

漢言

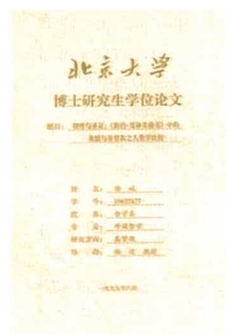
基督教文化研究所 **NEWS**
INSTITUTE OF SINO-CHRISTIAN STUDIES

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Going Back to the Source: Biblical Study in the Modern Chinese Academic Context

Dr. YOU Bin (Department of Philosophy and Religion,
Chinese University of Nationalities, Beijing)



A few years ago I met a scholar who was enthusiastic about the study of Christianity in the Chinese academia and had a talk with him. After knowing where each other's sphere of interest was, he asked: "Can you carry out biblical study in universities in China?" The question, like Hamlet's "To be, or not to be, that is the question", indeed points to the fundamental conditions under which we carry out biblical study in the modern Chinese academic context. It brings forth two more questions: "Where shall we

put our academic enthusiasm about biblical study?" and "Can we possibly do biblical study in the content of Chinese academia?"

Undoubtedly, ours is an age so much filled with the upsurge of post-modernism that you would appear a square block in a round hole if you should merely mention modernism, not to mention the Bible that contextually belongs to ancient times. But, we may regard post-modernism as modernism's criticism of itself. Then, fundamentally, the prevailing post-modernism would require that we re-examine modernism and our old traditions and, in the end, approach the authentic and original texts once again, that is, carry out genuine biblical study.

In this connection, we carry out biblical study not only out of a concern for the modern academic context, but also out of the confidence we have in the biblical source from ancient times. As is often the case, it is in the source of wisdom where only the true wisdom hides and where we modern people can re-discover the true wisdom to the full. As the classic Christian scripture, the Bible shed the first rays of light on the first generation of Christians, but its brilliance has been shattered and it has remained in obscurity because of experiencing vicissitudes in history and in its criticism by modernism. The best way to come by the wisdom to cope with the miscellaneous problems of modernism or post-modernism is, however, to go back to the original text and to try to reveal its original, complete and unitary meaning that we call the biblical source so that, under the perspective it provides us, we can look beyond the prevalent "traditional versus modern", "Chinese versus Western", "Confucian versus Christian" binary scenes before

embarking on the path of a permanent quest for the truth.

Therefore, to sum up our biblical study in the modern Chinese academic context, we use a phrase that may convey our meaning: to go back to the source. But a problem that follows is that the Bible before us is nothing else but a text that in itself is not the source. What's more, the Bible as a text is an accumulation and overlapping of traditions, while the source we try to get back to is not identical with those loosely woven webs of traditions: Old traditions are not the true spirit. Then, where is the road leading to the source?

M. Heidegger had a pointed remark with regards to the relationship between traditions and the source: "Traditions take what are passed down as self-evident and by that block the way to the original source, while a part of the numerous categories and concepts came in a natural and true way from the source, only to leave the source concealed by traditions and reduced in oblivion. Traditions will render it unnecessary for people even to think about getting back to their source." On the one hand, traditions show the source, but, on the other, they will do the opposite. To go back to the source involves doing away with the covering by traditions so that the source shows. The first step to take in biblical study is, therefore, to do away with the covering of the source by an overgrowth of traditions in the Bible. That is "doing-away-with-the-covering" phenomenology.

To do away with the covering of traditions doesn't mean doing away with traditions as such, but, rather, revealing the constructive significance inherent in them: A certain tradition is the logic evolution or historical outcome of its source; it is the realization of its source. The result from "doing away with the covering" should be the discovery of the source from among traditions, while its criticism of traditions conceal their passing significance or show it in a roundabout way. We even may say that in some sense the source can show in a truer way in later traditions. Jesus' expounding of God's revelation about human history, part of the biblical traditions later in point of time, logically shows the biblical source concealed in Genesis in a truer way, breaking off with the Hebrew tradition of expounding His revealed message based on the history of the Jewish people.

