

# The 11<sup>th</sup> International Fu Jen Academia Catholica Conference: Asian Theologies and Theologies in Asia

第十一屆天主教國際學術研討會 —  
亞洲神學與神學在亞洲

## ■ Organizer 主辦單位

Fu Jen Academia Catholica 輔仁大學天主教學術研究院

Paris Catholic University, Paris 法國天主教大學

Ferdinand Verbiest Foudatuon, KU leuven, Belgium 比利時魯汶大學南懷仁研究中心

*Concilium: International Journal for Theology* 天主教國家神學雜誌

## ■ Co-organizer 合辦單位

Academy for Contextual Theologies in Taiwan / Grace Foundation

台灣本土神學研究中心 / 財團法人恩惠文教基金會

## ■ Sponsor 補助單位

Cardinal Yu Pin Foundation for Catholic Studies, Fu Jen Catholic University

天主教輔仁大學于斌樞機天主教人才培育基金管理委員會

# Contents 目次

---

I.	<b>Conference Statement</b> 會議宗旨	2
II.	<b>Agenda</b> 議程	5
III.	<b>Sessions Rules</b> 議事規則	8
IV.	<b>Paper Abstracts</b> 論文摘要	9
V.	<b>Curriculum Vitae</b> 學者簡歷	37

## I. Conference Statement 會議宗旨

### **The 11<sup>th</sup> International Fu Jen Academia Catholica Conference Asian Theologies and Theologies in Asia**

This conference on the theme of “Asian Theologies and Theologies in Asia” is organized by Fu Jen Academia Catholica in collaboration with *Concilium: International Journal for Theology*, Ferdinand Verbiest Foundation, KU Leuven, Paris Catholic University and Grace Foundation.

The theme “Asian Theologies and Theologies in Asia” reflects the long-term development of Catholic theology in various regions of Asia. The theme not only includes the difficulties, frustrations and even conflicts faced by Christian theology (philosophy) as it encounters Asian culture and religions but also the mutual enrichment and integration that has resulted from this encounter. This conference aims to promote academic research on Christian theology in Taiwan by building a platform for scholarly exchange with our international collaborators and enhance Asian theological reflection.

### **第十一屆天主教國際學術研討會—亞洲神學與神學在亞洲**

輔仁大學天主教學術研究院與 *Concilium: International Journal for Theology*、比利時魯汶大學南懷仁研究中心、法國天主教大學、及台灣本土神學研究中心 / 財團法人恩惠文教基金會，共同舉辦第十一屆天主教國際學術研討會，主題為「亞洲神學與神學在亞洲」。

這一主題，反映了天主教神學長期在亞洲各地區的發展，既包含了西方神學（哲學）與亞洲文化相遇中的困難、挫折甚至是衝突，更重要的，它還包含了在對話過程中所產生的相互豐富與彼此融合的理論與實踐的成果。透過對此一主題的探討，將能促進神學在亞洲的發展，並且能夠對神學未來的發展提出可能的最佳方向。本會希望能夠促進台灣天主教學術研究與世界接軌、開啟天主教學術研究溝通、對話，及推動台灣天主教學術研究風氣。

Date 日期：May 31-June 2, 2021 (2021 年 5 月 31 日-6 月 2 日)

■ **Topics of the conference 本次會議發表題目**

1. Asian Christian Theologies Present Tasks and Future Orientations
2. God as *Shouzu*: A Hong Konger's Perspective on *Fratelli Tutti*
3. Rediscovery of the Chinese Lay Apostolate in China Mainland
4. Philosophy of Being: Attempt from Chinese Scholastic Theology
5. Dialogue and Encounter with Atheist China, in Service of the Local Catholic Church in the People's Republic of China
6. The Past and Future of Chinese Catholic Theology
7. Productive Imagination in the Story Theology of Choan-Seng Song & Its Significance in the Age of Digitalization
8. Prolegomenon of Systemic Hermeneutics of Theology in Sino-Christian Context
9. Taking into Account Tantric Indian Buddhism for a Christianity in Dialogue within Asian Cultures
10. Asian Theologies in the Making: The Case of Vietnamese Theology
11. Liberation Theology in Populist Regimes: The Philippine Experience
12. Biblical Interpretation in India from Subaltern Perspective
13. Catholic Theological Ethics in Asia: From Conflict to Conversation
14. Asian Theology and the Particularity of Christianity
15. The 'God' of Buddhism
16. From Intentionality to Ontology: Edmund Husserl's Phenomenology and Neo-Scholasticism
17. The Deepest Motivation of Religions on Facing the Ecological Crisis: Takes the Encyclical "Laudato Si'" of Pope Francis and "Spiritual Ecology" of Dharma Master Hsin-Tao as Examples
18. Doing Theology in Diverse Asian Contexts: Insights from the Experience of the Federation of Asian Bishops' Conferences (FABC)
19. *The Catechism of the Catholic Church* as a Tool of Pastoral Theology for the Evangelization of the Chinese Cultures
20. Theologies in Asia and Asian Theologies: A Radical Paradigm Shift of Doing Theology From Contexts
21. A Metaphysical Approach to Theology in Taiwan: Dialogues between Catholicism and Daoist Teachings of Laozi and Zhuangzi
22. Similar but yet Different: Comparison of Cardinal Paul Yü Pin and St. Paul the Apostle
23. Women Decolonising Theologies of, for and by Southeast Asians
24. The Challenge of Gender Dynamics for Asia's Catholicism: A View from Taiwan
25. Weaving the Future: Christian Women-"Chiara Lubich" and "Melba Maggay" in the

Transforming Society and Their Relations to Taiwan

26. The Inculturation in the Scheut Missions in Inner Mongolia from 1865 to 1949
27. The *Da Rike* by Fr. Vincent Lebbe: A Case Study on the Inculturation of Gregorian Chant and the Divine Office

■ **Scholars invited to the conference (in the order of the agenda)**

本次會議受邀學者 (依學者出場順序排序)

1. Msgr. Arnaldo Catalan 佳安道
2. Leszek Niewdana, SVD 聶達安
3. Thierry-Marie Courau
4. Jeroom J. Heyndrickx 韓德力
5. Ya-Tang Chuang 莊雅棠
6. Van-Doan Tran 陳文團
7. Peter Cho Phan
8. Lap Yan Kung 龔立人
9. Peter Jianmin Zhao 趙建敏
10. Maria John P. Selvamani 司馬忠
11. Tak-Kwong Chan 陳德光
12. Antoine Ren 任安道
13. Po-Ho Huang 黃伯和
14. Jing-Jong Luh 陸敬忠
15. Daniel Franklin Pilario
16. John Baptist Antony
17. Frank Budenholzer 柏殿宏
18. Catherine Cornille
19. Peter Baekelmans
20. Jeffrey Chang 鄭家樂
21. Wen-Hsiang Chen 陳文祥
22. Jung-Hsiao Kao 高榮孝
23. Louis Gendron 詹德隆
24. Andrew Rickie Lam 林康政
25. Katia Lenehan 何佳瑞
26. Shang-Wen Wang 王尚文
27. Ying-Fen Su 蘇嫫霧
28. Chia-Hua Wei 魏嘉華
29. Sharon A. Bong
30. Francisco Carin Garcia 范凱令
31. Mei-Ting Huang 黃漢婷
32. Alexandre Tsung-Ming Chen 陳聰銘
33. Li-Xing Hong 洪力行

