

# 漢言客

基督教文化研究所

INSTITUTE OF SINO-CHRISTIAN STUDIES

## NEWS

2003 No.1

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)

### Essay

#### *Some Considerations on Christian Theology in Chinese*

Prof. YANG Huilin

*Director of the Institute of the Study of Christian Culture, Renmin University of China*

*Visiting Scholar of the Institute of Sino-Christian Studies, 2003*

The proposal and discussions of "Christian theology in Chinese" have been going on for years. Apart from the exposition and propagation of scholars such as LIU Xiaofeng, HE Guanghu, the sustained efforts of the Institute of Sino-Christian Studies, Hong Kong, in promoting its cause, and the two round-table conferences on Christian theology in Chinese, the most remarkable development has been the widespread inclusion of the resources and methodology of Christian theology in Chinese into the arena of Chinese academia. Perhaps this is by far the greatest achievement that "Christian theology in Chinese" can ever expect.

However, when the dramatic founding period is over, any eulogy on its present achievements or rosy prediction of its promising "future prospect" will appear to be rather exaggerated. What we need to reflect upon and deal with are still the same concrete questions that Christian theology in Chinese has to face up to. From a researcher's point of view, the following questions and concerns deserve our attention.

#### 1. The Linguistic Orientation of "Christian Theology in Chinese"

Generally, a theological phenomenon born outside traditional Christendom attains its basic regulative principle on the ground

of a certain consciousness of problems and geographical characteristics. When we talk about "Christian theology in Chinese", we often associate it with "liberation theology", "Minjung theology", "grass-root theology" et.al. However, at least in this respect, instead of the "formulation of questions" or "contextualisation" of theology, the primary reference of "Christian theology in Chinese" is actually its linguistic characteristics. Such linguistic characteristics certainly include the distinctive questions and contexts of "Christian theology in Chinese", and its fundamentals are supposed to be brought about by such "linguistic orientation".

If "language is intelligible existence"<sup>1</sup> and the so-called "existence" lies first in the fact that "we all share words"<sup>2</sup>, then any discourse related to us necessarily presupposes the "dialogical" relationship embedded in language. Generally, understanding of "dialogue" lies in different subjects, texts, or the interaction between subjects and texts. Nevertheless, in theology, "dialogue" presupposes a much more fundamental "otherness". The so-called "dialogue" exists only when there are interactions between different subjects, subjects and texts, and between different texts, and theology comes into being only when the "otherness" transcends all linguistic forms and becomes the "wholly other". Therefore, the notion of "Christian theology in Chinese" implies a proposition of "Christian theology in Chinese", viz., as in the case of the Latin and Greek theological works in the early Church, what it ultimately seeks to highlight should be the "otherness" between the "Divine Word" and "human words", and it should also confine itself within the boundary of their interpretations and expressions. In other words, when any language can be a form of theology, it amounts to a denial of the possibility of complete unity between "language" and "meaning". Compared with the "intersubjectivity" and "inter-textuality" in general reading, theology's pursuit of ultimate meaning requires the acknowledgement of such "inter-linguisticity".

In regard to "inter-linguisticity", Chinese readers should take note of an interesting fact, viz., while Christianity is a faith about Jesus Christ, the Scriptures were not written in his mother





tongue. "Translatability" is thus the most unique feature of Bible, and such "translatability" simultaneously implies that any language can become a theological form. Therefore, its reference should also be negative, viz., in comparison with ultimate meaning.

People generally think that Western culture is the natural medium of Christian faith, and Christianity in China is, in the final analysis, a "foreign" religion. Nonetheless, discussions about language will lead to the discovery that the propositions of "Christian theology in Chinese" may be able to express the "inter-linguisticity" and the "otherness" of "meaning" in relation to us more thoroughly. This is precisely the crux of the Christian faith.

In the cultural ideas of the world today, "exclusivism" and "pluralism" are often entangled in conflict, while "meaning" is facing a twofold crisis: either residing in a certain "language power" or being practically eliminated. Meanwhile, there are indications that, since "meaning" is first and foremost the "meaning" conveyed by a fixed language, the pursuit and interpretation of "meaning" by different communities and its resulting conflicts may focus more and more on the symbol of language, which does not necessarily indicate differences in faith, ideology, civilisation, or "meaning" per se.<sup>3</sup> Under such circumstances, awareness of "inter-linguisticity" will be the basic support for "meaning". "Christian theology in Chinese" should develop its potential along this line, so as to exert fundamental influence.

## 2. Humanistic Approaches of "Christian Theology in Chinese"

While "Christian theology in Chinese" certainly has its cultural, religious and societal dimensions, the most straightforward delimitation of "Christian theology in Chinese" should be the theological thinking and studies in the Chinese language. Therefore, in the concrete context of Chinese culture, the meaning of the humanities still serves as its most straightforward approach. If a foreign religion fails to find an intellectual contact point with the indigenous culture and tradition, it will never practically secure its right of existence. Compared with the experience of the indigenisation of Buddhism in China, Christianity has not gained legitimacy in the context of Chinese culture, whereas Buddhist philosophy has been incorporated into Chinese thoughts, and has, in fact, gained ascendancy.<sup>4</sup> Such a situation contrasts interestingly with the rapid development that Christianity has seen in China since 1980's. The effect of "Christian theology in Chinese" on Christianity has not been fully manifested.

In Mainland China, we have seen some results in the areas of the dialogue between Chinese thought and Christianity, the indigenisation of Christian theology, the collection and assessment of historical data, the translation and introduction of Christian thoughts, etc. However, most of these, I am afraid, may not qualify for the status of "theology". They are merely works of religious studies or the broader category of the humanities. Outside Mainland China, a vast number of theological works seem to have been published. However, most of them seem to be pastoral, devotional or biblical expositional works, and thus are unlikely to pose any substantial challenge to and exert any impact on the mainstream of Chinese academia. On these two counts,

it is apparent that the rift between the scholarship of the humanities in general and "Christian theology in Chinese" still exists.

Recently, Christians in China have begun to appreciate the importance of the study and the construction of "Christian theology in Chinese". For instance, Mr. DING Guangxun has repeatedly called on the "construction of theological thoughts" within the church, and his call has at least been affirmed in principle. Albeit the differences in the interpretations of "the construction of theological thoughts", the interaction between the Church and the world is undeniably the presupposition of "Christian theology in Chinese". Therefore, from the perspective of a researcher, a positive response to the call of the "construction of theological thoughts" in the Church may contribute towards removing the unnecessary misunderstanding or rift mentioned above.

As regards the concrete approach to "Christian theology in Chinese" from the perspective of the humanities, I still believe that the aforementioned theological hermeneutics, theological ethics and theological aesthetics are the three basic dimensions and scopes of study. Theological hermeneutics is a pursuit of "truth" and "reason". The most general problem is the determination of "meaning", given an acknowledgement of the limitation of knowledge, reason, interpretation and truth. Theological ethics is an exposition of "goodness" and "will". "Having recognized the incompleteness, relativity and self-contradiction of human values, how should we meet the requirement of goodness" is the ultimate question that it seeks to answer. How can "moral legitimacy" be supported by beliefs in righteousness? Theological aesthetics is the exploration of the value of "beauty" and "feeling". It seeks to transcend the didactic and aesthetic purposes of the arts, so as to interact with human ultimate awareness and its self-salvation, in order to express man's spiritual hope.

Of course, it does not mean that "Christian theology in Chinese" can reintegrate the humanities with Christian values, nor does it mean that any religion or tradition can once again dominate our present world. However, to develop the potential of "Christian theology in Chinese", it is essential that it take the route of the extensions of the three aforesaid subjects of the humanities.

## 3. The Positivist / Empirical Study of "Christian Theology in Chinese"

Even if "Christian theology in Chinese" can do away with the rift between the scholarship of the humanities and itself in its approach to hermeneutics, ethical values and aesthetical expectation, it still needs to conduct empirical studies in religious practice, so as to remove the rift between Christian theology and its "Chinese experience".

Generally speaking, Christianity in China has seen several stereotypical interpretations. If it can be established that Christianity was seen from the spectacles of Buddhism and Taoism in the Nestorian period of the Tang Dynasty, and Confucianism in the Ming and Qing Dynasties, then it can also be said that in the "indigenization" trend following the "non-Christian movement" in the 1920's, up to the period after "the Cultural Revolution", Christianity has developed into a reinterpretation of its faith and theology from the perspective of the existential context of mod-



ern man. Some scholars believe that this process has gradually turned Christianity into a "Chinese Christian religion", which contributes towards its highest propensity for positivist / empirical study.

In fact, one of the focal points of religious studies in Mainland China is the description of the current development of Christianity, evaluation of its socio-cultural functions, and the predictive analysis of its trends of development by means of the methodology of interdisciplinary studies. During the ninth "five-year plan", Chinese academics scoped out some research topics in collaboration with the authorities. These topics include "a Study of the Current Religious Phenomena of Beijing", "A Study of the Religious Situation, Characteristics, and Trends of the Jiang-Zhu Delta and Corresponding Strategy" undertaken by the Chinese Academy of the Social Sciences, "An Investigation of Church-State Relations and Religious Canons in Various Nations" by the Centre for Religious Studies of the National Department of Religious Affairs, "Survey of Religious Development in the 1990's" by the Second Bureau of the United Front of the Chinese Communist Party Central Committee., "The Cultural Functions of Christianity in the Transitional Period of the Chinese Society" by the Renmin University of China and the empirical studies undertaken locally by institutes such as Zhejiang University, Shanghai Academy of the Social Sciences, Shaanxi Normal University, Yunnan Academy of the Social Sciences. Empirical case studies have also been emphasized in the guide to the "Fifteen Projects" of the religious subjects of the National Foundation of the Social Sciences and the "Fifteen Research Reports" of the religious subjects of the Ministry of Education.

Nevertheless, there are some problems pending for solution in present empirical studies, for example: Firstly, researchers reveal their anticipated goals when they define their research topics. For instance, "the Ethical Functions of Christianity in Chinese Communities", "the Ethical Values of Christianity in the Transitional Period of Chinese Society", "Christian Faith and Business Ethics", etc. These topics often allude to some expected research findings already directed by the researchers. For instance, despite records of interviews can preserve the original words of the interviewee, these records or words could often be over-interpreted by the researchers. Therefore, researchers of empirical studies must be fully aware of this problem so as to obtain unbiased results through the interaction of the research objects and the "prospective horizons" of the researchers – which can also be studied and analysed.