Going from traditions to their biblical source or what we call "the hermeneutic study of the Bible" is only the first step leading to the biblical source. For biblical study in the modern Chinese academic context, however, there is a more important step to take, that is, to introduce the biblical source to the Chinese intellectual context in which it is to reside. That is the step to the new life of the biblical source or what we call "the existentialist study of the Bible". The life of the biblical source lies in its ability to evolve and renew itself. It can and should merge with the alien Chinese intellectual context and produce new traditions of Christian thought.

Now real trouble arises. By the biblical source we mean that it is something substantial and unchangeable. It is not anything resulting from biblical hermeneutics, but something existing prior to it or as a

prerequisite of it. In this sense it is a tangible thing rather than an elusive thing such as a spirit. Meantime, the Chinese intellectual culture, one of the large cultural systems in the world rich in originality, inherently has its own source and its own structure of original significance. Therefore, the entrance of the biblical source into the Chinese intellectual context is after all the entrance into the source of the Chinese culture. The biblical study in the Chinese context is after all a matter of coping with the relationship between the two sources. In the sense that the source points to something substantial, the two will inevitably be in a relationship of tension and conflict with one another. Once the biblical source is introduced to the Chinese culture, it will certainly press the structure of original significance of the Chinese culture and in the end break it, while it will itself always bear the impacts of the source of the Chinese culture and will be in danger of change. But, as in the western history the permanent tension and conflict between the biblical source and the source of the Greek culture are the source of life for the western civilization, or as in the Chinese history the everlasting competition and challenge between Christianity and Confucianism generate power to the Chinese thinking, so the two

sources pressing and penetrating each other will be a source of life for future Chinese Christian thought.

Biblical study in the modern Chinese academic context is an act of will to "go back to the source". The source we get back to is by no means an impoverished "source". The power of originality of the biblical source lies in its ability to produce multifarious and extensive traditions in every aspect of the cultural life where it resides. Likewise, as the biblical source enters into the Chinese cultural context, it is the time when these traditions gain new life in the Chinese cultural context. In the Chinese cultural context the biblical source will never be left in the cold, but, rather, will be made to live actively in every corner of Chinese culture and to become culturally full-fledged.

St. Paul said to the Corinthian who grew up in the Greek cultural background: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Co 5:17) As God can produce all the new qualities of man, so the biblical source can produce all the new cultural qualities in the Chinese context. That is the future of biblical study in the modern Chinese academic context. ■

Theological Theme: Genesis and Modern Political Philosophy

Extracted from *Logos & Pneuma: Chinese Journal of Theology*, 2001 Fall (15), P. 9-11.

Liu Xiao Feng (Academic Director, Institute of Sino-Christian Studies)



In what way is Genesis relevant to modern political philosophy?



In the eyes of many scholars, this may seem a quite dubious topic. It is thought that it would be hard to find a single sign or precursor of modern political philosophy in the entire Old Testament, let alone in Genesis.

Such misgivings are not without good reasons. However, as everyone knows, Thomas Hobbes, the forerunner of modern political philosophy, wrote a book entitled *Leviathan*, whose reference to the Old Testament is clear enough: The word "Leviathan" is borrowed from Job 41:1 (see also Ps 74:14; Is 27:1; Rev 11:7, 12:3). The

Lord "answered Job out of the whirlwind": "Can you draw out Leviathan with a fishhook? ...Behold, the hope of a man is disappointed; he is laid low even at the sight of him. No one is so fierce that he dares to stir him up. Who then is he that can stand before me?" If Leviathan represents the state, one may follow the logic of the Old Testament texts and understand the state as the majestic facade of God. Why did Hobbes devote almost half the book to an interpretation of the Bible? What did Leviathan symbolize? These are open questions in political philosophy (see Carl Schmitt, *Der Leviathan in der Staatslehre des Thomas Hobbes*, Stuttgart, 1982).

When the Lord "answered Job out of the whirlwind", he mentioned yet another beast: Behemoth "is the first of the works of God; let him who made him bring near his sword". In his old age, Hobbes wrote a book on the civil war in Britain between 1640 and 1660, and this time he entitled the book *Behemoth or the Long Parliament*.

