



# 漢言吾

## 基督教文化研究所 INSTITUTE OF SINO-CHRISTIAN STUDIES



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## Essays

### Friendship Across Religions: On Karl L. Reichelt's *The Life of Monk Miao-chi*

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ISCS Visiting Scholar 2023

Eric J. Sharpe, biographer of Karl L. Reichelt, referred to the three-volume work *Fromhetstyper og helligdommer i Øst-Asia I-III* (lit. *Types of Religious Piety and Holy Places in East Asia*) as Reichelt's "last will and testament." It comprises the following volumes: *En religionspsykologisk undersøkelse* (lit. *A Religious-Psychological Investigation*) (1947), *Bak buddhistiske klostermurer* (lit. *Behind the Walls of a Buddhist Monastery*) (1948), and *Blant munk og pilegrimer i Øst-Asias helligdommer* (lit. *Among Monks and Pilgrims in East Asia's Holy Places*) (1949). The first two volumes were translated into English and published in 1953 and 1954 respectively. Notably, Reichelt wrote a short "Preface" to the English edition in January 1952, and then he passed away shortly afterwards. If his three-volume work is indeed his "last will and testament," his "Preface" to the English edition of the second volume can then be considered as his "final words" before his peaceful death. This second volume was published in English as *The Transformed Abbot*. The Norwegian original has over 300 pages, but the English edition was abridged to half that length. The Chinese edition (published in 1959) is based on the English edition, which is quite regrettable in my opinion.

In fact, the title of the Chinese edition is "重生的方丈" (lit. *The Reborn Abbot*), which was, also in my opinion, very questionable and poorly chosen. First of all, the literal translation of the original volume *Bak buddhistiske Klostermurer* should be *Behind the Walls of a Buddhist Monastery*, as mentioned above. The title of the Chinese edition was obviously influenced by the English edition. In particular, the rendering of the word "transformed" as "reborn" is not appropriate; it is an overinterpretation. This choice of word suggests



that the Chinese translator or the publisher intended to portray the whole volume as a "conversion testimony" of a Buddhist monk, with a strong religious zeal of conquering other faiths. Nevertheless, readers who truly engage with this book will soon discover its deeper meaning and realize that its real message, i.e. *friendship across religions*, is unfortunately obscured by this chosen title. Reichelt's encounter with Monk Miao-chi bears witness to the "elevation" or "transformation" of friendship across religions.

Moreover, judging from the content of the writing and the emotions infused into it by the author, Reichelt's true intention in this volume is to "biographize" a young Buddhist friend, Monk Miao-chi, who died in early adulthood. Therefore, the true title of this volume should be *The Life of Monk Miao-chi*. Who is Miao-chi? He was a Buddhist monk who lived for only 27 years (1903–1930) and left no significant writings or accomplishments. Why write a biography for him? Reichelt himself was often viewed by some Buddhists with skepticism. They also attacked and made up rumors about his "Christian Mission to Buddhists" and "Tao Fong Shan Christian Institute." Even his studies of Buddhism were considered by them as "ill-intentioned."

Furthermore, compared to Kuantu, Reichelt's first "convert," Miao-chi seems to have been more favored by Reichelt himself. Reichelt had once written a "testimony" of Kuantu's conversion, which is only about a dozen pages long, while he dedicated over 300 pages in Norwegian to Miao-chi, narrating his life from birth to death. Throughout these pages, Reichelt's friendship with Miao-chi, as well as his sorrow over Miao-chi's early death, are manifest.

During his first visit to Taiwan, in 1928, Reichelt particularly wanted to meet Miao-chi. This would be their first meeting. Bishop Logan H. Roots had strongly recommended that they should get acquainted with each other. In his "Preface" to the English edition, Reichelt wrote with a touch of sentimentality: "Of the many thousand monks with whom the author made contact during his forty-three years in China, Miao-chi came into contact with those outstanding persons and movements that moulded the Buddhist world in East Asia from the turn of the present century. It is with deep sorrow that the main features of his life are described, for this promising friend, who progressed so far not only in general religious insight but in Christian faith and knowledge, passed away just when, humanly speaking, he was most needed."<sup>1</sup>

Miao-chi, although highly revered and appreciated by Reichelt, yet is mostly overlooked in the history of Buddhism in Taiwan. Miao-chi received his *bhikkhu* ordination at 15, and entered Wuchang Buddhist College at 21. Two years later, he returned to Taiwan and became the deputy abbot of Fayun Temple. In 1927, at the age of



25, he founded the Amitabha Society, became the chief editor of the Buddhist periodical *Light of Asia*, and was appointed as the deputy abbot of Bangka Lungshan Temple. He traveled extensively to give lectures, propagated the Pure Land precepts through the Amitabha Society, and spread new ideas through the periodical *Light of Asia*, thus promoting modern ideas and social reforms in Chinese Buddhism. He died on 20 April 1930, of lung disease.

After his death, Miao-chi's reformatory efforts soon came to an end. Very little attention is paid to him in the history of Buddhism in Taiwan. However, his remarkable life was well documented by a Norwegian missionary from afar. Although Miao-chi's life was short, Reichelt had held him in high esteem as a great religious figure in terms of knowledge, spirituality, and leadership. Reichelt portrayed the life of Miao-chi in the epic and beautifully written chapters of *The Life of Monk Miao-chi*, perhaps because of his grief over Miao-chi's early death, or because of his sympathy for Miao-chi's personal struggles. But more importantly, it was motivated by their deep friendship. In my view, this friendship epitomizes Reichelt's "Christian-Buddhist relationship" manifested in his life, it is probably the finest expression of spiritual friendship among believers across religions. Reichelt recorded Miao-chi's life in words, so that the story of Miao-chi could be passed on.

Throughout his life, Reichelt faced continuous misunderstandings and attacks from both the Christian and the Buddhist side. But his friendship with Miao-chi transcended all these. As a Christian missionary, he was often viewed by some Buddhists with suspicion. His deep engagement with Buddhism and his positive attitudes towards Buddhism were often perceived by some Christians as almost heretical. Nevertheless, Reichelt continued on his own way till the end, just as Miao-chi did. Especially for a religious follower, like it was for them, what is important is not the length of life, but companionship on one's own spiritual pilgrimage — and companionship from those of other religious traditions is even more precious.

In one's pilgrimage journey, religious friendship is an important part of one's religious sentiments, a powerful force in the depths of spiritual life. For religious followers, religious friendship does not only come from friends of the same religion, but also come from friends from other religions. It is this friendship across religions that challenges us to recognize how much we are really open towards the Other. As religious followers often regard believers of other faiths as "enemies," the New Testament command of "loving your enemies" may well be extended to include believers of other faiths. It tests our spirituality and faith: Can we really live in love and compassion?



Monk Miao-chi and  
Karl Reichelt

Interreligious dialogue and comparative religion often play a paradigmatic role in religious studies, but one aspect that is often neglected is that of friendship across religions, which is actually the most fundamental element for most religious believers when they come face to face with other faiths. It is this cardinal virtue, friendship, that motivates and guides our dialogue and comparative works.

From the very beginning, Reichelt named his special mission "Christian Brotherhood," which was later renamed as 道友會 (lit. "Society of Friends of Tao") in Chinese. After his death, his followers founded the House of Friendship. It is manifest that friendship has played a crucial role in Reichelt's mission. The fraternal love between Reichelt and Miao-chi attests to this. Reichelt wrote a biography for Miao-chi, not to remember his greatness, but to bear witness to their friendship, which mattered most to Reichelt.

*The Life of Monk Miao-chi* was indeed "spiritual writing" for Reichelt. It found its expression in his short, but profound interreligious friendship with Miao-chi. While we remember Miao-chi because of Reichelt, for Reichelt, it was Miao-chi that made his

"spiritual writing" possible. *The Life of Monk Miao-chi* reveals to us an almost impossible mystical experience of friendship across religions, a wonderful experience that readers like us can only catch a glimpse of through Reichelt's own words. ■

\* Translated by ZHANG Haoran, LO Kwun Lam, proofread by John Meyrick, Judy Granberg, Håkan Granberg.

1. Karl Reichelt, *The Transformed Abbot* (trans. by G. M. Reichelt & A. P. Rose; London: Lutterworth Press, 1954), p. 5.

## “Speaking with God from the Depths of the Heart”: Gregory of Narek and His *Book of Lamentation* (Matean Olbergut’ean)

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Gregory of Narek (Grigor Narekatsi, Գրիգոր Նարեկացի, 940–950/c. 945–1003) was a renowned medieval Armenian monk, theologian, philosopher, poet and writer. He was born in Vaspurakan (Վասպուրական) in the Kingdom of Armenia, but spent most of his life as a hermit in a monastery of Narek (Նարեկ) on the south bank of Lake Van (Վանա լիճ), which belongs to Yemişlik Köyü in Turkey now.<sup>1</sup>



Gregory's father, Khosrov (Խոսրով), was a bishop of Andzewats'ik' (Անձևացիք) diocese in the Vaspurakan. He was excommunicated from the Armenian Apostolic Church under the suspicion by the catholicos at the time, Anania I of Moks'. The reason was that, on the one hand, he opposed the autocratic position of the catholicos, and on the other hand, he seemed to have a tendency to side with the Byzantine "Chalcedonian Definition," which violated the miaphysitism of the Armenian Apostolic Church. This trend against the established church was quite prevalent in Armenia during his days. The most extreme emblematic was the T'ondrakeans (Թոնդրակյաններ) who advocated monophysitism or monothelitism. They embraced Eutychianism and protested against the sacrament of the Eucharist, hierarchy, idolatry, religious architecture, and the institution of marriage.

