

Sinology and Theology

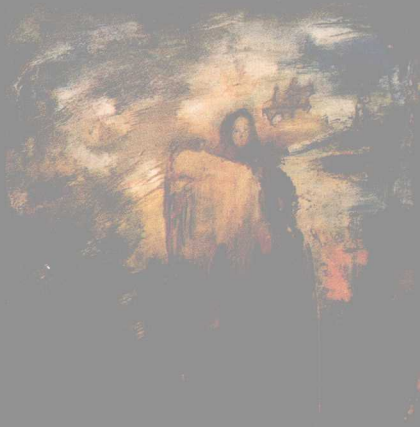
Journal for the Study of Christian Culture

汉学与神学

基督教文化学刊

(第17辑·2007春)

中国人民大学基督教文化研究所 主编



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主编 杨慧林 罗秉祥

本辑执行主编 杨照生

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Sinology and Theology

杨煦生

Yang Xusheng

2007年3月，“世界汉学大会2007”于中国人民大学召开。本
学刊以“汉学和神学”作为本辑主题。

汉学与神学?!乍听起来，这当然是两门风马牛远不相及的学
问。毫无疑问，二者的对象领地、学科性质迥然相异。作为一种有
关中国和中国文化的人文学科的汉学，和作为对神性之言的倾听、
回应、阐扬、演绎的基督宗教神学^①之间，究竟能存在着何种精神
关联？如果这种关联存在，那么又是如何历史地发生的？我们在
何种意义上、在何种历史语境中可以把此二者置于某种特定关联
中加以讨论？这无疑是一个并不简单的问题。

对这种关联的理解，也许首先必须把视角倒转，暂且集中于汉
学自身。

从20世纪90年代以来，汉学正在成为中国学术界一个日益
无法回避的关键词。然而，汉学学科的自我理解的问题，不但在西

^① 不言而喻，“神学”概念并非基督宗教独专，而是一个普遍使用于启示宗教（阿
伯拉罕世系的三大一神论宗教犹太教、基督宗教、伊斯兰教）的概念。当然在不加特别
说明的学术语境中，一般惟指基督宗教神学。

方汉学界自身一直是一个常新的问题,在今天的中国学界就更为突出。对汉学的理解,不但是这一学科自我论证的必然要求,也更正在成为一种有关文化自性的新一轮定位的一个精神环节。而任何文化自性(Identity)的自我理解,恰恰在与其他异文化的相遇、碰撞、对话之中方才可能。这正是跨文化解释学的一个怪圈:任何文化自性的界定都依仗于与异文化的对话相参、以及对话者对自身文化自性的理解,对他者的理解 and 自我理解互为前提。因而,当对话之一方处于霸权地位而另一方处于文化自性的危机状态时,文化的自我理解往往便成为一种自断(自我断言,自我持论 Selbstbehauptung),于是对话往往徒有外在形式而步履维艰。这正是 19 世纪以后一直延续着的文化悲喜剧。在人类已经跨入第三千纪的大门槛的今日,在汉学在其“故国”(从学术角度更准确的定位该是“对象国”)成为一个学术课题和思想课题的今日,某种特定的新的精神朕兆是否正在升腾?

然而,一种统一的汉学和一种统一的汉学观,事实上并不存在。汉学应该是一个复数概念,这已是这一领域中人、也是“世界汉学大会 2007”大部分与会者的共识。从广义的汉学史的角度,人们今天大致已经熟知的汉学概念的西文形式(Sinology / Sinologie),大约于 1838 年才首次进入欧洲的公共学术概念体系的^①。然而这个时代,已经是学院汉学在欧洲各国拉开帷幕的时代了。但汉学的事实上的历史,却与此概念史并不同步。换言之,实质上的汉学历史的发生远远地先于并广于汉学概念之历史。在最广泛的意义上,汉学可以说至少经历了游记汉学、传教士汉学、学院汉学、美国式的中国研究诸种阶段或诸种范式(Paradigmen)。从东亚地区的

