

編者的話



聖神修院神哲學院的學術期刊《神學年刊》，第三十二期包括四篇內容豐富的文章。它們的時間跨度是猶太基督信仰在人類的整個歷史（從達味君王至最近在二零零四年去世的羅光總主教）；同時地域的跨度是地球上的最大洲，整個亞洲（從巴力斯坦西邊的耶路撒冷到台灣東邊的台北）。四篇文章中兩篇來自年青的中國女學者，兩篇來自中年的神職人員，分別是一位國籍司鐸和一位意大利傳教士。

在〈巴特舍巴：勾引者？細讀撒下11-12章〉一文，本院的聖經老師許淑窈小姐研究一個經常表達的觀點的合法性。這觀點認為巴特舍巴，赫特人烏黎雅的妻子，在她與達味君王有染一事上，縱使不是主動，也扮演積極的角色。作者認為這觀點的合理性是存疑的。她的論點是基於對近代撒下11-12章不同釋經觀點的廣泛研究成果。她通過不同的釋經工具來處理問題：包括：語言學分析，敘述和讀者反應批判，對性別在詮釋上所產生的含意的敏銳意識，以及對婦女的生理和心理的寶貴見解。文章提醒我們不要在敘述者沉默的地方代入主觀的觀點。不過，在文章快要結束時，作者假定受默感的敘述者有偏見，厚待男性的主角達味而對女性的受害

人不利。作者將敘述者的沉默解釋為敘事內容的「壓抑」。

在〈從瑪9:14-17的角度，看瑪8-9章的儀節，醫療，婚姻的淨化：一個耶穌赦罪的比喻〉一文中，同樣是本院聖經老師的斐林豐神父對瑪竇福音八至九章進行語境研究。通過特別關注記載下來的事情和說話的文化背境，作者發現這兩章滲透著他所謂的「淨化關注」，這關注無論是從字面或比喻而言，都在不同的層面產生作用：儀節，醫療，婚姻以及最重要和真實的靈性層面，都因相信天主在成為人子的天主子，耶穌基督身上的赦罪福音而得到淨化。

本學院圖書館助理主任林雪碧博士，在〈吳經熊的宗教思想〉一文中指出吳經熊自小浸淫在中國舊有傳統中，構成了他的宗教背景。他以「悅樂」一詞貫穿中國傳統的儒、道、佛三家精神：孔孟之好學不倦，老莊之清淨無為，佛家禪宗之明心見性均為悅樂之所在。儒家強調經世致用，而缺少形而上學的理論思考，道家與禪學極富玄理，正好與之互為補足。其實每個人都兼具儒家與道家的精神於一身，很多人年青時是儒家的，積極開創事業；隨著年歲漸長，思想上會漸漸趨向道家。若能把兩者調和得恰到好處，便能達至圓融的境界。其後吳經熊接受了基督信仰，成為天主教徒。他並沒有放棄中國傳統文化，更認為儒道佛有如三腳寶鼎盛載著基督信仰的菁義，一如耶穌的福音精神可見於蘇格拉底和西塞羅的思想中；反之，基督信仰最能完滿地實踐中國傳統的和諧悅樂的精神。吳經熊在自傳《超越東西方》第12章〈中國的宗教〉中如斯說道：「我常認為自己是從中國來的一個賢人，在萬福童貞女所抱著的聖嬰之前，向他獻上儒家的黃金、道家的麝香、佛教的乳香。只要被他的手輕輕一觸，它們中錯誤的東西馬上就得到了淨化。」同樣的思想寶鼎，亦



可以在聖女小德蘭的一生中找到理想的安身之所，因為她是「愛的科學」的專家。基督之愛可以補足中國倫理思想的缺失，可以超越東西方的對立，從而讓各族人類在基督內團結共融。基督之愛促使祂降生成人，打破了無限與有限之間的鴻溝，讓人回歸天主的懷抱。文章最後提到有關吳經熊信仰的一段小插曲，就是他的文章被公教報拒絕刊登一事。師仁傑神父憶述當時吳經熊的反應：「作為學者，他深感其尊嚴受到嚴重的傷害。我極力安撫他，但他仍然狂怒不息，最後並說：『假如這是天主教的立場，我就必須重祈審視我對天主教的態度』……差不多兩小時後，天主的恩寵取得了勝利。吳氏在就在寢室內，那是我們經常會面聊天的地方，跪在我面前說：『師神父，我知道我是個罪人，請原諒我。我現在希望辦告解！』從那天起，他的信仰再未動搖過。」

