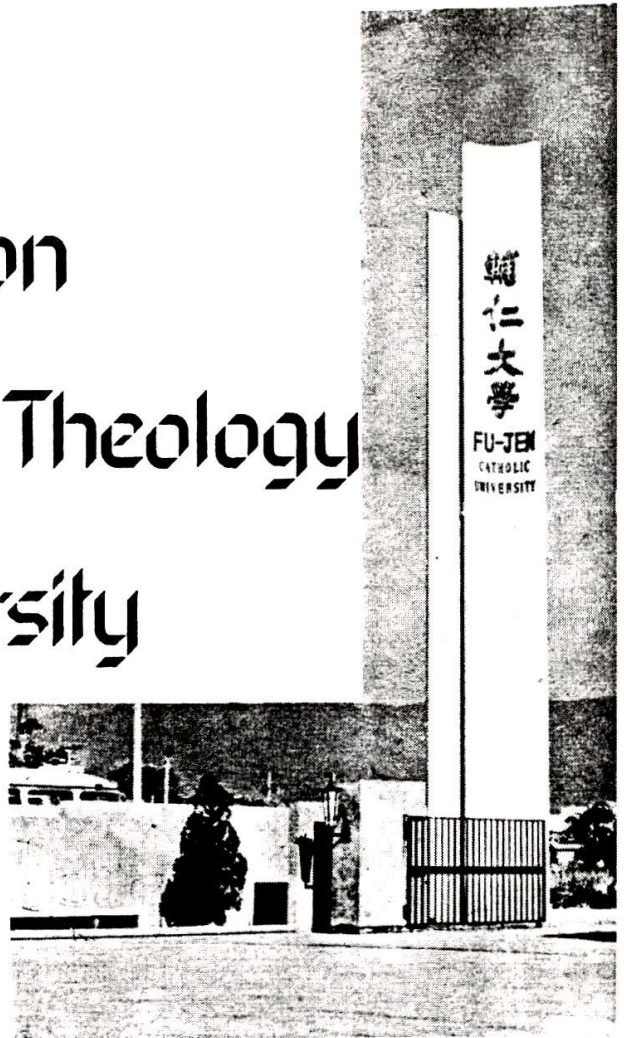


A Brief Introduction to the School of Theology at FU-JEN University

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The name Fujen University brings to mind an ancient building towering over the Liuyinjie (柳蔭街) inside the city of Beijing. Today's Fujen, located in Hsinchuang (新莊鎮) in a suburb of Taipei city, displays entirely different features. The architecture is modern in design and reminiscent of many of the universities in the West. The School of Theology at Fujen University is sandwiched between the Science Department and the Law and Business Department. It is housed in a free-standing building having a unique style all its own.

The Fujen School of Theology was originally named Xujiahui (徐家匯) Seminary. It was built by the Jesuit Fathers in Xujiahui, Shanghai in 1927. The seminary moved to the Philippines in 1952 and then to Taiwan in 1967. On the 8th of December of the same year, the seminary combined with Fujen Catholic University and became one of the University's many

colleges.

The original seminary in Shanghai and later in the Philippines was established specifically for the training of Jesuit missionaries. After its resettlement in Taiwan, its directors saw the need for a new environment with an expanded student body, opened its doors to diocesan seminarians, men and women religious of different congregations, and laypersons as well. It presently has two departments, theology and religious science, each with its own postgraduate school, offering students Bachelor and Master's degrees. Students of the theology division are required to complete two-years of philosophy as a prerequisite for entrance. Then following a three-year course of theology, qualified students are awarded a Bachelor's degree. The Religious Science Department offers a four-year program, three years of theology and one year of humanities as conditions for attaining the Bachelor's degree.

Master degree candidates are asked to complete an additional two-year course of studies in the postgraduate school. In addition, they must submit a thesis which will be thoroughly examined before the degree is awarded.

Recently the Sacred Congregation for Catholic Education in Rome has also certified the School's Doctoral study programme. The doctoral degree is recognised by a hundred and thirty-five Pontifical Seminary Colleges around the world. The Congregation has also approved the students' use of Chinese in preparing their doctoral dissertations.

The facilities of the School are quite good; they include lecture rooms of various sizes, a student lounge, library, auditorium and a chapel. The library has both a Chinese and Western section, with some seventy thousand books and nearly two hundred different periodicals.

Courses are offered in a three-year cycle. First year students, however, have in addition to this an orientation programme and some Biblical and theological introductory courses. Students attend classes four days a week, five sessions a day, with three morning sessions and two in the afternoon. Wednesdays and Saturdays are given to self-study and pastoral training programmes.

Major courses include: Biblical, moral, and dogmatic theology, canon law, Church history, pastoral theology, and comparative religion. Minor courses are offered in ascetical theology, spiritual psychology, pastoral psychology, Biblical languages, and fundamental philosophy.



Although situated inside the university campus, the Fugen Theological School is administered as an independent entity. It is outside the supervision of the Taiwan Education Department. The School is presided over by a rector who is nominated by the provincial superior of the Jesuit Community. The nominee is presented to the superior general and then the SCCE for final authorization. The university president, however, makes the formal appointment. The rector supervises both faculty and staff members. Professors are recruited from Jesuit Society, local dioceses, and other religious congregations, who work as a team with assistant professors and lecturers.

The Fugen School of Theology has been established in Taiwan for over ten years. Its contribution to local and overseas churches has been significant. Its alumni can be found throughout South East Asia, providing pastoral leadership and christian formation to local churches there. The institution is also a centre for Chinese theological research and an important source for books on theology composed or translated into the Chinese language. The *Collectanea Theologica* is now into its 60th issue. This journal is an highly influential promoter of theological localization. The School's reputation for research and scholarship is well deserved, and its continuing efforts to develop a truly integrated and inculturated Chinese theology offers great promise for the future of theology in Asia.