Secondly, at this time, researchers' anticipated goals surface too prominently in the process of research, sometimes even containing some elements of well-meaning inducement. For instance, the questions set for some of the questionnaires used in surveys actually anticipate beforehand the possible response of the respondents. These answers, which are perhaps only items for psychoanalysis, are nonetheless used by the researchers to confirm their own agenda. In general, however simplistic a conclusion may seem to be, as long as empirical studies can confirm the propositions doubted by common sense or overthrow the propositions established by common sense, they will possess the

values irreplaceable by other research methodologies. Contrariwise, when a complicated and large-scaled empirical research project can only end up in confirming some obvious and predictable results, what this project could achieve is only carrying out some formal standard research procedures without any significant contribution.

Thirdly, owing to the overemphasis on superficial "objectivity" and "primary sources", researchers often fail to make full use of the literature, sources and related research reports at hand. This is also one of the factors contributing to the imbalance of income and expenses.

Fourthly, for the facilitation of conducting field studies, two criteria are often emphasized for the selection of suitable researchers in empirical studies: experience of studies or professional training in social sciences, and familiarity with the Christian faith and customs. First, researchers with sociological backgrounds are likely to over-emphasize the normative principle of "methodology" in research, leading to an attempt to "come out of the box of the linguistic system of the humanities" while overlooking the situations of Christianity under the context of Chinese history and neglecting the significance of the Christian semantic systems developed under such situations. Second, for those researchers familiar with the Christian faith and its customs, they are likely to place too much trust on their own experience or on the "lively personal testimonies and religious experience". In fact, when the researchers hold the same belief as their interviewees, much more care must be taken in analyzing and understanding the data in accordance to the principles of empirical researches. Therefore, it is necessary for empirical studies, in analyzing data from the field studies, to involve scholars from different backgrounds of academic disciplines and training. Otherwise, "normative" empirical methods may offset the fundamental spirit of humanities scholarship and religious concern.

In view of the above considerations, empirical studies of "Christian theology in Chinese" must begin with the presupposition of "an awareness of problems", instead of grounding itself on the "methodology of sociology" found in textbooks and merely repeating past conclusions.

Therefore, the empirical studies of "Christian theology in Chinese" should focus on the Christian faith and indigenisation and its relations to the practice of Chinese folk religion, the impact of ideologies on indigenised Christianity, the two poles of secularisation and spiritualisation and its cultural basis, the situation of Christianity in the transitional period of Chinese society and so forth. ■

Tao Fong Shan, Hong Kong  
21-23 March 2003

#### Endnotes:

1. Gadamer, *Truth and Method*, trans. HONG Handing (Shanghai: Shanghai Translation Publication, 1994), p.606.
2. R. Panikkar, *Intrareligious Dialogue*, tr. WANG Zhicheng (Beijing: Religious Culture Publication, 2001), p.10.
3. For instance, in the American-Iraqi conflict recently, the nations that go to war are the US, UK and Australia, all of which are English-speaking countries, whereas fellow Christian nations such as France and Germany (including the Eastern Orthodox Russia) take an entirely different stance. Perhaps this is an instance of "linguistic conflict".
4. See Fang Litian, *Major Tenets of Chinese Buddhist Philosophy*, 2 vols. (Beijing: Renmin University of China, 2003).





### Conferences

#### Seminar: 'Already but Not Yet: Study on Christian Theology in Chinese: Past and Future'

Organizer : Institute of Sino-Christian Studies, Hong Kong  
Date : 16 November 2002 (Saturday)  
Time : 9:15 - 13:00  
Venue : The Church of Livingstones (Kowloon)

Topic 1 : *The Publications of Chinese Christianity and its Theological and Humanistic Significance*

Speaker : Prof. TANG Siu Kwong  
Respondent : Prof. Richard X.Y. Zhang

Topic 2 : *The Study of Christian Theology in Chinese: Past and Future*

Speaker : Prof. LAI Pan Chiu  
Respondent : Dr. Keith K. F. Chan



#### The Multi-faceted Tension of Christian Theology in Chinese: Reflections on the Academic Seminar: "Already but Not Yet"

Dr. YEUNG Kwok Keung

Research Director, Hong Kong Religious Education Resources Centre

Since its inception pioneered by Mainland scholars Dr. LIU Xiaofeng and Dr. HE Guanghu in 1993, the cause of 'Christian Theology in Chinese' has been fervently pursued and promoted for almost a decade by the Institute of Sino-Christian Studies (ISCS). Its repercussions can be perceived in the close attention and keen discussions (published in an anthology entitled *Preliminary Studies on Christian Theology in Chinese*) instigated among the Chinese theologians in mainland China, Hong Kong, Taiwan and abroad. The issue has since become an important theological discourse among Chinese theologians.

On the morning of 16 November, ISCS held another academic seminar on 'Already but Not Yet: Study on Christian Theology in Chinese: Past and Future', with the objective of looking back on the development of Christian Theology in Chinese in rela-

tion to its future prospect. We were honoured to have Prof. TANG Siu Kwong, currently professor at Hong Kong Baptist Theological Seminary and a prolific scholar in Chinese theological works, and Prof. LAI Pan Chiu, head of the Department of Religion at the Chinese University of Hong Kong, as the seminar speakers, lecturing on 'the Already Part' and the 'the Not-Yet Part' respectively, and responded to by Prof. Richard X. Y. Zhang and Dr. Keith K. F. Chan, research fellows of ISCS, correspondingly. The seminar was held at the Church of Livingstones, with only about a dozen participants, most of whom are local scholars. However, judging from the questions raised in the seminar, the participants appeared to be rather knowledgeable on the issues of Christian Theology in Chinese. I was privileged to be invited to the seminar as an observer, and am hereby presenting a report and analysis of the seminar. Hopefully, this will generate further reflections and discussions.

#### The Disparity between the Humanistic and Theological Implications in Chinese Theological Publications

Prof. Tang addressed 'the Already Part' entitled 'The Publications of Chinese Christianity and its Theological and Humanistic Significance'. As indicated by the topic, the lecture focused on the delineation and appraisal of the recent condition of Chinese theological publications from the perspectives of the humanistic and theological implications. The scope of the lecture was confined to the publications of Christian communities (Roman Catholic, Orthodox and Protestant), leaving publications by non-Christians out of the picture. Thus, the lecture focused only on the theological publications in Hong Kong and Taiwan, omitting the recent Christian publications in China.

Modelling on the framework of theological types of David Tracy, an American theologian, Prof. Tang categorized theological publications according to academic institution, with church and society as target groups. Among these three categories, publications intended for the church have been the strongest whereas those for academia the weakest. If church-orientated publications emphasize the theological implications related to church's religious faith, and academic-orientated publications the implications for the humanities, then we can conclude that Chinese theological publications are rather rich in their theological implications while extremely impoverished in their implications for the humanities.

Fortunately, the situation has been improving recently. Chinese theologians began to actively participate in dialogues with their counterparts in the humanities. However, though occasions for dialogue are provided by forums held at universities in Hong Kong, those invited from China are mostly scholars in the humanities, without much participation and attention from their counterparts in Hong Kong and Taiwan. On the one hand, this situation reflects the apathy and even enmity of scholars in the humanities in Hong Kong and Taiwan towards Christian theology. On the other hand, it indicates that Christian theologians in Hong Kong and Taiwan are yet to 'clear up misunderstanding and do away with prejudices', thus marginalizing themselves on the fringes of the scholarship of the humanities.



Apart from the disparity between humanistic and theological concerns, original theological works have been lagging far behind translated works. Prof. Tang believed that while translation was certainly an indispensable step in constructing Christian Theology in Chinese, the excess of translation over against original works signified that Christian Theology in Chinese was still in its infant stage notwithstanding the gradual increase of original theological works as a result of the gradual formation of Chinese theological communities. Therefore, although this lecture was supposed to address the achievements ('the Already'), Prof. Tang made it clear from the very outset that the current situation of Chinese theological publications indicated that 'what they were yet to achieve far exceed those that had already been achieved'!

Prof. Zhang in response, pointed out that the three points mentioned by Prof. Tang, namely, (1) The inadequacy in the implications for the humanities in Chinese theological publications, (2) Difference in attitude towards Christian Theology in Chinese between scholars in the humanities in Hong Kong, Taiwan and China, and (3) Chinese theological research lags far behind translation, deserved serious reflection by theologians. Nevertheless, having raised the important soul-searching question 'what is Chinese theology's understanding of the activities and nature of theology that leads to the inadequate development of Christian Theology in Chinese in academia and society,' Prof. Tang did not provide the answer. Prof. Tang's lecture was inadequate in its narrow scope of Chinese theological publications in that it failed to address the situation of the early twentieth century and China, and the theological publications of the Roman Catholic and the Eastern Orthodox. Besides, he did not elaborate on the substantial content of theological implications.

I do not think that the latter poses a serious problem, since the mention of the humanistic and theological implications in Prof. Tang's lecture is only an alternate expression of the external and internal concerns of Christian Theology in Chinese, and not a strictly academic definition. Nevertheless, the former problem indeed detracted much from this lecture, the main reason being that, as a newfound theological discourse, Christian Theology in Chinese has its own unique historical origin. To put it simply, before the emergence of this theological discourse in the 1990's, the usual terms used in Chinese regions were 'Huaren Christian theology' or 'Zhongguo Christian theology'. 'The Han Language' obviously implies a geographical background, where it is used and necessary only in the multi-racial context of Mainland China (This explains why the Chinese outside Mainland China were perplexed by the suggestion of some mainland Chinese scholars to 'abrogate' YUE Fei's and WEN Tianxiang's status as 'Chinese heroes'). While it is reasonable that in the current situation when the proposal of Christian Theology in Chinese has been gradually accepted by the Chinese of various regions, we can speak of 'Taiwan's Chinese Theology' or 'Hong Kong's Chinese theology' etc., such delineations will simultaneously confine its scope.