在〈吾人承沐靈光裡，眼見光明心怡然——談羅光總主教的生命靈修〉一文中，本院宗教學部主任周景勳神父，向讀者介紹羅光總主教一生學術工作中值得留意的一面，即他發展的中國基督徒靈修。文章不單取材自一九九四年出版的四十二冊《羅光全集》（最後四冊包括羅光的意文和英文著作），也包括這位永不言倦的中國基督徒智者直至去世前出版的作品。周神父與讀者分享羅光的寶貴建議，他怎樣以中國的方法表達一些傳統人所共知的概念。例如，傳統神修學是由「淨、明、合」三階段構成，羅光以「純而明」、「明而神」、「神而通」來表達。他的最後著作，正值他臥病在床，這位可敬的思想家和信徒向我們指出一條非常實際的靈修之路。周神父把它綜合成七個步驟：1.尋找天主、2.意識天主在心中、3.十字架的奧妙、4.彌撒的奧蹟、5.生命的美妙、6.聖神妙工、7.每天的祈禱。

願《神學年刊》三十二期所穿越的信仰歷史和地理，帶給所有讀者智慧和愛德的果實。

斐林豐神父



From the Editor

This 32nd issue of *Theology Annual*, the scholarly publication of Holy Spirit Seminary College of Theology and Philosophy in Hong Kong (China), contains four substantial articles that span the whole time lag of Jewish-Christian faith in human history (from the time of King David to the recent death of Archbishop Luo Kuang in 2004) as well as the wide expanse of the largest continent on earth, i.e. the whole of Asia (from Jerusalem in westernmost Palestine to Taipei in easternmost Taiwan). Two of the four articles are by young Chinese lady scholars and two by middle-aged clerics, a Chinese diocesan priest and an Italian missionary.

In “Bathsheba: A Seductress? A Faithful Reading of 2 Sam 11-12”, Miss Lisa Hui, a Sacred Scripture professor at Holy Spirit Seminary College, studies the validity of the frequently expressed view that Bathsheba, the wife of Uriah the Hittite, took an active part, if not the initiative, in her affair with King David. She finds this validity wanting. Such a conclusion is the fruit of wide research of contemporary exegetical views of 2 Sam 11-12. The problem is dealt with by means of a variety of hermeneutical instruments: philological analysis, narrative and reader-response criticism, keen awareness of hermeneutical

implications of gender, and precious insights into women's physiology and psychology. We are warned to beware of the pitfall of filling in with subjective points of view the silences of the narrator. However, towards the end of the article, a supposed bias of the inspired narrator in favour of the male protagonist David and to the disadvantage of the female victim is perceived by the author, who deduces it from a narrative "silence" interpreted as "suppression" of narrative material.

In "Ritual, Medical, Nuptial Purification, a Metaphor of Forgiveness of Sins by Jesus of Nazareth, in Matt 8-9 as Seen from the Perspective of Matt 9,14-17", Fr. Lanfranco M. Fedrigotti SDB, also a Sacred Scripture professor at Holy Spirit Seminary College, makes a contextual study of Matt 8-9. By paying particular attention to the cultural background of what is described as taking place and being said, he finds that these two chapters of the Gospel according to Matthew are permeated through and through by what he calls a "purification concern". This concern functions, whether in literal or metaphorical terms, at different levels: ritual, medical, nuptial, and, most importantly, at the real level of spiritual purification brought about by faith in the good news of God's readiness to forgive sins in Jesus Christ, the Son of God who has become the Son of man.

