



漢言

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Essay

Some Comments on a Phenomenological Analysis of 'Guilt'

Zhang Qing-xiong

(2001 Visiting Scholar, Institute of Sino-Christian Studies
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For Christian Studies, one can set out from the inside, engaging in an analysis of consciousness of Christian mind, or one can begin from the outside, carrying out a sociological investigation of the Christian community. Schleiermacher, who departed from studies of the Christian consciousness of sin and "feeling of absolute dependence" on God, could be said to be an example of entering his course of study from the inside, while the study of Max Weber on "The relationship between Protestant ethics and capitalism" could be regarded as an example of the opposite. However, whether one sets out from the inside or from the outside, both of them should be integrated. For an analysis of the consciousness of "guilt" and "feeling of absolute dependence", a sociological analysis of the Christian community is needed. Moreover, the sociological investigation of Protestant ethics needs to be complemented by an analysis of the ethical consciousness of the Protestants.

In general, phenomenology belongs to the interior study as phenomenology chiefly analyses the phenomenon and the structure of the human consciousness. But [even] the founder of phenomenology, Husserl, in his later years admitted the close interrelation between acts of the human mind and the outward life of the world, therefore phenomenological analysis is also correlated with an investigation of the living world. The basic principle of phenomenology is "back to the things themselves (die Sache selbst)." We have to acknowledge whatever phenomenon appears directly to our mind as an given fact, and describe it as such. When undertaking phenomenological analysis, we should not only give heed to the contents of the mind but also to directions of meaning and intention, so as to emphasize a description of the phenomena of the mind which is under a holistic structure of consciousness.

Simultaneously, phenomenology stresses on tracing the history of origin of any available concept within the living world, observing the interrelation between the act of consciousness and external action, the formation of religious and ethical consciousness and its relation to cultural tradition.

Schleiermacher pointed out that the Christian community has a specific concept of sin. Christians recognize human being is sinful and commits sin easily, Christians eager for overcoming sin, however they also aware that they have no power [to do so] and therefore, they need to rely on the help and salvation of Jesus Christ. Phenomenological research is able to disclose the complete structure of this phenomenon of the consciousness.

Guilt is the awareness of oneself as having committed fault and as having responsibility. I have done something I should not have done. I have failed to do something which I ought to do which in turn have caused loss of another person or to society at large. Even if, legally speaking, I may not have committed any crime, yet I feel that I should have moral obligation and I feel a kind of inner pain.

Guilt is a kind of expression of conscience, and conscience, in turn, is a kind of feeling of ethical awareness of good and evil, right and wrong, sympathy and disgust, which accompanies our actions in the living world. We perceive what is happening in the outside world, while at the same time a feeling of right or wrong, good or evil, or of natural compassion arises in our consciousness. In English, the word "conscience" is composed of "con" and "science", in which "con" means "at the same time" or "together" and "science" has the meaning of "knowing", therefore the literal meaning of "conscience" is "knowing together with". In German, the word is "Gewissen", whose literal meaning is "knowing together with" as well. Both words originally are derived from the Greek "συνειδησις" which is composed of "συν" (together with) and "ειδησις" (knowing). This explanation of 'conscience' is the same as that found in Chinese philosophy. Mencius says that 'seeing a child about to fall into a well, they will without exception experience a feeling of alarm and distress' [II, 6, 3 (Legge trans.)] This expresses that "feeling of alarm and distress" is accompanying with "a child about to fall into a well" simultaneously. This

example, given by Mencius, had only been a model of "conscience" in Chinese philosophy. However, Christian concept of guilty has its own characteristic that is revealed mainly in the form of the "knowing together with". Like other person, when a Christian observes a thing and chooses, accordingly, a specific way of action, he/she can perceive what is happening, what he/she is doing and simultaneously, whether it is right or wrong, good or bad. The difference between a Christian and a non-Christian is that the former judges his/her action by the standard of Christian ethics. They also

aware of the limit and the weakness of human being, so that they draw strength from the congregation, in which he/she experiences the feeling of complete dependence towards God. Christians will, when doing a good thing, feels a kind of exhilaration; when doing a wrong thing, they will feel a kind of inner pain. In church, they receive the comfort of forgiveness of sins and receive energy for a fresh start after repenting. For Christians, to worship in Church is a way of dealing with people and the world. ■

Book Review

Faith, outside the Church: On Attente de Dieu

Attente de Dieu, Simone Weil, Paris: La Colombe, 1950, 238pp.