Why did this great master of modern political philosophy prefer to use monstrous beasts in the Old Testament as titles of his books? Was it due to some "cultural convention"? Such titles would be even more difficult to understand if we remind ourselves that Leviathan posed fundamental problems to modern political philosophy in the framework of the state of nature and of the contractual state, and that John Locke subsequently elaborated in greater detail on the relationship between the state of nature and the contractual state in *Two Treatises on Government*, thus laying the foundation for political representation. Locke devoted almost half the book (which ranks among the classics of modern political philosophy) to an interpretation of the first chapter of Genesis.

The question of Adam was absorbed into the theory of state as one

of the most important question of modern times. One would simply miss the point if one sees only an affinity between Christianity and liberalism in the fact that Locke, the forerunner of modern liberalism, held a belief in God. Jellinek was a master of political philosophy who lived at the end of the 19th century and at the beginning of the 20th century, and whose reputation has grown considerably over the past decades among scholars specializing in the history of contemporary political thought. His treatise "Adam in der Staatlehre", though composed at the end of the 19th century, offers enlightening hints as to why the question of Adam is part of the theory of state.

The political doctrines of Hobbes and Locke show most clearly that the argumentation concerning the legitimacy of modern state is grounded in the state-of-nature theory. Thus, it is of essential significance to understand the state of nature, if one wishes to understand the nature of the state. Here lies the complexity of the problem: What is the state of nature? The problem is made even more complicated by Rousseau's discussion. Leo Strauss, a master of modern political philosophy, wrote an essay entitled "Commentary on Genesis". This essay is relevant to political philosophy, though it does not seem to be so at first sight. Strauss explains that God's creation occurred twice in Genesis. God first created heaven, earth and man, and then, after the Flood, He concluded a covenant with man through prophets. In what situation was man placed in the period between the two creations? God did not seek to bind man to the law, since he expected that man would take care of himself. Who could have thought brothers would slaughter one another! Isn't this a reminder of the state of nature as described by Hobbes? Strauss' interpretation of Genesis is significant and worth pondering, and for that matter, it can well be considered as a masterpiece in political philosophy.

Naturally, Chinese scholars are not accustomed to viewing Genesis from the perspective of political philosophy. However, such an approach needs to be taken seriously if we don't wish to stay outside of Western political philosophy. Dr. Lin Guoji's article makes a penetrating analysis of the origin of the theory of social contract and its relationship with the cosmology of the Old Testament. It is not a mere introduction to the doctrines of Western thinkers, but a thoroughgoing work on the aforementioned issues of political philosophy.

The three articles included in the present volume show that Genesis, to say the least, is not totally irrelevant to modern political philosophy. ■

Academic Studies



Visiting Scholars

Four scholars visited our Institute as Visiting Scholars in the period from April to September, 2001:

- Prof. Jing Haifeng, who is Deputy Dean at the College of Arts, Shenzhen University, visited our Institute from July to August, in the capacity of

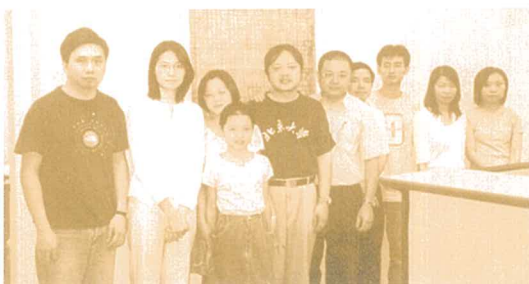


one-month Visiting Scholar. Prof. Jing has made special studies of Chinese philosophy and the subject he studied in this period of time was "The Struggle between Christianity and Buddhism in the Late Ming Dynasty", for

which topic he collected material.

- Prof. Liu Feng, who is Associate Professor at the Department of English at Peking University, has in the same period likewise been a one-month Visiting Scholar, preparing for translations of Western classics. Prof. Liu has translated the *Religiöse Dogmatik und Gesellschaftliche Evolution*

for our Institute as well as other material; subject for his studies this time was "Carl Schmitt's Theories on Catholicism and the Modern



State", and, apart from collecting material for these studies, he also did some Chinese-English translation work for our Institute.

- Prof. He Zhigang, who is Associate Professor at the Guangdong University of Foreign Studies, had a position as a two-month Visiting Scholar during the months of July to September. Prof. He mainly does translation work, and this time Prof. He, apart from collecting material for his studies on "Rousseau's Idea of 'General Will' and Its Paradox", did some Chinese-English translation work for our Institute as well.

