



# 漢語

基督教文化研究所

INSTITUTE OF SINO-CHRISTIAN STUDIES

# 簡訊

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## 學術研究

### 訪問學者

1月4日

北京師範大學哲學系方珊副教授結束為期一個月訪問研究回北京。方教授在港期間初步完成現代俄國東正教思想家羅扎諾夫及弗洛連斯基兩位俄羅斯思想家的文集編選工作。

1月18日

北京大學哲學系副教授邢滔滔結束為期三個月的訪問研究回北京。邢教授在港期間完成審校莫爾特曼《創造中的上帝》譯稿、基爾克果《哲學片斷最後的非科學的附言》前言部分的翻譯，以及完成特洛爾奇(E. Troeltsch)《基督教社會思想史》譯稿的審校工作；搜集了關於中世紀經院神學的本體論證明的研究資料；在港期間還：

- 參加中文大學舉辦「基督教與儒家對話」國際會議。
- 出席道風山基督教叢林主辦的當代神學講座，主講：「新約修辭學」及「基督教及其文明」。
- 拜訪香港城市大學中文系沈景炬博士、聖神修院林榮鈞神父及本所特邀研究員柯毅霖博士。

1月7日至2月4日

海南大學社會倫理思想研究所所長魯萌教授應邀為研究所訪問學人，為期一個月。魯教授在港期間完成了論文「時間和意義——重負、輕負、感受的生成性」之大綱，並審訂《道風》來稿〈穆旦詩歌創作與基督教的關聯〉和〈從恩典時刻論到存在時刻論〉；參加了道風山基督教叢林舉辦之「新約修辭學：真理與方法」的學術講座。

3月3日至5月16日

同濟大學社會科學系講師徐衛翔博士到本所做博士後研究，為期三個月。徐博士在港期間完成以下工作：

1. 審校譯文：《三位一體與上帝之國·第一章》(莫爾特曼 著)

2. 翻譯 Huessy 《基督教的未來》(The Christian Future)一書第七章：〈十字架的穿透〉(The Penetration of the Cross)
3. 審讀顧彬教授「上帝病」- 人病及劉小楓博士〈儒家革命精神源流考〉三校稿。
4. 審讀《創造中的上帝》(莫爾特曼 著)之三校稿。
5. 審讀《道風：漢語神學學刊》第十一期之三校稿。

徐教授在港期間曾拜訪以下機構：

- 香港中文大學
- 信義宗神學院
- 天主教聖神修院

4月9日

徐衛翔博士應邀主講道風山基督教叢林主辦的當代神學講座，講題為「現代憲政架構與宗教的困境」，回應者為浸會大學宗教與哲學系副教授江丕盛博士。其內容摘要如下：

「民主自由與基督教有哪些衝突的地方」是徐博士此次講題所要處理的問題之一。在古希臘城邦民主制度下，人只知自己有公共領域而不知有私人領域。但自基督教出現後，其提出了「超越正義觀」的概念。這當中，奧古斯丁認為基督徒不可遵循一個違背上帝的執政者的觀念，使人帶出了雙重身分上的距離。

在現代憲制社會，宗教變得個人化；現代憲制卻是公共的。由此，兩者之間存在着一定的衝突：宗教不能超越它的範圍而干預公共領域，反之卻可。這種宗教與政府的拉扯，正是現代社會的困局所在。

此次講題由江丕盛博士作回應。參予人數眾多，並時有熱烈的討論。

4月1日

山東大學哲學系猶太文化研究所所長傅有德教授到本所任訪問學人。傅教授研究課題為「猶太教與基督教的關係」。傅教授在港期間，曾拜訪香港中文大學宗教系、浸會大學宗教及哲學系，並完成翻譯《梵蒂岡第二次宗教會議宣言》，另撰寫《當代猶太教》中的〈猶太教與基督教的關係〉部分。傅教授於4月28日返濟南。山東



大學哲學系猶太文化研究所將與本所合編二十世紀猶太教神學文選。

#### 4月22日

傅有德教授應邀主講道風山基督教叢林主辦「當代神學講座」，演講題目為「彌賽亞：猶太教與基督教的衝突和對話」。

此次演講主要著重於猶太教與基督教的衝突原因和對話空間。兩教派之間的衝突主要有三點：彌賽亞是否已經降臨？他是人還是神？耶穌是彌賽亞嗎？在這些問題上，兩者有極大的分歧。但在一九六五年，由於羅馬天主教通過七點主要的宣言，使得彼此間有了進一步的對話空間。其宣言主要為：強調新、舊約間的連繫；承認耶穌及其早期門徒為猶太人身分；以色列人仍是選民；相互尊重及理解等等。

#### 4月26日

傅有德教授在浸會大學宗教與哲學系演講「猶太教研究之近況」。

#### 4月27日

傅有德教授出席道風山基督教叢林昇天屋座談會，講題為「Judaism and Confucianism」。



#### 特邀研究員

##### 柏偉志牧師

完成校對（外文部分）

- 《神學研究》，艾伯林著
- 《基督教、儒教與現代中國革命精神》，顧彬、劉小楓等著

##### 柯毅霖博士

3月28日至4月1日

本所特邀研究員柯毅霖博士赴杭州浙江大學哲學系授課。講學日期為3月29日及31日，共兩講，每講兩小時三十分。授課題目分別為「宗教對話之基督教神學介紹」及「宗教對話及十字架的神學理論」。參加學員主要包括博士生及碩士生，參加學員約十五人，授課時討論熱烈。

#### 4月7至10日

本所柯毅霖博士赴西安陝西師範大學哲學系授課。講學日期分別為4月7日及9日，共兩講，每講三小時。授課

題目分別為「晚明中國基督教的宗教對話之基督教神學介紹」及「宗教對話及十字架的神學理論」。參加學員主要包括博士生及碩士生，參加學員六十多人。

#### 5月4至14日

本所研究員柯毅霖博士赴北京大學授課。講學日期分別為5月5日及12日，共兩講，每講三小時。授課題目分別為「中國基督教藝術的根源」及「十七世紀歐洲宣教神學的反省」。參加學員主要包括博士生及碩士生，參加學員約二十人。

##### 羅恆理博士

5月3至28日

本所特邀研究員羅恆理博士赴復旦大學授課，題目為：「古代以色列民的智慧」。參加學員包括碩士生及博士生共約二十五人，共授課十二講，每講二小時。



#### 學術總監：劉小楓教授

出版著作及編著

1. 〈自由主義與文化民族主義〉載《公共論叢》，第五期，1999(2)，北京：三聯書店。
2. 《舍勒選集》上、下集，上海：三聯書店。全書一百萬字，上、下集共1460頁。

撰寫

《神學研究——一種百科全書式定位》中文神學文獻及中譯本前言

#### 4月19日

劉博士赴北京大學主講專題演講：「民族主義的三重含義」。劉博士提出區分政治的、文化的、宗教的民族主義，現代民族國家爭取國家主權是政治行為，有政治的正當性，但用文化的、宗教的理念支撐民族主義是多餘的。當日出席學員約三百五十人，會後討論非常熱烈。

#### 4月22日

與北京大學哲學系、宗教系博士生個別學術交談。與各學員商談博士論文的寫作及未來學術研究方向。

#### 4月23日

應邀出任北京大學比較文化研究所陳戎女博士生答辯委員會主席，答辯會出席人數二十五人。陳戎女博士論文題目為：「西美爾：文化與現代性」，其中第四部分對



西美爾的宗教理論與宗教現代性有頗獨特的討論。本所亦曾出版西美爾這方面的著作：《現代人與宗教》。

4月26日

陝西師範大學聘請劉小楓博士出任該校榮譽研究員，楊熙楠先生出任該校新成立的基督教文化研究所顧問之職。

4月29日

劉教授受聘出任廣州中山大學哲學系客座教授之職，在授聘典禮上主講專題：「文化民族主義是什麼？」，劉博士分析了德國現代政治思想家 Carl Schmitt 的政治神學，指出其民族主義的政治思想以民族神話為基礎，是一種文化－宗教的民族主義。當代中國的政治儒學與 Schmitt 的理論有同質性。當日出席人數約二百五十人。劉教授日後將參與指導中山大學基督教專業的博士生。

4月30日

應邀出席廣州華南師範大學文化研究所主講專題：「九十年代中國學術取向分析」。劉博士提出，八十年代中國學界有一共識，即走出共產黨文化的一統專制體系；九十年代中國學界的狀況是：走出了一統專制的文化體系後，知識人對中國文化的發展取向產生了嚴重的分歧，出現了新的「主義」論爭。當日出席人數，教授及博士生共四十五人。會後各教授及博士生均有熱烈的討論與回應。

5月15日至7月20日

劉小楓教授獲德國國家學術基金贊助赴德國波恩大學作為期兩個月的學術訪問，劉教授將順訪歐洲各大學及中國研究中心，以期與各大學有進一步的聯絡，拓展合作空間。

## 學者來注

1月28日

復旦大學歷史系佛學專家錢文忠先生與上海師範大學許紀霖教授來訪研究所，並與劉博士詳談國內學術發展的現況與前景。

2月5日

台灣大學社會學系林端教授來訪研究所。林教授高度評價「歷代基督教思想學術文庫」的出版工作，對「文庫」中的研究系列的選題尤為讚賞，對台灣人文學界和社科

學界貢獻很大。

3月9日

著名儒家經學專家上海復旦大學歷史系朱維錚教授來訪研究所，對道風山的建築及工作留下深刻印象，並對本所的工作甚為欣賞。

3月20日

台灣中央研究院歷史語言研究所副所長王汎森教授來訪研究所，認為本所把主要資源放在出版及培訓人材的方向相當有歷史遠見，稱「文庫」對學界的貢獻巨大，將產生深遠的歷史影響。

5月18日

國際知名漢學家斯洛文尼亞社會科學研究院高利克教授來訪研究所，高教授驚嘆研究所在短短數年間能取得如此豐富的出版及研究成果，認為此出版計劃大大擴闊了漢語的思想維度，高教授對本世紀初「耶穌主義」課題尤感興趣，並在道風山圖書館尋得稀有珍藏本。

## 會議及其他活動

3月10至13日

楊熙楠先生偕研究所北歐董事訪北京學界，實地了解研究所在北京的工作，順道拜會北京大學宗教學系、中國人民大學基督教研究中心及哲學系、中國社會科學院世界宗教研究所及北京燕京神學院。董事會對本所的工作甚表滿意。

3月23日

楊熙楠先生與美國 Huessy 研究基金會亞洲區聯絡人 Dr. Leon Martel 會面，洽商代理出版其基金會核心人物 Prof. Eugen Rosenstock Huessy 的著作。Dr. Leon Martel 對本所的出版工作甚為欣賞，期望此書能順利出版。

4月1日至15日

楊熙楠先生赴海南大學商討合作事宜，副校長錢倚劍博士、社會科學院院長曹錫仁教授熱情接待，錢副校長全力支持海南大學與研究所合辦「世界倫理與中國傳統倫理學術會議」。楊先生並與合作單位魯萌教授、張志揚教授及陳家祺教授具體商討世界倫理會議籌備工作事宜。



## 編輯及出版情況

### 一至六月份

《自由的哲學》	別爾嘉耶夫(董友譯)	16萬字
《宗教精神：路德與加爾文》	梅列日科夫斯基(楊德友譯)	28萬字
《俄國知識人與精神偶像》	弗蘭克(徐鳳林譯)	17萬字
《俄羅斯思想中的基督》	葉夫多基莫夫(楊德友譯)	14萬字
《俄國革命前後的宗教》	赫克(高聯、楊德友譯)	24萬字

「新精神哲學」是俄羅斯帝國晚期最後二十餘年複雜、劇烈的社會變遷和思想衝突中出現的文化思潮。這當中的基督教知識人，力圖突破近百年來俄國思想界斯拉夫傳統文化與西歐近代文化的對立，發展出自由主義的東方基督教文化精神。

