

Abstract

Although there are apparent differences between Confucianism and Christianity, they share a very similar ethical agenda about the structure of relationship. From the perspective of Confucianism, relationship is a web of meaning, defining and shaping human beings. It becomes ethical norms that have very dense ontological bases. Therefore, “the other” defines the structure of relationship. Similarly, relationship enjoys a high status in Christian doctrine. In order to explain the meaning of the “structure of relationship” in the two traditions of thought, this article takes “ren” in Confucianism and the “Trinity” in Christianity as starting point to discuss the structure of relationship in each. Furthermore, the article analyzes how each structure of relationship treats “the other” as an ethical norm to compare the two sets of structures.

Keywords: the structure of relationship, the other, benevolence / ren, Trinity, Confucianism

摘要

「儒家傳統」與「基督教傳統」之間儘管有著許多顯著的異質性，但是兩者卻同樣分享著一組極為相近的理論議程：「關係結構」（The structure of relationship）。從儒家的傳統出發來看，關係是定義人、形塑人的意義脈絡，並進而形成一組具有高度本體意涵的倫理規範，據此，「他者」的容貌便成為關係結構的定義之作。與此相仿，關係在基督教神學中，更是具有教義理解的優先性位階。為說明「關係結構」在兩個思想傳統中的意義，本文分別從「仁」出發作為論述儒家關係結構的基礎，從「三一」出發作為論述基督教關係結構的基礎。並且，進一步藉由兩組關係結構中對待「他者」的倫理意向，作為比較兩大思想傳統中關係結構的價值判準。

關鍵詞：關係結構、他者、仁、三一、儒家