

漢言

基督教文化研究所

INSTITUTE OF SINO-CHRISTIAN STUDIES

NEWS

2000 No.1

Interview with our Visiting Scholar



Dr. Cheng GuanMin

Visiting Scholar at ISCS from March 7 through July 7, 2000; born in 1968 in HuBei. Studies at ShanDong University Sept.1986 to July,1990, and at Chinese People's University from Sept.1992 to July 1995 for his MA (philosophy). Sept.1995 to July 1998 at Beijing University for his Doctorate (philosophy). He was given Tao Fong Scholarship in 1996.

Interviewer was Qian WenZhong (Research Fellow at ISCS and head of the ISCS Academic Exchange Department).

Q: Is it possible to discuss for a moment your doctoral thesis and its relationship to Christianity?

A: The title of my doctoral dissertation is 'Heidegger's Interpretation of the Question of Parousia and Kairos' which is also the question of the parousia of Christ, a fundamental theological question.

Q: What is your concrete subject for study during your stay at our Institute? Would it be possible to give a simple introduction to it?

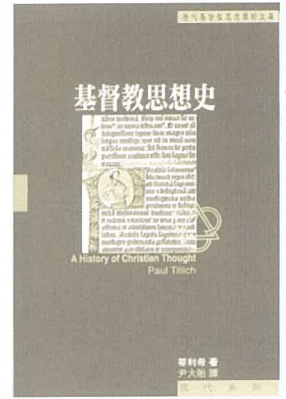
A: For my stay here, I have considered as a subject, the weakness of the concept of modernity, which forms the basis for the ethics of liberalism, a question which Liu XiaoFeng has already made a very good discussion of in his ChenChong de RouShen [appr.: 'Physicality taken in Earnest'], I have however come along a subject as a plan for my stay, namely a comparison of the critique of the modern concept of 'man' by Max Scheler and Nietzsche, in the hope to reach some kind of answer to the question as to why the very critique of Nietzsche came to form a link in the process of evolution of modernity, whereas Scheler's critique became a forceful response to modernity. As for Christian philosophy, I have all along studied and sought to understand Christian philosophy as a source for modern political democracy, as well as studied Christian theological works in regard to this question.

Q: As a mainland scholar, what are your views on the future prospects of Christianity in the mainland? Do you have any private comments

on [the notion of] Chinese theology?

A: In regard to development and direction of Christian theology in mainland China, I think my approach would be that of a 'Cultural Christian'. But that does not mean to say, that I consider the theological positions of the Cultural Christian are the only Christian faith statements appropriate to the situation in mainland China, and I do not think 'individual acceptance of faith' will become the main road of Christians. The development of Chinese Christian theology can take many shapes and Cultural Christians then is one among them. Their main contribution is their reflection and response on a social-cultural theoretical level to the modernity in which they themselves live (in particular to the consecutive changes which have taken place in the mainland) while in the process laying a foundation to a Chinese theology in a modern context. And I think that this problem-consciousness of the Cultural Christians, in the process where the intelligentsia embraces and keeps to Christian faith, is its being loyal to and strictly observing the necessary conditions of their own identity, after all, intellectuals cannot simply take an explanation of faith to replace their own work, and cannot also let oral prayers replace their work, - their work is as professional academics, their identity is in praising God by academic work. Furthermore, in the perfection process of 'individual confession of faith', I am aware that Cultural Christians cannot simply remain on the position of Kierkegaard, which is the stage of 'individual confession of faith'. For this very reason I am studying Karl Barth and how he transcends Kierkegaard and my future research will concentrate on the following three levels: the gospel as, first, the good tidings told by God to mortals; second, the gospel as this news spread by this fellowship to the whole world, and lastly the gospel as the news come down from on High.





Where does theology go?

- Paul Tillich: A History of Christian Thought

by Che Gui (Doctorate student at the Department of Philosophy of WuHan University, Visiting Scholar at Tao Fong Shan Christian Centre)

Paul Tillich's *A History of Christian Thought* has been published in Chinese translation, yet another great achievement in the 'Chinese Academic Library of Christian Thought'. As one of the worlds great philosophical authorities, Paul Tillich's theology poses a challenge to the quests for truth in this generation.