But in fact, Gregory's ideas were somewhere between the official Armenian Church and the T'ondrakean sect. On the one hand, he held a firm position of miaphysitism, treasured the sacraments of Eucharist and baptism, and in this respect wrote an article against the T'ondrakeans, but he had some similarities with the latter in terms of thought, such as valuing individual prayers, opposing the separation of the church from the people, and accepting the mystical theology of the Cappadocian Fathers and the Pseudo-Dionysius, etc. The last point reflects the influence of Byzantine religious views on him, so he also mildly believed that the theory of dyophysitism is orthodox. This stance is inseparable from his education and practice at Narek Monastery. He was greatly impressed by his relative and teacher, the monastic master Anania of the Narektsi school.

The *Book of Lamentation* written by Gregory in the latter part of his life is his most celebrated work, and it is also an immortal theological and literary masterpiece in the history of Armenia and even Christianity. It embodies Gregory's mystical theology and his monastic notions. In this book based on miaphysitism, he wrote



a verbal art with a rich riot of metaphors, a myriad of meanings, brimming with moving emotions and penetrating speculation, by returning to the tradition of confessions and penitential prayers in the Bible, with a style that combines poetry and prose.

Gregory's fundamental intention in the book is "speaking with God from the depths of the heart" (ի խորոց արտից խօսք ընդ աստուծոյ) as indicated at the beginning of each chapter, that is, to approach God and Christ through the words of confessions and prayers rather than theoretical interpretations, to be united with them. Of course, such conversations must be practiced in sacraments such as the Eucharist.

According to Gregory's theology (influenced by Greek philosophy, Philo's theology,<sup>2</sup> Gregory of Nyssa and other church fathers), the rational part of the human soul is composed of the image of God and its breath. Therefore, "every moment of the soul is a memory of God" (Առ շարժումն անձին՝ յիշատակ Աստուծոյ, 31.3); reason is the essence of human being, and it is the backbone of linguistic activities, and language is connected with Christ, the Word. Man, then, as he partakes of God, also participates of Christ in the sense of being human. This reflects Paul's notion of "in Christ." Thus, by praying constantly during the ceremony, praying with sighs, tears, and moans, we can become in union with God and Christ. The most sublime state achieved by discourse of intellect and rhetoric is the silent light. In his prayer, Gregory seems to be able to behold the "light," as if "on the wings of light" (ի թռիչս թևոց լուսոյ, 75.1). Apart from the words for language, the most frequently occurring word in the *Book of Lamentation* is "light" (176 times).

Gregory's understanding of human being is connected with his Christological concept of miaphysitism. In 93.2, he gives an ingenious metaphor: Christ is compared to a "wick" (պատրոյզ), which is a metaphor for his "unity" (միութիւն). The wick is "interwoven" with two threads (շարամանութիւն) into one, in which "love for humankind is woven" (մարդասիրապէս հիւսնալ), that is, the unity of the humanity and divinity of Christ. Although Gregory emphasized the unification of the two natures over the separation of both from each other, he did not deny the disjunction of the two natures. This is actually a moderate miaphysitism. It can not only defend the necessity of the Holy Communion in the church of establishment, but also retain the significance of personal prayers the T'ondrakeans set store by, and avoid the extreme tendency of miaphysitism of the Armenian Apostolic Church.

In 2015, Pope Francis officially declared Gregory as Doctor Ecclesiae Universalis. He is the only Doctor who has no Catholic affiliation and does not profess the Chalcedonian Creed. In explaining his decision, the Pope said that Gregory was "an extraordinary interpreter of the human soul," who "offers words which are prophetic for us" and, more than that, a "sense of universal solidarity." To substantiate his statement, the Pope especially cited Paragraphs 72 and 83 of Gregory's *Book of Lamentation* on confessing sins and forgiving enemies.<sup>3</sup> Gregory's confession has an eternal dimension and is directed to all mankind, as distinct from the personal expressions in Augustine's *Confessions*. Acceptance by the Catholic Church just proves that Gregory had profound religious knowledge and a tolerant stance, and of course it can also bear witness to the well esteemed status of the Armenian Apostolic Church in the history of Christianity.

In the 21<sup>st</sup> century, studies of ancient Armenian history and culture have made headway in Western and Eastern academic world, and translations of Gregory's works have been proliferating. Take his *Book of Lamentation* as an epitome: Annie and Jean-Pierre Mahé's French translation is a graceful rendering, literal accuracy and densely annotated. Of the English translations, there are A. Terian's which is the latest one, brilliantly translated and luxuriantly glossed, I. Kéchichian's which is a revised version with unique insights on the translation of some terms,<sup>4</sup> and T. J. Samuelian's English translation, the most available, on the internet,<sup>5</sup> and Fr. M. Aramyan's bilingual version in ancient and modern Armenian, which is both convenient

and very valuable as a work of reference.

However, in Chinese academia, there is no Chinese translation of Gregory's writings, and even articles about him are very scarce. No doubt, as far as his "Hellenistic-mystical" theology is concerned, the idea of an insurmountable gap with the Lord, in particular, may sound difficult and foreign to the cultural psychology of some Chinese believers—for them, the idea of an immediate "unity" with God and Christ through confessions, personal prayers and the Eucharist may be more familiar. Of course, from an academic point of view, re-discovering the intellectual legacy of the ancient Oriental Orthodox Church, especially the theological resources of Armenian Apostolic Church with its uninterrupted history is obviously a research topic that cannot be ignored. The exploration of Chinese theology should indeed keep up with developments in this field.

Thanks to Director Daniel YEUNG's trust and entrustment, the author is currently launching the translation of Gregory's *Book of Lamentation* and sets out to add as detailed academic notes as possible and write a scholarly introduction. The translation is based on the ancient Armenian text. Where it is quite difficult to understand and there are ambiguities, I will refer to the translations of the Mahés, Terian, Aramyan, Kéchichian and other scholars and try to absorb their commentaries. At the same time, it uses relevant research monographs of scholars such as M. Papazian and S. Poghosyan,<sup>6</sup> as well as translations and interpretations of Gregory's other works.<sup>7</sup> ■



A Commemorative Stamp on the 1,070<sup>th</sup> Birth Anniversary of Gregory of Narek

\* Translated by the author, proofread by John Meyrick.

1. For some sources and references of this article, see the following literature. On Gregory's life, works, Christological and philosophical thoughts: A. Terian, "Gregory of Narek," in K. Parry (ed.), *The Wiley Blackwell Companion to Patristics* (The Atrium: John Wiley & Sons), 2015, pp. 278-290; A. et J.-P. Mahé, *Grégoire de Narek: Tragédie, Le Livre de Lamentation (Matean Olbergut'ean), Introduction, Traduction et Notes* (Louvain: Peeters, 2000), pp. 3-180; M. Papazian, *The Doctor of Mercy: The Sacred Treasures of St. Gregory of Narek* (Collegeville, MN: Liturgical Press, 2019), pp. 33-34, 42-46. On the T'ondrakean movement: V. Nersessian, *The Tondrakian Movement: Religious Movements in the Armenian Church from the Fourth to the Tenth Centuries* (London: Kahn & Averill, 1987), pp. 39-40, 73-83. On the style and content of *Book of Lamentation*: A. Terian, *From the Depths of the Heart: Annotated Translation of the Prayers of St. Gregory of Narek* (Collegeville, MN: Liturgical Press, 2021), pp. xv-liv. For the Armenian text of Gregory's *Book of Lamentation*, this article refers to: P. M. Khach'atryan & A. A. Ghazinyan (eds), *Գրիգոր Նարեկացի, Մատենան ողբերգության* (Erevan: Armenian Academy of Sciences, 1985); Fr. M. Aramyan, *Գրիգոր Նարեկացի, Մատենան ողբերգության* (Erevan: Vem Press, 2019). 2. On the profligation and reception of Philo's works in Armenia, and Philo's notion of the soul, see S. M. Lombardi & P. Pontani, *Studies on the Ancient Armenian Version of Philo's Works* (Leiden: Brill, 2010); A. Terian, *Philonis Alexandrini De animalibus, the Armenian Text with an Introduction, Translation, and Commentary* (Chico, CA: Scholars Press, 1981). 3. The first proclamation was issued on February that year, the official one on 12 April. For the declaration, see the official website of the Holy See: "Message of His Holiness Pope Francis on the 100<sup>th</sup> Anniversary of 'Metz Yeghern' and Proclamation of St Gregory of Narek as a Doctor of the Church," URL: [https://www.vatican.va/content/francesco/en/messages/pont-messages/2015/documents/papa-francesco\\_20150412\\_messaggio-armeni.html](https://www.vatican.va/content/francesco/en/messages/pont-messages/2015/documents/papa-francesco_20150412_messaggio-armeni.html). 4. I. Kéchichian, *Grégoire de Narek Tragédie, Le Livre de Prières* (Paris: Cerf, 1961). 5. T. J. Samuelian, *Speaking with God from the Depths of the Heart: The Armenian Prayer Book of St. Gregory of Narek* (2<sup>nd</sup> ed.; Erevan: Vem Press, 2005). 6. S. Poghosyan, *My Narekatsi* (Erevan, 2013). 7. A. Terian, *The Festal Works of St. Gregory of Narek: Annotated Translation of the Odes, Litanies, and Encomia* (Collegeville, MN: Liturgical Press, 2016); R. R. Ervine, *The Blessing of Blessings: Gregory of Narek's Commentary on the Song of Songs* (Collegeville, MN: Liturgical Press, 2008); Frederick Cornwallis Conybeare (ed.), *The Letter of St. Gregory of Narek* (CrossReach Publications, 2017).



# Special Report

## Sino-Christian Studies Online Lectures: Third Series (2023)

From April to June 2023, the “Sino-Christian Studies Online Lectures: Fourth Series” was successfully conducted. It comprised 5 lectures. More than 1,000 people signed up for the lectures; each lecture had, on average, over 200 attendees. They came from Mainland China, Hong Kong, Macau, Taiwan, Malaysia, Singapore, USA and Canada.

