



# 漢言

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

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## Our Visiting Scholar's Remarks

Tian Li-nian

(Visiting Scholar in 2001, Institute of Sino-Christian Studies,  
Ph.D, Peking University  
Researcher, Chinese Academy of Social Science)

### Chinese theology, Cultural Christians and Chinese Academical Thinking

Since the Institute of Sino-Christian Studies was founded in Hong Kong in 1995, there have been continuous efforts made to build a Chinese theology, with a view to "founding a Christian theology with Chinese cultural and intellectual characteristics and modern humanistic and social theories on the basis of the Chinese theology for the furtherance of modern Chinese academics". Logos & Pneuma: Chinese Journal of Theology has been published, the large scale "Chinese Academic Library of Christian Thought" has been established, and there have been various sorts of participation in and furtherance of the "structural adjustment" and philosophical transformation within the humanistic academic world of Mainland China, all of which have had an obvious and profound influence on the orientation and flourishing of present-day Mainland Chinese academic and philosophical reflection. Much appreciation and gratitude for these efforts was what I saw and heard myself during my studies at the Peking University as well as when working at the Chinese Academy of Social Sciences. During my present stay at the Institute I have had, apart from research work and academic exchange, good opportunities to further understand the working situation of this enthusiastic and academically highly efficient organization as well as to extend my knowledge of its working concepts and its consequent meaning for Mainland Chinese academic reflection. Below are some of my impressions that I mean to share with everyone of you.

Christianity, although it came to China as early as the Tang dynasty and had even further - essential and large-scale - contact and exchange with Chinese society during Ming and Qing dynasties, was still never able to take root in Chinese soil - socially and culturally - because it was seen as a "foreign teaching" or "Western religion". In this it sharply contrasted with Buddhism, which became thoroughly assimilated and immersed in the Chinese culture. Among the several factors which have contributed to this difference, a major one according to Dr. Liu Xiaofeng is the different position which Christian theology has had in the Chinese context compared with the European and American contexts. Christian theology has never taken up a well-defined position within the Chinese university system and therefore there lacks room for theology in the Chinese academic context which in turn limits the power and discourse resources of theology as a partner in dialogue with thinkers and intellectuals there. The expansion of the Christian Church as an organization can of course strengthen the competitiveness of Chinese Christianity and the ethics (religion) of the masses, but the profound Chinese humanistic traditions have all along been the main source of basic Chinese social ethics. Christianity, therefore, has to enter into them before it can create any intellectual impact or influence, as it was only after having settled down in the Chinese humanistic culture that Buddhism was able to become the intellectual source of the elite-ethics of Chinese society.

This vision of a Chinese theology relying on methods of modern socio-humanistic studies will necessarily bring about tension between Chinese theology and traditional Christian theology of the organized church, of which the so-called issue of the "Cultural Christians" then bears witness. Theology and faith calls for absolute trueness, something that informs religious faith and life, but for the traditional theology of the organized church, one cannot reach such trueness by building a Chinese theology by means of socio-humanistic sciences, but, instead will only bring about doubt and uncertainties.

Although academic work cannot necessarily produce a Christian faith of absolute trueness, but rather doubts and uncertainties, it is still, as I see it, inappropriate to dub the researchers and their work as non-Christian or not up to orthodox standards. In Studies carried out by relying on an objective approach, doubts or uncertainties are in a way part of the response of the Chinese intellectuals to the Christ-event as all these are results of the encounter of Chinese philosophical experience to the unique Christ-event. And as the echo of the Christ-event in the modern academic context, they have brought about the Christ-event's stimulation to and far-reaching impacts on culture, showing the increasing range of Chinese theological reflection. They may be subjected to criticism, but not to being simply dismissed as wrong.

An essential issue, then, is that although "the cultural Christian" is not exclusively Chinese, yet this phenomenon has a very particular Chinese quality. Whether he be a scientist, a philosopher or an artist, a Western intellectual feels very much at home within the congregation (like Faraday or Barth), but Chinese intellectuals do not feel so in similar contexts in China. What is the reason for this and what are the implications of this difference?

Another aspect of Chinese theological work, namely its significance for the development of the Chinese humanistic thinking, seems to be even more beyond doubt. Christian thinking and academics structurally not only constitute key elements of the European and American philosophical and cultural traditions, but already have formed a part of the Chinese thinking and academics whose role cannot be overestimated in the transformation, recasting and deepening of the Chinese thinking. Barth said often that of all intellectual studies theology is the most beautiful, as it moves man's heart and soul and enriches them, to move the one pressing closest to man's being while most clearly viewing the truth that all intellectual studies are after. And Nietzsche said that Christianity gives to human existence depth and complexity never seen before.

