

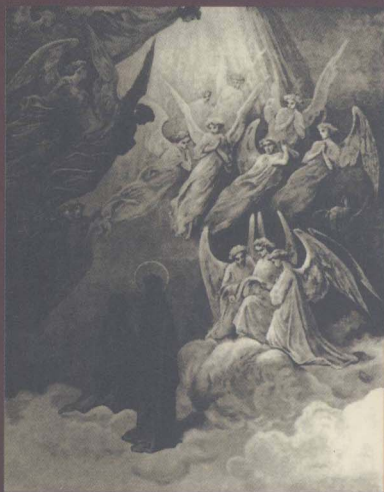
信仰的伦理

基督教文化学刊 (第9辑·2003春)

Religious Ethics

Journal for the Study of Christian Culture

中国人民大学基督教文化研究所 主编



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中国人民大学基督教文化研究所 主编

本辑主编 杨慧林 余达心

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《学刊》每年于清明、寒露之际，各出一辑。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。

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**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, with the support of Professional & Educational Services International, Inc. (PESI), the Dong Fang Publishing House, the Publishing House of People's Daily, and the Publishing House of Religion & Culture.

This is a biannual refereed journal, published around early summer and early winter. 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, the history of Christianity in China, as well as book reviews. The Chinese headings of the different sections in the *Journal* are quotations from Nestorian writings, in commemoration of the birth of Christianity in China.

Beginning with our fifth issue, the Publishing House of Religion & Culture will undertake the publication and distribution of the *Journal*. Views presented in the *Journal* are not necessarily those of the publisher. But the publisher is pleased to promote an academic forum to further explorations in the field of religion and culture. Their support is much ap-

preciated.

We are likewise honored and grateful for the enthusiastic support of scholars from China and abroad who have submitted articles to the *Journal*. From its inception, the *Journal* has adopted a stringent appraisal system according to international standards. Authorship of each article is withheld from the referees, so all articles are reviewed anonymously. We apologize if articles submitted by reputable scholars have not been accepted as a result of this method of appraisal.

It is also customary practice internationally to require that all manuscripts submitted conform to a unified format before they will be reviewed. Authors from the Mainland of China, Hong Kong, Taiwan, Europe, and North America, may be accustomed to different formats of presentation and notation. In order to facilitate our anonymous appraisal, contributors to the *Journal* are requested to adhere to the following specifications.

1. The length of an article should be about 8,000 to 15,000 words.

2. The article should be typewritten on A4 size paper. It may be submitted on computer disk or via electronic mail.

3. A copy of the original article must accompany the translation submitted. The translator is responsible for obtaining copyrights.

4. Footnotes should be used instead of endnotes. Quotes in a foreign language should be footnoted in the following order: name of author, title of book, city where published, publisher, date of publication, page reference.

5. A 500-word abstract in both Chinese and English must be submitted along with a 100-word introduction to the author, also in both Chinese and English.

6. Each article that meets the above specifications will be appraised anonymously by at least 2 referees from China and overseas who are well read on the topic. The Editor-in-Chief will select articles based on expert recommendations from the referees.

7. From the day an article meeting the above specifications is received by the editor's office, it will be assumed that the copyright has been granted to the publishing house. Please notify us immediately in the event of any change.

The pursuit of truth brings us into dialogue with the Virtuous, the Wise, and the Other. We listen in silence and in soliloquy. In the spirit of "harmony in diversity", we wish to increase opportunities for the meeting of minds between scholars from East and West, and for the meeting of souls between the sacred and the secular.

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一 化通玄理：基督教与社会
伦理问题研究

“金规则”能支持“共同道德”的可能性吗？

The Prospects for A Common Morality and the Golden Rule

C. 梵里金 著 美国加尔文学院 宗慧 译

Calvin P. Van Reken Calvin College, U. S. A.

[英文提要]

One dimension of the covenant between people as a model for social organization is the common endorsement of moral precepts that are impartial to any particular tradition among the parties involved. Both the recognition of such universal precepts and the capacity to conduct affairs in conformity to them are a manifestation of God's common grace. This paper explores whether the so-called Golden Rule, "Do to others as you would have them do to you," is a universal moral precept. The author concludes that while it is a universal precept, it is not, strictly speaking, a precept of morality. Nevertheless it is an important principle that covenant partners should take seriously.

The teaching of the Golden Rule itself is far more important than the role it may have in a shared meta-ethics or in increasing the prospects for a common morality. That teaching is a clear warning, evident to anyone free of self-deception, that as moral agents, each of us needs to act responsibly, for how we treat other human beings will likely be how we shall be treated. On this truth the Confucian, Jewish and Christian traditions converge. In the words of the apostle Paul, "Do not be deceived: God cannot be mocked. A person reaps what he sows."

引 言

共同道德有无可能?在奥卡(Gene Outka)和里德(John P. Reeder)1993年编辑的论文集《共同道德的可能性》中,各派道德哲学家都在争论这一问题。我打算重提这一问题。但是,我将不是在理论层次上泛泛而论,而是具体考虑圣奥古斯丁的一个建议。他认为“金规则”有条件成为共同道德的原则。金规则果真是共同道德的一条原则吗?我将证明它不是。不过它通过表达不同文化共享的某种实践智慧,确实开辟了共同道德的前景。我并不是要证明不存在共同的道德或共同道德没有可能——我认为那是有可能的。我的观点仅仅是:金规则并不是一个道德原则,因此它也不能作为共同道德的原则。

一、关于共同道德的前景的两种观点

“共同”道德的观念是这样的一种观念,它对所有的人都有约束力,能被不同文化中的人们证明是合理的。因此共同道德的概念包括两方面:本体论的和认识论的。从本体论上看,它是普遍的道德标准,是“不管邻人会有什么习俗,每一个人都应该据此生活的”标准。从认识论上看,它是在不同文化中被理性的人们合理证明的一种道德。因此,共同的道德既具有普遍约束性又能被理性地证明为合理。

对共同道德可能性持分歧看法是现代伦理学与后现代伦理学的区别之一。前者对共同道德的前景抱有希望,而后者没有。下面我将从后现代的观点开始,简要地考察一下这两种观点。

A. 共同道德没有前景