

## 科学与神学：从冲突到对话

Science and Religion: From Confrontation to Dialogue

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### [英文提要]

The last few years have seen a number of significant publications dealing with the relationship between the world of science and the world of theology. John F. Haught proposed four models to describe the relationship between the two worlds: conflict, contrast, contact, and confirmation. After many years of estrangement and confrontation, it is now important to see theology from the perspective of scientists and science from the perspective of theologians.

In recent years, science and theology have been moving from conflict to dialogue. This essay looks at the two extreme forms of conflict between them—scientism and biblicism. It also investigates their two fundamental forms of dialogue—limit-questions and the parallel of methods. It discusses the turning point and factors affecting this change. The historical cause and subjective element of interest in dialogue on both sides lies in critical realism. Dialogue has not only become possible but necessary, despite the anticipated limitations. Both science and theology are related to the human experience of the same reality. Though their respective subject matters are different, their ultimate inquiry is intelligibility rather than the generalization of observable data. Hence, the dialogue of these two

great intellectual enterprises is not only possible but desirable. The dialogue reveals their complementarity rather than conflict, because both are concerned with nature and cosmos. Theology should pay attention to discoveries in nature. Science should pay attention to the relation of these discoveries to the greater and more complex religious experience of man. It is especially important that each side is concerned with the ultimate contribution to the knowledge of human affairs.

The author maintains that, while science and theology have certain common concerns, some degree of conflict is, nonetheless, inevitable. What we need is not a unification of the two worlds, but mutual respect and dialogue.

豪特(John F. Haught)认为,科学与神学有四种可能的联系方式:冲突(conflict)、差异(contrast)、接触(contact)、确证(confirmation)。①我们可以称之为四“C”。

冲突模式是众所周知的,因为许多人是在现代西方文化中成长起来的。西方文化断言:科学论断与神学论断之间不可避免地、必然地存在着冲突。就伽利略案件而言,这是有其历史根源的。它源自基本的二元论(dualism):二元论把神学领域与科学领域孤立开来。

差异模式主要是就存在论的神学风格而言的。它基于这样的论断:科学与神学是两种根本不同的、互不关联的言说领域,因此,只要意识到每一方的独特关切和局限性,神学与科学之间便不会有矛盾(这种观点也可叫分离论、独立论)。

① John F. Haught, *Science and Religion: From Conflict to Conversation* (New York, 1995).