But in this present recasting and transformation of Chinese academics, I would like to share with you the view that it is a lofty goal to contribute to the wealth of Chinese academic thinking and to make it important and worthwhile enough to attract newcomers. That is something we pin our hope on the Chinese theology for, as a scholar of Chinese academics and of the Institute of Sino-Christian Studies.







# George A. Lindbeck. *The Nature of Doctrine: Religion and Theology in a Postliberal Age* (originally published by John Knox Press, Westminster 1984) was translated into Chinese by Wang Zhi-

cheng and published by our Institute in Hong Kong 1994.

Ou Li-jen (Assistant Professor of Systematic Theology, Director of Doctor of Ministry Program, Tainan Theological College & Seminary, Taiwan).



The motivation and intentions of *The Nature of Doctrine* written by Lindbeck can be very easily ascertained. From between the lines one can discover that he is really "a person with a thorough concern for the unity of Christianity". His work aims at no more than "serving the Church" and "giving honor to God". In order to reach this aim, he requires himself to "preserve neutrality, dogmatically and religiously", while firmly believing that, seen from the present situation, this pattern of theological reflection "is possibly the most advantageous for Christians and other believers as well". But he also mentions something which can put us into deep thought.

Since we regard theological studies as a second-level reflection on religious facts (dogmatic facts included) and, on occasions of academic argumentation, put forth positions (dogmatic positions included) in antithesis with each other, it would be wrong to think that a dogmatically neutral position presupposes a theologically neutral position.

Lindbeck does not in fact openly say whether or not he preserves theological neutrality, but it can be inferred that he definitely intends to do so. While theology is the second-level reflection on dogma and should express such reflection, the theological position must necessarily be identical with the dogma. Or, in other words, if Lindbeck used his own theological position to oppose his own dogmatic position, then the reader basically should not need to waste any time on a book which not even the writer himself believes in, or what the present writer intends to discuss should also be nonsense. Therefore, the most rational inference would be: theology and dogma for Lindbeck are identical. He, from first to last, retains that in regard to Christian dogma the form is more significant than the essence, so that there should not be anything standing in the way of the unification. The question of the present writer is whether or not such a view of dogma (religious view) can really promote the unification of confessions and religions, or show the essence of dogma, or instead of, devalue Christian dogma. The present writer thinks that Lindbeck has actually lessened the importance, to a great extent, of dogma and its role in the revelation of God, although he has done a lot to restore dogma in Christianity, against the seemingly decline of the religion. In his eye, dogma is not a testimony to the revelation of God any longer, or a part of the record, or a road sign which points towards absolute truth. Such depreciation of the essence of Christian dogma could at the best be merely offering service to other religions.

Actually, what post-liberalism has done is not far from the work of liberalist theology which everywhere dresses itself up for, or tries to reconcile itself with, the ebbs and tides of society and its culture today - while still actually not being able to get the acceptance of the outside world. Attempts at bringing about a harmony between separate religions and denominations by boldly choosing what is needed, are as much understandable since the fruitless efforts are predictable. Lindbeck correctly points out that dogmas do not form all the constituents of a religion or denomination but are only one necessary constituent, (which means that apart from dogmas there are other necessary constituents, such as mysterious experiences of communication with God, religious scriptures, their interpretation, and what follow them: traditions, institutions, rites and even attitudes towards religious leaders), but he fails to recognize that because dogmas do not form all the constituents of a religion, the "non-Christian and non-theological philosophy and scientific method" he uses to pull down this "barrier" do not suffice to accomplish a unification of religions and denominations since there are other questions pending, which would make all one's efforts impractical. Actually, in words of Trevor Hart, Lindbeck would prefer to embrace an "uncertain relativism", regarding it as the only alternative to replace any dogmatic dualism, which is hard to understand.

When reading *The Nature of Doctrine*, one realizes that the author intends to change any rigid notion of dogma the reader has had, changing them from originally static things into a world view that conforms to reality, and a force that informs individual and organizational identities. But such a view obviously commits the error that in logic is termed "petitio principii" as Lindbeck has reached the argument mentioned above through the previously unproved premises (What is the reality? What are individual and organizational identities?). Since "reality" and "identity" remain unknown, how can he then come to ascertain or prove the world view and identities made out of the dogmas conform to reality? The problem lies in his assumption that language is so much a matter of nature and necessity that you do not have to enquire where it comes from. Whether or not one agrees, language is objectively there, incessantly and impellingly influencing its user. Although the discussion is not directed to the origins of language, the writer still must ask Lindbeck: "What is the origin of Christian language?" (If the writer agrees that an ordinary

language applies to his "from external to internal" view of language.) If his is "from external to internal" view of language (coming from God's self-manifestation in Christ), then it shows that Lindbeck accepts the "cognition-proposition" principle. But if his is "from internal to external" view of language (coming from the insight acquired by man through Bible and Christian tradition), then it signifies that he agrees with the theory of "experience-representation". "Or maybe fear of sinking into the pitfalls of these two difficulties makes him unable at present clearly to answer these ontological questions. But to keep silence or to put forth an unproved hypothesis doesn't have any effect or persuasiveness. The present writer therefore thinks that Lindbeck's "culture-language" theory is not able to cover Christian dogma.

