

# 漢言

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

2004 No.2

33 To Fung Shan Road, Shatin, N.T., Hong Kong Tel: (852)2694-6868 Fax: (852)2601-6977  
Websites: <http://www.iscs.org.hk> Mainland website: <http://www.daofeng.net> E-mail: [info@iscs.org.hk](mailto:info@iscs.org.hk)

## Essays

### *Are We Really Enlightened?*

**Prof. LIN Hong-hsin**

*Visiting Scholar at the Institute of Sino-Christian Studies, 2003  
President of Taiwan Theological College and Seminary*

'Enlightenment' is an awakening movement arising in Europe during the 17<sup>th</sup> and 18<sup>th</sup> Centuries. The English term 'Enlightenment' means 'illumination', and the German term 'Aufklärung' means 'illustration' and 'clarification'.

Kant has given a famous definition of the Enlightenment: 'Enlightenment is man's emergence from his self-incurred immaturity.'<sup>1</sup> Through such a definition, Kant appealed that the human being should make use of reason bravely. He quoted a motto of the Enlightenment: 'Dare to be wise (Sapere aude)!' For Kant, the Enlightenment refers to both a divine right of the human being and a respect for the value of the human being. Such kind of enlightenment is a main power for the construction of modernity.

We might like to ask about ourselves as those who are in the Chinese culture, one of the old civilizations originated from the pre-modern society, and who are facing a challenge to step rapidly into the modern society and to encounter the post-modern thinking in a very short time, are we really enlightened? In other words, whether the context of the Sino-theology is really enlightened?

In fact, the context of the Sino-theology is very complicated and confusing. The shadow of thousands of years of feudal traditions from the pre-modern society, the overall invasion of the technological civilization of the modern society, and the coming across the ocean of the post-modern thinking, all lead to a phenomenon in which the pre-modern traditional authority, the modern self-centredness and the post-modern de-centredness have been mixed up together. Are we really



enlightened?

In certain aspects some philosophers actually went beyond their own times. For instance, Nietzsche saw the limitation of reason and therefore resorted to the huge power of the Non-rational world as if he had skipped over the Enlightenment and the modern society, and reached the post-modern thinking. But one of the problems is that whether people in general are capable of skipping over the Enlightenment as those philosophers. Such a view sounds too optimistic, because it is not difficult to see the shadow of feudal traditions over every corner of the whole 'modern society' in appearance. If we tend to go for the postmodern vision in haste as if we couldn't wait any longer, the outlook will be like wearing new clothes with a big hole on it.

According to the Western experience, a thousand year medieval system has not been terminated in a blink, but rather it has broken down gradually over a period of five hundred years through a series of awakenings, including:

The awakening of the humanistic consciousness of the Renaissance in the 15<sup>th</sup> Century,

The awakening of religious conscience of the Reformation in the 16<sup>th</sup> Century,

The awakening of reason of the Enlightenment in the 17<sup>th</sup> and 18<sup>th</sup> Centuries,

The rise of science of the Industrial Revolution in the 19<sup>th</sup> Century,

The development of technology in the information age in the 20<sup>th</sup> Century.

We may learn from what the Western have experienced. In a broad sense, the Enlightenment is not only an awakening of reason, but also an awakening of humanistic consciousness and religious conscience. In a word, it is a manifold respect for the human being. On such a ground, there arises technology of the modern society which starts from the industrialization, information revolution, to nanotechnology & bio-technology. While stepping into the 21<sup>st</sup> Century, so many Asian countries are running for various technologies in order to pursue wealth. We want to question, 'Whether the human being as the agent of



all those technologies has been well enlightened?' A simple criterion is: how to evaluate the human being as such?

Those who have grown up in the surroundings of a pre-modern society and been put into the context of modern technology are more or less like a medieval person dressed in a modern way. Moreover, there are people who wear the post-modern decorations, but there are none the less many pre-modern factors inside, such as ignorance, superstition, and endless complicated human relations and taboos.

One of the main characteristics of a pre-modern society is ignorance, which is due to negligence of making use of reason. Accordingly, the most important value does not lie in the truth, but in human relations. If one has relations, he may go around the world without any difficulties. But if one has no relations, it is impossible to make any move. Another main characteristic of a pre-modern society is superstition. People follow various taboos blindly, so there are many obstructions in every corner of the society and there are also many forbidden areas everywhere. Each individual is assigned to walk on a narrow track. Most of the people believe that there is no chance to survive at all if they leave one inch away from such a track.

Are we really enlightened? If not, we do need to get rid of the incapability of making use of reason without the guidance of others, no matter it is in the form of well-packed ideology or the valuation spread through whispers. We do need resolution and courage to make use of reason, and bravery to face the decision accompanied with any possible error, in order to embrace freedom to correct ourselves according to the direction of the truth.

Reason is not everything. There are many voices from modern thinkers indicating that reason is limited and proving that reason is not absolute. Gadamer points out that the biggest prejudice of the Enlightenment is to think as if it were totally free from any prejudice. However, is this just the prejudice of the Enlightenment? When a pre-modern dictator upholds his own authority, is he not a person who thinks of himself as totally free from any prejudice? When a post-modern thinker drifts in the endless '*Differance*' (Derrida), doesn't he think of himself as totally free from any prejudice? We would rather say that, if only if it is a human being, there is no way for him or her to escape from prejudice.

'Absolute man' is a term adopted by Barth to describe those who are conceited and insolent because of being inspired by the Enlightenment. But, is the Enlightenment the only cause to produce the absolute man? Didn't a pre-modern dictator absolutize himself? When post-modern thinkers claim for the end of the human being and put the human being into the power relations in order to be examined, isn't such an examiner himself an absolute man (Foucault)? Isn't it better to say that, if only if it is a human being, there is a tendency of absolutizing himself or herself.

While facing those who are under a social system of emphasizing the traditional authority, those who are self-centred and with an ambition to dominate the whole nature, and those who are de-centred and intend to deny self and any kind of

centre at the same time, it is important for the Sino-theology to re-evaluate how we understand the value of human beings from the perspective of Christian faith, in order to clarify our own prejudices and the way in which we absolutize ourselves, to preserve the value which the human being should have, but not to lose it due to prejudice and absolutization. ■

#### Endnotes:

1. I. Kant, 'An Answer to the Question: What is Enlightenment?', in *From Modernism to Postmodernism: An Anthology*. ed. L. E. Cahoon, (Oxford: Blackwell, 1996), 51.

## A Typological Consideration of Sino-Theology

Jason LAM

Academic Publication Consultant & Research Fellow, ISCS  
Ph.D., University of Cambridge



The assumption of this essay is that scholars in Mainland China will continue producing their discourses in the realm of human and social sciences and using the corresponding language. In the following we shall thus consider the future developing direction of Sino-Theology under this situation, and Hans W. Frei's typological discussion on modern Christian theology will be our reference.

Frei saw that the status of Christian theology in modern situation had become ambiguous, such that two mutually exclusive views had emerged. The first view pointed out that for centuries Christianity was the major religion in Western civilization; theology played the role of the foundational discipline providing for other subjects epistemological and ontological structure. In the modern era, the natural cognate discipline is philosophy. However, the second view stated, in the modern era Christianity came to be seen as only one specific religion among many. *Christian* theology was no longer the general mapping of the whole intellectual universe. It could only be seen as a self-description of Christianity in the light of its normative articulation. The external affiliate to it is interpretive social science.<sup>1</sup>

Nevertheless, Frei admitted that the definitional water between two ways of doing theology was muddled. In reality, most theologians were not working only on a single front. In addition, Frei pointed out that both types of theology exhibit problems by their very nature. In the modern era, theology no longer plays the role of the foundational discipline. Thus the first approach must make use of some existing semiotic system (e.g. some sorts of philosophy or cultural system) and its corresponding language to express Christian thought. It is not speaking firstly from the point of view of a believer but tries to describe Christian faith from a perspective which may not be commensurable with that faith. On the other hand, the second type commits itself to the confessional stance and produces its discourse; the problem here however is that people outside the



confessional circle may not be able to understand the language of the religious community concerned.

As the human and social sciences are supposed to be religiously value-neutral disciplines, it is a great challenge for Sino-theologians aiming at producing *Christian* theological discourse in this realm. On the one hand, if they overemphasize the confessional stance of theology, speaking with traditional religious language, they run the risk of losing their place in the human and social sciences. On the other hand, the difference between genuine theological discourse and that of religious studies is the confessional stance of the former; it would be difficult to fully accommodate theological discourse to the rules of the human and social sciences. Therefore if one is to produce genuine Sino-*Christian* theological discourse, he or she must suffer from a great intellectual tension.