In "The Religious Thought of John C.H. Wu", Dr. Lam Suet Pik, an Assistant Director of the Holy Spirit Seminary College Library, begins by giving a short biography of John Wu (1899-1986). From his father and mother, he imbibed a keen sense of China's multifaceted culture (Popular Religion, Confucianism, Taoism, and Buddhism). He discovered Jesus Christ, first as an evangelical Christian and then as a Catholic, as the fulfillment of all that was best in Chinese tradition,



namely, the fundamental human realities of joy and harmony. These he saw specified as love of learning (especially learning to be good people) in Confucius and Mencius, as non-ado identification with Tao Nature in Laozi and Zhuangzi, as deepening of life in the world through detachment from the world in Zen Buddhism. John Wu saw Jesus as the necessary point of unification of Confucianism, Taoism, and Buddhism. Without this coming to a head in Christ, Confucianism, strong in social sense, would lack the metaphysical depth that can be supplied by less socially engaged Taoism and Buddhism (Zen Buddhism has metaphysical depth because it absorbed the Tao spirit!) Confucian activism and Taoist non-ado are both essential dimensions of an integrated personality that ideally develops from a Confucian youth to a Taoist old age. China's Confucianism-Taoism-Buddhism is a tripod that can well support the Christian faith, just as in the West the Gospel of Jesus Christ found in the thought of a Socrates and a Cicero valuable forms of expression. In *Beyond East and West*, John Wu begins Chapter 12 ("The Religions of China") saying beautifully: "I often think of myself as a Magus from China who lays before the Divine Infant in the arms of the Blessed Virgin the gold of Confucianism, the musk of Taoism, and the frankincense of Buddhism. At a single touch by His hands, whatever is false in them is purified, and whatever is genuine is transmuted into supernatural values". The same Chinese tripod finds a resting place in the life and thought of the Little Flower, St. Thérèse of Lisieux (of the Child Jesus), Lady Doctor of the Science of Love. Christian love goes beyond the limited horizon of Chinese loyalty to family and clan, unveils the inadequacy of marital polygamy, and transcends the East-West opposition, to unite all human beings in Jesus Christ, the Infinite God in finiteness, the supreme reconciliation

of Infinite and finite in a union in which Infinite and finite preserve their identity. The article ends mentioning the “trial of faith” John Wu underwent when an article of his was refused publication by the Hong Kong Diocesan Catholic weekly Kung Kao Po. PIME Father Nicola Maestrini records thus John’s reaction: “[...H]is pride as a scholar had been deeply wounded, and he felt terribly hurt. Even though I endeavored to pacify him, he kept on raging and finally said, ‘If this is the position of the Catholic Church towards my writings, then I will have to review my own position toward the Catholic Church’. [...] After about two hours, God’s grace won. John knelt down in front of me, right in his bedroom where we always had our conversations and said, ‘Fr. Nicholas, I know I am a sinner. Forgive me. I want to make my confession now!’ From that day on, John’s faith never wavered again.”

In “‘With our human existence for ever bathing in spiritual light, with the eye seeing the light, the heart rejoices’. A Presentation of the ‘spirituality of life’ of Archbishop Luo Kuang”, Fr. Edward Chau, Director of the Higher Institute of Religious Studies of Holy Spirit Seminary College, introduces the reader to a little attended aspect of the life-long academic work of Archbishop Stanislaus Luo Kuang (1911-2004), namely, his development of a Chinese Christian spirituality. The article draws upon not only the 42-volume *Complete Works of Lokuang* published in 1994 (the last four volumes give us Luo Kuang’s Italian and English works), but also on works that the indefatigable Chinese Christian sage continued to publish until his death. In his article, Fr. Chau shares with us Luo Kuang’s precious suggestions on how to express in a Chinese way well-known traditional Christian concepts. For example, the classical tripartite structure of spiritual theology

as composed of the three stages of Purification, Illumination, and Unification is expressed by Luo Kuang as follows: “pure and so clear, clear and so spiritual, spiritual and so penetrating”. In one of his last books, written while experiencing the decline and decay of old age, this venerated thinker and believer gives us a very practical spiritual way to attain holiness, synthesized by Fr. Chau in seven steps, as follows: 1. God Search, 2. God in the Heart, 3. Marvel of the Cross, 4. Mystery of the Mass, 5. Wonder of Life, 6. Wondrous Work of the Holy Spirit, 7. Prayer of Each Day.

May the excursus through Sacred History and Geography offered by *Theology Annual* 32 bear fruits of wisdom and love to all readers. God bless!

Fr. Lanfranco M. Fedrigotti SDB