For this writer Christian dogmas result from the Christian's response to the revelation of God. They form a dynamic process, or in other words, a process in which God speaks to man in many ways and unceasingly reveals truths that man has accepted and has had faith in prior to showing the revealed truths to other people necessarily by means of words and actions and doing all these unceasingly. We must lay particular stress on the word "unceasingly, because this is not a process in which everything is done once and for all; we have constantly to remain open-minded and listen respectfully to His words and try to learn new things so as to correct what we know (however incompletely) and to make it adaptable to His being and actions in the here and now. Seen from this perspective, the contents of dogmas and their process of formation are the contemporary Christians' forceful witness to the Trinity and also the gospels of the times. One should not ignore them, but, instead has to assiduously clarify and preach them, listen with all one's heart and contemplate them. Or, to use the words of Martin Luther, "Hoc Evangelium ubicumque sincere praedicatur, ibi est regnum Christi. Ubicumque Verbum est, ibi est Spiritus Sanctus sive in audire sive in docere." (Wherever the Gospel is preached in earnest, there is the Kingdom of Christ. Wherever is the Word, there is the Spirit, be it in the listener or in the preacher.) Whenever we open up the history of Christian dogma, there emerge before us a group of preachers who defended their belief which they know and had faith in even at the cost of their lives, among whom were, for example, Athanasius, Origenes, Augustin ... etc. Arius, Audiz, Boracci, tried in vain to apply reason to the interpretation of involved beliefs and dogmas and were subsequently punished as pagans, but even their point of departure and their position as regards the dogmas command our discretion and respect.

Of course, if it pleases him, Lindbeck may regard as dogma his own theory, or "Man's Experience and Knowledge of the world and Himself", or "Rules for Christian Terminology". He has the right to do so. But whether he does it out of his right or in his confusion is another matter. Likewise when he uses various names to designate "dogmas", if he thinks this necessary to avoid confusion, then he needs to know what he terms "dogmas" are completely different from the clear dogmas that have come as a result of a long series of disputes over which Church fathers and their antagonists have discussed at various Church councils - as well as the dogmas (creeds, canons and declarations of faith) that later generations of Christians have constructed in line with their place in life (Sitz im Leben). The dogmas that stand the test of time have three purposes: 1. To state eternal truth (cognition and function to perform: proposition); 2. To express religious experiences among Christians (experience and expression); 3. To serve as the standard for Christians in their religious life. The present writer thinks that what Lindbeck wants to emphasize, the "culture-language" theory, cannot possibly realize the dream of the Unity of Christianity, but will instead reduce Christian dogma to nothing; not to mention revealing the essence of the dogmas. Even if the dogmas are to some extent a composite of language and culture, still, what is important is that they refer to Deus absconditus and Deus revelatus, transcending what language and culture are able to describe, which allows man by means of language and culture to understand and to describe. The ultimate meaning of the dogmas, therefore, lies in man's response to, faith in and witness to God. As Barth said,

...dogmatics is one of the intellectual activities of man, - but this part of the intellectual work of man should be undertaken under one vital condition..... [which is] the Christian faith. Dogmas have to lead to acts of faith, serving Jesus Christ, or they should not exist ..... If there was no faith, then [the dogmas] would have no relation to us, and would mean nothing.

\*This paper is an excerpt - by permission - from "The 'Essence' or 'Devaluation' of the Dogmas? - On Lindbeck's post-liberal views on the dogmas", published in *Theology and Church*, volume 26 no 1 (2001), 124-144.



## Academic Studies



### Visiting Scholars

During the period from September 2000 until March 2001, six scholars visited our Institute as Visiting Scholars.

Lin Ke, Associate Professor of Southwest Jiaotong University was a 1-month visiting scholar in September/October. Professor Lin masters German and has translated the Duineser Elegien and Modern Christian Thought into Chinese. The purpose of his stay in Hong Kong was to give some finishing touches to his translation of Christ in the Vespers - Religious Poetry of Novalis, which will be published by our Institute.