In his posthumous work *Types of Christian Theology*, Frei pointed out that Christian theologians in the West as well were continuously struggling to do theology in the tension between these two poles. Instead of simply dividing their works into two opposing categories, however, he found that it was more appropriate to arrange them into a continuous spectrum with the two supposedly mutually exclusive positions at the two ends. In this system Frei articulated five typologies, with type one representing those approaches which were closer to philosophical disciplines and type five those which were characterized by a purely confessional stance. Immanuel Kant and Gordon Kaufman are the representatives of type one, whereas type five include religious philosopher such as D. Z. Philips. Interestingly, from type two to type four Frei gathered most of important modern theologians. Type two tried to subsume theological discourse under the auspices of an external meaning structure such as natural science or the 'spirit' of a cultural era. Rudolf Bultmann and the Wolfhart Pannenberg were placed in the same type. Type four was a mirror image of type two, which reversed the priority of ordering between theological discourse and a general governing structure of meaning. Christian doctrinal statements are understood to be grammatical rules implicit in discourse. The prime examples were Karl Barth and John Henry Newman. Type three tried to keep a balance between theological discourse and a comprehensive structure. Frei emphasized that the correlation of the two could only be an *ad hoc* procedure; otherwise

preference would be given to a super theory. Needless to say, the structure of this type of theology could be very unstable. Examples include F. D. E. Schleiermacher and Paul Tillich.<sup>2</sup>

When asked which type was his favourite, Frei's answer was somewhere between type three and type four, but 'aesthetically' he found himself practicing in all five.<sup>3</sup> His favourite being between type three and type four is because he wanted to be more hospitable to Christian discourse than an external semiotic system without falling to an extreme. Practicing in all five says a good deal about the situation of a scholar working in a secular university. He or she cannot avoid making dialogue with others who embrace different orientations. I believe that Frei's view on typology could shed light on the way Sino-theologians may consider in the future. In practice scholars in the academia produce discourses in all types. But in order to produce more genuine 'Christian' theology, I agree with Frei that a preference to doctrinal discussion would be desirable. In view of the present scanty amount of genuine theological discourses produced in Mainland China compared with that of religious studies, it is necessary for scholars to turn their focus more to doctrinal discussion. But the question is how to construct a confessional doctrinal discourse? Frei claimed that theology in all Christian traditions pointed to the presence of Jesus Christ, and its discourse was developed from the interpretation of the scriptural text.<sup>4</sup> Without this foundation we could hardly involve an *ad hoc* correlation with the human and social sciences. Seen from the recent development of Sino-theology, there is achievement in the investigation of individual thinkers and the history of Christian thought, but biblical studies is relatively weak in both quantity and quality. It is because in the past academics did not have enough preparation to get into the field. But nowadays there are already some scholars who are acquainted with classical Greek, Latin, and literary theory. It could be the right time to deal with the topic seriously. ■

#### Endnotes:

1. Hans W. Frei, *Theology and Narrative* (NY & Oxford: OUP, 1993), 95-96; Hans W. Frei, *Types of Christian Theology* (New Haven & London: Yale University Press, 1992), 2.
2. Frei, *Types of Christian Theology*, Ch. 1&4.
3. David F. Ford, 'On Being Theologically Hospitable to Jesus Christ: Hans Frei's Achievement', in *Journal of Theological Studies* 46 (1995), 538.
4. Frei, *Types of Christian Theology*, 8-11.

## Book Review

### *Review of Theological Science, by Thomas F. Torrance*

*Theological Science*, Thomas F. Torrance, Oxford: Oxford University Press, 1969; reprint, Edinburgh: T & T Clark Ltd, 1996.

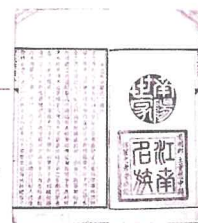
Chinese Translation: 《神學的科學》，托倫斯著，阮煒譯，香港：道風書社，1997，456頁。

LEE Wang-Yen Visiting scholar of Institute of Sino-Christian Studies, 2004

Ph. D. Candidate, University of Cambridge

Hailed as 'the most significant British academic theologian of the twentieth century'<sup>1</sup>, Thomas F. Torrance, recipient of the 'Templeton Foundation Prize for Progress in Religion' in 1978<sup>2</sup>, is a significant contributor to the interdisciplinary studies of

Christian theology and the natural sciences. Exploring the nature and epistemological issues of theological knowledge (the general sense of 'science') or 'the philosophy of the science of God' *vis-à-vis* the nature of scientific knowledge (in the sense





of natural science), *Theological Science* represents Torrance's landmark contribution to this field and is an expansion of his Hewett Lectures on 'The Nature of Theology and Scientific Method' delivered at three American seminaries.

A. E. Taylor's call for 'the locating of authority ... neither in individualism nor in some institutional seat, but in a reality that is wholly given and trans-subjective, and simply and absolutely authoritative through its givenness'<sup>3</sup> has had an indelible impact on Torrance's development of his contours of theological science. In fact, the central thesis argued in this book can be said to revolve around this idea. Torrance argues that true and objective scientific knowledge, be it in theology or the natural sciences, is grounded in and governed by the object or the subject-matter of the specific inquiry, which prescribes the method of inquiry in conformity to it. As such, the natural sciences and theology as a science are both a *posteriori* inquiry, the possibilities of which cannot be pursued apart from their actualities. In short, the method of inquiry should be moulded and determined by the content.

The book can be seen as a detailed development of this central thesis. The exploration kicks off in Chapter 1 with a discussion on the nature of the knowledge of God in comparison with that of science. The central idea argued is the impossibility of abstracting oneself from the reality or the object or content of knowledge in pursuit of the possibility of knowledge. Therefore, scientific knowledge is a *posteriori* rather than a *a priori*. The reality of such knowledge is 'presupposed', and seeks its justification within its 'positive content' and 'inner rationality' rather than anything outside its 'actuality' (p.3). Such an approach finds consonance with the naturalized epistemology developed in the last few decades within analytic philosophy.<sup>4</sup> Taking his cue from the epistemological implications of quantum physics (p.10), Torrance avers that knowledge is neither purely subjective nor objective but is enmeshed in the interaction of the 'subject-object relationship' (p.9). Applying this central idea to our knowledge of God, Torrance argues that it arises out of the actual knowledge that God gave us through Christ (p.26), who reconciled us to God not only soteriologically, but also epistemologically (pp.50ff). In short, that God 'objectifies' Himself in Christ enables us to know God and provides the grounds of the objectivity of such knowledge.

Torrance traces the development of science in relation to theology in Chapter 2, arguing that the Reformation has delivered theology from some of the aspects in the medieval scholastic theology that impeded the development of science. The medieval doctrine of God, which stresses His impassibility and changelessness, links the necessity of nature to the necessity of God (p.59). Such a conception hampered the development of science, since the recognition of the contingency of 'creaturely existence' is crucial for scientific advancement

(p.61). He thinks that the Reformed doctrine of God as a Creator and Father provides a philosophical milieu that is much more conducive to the growth of science. Besides, the distinction between grace and nature also freed people from their previous constraints to pursue science for it 'at once disenchanting the world of its alleged divinity and yet claimed the world for God as His creation, thus denying that it was the product of capricious forces' (p.68). This has led to Bacon's emphasis on the experimental and inductive inquiry of science (pp.71-5). Torrance also believes that Reformed theology has restored the place of human subject in knowledge (pp.85ff), which parallels a similar development in science (pp.92ff), especially in Einstein's reconsideration of Kantian and Newtonian conceptions of space and time, Bohr's development of quantum physics, and Polanyi's emphasis on the *personal* factors in scientific knowledge.

The unity and multiplicity of science, or in Torrance's terms, *scientia generalis* and *scientia specialis* (pp.107-8), and their implications for our knowledge are the themes developed in Chapter 3. Conceding that 'there is no Science in the singular' (p.106), Torrance, however, thinks that there is a common rationality at work in all sciences on the basis of which each specific science has made some extensions. A balanced view of 'methodological monism and pluralism in natural science' (p.110) is, in his opinion, an important insight of the theory of relativity and quantum mechanics. He then discusses the specific nature of theological knowledge *vis-à-vis* general scientific methodology and the requirements of the scientific questions that are directed to theology in accordance with the specific nature of its object, the Lord God. The 'interrogative' (directing our questions to the 'self disclosure of the object') and 'problematic' (clarification of the logic and implications involved) forms of inquiry are identified as appropriate to the knowledge of God (p.130). On this basis he moves on to deliberate the specific requirements of theology as a science, arguing that we have to acknowledge (i) the 'utter lordship of the Object' (p.131), (ii) the personal nature of theological knowledge (p.133), and (iii) the objectivity of the Object, who condescends to us in our 'creaturely existence' (pp.135-6).

