



基督教文化学刊

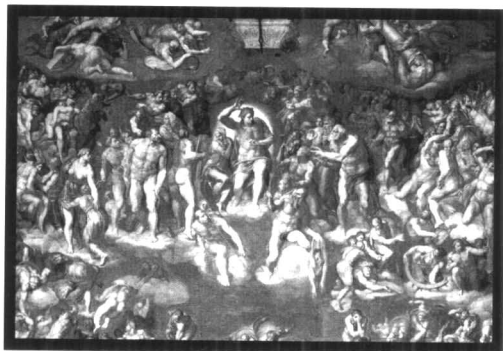
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中国人民大学基督教文化研究所 主编

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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，并得到国际教育服务机构(PESI)以及人民日报出版社的支持。《学刊》每年出两辑，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》第1、2辑出版以来，承蒙海内外学界同仁予以厚爱和支持，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，往往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公平进行，谨将有关规定明示如下，供有意赐稿之学人参考：

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有故人云:追求真理,就是与贤者交谈、与智者交谈、与“他者”交谈,就是默默地倾听和独语。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

**Invitation to Future Contributors of
the *Journal for the Study of Christian Culture*
and Explanation of 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, and is supported by Professional & Educational Services International, Inc. (PESI) and the Publishing House of People's Daily. This is a biannual refereed journal. 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 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.

The Institute for the Study of Christian Culture at Renmin (People's) University in China and the Editors of the *Journal* are honored to have received many articles since our first two issues, contributed by scholars from China and abroad. We appreciate such

support and affirmation. From the inception of the *Journal*, we have adopted a strict appraisal system practiced internationally in which information of authorship is withheld from the referees. All articles are therefore appraised anonymously. We regret if articles submitted by reputable scholars have not been accepted through this appraisal system.

It is also customary practice internationally to require all manuscripts submitted to journals to conform to a certain format of presentation. Manuscripts which fall short of the specification will not be accepted for appraisal. Contributors to our *Journal* from the mainland of China, Hong Kong as well as Taiwan, Europe, and North America, may be accustomed to different methods of writing and notation. In order to guarantee an impartial anonymous appraisal system, we present below our required format for the reference of those who would like to contribute to our *Journal*.

1. There is no official limit to the length of each article; a general guideline would be 8,000 to 15,000 words.

2. The article should be type-written on A4 size paper. It may be submitted on computer disk or by e-mail.

3. Footnotes rather than end notes should be used. Quotations in different languages should be provided with their sources in the original languages in the following order: name of author, title of book, city where published, publisher, date of publication, page reference.

4. The article should be submitted with a 500-word abstract in

both Chinese and English, and a 100-word introduction to the author.

5. Articles that meet the above requirement will be appraised anonymously by at least 2 referees from China and oversea with expertise in relevant fields. The Editor-in-Chief will select articles based upon expert recommendations of the referees.

As the old saying goes, the search for truth brings us into dialogue with the Wise, the Virtuous, and with The Other. It calls us to listen in silence and soliloquy. Embracing the spirit of “harmony in diversity”, we wish to create through the *Journal* a forum for the meeting of minds between secular and religious scholars of China and the West.

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一 法浴水风：中国文化 与基督教的对话

启蒙话语与中国基督教护教学

Enlightenment Discourse and Chinese Christian Apologetics

孙尚扬 北京大学

Sun Shangyang Peking University

[英文提要]

19th century Christianity was attacked and resisted by traditional Chinese culture. By the 20th century, Christianity's challenge in China came from modern science. In the first half of the century, the import of enlightenment discourse impacted both Christianity and traditional Chinese culture. Christianity had to develop an apologetics in response to the new knowledge system based on science and the new mentality shaped by scientism.

Leading secular thinkers believed that the conflict between science and religion was inevitable and irreconcilable. In response, some Chinese Christian theologians argued that the conflict was not an intrinsic conflict between the true spirit of science and Christianity, but a contingent conflict between scientists and the institutionalized church as well as some narrow-minded Christian individuals at a given point in history. Their apologetics tended to differentiate between the sphere and functional field of science and religion. Based on this differentiation, they tried to establish a theory for the co-existence of science and religion, working hard in search for common grounds upon which to promote mutual assistance between them.

From the liberal arm of the church, Chinese theologians re-

sponded to the challenge of science through the “rationalization” of Christianity; they did not hesitate to discard certain non-rational elements in biblical faith in order to accommodate modern thinking. Others responded through the “modernization” of Christianity; they attempted to introduce the modern form of knowledge into Christian theology and to establish closer ties between theology and the social and human sciences. However, in attempting to address the spirit of their time, Christian theologians had failed to demonstrate the transcendence of Christianity in their development of a Chinese apologetics.

一部中国佛教发展史,或者一部中国佛教哲学发达史,乃至一部中国哲学史,如果不涉及《弘明集》与《广弘明集》这两部佛教的护教文献,很可能会显得残缺不全。那些高僧大德、佞佛士子与不信者乃至反佛者之间就各种问题所展开的论战,不仅推助了佛教的流布,也深化了佛教对各种宗教问题的哲理运思,而且使佛学与中国传统哲学之间的互动产生了丰富的成果。

常常怀着欣羨乃至嫉妒之情、以中国佛教之发展为中国基督教之参照坐标的基督教作家们,是否在二十世纪留下了类似于《弘明集》与《广弘明集》护教文献呢?很多对基督教在中国之命运抱哀其不幸之感的学者,包括一些教会领袖或著名的基督徒作家,都不无遗憾地指出,在整个中国基督宗教的历史上,除了史学家陈垣曾高度赞扬过的明末徐光启等著名教徒的护教文字以外,很少出现过类似的影响深远的护教文献。一部《近代华人神学文献》(本文将会经常征引该文献)中,^①那些曾对整个近现代中国思

① 林荣洪编,《近代华人神学文献》,香港中国神学研究院,1986年。