- Prof. Zhang Qingxiong from the Center for Christian Studies at Fudan



University, Shanghai, was likewise a one-month Visiting Scholar at our Institute. Prof. Zhang has studied Christian thought and did preparations for translation work; his time at our Institute coincided with the publication of his translation of *Weltethos für Weltpolitik und Weltwirtschaft*. Subject for Prof. Zhang's studies this time, was "Christian Theology: A Historical and Cultural Comparison".

Guest Professor

- Since September 2001, our Institute has initiated a "Tao Fong Academic Exchange Program" in cooperation with Zhongshan University, Guangzhou; this program is mainly meant for undergraduate and master students, as well as young teachers: Once every term, our Institute will invite a guest professor to teach at the Zhongshan University – the first being Dr. Ted Zimmerman. Apart from this, we will invite qualified Tao Fong Shan-student(s) from Zhongshan to come to Hong Kong for a three-month academic visit.

Academic Director

- May 23 to 24: Dr. Liu Xiaofeng delivered lectures at Zhongshan University. His first lecture was "The Conflict Between Poetry (Myth) and Philosophy" – approximately 200 persons attended, including, apart from students, some teachers from the humanities faculty, as well as editors of the Guangdong academic magazines. Dr. Liu's second topic was "Leo Strauss' Critique of Political Philosophy", for a seminar of holders of the Tao Fong scholarship, while other teachers and students were auditing.
- May 27 to 30: Dr. Liu Xiaofeng participated in an international seminar, "Christianity and Modern Times", which jointly held by the Department of Religion at Wuhan University and the American Catholic Philosophical Society, more than 30 people participated. Dr. Liu Xiaofeng read a paper on "The Relation of Christian Study and Political Philosophy in China Today".
- July 23 to 24: Dr. Liu Xiaofeng was invited to attend an academic seminar, "The Hermeneutic Tradition of Classics in Modern Confucianism of East Asia", which held by the Philosophical Department at Zhongshan University. He read a paper on "Weishu and the Hermeneutics of Confucianism". Participants were scholars from the mainland as well as from Taiwan, of whom many, by and by, expressed their deep attraction to the work of our Institute. These scholars were all experts in the research of ancient Chinese classics, and they asserted that the publications of our Institute had already had a remarkable impact on studies of Chinese Classics.
- August 25 to October 15: Dr. Liu Xiaofeng accepted an invitation by the Japan Society for the Promotion of Science (JSPS) and went to Japan to lecture and to participate in various exchanges. The JSPS is a Japanese national academic foundation, which each year – following recommendation by experts from outstanding universities in Japan – invites well-known international scholars to come to Japan to lecture. Dr. Liu, then, went to Japan for this period of time, as a visitor and lecturer, visiting eight major universities. The main purpose of this visit was to improve his understanding of the state of Christian studies within Japanese academics as well as furthering the academic exchange with our Institute.



Editor-in-Chief

Prof. Richard X.Y. Zhang, Editor-in-Chief of our Institute, has put forth great efforts to undertake an assessment of the quality of our entire academic output. This work is neither easy nor pleasant. Luckily, Prof. Zhang, as usual, has had sufficient stamina – apart from his originally designated work – to complete articles for the *Logos & Pneuma: Chinese Journal of Theology* and the "Chinese Academic Library of Christian Thought" (CALCT), as well as participating in the academic meetings by Zhongshan University and Alliance Bible Seminary.

Research Fellow

In June, Prof. Zhang Xian participated in a meeting in Chicago, The 6th Annual Meeting of the Chinese Scholars Association in North America: Christianity and China: Society, Church and Culture. He was the keynote speaker on the topic of "Christian Faith of Chinese Scholars in the 90's", in which he analyzed expressions of tensions within the Christian faith of the Chinese intelligentsia, as well as delivered a thorough discussion of possibilities of renewal and remedy. This lecture was followed by a lively discussion.

Prof. Zhang also participated in an international seminar on "Globalization and Philosophy", which held July 1 to 4 at Zhongshan University, lecturing on "Global Tendencies of Culture & Interculturality", in which he attempted to catch present-day trends of cultural globalization, beginning from a fundamental understanding of cultural exchange.

