

# 漢言

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

2004 No.1

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## Essays

### *The Present and Prospect of "Christian Theology in Chinese" in the Academic Community in Mainland China*

*Prof. HE Guanghu*

*Department of Philosophy and Religion  
Renmin University of China*

*Visiting Scholar at the Institute of Sino-Christian Studies, 2004*

I. Since the middle of 1990s, the idea of "Christian theology in Chinese", which seems to be novel and controversial but in reality very significant and firmly substantiated, has been introduced, developed and gradually promoted by the large-scale publishing projects of the "Institute of Sino-Christian Studies" that continue to gain momentum and yield exciting results. This idea of "Christian theology in Chinese" has made its way into the forum of Mainland Chinese academia, beginning to take root in the academic studies of religion, especially in the area of Christian studies.



In some areas of theology such as Church history and biblical studies, Christian studies in Mainland China in the past were almost exclusively confined to two extremes. They saw their task as either merely introducing Western theology or deliberately constructing a "distinctive Chinese theology". It appears that the former conception only sees the universal aspect of Christianity without a due regard for the differences arising from life experience (as well as cultural resources, especially language), upon which a contextual theology relies, whereas the latter only focuses on the ethnic aspects (and those of class, as some have suggested) of a contextual theology, failing to appreciate that a contextual theology should reflect different situations in a nation, as they learn from the life experience of other people – this is especially true for the Chinese.

"Christian theology in Chinese" is the theology communicated in the native language of an ethnic group that has the highest population in the world. It will direct Christian studies in China away from these extremes. As I have pointed out in another essay, "The basis and meaning of 'Christian theology in Chinese'", this particular form of theology employs "the life experience and cultural resources expressed in this language, and mainly serves the users of this language". Thus, we have to conduct original studies firmly grounded on the life experience and cultural resources of Chinese language users. Moreover, one must not forget that the situations of Chinese language users in the past are different from that of the present. There are also differences between the Chinese language users in Mainland China, Hong Kong, Taiwan, and other overseas Chinese communities. Christian theology in Chinese should not be confined to the translation of Western theology, nor can it afford to reject it altogether. After all, a certain amount of translation surely facilitates the introduction of original works.

II. Since the middle of 1990's, Christian studies in Mainland China have generated an increasing number of original works and achieving considerable results, while continuing with translation projects. As for translations, the Chinese translations of some Christian classics and scholarly works published by the Institute of Sino-Christian Studies were republished in Simplified Chinese editions by Beijing Sanlian Publishing House and Shanghai Sanlian Publishing House a few years ago. Other volumes in the series were republished by China Renmin University Press and Peking University Press recently. Besides, there are several other new series of translated works, wholly or partly devoted to Christian studies, edited by ZHUO Xinping (Chinese Academy of Social Sciences), HE Guanghu (Renmin University of China), LIU Xiaofeng (Sun Yat-Sen University), ZHANG Xianglong (Peking University), YOU Guanhui (Peking University), and SUN Yi (Renmin University of China). Other monographs in these areas were also available. As for original works, in addition to the chief editors and organising advisers mentioned above, their co-



workers have also been working very hard in this period: REN Yanli, DUAN Qi, GAO Shining, WANG Meixiu and ZHOU Weichi at the Chinese Academy of Social Science; LI Qiuling, YANG Huilin and HE Jianming at Renmin University of China; ZHAO Dunhua, SU Xiangui and SUN Shangyang at Peking University; WANG Xiaochao, TIAN Wei and WAN Junren at Tsinghua University; ZHANG Qingxiong, FAN Lizhu, ZHU Xiaohong and LI Tiangang at Fudan University; ZHANG Xian at Sun Yat Sen University; GU Weimin and LI Qingping at Shanghai University; DUAN Dezhi and ZHAO Lin at Wuhan University; CHEN Jianming at Sichuan University; LIN Jinshui at Fujian Normal University; YOU Xilin at Shaanxi Normal University; AN Ximeng at Shanxi University; CHEN Chunfu, WANG Zhicheng, BAO Limin and ZHANG Xuefu at Zhejiang University; LIANG Gong at Henan University; FAN Zhihui at Heilongjiang University; ZHANG Baichun at Beijing Normal University; KANG Zhijie at Hubei University; MA Min at Central China Normal University; ZHANG Xiping and WEN Yong at the Beijing Foreign Studies University; WANG Zhongtian at Nankai University; LIU Xinli at Shangdong University; LIU Guangyao at Xiangfan University; LUO Weihong and YAN Kejia at Shanghai Academy of Social Science; and etc. Two observations are in place. First, the "Christian Culture Series" (Jidu jiao wen hua cong shu) and 'Religion and Thoughts Series' ("Zong jiao yu si xiang" cong shu) edited by ZHUO Xinping include many original works by Mainland Chinese scholars. Second, through dialogues and interactions at academic conferences, or joint efforts in publishing research works, many famous Chinese scholars outside Mainland China, such as XU Zhiwei, WU Xiaoxin, WANG Zhongxin, LAI Pan Chiu, LEE Chi Chung, NG Tze Ming, LO Lung Kwong, WAN Wai Yiu, LO Ping Cheung, KANG Phee Seng, KWAN Kai Man, Carver YU, YEUNG Hing Kau, Chin Ken Pa, LIN Hong Hsin, and the scholars at the Fu Jen Catholic University, Taiwan, co-operate with Mainland Chinese Scholars, and achieved significant results. Instances of such academic cooperation include *Study of Christianity*, edited by Zhuo Xinping and Xu Zhiwei, *Dialogue: Confucianism, Buddhism, Taoism and Christianity* edited by HE Guanghu and XU Zhiwei, *Journal of Christian Culture* co-edited by YANG Huilin and Carver YU; *Re-interpretation of Biblical Culture Series* co-edited by LIANG Gong and LO Lung Kong; *Buddhist-Christian Encounter in Modern China* co-authored by LAI Pan Chiu and HO Jianming. These journals and books incorporate original works by Chinese scholars and translated works.

III. To be sure, as far as "Christian theology in Chinese" is concerned, there are still many problems confronting the Chinese academia. First, the extent of the development of "Christian theology in Chinese" has yet to meet the needs of the cultural and academic development of such a vast country, and of such a huge Christian population. Second, some scholars are growing old, while younger scholars are yet to establish

themselves in the academic community. Third, theological writings are still remote from the life situation of contemporary Chinese. All these problems can be accounted for by social, historical, and political reasons, which are complicated and significant. Therefore, there are no easy answers. Nevertheless, the situations can still be improved. I put forward two suggestions for the academic community.

1. We have to acknowledge our limitations and put in more resources and efforts to educate and guide the younger generation by providing a better learning environment, so as to facilitate research, publications or translations, and by assisting them in publishing their own works, especially some excellent PhD theses.
2. We should free ourselves from the current mindset so as to help realise the public character of theology, not only in the Humanities, but also in the social culture of China. As regards the latter, it should be noted that the social culture of Mainland China is a mixture of "pre-modern", "modern", and "post-modern" factors, where serious social differentiation and injustice have turned into serious and pressing problems for the society. As I have already articulated in the previous article mentioned in part I, the relationship between economic development and the market, justice and environmental dialogue, political stability, rule of law, justice and civil rights, national security and local autonomy, and cultural harmony and cultural plurality, are all issues of utmost significance. If "Christian theology in Chinese" failed to proceed from these issues and to propose theological responses, it would definitely isolate itself in great measure from the life situation of Chinese language users and fail to enter into their life – both their inner life and everyday living.

In short, the "public character" of "Christian theology in Chinese" can only be actualised by proceeding from the life situations of the Chinese and addressing the issues and problems of the social life in China. This is an enormous responsibility. We have a long way to go and we must persist through thick and thin. ■

## *A Reflection on the Transformation of the Western Culture through Modernisation*

Prof. ZHAO Lin

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Visiting Scholar at the Institute of Sino-Christian Studies, 2004

With regard to the transformation of the Western Culture through modernisation, the Reformation in the Sixteenth Century should be seen as the real beginning. During the Middle Ages,





the Western European society was under the absolute control of Roman Catholic Church. Besides, the impact of Roman Catholicism on the social life in the West was not limited to the spiritual realms; it also extended to economy, politics and everyday living. It was precisely the absolutist reign of the Roman Catholic Church that resulted in various kinds of corruption in the mediaeval society. As such, the Western society was severely weakened. Under those circumstances, any realistic reformation of the Western society must begin from the religious life. Therefore, *only the Reformation can both logically and historically be the real beginning of the transformation of the Western Culture through modernisation.*

The historical impact of the Reformation on the transformation of the Western society and on the change in the political, economic, and cultural settings of Modern Europe remains a theoretical discussion of enormous significance, in relation to the historical preconditions of the emergence, development and modernisation of Capitalism in Western Europe. During the course of the modernisation of Europe, a series of important transformations occurred, among which are the formation and development of modern "nation-states", the rise and growth of a capitalist economy, the emergence of religious tolerance and freedom, and the beginning of major political revolutions, such as the Dutch Revolt and the "Bloodless English Revolution". There is a link between all these transformations and the Reformation. Thus, the Reformation not only marked the watershed between the Middle Age and the Modern Age in Europe, but also played a key role in the complete reversal in the balance of powers between Northern Europe and Southern Europe.

The most important cultural significance of the Reformation consists in the disavowal of the dualism of mind and body, Heaven and earth, ideals and reality, resulted from the understanding of mediaeval Christianity; the rejection of the false doctrines and a hypocritical morality resulted from such a dualism; and the harmonious integration of Christian religious ideals and real life. Lutheranism affirms the unity between divine and human natures, and has released human spirit from bondage. Anglicanism sees the compatibility between God and "Caesar", setting the interests of the state above all. Calvinism stresses the continuity between the sacred and secular spheres of life, making the mundane holy. In the seventeenth century, as the Reformation had dissolved the antithesis between the sacred and the secular, it was then possible for various newly developed worldviews, both religious and secular, to seek consonance in science and religion, knowledge and faith, empirical rationality and theological normativity.

The Reformation in the sixteenth century left two important cultural consequences in the seventeenth century: the "Peace of Westphalla" and Deism. The Peace of Westphalla ended the religious confrontations and religious wars (especially the Thirty Years War) years that had lasted more than 100 years since the Lutheran Reformation. Nevertheless, the principle of

"*cuius regio, eius religio*" (*lit.* "he who rules, his religion", i.e., the ruler of the territory chooses the religion that the subjects are bound to follow) recognised and emphasised by that peace treaty marked the end of religious absolutism and the emergence of religious tolerance. It was religious tolerance that makes the development of modern science and democracy possible. Deism, as a form of religious belief originated in England, had an enormous impact on almost all intellectuals of the Western society in the seventeenth and eighteenth centuries, including well-known philosophers such as J. Locke of England, W. Dilthey of France and G. E. Lessing of Germany, and prominent natural scientists at the time such as I. Newton and C. Huygens. If the Reformation in the Sixteenth Century is characterised by the substitution of the authority of the Bible for that of the Roman Catholic Church, the characteristic of Deism is the substitution of the authority of reason for that of revelation.