「新精神哲學」知識人有一個共通的地方：抵制世俗的革命宗教的社會思想，希望通過「真正的」宗教——基督教——克服世俗宗教。在他們心目中，真正的宗教是基督教，但這基督教不是教會傳統的基督教，而是未來的基督教。這種未來的基督教是一種個體性的基督教精神想像。

「新精神哲學」主要知識人計有：梅列日科夫斯基、索洛維約夫、別爾嘉耶夫、弗蘭克、舍斯托夫等。為了記錄這些思想和人物，以便反映近代俄國在社會轉型中所產生的思想衝突及複雜的矛盾關係，一九八五年本所學術總監劉小楓博士開始著手組譯「二十世紀俄國新精神哲學精選系列」。系列主要的參予者計有雷永生教授、徐鳳林教授、楊德友教授及已病逝的董友教授等。

本所組譯這系列的作品，不但因為它反映了現代俄國思想變遷的又一次精神突破，更因為它與中國在現代文化語境中，遭遇到與儒教思想近似的命運。本系列除提供「新精神哲學」中幾位主要思想家的基本著作外，亦選入了部分研究性的論著，市場銷售熱烈。

### 「歷代基督教思想學術文庫」

《神學研究——一種百科全書式的定位》，艾伯林著，李秋零譯，於一月份出版。研究系列，全書十六萬一千字，售價港幣一百十元正。

現代知識學的多元化趨勢衍生了神學學科的定位危機，神學與其他學科之間的關係呈現出含混與緊張的局面。在本書中，作者強調以詮釋學的進路來建構神學的統一性，並提出以神學的教會性、科學性與歷史性來了解神學的本質，藉此消解神學工作中的張力。





本書是艾伯林教授在蘇黎世大學通識課程的講稿基礎上撰寫的教本，後被德國的「大學基本叢書」採用。翻譯本書的目的是為中國大陸的大學和神學院提供基本教本。

### 「漢語基督教文化研究所叢刊」

《基督教、儒教與現代中國革命精神》劉小楓、顧彬等著，於五月份出版，叢刊系列。全書十一萬九千字，售價港幣六十五元正。

過去一百年，對中國產生重大影響的歷史事件非革命莫屬。西方學界常年都有研究法國革命、俄國革命等論文發表，而有跡象表明，中國革命研究亦將成為漢語學界的重大課題。為了積極參與當代漢語學術思想的發展，本書嘗試以基督教文化理論的角度介入當代學術。全書共收文章四篇，討論中國的革命精神，本所希望此文集有助於推動漢語學界對此學理的研究。目錄如下：

- 顧彬 「上帝病」-人病  
——論中國和西方的不完美性問題
- 劉小楓 儒家革命精神源流考
- 王錦民 〈儒家革命精神源流考〉駁正
- 啟良 崇高的悲劇  
——儒耶二教與現代中國的激進主義

### 一月至六月收到譯稿計有：

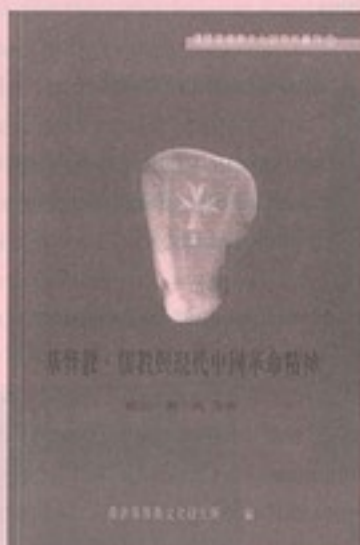
1. Lossky, 《價值與存在——論上帝和上帝之國是價值的基礎》，張雅平 譯，六萬六千字。
2. Lactantius, 《神聖原理》，王曉朝 譯，三十七萬字。
3. H. Seuse, 《論永恆的智慧／論真理》，林克 譯，十四萬五千字。
4. W. Kasper, 《耶穌基督的上帝》，羅選民 等譯，三十萬字。
5. James M. Robinson (ed), 《靈智經典》，上卷，楊克勤 譯，二十六萬字。

### 《道風：漢語神學學刊》

《道風：漢語神學學刊》第十期已於一九九九年一月出版，共收文章十三篇，十六萬字。  
目錄如下：

- P. Ricoeur 惡：對哲學和神學的一種挑戰
- A. Farrer 超越奧古斯丁的神義論
- F. R. Tennant 古典的墮落教義辨難
- A. Schutze 惡的兩面性

- H. Kung 孰人心畏倫理？  
王曉朝 從拉丁神學的成長看基督教學者在文化轉型中的地位
- 黃慧貞 從西方「婦女宗教精神」運動到亞洲基督徒婦女神學的反省
- J. Miethke 奧卡姆的政治理論  
陳榆 「成形中」的基督  
——德日進的進化神學
- 陳慎慶 宗教、道德與社會秩序  
——涂爾幹社會理論的當代論述
- 姚西伊 本世紀二、三十年代基要派-自由派之爭與新教在華傳教事業
- 顧衛民 鄭寅達 第二次世界大戰前羅馬教廷與意德法西斯政權的關係
- 陳建洪 側讀《蒙塔尤》







# 漢語

## 基督教文化研究所

### INSTITUTE OF SINO-CHRISTIAN STUDIES

# News

1999(No.1-2)

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## ACADEMIC RESEARCH

### Visiting Scholar

**4th January** Associate Professor Fang Shan, from the Department of Philosophy at Beijing Normal University, finished one-month research visit and was back to Beijing. During the stay in Hong Kong, Professor Fang preliminarily completed the editing for the literatures written by Rozanov and Florensky, the two contemporary Eastern Orthodox Russian thinkers.

**18th January** Associate Professor Xing Tao Tao, from the Department of Philosophy at Peking University, finished three-month research visit and was back to Beijing. During the stay in Hong Kong, Professor Xing proofread the translation scripts of J. Moltmann's *Gott in der Schöpfung* and E. Troeltsch's *The Social Teaching of the Christian Churches*. He translated part of S.Aa. Kierkegaard's articles and collected relevant research materials for ontological proof of the medieval scholastic theology. He also:

- joined an international conference named 'The dialogue between Christianity and Confucianism' which was organized by the Chinese University of Hong Kong
- attended a contemporary theology seminar which was organized by Tao Fong Shan Christian Centre and presented two papers: "New Testament Rhetoric" and "Christianity and its Civilization".
- visited Dr. Sin King Kui from the Chinese Faculty of the City University of Hong Kong, Father Lam Wing Kwan from the Holy Spirit Seminary and our guest researcher Dr. G. Criveller.

**From 7th January to 4th February** The Director of the Institute of Social Ethical Thought at Hannai University, Professor Lu Meng, was invited as our visiting scholar for one month. During the stay in Hong Kong, Professor Lu completed the outline for the essay "Time and Meaning, Heaviness, Lightness and the Nature of the Birth of Feeling." She proofread two scripts, "The Relationship between Christianity and Making Poems" and "From the Karios of Grace to the Karios of Existence" for Logos and Pneuma and also joined an academic seminar called "New Testament Rhetoric: Truth and Method" which was organized by Tao Fong Shan Christian Centre.

**From 3rd March to 16th May** Lecturer of Social Science Faculty of Tong Ji University, Dr. Xu Wei Xiang, was our visiting scholar during these three months. He finished the following tasks when he stayed in Hong Kong:

1. Proofread the translation script of Chapter One from *Trinitat und Reich Gottes* (written by J. Moltmann)
2. Translated Chapter Seven - "The Penetration of the Cross" of *The Christian Future* (written by Huessy)
3. Final proofread Professor W. Kubin's *Die Krankheit Gott - Die Krankheit Mensch* and Dr. Liu Xiao Feng's *Survey on the Genesis of Confucian Spirit of Revolution*
4. Final proofread *Gott in der Schöpfung* (written by J. Moltmann)
5. Final proofread *Logos & Pneuma: Chinese Journal of Theology No.11*

Professor Xu visited the following organizations during his stay in Hong Kong:

- the Chinese University of Hong Kong
- Lutheran Theological Seminary
- Holy Spirit Seminary

**9th April** Dr. Xu Wei Xiang was invited to be the speaker of a contemporary theology seminar which was organized by Tao Fong Shan Christian Centre. The topic was "The Contemporary Constitutional Structures and the Plight of Religions" and the respondent was the Associate Professor from the Department of Philosophy and Religion of the Hong Kong Baptist University, Dr. Kang Phee Sang. The seminar's summary is as following:

"The conflicts between democratic liberty and Christianity" was one of the problems that Dr. Xu wanted to discuss about in this seminar. Under the ancient Greek democracy system, men only knew the public domain, but not the private domain. However, since the establishment of Christianity, the concept of ultimate righteousness was raised. Augustine believed that Christians shall not obey a ruler who is against the God, this would lead to the differences in double identities.

In a contemporary constitutional society, religion becomes a personal matter, while the contemporary constitution belongs to the



## Writing

He Completed Selected Chinese theological Books and Preface for Chinese translation for *Studium der Theologie - Eine enzyklopadische Orientierung*, with approximately one thousand words.

19th April Dr. Liu went to Peking University to give a speech on "The Threefold Meanings of Nationalism." He proposed to distinguish political, cultural and religious nationalism. A contemporary race or a country fighting for its own national sovereignty is a political behaviour, fully supported by political legitimacy. On the other hand, it is meaningless to legitimate the nationalism by cultural and religious ideas. There were about 350 students attending the lecture and they contributed to a heat discussion.

20th April Dr. Liu had individual meeting with some doctoral students from the Department of Religion and the Department of Philosophy of Peking University. They discussed about the writing of doctoral dissertation and the future development of scholarship.

23rd April Dr. Liu was invited to be the Chairman of the Oral Examination Committee of Doctor Degree for Ms. Chen Rong Nu. Ms. Chen's essay topic was "G. Simmel: Culture and Modernity", and her discussion on G. Simmel's religion theory and contemporary religion in part four is very unique. Our Institute also published the book written by Simmel: *Der Moderne Mensch und Religion*.

26th April Shaanxi Normal University invited Dr. Liu to be their guest researcher. Mr. Daniel Yeung was also invited to be the consultant of their newly established Christian Culture Institute.

29th April Dr. Liu was invited to be Honorary Professor of Zhongshan University. In his inaugural ceremony he gave the speech "What is Cultural Nationalism?" He analyzed the political theology of the contemporary German political thinker, Carl Schmitt. He pointed out that Schmitt's political concept in nationalism bases on national myth and therefore is a kind of cultural-religious nationalism. Contemporary Chinese political Confucianism has the same nature of Schmitt's theory. There were about 250 people attending the talk. Dr. Liu is going to teach the doctoral students studying Christianity at Zhongshan University.

30th April Dr. Lau was invited to present the topic "An Analysis on Chinese Academic Orientation in the 90's" in the Institute of Culture of Guangzhou Haungnam Normal University. He pointed out that Chinese scholars had a consensus in the 80's, i.e. to step out from the unified autocratic system of Communism culture. The present situation in Chinese educational

circle in the 90's is that the intellectuals have serious disputes with the direction of Chinese culture development after stepping out from the unified autocratic system, thus formulating an argument on a new doctrine. There were 45 doctors and masters present in the activity who raised hot discussion and response after the talk.

From 15th May to 29th July Professor Liu was granted by DAAD to have a two-month academic visit at Bonn University. He would also visit different universities and research centers of China in Europe in order to have a closer contact with those universities, thus increasing the possibility of cooperation.

## INTERACTIONS WITH SCHOLARS

28th January Buddhist expert Mr. Qian Wen Zhong from the Department of History of Fudan University and Professor Xu Ji Lin from Shanghai Normal University visited our Institute. They discussed the present situation and the future prospect of academic development in Mainland China with Dr. Liu.

5th February Professor Lin Duan, from the Department of Sociology of National Taiwan University, visited our Institute. He highly appreciates the publication of Chinese Academic Library of Christian Thought, especially the topic selection for religious society in CALCT.

