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Essay

Tradition, Paradigm and Christian Theology in Chinese

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Since the Enlightenment, according to Alasdair MacIntyre (1929-), the concept of a general, universal reason, from which many conflicting and incompatible traditions have emerged, has not been sufficient. He points out that these traditions judge others only according to their own traditional concepts of reason, and thus do not serve as a neutral, harmonising arbitrator. This relativism can be regarded as the result of the different value systems which replaced the old, uniform *Weltbild* (world-picture) during the passage from the medieval age to the modern age. In this case, the basis of mutual understanding among different traditions is difficult to establish, and there immediately arises a question as to whether, in the modern world, the dialogues taking place among different traditions or within the same tradition are possible after all. MacIntyre suggests a solution by introducing the concept of "epistemological crisis," according to which people living within a particular tradition accordingly have adopted a particular mode of understanding the world; and when problems arise from this particular mode of understanding the people living under that tradition enter into crisis. This crisis occurs when situations become difficult to comprehend; when familiar modes of thinking become erroneous; and, more seriously, when people do not know how to find the way out of the crisis, given the variety of choices



and options. MacIntyre regards a situation to be an epistemological crisis when a tradition is no longer able to renew and transform itself, or to count on its own resources to handle the crisis. In fact, MacIntyre's description is similar to that of Thomas Kuhn in describing the situation when scientific paradigms facing crisis are forced to resort to scientific revolution, replacing old paradigms with new ones.¹

To solve the crisis, MacIntyre proposes that there must be an emergence of a new conceptual framework which can maintain a certain continuity with the old tradition. There are three conditions for such an emergence. Firstly, the new tradition must be able to solve the problems the old tradition has encountered yet failed to solve. Secondly, the new tradition must be able to identify the problems of the old tradition and to account for its failure. Finally, at the same time, the two traditions must maintain a certain continuity, i.e. the old tradition must not be totally destroyed by the incidence of the new tradition, but instead be preserved. In this way, the concept of "rationality of traditions" is proposed, which means that since the new tradition itself has not encountered any epistemological crisis yet, and since it is able to explain the crisis of the old traditions and prescribe solutions, the new tradition necessarily appears much better than the old one. Therefore, for MacIntyre, the problem of relativism can thus be overcome. In *Three Rival Versions of Moral Enquiry: Encyclopaedia, Genealogy, and Tradition*, MacIntyre points out that among the three major competitive schools of ethics in Europe, Aristotelian Thomism was able to forcefully and properly understand and evaluate two other traditions, namely Encyclopaedism and Genealogy, and that despite the fact that a certain kind of incommensurability exists between the traditions, there could still be ways to decide which is "better".²

I am of the opinion that MacIntyre's perspectives are meaningful to Christian theology in Chinese at least in two ways. First, the narrative approach is necessary for the understanding of a tradition of thought in order to lay out the substance of the tradition, and, according to MacIntyre, this approach is not only the con-

solidation of the historical events in the past but also a kind of "intellectual inquiry" of history in a philosophical manner similar to that of Hegel. The intention is to recognise the self-understanding of a particular tradition in its historical manifestation. The activity of self-understanding includes questioning that tradition and analysing its rationality; facing what is lacking in that tradition honestly; pointing out the strengths and weaknesses when the tradition faces its own community, reality, and the other; and, finally, enhancing the development and progress of the tradition by means of dialogue and dialectics among people in that tradition so as to deal with the flaws of the tradition. This self-examination is what is lacking in the tradition of Christian theology in Chinese. In other words, scholars in the past did not often conduct a macroscopic analysis, using a narrative approach, of the Christian teachings expressed in Chinese, and thus it is difficult for Christian theology in Chinese, as an intellectual tradition, to carry out a self-understanding and to predict existent and potential problems faced by this tradition. Indeed, inquiries into the history of Christianity in China are not what are referred to here, since they have provided a solid base of understanding. However, a problem soon arises when one asks what kind of theoretical models Christian theology in Chinese manifested? How are these models formed? Geographically speaking, how has Christian theology in Chinese been manifested across different Chinese-speaking regions such as Mainland China, Hong Kong, Taiwan, and the Chinese diaspora overseas? Their problems would be different due to the difference in social conditions, communal differences, and objects of theological thinking. From the viewpoint of theological models, according to the rough division here, the question must be asked whether the difference between the humanist approach and the ecclesiastical approach is indicative of a clear distinction? Or do the two approaches belong to one tradition as two paradigms? Without a macroscopic approach, it is difficult to answer these questions, and, more seriously, there exists a danger that Christian theology in Chinese might return to the past ways without realizing it.³

In addition, speaking from a somewhat microscopic point of view, the contest between the humanist approach and the ecclesiastical approach in Christian theology in Chinese could be regarded as an encounter and dialogue between two theological traditions (paradigms), involving many theoretical issues difficult to summarise here. Hans Küng, who employs the concept of "paradigm" to describe the development of theology in the West, suggests that every paradigm change of the theological tradition in the West shows not a simple development of a new tradition replacing an old one, but radical continuity and discontinuity at the same time, and therefore "[t]here is no question of the rediscovery of tradition" and "it is a question of a new formation of tradition".⁴ Therefore, despite the fact that the Reformation replaced the theological tradition of the Middle Ages to a certain extent, there are underlying continuities at a deeper level between the two traditions. So if there exist some "constants" or common elements between traditions, what would they be? According to

David Tracy, to understand Theology as the attempt to develop mutually critical correlations in both theory and praxis between an interpretation of the Christian tradition and an interpretation of the contemporary situation, is simply to render explicit some principal needs for all contemporary theological interpretation. The interpretation of the Christian tradition and that of the contemporary experience are synchronous in the sense that the "history of effects" of the former is already presupposed when the latter is being interpreted *theologically*; and that the latter is already affirmed when the former is being interpreted in a *contemporary* manner. A single act of theological interpretation contains in it two mutual elements of interpretation.⁵ Obviously, if any tradition thinks it can dominate the acts and results of interpretation, this tradition is just making an ill-mannered act of "non-historicising" and "non-contextualising" itself; and if any tradition thinks it can conduct a "non-intermediate" interpretation of the Christian message while isolating itself from the theological tradition, it is just an intentional ignorance of its own prejudices of interpretation. In addition, insofar as theologians engage in hermeneutics of both "retrieval" and "suspicion" between the Christian tradition and the contemporary situation, they also implicitly correlate the results of all these interpretations. Hence, the contest between the humanist approach and the ecclesiastical approach can thus be regarded as such an instance, wherein two paradigms seek for an effective identity of meaning among a plurality of interpretations through mutually critical correlations. ■

Endnotes:

1. Cf. MacIntyre's introduction to the Chinese translation of *Three Rival Versions of Moral Enquiry: Encyclopaedia, Genealogy, and Tradition* (Beijing: Zhongguo Shehuikexue Chubanshe, 1999).
2. Ibid.
3. For related discussions, please refer to two articles in Chinese: Lai Pan-chiu, "The Types and Developments of Chinese Theology", and He Guang-hu, "The Methodology of and Approaches to Chinese Theology", in *Preliminary Studies on Chinese Theology*, ed. Daniel Yeung, (Hong Kong: Institute of Sino-Christian Studies, 2000).
4. Hans Küng, "Paradigm Change in Theology: A Proposal for Discussion," in *Paradigm Change in Theology*, Hans Küng & David Tracy eds., (New York: Crossroad, 1991), pp. 29-32.
5. David Tracy, "Some Concluding Reflections on the Conference: Unity Amidst Diversity and Conflict?" *Paradigm Change in Theology*, Hans Küng & David Tracy eds., (N.Y.: Crossroad, 1991), pp.461-465.