The first part of this book discusses the classical Christian theological tradition from its dialogue with the ancient Greek philosophy until the Protestant theology of time of the Reformation. Tillich sees the core of the great dogmatic conflicts on Christology and Trinity which began with the Apostolic Fathers to be ever the same: 'How is salvation possible within a dark and deathbound world?' - which is easily seen to be the very question which 20th century existentialism has brought up again. On the level of theological interpretation, Tillich can rightly be said to be in the great tradition of the Alexandrian school. The logos of the says, that in the theology of Tillich, there is a renewed exposition of the principle of Gods universal self-revelation. And passionately devoted to the old church father Origen, is even more revealing of Tillich's complete mystical theology.

The second part of the book deals with protestant theology of the 19th and 20th centuries. The conflicts of Enlightenment rationalism and traditional faith dumps humankind into a hitherto unseen break up of spirit. The insanity of Nietzche is an appropriate portrait of the spiritual break up of this age and liberal theology is the life and death struggle of modern philosophy attempting to overcome this spiritual break up. As seen from one perspective, Schleiermacher can be seen as the theologian who rectified the Enlightenment movement, but Schleiermacher saved classical theology by sacrificing the authority of the Bible. Hegel attempted to use philosophical concepts to interpret the 'mythological symbols' of Christian theology establishing a great synthesis in the confrontation of traditional faith and Enlightenment philosophy. But the price Hegel paid for this, was a complete reversal of roles between dialectical metaphysics and revelatory theology. The theological mission of Paul Tillich then is another bold attempt after the collapse of the great syntheses of Schleiermacher and Hegel.

Where does theology go?

Tillich clearly states that contemporary theology faces an extremely important choice: either to revert to the orthodox classical tradition or to carry on with a great synthesis of classical theology and Enlightenment philosophy. Tillich's choice is firmly on the side of Schleiermacher and Hegel but everyone must at this crossroads of modern theology necessarily make his/her own conclusion.

Academic Studies



Visiting scholars

In March, in early spring, Dr Cheng GuanMin of the BeiJing HuaFu Publishing House, came to visit our Institute in the capacity of visiting scholar for a period of three months, thus being the first visiting scholar of the new millenium. The object for the studies of Dr.Cheng is this time a comparison of the theories of Hate of Scheler and Nietzche. Dr.Cheng is a young scholar wearing glasses and the direction of his interests can be gathered from the interview above. Apart from doing research and collecting material related to his topic, Dr.Cheng will also help our Institute in the work of translation and proofreading.

Guest Professors

In April, our Guest Professor, Dr.G.Criveller has been in mainland China to lecture at various universities, as arranged by our Institute, among others, at Chinese People's University, ShanDong University, ShanXi Normal University, FuDan University and ZheJiang University. On these occasions, Dr.Criveller lectured on post-modernism, contemporary theology, the theory of religious dialogue etc.

In April, another Guest Professor, Dr.H.Rowold, made a visit arranged by our institute to FuDan University in Shanghai, where he lectured on topics related to biblical Hebrew.

A new Guest Professor: Dr. Zhang Xian

Dr. Zhang Xian is presently lecturer at the Department for Philosophy at ZhongShan University in GuangZhou. During the years 1990 to 1999 Dr. Zhang took up a post as guest professor at Freiburg University, Switzerland. The special fields of Dr. Zhang are phenomenology and Christian philosophy and he is fluent in English, German, and French. Prof. Zhang is presently mainly occupied with translations and proof-reading at our institute but it is our hope that we can establish a deeper and wider cooperation with Dr.Zhang.

Academic Director, Prof. Dr. Liu XiaoFeng

A: Publications and writings:

- 1) 'Divine Millenium And Human Passioni', *MingBao Monthly*, January 2000
- 2) 'Strauss: A Politically Rightist Monarch?', *WanXiang*, Feb.2000, 2. series no 2.

Beginning February this year, Prof. Liu will write for the column 'Impressions of a Week' every Friday in the *MingBao* supplement. Each contribution is appr. 1000 characters.

B: Visits:

In February, Prof. Liu went abroad, across the Pacific Ocean, in response to an invitation by the Foreign Ministry to participate in the National Prayer Breakfast at the White House in Washington, among the distinguished participants were the American President, the Chairman of the House of Representatives, as well as American bishops etc. The National Prayer Breakfast had 3000 distinguished participants from all over the world.