Professor Wang Yi, Research Fellow of Institute of Christian Culture, Shani Normal University in Xian, was a 1-month visiting scholar in September/October. The object of the studies of Professor Wang this time was "The Kingdom of God", and apart from collecting material for his research, Professor Wang visited the Lutheran Theological Seminary as well, so as to have some knowledge of theological training in Hong Kong.

Mr. Feng Ke-li, Associate Research Fellow of Shandong Academy of Social Sciences, was a 1-month visiting scholar in November/December. Professor Feng became famous through the years by translating Western philosophical and sociological works and his visit to Hong Kong was meant for completing an article "Lord Acton: The Faith and Wisdom of a Historian", mainly in order to introduce the political philosophy of this Catholic historian.

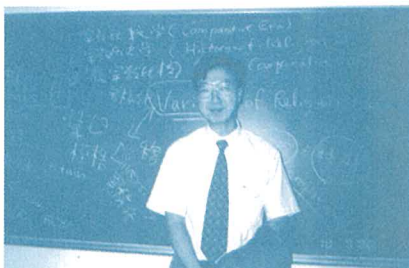
Mr. Zhou Shi, Editor-in-Chief of Shuwu Magazine and Bureau of Press and Publication of Hunan province. Mr Zhou was a 1-month visiting scholar December 2000/January 2001. The Shuwu Magazine is a monthly magazine that appears with ever-increasing influence in recent years, culturally and philosophically in Mainland China. The topic of his essay, which was being written during his present stay in Hong Kong, was "China's Historical and Cultural Narrative and Traditional Religions".

Dr. Chen Rong-nu, Lecturer of Beijing Language and Cultural University, was a 2-month visiting scholar at our Institute in January-March 2001. During the visit in Hong Kong, Dr. Chen completed his research, with the topic "The Modern Form and Function of Religion: G. Simmel's Doctrine of 'Subjective Religion'" while also visiting several libraries in Hong Kong to collect material for further studies.

Dr. Tian Li-nian, Vice Editor-in-Chief of Philosophical Studies at the Chinese Academy of Social Sciences, came to Hong Kong in February as a 3-month visiting scholar. The research subject of Dr. Tian was "Max Weber and Religion". He also agreed to write "The Chinese Theology, Cultural Christians and Chinese Academic Thinking" for our Institute (see this Newsletter). Furthermore, Dr. Tian has on several occasions worked together with the publication unit of our Institute on editorial issues.

### Guest Professor

Dr. Stephen Chan, (presently Professor, Department of Theology and Religious Studies, Seattle University, the USA) in October 2000 delivered lectures to the Tao Fong scholarship students at Fudan University in Shanghai and Zhejiang University



in Hangzhou, as arranged by this Institute. His lectures were entitled "Reflection on Christian Religious Studies in the Light of Pluralistic Religions" and "Religious Trends in the West and Postmodernism" were very well received by the students.

Professor Theodor Jørgensen (presently Professor of the University of Copenhagen in Denmark) is a famous European expert on Schleiermacher. At our invitation he gave a lecture at Shaaxi Normal University in Xian in November 2000, his topic was "A Theology of Religion: Reflected on the Background of Schleiermacher's 5<sup>th</sup> Speech on Religion and Luther's Explanation of the First Commandment", which made a great impression on faculty and students and gave occasion to a lively discussion.

Professor Magnar Kartveit (presently Professor of Stavanger University in Norway) through the arrangements of our Institute, lectured in February and March at the Zhongshan University in Guangzhou and at People's University of China in Beijing, respectively, on the topic "Are the Ten Commandments Relevant Today?". This topic aroused great interest at both universities.

### Academic Advisor

World-renowned Professor Hans Küng, Academic Advisor to our Institute, in September 2000 went to the People's University of China, Beijing, to hold a small-scale symposium entitled "Global Ethic in the Age of Globalization". It was the second meeting arranged by the Center for Christian Studies at the People's University of China. Several celebrated Chinese scholars from Beijing attended the symposium. After the symposium, Dr. Küng responded to an invitation by the Hong Kong Baptist University and held an academic symposium there as well as taking part in an internal seminar for local theologians jointly arranged by the Hong Kong Baptist University and our Institute. Dr. Küng shared with the participants how he, as a theological worker, came to take the path leading to Global Ethics (My Long Way to Global Ethics).