Date: 13 April–22 June 2023

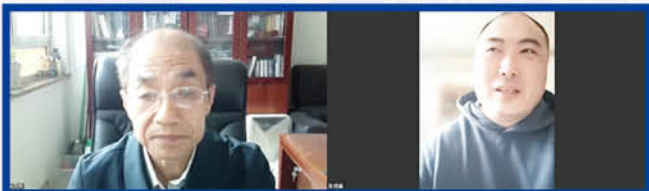
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### Prof. XU Fenglin (Peking University)

13 April Hymnology in Eastern Orthodoxy

Moderator and Respondent: Prof. CHEN Yufeng (Jiangnan University)



### Prof. JIANG Zhenshuai (Shandong University)

27 April The “Prophets” in the “Law”: The Development and Social Construction of the Legal Tradition in the Hebrew Bible

Moderator and Respondent: Dr. HUANG Wei (Shanghai University)



### Prof. ZHANG Longxi (City University of Hong Kong)

18 May Original Meaning and Interpretative Tradition

Moderator and Respondent: Prof. LI Bingquan (Renmin University of China)



### Prof. CHIN Ken-pa (Fu Jen Catholic University)

1 June

Spiritual Gifts and “Common Ownership of Everything”: The Imagination and Practice of the Original Church by the “Jesus Family”

Moderator and Respondent: Prof. XIAO Qinghe (Shanghai University)



### Prof. SUN Zhouxing (Zhejiang University)

28 June

Philosophy and Theology of Future

Moderator and Respondent: Prof. HONG Liang (Huazhong University of Science and Technology)



## Conference on “Sinicization of Christianity”



From 18 to 19 May, the conference on “Sinicization of Christianity,” jointly organized by Hong Kong Christian Council, National Committee of the Three-Self Patriotic Movement of the Protestant Churches in China, and China Christian Council, took place. About 120 persons attended the conference. The conference consisted of two

keynote speeches and six thematic presentations. The first keynote speech was delivered by Dr. Milton WAN, Distinguished Professor of ISCS, with the topic “On the Sinicization of Christianity.” Dr. XIE Zhibin, Adjunct Professor of ISCS, also attended the conference on behalf of ISCS.

## Director Daniel YEUNG’s First Visit to Mainland China after the Covid Pandemic



In the first half of 2023, cross-border traffics between Mainland China and Hong Kong has already returned to the normal. On 23 May, upon invitation by Prof. ZHAO Lin from Wuhan University, Director

Daniel YEUNG delivered a lecture titled “Karl L. Reichelt and Sino-Christian Theology” at Wuhan University. Prof. SU Dechao was the moderator. Prof. ZHAO Lin looks forward to further cooperation in the future. On 24 May, Director YEUNG visited Huazhong University of Science and Technology and delivered a lecture titled “The Past and the Present of Sino-Christian Studies.” The lecture was moderated



by Prof. ZHANG Tingguo. Dean Prof. DONG Shangwen, Prof. HE Weiping, Prof. CHENG Xinyu, Prof. LIN Jishan, Prof. YUAN Hui, Prof. YE Jinzhou, Prof. WEN Jun, Dr. GUI Lingchang, and other faculty staff and students were present. Both parties look forward to further cooperation in the future. This visit trip by Director YEUNG has deepened the connection with various academic partners in Mainland China and consolidated consensus for future cooperation in the continual development of Sino-Christian Studies.



## An Open Letter to Takeda Science Foundation



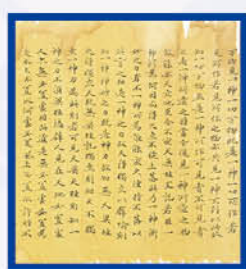
The authenticity of Jingjiao texts *Yi Shen Lun* 一神論 and *Xu Ting Mi Shi Suo Jing* 序聽迷詩所經 has long been a major issue in Jingjiao (Nestorian) studies. Nevertheless, up to the present day, it still remains unsettled.

In September 2020, the Kyo-U Library, Takeda Science Foundation, published *A Study of Four Nestorian Manuscripts Held in the Dunhuang Manuscript Collection of the Kyo-U Library* under the direction of Director TONO Haruyuki, with a preface also written by him. The book provides extraordinarily clear high-resolution images of the four Jingjiao manuscripts held by Kyo-U Library. It also includes visual analyses of the scrolls, paper, calligraphy and symbols, and a brief history of transmission in Japan. All of these are certainly helpful for addressing the authenticity issue relating to the two mentioned Jingjiao texts.

The manuscripts of these two texts are the largest, constituting about 60-70% of the total wordcount of all the existent Nestorian documents. The authenticity of these two texts is therefore a significant issue. In international academia, there are already previous cases in conducting AMS radiocarbon dating for old manuscripts.

As SUGIMOTO Kazuki admits in his "Report on a non-destructive analysis of the paper on which the Nestorian manuscripts of the Dunhuang Manuscript Collection are written" (published in the same book), there are limitations to visual analyses based on magnifying glasses.

In view of this, Director Daniel YEUNG of Institute of Sino-Christian Studies and Prof. ZHU Donghua of Institute of Jingjiao Studies, Tsinghua University began to draft "An Open Letter to Takeda Science Foundation" in September 2021, and called for the co-signing of this Open Letter among scholars from Chinese and international academia from January 2022 onwards. In this Open Letter, we propose:



1. A carbon-dating study for the materials (paper and ink, etc.) of all the four manuscripts, like AMS radiocarbon dating
2. If necessary, the carbon-dating exercise could be undertaken under the supervision of an international working committee including their representatives.

In October 2022, the co-signing was closed. A total of 119 Chinese and international scholars have co-signed the Open Letter. This Letter was then signed by Director YEUNG and Prof. ZHU, and sent to Director TONO of Kyo-U Library. As of now, we have received no reply from Takeda Science Foundation yet.

Below is the list of the signatories:

ZHU Donghua Professor, Tsinghua University	Daniel H. N. YEUNG Director, Institute of Sino-Christian Studies
ZHUO Xiping Director, Institute of World Religions, China Academy of Social Sciences	GAO Shining Research Fellow, Institute of World Religions, China Academy of Social Sciences
HE Bochao Associate Research Fellow, Institute of World Religions, China Academy of Social Sciences	XU Fenglin Professor, Peking University
LOU Yulie Professor, Peking University	DAO Zi Professor, Tsinghua University
TIAN Wei Professor, Tsinghua University	HUANG Yusheng Professor, Tsinghua University
Thomas Xutong QU Associate Professor, Tsinghua University	David TAM Guest Researcher, Tsinghua University
HE Guanghu Professor, Renmin University of China	LI Qiuling Professor, Renmin University of China
YANG Huilin Professor, Renmin University of China	ZHANG Jing Associate Research Fellow, Renmin University of China
HUANG Wei Ph.D. Student, Renmin University of China	ZHANG Baichun Professor, Beijing Normal University
YANG Junjie Associate Professor, Beijing Normal University	QIAN Xuesong Associate Professor, China University of Political Science and Law
LIN Jinghua Professor, Capital Normal University	LIU Boyun Associate Professor, Beijing Language and Culture University
ZHAO Jianmin Director, Sapientia Press House	RUI Xin Associate Professor, Shandong University (Weihai)
CHENG Zuming Professor, Nanjing University	ZHANG Rong Professor, Nanjing University
SONG Lihong Professor, Nanjing University	ZHANG Shiyong Professor, Nankai University
GAI Jiaze Staff, Nanjing Normal University	LI Tiangang Professor, Fudan University
SUN Xiangchen Professor and Faculty Dean, Fudan University	JIANG Linjing Associate Professor, Fudan University
CHEN Na (Former) Research Fellow Fudan University	PAN Derong Professor, East China Normal University
ZHANG Xiaolin Professor, East China Normal University	HUANG Jianbo Professor, East China Normal University
XIAO Qinghe Professor, Shanghai University	LI Teng Associate Professor, Shanghai Normal University
Grace Hui LIANG Research Fellow, Zhejiang University	TSENG Shao-Kai Associate Professor, Zhejiang University



<b>ZHANG Xinzhang</b> Associate Professor, Zhejiang University	<b>LU Chengren</b> Professor, Zhejiang University of Finance & Economics
<b>ZHOU Jiangping</b> Lecturer, Jiangxi University of Finance and Economics	<b>CAO Jian</b> Professor, Sun Yat-sen University
<b>HONG Xiaochun</b> Associate Researcher, Sun Yat-sen University (Zhuhai)	<b>LI Wuzhe</b> Associate Professor, Sun Yat-sen University (Zhuhai)
<b>CHEN Guangchun</b> Lecturer, Guangdong Polytechnic Normal University	<b>SHAO Tiefeng</b> Associate Professor, Shenzhen University
<b>NIE Zhijun</b> Professor, Hunan University of Science and Technology	<b>ZHANG Yuntao</b> Associate Professor, Wuhan University
<b>LIANG Gong</b> Professor, Henan University	<b>QIU Yexiang</b> Professor, Henan University
<b>GUO Yu</b> Associate Professor, Shanxi University	<b>YU Wen</b> Lecturer, Shaanxi Normal University
<b>GE Chengyong</b> Professor, Northwest University	<b>TIAN Haihua</b> Professor, Sichuan University
<b>REN Le</b> Assistant Research Fellow, Sichuan University	<b>LAI Pan-Chiu</b> Professor, The Chinese University of Hong Kong
<b>YAO Zhihua</b> Professor, The Chinese University of Hong Kong	<b>LO Lung-Kwong</b> Honorary Senior Research Fellow, Divinity School of Chung Chi College, CUHK
<b>YIP Ching-Wah, Francis</b> Dean, Associate Professor, Divinity School of Chung Chi College, CUHK	<b>Zhang Longxi</b> Chair Professor, City University of Hong Kong
<b>Ellen ZHANG</b> Professor Emerita, Hong Kong Baptist University	<b>William NG</b> Associate Professor, Hong Kong Baptist University
<b>CHEN Zhan</b> Assistant Professor, Beijing Normal University & Hong Kong Baptist University United International College	<b>CHOY Wai Man, Peter</b> President, Holy Spirit Seminary College
<b>GENG Zhanhe</b> Professor, Holy Spirit Seminary College	<b>CHEUNG Kwok Fai</b> Professor, Asia Lutheran Seminary
<b>CHIN Ken-pa</b> Professor, Fu Jen Catholic University	<b>WU Chang Shing</b> Director, Graduate School of Religion, Chung Yuan Christian University
<b>Samuel H. H. CHIOU</b> Dean of Academic Affairs, China Evangelical Seminary	<b>Gunner Mikkelsen</b> Honorary Senior Research Fellow, Australia Macquarie University
<b>Jason LAM</b> Senior Research Fellow, Australian College of Theology	<b>Peter L. Hofrichter</b> Professor Emeritus, University of Salzburg
<b>Dietmar W. Winkler</b> Professor, University of Salzburg	<b>Samuel Nan Chiang LIEU</b> Honorary President, International Union of Academies
<b>Kurt Christensen</b> Professor, Lutheran School of Theology, Aarhus	<b>Paulos HUANG</b> Professor, University of Helsinki