At the same occasion, Prof. Liu was invited to participate in an informal meeting of high-level experts on Chinese Questions and he was speaker on the main topic 'Christian Studies and Contemporary Chinese Academical Disputes: Liberalism and New Conservatism'.



After the meeting, Prof. Liu was in turn visiting the Westminster Theological Seminary, Boston University, Harvard University, Fuller University, Columbia University and Hawaii University. Apart from meeting with the professors and

directors of the academic institutions in question, Prof. Liu was also the main speaker at meetings. Main topics dealt with the meaning of academic Christian studies for the contemporary academic scene in China. During his visit Prof. Liu extended his stay in Boston and in Berkeley, California in order to collect research material.

Prof. Liu was interviewed by the 'Christian Tribune' headlined 'Devoted to the Introduction of Christian Culture to China'. The interview has already appeared in the February 11 issue of 'Christian Tribune' (no.1773).



C: Lectures:

In January, Prof. Liu went to ZhongShan University to preside over seminars and to lecture. Subject for the seminar was 'Political Theology'. Some 20 students participated and discussion was lively. The subject for the lecture was 'China and Millenarianism' and more than 300 were present.

In April, Prof. Liu went to Beijing to preside over a seminar, 'Curriculum on Comparative Religion and Cultural Theory for MA and PhD students', prepared by our Institute in cooperation with the Institute for Comparative Culture and the Department for Religion at Beijing University and the Institute for Christian Culture at the Chinese People's University. The subject of this seminar was 'Leo Strauss on the Political Conflicts of Philosophical Rationality and Religious Revelation'.

Head of Academic Exchange Department:

Mr. Qian WenZhong

A: Publications and Writings:

- 1: 'The Necessity of Brightness of Hearti' *KaiFang ShiDai*, March 2000.
- 2: 'Miss Ushijimai', *Shanghai JiaoYueBao*, April 7
- 3: 'Introduction to the Essentials of Beijing Operai', in *Miscellanies on 100 Years of Beijing Opera* publ. by HeBei Educational Press in January 2000.
- 4: 'Daoi', 'Xuei' and 'Zhengi' in Classical Confucianism' (transl.), *KaiFang ShiDai*, March 2000.
- 5: 'Composition and Function of the Classical Chinese Confucian Intelligentsiai' (transl.), *KaiFang ShiDai*, March 2000
- 6: 'Ritual Tradition and Axial Breakthroughi', (transl.), *21st Century*, April 2000.
- 7: 'The Origin of the Ancient Chinese State' (transl.), *21st Century*, April 2000

Apart from this, Mr. Qian has in this period also written several essays on cultural issues for the *Asiaweek*, *MingBao Monthly* and e-zines. Mr. Qian has almost finished translating from German a collection of articles written by contemporary German theologians 'How I was Changed,' and he has begun writing a monograph on the relation between Chinese Christianity and the New Buddhism movement of late Qing.

B: Visits and Meetings

January: Mr. Qian visited ZhongShan University and HuaNan Ordinary University and had academic exchanges with the relevant scholars there. He accepted an invitation to participate in the 'Saloon' on City Culture at Hong Kong City University and he is a distinguished guest on the RTHK program.

February: Mr. Qian accepted an invitation to participate in the academic meeting celebrating the 40th anniversary of the Christian Study Centre of the National Christian Council of Japan. After the meeting, Mr. Qian went to Nagasaki and Tokyo to visit several universities and institutions who work with studies of Christianity or comparative religion to exchange views on the possibilities of future cooperation.

March and April: participated in the small-scale symposium held by the Institute for Chinese Studies of the Chinese University of Hong Kong on the history of contemporary philosophy.

C: Lectures:

April: Accepted an invitation by the ZhongShan University to lecture on the subject 'An Investigation on some Technical Questions in Viewing Humanities from Sanscrit and Chinese' some 30 people were present and the discussion was lively.

Visits and Visitors



January: Prof. Wang Bin from the Department of Foreign Languages at ZhongShan University and Prof. Chen LiSheng from the Department of Philosophy of the same place came to visit our Institute.

