

編者的話

上一期《神學年刊》刊登了三篇有關神學的根源的文章，本期則刊登五篇有關神學與哲學交談的文章，分別是神學與文化、經濟、傳教工作和教育的交談。



第一篇文章的作者是本院宗教學部主任周景勳神父，題目是〈憂患與自覺：重思「品德倫理」〉。作者首先指出今天人類社會面對的危機，即「人已死亡」。面對這危機知識份子應重新反思，為當今失去方向的社會重新確定發展方向。首先，作者以中國古聖先賢為例，說明修德以身是「文化自覺」所帶來的責任和使命。今天，如何將中國文化的精髓保存下來？作者提出從「全球倫理」到「品德倫理」的落實。接著作者從天主教傳統的四樞德和三超德出發，輔以儒家思想中「德行」的思想，重思「品德倫理」的現代意義。

第二篇文章的作者是德國《華裔學誌》的研究員靖保路神父，他以《道德經》中的「無」的經驗作進路，嚐試開拓基督教漢語神學的空間。文章分四部份：作者首先簡述西方哲學歷史中的「無」；然後分析《道德經》中的「無」的經驗。作者整理出五種不同的理解，並指出「無」是一種生活出來的經驗，具有超越性、不可言傳性、隱匿性和神秘性的

特色。作者繼而將老子的「觀」與神秘主義的「默觀」作一比較，認為「無」是一種深刻的宗教經驗，也是基督教漢語神學展開的一個極高開拓性的空間。

第三篇文章是本院教授柯毅霖神父的〈傳教神學發展史略〉，文章主要是因應後現代和全球化對傳教工作所帶來的挑戰而作出反思。作者以梵二大公會議的傳教神學作總結，指出教會今天傳教使命應有的態度。

第四篇文章的作者白虹，是一位內地的天主教學者。他以〈天主教社會訓導「人格尊嚴」原則在其經濟思想中的體現〉為題，指出經濟問題是天主教社會訓導所關注的重要問題，而社會訓導最基本的指導原則就是人格尊嚴原則。天主教社會訓導的人格尊嚴原則來源於基督宗教對人的認識，這個原則要求尊重人的全整性、個體性和超越能力，尊重人的自由，要從人的存在及其實現的高度理解人的社會性。以人格尊嚴原則指導，天主教社會訓導高度肯定人的經濟活動的內在價值，認為私有產權是人的尊嚴的表達方式，同時針對財富的運用，提出了財富為人人所共有的原則作為社會經濟活動的倫理準則；在經濟結構方面，天主教社會訓導肯定個人以及私人團體在經濟活動中處於主導和中心地位，而國家應通過對私人經濟活動的輔助來實現自己的義務。

第五篇文章是〈聖鮑思高的教育哲學與二十世紀的教育〉，作者是已故的澳洲教育家 John Morrison (1904-1998)，並由本刊主編斐林豐神父修訂而成，內容從信仰及天主教的世界觀出發，反思教育工作的目標。作者首先回顧了聖鮑思高的基本教育原則，並將之與廿世紀的著名教育哲學家作比較，例如：杜威、懷海德、布貝爾、馬里旦等人。

其後，作者一方面與這些重要的教育學家保持對談，另一方面將他的注意力集中在一些教育的核心課題，即自由與操控、喜樂與仁愛的重要性、闡明教育目標的需要、辣手的懲罰問題、以及玩耍的不可或缺性等。在作者的簡短結論後，編者以〈後記〉回應自己的〈前言〉，詳細審視慈幼會目前在中國的處境以及在教育全球化的未來。這是一篇有關教育哲學和教育神學的文章。雖然本院每兩年一次開設教育哲學這門科，明顯地，這是第一次有相關的文章在《神學年刊》發表。教會（無論天主教或基督教）在香港大規模投身教育工作，期望這篇文章能引發更多思考，使我們在教育工作上的努力更具哲學和神學的基礎。



From the Editor

If last year's *Theology Annual* offered three contributions on the “sourcing” of Sacred Theology, this year's issue offers five examples of dialogue between Sacred Theology and Christian Philosophy, on the one hand, and such realities as culture, missionary work, economics, education, on the other.



1. The first article is by the Director of our Institute of Religious Sciences, Fr. Edward Chau of the Catholic Diocese of Hong Kong. It is entitled “Concern and Self-Awareness: Re-Thinking ‘Character Ethics’”. In the Introduction he draws out the inner connection linking the so-called “Death of God” phenomenon and what we should call “Death of the Human”, drawing upon Professor Li Zhen's stirring description of today's ethical-religious crisis in Taiwan, Hong Kong, and Macau. It is the unrenounceable mission of today's intellectuals to be concerned with the disasters that such a crisis can cause. Their reflection should offer some orientation to today's disoriented society.