^① 参傅海博(Herbert Franke),《欧洲汉学史简评》,载《国际汉学》第七辑,大象出版社,2002。

近邻对中国文化的接受史来看,朝鲜地区对中国文化的接受的过程甚至从朝鲜的三国时代(公元1至7世纪)便已开始。^①在近现代学术体制形成之前,古典时代的东北亚和东南亚地区对中国文化的吸纳和接受,其意义事实上远远宽泛于学术意义上的汉学研究,这一层面的文化关系史,已经是一种直接融于生活世界的缓慢的文化事件和精神事件。

简单地从汉学史的诸历史范式中寻找汉学与神学的精神关联,显然还并不是一种合适的路径。我们转换一个角度,也许从汉学定位的不同路向,我们可以找到某种解读汉学与神学精神关联的另外一道入口。我们可以把汉学学科的界定方式,万分简略地把握为这样三种范式:本质主义的、功能主义的、跨文化解释学的。

当人们把汉学作为对中国的“中国文化”这个“他者”、尤其是对某种“中国性”或“中国特性”(Chineseness)的深度研究的时候,我们称这种范式为“本质主义范式”;但人们把汉学作为对中国的“物质和精神文明”的方方面面的诸种研究的总和,尤其采用第二次世界大战后的美国式的中国研究范式,特别是把这种研究置入特定的以往之殖民研究或今日之国际政治框架,并且作为某种“地域研究”出现时,我们把这种范式称为“功能主义范式”;当我们把中国文化在亚洲地区传播的有巨大的、相对模糊的上浮空间的时间界点、也把1814年法兰西科学院汉学教席设置这一明确的时间界点暂时悬搁,而把汉学作为基督教文明和中国文明相遇中强烈的精神碰撞中不期诞生的精神产儿,那么我们可以说,严格意义上的作为人文学科的汉学,其实质是基督教文明所发起的一场与中国文明的对话。我们称这种范式为“跨文化解释学范式”。这样的汉

^① 据韩国哲学会所编《韩国哲学史》,转印之何寅、许光华主编《国外汉学史》,上海外语教育出版社,2002,第3页。

学,为欧洲的现代性提供过重要的精神资源,也反而正在成为今日的中国现代性之思的一种精神源泉。这样的汉学,始终是一种价值学科,并且依然是一种开放的、始终处于生成过程中的精神学科。这种范式的汉学,面对的不是黑格尔所构造的那个没有时间没有历史的僵化停滞的帝国,而是一个命运独特的连续文明,一个为未来人类的社会生活和精神生活提供着可能的常新资源的文明。

正是在这种意义上,汉学和神学不但具备带有正当的精神关联,而且我们可以继而说,汉学作为一种人文学科,自始便与神学结下不解之缘。或者说,汉学学科与神学,本来就具备某种精神上的某种共生关系。

尽管两千年前,罗马帝国和大汉王朝便已在欧洲大陆的两端迷蒙地遥相对望,并且很奇特地都用一个秦字作为对方的“昵称”:罗马地区的人们称这个缥缈的东方为 ch'in 的时候,大汉地区的人们则也称罗马地区为“大秦”。尽管丝绸之路上从来驼铃不断,可这两个以“秦”音相互昵称的文明之间的真正意义上精神碰撞,则事实上滞后了一个半千纪。1552年,第一个寻求进入中国内地而未果的西班牙籍耶稣会传教士沙勿略(Francis Xavier)抱恨病亡于广东上川岛。而正是在这一年,利玛窦(Matteo Ricci)诞生于意大利。时隔三十年,一样在把基督教福音“传至地极”的坚定信念的鼓舞下,利玛窦和罗明坚(Michel Ruggieri)假道澳门成功进入了中国内地并于17世纪初年成功抵达大明王朝的帝都北京。1582这个年头,于是成为中国和欧洲关系历史上的一个至关重要的精神界标,成为这早就互相眺望的两大文明之间交互的精神关系史的最关键的精神界标。

就基督教的传教使命而言,传教本身是一项尊奉神的意志在

大地上收获灵魂的事业。16 世纪以来的、原本与反宗教改革的斗争融为一体的天主教传教事业,在其全球性的文化运作当中,并不必然面临文化碰撞和文化对话问题(如与新大陆开发、殖民一体的南美洲传教,在那种语境中所发生的一切,基本上只是一种无须文化对话的归化)。只有在中国这片土地上,面对一个与欧洲起码同样古老的对等文明的时候,这场具有世界史意义的精神戏剧,才以这种模式展开。这也才有了对于教廷而言可谓是大大的特例的“文化适应”问题。