<b>Jürgen Moltmann</b> Professor Emeritus, University of Tübingen	<b>Peter Zieme</b> Senior Researcher, Berlin Brandenburg Academy of Sciences and Humanities
<b>Klaus Koschorke</b> University Professor, University of Munich	<b>Pier Francesco Fumagalli</b> Class' Director, Class of Far Eastern Studies, Ambrosiana Academy
<b>Paola Moretti</b> Associate Professor, Università degli studi di Milano	<b>Chiara Barbati</b> Senior Researcher, University of Pisa
<b>Matteo Nicolini-Zani</b> Researcher, Monastery of Bose	<b>Hidemi TAKAHASHI</b> Professor, University of Tokyo
<b>Katsuhiro KOHARA</b> Professor, Doshisha University	<b>XUE Enfeng</b> Associate Professor, J. F. Oberlin University
<b>Wonmo SUH</b> Professor, Presbyterian University and Theological Seminary	<b>WU Dongri</b> Assistant Professor, Presbyterian University and Theological Seminary
<b>Sukjoo KIM</b> Professor, Anyang University	<b>Tjeerd de Boer</b> Dean of Education, Foundation Academy of Amsterdam
<b>Werner G. Jeanrond</b> Professor, University of Oslo	<b>WANG Xiaojing</b> Post-doctoral Research Fellow, VID Specialized University
<b>Fredrik Fällman</b> Associate Professor of Sinology, University of Gothenburg	<b>Nicholas Sims-Williams</b> Emeritus Professor of Iranian and Central Asian Studies, University of London/SOAS
<b>Sebastian P. Brock</b> Emeritus Reader in Syriac Studies, Oxford University	<b>Max Deeg</b> Professor/Chair of Buddhist Studies, Cardiff University
<b>David Jasper</b> Emeritus Professor, University of Glasgow	<b>Erica C. D. Hunter</b> Affiliated Researcher/Senior Lecturer in Eastern Christianity, Emerita, University of Cambridge/SOAS
<b>GAO Zhe</b> Senior Lecturer, University of Stirling	<b>LEUNG Chui Wa</b> Ph.D. Candidate, King's College London/University of Hong Kong,
<b>Diane B. Obenchain</b> Director, Chinese Studies Center, Fuller Theological Seminary	<b>Sebastian KIM</b> Professor, Fuller Theological Seminary
<b>Huaiyu CHEN</b> Associate Professor, Arizona State University	<b>Patriarch Mar Awa III Royel</b> Patriarchate of the Assyrian Church of the East Patriarch

A total of 13 scholars from Mainland China prefer not to disclose their names publicly, but they have co-signed in the Open Letter to Takeda Science Foundation.

The English version of the Open Letter is available with the following URL:



[https://www.iscs.org.hk/Template/Shared//images/slide/OpenLettertoTakedaScienceFoundationENG\\_20221019.pdf](https://www.iscs.org.hk/Template/Shared//images/slide/OpenLettertoTakedaScienceFoundationENG_20221019.pdf)



## Highlights of Activities of Our Visiting Scholars Abroad

### Prof. LIU Yang's Visit to the United States

In April 2023, Prof. LIU Yang from Lanzhou University, began his one-year visit to the United States as our Overseas Visiting Scholar. His host institution is the University of Texas. His research topic is "A Dialogue Between Jerusalem and Athens: Reflections on the Thought of Leo Strauss."



### Young Scholar Ms. CHENG Mao's Visit to Durham University

From October 2022 to March 2023, Ms. CHENG Mao conducted her research visit to the United Kingdom as our Overseas Visiting Scholar. Her research topic was "John C. H. WU's Conception of Natural Law: Perspectives from Thomism, Chinese Culture, and Chinese Theology." During her visit, she attended a series of lectures and seminars at the Centre for Catholic Studies and the Department of Theology and Religion of Durham University. She also visited professors from various universities, such as Prof. Rik Van Nieuwenhove and Prof. Paul D. Murray at Durham University, and Prof. Alexander Chow at the University of Edinburgh. These visits have deepened her understanding of the research topic.



## Academic Activities

### Visit from the Department of Chinese and History, City University of Hong Kong

On 6 March 2023, a group of teacher and students (56 persons in total) from the Department of Chinese and History of City University of Hong Kong visited ISCS, as part of a local study tour led by Prof. CUI Wendong. Our Visiting Scholar Dr. XIE Yilin from Jinan University delivered a lecture on "Modern Chinese Micro-History Studies from a Christian Cultural Perspective." A passionate and in-depth discussion followed. Mr. LO Kwun Lam, Assistant Academic Exchange Officer of ISCS, then led a guided cultural-historical tour of Tao Fong Shan for the visiting teacher and students.



The first season of the lecture series was conducted both physically and virtually. It consisted of three thematic sessions on Thomas Aquinas, F. D. E. Schleiermacher, and Jürgen Moltmann respectively, comprising a total of 13 lectures scheduled for April, May, and June of this year. A total of 11 renowned scholars served as speakers for the lectures: Prof. YU Huang-Chieh (Fu Jen Catholic University), Prof. PAN Hsiao-Huei (Fu Jen Catholic University), Prof. WU Tianyue (Peking University), Prof. YOU Bin (Minzu University of China), Prof. ZHOU Weichi (Chinese Academy of Social Sciences), Prof. ZHANG Xu (Renmin University of China), Prof. Thomas Xutong QU (Tsinghua University, also our Adjunct Professor), Prof. DENG Anqing (Fudan University), Prof. ZHANG Huiyong (Xiamen University), Prof. HE Weiping (Huazhong University of Science and Technology), and Prof. ZHANG Shiying (Nankai University).



### Prof. Thomas Xutong QU's Lecture on the Problem of Truth

On 28 April, Prof. Thomas Xutong QU, Adjunct Professor of ISCS, delivered a lecture entitled "From What Is Truth to Who Is the Truth: The Truth and the Way of Christianity" at Southwest University. Prof. LI Xuan from Southwest University moderated the session, while Prof. CHEN Gang from Guizhou University and Prof. LIU Renxiang from Tsinghua University were the respondents. The audience's enthusiastic engagement and active participation in the Q&A session truly highlighted the significance of the topic.



### "Spirit in the Flux of Time" Lecture Series (Season 1)

From April to June, the "Spirit in the Flux of Time" lecture series (Season 1, 2023) was organized by the School of Philosophy, Huazhong University of Science and Technology. Our academic journal *Logos & Pneuma* was one of the co-organizers. This academic event was organized and conducted by Prof. HONG Liang, Professor in the School of Philosophy, Huazhong University of Science and Technology and our Adjunct Professor, in collaboration with his colleagues.





## Prof. XIE Zhibin's Lecture on "Modernity and the Reformation"

On 13 May, Prof. Xie Zhibin, Adjunct Professor of ISCS, delivered a lecture titled "Modernity and the Reformation: Perspectives from Weber and Troeltsch" at Sichuan University. The lecture was moderated by Prof. YANG Shunli from Sichuan University, and Prof. HUANG Luping, also from Sichuan University, was the respondent. A heated and in-depth discussion followed.



## Visiting Scholar Prof. DING Ruizhong's Lecture at The Chinese University of Hong Kong



On 29 May, Prof. Ding Ruizhong, our Visiting Scholar and Associate Researcher at Shaanxi Academy of Social Sciences, delivered an online lecture titled "A Preliminary Study of the Characteristics of the Development of the Catholic Church in Rural Areas of the Guanzhong Basin of Shaanxi Province: Textual and Field Studies." The event was jointly organized by ISCS, the Society for the Study of History of Christianity in China, and the Centre for Christian Studies, CUHK. Dr. WU Kin-Pan, Local Visiting Lecturer at Lutheran Theological Seminary, served as the moderator for the lecture.

## Internal Seminar for Visiting Scholars and Visiting Students

Date	Name	Institution	Topic
3 Feb	LI Yi Qing Crystal	Postdoctoral Researcher, Peking University	The Late-Qing Bible Translated by "The Chinese Union" and Their Alternative "Exegesis"
3 Feb	PENG Huanhuan	Lecturer, Zhejiang Ocean University	A Study of Josemaría Escrivá's Conception of Work
24 Mar	Christian Myer	Professor, Free University of Berlin	The Invention of the Modern Religious Bookshelf
3 Apr	DING Ruizhong	Associate Research Fellow, Shaanxi Academy of Social Sciences	Revering Heaven and Caring for Human Beings: On the Construction and Practice of Chinese Theology by Late Ming Confucian-Christian WANG Zheng
14 Jun	YU Xuelian	Ph.D. Student, Sun Yat-sen University	How Can Life Be Identified with God? A Phenomenological Analysis of Michel Henry's Late View of Truth
14 Jun	ZHOU Xuanyi	Associate Professor, Wuhan University	Nurturing Qi and Righteousness: A Comparative Study of Confucianism and Christianity on Personality Cultivation



# Academic Exchange

## Visit of Prof. LI Li'an from Xuanzang Research Institute, Northwest University

On 5 March 2023, Prof. LI Li'an, Dean of Xuanzang Research Institute at Northwest University, Director of Institute of Buddhist Studies at Northwest University, and specialist in history of Chinese religions, visited ISCS. Director Daniel YEUNG introduced to him the history and academic work of ISCS, and they exchanged ideas on the opportunities of further cooperation.