### Academic Director

During the time from September 2000 to March 2001, Dr. Liu Xiao-feng, Academic Director of our Institute finalized the correction of the following manuscripts: Wer ist und wer war Jesus Christus? Schopfung und Fall, De Natura Deorum, Gnosticism and the Murder of Modernity, the "Logos & Pneuma": Chinese Journal of Theology No. 14 and 15. Dr. Liu lectures twice a year in the Mainland and in the Year 2000 those lectures took place from the 12<sup>th</sup> to the 29<sup>th</sup> of September, leading him from Chengdu to Beijing, Shanghai, Hangzhou and Guangzhou, while on several occasions also delivering public speeches, the topics of which can be gathered from the following list:

1. "Nietzsche and Theology", delivered at Beijing Normal University, Institute of Western Philosophy of Zhejiang University, and at Fudan University for the participants in the Tao Fong scholarship program. In his speech, Dr. Liu made an analysis of the esoteric and exoteric teachings of Nietzsche, revealing the intimate relationship between the teaching of Nietzsche and Christianity.
2. "Political Philosophy after the Cold War", delivered at People's University of China. Dr. Liu holds that after the Cold War, the international ideological system underwent a major change, and something new appears in political philosophy: political theology has revived. The relationship between the political philosophy and the political theology was given attention. The question of the political theology is a question of sovereignty as well as a question of justice in politics.
3. "Leo Strauss's Political Philosophy and Theology" delivered to the Tao Fong scholarship students at the Departments of Philosophy at Zhejiang University and Zhongshan University, in which a thorough analysis is undertaken of the relationship between the political philosophy and theology in the thinking of Strauss.

During the teaching period from 3<sup>rd</sup> March to 25<sup>th</sup> March 2001, Dr. Liu delivered the following lectures in Shanghai, Beijing, Chengdu and Guangzhou:

1. "Leo Strauss and Biblical Hermeneutics", for the Tao Fong scholarship students at Fudan University and Zhongshan University. The academic work of Strauss is rooted in the medieval Jewish theological hermeneutic traditions. Its influence on modern thoughts is considerable and the lecture addressed two papers by Strauss on medieval theology.
2. "Meditation on Modern Hermeneutics" delivered to the postgraduate students in Arts at Beijing Language and Culture University and the professors at Sichuan University respectively. Through a comparison of the hermeneutics of Gadamar, Strauss and Derrida, the lecture illustrated the relationship between contemporary hermeneutics and Jewish-Christian traditions.
3. "What is Catholicism?" delivered to the graduating students at the Chinese Catholic Seminary. Dr. Liu thinks that the original meaning of Catholicism is "universal teaching" (大公教), where "Universal" refers to the elite (priests) and the masses (ordinary believers) joining hands. Catholicism is a political form. Dr. Liu's lecture gave rise to a heated discussion among students and teachers alike.





Apart from these, from 14th to 16th September last year, Dr. Liu participated in the international conference on "Religion and Peace" jointly sponsored by the Institute for World Religions of the Chinese Academy of Social Sciences, and the Milan Catholic Holy Heart Seminary. During the conference, Dr. Liu made an academic contribution entitled "The War Theology of Nationalism" the main thrust of which is that the 20th century was a century of wars between nation-states and the world wars were religious wars as European theologians maintained. To examine the wars of the 20th century from a theological perspective is one of the great issues of Christian theology. Dr. Liu also participated in the "International Conference on Phenomenology" held in Hong Kong from November 21st to 24th that year (see attachment).



Our Institute published a series of books on "Russian's Philosophy of Religion", making impacts on the academic world in the Mainland. Dr. Liu Xiaofeng, Chief Editor of the series, was invited to participate in a three-day symposium

on the contemporary Russian philosophy on February 25, 2000 held at Zhongshan University in Guangzhou, jointly sponsored by the Chinese Society of Western Philosophy and the Department of Philosophy of the Moscow University. The conference chairman and the vice chairman of the Chinese Society of Western Philosophy, Professor Jia Zelin in his opening address paid a special tribute to our Institute for its pioneering work on promoting Eastern Orthodox theology and Russian religious philosophy.



## Editor-in-Chief

The work accomplished by the Editor-in-Chief of this Institute, Mr. Richard X. Y. Zhang during the period of time from September 2000 to March 2001 is summarized under the following headlines:

1. Correcting LOGOS & PNEUMA: Chinese Journal of Theology Issues 14 and 15 and book manuscripts of Gnosticism and the Murder of Modernity, An Exploration of New Religions, Awn of the Wheat: Faith and Life in a Rural Catholic Community etc.
2. Attending the ISCS Board Meeting (as a non-voting participant) and putting forth suggestions on the publication policy of our Institute.
3. Participating in two academic conferences in December 2000 and January 2001, held at the Hong Kong Baptist University. At the first one he read a paper entitled "Religion, Translation and Culture".
4. Participating in the academic standardization work of our Institute, initiating an anonymous evaluation system in the Institute.
5. Collecting material for writing introductions to Chinese translations.
6. Delivering a lecture on September 11, 2000, the 8th Session of "Dr. Simon Ho Cultural Lectures" at the Institute of Comparative Studies of Religion, College of Arts and Humanities of Zhongshan University, Guangzhou. The topic was "Martin Buber's Philosophy of Religion". The participants were mostly teachers and postgraduate students from the Department of Philosophy. Mr. Zhang answered their enthusiastic questions after the lecture.

