

The Spiritual & the Poetical

Journal for the Study of Christian Culture


神性与诗性

基督教文化学刊

(第13辑·2005春)

中国人民大学基督教文化研究所 主编



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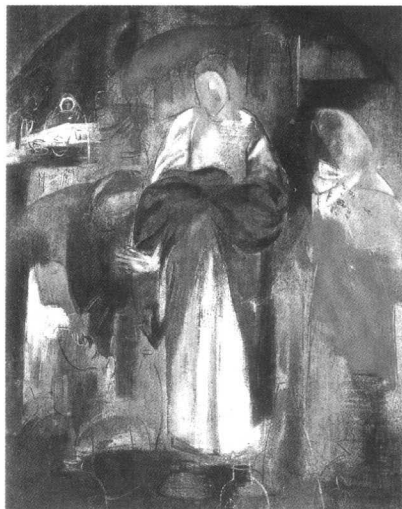
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征稿启事暨匿名审稿制度说明

《基督教文化学刊》由中国人民大学基督教文化研究所主办，也是教育部人文社会科学重点研究基地中国人民大学佛教与宗教学理论研究所的所刊之一。创刊以来，《基督教文化学刊》始终实行匿名评审制度，并得到国内外、教内外同行专家的支持和爱护。承蒙国际教育服务机构（PESI）的长期支持，《基督教文化学刊》先后由东方出版社、人民日报出版社和宗教文化出版社出版，自第10辑以后则由中国人民大学出版社承担出版及发行工作。

《学刊》每年于清明、寒露之际，各出一辑；所设栏目的名称，均选自基督教初入中土时的景教文典，以示纪念。改版后，《学刊》将每辑推出一个论题，特别欢迎有关中国文化与基督教的对话、基督教思想家研究、理论与经典解读、基督教文化与文学研究、基督教与社会、伦理问题研究、汉语基督教史料研究、书评及新书介绍等方面的来稿，并拟酌情选译当代西方宗教学研究之重要文献。近期选题计划请参阅《学刊》第11辑“编辑絮语”。

《学刊》出版以来，承蒙海内外学界同仁予以厚爱，并赐寄鸿篇，中国人民大学基督教文化研究所及《学刊》编辑部对此感铭在心。然自创刊伊始，本刊便对全部来稿实行严格的匿名评审。因此或有学界硕儒而遭退稿者，切望谅解。

国际间实行匿名审稿制度的学术出版物，对来稿格式要求甚严。格式不规范之稿件，通常不予评审。本刊作者遍及大陆、港

台、欧洲、北美，行文习惯各异，注释方式不一。为确保匿名审稿工作的顺利进行，谨将来稿格式规定如下，供有意赐稿之学人参考：

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《学刊》所发文章虽不必代表编辑部和出版社之观点，但我们愿以“和而不同”为鉴，为中外学人、教俗两界的神交提供更多的机会。

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Invitation to Contribute to
The Journal for the Study of Christian Culture
& a Word on our Anonymous Appraisal System

The *Journal for the Study of Christian Culture* is sponsored by the Institute for the Study of Christian Culture at the Renmin (People's) University of China. It is made possible with the support of Professional & Educational Services International, Inc. (PESI). The first nine issues were published respectively by the Dong Fang Publishing House, the People's Press, and the Publishing House of Religion & Culture. Beginning with the 10th issue, publishing and distribution will be undertaken by the Publishing House of the Renmin (People's) University of China, which will allow for better streamlining of operations with the Editor's Office.

Ours is a biannual refereed journal, published every spring and fall. Section headings are quotations drawn from early Nestorian writings to commemorate the introduction of Christianity to China. Along with a new publisher, the *Journal* is introducing a thematic approach to each issue. We welcome articles on the dialogue between Chinese culture and Christianity, the study of Christian thinkers, the interpretation of Christian doctrine and classics, Christian culture and literature, Christianity and socie-

ty—the study of ethics, the history of Christianity in China based on Chinese sources, and the critique and review of new books, with special interest in significant research and writings from contemporary religious studies in the West. Please refer to 11th issue “Word from the Editor” for the designated themes in subsequent issues.

