

弗兰克宗教神学思想概述

A Survey of Frank's Religious Theology

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[英文提要]

As one of the most renowned philosophers in the history of Russian philosophy, Frank has produced a philosophy that is profound, systematic, and comprehensive. Religious theology is an important part of Frank's philosophy. Issues of religious theology that concern Frank are the very issues that Russian ideologues of his day wrestled with. The first is the issue of idolatry, which is associated with the meaning of life. At the end of the 19th century, Russia was in turmoil. Many idols began to emerge in people's minds, such as the idols of revolution, politics, culture, progress, moral idealism, empty spiritual liberalism, and so on. Such idols greatly affected people's understanding of the meaning of life, which is essentially an issue of faith. In times of unrest, issues of faith become particularly pronounced. The essence of faith is the belief in the infinite. In Frank's opinion, the infinite is beyond understanding. In the language of religion, it is God. In Christian thought, the relationship between God and man is extremely complex and highly sensitive. Other basic issues in Christianity are original sin and salvation, to which Frank puts forward his unique interpretation.

Based on these issues, this article attempts to present a survey of Frank's religious theology.

俄罗斯哲学向来缺乏体系性,19世纪的俄罗斯哲学研究领域已经出现了相当深刻的思想,但它们之间没有形成有机的联系,只是到了索洛维约夫(1853—1900)那里,哲学思想才开始体系化,在他之后,到了20世纪初,俄罗斯哲学里不但有大量的深刻的哲学思想,而且还出现了完善的哲学体系。在体系化方面,在哲学思想的深刻性方面,弗兰克是俄罗斯哲学史上最出色的哲学家之一,他建立了一个相对完善的哲学体系,一般称之为纯哲学体系。所谓的纯哲学,就是远离宗教的哲学。笔者认为,弗兰克的哲学体系与这种纯哲学相去甚远,实际上,他的哲学就是宗教哲学,其中包含着大量的神学思想。弗兰克拥有非常虔诚的基督教信仰,但在神学和哲学之间,他选择的是哲学。他的哲学具有深刻的宗教基础,他的宗教神学思想具有深刻的神学基础。本文概述弗兰克在宗教神学方面的主要思想。

一、生平和著述

谢苗·路德维果维奇·弗兰克于1877年1月16日(旧历28日)出生在莫斯科的一个犹太知识分子家庭,父亲是位医生,祖父是犹太教的拉比。他年轻时所走过的路十分典型,中学毕业时就开始迷恋和研究马克思主义,并从事宣传工作,在莫斯科大学法律系二年级时对马克思主义失去兴趣,开始与革命的实践活动断绝关系。1899年,弗兰克因参与大学生运动而被流放到下诺夫哥罗德,并从那里出国,去德国研究政治经济学和社会学。1902年,他的第一篇哲学论文《尼采和对近人的爱的伦理学》被收入著名的《唯心