Moreover, Prof. Tang's restriction of the scope of studies to Christian religious communities is also disputable. For one thing,

in the unique situation of China, the development of Christian Theology in Chinese is intricately intertwined with the interest of the scholars in the humanities in Christianity, the constraints and restrictions imposed on the churches in China and the phenomenon of the 'cultural Christians' (Dr. LIU Xiaofeng, the founder of the Chinese theological discourse, expounded thoroughly on these relationships in one of his early works, *Christian Theology in Chinese in the Modern Context*). So far, most of the eminent Chinese theological works can only be published by 'secular' publishers. In this sense, Prof. Tang's delimitation ruled out 'in advance' the possibility of dealing with the condition of Chinese theological publications in China. Furthermore, it is questionable if some of the publishers in Hong Kong and Taiwan included in his scope, such as the Departments of Religion and Research Centres of the Chinese University of Hong Kong and Hong Kong Baptist University can be rightly regarded as Christian communities (though many of their members are Christians).

Despite these limitations, Prof. Tang lucidly evaluated the conditions of Christian theological publications in Hong Kong and Taiwan over the last twenty years. Above all, his framework of evaluation was both clear and appropriate. With slight modification, it will prove to be useful for the analysis of Chinese theology in other regions.

### **The Self-Understanding of Christian Theology in Chinese and its Equality with Western Theology**

Prof. LAI Pan Chiu addressed 'the Not-Yet Part' entitled 'The Study of Christian Theology in Chinese: Past and Future'. After a brief introduction to the history and types of development of Christian Theology in Chinese over the last one hundred years, he focused on the direction of Chinese theological development and its difficulties.

According to Prof. Lai, Christian Theology in Chinese has seen rapid development recently - active research and publications, steady increase in the number of research institutions, growing interaction with various dialogue partners, a large number of returning scholars who are theologically trained in the west, and an overall rise in academic standard. To exaggerate a bit, we can even say that this phenomenon amounts to a transformation 'from a crisis discipline to a prominent one'. Even with this progress, there is still room for improvement for Christian Theology in Chinese in various aspects.

Firstly, Christian Theology in Chinese has been focusing mainly on importing foreign theology and has done little in introducing its achievements to foreign academia. While there has been a great demand for theological publications, it is mainly in the local market. It has perhaps something to do with Chinese theology's lack of global perspective due to its focus on the context of China. Besides, the relationship between traditional Chinese culture and the Christian tradition is yet to be sorted out. This can be attributed to the as-yet-unresolved problem of integrating their commitment to both traditions on the one hand, and the dwindling influence of traditional Chinese culture over society on the other.



Secondly, the orientations of theology, religious studies, the humanities and church in Christian Theology in Chinese are yet to be integrated properly. This problem manifests itself institutionally in the lack of co-operation between seminaries and universities. In Mainland China, since universities and seminaries belong institutionally to the Educational Department and Religious Bureau respectively, there are limited interactions between the two, which results in the vast disparity of academic standards between seminaries and universities in China.

Furthermore, there are factors contributing to the constraints of research and development. Many church leaders in Hong Kong and Taiwan deem theology as a vocational training at the expense of academic research. Religious studies or theological research is seen as unhelpful to the prospect of employment upon graduation, and is thus unfavorable to undergraduates. In China, most of the researchers participating in Chinese theological studies in various research institutions lack formal theological training. Consequently, owing to inadequate training in biblical studies, most of them adopt the approaches of literature, history, philosophy and sociology, and thus find themselves at odds with the Church.

Lastly, Prof. Lai proposed three prospects of Christian Theology in Chinese: (1) the interaction of Chinese and Western theology on equal terms, (2) a healthy integration of the perspectives of the humanistic (religious studies) and ecclesiastical theology, and (3) an integration of the tradition of Chinese culture and Christian religious tradition. He pointed out that there were currently some positive factors contributing to the achievement of these three prospects. The development of globalization provides us with a broader horizon for an objective appraisal of the characteristics of traditional Chinese culture. Such a development is also conducive to global theological development. Meanwhile, facing the onslaught of postmodernism, post-colonialism, etc., Western academics have gradually come to terms with the contextual nature of Western theology, which results in its willingness to open itself to the resources of Chinese culture. Besides, as pointed out above, there is a growing interaction between Chinese and foreign academics, a steady increase in the number of students studying overseas, and a simultaneous rise in the number of academics competent to interact on a par with foreign scholars. Some Chinese universities (such as Chung Chi College) have also established a church-orientated tradition of theological studies, which is favorable to the integration of the perspectives of the humanities and the Church.

In his response, Dr. Keith Chan said that, compared to Prof. Tang's relatively pessimistic and Prof. Lai's relatively optimistic stances, he believed that holding a 'prudently pessimistic' attitude towards the future prospect of Christian Theology in Chinese would prove more compatible with the tension of 'the already but not yet'. The reason is that Christian Theology in Chinese is yet to determine its own identity even when objective circumstances have become favorable. Is it a kind of Chinese studies, or a Third-World theology with the ethos of liberation theology, or a cultural theology with Chinese and Asian humanistic ethos? Even if Western theology has already begun to criticize the Eurocentrism of the

past, and is prepared to open itself up to non-Western theology, Chinese theology will not be prepared to dialogue with it without an understanding of its own identity.

In this regard, Dr. Chan pointed out three as-yet-unresolved problems. Firstly, the dispute of cultural Christians a few years ago has revealed the tension between the humanistic-sociological approach to Christian studies in China and the church-orientated Christian theology in Hong Kong. Academics in Hong Kong are yet to propose a viable solution to this tension. Secondly, whether it is before or after 1949, Chinese scholars' interest in Christianity has always been attributed to a sense of 'saving the nation'. They hope to 'critique, supplement, fulfill and transform the tradition of Chinese humanistic ethos with Christian spiritual values'. Such an instrumental orientation has detracted from the integrity of Christian studies. This is also the reason why universities in China have not developed biblical studies. Lastly, if Christian Theology in Chinese is to seek self-understanding, it has no other choice but to dialogue with others and interpret its own traditions. But the problem is 'what is Chinese theological tradition?' Is it Western theological tradition, Catholic tradition, Chinese cultural tradition, or the politico-economic context? By far, Chinese theologians only have vague answers to these fundamental questions.

### **The Multi-Faceted Tension of Christian Theology in Chinese**

After the speeches delivered by the four Chinese theologians, participants expressed their opinions and questions in response to the lectures and responses. I cannot give a full account of the discussion here. Instead, I will only summarize the main points of the audience (including myself). I think we can summarize the content of the discussions in this seminar in terms of Tang's and Lai's two-fold tension: the balance between the humanistic and theological implications of Christian Theology in Chinese, and the dialogue of Chinese and Western theology on equal terms.

Firstly, since Christian Theology in Chinese emerged after Western theology, references to, translation, import, emulation and assimilation of Western theological works are inevitable. The issue lies in how we select them and what we use them for. Dr. Chan criticized the sole use of Western theology as a means of critiquing traditional Chinese culture, arguing that it had undermined the integrity of the former. But Prof. ZHANG Xinzhang, lecturer at the Zhejiang University, replied that such a state of affairs was totally unavoidable, for the import of Western thoughts necessitated the selection of their gist. I personally think that such a difference is actually a different way of expressing the tension between the humanistic and ecclesiastical implications of theology. It is perhaps asking too much from the scholars of the humanities who have no concern for the Church to consider the integrity of theology. But from the perspective of theologians who are concerned about the Church, seeing Christian theology as only a cultural or social instrument not only undermines the internal organic linkage of theology, but also risks being lopsided. I believe that this can be deemed in a positive light where we allow these different perspectives on the import of Western theology to be main-



tained in dialogue with each other and in a dynamic equilibrium, for it will stimulate and enrich our thinking, which leads to the broadening and openness of the meaning of Christian Theology in Chinese.

Secondly, the interaction of Chinese and Western theologies brings about the issue of whether such interaction is carried out on equal terms. Prof. WANG Xiaochao of Tsinghua University remarked that this depended on the attitude of those taking part in the dialogue, and not necessarily on the objective circumstance. If Chinese scholars are not ready, neither are Western scholars. Such a mutual-respecting attitude mentioned by Prof. Wang is indeed the basis and principle of any interaction to be upheld by both parties. However, the key point of the issue mentioned by Lai and Chan is: How can Christian Theology in Chinese expand its horizon from its narrow cultural tradition or context to the global one, and establish its own status in it? If interaction on equal terms were to break free from formalistic respect and enter into a genuine dialogue and mutual learning, Christian Theology in Chinese would need to depart from its own tradition and show concern for humanity's common problems. To take a further step, if Christian Theology in Chinese were to determine its own identity, it would need to explore humanity's common issues with its own historical and cultural experiences and resources. Of course, there is still a long way to go before Christian Theology in Chinese achieves this goal.

The speakers and participants of the seminar were quite competent in making out the general condition of 'the already but not yet' of Christian Theology in Chinese, its conflicts and difficulties, and the route it should take in its development. It was a rather comprehensive treatment. If there is any weakness, I think it lies in the lack of detailed treatment of another kind of internal tension within Christian Theology in Chinese: the different historical experiences of the Chinese in different regions. In its very inception, Christian Theology in Chinese as a theological discourse was loaded with strong historical experiences of the Mainland China, be they individual or collective. With subsequent participation from the Chinese in Hong Kong, Taiwan and overseas, its contents has seen changes. The lectures and the subsequent questions and discussions reflected the sense of responsibility felt by scholars in Hong Kong and Mainland China towards Christian Theology in Chinese. Of course, we should also deem such a tension as another opportunity for transformation and creativity. ■

## Visiting Scholars

We had four visiting scholars calling on our institute from October 2002 to March 2003.

**Dr. ZHANG Xinzhang** (2<sup>nd</sup> right, back), lecturer at the Department of Political Education in the Zhejiang University, called for two and a half months from Octo-



ber 2002 to January 2003 as a visiting scholar. Dr. Zhang graduated from the Department of Philosophy at the Zhejiang University, with research interests in Gnosticism, political philosophy, Daoism and spirituality. During Dr. Zhang's stay here, one of his main objectives was to collect materials for his research topic entitled "The Political and Theological Thought of Eric Voegelin."