9th March A famous expert of Confucian scriptures, Professor Zhu Wei Zheng, from the Department of History of Fudan University, visited our Institute. He was deeply impressed by Tao Fong Shan's architecture and appreciated our work.

20th March Associate Director of the Institute of History and Linguistics of National Taiwan Central Institute, Professor Wang Fan Sen, visited our Institute. He recognizes that we allocate our main resources in publication and training programme. He agrees that CALCT has a huge contribution to the academic circle, thus it would exert a long-lasting historical effect.

18th May An international well-known Sinologist, Professor M. Galik, from Slovak Academy of Social Sciences, visited our Institute. He marveled at the rich publications and research results we gained in these few years and agreed that this publication project would widen Chinese way of thinking. He particularly showed his interests in "Jesusism" which was raised at the beginning of this century and obtained a rare precious copy from Tao Fong Shan Library.



public. Therefore, there must be conflicts between the two co-existing systems. Religion cannot go beyond its scope to interfere the public domain, but the vice versa can be possible. The fight between religion and government constitutes the plight of a contemporary society.

Dr. Kang responded to the seminar. The number of participants was numerous and there was always heat discussions.

1st April The Director of the Institute of Jewish Culture of the Department of Philosophy at Shandong University, Professor Fu You De came to our Institute to be our visiting scholar. Professor Fu's research topic was "The relationship between Judaism and Christianity". During his stay in Hong Kong, Professor Fu visited the Department of Religion of the Chinese University of Hong Kong and the Department of Religion and Philosophy of the Hong Kong Baptist University. He translated the Declaration of Vatican II and wrote the article "The relationship between Judaism and Christianity" for *Contemporary Judaism*. Professor Fu would be back to Jinan on 28th April. The Institute of Jewish Culture will co-edit the twenty-century literature of Judaism theology with our Institute.

22nd April Professor Fu was invited to give a talk in a contemporary theology lecture, which was organized by Tao Fong Shan Christian Centre. The topic was "The Messiah: the conflicts and the dialogues between Judaism and Christianity".

This lecture mainly focused on the conflicts and the dialogues between Judaism and Christianity. There were three main reasons for the conflicts between the two religions: Had the Messiah come? Was he a man or God? Was Jesus the Messiah? The two religions had big disputes on these questions. However, the Roman Catholicism announced seven main declarations in 1965. This constituted further dialogues between the two. The contents of the declarations are: emphasizing the connection between the Old and the New Testament; recognizing Jesus and his early disciples as Jewish; recognizing Israelis being selected by Yahweh; emphasizing mutual respect and understanding...etc.

26th April Professor Fu was invited by the Department of Religion and Philosophy of the Hong Kong Baptist University to give a speech on the topic "The present studies of Judaism".

27th April Professor Fu attended a seminar "Judaism and Confucianism" organized by the Ascension House of Tao Fong Shan Christian Centre.



## Guest Researcher

### Lars Brinth

He completed proofreading the foreign language for the following books:

Ebeling, G., *Studium der Theologie - Eine enzyklopadische orientierung*

Kubin, W., Liu Xiao Feng, *Christianity, Confucianism and Modern Chinese Revolution*.

### Dr. G. Criveller

From 28th March to 1st April Our guest researcher, Dr. G. Criveller, to give lectures at the Department of Philosophy of Zhejiang University. Two lectures were given on 29th and 31st March, each lasted for two and a half hours. The lecture topics were "Religious Dialogue: An Introduction to Christianity Theology" and "Religious Dialogue and Theological Theory of the Cross." There were about fifteen students that attended the lectures. They were mainly doctors and masters who aroused heat discussions during the lectures.

From 7th to 10th April Dr. G. Criveller gave lectures at the Department of Philosophy at Shanxi University. Two lectures were given on 7th and 9th April, each lasted for three hours. The lecture topics were "Religious Dialogue of Chinese Christianity in the late Ming Dynasty: An Introduction to Christianity Theology" and "Religious Dialogue and Theological Theory of the Cross". There were about sixty students attending the lectures. They were mainly master and doctoral students.

From 4th to 14th May Dr. G. Criveller gave lectures at Peking University. Two lectures were given on 5th and 12th May, each lasted for three hours. The lecture topics were "The Origin of the Art of Chinese Christianity" and "Reflection on European Mission's Theology in the Seventeenth century." There were about twenty master and doctoral students attending the lectures.

### Dr. H. Rowold

From 3rd to 28th May Dr. Rowold gave lectures at Fudan University. The lecture topic was "The Wisdom of the Ancient Israelis". There were about twenty-five master and doctoral students attending the lectures. Twelve lectures were given, each lasted for two hours.



## Professor Liu Xiao Feng

### Published titles and editions

1. *Liberalism and Cultural Nationalism*, published in *Public Forum* Vol. 5, 1999(2), Beijing: Joint Publishing Co.
2. *Selection of Max Scheler* Vol. 1 & 2, Shanghai: Joint Publishing Co. The total number of words is one million with a total pages of 1460 for the two volumes.



*Studium der Theologie - Eine enzyklopadische Orientierung* (written by G. Ebeling and translated by Li Qiu Ling) was published in January. It belongs to the Research Series with 263 pages and selling price of \$110.

The contemporary diversified knowledge has put theology into a difficult position. There was a confusing and tense relationship happened among theology and other disciplines. In this book, the author emphasized to construct the unification of theology by means of textualism and proposed to understand the nature of theology from church, scientific and historical aspects in order to soothe the tense in theological work.

This book was written by Prof. Dr. Ebeling from Zurich University with its basis on the draft for general education courses, it was then adopted by the University Basic Series in Germany. The translation purpose is to provide a basic textbook for universities and seminaries in Mainland China.

#### The Series of the Institute of Sino-Christian Studies

*Christianity, Confucianism and modern Chinese Revolution* (written by Liu Xiao Feng, W. Kubin, et al) was published in May. It has a total of 192 pages, with selling price of \$65.

In the past hundred years, revolution must be the historical event that aroused the greatest impact on China. Western educational circle has been presenting different research essays on French and Russian Revolution. It is indicated that the studies on Chinese Revolution will become an important topic in Chinese educational circle. In order to actively participate in the development of contemporary academic thinking, this book tries to look into contemporary academic thinking from the angle of Christianity culture theory. The book includes four articles that discuss the revolutionary spirit in China. We hope that this book would be helpful in leading the Chinese educational circle to investigate on this theory.

From January to June, we received the following translation scripts:

1. Lossky, *Value and Existence*, Translated by Zhang Yin Pin with a total number of 66,000 words
2. Lactantius, *The Divine Institutes*, Translated by Wang Xiao Chao with a total number of 370,000 words
3. H. Seuse, *Das Buchlein der Ewigen Weisheit / Das Buch der Wahrheit*, Translated by Lin Ke with a total number of 145,000 words
4. W. Kasper, *The God of Jesus Christ*, Translated by Luo Xuan Min with a total number of 300,000 words
5. James M. Robinson, *The Nag Hammadi Library*, Translated by Yeo Khio-Khng with a total number of 260,000 words

#### Logos & Pneuma: Chinese Journal of Theology

*Logos & Pneuma: Chinese Journal of Theology* No.10 was published in January 1999. 13 articles are included with a total number of 160,000 words

The contents are as follows:

- |                          |   |
|--------------------------|---|
| P. Ricoeur               | Le mal: un défi à la philosophie et à la théologie  |
| A. Farrer                | Beyond Augustinian Theodicy   |
| F.R. Tennant             | Difficulties in the Classic Doctrine  |
| A. Schtze                | Das Doppelantizität des Bösen   |
| H. Kng                   | Wer hat Angst vor dem Ethos?  |
| Wang Xiao Chao           | On the Position of Christian Scholars in Cultural Transformation: In Perspective of Emergence of the Latin Theology |
| Wong Wai Ching           | From the Movement of Feminist Spirituality in the West to a Reflection on Asian Feminist Theology                   |
| J. Miethke               | Ockhams Politische Theorie  |
| Chen Yue                 | The Becoming Christ - The Evolutionary Theology of P. Teilhard de Chardin   |
| Chan Shun Hing           | Religion, Morality and Social Order: Durkheim's Social Theory in Contemporary Perspectives                          |
| Yao Xi Yi                | The Fundamentalist-Liberal Controversy and the Protestant Missions in China of the Twenties and Thirties            |
| Gu Wei Ming Zheng Yin Du | The Relationship between the Holy See and the Fascist Regimes in Italy or Germany                                   |
| Chen Jian Hong           | Reading Montaigne from the Outside  |





## CONFERENCE AND OTHER ACTIVITIES

From 10th to 13th March Mr. Daniel Yeung visited the academic circle in Beijing with our Scandinavian Directors for understanding the work of the Institute in Beijing. They also visited the Department of Religion of Peking University, the Department of Philosophy and the Institute of Christian Culture at Renmin University of China, the Institute of World Religions of the Chinese Academy of Social Sciences and Yangching Theological Seminary. The Directors are very satisfied with our work.

23rd March Mr. Daniel Yeung had a meeting with Dr. Leon Martel, Asian Coordinator of Huesy Foundation in USA, to discuss the possibility of being the publication agent of the book written by their Founder, Professor Eugen Rosenstock Huessy. Dr. Leon Martel showed his appreciation on our publication work and hoped this book could be successfully published.

From 1st to 15th April Mr. Daniel Yeung went to Hannai University for the discussion of cooperation and was warmly welcomed by the Vice-Principal, Dr. Qian Yi Jian and the Dean of the Social Science Faculty, Professor Cao Yang Ren. Dr. Qian, the Vice-Principal, totally supported the cooperation between Hannai University and our Institute to organize the Conference of Global Ethics and Chinese Traditional Ethics. Mr. Yeung also discussed the details of the preparation work of the conference with Professor Lu Meng, Professor Yang Zhi Yang and Professor Chen Jia Qi.

## EDIT AND PUBLICATION

From January to June  
The Series "Twenty Century Russian Philosophy of New Spirit"

*Philosophy of Freedom*, Berdyaev, N.A. (translated by Dong You with about 160,000 words)

*Luther & Calvin*, Merezhkovsky (translated by Yang De You with about 280,000 words)

*Christianity and the Russia Intelligentsia*, Frank (translated by Xu Feng Lin with about 170,000 words)

*Le Christ Dans Lapensee Russe*, Evdokimov, P. (translated by Yang De You with about 140,000 words)

*Religion before and after Russian Revolution*, Hecker, F.J. (translated by Gao Hua/ Yang Bin with about 240,000 words)

The Philosophy of New Spirit is the cultural thought appeared in the last twenty years of Russian Empire. It was created from the complicated and dramatic societal changes and the conflicts in ideas. The Christian intellectuals tried to break the opposition between the Slav traditional culture and West Europe's contemporary culture and

develop liberalistic Eastern Christian culture.

The intellectuals of the Philosophy of New Spirit have a common ground: to boycott the common social norm towards religions and to overcome common religions via Christianity, the REAL religion. They consider Christianity as the real religion, but this Christianity does not refer to traditional Christian church, but Christianity in future. It means that Christianity in future is an individual spiritual imagination.

The core intellectuals of the Philosophy of New Spirit are: Merezhkovsky, Soloviev, Berdyaev, N.A., Frank and Shestov, L. etc. In order to record all of these thinking and people concerned, and to reflect the position of contemporary Russia in the conflicts of ideas and complicated identities during the societal shift, our Academic Director, Dr. Liu Xiao Feng, started to edit the Series "Twenty Century Russian Philosophy of New Spirit" in 1985. The participants of the series mainly included Professor Lei Yong Sheng, Professor Xu Feng Lin, Professor Yang De You and Professor Dong You who had passed away.

We edit this series because it not only can reflect contemporary spiritual breakthrough of Russian ideological change, but also has a similar fate with Confucianism in Chinese contemporary cultural context. Our series provides the basic writings of the Philosophy of New Spirit composed by some core thinkers and includes part of research articles. The sale was very good.