## Visit of Two International Scholars in Christian-Buddhist Studies

On 12 May, Prof. Perry Schmidt-Leukel, Professor of Religious Studies and Intercultural Theology at the University of Münster, Germany, and Prof. Paul Hedges, Associate Professor of Interreligious Studies at the S. Rajaratnam School of International Studies, Nanyang Technological University, Singapore, visited ISCS. Mr. LI, a graduate student from The Chinese University of Hong Kong, accompanied them during their visit. Mr. LO Kwun Lam, Assistant Academic Exchange Officer of ISCS, warmly welcomed them and introduced to them to the history and academic work of ISCS.





## Visit of Trustees, Staff and Consultants of the United Board for Christian Higher Education in Asia

On 12 June, a group of 20 trustees, staff and consultants from the United Board for Christian Higher Education in Asia visited ISCS, as part of their local visit led by Mr. Ricky M. Cheng, Executive Vice President of the United Board.

Mr. LO Kwun Lam, Assistant Academic Exchange Officer of ISCS, first led a guided cultural-historical tour of Tao Fong Shan for the visitors. Director Daniel YEUNG then gave a talk on “Karl L. Reichelt and Sino-Christian Theology” and elaborated on the continuity and difference between the mission of Reichelt and that of ISCS, and explained what Sino-Christian Theology is. As many of the visitors are themselves theologians from different regions of Asia, there was a very passionate and in-depth discussion after the talk.

Lastly, Dr. Christian Murck, Chair of the Board of Trustees of the United Board, presented a souvenir to Director YEUNG on behalf of the United Board.



## Visit from the Office of General Education of The Chinese University of Hong Kong



In the morning of 20 June, led by Dr. GAO Xin, Lecturer in the Office of General Education of The Chinese University of Hong Kong, a total of 6 teachers and students visited Tao Fong Shan, to learn more about the academic work of ISCS, and the tradition and practice of Christian contemplation. Director Daniel YEUNG delivered a lecture titled “Karl L. Reichelt and Sino-Christian Theology.” Mr. LO Kwun Lam, Assistant Academic Exchange Officer of ISCS, then led a guided cultural-historical tour of Tao Fong Shan for the visitors. In the afternoon, the visiting group visited the Tao Fong Shan Christian Centre, and Rev. Johnathan CHAN shared with them on the characteristics of Christian contemplative practices. Finally, the visiting group visited the Art Shop of Tao Fong Shan, and learnt about how Chinese indigenous art is combined with the Christian tradition in the porcelain works of Tao Fong Shan.

# Academic Research

## Academic Research

### Visiting Scholars



**Dr. LI Yi Qing Crystal** stayed at ISCS from September 2022 to January 2023 as Visiting Scholar. She is Postdoctoral Researcher at Peking University. During her visit, she completed the final, revised version of her research paper “The Late-Qing Bible Translated by ‘The Chinese Union’ and Their Alternative ‘Exegesis’.”

**Mr. ZHANG Yong** stayed at ISCS from September 2022 to September 2023 as Visiting Scholar. He is independent filmmaker and media producer. During his visit, he conducted a research on media and Christianity.



**Dr. PENG Huanhuan** stayed at ISCS from January to February 2023 as Visiting Scholar. He is currently Lecturer at Zhejiang Ocean University. During his visit, he worked on his research project on “A Study of Josemaría Escrivá’s Conception of Work.”

**Prof. YANG Junjie** stayed at ISCS from January to February 2023 as Visiting Scholar. He is currently Associate Professor at Beijing Normal University. During his visit, he worked on his research project on “Cutting Himself with Stones: A New Interpretation of Mark 5:5.”



**Dr. XIE Yilin** stayed at ISCS from February to March 2023 as Visiting Scholar. He is currently Lecturer at Jinan University. During his visit, he worked on his research project “A Study of Jewish Philosophy of Philo of Alexandria.”

**Prof. DING Ruizhong** stayed at ISCS from March to May 2023 as Visiting Scholar. He is currently Associate Researcher at Shaanxi Academy of Social Sciences. During his visit, he completed his research project “Revering Heaven and Caring for Human Beings: On the Construction and Practice of Chinese Theology by Late Ming Confucian-Christian WANG Zheng.”



**Dr. GAO Zhe** stayed at ISCS in March 2023 as Visiting Scholar. He is currently Senior Lecturer in Religion at the University of Sterling, UK. During his visit, he worked on his research project “Not about Religion: A Reinterpretation of the Chinese Rites Controversy.”

**Prof. Christian Meyer** stayed at ISCS from March to April 2023 as Visiting Scholar. He is currently Professor at the Free University of Berlin, Germany. During his visit, he worked on his research project “The Invention of the Modern Religious Bookshelf.”







**Prof. MA Yinmao** stayed at ISCS in May 2023 as Visiting Scholar. He is currently Director and Researcher of the Institute of Philosophy and Dean of the Department of Modern Western Philosophy, Chinese Academy of Social Sciences. During his visit, he worked on his research project "The Latest Development of Russian Philosophy of Religion."

**Dr. WANG Xu** stayed at ISCS in June 2023 as Visiting Scholar. She is currently Assistant Researcher at the Institute of World Religions, Chinese Academy of Social Sciences. During her visit, she worked on her research project "The History of the Study of Philosophy of Religion in Republican China (1919–1949)."



**Prof. ZHOU Xuanyi** stayed at ISCS in June 2023 as Visiting Scholar. He is currently Associate Professor at Wuhan University. During his visit, he worked on his research project "Nurturing Qi and Righteousness: A Comparative Study of Confucianism and Christianity on Personality Cultivation."

**Prof. CHIN Ken-Pa** stayed at ISCS in June 2023 as Visiting Scholar. He is currently Professor at Fu Jen Catholic University. During his visit, he completed his research project "Buddhist-Christian Friendship: Monk Miao-chi and Karl L. Reichelt."



**Prof. XING Taotao** stayed at ISCS in June 2023 as Visiting Scholar. He is currently Professor at Peking University. During his visit, he worked on his research project "On Gödel's Ontological Proof for the Existence of God."

**Prof. XU Fenglin** stayed at ISCS in June 2023 as Visiting Scholar. He is currently Professor at Peking University. During his visit, he worked on his research project "A Study and Translation of John Meyendorff's *Byzantine Theology: Historical Trends and Doctrinal Themes*."

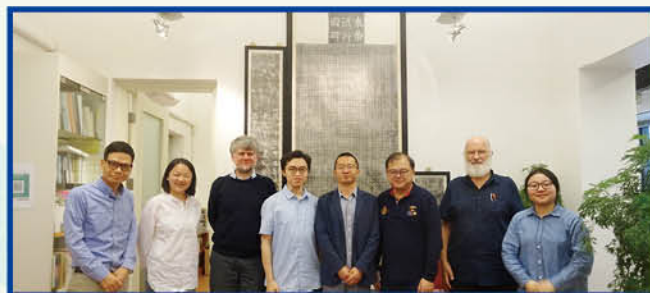


**Prof. ZHANG Baichun** stayed at ISCS in June 2023 as Visiting Scholar. He is currently Professor at Beijing Normal University. During his visit, he worked on his research project "Hesychast Anthropology."

**Prof. SUN Shangyang** visited our institute as a visiting scholar in June 2023. Professor Sun is currently a professor in the Department of Philosophy at Peking University. During his visit, he worked on his research project "On Robert Bellah's Theory of Evolution of Religion."



## Visiting Students



- YU Xuelian** Ph.D. Student, Sun Yat-sen University  
**Research Topic:** Incarnation and Affection: A Study of Michel Henry's Phenomenology of Religion  
**Visiting Period:** April 2023 – June 2023
- WU Ruguang** Ph.D. Student, Zhejiang University  
**Research Topic:** Augustine's Conception of Biblical Interpretation  
**Visiting Period:** April 2023
- LI Yuan** Ph.D. Student, Sun Yat-sen University  
**Research Topic:** New Interpretation of Buddhism by Protestant Missionaries in Late Qing China  
**Visiting Period:** May 2023
- CAO Ying** M. Th., China Graduate School of Theology  
**Research Topic:** Bonhoeffer, Luther, and Theology of the Body  
**Visiting Period:** September 2022 – September 2023
- ZHANG Haoran** Ph.D. Student, The Chinese University of Hong Kong  
**Research Topic:** Holmes Rolston III's Environmental Philosophy in Christian and Confucian Perspectives  
**Visiting Period:** September 2022 – July 2023

## Guest Professors

Owing to the Covid-Pandemic, ISCS held 1 guest professor lecture in the first half of 2023. The details are as follows:

### XIE Zhibin

(Professor, Tongji University)

**Topic:** **Modernity and the Reformation: Perspectives from Weber and Troeltsch**

**Discussant:** HUANG Luping (Associate Professor, Sichuan University)

**Date:** 13 May 2023





## Academic Staff Members

### Prof. Milton WAN

#### Distinguished Professor of ISCS

##### Academic Activity:

- On 18 May 2023, participated in the conference on “Sinicization of Christianity” jointly organized by Hong Kong Christian Council, National Committee of the Three-Self Patriotic Movement of the Protestant Churches in China, and China Christian Council and delivered a keynote speech titled “On the Sinicization of Christianity.”