## II. Agenda 議程

DAY1 May 31, 2021 (Monday)		
Time	Agenda	
09:00-09:30 Opening Ceremony	Msgr. Arnaldo Catalan 代辦佳安道蒙席 (Apostolic Nunciature) Leszek Niewdana, SVD 聶達安使命副校長 (Fu Jen Catholic University) Thierry-Marie Courau (Concilium: International Journal of Theology) Jeroom J. Heyndrickx 韓德力神父 (F. Verbiest Foundation -Leuven) Ya-Tang Chuang 莊雅棠董事長 (Grace Foundation)	
09:30-09:50	Break	
09:50-10:40 Keynote Speech I	Moderator	Speaker / Topic
	Van-Doan Tran 陳文團	Peter Cho Phan Georgetown University Asian Christian Theologies Present Tasks and Future Orientations
10:40-11:00	Break	
11:00-12:00 Session I Theology in China	Van-Doan Tran 陳文團	Lap Yan Kung 龔立人 Chinese University of Hong Kong (Hong Kong) God as <i>Shouzu</i> : A Hong Konger's Perspective on <i>Fratelli Tutti</i>
		Peter Jianmin Zhao 趙建敏 Sapientia Press House and Institute for the Study of Christianity and Culture Rediscovery of the Chinese Lay Apostolate in China Mainland
12:00-13:30	Break	
13:30-15:00 Session II Theology in China	Maria John P. Selvamani 司馬忠	Tak-Kwong Chan 陳德光 Fu Jen Catholic University Philosophy of Being: Attempt from Chinese Scholastic Theology
		Jeroom J. Heyndrickx 韓德力 F. Verbiest Foundation-Leuven Dialogue and Encounter with Atheist China, in Service of the Local Catholic Church in the People's Republic of China
		Antoine Ren 任安道 Catholic University of Louvain (Belgium) From Inculturation to Interculturation: The Past and Future of Chinese Catholic Theology
15:00-15:30	Break	
15:30-16:30 Session III Protestant Theology	Po-Ho Huang 黃伯和	Ya-Tang Chuang 莊雅棠 Chang Jung Christian University Productive Imagination in the Story Theology of Choan-Seng Song & Its Significance in the Age of Digitalization
		Jing-Jong Luh 陸敬忠 National Central University Prolegomenon of Systemic Hermeneutics of Theology in Sino-Christian Context
16:30-16:40	Break	
16:40-17:30 Keynote Speech II	Ya-Tang Chuang 莊雅棠	Thierry-Marie Courau Concilium: International Journal of Theology Taking into Account Tantric Indian Buddhism for a Christianity in Dialogue within Asian Cultures

DAY2 June 1, 2021 (Tuesday)		
Time	Agenda	
	Moderator	Speaker / Topic
09:40-10:30 Keynote Speech III	Tak-Kwong Chan 陳德光	Van-Doan Tran 陳文團 Fu Jen Catholic University Asian Theologies in the Making: The Case of Vietnamese Theology
10:30-11:00	Break	
11:00-12:00 Session IV Asian Theologies	Tak-Kwong Chan 陳德光	Daniel Franklin Pilario Adamson University Liberation Theology in Populist Regimes: The Philippine Experience
		John Baptist Antony National Biblical Catechetical and Liturgical Centre Biblical Interpretation in India from Subaltern Perspective
12:00-13:30	Break	
13:30-15:00 Session V Asian Theologies	Frank Budenholzer 柏殿宏	Maria John P. Selvamani 司馬忠 Fu Jen Catholic University Catholic Theological Ethics in Asia: From Conflict to Conversation
		Catherine Cornille Boston College Asian Theology and the Particularity of Christianity
		Peter Baekelmans Service of Documentation and Study on Global Mission The 'God' of Buddhism
15:00-15:30	Break	
15:30-16:30 Session VI Contemporary Issues	Jeffrey Chang 鄭家樂	Wen-Hsiang Chen 陳文祥 Fu Jen Catholic University From Intentionality to Ontology: Edmund Husserl's Phenomenology and Neo-Scholasticism
		Jung-Hsiao Kao 高榮孝 Fu Jen Catholic University The Deepest Motivation of Religions on Facing the Ecological Crisis: Takes the Encyclical "Laudato Si" of Pope Francis and "Spiritual Ecology" of Dharma Master Hsin-Tao as Examples
16:30-16:40	Break	
16:40-17:40 Session VII Theology in Asia	Louis Gendron 詹德隆	Jeffrey Chang 鄭家樂 Fu Jen Faculty of Theology of St. Robert Bellarmine Doing Theology in Diverse Asian Contexts: Insights from the Experience of the Federation of Asian Bishops' Conferences (FABC)
		Andrew Rickie Lam 林康政 Caritas Institute of Higher Education <i>The Catechism of the Catholic Church</i> as a Tool of Pastoral Theology for the Evangelization of the Chinese Cultures

DAY3 June 2, 2021 (Wednesday)		
Time	Agenda	
09:40-10:30 Keynote Speech IV	Moderator	Speaker / Topic
	Katia Lenehan 何佳瑞	Po-Ho Huang 黃伯和 Academy for Contextual Theologies in Taiwan Theologies in Asia and Asian Theologies: A Radical Paradigm Shift of Doing Theology From Contexts
10:30-11:00	Break	
11:00-12:00 Session VIII Theology in Taiwan	Shang-Wen Wang 王尚文	Katia Lenehan 何佳瑞 Fu Jen Catholic University A Metaphysical Approach to Theology in Taiwan: Dialogues between Catholicism and Daoist Teachings of Laozi and Zhuangzi
		Ying-Fen Su 蘇晏霽 Fu Jen Catholic University Similar but yet Different: Comparison of Cardinal Paul Yü Pin and St. Paul the Apostle
12:00-13:30	Break	
13:30-15:00 Session IX Women/ Gender	Chia-Hua Wei 魏嘉華	Sharon A. Bong Monash University Women Decolonising Theologies of, for and by Southeast Asians
		Francisco Carin Garcia 范凱令 F. Verbiest Foundation The Challenge of Gender Dynamics for Asia's Catholicism: A View from Taiwan
		Mei-Ting Huang 黃漢婷 Fu Jen Catholic University Weaving the Future: Christian Women-“Chiara Lubich” and “Melba Maggay” in the Transforming Society and Their Relations to Taiwan
15:00-15:30	Break	
15:30-16:30 Session X Inculturation	Francisco Carin Garcia 范凱令	Alexandre Tsung-Ming Chen 陳聰銘 F. Verbiest Institute, K.U.Leuven The Inculturation in the Scheut Missions in Inner Mongolia from 1865 to 1949
		Li-Xing Hong 洪力行 Fu Jen Catholic University The <i>Da Rike</i> by Fr. Vincent Lebbe: A Case Study on the Inculturation of Gregorian Chant and the Divine Office
16:30-16:40 Closing Ceremony	Po-Ho Huang 黃伯和 (Academy for Contextual Theologies in Taiwan) Maria John Peter Selvamani 司馬忠 (Fu Jen Academia Catholica)	



### **III. Sessions Rules 議事規則**

- 1. All speeches and papers are presented in English through Zoom.**

所有演講與論文均採Zoom線上英文發表。

- 2. Time limit for each keynote speech presenter is 50 mins.**

【專題演講】時間為50分鐘。

- 3. Time limit for each panel presenter is 20 minutes. Q&A will be followed by each presentation for ten minutes.**

每位論文發表人之發表時間為 20 分鐘，該發表人發表完畢後，由主持人針對該論文進行 10 分鐘的問題討論。

## **IV. Paper Abstracts**

### 論文摘要

# **Asian Christian Theologies Present Tasks and Future Orientations**

Peter Cho Phan  
Georgetown University

## **【Abstract】**

The lecture has three parts. The first provides a brief description of Christianities in Asia today (South, East, and Southeast Asia) to serve as the context for doing theology in contemporary Asia. In particular, it notes the status of Christianity as a minority religion, the demographic shift of Christianity from the Global North to the Global South, and the explosive growth of the Pentecostal/Charismatic movement. The second part highlights seven common elements of Asian Christianities, namely, foreignness, colonialist legacy, extreme poverty, ecological degradation, minority status, co-existence with Communist and socialist regimes, and ubiquitous migration. The third part suggests a method for developing Asian Christian theologies, with a triple mediation: social-analytic, hermeneutical, and practical mediations. First, extreme poverty calls for a liberationist theology; ubiquitous migration a theology of God as the Primordial Migrant; colonialist legacy an inculturated theology; minority status a theology in dialogue with other religions; the presence of Communist and atheist regimes a new theology of mission; Pentecostal/Charismatic presence a vigorous pneumatology; and ecological degradation a theology of care for the Earth.

# God as *Shouzu*: A Hong Konger's Perspective on *Fratelli Tutti*

Lap Yan Kung 龔立人  
Chinese University of Hong Kong

## 【Abstract】

With reference to *Fratelli Tutti*, this article argues that the idea of friendship is very problematic in China because it is primarily exclusive, controlling, dualistic and functional. On the other hand, protestors in Hong Kong's anti-extradition bill movement in 2019 widely use *shouzu* (literally means arms and legs) to address to one another. Though it still has an exclusive sense, *shouzu* inspires us that implementing *Fratelli Tutti* is to join a community of sufferers, to recognize and even join the people's movement and to promote dialogue, reconciliation and unity through denunciation as well as support. *Shouzu* is a Hong Kongers' experience, but similar experience can be found in places where people protest against injustice, such as, Myanmar's people against the military.

