

Category 4 – East and West Cultural Exchange and Missionaries

书名：《中国宗教与基督教》(Chinese Religions and Christianity)

作者：秦家懿、孔汉思

译者：吴华

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作者简介：秦家懿，女，1934 年生于中国上海，曾在澳洲国立大学、美国哥伦比亚大学、耶鲁大学执教，现任加拿大多伦多大学宗教学与东亚学教授。著作包括：《王阳明》、《儒与耶》，以及英文选译《明儒学案》等书。

孔汉思，1928 年生，神学家，原名 Hans Kung, 一译“汉斯·昆”。生于瑞士的 Sursee，现任联邦德国杜宾根大学神学教授，并是基督教研究所所长。著作包括：《基督教和世界宗教》、《神存在吗？》、《当基督徒》等。

内容提要：本书为“海外学人丛书”之一。本书“小引”中写道：这本书能够问世，实是许多人的工作成果。它首先是由在加拿大多伦多大学任教、研究中国思想与宗教史的秦家懿，与在西德杜宾根大学任教、研究西方基督教神学的孔汉思（Hans Kung, 亦称汉斯·昆）合撰的。孔汉思的原著用德文撰写；秦家懿的原著是用英文写出的；但是他们两人在出书以前，曾经多次阅读并商讨书中每一章的内容，又曾经以本书的题材，在西德的杜宾根大学与美国休士敦的莱斯大学(Rice University)共同作过学术演讲。每次都由秦家懿负责介绍与解释中国宗教，再由孔汉思负责作神学方面的答复。

本书“序：世界第三大宗教—中国宗教”中写道：根据 1982 年版《世界基督教百科全书》公布的数字，全世界共有 14 亿基督徒。而中国的人口就有 10 亿，对比一下这两个数字，中国对基督教具有何等影响不是很清楚了吗？现在难道不正是西方神学（而且不只是神学）正视这一影响的时候吗？

几千年来，欧洲和中国都自认为是世界的中心。地中海沿岸那个小小的世界骄傲地自称是有人居住的整个天地 (oikoumene)，中国则自诩为“中央帝国”。对于这两个地区，其它地方不过是夷蛮之地，其它宗教不过是边缘现象。中国这么想更容易一些，因为高耸的喜马拉雅山、浩瀚的大沙漠和中亚高原的无垠的荒原把它和其它地区隔断，只给它留出一条狭窄的通道接触外来文化的影响。难怪直到 16、17 世纪耶稣会到中国传教以后，在欧洲启蒙运动时期，基督教和中国宗教才渐渐互相了解，在此之前它们则是视同陌路的。

本书共分 4 章：第 1 章讲中国古代宗教，其中包括中国宗教的介绍和基督教神学的答复；第 2 章讲儒学：“宗教”还是道德哲学？其中包括中国宗教的介绍和基督教神学的答复；第 3 章讲道：哲学与宗教，其中包括中国宗教的介绍和基督教神学的答复；第 4 章讲佛与耶：外来的宗教，其中包括中国宗教的介绍和基

督教神学的答复。

1. Chinese Religions and Christianity 中國宗教與基督教

2. Author: Qin Jiayi, Hans Küng

3. Translator: Wu Hua

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6. About the Author: Qin Jiayi, born in Shanghai in 1934, taught in the Australian National University, Columbia University, Yale University, now teaching in the University of Toronto as the Religious Studies and South East Asia Studies Professor. His works include *Yang Yangming, Confucianism and Christianity*. He also published a translation work, *Scholars of Ming Period*. Hans Küng, born in Sursee, Switzerland, in 1928, theologian, now Theology Professor in the University of Tübingen, and is the director of the Institute of Christian Studies. His works include *Christianity and World Religions, Does God Exist?, On Being a Christian*, etc.

7. Summary: This book belongs to the “Overseas Scholars Series”. It is written in the Preface that this book is the result of collective labour of many people. It is first composed by Qin Jiayi in English and Hans Küng in German. Before publication, they have read through each chapter and discussed the contents of each chapter. They have also made an academic presentation together in the University of Tübingen and in Rice University, USA. For each time, Qin Jiayi would introduce and explain the Chinese religions, and Hans Küng would response from the viewpoint of theology. It is written in the Prologue “The Third Greatest Religion in the World: The Chinese Religions” that, according to the figure in *The Encyclopaedia of Christianity* (Oxford, 1982), there are 1.4 billion Christians in the World. China has 1 billion Christians. How great the impact China exerts on Christianity, is clear when the two numbers are compared. Now, is it not the time for Western Theology (not only Theology) to regard this impact properly?

For few thousand years, both Europe and China has been regarding themselves as the centre of the world. Greece, a small country along the coasts of the Mediterranean, arrogantly claims to be the oikoumene in which man lives, while China calls itself as the “Empire in the Middle (of the World)”. To these two countries, other places are simply barbarian lands, and other religions are simply peripheral phenomena. It is easier for China to think in such a way, for the high Himalayas, the big deserts, and the endless wilderness in the Middle-Asian Plateau separate China from the rest of the world, and only leave a narrow way to connect China to the world and to the influences of foreign cultures. It is no surprise that it is only until the Sixteenth and Seventeenth Century, when the Jesuits arrived at China to preach, and when Europe marched into the Enlightenment, that Christianity and the Chinese religions came to know each other gradually. Before then, they are alien to each other. This book comprises 4 chapters. Chap 1 is about Religions in Ancient China (Introduction of Chinese Religions, Responses of Christian Theology). Chap 2 is about

Confucianism as a “Religion” or as a Moral Philosophy (Introduction of Chinese Religions, Responses of Christian Theology). Chap 3 is about Philosophy and Religion (Introduction of Chinese Religions, Responses of Christian Theology). Chap 4 is about Buddhism and Christianity as Foreign Religions (Introduction of Chinese Religions, Responses of Christian Theology)