**Dr. SUN Yi** (3<sup>rd</sup> right, front), associate professor at the Department of Religion and Philosophy in the Renmin Uni-



versity of China, called for three months from December 2002 to March 2003 as a visiting scholar. Dr. Sun graduated from the Department of

Philosophy at the Beijing University, with particular emphasis on individualism and subjectivism in western philosophy. During his visit, Dr. Sun was collecting materials for his research topic entitled "Concerning the Individual from the Perspective of Christian Existentialism: The Examination of the Religious Philosophy of Kierkegaard."

**Prof. YANG Huilin** (6<sup>th</sup> left), director of the Institute of the Study of Christian Culture and Deputy Dean of Chinese department at the Renmin University of China, called for two months from March to April 2003 as a visiting scholar. Prof. Yang is a renowned research scholar in promoting Christian Theology in Chinese, with research interests in literature, art, culture and philosophical theology, etc. Recently, Prof. Yang is doing research about "Theological Hermeneutics in the Chinese context". During his visit, Prof. Yang was collecting materials for his research topics entitled: "The Cultural Function of Christianity in the Transitional period of Chinese Society," "The Influence and Interpretation of Christianity towards Three Great Systems of Myth in Europe," "Three Models of Christianity for Examining Western Cultures in the 20<sup>th</sup> Century."



**Prof. CHEN Zhiqiang** (2<sup>nd</sup> right), emeritus professor at the Guangzhou Medical University, called for two weeks from 10 to 24 February 2003 as a visiting scholar. During his visit, Prof. Chen was collecting materials for his research topic entitled "The Relationship between Chinese Students





Studying abroad in the Modern Period and the East-West Cultural Communication."

### Visiting Students

**TAO Yunfei** *First year master's student at the Department of Philosophy, Zhongshan University*

Visiting Period: 9/9/2002~20/12/2002

Research Topic: Simone Weil Studies

**ZHANG Hongxin** *First year master's student at the Department of Philosophy, Zhongshan University*

Visiting Period: 9/9/2002~20/12/2002

Research Topic: The Eco-feminist Theology of Sallie McFague

**ZHAO Jie** *Associate Professor at the Faculty of Philosophy and Social Development, Shandong University*

Visiting Period: 9/9/2002~20/12/2002

Research Topic: The Comparative Study of Christian Ethics and Chinese Confucian Ethics

**REN Lixin** *Lecturer at the Faculty of Philosophy and Social Development, Shandong University*

Visiting Period: 9/9/2002~20/12/2002

Research Topic: The Comparative Study of Confucian Heaven-Human Relationship in the Xian Qin period and God-Humanity Relationship in the Five Books of Moses

### Postdoctoral Fellow

**YOU Bin** *Professor of the Central University for Nationalities, Beijing*

Visiting Period: 15/10/2002~7/6/2003

Research Topic: Biblical Hebrew and Old Testament

### Guest Professors

**Dr. John LeMond**, guest professor of our Institute, was invited to lecture on "World Religions and Religious Dialogue" in English for a credit course at Zhongshan University, Guangzhou from February to May 2003. Dr. LeMond received his Ph.D from Princeton Theological Seminary with special interests in Mission, Ecumenics and History of Religions. His research topics are Theology and Culture and Church History. He is currently teaching in Lutheran Theological Seminary.

**Dr. WANG Xiaochao**, guest professor of our Institute, was invited to give his lectures at Zhejiang University at November 2002. His lecture topic was "Religious Faith and Global Ethics" in which the problems of Christianity and Chinese culture, the role of religious ethics, religious ethics and modern society, Christianity and the establishment of civil morality in New China, were discussed. Response from students during the discussions was enthusiastic. Prof. Wang is now a professor of the School of Humanities and Social Sciences in Tsinghua University.

**Dr. LAI Pan Chiu** (right), guest professor of our institute, was invited to present an article on John Newman in the conference of "Religion and Secularization" which was held at the Chinese Academy of Social Sciences at December. During his visit in Beijing, Dr. Lai gave his lectures at Beijing University, Tsinghua University and Renmin University of China. His lecture topics included: "Christian

Philosophy and the Idea of University Education," "The Humanistic and Ecclesiological Dimensions of Christian Religion" and "The Immanence of Transcendent and



the Transcendence of Immanence: Reconsidering Christian-Confucian Dialogue." In November, together with Mr. Daniel Yeung, the director of our institute, and Dr. Keith Chan, the program coordinator of our Institute, Dr. Lai visited several Christian publishers and theological institutes in Tokyo. Dr. Lai is the Department Head of the Department of Religion in the Chinese University of Hong Kong.

**Dr. ZHANG Qingxiong**, guest professor of our institute, was invited to lecture on "The Possibility and Limitations of Religious Dialogue" and "Western Christian Culture and Chinese Confucian Culture" at Hua-dong Theological Seminary in November. Response from students and pastors during the discussions was enthusiastic. Dr. Zhang is now a professor of the Center of Christian Studies in the Fudan University.

### Academic Staffs

Below is a report of the works undertaken by **Dr. Keith Chan** (Program Coordinator and Research Fellow) from October 2002 to March 2003:

- Lecture: organized the Tao Fong Shan Open Day Academic Lecture which was called "Already but Not Yet: Study on Christian Theology in Chinese: Past and Future." This lecture was held on 16 November 2002. Two guest speakers were invited to present their reflections on the above topic. Prof. TANG Siu Kwong,



currently professor at the Baptist Theological Seminary, presented a lecture on "The Publication of Chinese Christianity and its Theological and Humanistic Significance." Prof. LAI Pan Chiu, department head of the Department of Religion at the Chinese University of Hong Kong, presented a lecture on "The Study of Christian Theology in Chinese: Past and Future." Furthermore, Prof. Richard Zhang, academic editor of our institute, and Dr. Keith Chan, program coordinator, were invited to respond to the presentations.

- Conference: attended two conferences – "Moltmann and Chinese Theology International Conference" held by the Chung Yuan Christian University in Taipei in November and "Religion and Culture International Conference" held by the Macau Ricci Institute in December as a delegate of our Institute. At the conference on Moltmann's theology, the participants were mainly from Hong Kong and Taiwan. The diverse themes of Moltmann's theology, e.g. theological methodology, ecological issues, time and space, eschatology and politics, were deeply discussed.



Given the depth and width dimensions of the discussion, one seldom finds such advanced

discussion in the Chinese theological academia in recent years.

- Academic ministries of the Institute: carried on and followed up the academic ministries of the Institute which include the Tao Fong Literacy Prize, Graduate Student's Outstanding Essay on Christianity Prize, Lecturing in Mainland China University by Mainland China Scholars Scheme and the Overseas Tutors Scheme.
- Visitation: visited different institutes in Tokyo including: Japan Protestant Publishing Co. Ltd, The Board of Publications of the United Church of Christ in Japan, Kyobunkwan Inc., the Department of Theology at the Sophia University and Japan Lutheran Theological Seminary, accompanied by the director of our Institute, Mr. Daniel Yeung and Prof. LAI Pan Chiu.
- Reception of guests: entertained Dr. John Cochran, program coordinator of the International Ph.D program on Religion in Dialogue at the Johann Wolfgang Goethe-Universität Frankfurt am Main, Germany, together with our academic editor Prof. Richard Zhang and research fellow Prof. Thomas Zhang on 22 October 2002. We discussed the doctoral program with special consideration of the graduate students in Asia and

exchanged ideas on the situation of university education in China. Also, Dr. Chan entertained Prof. George F. McLean, director of the Center for the Study of Culture and Values at the Catholic University of America, on 6 December 2002. Both parties explored the possibility of a scholarship program for Chinese scholars doing their research in the US. On 14 December 2002, Dr. Chan, together with the staff of our Institute, entertained the professors and young scholars who participated in the conference on "The International Young Scholars' Symposium on Christianity and Chinese Culture and Society" held by the Chinese University of Hong Kong. Furthermore, on 17-19 March 2003, Dr. Chan, together with the director of our Institute, entertained the professors participating in the workshop entitled "Chinese Religion and Traditional Culture" which was held at the Chinese University of Hong Kong. The participants included: Dr. J. Gordon Melton (Director of the Institute for the Study of American Religion), Dr. Edward A. Irons (Director of Hong Kong Institute for Culture, Commerce & Religion), Christian scholar Prof. CHEN Cunfu (Zhejiang University) and Prof. WANG Zhiyuan (Professor at the Chinese Academy of Social Sciences).

- Articles: "Theology of Nature in Early Tillich: An Approach to Ecological Theology" was written and Tillich's "The Historical and Non-historical Interpretation of History: A Comparison" was translated.

**Prof. Richard X.Y. Zhang** (Academic Editor and Research Fellow) has accomplished the following tasks during the period from October 2002 till March 2003:

- Conferences, Lectures and Seminars: attended four times during the period the monthly seminar "History and Thought" held at the Institute of Chinese Culture, Chinese University of Hong Kong. Beside, Richard attended theological and philosophical lectures given by Prof. Theodor Jørgensen (Copenhagen University), Prof. LIU Fangtong (Fudan University, Shanghai) and Dr. Steven Schroeder (Roosevelt University, Chicago) at the Department of Philosophy, Zhongshan University in Guangzhou and joined the lecture on doing theology in Asia and the lecture "Telling a Story of Doing



Theology in Asia: Korean Minjung Theology" given by Dr. David Suh and responded to by Prof. Carver Yu and Dr. Joshua W. T. Cho. Moreover, he attended



the Forum 2002 for young scholars and students in the Studies of Foreign Literature in Guangdong Province. On November, he participated in the Tao Fong Shan Open-Day academic symposium and responded to the presentation by Dr. TANG Siu Kwong on literary and publication work pertaining to doing theology in Chinese.