In his discussion of the nature of truth in Chapter 4, Torrance claims that theological truth is both propositional and personal (p.148), divine and human (p.149), and eternal and historical (p.152). He also distinguishes between two types of theological statements: (1) statements referring to objective reality, viz., existence-statements; and (2) statements related to other statements in a coherent framework, viz., coherence-statements (p.173). In Hume's terms, these are statements about relations of ideas and statements about matters of fact (p.164). He argues for the mutual dependence of these two types of statements and against the positivists' dichotomy of these statements in their 'ostensive definition' (p.171). The rest of this chapter explicates the nature and justification of theological knowledge on the grounds of this two-fold distinction of theological statements, which can also be construed as *kerygmatic* and *didactic* statements. The community of the





Church, the Holy Scriptures, and the Holy Spirit play a crucial role in theological knowledge for God has chosen to reveal through them (p.192). As such, the formal method of verification of our theological statements is conformity to biblical revelation (p.193). In a nutshell, justification and verification lie in 'engagement with and obedience and conformity to' the normative life of Christ, thus linking the theoretical and the practical aspects of our knowledge of God (p.200).

Chapter 5 provides a highly technical treatment of the problems of logic. The Logos or Christ is identified as the incarnate Logic of God (p.206), which is 'personal and verbal', and 'inheres ontologically and personally' in Christ in the hypostatic union (p.217). Therefore, we do not learn of Christ (propositional knowledge), but learn Christ (personal/acquaintance knowledge) (p.207). In line with this, our knowledge of the Truth 'demands relation to the Truth *in time* and *in action*', for no genuine knowledge of the truth is possible without doing the truth (p.209). In relation to this, we must recognize that knowledge of God is not individualist, but is conditioned by history and community, viz., the community of Church (p.210). He also reminds us that the knowledge of God requires obedience and decisions (p.214). Given the elements of human construction in knowledge, we have to change our mental habits in repentance to ensure that they are brought in conformity to the truth of God (pp.220-1). The constructivist elements of knowledge (or 'the logic of man', viz., 'the logical structure of our knowledge of God as it employs human forms of thoughts and speech' [p.222]) also alert us to the importance of model or analogue in representing reality (p.240). Building on his distinction between existence-statements and coherence statements, he distinguishes between 'the logic of empirical reference which is directed to material relations in objective reality, and the logic of systematic correlations' (pp.225-6), and appeals to Gödel's theorem which has shown the incompleteness of pure logic without connection with existence statements. He also distinguishes three levels of knowledge - (1) fundamental level of actual knowledge, e.g. religious experience; (2) theoretical level, e.g. dogmatics; and (3) philosophy of theology or its meta-science (pp.259-60) - and argues for the indispensability of meta-language (pp.258-9).

The final chapter touches on the issue of locating theological science among the special sciences. The idea of theological knowledge rests on the basic assumption that theology is possible because God is the ground of our knowledge and experience of Him though it is also a human endeavour (p.281). In a sense, theology is not a special science because it is about God who is the source of all knowledge. As such, it is concerned with wholeness and unity (p.282). The major part of this chapter is devoted to the exploration of the similarities and differences between theological knowledge and scientific knowledge.

As a theologian, Torrance's impressive grasp of a broad range of issues that require some rather technical knowledge of some scientific theories, philosophy of science, philosophy of logic and philosophy of mathematics is indeed admirable.

However, his approach and styles betray a closer affinity with those of the Continental tradition, which capitalizes on the vagueness of ideas and language. When ideas are presented in a sufficiently vague manner and on a certain level of generality, analogies and parallels are easy to find. For example, while it is true that epistemic parallels can be found in theology and science when we construe rationality in a broader sense to include the evaluative, pragmatic, and personal dimensions, and accept a diverse notion of epistemic values, though the parallels lie in the common resources of rationality shared by science and theology, the crux of the matter lies not in the resources shared, but in whether such shared resources contribute to similar epistemic virtues in each of these disciplines. If such 'resources of rationality' contribute to empirical success in the sense of predictive success and instrumental reliability besides explanatory success in science while these are, to a large extent, absent in theology (except perhaps arguably a certain degree of explanatory success), we have good reasons to question the value of such epistemic parallels. Similarly, more rigorous and critical analyses characteristic of the analytic tradition can be applied to his other analogies, e.g. the place of human subject in science and theology.

Torrance's platitude that our knowledge must submit to the Objectivity of Truth is a truism that nonetheless begs some serious questions. The crux of the matter lies in whether and to what extent scientific knowledge and theological knowledge can claim access to objective reality. Whereas the instrumental and predictive success of science has provided a reason for our belief in the progressive verisimilitude of scientific knowledge, no parallel in these respects can be claimed for theology. Moreover, he merely assumes that the Christian tradition based on the Christian revelation is the right channel of epistemic access to God. While it is true that the object of knowledge determines the modes and manners of our epistemic access, on what basis can we claim that Christ, rather than Prophet Mohammad or Baha'ullah, is the 'objectification' of God? In fact, this is a problem inherent in his Barthianism. In the scathing words of William Abraham, such an approach,

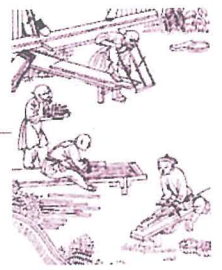
...Cannot begin to work in a world where secularism is under stress from postmodernism, or where rival claims to divine revelation have dramatically hit the world stage. Returning to the epistemological vision worked out by Barth in the 1930s and later updated by Torrance is simply no longer viable.<sup>5</sup>

#### Endnotes:

1. Alister McGrath, *T. F. Torrance: An Intellectual Biography* (Edinburgh: T & T Clark, 1999), xi.
2. *Ibid.*, 195.
3. Torrance., viii.
4. See, e.g., Michael Devitt, 'A Naturalistic Defense of Realism,' in *Metaphysics: Contemporary Readings*, ed. S. Hales, 90-103 (Belmont, CA: Wadsworth, 1999); and Richard Boyd, 'On the Current Status of Scientific Realism,' in *The Philosophy of Science*, ed. Richard Boyd, Philip Gaspar, and J. D. Trout, 195-222 (Cambridge, MA: MIT, 1991), 210ff.
5. William J. Abraham, 'Revelation and Natural Theology,' in *Alister E. McGrath & Evangelical Theology*, ed. Sung Wook Chung, 264-79 (Cumbria/Grand Rapids: Paternoster/Baker Academic, 2003), 273.



## Academic Programs



### Conference

#### ISCS Internal Seminars for Visiting Scholars and Students

The internal seminars aim to gather our visiting scholars and students, and provide them the opportunity for academic exchange, and inspire further discussion on Christian Studies.

Date	Presenter	Topic
2/4	Prof. ZENG Fanren	Christianity and the Ecological Aesthetic
16/4	LIANG Rong LIU Yinya	The Cultural Theology of Paul Tillich A Non-Religious Christianity
23/4	Prof. ZHAO Lin	Theological Thought of Leibniz
30/4	WANG Xiaoyang Anthropology DONG Anlin	A Study of Max Scheler's Philosophical A Study of Moltmann's Ecology
7/5	Prof. WANG Shin Shen	A Reflection on Islam and Nationalism
14/5	WAN Ke GI Yinping	Ancient Jewish Religious Education The Idea of Charity in Early Judaism

#### A Pilgrimage to Truth—A Series of Seminars on Selected Readings of Christian Classics II

The seminar series aim to invite some experts to introduce our selected books in Chinese Academic Library of Christian Thought series, trying to explain the profound in lay language and explore the significance of Christian classics for our time.

Organizer : Institute of Sino-Christian Studies  
 Date : 3/5, 10/5, 17/5, 24/5/2004 (Every Monday)  
 Time : 7:30- 9:30 pm  
 Venue : Hall, 8/F, Applied Theological Education Centre,  
 Christian Centre, 56 Bute Street, Mongkok

Topics are as follows:

Seminar 1:

Speaker : **Dr. Nathan NG** (Assistant Professor, HK Baptist Theological Seminary)

Topic : The Combination of Gospel and System: Reading of Origen's *On First Principle*

Seminar 2:

Speaker : **Dr. YEUNG Hing-Kau** (Associate Professor, HK China Graduate School of Theology)

Topic : Intercommunication of Science and Theology: Reading of Torrance's *Theological Science*

Seminar 3:

Speaker : **Dr. Angela WONG** (Associate Professor, Chinese

University of HK)

Topic : Entanglement of Gender and Tradition: Reading of Ruether's *Sexism and God-talk: toward a Feminist Theology*

Seminar 4:

Speaker : **Dr. LAI Pan-Chiu** (Dean of the Department of Culture and Religious Studies, Chinese University of HK)

Topic : Tension of Religion and Culture: Reading of Tertullian's *Apologeticus*



#### 2004 Divinity School of CUHK's "Summer Intensive Course"

On August 16, 2004 our institute entertained visiting scholars and students from the Resources Centre for Contemporary Christian Studies of Divinity Division of Chung Chi College. About forty students and scholars came from different universities of Mainland China. The purpose of this Summer Intensive Course was to study Christianity with intensive course within a month and to collect research materials for further study. During their visit to Tao Fong Shan, a Tao Fong Shan site tour, brief introduction to our Institute and a mini book fair were provided. Such activities enhance the relations and communications between our Institute and Mainland China universities.





## ***A Report on "International Symposium of Chinese Sociology of Religion"***

The International Symposium of Chinese Sociology of Religion was held in Beijing in July 2004 by Renmin University of China. Over forty scholars from America, Britain, Mainland China and Hong Kong attended this symposium.