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## 學術研究

## 特邀研究員

- 本所特邀教授，約恩森博士(Dr. Theodor Jørgensen)於十一月十八日赴廣州中山大學講學，題目為「從施萊馬赫《論宗教》一書談當代宗教神學」(A Theology of Religion in the Perspective of Schleiermacher's "Reden über die Religion")，聽眾包括教師、研究生，反應熱烈。



- 本所特邀教授，田道樂博士(Dr. Notto Thelle)於十一月十九日在廣州廣東協和神學院講學，題目為「宗教寬容——基於基督的愛」(Religious Tolerance - Based on the Love of Christ)。聽眾包括教師及高年級的學生約四十餘人，對田博士談及宗教對話這一主題極表興趣，討論熱烈。

## 學術總監：劉小楓教授

## 出版論文

1. 〈施米特故事的右派講法：權威自由主義〉，載《二十一世紀》，54(1999.8)。
2. 〈舍勒社會民主論的後現代啟示？〉，載《二十一世紀》，55(1999.10)。
3. 〈施米特的「政治神學」與政制正當性問題〉，載《現代性、傳統變遷與神學反思》，劉小楓、謝品然、曾慶豹主編，香港：道風山基督教叢林，1999年。
4. 〈千禧年與中國〉，《跨文化研究》，上海：上海文藝出版社，即刊。

## 出版著作及編著

1. 《現代性、傳統變遷與神學反思》，香港：道風山基督教叢林，1999年。

## 學術會議及活動

## 八月

赴西安參加陝西師範大學主辦之「國際人文學科理論」研討會，發表演講，題為《儒家思想的民族性承負與中國新保守主義》。演講節錄如下：

## 「政治儒學」的復興與中國的新保守主義

晚近三年，中國思想學術界出現了所謂左派與自由主義的思想緊張，與北美社群主義和新左派對自由主義的批判思潮相關。但文化觀察家們對中國新保守主義的出現，還缺乏敏感。事實上，以復興「政治儒學」為標誌的新保守主義，在當今中國思想界的分化過程中同樣值得注意。

就政治思想而言，中國的老保守主義以康有為、梁漱溟為代表。新保守主義傳承了康、梁的基本立場，宣稱儒教禮法政治的現代相干性。新的保守主義之「新」在於，抨擊現代新儒家對宋學的偏好，要恢復漢學的正統地位，並將儒家政治論與現代西方的民主政治論勾連起來。「政治儒學」直接針對心學：儒學不僅關乎心性問題，也關乎政治問題，心性與政治是不可分的。「政治儒家」尤其認為，公羊學是儒家政治論的核心，在現代中國的政治未來中仍然有效。(參蔣慶、王葆琰、鄧小軍著述)

一些研究中國思想的西方學者(如美國的艾凱、貝淡寧等)也認為，儒家政治思想將在下一世紀對現代性的政制難題的解決提供普遍有效的資源。看來，以儒家政治思想為基礎的新保守主義具有國際的一致性。

通過對儒家思想的民族性承負的分析，我想表明對「政治儒學」的異議。「承負」是一個道教語詞，指前人所為，後人負果。「承者在前，負者在後，承者，乃謂先人本承天心而行，小小失之，不自知，用日積久，相聚為多，今後生人反無辜蒙其過謫，連傳被其災，故前為承，後為負也。《太平經》，卷三十九)我借這語詞說明



儒家思想的民族性負擔承先人而用日積久，相聚為多，未來的儒家無法擺脫。

由西安轉赴北京，出席中國人民大學暑期宗教文化研討班，講課題目為〈政治的神學再考察：基督教、猶太教、諾斯替教與政治的現代性〉。其節錄如下：

### 政治的神學再考察

#### ——基督教、猶太教、諾斯替教與政治的現代性

所謂「政治神學」有三種含義：首先指教會神學中的政治論述，從古自今的教會神學中都有涉及政治的思想；其次指六十年代出現的神學基本理論，以社會批判為神學的基本關懷。第三種含義，也是本講將要考察的含義是，現代政治哲學、法理學中的神學論述。

為了區別於前兩種含義，可稱現代政治哲學、法理學中的神學論述為「政治的神學」，其主題是現代政治理論中統治正當性問題。基督教思想與自由主義政制理念的親緣關係，是漢語學界近些年來喜歡談論的議題，似乎基督教思想只會是自由主義政制的價值資源。請不要忽略這樣一個思想史上的實情：基督教思想與保守主義政制理念實際上有更緊密的親緣關係。按特洛爾奇的分析，如果說基督教趨近某種政治理論，那一定是保守主義。不過，特洛爾奇把民主主義與保守主義看作兩種政治倫理的類型，兩者並沒有連接在一起。

現代政治哲學—法理學主要分為三大「主義」：自由主義、保守主義（右派）和社會民主主義（左派），均涉及神學問題。

#### 1 自然神論的上帝觀與中立的法治國家理論：Hans Kelsen的自由主義法理學中的神學問題——為什麼是「純粹法學」？

在國家和上帝概念的邏輯結構中的完滿平行性表現在國家學說與神學中的問題及其解決令人驚訝的相似，其主要問題是：上帝與世界（或者上帝與自然）的關係與國家學說中國家與法的關係這一核心問題完全相符。（國家的社會學和法學概念）

第一個憲法是有拘束力的規範這一點是被預定的，而這種預定的公式表示就是這一法律秩序的基礎規範。宗教規範體系的基礎規範是一個人應當像上帝或上帝設立的權威者所命令的那樣行為。同樣地，一個法律秩序的基礎規範則規定一個人應該像憲法的「締造者」和由憲法——直接地或間接地——授權（委託）的那些人所命令的那樣來行為。……肯定地，有人可能會問為什麼人們必須將第一個憲法當作一個有拘束力的規範。回答或許是第一個憲法的締造者是由上帝授權的。可是，

所謂法律實證主義的特色就是他不需要關於法律秩序的任何宗教解釋。實證主義的最後假設就是歷史上授權第一個立法者的那個規範。（法與國家的一般原理）

#### 2 人民民主的神權政治理論：Carl Schmitt的民族主義法理學中的神學問題

《政治的神學》是政治理論著作，而不是神學著作，是一個「歐洲公法的法理學家」的政治思考。可是，施米特為什麼要把批判自由主義法理學、論述現代國家主權的論著稱為「政治的神學」？

就歷史的發展而言，現代國家學說的概念是從神學轉換而來的——比如全能的上帝轉換為具有無限權力的立法者（Gesetzgeber），不僅如此，就系統的結構而言，從社會學來考察現代的國家概念，系統的結構認識必不可少。例外狀態對於法學的意義，類似於神蹟對於神學的意義。只有具有這種類比意識，才可能清楚認識近幾百年國家哲學觀念的發展。因為現代的法制國家（Rechtsstaate）觀念是通過一種有神論、一種從世界中揭示出神蹟的神學和形而上學得以貫徹的，通過直接干預，神蹟作為一種例外狀態打破了自然法則，主權對有效的法制秩序的直接干預同樣如此。啟蒙理性主義提出了各種形式的例外狀態。隨後，反革命的保守主義作家的有神論信念得以試圖用有神論神學的類比為君主制的個人主權提供意識形態的支持。（政治的神學）

施米特的類比論在形式上借自凱爾森，在法學與神學的類比上兩人相同。問題因此在於：

怎樣的類比？凱爾森已經講得很清楚，國家學說與神學的類比絕非意味著，現代國家的正當性法理基礎還需要神學的資源。對此，施米特並沒有異議，國家正當性法理的世俗化是兩人共同認可的前提。可是，這種類比又不是可有可無的。普遍主義真理—價值觀念世界（神性的上帝世界）被毀棄以後，世俗化的國家正當性法理同樣需要絕對的、終極的東西，這就是類比論的基本含義。接下來的問題是，現代世俗化國家如何來建立自己的正當性法理？凱爾森訴諸規範的體系，這個體系的終端只是一個純粹邏輯意義上的「第一立法者」（第一憲法）的假設。在施米特看來，這種論點即便從法理思想史的角度來看也是錯的，此外這種類比論反映的是一種啟蒙主義自然神學的觀點。施米特提出的類比論意味著，世俗化的國家正當性法理需要的絕對、終極的東西完全是另一類（民族神學）。正因為如此，與凱爾森以法律的規範系統來界定現代世俗國家的本質不同，施米特以主權來界定現代世俗國家的本質。



### 3 猶太教是自由主義的盟友還是敵人？Leo Strauss的政治哲學——猶太教思想與政治右派洞穴的意義與自由主義批判——猶太理性主義與西方政治思想

政權是制度，是形式，並賦予社會以特徵。因此，政權是一種特定的生活方式，是共同生活的形式，是社會的以及存在于社會之中的生活方式，因為這種方式決定性地依賴于某類人的優勢。依賴於某類人對社會明顯的控制。政權指的是今天我們習慣於把它作為分裂的形式去看待的整體，同時又是一種社會的生活方式、生活風格、道德風尚、社會形式、國家形式、政府形式和法的精神。（什麼是政治哲學？）

### 4 現代世俗政治中的宗教：Eric Voegelin論諾斯替教與政治的現代性——什麼是諾斯替？——諾斯替主義在近代的復興——納粹和布爾什維克與諾斯替現象——政治的宗教

精神之死是進步的代價。尼采宣告了西方啟示錄的殉道，當他說上帝被殺死了的時候。人會不斷搞這種諾斯替的謀殺，因為上帝把文明帶給了人。人的通過自己的在世行為拯救的衝動愈強烈，就離精神的生活愈遠。（新的政治學）

### 5 當代中國的「政治的神學」：政治儒學

政治儒學傳承了康、梁的基本立場，宣稱儒教禮法政治的現代相干性，抨擊現代新儒家對宋學的偏好，要恢復漢學的正統地位，並將儒家政治論與現代西方的民主政治論勾連起來。「政治儒學」直接針對心學：儒學不僅關乎心性問題，也關乎政治問題，心性與政治是不可分的。

#### 九月

出席香港城市大學「城市文化沙龍」。

出席香港大學亞洲研究中心「今後十年的中國」研討會。

#### 十月

擔任莫爾特曼教授公開講座回應講員。

#### 十一月

赴香港城市大學，參加「廿一世紀的精神與信仰」對話會，發表長篇演講，討論中西文化關係。本所楊熙楠總監、錢文忠教授同時列席，參加者還有李震教授、湯一介教授、鄧守成教授，由樂黛雲教授主持。對話記錄將全文發表於《跨文化研究》。

自一九九九年九月起任本所全時間研究員兼學術交流部主任。錢文忠教授一九八四年入北京大學東方語言文學系梵文巴利文專業，師從季羨林教授。兩年後赴德國漢堡大學印度及西藏文化系留學，攻讀博士學位。八九年回北大，完成研究生學業並兼任教職。九六年轉至上海復旦大學歷史系中國思想文化史教研室任教，九八年秋赴港。主要研究興趣為佛教、宗教比較研究、思想史、文化批評。發表專著、譯著、編著十餘種，論文七十篇，任中國文化書院導師、中國跨文化研究院及華東師範大學海外中國學中心兼任研究員。

#### 出版著作及編著

- 1.《從出世到入世》，與北京大學哲學系王守常教授合編，北京：中國廣播電視出版社，1999年，共四十五萬字。
- 2.《道、學、政》，哈佛大學杜維明教授委托翻譯，即將由上海人民出版社出版，共十五萬字。
- 3.《「天人合一」與「超越突破」》，普林斯頓大學余英時教授委托翻譯，即將由香港中文大學出版，共六萬字。

#### 論文

- 1.《陳寅恪先生的幾條未刊梵文批注》，載《解析陳寅恪》，北京：中國社會科學文獻出版社，1999年。
- 2.《論陳寅恪先生的比較觀》，載同上書。
- 3.《道統與學統》，載《當代智者的對話》，上海：東方出版中心十月版。
- 4.《要有心的光明》，載《百年》，東京，6(1999.12)。

