

*Religion and Culture*  
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# 宗教文化



陈村富 主编

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## 前 言

以宗教和文化为题，海内外学者已经做了不少文章。我们晚出的产儿《宗教文化》(2)还有什么可写的呢？还能说出点什么新名堂吗？

任何一门学科，其对象的外延是有限的，而内涵是无限的。以哲学史为例，对象的外延就是迄今为止的哲学家、哲学派别和哲学学说。能加以挖掘的只是尚未被人们注意到的哲学家，或是体现在其他意识形态和生活领域中的哲学思想。可是，随着社会的发展，认识的提高，体验的加深，总有新的成果。人们只要转换视角，从不同侧面去研究，新的领域、新的硕果就呈现在你的面前。一门科学史，就是研究者不断揭示对象的内容的历史。同一主题不断得到深化，未被注意的方面、领域不断被触及，在此基础上又不断形成新的交叉学科，这就是学科发展的基本形式。自在的研究者（或者说自蔽的探索者）对此熟视无睹。自为的研究者（或者说解蔽的探索者）自觉置身于认识中固有的根本矛盾之中，即研究对象的无限性与研究者本人身心的有限性，所处历史条件的局限性之间的矛盾之中，因而各自的视野和心态全然两样。费希特就是一个自觉的探索者。他说：“学者要忘记他刚刚做了什么，要经常想到他还应当做些什么。谁要是不能随着他所走过的每一步而开阔他的活动的视野，谁就止步不前了。”（《论学者的

使命》)

宗教与文化不同于宗教文化，它本身不是一门专门学科，然而它却是宗教、文化交叉研究的产物。它比任何一门专门学科，例如宗教社会学、宗教伦理学、宗教比较学、宗教心理学等范围更广阔，内容更丰富。面向过去，它要研究历史上任何宗教对民族文化、地区文化乃至世界文化的作用，同时研究某种形态的文化对某种宗教的影响，以及宗教传播中所包含的文化相撞问题。面向现实和未来，它要研究正在发展着的当今世界文化、各国各民族文化对宗教的影响，首先是当今哲学思潮对宗教的影响，宗教在今天与未来的社会与文化发展中的作用，等等。综观历史、现实与未来，它还要善于从中引发出若干发人深省的理论问题、神学问题和宗教传播问题等。

范围如此广泛，内容如此丰富，可是研究者（尤其是大陆的研究者）又如此之少，这就免不了留下些空白或初垦之地可供拾拣。例如希腊文化与基督教文化，欧洲文明与基督教，西学东渐，当代文化与宗教等，至少国内学者尚未完全耕耘。本论集的编者和大部分作者主要从事中外哲学史的研究，特别是希腊哲学和现代哲学的研究，这就诱使我们主要从哲学的角度去研究上述领域中的宗教与文化问题。

我们坚信我们所涉及的对象不会像坦塔罗斯(Tantalus)眼前的湖水和水果。<sup>\*</sup>我们是些凡夫俗子，只想以学者的姿态客观地研究体现在宗教中的文化现象。我们遵守政府关于宗教的政策和法律，尊重不同个人的宗教信仰，尊重迄今任何一种宗教或教派。对各种宗教组织和各级教职人员，我们予以同等的敬重。

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\* 坦塔罗斯因得罪众神而被罚入冥界，囚禁于湖中，当他口渴难熬低头喝水时，水就自动退去；他头上硕果累累，可是刚一伸手，树枝就自动高举，永远喝不到水，摘不着果子。

前言就是 foreword，写在前面的话，无非就这么几句：我们寻找自己的立足点，发现就在自己的脚底下；我们探索新的研究领域，得到的启示是靠自己开拓。

但愿不会是西西弗斯（Sisyphos）\* 式的劳动！

杭州大学基督教研究中心 陈村富

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\* 西西弗斯每天推巨石上山，巨石临到山顶就滚下来，天天如此，永无成果。

## Preface

Much has been said on the topic of religion and culture by scholars of different countries. What, after so many books and essays on this topic, merits anybody's attention in this additional volume? Can we present anything significantly new to readers?

While the extension of a discipline is limited, its intention is not. For instance, History of Philosophy covers the study of philosophers and their thoughts, and the number of truly great philosophers can be counted in a few minutes. However, its intention is unlimited. New discoveries emerge from time to time as society progresses; people know more when they deepen their experience and one gains new fruit when one changes his viewpoint or adopts a different perspective. A basic pattern of development for a discipline is: when returning to the same issue, people constantly touch unnoticed aspects, and form new interdisciplinary projects. The enquirer who is in himself (a closed-self enquirer) refuses to see this truth, whereas the enquirer who is for himself (a self-revealing enquirers) willingly steps into the fundamental contradiction of cognition which is that between the

infinity of the cognition and the finitude of the enquirers and their times. He thus has a totally different, and promising vision.