Some of the papers are concerned with retrospection, reflection and prospect on Chinese sociology of religion. Professor GAO Shining from the Institute of World Religions, Chinese Academy of Social Sciences summarizes the development of sociology of religion in China into three stages: theoretical preparation, introduction of Western theories and studies on Chinese society. She also points out shortcomings in research orientation, sense of research issue and methodology in this process. Professor Peter NG from the Chinese University of Hong Kong describes various aspects of religious studies resulting from interests in religion, history, documentation, social phenomenon with reference to his personal academic experience.

Professor LI Xiangping from Shanghai University analyzes religion in Chinese history in terms of public religion and private faith thereby reflecting some features of management of religious affairs, religious organizations and religious sites in China. Prof. YAO Nanqiang proposes the necessity of localization of sociology of religion in China and holds that the characteristic of sociology of religion in China lies in its special object: complexity of religions, society and culture in China. Mr. GUO Yonghu from Jilin University studies the situation of sociology of religion in China and its difference from Western theory in terms of methodology. Mr. YANG Xiaoyong and Mr. WANG Zaixing from Sichuan University introduce respectively the history of studies in sociology of religion in the University and some experiences from fieldwork. Scholars had some discussions on the problems of the applicability both of Western theories in the Chinese context and of experiences from fieldwork in other contexts.

Some papers in the Symposium focus on empirical studies on religion in China. The reports from these studies involve religions such as Christianity, Buddhism, Islam, and folk religions and issues such as nationality and religion, woman and religion, etc.

As for Christianity, both Prof. HAN Junxue (Yunnan Academy of Social Sciences) and Prof. GAO Zhiying (Yunnan University) in their papers try to understand the process from conflict to compatibility between local traditional culture and Christian culture. Prof. YOU Bin from Central Nationality University of China holds that the emergence of writings together with religious classics affect social structure, system of authority and identity of minorities. Ms. LIU Xian from the Chinese University of Hong Kong analyzes the differences between urban and rural churches in China in terms of "religious cultural capital" through the investigation of a church in Tai'an, Shandong. Prof. LIANG Liping from Shaanxi University explores characteristics of religious conversion with examples

of Buddhists and Christians in Shaanxi. Prof. KANG Zhijie from Hubei University examines Catholic rituals of funeral in China through a case study of rural churches in the north-west Hubei.

One special discussion on "religious economics" was conducted among Prof. WEI Dedong (Renmin University of China), Prof. YANG Fenggang (Purdue University) and Prof. YANG Huilin (Renmin University of China).

Comparing with the papers presented in the symposium "Contemporary Religion and the Methodology of Empirical Research" held in October 2003, papers in this symposium have improved in methodology though they still have shortcomings. Following this symposium, one special seminar on "Theory and Methodology of Sociology of Religion" supported by ISCS provided a good opportunity for Chinese scholars to familiarize with this subject.

The rich religious tradition and religious life in China call for the establishment of her own religious sociology and therefore contribute to sociology of religion in general. Thus, all scholars at this symposium agree to the originality of this symposium. As one important part of extension of studies of Sino-Christian theology, ISCS has started a project of evaluation of empirical studies of Christianity in Chinese society and will publish a special issue of *Daofeng* on this topic. We hope this will promote studies and construction of Chinese sociology of religion.



## ***The First International Seminar on "Religious Interpretation of the Western Literature and Culture"***

Sponsored by the Institute of Sino-Christian Studies and the UB Funds, USA, the First International Seminar on "Religious Interpretation of Western Literature and Culture" is jointly organised by Department of Chinese Language, Institute of the study of Christian Culture of Renmin University of China, and the Department of Chinese Literature, Institute of Theological Aesthetical Studies of Hubei Xiangfan College in Xiangfan from 19<sup>th</sup> August to 28<sup>th</sup> August, 2004. Several renowned scholars from Chinese Academy of Social Sciences, Renmin University of China, Hong Kong Baptist University, Hong Kong Institute of Sino-Christian Studies, South Illinois



State University, U.S.A. and University of Helsinki, Finland, as well as more than eighty youths from several colleges in China, participated in the seminars, dialogues and exchanges.

Recently, Christian theology, as a dimension and an orientation in academic studies, is receiving more concern and attention by the Humanities. The amount and extent of international cultural exchange, as well as the widening up of the global dialogue have resulted in theological ethics, theological hermeneutics and theological aesthetics being, unprecedentedly, a part of the Chinese academic history. To a certain extent, these subjects have already opened up new ways of researches in literary theories, cultural studies, especially Western aesthetics.

The participants of this seminar came from universities all over the country. Below are summaries of their conversations.

Prof YANG Huilin (Director of Chinese Language and Literature Department, Renmin University of China) holds that for theology to enter the humanities, modern Christian thoughts must enter the "public sphere" with a humanistic concern so that meaningful results could be achieved. This is also the only way out for the humanities to solve their impasse in the contemporary era. Here, theology and the humanities reach the same level in their concern with the "meaning" of man and the world.

Prof. ZHUO Xinping (Head of Institute of Religion and Research Fellow of Chinese Academy of Social Sciences) thinks that the religious spirit is inherent in the Western culture from the beginning, and that Christianity is representative of the Western culture. Prof. LO Ping Cheung (Head and Professor of Religious and Philosophy Department, Hong Kong Baptist University) first clarifies the concepts "humanistic spirit", "humanistic concern", "humanistic ideals", "humanities", "humanism" etc, and then interprets from the viewpoint of religion the modern Western humanistic spirit through the

citation of many western classics and through a detailed case study. This concretises and deepens the understanding of the Western literature and its cultural-religious implications. Prof. LIN Hong Hsin (Guest professor of Hong Kong Sino-Christian Studies) has delivered a lecture on theology and contemporary ecological criticisms in the West, thus enriching the seminar with an ecological dimension. Citing from the arguments of J. Moltmann, Prof. LIN suggests that the ecological crises in the West are originated from religious crises, viz. the crises in faith.

Prof. GENG Youzhuang (Chinese Language Department, Renmin University of China) interprets the "sacred" in the "secular" art through the contrast of the paintings of Marc Chagall and the theology of Mircea Eliade. Prof. Kang Phee-Seng (Hong Kong Baptist University) answers the inquiries and the challenges of some scholars concerning the religious speeches in public forums, and conducts an academic and realistic reflection on the constraints of the public reason.

Other renowned scholars, like Samuel Pearson (U.S.A.), Miikka Ruokanen (Finland), and Leo Leeb (Austria), deliver lectures on "The Protestant Spirit and the Religious Contexts of the American Literature", "The Basic Concepts of Contemporary Systematic Theology", and "Ancient Roman Literature and Christianity" respectively.



## Academic Research

### Visiting Scholars

We had four visiting scholars at our institute from April to September 2004.

**Prof. WANG Zhicheng** was invited for one month from July to August 2004 as a visiting scholar. Dr. WANG is professor of the Department of Philosophy in Zhejiang University, with particular emphasis on Contemporary Religious Philosophy, Postmodern Christian Theology and Theory of Contemporary Religious Dialogue. The main purpose of this visit was to collect materials for his research topic entitled "The Christian Theology towards the Second Axis Age". He thinks that the Christian Theology towards Second Axis Age would have the following characteristics: global consciousness, ecology consciousness, feminism consciousness, dialogue consciousness, intercultural and non-realism (non-essentialism,

non-foundationalism) consciousness.

**Mr. LEE Wangyen** was invited for three months from July to September 2004 as a visiting scholar. Mr. LEE is a master's degree student at the Department of Theology in Cambridge University, with particular research in the study of dialogue between Christianity and Science. His main purpose of this visit was to collect materials for research topic entitled "Theory-ladenness and Interpreted Experience: An Examination on Postfoundationalist Rationality and Theological Theory".

**Ms. YU Hong** was invited for two months from August to September 2004 as a visiting scholar. Ms. YU is the lecturer



of Huanan Normal University, Gunagzhou. Her purpose of this visit was to collect materials for research entitled "The idea of Sin and Conscience in Christianity".

**Prof. TAN Shulin** was invited for one month in July 2004 as a visiting scholar. He is an associate professor at the Department of History in Nanjing University, with research interests in the history studies of modern Christians to China. His main purpose of this visit was to collect relevant materials for research entitled "The Mission Career of Robert Morrison in China and Macao".