Chinese Translation: 《在期待之中》，薇依著，杜小真、顧嘉琛譯，北京：三聯書店，1994，共224頁。

Tu Jun-fei (Master student in the Institute of Comparative Studies of Religions in Zhongshan University, Guangzhou)



Simone Weil (1909-43) is regarded as "modern Pascal" – A human living in a secular world, a great and dignified lady with a purified heart who is embracing God with her spirit and willing to accept all the sufferings in the world. Although she rejected baptism and all the sacraments, and remained outside

the church and Christian communities, she was spontaneously living in sufferings with her devoted love to God, to Christ and to Christian faith evoked by her profound understanding of Christian spirit. And at last she was starving and died at a sanatorium in the countryside of London. Her writings, just like her life, finished unexpectedly. Therefore, her readers are required to read her writings with reference to their own live experience, and understand themselves while reading.

Simone Weil foresees that the most important things for human are spirit, understanding and love. Having learnt from Plato's writings, she put her doubt on the morality of modernity and help-less religion. In her thought, the harmony and the brightness of order of Greek's culture are sparkling, and she was seeking for the order of the world in the love of God. Getting close to her mind, we can discover that she concerns lots of different topics in her thinking including religion, politics, philosophy and sociology etc. They all bring new insights and meanings to our modern human being.

It is common for us to categorize Weil's religious thought as a part of the history of Christian mysticism. If we say so, however, according to my understanding, the term "mysticism" only implies her uniqueness rather than the mystical orientation of her thought. It is because Weil rejects mysticism. Thus "being mystical" should not be understood in its general meaning. As Liu Xiao-feng emphasizes that, in the mind of Weil, the spirit of Christianity is not identical with Christian religion, faith in Christ is not identical with believing in a religion, to be a Christian is not identical with being a member of Christian church. In the following, I will try to focus on the first one.

In Weil's religious thought, gnosticism is one of the radical forms to assert the distinction between the spirit of Christianity and Christian religion. Simone Weil and Gnosticism have some similarities

but they are different in nature. From Berdyaev's perspective, the two levels of psychological structures: "spiritual" and "fleshly", Weil emphases love instead of the pride of gnosticism. She asserts that the latter cannot escape from the world. They should bear the gravity of the world and faith, and serve for universal liberation and brightness. To her those who claim to be higher species, despise others and are unwilling to help the elevation of the world are really disgusting. The source of evil can also be spiritual instead of totally fleshly. She believes that some people are more spiritual, and others are fleshlier. However, it does not imply that the former is more perfect and holy than the latter. Rather, they are unfortunate since they have to bear greater responsibilities and suffer from internal struggles. It is more difficult for them to achieve the integrity of inwardness and the unity of the world. If the spiritual pole is overwhelmingly emphasized, the balance will be lost and as a result people may be trapped in ecstasy and mystic. She highly emphasizes that people should acknowledge the manifestation of God's incarnation as the beauty of the world, the order of the world; the humble character of people: In the last letter, she described herself as a fruitless fig tree, and a coward person.

As a result of the belief in the absolute distinctiveness of the spirit of Christianity and Christian religion, Simone Weil is always waiting for God and this attitude manifests the absolute purity and stainlessness of her spirit. Her action is a great testimony of the Christian thought in twentieth century.

According to Richard H. Bell ¹, the thought of Simone Weil starts from the spirit of Christ and the love of God and bases on the various sources in which she seeks for the truth. Her thought inspires us that we are being in and out of ourselves, it maintains the tension between the divine and earthly order. She urges us to keep in contact with the reality closely, and the meaning of spirit should not be neglected in this reality. As Weil says, "...for me, besides waiting for the truth, life is meaningless." ² ■

1. *Simon Weil's Philosophy of Culture*, ed. & intro. Richard H. Bell (Cambridge: CUP, 1993), p.21.

2. From chinese translation of Jacques Caband, *Experience vceue de Simone Weil*, tr. by Gu Jiachen and Du Xiaozhen, Beijing University Press, 1977, p.1.

Academic Programs

Conferences

The Second Conference on Global Ethics and Traditional Chinese Ethics

Date: October 10-14, 2001

Venue: Beijing, China

Organizers: Institute of Chinese Cultures, Remin University of China, Beijing

Institute of Sino-Christian Studies, Hong Kong

Sponsor: Global Ethics Foundation, Germany

Number of Participants: 27 famous scholars from China, Hong Kong and overseas.

Discussion topics:

- 1 Two Basic Principles of Global Ethics;
- 2 Non-violence and Respect For Life;
- 3 Justice and Solidarity;
- 4 Truthfulness and Tolerance;
- 5 Mutual Respect and Partnership.

The purpose of this conference was to allow the people-in-charge of Global Ethics Foundation, Prof. Dr. Hans Küng and Prof K.-J. Kuschel to conduct dialogues directly with the Chinese intellectuals concerning the topic of "Global Ethics". Through days of lively discussion, the Chinese scholars were capable of contributing Chinese elements under the current China situation into the concept of "Global Ethics" according to the "resources" of the Chinese humanistic tradition. After the conference, all participants were invited together to draft a Statement for the conference. After thorough discussion, a Statement was drafted and signed by all participants to the Global Ethics Foundation for follow-up.