美国著名汉学家、著名中国基督教史专家孟德卫指出:“……欧洲传教士从来没有遭遇过中国这样的先进文明,这迫使他们要在接受什么和排斥什么之间做出艰难抉择。如果他们接受了妨碍基督教信仰的中国文化因子,这种‘本土适应’将在理论上失去依据;如果,相反的他们不接受必要的中国文化,那么中国就会把基督教当成一种外邦‘夷物’加以排斥。如果基督教要在中国扎根,它就必须与中国文化‘同质化’,这意味着将不再被视为一种外来宗教,而是一种与中国文化相像甚至改造中国文化的力量。”^①

这里孟德卫道出了当年这场艰难对话的很多心理前提。正是基督教的普世诉求和中国文明的异质性的矛盾,反而使这场对话得以富于成效地展开。从 16 世纪末开始的、为了文化适应策略而进行的《四书》和其他经典的翻译和后来基督教圣经以及一系列西学著作的汉译,几乎是在同一时代开始进行的双向著述:向西方传播中国这个古老文明的基本信息,而向中国士人同时揭示一个渺远的泰西世界。正是所有这一切,奠定了两大文明精神层面对话的根基。在这一领域,留下了利玛窦、罗明坚、汤若望(Johann Adam

^① 孟德卫(D. Mungello)《1500-1800 中西方的伟大相遇》,新星出版社,2007,第 26 页。

Schall von Bell)、卫匡国(Martino Martini)、柏应理(Phillippe Couplet)、白晋(Joachim Bouvet)、傅圣泽(Jean-Francis Fouquet),以及后来的新教传教士如马礼逊(Robert Morrison)、理雅各(James Legge)、卫礼贤(Richard Wilhelm)等一系列璀璨的名字。与这些名字(还有更多的不胜列举的其他名字)相连接的,是这项今天我们称之为汉学的学术事业和精神事业在西方世界的展开。我们在此无法追踪这400年孕育了汉学又与汉学息息相关的各国精神层面。正是在“礼仪之争”的骚动岁月同步,来华传教士的书简、著述、翻译和独特阐释,中国思想在遥远的东方同时介入了欧洲世俗世界的启蒙运动,经来华传教士和启蒙思想家如莱布尼茨(Wilhelm Gottfried Leibniz)。自然理性和自然宗教、上帝之中文名讳、旧约圣经和中国古史之谜、索引派等等,为我们今天的思想学术生活依然留下了无数意义常新的课题。

对话一经开启,事实上便无终极,只要人的性灵并不死灭。一种真正意义的对话,都内在蕴涵了这样的精神逻辑:即对话双方通过对话构建的精神场域寻求理解他者、寻求获得他者的理解,并在此同一过程中达致新的自我理解。在文化问题上,真诚的“唯我论”(姑且借用一下灰色的哲学概念)立场并不可怕,任何对话本身都是一种精神的迂回,一种借助他者的眼光、面对与他者共同构建的新的思想地平线向自身的重新回归。

对话一经开启,事实上便无终极,只要人的性灵并不死灭。汉学与神学、中国精神与基督教文化之间的对话,毫无疑义刚刚发轫。

Editorial Foreword: Sinology and Theology

Yang Xusheng

The “World Conference of Sinology 2007” was held in March 2007 at the Renmin University of China. The topic of the present issue of our journal is “Sinology and Theology”.

Sinology and theology? At first glance, these two disciplines have nothing to do with each other. There is no doubt that the objects of study and the nature of these two sciences are very different from each other. Sinology is the scientific research concerning China and Chinese culture, and Christian theology^① is concerned with the hearing, responding to and interpreting of a divine message. So wherein lies the spiritual connection between them? If there is a connection, how did it come about? What is the significance and historical context from which they can be discussed? This is a very deep and complicated question.