### Guest Professor

- Our guest professor, **Fr. Damascene** was invited to lecture on "Orthodox Christianity", "Christ the Eternal Tao" and "Who is Jesus Christ?" from April to May in Chinese University of Hong Kong, Lutheran Theological Seminary, Hong Kong Baptist University, Renmin University, Central University of Nationalities, Beijing Normal University, Beijing Foreign Studies University, Fudan University and Nankai University. Fr. Damascene has written a book, "Christ the Eternal Tao".
- **Dr. Bernd Lutz**, guest professor of our Institute, was invited to lecture on "Postmodern Society and Christian Heritage" from August to September in Beijing Foreign Studies University, Nankai University, Fudan University and Shaanxi Normal University. Dr. Bernd Lutz received his Ph.D. from University of Bonn, and he is currently a professor of Hochschule in Sankt Augustin.
- Our guest professor, **Dr. James Rimbach** was invited to teach a credit course "Hebrew Canon Introduction" in English in Sun Yat-Sen University. This course is our long-term joint-cooperative course with Sun Yat-Sen University. Dr. James Rimbach received his Ph.D. from John Hopkins University, and he is a specialist in Hebrew canon studies.
- **Dr. LIN Hong Hsin** on behalf of our Institute attended "International Academic Forum of ZHAO Zicheng Religious Thought" held at Tsinghua University, and gave a lecture on "Identical Salvation: ZHAO Zicheng's Christology of Chinese Indigenization", and gave another lecture on "Enlightenment and the Method of Christian Theology". Dr. LIN Hong Hsin was our visiting scholar in 2003, and received his Ph.D. from the University of Nottingham and Th.D. from Tübingen University, instructed by Prof. J. Moltmann.

### Visiting Students

(from September to December 2004)

**CHEN Huiliang** *Second year master's degree student majors in Comparative Literature and World Literature, Henan University*  
 Research Topic : A Study of Historical Books in the Old Testament

Research Content : The research is dedicated to a study of the narrative and writing skills with reference to the literary texts of the Book of Joshua and the Book of Judges.

**LI Lixia** *Third year master's degree student at the Department of Philosophy, Sun Yat-Sen University*

Research Topic : Reflection on the Thought of Weber's Religious Ethics

Research Content : By analyzing Weber's thought about functions of Protestant ethics in the modern social life, try to show the nature and meaning of Christian Religious ethics.

**LIU Yougu** *Ph.D. candidate at the Department of Philosophy, Fudan University*

Research Topic : A Comparative Study of the Reformation Thought between Martin Luther and Erasmus

Research Content : Try to compare Luther's thought of humanism, exegesis method and theological idea with Erasmus'.

**SHENG zhen** *Second year master's degree student at the Department of Philosophy and Religion, Central University of Nationalities*

Research Topic : Transformation of the "Covenant" Concept in Hebrew Bible

Research Content : To analyze the transformation of the "covenant" idea in the history of Israel, and try to find out if the New Testament has inherited from it.

**XUE Xiaxia** *Second year master's degree student at the Department of Philosophy and Religion, Renmin University of China*

Research Topic : The Study of Jesus' Humanity

Research Scope : Try to analyze the characteristics of Jesus' humanity and its meaning of personality in relation to society and culture with reference to the Gospels.

**ZHOU Haijin** *Third year master' degree student at the Department of Philosophy and Religion, Nanjing University*

Research Topic : The Concept of "Covenant" in the Bible

Research Content : To analyze the religious, economic and moral meaning of "covenant" in the Bible, and its influences on the Western culture.





## Academic Staff

Below is a report of the tasks completed by **Dr. Keith CHAN** (Program Officer and Research Fellow) from April to September 2004:

- Conference: In June, together with Mr. Daniel H.N. YEUNG, Dr. CHAN attended the conference entitled "Christianity and Contemporary China" co-organized by Chinese Christian Scholars Association in North America and Alliance Theological Seminary. There were over thirty scholars, who came from Mainland China, North America and Hong Kong, who attended the conference. Dr. CHAN presented his paper "Christian Eco-economics and Contemporary Environmental problem in China".
- Academic ministries of the Institutes: carried on and followed up on the academic ministries of the institutes, including the invitation of visiting scholars and students, arranging the lectures of guest professors and Reading Series of Christian Classic.
- Publication: "Tillich's Ecclesiology on the Boundary" will be published on *Hill Road Theological Journal*; translation: A. McGrath's *A Passion for Truth*, will be published by Logos Publishing House.
- Article Writing: "Tillich and Mysticism" (in process)

**Dr. Jason LAM** (Academic Publication Consultant & Research Fellow) has accomplished the following works during the period from August to October 2004:

- Conference: In late September, on behalf of ISCS participating in the international academic conference 'Interaction between Christianity and East Asian Cultures', and presenting essay 'A Typological Consideration of Sino-theology'. This conference took place at the Divinity School, Chung Chi College, the Chinese University of Hong Kong, and was held jointly by the Centre for the Study of Christianity in Asia, University of Cambridge and the Centre for the Study of Religion and Chinese Society, Chung Chi College, the Chinese University of Hong Kong.
- CALCT: Contact the International Advisors and the Chinese Committee of the 'Chinese Academic Library of Christian Thought', to collect their ideas for the second stage of translation work.
- Editorial: Participate in the editorial work of *Logos and Pneuma* Issue 22; provide assistance to several monographs, such as *Tractatus de Primo Principio*, *The God of Jesus Christ*, *The Understanding of Faith*, etc.
- Article Writings: 'Biblical Hermeneutics in Paul Ricoeur's Writings in the 1970s: Its Relation to Christian Theology', forthcoming in *Asian Evangelical Journal of Theology*; and book review on 'A Translated Adoption of *Translation and Adoption*', forthcoming in *Ching Feng*.

**Fr. Dionisy Pozdnyaev** (Guest Research Fellow) has accomplished the following works during the period from April

to September 2004:

- He attended "International Symposium of Boxer Movement and Christianity" held at the Chinese University of Hong Kong; in August, attended "the Global Congress of Orientalists in Moscow" and also "the IAMS Conference" in Port Dickson of Malaysia; in September, he joined the "Conference on Christianity in East Asia" in Hong Kong.

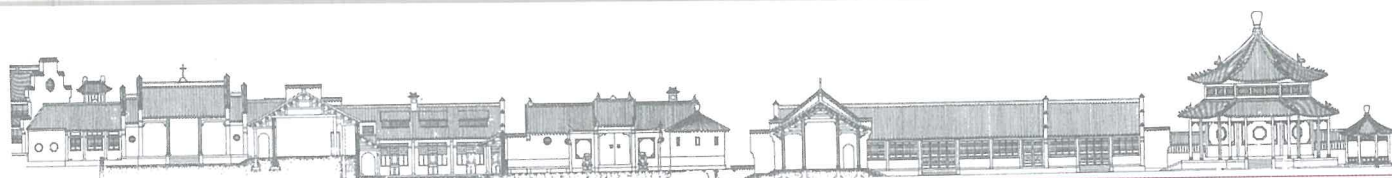
**Dr. XIE Zhibin** (Research Associate) has completed the following works during the period from April to July 2004:

- Conference: In June, attended "International Symposium on Boxer Movement and Christianity" held at the Chinese University of Hong Kong; In July, attended "International Symposium on Chinese Sociology of Religion" and "Seminar on Theory and Methodology of Sociology of Religion" in Beijing.
- Academic Programs of the Institute: continued to collect and study reports and other materials on the project of "An Evaluation of Empirical Study of Christianity in Chinese Society;" wrote essays and translated various documents of the Institute; read and wrote report on one manuscript; attended "seminar series" held by the Institute; took part in receiving visiting scholars and students and other academic activities in the Institute.

**Prof. Thomas Xian ZHANG** (Guest Research Fellow in Mainland China) completed the following works from April to September 2004:

- Publications: to add page reference in Chinese edition of Johannes Duns Scotus' *Tractatus de primo principio*, and translated its theme index in the Chinese edition.
- Conference: In June, on behalf of our Institute he participated in the academic forum entitled "Practical Philosophy and Cultural Philosophy in the field of Chinese and Foreign Philosophy", initiated by National Foreign Philosophy Academy and Heilongjiang University; gave a lecture on "Characteristics of Life Gospel and Christian Philosophy in Ancient Greco-Roman Philosophy". This thesis was published in *Christian Culture Commentary* edited by Renmin University of China Press.
- Publication: "The Transformation of the Idea of God from Husserl's Phenomenology to Heidegger's Philosophy of Being", published in *Contemporary Philosophy Journal* (NO. 3, 2004); "The Theory Characteristics of Christian Religion Ethics", published in *World Religion Studies* (No. 2, 2004); "Dharma and Gospel: The Ethic Thought from Ancient Greek and Christian Canon", to be published in *Christian Culture Commentary*.
- Teaching tasks: a course on "Religious Philosophy" (first attempt to use bilingual teaching); "Christian Ethics" and "Christian Philosophy" for graduate students.





