conference “Chinese Theologies II: Independent and Indigenous Theologies” at Yale Divinity School and online.
- On 20 November, was panel speaker and organizer for Chinese Religions Unit at the annual meeting of American Academy of Religion (AAR), and presented a paper titled “The Complexities of Conversion in Contemporary Spiritual Literature.”

#### Courses:

- Lives of Christ
- China Mission

#### Research & Publication:

- Article: “The Bible in Modern Chinese Fiction,” in K. K. Yeo (ed.), *The Oxford Handbook of the Bible in China* (Oxford: Oxford University Press, 2021), pp. 267-282.
- Article: “Religion, Politics, and Sino-Christian Theology,” in Markus Höfner (ed.), *Theo-Politics? Conversing with Barth in Western and Asian Contexts* (Lanham, MD: Lexington Books-Fortress Academic, 2021), pp. 11-30.
- Dictionary Entries: “Hong Xiuquan,” “Ma Xiangbo,” “Yale-In-China,” in *The Oxford Dictionary of the Christian Church* (The Fourth Edition) (Oxford: Oxford University Press, 2021).
- Editor: The second conference volume of “Chinese Theologies I,” i.e. Chloë Starr (ed.), *Chinese Theologies I: Mainstream and Mainland* (to be published in 2023).

### Prof. Christian Meyer

#### Guest Research Fellow in Germany

##### Academic Activities:

- On 18 June 2021, organized the conference “Transforming Communities of ‘Spirits’ and ‘Souls’: The Term Ling 靈 in Religious, Medical and Secular Literatures in Premodern and Modern China and East Asia” at Free University of Berlin.
- From 24 to 28 August, organized a double panel “A Historical Semantics Perspective on Ling 靈—Between ‘Efficacy’ and ‘Spirituality’” for the Conference of the European Association of Chinese Studies (EACS) in Leipzig.
- On 25 October, gave a public talk titled “Christianity in China Today: Between Faith and Religious Policy” (in German) at the Humpis Forum in Ravensburg.
- From 3 to 5 November, presented a paper titled “Negotiating Religion as *zongjiao* in the Academic Field in Late Imperial and Republican China (1890s-1949)” at the conference “Religion as an Object of Historical and Social Scientific Study: Global Perspectives.”



#### Courses:

- Summer 2021: XU Dishan (1893-1941): A Transcultural Intellectual between Literature and Academia (Seminar); Introduction to Chinese History I: From Its Beginnings to the End of the Imperial Era; Classical Chinese I; Methodical, Empirical and Practical Approaches in China Studies (Colloquium). All in German.
- Winter 2021/22: Methodological Perspectives on Religions in China; Readings of Buddhist Texts; The Protestant Mission in China in the 19<sup>th</sup> and 20<sup>th</sup> Centuries; Classical Chinese I; Methodical, Empirical and Practical Approaches in China Studies (Colloquium). All in German.

### Prof. Jason LAM

#### Guest Research Fellow in Australia

##### Academic Activities:

- From 1 to 4 June 2021, participated in the conference “Chinese Theologies II: Non-mainstream Theologies” organized by Yale Divinity School, and presented a paper on “Why Has the Unregistered Churches Grown Despite of Harassment? A Sociological and Theological Interpretation of the Non-mainstream Churches’ Martyrdom Complex.”
- From 19 to 21 November, participated in the Tsinghua Academic Forum 2021 as respondent.



#### Courses:

- Taught courses: Theology I: The Knowledge of God; Theology IV: Church, Sacrament & Ministry; Christian Apologetics; Spiritual Formation, and Research Methodology.