Deism establishes natural reason as the foundation of religious belief, regards Nature as a product of harmony and wisdom, and conceives God as a creator or designer with inexhaustible rational power. According to deism, the laws and order of the natural world abound with manifestations of the unique, supreme wisdom of God. The world is left to its own devices, governed only by the law of gravitation and Newton's three laws of motion, without any further involvement of or intervention by God after his once-and-for-all creation of the world. As such Deism tactfully handled the problem of the relationship between religious faith and scientific knowledge, turning their relationship from conflict to complementarity. Kant's moral theology and Schleiermacher's theology of feelings (*Gefühl*) both arose from the criticism and rejection of deism, and have redrawn the boundaries between science and religion as well as knowledge and faith, and brought them into harmony. This outlook has exerted a profound impact on the modern Western world. It links them to Nature and inner life with both scientific understanding and religious faith as their fundamental attitude.

A review of the Reformation and the changes in Western religious thoughts is significant and enlightening for the Chinese in their understanding of the basic features of modern Western culture, and in the reflection on the transformation of Chinese culture through modernisation. On the transformation of the Chinese culture through modernisation, there have been a variety of viewpoints within the academia. First, there is a theory of "Western Initiation", according to which the transformation of the Chinese culture through modernisation is the consequence of cultural impact or challenges brought by the modern Western culture. Second, there is a neo-Confucian viewpoint, according to which the Confucian thought in the traditional Chinese culture - especially in the Sung and Ming Dynasties - already implies within itself the demand for and capacity of modernisation. Third, there is a theory of "Ming-Qing Enlightenment", according to which there has already been an "Enlightenment movement" in Chinese culture since the mid-Ming Dynasty which has been challenging the traditional

Confucian thought. This is one of the factors that has led up to the transformation of Chinese culture through modernisation. While the second and third positions may well be substantiated empirically by historical facts, they need to answer two essential questions in the first place. (1) During the Sung-Ming period, were there any real needs and historical necessity for the essential transformation of the Chinese culture? (2) Can cultural transformation succeed with critiques by intellectual elites only without a change in the values of the popular culture? Concerning the first question, Chinese culture was at its peak during the Sung-Ming period, and thus there was no desperate need for transformation as in the West during the time of the Reformation. As for the second question, it is impossible for critiques by intellectual elites to change the essential features of a culture successfully. Only a universal change of values, as in the Reformation, will bring forth an essential transformation in culture.

Unquestionably, one can discover many elements of the modern culture, like commodity economy, democracy, and the scientific spirit, at their germinal states in the Sung-Ming period. However, these modern elements at their germinal states did not grow into a strong, real power in the Chinese culture before the arrival and the impact of the modern Western culture. In the Sung-Ming period, although several intellectuals - whether they appreciated or rejected Confucian thought - had proposed

some new, enlightening thoughts, these thoughts, owing to the absence of a historical opportunity, did not enter into the society and bring forth substantial impact, and remained within the academic circles only. In other words, there was only inspiration among the elites in China during the Sung-Ming period. There was no revolutionary movement in the popular culture. This is why the modernisation of Chinese culture could not have taken place.

Nevertheless, the theory of "Western Initiation" does not mean that the course of the modernisation of Chinese culture must take place under the shadow of Western culture. Be it in the West or in the East, a genuine enlightenment will always take place in two steps, the first being the enlightenment of one's own culture by foreign cultures, the second being the elimination of all darkness and ignorance in the worship of authorities and idols by the independent use of one's own reason. In this sense, the insights of the Reformation and the resultant cultural transformation in the West consist mainly in the reflection on the logical and historical beginnings of modernisation, not in a simple analogy between the modernisation of the East and that of the West. Its significance for us consists in our understanding of the diversity between the Eastern and Western cultures, not in imitation without any regard to real differences.



## Academic Programs

### Conference

#### Contemporary Religion and the Methodology of Empirical Research

- Date : 9-10 October 2003  
 Venue : Dajue Temple, Beijing  
 Organized by : Institute for the Study of Christian Culture, Renmin University of China, Ricci Institute for Chinese-Western Cultural History, University of San Francisco, The Henry Luce Foundation, U.S.A.  
 Attendants : more than 20 scholars from Mainland China, Hong Kong, and the U.S.A., with ISCS as observer.

Some of Conference reports touched on the theoretical problems of empirical research on religion in China. Professor LI Xiangping from Shanghai University pointed out in his *Empirical Research in Religious Studies Today in China and its Main Concern* that there had been a shift from the cultural and ethical study of religion to the structural aspect of religion in religious studies in China. He also analysed the inner dynamics between the empirical research and the structural studies of religion, emphasising the academic and social significance of integrating theoretical studies with empirical research in religious studies.

Based on the empirical research project "The Cultural



Function of Christianity in the Period of Social Transformation in China", a sociologist of religion from Purdue University, Dr. YANG Fenggang's paper, *A Few Thoughts about Empirical Research on Religion in China Today*, provided a systematic description of empirical research method with particular attention to its "objectivity." He also acknowledged the limitations in collecting and evaluating relevant literature in the project. As for "objectivity" in religious fieldwork, Professor GAO Shining from Chinese Academy of Social Sciences was concerned with the issue of "reliability and validity" in empirical research on religion, that is, the reliability of data and the validity of conclusions arrived at. She expressed the difficulty in collecting data and the limitations of some survey methods. Scholars also discussed on the neutrality of understanding religion on the part of surveyors.

Professor LUO Weihong (Shanghai Academy of Social Sciences) stressed the importance of studying the present conditions of religion in China on the basis of realistic approaches. She introduced some sociological survey methods in her four visits to "Shixianggong Temple" in Shanghai. Professor FAN Lizhu (Fudan University), Dr. James D. Whitehead and Dr. Evelyn E. Whitehead (Ricci Institute,





University of San Francisco) presented reports on the empirical research on the believers of folk religions in Shenzhen, in an attempt to understand individual pursuit of "meaning" and its relevance to religious beliefs from cross-cultural and inter-discipline perspectives.

In addition to the two case studies on folk religion in China, other scholars focussed on Christianity. GAO Shining's paper entitled "A Study of the Faith of Chinese Urban Christians from the Experiences in Beijing" described the role of the faith of urban Christians in China, and examined the major changes in urban Christianity in the last few decades and the factors that affected the formation of urban Christians in China.

On the other hand, there are two reports on rural Christianity in China. HAN Juexue, a research fellow at the Yunnan Academy of Social Sciences gave an overview of the condition of Christianity among the ethnic minority, including the influences of Christianity on communal life, through the investigations of two villages of the Lahuzo tribe in Lancang county, Yunnan Province. KANG Zhijue (Hubei University), integrating her historical studies and fieldwork, tried to understand the influences exerted by the Migrant Christians influenced on current economic, cultural, and moral life in Mopanshan and the change in Christian life and Christians' adjustment to modern society.

It is worth noting that two scholars presented papers on empirical research on the Roman Catholic church in China. One was reported by Dr. YANG Xiaoting from the Theological and Philosophical Seminary of Xi'an. His research project covers the spirituality of Roman Catholics, the organizations, rituals, and seminary's management of the Roman Catholic Church in China today. The Centre for the Study of Religious Culture at Zhejiang University and the Centre for the Study of Religion and Culture at Maryknoll University have worked together on a project to study the challenges to the Chinese Catholic Church posed by modernization and secularization in China, in order to find out how Catholicism responds to the new situation and problems arising from the environment of market economy. In the Conference Dr. Jean-Paul Wiest provided some basic findings in this project.

We are pleased to see the above fieldwork conducted by scholars from different perspectives and backgrounds in order to get a real picture of the change and development of religions in contemporary China. Yet, from the discussions in the Conference, some limitations of this empirical research and

room for improvements for further studies have been identified.

First, Many scholars expressed their difficulties in collecting materials especially from church and religious affairs bureau and to conduct interviews with religious believers.

Second, with regard to government's religious policy on the management of religious affairs, one important factor that has influenced the empirical research is the understanding of the "accommodation of religion to a socialist society". Scholars have different interpretations on this principle and try to relate religion to society from the perspective of "modernity".

Third, scholars from the academia, government and church-seminary institutions have some difficulties in communication and dialogue. This might hinder their cooperation in empirical research.

Fourth, it appears that the empirical research on religion in China needs improvement in methodology. The "designs of questionnaire" for interviews or surveys by some scholars have often by questioned. It seems that researchers need more training on the sociology of religion.

Finally, the question of the "relevance of materials" was raised in one of the sessions during the Conference. It shows that some scholars do not have a clear purpose of fieldwork or "the sense of research issue" to carry on with their studies. Therefore, on the one hand, it is significant for these scholars to exercise theological reflections in their empirical research; on the other hand, they do need more theoretical preparations such as on religion and society, religion and morality, religion and politics, religion and Chinese society.

### Retreat for Graduate Students from China

Of late, graduate students from China are studying Christian religion in Hong Kong. All of them have made some contributions within their particular research field. However, being affiliated to different institutions and universities, there is not much occasion for them to gather together and share their academic achievement with each other. Hence, ISCS held study retreats for them from 25 to 26 November 2003 and from 12 to 14 March 2004, in order to provide opportunity for the students to communicate with each other on scholarly matters, to share their life experiences, and also to gather the young academic talents together for inspiring communication. Each time, we invited around 20 students from Chinese University of Hong Kong, Hong Kong Baptist University, Hong Kong University and ISCS. Their research interests range from Christian philosophy, biblical Studies, Church history, philosophy of religion to oriental and occidental studies. During the retreat, we invited our visiting scholars and guest professors to give seminars on various topics.

