

# 后世俗与神学批判

——消费社会作为世俗化了的基督教概念

Post-Secularism and Critical Theology

——Consumer Society as a Secularized Christian Concept

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## [英文提要]

Traditionally, the secularization of capitalistic society has been seen in terms of the regression of religion, an antithesis to the Christian worldview. However, the article challenges this viewpoint upon examining the critique of capitalism in the classic theories of Marx, Weber and the Frankfurt School, etc. The author presents a theological critique of modern capitalism as characterized by consumerism.

He refutes the dualistic model of religion and secularism by analyzing the dialectics of the spirit of capitalism, and particularly, consumer society itself, arguing that capitalism did not result from the decay of religion. Rather, capitalism is seen as a newly evolved religion, fast replacing Christianity in the life and society of the West. Commercial life has developed characteristics similar to religious life. The behavior and process of consumption have

religious overtones and display a fetishness infused with religious symbolism. Pointing to idolized forms in consumer society, the author argues that the consumer society has grown out of the secularization of Christianity itself. Therefore, Christian theology should seriously explore the complex relationship between religion and capitalism instead of simply rejecting capitalism outright.

亚伦对他们说：“你们去摘下你们妻子、儿女耳上的金环，拿来给我。”百姓就都摘下他们耳上的金环，拿来给亚伦。亚伦从他们手里接过来，铸了一只牛犊，用雕刻的器具作成。……次日清早，百姓起来献燔祭和平安祭，就坐下来吃喝、起来玩耍。

——《出埃及记》32：2—6

14

破坏圣像者愤怒地摧毁圣像，正是因为他们意识到拟像的无所不在。拟像是人们意识中清除上帝的便利工具。……最终不再有上帝的存在，仅有拟像的存在。

——Jean Baudrillard

## 一、从“启蒙的辩证”到“资本的辩证”

从启蒙主义的进步史看来，代表着 20 世纪理性发展高峰的却是奥斯威辛大屠杀的集体暴行。霍克海默（Max Horkheimer）断言，是因理性和启蒙的辩证关系，结果产生了野蛮，因而，理性与野蛮并非对立和不兼容，而是相互补充、相互滋养。霍克海默的工作即是要揭露出启蒙和野蛮之间内在关联的历史，而这段历史可以追溯到人类文明的童年——神话时期。荷马史诗是启蒙