#### Research & Publication:

- Article: “Hope in Risk: Examining the Religious Dimension of Modernity from Beck’s Theory of Risk Society,” in *Fu Jen Religious Studies* 47 (2020), pp. 97-118.
- Article: “How Can Sino-Christian Theology Movement Carry on? A Reflection from the Humanistic Tradition,” in *Logos & Pneuma: Chinese Journal of Theology* 55 (2021), pp. 305-333.
- Article: “Reading Bonhoeffer amid the Hong Kong Protests,” in *Studies in World Christianity* 27:2 (2021), pp. 170-193.
- Article: “Formal Indication and Speaking: Early Heidegger on the Transmission of Experience and Its Christian background,” in *Chinese Hermeneutics* 18 (2021), pp. 1-15.
- Article: “Do Christians Have to Observe the Decalogue? Reflecting Theological Ethics from the Decalogue,” in Justin Tan & Zech Foo (eds.), *Contemporary Meaning of Ancient Teachings: Modern Interpretations of the Decalogue* (Hong Kong: Ming Feng Press, 2021), pp. 149-169.
- Article: “Why Does Theology Still Matter for Chinese Christianity? A Theological Reflection on Contemporary Christian Mission in China,” in Michael Bräutigam et al. (eds.), *Proclaiming the Gospel, Engaging the World* (Eugene, OR: Wipf & Stock, 2021), pp. 298-313.



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

January to December 2021



## Tsinghua University

Courses Offered	<p>HUANG Yusheng: The Bible and Western Culture</p> <p>Thomas Xutong QU: Modern and Contemporary Continental Philosophy; Modern Christian Philosophy; Selected Readings of Christian Theological Classics; Online Reading Course on Barth's Church Dogmatics</p> <p>TIAN Wei: Selected Readings in Kant's Writings on Religion</p> <p>ZHU Donghua: Special Topics on Religious Studies</p>
Academic Publications	<p>Thomas Xutong QU: "'Gleichnis wagen': Karl Barth's Political Theology and its Meaning for the Church-State Relationship in Mainland China Today," in Markus Höfner (ed.), <i>Theo-Politics? Conversing with Barth in Western and Asian Contexts</i> (Lanham, MD: Lexington Books-Fortress Academic, 2021).</p> <p>Thomas Xutong QU: "'Beyond' and 'Between': What Makes Sino-Christian Theology Theology? How Does It Communicate in Chinese?" in ISCS Newsletter (2021), pp. 2-3.</p> <p>Thomas Xutong QU: "Truth-seeking Community, Christian Theology, and Interdisciplinary Studies: A Case Study from the Research Center for International and Interdisciplinary Theology at Heidelberg University," in XIE Zhibin (ed.), <i>Interdisciplinary Studies and Sino-Christian Theology</i> (Hong Kong: Logos &amp; Pneuma Press, 2021), pp. 225-256.</p> <p>Thomas Xutong QU: "Under the Heaven, Three-Fold World and the Kingdom of God: Preliminary Observations on the Social, Intellectual and Cultural Context of Christianity in China," in <i>Cultural China</i> 106 (2021 No. 1), pp. 62-72.</p>
Research Projects	<p>Thomas Xutong QU: Translation and Commentary of Karl Barth's <i>Einführung in Evangelische Theologie</i></p>
Academic Activities	<p>On 5 January 2021, online lecture on "Nietzsche and Christianity."</p> <p>On 15 January, Prof. Thomas Xutong QU presented a paper titled "Critical Realism and Truth-Seeking Communities: A Possible Approach of Sino-Christian Theological Discourse" in The Seventh Carmel Symposium (online).</p> <p>On 15 May, Prof. Thomas Xutong QU delivered a lecture "Barth's Relationship to Kant from the Metaphysical Viewpoint" at Wuhan University.</p> <p>On 12 June, the Tsinghua "Thinking between Times" New Book Forum I took place. Prof. HUANG Yusheng's recent work <i>Philosophy between Being and Nothingness: Investigations of the Question of the First Philosophy</i> (in Chinese) was the theme.</p> <p>From 26 to 27 June, an intensive study workshop on "Heidegger's Being and Time" took place at Tsinghua University.</p> <p>From 10 to 11 July, Prof. Thomas Xutong QU attended an intensive study workshop on "Heidegger's Phenomenology of Religious Life" at Lanzhou University.</p> <p>On July 18, online lecture "Reading Groups and Truth-seeking Communities."</p> <p>In October, Prof. Thomas Xutong QU led 3 sessions on Dietrich Bonhoeffer's <i>Ethik</i> in the "Contemporary Reading of the Classics" Online Workshop 2021.</p> <p>On October 25, Prof. Thomas Xutong QU delivered a lecture titled "Preliminary Investigation into Karl Barth's Doctrine of Trinity" at Tsinghua University.</p> <p>From 19 to 21 November, Tsinghua Academic Forum (online) was held successfully.</p> <p>On 8 December, public lecture 3 of the Tenth Young Scholars International Conference on Christianity &amp; Chinese Society and Culture, "Kant's Critic Should be More Critical: Barth's Relationship with Kant with Special Focus on Barth's Critic of Religion."</p> <p>From 10 to 11 December, the 16<sup>th</sup> Fellowship of Theologians in Taiwan, Keynote Lectures (online): 1. "Crossing Stream of Fire: Barth's Theological Response to Kant's and Nietzsche's Critique of Christianity"; 2. "Becoming a 'Vision': Sino-Christian Theology and 'Re-denominationalism' of Christianity in China."</p>