#### First Study Retreat (Date: 25-26/11/2003)

##### Speakers:

**Prof. YANG Hui Lin** (Head and Professor at the Department of Chinese Language, Director of the Centre for Christian Studies; Visiting Scholar at ISCS [2003])

Topic : The Publicity of Theology



**Prof. LIN Hong Hsin** (ThD., University of Tübingen; Visiting Scholar at ISCS [2003])

Topic : An Application of Gadamer's Hermeneutic to "Justification by Faith"

**Second Study Retreat (Date: 12 - 14/3/2004)**

**Speakers:**

**Dr. ZHAO Lin** (Professor, Department of Philosophy, Wuhan University)

Topic : *"The Implications of the Modern Transformation of Christian Culture for the Transformation of Chinese Culture"*

**Prof. ZHANG Xian** (Vice Chair and Professor, Department of Philosophy, Sun Yat-Sen University)

Topic : *"Rethinking Marx's Critique of Religion from the Perspective of the History of Christian Thoughts"*

**Dr. Milton WAN** (Associate Professor, Department of Religion, Chinese University of Hong Kong)

Topic : *"The New Direction of Chinese Christian Dogmatic in the Context of Globalization – Ten Issues, Two Trends"*



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

Organizer : Institute of Sino-Christian Studies

Date : 24/11, 1/12, 8/12, 15/12 /2003 (Every Monday)

Time : 7:30 - 9:30 pm

Venue : Hall, 8/F, Applied Theological Education

Centre, Christian Centre, 56 Bute Street, Mongkok

Co-sponsor : Hong Kong Baptist Theological Seminary

**Seminar 1:**

Speaker : **Dr. Carver YU** (Vice-President, China Graduate School of Theology)

Topic : A Verdict on the Rise and Fall of Cultures: A Historical Perspective of Augustine's *City of God*

**Seminar 2:**

Speaker : **Dr. Milton WAN** (Associate Professor, Department of Religion, CUHK)

Topic : The Critical Point between God and Humanity: an Exposition of Karl Barth's *The Epistle to the Romans*

**Seminar 3:**

Speaker : **Dr. Andres TANG** (Associate Professor, Hong Kong Baptist Theological Seminary)

Topic : The Isolation of Humanity and the Transcendence of the other: an Exposition of Bonhoeffer's *First and Second Adams*

**Seminar 4:**

Speaker : **Dr. KWAN Kai Man** (Associate Professor, Department of Religion & Philosophy, Hong Kong Baptist University)

Topic : The Presence and Absence of God: an Exposition of Hans Küng's *Does God Exist?*



## Academic Research

### Visiting Scholars

We had seven visiting scholars at our Institute from October 2003 to March 2004.

**Prof. HE Guanghu**, from the Department of Philosophy and Religion, Renmin University of China, an important Chinese scholar in Christian philosophy and theology, spent two months at ISCS, from December 2003 to February 2004. During his visit, Prof. HE collected materials for his research topic entitled "Re-evaluating the Impact of the Reformation in Europe from the perspective of religious studies". The study covers the social and intellectual backgrounds before and after the Reformation, particularly humanism, and the impact of Reformation on the

history of Europe. It also examines the process of modernization brought about by the movement. Prof. HE also delivered a lecture entitled "A Reflection on the Reformation in Europe – Some Thoughts on the Reform of Churches in China" at the Centre for the Study of Religion and Chinese Society, Chung Chi College, Chinese University of Hong Kong.

**Prof. GAO Shining**, a scholar from the Institute of World Religions, Chinese Academy of Social Sciences, spent a month here from January to February 2004.



Her research areas cover sociology of religion, new religious movements and the empirical studies of Christianity in contemporary China. During her visit, she collected materials for her paper entitled "Urban Christianity and Christians in Contemporary China". (in progress) Her research project attempts to discover some features of Christianity in Chinese cities, its relationship with social developments and its relevance to the modernisation of China. Prof. GAO also lectured on religion and modern society in the Chinese University of Hong Kong.

**Ms MEI Ying**, Editorial Officer of *Journal of Christian Culture* (Renmin University of China), spent a month at ISCS from January to February 2004. She visited some Christian organizations in Hong Kong and collected material for her research topic entitled "An Overview of the Translation of Western Theological Works in Mainland China in the last Decade".

**Dr. HUANG Jianbo** (Ph. D., Central National University), a Post-doctoral fellow at the Institute of National and Anthropological Studies at the Chinese Academy of Social Sciences, spent several weeks here in February 2004. He collected materials for his research topic entitled "Religious Management, Church-State Relationship, and Religious Law". During his visit, Dr. HUANG completed one essay entitled "Between the Other and Self: The Problem and Possibility of Empirical Studies of Religion."

**Prof. ZENG Fanren**, Director of the Centre for Literature and Aesthetic, Shandong University, spent three months at ISCS from January to April 2004. During his visit, he collected materials for his research topic entitled "Christianity and Aesthetics of Ecology", which examines the relationship between God, human, and nature in Christianity and the Bible. In this paper, he also studies the thoughts of some theologians of ecology with reference to the view of nature in Taoism.

**Prof. ZHAO Lin**, Professor of the Department of Philosophy, Wuhan University, and an important Chinese scholar in German philosophy, spent three months at ISCS from March to June 2004. During his visit, he collected materials for his research topic entitled "Development of German Philosophy of Religion between the 18th and 19th Century". This project contains four parts: the theoretical origin of German philosophy of religion from the 18th to 19th Century and the moral philosophy of Kant; German romantic theology in the 19th Century; Hegel's speculative theology; religious criticism of the Earlier Hegelian and the historical significance of German philosophy of religion. Prof. ZHAO also delivered a lecture entitled "The Implications of the Modern Transformation of Western Culture for the Reformation of Chinese Culture" at the Centre for the Study of Religion and Chinese Society, the Chinese Society of Hong Kong.

**Prof. WANG Xinsheng**, Associate Professor of Philosophy at Fudan University, spent three months here from March to June 2004. During his visit, he collected materials for his

research topic on Karl Rahner's theology of anthropology. His research attempts to discover the theological origin of Rahner, the essentials in his theology of anthropology, and his contributions to the synthesis of traditional Christianity and the major thoughts of 20th century.

### Guest Professor

- Between October and December 2003, our guest professor **Dr. LIN Hong Hsin** lectured on "Moltmann's Theology of Hope" at Sun Yat Sen University and Shaanxi Normal University, "John Calvin's Theology" at Renmin University of China, "An Application of Gadamer's Hermeneutic to 'Justification by Faith'" at Peking University, and "Augustine's and Moltmann's Concepts of Time" at Tsinghua University. Dr. LIN was a student of Prof. Jürgen Moltmann. He received his ThD from Tübingen University and PhD from the University of Nottingham respectively.
- Our guest professors **Dr. Pertti Nikkila** and his Wife **Dr. Kaisa Nikkila** taught a semester's course at Sun Yat Sen University. This is an 18-session course entitled "Christian Theology", starting from 26 February to 17 June. Both of them received their Doctorate Degrees from the University of Helsinki, Finland. They are Professors of systematic theology, religion and culture at Hong Kong Lutheran Theological Seminary.

### Visiting Students

**GUO Shuangying** *Ph. D. Candidate at the Department of Philosophy, Beijing University*

Visiting Period : 10/2003 ~ 12/2003

Research Topic : A study of Kierkegaard's Concept of Sin

Description : This study aims at discovering the religious and philosophical concepts of sin, especially "original sin". Kierkegaard is an appropriate research subject, since he has a unique understanding on the concept of sin, which influences modern theology.

**LIANG Rong** *Second year master's student at the Centre of Christian Studies, Shaanxi Normal University*

Visiting Period : 1/2004 ~ 6/2004

Research Topic : The Relationship between Religion and Culture in Tillich's Thoughts

Description : This study seeks to understand the relationship between culture and religion within the framework of Tillich's theological system. Emphasis is given to Tillich's theological method (method of correlation) and the development of the relationship between culture and religion. It is hoped that this study can establish the normative role and function of Christian religion in modern society and culture.

**LIU Yinya** *Second year master's student at the Department of Philosophy, Sun Yat Sen University*



Visiting Period : 1/2004 ~ 6/2004  
 Research Topic : The Theology of Dietrich Bonhoeffer  
 Description : A Study of Bonhoeffer's later theology by examining his two concepts: theology of the cross and the suffering of God

**DONG Anlin** *Second year master's student at the Department of Philosophy, Tsinghua University*

Visiting Period : 1/2004 ~ 6/2004  
 Research Topic : A Christian Theology of Ecology  
 Description : An Analysis of Jürgen Moltmann's theology of ecology with reference to his ideas of theology of hope and political theology, as compared with Daoism.

**WAN Ke** *Second year master's student at the Department of Philosophy, Shandong University*

Visiting Period : 2/2004 ~ 6/2004  
 Research Topic : A Study of the Relationship between Judaism and Early Christianity  
 Description : An Examination of the historical and cultural context of Christianity in the 1<sup>st</sup> century and a study of the tension and continuity between Christianity and Judaism

**JI Yinping** *Second Year master's student at Department of Philosophy, Shandong University*

Visiting Period : 2/2004 ~ 6/2004  
 Research Topic : Charity in Judaism  
 Description : An Analysis of the concepts of social insurance and welfare in the classics of Judaism and their implications for the modern world

**WANG Xiaoyang** *Second year master's student at the Department of Philosophy, Sun Yat Sen University*

Visiting Period : 1/2004 ~ 6/2004  
 Research Topic : Max Scheler's Phenomenology of Reason  
 Description : "Personality" is the foundation of the order of both human mind and society in Scheler's thoughts. The study attempts to re-interpret the spirit of community, understand the "gospel principle" in Christianity with a phenomenological approach, and affirm the place of natural theology.

## Academic Staff

Below is a report of the tasks completed by **Dr. Keith CHAN** (Program Officer and Research Fellow) from October 2003 to March 2004:

- Conference: In October, together with Mr. Daniel YEUNG and Mr. XIE Zhibin, Dr. CHAN attended the seminar entitled "Contemporary Religions and the Methodology of Empirical Research" co-sponsored by Renmin University of China & Ricci Institute in the USA. For the details of this seminar,

please refer to Mr. XIE's report. From 4 to 7 December 2003, Dr. CHAN participated in a conference entitled "Globalisation, Localisation and Chinese Christian Religion" organised by the Chinese Academy of Social Science and Regent College, Canada. Dr. Keith CHAN presented his article entitled "Chinese Ecological Theology and Environmental Discourse in the Context of Globalisation"

- Lecture: In October, Dr. CHAN lectured on "Tillich's Ecology Vision and Tillich's Culutral Theology" at Renmin University of China, Central National University and Fudan University, Shanghai. In March 2004, Dr. CHAN gave a lecture on "Tillich's Ecology Vision" at Nanjing University and Zhejiang University.
- Academic ministries of the Institute: carried on and followed up on the academic ministries of the institute, including the Study and Retreat Program for Graduate Students from China studying in Hong Kong, Overseas Tutors Scheme and the Seminar Series on Selected Readings of Christian Classics.
- Publications: Dr. CHAN is working on a book review of John Carey's *Paulus Then and Now: A Study of Paul Tillich's Theological World and the continuing Relevance of his Work*, to be published in *Hill Road Theological Journal* 2003 (Chapter 6, Publication 2, p.166-171).
- Articles: Dr. CHAN is working on a book review of KIM Heup Young's *Christ and Logos*, to be published in *Ching Feng Theological Journal*, and an article entitled "Tillich's Ecclesiology", to be published in *Hill Road Theological Journal*.