February: From Taiwan came a group organized by the Fellowship of Evangelical Students 'Fellowship for Theology and Vocation' came to visit our Institute. The fellowship comprised 14 persons: theologians, researchers and specialists, led by the head of the Taiwan Theological Seminary, Dr. Lin HongXin. Mr. Daniel Yeung and Mr. Qian WenZhong chaired a discussion to share with the visitors the present situation and direction of Christianity in Chinese theology.

February and March: Mr. Daniel Yeung went to New York to join Prof. Liu XiaoFeng on visits to theological seminaries and Christian foundations in the New York area in the hope of establishing mutual relationships of cooperation. On the way back they visited Tokyo to join Mr. Qian WenZhong visiting theological institutions in the Tokyo area to discuss possibilities of establishing a network of cooperation.

March: Our Institute received Dr. J.P. Wiest, who is the founder of the Maryknoll Research Center, and a representative from the Lutheran Church Missouri Synod, China. Dr. Wiest explained that during international academic exchanges, Chinese scholars oftentimes mentioned to him the work of our Institute, therefore he had a special interest in visiting us.

April: In April quite a few visited our Institute, including Dr. Kiddopp, who is a specialist on China at the American University, Prof. Li TienWang from the Shanghai Academy of Social Sciences, Dr. Han DeLi, Head of the Belgian Institute in Louvain and Rev. Carsten Wind, East Asia secretary of Danmission (Denmark). Furthermore a meeting between the leader of our Institute, Mr. Daniel Yeung, the General Manager Mr. Wang ShiJie and the Spiritual Director, Mr. Tan PeiQuan, both of Tao Fong Shan Christian Centre, and President Dr. Lin DeHao, Vice-president Dr. Zhou ZhaoZhen and Dean of Studies, Dr. Zimmermann, all of the Lutheran Theological Seminary met to reconfirm the importance and necessity of increasing the mutual cooperation.

Publications



Chinese Academic Library of Christian Thought in History

January:

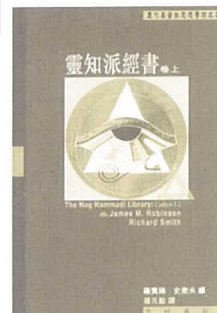
1. **A History of Christian Thought**,
by Paul Tillich, 699 pages,
ISBN 962-8322-21-4



This history of Christian thought, by Tillich, has its main emphasis on theological thinking, not on social or political thinking. Possibly because of its origin as lecture notes, the style of this book has preserved a certain fluent clarity and liveliness, its readability is very high. Structurally, it is essentially arranged by historical periods, not using topics as its outline, and subsequently under every theme using historical periods as arrangement. Although Tillich thinks that the history of theological thought is merely the history of dogma under a new name, there is not a big difference between them. It is still possible that because of Tillich's background in systematic theology he lays relatively heavy emphasis on the systematicity and the individual characteristics of the theologians. In this sense then it can be said that this book by Tillich is more a history of theological thought than a history of dogma.

2. **The Nag Hammadi Library:**

Codices 1-2,
by James M. Robinson &
Richard Smith, 267p,
ISBN 962-7409-23-0



Gnosticism, related to the world escapist position, not only influenced early Christianity on a large scale and formed Christian Gnosticism, but has swept away the whole of late classicism and nourished the other Gnostic movements of Christianity. For a long time, religious scholars have discussed one question: is Gnosticism ultimately to be understood as a development *within* Christianity or is it much broader movement, independent from Christianity or even earlier than Christianity? This dispute seems to almost answer itself through the Nag Hammadi Library. To understand it as a phenomenon not limited to Christian thought seems to be most precise as it is much wider than the heretic records of Christian gnosis.

This library is must reading for students of the New Testament, of ancient Judaism, Greek or Roman philosophy and religious thinking as well as those with an interest in the main currents of contemporary philosophy and culture (as e.g. the latest 'New Age Movement').

3. Francis C.M. Wei's Writings on Christianity,

edited by Ma Min, 196p,

ISBN: 962-8322-22-2

The pious believer and Christian author and scholar Francis C.M. Wei (1881-1976), conducted continuous philosophical nourishing of any basic cultural issue, encircling leads to the core of amalgamation of Christianity and Chinese culture, as he through a rather calm and objective investigation formed a characteristic religious-cultural view, that in the confusing medley of cultural coalescence may considered as representing one school.