**TEACHING AND RESEARCH ACTIVITIES ON CHRISTIAN STUDIES IN THE UNIVERSITIES OF  
MAINLAND CHINA (UNDER THE SCHEME OF TAO FONG SCHOLARSHIP PROGRAM)  
APRIL ~ SEPTEMBER 2004**

<b>Sun Yat-Sen University, Guangzhou</b>	
Courses Offered	<ul style="list-style-type: none"> <li>• The Modern Western Philosophy of Religion (Prof. ZHANG Xian)</li> <li>• The Christian Ethic (Prof. ZHANG Xian)</li> <li>• Religious Studies (Prof. LI Lanfeng)</li> <li>• Commentaries on Plato (Prof. LIU Xiaofeng)</li> <li>• Christianity and the Christian Philosophy (Prof. CHEN Lisheng)</li> <li>• The Religious Spirit (Prof. CHEN Lisheng)</li> <li>• The Formation and the Development of Christian Thoughts (Dr. Nikkila, Aune Kaisa Maria and Dr. Nikkila, Pertti Sulevi)</li> <li>• Introduction to the Old Testament (Dr. Rimbach, James A)</li> </ul>
Academic Publications	<ul style="list-style-type: none"> <li>• Prof. Zhang translated "Kant and the consolation of Job" edited by Liu Xiaofeng and Chen Xiao Ming, <i>Classic and Interpretation</i>, 3; "The idea of God,: the transformation from Husserl to Heidegger", <i>Modern Philosophy</i>, 2004;</li> <li>• "The theory Characteristic of Christian Ethics", <i>Research of World Religion</i>, 2004, 2.</li> <li>• Prof. Liu Xiaofeng and Chen Xiao Ming edited, <i>Kant and Enlightenment</i>, Huaxia Press, 2004.</li> </ul>
Research Topics	<ul style="list-style-type: none"> <li>• The Western Philosophy and Christianity (ZHANG Xian)</li> <li>• The Dialogue of Marxism and Christianity (ZHANG Xian)</li> <li>• The Phenomenology of Religion (as in Husserl, Scheler, Heidegger) (ZHANG Xian)</li> </ul>
Academic Activities	<ul style="list-style-type: none"> <li>• On 19-20 April 2004, Prof. Thomas LEUNG, the President of the CRRS, lectured on "Citizen and Resident Society between East and West" and "The interpretation of freedom in Philosophy between East and West".</li> <li>• On 20 May, Prof. ZHAO Lin (Department of Philosophy of Wuhan University) delivered a lecture on "The Rise and Fall of the Natural Theology: The Relationship between Religion and Science in the Modern West".</li> <li>• On 1 June, Prof. XIE Wenyu (Department of Philosophy, University of Guam) delivered a lecture on "Towards a Christianised Ancient Greek Philosophy".</li> <li>• On 31 May, Prof. WANG Wei (Department of Philosophy of Peking University) delivered a lecture on "The Heideggerian Faith in <i>Phänomenologie und Theologie</i>".</li> <li>• On 10 June, Prof. CHEN Fangzheng (Honourary Research Fellow of Institute of Chinese Studies, Chinese University of Hong Kong) delivered a lecture on "Between Science and Religion". The main contents are: (1) From the Pythagorians; (2) Plato and Western Mysticism; (3) Christianity and the Rise of the Western Science; (4) The Relation of Modern Science and Religion.</li> </ul>
<b>Shandong University, Ji'nan</b>	
Courses Offered	<ul style="list-style-type: none"> <li>• Hebrew (Professor from University of Sydney)</li> <li>• Introduction to the Hebrew Bible (Professor from University of Sydney)</li> <li>• The Philosophy of Religion (American Prof. Melville Y. Stewart)</li> <li>• Special Topics in the Philosophy of Religion: The Problem of Evil (The Officer of Postgraduate Studies of Norway Lutheran Theological Seminary, Terje Stordahlen)</li> </ul>
Academic Publications	<ul style="list-style-type: none"> <li>• FU Youde ed., Stewart, &amp; Clark (U.S.A.), <i>Inter-Religious Dialogue: China and the West</i>, Chinese Social Sciences Press, 2004.</li> </ul>
Research Topics	<ul style="list-style-type: none"> <li>• The Shinto Religion and Christianity in Japan (NIU Jianke)</li> </ul>
Academic Activities	<ul style="list-style-type: none"> <li>• On 1-8 April, Prof. WANG Zhongxin and Prof. William Edgar delivered a lecture on "Christianity and the American Society".</li> <li>• On 17-21 May, Prof. FU Youde organised an international seminar on Jewish Culture, and there were over 30 participants from China and overseas.</li> <li>• In May, "Centre for Judaic and Inter-religious Studies, Shandong University" became an important research centre for humanity and Sociology by Department of Education. Prof. FU Youde acts as the director.</li> <li>• From June to August, Prof. FU Youde visited Boston University, U.S.A. and taught a course there.</li> </ul>



Shaanxi Normal University, Xi'an	
Courses Offered	<ul style="list-style-type: none"> <li>History of Ancient Christian Thoughts (Prof. YOU Xinlin)</li> <li>History of Modern Christian Thoughts (Prof. YOU Xinlin)</li> <li>Principles of Religious Studies (Prof. LU Jianfu)</li> <li>Guided Readings to the English Bible (Dr. PENG Manyuan, Visiting Scholar from Hong Kong Baptist University)</li> </ul>
Academic Publications	<ul style="list-style-type: none"> <li>"Comments on Several Ethical Questions of China and the World"; "The Significance of Christianity for the Modernisation of China" (YOU Xilin).</li> <li>"The 'Rites Controversy' and the Politico-Philosophical Problems" (HUANG Ruicheng).</li> </ul>
Research Topics	<ul style="list-style-type: none"> <li>"Christianity and Catholic Documents in Shaanxi" (JIA Erqiang)</li> <li>"The Conflicts and Convergence of the late Ming Confucianism and Catholicism, and Studies in Wang Zheng, a Representative of the Confucian Christians in late Ming China" (LIN Lechang)</li> <li>"The Indigenisation of Theology" (DONG Jianlin)</li> <li>"The History of Catholic Missions" (CAO Wei'an)</li> <li>"Studies in Nestorianism in the Tang Dynasty" (PANG Manyuan)</li> <li>"Comparative Studies in the Chinese Translations of the Bible" (MA Lemei)</li> <li>"Studies in Biblical Theology" (WANG Yi)</li> <li>"Studies in Christianity and Ancient Chinese Ethics" (YOU Xilin)</li> <li>"The Modern Correlation of Humanism and Christianity" (YOU Xilin)</li> <li>"The University and the Humanistic Spirit of Christianity" (YOU Xilin)</li> <li>"The <i>Eros</i> in Medieval Monastic Mysticism" (HUANG Ruicheng)</li> </ul>
Academic Activities	<ul style="list-style-type: none"> <li>In May, the Centre of Religious Studies was founded in Shaanxi Normal University, and Prof. YOU Xilin acts as the Director.</li> <li>In May, Dr. Richard Wood, the President of Asia Academic Union and their Officer of China Division, Ms Anny visited them.</li> <li>In July, the President of American International Cultural Exchange College, Liu Baoquan and Dr. David Currie visited them.</li> <li>In August, President of Los Angeles International Theological Seminary, Joseph Tong visited them.</li> <li>In September, Prof. Bernd Lutz of Hochschule in Sankt Augustin visited them, and delivered a speech on "Christian Heritage and Postmodern Society".</li> </ul>
Nanjing University, Tianjin	
Courses Offered	<ul style="list-style-type: none"> <li>Introduction to Christianity (Prof. SHU Ye)</li> <li>The Modern Western Philosophy of Religion (Prof. SHU Ye)</li> <li>The Hebrew Culture and World Civilisations (Prof. XU Xin)</li> <li>Introduction to Religious Studies (Prof. SUN Yiping)</li> <li>Religious Art (Prof. WU Weishan)</li> </ul>
Academic Publications	<ul style="list-style-type: none"> <li>Xu Xiaoyue, ed., <i>Religion</i>, Nanjing University Press.</li> <li>Sun Yiping, <i>The Introduction of Western Religious Works</i>, Jiangxi Renmin Press.</li> <li>Xin Xu, <i>The Jews of Kaifeng, China: History, Culture, and Religion</i>, KTAV Publishing House, Inc.</li> </ul>
Research Topics	<ul style="list-style-type: none"> <li>"Studies in the Indigenisation of Christianity" (SHU Ye)</li> <li>"Studies in General Axiological Theories" (SHU Ye)</li> <li>"Symbolic Studies of the Bible," Kort Sino-Israel Post-doctoral Program</li> </ul>
Academic Activities	<ul style="list-style-type: none"> <li>In April, Prof WANG Zhongxin (Chinese Christian Scholars Association in North America) and two other scholars visited the Department of Religion and Philosophy of Nanjing University and delivered academic talks.</li> <li>In June, Prof. DING Fang delivered a lecture on "The History of Western Art and the Religious Tradition".</li> <li>In August, Prof. YANG Fenggang (Purdue University, USA) delivered a lecture on "Religio-Sociological Studies in the Chinese Context".</li> <li>In September, Prof. SHU Ye visited Bar-Ian University in Israel for post-doctoral studies.</li> </ul>



