

世俗化时代的神学反思

Theological Reflection in the Secular Age

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[英文提要]

This paper attempts to deal with the influence of secularism on theology and the response of theology to secularism. Since the Age of Enlightenment, philosophers like Locke and Kant for whom knowledge is observable and objective have alienated us from understanding or believing in anything that cannot be seen or scientifically deduced, effectively cutting us off from reality, that is, from God. Bultmann maintains that the primitive Christian worldview is mythological, that is, an unscientific hermeneutics of the world.

Francis Schaeffer asserts the authority of the Bible, but fails to dialogue with the secular world. T. F. Torrance may be the one who offers theological meaning to the secular world. Philosophical theology must be a philosophy of the science of God, seeking to lay bare and to test the logical basis of the knowledge of God in close dialogue with special sciences, and with modern philosophy in all forms. In so doing, it has a positive contribution to make in actually advancing the knowledge of God. It is not to be undertaken apart from on-going theological work.

Theology should assert the truth of God in the world, for it is the ultimate reality and the meaning of the Christian life.

一、引言

在我看来,世俗主义(Secularism 或世俗之士 Secularist),是指那些肯定今生今世的价值,以人所在的世界为最后的归宿,与宗教特别是基督教所注重来生和永恒有很不同的世界观。它是一种由上帝为中心的生活转到以人为中心的生活。在积极方面说,世俗主义重视人的感受,尊重人的理性,打破宗教权威的笼牢。从消极方面来说,人肯定自我的理性,却与客观的真理隔绝,使人陷入自我的封闭系统中。世俗化(Secular 或 Secularization)从宗教角度看则含更大的贬义,指人没有主体定见,随波逐流,追求浅薄的享受,只顾眼前的利益,自私自利。本文尝试探讨世俗主义与神学的关系,并思考如何在世俗化的洪流中建构神学的取向。

二、启蒙时代引发的世俗主义做成神学的困境

1. 自主性与外在真理的疏离

要追溯世俗主义的根源,可以上溯于启蒙时代。中世纪的知识确定性在上帝的启示,而笛卡儿则把这确定性建立在人的理性之上。他把一切从感官而来的知识都放在存疑的区域,这种普遍怀疑的始点,就是自我理性的肯定。无论人向外界进行怎样的思考,这思考本身总是存在的,这是有名的我思故我在。笛卡儿为知识论建立了一个始点,是地上的,是以人为中心的,因为宗教的东西也可