**Prof. Richard X. Y. Zhang** (Academic Editor and Research Fellow) has accomplished the following tasks from October 2003 to February 2004:

- Editorial Responsibilities: Prepared for the Issue 20 of *Logos and Pneuma: A Chinese Journal of Theology* and edited the subject index from Issue 1 to 20, which was published in December 2003, and finished editing the second part (Book X-XVII) of St. Augustine's *De Civitate Dei*, and *Sexism and God-talk: Towards a Feminist Theology* (both published in December 2003)
- Conference: He attended the Conference of Hong Kong Theologians' Fellowship with the speaker, Hans Schwarz, a German Professor, and a conference held by Chinese University of Hong Kong with the speaker, Prof. YU Kwok Fan. Prof. Zhang also participated in the Academic Conference of Macau Ricci Institute as a discussant. He visited and presented an article entitled "Academic Translation and Modern Chinese Language" at the Chinese Language Society of Hong Kong.
- Lecture: In October, Prof. Zhang lectured on "The Study of Christian Culture in the Digital Age" at Nanjing University and "The Foci of Christian Thoughts in the 20<sup>th</sup> Century" at Zhejiang University.

**Prof. Thomas X. ZHANG** (Guest Research Fellow in Mainland China) completed the following tasks from October 2003 to March 2004:



- Publications: "Salvation: The Individual's Existential Witness or the Universal Meaning of History?" published in *Logos & Pneuma: Chinese Journal of Theology* No. 19, 2003; "Historical Analysis: Theology of Liberation as a Case Study", published in *Studies on Christian Religions* Issue 6, 2003; "Religious Classics and Word of God", published in *Towards Holy Life* (Shichuan: Bashu Publishing House, 2004).
- Translations: translated an essay entitled "Goodness, Beauty, and Holiness of Creation: on Ecological Theology for the Institute".
- Conference: presented a paper entitled "Marx's Criticism of Religion in View of Christian Humanism" in the Conference on "Religion and Society" at Sun Yat Sen University in December 2003; attended the Second Study Retreat for Graduate Students from Mainland China in Hong Kong held by ISCS in March 2004 and gave a talk entitled "A Reflection on Marx's Criticism of Religion from the Perspective of the History of Christian Thoughts" in the retreat.
- Lectures: "The Spirit in the Middle Ages", "Philosophy of Religion", "Classics of Christianity", and "Christian Ethics" (the last two for postgraduate students of Sun Yat Sen University).

**Mr. XIE Zhibin** (Research Associate) has completed the following tasks during the period from October 2003 to March 2004:

- Conference: XIE Zhibin attended the "Conference on Contemporary Religion and the Methodology of Empirical Research" in Beijing in October and presented a paper entitled "A Report on Empirical Study of Christianity in Chinese Context" at the ISCS Internal Seminar in November.
- Academic Programs at the Institute: He translated several documents for the Institute, assisted the Publication

Department in revising the formats of some articles of *Religious Studies in China*. He also took part in receiving visiting scholars and students at the Institute. He attended "The Study Retreat for Graduate Students from China in Hong Kong".

- Research Projects and Publications: He conducted a research project entitled "An Evaluation of Empirical Study of Christianity in Chinese Society", collected some fieldwork reports, communicated with relevant scholars, and wrote a paper on this topic entitled "A Summary of the *Conference on Contemporary Religion and the Methodology of Empirical Research* and a Preliminary Evaluation of the Empirical Study of Christianity in Chinese Society." Another article entitled "Religious Diversity and the Public Roles of Religion in Chinese Society" (in English) has been published in *Studies in Interreligious Dialogue* in the Second Issue of 2003.

**Mr. QU Li** (Research Associate) has completed the following tasks during the period from February 2003 to March 2004:

- Academic Programs: He took part in receiving visiting scholars and students at the Institute and participated in "The Study Retreat for Mainland Chinese Graduate Students".
- Translations, Editing, Publications: He translated various documents for the Institute, assisted the Publication Department in revising the format of some articles of *Religious Studies in China*, the preliminary editing of 2 articles in *LOGOS & PNEUMA Chinese Journal of Theology*, and second proofreading of 6 articles in *LOGOS & PNEUMA Chinese Journal of Theology*. He also wrote an essay on Prof. Swinburne's Lecture on "The Probability of Resurrection".



## TEACHING AND RESEARCH ACTIVITIES ON CHRISTIAN STUDIES IN THE UNIVERSITIES OF MAINLAND CHINA (UNDER THE SCHEME OF TAO FONG SCHOLARSHIP PROGRAM) OCTOBER 2003 ~ MARCH 2004

Zhejiang University, Hangzhou	
Courses Offered	<ul style="list-style-type: none"> <li>• Special Topics in Greek Philosophy (Prof. CHEN Chunfu)</li> <li>• Special Topics in Philosophy of Religion and Culture (Prof. BAO Limin)</li> <li>• Studies of Religions (Prof. WANG Zhicheng)</li> </ul>
Academic Publications	<ul style="list-style-type: none"> <li>• "The Classics of Greek and Hebrew Series" (Co-edited and translated by Prof. BAO Limin &amp; ZHANG Xuefu) (In Progress)</li> <li>• "The Second Axial Period Series" (Co-edited by Prof. WANG Zhicheng and Dr. SI Zhu)</li> </ul>
Research Topics	<ul style="list-style-type: none"> <li>• <i>Models of Inter-Faith Dialogue</i> (Translated by Prof. WANG Zhicheng)</li> <li>• <i>The Rainbow of Faith</i> (Translated by Prof. WANG Zhicheng &amp; Dr. Si Zhu)</li> </ul>
Conferences & Seminars	<ul style="list-style-type: none"> <li>• Faculty members participated in the conference on "Christianity and Global Regionalization" held by CASS and Regent College on December 4-7, 2003.</li> </ul>



Sun Yat-Sen University, Guangzhou	
Courses Offered	<ul style="list-style-type: none"> <li>• Christianity and Christian Philosophy (Prof. CHEN Lisheng)</li> <li>• The Spirit of Religion (Prof. CHEN Lisheng)</li> <li>• Religious Studies (Prof. LI Lanfeng)</li> <li>• Philosophy of Religion (Prof. ZHANG Xian)</li> <li>• Christian Ethics (Prof. ZHANG Xian)</li> <li>• A History of Christian Thoughts (Prof. Nikkla, Pertti Sulevi &amp; Prof. Nikkla Anne Kaisa Maria)</li> </ul>
Academic Publications	<ul style="list-style-type: none"> <li>• <i>Faith, Meditation and Consciousness</i> (Co-Edited by Prof. FENG Dawen &amp; Prof. ZHANG Xian)</li> <li>• <i>The Heaviness of Being: the Narrative of the Ethics of Modernity</i> (By Prof. LIU Xiaofeng)</li> <li>• <i>The Concept of Politics</i> (Written by Prof. LIU Xiaofeng)</li> <li>• <i>In the Face of Divine Life</i> (Co-edited by Prof. LI Zhigang &amp; Prof. FENG Dawen)</li> </ul>
Conferences & Seminars	<ul style="list-style-type: none"> <li>• Conference on "Religion and Society" was held in Guangzhou by the Department of Philosophy, and Institute of Comparative Religious Studies of Sun Yat-Sen University, and the Vietnamese Academy of Social Sciences on 24-29 December 2003.</li> <li>• Prof. Bill Briggs (Boston University, USA) and Prof. Peter Lillback (Westminster Theological Seminary, USA) presented their lectures on "American Protestantism" and "The Relation between Christianity and the Constitution of United States" on 30 October 2003.</li> <li>• Prof. Edmond Tang (also Guest Professor at ISCS), Prof. Martin Steringer and Prof. Hugh Mcleod (The University of Birmingham, UK) delivered their lecture on "Religion and the Culture of Western Cities" at Sun Yat Sen University on 12 November 2003.</li> <li>• Dr. Keith Chan and Dr. LIN Hong-Hsin visited the Department of Philosophy, Sun Yat-Sen University, on 12 November 2003.</li> <li>• Dr. LIN Hong-Hsin (Visiting Scholar at ISCS) presented his lecture on "Moltmann's Theology" at Sun Yat Sen University on 13 November 2003.</li> </ul>
Shandong University, Ji'nan	
Courses Offered	<ul style="list-style-type: none"> <li>• Old Testament Studies (Prof. FU Youde)</li> <li>• Jewish Studies (Prof. FU Youde)</li> <li>• Hebrew (Prof. FU Youde)</li> <li>• Introduction to the New Testament (Prof. LIU Xinli)</li> <li>• Christian Studies (Prof. LIU Xinli)</li> <li>• Introduction to Religious Studies (Prof. ZHAO Jie)</li> <li>• Special Topics in Comparative Religious Studies (Prof. ZHAO Jie)</li> <li>• Religious Studies in Confucianism (Prof. ZHAO Jie)</li> </ul>
Academic Publications	<ul style="list-style-type: none"> <li>• "Between East and West: Jewish Philosophy and its Significance for Chinese Philosophy" (Article written by Prof. FU Youde)</li> <li>• "The Relationship between God and Human and Heaven and Human" (Article written by Prof. FU Youde)</li> <li>• "The Structure and Communication of Reason and Faith" (Article written by Prof. FU Youde)</li> <li>• "International Philosophy Conference and its further development" (Article written by Prof. FU Youde)</li> <li>• "Amity and Expulsion: Martin Luther on Judaism" (Article written by Prof. LIU Xinli)</li> <li>• "The Secular History of Christian Religion" (Article written by Prof. LIU Xinli)</li> <li>• "Science, Faith and Superstition &amp; their Dialectic Relationship" (Article written by Prof. ZHAO Jie)</li> </ul>
Research Topics	<ul style="list-style-type: none"> <li>• "A Comparative Study on Mencius' Humanity and Christian Anthropology" (Prof. ZHAO Jie)</li> </ul>
Conferences & Seminars	<ul style="list-style-type: none"> <li>• Prof. LIU Xinli presented a paper on "Curie Romana and Social Ethics in Renaissance" at the conference on "Catholic Church and Contemporary Ethics" in Beijing on 12-14 November 2003.</li> <li>• Prof. CHEN Jian attended "The 7<sup>th</sup> Conference on Confucianism, Buddhism, Culture and Philosophy" in Taiwan; "Conference in Remembrance of ZHAO Puchu" in Hefei; and "The National Conference on OUYANG Jinwu" in Nanchang.</li> <li>• Mr. WANG Zhongxin (Director, Association of Chinese Scholars on Christian Studies in North America) delivered a lecture entitled "Religion and American Society" on 3-5 November 2003.</li> <li>• Prof. Milton W Y WAN and Mrs WAN LI Lanju presented a series of lectures on "Four Traditions of Spiritual Experience in Christianity" on 17-21 November 2003.</li> <li>• Prof. Richard Swinburne (Oxford University, UK) delivered a lecture entitled "Is there a God?" on 11-17 March 2004.</li> </ul>