##### Research & Publication:

- An on-going research project on “Christian Spirituality: Traditions and Transformations.” A three-volume work is to be published from 2022 onwards. The first volume was already published in 2022 by Ming Feng Press.

### Prof. XIE Zhibin

#### Adjunct Professor

##### Academic Activity:

- In May 2023, delivered a lecture entitled “Modernity and the Reformation: Perspectives from Weber and Troeltsch” at Sichuan University.



##### Courses:

- Classics in Christian Philosophy

##### Research & Publication:

- Book: *Moral Triumph: The Public Face of Christianity in China* (Minneapolis, MN: Fortress Press, 2023).

### Prof. Thomas Xutong QU

#### Adjunct Professor

##### Academic Activities:

- From 26 January to 17 February 2023, conducted an academic visit at VID Specialized University, Norway, and gave an academic presentation on “How to Understand Loyalty and Trans-loyalties from the Perspective of Antiquity and Modernity.”
- On 6 April, was invited to give a lecture at China University of Political Science and Law with the title “From Thales to Aristotle: A History of Philosophy from Aristotle’s Theory of the Four Causes.”
- From 21 to 22 April, co-hosted the Fifth “Interdisciplinary Workshop on Theory and Society” jointly organized by Tsinghua University and East China Normal University, with the theme “The Theological Origins of Modernity.”
- On 28 April, was invited to give a lecture titled “From What Is Truth to Who Is Truth: The Truth and the Way of Christianity” at Southwest University.
- On 6 May, was invited to give a keynote speech in the 2023 Logos International Forum “Faith & Contemporary Issues in Society & Culture” at Hong Kong Baptist University.
- On 13 May, co-hosted the Sixth “Interdisciplinary Workshop on Theory and Society” jointly organized by East China Normal University and Tsinghua University, with the theme “The Economic and Cultural Pulse of Local Societies in Southeast China.”
- From 20 to 21 May, hosted the Second Intensive Seminar on Classics at Tsinghua University, with the theme “From



Philosophy to Theology: The Doctrine of Analogy in Plato, Aristotle and Thomas Aquinas.”

- On 28 May, was invited to give a lecture titled “Tension between Individuals and Communities: A Preliminary Discussion of Moltmann’s Critique of Barth’s Doctrine of the Trinity” at Huazhong University of Science and Technology, for the “Spirit in the Flux of Time” lecture series (Season 1, 2023).
- From 17 to 18 June, co-hosted the academic seminar “Finitude and Transcendence in Heidegger” at Yuelu Academy, Hunan University.
- On 24 June, hosted a book launch seminar for *Christianity and Confucianism: Two Paradigms of Religious-Existential Ethics*.

##### Courses:

- Modern Christian Philosophy (Undergraduate Course).
- Frontiers in Continental Philosophy and Philosophy of Religion (Postgraduate Course).
- Phänomen und Schein (Multidisciplinary Reading Course).
- Barth’s *Kirchliche Dogmatik* (Online Reading Course).

##### Research & Publication:

- Article: “The Theological Controversy between Paul Tillich and Karl Barth in 1923: A Historical and Interpretative Reconstruction,” in: Keith Ka-fu CHAN (ed.), *Paul Tillich and Sino-Christian Theology* (London: Routledge, 2023), pp. 152-174.

### Prof. HONG Liang

#### Adjunct Professor

##### Academic Activities:

- On 8 January 2023, was invited to give a lecture on “Modern Presuppositions in the Concept ‘Transcendence’: Rethinking the Dilemma and the Breakthrough in MOU Zongsan’s Comparative Studies of Confucian and Christian Anthropology.”
- On 5 March, was invited to give a lecture on “Anthropology in the Age of Digital Technology: Historical Developments and Contemporary Challenges.”
- From 16 to 17 May, was invited to participate in the 17<sup>th</sup> Symposium on Building Chinese Bioethics at Hong Kong Baptist University, and presented the paper “Genetic Enhancement and Morphological Freedom: A Discussion Based on Moltmann’s Critique of Eugenics and His Interpretation of Daoist Naturalism.”
- From 20 to 21 May, was invited to deliver an academic speech titled “Is Transhumanism a Kind of Religion? On the Modern Presuppositions in MOU Zongsan’s Conception of Transcendence and Contemporary Challenges in Confucian-Christian Dialogue” at Renmin University of China.
- On 24 May, was invited by Hubei University to give a lecture on “What Is Human Being? Philosophical Challenges in the Age of Digital Technology.”
- From April to June, organized the “Spirit in the Flux of Time” lecture series (Season 1, 2023), comprising three thematic sessions on Thomas Aquinas, F. D. E. Schleiermacher, and Jürgen Moltmann respectively in a total of 13 lectures.
- On 28 June, was the moderator and respondent for Prof. SUN Zhouxing’s lecture in “Sino-Christian Studies Online Lectures: Fourth Series (2023)” by ISCS.



##### Courses:

- Readings in Christian Philosophy: Kant’s *Religion within the Limits of Reason Alone* (postgraduate course)



- Academic Norms and Academic Writing (postgraduate course)

### Research & Publication:

- Article: "Is Transhumanism a Kind of Religion?," in *Studies in World Religions*, Vol. 3 (2023), pp. 8-17.
- Article: "What Can We Learn from Moltmann Today?," in Jason LAM & Naomi Thurston (eds.), *Moltmann and China: Theological Encounters from Hong Kong to Beijing* (Leiden/ Boston: Brill, 2023), pp. 208-210.

### Prof. XIAO Qinghe

#### Guest Research Fellow in Mainland China

##### Academic Activities:

- On 17 March 2023, lecture at the Department of Philosophy (Zhuhai), Sun Yat-sen University, with the title "On the Other Face of Confucianism."
- On 25 March, lecture at the Central Institute of Socialism, with the title "History of the Spread of Catholicism in China."
- On 31 March, attended the 8<sup>th</sup> Workshop on the Chinese Rites Controversy and Sino-Western Cultural Exchange hosted by Shanghai Normal University.
- On 30 April, hosted the JRCC 2023 Annual Meeting.
- On 1 June, was the moderator and respondent for Prof. CHIN Ken-pa's lecture in "Sino-Christian Studies Online Lectures: Fourth Series (2023)" by ISCS.
- From 15 to 17 June, attended the conference "Digital Humanities and Studies of the Sinicization of Religions" organized by Renmin University of China.



##### Courses:

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

##### Research & Publication:

- Article: (with XU Ruiyou) "A New Probe into the Relationship between Jin Sheng, an Important Minister in the Southern Ming Dynasty, and Western Learning and Western Religion," in *International Journal of Sino-Western Studies*, No. 24 (2023), pp. 103-120.
- Editor: *Journal of Research for Christianity in China*, No. 20 (June 2023).
- Vice Editor: *International Journal of Sino-Western Studies*, No. 24 (June 2023).

### Prof. YANG Junjie

#### Guest Research Fellow in Mainland China

##### Courses:

- Lu Xun and Western Literature (undergraduate course)
- Comparative Literature: Theories and History (postgraduate course)

##### Research & Publication:

- Article: "Delayed Printing of *La Jeunesse* and Lu Xun's Impressions: A Critical Discussion of the so-called Eight-Pages," in *Monthly Journal in Lu Xun Studies* (2023/1).



### Prof. Chloë Starr

#### Guest Research Fellow in the USA



##### Academic Activity:

- In March 2023, attended AAS in Boston, and participated in China Christianity Study Group sessions.

##### Courses:

- Themes in World Christianity (with Kyama Mugambi)
- China Mission

##### Research & Publication:

- Editor: *Modern Chinese Theologies I: Heritage and Prospect* (Fortress Press, 2023).
- Article: "From Missionary Doctrine to Chinese Theology: Developing 信 in the Protestant Church and the creeds of Zhao Zichen," in Christian Meyer & Philip Clart (eds.), *Changing Concepts of xin 信 from Traditional to Modern Chinese* (Brill, 2023), pp. 340-359.
- Article: "Biblical Interpretation: The Art of Scripture," in Daryl Ireland (ed.), *Chinese Christian Posters* (Baylor University Press, 2023), pp. 159-184.
- Article: "Afterword," in Mitri Raheb & Mark A. Lamport (eds.), *Emerging Theologies from the Global South* (Cascade, 2023).

### Prof. Christian Meyer

#### Guest Research Fellow in Germany



##### Academic Activities:

- From January 2023 onwards, organized a lecture series "The Invention of the Modern Religious Bookshelf", as part of the project "The Invention of the Modern Religious Bookshelf" (Principal Investigator), funded by the cluster of excellence "Temporal Communities. Doing Literature in a Global Perspective" (Free University of Berlin).
- From 16 to 19 March, gave the presentation "Negotiating Religion as *zongjiao* in the Academic Field in Late Imperial and Republican China (1890s-1949)" at Association of Asian Studies (AAS) in Boston.

##### Courses:

- "Introduction to Chinese History I: From Its Beginnings to the End of the Imperial Era," "Classical Chinese," "The Intellectual and Reformer LIANG Qichao (1873-1929)," "Methodical, Empirical and Practical Approaches in China Studies". All in German.
- "Religion(s) in China" (Research Colloquium), with Philip Clart (Leipzig) and Barend ter Haar (Hamburg). In English.