During his time at Zhongshan University, Prof. Zhang furthermore lectured to undergraduate students on "An Introduction to Philosophy of Religion", and to graduate students on "Selected Readings in the Classics of Philosophy of Religion".

TAO FONG DISTINGUISHED STUDENT SCHOLARSHIP' IN 2001 AND 2002

Name lists have been received from several universities in Mainland China, to be used for the first "Tao Fong Distinguished Student Scholarship". The Institute will run a pilot project of the Tao Fong Distinguished Student Scholarship in 2001 and 2002. The procedures and the guidelines for selection are as follow:

- 1) Lists of eminent students are prepared by cooperative universities, with attached lists of merits in every subject as well as outstanding papers.
- 2) Evaluation by the Academic Committee of the Institute
- 3) The number of students from any university may vary from one to three to be awarded at each cooperative university (according to particular conditions).

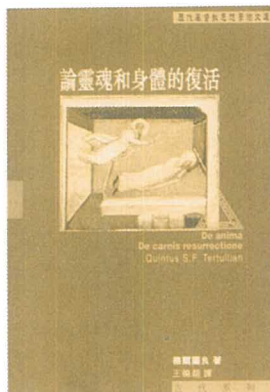
University Name	Student Name	Distinguished Papers and Theses
Shaanxi Normal University	Guo Jining	1. Why is "Life Through Death" possible: An investigation into the Concept of Time of St. Augustine 2. The Expression of the Abundance of Love between "Sin" and Repent: With Chapter 15 of the Gospel of Luke as its Focus
	Wang Tao	1. Ethics, Civil Religion, and Political Power 2. The Characteristics of the Faith of Islamic Mysticism of Sufi
Peking University	Sun Yi	1. On Kierkegaard's Theory of Sin 2. Individual and Faith: A Comparison between Luther and Kierkegaard
	You Guanhui	1. Love and God: A Study of Tillich's "Existential Theory of Love" 2. Tillich's Concept of Truth
Chinese People's University	Song Yuhong	1. Tracy's Theological Concern and the Problem of Post-modernism 2. The Relation of Existentialist Aesthetic and Theological Aesthetics
Fudan University	Lu Wei	Karl Barth and the Enlightenment: A Post-modernist Scheme of Theology
	Chen Yaqian	Hegel's Consciousness of Sorrow
	Zhang Shuangli	Theology of Liberation
Zhongshan University	Li Zhiming	Protestant Theology and the Problem of Moral Reconstruction in the Modern Context
	Jiang Manke	Between Transcendence and Presence
	Wu Lijing	Discussions on the Possibility of Religious Language

Publications

Books were published
from April to September 2001



Chinese Academic Library of Christian Thought (Ancient Series)



De anima/De carnis resurrectione
By Tertullian, tr. by Wang Xiao Chao
260 pages (April 2001)
ISBN: 962-8322-29-x

What Tertullian has undertaken to do here is to criticize the Gnostic spiritual view, defending the Christian faith and dogma. While criticizing the Gnostic view, he, at the same time, makes a quite systematic examination of spiritual views within Greek philosophy, methodically using the views of the Bible to censure

any heretic view, with a basic insistence on spirit and flesh as being one, over against them being two.

Institute of Sino-Christian Monographs Series, No. 8

Gnosticism and the Murder of Modernity

Ed. by Liu Xiao Feng
316 pages (May 2001)
ISBN: 962-8322-30-3



This collection of articles has "Gnostic" and "Gnosticism" as keywords, fitting in with our Institutes systematic translation of "Classics of Gnosticism" (3 volumes, "The Nag-Hammadi Texts in Chinese Translation"), aiming at offering the Chinese scholarly world complete

access to [the texts of] this most important subject in the history of Western philosophy.

The concept behind this collection of articles is mainly to promote studies in Gnosticism with a view to questions of history of philosophy and of political philosophy versus theology, rather than questions of Church history or history of the Early Church.