In order to understand these connections, we must first turn our attention to Sinology itself. Since the 1990s, Sinology has become a

① It is understood that “theology” is not a concept that would only exist within Christianity. All religions based on divine revelation (the three religions coming from the tradition of Abraham, that is Judaism, Christianity and Islam) use this concept. However, if there are no further specifications, the word theology usually refers to Christian theology.

crucial concept in China's academia, one that must not be neglected. However, the self-understanding of Sinology is a very controversial topic in Western Sinology, and even more so for China. The understanding of Sinology is not only a necessary precondition for the justification of this science, it is also important for China's cultural identity given her new spiritual environment. A culture's self-understanding of identity emerges from its encounter, conflict and dialogue with other cultures. This is the strange phenomenon of intercultural hermeneutics: the definition of one's cultural identity depends on dialogue with other cultures different from one's own. It also depends on the understanding of self and the understanding of others. If therefore one partner in dialogue sees himself in a dominant position while the other is in crisis, then the self-understanding of the dominant culture often turns into a kind of self-assertion (Selbstbehauptung); the dialogue is then reduced to empty formality, making it difficult to pursue. This was precisely the tragic drama played out since the 19th century. As mankind crosses the threshold into the third millennium, Sinology has come of age too. It is now an academic discipline and intellectual pursuit conducted on site, i. e. on Chinese soil. and growing with vigor and promise.

However, there is no such thing as a unified Sinology or a unified view of Sinology. That Sinology should be a pluralist concept-Sinologies-is a consensus among Sinology experts and among most conferees at the "World Conference on Sinology 2007". From the broader historical perspective, the concept of "Sinology/ Sinologie" among Western languages, with which we are now familiar, entered the common academic

language of the West around 1838.^① At that time, Sinology studies at the different academies in Europe was already quite well developed. However, the actual history of Sinology as a discipline and the history Sinology as a concept did not evolve at the same pace. Sinology as a discipline had developed earlier to become a much more widespread phenomenon than the concept of Sinology itself. In the broadest sense we can say that Sinology had evolved through the successive stages of “itinerary reports”, “missionary Sinology”, “academic Sinology”, and “American style Sinology”, each of which has its own paradigm. From the perspective of China’s neighbors in East Asia, Korea for instance has been receptive of Chinese culture from as early as the Age of the Three Kingdoms in Korea (1st to 7th century).^② Way before the emergence of modern academic systems in Asia, Northeast and Southeast Asian cultures had already been receptive and adaptive of Chinese culture, the significance of which far exceeds the actual development of the academic discipline of Sinology itself. The historical and spiritual relationship between Chinese culture and other Asian cultures runs long and deep and has been woven into the fabric of everyday life among these cultures. It is already an established cultural event and spiritual event.

Obviously, it is not enough to simply look for the relationship between Sinology and theology from the different paradigms in the history

① See Herbert Franke, “A short review of the history of European Sinology”, in “International Sinology”, No. 7, 2002 (Chinese).

② According to the book *History of Korean Philosophy* (Chinese), edited by the Study Center for Korean Philosophy, quoted by He Yin, Xu Guanghua, *History of Foreign Sinology*, Shanghai, 2002, p. 3.

of Sinology. Let us take a different angle and consider the various definitions of Sinology, which might offer us a new approach to the hermeneutics of the spiritual connection between Sinology and theology. We can reduce the definitions of Sinology to three simple models: the essentialist paradigm, the functionalist paradigm and the paradigm of intercultural hermeneutics.

The “essentialist paradigm” is one where Sinology is seen as the in-depth study of the “object” of “Chinese culture”, especially to determine the nature or essence of “Chinese-ness”.

The “functionalist paradigm” is one where Sinology is seen as the study of every aspect of the “material and spiritual civilization” of China, adopting the research model developed in the United States after the World War II, especially where it is conducted in the tradition of colonial or international political studies and serves as a part of “regional research”.

Then, if we would put aside the spread of Chinese culture in Asia, which has been a vast yet nebulous process, the origins of which has been dated earlier and earlier in history, and if we would, for a moment, also put aside the origin of modern academic Sinology marked by the establishment of a professorship in the French Academy in 1814, we might be able to see that Sinology was born as a product of the lively spiritual encounter between Christian civilization and Chinese civilization. Then we might also see that Sinology in the strict sense of a humanist science came into existence as a dialogue between Christian culture and Chinese culture. Herein lies its essence. We can call this the “paradigm of intercultural hermeneutics”.