# Rediscovery of the Chinese Lay Apostolate in China Mainland

Peter Jianmin Zhao 趙建敏

Sapientia Press House and Institute for the Study of Christianity and Culture

## 【Abstract】

Before Vatican II, Chinese lay people were very active and well-organized in their apostolate, although the clericalism designed by the pre-Vatican II's theology. From the very beginning of Fr. Matteo Ricci in Beijing, Chinese lay people, either the learned or the mass, were extremely active in Church's evangelization. The lay people guided by the missionary and their arrangement played an important and fruitful role, especially during the absent of missionary or clergy caused by the persecution then. In today's mainland China, in my view, clericalism is still not totally disappeared and the encouragement of lay apostolate by the Vatican II, especially by the Decree *De apostolatu laicorum*, is not actively promoted either. This promotion or encouragement is lacked or missed, not only from Chinese theology but also from its practice. The Chinese theology needs to take the lay apostolate theology of Vatican II into its theology. The question would be how to make it.

# **Philosophy of Being: Attempt from Chinese Scholastic Theology**

Tak-Kwong Chan 陳德光  
Fu Jen Catholic University

## **【Abstract】**

The issue of the philosophy of Being for Catholic theology is highlighted by the appreciation of Pope John Paul II and the criticism of Martin Heidegger who considers western philosophy as a history of forgetfulness of Being.

Correlatively, this article undertakes into research the metaphysics of Thomas Aquinas, coming to the conclusion that though not under the category criticized by Heidegger, the highly conceptualization of thought is undoubtedly the character of the Angelic Doctor.

At the end of his life, Heidegger said “only a god can save us” in an interview with Spiegel. Our attempt to answer the claim of Heidegger consists in the delicacy of oneness of Being between God and the Godhead, a dialogue with the mystical tradition of Master Eckhart and Zhuangzi the Daoist.

# **Dialogue and Encounter with Atheist China, in Service of the Local Catholic Church in the People's Republic of China**

Jerome J. Heyndrickx 韓德力  
Verbiest Foundation-Leuven

## **【Abstract】**

The CICM Missionaries lived their “Option for China” for ninety years among Chinese and Mongols in North China. After CICM was expelled from China in 1950 their “Option for China” was in crisis. In 1983 they created Verbiest Foundation-Leuven (VF) to revive and update the “Option”. In 2004 an ill-advised attempt to withdraw CICM from VF failed. CICM and VF insisted to remain faithful to their “Option for China” while continuing evangelization in Outer Mongolia. Today VF is an Institute of missionaries, priests and faithful from East & West promoting dialogue and friendly encounters with China.

# **From Inculturation to Interculturation: The Past and Future of Chinese Catholic Theology**

Antoine Ren 任安道  
Catholic University of Louvain

## **【Abstract】**

The process by which the faith takes root and develops in a country and a culture is always a process of inculturation. However, the question of inculturation is controversial because of misunderstanding of its meaning. This article asserts that the inculturation should be understood as “interculturation”, and that today’s Chinese Catholic theology can only fulfill its mission of interculturation by focusing on the current modernized Chinese culture with a perspective of globalization.



# **Productive Imagination in the Story Theology of Choan-Seng Song & Its Significance in the Age of Digitalization<sup>1</sup>**

Ya-Tang Chuang 莊雅棠  
Chang Jung Christian University

## **【Abstract】**

Story theology, proposed and developed by Choan-Seng Song, played an important role in doing theology not only in Taiwan, but also in Asia. In this paper, the author tries to investigate the “secret power” hidden in story theology and attempts to claim that the imagination is the most essential part of it. In addition, the author will examine the philosophy of imagination of Paul Ricoeur and argue that intertextuality, one of presuppositions of productive imagination, might be extended cross-culturally in doing Asian Story Theology. Thanks to productive imagination, story theology, functions as power of transposition, could be developed into a creative hermeneutics with the stories of Asian culture and Biblical stories as its abundant resources and the Kingdom of God as its ultimate vision. In the age of digitalization, the meaning of productive imagination might be more important than ever before, because we are now living in a world full of “virtual reality.” In combining the approaches of story theology and the essential elements of digital storytelling we may create digital stories with theological imagination in the new context of digital world.

**Key Words:** Asian theology, story theology, Choan-Seng Song, Paul Ricoeur, imagination, transposition, Digital Storytelling, Digitalization Age

---

<sup>1</sup> This paper is based on the author’s research project “The Challenges and Opportunities of Digitalization for Taiwan’s Contextual Theology” (109-2410-H-309-013-) with a grant from the Ministry of Science and Technology (MOST), Republic of China. Gratitude be to the MOST.

# **Prolegomenon of Systemic Hermeneutics of Theology in Sino-Christian Context**

Jing-Jong Luh 陸敬忠  
National Central University

## **【Abstract】**

Systemic hermeneutics of theology differs from traditional systematic theology. Its systemic connexus shall be introduced: the complex of systemic hermeneutics, namely of philosophy, culture, religion and belief. Then the basic ideas or the central themes of this systematic theology will be indicated: the trialectics of fides, intellectus and praxis, the trialectics of revelation, wisdom and intuition, the systemic trinity, the problematic complex of sin, evil and suffering, the Trinitarian incarnation, systemic soteriology and of course systemic eschatology. In the context of Sino-Christianity, the open conclusion is attempted an intercultural or interreligious dialogue between such Christian theology and Sino-philosophy of religion.

# **Taking into Account Tantric Indian Buddhism for a Christianity in Dialogue within Asian Cultures**

Thierry-Marie Courau

Concilium: International Journal of Theology

## **【Abstract】**

The Asian religious and cultural fabric is made up of local wefts, and yarns brought in. If it presents itself in a completely original way in a given place, it is interesting to recognize some shared elements that are present consciously or unconsciously and to varying degrees everywhere. Among these, one little-known and yet important thread is Tantric Indian Buddhism, which spread within the Asian continent from the 8<sup>th</sup> century onwards. Even today, and while it may have disappeared in its institutional form, the dynamics it gave rise to remain underlying, integrated into religious cultures and traditions. Western Christianity is another, more obvious thread, which for more than four centuries has participated in the religious and cultural transformations of Asia. A Christian theology in Asia must discover what this fabric shared by all is in order to understand how, today, the Word comes to take flesh there to lead men to salvation.

# Asian Theologies in the Making: The Case of Vietnamese Theology

Van-Doan Tran 陳文園  
Fu Jen Catholic University

## 【Abstract】

Following the teachings of the Second Vatican Council on promotion of culture in its relation to Christian faith (*Gaudium et Spes*, nn 53-62), Asian theologians have worked out their own theologies with a fervent conviction that their theologies would make Christianity more receptive to Asians and the Catholic Church more universal. Unfortunately, their theologies are dimmed as unfit to the guidelines tailor-made by the Sacred Congregation of the Doctrine of the Faith (CDF). This paper argues that the conflict between Asian theologians and Rome is unnecessary and unfortunate. It comes from CDF's non-differentiation between the Roman-centric thinking and the Asian way of thinking about God. In the framework of a conference paper, I will limit my discussion in a single aspect of how the Far Eastern theologians think about God and theology. Bound by the invisible force of cultures and modes of living, Asian theologians think of God in term of their own logic and living ways. Their ways of thinking clearly differ from the Roman-centric thinking, the logic that Rome theologians are imposing on the world of theologians.

The paper consists of two main parts: the first part discusses the difference between the Roman-centric thinking and the Far Eastern way of thinking while the second part presents in a sketchy manner the outlook of Vietnamese theology as a case in point to back the view that the old Roman-centric thinking could no longer be adequate to represent theology of the universal and ecumenical Church.

**Keywords:** Asian theology, Vietnamese theology, Roman-centric thinking, Asian way of thinking, God, Ong Troi, Kim Dinh, Peter C. Phan.

# **Liberation Theology in Populist Regimes: The Philippine Experience**

Daniel Franklin Pilario  
Adamson University

## **【Abstract】**

Philippines has a long history of liberation theology. Dubbed “theology of struggle”, it reached its height in the long years of Marcos dictatorship (1972-1986). It waned in the post-Marxist age together with the rest of liberationist brands of theologizing. Several factors can be summoned for this decline: the collapse of metanarratives in postmodernity, the turn to culture discourse in the social sciences, the anti-liberationist pontificate of John Paul II and Benedict XVI. However, the rise of populist regimes worldwide in recent years and its violent aftermath in the Philippines challenge the theological field to confront the violation of human rights, extrajudicial killings, the silencing of dissent and the politics of fear during the pandemic. To take on this task leads to the revival of the liberationist thematic. Yet in populist regimes where the leader is adulated by millions, the new liberation struggle needs to hurdle the regimes’ popularity and the theologies the prop it up. The majority – theologians included – is not convinced that this is the right way to go. This paper outlines the challenges that liberation theologies have in these new populist contexts.