#### 學術會議及活動

#### 九月

出席香港大學亞洲研究中心「今後十年的中國」研討會。

#### 十一月

赴北京參加「中國當代基督宗教研究」學術會議：演講「當代基督教神學對資本主義的批判」，並擔任會議主持人。此次會議由中國社會科學院世界宗教研究所及中國基督教研究中心主辦，近六十位大學教授、教會人士、國家宗教局官員、出版界人士及傳媒記者與會。會期四天，發言數十場，就中國基督教學術研究的廣泛問題以及現狀進行了全面深入的討論，充份展示了各種意見，象徵著中國基督宗教研究的日益繁榮及備受關注的程度。

十一月，應聘兼任中國跨文化研究院研究員。



## 莫爾特曼教授專輯

德國圖賓根大學于爾根·莫爾特曼教授系當代最著名的新教神學家之一，長期以來一直與本所保持密切關係，十分關心、支持並讚賞本所的工作，本所亦曾出版教授名著《被釘十字架的上帝》及《創造中的上帝》，廣受專家



學者以及一般讀者的好評。教授其他著作亦有多種即將由本所安排譯為中文。十月十五日至十月卅日，應本所之邀，教授攜家人欣然蒞港，並經

由本所聯繫安排，不辭辛勞，赴大陸數所與本所有合作關係之著名大學演講，所到之處，均取得巨大成功。

### 十月十七日

本所舉行「遊船河」，歡迎莫爾特曼教授蒞港。教授攜其女兒及孫子，以及本所全體同工、本地董事局主席劉子睿博士家庭，正在香港訪問的著名學者北京大學中國哲學與文化所所長、中國文化書院院長湯一介教授、北京大學比較文化所所長樂黛雲教授夫婦，以及渠進東教授夫婦等，一同飽覽香江海景，南丫風光，暢談基督宗教之學術狀況，表達了彼此的良好祝願與希望，氣氛親切熱烈，給同遊者留下了難以磨滅的印象。



### 十月十八日



晚七時至九時半，假旺角長老堂，莫爾特曼教授主持公開講座，講題為「世界終結時，就是上帝的開端？——基督教的希望、現代進程及現代性的災難」，本所學術總監劉小楓教授擔任回應講員。包括本港大學教授、研究生、大專學生、普通信眾，市民共一百三十餘人前

來聽講，提問不斷，由教授反覆回應；講者、聽眾都倍覺喜悅與滿意，都對時間有限表示遺憾。此次演講之正式文本可於本所之網頁瀏覽。

### 十月十九日

上午十時至十二時半，莫爾特曼教授赴香港中文大學發表內部演講，題目為「為了人類未來的基督教神學」(Towards a Christian Theology for the Future of Humankind)，本港大學、神學院、教會二十餘位專業神學研究者到會，從專業神學研究的角度與教授往復商討了大量彼此關心的神學問題，廣泛取得共識，大家都希望能夠再多一些這樣的機會，對本所的組織安排尤為讚賞。此次演講之正式文本已刊於《道風基督教文化評論》第十二期。



### 十月廿二日

上午十時至十二時半，莫爾特曼教授經由本所聯繫安排，赴與本所有長期學術研究合作關係之上海復旦大學講學，題目為「生態神學」(Ecological Theology)。當地大學教授、研究生、感興趣的各行業聽眾數十人聽講，都對有機會與當今著名神學家當面討論感到高興，感覺深受教益。「生態神學」在大陸尚未得到廣泛介紹與系統研究，大家一致認為，面對日益惡化的生態環境，從神學角度進行的反思、批判，乃是一種恆久而且至關重要的資源。

### 十月廿五日

上午十時至十二時半，由本所事先接洽，莫爾特曼教授赴本所合作單位陝西師範大學講學，題目為「生態神學」。參加人數達一百三十餘人，氣氛十分熱烈，在當地可謂極其罕見，遠遠超出了組織者的估計。其間，教授參觀了西安豐富的悠久文化古跡，讚嘆不已。

### 十月廿七日

下午二時至五時，由本所事先安排，莫爾特曼教授赴本所合作單位北京大學講學，題目為「生態神學」。與會者人數眾多，與教授進行了多方面討論。此次講學耗時亦最久，幾至欲罷不能。

### 十月廿八日

上午十時至十二時半，由本所事先安排，莫爾特曼教授



赴本所合作單位中國社會科學院世界宗教研究所講學，題目為「自由與社群」(Freedom and Community)。幾乎全所所有研究人員都與會聽講討論，在該所屬於十分罕見之現象。

## 編輯與出版

### 歷代基督教思想學術文庫

#### 新書出版

《創造中的上帝》，莫爾特曼著。七月出版，研究系列，共三十萬字，售價港幣一百七十六元。

莫爾特曼神學思想的一大特色是：與時代的社會問題緊密相關。《被釘十字架的上帝》呼應六十年代的社會批判理論，從社會批判的歷史處境出發改述神學的基本論題，本書則呼應八十年代的生態理論改述神學的基本論題。在莫爾特曼看來，傳統的「自然神學」或「啟示神學」已經無力回應時代的信仰困惑：在工業化和技術化高度發達導致的生態危機中，相信創造主上帝、相信這個世界是上帝的創造、重申耶穌基督是上帝唯一的聖言，究竟有什麼意義？基督教信仰對於生態危機及其文化思想的基礎，能說些什麼？莫爾特曼提出聖靈論的上帝論：創造中的上帝是聖靈的上帝，聖靈論是生態神學的基礎。神學評論界認為，本書是莫爾特曼的《盼望神學》以來最重要的神學論著，其對於激發漢語神學的道德敏感，具有積極意義。

《護教篇》，德爾圖良著，古代系列，共十六萬字，售價港幣九十八元。



德爾圖良是古羅馬帝國時期北非一位傑出的基督教作家，是基督教文壇上的奇才，以其良好的法學、文學和哲學修養為闡明基督教信仰服務。他撰寫了近五十種著作，對教會神學產生了深遠的影響。他是奧古斯丁之前最偉大的教父，也是整個教父時代最傑出的代表之一。德爾圖良的文詞精煉簡



潔，偶或晦澀，具有鮮明的特色。

在他的著作中，護教論作品歷來備受稱道，堪稱同類文字之翹楚。他本人也被視作「最後一位希臘護教士和最早一位拉丁護教士」。本書共收基本代表德爾圖良護教學成就的五篇論著：〈護教篇〉、〈論偶像崇拜〉、〈論戲劇〉、〈論花環〉及〈致斯卡普拉〉。文章不僅駁斥了對基督教的錯誤觀點，還正面闡述了教義精神，介紹了初期教會的具體生活情況，都是十分寶貴的資料。

《天主教經濟倫理學》，席林著。十二月份出版，研究系列，共二十五萬字，售價港幣一百四十元。

從德國天主教經濟倫理學的發展角度來看，發表於半個多世紀之前的《天主教經濟倫理學》已成重要歷史文獻，就其所闡述的天主教的經濟倫理觀而言，並未過時，當代德國社會市場經濟體制的主要奠基者和長期執行者艾哈德(Ludwig Erhard)的話可以為證：

「聯邦德國並沒有採用過甚麼秘密科學。我在事實上不過實踐了發展西方各國的現代經濟學原理，解決漫無限制的自由與殘酷無情的政府管制兩者之間長期存在着的矛盾，從而在絕對自由與極權之間尋找一條健全的中間道路。」這條健全的中間道路，是否就直接是席林倡導的社會有機體制的經濟發展方向呢？



### 漢語基督教文化研究所叢刊

《現代語境中的三一論》，劉小楓主編，叢刊系列第三種，共二十萬字，售價港幣一百元。

新的千年就要來到。耶穌誕生兩千年的日子，對於基督徒有不同尋常的意義。耶穌不是特別的歷史人物，



而是上帝之子，把聖靈帶給世人。基督宗教從三位一體的上帝觀來認信耶穌是救主(基督)，羅馬大公教會把二千年世紀之交的三年定為「三一年」，原因就在於此。我們作為漢語神學工作者，在「三一年」中應該出版一部關於三一論的文集。

經過年逾千祀的發展，基督教三一論進入現代語境後面



目如何？本文集希望從漢語神學的問題視域來接近這一視點。

## 《道風：漢語神學學刊》

第11期，七月份出版，共284頁，售價港幣九十元。

### 神學景觀

R. Nozick 上帝的本質，信仰的本質

T. Rentoff 自由能夠是一個社會事實嗎？

——與舍爾斯基的神學對話

張洪勝 消極自由與個體自我之建構

——兼論盧曼的觀點

謝文郁 理想和自由：解構概念中的救贖觀

劉宗坤 原罪、自然法與基督教的政治思想

G.C. Berkouwer 罪之謎

### 神學與文化

劉皓明 幽冥之旅

龔立人 宗教與道德：探討基督教倫理模式

周小安 美育可以代宗教嗎？

——從蔡元培看「五四」啟蒙的偏頗面

### 人物與思想

李毓章 關於施特勞斯的神話立場

### 宗教與社會

L. Shestov 何為布爾什維克主義？

### 讀書與評論

韓水法 實在、方法與情緒

——讀《儒教與道教》

## 出版部參加書展

一九九九年七月廿一日至廿六日，參加香港書展，與翰林書店合作，設置特約經銷點。此次書展共有兩個經銷點，即福音閱覽室及翰林書店。

一九九九年十月廿一日至廿七日，參加基督教聯合書展，由總代理基道書樓展銷書籍，本所《〈羅馬書〉釋義》列入「世紀經典」書籍介紹。

至九九年底，研究所已出版有關基督宗教、漢語神學之譯著、著作、學刊計大陸版及香港版共計81種。總計發行量數十萬冊。這些出版物以其嚴肅認真之專業翻譯、審校、寫作水平，以及精良的排版印製，受到漢語神學界、哲學界、思想界、文化界的一致好評與重視。本所出版物已成為諸多相關領域必讀書目的重要組成部分，被大量閱讀引用、評論、報道。

## 所務活動及相關會議

### 五月中旬至七月上旬



劉小楓教授由DAAD資助，赴德國進行為期三個月的訪問研究。楊熙楠總監亦在此期間赴歐洲，二人一同訪問了歐洲重要的

中國研究中心，與諸多學者、教會人士廣泛接觸，相互溝通。

在德國，二位

總監訪問了：(1)

波恩中國中心；

(2)圖賓根大學，

邀請莫爾特曼教

授十月赴港，舉

行公開講座，聯

繫教授赴中國大陸講學；

(3)拜訪西南德國福音傳教會，交

流分享雙方的工作理念；

(4)會晤德國福音傳教會，希望加

強本所與德國諸教會團體之聯繫；

(5)漢堡大學傳教學會；

(6)訪問漢諾威哲學研究所；

(7)阿亨傳教學研究所，交談有

關資助文庫翻譯費用之問題；

(8)阿亨傳教會。



在比利時，訪問了魯汶中歐學院。



在法國，走訪巴黎中法傳教會，進行廣泛深入的交談。會晤在法國學界聲望卓著的程抱一教授。程教授對

文庫翻譯工作評價

甚高，並時常向法

國學界介紹此項工

作，表示將幫助本

所建立與法國學界

的聯繫。

在意大利，訪問

了羅馬PIME，

PIME將幫助本所建立與意大利學界的聯繫。





## 八月

總監楊熙楠、學術總監劉小楓教授及學術交流部主任錢文忠教授在上海拜見著名學者王元化教授，雙方進行了愉快而深入的交談。

總監楊熙楠及學術總監劉小楓教授赴北京出席第



五屆暑期宗教文化研討班。此項目由北京人民大學與本所合作，參加人數53人次，論題涉及基督教與政治、文學、歷史、社會及其他宗教的種種關係。

## 九月

瑞士新教教會聯合會組織人員二十餘人到訪道風山，總



監楊熙楠、學術總監劉小楓、學術交流部主任錢文忠向其詳細介紹了本所翻譯出版、與大陸大學合作講學、

培養碩士、博士之工作情況，以及大陸基督教狀況。來訪者表示出極大的興趣，多所提問，其中多人表示在未來要與本所加強聯繫與交流，進行合作。

## 十月

總監楊熙楠會晤美國路德會香港區負責人，洽談Dr. H. Rowold繼續出任本所特邀教授職位及合作事宜。

總監楊熙楠會晤Prof. Lazzarotto，洽談與天下一家合作出版事宜。

總監楊熙楠、學術交流部主任錢文忠、道風山叢林謝品然院長會晤Tor John S. Grevto，進行愉快交談。

總監楊熙楠會晤The Association of Ministers of the Church of Norway，介紹本所工作，雙方均表示在未來加強合作。

## 十一月

總監楊熙楠、學術交流部主任錢文忠，會晤中山大學哲學系馮達文教授，雙方對多年來的合作進行了回顧，表示滿意，一致認為應該進一步加強合作。總監向中山大學贈送了本所全套出版物。

