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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《宗教与文化论丛》还有什么可写的呢？还能说出点什么新东西吗？

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，或是体现在其它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^①。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。

^① 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，摘不着果子了。

对各种宗教组织和各级教职人员，我们予以同等的敬重。

前言就是 forword，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。

但愿不会是西西佛斯(Sisyphos)*式的劳动！

杭州大学哲学系陈村富

* 西西佛斯每天推巨石上山，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 the 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 inter-disciplinary projects. The enquirer who is in himself (a closed-enquirer) refuses to see this truth, whereas the enquirer who is for himself (a self-revealing enquirer) willingly steps into the

fundamental contradiction of cognition which is that between the infinity of the cogitatum 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 Sisyphos.

Chen Cunfu
Philosophy Department,
Hangzhou University

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Abstract

Making Friends in the Essential Tension

Bao Limin

The topic of this article is about *On Friendship*, or *The Book on Making Friends*, Qiu Youpian, a monograph written in classic Chinese, by Martini Martino, an Italian Jesuit who visited China in Ming-Qing Dynasties. However, my intention is to discuss a broader issue in religious ethics and cultural exchange. I argue that within religious ethics there are multiple systems of values or moralities which entail tension. Different attitudes and solutions to this tension has been attempted in history, which accounts for the different orientations adopted in both religious schools and missionary methodologies. The tension, however, is not something accident, but lies in the deep structure of religion, because religion centers on an ontological dimension strikingly distinct from daily life. The new, religious ontological dimension naturally demands a morality the standard of good and evil of which differs greatly from that of the secular morality. To level off or

to ignore the tension is senseless, for life is not a flat one but full of varieties and thus potential tensions. The proper attitude in facing the challenge of this tension is, as the title of this paper—"Making Friends in the Creative Tension" (a parody of Kuhn's famous work)—suggests, to acknowledge the multiple level essence of religious ethics and to re-think the tension as a positive, creative phenomena. Between one value system and the other, just as between man and man, to dialogue, to "make friends", and to transcend together, will bring an unexpected fruitful life—perspective to all who are involved. For instance, one can fully appreciate the significance of secular morality of friendship, while at the same time insists on a transcendent morality of agape. What Martini Martino has done in his work, I believe, provides a good example of this approach.

On the Contribution of Italian Sinonist Martino Martini to the Cultural Exchange between China and Italy

Xu Mingde

Martini Martino is an important man in the world culture who has long been forgotten and came to the attention only after the re-establishment of the diplomatic relation between China and Italy in 1972. Since the 1980s, a number of researches on him have been carried out in China. His tomb and the Hangzhou Catholic Church built by him were repaired and ranked as important cultural relics by the Provincial government.

The great contributions made by Martino to the history of Sino-Italian cultural exchange may be summarized as follows:

1. He made China known to Europe by his Latin work the History of China (ten volumes), *the Wars of Tartar*, and *New Maps of China*. These are the most scientific and important research works on Chinese history and geography in that century.

2. He paved the road to promote the exchange of Sino-Italian cultures. He not only made it clear that China and Italy both called each other “Qin” or “great Qin” since Han Dynasty, but also defended at Papal Court the position of contextualization of Catholicism in the Ritual Controversy. He also wrote *Chinese Grammer* in order to help the European to learn Chinese. Before his death, he completed *the Book on Freindship* to teach people truth in this field.

3. He opened the way for Chinese students to study in Europe. For instance, he sent Zheng Mano, a Chinese Christian, to Europe to be trained as a talent with good knowledge of the West.

Martino was the most outstanding historian, geographer and philosopher on China in Europe at that time. He has promoted friendship and mutual understanding between West and China. His contribution in academic studies and his persistence in his cause are waiting for more study today.