Death and Resurrection in Moltmann's Thoughts:

A Reading of Moltmann's *The Coming of God: Christian Eschatology*

Das Kommen Gottes – Christliche Eschatologie, Jürgen Moltmann, Gütersloh: Gütersloher Verlagshaus, 1995.

Chinese Translation: 《來臨中的上帝——基督教的終末論》，莫爾特曼著，曾念粵譯，香港：道風書社，2002，440頁。

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The longing for eternal life and the necessity of death are the destiny of human existence, wherein humanity has dedicated the greatest effort in the struggle against death. Religion, in its essence, is the wisdom of life and death – the common struggle of humanity in the shadow of death. In view of this, the significance of Moltmann's *The Coming of God: Christian Eschatology* lies in his modern interpretation of the spiritual heritage and the wisdom of life and death in Christianity, and his application of Christian wisdom to everyday life. In this book, Moltmann performs an in-depth, systematic analysis of the problem of death from his own theological and epistemological backgrounds, with an examination of life and death in the modern situation.

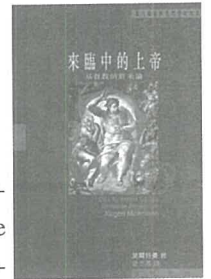
First of all, Moltmann's theological analysis of the phenomenon of death has overcome the limitations and narrowness of Liberal Theology by connecting the problems of personal death with the end of human history and the annihilation of the world, and thereby extending the human conception of death into the wide vision of eschatological theology. Moltmann regards the coming of the indwelling Spirit of Life upon individuals and the giving of new life as only the beginning of Christianity, after which there is much farther to go. One can grasp the truth of life and death only by connecting personal death and salvation with the end and the continuity of human history, since no one, as a social being, is able to live in isolation, without fellowship with others. In addition, without the annihilation and the transformation of the world and of the cosmos, there is no talk about the end of human history and its continuity, since the continuation of human history must rely upon the natural system of the Earth on which human history is founded, while the history of the Earth constitutes the history of the entire cosmos. Based upon this recognition, Moltmann unites personal eschatology with the eschatology of history and the eschatology of the world, and forms a holistic system of Christian eschatology.

In addition, for Moltmann, the unity of the world is completely consistent with unity in Christ; likewise, the pairs of individual death and eternal life, of the end of human history and its continuity, of the annihilation of the world and its restoration are unity in contradiction. The annihilation of the world, history, and the individual under the bounds of sins, evil and mortality, is a kind of rupture; but God actualises continuity in this rupture, and, upon this rupture, creates a new individual, history and world.

Moreover, Moltmann regards the world as the continuity in rupture, and as the unity in contradiction, which is the condition of possibility of the transformation of the present world. The

world is open in any moment, since it is possible in any moment that the actuality of the world may be transformed by God into a completely different situation, i.e. an eschatological future. Therefore, what is demanded of us is to face the absurdity and deficiency of the actual world, not avoiding reformation and not assuming optimistically such a process to be "once and for all". One must enter deeply into the world and facilitate the transformation of the world, in preparation for the parousia of Christ and for the emergence of the new world. In his discussion of the problem of individual life and death, Moltmann, in his book, derives from the dialectics of life and death the practical insights for human existence; for him, it is a "non-religious lie" not to think of death and not to regard death as a phenomenon of human life (c.f. Epicurus). Only those who have approached death and have escaped from it, know the true meaning of "re-birth". Only they have experienced the uniqueness and beauty of this life with a clearer consciousness and a sharper sensitivity, and know the true meaning of life.

Finally, resurrection for Moltmann is a complete rebirth, since the crucifixion of Christ is a complete death. The transformation from death to life is not due to the power of Jesus' own life, but is due to the will of the Father through the power of the Spirit. Therefore, the continuity in rupture and the unity in contradiction is God's act of new creation *ex nihilo*. Correspondingly, the unity of the world is founded upon the unity of Christ, and the dialectical unity of Christ is based on his self-negation on the cross under the will of the Father and the Holy Spirit. Through this negation of negation, the destiny of the world and the fate of Jesus Christ become closely connected with each other. Hence, the message for us is that, despite the fact that humanity has the power to transform this world to a certain degree, the utter transformation of this world cannot be completed by humankind solely; only God can actualise the complete transformation and the ultimate fulfilment of the world. Moltmann ends *The Coming of God: Christian Eschatology* with the eschatology of God, because it is God who is glorified from God's creation, and it is God's creation which participates in God's glory. Following this idea of mutual glorification, Moltmann reaches his final conclusion: after the Resurrection, the individual will be glorified in the life of the future world, the world will in turn be glorified in the coming Kingdom of God, and the new world will be glorified in God's new act of creation – all these will have attained ultimate and complete fulfilment in God's own glory.



Academic Programs

Conferences

2003 Conference of Hong Kong Theologians Fellowship

Date : 16 June 2003
 Time : 9:00 ~ 17:00
 Venue : Conference Room, Theology Building,
 Chung Chi College, Chinese University
 of Hong Kong
 Organized by : Hong Kong Theologians Fellowship
 Co-organized by : Institute of Sino-Christian Studies Ltd.



The Conference of the Hong Kong Theologians Fellowship was held on June 16, 2003 at the Conference Room of the Theology Building at Chung Chi College, in Chinese University of Hong Kong. It was jointly organized by the Hong Kong Theologians Fellowship and Institute of Sino-Christian Studies. The theme of this conference was "Ecclesiology". The participants included professors from the Department of Religion of several universities and seminaries in Hong Kong. This year the Fellowship specially invited professors from the Holy Spirit Seminary. It was a valuable opportunity for dialogue between Protestant and Catholic theologians. The essays that were presented covered a variety of periods in church history, including the early church, patristic writings, the Reformation period, modern theology and Chinese Christianity. The ecclesiological ideas of specific theologians were also discussed, including those of Origen and Athanasius, John Calvin, John Newman, Bonhoeffer, Tillich and WU Lei Chuan. More than 40 theologians participated in a very open, frank and serious discussion of Protestant and Catholic ideas of ecclesiology, the institutional church and spiritual community, the church against secularism, the role of Christ and Holy Spirit in ecclesiology and confessionalism. Following is a list of the essays presented at the conference:

Nathan NG Kwok Kit : "Ecclesiology of Alexandrian: comparison between Origen and Athanasius"
 SO Yuen Tai : "Anti-schismatic Schismatic: Calvin's Ecclesiology"

LAI Pan Chiu : "Newman's Idea about Ecclesiology and Secularism"
 CHAN Kai Yung : "Church: People of God"
 LI Chun Hong : "Community and Society: Bonhoeffer's Ecclesiology"
 Andres TANG Siu Kwong : "Two Ideas on Bonhoeffer's *Sanctorum Communio: A Theological of the Sociology of the Church*"
 Keith CHAN Ka Fu : "Between Latent and Manifest: Tillich's Ecclesiology"
 Richard X.Y. ZHANG : "A Note on *Credo ecclesiam*"
 Frank CHAN Kwong Pui : "Between Community and Individual: WU Lei Chuan's Contextualized Ecclesiology"

Visiting Students from Resource Centre for Contemporary Christian Studies, Chung Chi College, Chinese University of Hong Kong

On August 13, 2003 our Institute's staff entertained the visiting students and scholars from the Resource Centre for Contemporary Christian Studies of Chung Chi College of Chinese University of Hong Kong. These students and scholars came from different universities of Mainland China (including Beijing University, Tsinghua University, Renmin University, Nankai University, Shanghai University, Fudan University, Zhongshan University, Henan University, Hubei University, Sichuan University and other normal universities). The group included graduate students, young lecturers and professors, and many of them were Tao Fong Scholarship Students. Chung Chi College arranged a month of intensive courses and data research for those students, in order to build up their basic knowledge of Christian studies. They also arranged research and tutorials on specific topics. During their visit to Tao Fong Shan, our Institute provided a brief introduction to our Institute, a Tao Fong Shan site tour, book-purchasing service and lunch for the participants. Such activities enhance the relations and communication between our Institute and Mainland Chinese universities, as well as further our knowledge of the development of Christian theology in the Chinese.



