

教會社群作為 “話語倫理”的制度基礎*

Church Community As The Foundation of System
for the “Discourse Ethics”

舒士拿·費奧倫查 著 陳維綱 編譯
Francis Schüssler Fiorenza

Abstract: The religio-ethical tradition that political theology relies on does not directly relate to socio-political praxis. It depends on social theories to establish its relation with praxis. Habermas’ social theory provides a theoretical framework to connect political theology and political praxis. In Habermas’ opinion, moral regulation should be established through public discussion. However, his theory on modernity has ignored three fundamental changes that religion has had in modern society. Subsequently, he treats religious beliefs as obsolete worldviews

* 本文是根據費奧倫查 (Francis Schüssler Fiorenza) 教授的“作為解釋學社群的教會” (*The Church as a Community of interpretation: Political Theology between Discourse Ethics and Hermeneutical Reconstruction*) 一文編譯而成 (注釋部分從略)，該文收錄於 Don S. Browning & Francis S. Fiorenza 編：《哈貝馬斯，現代性與公共神學》 [*Habermas Modernity, and Public Theology* (New York: Crossroad, 1994)]。

buttressed by traditional forms of authority. Seeing the limits in Habermas' theory on discourse ethics, this essay argues that religious tradition has intrinsic regulatory content, so the church as an interpretative community can enter the modern pluralistic public sphere of discourse and provide a foundation for the system of public discussion on ethical issues.

Keywords: churches, an interpretative community

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我將從檢討哈貝馬斯（Jürgen Habermas）交往理論對於政治神學的意義及其局限性入手，討論教會群體與公共倫理之共識基礎的關係，並展開我的如下基本論點：政治神學所依賴的宗教—道德傳統並不直接與社會—政治實踐產生關係，它需要借助社會理論來建立其與實踐的關係；哈貝馬斯的社會理論雖然為溝通政治神學和政治實踐提供了恰當的背景理論框架，但他的現代性理論沒有考慮到，宗教和神學在現代社會中業已產生了根本性的轉化：針對他的話語倫理的主要缺陷，我提出，作為解釋學社群的教會能為倫理問題的公共討論提供一種制度基礎。

一、哈貝馬斯的現代性理論及其“話語倫理”

按照哈貝馬斯的交往行動理論，現代性意味著社會制度與生活世界的三種變化。

1. 社會領域分化。哈貝馬斯社會理論的基礎是他對社會制度與生活世界的區分，前者指經濟與政治操作活動領域，在這裏金錢和權力支配和協調人類行為，其構成基礎是認知—工具理性。而生