Henan University, Kaifeng	
Courses Offered	<ul style="list-style-type: none"> <li>• The Biblical Literature (Prof. LIANG Gong)</li> <li>• Shakespeares and the Bible (Prof. LIANG Gong)</li> <li>• Studies in the Prophets and the Apocalyptic Literature (Prof. ZHAO Ning)</li> </ul>
Academic Publications	<ul style="list-style-type: none"> <li>• <i>Commentary on the Prophets and the Apocalyptic Literature</i>; "Epistemological Ways of the Hebrew Prophets"; "Aesthetic Characters of the Prophets" (by ZHAO Ning)</li> <li>• "Metaphors and Biblical Exegesis"; "First International Conference of Chinese Biblical Studies in Hong Kong"; "Where is the Charm of Shakespeare? " (by LIANG Gong)</li> </ul>
Research Topics	<ul style="list-style-type: none"> <li>• "Tolstoy and the Bible" (ZHAO Ning)</li> <li>• "The Western Modernist Literature and the Bible" (SUN Caixia)</li> <li>• "The Biblical Images in World Literature" (LIANG Gong)</li> </ul>
Academic Activities	<ul style="list-style-type: none"> <li>• On 22-23 April, Prof LO Lung Kwong delivered an academic report on "The Theory and Methodology of Western Biblical Research" in Henan University upon their invitation.</li> <li>• In May, Prof LIANG Gong attended the First International Conference of Chinese Biblical Studies in Hong Kong, and delivered a speech on the phenomena of refrain in the Bible.</li> <li>• From July to August, Prof LI Weifang and Mr. XU Xiangquan visited the Chinese University of Hong Kong to attend an intensive summer course in Christianity.</li> <li>• In July, Mr. Luo Xuan and Mr. QiuYexiang attended a seminar of Sociology and Religion Studies in the Institute of the study of Christian Culture of Renmin University of China.</li> <li>• In August, Ms Cheng Xiaojuan attended the First "Religious Interpretation of the Western Literature and Culture" International Seminar, organised by Renmin University of China, in Hubei Xiangfan.</li> <li>• In September, around 20 professors and students of the Institute of Bible and Literature Studies attended the 2004 annual Meeting of Western Literature Institute in Henan Province in Luoyang, and Prof. LIANG Gong and other scholars delivered speeches on the relationship between the Bible and Literature.</li> </ul>
Central University for Nationalities, Beijing	
Courses Offered	<ul style="list-style-type: none"> <li>• Seminar: The Hebrew Bible (Prof. YOU Bin)</li> <li>• The Bible and its Cultural Contents (Prof. YOU Bin)</li> <li>• Classics in Christianity (Prof. YOU Bin)</li> <li>• Religions in Contemporary China (Guest lecturers were invited to deliver lectures on Christianity)</li> </ul>
Academic Publications	<ul style="list-style-type: none"> <li>• "Asian Theology and Global Ethics"; "Christianity in Pluralistic Cultures: Studies in Christianity and Ethnic Minorities in Yunnan " (YOU Bin)</li> <li>• "The Problem of Religious Pluralism of the Mongols in the Yuan Dynasty"; "Survey on the Current Situations of Religions in Inner Mongolia" (BAO Guizhen)</li> <li>• "The Development of Christianity in Yanbian" (GONG Yukuan)</li> <li>• <i>The Development of Religion in Northern China</i> (XIE Lujun)</li> </ul>
Research Topics	<ul style="list-style-type: none"> <li>• "Christianity in North-West China" (YOU Bin)</li> <li>• "The Development of Modern Mongolian Religious Faiths" (BAO Guizhen)</li> <li>• "Churches in the Minorities of Tribe of Yi and Miao in Guizhou, China" (GONG Yukuan)</li> <li>• "Science and Religion" (XIE Aihua)</li> </ul>
Academic Activities	<ul style="list-style-type: none"> <li>• In May, Prof. YOU Bin attended the First International Conference of Chinese Biblical Studies in Hong Kong, organised by Chung Chi College of Chinese University of Hong Kong.</li> <li>• From June to November, Prof. YOU Bin taught a course on "The Biblical Hebrew: The Language and Theology" for the graduate students of Beijing Christian Churches.</li> <li>• In July, an agreement of cooperation is signed with the Norwegian School of Theology to exchange students and academic visits of professors.</li> <li>• From July to August, Prof. XIE Aihua and Prof. ZHANG Jixuan visited Hong Kong for academic exchange upon the invitation by Research Centre for Contemporary Christian Studies.</li> <li>• From September onwards, Prof YOU Bin taught a course on "The Theological Terms and Frameworks in the Old Testament" for the Yanjing Theological Seminary.</li> </ul>



Renmen University of China, Beijing	
Courses Offered	<ul style="list-style-type: none"> <li>• Introduction to Western Literary Theories (Prof. YANG Huilin)</li> <li>• Selected Readings in Western Academic Classics (Isaiah Berlin, <i>The Roots of Romanticism</i>)(Prof. YANG Huilin)</li> <li>• The Contexts of the Christian Faith and its Basic Situations in the Contemporary Society (Prof. YANG Huilin)</li> <li>• Introduction to Religious Studies (Prof. HE Guanghu)</li> <li>• Special Topics in the Philosophy of Religion (Prof. HE Guanghu)</li> <li>• Selected Readings in Classics in Religious Studies (Prof. HE Guanghu)</li> <li>• Latin (Prof. LI Qiuling)</li> <li>• Seminars in Religious Studies (Prof. LI Qiuling)</li> <li>• Selected Readings in Christian Classics (Prof. SUN Yi)</li> <li>• Special Topics in Biblical Studies (Prof. SUN Yi)</li> </ul>
Academic Publications	<ul style="list-style-type: none"> <li>• "The Latent Value of Contemporary Theology to Literal Studies"; "From 'Difference' to 'the Other'"; "The Union Chinese Version of the Bible and Its Hermeneutical Analysis"; "Inculturation or Contextualization: Interpretation of Christianity in the Context of Chinese Culture"; "Three Concerns in the Buddhist-Christian Dialogue"; "What Theological Ethics Mean to the Contemporary"; "The Moralized Sino-Christianity and the Meaning of Christian Morality"; <i>Christianity in China: the Work of Yang Huilin</i>. (YANG Huilin)</li> <li>• "Religious Studies in China"; "An International Flight without a Pilot-in-Command: A Religio-Philosophical Reflection on Globalisation"; "The Idea of University: from 'Archives' to Livingness"; "The Current Situations and Prospects of Sino-Christian Studies in Chinese Academia"; "Why Do We Need Faith?"; <i>From the Scriptures to the Life: A Hope for the Education for Shared Values in Today's China</i>; Editor in-charge of <i>The File of Spirit of Universities</i> (HE Guanghu)</li> <li>• Translation of two essays of Kant (LI Qiuling)</li> <li>• Editor in-charge <i>Religious Studies</i>, Renmin University Press, 2004; "The Problems of Modern Identity" (SUN Yi)</li> </ul>
Research Topics	<ul style="list-style-type: none"> <li>• "The Influence of Christianity on, and its Interpretation of, the Three Mythological Systems in Europe" (YANG Huilin)</li> <li>• "The Publicity of Religious Interpretations" (YANG Huilin)</li> <li>• "The Philosophy of Religion" (as a part of the research project "History of Western Religious Thoughts) (HE Guanghu)</li> <li>• The Chinese Translation of <i>Kant: Gesammelte Schriften</i> (LI Qiuling)</li> <li>• "Studies in the History and the Current Situations of Christianity in Chinese Language" (LI Qiuling)</li> </ul>
Academic Activities	<ul style="list-style-type: none"> <li>• Prof. YANG Huilin attended Annual Meeting of "Society of Chinese and World Art and Literature and International Academic Seminar", and delivered a talk on "A Theological Interpretation of the Concept of the 'the Other' in Derrida" on 11 June, 2004.</li> <li>• Prof. YANG Huilin attended an academic seminar "The Philosophical Reflection on Globalisation" (jointly organised by Philosophy Department of Remin University of Fu Jen Cathoic University), and delivered a talk on "Identity and Difference in the Narratives of Globalisation" on 16 June, 2004.</li> <li>• Prof. YANG Huilin delivered a lecture on "The Problem of 'meaning' in Contemporary Humanities Studies" for the Forum "Humanistic Horizon" organised by Xinhua Wenzhai, and the Sina.com.</li> </ul>
Peking University, Beijing	
Courses Offered	<ul style="list-style-type: none"> <li>• Special Topics in the Philosophy of Religion (Prof. ZHANG Zhigang)</li> <li>• Selected Readings of Theological Classics (Prof. ZHAO Dunhua)</li> <li>• Selected Readings of Classics in Chinese Christianity (Pr. SUN Shangyang)</li> <li>• Special Topics in the History of Christianity (Prof. XU Longfei)</li> <li>• Christian Philosophy (Prof. XU Fenglin)</li> <li>• Christianity and Buddhism in late Ming China (Prof. ZHAO Ande)</li> </ul>
Academic Publications	<ul style="list-style-type: none"> <li>• <i>Christianity in China before 1840</i>, by SUN Shangyang (Apr 2004)</li> </ul>
Research Topics	<ul style="list-style-type: none"> <li>• Translation of Medieval Classics in Philosophy and Theology</li> <li>• Researches in Christian Documents in late Ming and early Qing China.</li> <li>• Social Researches in the Ecclesiastical Organisations in China</li> </ul>
Academic Activities	<ul style="list-style-type: none"> <li>• In September, Don Cupitt, an English scholar, delivered an academic lecture. His main research topic is postmodern religions. His publications include <i>After God: The Future of Religion</i>.</li> </ul>