# **Biblical Interpretation in India from Subaltern Perspective**

John Baptist Antony  
National Biblical Catechetical and Liturgical Centre

## **【Abstract】**

India has a long tradition of interpreting Bible. This tradition can be reduced to two kinds of theologies: i. culture and religion based inculturation, ii. Socio-economic based liberation. In the post Independent Era and the post Second Vatican Council times, the first one evolved to establish theological equality of the Eastern and Indian traditions with the West. Hindu religious texts, traditions, theologies and practices were studied or compared with the Christian ones. In the process it discarded or excluded the subaltern voices and did not include the whole people, rather degraded the cultural and religious sentiments and expressions of the subaltern people as ‘small or little traditions’. Inculturationist theology in India was selective and elitist, limited to upper middle and urbanized class of people, but presenting it as pan-Indian culture. This resulted in being indifferent and insensitive to subaltern cultures such as Dalits. As a result, in seventies and eighties of the last century, drawing inspiration from Liberation theology, which sees poverty as result of structural injustice, concentration to the poor became important and predominant.

This article therefore studying the Biblical interpretation in India from the subaltern perspective has two parts. The first one situates Biblical interpretation in the history and context of Indian theology. The second one presents some of the trends that are found in the subaltern interpretation of Bible such as i. Victimhood to subjecthood, ii. Asserting their agency and working out the destiny, iii. From being objects to subjects. This article therefore is both historical analysis and thematic presentation of the topic chosen.

# **Catholic Theological Ethics in Asia: From Conflict to Conversation**

Maria John P. Selvamani 司馬忠  
Fu Jen Catholic University

## **【Abstract】**

The rift between Catholic moral theology and general biomedical ethics is getting deeper that the Catholic church rarely has a seat at the discussion table. This is more prominent in the Asian societies where the Catholics are a minority. This paper, from the experiences in Taiwan, argues that the Catholic Church in Asia needs to begin its reflection from the lived realities of people, instead of from a dogmatic stand point, and converse with the modern society.

# **Asian Theology and the Particularity of Christianity**

Catherine Cornille  
Boston College

## **【Abstract】**

Theological discussions about the uniqueness of Christianity have come to an impasse, locked into various a priori positions about the understanding of the salvific role of Jesus Christ and the salvific efficacy of other religions (exclusivism, inclusivism, pluralism, particularism). While some insist on the necessity of explicit faith in Jesus Christ for salvation, others believe that salvation (or salvations) can be attained through various religious traditions. Neither position is particularly conducive to a constructive dialogue between religions, which presupposes a sense of the distinct contribution of participants to the dialogue. This thus requires a new understanding of the particularity of Christianity

In this paper, we will explore how several Asian Christian theologians have come to conceive of the distinctiveness of Christianity, based on a direct awareness of religious plurality and an active engagement in dialogue with other religious traditions. The paper will focus mainly in Indian Christian theologians, (Brahmabandhab Upadhyaya, Pierre Johanns, Bede Griffiths, Thomas Tangaraj, Aloysius Pieris, Felix Wilfred, among others) and their views on what Christianity might contribute to the social and religious fabric of India. This examination of the thoughts of both converts to Christianity and seasoned theologians, foreigners and native Indian theologians, should also open new avenues to rethinking the particularity of Christianity in theological reflection more broadly.



# The ‘God’ of Buddhism

Peter Baekelmans

Service of Documentation and Study on Global Mission

## 【Abstract】

The general idea that “*There is no god in Buddhism*” is fundamentally wrong. Buddhism as a religion admits devotion for gods, Buddhas, and Bodhisattvas. However, on a Buddhist theological level, the place of god(s) is very different as for Christianity. Christianity believes in a personal creator god, which does not exist in a formal way in Buddhism. In that sense, one can say that there is no monotheistic idea of god in Buddhism. When one explores Buddhist philosophy, however, one discovers in the hiddenness of the Dharma the Christian idea of *Deus absconditus*, the “hidden God.”

# From Intentionality to Ontology: Edmund Husserl's Phenomenology and Neo-Scholasticism

Wen-Hsiang Chen 陳文祥  
Fu Jen Catholic University

## 【Abstract】

One of the most important foundations of phenomenology is intentional analysis. Husserl argued that consciousness is always connected with the concrete world. For him, the whole meaning of consciousness is the intention of real objects which include both noêsis, noêma. Secondly, intentionality and the term "horizon" are often connected. That means intentional activities involves a transformation of the horizon. The first goal of this article is to analyze Husserl's phenomenology especially focused on the meaning of intentionality and horizon. On the other hand, this article asserted that Bernard Lonergan, the well-known theologian on transcendental Thomism, whose intentional viewpoints from the Scholastic philosophical tradition are adequately compatible with Husserl on many points. Third, both of Husserl and Lonergan were focusing on contemporary crises and the way to conquer them. Discussing how the possibility of complementary to each other is the third goal of this article.

**Keywords:** Edmund Husserl, Bernard Lonergan, intentionality, horizon, transcendental

# **The Deepest Motivation of Religions on Facing the Ecological Crisis: Takes the Encyclical “Laudato Si” of Pope Francis and “Spiritual Ecology” of Dharma Master Hsin-Tao as Examples**

Jung-Hsiao Kao 高榮孝  
Fu Jen Catholic University

## **【Abstract】**

Two elements lead to weak motivation in facing the ecological crisis in modern society, one is about awareness, and the other one is about failure in practice. We can't aware of the relationship between nature and us, so we choose to ignore the suffers from our planet in our daily life, and we give up easily when we got trouble or failed in practice. These two elements result in weak motivation in facing the ecological crisis.

Pope Francis and Dharma Master Hsin-Tao both emphasized the relationship between nature and us, which can help us to solve this problem. Francis said in the encyclical "Laudato Si": all things are created, include human and nature, from God, we are brothers and sisters, we have an inner relationship "inter-connected"; Hsin-Tao told: we are inter-dependent and co-exist in the world in his thought "Spiritual Ecology", which from Huayan.

They are not only found the relationships between nature and them, but also both found the meaning of life from their religious educations, Francis replied the "calling" from God, even he knew it is difficult to solve the problem of ecological crisis, but we are brothers and sisters, so he never stops. So as Hsin-Tao, he ever said: "I am a spiritual practitioner, to solve the suffers in all beings is what I should do all life." even so many people can't understand why he wants to build a university to solve the ecological crisis, he still goes on. They did everything to reply to their meaning of life, but not for others, so they have very strong motivations to keep.

That's why I want to write this paper, if we can aware of the relationship between nature and us, and do anything for our meaning of life, we can treat our planet well and empower our motivations in facing the ecological crisis.

**Keywords:** Trinity, Huayan, motivation, spirituality

# **Doing Theology in Diverse Asian Contexts: Insights from the Experience of the Federation of Asian Bishops' Conferences (FABC)**

Jeffrey Chang 鄭家樂

Fu Jen Faculty of Theology of St. Robert Bellarmine

## **【Abstract】**

Asian contextual realities are remarkably diverse, and thus doing theology in Asia is also genuinely diverse. Observing the social, cultural, linguistic, and ecclesiastical diversity represented at the Asian Synod of Bishops, some suggested that a distinctive Asian characteristic of the Asian bishops is their mutual acceptance and tolerance for diversity. The Federation of Asian Bishops' Conferences (FABC) pursues a contextual theology that is dialogical in relationship and in service of dynamic harmony, receiving diversity as a gift of the Spirit. This theological vision is a promising resource for the diverse local churches of Asia and, indeed, throughout the world.

# ***The Catechism of the Catholic Church as a Tool of Pastoral Theology for the Evangelization of the Chinese Cultures***

Andrew Rickie Lam 林康政  
Caritas Institute of Higher Education

## **【Abstract】**

The paper discusses how to make the good use of the *CCC* for the execution of the appropriate pastoral tasks here and now in the context of “Chinese” cultures, accompanied with the pastoral discernment required by the pastoral theology. Four principles of faith found in the *CCC* become the valid criteria for the pastoral discernment on catechetical activities, as well as the inculturation of faith. In terms of the *Directory for Catechesis* (2020), the inculturation of faith becomes the renewal process for the evangelization of cultures, which aims at living out the Christian faith within a (“Chinese”) culture.

