

Category 4 – East and West Cultural Exchange and Missionaries

1. 书名：《在上帝面具的背后》(Behind the Masks of God)
2. 作者：[美] 南乐山(Robert C. Neville)
3. 译者：辛岩、李然
4. 出版社和出版年月：社会科学文献出版社 1999 年 1 月版
5. 页数：193 页
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6. 作者简介：南乐山，美国波士顿大学哲学、神学、宗教学教授、波士顿大学神学院院长。曾任国际中国哲学学会主席，1993 年 8 月访问过中国社会科学院哲学所。著有《在上帝面具的背后：儒道与基督教》、《清教徒的微笑：面向道德的反思》、《道与魔》等。
7. 内容提要：作者在“自序”中认为：“这本书是一部论述比较神学的著作，它从不同的角度进行论述，而把它的论据限于基督教（主要是新教）和中国宗教之内。在中国宗教中，我非常注意佛教，它和在中国的基督教和伊斯兰教一样，也是一种外来宗教”。作者不但对儒学有浓厚的兴趣，而且对它有很深的研究，甚至提出“波士顿儒学”的构想。他认为儒学对当代比较哲学和比较神学有大的冲击和影响。因此，他以极大的热情，以自己的哲学构想来分析儒家思想。最终他可以讲论和建构自己的儒家系统，并且同样可以成为一名“儒家”。他在“自序”中申明自己是一位儒家，是“波士顿儒家”。

本书有 10 部分，包括：关于神的概念的组成；关于神学纲领的组成；创造：一个思辨的历史反思；世界宗教哲学：一种中国的检验标准；佛教和基督教的创造和虚无；佛教—基督教对话中的神性放弃；中国关于人的哲学；儒家和基督教中的个体化；王阳明和约翰·杜威论本体论问题及在上帝面具的背后。

1. Title : *Behind the Masks of God* 《在上帝面具的背後》
2. Author : Robert C. Neville Translators: Xin Yan, Li Ran
3. Publisher and Date : Literature of Social Science Press; Jan 1999
4. Number of Pages : 193

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5. Author's Profile : Robert C. Neville is Professor of Philosophy, Theology, and Religious Studies at Boston University and president of the Boston University Divinity School. He was president of the International Society for Chinese Philosophy, and was a visiting professor at the Philosophy Department of the Chinese Academy of Social Science in Aug 1993. He is the author of *Behind the Masks of God: Confucianism and Christianity*; *The Smile of a Puritan: A Reflection on Moral, Truth and Evil*, etc.

6. Précis: In the preface, the author explains: 'This is a book on comparative theology discussed from various perspectives. It focuses on Christianity (mainly Protestantism) and Chinese religions. I am particularly interested in Buddhism, which is a foreign religion, as are Christianity and Islam in China.' The author shows a deep interest in Confucianism and has done some in-depth research in this area, so much so that he has put forward the proposal of 'Boston Confucianism'. Since he believes that Confucianism has enormous implications for contemporary comparative philosophy and comparative theology, he has been very passionate in analysing Confucianism from his philosophical perspectives. He has even constructed his own Confucian theory and thus become a 'Confucianist'. He describes himself as a Confucianist, a 'Boston Confucianist', in the preface.

The volume consists of ten chapters: On the Formation of Theological Concepts; On the Formation of Theological Principles; Creation: a Historical Reflection on Reasoning; Philosophy of World Religion; A Chinese Standard of Verification; The Ideas of Creation and Nihilism in Buddhism and Christianity; The Abjuration of Deity in the Buddhist-Christian Dialogue; Chinese Philosophy of Man; Individualisation in Buddhism and Christianity; Wang Yangming and John Dewey on Ontological Issues; Behind the Masks of God.