## Research Fellow

In January 2001, Professor Zhang Xian, deputy head of the Department of Philosophy, Zhongshan University in Guangzhou accepted our invitation to work as a contract Research Fellow at our Institute for one year, being responsible for correcting and proofreading translation manuscripts as well as developing research programs related to our Institute.

During the period of time from September 2000 to March 2001, Professor Zhang corrected the translation of a book and several articles and completed the introduction to a translation (app. 33,000 characters).

Apart from these activities, Professor Zhang, representing our Institute, participated in the symposium held at Beijing in September sponsored by the Chinese Academy of Social Sciences, "Christian Religion and the 21st Century", where he delivered a lecture on "Thoughts on Christianity in the 21st Century, the Development of the Church and Communication with Overseas Churches" which aroused discussion among the participants. (The text of this paper can already be found on the web-site of our Institute [www.iscs.org.hk](http://www.iscs.org.hk) to which the reader is kindly referred).

## Publication

Chinese Academic Library of Christian Thought  
Modern Series

### Ethik

by Dietrich Bonhoeffer, 523 pages  
September 2000



Bonhoeffer is one of the most prominent Christian thinkers of the 20th century and his masterpiece Widerstand und Erimmbung, published in his lifetime, was translated into Chinese as early as the 1970s. The present book, made out of manuscripts edited posthumously, didn't attract attention to its importance for modern theological thinking till the 1960s. The book, causing a stir among the radicals and conservatives in theology, was of course differently received.

In his position as a theologian, Bonhoeffer, under the heading of Ethik, undertakes some profound reflections on questions of the political philosophy, social philosophy and the philosophy of history. The extensiveness of the range of the subjects involved as well as the acuteness of his thought lift this book well above his books published during his lifetime, and firmly establish Bonhoeffer as one of the greatest theological thinkers of the 20th century.



Institute of Sino-Christian Studies Monographs Series No. 6  
**The Sino-Christian Theology and Philosophy of History**  
by Liu Xiaofeng, 235 pages  
October 2000

Nietzsche's Zur Genealogie der Moral is on the surface a book on moral philosophy, in which he, through a study of the origin of morals, sets forth a kind of new religious sense, a sort of new religious spirit to prepare the way for a new political order in Europe. Sharp-eyed historian of philosophy as well as political thinker Eric Voegelin sees Nietzsche's Zur Genealogie der Moral as a kind of philosophy of history, in which the question of types of morals has become a question of choice in philosophy of history.

In the inherent driving force of Chinese history we likewise find a rational conceptual element. Buddhist ethics evidently exerted pressure on the aristocratic Confucian ethics, a pressure which Confucianism, in turn, used several hundred years to come to terms with. As Western Christianity came to China, an even greater pressure was exerted on Confucian ethics, so that even present-day Confucian scholars need assistance from Buddhist and Taoist ethics for a joint vindication. Formerly, philosophers normally would approach the tension by comparing the culture (religion) types to which the parties belonged (Max Weber, Liang Shuming), but, actually, the tension is a historical-philosophical question of a much deeper and far-reaching kind.

The book means to show how to view the mission of a Chinese theology starting with such an historical-philosophical problem.





Institute of Sino-Christian Studies Monographs Series No. 7

# Karl Barth and Sino-Theology

Ed. by Adres S.K. Tang and Lai Pan Chiu,  
333 pages

November 2000

This book may be said to be a milestone in Chinese theological research on Barth. As for its coverage, it includes the achievements made in the theological studies in the Mainland, Hong Kong, Taiwan and even areas overseas, while, timewise, it begins with the earliest treatise by a Chinese on Barth and leads up to the most recent essays of 1999. It includes

general studies on Barth, as well as some specific ones to attempting to approach him from a specific point of view, and a look into some of the issues characterizing the Chinese context of theology.

Barth's theological thinking is of such profound significance that we need long-time collected efforts by Chinese theologians before we can expect to absorb it or even produce any visible achievements within the Chinese theological world. It is hoped that this book, serving as a point of departure or as an aid to some scholars, may pave the way for more Chinese theological efforts being made to study Barth so as to go deeper into Barth's thought and to carry forward the Chinese theology.