- **Editorial Responsibilities:** finished editing the first part (Books I-IX) of St. Augustine's *De Civitate Dei* (already published in February 2003). For the second edition, Richard read through once again the Chinese translation of Paul Tillich's *A History of Christian Thought* and corrected misprints and translation errors discovered throughout the book. Also, he evaluated trial translation manuscripts of two books the Institute plans to publish in the near future. Beside, he evaluated manuscripts of collections of articles by two theologians who wish their books to be published by our Institute. Furthermore, he served as the galley proof reader of three books: Hans Küng's *Existiert Gott?* (Part I [already published] and Part II [forthcoming]) and Heinrich Seuse's *Das Buch der Wahrheit* [with his other booklet *Das Buchlein der ewigen Weisheit*]. Lastly, he edited two issues of *Logos and Pneuma: A Chinese Journal of Theology* (Issue 18 and 19).
- **Visiting and Reception:** visiting, together with Daniel Yeung, Keith Chan, Prof. LI Tiangang, ZHANG Longxi and Prof. Archie Lee at City University of Hong Kong. And he visited Prof. Peter K.H. Lee at Lutheran Theological Seminary, Hong Kong and received Christian and scholarly visitors from the USA, Germany, Japan and Mainland China.
- **Translation and Composition:** translating and proofreading three papers presented at the conference held in Berlin (December 2001). Moreover, Richard wrote the introductory note to the new catalogue with samples from our recent publications, a response to Dr. Andres Tang's paper on Chinese publication, the note "From the Editor's Desk" for *Logos and Pneuma* (No. 18). For translation work, he translated an article on history by Pannenberg. And he prepared an outline of the paper prepared for the conference "Humanism and Christian Spirit" to be held at the Center for Sino-Christian Studies, Hong Kong Baptist University and a review article in English for the journal *Dao* published in the USA.

Our research fellow **Prof. Thomas X. Zhang** (Academic Editor and Research Fellow) completed the following work from October 2002 to March 2003:

- **Proofreading** of two works translated from German: Schelling's "On the Freedom of Human Beings" and Schelling's "On the Principle of the Divine and the Principle of Nature."
- **Proofreading** of several articles.
- **Publishing:** Thomas published the articles as follows: "My Viewpoint on the Christian Studies and Teaching at the Universities of Mainland China," "Divine Symbols in Christian Aesthetics: An Introduction of Augustine's Theory of Art," "Interculturality, Tradition and Modernity," "Marxism, Christianity and the End of History: The Problems of Christian Secularization from the Perspective of Liberation Theology," "'Salvation: Individual Existential Witness or the Universal Meaning of History?'" "Religious Classics and the Word of God," "Religious Critique and the New Value of the Human Being in Christianity," "The Spiritual Exercise in the Ancient Philosophy and the Characteristics of Christian Philosophy."
- **Translation:** translated several Chinese translations from English and German.
- **Conference:** participated in the conference "Religion and Culture" held by the Macau Ricci Institute in November 2002. In December, he joined "Christianity and Secularization" held by the Chinese Academy of Social Sciences. In March, he participated in "Ancient Philosophy as the Way of Life" held by the Philosophy Department of Zhongshan University.
- **Entertaining visiting scholars:** participated the lectures given by Dr. Theodor Jorgensen and Dr. Notto Thelle (guest professors of ISCS) at Zhongshan University in November 2002. Also, Thomas joined the lecture given by Prof. Steven Schroeder at Zhongshan University.





**TEACHING AND RESEARCH ACTIVITIES ON CHRISTIAN STUDIES IN THE UNIVERSITIES OF  
MAINLAND CHINA (UNDER THE SCHEME OF TAO FONG SCHOLARSHIP PROGRAM)  
OCTOBER 2002 ~ MARCH 2003**

| <b>Zhongshan University, Guangzhou</b> |   |
|--|---|
| Course Offered                         | <ul style="list-style-type: none"> <li>• Hebrew II (Dr. KONG Zhiliang)</li> <li>• Christian Ethics (Profs. Birgitta and Per Larsson, guest professors of ISCS)</li> <li>• Comparative Studies of Religions (Prof. John LeMond, guest professor of ISCS)</li> <li>• Philosophical Thinking on Religious Classics (Prof. LI Lanfang)</li> <li>• Religious Classics and Method of Studies, Philosophy of Religion (Prof. ZHANG Xian).</li> </ul>   |
| Conference & Seminar                   | <ul style="list-style-type: none"> <li>• Prof. Theodor Jørgensen (Chairperson of the International Schleiermacher Society, guest professor of ISCS) presented his paper on "Modern European Christianity in the Perspective of Globalization"</li> <li>• Prof. Notto Thelle (Oslo University, guest professor of ISCS) presented his paper on "Dialogue between Christian and Buddhist: History and Fiction"</li> <li>• Prof. WANG Zhongxin presented "The American Church-State Relationship"</li> <li>• Prof. Schroeder presented his paper on "Bonhoeffer on Luther, Hegel and Nazism"</li> </ul>  |
| Academic Publication                   | <ul style="list-style-type: none"> <li>• <i>Heritage and Expansion of Culture</i> (Co-edited by Prof. LI Zhigang &amp; Prof. FENG Dawen)</li> <li>• <i>Faith, Thinking and Enlightenment</i> (Co-edited by Prof. ZHANG Xian &amp; Prof. FENG Dawen)</li> </ul>  |
| <b>Peking University, Beijing</b>      |   |
| Course Offered                         | <ul style="list-style-type: none"> <li>• Christianity and Chinese Culture, History of Christianity (Prof. WU Yuping)</li> <li>• Introduction to Religious Studies, Selected Readings in Bible, Religion and Culture Studies (Prof. ZHANG Zhigang)</li> <li>• Sociology of Religion, Selected Readings in Religious Classics, Selected Readings in the Classics of Philosophy of Religion (Prof. SUN Shangyang)</li> <li>• Special Topics on Russian Philosophy and Christian Philosophy (Prof. XU Fenglin)</li> </ul>   |
| Conference & Seminar                   | <ul style="list-style-type: none"> <li>• Prof. Michael Welker (University of Heidelberg) presented his lecture on "Modernity and Postmodernity as the Challenge of the Community for Truth" at the Institute of Western Philosophy of Peking University in September 2002</li> <li>• Prof. DUAN Dezhi presented his paper on "Contemporary Ethical Reconstruction and Return to Socrates" at the conference "Christian Philosophy and the Human Dignity" in Taiwan in December 2002</li> <li>• Prof. SUN Shangyang participated in the conference "Christianity and Secularization" in December 2002</li> <li>• Prof. GUAN Ziyin (Department Head of the Department of Philosophy, CUHK) presented his paper on "Philosophical Reflection on the Concept of Hope" in December 2002</li> <li>• Prof. Melville Stewart (Basel College) was invited to give a seminar on "the Problem of Evil in Christian Philosophy" in March 2003</li> </ul>  |
| Academic Publication                   | <ul style="list-style-type: none"> <li>• Prof. ZHAO Dunhua started the translation of the Medieval Classics on Philosophy in October 2002</li> <li>• "The Tradition of the Medieval University and the Modern Idea of the University" and "Christianity and Confucian Ethics" (Articles written by Prof. ZHAO Dunhua)</li> <li>• <i>Studies on the Philosophy of Religion</i> (Book written by Prof. ZHANG Zhigang)</li> <li>• <i>20<sup>th</sup> Century Christian Philosophy in China</i> (Book co-written by Prof. SUN Shangyang), <i>Christian Religion</i> (Trans. by Prof. SUN Shangyang). Prize Awarded for Prof. SUN Shangyang's <i>Sociology of Religion</i></li> <li>• Prize awarded for Prof. SHANG Xinjian's <i>Religion in the American Secularization and William James' Radical Empiricism</i></li> <li>• "Divine Spirit of Orthodox Church" (Article written by Prof. XU Fenglin)</li> <li>• <i>Collections of ZHAO Zichen Volume One</i> (Book edited by Prof. WU Yuping)</li> </ul> |
| Research Topic                         | <ul style="list-style-type: none"> <li>• Translation project of Medieval Philosophy, Comparative Study on Christian Culture and Chinese Traditional Culture (Prof. ZHAO Dunhua)</li> <li>• Teaching Materials: Introduction to Religious Studies (Prof. Zhang Zhigang)</li> <li>• Research on the History of Ideas in Chinese Christianity (Prof. SUN Shangyang)</li> <li>• Research on the Orthodox Church and Philosophy of Religion (Prof. XU Fenglin)</li> <li>• Research on Chinese Christian Thinkers and Historical Studies on the Faculty of Religion at the Yan Jing University</li> </ul>   |