Visiting Scholar

Prof. LIN Honghsin (3rd right) came for three months, from September to December 2003, as a visiting scholar. Prof. Lin received his Th.D. degree under the supervision of the renowned theologian Jürgen Moltmann at Tübingen University in Germany. Later, he received a Ph.D. degree from Nottingham University in England. Prof. Lin's research interests include Moltmann's theology, modern German theology, and the Reformed tradition. During his visit, Prof. Lin collected materials for his research topic, entitled "Christian Thought in the Face of the Challenge of Post-modernism: The Value of Humanity in Modern Society". Prof. Lin will be the Theme Initiator of *Logos & Pneuma*, No. 21, and the theme will be "Imago Dei" (lit. the "Image of God").

Prof. Lin plans to investigate how the fundamental understanding of humanity can be redefined with reference to Christianity, under the contexts of re-emphasising the authority of tradition, of inquisitive egocentricism, and of non-egocentric, non-centric de-centralisation.

With Christian studies as the main axis, hermeneutics as the tool of understanding, and anthropology as the focus, the "construction" of modernism from the beginning of the Enlightenment and postmodernist "deconstruction," which claims to bring modernism to an end, will be discussed. In addition, discussion will include how the conflicts between modernism and postmodernism can be transformed into "companionship" in a paradoxical manner (construction in deconstruction, and deconstruction in construction), entailing the creativity of construction and the freedom of deconstruction.



Visiting Students



PANG Tao *Second year master's student at the Department of Philosophy, Zhongshan University*

Visiting Period: 10/2/2003 ~ 10/6/2003

Research Topic: Reconstructing the Tension of Faith: The Luther's Model and the Existentialist Way

Research Content: "Justification by faith" is an essential doctrine of Christianity, not distinctive to Protestantism alone. The research attempts to point out that Martin Luther not only returned to this doctrine, but also affirmed it through reconstruction; and that the internal tension within the faith system of Luther is inherited by contemporary Western religions and philosophies. The research first conducts an analysis of Luther's reconstructive interpretation of the Bible and dogmas, and then analyses the interpretation of dogmas by early Existentialists, and finally seeks to expose the common structure between the two very different interpretations—humanity facing itself and God in modern times with new methods and new powers.

HUANG Yonghua *Second year master's student at the Department of Philosophy, Zhongshan University*

Visiting Period: 10/2/2003 ~ 9/6/2003

Research Topic: Liberation and Salvation: A Comparative Study on Marxist Social Theories and Jesus' Gospel

Research Content: Despite the fact that the conflicts between Marxism and Christianity are often magnified inappropriately, there are common points between them which are worthy of investigation. The research attempts to re-interpret the relationship between Marxism and Christianity through a comparative study of Marxist social ideals and the gospel of Jesus Christ, from the viewpoint of the Marxist concept of "liberation" and the Christian concept of "salvation" by Jesus Christ.

WANG Jun *Second year master's student at the Department of Philosophy, Zhongshan University*

Visiting Period: 10/2/2003 ~ 9/6/2003

Research Topic: Existence and Theology: An Examination of Bultmann's Existential Theology

Research Content: The research attempts to discuss two aspects of Bultmann's existential theology: (1) Bultmann's original understanding of the Christian faith and the relationship between revelation and history, from the viewpoint of Bultmann's understanding of faith and of the acts of God; (2) Bultmann's demythologisation of the Bible, its unique nature and theological significance, through the use of existentialist philosophy as the pure form of theological interpretation, and from the viewpoint of Bultmann's interpretation of the "New Testament Myth".

GAO Xin *Second year master's student at the Department of History, Shandong University*

Visiting Period: 5/3/2003 ~ 10/6/2003

Research Topic: History of Reformation: Development of Luther's Doctrine of Justification by Faith

Research Content: The research is dedicated to the study of Martin Luther's theological thought, with reference to his life, the formulation of his reformatory ideas, the essential doctrines of Lutheranism, and the main ideas of *The Book of Concord*. At the same time, this research is dedicated to the study of John Calvin, with reference to his life, the formulation of his reformatory ideas, and the essential doctrines of the Calvinism.

WANG Yan *Second year master's student at the Faculty of Philosophy and Social Development, Shandong University*

Visiting Period: 5/3/2003 ~ 9/6/2003

Research Topic: Studies on the Relationship between Judaism and Christianity from the Perspective of Incarnation

Research Content: Four questions are discussed in this research: (1) the historical contexts of the life of Jesus Christ, i.e., the conditions of Jewish religion in Palestine in the first century; (2) Christianity as a religion independent of Judaism and the formulation of the concept of Incarnation of God; (3) interpretations of the concept of Incarnation by main theologians in history, and the criticisms and responses by Judaism; (4) the possibility of re-interpretation and dialogue about this issue between Judaism and Christianity, with reference to the historical contexts of the New Testament era.

LI Qiong *First year master's student at the Department of Philosophy, Beijing University*

Visiting Period: 15/9/2003 ~ 23/12/03

Research Topic: Studies on the Theological Background of the Confucian-Catholic Doctrine Accepted by HAN Lin.

Research Content: At the end of the Ming Dynasty and the beginning of the Qing Dynasty, Jesuits, especially Matteo Ricci, brought forth the Third Encounter between East and West. During this encounter, HAN Lin may be regarded as an important figure who has not been dealt with adequately in past research. Among his works are *Duo Shu* (《鐸書》), in which Catholic doctrines are reflected upon, and also *Bianjiao Lun* (《辨教論》) and *Shengjiao Xinzheng* (《聖教信證》), jointly written by HAN Lin and one of his brothers in faith. As witnessed in *Duo Shu* in particular, HAN Lin

has introduced Catholic doctrines considerably in Confucian systems such as "Xiangyue" (鄉約) and "Shengyu Liuyan" (聖諭六言) for explanation and interpretation. For HAN Lin, Catholicism and Confucianism are harmonious and mutually supportive. This research attempts to discuss the theological background and origin of HAN Lin's Confucianisation of Catholic doctrines, and to represent the exchange of thought between East and West during that time.