An Exploration of New Religion

By Gao Shi Ning

296 pages (August 2001)

ISBN: 962-8322-34-6



The term "New Religious Movements" describes several new forms of spiritual movements and religious organizations, which have appeared in modern society. Studies of these multifarious religious phenomena have made a move from, initially, taking the standpoint of one's own religion or faith and from there

censuring other phenomena, – to a position, where methods of sociology of religion, psychology of religion, etc. are being used as a basis to describe and analyze.

The continuous development of New Religions as well as the concerns and questions they raise in contemporary society have made studies of these New Religions a long-term responsibility. It is hoped that, with the publication of this book, more people in China would take interest in this field, and promote researches. We hope this "first try" will be followed by later and even more penetrating endeavors.



Logos & Pneuma Translation Series, No. 1

Weltethos für Weltpolitik und Weltwirtschaft

By Hans Küng; tr. by Zhang Qing Xiong

472 pages (September 2001)

ISBN: 962-8322-33-8

Main questions of this book are: Is there a golden mean between actual politics and ideal politics? How can global economy and politics exist in the gap between the social welfare states and Capitalism? Which role do world religions

play in the present-day crises and conflicts? How can global ethics be implemented? Questions probed by Hans Küng in this volume are the very ones which philosophers for ages have shunned: how to, based on a common human ethics, sketch the majestic blueprint for the future world community.

Sales and Promotion



- ❖ Hong Kong Book Fair: This year's Hongkong Book Fair was held from July 18 to 23. At the time of the fair, approximately 2000 copies of completely new catalogue of our publication were sent out.
- ❖ The fair introduced, at a special price, *An Exploration of New Religion*, at a joint stand of Logos Publishers and The Bookland with a good reception.
- ❖ In September, Logos Publishers held a "Theological Month", for which our Institute contributed 15 related titles at special prices.
- ❖ In September, we advertised our publication on a special column of "The Features" of the MingPao Post for 4 consecutive weeks. This special column is available every Saturday.



Logos & Pneuma: Chinese Journal of Theology, No.15 (Fall), 2001
232 pages (July 2001)

LIU Xiao Feng

THEME: Genesis and Modern Political Philosophy

LIN Guoji

Creation ex nihilo and the Social Contract Theory

Georg Jellinek

Adam in der Staatslehre

Leo Strauss

On the Interpretation of Genesis

THOUGHT AND SOCIETY

HUANG Ruicheng

Nationalism and Modernity of Christianity in China

Frank K.P. CHAN

The Construction of Meaning and Social Role of Chinese Christianity in the Movement of Rural Society Construction

WANG Lu

The Insight of Painters

ZHANG Qingxiong

"Between God and People" & "Between Heaven and People" – Reflection on Christian "Creation" and "Providence" from a Comparative Perspective with Chinese Culture
Pentecostals of Russian Nationality in the Multi-cultural and Multilingual Context – A Field Study from Yining, China

WEI Jianguo

Nikolai Ivanovich Lunev

BOOK REVIEW

CHEN Jianhong

Theologians under Hitler and the Crisis of Modernity

ZHOU Wei

Thinking the Interpretation of Herder as a Pluralist through the Disputation over the Divine and the Human Origin of Language
Amendes Honorables for a Noble Cause (II)

Yencheng NING

Hongkong Book Fair



New Catalogue



A Word from the Chief Executive



At a meeting of the Tao Fong Shan Library Management Committee last month, I was asked how to delimit the range of book purchase for "Chinese Christian Theology"; this was meant as a help to the newly appointed librarian to assess the quality of books in the present library. After several and repeated consultations with research fellows, we finally came up with the following arrangement:

- At the present state of construction of a Sino-theology, we put particular emphasis on the contents of the two aspects of study, of humanistic science and Christian theology;
- Within the fields of humanistic sciences (including studies in Christian and other religions) particular emphasis is laid on Chinese-Western humanities, history, philosophy, political and economical science as well as Chinese studies, studies in the mutual exchange between Chinese and Western culture and in the particular directions of Chinese academics;
- The field of Christian theological studies emphasizes on dogmatic theology, history of Christian thought, Christian philosophy and studies of the Bible.

These descriptions indirectly show the context and topics of the "Chinese Christian Theology" proposed by our Institute for the coming years. Two essays and several parts of work within this period of time also quietly but clearly herald our concerns. We reckon scholars and academics coming from all over the world, as a sign of pluralistic preparation for "Chinese Christian Theology".