Chinese Academic Library of Christian Thought  
Ancient Series

## De Natura Deorum

By Marcus Tullius Cicero, 180 pages

January 2001

In Western history, Marcus Tullius Cicero was a very famous personality of antiquity in the West. As an influential politician, during the time before the Roman Empire collapsed, he actually took part in the life-and-death struggles between the republican nobility and the dictators. He was also very well known as a public speaker in Roman society, owning

fame for his rigorous rhetorical style, excellent refinement, stringent logic, and ample persuasiveness, and for what was later called "the Ciceronian style" he brought into being. Cicero was an important philosopher and theologian as well who once called for the creation of Latin culture, Latin philosophy and theology that belonged to Romans themselves. He was the most important pre-Christian rationalist theologian in the Latinate World who left behind a series of Latin philosophical and theological works for posterity. The works and thought of Cicero furnish us with an example, the value of which for our studies of the Latinization of the Ancient Greek thinking, and of the characteristics of Latin philosophy as well as of the influence which Latin philosophy and theology has exerted on Christian thinking, can not be overstated.



Chinese Academic Library of Christian Thought  
Modern series

## Wer ist und wer war Jesus Christus? Schöpfung und Fall"

By Dietrich Bonhoeffer, 202 pages

January 2001

Why would Bonhoeffer speak of "the first Adam" and "the second Adam" when his own nation was caught in a historical upheaval and unrest? Judging from the manuscript of his Ethics, theologian Bonhoeffer was at the time reflecting not merely on theological questions, but also on questions of the ethics and destiny

of his nation-state, while he was not for a moment straying from the path of Christian theological thought. Reviewing the time from the May-Fourth Movement until the present day, many theologians of the churches of our own country under similar circumstances, chose to speak about the significance of God's creation of the world and of the incarnation of Christ, which seems an attempt to cater to the taste of the times, or even to bend the rules. For the Chinese theology, "Wer ist und wer war Jesus Christus? Schöpfung und Fall" is still a trailblazer and a deprogramming force.

## Sales and Promotion

\* The publications of our Institute are available in the following on-line bookstores:

BooksCity:  
books.com.tw

www.bookscity.com.hk  
www.books.com.tw

\* Our cooperation with Logos Publishers for the "The 16th Hong Kong Christian Books Fair", was satisfactory and successful.

\* The Chief Executive, Mr. Daniel Yeung received an interview by a staff member from the Eslite, a Taiwan bookseller, who visited our Institute to get some idea of our publications. Mr Yeung introduced the publishing work of our Institute during the interview and the interview will be published in the Eslite Reader.

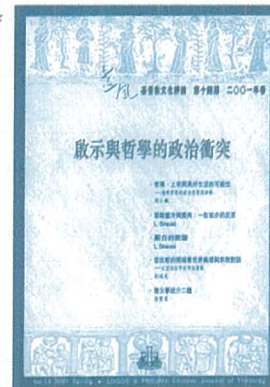
\* We attended the 2001 Taipei International Books Fair from February 2nd to 6th, and our efforts were impressive. The work of our Institute, especially the establishment of the "Chinese Academic Library of Christian Thought", was highly valued by the academic community and the church in Taiwan.

\* We published the first CD Book Catalogue and distributed the disks during the 2001 Taipei Books Fair.

\* Professor Wang Fanshen, Director General of the Division of Humanities and Social Sciences, National Science Council, Taiwan, visited our stall at the Fair and he expressed praise for our publications.

\* We have made some attempts at probing the Singaporean market for our publications in cooperation with Grassroots Book Room loosted there.

Logos & Pneuma: Chinese Journal of  
Theology, biannually No.14 (Spring)  
327 pages  
January 2001



## THEME: Political Conflict of Revelation and Philosophy

- |                 |   |
|-----------------|---|
| LIU Xiao-feng   | Philosophy, God and Possibility of Good Life: Leo Strauss's Political Philosophy and Theology |
| Leo STRAUSS     | Jerusalem and Athens: Some Preliminary Reflections  |
| Leo STRAUSS     | The Mutual Influence of Theology and Philosophy   |
| Leo STRAUSS     | How to Begin to Study Medieval Philosophy   |
| Leo STRAUSS     | Exoteric Teaching   |
| John G. GUNNELL | Strauss Before Straussianism: Reason, Revelation, and Nature                                  |