The conference aroused the attention of television and newspaper media. For instance, Central Television and Beijing



Television covered the conference in their news programs. The major academic newspaper such as Guangming Daily



News, Chinese Education News, Chinese Youth News and the most important communication organization, Xinhua News Agency also covered the conference.

The Beijing Statement and list of participants are available on our website <http://www.iscs.org.hk>.

The Conference on "Translation and Adoption, Encounter of Christianity and Chinese Culture"

Date: 6-9 December 2001

Venue: Berlin, Germany

Organizers: China-Zentrum, Germany

Institute of Sino-Christian Studies, Hong Kong

Number of Participants: over 70 scholars from China and Germany.



The conference sought to enhance mutual understanding on the difficulties of translating Christian thought into Chinese. Participants used their mother-tongues to discuss the following issues: the necessity and limitation of translation, the review and report of Chinese translation of Christian theology in China, Taiwan and Hong Kong, the difficulties and breakthrough in translating German theological concepts for the Chinese scholars, the future of Chinese theology ... etc. Many scholars of diverse Christian traditions, Roman Catholic, Protestant and Orthodox, were invited. German scholars include: Prof. Jürgen Moltmann, Prof. Heinrich Ott, Prof. Peter Neuner, Prof. Sundermeier, etc. Chinese scholars include: Prof. He Guang-hu, Prof. Mark Fang, Prof. Lin Hong-hsin, Prof. Lai Pan-chiu, Prof. Savio Hon, Prof. Yang Hui-lin, Prof. Li Qui-ling, Prof. Zhang Qing-xiong, Prof. Gao Shi-ning, Prof. Wang Xiao-chao, Prof. Zhu Yan-bing, Prof. Wei Yu-qing, etc. It was impressive that many Chinese scholars used German to have dialogue with German scholars. Chinese Christian theology took an important step towards the international theological world in this conference. For the name lists of the participants and the abstract of the conference, see: <http://www.iscs.org.hk>



Visiting Scholars

During the period from October 2001 to March 2002, we had three Visiting Scholars arrived at the Institute.

Prof Zhang Zhi-yang (second from left), Research Fellow of the Center of Social Science of Hainan University, Hainan Island, was our one-month Visiting scholar from November 20 to December 19, 2001.



Prof Zhang has specialized in Western Philosophy. His research topic for the visit was "Interpretation and Proof in

Theology and Philosophy".

Prof Bao Li-min, Professor of College of Humanities of Zhejiang University, Hangzhou, was our one-month Visiting scholar from December 4 to 26, 2001. Prof Bao was the translator of our publication - *Grosse Christliche Denker*. His research topic for the visit was "Modern Christian Ethics".

Prof Li Lan-fen (first from right), Associate Professor of Department of Philosophy of Zhongshan University, Guangzhou, was our one-month Visiting scholar from December 27, 2001 to January 19, 2002. Prof Li is engaged in the study of the relationship between Christianity and contemporary Chinese academia. Her research topic for the visit was "The Theorizations of Christianity in Contemporary China"



Honorable Guest

On November 7, 2001, **Metropolitan Kirill** and his assistant, **Mr Dmitry Petrovsky** visited our Institute. Metropolitan Kirill of Smolensk and Kaliningrad is the Chairman of the Department for External Church Relations of the Moscow Patriarchate. As our Institute has published many classics of the Orthodox traditions in the past few years, during the visit Metropolitan Kirill expressed his interest to our Chief Executive, Daniel Yeung and our Research Fellows, Prof Richard Zhang and Prof Thomas Zhang for the possibility of a joint publishing and translating project to introduce today's Chinese society to the heri-



tage of Russian religious philosophers of the 20th century.

Guest Professors

1. **Dr. Yeo Khiok-khng**, our Guest Professor and Professor of Garrett-Evangelical Theological Seminary, the USA, was invited by our Institute to deliver lectures to Tsinghua University in Beijing and Fudan University in Shanghai for the period from December 6 to 13, 2001. At Tsinghua University, Dr Yeo gave two public lectures on the topics of "Theology of the Four Gospels" and "Theology of Paul" on December 7 and 10 respectively. Thereafter at Fudan University, Dr Yeo lectured on "Pre-modern Hermeneutic" and "Pauline hermeneutics" on December 12 and 13 respectively. At both occasions, Dr Yeo's lectures were met with enthusiastic response and interest.