## Henan University

Courses Offered	<p>CHEN Huiliang: Contemporary Chinese and Western Thinkers (postgraduate course)</p> <p>LIANG Gong: Studies in Biblical Literature; Contemporary Literary Theory and Biblical Criticism (postgraduate courses)</p> <p>QIU Yexiang: Intensive Reading on Mimesis; Introduction to Interdisciplinary Studies of Literature (postgraduate courses)</p>
Academic Publications	<p>LIANG Gong: "The Interdisciplinary Nature of Contemporary Marxist Biblical Literary Criticism," in <i>Journal of North China University of Technology</i> (2021 No. 3).</p> <p>LIANG Gong: (Editor in Chief) <i>Journal for the Study of Biblical Literature</i> 22 (Spring 2021).</p> <p>LIANG Gong: (Editor in Chief) <i>Journal for the Study of Biblical Literature</i> 23 (Autumn 2021).</p> <p>LIANG Gong: (Editor) <i>Contemporary Marxist Biblical Criticism</i> (Beijing: Commercial Press, 2021).</p> <p>QIU Yexiang: "A Hidden Dialogue between 'A Filial Son Seeking for His Father' in W.A.P. Martin's <i>Religious Allegories</i> and Ancient Chinese Texts," in <i>Chinese Language and Literature Research</i> (2021 No. 3).</p> <p>QIU Yexiang: "The Paradox between the Universality and the Westernization of Christianity in the Thought of Protestant Missionaries in 19th-Century China," in <i>Brill Yearbook of Chinese Theology</i> (2021 No. 1).</p>
Research Projects	<p>CHEN Huiliang: The Chinese Translation and Study of the Works of Jewish Thinker Judah Halevi</p> <p>CHENG Xiaojuan: Comparative Literary Studies of the Bible from the Perspective of Sinicization of Christianity</p> <p>LIANG Gong: Translation and Research of <i>The New Cambridge History of the Bible</i></p> <p>QIU Yexiang: Compilation and Research of Commentaries on the Bible Produced by Missionaries in China</p>
Academic Activities	<p>In 18 May 2021, Prof. QIU Yexiang was invited to deliver a lecture "Protestant Missionaries' View of the Bible and the Chinese Translation of the Bible" at Minzu University of China.</p> <p>From 23 to 25 July, Prof. QIU Yexiang attended the 13<sup>th</sup> Triennial Congress of Chinese Comparative Literary Association at Guangxi University and presented a paper "Reason, Dialogue and Contextualization: A Study of Dialogue Novels in 19<sup>th</sup> Century Protestant Missionaries."</p> <p>From 29 October to 1 November, Prof. CHENG Xiaojuan attended the "Forum on Christian Studies" (2021) and academic conference "One Hundred Years: Studies and Reflections on Chinese Christianity" and presented a paper "Discussions on the Chinese Translation of 'Protestant Church' in <i>The Chinese Recorder</i>."</p> <p>On 24 November, Prof. LIANG Gong was invited to deliver a lecture "The Influence of the Hebrew Classics on Western Civilization" at Hangzhou Normal University.</p>