Daniel Yeung

Web-site Express

www.iscs.org.hk www.daofeng.net

The latest development on the homepage of our Institute is as follows:

- The mainland homepage of our Institute in simplified characters has been officially opened.
The address is www.daofeng.net. Please check it out for yourself!
- The column "Publication" on our website has been changed to the name of "Logos & Pneuma Press". The books of Tao Fong Translation Series were newly added to this column.
- A complete record of Research Fellows, Guest Professors, Visiting Scholars as well as the Academic Committee has been added.
- The articles from "Theology & Belief – Chinese Christian Scholars Association in North America" edited by Dr. Wang Zhongxin have been made accessible.
- Articles by master students on religion, as well as book reviews and book abstracts, are prepared to upload, please note dates of issue.

Itinerary of the Chief Executive

During March and April of this year, Mr. Daniel Yeung visited several cities in the Mainland and in Taiwan, including Taipei, Beijing, Shanghai and Kunming, while paying visits to a plenitude of universities, cultural organizations, printing presses, etc., discussing possibilities for cooperation.

- In mid-March, Mr. Yeung visited the "Scandinavian Culture Centre" in Kunming, which does work on Scandinavian culture and Minority groups, practicing cultural exchange.
- In mid-April, Mr. Yeung was delegated, on behalf of the Areopagos Foundation, to visit the Research Center for Traditional Chinese Religion and New Religious Movements at China Lutheran Seminary in Hsinchu, Taiwan. During the visit a thorough evaluation of the results of its work was performed. Mr. Yeung, together with Dr. Ted Zimmerman (Dean of Studies, Hong Kong Lutheran Theological Seminary), used several days and nights to finish the evaluation, and completing their report.
- Mr. Yeung then went to Beijing, as invited, to participate in the celebration of the Qinghua University's 90th anniversary. This year, the Qinghua has exerted a major of develop humanistic sciences, founding the "Center for Ethical and Religious Studies", which will further increase the qualities of related studies in the Mainland. Prof. Wan Junren and Prof. Wang Xiaochao were placed in charge of this



center by the faculty of Qinghua, and a group of ten persons went to Hongkong, to participate in an academic meeting at the Hong Kong Baptist University at the end of June. They also paid a visit to our Institute and on the occasion pledges and ties of continued cooperation were

exchanged and strengthened.

- At the beginning of June Mr. Yeung went to Norway to participate in the Council Meeting of the Areopagos Foundation on behalf of the Board of our Institute. On which occasion it was officially decided by the Foundation to extend an invitation for our Institute, to become a member of the Board.



- After the Council Meeting Mr. Yeung went on to Germany, where he paid a friendship visit to the China-Zentrum. During discussion with Prof. Paul Raabe, Ms Katharina Feith, Ms Katharina Wenzel-Teuber and Prof. Roman Malek, it was decided to hold an international academic conference as a joint project in Berlin in December 2001.
- Mr. Yeung then went to Tübingen to visit the German theologian Prof. Dr. Jürgen Moltmann. Prof. Moltmann is the Academic Advisor



of the CALCT and he has for several years enthusiastically participated in the academic work and the publication work of our Institute. Prof. Moltmann has planned for another visit to China, and our Institute will undertake the preparatory work.

- In September, our Institute received a visit by the Orthodox priests Dionisy Pozdmyaev, Head of the Study Group on Orthodoxy in China of Danilov Monastery, and Dmitry Petrovsky. Both expressed their deep concern for and interest in the work for Chinese Christian Studies and practice, while mutual pledges of moving another step forward in cooperation were exchanged.



Board Members: Dr. Lau Tze-yui, Dr. Peter Choy, Elder Simon Sit, Rev. Ernst Harbakk, Dr. Knud Jørgensen, Dr. Theodor Jørgensen, Mrs. Ann S. Sørensen, Dr. Notto Thelle

Chief Editor: Daniel Yeung Production: Doris Leung, Kenny Chui Editor: Sharon Kwan English Translator: Rev. Lars Brinth English Proofreader: Dr. James Rimbach, Dr. Richard X.Y. Zhang