2. **Dr. Ted Zimmerman**, our Guest Professor, gained his Th.D from Luther-Northwestern Theological Seminary in St. Paul, Minnesota, focusing on the New Testament. During the period from September 2001 to January 2002, Dr. Zimmerman was invited by our Institute to teach an academic course at Zhongshan University, Guangzhou on "Appreciation of the Literature of the Bible", which was accredited by the University. It received an enthusiastic response from students with applications exceeding 70. Dr. Zimmerman was required to travel between Hong Kong and Guangzhou once a week during this time. We deeply esteem Dr Zimmerman for his working attitude.

Following Dr. Zimmerman, our Guest Professor, **Dr. Karl-Herman Muhlhaus** took a turn in teaching an academic course at Zhongshan University from March to July 2002 on "Classics of Christian Philosophy". Dr. Muhlhaus is specialized in German Systematic Theology.

Academic Director

Editorial work. Two publications edited by **Dr. Liu Xiao-feng** were published in December 2001: "Modern State and Political Thought of Catholicism" and "Nietzsche and Christian Thinking". In the volume 16 of *Logos and Pneuma Chinese Journal of Theology*, Dr. Liu edited two translations and wrote the introduction of the theme: Theology in the Context of the Tyranny of Value. He also finished a part of editing works regarding the theme of the volume 17. In addition Dr. Liu completed the first proof-reading of three other works of translations.

Lecturing. In October 2001, Dr. Liu held seminars related to our MA & Ph.D program at Peking University and Remin University of China in Beijing, and Fudan University, Shanghai on "Theology and Political Law". On October 13 and 14, Dr. Liu also conducted seminars for over 40 research students of Philosophy Department of Zhongshan University in Guangzhou. The topic of the semi-

nar was "Theology and Three Tides of Modernity". On April 2 to 14, 2002, Dr. Liu delivered seminars on "Nietzsche and Christian Thought" at Peking University, Remin University of China, Fudan University and Zhongshan University again. Response from teachers and students was enthusiastic during the discussions.

Academic Exchange. Dr. Liu held an internal seminar on "Theology and Three Tides of Modernity" with doctoral students from several universities in Hong Kong in December 2001. In the same month, Dr. Liu held informal discussions with our Visiting Scholars, Prof Zhang Zhi-yang and Prof Bao Li-min regarding the academic trend in Mainland China, and with Prof Chin Ken-pa (our Guest Professor) and Prof Lu Jing-zhong from Taiwan regarding the current development of Chinese theology. In early January 2002, Dr. Liu was invited to attend an "Annual Working Meeting of the Cooperation between German and Hong Kong Academic Organizations" by the German Consulate (Hong Kong office) and in late February, Dr. Liu attended a monthly seminar on History of Philosophy, jointly organized by the research Centre for Contemporary Chinese Culture and Department of Philosophy of Chinese University of Hong Kong, and our Institute. He presented an academic paper on "Alexandre Kojève and Christianity in Europe: The Historical Significance of Euro Currency" in the seminar.

Editor-in-Chief

During the period from October 2001 to March 2002, the works of **Prof. Richard X.Y. Zhang**, Editor-in-Chief of our Institute, can be classified into four main parts:

- entertained local and overseas visitors;
- edited the following texts: Modern State and Political thought of Catholicism, the accumulative texts of Logos & Pneuma, the translation of City of God Volume One (translated by Prof. Wang Xiaio-chao), Pelikan's The Christian Tradition Volume One (preface, remarks, the translated texts of chapter one and two, partial translated texts of Chapter seven) and the articles of Volume 17 of Logos & Pneuma.
- translated and wrote certain essays: "Two kinds of Chinese translation of Gilson's writings on the history of philosophy" (published in volume 16 of Logos & Pneuma), the chapter for the explanation of the Chinese translation of Pelikan's The Christian Tradition Volume One, and some essays presented in two overseas academic conferences.
- participated in several academic conferences held in mainland China, Hong Kong, Moscow and Berlin, e.g. "Conference on Chinese Biblical Commentary" held by Alliance Bible Seminary, "Christian Religion and University" held by the Department of Religion and Philosophy and the Center for Sino-Christian Studies in the Hong Kong Baptist University. (Richard X.Y. Zhang was the chairper-

son in one of the discussion periods) Moreover, Richard and Mr. Daniel Yeung, Chief Executive of our Institute, went to Moscow to join the "Chinese Christianity International Conference". After that, both went to Berlin to join the conference "Translation and Adoption: Encounter of Christian Religion and Chinese Culture" which was jointly organized by our Institute and China-Zentrum, Germany. They then joined with other scholars the activities of the "German Cultural Trip" provided by China-Zentrum.

Research Fellow

In December, 2001, **Prof. Zhang Xian** participated in an international conference "Translation and Adoption: Encounter of Christian Religion and Chinese Culture" in Berlin and presented his article on the topic of "Translation: From a Inter-cultural Perspective." Moreover, he presented another article on the topic of "Some Comments on the Teaching and Study of the Christian Religion in the Higher Educational Institutes in China" in an academic conference "Christian Religion and University" organized by Hong Kong Baptist University. Furthermore, Prof. Zhang edited several translation projects on Christian classics.