# **Theologies in Asia and Asian Theologies: A Radical Paradigm Shift of Doing Theology From Contexts**

Po-Ho Huang 黃伯和

Academy for Contextual Theologies in Taiwan

## **【Abstract】**

This paper is going to discuss on the distinctive characteristics of Asian Theologies, its resources and methodologies, that some of Asian theologians have been labored to provide insights for our consideration. This writer consider these contributions from Asian theological workers can be a useful frame for those interest to do Asian theologies in Asian land.

# **A Metaphysical Approach to Theology in Taiwan: Dialogues between Catholicism and Daoist Teachings of Laozi and Zhuangzi**

Katia Lenehan 何佳瑞  
Fu Jen Catholic University

## **【Abstract】**

In Taiwan, Lo Kuang, Chen-Ying Ly, and Vincent Shen follow the philosophical systems from Aristotle to Aquinas. However, when treating the dialogue between Christianity and Daoism, they develop three different approaches. Lo takes an approach of surpassing, placing Dao within the world of life and of changes, or, within the universe, while God in faith and his creation out of nothing are above and beyond the universe. Ly adopts a method of absorption and integration. The combination of God and Dao no longer has the distinction between the upper and the lower, the sacred and the secular, but the distinction between the reality and the principle or rationale. Differing from Lo and Ly, Shen's view is closer to a model of religious dialogue in the context of multiculturalism and globalization. He is not only committed to conversation and integration between cultures, but is also committed to an approach that enables different cultures/religions to enrich and complement one another. Christianity and Daoism to some extent achieve mutual enrichment and complementation by way of reaching for a common ground, yet reserving respective uniqueness.

# Similar but yet Different: Comparison of Cardinal Paul Yü Pin and St. Paul the Apostle

Ying-Fen Su 蘇瑩霧  
Fu Jen Catholic University

## 【Abstract】

Cardinal Paul Yü Pin (于斌, 1901-1978), whose baptismal name is Paul, just like Cardinal Paul Shan Kuo-Hsi (單國璽, 1923-2012) said in the foreword of *Biography of Cardinal Paul Yü Pin* (《于斌樞機傳》), “By overviewing the life of Cardinal Paul Yü Pin, we can say that his life journey is like the meaning of his baptismal name, Paul, which originated from St. Paul the Apostle to the Gentiles.” Based on the context of Taiwan Theology-Story Theology, this paper aims to compare Cardinal Paul Yü Pin’s life journey in the search for the self and that of St. Paul the Apostle, and find out the similarities and differences of their life journeys.

This paper aims to explore five sections as following: 1) Preface: taking Cardinal Paul Yü Pin and St. Paul the Apostle as examples to comparing the similarities and differences of both; 2) the differences of their body shape and outward appearance: imposing versus mediocre; 3) the differences of their personal growth journeys: a “humble personality” from a humble background versus a “humble attitude” when facing fanaticism and persecution; 4) the similarities of their missionary methods: being present everywhere, and becoming all things to all people; 5) the similarities of their Via Crucis: getting involved in inner worldly affairs, being devoted and sacrificing for the country, and staying on with people all for preaching the gospel; 6) Conclusion.

**Keywords:** Cardinal Paul Yü Pin, St. Paul the Apostle, similar but yet different, being present everywhere, staying on with people all



# **Women Decolonising Theologies of, for and by Southeast Asians**

Sharon A. Bong  
Monash University

## **【Abstract】**

The research aim of this project is to offer a critical interrogation of what constitutes the ‘Asianness’ of doing Christian theology in Southeast Asia. Based on in-depth interviews conducted with six women theologians in the region, and framed within the broader context of the research project that was aimed at decolonising theology, five ‘I’s may be inductively gleaned: inadequacy, identity, inter-relatedness, inclusiveness, and insistence. The paper shows how these Southeast Asian women theologians re-imagine Christianity as an Asian legacy, as a paradigm shift from situating it as a colonial legacy in Asia. By embracing inter-relatedness and inclusiveness, they liberate theology in engendering for us, a feminist-postcolonial theology of just love and radical hospitality.

# **The Challenge of Gender Dynamics for Asia's Catholicism: A View from Taiwan**

Francisco Carin Garcia 范凱令  
Ferdinand Verbiest Foundation

## **【Abstract】**

Taiwan became in 2019 the first country in Asia to recognize equality of partnership rights of homosexual couples. Taiwan Catholic Church joined the bloc opposing this recognition. This paper goes from a presentation of the gender question today through a view of the history of homosexuality in Taiwan to finally deal with the official position of the Taiwanese church in the matter and suggestions for the Church in Asia.

# **Weaving the Future: Christian Women-“Chiara Lubich” and “Melba Maggay” in the Transforming Society and Their Relations to Taiwan**

Mei-Ting Huang 黃漢婷  
Fu Jen Catholic University

## **【Abstract】**

In the history of the Church, women have played important roles in many aspects. They contribute themselves to the families, to the Church, to the society and also to the countries.

Nowadays, more and more Catholic women concern about the rapid changes and the future of society. They have diverse insights on the social issues. In the West and in the East, from the Past to the Present, different women movements are founded based on different missions. They try to put their ideal into practice. They have certain influences on the society. In this paper, a comparative point of view will be developed through exploring two Catholic Women: Chiara Lubich(1920-2008), the founder of Focolare Movement and Melba Maggay (1950), the founder of the Institute for Studies in Asian Church and Culture (ISACC). The ideal “unity” of Chiara Lubich has its influences on Women (Christianity, Buddhism, popular religion ) in Taiwan. The ideas of Melba Maggay “love” and “justice” are widely accepted by the Taiwanese protestant communities. How were their idea accepted by Taiwanese people and how did the Taiwanese put their ideas into practice? What will be their influences on the local Church and the society? Their idea and influences will be discussed for the Taiwanese women to find the possible ways to confront with the transforming society.

**Keywords:** Unity, Focolare Movement, Chiara Lubich, Melba Maggay, Love and Justice

# **The Inculturation in the Scheut Missions in Inner Mongolia from 1865 to 1949**

Alexandre Tsung-Ming Chen 陳聰銘  
Ferdinand Verbiest Institute, K.U.Leuven

## **【Abstract】**

The Scheut missionaries worked in Inner Mongolia mostly on Han immigrants who were more available to Christian messages. We study the face of Chinese Catholicism formulated in two ways: the gospel transmitted by the missionaries to the Chinese people and the expression the later ones demonstrated for their faith under the influence of the Chinese traditions. The issue is significant, as long as the Chinese believers were prohibited from paying tribute to defunct until the resolution of the Chinese Rites Controversy on December 9, 1939. This study deals with the topic of inculturation through liturgy, architecture, and catechism.

# **The *Da Rike* by Fr. Vincent Lebbe: A Case Study on the Inculturation of Gregorian Chant and the Divine Office**

Li-Xing Hong 洪力行  
Fu Jen Catholic University

## **【Abstract】**

Fr. Vincent Lebbe (1877-1940), a renowned Belgium missionary committed to evangelizing in China, is a forerunner in the indigenization of the Catholic faith. Fr. Lebbe founded two Chinese religious orders, the Little Brothers of St. John the Baptist and the Little Sisters of St. Theresa of the Holy Child. For the spiritual formation and liturgical practice of the religious within these two orders, Fr. Lebbe worked laboriously on rendering Chinese texts to Gregorian chant melodies so that they can sing and pray in their mother tongue. He used the translations done by Fr. Lodovico Buglio, SJ (1606-1682), an Italian missionary, who translated the Roman Missal and Breviary into classical Chinese.

Three copies were found for the *Da Rike* (大日課)—Divine Office habitually used by the Orders of Little Brothers of St. John the Baptist and the Little Sisters of St. Theresa of the Holy Child; two of them are now carefully preserved in the mother houses of these two religious orders and the other at the Fu Jen Academia Catholica. This meticulously and artistically arranged chant book is voluminous, with more than 700 pages done in lithographic printing, and should be regarded as an important milestone in the development of sacred music in China. In his efforts to indigenize the Divine Office, Fr. Lebbe also tried to incorporate Chinese musical elements with Gregorian chant so that the local monks and nuns could pray with the universal Church through chants written in their own language and music style. This essay analyzes the verbal texts, musical content, as well as the arrangement of the *Da Rike* and investigates how they reflect the spirits of inculturation through the perspectives of liturgical and practical theology.