## THOUGHT AND SOCIETY

- |                     |   |
|---------------------|---|
| LIU Shu-hsien       | Global Ethic and Interreligious Dialogue from a Comparative Perspective |
| AN Xi-meng          | From Natural Theology to Theology of Nature                             |
| CHAN Shun-hing      | General and University Education: A Religious Studies' Perspective      |
| Ekman Pui-chuen TAM | Christian Contemplation and Buddhist Meditation                         |

## BOOK REVIEW

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|--------------------|--|
| CHEN Jian-hong     | Notes on Some Translation Mistakes   |
| Richard X.Y. ZHANG | Two Notes on Some Volumes Devoted to Patristic Studies                             |
| LIN Hong-hsin      | In Dialogue with Tillich - An Appraisal of Openness and Commitment by Lai Pan-chiu |



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

- \* "Articles" has been supplemented with two articles each month in the hope that this will further promote academic exchange between friends from all over the world.
- \* A Supplement on "Organization Structure"
- \* Adding the list of "Research Fellow"

A homepage for Mainland China is in progress; we plan to have it in place for use at the end of August.

## A Word from the Chief Executive

As our Institute entered the threshold of the new century, we were shaken and pained. The source of this disturbance was that we were resolved to move towards "formalizing our Institute". With a change from decision making from expediency to standardized and programmed efficiency, and this even at the expense of flexibility, we hoped to bring every decision we make in line with our goal and break down all the work into closely related units so that all research programs, tasks, publications and meetings are oriented towards the overall purpose of our Institute: to construct a Chinese Christian Theology with Christian humanistic and social principles and theories.

In accordance with the new division of the work, the Academic Unit headed by the Academic Director was formally established to strengthen the academic and research work of our Institute dramatically as well as moving towards even greater diversification. Simultaneously, the Academic Committee of the Institute was also formally established (see below) with members from the Institute as well as from the outside so as to assist in future academic development.

In order to adjust the current somewhat confusing or blurred image of the Institute we set up the Logos Pneuma Press which is to carry the publications work of the Institute (see attachment).

We are expanding our co-operation with the outside, and we have strengthened the cooperation with relevant organizations in Hong Kong, Mainland China, Taiwan, North America and Europe for jointly planning and sponsoring meetings and special programs.

The human and financial resources of the Institute are actually quite limited, but Jesus' parable of the mustard seed (Mark 4:30-32) summarizes very well our greatest hopes: although these hopes extend to a far and distant future, namely that from small beginnings can come great results.



Yeung Hee-nam, Daniel  
Chief Executive

### Academic Committee (listed by alphabetic order)

Rev. Savio HON	Professor of the College of Theology and Philosophy, Holy Spirit Seminary
Dr. LAI Pan-chiu	Associate Professor of the Religious Department, Chinese University of Hong Kong
* Dr. LIU Xiao-feng	Academic Director of the Institute
Dr. Andres S.K. TANG	Associate Professor of Lutheran Theological Seminary (HK)
Prof. GANG Yang	Research Fellow, Center of Asian Studies, University of Hong Kong.
* Mr. YEUNG Hee-nam	Chief Executive of the Institute
* Mr. ZHANG Xian-yong	Editor-in-Chief of the Institute
*The executive members	

## The Logos and Pneuma Press

### the publication department of the Institute

By setting up the Logos and Pneuma Press we intend to move towards the standardization and rational division of work with regard to the publication matters of the Institute. One of the direction of the Institute is "to translate Christian academic classics into Chinese, which cumulatively will form into a Chinese Academic Library of Christian Thought for further research, furnishing classic material for Sino-Christian studies. For this purpose, we set up the publication department of the Institute.

As publication has been on-going since 1994, there has been a wide and large collection already accumulated but, paradoxically, the very great influence which the academic publications have had seems to have concealed the image which the Institute ought to assume: an institute based on academic research and activities as its main responsibility. As early as 1996, we were aware of there being such blurred and unclear picture so that as a result in 1998, we took steps towards founding the Logos and Pneuma Press.

We have already published 80 books among others materials as we enter into the first years of the new century and, therefore, we thought it necessary to set up the Logos and Pneuma Press to cover all the publications of the Institute already published or yet to be published. For efficiency of management, the Press is made a structural subdivision of the Institute, with the Chief Executive of the Institute working as its President and the Board of the Institute taking charge of all the affairs of the Logos and Pneuma Press.

The Logos and Pneuma Press, aware of the opportunities to follow from the Chinese entrance into the World Trade Organization (WTO), is looking forward to more constructive cooperation among the Mainland, Hong Kong and Taiwan in Chinese academic publication, thereby providing contemporary Chinese intellectuals with a wider range of philosophical and theological resources in their search for new ideas. I sense this is our common vision.