Postdoctoral Fellow

XIE Zhibin *Ph.D candidate at the Department of Philosophy, University of Hong Kong*

Research Period: 9/2003 ~ 8/2004

Research Topic: Political Theories and Chinese Religion

Project Title and Content in ISCS: An Evaluation of the Empirical Study of Christianity in Chinese Society. This project will mainly include two parts. First, a collection and examination of field work reports on various aspects of Christianity in Chinese society. This is to understand the basic situation and change of Christian life under social and political transition since 1980s in China. Some special issues from the reports will be analyzed, for example, a comparative study on urban and rural Christianity, the relationship between Christian faith and local religious traditions, particular Christian groups, and some empirical studies on certain topics from cultural, philosophical, moral, and historical perspectives. The second part of the project will give an overall evaluation of these field work reports, pointing out their limitations (both from political influence and the research itself) and aspects to be improved, including methodological and theoretical improvement. Based on these analyses, the project will suggest to the Institute some work which may promote and facilitate the empirical study of Christianity in China.

Guest Professors

Dr. John LeMond, a guest professor of our Institute, was invited to lecture on "Christianity and World Religions" in English for a credit course at Zhongshan University from September to December 2003. Dr. LeMond received his Ph.D from Princeton Theological Seminary with special interests in Mission, Ecumenism and History of Religions. His research topics are theology and culture, and church history.

Academic Staff

Below is a report of the work undertaken by **Dr. Keith Chan** (Program Coordinator and Research Fellow) from April to September 2003:

- Conference: In June, served as the co-organizer of the Conference of Hong Kong Theologians Fellowship on behalf of our Institute, which was held at the Conference Room, Theology Building, Chung Chi College, Chinese University of Hong Kong, with the topic of "Ecclesiology". Dr. Chan presented his essay "Between Latent and Manifest: Tillich's Ecclesiology" during the conference.
- Academic Programs of the Institute: Carried out and followed up on the academic programs of our Institute, including the Second "Outstanding Essay Award for Graduate Students on Christianity", the Overseas Tutors Scheme and Seminar Series of Selected Readings of Christian Classics.
- Reception of guests: On August 13, entertained 50 visiting students from the Resource Centre for Contemporary Christian Studies, Chung Chi College, Chinese University of Hong Kong, along with staff from Institute.
- Articles: Write a book review on *Paulus Then and Now: A Study of Paul Tillich's Theological World and the Continuing Relevance of His Work*, written by John Carey, to be published in the *Hill Road* theological journal.

Prof. Richard X. Y. Zhang (Academic Editor and Research Fellow) has accomplished the following work during the period from April to September 2003:

- Editorial responsibilities: Preparing Issue 19 of *Logos and Pneuma*, published in July; providing help and assistance to editors of several other volumes, such as Gottfried Wilhelm Leibniz' *Die Theodizee*, Heinrich Seuse's *Das Buch der Wahrheit/Das Büchlein der Ewigen Weisheit*, Francis Schüssler Fiorenza's *Foundational Theology*, Hans Küng's *Does God Exist?*, and preparing Karl Barth's *Der Römerbrief* and George A. Lindbeck's *The Nature of Doctrine* for new reprints.
- Translation and Composition: Prof. Zhang has written the following articles during the period: "A Problem in the Study of Humanism on the European Continent. The Strife between Jansenists and Jesuits as Reflected in Pascal's *Provinciales*" (presented at the composium on Christian Values and Humanist Spirit held at Hong Kong Baptist University in September), "Pascha: Pass-over and Easter?" (included in a collection of papers published in June), and "A Note on *Credo ecclesiam*" (presented at this year's conference of local theologians on ecclesiology).
- Visiting and Reception: Took part in receiving numerous groups of scholars and students from higher level educational institutes on the mainland with our Program Department, such as Henan University, Peking University, Chinghua University, Nanjing Normal

University and The Chinese Academy of Social Sciences.

Our Contract Research Fellow **Prof. Thomas X. Zhang** (in Mainland China) completed the following work from April to September 2003:

- Lecture: Gave a lecture on Philosophy of Religion and the Spirit in the Middle Ages for undergraduate students; a lecture on the Classics in Christianity for postgraduate students of Zhongshan University.
- Conference: Academic lecture "Teaching and Study of Christianity in the Universities in Mainland of China" held by the Academic Research Centre of Vietnam; academic lecture "Religious Critique and the New View of the Humanity in Christianity" held by Baptist University of Hong Kong.
- Publishing: Published the following articles: "Christianity, Marxism and 'the End of History': A Historical Analysis Based on Liberation Theology", and "Preface for the Chinese Translation of Leibniz's *Theodicy*".
- Translation and research: Translated the article "A Christian-Chinese Version of Ecotheology: Goodness, Beauty, and Holiness in Creation" from Dr. Peter K. H. Lee and research on Dialogue Between Christianity and Marxism; Leibniz's *Theodicy*; Phenomenology of Religion.



TEACHING AND RESEARCH ACTIVITIES ON CHRISTIAN STUDIES IN THE UNIVERSITIES OF MAINLAND CHINA (UNDER THE SCHEME OF TAO FONG SCHOLARSHIP PROGRAM)

APRIL ~ SEPTEMBER 2003

Fudan University, Shanghai	
Courses Offered	<ul style="list-style-type: none"> • Bible and Christianity (Prof. WANG Xinsheng) • Program of "Graduate Studies in Christianity" (for Pastors)
Academic Publications	<ul style="list-style-type: none"> • <i>Dictionary of Christianity</i> • <i>Christian Studies</i> (Issue 2)
Research Topics	<ul style="list-style-type: none"> • Anthropology of Theology in Karl Rahner • Introduction to Bible
Henan University, Kaifeng	
Courses Offered	<ul style="list-style-type: none"> • Old Testament & New Testament (Prof. LIANG Gong) • Prophetic and Apocalyptic Writings (Prof. ZHAO Ling) • Aesthetics of Theology (Prof. LIU Guangyao)
Academic Publications	<ul style="list-style-type: none"> • <i>Interpretations of Bible and Literature</i> (Co-edited by Prof. LIANG Gong and Prof. LU Longguang) • <i>Exposition Series of Biblical Culture</i> (Issue 1) (Co-edited by Theology Division of CUHK and the Institute of Biblical Literature)
Research Topics	<ul style="list-style-type: none"> • "Shakespeare and Bible" (Prof. LIANG Gong) • "Resurrection and Bible" (Prof. ZHAO Ling) • "Western Modern Literature and Bible" (SUN Caixia)
Peking University, Beijing	
Courses Offered	<ul style="list-style-type: none"> • "Christianity and Chinese Culture" (Prof. SUN Shangyang) • "Christianity and Religious Theories: Selected Topic on Russian Philosophy" (Prof. XU Fenglin) • "Philosophy of Religion" (Prof. XU Fenglin) • "How to Understand Religion" (Prof. LI Silong)
Academic Publications	<ul style="list-style-type: none"> • <i>Philosophy of Religion Studies – Contemporary Notion, Crucial Point and its Methodology Criticism</i> (Written by Prof. ZHANG Zhigang) • <i>Chinese Christianity before 1840</i> (Co-written by Prof. SUN Shangyang & Dr. Nicolas Standaert) • Prof. XU Fenglin started the writing on 'The Monasteries of Orthodox Church' and 'The Art of Orthodox Church' in the book <i>History of Russian Religion</i>. • <i>Russia and Europe</i> (Translated by Prof. XU Fenglin) • <i>Harmonious of Confucianism and Christianity in WANG Zheng's Theory of Holy Love</i> (Written by Prof. SUN Shangyang) • <i>Model of Evolution in Religion and Philosophy</i> (Written by Prof. ZHAO Dunhua) • <i>The "Old Discussion" & "New Topic" in the Ethic of Christianity and Confucianism</i> (Written by Prof. ZHAO Dunhua) • <i>An Outstanding Christian Philosophy Classics – "Les Pensées"</i> (Written by Prof. ZHAO Dunhua) • <i>Religious Ideas of Tertullian</i> (Written by Prof. XU Fenglin) • <i>Nietzsche & the Russian New Religious Ideology</i> (Written by Prof. XU Fenglin)
Research Topics	<ul style="list-style-type: none"> • Prof. ZHANG Zhigang is in charge of the project: "Exploration of the Theories of Religious Studies: Retrospect and Prospect."
Conferences and Seminars	<ul style="list-style-type: none"> • Prof. Zhao Dunhua presented his paper on "Goodness of Human Nature and Original Sin" at the "Sino-Nordic Conference on Chinese Contextual Theology" in Finland in August 13-17, 2003.