總監楊熙楠、學術交流部主任錢文忠，會晤廣州協和

神學院范秀遠牧師，就與神學院進行合作之方式及前景初步交換意見，雙方均有意加強合作交流。

由英國伯明翰大學傳教學及世界基督宗教中心鄧守成教授、台灣輔仁大學前校長李震教授、北京大學比較文化所所長樂黛雲教授組成的評估小組對本所全部工作進行獨立評估。評估組檢核了本所五年來有關工作文件，召開了多次範圍不同的內部會議，與本所同人分別進行了交談，對本所自成立以來的工作進行了全面、細緻、系統的了解，均對本所能在如此短的時間內，在如此有



限的資源下完成了如此高質量、高強度的大量出版、交流、講學工作，並且取得了一致公認的成功和理想效果，對本所全體同工不計報酬，不計

工作時間的奉獻精神、敬業品德以及專業水準，表示十分驚訝和由衷讚賞。評估小組順利完成了評估報告。

本所自成立以來，承蒙各界人士的支持與愛護，在學術研究、出版、交流、講學等方面取得了長足的進步。回顧過去，我們深感欣慰；展望未來，我們充滿信心。我們將繼續秉承「以學術為懷，以文化為志」的宗旨，為促進中西文化交流、弘揚中華文化做出更大的貢獻。





## 重要消息

本所為了促進中國大陸學術思想界的基督教文化研究，推動漢語神學的發展，特設學術獎項兩種：頒予基督教思想經典著作優秀漢語譯本之「艾香德獎」，頒予研究基督教思想文化優秀論著之「徐光啟獎」。由本所特聘有關學者組成學術委員會，嚴格按照國際學術規則，負責評獎，以保證學術評價之權威性和文化意義。由本所「道風」基金提供獎金及獎牌。每兩年評選一次，各評選一人。首次評獎的範圍為一九八五年以後出版的相關著作。經過兩輪無記名投票，已於一九九九年底評出首屆得主。

中國社會科學院世界宗教研究所何光滬研究員所譯《現代基督教思想》榮獲「艾香德獎」。

浙江大學哲學系王曉朝教授所著《基督教和帝國文化》榮獲「徐光啟獎」。

本所擬於二〇〇〇年度正式設立「道風」專項研究基金，為普通研究資助、以贊助專著為主，範圍為基督教文化思想研究（以經濟學、政治學、社會學、人類學、哲學、歷史學、語言文學等具體領域的綜合性理論或實證研究為主），申請表格可向本所函索。申請者需提交，包括（一）個人簡歷（學歷、工作經歷及發表論著中具代表性者不少於三種）；（二）研究課題計劃書、課題論證、研究設計、參考文獻，及（三）兩位相關專業領域正教授的推薦書，推薦書由推薦人直接封寄本所。另研究時段不超過兩年。截止申請日期為二〇〇〇年九月三十日，公佈獲贊助日期為二〇〇〇年十一月三十日。

本所新設互聯網址：



內容包括：

- 最新消息
- 研究所簡介
- 出版計劃
- 研究員檔案
- 活動欄
- 文章薈萃
- 網頁連結
- 內部通訊
- 研究所架構……

歡迎瀏覽

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# 漢語

基督教文化研究所

INSTITUTE OF SINO-CHRISTIAN STUDIES

# NEWS

1999(No.3-4)

Editor: Qian Wen-zhong, Ivan Choo, Josephine Leung, Polly Ng,  
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## ACADEMIC RESEARCH

### Guest Researchers

November 18 Dr. Theodor Jørgensen, ISCS guest professor, went to Guangzhou Zhongshan University to give lectures on the topic "A Theology of Religion in the Perspective of Schleiermacher's 'Reden über die Religion'". The audience included teachers and postgraduates.



November 19 Dr. Notto Thelle, ISCS guest researcher, gave lectures at Guangdong Union Theological Seminary, featuring the topic "Religious Tolerance - Based on the Love of Christ". The audience included teachers and senior students. They showed interest in the topic of "religious dialogue" and initiated a thorough discussion.



### Academic Director: Prof. Liu Xiaofeng

#### Published Essay

1. "A Book Review on Carl Schmitt and Authoritarian Liberalism: Strong State, Free Economy", in *Twenty-First Century*, 54(1999.8)
2. "Postmodern Revelation of Scheler's Social Liberalism", in *Twenty-First Century*, 55(1999.10)
3. "Schmitt's 'Political Theology' and Political Correctness", in *Modernity, Change in Tradition and Theological Reflections*, edited by Dr. Liu Xiaofeng, Dr. Philip P. Chia and Dr. Chin Ken-pa, Hong Kong: Tao Fong Shan Christian Centre, 1999.
4. "The Millennium and China", in *Trans-cultural Research*, Shanghai: Shanghai Literature and Art Publishing House (Coming Soon).

#### Published and Edited Work

1. *Modernity, Change in Tradition and Theological Reflections*, edited by Dr. Liu Xiaofeng, Dr. Philip P. Chia and Dr. Chin Ken-pa, Hong Kong: Tao Fong Shan Christian Centre, 1999.

August Prof. Liu attended the "International Seminar on Humanistic Theology" which was held by Shanxi Normal University in Xi'an. He gave a speech on the topic "The National Burden of Confucianism and New Chinese Conservatism". The following is an excerpt from this lecture:

### The Revival of 'Political Confucianism and New Chinese Conservatism'

These last three years has seen the appearance of a tension within the Chinese academia, a tension between the so-called New Left Wing and Liberalism, corresponding well with the philosophical climate in North America, where liberalism is being criticized from the side of Communitarianism and of the 'New Left Wing'. However, observers of culture fail to notice the appearance of a New Chinese Conservatism. But actually, in this process of diversification within the present Chinese philosophical circles, this New Chinese Conservatism aiming at reviving a 'political Confucianism', is equally worth noticing.

As for political thinking, earlier Chinese conservatism is represented by Kang Youwei and Liang Shuming, and the new Chinese conservatism basically continue their standpoints, proclaiming the suitability of Confucian rituals and politics to modern times. The 'new' about the New conservatism is its critique of modern Confucian predilection for Sung [dynasty] studies demanding revival of Han [dynasty] orthodox studies, besides itself attempting to connect Confucian politics with modern Western democratic principles. 'Political Confucianism' is directly pointed against XinXue pointing out, that Confucianism is not merely concerned with questions of *XinXing* ('temperament, mindset') but also with such of politics: these two can not be separated. 'Political Confucianism' in particular holds, that the GongYang [tradition of interpreting Confucianism] is at the core of Confucian political theory and that it will still be valid in the political future of modern China. (see Jiang Qing, Wang Baoxuan, Deng Xiaojun etc).

Some Western scholars studying Chinese philosophy even think, that Confucian political thinking could provide the 21st century with universally valid resources towards resolving the difficult modernistic problems of political system, demonstrating that this New Chinese Conservatism, based on Confucian politi-



forward several sorts of such exceptional conditions and immediately some counterrevolutionary conservative authors sharing a theistic faith undertook to use a theistic theological analogy to give ideological support to a monarchical individual sovereign. (Political theology).

The philosophy of analogy used by Schmitt is formally a borrowing from Hans Kelsen, as the two shared juridical and theological views on the analogy. The question therefore is:

What sort of analogy? Hans Kelsen has already stated very clearly, that analogy between nationalist philosophy and theology in no way means to say that the juridical foundation legitimating the modern state needs theological contributions - and herein Schmitt completely agreed: both shared as premise the approval of the secularization of the legitimating legal foundation of the state - but: this analogy is also not nonessential. As the [earlier] truth of universalism, the world of values (the sacred world of God), has been obliterated then the legitimating jurisprudence of the secular national state also needs something absolute, ultimate, - and this is where the analogy has its fundamental significance. And the question then arises, how the modern secular state itself can establish legitimating jurisprudence? Kelsen held to the system of norms, as a system merely an ultimate hypothesis in a purely logical sense of a 'first law maker' (first constitution). But as for Schmitt, this argument is not only wrong, seen from a historical perspective of legal philosophy, but furthermore: the standpoint reflected by this analogical thinking is merely derived from the natural theology of Enlightenment. But as suggested in Schmitt's analogical thinking, this absolute, this ultimate needed as legal legitimation by the secular state, is of an entirely different kind. ('folk' or ethnic theology). Precisely because of this, and in contradistinction to Kelsen, who takes the system of norm-setting laws as the essential definition of the modern secularized state, Schmitt rather takes sovereignty as this defining essence of the modern secular state.

### 3 Is the Jewish religion an ally or an enemy of Liberalism?

Leo Strauss' political philosophy - the meaning of Jewish philosophy & the pit of political conservatism, and critique of Liberalism - Jewish rationalism and Western political philosophy

Government is system, is form, and it bestows its character to society. Government is therefore a certain specific form of life, a communal form of life and a form of life of the society which permits existence within society, as this form in a decisive manner depends on some people gaining the upper hand and the clear social control of others. By 'government' is meant that I have by now got used to regard the shape and contrasts made by government as an entirety, - while at the same time being a social form of life, a habit of life, a trend of manners, a social form, a national form, a governmental form and a spirit of rule of law. (What is political philosophy?)

### 4 Religion in modern secular government:

Eric Vogel's discussion on the modernity of Gnosticism and Politics -- What is Gnosticism? -- Modern revival of Gnosticism - The phenomenons of Nazism, Bolshevism and Gnosticism -- the religion of politics

Death of spirit - the price of progress. When Nietzsche proclaimed the martyrdom of Western revelation, as he said, that God had been killed, that man would continuously stir up this kind of Gnostic murder because God had given civilisation to man, The stronger human beings desire to be saved by their own behaviour, the further they will be removed from a spiritual life. (New political science)

### 5 Contemporary Chinese 'Theology of Politics': political Confucianism

Political Confucianism continues to carry on the basic positions of Kang Youwei and Liang Shuming in proclaiming the suitability of Confucian rituals and politics to modern times while simultaneously criticising the modern Confucian predilection for Sung [dynasty] studies demanding revival of Han [dynasty] orthodox studies, besides itself attempting to connect Confucian politics with modern Western democratic principles. 'Political Confucianism' is directly pointed against XinXue pointing out, that Confucianism is not merely concerned with questions of XinXing ('temperament, mindset') but also with such of politics: these two can not be separated.

September Prof. Liu attended "Salon of City Culture" organized by the City University of Hong Kong and the "China in Ten Years Time" seminar held by Asia Research Center at Hong Kong University.

October Prof. Liu was the respondent of the public seminar of Prof. Dr. Jürgen Moltmann.

November Prof. Liu went to the City University of Hong Kong and participated in "Twenty-First Century Spirit and Faith" seminar. He presented a long speech, discussing Eastern and Western cultural relationships. Mr. Daniel Yeung, ISCS Chief Executive, and Prof. Ambrose Chin Man Chung also attended the seminar. Other participants included Prof. Li Zhen, Prof. Tang Yijie and Prof. Edmond Tang. Prof. Yue Daiyun chaired the meeting. All the conversations will be published in Trans-cultural Research.