## Recent Publication

### Books published from April to September 2004

Logos & Pneuma: Chinese Journal of Theology No. 21 (Fall 2004)

Chief Editor: Logos & Pneuma: Chinese Journal of Theology

Editorial Committee

#### *Imago Dei*

Theme Initiator: Lin Hong Hsin

312 pages (published in July 2004)



#### Theme Articles

LIN Hong-Hsin, "Imago Dei: Introducing the Main Theme"

Jürgen Moltmann, "Man and the Son of Man"

Eberhard Jüngel, "Humanity in Correspondence to God" — Remarks on the image of God as a basic concept in theological anthropology

Wolfhart Pannenberg, "Human Destiny"

ZHOU Weichi, "Reform the Deformed: Augustine's Doctrine of Image"

SHIH Shu-Ying, "Calvin's Conception of the *Imago Dei* in the *Institute of Christian Religion*"

OU Li-Jen, "The Image of God in Jesus Christ: Karl Barth's Interpretation of the *Imago Dei*"

Chinese Academic Library of Christian Thought: Ancient Series

#### *De Civitate dei, Part III (The City of God)*

By Augustine of Hippo

Translated by WANG Xiaochao

448 pages (published in August 2004)



The City of God (vol. 3) systematically explains the development and result of human history. In a parallel style Augustine describes the rising and decline of human history in the Bible. From the time of Abraham, Moses, Christ, to the New Testament, he outlines the transformation of the ancient Near East and the Assyrian Empire and finally the encounter with the Greek world.

In the book Augustine and the Greek thinkers and philosophers conduct massive thorough and exhaustive debates, like discussions on the definition of happiness, the happiness of permanent peace, just rule, the difference and conflict between the city of heaven and the city of this world. These questions finally end up with the choice of value judgments between monotheism and polytheism, manifesting Christian spiritual quality in the secular world.

Finally, Augustine discusses "the ultimate matters", like God's trial, the resurrection of mortal body, the idea of the hell, new heaven and new earth, the glory of the church and so on.

ZHANG Baichun, "Imago Dei in Man from the Perspective of the Orthodox Theological Tradition—Vladimir Lossky's Conception of Individuality"

#### Thought and Society

SUN Yi, "The Problems of Modern Identity—A Perspective from Kierkegaard's Existentialism"

JIN Fenglin, "The Cross and Courage of Being: Moltmann's Existential View of Theology"

ZHOU Weichi, "A Contemporary Debate between Religious Pluralism and Exclusivism"

WANG Zhongxin, "Religious Pluralism, Dialogue and Idea Exchange"

#### Book Review and Conference Report

CHIANG Taifen, "Derrida on Talking about Religion"

LIU Ping, "Reading and Writing the Concretionary Religious Life: Review on GU Weimin's *A History of Christian Arts in China (During The Period of Tang, Yuan, Ming and Qing Dynasties)*"

#### Academic News

LI Tiangang ZHANG Baichun, "Report on Visit to Russia"

Augustine massively utilizes his vast knowledge, so as to refute the false teaching of the Gentiles on the end of human history, and gives hope to Christians living in a capricious secular world.

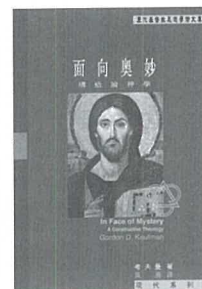
Chinese Academic Library of Christian Thought: Modern Series

#### *In Face of Mystery: A Constructive Theology*

By Gordon D. Kaufman

Translated by HUANG Yong

736 pages (published in September 2004)



In the symbolic world of Christianity, which millions have inhabited for centuries, is there room for modern and postmodern life—for today's real world of cultural relativism and religious pluralism, of scientific knowledge and historical understanding? This book draws here two worlds together in a full-scale reconception of Christian Theology. Theology, Gordon Kaufman suggests, is an imaginative construction, the creation of a symbolic world for ordering life. As it has been constructed, so it can be reconstructed, and Kaufman does so in a way that clarifies both the historic roots and the present-day applications of Christian symbolism.



Logos and Pneuma Translation Series

**Erfahrungen theologischen Denkens:  
Wege und Formen christlicher  
Theologie**

By Jürgen Moltmann

Translated by Thomas Tseng

400 pages (published in September 2004)



For Moltmann, theology is never a work done on the other side of the world, but is originated from the life experience of theologians. In this book, he turns once again to the crossroads of his life, recollecting the experiences which changed his thought and caused the development of his theology. This book can be seen as a classic for beginners of theology, which may stimulate readers to discover their own theological thought.

This book is divided into four parts. The first part gives a brief idea of theology and theologian, discussing historical theology, Christian theology, and natural theology. The second part elaborates on Moltmann's 'theology of hope', which is the core element of his theological thought. The third part introduces different contextualized models of liberation theology. The fourth part discusses the doctrine of Trinity. Each part begins with Moltmann's own experience, introducing and evaluating different basic concepts of theology, and clearly demonstrating their inner relationship.

Institute of Sino-Christian Studies Monographs Series

**Translation and Adoption – Ecumenical Theology and  
Christian Theology in Chinese**

Edited by Daniel N. H. Yeung and Paul Rabbe

344 pages (published in May 2004)



In the Winter of 2001, a group of people with divergent backgrounds gathered together in a conference held in the Europäische Akademie Berlin. The topic was "Translation and Adoption – Encounter of Christianity and Chinese Culture". The participants have one goal in common – for the

attainment of mutual understanding between the East and the West. Most of the essays presented in the conference are gathered in this Collection.

Institute of Sino-Christian Studies Monographs Series

**Jürgen Moltmann and Christian Theology in Chinese**

Edited by Chin Ken-Pa, Thomas Tseng

352 pages (published in September 2004)



On the occasion of a conference at Chung Yuan University in Taiwan in 2002, nine Chinese theologians worked on the theology of the protestant theologian Jürgen Moltmann and presented Chinese perspectives. Jürgen Moltmann gave answers to each of the contributions. A first Chinese-German dialogue emerged on high level. Christian theology can display its wealth in an intercultural dialogue and new horizons of understanding can illuminate its truth.

**Joint Publications**

Joint Publication with Huaxia Publisher  
Hermes Classic & Interpretation

**Clement of Alexandria**

By R. R. C. Lilla, translated by Fan Mingsheng

292 pages (published in July 2004)



Joint Publication with Business Weekly Publications, a division of Cite Publishing Ltd.

**The World's Religions**

By Ninian Smart, translated by GAO Shining, JIN Ze, ZHU Mingzhong et al.

768 pages (published in September 2004)



**Personnel Movement**

New Staff:

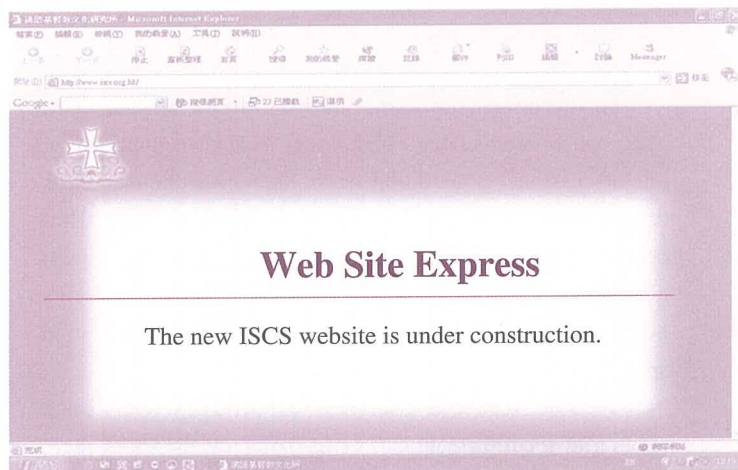
Academic Publication Consultant and Research Fellow

**Dr. Jason LAM**

Jason holds a Master of Divinity from Chinese University of Hong Kong and a Ph.D. from University of Cambridge. He is a specialist in Hermeneutics of Paul Ricoeur and Hans Frei. He has rich experience in academic editing and teaching.

**Web Site Express**

The new ISCS website is under construction.



Board Members: Dr. Peter Choy, Dr. Lau Tze-yui, Dr. Ted Zimmerman, Dr. Knud Jørgensen, Rev. Ernst Harbakk, Dr. Theodor Jørgensen

Editorial Committee: Daniel H. N. Yeung, Keith Chan, Linda Ho, Rachel Leung Executive Editor: Rachel Leung English Proofreader: CHOONG Chee Pang