## Minzu University of China

Courses Offered	<p>Introduction to Christianity; Special Topics in Christianity; Selected Readings of Christian Classics; Comparative Scripture; History of Christianity in China; Philosophy of Religion; Special Topics in Interreligious Dialogue</p>
Academic Publications	<p>HAN Siyi: "Integration and Transformation of Chinese and Western Philosophy and Theology: LEUNG In-Sing's Construction of a Chinese Theology," in <i>Cultural China</i> (Jan 2021).</p> <p>WANG Zi: "Hospitality to Your Enemy: A Cultural Anthropological Reading of Romans 12:20," in <i>Studies in World Religions</i> (2021/5).</p> <p>YOU Bin: "All in All: An Outline of Sinicized Theology Based on the Apostles' Creed," in <i>Cultural China</i> (Jun 2021).</p> <p>YOU Bin: "Scriptural Reasoning in China," in K. K. Yeo (ed.), <i>The Oxford Handbook of the Bible in China</i> (Oxford: Oxford University Press, 2021).</p> <p>YOU Bin: <i>Meditations on the Birth of Christ: Reflections for Advent in the Context of Chinese Culture</i> (Eugene, OR: Wipf and Stock, 2021).</p> <p>YOU Bin: <i>Catechism on Christian Liturgy</i> (Beijing: Religious Culture Publishing House, 2021).</p> <p>YOU Bin: <i>Apostles' Creed Explained</i> (Nanjing: Nanjing Union Theological Seminary Press, 2021).</p>
Research Projects	<p>Studies of Christian Classics, Liturgy and Thoughts in a Sinicized Context</p> <p>Sinicization of Religions and the Consolidation of the Sense of Community of the Chinese Nation</p> <p>A Chinese Reinterpretation of the New Perspectives on Paul and Justification by Faith</p>
Academic Activities	<p>On 19 November 2021, the academic conference "ZHUO Xinpeng's 'Anthology of Religious Studies Series' and the Construction of Academic Discourse of Sinicization of Christianity" took place at Minzu University of China.</p> <p>On 21 November, Prof. YOU Bin and Prof. SONG Xuhong participated as respondents in the Tsinghua Academic Forum 2021 organized by Tsinghua University.</p>



## Recent Publications

### Books Published from January to December 2021

#### Logos & Pneuma: Chinese Journal of Theology No. 54

##### The Indigenization of Religion: Cross-Cultural Perspectives

Theme Editor: XIAO Qinghe  
Published in January 2021

#### THEME: The Indigenization of Religion: Cross-Cultural Perspectives

XIAO Qinghe  
From the Editor's Desk: The Indigenization of Religion: Cross-Cultural Perspectives

YANG Weihua  
The Encounter of Religion and Democracy: Focused on Liberal Protestants during the May Fourth Movement

IAP Sian-chin  
A Pioneer and Paradigm of Chinese Independent Pentecostal Churches: The Pentecostal Mission, Hong Kong and Kowloon

ZHAO Ruijuan  
All-inclusive: A Study on Traditional Chinese Medicine and Western Medicine under the Rural Medical System in North Henan Province

LI Wuzhe  
Taking an Unusual Path: Re-examination of Karl Gützlaff's Reason for Preaching in China

YE Junyang  
Brief Analysis of the Missionary Strategies of the Spanish Franciscans in 17<sup>th</sup> Century China: Taking Mission in Chaozhou as an Example

REN Le  
Cross-cultural Translations of "Sin" by Missionaries in Late Ming and Early Qing Dynasty: Taking Giulio Aleni's *Dizui Zhenggui* (*Correct Rules for the Elimination of Sins*) as an Example

#### THOUGHT AND SOCIETY

HONG Liang  
The Theology of the Cross in the Heidelberg Disputation and its Contemporary Interpretation

ZHAO Qi  
Transformation of Thomas Aquinas' Virtue Ethics: A Discussion Centered on *Amicitia*



WANG Jiran  
Humanism and Beyond Humanism: A Dialogue Based on Hartshorne and Ames

JIANG Zhenshuai  
The Construction of the "East" in the Religion of Ancient Israel: The Case of the Tower of Babel Narrative

HONG Xiaochun  
Dialogue between New Testament and Greco-Roman Literature: With the Gospel of John and *Odyssey* as Examples

SHAO Tiefeng  
From Weber's Interpretation of Puritanism to Risk Society: Centering on Anxiety

#### 2019 LOGOS & PNEUMA RESEARCH STUDENT FORUM: BEST THESIS AWARD ESSAYS

TIAN Zihui  
Tscheng-Dsche Feng and Kierkegaard: A New Interpretation of Feng's Turn in the 1930's-1940's