| Henan University, Kaifeng           |   |
|-------------------------------------|---|
| Course Offered                      | <ul style="list-style-type: none"> <li>• Old Testament &amp; New Testament (Prof. LIANG Gong)</li> <li>• Prophetic and Apocalyptic Writings (Prof. ZHAO Ning)</li> </ul>  |
| Academic Publication                | <ul style="list-style-type: none"> <li>• "Exposition Series of Biblical Culture" was jointly prepared by Theology Division of CUHK and the Institute of Biblical Literature. This series will be published in September 2003. Six volumes to include different perspectives in Biblical studies are planned.</li> <li>• The articles presented on the conference "Classics Interpretation and Communication of Culture" were collected and submitted to the publisher.</li> </ul>   |
| Renmin University of China, Beijing |   |
| Course Offered                      | <ul style="list-style-type: none"> <li>• Special Topic on Religious Studies (Prof. HE Guanghu)</li> <li>• Elementary Latin, Readings in Latin Classics, Studies on Christian Thought (Prof. LI Qiuling)</li> <li>• Readings in Christian Classics, History of Christian Thought, Introduction to the Bible (Prof. SUN Yi)</li> </ul>  |
| Conference & Seminar                | <ul style="list-style-type: none"> <li>• Faculty professors joined the conference "Christianity and Secularization" held by Chinese Academy of Social Sciences in December 2002</li> <li>• Faculty professors joined the conference "Religion and International Cultural Communication" held by Chinese Academy of Social Science in October 2002</li> <li>• Seminar on "Being and Human Life" (Prof. HE Guanghu) at the China Central TV Broadcast on 29 March 2003</li> <li>• Two lectures on "Newman on Christian Studies and University Education" and "Comparative Studies on Christianity and Confucianism" held by Prof. LAI Pan Chiu (guest professor of ISCS) in December 2002</li> </ul>  |
| Shaanxi Normal University, Xi'an    |   |
| Course Offered                      | <ul style="list-style-type: none"> <li>• Modern History of Christianity (Prof. YOU Xilin)</li> <li>• Ancient History of Christianity (Prof. YOU Xilin)</li> <li>• Kant's Moral Theology (Prof. YOU Xilin)</li> <li>• Troeltsch and Modernity (Prof. YOU Xilin)</li> <li>• Modernity: Humanism and Christianity (Prof. YOU Xilin)</li> </ul>   |
| Academic Publication                | <ul style="list-style-type: none"> <li>• "Late Ming Confucian Christian's Re-Interpretation of Heaven" (Article written by Prof. LIN Lechang)</li> <li>• <i>WANG Zheng's Collections</i> (Edited by Prof. LIN Lechang)</li> <li>• "Maxim Gorky's Confession and Creation," "Aitmatov and Russian Religious Philosophy," and "Chinese Russian Pentecostalism in the Context of Cultural Pluralism" (Articles written by Prof. WEI Jianguo)</li> <li>• "Laozi's Theology" and <i>Theology of Repentance</i> (prepared by Prof. DONG Jianlin)</li> <li>• "Three Models of Christian-Buddhist Dialogue" (Article written by Prof. WU Yansheng)</li> <li>• "Qu Yuan and Messianism," "Virtue doesn't promise Happiness: the Book of Job and the Decline of the Ancient Idea of Retribution," "Grace and Freedom: The Modern Difficulty of Kant and Humanism," "The Double Significance of Christianity towards Chinese Modernization" (Articles written by Prof. YOU Xilin)</li> </ul>   |
| Research Topic                      | <ul style="list-style-type: none"> <li>• Christianity and the Roman Catholic Church in Shaanxi (Prof. JIA Erqiang)</li> <li>• "WANG Zheng Studies", "The Relationship between Late Ming Confucianism and the Roman Catholic Church" (Prof. LIN Lechang)</li> <li>• "Russian Culture and the Chinese Orthodox Church" (Prof. WEI Jianguo)</li> <li>• "Contextualization of Theology" (Prof. DONG Jianlin)</li> <li>• "Missionary History of the Roman Catholic Church" (Prof. CAO Wei'an)</li> <li>• "The Nestorian Church in Tang" (Jing Jiao) and "Tang's Culture" (Prof. YANG Encheng)</li> <li>• "Comparative Studies on the Chinese Translation of Bible" (Prof. MA Lemei)</li> <li>• "Christianity and Chinese Ethics (Ancient)", "Humanism and Christianity in the Modern Period", "The University and the Spirit of Humanism in Christianity" (Prof. YOU Xilin)</li> <li>• "Report on the Oral History of the Roman Catholic Villagers in Zhou Zhi", "Report on the Oral History of the Christian Staffs in Universities in Xi'an" (Prof. YOU Xilin &amp; Prof. SHEN Lianguo)</li> </ul> |



| Tsinghua University, Beijing |   |
|------------------------------|---|
| Conference & Seminar         | <ul style="list-style-type: none"> <li>• The Conference on "Chinese-American Philosophy" was held by the Department of Philosophy and Institute of Ethics &amp; Religious Studies in October 2002</li> <li>• Prof. WANG Xiaochao presented his paper on "The Nature and Cultural Significance of Hermeneutical Activity on Classics" in the conference on "Religion and Cultural Changing" which was jointly organized by the Graduate Theological Union (USA) and Chinese Academy of Social Science in October 2002</li> <li>• Prof. WANG Xiaochao presented his paper on "Christianity and Civil Morality Establishment in New China" at the conference on "Religion and Culture" held by the Macau Ricci Institute in November 2002</li> <li>• Prof. WANG Xiaochao presented his paper on "Is Religion the Root of War or Promise of Peace?" at the conference on "Religion and Politics" in December 2002</li> <li>• Prof. LAI Pan Chiu (Department Head of the Department of Religion, CUHK) gave his lecture on "Christian Theology and the Idea of University Education" in December 2002</li> <li>• Prof. Philip C. Holtrop (Calvin College) presented two lectures on "Being Involved in History: The First Department of Religion in China" and "Paradigms Shifts in the History of Christianity and the Current Global Ethical Concern"</li> <li>• A Seminar on "Modernity and Religion: A Contemporary Confucian Response" was jointly organized by the Department of Philosophy and American students</li> </ul> |
| Academic Publication         | <ul style="list-style-type: none"> <li>• WANG Xiaochao, <i>Fifteen Talks on the Foundation of Religious Studies</i>, Beijing: Beijing University Press, 2003</li> <li>• <i>Conference Papers on Religion &amp; Ethics</i>, Tsinghua University Press, 2002</li> </ul>   |
| Zhejiang University          |   |
| Course Offered               | <ul style="list-style-type: none"> <li>• Greek Philosophy and Early Christianity (Prof. CHEN Cunfu)</li> <li>• Philosophy of Religion (Prof. WANG Zhicheng)</li> <li>• Seminar on Contemporary Philosophy of Religion (Prof. WANG Zhicheng &amp; Prof. QI Yinping)</li> <li>• Religious Studies (Prof. WANG Zhicheng)</li> </ul>  |
| Conference & Seminar         | <ul style="list-style-type: none"> <li>• Prof. James Whitehead &amp; Evelyn Whitehead held a two-week seminar on "Contemporary Western Religious Studies" in October 2002</li> <li>• Prof. WANG Zhicheng presented a topic "Philosophical and Religious Studies in the Context of Inter-Cultural Perspective: Reflections on Methodology" in March 2003</li> </ul>  |
| Academic Publication         | <ul style="list-style-type: none"> <li>• <i>After God, Unknown Christ in Hinduism, One Earth &amp; Many Religions</i> (Translated by Prof. WANG Zhicheng &amp; Ms. Sizhu)</li> <li>• <i>Reason and Faith</i> (Translated by Prof. WANG Zhicheng &amp; CHEN Zhiping)</li> </ul>  |
| Shandong University, Ji'nan  |   |
| Course Offered               | <ul style="list-style-type: none"> <li>• Introduction to Christianity (Prof. LIU Xinli)</li> <li>• Introduction to Judaism (Prof. FU Youde)</li> <li>• Christian Studies (Prof. LIU Xinli)</li> <li>• Judaism Studies (Prof. FU Youde)</li> <li>• Biblical Studies (Prof. FU Youde &amp; LIU Xinli)</li> <li>• History of Christianity (Prof. LIU Xinli)</li> </ul>   |
| Conference & Seminar         | <ul style="list-style-type: none"> <li>• "Judaism Ethnic Group and Her Nationality International Conference" was held in October 2002</li> <li>• Prof. Wolfgang Kubin (University of Bonn) presented his lecture on "The Meaning of Suffering in Christianity" in October 2002</li> <li>• Prof. XU Zhiwei (Regent College, Canada) presented his lecture on "Christian Ethics" from March to April 2003</li> </ul>  |
| Research Topic               | <ul style="list-style-type: none"> <li>• Studies on Comparative Religions (Prof. FU Youde, LIU Xinli)</li> <li>• Christianity and the Characteristics of German Culture (Prof. LIU Xinli)</li> </ul>  |
| Academic Publication         | <ul style="list-style-type: none"> <li>• Prof. LIU Xinli, <i>History of Europe Renaissance Religion</i></li> <li>• Prof. LIU Xinli, <i>Teaching Materials on the History of Christianity</i></li> </ul>   |



**LIST OF TAO FONG SCHOLARSHIP**  
**FROM SEPTEMBER 2002 to JUNE 2003**

| University                 | Student        | Degree  | Research Topic  |
|----------------------------|----------------|---------|---|
| Zhejiang University        | WANG Hongmei   | M.Phil. | On Paul Knitter's Theory of Religious Dialogue  |
|                            | WANG Jianda    | Ph.D    | Reason and Revelation in Leo Strauss  |
|                            | HUANG Ming     | Ph.D    | The Relationship between Science and Religion in Late Whitehead's Philosophy  |
|                            | WANG Guicai    | Ph.D    | In Search for the Contract Point in Religions: Examination and Critique of Raimundo Panikkar  |
| Peking University          | LIU Yang       | M.Phil. | Studies on Jesus Christ   |
|                            | GAO Jianqun    | M.Phil. | Feminist Theology: Its Sources, Development and Implication   |
|                            | WANG Zhenglun  | M.Phil. | Missionary and the Political Reform in Late Qing Dynasty  |
|                            | XI Hao         | Ph.D    | The Expressing Form, Foundation and Limitation of Religious Language  |
|                            | WANG Yongsheng | Ph.D    | The Concept of Time in Augustine  |
|                            | ZHU Donghua    | Ph.D    | Otto's Phenomenology of Religion  |
| Renmin University of China | WANG Ying      | M.A.    | The Religio-Ethical Interpretation in Late Gadamer  |
|                            | YANG Nan       | M.A.    | The Interaction between Contemporary Theology and Philosophy; David Tracy and Theological Hermeneutics  |
|                            | ZHANG Xuesong  | M.Phil. | The Philosophy of Religion of Plantinga and Swinburne   |
|                            | HUANG Ruicheng | Ph.D    | Freud and the Problem of Repentance   |
|                            | XIONG Lin      | Ph.D    | A Study of Philosophical Theology of Bonaventura  |
|                            | GUO Jing       | Ph.D    | Meister Eckhart and Medieval German Mysticism   |
|                            | YANG Jun       | D.Litt. | Paul Ricoeur's Hermeneutics and its Influence in Literature   |
|                            | SONG Xuhong    | D.Litt. | Balthasar's Aesthetics and the Problem of Modernity   |
|                            | CHEN Xiaoman   | Ph.D    | Studies on the Different Perspectives towards the Relationship between Christianity and Chinese Culture among the Intellectuals in the People's Republic of China |