In the first place, Edward Chau draws upon the tradition of Chinese thought, so far back as Confucius himself, to show that cultural self-awareness and “disaster concern” produce the conviction that only

confidence in ethical virtue can lead to a positive resolution of the disasters that the present crisis will cause. This review of tradition is meant to offer a striking example that contemporary intellectuals can imitate.

In second place, Edward Chau introduces the reader to the “Initial Declaration on Global Ethics”, drafted by Dr. Hans Küng in collaboration with the Council of the Parliament of World’s Religions at the 1993 Chicago Congress. This Declaration is directed to believers and unbelievers alike. The following contents of the Declaration are emphasized: universal concern for all spheres of life and existence; the Golden Rule and the spirit of forgiveness; humankind as a family of brothers and sisters living in mutual equality and harmony; a non-craving economy of solidarity; the renunciation of violence as a means of solving conflicts; prayer, reflection, and communication as the only valid ways of finding solutions to problems arising. Edward Chau reflects on this Declaration from the point of view of Chinese culture, as an exercise of dialogue with other cultures. This reflection concludes to the fact that religion is the custodian of ethical values.

In third place, Edward Chau retrieves the reflection made by Christian philosophers on the virtuous life. He begins with the cardinal natural virtues of prudence, justice, fortitude, and temperance. He proceeds, then, to the supernatural virtues of faith, hope, and charity, concluding with the Confucianist view of virtue as the Heaven Way in the Human Way.

In fourth place, Edward Chau brings out the contemporary significance of ‘Character Ethics’ from the point of view of the Christian faith. In particular, he draws upon the view of “freedom to love” as outlined in the autobiographical book by the late Pope John Paul II, entitled *Memory and*

Identity. What John Paul II says is brought to bear upon the basic themes of human nature, education, and social justice.

Edward Chau’s article ends with two poems. The first is by Fr. Chau himself and is a good example of poetic “disaster concern”, responding to the most basic and pressing needs of today’s China. The second poem is by the late Pope John Paul II on the appropriate theme of “conscience as the soul of history”.

When reading Fr. Chau’s article, the reader will do well not to miss the plentiful precious material included in the Notes, e.g. Note 10 about the key Confucian concept of “Ren”, Note 11 about contemporary social realities, and Note 18 about the Golden Rule.



2. The second article is also an example of intercultural dialogue from a Christian point of view. Fr. Paul Jing, a researcher of *Monumenta Serica* in Bonn (Germany), writes about “The Experience of Wu (The Hidden) in the *Tao Teh Ching* Compared with Religious Experience – The Hermeneutics of Taoist Philosophy as Space for the Development of a Christian Chinese Theology” (in this English summary, I will use the spelling and English terminology of Dr. John Wu Ching Hsiung’s translation of the *Tao Teh Ching* that translates Wu with “The Hidden”, not with “Nothingness”, and Yao with “The Manifest”, not with “Being”). Paul Jing writes this article in response to the call for inculturation of the faith issued by Pope John Paul II in his 1993 speech to the Pontifical Biblical Commission.

The article can be divided into four main parts. It begins, in the first part, with an overview of the theme of Wu (The Hidden, Nothingness) in Western philosophy, from Parmenides to Martin Heidegger. Then, in the second part, it proceeds to outline the five different ways in which the

experience of Wu in Lao Tzu's *Tao Teh Ching* has been understood. Paul Jing asserts the validity of the fifth way of understanding, namely, Wu (The Hidden, Nothingness) as an experience that for Lao Tzu is concomitant with the experience of Yao (The Manifest, Being), issuing in the experience of Transcendent Tao. Paul Jing is careful to give an account of how the other four ways of understanding relate to this fifth way.

In the third part, Paul Jing presents Lao Tzu's path to the Contemplation (Guan) of Tao by passing through the human response to Wu (The Hidden) in Emptiness (Xu) and Quiet (Jing). Paul Jing compares Lao Tzu's Contemplation (Guan) to Immanuel Kant's and Edmund Husserl's "intuition" and finds in Meister Eckhart a comparable standpoint, representative of mysticism in a neo Neo-Platonic and Christian vein.