##### Research & Publication:

- Editor: (with Philip Clart) *From Trustworthiness to Secular Beliefs: Changing Concepts of xin 信 from Traditional to Modern Chinese* (Brill, 2023).
- Editor (with Ansgar Jödicke, Karsten Lehmann) *Zeitschrift für Religion, Gesellschaft und Politik* (2023), special issue "Religion, Party, Faction".
- Article: "From Universal Faith to Religious Experience: Usages of *Xin* in Early Chinese Religious Studies (*zongjiaoxue*)," in Christian Meyer & Philip Clart (eds.), *From Trustworthiness to Secular Beliefs*, pp. 439-460.
- Article: (with Philip Clart) "Introduction," in Christian Meyer & Philip Clart (eds.), *From Trustworthiness to Secular Beliefs*, pp. 3-30.
- Article: "Epilogue: Reflections and Theses on the Semantic



History of *xin* 信 and Faith,” in Christian Meyer & Philip Clart (eds.), *From Trustworthiness to Secular Beliefs*, pp. 609-618.

- Article: (with Ansgar Jödicke, Karsten Lehmann) “Introduction: Religion, Party, Faction. Comparative Perspectives on the Way to a Keyword in the Academic Study of Religions” (in German), in *Zeitschrift für Religion, Gesellschaft und Politik* (2023).

## Prof. Jason LAM

### Guest Research Fellow in Australia

#### Academic Activity:

- On 29 April 2023, was invited by the Chinese Methodist Church in Australia to deliver a topic entitled “Politics: A Topic Unavoidable in the Chinese Church” at their Politics & Theology seminar. The other speaker of the day was Dr. Michael O’Neil, Dean of Morling College in Perth.



#### Courses:

- Taught “Theology 1: The Knowledge of God,” “The Reformation in Europe and Britain” and “Ministry Formation” at Melbourne School of Theology.

## Research & Publication:

- Article: “Bringing Bonhoeffer in Dialogue with Schmitt in Contemporary China,” in *International Journal of Public Theology* 17 (2023), pp. 55-73.
- Edited Volume: *The Use of the Bible in the Chinese Context* (Hong Kong: Logos & Pneuma Press, 2023).

## Prof. Tjeerd de Boer

### Guest Research Fellow in the Netherlands

#### Courses:

- Taught “Global Islam,” “Theology of John Wesley” and “Contextual Theology” at Foundation Academy of Amsterdam (FAA).



#### Research & Publication:

- Article: “Theology in the Context of the History of (Post-)Colonialism, Slavery, Migration and Religion,” Center for Non-Western Theologies, Foundation Academy of Amsterdam (CNWT-FAA).

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

January to June 2023



## Wuhan University

Courses Offered	<p><b>ZHAI Zhihong:</b> Introduction to Religious Studies</p> <p><b>XU Tao:</b> Selected Readings of Western Religious Classics</p> <p><b>FANG Yong:</b> Religious Ethics</p> <p><b>CAO Yan:</b> Anthropology of Religion</p> <p><b>HUANG Chao:</b> Introduction to Religious Studies</p> <p><b>ZHAO Pan:</b> Biblical Hermeneutics</p>
Academic Publication	<p><b>ZHAO Lin:</b> <i>The Glory of the Ancient Roman Empire</i> (four vols.), Beijing: People’s Posts and Telecommunications Press, 2023.</p>
Research Projects	<p><b>ZHAO Lin:</b> Revised version of <i>Introduction to Western Culture</i></p> <p><b>ZHANG Yuntao:</b> Schleiermacher’s Christian Theology</p> <p><b>ZHOU Xuanyi:</b> The Dialogue between Confucianism and Christianity</p> <p><b>ZHAO Pan:</b> Sino-Christian Biblical Hermeneutics in the Republic of China</p>
Academic Activities	<p>On 28 February, 7 March and 14 March 2023, Prof. Eleanore Stump, Former President of the American Philosophical Society and Chair Professor at the University of St. Louis, came and gave three guest lectures on Aquinas: “Aquinas and Ultimate Reality,” “Human nature and Knowledge” and “Human Freedom: Intelligence and Will.”</p> <p>On 18 March, Prof. HUANG Yanhong, Researcher from the Chinese Academy of Social Sciences, gave a guest lecture titled “A Review of the Academic History of Chinese Marxist Studies of Religions.”</p> <p>On 12 May, Prof. ZHOU Weichi, Researcher from the Chinese Academy of Social Sciences, gave a guest lecture titled “The Reception History of Augustine’s Philosophy in China.”</p> <p>On 23 May, Director Daniel YEUNG of Institute of Sino-Christian Studies gave a guest lecture on “Karl L. Reichelt and Chinese Theology.”</p> <p>From 30 June to 2 July, Wuhan University organized the Third National Doctoral Forum in Religious Studies.</p>



## Nanjing University

Courses Offered	Judaism in a Global Perspective Special Topics in Biblical Studies Classical Studies Introduction to Rabbinic Thought and Literature
Academic Publication	MENG Zhenhua: "The Image of Cyrus in Deutero-Isaiah," in <i>Jewish Studies</i> 21 (2023). MENG Zhenhua et al. (eds.): <i>Colorful Israel</i> (16 Vol. Series, Nanjing University Press, 2022- ).
Research Projects	SONG Lihong: <i>A Comprehensive History of Jews</i> (Vol. 1: The Ancient Period) MENG Zhenhua: The Heritage and the Breakthroughs of the Hebrew Religion in the Persian Period MENG Zhenhua: Studies of the Hebrew Bible from the Perspective of Civilization Exchange and Mutual Learning
Academic Activities	From January to May 2023, Prof. SONG Lihong was visiting scholar at Ghent University in Belgium, with the research topic "Martin Buber and Chinese Culture." In May, he attended a "Jewish Studies on the Low Countries" conference hosted by University of Antwerp. In March, Prof. MENG Zhenhua participated online in the Global Virtual Meeting (GVM) of the Society of Biblical Literature (SBL) and gave a presentation. In April, Prof. MENG Zhenhua attended the kick-off meeting of the major project of the National Social Science Foundation "Research on Governance of Religions in Ancient China" in Nanjing.

## Renmin University of China

Courses Offered	LI Qiuling: History and Thought of Christianity Leopold Leeb: Introduction to Ancient Greek; Introduction to Classical Hebrew; Introduction to Latin SUN Shuai: Selected Readings on Christian Classics
Academic Publication	YANG Huilin: "A Reading on the Question of Sinicization as a Chinese Concept: Antithesis and Correlation," in <i>Journal of Renmin University of China</i> (2023/1), pp. 48-55. ZHANG XU: "On the New and Old Political Theology: Jürgen Moltmann and Carl Schmitt ZHANG Xu," in <i>Journal for the Study of Christian Culture</i> , Vol. 49 (2023), pp. 48-69.
Research Projects	ZHANG XU: Jewish Political Theology Three Currents of Twentieth-Century Political Theology: Schmitt, Moltmann and Agamben Leopold Leeb: Comparative Study of Christianity and Islam in China Sino-Christian Theology and the Terminology of Islam in China
Academic Activities	On 4 January 2023, Prof. LI Qiuling was invited to give a guest lecture on "Kant and the Enlightenment" at Hunan University. On 3 April, Prof. YANG Huilin gave the lecture "Matteo Ricci and His Recapitulation of Epictetus in Chinese Context" at University of Bologna, Italy. On 4 April, Prof. SUN Shuai hosted the lecture by Prof. LEI Siwen on "Quarrels on Being and God: Theological Transformations and Philosophical Revolutions in the 14th Century." From 14 to 15 April, Prof. LI Qiuling was invited to give a lecture on "The Contemporary Situations of Chinese Christianity." On 15 April, Prof. SUN Shuai organized the Fifth Workshop for Young Scholars on the theme "Theology and Modernity." On 9 May, Prof. Paolos HUANG from Shanghai University was invited to give a lecture titled "Martin Luther's Criticisms on Reason". Prof. SUN Shuai was the moderator, and Prof. LI Qiuling the respondent. From 15 to 17 June, the conference "Digital Humanities and Studies of the Sinicization of Religions" was successfully conducted at Renmin University. From 22 to 25 June, the First Postgraduate Forum on Religious Studies was successfully conducted.



## Recent Publications

### Books Published from January to June 2023

#### Logos & Pneuma: Chinese Journal of Theology No. 58

Theme Editor: HUANG Jianbo

Published in January 2023

#### THEME: Everyday Ethics and the Becoming of Local Christian Communities

HUANG Jianbo

Everyday Ethics and the Becoming of Local Christian Communities: An Introduction

ZHAO Luoying

Transcendence and Presence: The Suffering Narrative and Faith Practice of a Christian Woman Whose Son was Killed in a Rural Area in North China

XIANG Kun

Guanxi Matters Most of All: Non-Christians' Adaptation of Christian Funeral Rites in Northwest Chinese Villages

REN Yichao

Affective Structure of Regret and Trust: A Case Study of Chong Sheng Yuan Gospel Drug Rehabilitation Center in Baoshan, Yunnan

#### THOUGHT AND SOCIETY

Nathanael Xuesheng WANG

Ideological Interpretation of Jesus' Exorcism of the Gerasene Demoniac

HE Qiwei

Avowal or Obedience: Foucault on the Solution to the Dilemma of Examination of Conscience and Its Influences

CHEN Yingxue

Property Rights and the Necessity to Share Wealth: John Chrysostom's View on Almsgiving Revisited

TSENG Shao Kai

"A Chosen People": Nationhood in Karl Barth's Christocentric Doctrine of Election

LIU Zhizhong

From Luz to Bethel: The Narrative Strategy, Historical Memory and Theological Concept under a Place-Renaming Story in Genesis 28:10-22

#### Logos & Pneuma Translation Series

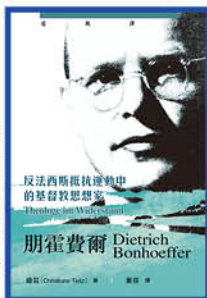
##### Dietrich Bonhoeffer: Theologe im Widerstand

by Christiane Tietz

Translated by HUANG Ying

288 pages

In this new biography, Christiane Tietz masterfully portrays the interconnectedness of Bonhoeffer's life and thought, theology and politics, discipleship, witness, and resistance, tracing the path from his childhood to his imprisonment and execution. Brief, lucid, and imminently accessible, Tietz's new account brings Bonhoeffer's story and work to life in a vivid retelling, unfolding his important and widely read texts.