### New Researcher: Prof. Ambrose Chin Man Chung

Prof. Ambrose Chin Man Chung has been ISCS researcher and the Head of Academic Exchange Department since September 1999. He studied Sanskrit and Pali from Prof. Ji Xianlin in Department of Oriental of Peking University in 1994. Two years later, he went to the University of Hamburg and studied at the Seminar für Kultur und



cal thought, has its international universality.

Analysing this national 'legacy' of Confucian thinking, I want to express my objection to the 'political Confucianism'. 'Legacy' is a Taoist term expressing that what former generations have done must be borne by the later. [...](TaiPing Jing, 39)]. I borrow this term to illustrate that the accumulation of the effects of what our ancestors did must be borne by Confucianists in the future.

From Xi'an, prof. Liu went to Beijing to participate in the summer seminar on religion and culture organized by the Chinese People's University. Prof. Liu there lectured on 'Reinvestigating Political Theology: Christianity, Judaism, Gnosticism and Political Modernity'. The following is an excerpt from this lecture:

### **Reinvestigating Political Theology: Christianity, Judaism, Gnosticism and Political Modernity**

The so-called 'political theology' has three connotations: first it refers to what political discussions are found within the theology of the church, as this theology from ancient times until this day always involved reflection which touched on politics. Second it denotes a fundamental theological theory which appeared in the 60's and which thought social critique to be a prime concern of theology. A third kind of political theology, which is to be discussed here, is theological discussions within modern political philosophy and jurisprudence.

In order to distinguish it from the former two, we can name theological discussions within modern political philosophy and jurisprudence as 'theology of politics', having questions of [actual political and social] appropriateness of modern political theory as its main concern. The close relationship between Christian thinking and the political concept of liberalism has for some years been a favourite issue for discussion within Chinese academia, as it appears as if Christian thinking acts as the only value-source for the liberal political system. But one should not neglect a fact of the history of philosophy, that namely Christian thinking actually has been a much more intimate value-source for conservative political systems. In the analysis of E. Troeltsch: if Christianity is said to be close to any particular political theory, then that must definitely be Conservatism. However, Troeltsch thought of nationalism and conservatism as two separate forms of political theory, without any direct bond.

Modern political philosophy and jurisprudence falls mainly in three main '-isms': liberalism, conservatism (rightist parties) and social democracy (leftist parties), which all three of them involve theological issues.

### **Theological Questions In The Liberal Juridical Teaching Of Hans Kelsen: Why Should There Be A 'Pure Jurisprudence'? - The View Of God In Natural Theology And The Neutral Theory**

### **Of Nations, Law And Order**

The complete balance in the logical systems of the concepts of 'nation' and 'God' finds its expression in the astonishing similarity between questions and solutions found in doctrines of 'nation' and those of theology. Of these the most important questions is: The core issues of the relationship between 'God' and 'World' (or 'God' and 'Nature') and the relationship between 'Nation' and 'Law' within the Theory of Nations, are completely similar. (The concepts in national theory of socialism and of jurisprudence).

That the norms of the first [primeval] constitution should have binding force was determined on beforehand and the formalized implications of this decision consist of the basic norms of the juridical order. The basic norms of a religious system of norms say that anyone should act as God or as someone authorized by God has ordered it. The basic norms of law and order decrees, that anyone should act as the 'constitution maker' or as persons - directly or indirectly - authorized (appointed) by the constitution orders it. .... Surely, someone might ask why people need to accept that the norms of the first constitution should have binding force, [but] the answer would probably be, that the maker of the first constitution was authorized by [God to do so]. But, characteristic of the so-called legal positivism is that it needs no religious defence for the juridical order as the ultimate hypothesis of positivist [legal theory] is historical: the norms laid down by the first authorized law-maker (A principle common to law and nation).

### **2 Theological Questions In The nationalist Juridical Theory of Carl Schmitt: The Theocratic Political Theory Of Democracy**

'Theology of Politics' is a book on political theory rather than a theological work: political reflections by a 'jurist of European public law'. However, why would Schmitt use 'Theology of Politics' as a name for books devoted to criticism on liberal jurisprudence and to discussing modern national sovereignty?

In a historical process, theological terms have been re-shaped to form concepts of modern doctrines on nationalism: the omnipotent God, as an example, has been re-shaped into a law maker with limitless authority. And not only this; with regard to organized structure an understanding of this organized structure is indispensable if one studies modern nationalistic concepts from a sociological perspective: what miracles mean to theology is like what exceptional conditions mean to jurisprudence. Only by means of such comparative understanding does the unfolding of concepts within the last few hundred years of nationalistic philosophy give out a clear meaning. The modern concept of a state ruled by law is only genuinely possible on the background of a kind of theism, a kind of theology or transcendentalism which features miracles breaking out from a [secular] world: authoritative intervention in the efficacious juridical order is of a kind with miracles, which through direct intervention form a kind of exceptional condition breaking natural law. The enlightenment rationalism put





lic seminar in Cheung Lo Church. The topic was "In the End is My Beginning? - Christian Hope, Modern Progress and Catastrophes of Modernity". Prof. Liu Xiaofeng, ISCS Academic Director, was the respondent. There were about 130 attendants, including university professors, postgraduates, university students and the general public. The speaker and the audiences were especially delighted and satisfied with the hot discussion, while they

found the time for discussion was too short. The official text of the speech can be found at our homepage.

October 19 (10:00am-12:30pm) Prof. Moltmann went to the Chinese University of Hong Kong and presented an internal speech. The topic was "Towards a Christian Theology for the Future of Humankind".

About twenty professional theological researchers from universities, seminaries and churches attended the speech. They discussed many theological issues from the aspect of professional theological studies and were delighted to have one more chance to attend this kind of speech. They showed their high appreciation on the work done by ISCS. The official text of the speech will be published in our coming journal *Logos & Pneuma: Chinese Journal of Theology* No. 12.



October 22 (10:00am-12:30pm) Prof. Moltmann was arranged to give lectures at Shanghai Fudan University on the topic "Ecological Theology". The attendants (including university professors, postgraduates and people from all walks of life) were delighted that they had a discussion with the famous modern theologian who had the ability to instruct to enlighten them. "Ecological Theology" has not been widely introduced or been subject to systematic research in mainland China. We are unanimous that theologically angled reflections and criticisms are the ever and most significant resources while facing the deteriorating ecological environment.

October 25 (10:00am-12:30pm) Prof. Moltmann was arranged to give lecture at Shanxi Normal University on the topic "Ecological Theology". Prof. You Xilin, Shanxi Normal University, said that a hundred and thirty people joined the lecture and the attendants enjoyed the bustling atmosphere. The exceptional number of attendants was the organizer's prediction. During his stay in Xi'an, Prof.

Moltmann visited historic relics, which impressed him indelibly. Prof. Moltmann's daughter and his grandson visited a primary school, which agreed to establish a cultural exchange relationship with the German school that Prof. Moltmann's daughter is working at. It was an unexpected surprise.

October 27 (2:00pm-5:00pm) Prof. Moltmann was arranged to give lecture at Peking University on the topic "Ecological Theology". There were a large number of participants and a comprehensive discussion was held. This lecture lasted for the longest time and could hardly be thought to an end.

October 28 (10am-12:30pm) Prof. Moltmann was arranged to give a lecture at the Institute of World Religions of the Chinese Academy of Social Sciences on the topic "Freedom and Community". The director of the Institute, Prof. Zhuo Xinping, said that nearly all of the institute of researchers attended the lecture, which was an exceptional phenomenon in the institute.

## EDITING AND PUBLICATION

### Chinese Academic Library of Christian Thought

*Gott in der Schöpfung*

by Jürgen Moltmann

Translated by Wei Renlian, Su Xiangui and Song Bingyan

Proofread by An Ximeng and Xing Taotao

Published in July. Research Series. 450 pages. HK\$176.



One of the dominant features of Moltmann's theological thought is to closely relate to modern social issues. While *Der Gekrenzte Gott* echoed social critical theory in the 60s from the historical background of social criticism, *Gott in der Schöpfung* echoed ecological theory in the 80's. From the point of Moltmann, traditional "natural theology" or "revelation theology" can no longer solve the doubts of

faith. Situated in the ecological crisis constituted from the rapid development of industries and technologies, what does it imply to believe in our God in creation, believing in the world created by our God and reaffirming that Jesus Christ is the only holy Word of God? In which way can Christian beliefs comment on the ecological crisis and its foundation on cultural thought? Moltmann proposed Pneumatology and the view of God: God in creation is God in spirit. Pneumatology is the basis of ecological theology. People commented on theological circle that *Gott in der Schöpfung* is the most important work of Moltmann after the publication of *Theology of Hope*. This book positively inspires Sino-Christian moral sensitivity.



Geschichte Indiens for the doctor's degree. Prof. Chin came back to Peking University in 1989 and finished postgraduate course and was appointed as a teaching staff. He took a teaching post at the Department of History of Shanghai Fudan University in 1996 and came to Hong Kong in the fall of 1998. He is interested in researches in Buddhism, religious comparative studies and cultural criticism. He has published more than ten books, translations, edited works and essays. He is tutor in Chinese Culture College and appointed researcher in Chinese Cross-Culture Institute and East-China Normal University.

#### Published and Edited Work

1. Cong Chu Shi Dao Ru Shi, edited by Prof. Ambrose Chin Man Chung and Prof. Wang Shou Chang, Beijing: China Radio and Television Publishing House, 1999. (650 pages)
2. Dao, Xue, Zheng, translated by Prof. Ambrose Chin Man Chung, Shanghai People's Publishing House. (Coming soon, in 225 pages)
3. Tian Ren He Yi Yu Cao Yue Tu Po, translated by Prof. Ambrose Chin Man Chung, the Chinese University of Hong Kong. (Coming soon, in 100 pages)

#### Essays

1. "Several Unpublished Sanskrit Annotations of Mr. Chen Yinke", in 'On the Interpretation of Chen Yinke', Beijing: China Social Sciences Literature Publishing House, 1999.
2. "Comment on Mr. Chen Yinke's Comparative Concept", in On the Interpretation of Chen Yinke, Beijing: China Social Sciences Literature Publishing House, 1999.
3. "Confucian Orthodoxy and the Tradition of Learning", in Dialogues Among Modern Wise People, Shanghai: Eastern Publishing Center.
4. "To Be Bright in your Heart", in 'A Hundred Years', Tokyo, 6 (1999.12)

#### Academic Conference and Other Activities

September Prof. Ambrose Chin Man Chung attended the "China in Ten Years Time" seminar held by Asia Research Centre in Hong Kong University.

November Prof. Chin went to Beijing for an academic conference "Modern Christian Religious Research in China". He presented the speech "Criticism of the Capitalism from the viewpoint of Modern Christian Theology" and chaired the conference. The conference was co-organized by the Institute of World Religions of the Chinese Academy of Social Sciences and Chinese Christian Research Institute. About sixty university professors, officials from National Religion Bureau, people from ecclesiastical and publishing fields and reporters attended the conference. The conference lasted four days and included a remarkable number of speeches, which thoroughly discussed problems and present situations of Christian academic research in China. A variety of opinions being aired in the conference shared that Christian

academic research has received remarkable attention and is being developed stronger day by day.

November Prof. Chin held a concurrent post as a researcher in the Chinese Cross-Culture Institute.

#### FEATURE COLUMN OF PROF. JURGEN MOLTSMANN

To the University of Tübingen, Prof. Jürgen Moltmann is the most famous Protestant theologian. He has been showing his concern, support and appreciation of ISCS, thus establishing a close relationship with us. 'Der Gekreuzigte Gott' and 'Gott in der Schöpfung,' the masterpieces of Prof.



Moltmann, were published by ISCS. They received high esteem from experts, scholars and general readers. A number of works from Prof. Moltmann will be

translated into Chinese by ISCS. Upon ISCS invitation, Prof. Moltmann, together with his family members, enjoyed a visit to H. K. from October 15 to 30. With the assistance of ISCS, he visited and gave speeches in a number of well-famed universities in mainland China. Incredible success was received wherever he went.