Tsinghua University, Beijing	
Academic Publications	<ul style="list-style-type: none"> <li>• <i>Fifteen Talks on the Foundation of Religious Studies</i> (Written by Prof. WANG Xiaochao)</li> <li>• <i>Patristics Studies: A Cultural Perspective</i> (Written by Prof. WANG Xiaochao)</li> <li>• <i>The City of God Vol. 2</i> (chapter 10-18) (Augustine), Logos &amp; Pneuma Press, 2003 (Translated by Prof. WANG Xiaochao)</li> <li>• "Why did Modern Chinese Philosophers Reject Christianity" (Written by Prof. WANG Xiaochao)</li> <li>• "The Interpretation of Classics in Cross-Culture Backgrounds and its Influence on Tradition" (Written by Prof. WANG Xiaochao)</li> <li>• "On Cicero's Social and Political Philosophy" (Article written by Prof. WANG Xiaochao)</li> <li>• "A Christian View of love and its Significance in the Modern Context" (Article written by Prof. TIAN Wei)</li> <li>• "A Comparative study of Christian Tradition and Confucian Tradition" (Article written by Prof. TIAN Wei)</li> <li>• "The Divine Dimension of Love and its Presuppositions" (Article written by Prof. TIAN Wei)</li> <li>• "Sin and Love" (Article written by Prof. TIAN Wei)</li> </ul>
Conferences & Seminars	<ul style="list-style-type: none"> <li>• Dr. Choong Chee Pang (a renowned Singaporean scholar) delivered a lecture on "Introduction to the Bible" and "The Relationship between Christian Thoughts and Western Culture" at Tsinghua University on 14, and 18 November 2003.</li> <li>• Dr. LIN Hong-Hsin (Visiting Scholar at ISCS) delivered a lecture on "The Idea of Time between Augustine and Moltmann" at Tsinghua University on 8 December 2003.</li> <li>• Prof. Richard Swinburne (Oxford University, UK) delivered a lecture on "The Existence of God" on 5 March 2004.</li> </ul>
Central University for Nationalities, Beijing	
Courses Offered	<ul style="list-style-type: none"> <li>• History of Christianity (Prof. YOU Bin)</li> <li>• Biblical Studies (Prof. YOU Bin)</li> <li>• Biblical Studies in Hebrew (Prof. YOU Bin)</li> <li>• Special Topics on Religious Studies (Prof. HE Qimin)</li> <li>• History of Western Religious Studies (Prof. Lu Daji)</li> </ul>
Academic Publications	<ul style="list-style-type: none"> <li>• <i>Life Talk and Social Recognition: A Study of Five Minor books in the Hebrew Bible</i> (Co-written by Prof. YOU Bin)</li> <li>• "Origin and Tradition: The Methodological Significance of Original Culture for Biblical Study" (Article written by Prof. YOU Bin)</li> <li>• "Christianity and the Minority People Groups in Southwestern China" (Article written by GONG Yukuan)</li> <li>• "Ultimate Concern in Seattle" (Article written by BA Mo'a'yi)</li> </ul>
Conferences & Seminars	<ul style="list-style-type: none"> <li>• Prof. YOU Bin presented his lecture on "Contextual Theology? Syncretic Theology?" at the Conference on "Christianity and Chinese Culture" at the University of Helsinki in August 2003.</li> <li>• Prof. YOU Bin presented his lecture on "Being and Ultimate Reality: from the Viewpoint of Hebrew Tradition" at the Conference entitled "Original Culture and Ontological Studies" at Zhejiang University in August 2003.</li> <li>• Dr. Keith Chan delivered a lecture on "Tillich's Theology" at The Central University for Nationalities in October 2003.</li> <li>• M. Phil student LI Haishu visited the Alliance Bible Seminary for six months since October 2003. Her research topic is the place of Christianity among the Korean tribe in China.</li> <li>• Prof. DUAN Qi (Chinese Academic of Social Science) delivered a lecture on "The Debate between Evolution and Intelligent Design" and "The Ecological Environment Movement" at the Central University for Nationalities on 30 October and 7 November 2003 respectively.</li> <li>• Prof. Miikka Ruokanen (University of Helsinki, Finland) presented his series of lectures on "Christianity and Contemporary Western Society" at the Central University for Nationalities in December 2003.</li> <li>• Prof. YOU Bin visited Calvin College, Asbury Seminary, and Graduate Theological Union from January to March 2004.</li> <li>• Prof. Richard Swinburne (Oxford University, UK) delivered a lecture on "The Problem of Evil" on 8 March 2004.</li> <li>• Prof. LIU Peng (Chinese Academy of Social Science) delivered a lecture on "Religion and America" on 30 March 2004.</li> </ul>



	<b>Fudan University, Shanghai</b>
Courses Offered	<ul style="list-style-type: none"> <li>• Folk Religions and New Religions (Prof. LI Tiangang)</li> <li>• Special Topics in the History of Chinese Christianity (Prof. LI Tiangang)</li> <li>• Religion and Society (Prof. XU Yihua)</li> <li>• Philosophy of Religion (Prof. ZHANG Qingxiong)</li> <li>• History of Christianity (Prof. LIU Ping)</li> <li>• Frontier of Religious Problems (Prof. LIU Ping)</li> <li>• Selected Readings in Christian Classics (Prof. LIU Ping)</li> <li>• History of Christian Thoughts (Prof. LIU Ping)</li> <li>• Bible and Christianity (Prof. WANG Xinsheng)</li> <li>• A Brief Introduction to Religious Studies (ZHU Xiaohong)</li> </ul>
Academic Publications	<ul style="list-style-type: none"> <li>• "An Exploration of the Construction and Education of Religious Studies at Fudan University" (Prof. ZHANG Qingxiong)</li> <li>• "An Analysis on the Existence and Intention of Creative Art" (Prof. ZHANG Qingxiong)</li> <li>• <i>Christian Scholarship</i> (Chief editor: Prof. LI Tiangang)</li> <li>• "A Critique of Roman Documentation Library of Jesuit: the Papers on Ming-Qing Catholics" (Article written by Prof. LI Tiangang)</li> <li>• "The Revelation of Paganism" (Article written by Prof. LI Tiangang)</li> <li>• "The Contextual Significance of the Biblical Texts in the Dead Sea Scrolls for Old Testament Studies" (Article written by Prof. WANG Xinsheng)</li> <li>• <i>Understanding Faith</i> (Translated by ZHU Xiaohong)</li> <li>• "A Commentary on <i>Talmud • Pirgus Abioth I</i>" (Article written by Prof. LIU Ping)</li> <li>• "The Significance and Problems of Postmodern Consumerism and a Christian Response" (Article written by Prof. LIU Ping)</li> <li>• "A Critique of the intellectuals from Antiquity to the Modern Age" (Article written by Prof. LIU Ping)</li> <li>• "God Cares for Human: On Abraham Joshua Heschel's Theology of Pathos" (Article written by Prof. LIU Ping)</li> <li>• "Being Human: On Abraham Joshua Heschel's Jewish Anthropology" (Article written by Prof. LIU Ping)</li> <li>• <i>A Dictionary of Christianity</i> (Co edited and Written by Prof. LIU Ping)</li> </ul>
Research Topics	<ul style="list-style-type: none"> <li>• Philosophy of Religion (Prof. ZHANG Qingxiong)</li> <li>• A Study of Karl Rahner (Prof. WANG Xinsheng)</li> <li>• Introduction to the Bible (Prof. WANG Xinsheng)</li> <li>• A Brief Introduction to Islam (Prof. WANG Xinsheng)</li> <li>• Contemporary Catholic Theological Studies (ZHU Xiaohong)</li> </ul>
Conferences & Seminars	<ul style="list-style-type: none"> <li>• A 2-year course on religious studies for pastors and ministers of Shanghai Christian councils.</li> <li>• Prof. LI Tiangang gave lectures on "Some Questions on History of Chinese Christianity" at Huadong Theological Seminary in December 2003.</li> <li>• Prof. LI Tiangang and Mr. Daniel YEUNG (Institute of Sino-Christian Studies) was invited by the Department of Foreign Affairs, the Russian Orthodox Church, to visit several Theological Seminaries, universities and Christian publishing houses in Russia from 23 November to 4 December 2003.</li> <li>• Prof. Andreas Pangritz (Aachen University, Germany) delivered a lecture entitled "European Theological Thought of Others" on 10 October 2003.</li> <li>• Prof. WU Xiaoxin (San Francisco University, USA) visited Fudan University on 13 October 2003 for academic exchange and cooperation.</li> <li>• Ann (UB) visited Fudan University on 13 October 2003.</li> <li>• Dr. Keith CHAN presented a lecture on "Tillich's Ecological Vision" at Fudan University on 14 October 2003.</li> <li>• Prof. LUO Weihong presented a lecture on "An Introduction to New Religions" at Fudan University on 17 October 2003.</li> <li>• Prof. WANG Zhongxin (Director, Association of Chinese Scholars on Christian Studies in North America) delivered a lecture entitled "American Christians' View of Justice" at Fudan University on 20 October 2003.</li> <li>• Dr. CHEN Zongqing (Head of The Blessing Foudation inc., USA) gave lecture on "Deviation and Renewal of Christianity" at Fudan University on 22 October 2003.</li> <li>• Prof. YAN Kejia presented a lecture on "A Sociological Perpspective of New Religions" at Fudan University on 31 October 2003.</li> <li>• Prof. LEE Chi Cheong, Archie delivered a lecture on "Old Testament Theology in the Asian Context" at Fudan University on 3 November 2003.</li> <li>• Mr. WEI Bo (US Consulate) gave a talk on "An American View of Chinese Religions" at Fudan University on 14</li> </ul>