Tao Fong Literary Prize: "Xu Guangqi (Paul Hsu) Prize" & "Reichelt Prize"

Aims

In order to promote and develop Sino-Christian studies and scholarship, our Institute awards, once every two year, the "Xu Guangqi (Paul Hsu) Prize" for the most outstanding theological thesis and the "Reichelt Prize" for the most distinguished Chinese translation of theological works in Mainland China.

For further information of these Prizes, the Appraisal Committee and the operation of the program, please visit our website <http://www.iscs.org.hk>.

Prize winners

1. Winner of the "Xu Guangqi (Paul Hsu) Prize" for the most outstanding theological thesis:



Title: *The Chinese Rites Controversy*
 Publisher: Shanghai Classics Publisher, 1998
 Winner: **Prof. Li Tian-gang** (Professor at the Institute of History, Chinese Academy of Social Sciences, Beijing)

Prof. Li's Gratitude Speech is as follows:

"Institute of Sino-Christian Studies has played a significant role in the rise of religious studies in China in the past ten years. It is regarded as one of the most important com-

munities in the world to participate in this movement. Academic research is always done by individuals. And scholars and researchers think up new ideas to solve specific questions independently. However, as a witness and participant in the trend of the religious and cultural studies of the past ten years, I feel deeply that individual research becomes more effective and meaningful since we have a community like Institute of Sino-Christian Studies to activate the whole movement.

"The Chinese Rites Controversy" was the thesis in my doctoral study in Fudan University. The thesis had not been fully developed due to the limitation of time. However, the question catered in this thesis is very important, and meanwhile this kind of study is rare in the Chinese academic world. Therefore, the publication of my thesis was welcomed and highly recognized by my colleagues. I am deeply appreciative that my book can be the winner of the "Xu Guangqi Prize" this year. Indeed, it continues to be an encouragement to me. Although I have received another award, I will treat this prize as my life-long honor. It seems that destiny has brought Xu Guangqi and me together. He is Shanghainess and I am Shanghainess too. My first article on religious study was "Xu Guangqi and the Roman Catholic Church in Ming Dynasty." And my research institute was located near the grave of Xu Guangqi in Shanghai.

My recent research area is on the relationship between Christianity and modern Chinese culture. I affirm the positive side of this thesis. Christianity provides similar and different functions in



other places in the world. The limitation of the past Chinese academia was that value judgments were imposed into academic researches. I think that the primary objective of academic research is to understand instead of making criticism. Under this framework, the communication and complement of different cultures and faiths can be achieved. At the beginning of seventeenth century, Xu Guangqi suggested a slogan "supplementing Confucianism and replacing Buddhism" as the proposal for the dialogue of Christianity and Chinese culture. From today's point of view, this proposal is not open-minded enough. What we have to do is to treat Christianity and other Chinese faiths in a fair way and provide a platform in which mutual understanding is the objective instead of trying to convert each other. I am hopeful that the Institute of Sino-Christian Studies can become a platform for the dialogue of the religions and cultures in the East and West. Moreover, I hope that the privileged role of Hong Kong in establishment of Chinese culture can be actualized. ■

2. Winner of the "Reichelt Prize" for the most distinguished Chinese translation of theological works:

Title: *Hörer des Wortes* by Karl Rahner

Publisher: SDX Joint Publishing Co., 1994

Winner: **Prof. Zhu Yan-bing** (Emeritus professor of the Department of German in the Sichuan International Studies University, Member of Joint Committee of International German Literature and Linguistics Scholars)

Prof. Zhu's Gratitude Speech for the "Reichelt Prize"

洪·特·霍·斯·著
圣言的倾听者
论一种宗教哲学的基督



I am greatly surprised that my work "Hearer of the Word," which was translated ten years ago, has been awarded the 2nd "Reichelt prize" of 2001. There are two main reasons for my surprise. Firstly, although I had a wish for winning this prize when I was told two years ago that this prize had been established, at that time I thought that my translation was far from perfect. Therefore, getting the "Reichelt Prize" was totally beyond my expectation. Secondly, I had set my hope into the future. It is quite unexpected that my translation will win the prize so soon. This book is one of my early-translated works in Christian theology. And it is the most difficult one. At that time, my knowledge of Christian theology and philosophy of religion in general was limited. Therefore, from this perspective; I was not a skillful translator and so I set up a working principle for myself: using my strength to supplement my weakness. That means I would strictly follow in my translation. The rules of the logic of language and try my best to disclose what Karl Rahner had said and what he intended to say this could help make sure that to a large extent precision of my understanding and translation could be achieved. This translation was first printed in Hong Kong on December 92, reprinted in Beijing on June 94 and reprinted twice again in not more than two years time. Objectively speaking, these republications seem to be a confirmation of my working principle. And the "Reichelt Prize" of course, is a further confirmation both of my principle and my efforts. Acknowledgment should be given to Prof. Liu Xiao-feng as he has corrected some translations of concepts for me. Precise translation does make the work perfect. The effort of the editor should not be forgotten. I must sincerely say thanks to all of them. Last but not the least, I am grateful for the confirmation of my translation granted by Institute of Sino-Christian Studies and the Committee. This prize is regarded as an encouragement and impetus to me for the future. I hope and believe I will not disappoint you. ■