Because his road to theology was from philosophy, although Francis C.M. Wei is a pious Christian theologian his cultural accomplishment is still very considerable, besides having a extreme broadmindedness, his philosophy is very open-minded so that he can break through the boundaries of narrow cultural nationalism, transcend the strife and quarrels of Eastern or Western culture and construct the concept of a harmonious world culture (shijie datong wenhua) from of a philosophically higher point of departure.



Logos and Pneuma

Please note, that beginning with issue no. 12, the former *Logos and Pneuma. Chinese Journal of Theology*, will, although keeping its English name, shift its Chinese name into *Tao Fong Review of Christian Culture*. After the change, the journal will still keep its former purpose, direction and academic level unchanged, untiringly continuing its efforts to build up a Chinese academic theology, and still in need of the support and participation of all who care for Chinese theological work.

This 12th issue has 'Is there Salvation Outside Christianity?' as its main theme.

The Content of the 12th Issue:

New Millenium Congratulatory Message

THE THEOLOGICAL PROPOSITION

Extra Christum Nulla Salus?

Extra Christum nulla salus — als Grundsatz natürlicher Theologie?

E. Jungel

Zur Kritik der reformatorischen Grundlagen

P. Schutz

Konfessionelles oder universelles Christentum?

— zur gegenwärtigen Aktualität von Paul Schutz' Kritik am Luthertum
H. Ott

Christ in "Romantic Gospel"

Liu Xiao Feng

Grundzüge der Christologie

W. Pannenberg

On the divine evolution of the early Christianity

Weng Shao Jun



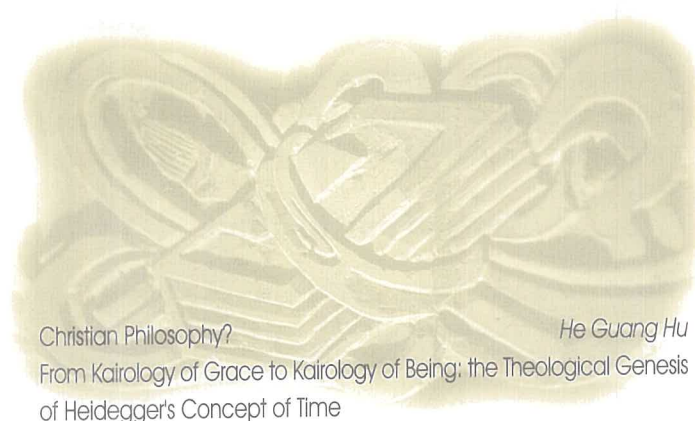
THEOLOGY AND CULTURE

Christian Theology for the Future of Humankind

J. Moltmann

Being us Nothingness:

A Challenge to the Compatibility of Chinese Religious Philosophy with



Christian Philosophy?

He Guang Hu

From Kaiology of Grace to Kaiology of Being: the Theological Genesis of Heidegger's Concept of Time

Cheng Guan Min

FIGURE AND THOUGHT

The Relation of Mudan's Poetic Imagination & Christian Discourse

Oh Yun Sook

Menschlichkeit und Gnade bei Thomas von Aquin

M.A. Schmidt

RELIGION AND SOCIETY

Nationalism and Religious Protest: the Case of the National Day Celebration Service Controversy of the Hong Kong Protestant Churches

Chan Shun Hing

BOOK REVIEW

A Comment of Peter Beyer's Religion and Globalization

Cheung Hung Shing

Review on Li Tiangang's Zhong Guo Li Yi Zhi Zheng

Qian Wen Zhong

A Study on Sun Xiao Ping's Dao fu lo < goj

Zhang Qing Xiong

Heidegger's deconstruction model of Speculative Theology

Yu Zi Zhou

Stestov, Nietzsche and the Biblical Thoughts

Xiao Feng

Sales and Promotion

During the period from January 1 until February 29, some books from our Institute were sold 25% off their price in 17 bookstores in the Hong Kong area.