	<p>November 2003.</p> <ul style="list-style-type: none"> <li>• Mr. Person (American Association of Semitics, USA) delivered a series of lectures on "Peirce and Religion" and "Pragmatism and Religion" at Fudan University from 17 to 20 November 2003.</li> <li>• Prof. ZHONG Guofa gave a lecture entitled "An Analysis of the Concept of New Religion" at Fudan University on 24 November 2003.</li> <li>• Prof. GE Zhuang delivered a lecture on "Islam and New Religion" at Fudan University on 1 December 2003.</li> <li>• Dr. Michael Murray (Fanklin and Marshall College, USA) gave a lecture entitled "Leibniz's Proposal for Theological Reconciliation among the Protestants" at Fudan University on 1 December 2003.</li> <li>• Dr. LIN Hong-Hsin gave a lecture on "An Application of Gadamer's Hermeneutics to the Doctrine of Justification" at Fudan University on 1 December 2003.</li> <li>• Prof. Horst Seidl (Lateran University, Rome) delivered a lecture on "The Relationship of Philosophy, Religion and Theology" at Fudan University on 19 December 2003.</li> <li>• Yves Camus (Head of Macau Ricc Institute, Macau) visited Fudan University on 26 February 2004.</li> </ul>
	<b>Shaanxi Normal University, Xi'an</b>
Courses Offered	<ul style="list-style-type: none"> <li>• History of Ancient Christianity (Prof. YOU Xilin)</li> <li>• Theory of Religious Studies (Prof. LU Jianfu)</li> <li>• Introduction to the Gospel of Luke (Prof. WANG Qi)</li> <li>• Introduction to the English versions of the Bible (Dr. PENG Manyuan, Scholar-in-residence at Hong Kong Baptist University)</li> <li>• Theology of John Calvin and Political Reform in Geneva (Dr. CHAN Yep Yuk, Lecturer at Trinity Theological College, Singapore)</li> <li>• Biblical Hermeneutics (Rev. Dr. Chris Dippenaar, Lecture at Trinity Theological College, Singapore)</li> <li>• Ancient Greek (Rev. Dr. Chris Dippenaar and Prof. WANG Qi)</li> </ul>
Academic Publications	<ul style="list-style-type: none"> <li>• <i>Collection of Papers in International Symposium on Buddhist-Christian Dialogue</i> (Edited by Prof. WU Yansheng and Prof. LAI Pan Chiu, forthcoming)</li> <li>• "Public Morality and Private Virtue" (Article written by Prof. YOU Xilin)</li> <li>• "Interpretations of Confession" (Article written by Huang Ruicheng)</li> <li>• "Studies on Zhao Zichen's Views of Spirituality from the 'Scholar' Perspective" (Article written by Dr. PENG Manyuan)</li> </ul>
Research Topics	<ul style="list-style-type: none"> <li>• "History of Christianity and Catholicism in Shanxi" (Prof. JIA Erqiang)</li> <li>• "Conflicts and Alliance between Confucianism and Catholicism in Late Ming" and "Wang Zheng Studies" (Prof. LIN Lechang)</li> <li>• "Localization of Theology" (Prof. DONG Jianlin)</li> <li>• "Missionary History of the Catholic Church in China" (Prof. CAO Wei'an)</li> <li>• "Studies on Tang Nestorianism" (Dr. PENG Manyuan)</li> <li>• "Comparative Studies on the Chinese Translations of the Bible" (MA Lemei)</li> <li>• "Christianity and Chinese Ethics (Ancient)", "Humanism and Modernity in Christianity", and "University and Christian Humanism" (Prof. You Xilin)</li> <li>• "Roman Law in the Rule of St. Benedict" (Dr. HUANG Ruicheng)</li> </ul>
Academic Activities	<ul style="list-style-type: none"> <li>• Scholars from <i>The Chinese Journal</i> (Germany) visited the Institute of Christian-Cultural Studies in October 2003.</li> <li>• Scholars from the Department of Religion and Philosophy, Boston University visited the Institute and delivered a lecture on "Religious Justice in Globalization" in October 2003.</li> <li>• Scholars from the Department of Religion and Philosophy, Hong Kong Baptist University visited the Institute in October 2003. Prof. LO Ping Cheung, Prof. KWAN Kai Man, and Prof. KANG Phee Seng delivered lectures on "Humanism and Christianity" and "Science and Religion".</li> <li>• Scholars from the Department of Religious Studies, University of Birmingham visited the Institute in November 2003. Prof. Hugh Mcleod and Dr. Martin Stringer delivered lectures entitled "A Global Context: the Work of Birmingham Department of Theology and Religion in Britain since World War II".</li> <li>• Two lecturers from Trinity Theological College (Singapore) visited the Institute and gave seminars to graduate students in December 2003.</li> <li>• "International Symposium on Buddhist-Christian Dialogue" was held in December 2003.</li> <li>• Prof. WANG Xiaochao, Prof. WAN Junren, and Prof. HU Weixi from Tsinghua University delivered lectures on the humanities in December 2003.</li> <li>• Prof. LIN Hong Hsin (Visiting scholar of ISCS) delivered a lecture on "Calvin and Humanism" in the Institute in December 2003.</li> </ul>



	Chinese Academy of Social Sciences, Beijing
Courses Offered	<ul style="list-style-type: none"> <li>• Principle of Religious Studies (Prof. JIN Ze)</li> <li>• Religious Anthropology (Prof. JIN Ze)</li> <li>• Contemporary Catholicism (Prof. REN Yanli)</li> <li>• Theories of Modernity (Prof. YOU Xilin)</li> <li>• Latin Seminar and Selected Readings in Latin (Austrian Guest Prof. Leopod Leeb)</li> <li>• Sociology of Religion (Prof. GAO Shining)</li> <li>• History of Christianity in China (Prof. WANG Meixiu)</li> <li>• Philosophy and Religious Studies (Faculty professors)</li> </ul>
Academic Publications	<ul style="list-style-type: none"> <li>• <i>Dialogue and Comparative Studies of Religions, Vol. IV</i> (Edited by Prof. ZHUO Xinpin)</li> <li>• <i>Christianity and Contemporary Society collection of papers presented at International Academic Seminar</i> (Edited by Prof. ZHUO Xinpin &amp; Josef Sayer)</li> <li>• <i>Encounter and Dialogue: The Cultural Exchange during the Ming-Qing Era</i> (Edited by Prof. ZHUO Xinpin)</li> <li>• <i>Philosophy and Religion</i> (Written by Prof. SHAN Chun)</li> <li>• <i>Chinese Religious Studies Year book 2001-2002</i> (Written by Prof. CAO Zhongjian)</li> <li>• <i>A Dictionary of Christian Religion</i> (Edited by Prof. Leopod Leeb)</li> <li>• <i>A Study of Christian Religion, Vol. VI</i> (Co-edited by Prof. ZHUO Xinpin &amp; Prof. XU Zhiwei)</li> </ul>
Research Topics	<ul style="list-style-type: none"> <li>• "Comparative Studies in Christianity, Sociology and Culture" (Rev. Arnold Sprenger)</li> <li>• "Early History of Fu Jen Catholic University" (Dr. Kupez from Holland)</li> <li>• "The Situation and Developing Trends of Contemporary Christianity"; "Chinese Religious Studies Documentation Database (Since 1949)" (Prof. ZHUO Xinpin)</li> <li>• "Chinese Religions and Culture" (Prof. Lü Daji)</li> <li>• "Contemporary Reformation of the Roman Catholic Church"; "Special Topics on Vatican and Catholicism" (Prof. REN Yanli)</li> <li>• "Special Topics on Christian Society" (Prof. DUAN Qi)</li> <li>• "Analysis of the Causes and Countermeasures of Foreign Cults"; "Methods and Theories of the Social Psychology of Religion" (Prof. GAO Shining)</li> <li>• "History of Religious Anthropology "; "Outline of History of Religious Anthropology "; "The Database of the Problems in Religions" (Prof. JIN Ze)</li> <li>• "Study of Reformed Epistemology" (Prof. SHAN Chun)</li> <li>• "Introduction to Phenomenology of Religion" (Prof. WANG Liuer)</li> <li>• "A Comparative Study between Urban and Country Christianity in Contemporary Society" (WANG Xiaonan)</li> </ul>
Academic Activities	<ul style="list-style-type: none"> <li>• Prof. ZHUO Xinpin has been visiting the University of Birmingham since 28 August 2003.</li> <li>• Dr. Philip C. Holtrop (Calvin College, USA) presented a series of lectures on Romans at CASS from September to December 2003.</li> <li>• Prof. Martin Stringer, Prof. Hugh Mcleod and Prof. Edmond Tang (The University of Birmingham, UK) presented their lectures on "Anthropological Genealogy and the Definition of Religion" and "Comparison of Religions in Berlin, London and New York" at CASS on 4 November 2003.</li> <li>• Conference entitled "Christianity and Global Regionalization" was held by CASS and Regent College on 4-7 December 2003.</li> <li>• Conference on "Social Ethics and Human Spirit in Worldwide Religions" was held by CASS and Regent College on 8-9 December 2003.</li> <li>• Prof. HUANG Lingyu presented his lecture on "An Introduction to Judaism" at CASS on 16 November 2003.</li> <li>• Prof. SHAN Chun presented his lecture on "The Philosophy of Religion of the Frankfurt School" at CASS on 23 November 2003.</li> <li>• Prof. LIU Peng presented his lecture on "A Brief Introduction to American Religions" at CASS on 29 November 2003.</li> </ul>



	Peking University, Beijing
Courses Offered	<ul style="list-style-type: none"> <li>• Selected Readings of Theological Classics (Prof. ZHAO Dunhua)</li> <li>• Special Topics in Religious Studies (Prof. ZHANG Zhigang)</li> <li>• Special Topics in Religious Studies (Prof. SUN Shangyang)</li> <li>• The Greek Orthodoxy (Prof. XU Fenglin)</li> <li>• The Christian-Buddhist Dialogue in the Late Ming and Early Qing Period (Dr. ZHENG Ande)</li> <li>• Phenomenology of Religion (Prof. WANG Wei)</li> </ul>
Academic Publications	<ul style="list-style-type: none"> <li>• A Model of Evolution in Religion and Philosophy (Article written by Prof. ZHAO Dunhua)</li> </ul>
Research Topics	<ul style="list-style-type: none"> <li>• "Christianity and Chinese Culture: A Study of the Problem of Evil" (Prof. ZHAO Dunhua)</li> <li>• "Religious Language and Inter-Faith Dialogue" (Prof. ZHANG Zhigang)</li> <li>• "The Religious Character of Chinese Social Culture" (Prof. SUN Shangyang)</li> <li>• "The Iconography and Religious Arts of the Greek Orthodox" (Prof. XU Fenglin)</li> <li>• "The Modern Chinese Christian Thinkers Series" (Dr. WU Yuping)</li> </ul>
Conferences & Seminars	<ul style="list-style-type: none"> <li>• Prof. XU Fenglin presented a paper entitled "The Openness of Human Nature in Russian Thoughts" at the "Russian Thoughts and Russian Ways" Conference (Beijing Foreign Studies University) from 14 to 18 November 2003.</li> <li>• Prof. YAO Weiqun presented a paper entitled "A Comparative Study of the Buddhist and Christian Views of 'God'" at the "Christian-Buddhist Dialogue" in Xi'an from 21 to 23 November 2003.</li> <li>• Prof. Mel Steward (Calvin College, USA) delivered lectures on "The Methods of Religious Studies" and taught a course on "Selected Readings in Theological Classics" with Prof. ZHAO Dunhua on February 2004.</li> <li>• Prof. Richard Swinburne (Oxford University, UK) delivered a lecture entitled "On the Problem of Evil" on 4 March 2004.</li> </ul>
	Nanjing University, Tianjin
Courses Offered	<ul style="list-style-type: none"> <li>• An Introduction to Religious Studies (Prof. SUN Yiping)</li> <li>• Christian Studies (Prof. SHU Ye)</li> <li>• Modern Western Philosophy and Religion (Prof. SHU Ye)</li> <li>• Religion and Culture (Prof. YANG Weizhong)</li> <li>• Religious Art (Prof. WU Weishan)</li> </ul>
Academic Publications	<ul style="list-style-type: none"> <li>• Religion 2003 (Edited by XU Xiaoyue)</li> <li>• "The Value of Ontology" (Article written by Prof. SHU Ye)</li> <li>• "Peter Berger: A Re-Discovery of the "Transcendent"" (Article written by Prof. SHU Ye)</li> </ul>
Research Topics	<ul style="list-style-type: none"> <li>• "Studies on General Value Theory" (Prof. SHU Ye)</li> <li>• "Studies on the Localization of Christianity in China" (Prof. SHU Ye)</li> </ul>
Conferences & Seminars	<ul style="list-style-type: none"> <li>• Prof. LAI Pan Chiu (Guest professor of ISCS, Head of Department of Religion, The Chinese University of Hong Kong) visited the Department of Philosophy and Religious Studies and delivered a lecture entitled "Philosophy of Hua Yan and the Concept of Trinity in Christianity" on October 2003.</li> <li>• Prof. ZHANG Xianyong (Research Fellow at ISCS) visited the Department and delivered a lecture entitled "The Studies of Christian Culture in the Digital Age" on October 2003.</li> <li>• Prof. WANG Zhongxin (Director, Association of Chinese Scholars on Christian Studies in North America) visited the Department and delivered a lecture entitled "History of North America, the Idea of Contract, and American Constitution" in November 2003.</li> <li>• Dr. Solomon Wald (Program Director of French Planning Institute of Jewish Nation Policy, Specialist on Jewish History) paid an academic visit to the Department and delivered a lecture entitled "Judaism and Jewish Culture" in November 2003.</li> <li>• Mr. Daniel YEUNG (Director of ISCS) and Dr. Keith CHAN (Research Fellow at ISCS) visited the Department and delivered lectures entitled "The Condition and Prospect of Chinese Christian Theology" and "Paul Tillich's Ecological Vision: the Relationship between Human and Nature" respectively in March 2004.</li> </ul>