Tao Fong Scholarship: List of Applications in September 2001 to June 2002

University	Student	Research Topic
Zhejiang University	Wang Gui-cai	A Critique of Contemporary Religious Pluralism
	Wang Jian-da	A Study of Leo Strauss's View of Revelation
	Huang Ming	Religion and Science: A Dimension of the Chinese and Western Cultural Exchange in the Ming and Qing Dynasties
	Zhang Xin-zhang	A Study of the Ancient Gnosticism
Peking University	Zhang Feng	An Understanding of the Concept of Religion
	Tian Li	The Development and Influence of Christianity in China in the early 20th Century: From the Perspective of Anti-religion Tide during the New Culture Movement
	Zhou Peng-cheng	The Architecture of Christian Church in Peking
	Dai Yuan-fang	The Tension between Reason and Faith: The Response of Christianity to Modern Society
	Zhu Dong-hua	Paul Tillich's Theory of Symbol
	Huang Qi-xiang	The Philosophy of Religion of William James and Phenomenology
	Wu Yun-shu	Christianity and Chinese Literature in the Process of Modernization
People's University of China	He Man	Sociology of Religion: A Preliminary Study
	Song Yu-hong	The Theological Aesthetics of Christianity and Its Possibility to Exist under the Modern Context of on the Problem of Aestheticism
	Yang Nan	1. The Interaction of Theology and Philosophy in the Contemporary 2. David Tracy and Theological Hermeneutics, Modern Hermeneutics
	Yang Cai-xia	A Study of the Spiritual Structure of American Literature and Christian Culture in the 20th Century
	Yang Jun	On Kierkegaard's Concept of Dread and Anxiety and its Meaning in Modern Aesthetics
	Yu Ying	Religious and Ethic Hermeneutics of the Late Gadamer
	Huang Rui-cheng	The Christian Doctrine of Repent
	Zhao Zheng	The Image of Jesus in the Gospels: A Comparative Study of the Four Gospels
	Ma Jian-bo	The Relationship between Christianity and Modern Science: A Case Study of Evolutionism
	Xiong Lin	The Theological Philosophy of St. Bonaventura
Shaanxi Normal University	Wang Tao	Ultimate Reality and Religious Pluralism: The Origin, Response and status quo
	Liu Jiang	The Contextualization of Christianity in China: Its Necessity and Possibility
	Tan Xiao-yu	1. A Comparison of the Concept of Art between Christianity and Humanism 2. Freedom and Goodness in Religious Aesthetics (A Comparison of Christianity and Islamism)
	Guo Ji-ning	Eternality, Holiness, and Goodness
Fudan University	Zhang Ying	"Incarnation" in the Context of the 20th Century
	Tong Li-jun	The Religious Thought of Wittgenstein
	Lin Hui	The Moral Philosophy of Kant
	Lin Qing-hua	A Study of St. Thomas Aquina's Philosophy of Natural Law
	Liu Ping	The Encounter of God-Man: A Study of the Jewish Religious Philosophy of Herschel
Tsinghua University	Wu Yong-sheng	The Problem of Faith from the Perspective of Chinese and Western Culture: a Comparison of Confucianism and Christian Theology
	Wen Jing	A Study of St. Augustine's Theory of Free Will
	Cui Wei-hang	Christian Theology and the Philosophy of Kant
	Liang Xiao-jie	Modern Law and the Ethical Spirit of Christianity
Zhongshan University	Wu Li-jing	On the Threat of Non-existence: A Study of the Theological Thought of Paul Tillich
	Li Zhi-ming	Religion in the Perspective of Religion: An Appraisal of the Phenomenological Analysis of Religion by Rudolf Otto
	He Zhang-rong	A Comparison of the Concept of Female Sex between Christianity and Taoism
Shangdong University	Chen Yu-mei	A Study of the Philosophy of Maimonides
	Wang Yan	The Relationship between Judaism and Christianity
	Zhou Jie	A Comparative Study of the Ethics of Christianity and Confucianism
	Ren Li-xin	A Comparative Study of Judaism, Christianity and Confucianism

Publications

Books were published
from October 2001 to March 2002

Institute of Sino-Christian Monographs Series (10)

Modern State and Political Thought of Catholicism

Edited by Liu Xiao-feng & A.S.Lazzarotto

356 pages (November 2001)

Chinese academia has limited research on the study of modern Catholicism and its political thought. This edition can provide a chance for the Chinese academia to understand the political thought of Roman Catholicism and enrich the thinking of political theory in China.