This kind of Sinology has provided important resources for the

modernity of Europe. It is also providing China's quest for modernity with spiritual resources. As such, it will always be a normative science concerned with values, a growing and open-ended spiritual and intellectual quest. The research object of this kind of Sinological paradigm cannot be that "never-changing, frozen empire without history or change" constructed by Hegel. Instead, it is a culture with a unique destiny, and able to supply the social, spiritual and intellectual life of mankind with ever new resources and options for the future.

It is precisely from this perspective that Sinology and theology have established their spiritual and intellectual connection. Furthermore, it can be said that Sinology as one of the humanities is from the beginning linked to theology. In other words, Sinological studies and theology share the same spirit and the same destiny.

Two thousand years ago, the Roman Empire and the Han Dynasty have already started to look at each other from afar. Both used the word "chin" (or "sin") to name the unknown other: people of the Roman Empire used the word "ch'in" to signify the remote regions of the East, while people of the Han Dynasty used the expression "Da Qin" to describe the area occupied by the Roman Empire. Although caravans had traversed the Silk Road for centuries, real encounter between the great civilizations of East and West who had long had a name for each other must wait for another 1500 years. In 1552, Francis Xavier, the first Spanish Jesuit missionary who yearned to enter the interior of China died on Shangchuan Island near Canton, a disappointed man. But that very same year, Matteo Ricci was born in Italy. Thirty years later, Ricci and Michel Ruggieri, compelled by the Great Commission to spread the gospel in the East,

successfully landed in Macao and penetrated the interior of China. By the early years of the 17th century, they had arrived in Beijing, the capital of the Ming Dynasty. Therefore 1582 was a milestone in the history of Sino-European relations. It marked the momentous encounter between two civilizations that long had their eyes on each other.

Seen from the perspective of Christian missions, the task of spreading the gospel is a response to the expressed will of God to win the lost souls of the world. Since the 16th century, the missionary enterprise of the Catholic Church had been a part of the Counter-Reformation. Its missionary outreach did not always result in intercultural encounters or dialogues with other cultures (e. g. it did not perceive a need for dialogue in its missionary work in the new continent and the colonies of South America). Only in China, where Catholic missionaries encountered a civilization at least as ancient and sophisticated as that of Europe, did a cultural and spiritual encounter take place, one of global impact and historic significance. As a result, the Holy See was confronted with the special case and issue of "cultural accommodation".

The famous American sinologist and historian of the Church in China, D. Mungello, has pointed out that the European missionaries had never before encountered a civilization as developed as that of China. This forced them to make difficult choices as to what to accept and what to reject. If they accepted some Chinese cultural practices that would be an obstacle to the Christian faith, this kind of 'inculturation' would have no theoretical basis. On the contrary, if they rejected them, then China would reject Christianity on the basis of its barbarism. If Christianity was to take root in China, then it had to be of "the same substance" as

Chinese culture, such that it would no longer be seen as an imported religion. By becoming more like Chinese culture, it could become a force to transform it.^①

Mungello has hereby delineated the psychological premises in this challenging dialogue between the missionary church and China. The conflict between the universal claims of Christianity and the uniquely distinctive of Chinese culture served to launch a meaningful dialogue between them. Beginning with the end of the 16th century, the missionary strategy of inculturation and cultural accommodation was implemented through the translation of Chinese classics into Latin and the translation of the Bible and other Western writings into Chinese. These translations began a two-way cultural exchange that introduced ancient Chinese civilization to the West and unveiled the Western world to the Chinese intelligentsia. These very processes built the foundations for dialogue between two great cultures. Important contributors to this dialogue included men like Michel Ruggieri, Matteo Ricci, Johann Adam Schall von Bell, Martino Martini, Philippe Couplet, Joachim Bouvet, Jean-Francis Foucquet, and Protestant missionaries of a later time, namely Robert Morrison, James Legge, Richard Wilhelm and other outstanding individuals.

Associated with these names and numerous others is the emergence of an academic and spiritual quest of the Western world that we now call "Sinology". The scope of the paper will not allow us to trace the development of Sinology over 400 years or the intellectual developments of

① See D. Mungello, *The Great Encounter between China and The West 1500 - 1800*, Trsl. By Jiang Wenjun, 2007, p. 26.