Renmin University of China, Beijing

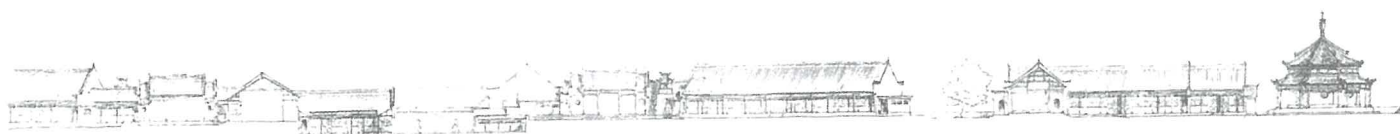
Courses Offered	<ul style="list-style-type: none"> • Philosophy of Religion (Prof. HE Guanghu) • Latin Bible Selected Reading, History and Theory of Christianity (Prof. LI Qiuling) • Special Topic on Religious Studies (Prof. YANG Huilin) • History of Christian Thought, Selected Readings in Christian Classics (Prof. SUN Yi)
Academic Publications	<ul style="list-style-type: none"> • "The Significance of Christian Studies to Contemporary University in China" (Article written by Prof. HE Guanghu) • "Between Theory and Institution: A Comparative Study on the Dignity of Humanity between Christianity and Confucianism" (Article written by Prof. HE Guanghu) • "Religious Studies in China and their Connection with Political and Social Circumstances" (Article written by Prof. HE Guanghu) • "Some Causes and Features of the 'Christian Upsurge' among Chinese Intellectuals" (Article written by Prof. HE Guanghu) • "A Religious Spirit: The Hope for Trans-nationalism in China Today" (Article written by Prof. HE Guanghu) • "One Hundred Years' Religious Studies in China" (Article written by Prof. HE Guanghu) • <i>Introduction to Christianity</i> (Translated by Prof. SUN Yi) • <i>Kant's Collected Works</i> (Vol.1) (Translated by Prof. LI Qiuling) • "A Cultural Reflection on 'Chinese Rites Controversy' in Qing Dynasty" (Article written by Prof. LI Qiuling)
Research Topics	<ul style="list-style-type: none"> • "Re-interpret Martin Luther's Reform from Religious Perspective" (Prof. He Guanghu) • "Medieval Christian Philosophy of God" and "Kant's Collected Works" in Chinese (Prof. LI Qiuling) • "Introduction and Interpretation of Bible", "Introduction to Christian Ethics", "Religious Belief and Reason" (Prof. SUN Yi)
Conferences and Seminars	<ul style="list-style-type: none"> • Seminar on "Being and Human Life" (Prof. HE Guanghu) at the China Central YV Broadcast and Renmin University of China. • Faculty professors joined the conference "Christianity's Encounter with Chinese Culture" in Finland in August 2003. • Prof. SUN Yi attended the conference "Christian Values and the Spirit of Humanism" held by Hong Kong Baptist University in September 2003. • Faculty professors joined the conference "Contemporary Religion and the Methodology of Empirical Research" held by Renmin University of China and Ricci Institute for Chinese-Western Cultural History, University of San Francisco in Beijing in October 2003.

Tsinghua University, Beijing

Academic Publications	<ul style="list-style-type: none"> • "Golden Rule is a Moral Belief" (Article written by Prof. WANG Xiaochao) • "Text, Reading, Interpretation, and Translation" (Article written by Prof. WANG Xiaochao) • "Religion and Morality from the Cultural Perspective" (Article written by Prof. WANG Xiaochao) • "Interpretation of Classics in the Context of Cross-culture and its Influence to Tradition" (Written by Prof. WANG Xiaochao) • "Iraq War is Irrelevant to Real Religion" (Article written by Prof. WANG Xiaochao) • "On Cicero's Social and Political Philosophy" (Article written by Prof. WANG Xiaochao) • <i>Fifteen Talks on the Foundation of Religious Studies</i> (Written by Prof. WANG Xiaochao) • <i>Patristic Studies</i> (Written by Prof. WANG Xiaochao) • <i>The City of God</i> (Augustine, Vol.1), Logos & Pneuma Press, 2003 (Translated by Prof. WANG Xiaochao) • <i>Plato's Collected Works</i> (Volumes 2, 3, 4) (Translated by Prof. WANG Xiaochao)
Conferences and Seminars	<ul style="list-style-type: none"> • Prof. WAN Junren and WANG Xiaochao joined the conference "Christianity and Chinese Culture" in Finland in August 2003. • Prof. Winfried Jung (Konrad Adenauer Stiftung, Germany) accompanied with four professors (political philosophy) visited the Department of Philosophy in September 2003. • Faculty professors visited Ricci Institute for Chinese-Western Cultural History in October 2003. • Four professors from Cambridge Theological Seminary presented lectures on "Christian Justice in American Society" in October 2003.

