

中國基督教  
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# 基督教文化學刊

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## 《基督教文化学刊》发刊词暨征稿启事

世界上的真理并不多。我们所关注和我们所能论说的一切，其实都是以既有的文化积累为前提，都是古老真理的延续或者前人思想的引申。

世人探寻真理的途径却很多。因此才有各自独立、而又彼此相关的信仰和文化，才有不同信仰与文化之间的交流或碰撞，才有精神信念的分享和文化创造的更新。

在近代以来的西方，基督教的信仰与文化已经成为一种基本的范型。其科学、人文以及社会体制的各个方面，无不浸透着基督教的内在精神。因而国人所谓的“西学”，在相当程度上正是导源于基督教的观念、学说和文化。

西学之东渐，使得百年来的中国文化问题始终离不开西学与国学的相互砥砺，离不开二者在认知方式、社会统序、生存态度、价值体系上的一系列磨合。其中的争论和辩难，往往成为传统或现代、持守或开放的主要标志。

而在近年的中国，对历史沉疴的反思以及与现代世界的融和，使我们发现自身的文化处境实际上与西方日渐相似。这既使更多的对话成为可能，又使体用之争、优劣之争失去了原本的意义。我们所需要的，已经不是过于直接地走向一个相对简单的结论，而是在争论和辩难的途中稍事停留。

从中国学人的角度讨论基督教文化，便应当是一次这样的停

留。在平和的停留之中,应当包含着对西方文化精神的追索,也应当启发出对中国文化内涵的透视:它可以借助基督教文化的理念为参照,却必然是以中国人的生存经验为根据。惟其如此,我们才有可能切入深层的中西思想对话。

《基督教文化学刊》由中国人民大学基督教文化研究所主办,并得到国际科技教育服务机构(PESI)以及人民日报出版社的支持。《学刊》每年出版两辑,对于全部稿件均实行严格的匿名评审制度。《学刊》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、理论与经典读解、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;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。

《学刊》所用稿件,长短不限,但一般以8000~15000字为宜;来稿请用A<sub>4</sub>复印纸打印,欢迎附寄磁盘或用E-mail传送;注释请统一列于页末,以便编排;并望随文提供中、英文提要(各500字左右)及作者简介(200字),有关格式请见《学刊》第一辑。

追求真理,就是与贤者交谈、与智者交谈、与“他者”交谈,并且默默地倾听和独语。本《学刊》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。

中国人民大学基督教文化研究所

**Journal for the Study of Christian Culture**  
**Editor's Foreword and Invitation**  
**to Future Contributors of the Journal**

There are not many truths in the world. All that we concern ourselves with, study and expound on, have their premise in our cultural heritage; they are often elaborations of time-tested truths, or inferences from the wisdom of our forefathers.

However, the paths taken in search of truth are many. Therefore, we have the many independent yet interrelated religions and cultures. Different religions and cultures encounter one another through dialogue or confrontation, resulting in the sharing of spiritual convictions and the renewal of cultural creativity.

Over the last two thousand years, Christian faith and culture have been fundamental and pervasive forces in the West. The intrinsic spirit of Christianity permeates science, art, and all aspects of the social structures of the West. So what we in China call

“Western learning”, to a great extent, has its roots in Christian thought and culture.

With the coming of Western learning to the East, the development of Chinese culture throughout the past hundred years has been inseparable from the confluence and conflict between Chinese learning and Western learning in their different approaches to the search for truth, and in their variance in social order, philosophy and value system. Debates over these cultural issues help identify and characterize the traditionalist versus the modernist, the conservative versus the liberal.

Recently in China, reflections on the painful lesson of history and the trend of integration with the modern world have revealed that our existing cultural climate is, in reality, becoming increasingly similar to that of the West. Not only has this new affinity facilitated more dialogue between China and the West, but it has rendered the argument between form and function, and the rivalry for cultural superiority meaningless. We should not be looking for quick, simple answers. Rather, we should pause for a moment of reflection in the course of these ideological struggles and debates.



For Chinese scholars, the study of Christian culture should be a calm, deliberate effort to explore the spiritual foundations of Western culture, an effort which could in turn inspire a more perceptive understanding of Chinese culture itself. Such a study can seek to learn from the concepts of Christian culture, but the experience of survival of the Chinese people must serve as its basis. Only then can there be deep and meaningful dialogue between the thought-worlds of China and the West.

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, and is supported by Professional & Educational Services International, Inc. (PESI) and the Publishing House of People's Daily. This will be a biannual refereed journal. We welcome articles on the dialogue between Chinese culture and Christianity, the study of Christian thinkers, the interpretation of Christian doctrines and classics, Christian culture and literature, the relationship between Christianity and social ethics, and the history of Christianity in China. We also welcome book reviews and introductions to new books. The Chinese titles of the different sections of the *Journal* are quotations from Nestorian writings, in commemoration of the arrival of Christianity in China.

There is no official limit to the length of each article, but a general guideline would be 8,000 to 15,000 words. Please submit the article in type-written form on A<sub>4</sub> size paper, or on disk; footnotes should be listed at the bottom of each page. Along with the article, kindly also submit a 500-word abstract in both Chinese and English, as well as a 200-word introduction to the author. Please refer to the first issue of our *Journal* for the required format.

The search for truth brings us into dialogue with the Wise and the Virtuous, and with “the Other”, calling us to listen in silence and soliloquy. Embracing the spirit of “harmony in diversity”, this *Journal* wishes to create a forum for the meeting of minds between secular and religious scholars of China and the West.

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