

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

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

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

## The Fourth Tao Fong Literary Prize

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

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

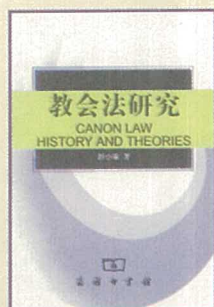
The "Tao Fong Literary Prize" is awarded once every two years. All participating books must be related to academic Christian studies and published in Mainland China. It is not limited to any denominational tradition, but it requires a high academic and cultural standard. Investigation into Christianity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

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

### Outstanding theological thesis: Paul Hsu Prize

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

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



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

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

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





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

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



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

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

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

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

PENG Xiaoyu

### Distinguished Chinese translation: Reichelt Prize

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

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



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

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



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