The Tao Fong Review of Christian Culture was promoted through an 'Order One Get One Free' as a 'Millenium Subscription Special Offer' until July 30, 2000.

Our Institute has in cooperation with the main agent in the Taiwan area, the TangShan Publishing House, participated in the 'Taipei International Bookfair 2000', which took place from February 16 to 22. During the exhibition we received not a few encouragements and support from scholars and Christians in Taiwan, - yet another confirmation of the value of the work of our Institute.

Our publication department has reached an agreement with the Hong Kong Man's book company, that the month of April will be specially designated for the introduction of our publications with special shelves introducing and promoting the books from our Institute.

From March onwards, our website has added the service of direct downloading of articles. The articles are in Palm-format and can be read in the Palm. Presently four articles have been laid out on the net.

News of our Institute

The building housing our Institute (LianDe Lou) has since September last year undergone half a year of renovation and at the end of January this year we could move back from our temporary offices in FoTan to our old building. On this occasion we need to thank three units, first of all the Norwegian foundation AREOPAGOS which supplied the funding for the renovation: the cost reached 2.2 million Hong Kong dollars. What we have hoped for through five years has finally been realised and we have a modernized office environment and furnishings. Second we must thank the Nelson Chen Architects Ltd., who have completed this work in no common haste and we thank them for their extraordinary efforts. Thirdly we must thank the Logos Publishers Ltd. for their help in procuring a fair-priced temporary office for our Institute so that we could avoid homelessness and nowhere to stay.

A Word From Chief Executive



On the way towards the threshold of the year 2000 A.D. the whole world is full of expectations and worries, we expect the future to come by great leaps and jumps, and our worries soon go beyond control. Since the registration of our Institute for Sino-Christian Studies in 1995 the routines of work have very quickly taken on speed, and the results have been substantial and surprising, but while on the way to the year 2000 the board of directors have wisely requested us to slow down, to review former gains and losses and prepare to deal with even greater future opportunities.

The year 2000 will be one of recuperation and rebuilding. But, while lying low we are determined to strengthen our research side in number and diversity, to improve the quality of our translations and publications, to strengthen all functions of our academic exchange unit and our research unit, to upgrade the outward interchange and transparency of our Institute and to establish a team network inside and outside China.

This first issue of our newsletter in the year 2000 is named 'Newsletter of the Institute of Sino-Christian Studies' and we will abandon the former day-by-day format of information. Beginning with this issue a gentle change into a new format will take place and we hope to give a more lively spirit to our newsletter. We are a rather conservative team and the next sudden change should be in 2005!



Chin ManChung,

Researcher/Head of Academic Exchange Department

My name is Chin ManChung, I come from JiangNan, stayed at LingNan, and have studied comparative religion and the history of philosophy. I do not yet understand Cantonese, - PuTungHua must do!

Ivan Choo, Administrative Manager.

I am responsible for the work of administration at the Institute; my private interests are reading, exercise, outings and computer.

Calvin Shum, Publication Manager

As I once worked in a library I caught a deep interest in books, and that is one of the reasons that moved me working for the publication at the Institute.

Polly Ng, Administrative Officer

The Institute has within five years grown from an organisation with only five employed to the present Institute of ten and I have also been at the Institute for these five years. My main duties are as a secretary for Prof. Liu XiaoFeng and to manage the finances of the Institute.

Kenny Chui, DTP Officer

I am the most welcome man here.

I have to use the computer to produce all the books published by the Institute as well as updating our website....

Who am I? My name is Kenny Chui, please give your comments!

Elsa Wan, Editorial Assistant

To be the Editorial Assistant as the Institute is my first job after graduation from university. Apart from the usual editing work all issues of copyright are also within my area of work.

Doris Leung, Executive Secretary

How are you? My name is Doris Leung and I have already been at the Institute more than a year as secretary for the Chief Executive of the Institute, Mr. Daniel Yeung. At the same time I function as assistant in the Academic Exchange Department of our Institute.

Josephine Leung, Editor

I have a [Chinese] name with very many strokes! I have already been editor at the Institute for more than four years but from the very start until now I still like this work very much, not only due to an deep inborn love for letters but also because the work of the Institute is very meaningful; I just hope that I can improve myself day by day.