Henan University, Kaifeng	
Courses 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 Publications	<ul style="list-style-type: none"> <li>• <i>Interpretations of the Bible</i> (Written by Prof. LIANG Gong, etc.)</li> <li>• <i>Interpretations of Law and Narrative Writings</i> (Written by Prof. LIANG Gong, etc.)</li> <li>• <i>Interpretations of Poetic and Wisdom Literature</i> (Written by Prof. LIANG Gong, GUO Xiaoxia, etc.)</li> <li>• "Literary Studies of the Bible in the Cross-Culture Horizon" (Article written by Prof. LIANG Gong)</li> <li>• "The Plots of the Gospels in the light of Contemporary Narrative" (Article written by Prof. LIANG Gong)</li> <li>• "Ancient Greek Philosophy and the Bible" (Article written by Prof. LIANG Gong)</li> <li>• "On the Art of Rhetoric Art in the Gospels" (Article written by Prof. LIANG Gong)</li> <li>• "The Temporal Form in the Gospel Narratives" (Article written by Prof. LIANG Gong)</li> <li>• "Tolstoy's Utopian Thought" (Article written by Prof. ZHAO Ning)</li> <li>• "Tolstoy's Earthly 'Heaven'" (Article written by Prof. ZHAO Ning)</li> <li>• "The Mythical and Demythologized Interpretations of the <i>book of Jonah</i>" (Article written by Prof. ZHAO Ning)</li> <li>• "A Comparative Study of Kafka' <i>In the Penal Colony</i> and YU Hua's 1986" (Article written by SUN Caixia )</li> <li>• "The Separation from God: the Religious Concern of Kafka" (Article written by SUN Caixia )</li> <li>• "A Cultural Interpretation of the Image of Cain" (Article written by GUO Xiaoxia )</li> <li>• "The Double Context of <i>The Merchant of Venice</i>" (Article written by CHENG Xiaojuan )</li> </ul>
Research Topics	<ul style="list-style-type: none"> <li>• "Shakespeare and the Bible" (Prof. LIANG Gong)(Forthcoming)</li> <li>• "Narrative Art in the Bible" (Prof. LIANG Gong)</li> <li>• "<i>Resurrection</i> and the Bible" (Prof. ZHAO Ning)</li> <li>• "Western Modern Literature and the Bible" (SUN Caixia)</li> </ul>
Conferences & Seminars	<ul style="list-style-type: none"> <li>• Prof Liang Gong participated in the conference on "Christianity and Global Regionalization" held by CASS and Regent College on 4-7 December, 2003.</li> </ul>
Renmen University of China, Beijing	
Courses Offered	<ul style="list-style-type: none"> <li>• Philosophy of Religion (Prof. HE Guanghu)</li> <li>• Selected Readings in Religious Classics (Prof. HE Guanghu)</li> <li>• Reflection on the Reformation in Europe (Prof. HE Guanghu, at The Chinese University of Hong Kong)</li> <li>• Western Cultural Theories and Religion (Prof. YANG Huilin)</li> <li>• History of Western Literary Theories (Prof. YANG Huilin)</li> <li>• Selected Readings in Christian Classics (Prof. SUN Yi)</li> </ul>
Academic Publications	<ul style="list-style-type: none"> <li>• <i>Yue Ying Wan Chun: a Collection of Academic papers</i> (Written by Prof. HE Guanghu)</li> <li>• <i>Tian Ren Zhi Ji: A Collection of Academic papers</i> (Written by Prof. HE Guanghu)</li> <li>• <i>Studium der Theologie</i> (Translated by Prof. LI Qiuling)</li> <li>• <i>Religion Innerhalb der Grenzen der Blossen Vernunft</i> (Translated by Prof. LI Qiuling)</li> <li>• "Gadamer and Theological Hermeneutics" (Article written by Prof. YANG Huilin)</li> <li>• "Theology's 'Reluctance to yield'" (Article written by Prof. YANG Huilin)</li> <li>• "The Potential Value of Contemporary Theology in Literary Studies" (Article written by Prof. YANG Huilin)</li> <li>• "Interpretation and Imaginary Space: Shakespeare and the Critical Case Study of <i>Hamlet</i>" (Article written by Prof. YANG Huilin)</li> <li>• "The Concept of Death in the New Testament" (Article written by Prof. SUN Yi)</li> <li>• Six Articles in <i>Contemporary Chinese Thought</i> (forthcoming in May 2004) <ul style="list-style-type: none"> <li>(1) Inculturation or Contextualization? Interpretations of Christianity in the Context of Chinese Culture</li> <li>(2) Three Concerns in the Buddhist-Christian Dialogue</li> <li>(3) The Contemporary Significance of Theological Ethics</li> <li>(4) The De-construction of Laughter and its Theological Logic</li> <li>(5) Moralized Sino-Christianity and the Meaning of Christian Morality</li> <li>(6) The Union Chinese Version of the Bible and its Hermeneutical Analysis (Edited by Prof. YANG Huilin)</li> </ul> </li> </ul>



Research Topics	<ul style="list-style-type: none"> <li>• "The Publicity of Religious Interpretation" (Prof. YANG Huilin)</li> <li>• "The Religious Interpretation of Literature and Culture" (Prof. YANG Huilin)</li> </ul>
Conferences & Seminars	<ul style="list-style-type: none"> <li>• Prof. YANG Huilin presented his paper entitled "The Potential Value of Contemporary Theology in Literary Studies" at the conference on "Christianity and Anthropology" at Hong Kong Baptist University from 10 to 12 October 2003.</li> <li>• Prof. YANG Huilin presented his paper entitled "Three Problems in the Christian-Buddhist Dialogue" at the "Christian-Buddhist Dialogue" in Xi'an from 21 to 24 November 2003 and presented the same paper at the Chinese University of Hong Kong on 27 October 2004.</li> <li>• Prof. YANG Huilin presented his paper entitled "A Theological Interpretation on Heidegger and Derrida" at the Beijing Language and Culture University on 9 November 2003.</li> <li>• Prof. YANG Huilin presented his paper entitled "Christian Theology and Western Literary Theories" at the Beijing Broadcasting Institute on 1 December 2003.</li> <li>• Prof. Prof. YANG Huilin gave a special seminar on "Contemporary Theology and Human Science" to Doctorate candidates from 4 to 7 December 2004.</li> <li>• Faculty members (Prof. HE Guanghu, Prof. LI Qiuling, Prof. Sun Yi, and Prof. YANG Huilin) attended the conference on "Christianity and Global Regionalization" held by CASS and Regent College from 4 to 7 December 2003. Prof. Yeung presented his paper entitled "The Publicity of Theology and the Theological concern of the Humanist scholars".</li> </ul>



## 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 2003 to March 2004

Logos & Pneuma: Chinese Journal of Theology No. 20 (Spring 2004)

Chief Editor: Richard X. Y. Zhang

### *Theological Treatise: Derrida and Theology*

Theme Initiator: Chin Ken Pa

312 pages (published in January 2004)



### Theme Articles

Chin Ken Pa, "Derrida and Theology:

*Aporias—Introducing the Main Theme"*

Jacques Derrida, "Foi et savoir: *Les deux source de la <<religion>> aux limites de la simple raison*"

John D. Caputo, "Apostles of the Impossible: On God and the Gift in Derrida and Marion"

Andres S. K. TANG, "(What) is the Significance of Derrida (for Theological Thinking)?"

XIA Kejun, "The Spirit of the Gift—Derrida's Thinking of the Gift and Deconstruction of Theology"

LU Yang, "Derrida and Negative Theology"

### Thought and Society

LIU Xiaofeng, "A Semantic Exploration of  $\sigma\omega\mu\alpha$  in the Pauline Letters"

YANG Jun, "The Extending of Anxiety in the Christian Context: A Brief Study of Kierkegaard's *The Concept of Anxiety*"

LIU Ping, "Human is God's Concern: On Abraham Joshua Heschel's Theology of Pathos"

TAN Lizhu, "Emmanuel Lévinas: L'Infini et la Subjectivité éveillée"

YAO Xiyi, Kevin, "The Conflicting Visions of Church Union—The China Inland Mission and the National Christian Council, 1922-26"

### Book Review and Conference Report

Guo Chunlin, "How to read a picture?—A Review of Wang Lu's *The Acts of Art*"

WANG Zhongxin, "Understanding Christianity in the Chinese Context—A Conference Report (the 8<sup>th</sup> annual conference of "Christianity and China")"

Chinese Academic Library of Christian Thought: Ancient Series

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

by Augustine of Hippo, translated by WANG Xiaochao

472 pages (published in December 2003)



This masterpiece written in Augustine's later years has been acclaimed as the blossoming of his mature thinking.

The second volume of the three-volume Chinese translation begins with Book X of the original text, which distinguishes the Christian concept of God from those held by the Platonists, and ends with Book XVII, which contains a discussion about the origin, history and end of the heavenly city and the earthly city (begun in Book XI) up to the prophets prior to Christ. The



nature of angels, death and sin are addressed in the last chapters. Translator's notes introduce the Chinese reader to some new insights of international scholarship.

