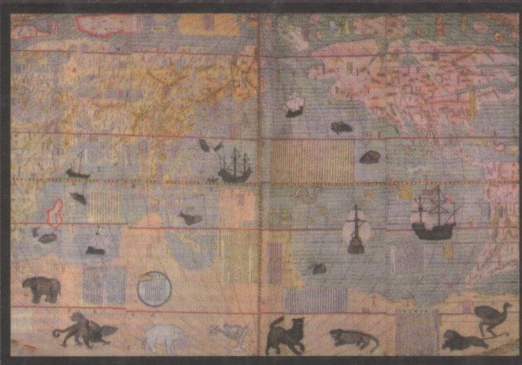


中國基督教
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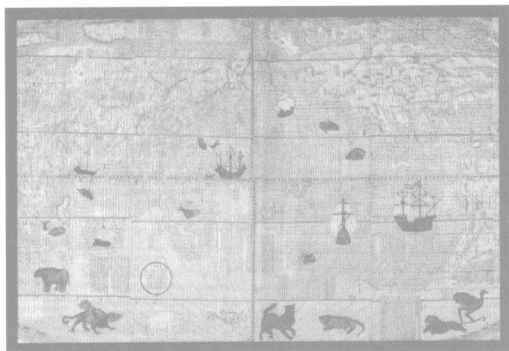
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《基督教文化学刊》由中国人民大学基督教文化研究所主办，并得到国际教育服务机构(PESI)、东方出版社、人民日报出版社和宗教文化出版社的支持。

《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。

为求专业对应之便，《学刊》自第五辑起由宗教文化出版社统一承担出版及发行工作。学术论坛，虽不意味着出版者认同所刊文章之全部观点，然宗教文化出版社涵纳百川、扶持学术的热忱，诚为学人所重。

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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。

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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 and 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 法浴水风：中国文化 与基督教的对话

“外邦人”和“非基督教文化”

The Concept of “Gentiles” and Non – Christian Culture

雷立柏 中国社会科学院

Leopold Leeb Chinese Academy of Social Sciences

[英文提要]

The words “heathenism” and “paganism” are not easy to translate into Chinese. However, many foreign missionaries used these words to describe traditional Chinese culture, which implied that this culture suffered from serious defects in the realms of religion and morality. The understanding of “heathenism” and “paganism” have some basis in biblical passages about the “gentiles”, but they were also influenced by the experiences of Christians in the Roman Empire, in the Middle Ages and in the last centuries. Scholars of the 19th and 20th centuries used new concepts to compare Christian and non – Christian cultures.

Missionaries to China like Ricci and Couplet used their own cultural paradigms to evaluate Chinese culture, and some of them compared traditional Chinese culture with ancient Greco – Roman and Egyptian cultures. Even if comparisons between Christian and non – Christian cultures might lead to a biased assessment of other cultures, they are, in the final analysis, an expression of the search for a criterion to evaluate culture. This criterion would not be limited by space or time – it would transcend “East” and “West”, “antiquity” and “modernity”.