In the last part of his article, Paul Jing asks himself whether the above-mentioned "mystical experiences" can be justifiably considered "religious experiences". To answer this question, he first reviews modern views of religious experience by Nicola Abbagnano, Alfredo Jacopozzi, Rudolf Otto, and Bernard Welte. An adequate account of religious experience is found by Paul Jing in the four adjectives used by Bernard Welte to describe religious experience, which is: 1) Direct, 2) Integral, 3) Identifying Subject-Object, 4) Transforming. According to Paul Jing, the Tao Contemplation envisaged by Lao Tzu's *Tao Teh Ching* satisfies this four-fold requirement of a truly religious experience.

Paul Jing concludes by affirming that Lao Tzu's understanding of Tao in the *Tao Teh Ching* as well as his analysis of the Tao experience along the path of Yao (Being) and Wu (Nothingness) form a privileged space for the development of a Chinese theology.

In this article, Paul Jing has instituted an interesting dialogue between the *Tao Teh Ching*, on the one hand, and Ancient Greek Philosophy, Modern Western Philosophy, Phenomenology of Religion, and marginal Christian mystics (as represented by Meister Eckhart), on the other. Hopefully, Paul Jing will continue this precious dialogue, including as interlocutors a) the basic insights of Perennial Philosophy (as represented, for example, by Thomist Philosophy), b) the supernatural dimension of mystical experience as reflected in Sacred Theology grounded in Sacred Scripture, and c) the witness of main-stream Christian mystics (like St. Augustine, St. Thomas Aquinas, St. Theresa of Avila, St. John of the Cross, *et al.*)

3. The third article by our professor of Missiology, Fr. Gianni Criveller PIME, is prompted by the challenges issued to Catholic and Christian thinking by the contemporary cultural climate of post-modernity and globalization. His article is entitled "The Parable of Mission Theology" (the word "Parable" is to be understood, à la Bruno Forte, in both a mathematical and literary sense). The topic is treated in three parts. Part I: Mission Theology in the Era of Colonialism (1850-1960). Part II: Mission Theology from the Middle Ages to the Modern Age (12th to 19th centuries). Part III: Mission in the Post-Modern Era.

In Part I, Gianni Criveller begins with an overview of the birth and development of modern Theology of Mission and with an assessment of the strange "regression" experienced by Catholic theory and practice of Mission from the openness of the 16th and 17th centuries to the relative closedness of the 18th and 19th centuries. Next, he analyzes the extraordinary expansion of missionary endeavour that characterized the 2nd half of the 19th century in concomitance with the colonialism of Western nations. At the beginning of the 20th century, this missionary "concomitance" becomes a reaction



to, and rejection of, the excessive influence of nationalism on missionary practice.

In Part II, Gianni Criveller goes through the successive views of Mission that characterized the Church of the Middle Ages and of the early Modern Era: the theory of “mission accomplished” typical of the mediaeval *societas christiana*, the utopic-apocalyptic vision of mission typical of the Franciscan and pauperist movements who saw their work as charismatic collaboration in God’s work of establishment of His kingdom on earth, the open and universalistic view of Tridentine theology with the breakthrough concept of implicit faith and the wide understanding of “baptism of desire”. The latter theology was translated into practice as the method of accommodation adopted by the great Jesuit missionaries in East Asia.

In Part III, Gianni Criveller sketches the outline of a Theology of Mission capable of facing the challenge of our times, times characterized by the “death of utopias”, by “weak thought”, by the fragmentation of post-modernism, and by the leveling of globalization. New forms of religion emerge (like the New Age movement), charged with deep emotionalism and a pervasive relativism. The future of Mission Theology and of Mission itself does not lie, according to Gianni Criveller, in relativizing the Gospel message, but in bringing to fruition a renewed Theology of Mission that, in line with great theological traditions of the 20th Century and of Vatican II, sees the Mission of the Church as *Missio Dei / Actio Dei*, as the coming reality of the Reign of God through the liberation of the poor, through dialogue with other religions, through inculturation of the Gospel message, and as credible witness to the uniqueness of the Gospel of Jesus Christ.

Gianni Criveller concludes showing how the new cultural atmosphere of post-modernity challenges the missionary to be more humble and simple, to enter the pluralist arena without privileges and protections, to give priority to charity and friendship, in a word, to be more evangelical and more in conformity with the self-emptying of the eternal Word of God in the Incarnation.