| University                | Student        | Degree  | Research Topic  |
|---------------------------|----------------|---------|---|
| Shannxi Normal University | MA Binbin      | M.A.    | Philosophical Theology in the Late Medieval Period and its Correlation of the Rise of Modern Humanism                                   |
|                           | YANG Guoqing   | M.A.    | Christian Theology and Modernity  |
|                           | TAN Xiaoyu     | M.A.    | The Meaning and Difficulty of Otherness in the Dialogical Relationship  |
|                           | LIU Jiang      | M.A.    | The Religious Dimension in the Modern Ethics of Tolerance: Focusing on Christianity   |
| Fudan University          | TONG Lijun     | M.Phil. | The Explanation and Critique of Religion in Feuerbach   |
|                           | ZHANG Ying     | M.Phil. | Doctrine of Incarnation in Contemporary Discourse   |
|                           | FANG Qiuming   | Ph.D    | The Ethical and Religious Dimension of Hans Jonas's Ethical Theory  |
|                           | WANG Xinsheng  | Ph.D    | Theological Anthropology of Karl Rahner   |
|                           | LIN Hui        | Ph.D    | Kant's Moral Philosophy   |
| Tsinghua University       | DONG Anlin     | M.Phil. | The Cultural Function and Limitation of Christianity in China's Transitional Period   |
|                           | LI Yitian      | Ph.D    | On the Characteristic and Social Implication of Russian Religious Philosophy: With special reference to Nikolai Berdiaev                |
|                           | LI Zhe         | Ph.D    | The Way of Education: Studies of the Missionary Strategy of Giulio Aleni from the Perspective of Sin and Salvation in "Kou duo ri chao" |
|                           | LI Lei         | Ph.D    | Study on Philo's Thinking   |
| Zhongshan University      | WANG Yonghua   | M.Phil. | Liberation and Salvation: Comparative Study of Marx's Thinking and Jesus' Gospel  |
|                           | WANG Jun       | M.Phil. | Existence and Theology: An Examination of Bultmann's Existential Theology   |
|                           | HE Zhangron    | Ph.D    | The Feminist Perspective in Confucianism and Medieval Christianity  |
| Shangdong University      | LI Rong        | M.Phil. | The Concept of "Contract" in Judaism and Christianity   |
|                           | JI Yinping     | M.Phil. | Study on the Ethics of Judaism  |
|                           | WAN Ke         | M.Phil. | Judaism and Early Christianity  |
|                           | XIE Guishan    | Ph.D    | The Ethics of Confucianism and Judaism  |
| Henan University          | LI Lei         | M.A.    | Studies on Postmodern Bible: With special reference to Reader-Response Criticism  |
|                           | CHENG Xiaojuan | M.A.    | Post-Colonial Theory and Biblical Studies   |
|                           | GUO Xiaoxia    | M.A.    | Feminism and Biblical Interpretation  |
|                           | LI Zhongmin    | M.A.    | Structuralism and Biblical Interpretation   |



## THE THIRD TAO FONG LITERARY PRIZE (2002)

To encourage the studies of Christian Culture among the academic circles in Mainland China, and to promote the development of Chinese Christianity, the Institute of Sino-Christian Studies has established the "Tao Fong Literary Prize" which consists of the "Xu Guangqi Prize" and the "Reichelt Prize" - the former to the best essay writer on Christian Culture, and the latter to the candidate who has produced the best translation of a classic work in Christian thought. A sum of \$10,000 RMB and a medal of honor is bestowed upon the winner of each Prize.

"Tao Fong Literary Prize" is offered bi-yearly. Only academic works published in Mainland China, regardless of denominational affiliations or traditions, would be listed as candidates for the Prize. Any academic works in related areas of Christian Theology, humanities, religious dialogue etc. are welcome. The selection and the appraisal of the works are based upon the academic, intellectual, cultural qualities.

The results for this year have already been announced by the Appraisal Committee. Below are the Awardee List and the words from the Prize recipients:

### 1. Winner of the "Xu Guangqi Prize" for the most outstanding theological thesis:

Title : *Introduction to Christian Theological Thought*  
Publisher : Chinese Academy of Social Sciences Publishers Ltd.  
2001  
Winner : **Prof. XU Zhiwei** (Professor at Regent College, Canada)



#### Prof. XU's Gratitude Speech:

*In the first place, I must admit that I am somewhat surprised by the award, partly because I had not been aware of the existence of the prize, and partly because I had never expected to receive any prize for writing and publishing a book. Nonetheless, this is a pleasant surprise and a special honor to be awarded the prize. I sincerely thank the nomination and selection committees for this personal honor.*

*In the second place, I want to take this opportunity to congratulate the Institute of Sino-Christian Studies for having set up the "Tao Fong Literary Prize" to encourage Chinese scholarship in Christian theological translation, research and writing. As is well known, the number of scholars engaging this young but exciting discipline of Sino-Christian Studies in Mainland China is relatively small, and most of the time they write under very poorly supported conditions. Hence, the acknowledgement and endorsement of this small community of Chinese scholars is particularly significant and much needed. The vision of the Institute Sino-Christian Studies is to be applauded. I believe that in a real sense, every time one member*

*of this community receives such a prize, it is the whole community that is being honored and encouraged.*

*Finally, I strongly believe that every reader of this award-winning book also shares the prize because they are my important silent partners in this project. Throughout the writing of this book, I was in a constant dialogue with the Chinese mind, some of them are my colleagues, some personal friends, many are students who have taken my classes in various universities, but most are the vast number of intellectuals of modern China. The Christian thoughts that I seek to explicate in this book belong to a tradition that has almost two millennia of history behind it, and I do not pretend that it is possible for me to "contextualize" this theology to suit the likes and dislikes of another culture without distorting it, nor do I think it is fair to do so. But I am convinced that the least I can do is to faithfully present this theology as carefully as I can in the Chinese language, and at the same time deliberately engage the intellect and aspiration of the Chinese readers living and working in the physical condition of Mainland China. I believe the prize that this book has received is a solid testimony of the indelible presence of these silent dialogical partners of mine, and I suspect that without these partners, the book would not have deserved the prize it has received.*

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

Title : *Weltgeschichte und Heilsgeschehen*, by Karl Löwith  
Publisher : Institute of Sino-Christian Studies, 1997; San Lian Publishing Co., Ltd., 2002  
Winner : **Prof. LI Qiuling & Prof. TIAN Wei** (Trans.)



#### Prof. LI and Prof. TIAN's Gratitude Speech:

*It was twenty years ago when I first read Löwith's World History and Salvation History as a student in Germany. In those days, I became interested in the Western philosophy of history, and came across this book by Löwith. As I was delving into it, I was indeed amazed by Löwith's thoughts, and what is more I was astonished by the theological root of Western philosophy of history. If my interest in Christianity was nurtured by the enrapturing music produced by the pipe organ of the University of Köln, then my interest in Christian theology could certainly be attributed to this book. Therefore, when LIU Xiaofeng and Daniel Yeung invited me to participate in their large-scale translation project of Christian Scholarship down through the Centuries at the Institute of Sino-Christian Studies, I requested the translation of this book without hesitation.*

*Translation is an important job. Ever since the confu-*



sion of human languages after the tower of Babel, translation has been an essential means of communication and cultural transmission. After his resurrection, Jesus says to his disciple, 'Therefore go and make disciples of all nations...' Jesus' command would not have been obeyed if there were no translation. Owing to translation, we have been introduced to the masterpieces of the ancient and foreign worlds. Besides, it was through translation that the Christian gospel broke away from the narrow boundaries of Jewish nationalism, resulting in its spread to every corner of the world. The history of the expansion of Christianity can also be seen as a history of translation.

However, translation is a difficult task. As a medium of cultures, different languages do not fare better in the amount of tension among them as in the case of different cultures. WANG Guowei says, 'The language of the Zhou and Qin Dynasties was found to be inadequate when it was used in translating the Buddhist scriptures, as is the modern language, which has also been found inadequate when it is used in translating Western classics.' In contrast with the free expressions in writing, translation is a rendering of the thoughts of foreign cultures in our native language. In other words, it is teaching foreign thinkers to speak in our own language. Those who have been doing serious work in translation are well acquainted with its joy and pain. At time, it can be time-consuming and effort draining to find an accurate Chinese translation for a technical term and trace back the origin of a certain citation. Occasional fresh discoveries bring exulting joy, no less than that of an astronomer discovering a new star. I have been involved in translation for more than ten years and have translated more than ten millions of words. Even then, in the epilogue of a recent translation, I still include these words '...with trembling and fear...'. Translation is also a regretful art; any careless handling will leave behind irredeemable errors.

The 'Reichelt Prize' awarded by the Institute of Sino-

Christian Studies aims at promoting the translation of Christian academic works. Thanks to the academic committee for selecting my translation of Löwith's magnum opus for the award of 'Reichelt Prize'. While seeing it as an affirmation of my translation work, I am well aware that it is because I stand on the shoulder of this giant, Lowith. Besides, I deem it as an encouragement to the cause of the Chinese translation of Christian thought. Apart from a vow to keep up my effort in contributing to this cause, it is also my hope that many will join our ranks, to the thriving and flourishing future of this great cause.

The Institute hereby offers the Prizewinners our heartiest congratulations. We earnestly expect Chinese Christianity to develop and cherish due to the involvement and contributions by all of the dedicated intellectuals.

For details about the Appraisal Committee, like the Committee Members List, selection criteria and the comments from the Committee, please visit our Website: [www.iscs.org.hk](http://www.iscs.org.hk)

#### The First Tao Fong Literary Prize (1999)

"Xu Guangqi Prize":

WANG Xiaochao, *Christian and the Culture of Roman Empire* (Eastern Publication Co., 1997).

"Reichelt Prize":

HE Guanghu (trans.), *Modern Christian Thought* (Sichuan People Publication Co., 1992).

#### The Second Tao Fong Literary Prize (2001)

"Xu Guangqi Prize":

LI Tiangang, *The Chinese Rites Controversy* (Shanghai Classics Publisher, 1998).

"Reichelt Prize":

ZHU Yanbing (trans.), *Hörer des Wortes*, (SDX Joint Publishing Co., 1994).



### THE LOGOS AND PNEUMA PRESS

Logos & Pneuma Press was established in 2000. It is a department of the Institute of Sino-Christian Studies. It aims to promote the publication of Christian Theology in Chinese.

## Recent Publication

### Books published from October 2002 to March 2003

Institute of Sino-Christian Studies Monographs Series 12

#### **Classical Rhetoric: Greco-Roman Culture and Biblical Hermeneutic**

by YEO Khiok-khng

408 pages (published in December 2002)

The book focuses on the rhetoric of selected New Testament writings and discusses the history and theory of Greco-Ro-



man rhetoric, so as to examine the interactions between on the one hand the New Testament and Greco-Roman culture, and on the other hand the interactions between the New Testament and Judaic culture. This tripartite work discusses: 1. "rhetoric" from the perspective of representative Greco-Roman rhetoric theories; 2. the relationship between New Testament rhetoric and its Greco-Roman cultural backdrop; 3. how Paul used rhetoric to communicate God's message to congregations in different cultural contexts.