Unlike religious culture, "religion and culture" is not a special discipline. Nonetheless, as a result of a comparative study of religion and culture, it has a broader scope and richer content than any specialized discipline, such as sociology of religion, religious ethics, comparative study of religions, psychology of religion, etc. Looking back to the past, it includes the study of the impact of religion on local or world culture and vice versa, and the study of cultural conflict inherent in religious expansion. Facing today or tomorrow, it concerns itself with the influence of contemporary culture, both national and worldwide, on religion; especially that of modern philosophy on the development of religion. Finally, it attempts to draw general and illuminating conclusions about theological and religious development from a philosophical reflection upon all periods of history.

Since the field is so broad, and the content so rich, and so little study has been conducted in mainland China, we believe that there is much work to be done. Besides, since most contributors and the editor are interested mainly in the study of the history of philosophy, both of China and of other countries', they find it fascinating to deal with religion and culture from a philosophical point of view.

To conclude, I will add; we look for a foothold, only to find it underneath our feet; we ask for a new field of study, and the



answer turns out to be; Seek and you will find.

Our object will not be like the lake and fruit in front of Tantalus. Our reward will be more than that of Sisypheus.

**Chen Cunfu**  
**Christianity Research Centre**  
**Hangzhou University**

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## ABSTRACT

This article poses an acute problem: Does Christianity (includes Catholicism and Protestant) have root in China? Has it taken root in China at present? What are the remarks which we can find when we make judgement on whether Christianity have root or taken root?

The author thinks, since the Nestorian mission in Tang dynasty, the Christian missions to China were set back several times. Robert Morrison (1782—1834) had preached in China for twenty-six years, but he converted only three people. The main reason for it is that Christianity is a religion without root in China. At present, therefore, the number of Christians in China is near ten million. Does that mean Christianity has root or taken root in China now? The ratio of the early Christians in the Roman Empire to the whole population is not less than that in China now, but early Christianity was still in a rejected position. Only after early Christianity combined with Graeco-Roman philosophy, with its monotheism and religious ethic, the Christianity herself was reformed and completed by Christian fathers, inculturated and contexturelized, Greek and Latin Christian theol-

ogy were established, Christianity had a root in Europe.

The author thinks also, Christianity must face China when she marches toward modernisation and a market economy, and then Christianity can be thought as she has or taken a real root and grows up in China after solving four problems. They are as follows; the first, with three historical backgrounds in mind, to adjust the relationship between Christianity and the government, not to participate any international political struggle, to keep a safe distance to politics; the second, in a prospective future, China will be in a situation in which atheism and pluralistic religions co-exist, and atheism and the faith of Chinese folk religion occupy the main position, Christianity must watch closely this real situation, to determine her own position in the society; the third, both to put an emphasis on the influence of the traditional culture, and to watch clearly new cultural element and new condition which appear in the procedure of modernisation, complete the inculturation and contexturelization of Christianity, to establish a Chinese theology which is suitable to Chinese condition; the fourth, for fulfilling three tasks above, Christianity must work with great efforts to reform herself, because procedure of any religious spread to areas of alien culture is also a procedure of self-complement and self-reformation of Christianity. The two sides are actually undergoing in the same time.

When the author were revising the article, he read the recent copy of Tripod, that is No. 95, in which the issue of the relationship between Christianity and China is discussed. The au-

thor believe this article can be thought as a response to the words  
of the executive editor of Tripod, Betty Ann Maheu, M. M. .



# 1

## 困惑·探求·出路

——论基督教回应当代中国的四大难题

陈村富 著

基督教在华传播的历史、现况与趋势，是当今世界宗教研究的重大课题。各人的关注点和研究的切入点殊异。人们可以用不同的分类根据做不同的划分。若以关注和研究的终极目的作依据，可以分为两类：学术型，以超教派的研究为旨趣；传信型，以传播福音为宗旨。传信型中有专门从事传教活动的，也有以研究为手段为传教服务的，一身兼二任者大有人在。明末清初以利玛窦、艾儒略、卫匡国为代表的耶稣会士都是很有学问的学者。当代海外许多从属于某一教派的神学院和研究机构，其直接的使命不一定是传教，但是它们的研究总是同自己所处的教派相联，有其自身固有的优点，同时也有某种超稳定的思维框架或思维定式（思维模式）。这是总体而言。就个人而论，不乏在研究生涯中不由自主地超越某种定式而发挥学者功能的卓越人物，他们同学术型的超教派的研究具有更多的可沟通之处，更易进入对话角色。我国的特殊历史条件形成了一批学术型的学者，<sup>[1]</sup>他们将宗教作为文化现象，或者作为史学分支来研究，或者当作学科门类来探讨。他们的研究成果，不同旨趣和目标的人可以加以利用，但他们自身不以传教为目的，不为某一教派服务。刘小枫博士称其人其事为