4. The fourth article is by Mr. Bai Hong, a Mainland Chinese Catholic scholar. His article, entitled “The ‘Dignity of the Human Person’ Principle, as Expressed in the Economic Thought of Catholic Social Teaching”, is a timely response to the *Compendium of Catholic Social Teaching* published in 2004 by the Pontifical Council for Justice and Peace and soon to be published in Chinese translation by the Hong Kong Catholic Diocese.



Bai Hong begins by noting how the economic problem has been a constant target of the reflection made by Catholic Social Teaching, a reflection that has all along been characterized by a fundamental self-consistency. Naturally, some tensions can be noted between the solutions proposed in successive documents, sometimes even a true volte-face, but these are due to the changed economic circumstances, not to a change in the basic theoretical stance of Catholic Social Teaching. This remarkable consistency is based on the enduring validity of four fundamental principles: 1) The Dignity of the Human Person, 2) The Common Good, 3) Social-Political Subsidiarity, and 4) Social-Political Solidarity. The first principle is, of course, the most fundamental, from which the other principles follow as a matter of course.

In second place, Bai Hong analyzes the meaning of the Principle of the Dignity of the Human Person. He finds that it is not so much the dignity

of abstract humanity that is asserted by the Catholic Social Teaching nor merely that of the human individual divorced from society, but rather the dignity of the individual human person as such, inclusive of her/his ontologically rooted social dimension. The person's dignity is rooted in her/his physical-spiritual unity, her/his capacity for self-transcendence, and in her/his freedom.

In third place, Bai Hong describes the use made of this Principle in the analysis Catholic Social Teaching makes of economic problems and their solutions. In Catholic Social Teaching, economic development is not simply identical with human development. In fact, it is the human being who should be master of the economy, and not vice versa. So, for example, the right to private property is a true human right, but a right that must remain open to the service of all. Private property is a reasonable economic reality; but it needs to be carefully delimited, if its reasonableness is to be preserved. Here we can see how the Common Good Principle comes into play, as a specification of the Dignity of the Human Person Principle. Another principle that comes into play is that of Subsidiarity, that is, government intervention in economic matters must take on not a primary, but a subsidiary role. For example, while work implies the free and necessary contract between two individuals, a responsible and mature government has the right and duty to intervene to guarantee a healthy development of the labor relationships. Bai Hong applies this principled analysis to the contemporary economic crisis.

In his conclusion, Bai Hong notes that the Catholic Social Teaching respects economy, both in its common and in its peculiar elements. He sees Catholic Social Teaching as stamped with a fundamental optimism, based on trust in the human capacity for collaboration in finding solutions

to problems that affect all members of society. This optimism, like the Dignity of the Human Person Principle itself, is based, as Bai Hong notes at the beginning of his article, on the Catholic Church's integral view of man. Such a view, of course, is not necessarily limited to the Catholic Church, since it includes the best insights of what we could call "perennial philosophy", that is, of that precious patrimony of fundamental truths that is shared by the great though traditions of humankind.

Now that Pope Benedict XVI's great social Encyclical "Caritas in veritate" has appeared, it would be interesting to know how Bai Hong would appreciate its concrete suggestions regarding today's economic problems.

5. The undersigned, Fr. Lanfranco M. Fedrigotti SDB, contributes the last article in English, of which he is only the editor, the author being the deceased Australian educationist John Morrison (1904-1998). The title of the article is: "The Educational Philosophy of St. John Bosco ('A Claim about a Moral Ideal and an Articulation of Faith') and the Twentieth Century's Conversation about Education". It is a reflection on the work of education from the point of view of the Christian faith and of a Catholic world-view. After the Preface written by the editor, the author, John Morrison, reviews St. John Bosco's fundamental educational principles, comparing them with those of well-known 20th century philosophers of education, such as John Dewey, Alfred North Whitehead, Martin Buber, Jacques Maritain, and others. Next, while keeping up the dialogue with important educational writers, John Morrison concentrates his attention on some crucial aspects of education: the problem of freedom and control, the essential importance of love and joy, the need to clarify the goal of education, the thorny problem of punishments, and the indispensability of play. After the Author's short Conclusion, the Editor's Postface forms an 'inclusion' with the Editor's



Preface, giving a closer look at the local Salesian situation in China and at the future of education in the “global village”.

This is an article about Philosophy of Education and Theology of Education. Apparently, this is the first time that an article in this area appears in our *Theology Annual*, even though a regular course on Philosophy of Education is given every two years in our College. Given the massive involvement of the Christian Churches (both Protestant and Catholic) in Hong Kong’s education, it is hoped that such an article will stimulate more reflection on the philosophical and theological foundations of our educational endeavours.