NI Aixia  
The Image of Moses for Kaifeng Jews during Ming and Qing Dynasties: A Contextual Analysis between the Stone Inscriptions and the Torah

LI Chenglong  
From Happy Life to Factual Life: On Heidegger's Interpretation of Book X of Augustine's *Confessions* and Its Success and Failure

#### Logos & Pneuma: Chinese Journal of Theology No. 55

##### Pandemic and Faith: A Sino-Christian Theological Perspective

Theme Editor: KWOK Wai-luen  
Published in July 2021

#### THEME: Pandemic and Faith: A Sino-Christian Theological Perspective

KWOK Wai-luen  
Pandemic and Faith: A Sino-Christian Theological Perspective: An Introduction

LI Quan  
Responsible Witness in Crisis: Rethinking Barth's Political Theology

HUANG Luping  
Suffering and Sickness: Exploring Theodicy from an Existential Perspective





ZHAO Pan  
Divine Healing in the Christian Testimonies in Republican China

## THOUGHT AND SOCIETY

TANG Ke  
The Tension between “God’s Bible” and “Man’s Bible”: A Study on *Essays and Reviews*

TAM David  
The Place of Authorship for the Ancient Chinese Christian Manuscript *Yishen Lun* (*Discourse on God*)

LI Dawei  
The Jewish Information in Dunhuang Nestorian Manuscripts in the Tang Dynasty

CHEN Long  
The Transcultural Journey of *Theosis*: On Tang Chun-I’s Interpretation of Nicholas Berdyaev

ZHOU Weichi  
Timothy Richard and Christian Socialism

Jason T. S. LAM  
How Should Sino-Christian Theology Movement Carry on? Thinking from the Perspective of Humanism

## REVIEWS AND RESPONSES

CHEN Mingli  
No Means Yes: Review of *A Problem of Presence: Beyond Scripture in an African Church*

## ACADEMIC NEWS

The 7<sup>th</sup> Tao Fong Literary Prize

## Institute of Sino-Christian Studies Monograph Series

### *Transdisciplinary Studies and Sino-Christian Studies*

Edited by XIE Zhibin

344 pages

This work presents the current situation and latest results of interdisciplinary approaches to Christian studies in international academia and Chinese academia. It aims to provide a methodological paradigm with concrete case studies for transdisciplinary Christian studies.



## *Intertextual Translation and Interpretation between Chinese and Western Classics (Volume 1 & Volume 2)*

Edited by Daniel H. N. YEUNG and YANG Huilin

880 pages (2 vols.)

This two-volume work presents the latest result of the past three Logos & Pneuma Research Student Forums. It contains 37 essays, consisting of 10 lecture texts delivered by leading scholars in the forums and 27 essays by postgraduate students winning the merit awards and the best thesis award in the forums.



## Christian Academic Library of Christian Thought: Modern Series

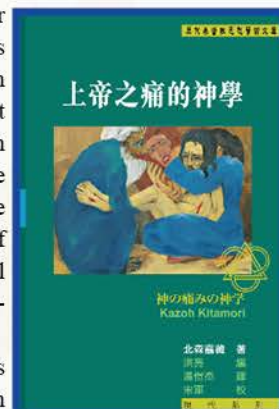
### *Kami no Itami no Shingaku (Theology of the Pain of God)*

by Kazoh Kitamori  
Edited by HONG Liang  
Translated by TANG Kaijie

392 pages

Kazoh Katamori is a pioneer in dialogue between Christians of East and West in the twentieth century. He has developed the first original theology from an East Asian perspective. By the theology of the pain of God, he emphasizes that the love of god is rooted in the pain of God. He re-interprets this central theme of the Christian faith in non-Western terms.

This critical edition contains the Chinese translation together with three supplementary treatises and three critical analysis essays.