Shandong University, Ji'nan	
Courses Offered	<ul style="list-style-type: none"> • Introduction to Religious Studies (Prof. ZHAO Jie) • Special Topics on Religious Studies (Prof. ZHAO Jie) • Hebrew (Prof. FU Youde) • English Texts of Religious Studies (Prof. FU Youde)
Academic Publications	<ul style="list-style-type: none"> • <i>Judaism Studies</i> (Issue 2) • <i>God in Searching for Human</i> (Translated by WU Zhengxuan, and GUO Peng)
Research Topics	<ul style="list-style-type: none"> • "Studies on Comparative Religions" (Prof. FU Youde, LIU Xinli, and ZHAO Jie) • "Studies on the Philosophy of Judaism" (Prof. FU Youde)
Conferences and Seminars	<ul style="list-style-type: none"> • Prof. FU Youde presented a paper on "Spirit and Flesh: A Comparative Study among Judaism, Greek Philosophy, and Christianity" in "World Philosophy Meeting" at Istanbul in August 2003.
Shaanxi Normal University, Xi'an	
Courses Offered	<ul style="list-style-type: none"> • Modern History of Christianity (Prof. YOU Xilin) • Ancient History of Christianity (Prof. YOU Xilin) • Theories of Modernity (Prof. YOU Xilin) • Modernity: Humanism and Christianity (Prof. YOU Xilin)
Academic Publications	<ul style="list-style-type: none"> • "Community in the Spirit of Humanism and Modern Society", <i>Humanism (Ren Wen) Journal (Xi'an)</i> Issue 2, 2003. (Article written by Prof. YOU Xilin) • "Modernity and Secularity", <i>Logos & Pneuma: Chinese Journal of Theology</i> (Hong Kong) No.18, Fall 2003. (Article written by Prof. YOU Xilin) • "Modernity and Time", <i>Academic Monthly</i> (Shanghai), Issue 8, 2003. (Article written by Prof. YOU Xilin) • "Modern Religion and Ethical Community: A Report on Villagers' Oral History in Zhouzhi Catholic District" (Article written by Prof. YOU Xilin and SHEN Lianguo, forthcoming) • "Chinese Public Morality and Private Virtue: From the Perspective of Comparing with Christianity" (Lecture in Shanghai Jiaotong University; article written by Prof. YOU Xilin) • "The Sacred Madness", <i>Twenty-first Century</i> (Hong Kong), March 2003. (Article written by Prof. HUANG Ruicheng) • "Interpretations of 'Confession'", <i>Religious Studies</i> (Shichuan) (forthcoming) (Article written by Prof. HUANG Ruicheng) • "The Culture Interpretation of Nestorian Christianity" (forthcoming) (Article written by Prof. YANG Encheng) • "Messiah: Hope of Human Religious Spirit". (forthcoming) (Article written by Prof. SHEN Lixia)
Research Topics	<ul style="list-style-type: none"> • "Christianity and the Roman Catholic Church in Shanxi" (Prof. JIA Erqiang) • "Wang Zheng Studies" and "The Relationship between Late Ming Confucianism and the Roman Catholic Church" (Prof. LIN Lechang) • "The Orthodox Church and Russian Writers' Work" (Prof. WEI Jianguo) • "Savior: A Comparative Study among Religions" (Prof. ZHANG Hong) • "Missionary History of the Roman Catholic Church in China" (Prof. CAO Wei'an) • "Poetry and Foreign Religions in Tang Dynasty" (Prof. YANG Encheng) • "Report on the Oral History of the Roman Catholic Villagers in Zhouzhi". (completed); "Report on the Oral History of the Christian Staffs in Universities in Xi'an" (in progress) (Prof. YOU Xilin & Prof. SHEN Lianguo) • "Christianity and Modernization-Modernity", "Christianity and Chinese Ethics (Modern)" (Prof. YOU Xilin) • "Roman Law in the Rule of St. Benedict" (Prof. HUANG Ruicheng)
Academic Activities	<ul style="list-style-type: none"> • Dr. HUANG Ruicheng joined the Institute in September 2003. • The Institute of Christian Studies of Shannxi Normal University starts to offer master's degree in religious studies in 2004.

Zhejiang University	
Courses Offered	<ul style="list-style-type: none"> • Religious Studies (Prof. WANG Zhicheng) • Greek Philosophy and Early Christianity (Prof. CHEN Chunfu) • Seminar on Contemporary Philosophy of Religion (Prof. WANG Zhicheng & Prof. QI Yinping) • Sociology of Religion (Prof. WANG Zhicheng)
Academic Publications	<ul style="list-style-type: none"> • <i>History of Greek Philosophy</i> (Vol. 3) (Beijing: Renmin Press) Prof. CHEN Chufeng (co-author) • <i>Eager for Peace</i> (Religious Culture Press) (Written by Prof. WANG Zhicheng) • <i>Emptiness and Light</i> (by Don Cupitt) (Translated by Prof. WANG Zhicheng & HE Conggao)
Research Topics	<ul style="list-style-type: none"> • Series of "Classics on Greek Philosophy" (Translation in process, Prof. BAO Limin & ZHANG Xuefu) • "Contemporary Religious Pluralism: Studies and Critics" (Prof. WANG Zhicheng)
Conferences and Seminars	<ul style="list-style-type: none"> • Conference on "Greek Origin Culture" was held by Centre for Cross-culture Studies (Zhejiang University) in Huangzhou, Zhejiang from August 20 to 24, 2003.
Zhongshan University, Guangzhou	
Courses Offered	<ul style="list-style-type: none"> • Methodology of Religious Studies (Prof. LI Lanfeng) • Religious Classics – Christianity (Prof. ZHANG Xian) • The Spirit of Medieval Spirit (Prof. ZHANG Xian) • Phenomenology of Religion (Prof. CHEN Lisheng) • Comparative Studies of Religion (Prof. John LeMond)
Academic Publications	<ul style="list-style-type: none"> • <i>Plato's Symposium</i> (By Prof. LIU Xiaofeng) • <i>Christianity, Marxism, and 'the End of History'</i> (By Prof. ZHANG Xian) • <i>Interacting Culture, Tradition, and Modernity</i> (Prof. ZHANG Xian)
Research Topics	<ul style="list-style-type: none"> • "Dialogue between Marxism and Christianity" and "Medieval Christian Thought" (Prof. ZHANG Xian) • "Method of Religious Studies" (Prof. LI Lanfeng)
Conferences and Seminars	<ul style="list-style-type: none"> • Prof. LI Lanfeng had a seminar on "Method of Religious Studies" and "Ethnicity and Religion" with the professors of Shihezi University, Xinjiang in August 2003. • Prof. ZHANG Xian presented his paper on "Religious Critics and Humanity in Christianity" in a conference "Christianity and Humanism" (Hong Kong Baptist University) in September 2003. • Prof. CHEN Lisheng attended a seminar on "Confucianism and Humanities" at Harvard-Yenching Institute in May 2003.



THE SECOND "OUTSTANDING ESSAY AWARD FOR GRADUATE STUDENTS ON CHRISTIANITY"

This prize is presented by the Institute of Sino-Christian Studies. It intends to enhance the research standards of graduate students in Mainland China in doing the research on Christian theology in Chinese language. Moreover, it aims to encourage more students to participate in this discipline. Our Institute invited ten universities and research institutes, who are our cooperative partners in activating the Tao Fong Scholarship Program, to recommend students from their schools to join this program. They included Beijing University, Tsinghua University, Fudan University, Remin University, Shaanxi Normal University, Henan University, Zhongshan University, Zhejiang University, Shandong University and the Chinese Academy of Social Sciences in Beijing.

After receiving the recommended essays, an evaluation committee was formed in order to examine and mark the papers. All the papers were classified into two groups: master and doctoral level. All winners received prizes and certificates. The list of the evaluation committee is as follows:

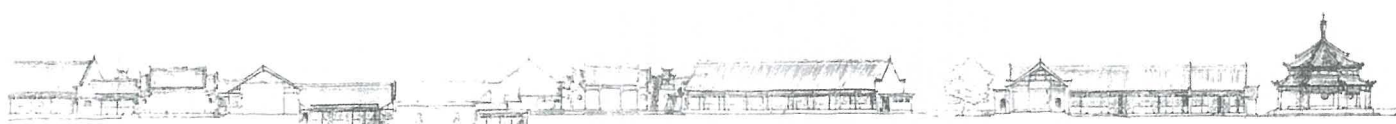
Prof. Stephen CHAN	(Department of Religion, Seattle University)
Prof. Chin Ken Pa	(Chung Yuan Christian University, Taipei)
Prof. FU Youde	(School of Philosophy and Sociology, Shandong University)
Prof. HE Guanghu	(Department of Philosophy, Remin University of China)
Prof. LAI Pan Chiu	(Department of Religion, Chinese University of Hong Kong)
Prof. LEE Kam Keung	(Department of History, Hong Kong Baptist University)
Prof. LI Tiangang	(Department of Philosophy, Fudan University)
Prof. Nathan NG	(Hong Kong Baptist Theological Seminary)
Prof. Andres TANG	(Hong Kong Baptist Theological Seminary)
Prof. Milton WAN	(Department of Religion, Chinese University of Hong Kong)
Prof. WANG Xiaochao	(School of Humanities and Social Sciences, Tsinghua University)
Prof. YANG Huilin	(Institute of Christian Culture, Remin University of China)
Prof. YOU Xilin	(Institute of Christian-Cultural Studies, Shaanxi Normal University)
Prof. ZHAO Dunhua	(Department of Philosophy, Beijing University)
Prof. ZHANG Qingxiong	(Centre for Christian Studies, Fudan University)