We are honored by and grateful for the enthusiastic support of scholars from China and abroad who have submitted articles to the *Journal*. From its inception, the *Journal* has adopted a stringent appraisal system according to international standards. Authorship is undisclosed to referees, so all articles are reviewed anonymously. We apologize if articles submitted by respected scholars have not been accepted as a result of this method of appraisal.

It is also international practice to require that all papers conform to a prescribed format before they will be reviewed. Authors from the Mainland of China, Hong Kong, Taiwan, Europe, and North America, may be accustomed to different methods of presentation and notation. In order to expedite our anonymous appraisal system, contributors to the *Journal* are requested to adhere to the following specifications.

1. The length of an article should be 8,000 to 15,000 words.
2. The article can be submitted via electronic mail. But a typewritten copy on A4 size paper should also be mailed to the Editor's Office.
3. A copy of the original article must accompany any translation submitted. The translator is responsible for its copyrights.
4. Footnotes should be used instead of endnotes. Quotes in a foreign language should be footnoted with the original title in the

foreign language and in the following order: author's name, book title, city where published, publisher's name, date of publication, page reference.

5. 500-word abstracted in both Chinese and English must be submitted along with a 100-word introduction to the author, also in both Chinese and English.

6. Articles that meet the above specifications will be appraised anonymously by at least two referees, one from China and one overseas, both well read on the topic. The Editor-in-Chief will select articles based on expert recommendations from the referees.

7. The *Journal* assumes copyrights to publish articles received by the Editor's Office and meeting our specifications. Please notify us immediately in the event of any change.

Views presented in the *Journal* are not necessarily those of the editorial committee or the publisher. But in the spirit of "harmony in diversity" ("he er bu tong"), we are pleased to create a forum for exchange between scholars from East and West, in both secular and religious circles.

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一 镜观物色：基督教文化与文学研究

基督教神学的存在论及其生态审美观

Existential Theology and Ecological
Aesthetics of Christianity

曾繁仁 山东大学

Zeng Fanren Shandong University

[英文提要]

Christian culture and the Bible espouse an ecological aesthetics and existential theology that are faith-based and God-centered. The incarnation gave rise to a transcendent aesthetics, redemption through incarnation gave rise to a tragical aesthetics, justification by faith gave rise to an internal aesthetics, while the hope of a new heaven and earth gave rise to an idealistic aesthetics. This interpretation in turn gives rise to a new perspective on Christian culture and the Bible for the socio-historical context of our time, providing creative solutions for our social maladies, and fresh impetus for the causes of ecological development, intercultural pluralism and dialogue.

20 世纪 60 年代以来,人类社会中的生态问题愈来愈加凸显出来,引起了广泛关注。1972 年联合国通过了《人类环境宣言》,确认生态危机已成为全球性问题。与此相伴,在学术领域

则出现了“深层生态学”、“生态哲学”、“生态伦理学”、“生态批评”、“环境美学”等新兴学科。20世纪90年代中期,中国学者提出“生态美学”概念,并认为这是一种人与自然和社会达到动态平衡、和谐一致的处于生态审美状态的崭新的生态存在论审美观。建设中的生态美学应该吸收古今中外各种理论的、文化的资源。其中包括对人类社会和文化发展起过并正在起着重要作用的基督教文化,特别是其经典《圣经》之中的重要思想资源。当然也包括当代基督教文化之中有关神学存在论、神学现象学与生态神学的重要思想资源。本文拟从基督教文化的原典《圣经》出发,以神学存在论的视角,探索基督教文化中的生态审美观,作为对于新兴的生态美学问题的丰富,同时也以此就教于方家。

首先,摆在我们面前的问题就是,为什么说基督教文化的生态观是一种神学存在论生态审美观。因为,围绕基督教文化的生态观问题分歧颇多。美国史学家林恩·怀特(Lynn White)于1967年发表了他那篇被誉为“生态批评的里程碑”的名篇《我们的生态危机的历史根源》。他指出,“犹太—基督教的人类中心主义”是“生态危机的思想文化根源”。它“构成了我们一切信念和价值观的基础”,“指导着我们的科学和技术”,鼓励着人们“以统治者的态度对待自然”^①。当代德国著名神学家莫尔特曼

^① 王诺:《欧美生态文学》,61页,北京,北京大学出版社,2003。参见赖品超:《对话中的生态神学》,见《道风基督教文化评论》,第18期,香港,道风书社,2003。