## Logos & Pneuma Translation Series

### *Karl Ludvig Reichelt: Missionary, Scholar & Pilgrim*

by Eric J. Sharpe  
Edited by Daniel H. N. YEUNG  
Translated by SHEN Hong

436 pages

Thanks to the collaborative work by our academic editorial team, there are significant improvements in this critical Chinese edition over the original English edition published in 1984. Over 350 critical and explanatory annotations and more than 80 annotated photos are added. Names of persons, places, and events not so accurately identified in the original English edition are now more accurately identified. The original 15-page “Reichelt’s Ching Fong Shan Working Journal (1922-1930): Summary in Chinese” has been massively expanded into an 80-page document by cross-checking with Reichelt’s Ching Fong Shan Working Journal in the Norwegian original. This document is included as Appendix IV in the Chinese edition.



## Special Publication

### *The Abancourt Hours*

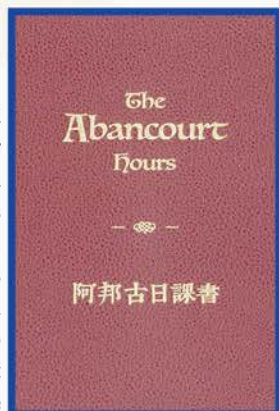
Edited by Daniel H. N. YEUNG and Geri Della Rocca de Candal  
Translated by Geri Della Rocca de Candal and DU Hailong

408 pages

By the third and fourth centuries, orders for the regular conduct of common worship began to be much in demand in churches and in the emerging monastic orders. These regularly timed daily prayers (sometimes called the “cathedral office”) eventually expanded to encompass the more frequent “monastic office.” They became known as the liturgy of the Hours. The Western Hours came to be regularized by St Benedict, which are also explicitly represented in the Abancourt Hours.

This bilingual (Latin and Chinese) edition is made possible through the collaboration by a team of Chinese and international senior scholar advisors and young professional co-workers with different specializations and abilities from both academia and ecclesia. It represents both the original Latin version and the Chinese translation of the Abancourt Hours in similar antique typesetting and similar printing style. It is a perfect combination of elegance and academic rigour.

This publication is fully sponsored by E & R Foundation Ltd.



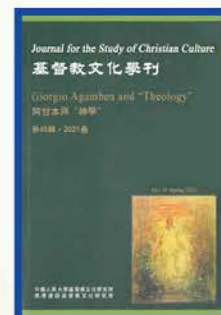
## Joint Publication

Published Jointly by ISCS and Centre for the Study of Christian Culture, Renmin University of China

### *Journal for the Study of Biblical Literature* No. 45: Giorgio Agamben and “Theology”

Editor in Chief: YANG Huilin  
Executive Editors: CHIN Ken Pa, YANG Huilin

292 pages (Spring 2021)



### No. 46: Mysticism and Reason

Editor in Chief: YANG Huilin  
Executive Editors: LI Bingquan

304 pages (Autumn 2021)



Published Jointly by ISCS and Institute of Biblical Literature Studies, School of Chinese Language and Literature, Henan University

### *Journal for the Study of Biblical Literature*

#### No. 22

Editor in Chief: LIANG Gong  
Executive Editor: WANG Jue

296 pages (Spring 2021)



#### No. 23

Editor in Chief: LIANG Gong  
Executive Editor: CHEN Huiliang

304 pages (Autumn 2021)





# On the Idea of Mission: Discovering Truth Together with All Truth-Seekers

Daniel YEUNG

Rev. Dr. Karl L. Reichelt, Founder of Tao Fong Shan, had a special calling of “Christian Mission to Buddhists,” and similarly, one may say that the ISCS has a special calling of “Christian mission to Chinese intellectuals.”

As far as the term “mission” is concerned, contemporary missiologists Prof. Stephen B. Bevans and Prof. Roger Schroeder, in their renowned classic *Constants in Context: A Theology of Mission of Today*, point out that different theological types of Christian mission co-existed in the early Church: Type A was concerned with saving souls and extending the church (Tertullian of Carthage); Type B focused on the discovery of truth (Origen of Alexandria), and Type C highlighted commitment to liberation and transformation (Irenaeus of Lyon). While Reichelt’s mission belongs to both Type A and Type B, our mission belongs *purely to Type B*, where “mission” refers to *dialogue with Chinese intellectuals and scholars in the pursuit and discovery of truth*. Reichelt’s goals, and ISCS’s today, are not only similar, but they also have the same working principles, as follows:

1. **Speaking Chinese:** Reichelt, with his remarkable talents, wisdom and perseverance, mastered the Chinese language within 10 years and was able to use Chinese in theologizing, preaching and writing. For him, the main question was always this: What can Christianity learn from Chinese religions, and vice versa? Over the past 26 years since its establishment in 1995, ISCS has been translating Christian classics from many different languages into Chinese. As of now, over 380 translated works and original research monographs have been published.
2. **Nourishing Talents:** As early as in 1934, Tao Fong Shan had already established its research centre, where courses in Chinese and Western religions and different philosophical schools were offered to students aspiring to be professional scholars in religious studies and Christian theology. In a similar manner, ISCS has been expanding its academic networks since its establishment and dedicating itself to nourish talents in Christian studies for the Chinese academia. This is in collaboration with over 70 universities and academic institutes. Up to now, more than 700 lectures have been conducted, by over 300 scholars, on different research topics in Christian studies.
3. **Dialogue and Exchange:** Since its founding, Tao Fong Shan had been receiving many visitors and guests, who have come to learn and study. From 1931 to 1941, a total of 542 Buddhist monks, 281 Buddhist intellectuals, and 40 Daoist priests were received. Likewise, since 1994, even before its establishment, ISCS has been inviting Chinese and overseas scholars and research students to Tao Fong Shan to conduct research, under the “Visiting Scholar Program” and the “Visiting Student Program.” So far, over 500 visiting scholars and students have visited ISCS, and more than 1,000 students have received scholarship grants in various forms.

#### 4. Sinicization of Christianity:

- Reichelt’s approach is “the Incarnation of the Dao.” He understood the “Incarnation of the Dao” in this context as God revealing Himself in the language, life, and religious experience of the Chinese people, and in particular, Chinese religious practitioners. Accordingly, Reichelt had to leave his most familiar Lutheran tradition and enter into a totally foreign world of “the Other,” learning the language, culture, thinking, and religious practice of “the Other,” and thus interpreting the revelation of Jesus Christ by means of the thinking and living experience of “the Other people.” In this process of interpretation, Reichelt not only opened up new horizons for “the Other,” but also enriched his own experience and understanding of the Lutheran tradition.
- ISCS’s approach is “integrating Sino-Christian studies into mainstream Chinese academic tradition.” As we dedicate ourselves to translating and interpreting Christian classics from all traditions from the last two thousand years, new thoughts and value systems will be created and assimilated. In this process of translation and interpretation, we will necessarily incorporate our life experiences, as well as many different elements from our ever-evolving cultural traditions, to which Confucianism, Daoism, Buddhism from the past, and modern Western thoughts and Marxist studies from the present also belong. As we continue the above-mentioned major programs, Sino-Christian studies will eventually, and necessarily, become one of the main constituents of mainstream Chinese academic tradition, in which *Sino-Christian Theology will continue to flourish*.

In 1938, Reichelt published *The Work of Tao Fong Shan* (in Chinese). The largest building of Tao Fong Shan, The Centre for Religious Studies (now The Pilgrim’s Hall), was also completed in that same year. In the first chapter of that work, Reichelt stated that the main goal of the entire campus of Tao Fong Shan was to establish four working platforms: 1. Centre for Religious Studies; 2. Christian Centre for Spirituality; 3. Department of Religious and Cultural Works; 4. Open Space for Religious Assemblies. Many different forms of mission works, such as teaching and research, study, guest reception, worship, publication, and religious assemblies, were conducted here. At that time, Reichelt was already 61 years old. He would have known that not all mission works could be accomplished in one’s lifetime. But he still tried his best in serving Tao Fong Shan, not for himself, but for the coming generations.

It is indeed my pleasure, and an honour, to have witnessed (as one of the descendants of this heritage) the gradual transformation of Tao Fong Shan from not just a Scandinavian mission but to a group of four separate but mutually supporting organizations: Areopagos, Tao Fong Shan Foundation/Tao Fong Shan Service Unit, Tao Fong Shan Christian Centre, and the ISCS. Today’s Tao Fong Shan is still continuing the vision and mission of Reichelt, as stated by him, in 1938. To God be the glory. Amen!

\* Translated by LO Kwun Lam, and proofread by Judy Granberg, Håkan Granberg.

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