Prize winners of Master group:

Name	University	Essay
CHENG Xiaojuan	Henan University	LIN Yu Tang and BEI Cun— Different Models for Chinese Authors to Convert to Christianity at the Beginning and the End of the 20th Century
PANG Tao	Zhongshan University	Love for the Earth: Dialogue between Theory of Value in Nature and Protestant Eco-theology
ZHANG Ying	Fudan University	Faith is Faith in What is Needed by My Heart, My Soul The Religious Utterances of Wittgenstein

Prize winners of doctoral group:

Name	University	Essay
XIONG Lin	Renmin University	On Bonaventura's Theory of Illumination and Its Meaning
LIU Ping	Fudan University	Man is God's Concern: On the Theology of Pathos of Abraham Joshua Heschel
JIN Fenglin	Tsinghua University	A Review on Life and Death View of Tertullian



**TAO FONG SCHOLARSHIP: LIST OF APPLICATIONS
IN SEPTEMBER 2003 to JUNE 2004**

University Name	Student Name	Research Topic
Zhejiang University	ZHANG Bin	Don Cupitt's Non-Realist Philosophical Critique of Religion
	WU Yinlan	The Role of Dominican and Franciscan Order in China in Seventeenth and Eighteenth Centuries
	LIU Yupeng	Aristotle's Theology and Its Relationship with Christian Theology
	WANG Ming	Science and Religion: Late Whiteheadian Philosophy
Beijing University	XIAO Qinghe	The Missionary Strategy of Ricci
	GAO Jianqun	Feminist Theology
	LIU Yang	Martin Buber's Study on Hasidism
	ZHANG Zhifeng	The Comparative Study of the Augustinian and Confucian Ideas of Ethics

University Name	Student Name	Research Topic
Shaanxi Normal University	YU Wen	The Christian Faith and Existentialism of Kierkegaard
	ZHANG Jun	Karl Barth and Post-Modernity
	LIANG Rong	The Existential Theology of John Macquarrie
	YANG Guoqing	Christian Thought and the Source of Modernity
Fudan University	CHEN Guo	Christian Mysticism
	LIU Yougu	Comparative Study on Luther and Erasmus
	WANG Xinsheng	Karl Rahner's Theological Anthropology
	ZHANG Zhan	Gnosticism Studies of Hans Jonas
Tsinghua University	DONG Anlin	Comparative Study of Buddhist-Christian Dialogue in the Chinese Context
	LI Yitian	Subjectivity of Humanity in Christianity
	LI Zhe	On the Problem of Confucian Religiosity: From the Perspective of Jesuits in Ming-Qing Period
	LI Lei	Philo Studies
Zhongshan University	PANG Tao	Luther's Justification by Faith
	CHENG Zhimi	Political Approach of Theology
	TAO Yunfei	Simone Weil Studies
	LIU Jinglian	The Idea of Suffering of Tripitaka and Book of Job
Shandong University	TAI Ming	The Relationship Between Divine and Human in the Old Testament
	XING Huirong	Nineteenth Century Jewish Reform Movement
	WANG Yan	Justice and Mercy: From Religion of Law to Religion of Love
	SO Jiapo	Comparative Study of Confucian Idea of "Jen" and Christian Idea of "Love"
Henan University	WANG Peng	Study on Akutagawa Ryunosuke's Christian Novel
	LI Lei	Social Criticism and Old Testament Hermeneutic
	CHENG Xiaojua	History of Biblical Criticism in the West
	LI Zhongmin	Form Criticism and Biblical Studies
Nanjing University	SUN Rui	Christianity and Art
	MENG Yaming	Religious Faith in the Context of Modern Discourse
	ZHANG Zhijian	The Philosophy of Life in Baopu Zi and The Gospel
	ZHOU Haijin	From Divine-Human to Human-Human: Rousseau's Humanistic Spirit
Chinese Academy of Social Sciences	YANG Huaming	Sin and Love in Christian Theology
	SUN Yanyan	Social Concern of Christian Religion
	LI Feng	Samuel Coleridge's Theological Thought and English Romanicism
Remin University	GUO Jing	Eckhart and Medieval German Mysticism
	WANG Ying	The Religious-Ethical Hermeneutics of Late Gadamer
	SHI Xiaoli	Balthasar's Aesthetics and the Problem of Modernity
	ZHA Changping	Freud and Repentance

Recent Publication

Books published from April to September 2003

Logos & Pneuma: Chinese Journal of Theology No. 19 (Fall 2003)

Chief Editor: Richard X. Y. Zhang

Theological Treatise: History and Redemption

Theme Initiator: Richard X. Y. Zhang

322 pages (published in January 2003)



Theme Articles

Richard X.Y. Zhang, "Introducing the Theme"

Paul Tillich, "Historical and Non-historical Interpretations of History: A Comparison (1948 [1939])"

Wolfhart Pannenberg, "Heilsgeschehen und Geschichte"

Kang Phee-Seng, "Redemption in History: A Christological Understanding"

ZHANG Xian, "Redemptions: The Individual's Existential Witness of or the Universal Meaning of History?"

ZHA Changping, "The Dialogue on the Mount of Olives: Its Logic of history and the Consciousness of Redemption"

Thought and Society

SHI Minmin, "Gregory of Nyssa's Perspective of God"

DENG Anching, "Being and God: On the Theological Characteristics and Existential Meaning of Schelling's Philosophy of Revelation"

SUN Shangyang, "Integration of Confucianism and Christianity in WANG Zheng's Understanding of Agape"

OH Yun Sook, "Christian Elements in FENG Zhi's Poem"

YOU Xilin, "Modernity and Secularity: Christianity's Dual Meaning in Chinese Modernization"

Book Review and Report

WANG Xiaochao, "Understanding Prior to Critique: My Response to a Book Review by Prof. Nathan K.K. Ng"

LAI Pan-chiu, "Athenagoras and Tatian: Two Apologetic Approaches to Graeco-Roman Culture"

YOU Bin, "Whose Bible? Which Theology? A Review of James Barr's *The Concept of Biblical Theology: From an Old Testament Perspective*. Minneapolis: Fortress Press, 1999."

ZHU Xiaohong, "A Report on Two Regional Conferences Held Recently in Thailand"

Institute of Sino-Christian Studies Monographs Series

Buddhist - Christian Encounter in Modern China

Edited by Lai Pan-Chiu

325 pages (published in June 2003)



With an emphasis on concrete historical circumstances, this book concentrates on the Chinese Buddhist-Christian encounter in the first half of the 20th Century, particularly in the Republican Period (1911-1949). Both the "external dialogues" and "internal dialogues" are examined. Three case studies of three Chinese intellectuals-ZHANG Chunyi, XU Songshi, XU Dishan, who conducted in-depth studies in both religions and attempted to integrate them in different ways, are presented. Also discussed are both the positive and negative impacts of such encounters on the present-day development of Christian theology in Chinese language.

