

nar was "Theology and Three Tides of Modernity". On April 2 to 14, 2002, Dr. Liu delivered seminars on "Nietzsche and Christian Thought" at Peking University, Remin University of China, Fudan University and Zhongshan University again. Response from teachers and students was enthusiastic during the discussions.

**Academic Exchange.** Dr. Liu held an internal seminar on "Theology and Three Tides of Modernity" with doctoral students from several universities in Hong Kong in December 2001. In the same month, Dr. Liu held informal discussions with our Visiting Scholars, Prof Zhang Zhi-yang and Prof Bao Li-min regarding the academic trend in Mainland China, and with Prof Chin Ken-pa (our Guest Professor) and Prof Lu Jing-zhong from Taiwan regarding the current development of Chinese theology. In early January 2002, Dr. Liu was invited to attend an "Annual Working Meeting of the Cooperation between German and Hong Kong Academic Organizations" by the German Consulate (Hong Kong office) and in late February, Dr. Liu attended a monthly seminar on History of Philosophy, jointly organized by the research Centre for Contemporary Chinese Culture and Department of Philosophy of Chinese University of Hong Kong, and our Institute. He presented an academic paper on "Alexandre Kojeve and Christianity in Europe: The Historical Significance of Euro Currency" in the seminar.

#### **Editor-in-Chief**

During the period from October 2001 to March 2002, the works of **Prof. Richard X.Y. Zhang**, Editor-in-Chief of our Institute, can be classified into four main parts:

- entertained local and overseas visitors;
- edited the following texts: Modern State and Political thought of Catholicism, the accumulative texts of Logos & Pneuma, the translation of City of God Volume One (translated by Prof. Wang Xiaio-chao), Pelikan's The Christian Tradition Volume One (preface, remarks, the translated texts of chapter one and two, partial translated texts of Chapter seven) and the articles of Volume 17 of Logos & Pneuma.
- translated and wrote certain essays: "Two kinds of Chinese translation of Gilson's writings on the history of philosophy" (published in volume 16 of Logos & Pneuma), the chapter for the explanation of the Chinese translation of Pelikan's The Christian Tradition Volume One, and some essays presented in two overseas academic conferences.
- participated in several academic conferences held in mainland China, Hong Kong, Moscow and Berlin, e.g. "Conference on Chinese Biblical Commentary" held by Alliance Bible Seminary, "Christian Religion and University" held by the Department of Religion and Philosophy and the Center for Sino-Christian Studies in the Hong Kong Baptist University. (Richard X.Y. Zhang was the chairper-

son in one of the discussion periods) Moreover, Richard and Mr. Daniel Yeung, Chief Executive of our Institute, went to Moscow to join the "Chinese Christianity International Conference". After that, both went to Berlin to join the conference "Translation and Adoption: Encounter of Christian Religion and Chinese Culture" which was jointly organized by our Institute and China-Zentrum, Germany. They then joined with other scholars the activities of the "German Cultural Trip" provided by China-Zentrum.

#### **Research Fellow**

In December, 2001, **Prof. Zhang Xian** participated in an international conference "Translation and Adoption: Encounter of Christian Religion and Chinese Culture" in Berlin and presented his article on the topic of "Translation: From a Inter-cultural Perspective." Moreover, he presented another article on the topic of "Some Comments on the Teaching and Study of the Christian Religion in the Higher Educational Institutes in China" in an academic conference "Christian Religion and University" organized by Hong Kong Baptist University. Furthermore, Prof. Zhang edited several translation projects on Christian classics.

## **Tao Fong Literary Prize: "Xu Guangqi (Paul Hsu) Prize" & "Reichelt Prize"**

#### **Aims**

In order to promote and develop Sino-Christian studies and scholarship, our Institute awards, once every two year, the "Xu Guangqi (Paul Hsu) Prize" for the most outstanding theological thesis and the "Reichelt Prize" for the most distinguished Chinese translation of theological works in Mainland China.

For further information of these Prizes, the Appraisal Committee and the operation of the program, please visit our website <http://www.iscs.org.hk>.