Institute of Sino-Christian Monographs Series (11)

Sacred Word above the Awn of the Wheat: Faith and Life in a Rural Catholic Community

By Wu Fei

400 pages (October 2001)

The author bases on the results of the field study of a Catholic village in Huabei to reinterpret Max Weber's thesis of sociology of religions presented in Protestant Ethics and the Spirit of Capitalism, and points out that the main question is whether religion can affect ethical life instead of whether religion can promote modernization.



Logos & Pneuma Translation Series (2)

Quatre Lectures Talmudiques

By Emmanuel Levinas

Translated by Guan Bao-yan

240 pages (October 2001)

Talmud is an Israelite oral traditional law code. Certain relevant passages in Talmud are quoted in the four lectures edited into this book. The themes of "forgiveness," "manifestation," "occupy a place" and "the relationship between justice and personal virtue" are included.



Chinese Academic Library of Christian Thought (Research Series)

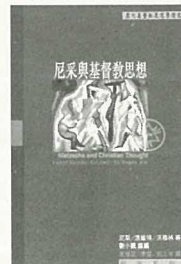
Nietzsche and Christian Thought

By Friedrich Nietzsche, Karl Löwith and Eric Voegelin, et al.

Edited by Liu Xiao-feng

289 pages (December 2001)

The relationship between Nietzsche and Christian thought is regarded as one of the important questions in the history of western thought. In modern times, because of the collapse of Holy Roman Empire and the rise of national states and natural science, western Christianity began to split and declined in the process of secularization. Europe was subjected to the hand of paganism. Nietzsche's thinking is processed in the fate of Europe: Where should the spirit of Europe go in the decline of Christianity?



Logos & Pneuma: Chinese Journal of Theology No.16 (Spring 2002)

336 pages (January 2002)



From the Editor's Desk

Theme: Theology in the Context of the Tyranny of Value

LIU Xiao-feng Introducing the Theme

Carl Schmitt Die Tyrannie der Werte

Eberhard Jüngel Wertlose Wahrheit

Hugo Ball Carl Schmitts politische Theologie

Thought and Society

CHIN Ken-pa Karl Barth and Postmodernity: A de-foundational theological approach

SO Yuen-tai William Ockham and His Impact on Christian Theology

CHEN Rong-nu Modern Form and Function of Religion: Georg Simmel's Explorations from Direction of "Subjective Religion"

ZHU Yan-bing Zhu Xi and Thomas Aquinas

CHAN Ka-fu Between Perfect and Separate: The Christian Doctrine of God in Mou Tsung-san and Paul Tillich

Book Review

HUANG Yong Troeltsch and His The Social Teachings of Christian Churches

AN Xi-meng Christ's End-time Kingdom of Peace
Appendix: Is the World Coming to an End or Has Its Future Already Begun? – Christian Eschatology, Modern Utopianism and Exterminism (Jurgen Moltmann)

Richard X.Y. ZHANG Etienne Gilson's Two Books in Chinese

Joint Publication

Umkehr in Babylon

By Hans-Joachim Hahn

Translated by Li Qiu-ling

236 pages (February 2002)

This book is a fiction using the theme of The Book of Revelation in the style of Platonic dialogue. The writer can accurately grasp the important characteristics of The Book of Revelation: conveying the message through symbolical imagery. It's not just an ordinary fiction about eschatology.



G.E. Lessing's Theology: A Reinterpretation

By Leonard P. Wessel

Translated by He Zhi-gang

241 pages

G.E. Lessing is well-known in Chinese academia as a classic German writer, drama critic, aesthete and a thinker of the Enlightenment. From the perspective of the history of western philosophy and Christian theology, Lessing is the first thinker who reflects on and criticizes the Enlightenment. In this book, through the process of reinterpretation, the crucial questions of the relationship between Lessing's thought and the history of modern thought are explored.



Grosse Christliche Denker

By Hans Küng

Translated by Bao Li-min

233 pages

Hans Küng is a major contemporary Christian thinker. Through the exploration of the history of theological thought, Küng justifies the necessity of the paradigm shift in theology: According to his description, the history of theological thought is the history of the shifting of theological paradigms.



Theory of Cultural Transformation of the Roman Empire

By Wang Xiao-chao

364 pages

This book intends to articulate a perspective of "theory of cultural transformation." Under this theoretical framework, the interaction and continuity of Greek culture, Latin (Roman) culture, the Culture of the Holy Roman Empire and Christian culture are explored.