## V. Curriculum Vitae 學者簡歷

(In the order of the agenda 依學者出場順序排序)

### **Msgr. Arnaldo Catalan 佳安道**

#### **Current job**

chargé d'affaires, Apostolic Nunciature

### **Leszek Niewdana SVD 聶達安**

#### **Current job**

Vice President for mission, Fu Jen Catholic University

Associate Professor, Department of Finance and International Business, Fu Jen Catholic University

Associate Professor, Fu Jen Holistic Education Center

#### **Education**

Ph.D., Heythrop College, University of London

M.B.A., University of Southampton

B.A., Fu Jen Faculty of Theology of St. Robert Bellarmine

#### **Experience**

Director, SVD Mission office

Director, University Dormitory

Director, Fu Jen Language Center, office of International Education

Director, Mission office, Evening Division of Fu Jen Catholic University

#### **Specialty**

Professional Ethics, Business Ethics, Philosophy of Life

### **Thierry-Marie Courau**

Father Thierry-Marie Courau is a professor-researcher in studies of Indo-Tibetan Buddhism, in Dialogue Theology and in Soteriology. Former Dean (2011-2017) of Theologicum - Faculty of Theology and Religious Studies of the Catholic Institute of Paris, former president of COCTI - Conference of Catholic Theological Institutions, current president of Concilium - International Journal of Theology. He has a doctorate in Catholic theology from the University of Strasbourg. A former engineer and financial manager, he joined the Order of Dominican Friars in 1990, is

ordained priest, superior of his community (Paris).

**Current job**

President of Concilium - International Journal of Theology

Researcher in Catholic Theology

Order of Preachers – Paris (France)

**Education**

Doctorate (PhD – STD) in Catholic Theology (Strasbourg, France)

Building Engineer (Lyon, France)

**Experience**

Professor and Dean of *Theologicum* – Faculty of Theology and Religious Studies –Paris Catholic University (France)

**Specialty**

Indo-Tibetan Buddhist Studies, Dialogue Theology and Soteriology

**Jeroom J. Heyndrickx 韓德力**

Father Jeroom Heyndrickx (Haasdonk, Belgium, 1931) is a Belgian CICM priest, founder of the Ferdinand Verbiest Foundation-Leuven and frequent advisor on China. He taught Pastoral Theology at various Chinese seminaries and is the author of numerous articles on China and the Church in China.

**Current job**

Retired

Writing History of Verbiest Foundation-Leuven

**Education**

MA in Catechesis & Pastoral Theology, Institut Catholique, Paris

Licenciate in Education, Institut Catholique, Paris

MA in Ed. & Counseling in Loyola University Chicago

**Experience**

Teaching latin in Minor Seminary & Parish pastoral, Taichung

CICM Provincial Superior & Vicar General Superior

Teaching Pastoral Theology in seminaries in the PRC starting in 1985, then 1990-2011

**Specialty**

Dialogue with the Church in China and with the PRChina

## **Ya-Tang Chuang 莊雅棠**

Ya-Tang Chuang, a native Taiwanese, who studied philosophy and graduated from Tunghai University, Taichung, Taiwan, with degrees of B.A., M.A., and Ph.D in Philosophy. He studied also theology and graduated from Tainan Theological College and Seminary with M. Div. degree and from Princeton Theological Seminary with a degree of M. Th. Academic training in philosophy and theology equipped him to serve the Lord both in university and in church.

### **Current job**

Professor, Department of Theology, Chang Jung Christian University, Tainan, Taiwan

### **Education**

M. Div., Tainan Theological Seminary

M. Th. Princeton Theological Seminary, N.J., USA.

Ph. D. in Philosophy, Tunghai University, Taichung, Taiwan.

### **Experience**

President, Grace Foundation, Tainan, Taiwan

Dean, Humanities and Social Sciences, Chang Jung Christian University.

Dean, School of Theology, Chang Jung Christian University

### **Specialty**

Hermeneutics; Taiwan's Contextual Theology

## **Van-Doan Tran 陳文團**

### **Current job**

Research Fellow, Fu Jen Academia Catholica

### **Education**

Ph.D. in Philosophy, Innsbruck University, Austria

### **Experience**

(1) Academic Carrier

- 1989-2014: Chair of Modern Philosophy and History of Western Philosophy (NTU).
- 2014- : Senior Research Fellow (Fujen Academia Catholica).
- 2017- : Chair Professor and Dean, College of Theology, Chang Jung Christian University

(2)Administrative Work

- 2008-2010: Advisor to the President of National Taiwan University
- 2013-2016: Advisor to Providence University
- 2016- : Advisor to Chang Jung Christian University (CJCU)



- 2017- : Dean, School of Theology, CJCU
- 2018- : Director of the Chang Jung Education Center in Vietnam

**Specialty**

History of Western Philosophy, Political Philosophy

**Peter Cho Phan**

Peter C. Phan, who has earned three doctorates, is the inaugural holder of the Ignacio Ellacuría Chair of Catholic Social Thought at Georgetown University, USA. His research deals with the theology of icon in Orthodox theology, patristic theology, eschatology, the history of Christian missions in Asia, liberation, inculturation, and interreligious dialogue. He is the author and editor of over 30 books and has published over 300 essays. His writings have been translated into Arabic, French, German, Italian, Polish, Portuguese, Romanian, Serbian, Spanish, Chinese, Indonesian, Japanese, and Vietnamese, and have received many awards from learned societies. He is the first non-Anglo to be elected President of Catholic Theological Society of America and President of American Theological Society. In 2010 he received the John Courtney Murray Award, the highest honor bestowed by the Catholic Theological Society of America for outstanding achievement in theology. He has also been awarded four honorary doctorates.

**Lap Yan Kung 龔立人**

Lap Yan Kung received his education in Hong Kong, Denmark and Scotland. He has taught at the Divinity School of Chung Chi College at the Chinese University of Hong Kong since 1996. His current research is on yoga and spiritual fervour in China, and justice and peace in world Christianity. His recent publications are found in *Memory and Religion* (Routledge, 2021), *Oxford Handbook of Mission Studies* (OUP, 2021), *Hong Kong Protests and Political Theology* (Rowman and Littlefield, 2021), *Human Dignity, Human Rights and Social Justice* (Springer, 2020).

**Current job**

Associate Professor (Chinese University of Hong Kong)

**Education**

PhD (Glasgow)

**Specialty**

Public Theology, Christian Ethics, Life Education

**Peter Jianmin Zhao 趙建敏**

On 10 Jan. 1963, born in Zhengding, Hebei Province, and ordained to priesthood on 21 Dec.1989. From Sept. 1992, he worked in different parishes in Beijing. On Oct. 2002, he graduated in K. U. Leuven, Belgium, for doctorate in Canon Law. On 8 Dec. 1998, appointed director of Sapientia Press House. On 3 Aug. 2002, he founded the Beijing Institute for the Study of Christianity and Culture for the academic research works. In Nov. 2007, he was nominated vicar general of Beijing archdiocese.

**Current job**

Director of Sapientia Press House and Institute for the Study of Christianity and Culture

Vicar general of Beijing Archdiocese

**Education**

Doctorate of Canon Law in K.U.Leuven, Belgium

**Experience**

Teaching in Seminary, Parish works, academic works.

**Specialty**

Canon Law

**Maria John P. Selvamani 司馬忠**

**Current job**

Dean, Academia Catholica, Fu Jen Catholic University

**Education**

PhD in Zoology

**Specialty**

Science and Religion, Biomedical Ethics

**Tak-Kwong Chan 陳德光**

Joseph Tak-Kwong Chan is Doctor of Theology and Master of Philosophy at Catholic University of Louvain. He is now research fellow at Fu Jen Catholic University and professor at Fu Jen Faculty of Theology of St. Robert Bellarmine. His teaching and publication include Biblical studies, Mysticism and Philosophy of Religion.

**Current job**

Research Fellow, Fu Jen Academia Catholica

**Education**

Doctor in Theology

**Specialty**

Philosophy of Religion

**Antoine Ren 任安道**

Antoine Ren, a Chinese Jesuit, used to teach at Fu Jen Faculty of Theology of St. Robert Bellarmine in Taipei, and is now completing his doctorate in theology at Université Catholique de Louvain. His recent publications, in Chinese, include *When Gospel and Culture Meet: The Essence and Process of Interculturation. The New Evangelization: Idea and Practice – The Integrating Force of the Church's Renewal.*

**Current job**

PhD/STD student in Theology

**Education**

STL at Institut Catholique de Paris ; PhD/STD at Université catholique de Louvain (UCLouvain)

**Experience**

Used to teach practical theology, theology of inculturation and eschatology at Fu Jen Faculty of Theology of St. Robert Bellarmine in Taipei from 2016 to 2018.