October 17 ISCS organized a yacht trip to welcome Prof. Moltmann. The participants included, Prof. Moltmann and his daughter and grandson, Dr. Lau Tze Yiu (Chairman of local Board of Director) and his family members, Prof. Tang Yijie (Director of Institute of Chinese Philosophy and Culture, Peking University and the President of Chinese Culture College), Prof. Yue Daiyun (Director of Institute of Comparative Literature and Comparative Culture, Peking University) and her husband, Prof. Qu Dongcheng and his wife. While marveling at the sea view and the view of Lamma Island, the participants talked freely about the academic situation of Christianity, expressing their best wishes and hopes, constituting a warm and cordial atmosphere. The activity made an indelible impression in everybody's mind.



October 18 (7:00pm-9:30pm.) Prof. Moltmann held a pub-



## RELIGION AND SOCIETY

L. Shestov Qu'est-ce que c'est Le bolchevisme

## BOOK REVIEW

Han Shui Fa Reality, Method and Complex - Reading Confucianism and Taoism

### Participation of Publication Department in book exhibitions

**July 21-26** Publication Department participated in the Hong Kong Book Fair and cooperated with Bookland to set up a special sales agency. We had two sales agencies, including Evangelical Reading Room and Bookland, in this Book Fair.

**October 21-27** Publication Department joined the United Christian Book Exhibition. Logos Book House was our sole agent. Our Der Romerbrief was included in the recommendation of century classics

Till December 1999, the total print run of our publications was a number of hundred thousand. There were totally eighty-one titles published, including thirty-three for mainland China editions, forty-eight for Hong Kong editions. Since our publications went through the processes of professional translation, proofreading, excellent typesetting and publication, they were highly appreciated by people in the fields of Sino-Christian theology, philosophy, ideology and culture. Our publications became an essential component of the required readings in related fields, and were being read, quoted, commented and reported extensively.

## ACTIVITIES AND RELATED CONFERENCES

**Mid May-Early July** Prof. Liu Xiaofeng was sponsored by DAAD and went to Germany for a three-month research visit. Chief Executive, Mr. Daniel Yeung, also traveled to Europe. They visited important China research centres in Germany, where they came across and communicated with scholars and church people extensively.

In Germany, Prof. Liu and Mr. Yeung visited: (1) China-Zentrum in Bonn. (2) University of Tübingen. They invited Prof. Moltmann to hold a public lecture in Hong Kong and give lectures in mainland China. (3) Evangelisches Missionwerk in Südwestdeutschland. They exchanged our mission with Evangelisches Missionwerk in Südwestdeutschland. (4) Evangelisches Missionwerk in

Südwestdeutschland. ISCS hoped to strengthen the relationship with German ecclesiastical organizations. (5) Mission Academy from Hamburg

University. (6) Hannover Institute of Philosophical Research. (7) Missio-Inst de Missiologie in Aachen. They discussed the issue of CALCT translation sponsorship. (8) KAAD.



In Belgium, Prof. Liu and Mr. Yeung visited China-Europe Institute in Leuven.



In France, Prof. Liu and Mr. Yeung visited Missions Étrangères de Paris-Relais France-China and had a thorough discussion. They also met Prof. Cheng Baoyi who highly appreciated CALCT translation work. He always introduces our work to French academia and aims at enhancing the establishment of ISCS relationship with French academia.



In Italy, Prof. Liu and Mr. Yeung visited PIME in Rome. PIME would help ISCS establish a relationship with Italian academia.

**August** Mr. Daniel Yeung, Prof. Liu Xiaofeng, and Prof. Qian Wenzhong, the Head of Academic Exchange Department went to Shanghai and visited the famous scholar, Prof. Wang Yuenhua. They had a joyful and in-depth conversation.



Mr. Daniel Yeung and Prof. Liu, attended the fifth summer seminar about religion and culture organized by People's University and ISCS. There were fifty-three participants. The seminar covered topics involved in Christianity, politics, literatures, history, society, etc.

**September** More than twenty members of "Federation of Swiss Protestant Churches" visited Tao Fong Shan.





*Apologeticus*

by Tertullian

Translated by Tu Shihua

Published in September. Ancient Series. 220 pages. HK\$98.



During the ancient Roman Empire, Tertullian was an outstanding Christian writer in North Africa and was a genius in the literary world. His excellent mastery of law, literature and philosophy contributed to his clarification of Christian beliefs. He composed nearly fifty works, which exerted a long lasting impact on ecclesiastical theology. He was not only the greatest patristic writer before

Augustine, but also the most outstanding representative in the whole patristic period. The writing style of Tertullian had its distinct characteristics - concise yet precise, sometimes obscure.

*Apologeticus* has been highly appreciated and is named as the most outstanding representative works among similar work. He is also regarded as "the last Greek apologist and the earliest Latin apologist". This book includes five pieces of essays to basically represent Tertullian's achievement in apologetics. They are 'Apology', 'Concerning Idolatry', 'The Circus', 'The Chaplet', 'To Scapula'. They not only argued against wrong Christian concepts, but also expounded the spirit of dogmatics and introduced the concrete early ecclesiastical life. They form very precious and valuable materials.

*Katholische Wirtschaftsethik*

by Otto Schilling

Translated by Gu Renming

Proofread by Chen Zehuan

Published in December. Research Series. 370 pages. HK\$140.

From the developmental aspect of German catholic economic ethics, 'Katholische Wirtschaftsethik' was historically an import and work. It was published more than fifty years ago, yet is not outdated. Taking the words from Ludwig Erhard, the core founder and the long-term executive of the modern German market economical system, into account:

Never did the federal German adopt any secret technologies. In fact, I only practised modern economic principles from Western countries to solve the long-existing contradiction between the unlimited freedom and the cruel gov-



ernment control, so as to search for a perfect neutral road between absolute freedom and totalitarianism.

Does this perfect neutral road refer precisely to the economic developmental direction of the organic system of society proposed by Schilling?

**Institute of Sino-Christian Studies Monographs Series**

*Trinity in the Context of Modernity*

Edited by Institute of Sino-Christian Studies

Published in September. Series 3. 290 pages. HK\$100.



The new millennium is coming. Year two thousand has an unusual meaning to Christians - Jesus Christ was born two thousand years ago. Jesus is not a special historical figure, but the Son of the God who brought the Holy Spirit to us. The Christian belief in "Jesus is the Savior (Christ)" is supported by the Trinity. That is the key reason for the Roman Catholic Church to define the three years before, on and after the year two thousand as "the Trinity Years". As contributors to Sino-Christian theology, we should publish a book about the Trinity in "the Trinity Years".

Through a millennium development, how does the Trinity appear in the context of modernity? This book intends to investigate the issue from the viewpoint of Sino-Christian theology.

*Logos & Pneuma Chinese Journal of Theology*

No. 11, Published in July, 284 pages. HK\$90

**THE THEOLOGICAL SCENES**

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|-------------------|--|
| R. Nozick         | The Nature of God, the Nature of Faith   |
| T. Rentroff       | Kann Freiheit eine soziale Tatsache sein? - Zum theologischen Gespräch mit Helmut Schelsky       |
| Cheung Hung Shing | Expounding the relation between negative freedom and self-construction: a Luhmannian Perspective |
| Xie Wen Yu        | Ideal and Freedom: Redemption in Deconstruction  |
| Liu Zong Kun      | Original Sin, Natural Law and the Political Teaching of Christianity                             |
| G.C. Berkouwer    | The Riddle of Sin  |
| B. Ram            | The Center of the Theology of Sin  |

**THEOLOGY AND CULTURE**

- |              |  |
|--------------|--|
| Liu Hao Ming | Katabasis  |
| Kung Lap Yan | Religion and Morality: A Study of the Models of Christian Ethics |
| Zhou Xiao An | Can Aesthetic Education Replace Religion?                        |

**FIGURE AND THOUGHT**

- |             |  |
|-------------|--|
| Li Yu Zhang | On D. Strauss' mythological standpoint |
|-------------|--|





Mr. Daniel Yeung, Prof. Liu Xiaofeng and Prof. Ambrose Chin Man Chung, gave detailed introduction to ISCS publication work, our cooperation with mainland Chi-

nese universities to give lectures, our training of master and doctoral students and the religious situation in mainland China. The students visitors showed their great interests in ISCS and claimed that they will strengthen their relationship and academic exchange with ISCS.

October Mr. Daniel Yeung, our Chief Executive, met Hong Kong representative of Evangelical Lutheran Church in America. They discussed about the continuity of Dr. H. Rowold to be our guest professor.

Mr. Daniel Yeung met Prof. Lazzarotto. They discussed publication issues with "Sotto Il Cielo Una Sola Famiglia".

Mr. Daniel Yeung, Prof. Ambrose Chin Man Chung and Dr. Philip P. Chia, the superintendent of Tao Fong Shan Christian Centre, had a pleasant meeting with Tor John S. Grevto.

Mr. Daniel Yeung had a conversation with The Association of Ministers of the Church of Norway. ISCS work was introduced and both parties expressed their intentions to strengthen their cooperation.

November Mr. Daniel Yeung and Prof. Ambrose Chin Man Chung had a meeting with Prof. Feng Dawen, the Department of Philosophy from Zhongshan University. Both parties were satisfied with the review of our cooperation and agreed to further strengthen the cooperation. Chief Executive presented the whole set of ISCS publications to Zhongshan University.

Mr. Daniel Yeung and Prof. Chin Man Chung met Father Fan Shouyuan from Guangdong Union Theological Seminary. They preliminarily discussed the future cooperation with the seminary. Both parties expressed their willingness to achieve mutual cooperation and cultural exchange.

The evaluation team, which was constituted by Prof. Edmond Tang (Centre for Missology and World Christianity, University of Birmingham), Prof. Li Zhen (ex-headmaster of Taiwan Fugen

University) and Prof. Yue Daiyun (Director of Institute of Comparative Literature and Comparative Culture, Peking University) reviewed ISCS work comprehensively by examining ISCS past five year's documents,



holding internal conferences in different foci, and having conversations with ISCS staff. The team had an all-round, precise and systematic understanding on ISCS work. With limited time and resources, it was said ISCS completed a remarkable amount of high-quality publications, works related to academic exchange and lectures. Our success and ideal achievement were widely recognized. The team was surprised and appreciated the selfless spirit and the professional standard of ISCS staff. The evaluation team successfully completed the evaluation report.

## IMPORTANT NEWS

In order to enhance Christian cultural research in Chinese academia, so as to promote the development of Sino-Christian theology, ISCS set up two academic prizes: 1) "Dr. Karl L. Reichelt Award", the award for Christian classics translation; 2) "Xu Guangqi Award", the award for Christian research. Our Academic Committee, which was composed philosophy and culture of our appointed scholars, judged the eligible winners based on international academic regulations, to ensure the authoritativeness and the cultural meaning of our academic judgment. The trophies and awards were provided by Tao Fong Fund. Our committee make their judgment every two years. There will be one winner for each award. The first year awards were focused on the related titles published after 1985. The first year winners were voted at the end of 1999.

Prof He Guanghu (the researcher of the Institute of World Religions of the Chinese Academy of Social Sciences) was the winner of "Dr. Karl L. Reichelt Award" with his translation of "Modern Christian Thought."

Prof. Wang Xiaochao (Department of Philosophy of Zhejiang University) won "Xu Guangqi Award" with his book named "Christianity and Imperial Culture".

ISCS intends to establish "Tao Fong Special Research Fund", which will be focused on the sponsorship of regular researches related to Christian cultural thought (those researches should be integrated theories or empirical researches related to economy, politics, sociology, humanity, philosophy, history, language or literature.) Application forms could be obtained from ISCS via mail. Applicants should submit the following information: 1) resume (including academic qualifications, working experience and at least three of his representative work); 2) research proposal, argument, layout and reference books; and 3) reference letters from two professors in related professional fields, which should be sent by referees directly to ISCS. The research period should not be longer than two years. The application deadline is September 30, 2000. The result of sponsorship will be announced on November 30, 2000.