

布洛赫：希望的神學

Iwan Bloch: Theology of Hope

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Abstract: This essay briefly explores the origins of Iwan Bloch's thinking in Christian theology, arguing from three aspects: Bloch's utopian ideas and theology; Bloch as a "theologian of revolution" and Bloch as a "theologian of hope".

In his book, *The Principle of Hope*, Bloch pointed out that Judaism and Christianity are the most sophisticated religions, especially where the God of Christianity took on the form and nature of man, the transfer from God's image to the image of Jesus signifying the return of God from alienated human nature to being human again. When God became man, atheism finally surpasses theism while preserving the essence of Christianity, i.e. a Christian utopia and humanity, all of which are non-religious. It is in this sense that for Bloch atheism represents the true nature of the Bible. In *The Atheism in Christianity*, Bloch re-interprets the Bible from this atheistic perspective. While Blochian atheism is rejected by both Marxism and

Christianity, they have both found in Blochian thought useful resources for their respective positions. Therefore, Bloch serves as a bridge for communication and dialogue between Christianity and Marxism. This could well be the most significant contribution of Blochian theology.

Keywords: Bloch, dialogues between the Christianity and Marxism

布洛赫（Ernst Bloch）是法蘭克福學派中“游離”的一員。布洛赫雖與盧卡奇（Georg Lukács）有著深厚的友誼，與本雅明（Walter Benjamin）、阿多爾諾（Theodor W. Adorno）有所交往，不過在法蘭克福學派轉戰美國期間，他雖然也身在美國，卻被一直疏離在外，他嚮往蘇聯的社會主義，戰後曾在東德獲得他一生之中最大的榮譽。徐崇濤的《西方馬克思主義》（天津：天津人民出版社，1982），朱立元的《法蘭克福學派美學思想論稿》（上海：復旦大學出版社，1997）都把布洛赫歸入法蘭克福學派之中，而俞吾金、陳學明的《國外馬克思主義哲學流派》（上海：復旦大學出版社，2002）則沒有把布洛赫列入西方馬克思主義，而是把他列為東歐“新馬克思主義”下的東德的烏托邦哲學家。

表面看來，布洛赫的“烏托邦”理論似乎和法蘭克福學派“批判”理論南轅北轍。實際上，就像一枚硬幣的正反兩面，“烏托邦意識”與“批判意識”相互交織，存在張力，正是依託“烏托邦意識”，“批判”才有的放矢，有所節制，不會滑向純粹的“解構主義”和最終的“悲觀主義”；同時，“批判意識”使得對“烏托邦意識”保持清醒，不斷反思，防止滑向目空一切的“烏托邦主義”和不切實際的“烏托邦空想”。因此，“通過布洛赫頑強不屈的樂觀主義，使我們在法蘭克福學派文化批評必要的悲觀主義之外，獲