Chinese Academic Library of Christian Thought: Research Series  
***Sexism and God-talk: Toward a Feminist Theology***

by Rosemary R. Ruether, translated by YEO Khiok Khng and LEUNG Suk Ching  
328 pages (published in December 2003)



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

Chinese Academic Library of Christian Thought: Research Series  
***The Gnostic Religion***

by Hans Jonas, translated by ZHANG Xinzhang  
512 pages (published in December 2003)



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

Logos and Pneuma Translation Series

***Novalis- Der Dichter und Denker als Christuszeuge***

Edited by LIU Xiaofeng, translated by LIN Ke  
280 pages (published in November 2003)



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

a discussion of Novalis by Karl Barth.

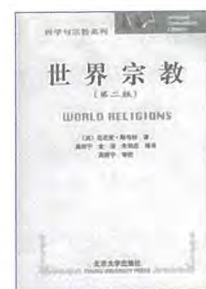
## Joint Publications

Joint Publication with Peking University Press

Weiming Translation Library

***World Religions***

by Ninian Smart, translated by GAO Shining, JIN Ze, ZHU Mingzhong et al.  
698 pages (published in January 2004)



*World's Religions* offers a fascinating insight into a wide range of faiths, their history and their followers. In the richly illustrated new edition of this popular book, religions are described through their symbols, rituals, followers, architecture and art. Part 1 charts the historical development of religions in the ancient worlds, while Part 2 follows up on how they changed after the Renaissance, the Colonisation of the Americas, and other cultural shifts.

Joint Publication with Renmin University Press

Chinese Classic Library of Christian Thought

***Religious Transformation in Western Society: The End of Happiness***

by Harvie Ferguson, translated by XU Zhiyue,  
357 pages (published in October 2003)



According to Western religious belief, God is the origin of happiness, and the only way to happiness is approaching God. As idols become questionable, happiness, as a mode of existence, increasingly makes one uncomfortable. As a matter of fact, happiness is indispensable to human existence, but this aim is increasingly difficult to attain. This book aims at pointing out that, since happiness is no longer unconditionally given, it could be understood through at least five means: faith, belief, morality, passion, sensibility. Through a thorough analysis of these five points, this book facilitates an understanding of the modern Western society from the perspectives of ultimate values.

Chinese Classic Library of Christian Thought

***Gott im Projekt der Modernen Welt***

by Jurgen Moltmann, translated by TSENG Nien Yueh  
272 pages (published in October 2003)



In this masterful analysis of the religious and political dilemmas at the end of the modern age, world-renowned theologian Jurgen Moltmann assays the vaulting dreams and colossal failures of our time. He asks how we came to this point,



and he argues strenuously for Christian discipleship and public theology that take sides. In both critical and creative ways he advances the specific relevance of Christian messianic hope to today's thorniest political, economic, and ecological questions and the deeper values contested therein. In a world reeling between utopia and disaster, Moltmann here passionately and provocatively shows how Christian discipleship, through engagement and solidarity, can blaze a redemptive path.

Chinese Classic Library of Christian Thought, Other Publication Lists:  
**Religion innerhalb der Grenzen der Blossen Vernunft**  
 by Immanuel Kant, translated by LI Qiuling

**A Rumor of Angel— Modern Society and the Rediscovery of the Supernatural**  
 by Peter L. Berger, translated by GAO Shining

**Studium der Theologie- Eine enzyklopädische Orientierung**  
 by Gerhard Ebeling, translated by LI Qiuling

**Theological Science**  
 by Thomas F. Torrance, translated by YUAN Wei

**La Pesanteur et la Grâce**  
 by Simone Weil, translated by GU Jiashen, DU Xiaozhen

**Katholische Wirtschaftsethik**  
 by Otto Schilling, translated by GU Renming

**Religiöse Dogmatik und Gesellschaftliche Evolution**  
 by Niklas Luhmann, translated by LIU Feng, LI Qiuling

**Der Moderne Mensch und Religion**  
 by G. Simmel, translated by CAO Weidong et al.

**Tod, Fortleben und Gottesidee**

by Max Scheler, translated by SUN Zhouxing

**The Invisible Religion**

— **The Problem of Religion in Modern Society**

by Thomas Luckmann, translated by TAN Fang Ming

## Personnel Movement

Technical Support Staff

**Mr Edward HUI**

Edward holds a Bachelor of Social Science. He has rich experience in editing and graphic design.

Academic Editor & Research Fellow

**Mr Richard X. Y. Zhang**

Richard has completed his contract with ISCS and departed on 28 Feb 2004 thereafter.

## Web Site Express

1. What's New:

A pilgrimage to truth (II) — A series of Seminars on Selected readings of Christian Classics is now opened for on-line enrollment.

2. Logos & Pneuma

The Article "Derrida and Theology: *Aporias* — Introducing the Main Theme" by Prof. Chin Ken Pa has been published in Logos & Pneuma No.20.

3. The information about our new publications and activities will be updated regularly.

4. The new ISCS website is forthcoming.



## A Message from the Director

For the nature of my work, such as attending conferences and visiting many different scholars, I have to travel to different parts of the world. On different occasions, I have often been asked three questions, which in them are issues that I ponder over and reflect upon.

1. Is the movement of "Christian Studies in Chinese" a mere slogan without any substantial constructive purpose and achievement?

- The brief article by Prof HE Guanghu in this Issue provides a review of the publications and achievements of the Chinese scholars in Christian studies. The Institute is grateful to be able to work with Chinese scholars in different positions and on different occasions since the 1990's. Today, the Institute has already published nearly 100 translations of Christian classics and original studies in Chinese (so far we have published 13 such works under the Monograph Series). These are the fruit of the labour and research efforts of Chinese scholars in Mainland

Daniel H.N. Yeung



China or overseas. The first published Monograph entitled *The Cultural Christians* has even become a controversial subject among scholars in Mainland China, Hong Kong and Taiwan, and other regions.

- Today, despite the fact that different scholars adopt different approaches to the problem of the transformation of the Chinese culture through modernisation, the urgent need of cultural transformation in contemporary China is indisputable (cf. the discussion of Prof. ZHAO Lin in this Issue). Together with all Chinese scholars in Christian studies, the Institute is determined to contribute resources — through all our translations and original studies — to the modernisation of China, so as to provide Chinese scholars with reference materials.
- On the other hand, we are delighted at the establishment and the development of degree courses in religious studies in the universities in Mainland China, Hong Kong



and Taiwan. As Christian studies are rapidly developing under this development, a generation of young scholars are emerging. As a result, the provision of sufficient resources and opportunities to them for academic researches become the common concern of related institutions and organisations in Hong Kong and overseas. In line with this goal, the Institute has been engaging itself in various programmes since 1994, such as various forms of scholarships and the programme of "Visiting Scholars". In recent years, both the number of academic conferences on Christian studies in various universities in Mainland China, Hong Kong and Taiwan and the degree of communication and cooperation between Chinese scholars in Christian studies and overseas Chinese and international theologians are producing good results.

- From the mention above, we are convinced that the movement of "Christian Theology in Chinese" is not a mere slogan!
2. Given that the abilities of the Chinese scholars in Christian studies have improved significantly (their foreign language skills are admirable), what are the purposes of continuing with the translation of the Christian classics? After all, the translation project is rather costly with regard to financial and human resources.
- It seems that the question lies in the purpose of translation as a mode of interpretation and transmission. However, from the perspective of the history of the development of Chinese scholarship, the ultimate purpose of translation is the introduction of new learning for the development of Chinese scholarship. It is widely recognised that the enormous translations of Western scholarship since the 19th century has opened up the floodgate of Chinese scholarship and laid down the foundation of the modernisation of China.
  - Therefore, reading or transmission is not the sole purpose of the translation of Christian classics. What is more important is that a reader, after reading a foreign classic, interprets these foreign concepts within their life-experience and cultural resources in China; for this reason, translation is not only an adventure but also a creation. With these conviction, we have been working persistently to uphold our belief that we must read and understand, as well as in our reflection and interpretation, Christian Studies in the Chinese language, for when we talk about Christian theology with our own thinking and language, Christian theology will naturally enter into our life experience and cultural traditions, and "Christian Studies in Chinese" will gradually come into being. As a matter of fact, this is nothing novel, but a discovery of "sympathy", the beginning of a great, long-lasting project.
3. What is the agenda of "Christian Studies in Chinese"? Who sets the agenda?
- The idea of "Christian Studies in Chinese" was first brought up for discussion by Chinese humanistic scholars

in the 1990's. Therefore, it is natural to conclude that they are the initiators of this agenda. As Chinese humanistic scholars, they proceeded from the question of how to enrich their own disciplines with resources from Christian studies. In view of the involvement of various disciplines, the agenda of "Christian Studies in Chinese" cover a diversity of humanistic-theological perspectives. Employing academic methodology and terminology in research is a basic requirement. Moreover, these Chinese scholars have explored a new academic discipline called "Christian studies in Chinese" in the course of the development. This new discipline will move along, and compete on equal terms, with other existent disciplines such as Confucianism, Taoism, Buddhism, Marxism and other modern ideologies, as it makes its way into the academia in modern China.

- As a partner with Mainland Chinese scholars in Christian studies, the ISCS engages itself in, and gives impetus to, the development of the movement of "Christian Studies in Chinese" as a "servant". Here, the emphasis on our identity as a "servant" is related to the history of Christianity in China. Since the Tang Dynasty (635AD), Christianity was brought to China several times, but met intense resistance from the heirs of Chinese culture. The Chinese scholars resisted the Christian message simply because the preachers of the Christian message often proclaim a "fragmentary" gospel of their own denominations and traditions to them with false humility and an underlying dogmatic attitude. This situation has changed since the 1980's, as a small group of Chinese scholars found out that Christianity, the "foreign religion" treated with disregard and controversy by many Chinese scholars, was the spiritual foundation of the Western culture. In order to understand the essence of the Western culture, Chinese scholars regard Christianity as an indispensable or even the core element of their studies. This was the first time Chinese scholars ever held a positive and objective attitude towards Christian studies in the history of Christianity in China in the past 1400 years. Therefore, we should learn a lesson from history and promote Christian studies in China among Chinese scholars with sincerity and humility. We are responsible for contributing to the resources in Christian thoughts from different generations and sources, including Judeo-Christianity, Roman Catholicism, Greek Orthodox and Protestantism, together with all relevant institutions and organisations, with a view to nurturing scholars in Christian studies and promoting the dialogue between Chinese and foreign scholars in this field. We believe that genuine and serious dialogue will challenge each participant and enrich his or her research agenda. While we emphasise that it is the Chinese scholars who set the agenda, we expect their theological agenda to be open, pluralistic and universal through genuine multilateral dialogues and cooperation.