**Specialty**

Dogmatic, fundamental and practical theology

**Po-Ho Huang 黄伯和**

Rev. Dr. Huang Po Ho is the director of the Academy for Contextual Theologies in Taiwan and is serving as a member of the editorial board of the international journal of *Concilium*. He is also teaching at Chang Jung Christian University as an adjunct professor of Theology, and has been elected recently the convener of Asian Forum for Theological Movement (AFTM). Dr. Huang served more than a decade as vice president and professor of Theology at Chang Jung Christian University, Taiwan. And was head of the Tainan Theological College and Seminary, He served as Associate General Secretary and Director of the Research and Development Center of the Presbyterian Church in Taiwan; Moderator of the Council for World Mission, London; Dean of the Programme for Theology and Cultures in Asia (PTCA); Moderator of the Asian Forum for Theological Education (AFTE) and Co-moderator of the Congress of Asian Theologians (CATS).

**Current job**

Director, Academy for Contextual Theologies in Taiwan

Adjunct prof. Chang Jung Christian University

**Education**

Th. D. South East Asia Graduate School of Theology

**Jing-Jong Luh 陸敬忠**

Jing-Jong Luh as distinguished professor of National Central University is also director of Research Centre for Hermeneutics and Intercultural Philosophy and member of Global Network of Research Centers for Theology, Religious and Christian Studies. His concern is the dialogue between philosophy and theology, between Eastern and Western Cultures. German idealism and contemporary hermeneutics are his principal research. He synthesizes these two ways of thinking in conceptualizing systemic hermeneutics as a meta-theory for hermeneutics and a methodology for philosophy, theology especially Sino-philosophy and Sino-theology, and intercultural studies. He has written over 130 articles for conference, journal und anthology.

**Current job**

Director of graduate institute of philosophy of National Central University

**Education**

Ph. Doctor of University of Cologne

**Specialty**

Systemic Thinking, German Philosophy, Hermeneutics, Philosophy of Religion, Intercultural Philosophy, Sino-Christian Theology.

**Daniel Franklin Pilario**

Daniel Franklin Pilario is member of the Congregation of the Mission, a professor and present Dean of St. Vincent School of Theology (Adamson University) in Manila, Philippines. On weekends, he also works at the dumpsite parish in Payatas, Quezon City. He has written books, contributed articles, and edited or co-edited several anthologies – the most recent are *Philippine Local Churches after the Spanish Regime* (2015); *Faith in Action: Catholic Social Teaching on the Ground* (2015); *Second Plenary Council of the Philippines: Quo Vadis* (2015); *Theology and Peacebuilding* (2018). He belongs to the editorial board of philosophical and theological journals – among them, *Concilium*, *International Journal of Indonesian Philosophy and Theology* and

*Hapág: Interdisciplinary Journal of Theology*. He is also a former President and Founding Member of the Catholic Theological Society of the Philippines (DAKATEO).

**Current job**

Dean

St. Vincent School of Theology – Adamson University

**Education**

PhD in Theology – SThD

Catholic University of Leuven, Belgium

**Experience**

Teaching and Research

Pastoral Work, Community Organizing

**Specialty**

Interdisciplinary Theological Method, Political Theology

**John Baptist Antony**

Antony John Baptist is a Catholic Priest, belonging to the Catholic Diocese of Vellore, India. He holds a Licentiate from the Pontifical Biblical Institute, Rome and a doctorate from the Department of Christian Studies, University of Madras. Currently he is the Executive Secretary for the CCBI Commission for Bible and Director of National Biblical Catechetical and Liturgical Centre, Bengaluru. He is also on the Editorial Board of Concilium. Author of many books and numerous articles, John Baptist also served at Sacred Heart Seminary Poonamallee, Chennai and Tamil Nadu Bishop's Council.

**Current job**

Executive Secretary, CCBI Commission for Bible, Bengaluru, India

Director, (National Biblical Catechetical and Liturgical Centre) NBCLC, Bengaluru, India

**Education**

Ph.D. (Christian Studies) Department of Christian Studies, University of Madras 2004-2009

M.A (History) Annamalai University 2002-2004

Licentiate (Sacred Scriptures) Pontifical Biblical Institute, Rome 1997-2001

M. Ed (Education) Annamalai University 1995-1996

**Experience**

Professor of Sacred Scripture and Vice-Rector at Sacred Heart College, Poonamallee, Chennai from 2008 to 2010.

Rector, St. Francis Xavier Inter-diocesan Seminary, Vellore, from 2010 to 2015.

General Secretary, Commission for Bible, Tamilnadu Bishop's Council, from 2015 to 17

**Specialty**

Old Testament Exegesis, Narrative Criticism, Feminist Biblical Interpretation, Dalit and Subaltern Reading of the Bible.

**Frank Budenholzer 柏殿宏**

**Current job**

Fu Jen Catholic University Board of Trustees, Resident Trustee and Executive Trustee

**Education**

University of Illinois Chicago, Ph.D. in Physical Chemistry

Catholic Theological Union, Chicago, Masters, Theology

**Specialty**

Chemical Dynamics, Thought of Bernard Lonergan, Religion and Science

**Catherine Cornille**

Catherine Cornille is Professor of Comparative Theology at Boston College where she holds the Newton College Alumnae Chair. She obtained her PhD from the Catholic University of Leuven, Belgium, where she taught from 1990 until 2000. Her teaching and research focus on theoretical questions in Theology of Religions, Comparative Theology, Interreligious Dialogue and Multiple Religious Belonging. She has authored or edited 18 books in the area of Interreligious Dialogue and Comparative Theology, most recently *Meaning and Method in Comparative Theology* (2020) and (ed.) *Atonment and Comparative Theology* (2021). She is founding editor-in-chief of the book series "Christian Commentaries on non-Christian Sacred Texts."

**Current job**

Professor of Comparative Theology, Boston College.

Newton College Alumnae Professor

**Education**

Ph.D. from the department of theology at the K.U.Leuven

**Experience**

Taught from 1990-2000 at the KULEuven, and from 2005-2020 at Boston College.

**Specialty**

Theology of Religions, Comparative Theology, Hindu-Christian and Buddhist-Christian Comparative Theology.

**Peter Baekelmans**

Fr. Peter Baekelmans, cicm, is born in Belgium (1960), and has been missionary to Japan (1990-2011). He holds an MA in Religious Studies, an MA in Buddhist Studies, and a PhD/STD in Theology of Religions. He is director of SEDOS in Rome, Italy, and is guest professor at the Theology faculty of KU Leuven in Belgium.

**Current job**

Director of SEDOS

Guest professor at KULeuven, Belgium

**Education**

MA in Comparative Religion (International Univ. Lugano, Switzerland)

BA in Theology (KULeuven, Belgium)

MA in Buddhist Studies (Koyasan University, Japan)

PhD/STD in Theology of Religions (Nanzan University, Nagoya, Japan)

**Experience**

Zen practice (at Sogenji, Okayama, Japan)

Shingon practice (at Muryokoin, Koyasan, Japan)

Roman-Catholic priest

**Specialty**

Comparative Religion based on phenomenological method

Esoteric Buddhism, especially Shingon Esoteric Buddhist Tradition

**Jeffrey Chang 鄭家樂**

Jeffrey Chang, S.J., currently serves as President of Fu Jen Faculty of Theology of St. Robert Bellarmine, in Taiwan, where he is a professor of dogmatic theology, as well as director of graduate degree programs. After earning a licentiate in biblical theology, his doctoral research in dogmatic theology focused on the Federation of Asian Bishops' Conferences (FABC) especially regarding issues of ecclesiology and ministry.

**Current job**

Fu Jen Faculty of Theology of St. Robert Bellarmine, President

**Education**

S.T.D., Fu Jen Faculty of Theology of St. Robert Bellarmine

S.T.L., Jesuit School of Theology at Berkeley

M.A., Fordham University

**Experience**

In addition to previously teaching theology at Loyola School of Theology, East Asian Pastoral Institute, and the Institute for Consecrated Life in Asia, in the Philippines, he has also served full-time as spiritual director and formator for consecrated life.