Scholastic Dialectic

By Thomas Gilby

Translated by Wang lu

369 pages

Abaelard is the first person to apply the "Quaestio" method, the core mechanism in dialectic, into Christian thinking systematically. Subsequently, theologians recognized that theology could be regarded as a branch of science. This book introduces the concept and method of scholastic dialectic.



Sales and Promotion

- ISCS participated in the Hong Kong Christian Book Fair held from November 6 to 13, 2001.
- a book fair was held at the Open Day of Tao Fong Shan from November 10 to 17, 2001.
- ISCS participated in the Taipei International Book Fair held from February 19 to 24, 2002. The publications of our Institute have been highly regarded by publishers in Taiwan who expressed an interest to cooperate with us in publication.



Web Site Express

- two new columns have been added in the category of "Articles":
 1. "Trial Section Reading": A portion of articles are selected from our publications;
 2. "A Section of Graduate Student's Theses on Christianity": The articles are selected from our newly established project "Tao Feng Scholarship." Moreover, some newly selected articles are also posted on the column of "Special Selection."
- the format for articles published in Logos & Pneuma has been posted.
- the content of the volume 16 of Logos & Pneuma and one of its articles in full length are posted.
- the column "Links" has been reformatted. They are classified into four categories: church/institute, university/research institute/seminary, bookshop and others.
- the information about our new publications and activities will be continuously up-dated.



Message from the Director

The development after the Institute's Restructuring



The establishment of the Institute of Sino-Christian Studies was aimed at the development of the "Movement of Sino-Christian Theology". After seven years' efforts, we have reaped the first fruits. During this period, our Academic Director, Prof Liu Xiao-feng could well claim a good deal of credit for himself as he has laid a solid foundation for ISCS's academic direction and work. With the great upsurge in Christian studies in academic circles of China, however we have felt it difficult to satisfy a growing demand due to our limited human academic resources and financial resources. Since our activities cover a wide range of academic areas, such as multilingual translation, academic proofreading, teaching, conferences, various kinds of research project, etc, if we want to continue the above mentioned activities, we will require a larger pool of academic elites who can commit themselves to undertake the work. In this connection, ISCS's Board of Directors has passed a resolution that "multilateral cooperation" will be promoted in a comprehensive way when dealing with academic work instead of being handled solely by our Academic Department as in the past.

We have invited numerous scholars from church academia and non-church academia in Mainland China, Hong Kong, Taiwan, the USA and Europe together to undertake the construction of Sino-Christian theology. We strongly believe that in this way our advocacy of Sino-Christian theology will become more diversified, universal and ecumenical.

Starting in May 2002, our Academic Director, Prof Liu Xiao-feng has been appointed to a new position at Zhongshan University, Guangzhou. Prof Liu will take full-time positions as Director of the Institute of Comparative Studies of Religions and Professor of Philosophy, Department of Philosophy at Zhongshan University. Accordingly, we would like to take this opportunity to express our deepest gratitude to Prof Liu for his years' contribution in promoting the development of Sino-Christian theology. After the move to Guangzhou, Prof Liu will also take the posts as our Honorary Research Fellow and Consultant concurrently and will work on the development of Sino-Christian

theology together with our other academic partners.

Our core work is to promote "Christian thought" as part of the "resources of humanistic thought" in China. In this respect, we would like to make a personal plea to you to participate with us in the "Movement of Sino-Christian Theology".

Daniel Yeung

Itinerary of the Director

Mr. Daniel Yeung, our Director, participated in several international conferences with our research fellows in 2001. They are "The Second Conference on Global Ethics and Traditional Chinese Ethics" and "Translation and Adoption: Encounter of Christianity and Chinese Culture" which were held in Beijing and Berlin respectively. Both of them were jointly planned and



conducted by our Institute. In addition, we were invited to join the conference on "International Ecclesiastical and Academic Conference on Christianity in China" which

was held in Moscow. It was organized by the Russian Orthodox Church and Russian Academy of Social Science.



Many expert in China studying in different religious and academic backgrounds were invited to discuss the success and failure of the missionary activity of the Russian Orthodox Church in China.

Our Director and Calvin Shum, the Publishing Manager of our Institute, went to Beijing and Shanghai to discuss the cooperation with other publishers in China. We are optimistic that related projects of publication will have some breakthroughs in two years. Moreover, the Board of Directors of ISCS decided to carry out the "proposal for the strategy of restructuring and development" at the end of March 2002. After that, Daniel Yeung and some Directors went to visit our academic partners in different universities in China and sought for advice on the "restructuring." Both local and overseas partners agreed with the intention of the "restructuring" and they expected in-depth and wide-spread cooperation with our institute.