**Theological Treatise: Ecological Theology in Dialogue**

322 pages (published in January 2003)



**Theme Articles**

LAI Pan Chiu, "Ecological Theology in Dialogue: Introducing the Main Theme"

James A. Nash, "Love as Ecological Justice: Rights and Responsibilities"

John B. Cobb Jr., "Protestant Theology and Deep Ecology"

Rosemary R. Ruether, "Ecofeminism: The Challenge to Theology"

Keith K. F. Chan, "Theology of Nature in Early Tillich: An Approach to Ecological Theology"

Andres S. K. Tang, "The Ecological Significance of D. Bonhoeffer's Theology"

**Thought and Society**

TENG Yuanwei, "The Good News of the Other: Between Derrida's Thought about 'the Other' and Christian Theology"

ZHANG Xuefu, "Ousia, Homoousia and Hypostasis: Greek Nature in Origen's Trinitarian Theology"

ZHANG Baichun, "The Modern Russian Theology: Difficulties and Responses"

LIU Qinghan, "On Repentance in the Context of Christian Culture: Views Induced from LU Xun's Subject"

SHA Mei, "Grünwald: The Glory of the Cross"

**Book Review**

Eric K. C. Wong, Review of Simon Chow, *He Who Has Ears Let Him Hear: Revelation and Exegesis*

Nathan K. K. Ng, Review of the Chinese Translation of Origen's *Περὶ Ἀρχῶν*

Chinese Academic Library of Christian Thought: Ancient Series  
**De Civitate Dei, Part I**

by St. Augustine of Hippo

Translated by WANG Xiaochao

416 pages (published in March 2003)



The king of the Visigoths, Alaric I, plundered Rome for three days in 410 AD, and set it on fire. This world-shaking event led many pagans to blame the Christians for the fall of Rome: they claimed that the propagation of their "foreign" faith had led the Romans away from their

ancestral deities - hence the tragic termination of the protection they had afforded the otherwise eternal empire!

Logos and Pneuma Translation Series 3

**Existiert Gott? Antwort auf die Gottesfrage der Neuzeit, Part I**

by Hans Küng

Translated by SUN Xiangchen

673 pages (published in March 2003)



In and through the matrix of modern western philosophical thought represented by several major thinkers, the author traces the question of God in the modern age. The Chinese edition is divided into two parts. The first begins with Descartes, Pascal, philosophy of science, Hegel and Whitehead. It then examines the critiques Feuerbach, Marx, and Freud mounted against religious belief - and particularly the belief in the existence of God. Finally it seriously engages Nietzsche's nihilism.

**Forthcoming publications**

Chinese Academic Library of Christian Thought: Research Series  
**Foundational Theology: Jesus and the Church**

by Francis Schüssler Fiorenza

Translated by LIU Feng

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

Logos and Pneuma Translation Series 4

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

by Hans Küng

Translated by SUN Xiangchen

In and through the matrix of modern western philosophical thought represented by several major thinkers, the author traces the question of God in the modern age. The second part aims primarily to meet the nihilist and atheistic challenges.



## Personnel Movement

- Strategic and Development Officer

### Mr Teddy W. M. Lai

Teddy holds a Master of Divinity and has rich experience in editing, administration in academic publication.

- Editor

### Mr Clement C. Chan

Clement holds a Master of Arts in Religious Studies. He learns Biblical language, Latin and German. He is now doing the research on Luke-Acts.

- Editor

### Mr Alex P. L. Lai

Alex holds a Bachelor of Arts in Chinese Literature and has rich experience in editing and marketing of publication.

- Editor

### Ms Melanie M. W. Yuen

Melanie holds a Master of Philosophy in Chinese History.

## A Message from the Director



From my own observation and experience, the 'Christian Theology in Chinese' which emerged in the context of the humanities studies in mainland China has been quite different from the 'Chinese theology' promoted by the Christian communities in Hong Kong, Taiwan and overseas since its very inception.<sup>1</sup> Its theological issues and paradigms also differ from other types of theology in East Asia, such as Japanese theology, Korean theology, etc.

One of the key differences lies in the fact that Christian theology in Chinese of Mainland China does not originate from or belong to any denomination or church tradition. In fact, as outstanding scholars in their respective specialties, the main concern of Chinese theologians is not the tradition, dogmatics and practicality of church theology, which rightly and naturally belong to the theologians of the Church. Scholars of Christian studies in Mainland China are interested in Christian scholarship as a component of Western scholarship and the use of such foreign resources in renewing and enriching the tradition of Chinese humanities studies. Most of them have already abandoned the outdated complementary notion of 'complementing Confucianism with Christianity' or 'complementing Buddhism with Christianity'. Chinese scholars today have gradually arrived at a consensus that Christian Theology in Chinese should be included into the orthodox humanities studies of China, acquiring a position on a par with, and competing with Confucianism, Taoism, Buddhism, Marxism and contemporary ideologies.<sup>2</sup>

The inclusion of Christian Theology in Chinese as an important subject in Western scholarship into the 6000 year-old Chinese culture is similar in nature to the inclusion of early Christianity into the then powerful Greco-Roman culture.<sup>3</sup> Looking back on history, we can imagine the crisis and opportunity looming behind Christian Theology in Chinese.

According to the synthesis of Prof. LI Qiuling of Renmin University of China, Beijing, five models of theology emerged out of the interaction of early Christianity with Greco-Roman culture in the first 1500 years:<sup>4</sup>

1. Theology is consistent with reason (Justinus, 100-166AD)
2. Theology and Reason are mutually exclusive (Tertullianus, 160-225AD)
3. Theology seeks Understanding (Augustine, 354-430AD)
4. Theology has nothing to do with Reason (John Duns Scotus, 1266/1274-1308AD)
5. Theology and Reason are complementary (Thomas Aquinas, 1224-1274AD)

Presently, we have seen these five models unfolding in different Chinese regions. The acceptance of theology by the scholars of the humanities in China is one of the most encouraging developments.

As mentioned in my message in the previous newsletter, one of the four chief missions of the Institute is to promote dialogue and collaboration between worldwide theologians (including those from Judaism, Roman Catholicism, the Eastern Orthodoxy and Protestantism) and scholars of Christian studies in China. We believe that such interactions will lead to a Christian Theology in Chinese more well-rounded in its humanistic, ecclesiastical, universal and regional dimensions.

## Web Site Express

1. In our Chinese website, some newly selected articles by LI Dao, SHAN Mei, Prof Thomas X. Zhang are posted on the column of "Special Selection".
2. A New column has been added to the category of "Articles," which is "General Situation of Christian Study & Publication (Mainland China)". The content and information is provided and approved by the Center of the Study of Religion and Chinese Society, Chung Chi College, CUHK. This is one of the cooperative programs of ISCS and this center. Our hope is that the situation of Christian studies and publications will be fully disclosed.
3. On-line book sales service: It is now available in cooperation with the Hong Kong Elm Bookstore (<http://www.elmbook.com>). Placing an order with us is easy. All you need to do is to visit the column "Logos & Pneuma Press" of our website. If you want to order a book, click the "Buy now" button on the book's information page. Your order will be forwarded to the website of the Hong Kong Elm Bookstore. Credit card service is acceptable.

Endnotes for "A Message from the Director":

1. See reflections of Academic Seminar in this issue, p.4
2. See YANG Huilin's 'Some Considerations on Christian Theology in Chinese'.
3. Friedrich Heer, *The Intellectual History of Europe*, 1953.
4. See LI Qiuling, *Ultimate Concerns*, in ZHANG Zhiwei, OUYANG Qian, eds., *The Wisdom of Western Philosophy*, Chapter 2 (People's University of China Press, 2000), p. 41-9.





## Itinerary of the Director



The Institute held a seminar on 'Already and Not Yet' in mid November 2002 (see Dr. YEUNG Kwok Keung's report in this newsletter). The response was not that encouraging in terms of attendance. However, we were exhilarated by the backgrounds of the participants, most of whom were professors, scholars and graduate students. The discussions were enhanced by the participation of Prof. Peter Lee, a veteran Hong Kong theologian. My overall impression is that Christian Theology in Chinese is still undeniably an 'elitist phenomenon', and I have vowed to work towards the gradual 'popularisation' of Christian Theology in Chinese. May the Lord endow us with 'extra' wisdom!

I attended conferences in Macau and Beijing together with the research fellows of the Institute in late November and mid December. These conferences included the International Academic Symposium on 'Religion and Culture' organised by the Macau Ricci Institute (See picture 2) and the Instituto do Oriente, and the Academic Forum on 'Christian Religion in the Context of Secularisation' organised by Chinese Academy of Social Science, Beijing. We met many old and new friends from Chinese academia in these conferences. Apart from gathering together, we acquired a deeper understanding of the progress of Christian studies at the universities of China (See the report of the Universities in Partnership).

(1)



In early December, Dr. Keith Chan, our guest Prof. Dr. LAI Pan Chiu and I visited the publishers and academics in Japan, interacting with them on the experience of translating Christian classics, as well as exploring the possibility of translating Japanese theological works for the reference of the studies of humanities in China. We wish to express our heartfelt gratitude to Dr. Shozo Suzuki of the Tomisaka Christian Center, Tokyo, and Mr. LIN Shaoyang and Mr. CHAO Feng of Tokyo University, Japan, for assisting in interpretation. (See picture 1)

After our return from Japan, we participated in the International Young Scholar's Conference on 'Christianity and Chinese Social Culture' held by the Chung Chi College of the Chinese University of Hong Kong. The special feature of the conference lies in the fact that most papers presented were the research studies of Chinese and overseas graduate students. The organiser also invited renowned scholars from Hong Kong and abroad to comment on each paper. The Institute recommended the scholars of the 'Tao Fong Scholarship' to present their papers at the conference, and was in charge of reception of guests and subsidizing a portion of the costs. I am very pleased to see that the Institute's co-operation with the Chinese University of Hong Kong has advanced from mere ideological level to actualities. (See pictures 3 & 4)

(2)



(3)

(4)