Chinese Academic Library of Christian Thought: Ancient and Medieval Series

Das Buch der Wahrheit

Das Büchlein der Ewigen Weisheit

by Heinrich Seuse

Translated by LIN Ke

233 pages (published in June 2003)



This book consists of two great writings of Heinrich Seuse (also known as "Henry Suso"), a most celebrated German mystic and contemplative spiritual writer, and an eminent student of Meister Eckhart. For centuries he exercised an influence upon writers in the area of spirituality. In *Das Buch der Wahrheit*, Seuse speaks as a contemplative and to the intellect, exposing the emptiness of the Self and announcing the return to the Divine. In *Das Büchlein der Ewigen Weisheit*, he speaks of the divine Love through the passion and crucifixion of Jesus Christ and calls for a response to the divine grace and the power of love through perseverance and humility.

Chinese Academic Library of Christian Thought: Modern Series

Die Theodizee

by G. W. Leibniz

Translated by ZHU Yanbing

497 pages (published in June 2003)



How can the existence of evil be reconciled with the rightness of God? Leibniz was the first to conduct a systematic, detailed analysis of God's goodness, human freedom, and the origin of evil. He insisted that faith and understanding are not in conflict, and that human beings can even maintain an optimistic and joyful attitude while facing the evils of this world, since this world is already the best world we can have. To understand the traditional problem of theodicy in depth, this classical work is essential.

Chinese Academic Library of Christian Thought: Research Series

Foundational Theology: Jesus and the Church

by Francis Shüssler Fiorenza

Translated by LIU Feng

411 pages (published in June 2003)



Responding to challenges from modern thought, how can Christian elucidate solid ground for the Church's faith in Jesus cogently? The author suggests a hermeneutical model "reconstructive hermeneutic" which provides an ideal approach to grounding Christian understanding in the context of modernity as a continuing and self-correcting endeavor, while incorporating four distinct categories of foundational theology: the resurrection of Jesus, the foundation of the Church, the mission of the Church, and the nature of foundational theology.



Logos and Pneuma Translation Series

Existiert Gott? Antwort auf die Gottesfrage der Neuzeit, Part II

by Hans Küng

Translated by XU Guo-ping

456 pages (published in June 2003)



In and through the matrix of modern western philosophical thought, represented by several major thinkers from Descartes to Marx, Freud and Nietzsche, the author traces genealogically the question of God in the modern age. Part two of the book aims primarily to meet the nihilist and atheistic challenges through affirming the reality of "Reality", God, and the Christian God, and by responding to the question of God discussed in part One.

Forthcoming publications

Chinese Academic Library of Christian Thought: Ancient Series

De civitate dei (The City of God), Part II

by Augustine of Hippo

Translated by WANG Xiaochao

This great work written in Augustine's later years has been proclaimed the flower of his mature thinking. This second volume of the three-volume Chinese translation begins with Book X of the original text, which distinguishes the Christian concept of God from those held by the Platonists, and ends with Book XVII, bringing the discussion of the origin, history and end of the heavenly city and the earthly city, which begins in Book XI, up to the prophets prior to Christ. The nature of angels, death and sin are discussed in the last chapters. Translator's notes have introduced to the Chinese reader some new insights from the contemporary international scholarship.

Chinese Academic Library of Christian Thought: Research Series

Sexism and God-talk: Toward a Feminist Theology

by Rosemary R. Ruether

Translated by YEO Khiok Khng and LEUNG Suk Ching

This book, first published in 1983, ranks among the pioneering works in feminist theology and is accepted today as a standard textbook in the field of feminist theology, from the standpoint of systematic theology. The book begins with a discussion of methodology before going on to deal with the doctrine of God, nature and creation, anthropology, Christology, Mariology, sin and evil, ecclesiology, social and economic concerns, and eschatology. The Chinese version is translated from the new and enlarged English edition of 1993.

The Gnostic Religion

by Hans Jonas

Translated by ZHANG Xinzhang

The Gnostic Religion is a full-scale study of the heretical world of Gnosticism-its literature, symbolic language and main tenets-contextualized by the decline of Hellenistic cosmological systems and the rise of Christianity. It is based on actual Gnostic documents and written by an eminent authority in the field. This book provides excellent coverage of the diverse teachings of Gnosticism and related movements, and will serve as a superb reference tool for religious, cultural, and philosophical studies.

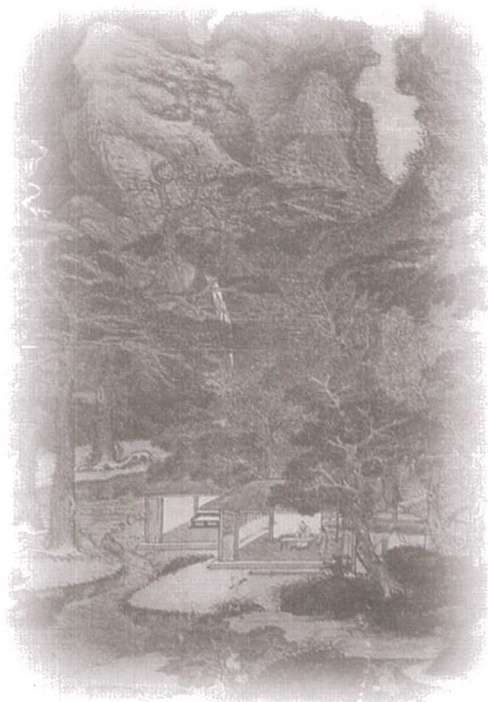
Logos and Pneuma Translation Series

Christus in der Hymnen an die Nacht – Geistliche Schriften von Novalis

Edited by LIU Xiao Feng

Translated by LIN Ke

Novalis was one of the great German romantics, a poet who influenced later Romantic thought, and who was sometimes called "the prophet of Romanticism". The central image of Novalis' visions, a blue flower, later became a symbol of longing among Romantics. The "blue flower" in unattainable and will remain unattainable. The Romantics expressed a longing for home and a longing for what is far off. This book is the collection of well-known prose poems of Novalis, presented with a discussion by Karl Barth on Novalis.



Personnel Movement

• Executive Officer

Ms. Linda HO

Linda holds a BA (Hons) degree in Public Administration and Management with rich experience in Administration and Human Resource Management.

• Publishing Officer

Ms. Rachel LEUNG

Rachel holds a Master of Christian Studies and a Master of Divinity. She has editorial experience, and skill in administering academic publications.

• Editor

Mr. LO Kwun Lam

Kwun Lam holds a BA degree in Philosophy and a Master's degree in Religious Studies and Theology. He is fond of learning languages such as German, French and Japanese, among others.

• Program Assistant

Mr. Eric LAM

Eric holds a BA (Hons) degree in Religious Studies and a Master's degree in Intercultural Studies.

Web Site Express

1. New Articles:

On our Chinese website, newly selected articles by Rev. LIU Chin Chang, Prof. LIU Xiaofeng and Prof. ZHAO Yiheng are posted.

On our English website, the articles "Chinese Theology and Nationalism" by Richard X.Y. Zhang and "Buddhists and Christians in Dialogue: History and Fiction" by Notto R. Thelle are posted.

2. Logos & Pneuma

An introduction to "History & Redemption", written by Prof. Richard Zhang has been posted on *Logos & Pneuma* No.19.

3. Hyperlink service is now available on our website, in connection with Hong Kong, Mainland China, Taiwan and Overseas universities, seminaries/institutes, book-stores and other related websites. We will continually search for more websites to cater for our browsers. You are welcome to visit our website at <http://www.iscs.org.hk/links.htm> for more details.