#### Institute of Sino-Christian Studies Monograph Series

##### The Use of the Bible in the Chinese Context

Edited by Jason Tsz-shun LAM

296 pages

This book offers a case study of global theology of mission and history of East-West exchanges from Nestorianism in the seventh century to the present. The question of using and interpreting the Bible in the Chinese context is also a question of indigenous theology and practice of faith, a question of how to creatively construct a Sino-Christian theology in context.



### Joint Publication

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

##### Journal for the Study of Christian Culture

##### No. 49: Eschatologie und Hoffnung

Editor in Chief: YANG Huilin

Executive Editor: HONG Liang

304 pages (Spring 2023)



#### 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. 26

Editor in Chief: LIANG Gong

Executive Editor: MENG Zhenhua

296 pages (Spring 2023)





## Constructing a Sino-Christian Theology with Cultural Subjectivity and Cross-Cultural Understanding

Daniel YEUNG



Since the 1990s, we have put forth the concept of “Sino-Christian Theology” in both its broad and narrow sense.<sup>1</sup> *Sino-Christian Theology in its broad sense* refers to theological discourses written in the Chinese language, focusing on the lived experiences

and the cultural heritage of Chinese-speaking individuals.<sup>2</sup> Consequently, Sino-Christian Theology in its broad sense transcends ethnic and geographical boundaries.<sup>3</sup> The term “theology,” in its original Greek sense, refers to discourses of God. In its broad sense, it encompasses the study of God, the relationship between God and the universe, and can be understood as an intellectual tradition that explores “truth” and “transcendence” in different cultures and eras. It also includes all the doctrinal traditions of the Christian churches and Christian academic scholarship throughout history.<sup>4</sup> On the other hand, *Sino-Christian Theology in its narrow sense* refers to the exploration and adoption of the Christian academic tradition by Chinese humanities scholars since the 1980s, as they began to re-evaluate Chinese and Western academic traditions and, spontaneously, and out of personal intellectual interests, introduce and interpret Christian academic scholarship in the Chinese context.<sup>5</sup> Driven by their pursuit of academic knowledge, they engaged in objective and academic research on Christian theology and spirituality, in a way which was totally independent of local or foreign missionary works, and remarkably also different from the ecclesial tradition. In the 1990s, ISCS formally established the academic discipline of “Sino-Christian Theology,” facilitating the dialogue and integration between intellectual, spiritual, and practical resources from both Christian and Chinese traditions in both their ancient and modern forms.<sup>6</sup> The Sino-Christian Theology Movement thus aims at promoting Christian studies in Chinese academia and enriching the Chinese academic tradition.

This intellectual and cultural movement has flourished for several decades without the institutional support of theology or religious studies departments, in contrast to what is done in Western universities.<sup>7</sup> The reason behind this peculiar development lies in the interdisciplinary nature of Sino-Christian Theology itself. As it promotes the interdisciplinary integration of Christian studies with different humanities and social sciences disciplines, it has enriched these disciplines, and even promoted and inspired the further development of these disciplines.<sup>8</sup> Consequently, we should approach Sino-Christian Theology and Sino-Christian Studies through this multidisciplinary and interdisciplinary perspective, and examine them in conjunction with closely related academic disciplines. These encompass: **Biblical Studies** (textual interpretation of original classic texts, interreligious scriptural reasoning); **Philosophy and Theology** (philosophical and theological reflections within various Christian traditions and denominations); **Historical Studies** (figures, events, and problems in various Christian sects and in the spread of Christianity in China); **Literature and Art** (Christianity and literature, Christian art, sacred music); **Cultural Studies** (postcolonial studies, feminism, eco-theologies); **Religious Anthropology and Sociology of Religion** (empirical studies of Christianity in various regions, nationalities, and communities); **Religious Dialogue** (dialogue between Confucianism, Daoism, Buddhism, Islam, and Christianity); **Public Theology** (similarities and differences between public theology in the West and other parts of the world, the uniqueness of Chinese public theology); **Interdisciplinary Studies** (collaboration and integration with other disciplines, participation in the public discourse of Chinese academia).<sup>9</sup>

With regard to these major disciplinary categories, we intend to review and analyse the achieved results in each of the core disciplines of Sino-Christian Theology and Sino-Christian Studies as manifest in research papers and publications from Chinese and international academia. Through this endeavor, we aim to provide a comprehensive and systematic analysis of the

academic significance and research prospects of Sino-Christian Theology and Sino-Christian Studies. Our goals are as follows:

1. Review and examine the major research achievements, problem consciousness, and research approaches in the core disciplines of Sino-Christian Theology and Sino-Christian Studies over the past 30 years or more;
2. Explore the research frontlines in various disciplines within the current international Christian academic community and their influence on Sino-Christian Studies, and reflect on the potential contributions of the accomplishments in Sino-Christian Studies to the international Christian academic community;
3. Investigate the application and effectiveness of multidisciplinary and interdisciplinary research methods in the core disciplines of Sino-Christian Studies;
4. Examine and consolidate the disciplinary history of Sino-Christian Theology and the research landscape of Sino-Christian Studies, deepen the understanding of Sino-Christian Theology in both its broad and narrow sense, clarify the relationship between Sino-Christian theology and ecclesial theology, and promote the dialogue and cooperation between Sino-Christian Theology and Ecumenical Theology.

In the next decade, we aspire to complete this ambitious project through the collaboration of different generations of scholars from our research networks built up over the past thirty years. I am certain that a Sino-Christian Theology with cultural subjectivity and cross-cultural understanding will continue to grow and develop.

\* Translated by ZHANG Horan, proofread by John Meyrick, Judy Granberg, Håkan Granberg.

1. As early as in 2000, LAI Pan-chiu proposed that Sino-Christian Theology can be understood in both its broad and narrow sense. See LAI Pan-chiu, “Types and Development of Chinese Theology,” in Daniel YEUNG (ed.), *Preliminary Studies on Chinese Theology* (Hong Kong: Institute of Sino-Christian Studies, 2000), pp. 3-4. Later on, in 2009, LI Qiuling offered a detailed analysis of Sino-Chinese Theology in its both senses in his Preface to the Mainland Chinese edition of *Sino-Christian Theology Reader*. See LI Qiuling, “Preface,” in LI Qiuling and Daniel YEUNG (eds.), *Modernity, Transformations of Tradition and Sino-Christian Theology* (Shanghai: East China Normal University Press, 2009), pp. 10-11. It is important to note that my interpretation of Sino-Christian Theology in its both senses here proceeds primarily from the perspective of the Director of ISCS, and has incorporated the viewpoints and experiences from various Chinese theologians. 2. HE Guanghu, “The Foundation and Significance of Chinese Theology,” in YEUNG (ed.), *Preliminary Studies on Chinese Theology*, pp. 26-28. 3. According to HE Guanghu, the first Sino-Christian theological discourse was not written by the Han-Chinese, but by Ching-Ching (景淨, also known as Adam), a Syrian Nestorian chorbishop. According to ZHU Qianzhi’s meticulous research, Ching-Ching was the “supreme leader of Chinese Nestorianism [...] Chorepiscopus and Pope of China, second in position, only under the Patriarch.” See ZHU Qianzhi, *Chinese Nestorianism* (Shanghai: Shanghai Commercial Press, 2014), p. 154. 4. LIU Xiaofeng, “Chinese Christian Theology in the Modern Context,” in *Logos & Pneuma: Chinese Journal of Theology* No. 2 (1995), pp. 38-48. For an etymological discussion of the term “theology,” see, for instance, José Morales & Jose Manuel Fidalgo, *Introducción a la teología* (Pamplona: Universidad de Navarra; also translated into Chinese), Ch. 1, Sect. 3, where “theology” in both its non-Christian (Plato, Aristotle, the Stoics) and Christian (Justin Martyr, Origen, Eusebius of Caesarea) usages are discussed. In my view, *theology in its non-Christian sense can be extended to include Sino-Christian Theology in its connection with the humanities and social sciences, while theology in its Christian sense can be extended to include Sino-Christian Theology in its connection with ecumenical theology*. 5. Daniel YEUNG, “Preface,” in HE Guanghu, *Born in Sorrow, Grown in Grief: Selected Essays in Sino-Christian Theology* (Hong Kong: Logos and Pneuma Press, 2021), pp. 6-7. 6. See the Special Issue of ISCS Newsletter titled “Twenty Year of Publication of ISCS” (Dec. 2014). From the list of all the important classic works from ancient and modern times included in the “Chinese Academic Library of Christian Thought,” it is evident that Sino-Christian Theology does not exclude ecclesial theology. Rather, ecumenical theologies and global Christian traditions form the basis of Sino-Christian Theology. On the other hand, ancient Chinese tradition encompasses all the schools of classical learning, in particular Confucianism, Taoism, and Buddhism, while modern Chinese tradition comprises the new learning arising from the massive translation efforts of both Eastern and Western scholarly works since the 19th century until the present, of which Marxist Communist studies also constitute a significant part. 7. LIU Xiaofeng, “Christian Scholarship within the Cultural System of the Communist Party,” in Institute of Sino-Christian Studies (ed.), *Cultural Christian: Phenomena and Argument* (Hong Kong: Institute of Sino-Christian Studies, 1997), pp. 62-74. 8. Daniel YEUNG, “Preface,” in Daniel YEUNG & XIE Zhibin (eds.), *Interdisciplinary Studies and Sino-Christian Theology* (Hong Kong: Logos and Pneuma Press, 2021), pp. 1-4. 9. Daniel YEUNG, “On the Academic Position and Research Orientation of Sino-Christian Theology,” in ISCS Newsletter (Spring 2019), p. 20.

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