**Specialty**

Ecclesiology and Theology of Ministry

**Wen-Hsiang Chen 陳文祥**

**Current job**

Director, Center for the Study of Science and Religion

Assistant Professor, Bachelor's Program in Catholic Studies, Fu Jen Catholic University

Assistant Research Fellow, Academia Catholica, Fu Jen Catholic University

**Education**

Ph.D. in Philosophy, Fu Jen Catholic University

**Experience**

Adjunct Assistant Professor, Department of Philosophy, Fu Jen Catholic University

**Specialty**

Western Philosophy, Lonergan Philosophy

**Jung-Hsiao Kao 高榮孝**

Post-doctoral Fellow, Academia Catholica, Fu Jen Catholic University

Adjunct Assistant Professor, Providence University

Adjunct Assistant Professor, Cardinal Tien Junior College

Adjunct Assistant Professor, ST. Mary Junior College

Senior Researcher, Ling-Jiou Mountain Buddhist Society



**Education**

Ph. D.

**Specialty**

Inter-religious Dialogue

**Louis Gendron 詹德隆**

**Current job**

Professor, Fu Jen Faculty of Theology of St. Robert Bellarmine

**Education**

Ph. D., Pacific School of Religion in Berkeley, California

**Specialty**

Ethical Theology, Professional ethics, Psychological counseling, Spiritual counselings

**Andrew Rickie Lam 林康政**

**Current job**

Formator and instructor of the catechetical, evangelical and pastoral courses in Asian theological schools and diocesan institutes.

**Education**

S.T.B, M.A in religious education and catechetics, S.T.L in dogmatic theology, S.T.D in pastoral theology

**Experience**

1987-2005 Hong Kong Diocesan Liturgical and catechetical commissions.

2005-2012 monastic services and guidance in Japan.

**Specialty**

Publications: Texts for the catechists and catechumens, *Sunday Lectio Divina* Vol1-3, *Twelve Lectures on Catechetics* Vol 1-2, *Catcards* package

**Katia Lenehan 何佳瑞**

The author of *Beauty and Goodness in Jacques Maritain's Theory of Art* and *The Education of Man: On the Liberal Education of Jacques Maritain*, articles in English (such as "Beauty and Goodness: A Comparison between the Aesthetic Theories of Jacques Maritain and Confucius",

“Theory of Non-Emotion in the Zhuangzi and Its Connection to Wei-Jin Poetry”, “The Role of Aesthetics in Moral Education: A Discussion of Maritain’s Philosophy of Education and Art”, “The Human Being as a Unity in Aesthetic Perception and its Possible Meaning for Aesthetic Education in the Global Age”, “The Human Being with Dignity in a Global Age: An Aesthetic Approach”) and other articles in Chinese.

**Current job**

Associate Professor, MA Program in Brand and Fashion Management & Holistic Education Center, Fu Jen Catholic University; Associate Research Fellow, Fu Jen Academia Catholica

**Education**

Fu Jen Catholic University PHD

**Specialty**

Scholastic Philosophy, Philosophy of Education, Aesthetics

**Shang-Wen Wang 王尚文**

**Current job**

Asisteant Professor, Assumption University of Tailand

**Education**

Ph.D. in Music, Humboldt University of Berlin, Germany

**Experience**

Post-doctoral Fellow, Academia Catholica, Fu Jen Catholic University

Adjunct Assistant Professor, Department of Philosophy, Fu Jen Catholic University

Adjunct Assistant Professor, Department of Music, National Taiwan Normal University

**Specialty**

Music Aesthetics, Critical Theory

**Ying-Fen Su 蘇瑩霽**

**Current job**

Adjunct Assistant Professor, Bachelor Program in Humanities and Social Services, Fu Jen Catholic University

Assistant Research Fellow, Fu Jen Academia Catholica, Fu Jen Catholic University

Adjunct Assistant Professor, Departments of Philosophy, Fu Jen Catholic University

**Education**

Doctor of Philosophy, Fu Jen Catholic University

**Experience**

Adjunct Assistant Professor, General Educational Center, National Taiwan University of Arts

Post-Doctoral Fellow, Fu Jen Academia Catholica, Fu Jen Catholic University

Editor the Chinese Encyclopedia of Philosophy

**Specialty**

Philosophical Counseling, Chinese Philosophy, Philosophy of Education, Philosophy of Life

**Chia-Hua Wei 魏嘉華**

**Current job**

Adjunct Associate Professor, Department of Statistics and Information Science, Fu Jen Catholic University

**Education**

Ph.D., Department of Religious Studies, Fu Jen Catholic University

**Experience**

Assistant Professor, Holistic Education Center, Fu Jen Catholic University

**Specialty**

Dogmatic Theology, Philosophy of Life, Ethics

**Sharon A. Bong**

Sharon A. Bong is Associate Professor of Gender Studies at the School of Arts and Social Sciences, Monash University Malaysia. She graduated with a Ph.D. in Religious Studies (2002) and M.A. in Women and Religion (1997), University of Lancaster, UK. She has authored *Becoming queer and religious in Malaysia and Singapore* (2020), *The Tension Between Women's Rights and Religions: The Case of Malaysia* (2006) and co-edited *Gender and Sexuality Justice in Asia* (2020) and edited *Trauma, Memory and Transformation in Southeast Asia* (2014). She is former coordinator of the *Ecclesia of Women in Asia*, a forum writer for the *Catholic Theological Ethics in the World Church* and member of the *Concilium Board of Editors*.

**Current job**

Associate Professor in Gender and Religious Studies, Monash University Malaysia, Malaysia

### **Education**

- Ph.D. Religious Studies, Lancaster University, UK, 2002 ‘Partial visions: Knowing through doing rights, cultures and religions from an Asian-Malaysian feminist standpoint epistemology’ Sept 2002

### **Specialty**

Asian feminist theology and ethics, Environmental/ecological ethics, Feminist ethics, gender and sexual ethics, LGBTQ theologies, Postcolonial theories, Queer eco-feminism

### **Francisco Carin Garcia 范凱令**

Based in Taipei, Francisco Carín García was born in 1968 in Madrid. He joined the Claretian Missionaries in 1986. In 1994 he came to Taiwan as a missionary. He obtained a Licentiate in Spirituality in St. Robert Bellarmine College Taiwan, and a PhD in Religious Studies at Beijing Normal University. Presently he is the director of Verbiest Foundation.

### **Current job**

Superior of the East Asia Delegation, Claretian Missionaries

Verbiest Foundation Director

### **Education**

Ph.D. on Religious Studies at Beijing Normal University

Licentiate in Theology at St. Robert B., Taipei

### **Experience**

Teaching at Beijing Nat. Seminary (courses on Church History and Eco-theology), grad and post-grad students.

Courses on ICLA on Chinese Church History and Eco-Theology and Spirituality.

Courses on Verbiest Foundation Spring and Summer Sessions in Leuven on Social Doctrine.

### **Specialty**

Ecological theology, History of Chinese Church.

### **Mei-Ting Huang 黃漢婷**

Sonja Mei-Ting HUANG, Assistant Professor of Bachelor’s Program in Mass Communication, Assistant Research Fellow at Academia Catholica, Director of Monumenta Serica Sinological Research Center as well as the Chairwoman of the Program of Western Classical and Medieval Culture at Fu Jen Catholic University. Special fields are Missionary Sinology, Women and the

Church, Catholic Women in the Medieval, Cultural Studies.

**Current job**

Assistant Professor/Assistant Research Fellow, Fu Jen Catholic University

**Education**

Ph.D.

**Specialty**

Missionary Sinology, Women and the Church, Culture Studies

**Alexandre Tsung-Ming Chen 陳聰銘**

Alexandre Tsung-ming Chen, Taiwan's origin, research fellow at Ferdinand Verbiest Institute, Leuven, Belgium, obtained Ph.D degree in History of Université Lyon 2, France. He is specialized in the history of Catholic Church in China/Taiwan, and the relations between Chinese Catholic Churches and politics during the 19<sup>th</sup> and 20<sup>th</sup> centuries.

**Li-Xing Hong 洪力行**

Li-Xing Hong holds a Ph.D. in Comparative Literature from Fu Jen Catholic University. His main areas of research are Catholic Sacred Music and interrelation between music and literature. In recent years, he has been awarded research grants from the Ministry of Science and Technology, Taiwan for his study of the historical development of sacred music in China with emphasis on the western sacred music introduced to the Chinese faithful by missionary priests, as well as original works composed in Chinese musical styles. His publications range from studies of the musical works of Catholic missionaries to analyses of Chinese Catholic hymnals compiled in the early 20<sup>th</sup> century.

**Current job**

Assistant Professor, Fu Jen Catholic University

**Education**

Ph.D.

**Specialty**

Historical Development of Catholic Music in China, Gregorian