

阿尔伯特·德布拉尔论神学与灵性的背离

Albert Deblaere on the Divorce
of Theology and Spirituality

[比] 罗伯·法森著 龙艳译

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[英文提要]

It has often been highlighted that in the Middle Ages Christian theology (i. e. the intellectual study of the content of Christian faith) and Christian spirituality (i. e. the lived relationship of the human person with God) “divorced”, at least within the Latin Church. While it is clear that they formed an organic unity in the first millennium of Christian culture, it is less clear when the “divorce” took place. Prof. dr. Albert Deblaere (1916—1994), who taught at the Gregorian University (Rome), considers that correct historical research of this ‘divorce’ is necessary in order to prepare the way for a new encounter between the two. Without an insight in the real causes and the issues that were at stake, one is doomed to repeat and even deepen the divorce.

On the basis of historical arguments, Deblaere dismisses the usually accepted interpretations of Yves Congar, who holds that fifteenth-century nominalism is to blame, and of François

Vandenbroucke, who holds that the origin lies in a growing apart, in the fourteenth century, of the Dominican and Franciscan theological schools. According to Deblaere, a careful analysis of texts shows that the root of the problem can be found already in the twelfth century. The problem arises when, especially in the environment of the University of Paris, the human person is interpreted as a closed entity who is, therefore, fundamentally incapable of receiving the transcendent life of the Trinity. Obviously, when people realised that in this perspective the promise of the Gospel, namely of a full life-communion with the Trinity (cf. John 17, 21), is denied, they tried to find a solution. The most striking reaction then was the “divorce” of theology as an academic discipline on the one hand, and mystical spirituality and literature on the other hand. And the sudden interest in Pseudo-Dionysius in the same period, in academic circles, can be explained as an effort to bridge the gap. However, the solution that emerged mainly comes down to the idea that a full life-communion with God is only possible beyond the reality of the human person, and thus that the human person has to be delivered from its human reality—that, in other words, all that what is human (including e. g. the human intellect) should be left behind in order to be able to meet God. Deblaere argues that the major mystical authors, such as John of Ruusbroec (1293—1381), never agreed with this solution, which is not only anti-intellectual, but even unchristian. Indeed, in the Christian perspective, one should not be delivered from human reality, because the complete human reality (including the intellect) is redeemed by Christ. In this way, mystical authors became the fore-runners of the

Christian humanism. In the opinion of Deblaere, a new encounter of Christian theology and Christian (mystical) spirituality, which have developed separately during many centuries, is only possible when one takes into consideration the basic conviction of Christian mystical humanism, namely that the human person is not a closed entity, but is fundamentally open to the Other and thus has the possibility of becoming a real partner in the mutual love relationship with the transcendent God.

1990—1991 学年，阿尔伯特·德布拉尔 (Albert Deblaere S. J.) 在罗马教皇格列高利大学 (Pontifical Gregorian University) 开设课程，名为“神学与灵性的背离史” (*Storia del divorzio tra teologia e spiritualità*)。讲课中，他通过研究大量文本，主要是 12、13 世纪见证这一问题的文本，阐述他曾发表的文章中关于神学与灵性 (spirituality) 分离的洞见。在具体进入文本研究之前，他谈及了一个总的看法，涉及在这一领域进行研究时出现的方法论问题。在导言中，他思考了这一论题应该如何以一种方法论上正确合理的方式进行研究。本文总结德布拉尔关于这一问题的主要观点，但并不评价他的具体文本分析。^①

德布拉尔首先注意到，“背离”这一名称早先是用来指称神学与灵性的关系的^②，因为它预设了两个关联体 (partners)，意

① 2004 年春季学期，我有机会在圣·约瑟夫大学 (宾夕法尼亚州费城) 的科学艺术学院担任麦克林教席 (the MacLean Chair)，并得以完成本文。在此对我在这个和其他项目中得到的热情接待、友情支持和慷慨相助深表谢忱。本文的写作尤其感谢 Fr. Frederick A., Homann S. J.。

② 参见 François vandenbroucke, *Le divorce entre théologie et mystique. Ses origines*, *Nouvelle revue théologique* 72 (1950), pp.372-389。本文中所有书目均由德布拉尔提供，无任何增添。