#### **Prize winners**

#### **1. Winner of the "Xu Guangqi (Paul Hsu) Prize" for the most outstanding theological thesis:**



Title: *The Chinese Rites Controversy*  
 Publisher: Shanghai Classics Publisher, 1998  
 Winner: **Prof. Li Tian-gang** (Professor at the Institute of History, Chinese Academy of Social Sciences, Beijing)

#### **Prof. Li's Gratitude Speech is as follows:**

*"Institute of Sino-Christian Studies has played a significant role in the rise of religious studies in China in the past ten years. It is regarded as one of the most important com-*

munities in the world to participate in this movement. Academic research is always done by individuals. And scholars and researchers think up new ideas to solve specific questions independently. However, as a witness and participant in the trend of the religious and cultural studies of the past ten years, I feel deeply that individual research becomes more effective and meaningful since we have a community like Institute of Sino-Christian Studies to activate the whole movement.

"The Chinese Rites Controversy" was the thesis in my doctoral study in Fudan University. The thesis had not been fully developed due to the limitation of time. However, the question catered in this thesis is very important, and meanwhile this kind of study is rare in the Chinese academic world. Therefore, the publication of my thesis was welcomed and highly recognized by my colleagues. I am deeply appreciative that my book can be the winner of the "Xu Guangqi Prize" this year. Indeed, it continues to be an encouragement to me. Although I have received another award, I will treat this prize as my life-long honor. It seems that destiny has brought Xu Guangqi and me together. He is Shanghainess and I am Shanghainess too. My first article on religious study was "Xu Guangqi and the Roman Catholic Church in Ming Dynasty." And my research institute was located near the grave of Xu Guangqi in Shanghai.

My recent research area is on the relationship between Christianity and modern Chinese culture. I affirm the positive side of this thesis. Christianity provides similar and different functions in



other places in the world. The limitation of the past Chinese academia was that value judgments were imposed into academic researches. I think that the primary objective of academic research is to understand instead of making criticism. Under this framework, the communication and complement of different cultures and faiths can be achieved. At the beginning of seventeenth century, Xu Guangqi suggested a slogan "supplementing Confucianism and replacing Buddhism" as the proposal for the dialogue of Christianity and Chinese culture. From today's point of view, this proposal is not open-minded enough. What we have to do is to treat Christianity and other Chinese faiths in a fair way and provide a platform in which mutual understanding is the objective instead of trying to convert each other. I am hopeful that the Institute of Sino-Christian Studies can become a platform for the dialogue of the religions and cultures in the East and West. Moreover, I hope that the privileged role of Hong Kong in establishment of Chinese culture can be actualized. ■

## 2. Winner of the "Reichelt Prize" for the most distinguished Chinese translation of theological works:

Title: *Hörer des Wortes* by Karl Rahner

Publisher: SDX Joint Publishing Co., 1994

Winner: **Prof. Zhu Yan-bing** (Emeritus professor of the Department of German in the Sichuan International Studies University, Member of Joint Committee of International German Literature and Linguistics Scholars)

### Prof. Zhu's Gratitude Speech for the "Reichelt Prize"



I am greatly surprised that my work "Hearer of the Word," which was translated ten years ago, has been awarded the 2<sup>nd</sup> "Reichelt prize" of 2001. There are two main reasons for my surprise. Firstly, although I had a wish for winning this prize when I was told two years ago that this prize had been established, at that time I thought that my translation was far from perfect. Therefore, getting the "Reichelt Prize" was totally beyond my expectation. Secondly, I had set my hope into the future. It is quite unexpected that my translation will win the prize so soon. This book is one of my early-translated works in Christian theology. And it is the most difficult one. At that time, my knowledge of Christian theology and philosophy of religion in general was limited. Therefore, from this perspective; I was not a skillful translator and so I set up a working principle for myself: using my strength to supplement my weakness. That means I would strictly follow in my translation. The rules of the logic of language and try my best to disclose what Karl Rahner had said and what he intended to say this could help make sure that to a large extent precision of my understanding and translation could be achieved. This translation was first printed in Hong Kong on December 92, reprinted in Beijing on June 94 and reprinted twice again in not more than two years time. Objectively speaking, these republications seem to be a confirmation of my working principle. And the "Reichelt Prize" of course, is a further confirmation both of my principle and my efforts. Acknowledgment should be given to Prof. Liu Xiao-feng as he has corrected some translations of concepts for me. Precise translation does make the work perfect. The effort of the editor should not be forgotten. I must sincerely say thanks to all of them. Last but not the least, I am grateful for the confirmation of my translation granted by Institute of Sino-Christian Studies and the Committee. This prize is regarded as an encouragement and impetus to me for the future. I hope and believe I will not disappoint you. ■