

## 主編的話

本期的主題是「現代歷史中的基督宗教」，很顯然不但是呼應了第二次梵蒂岡大公會議的教會本地化的要求，也反映了近二三十年來教會歷史研究方法的典範轉移，亦即將研究焦點從西方傳教士轉向華人受傳者的受容現象。本期一共收錄了八篇論文，其中有六篇中文，兩篇英文，主要將焦點集中在中國的信友身上，這是本期的主要特色。我們文章中所涵蓋的時期是從明末開始，首先是宗座外方傳教會的柯毅霖神父有關禮儀之爭的討論。此文乃柯神父利用新近出版的史料，對此歷史上不幸的明末清初禮儀之爭做了較深入的分析，指出教廷參與者的因素所造成的影響，並討論 1939 年禮儀之爭結束的問題，頗有新意，本文由黃懿懿女士譯成中文。第二篇是由康志杰教授所撰寫有關近代中國守貞女子的簡史及養成經過，這是累積了多年的資料及觀察而寫的文章。史料蒐求極為困難，但康教授仍能在數百年來的中華大地上，找到並整理不少資料，頗為難得。第三篇文章與前一篇文章相同，都是處理團體而非個人。此文乃論述在十九世紀末二十世紀初在直隸（今日河北省）東南的天主教友。作者陳方中教授將這地區的教友群體的信仰在歷史中的動態變化，分析這些人與週邊非信徒之間的衝突及互動，促進吾人對此地區教友群體的實際行為有更深入的了解。

其餘的五篇文章都是有關個別在中國著名教中人士，一位是輔仁大學最早的創建者，滿州正紅旗的英斂之，文章所討論的是英氏如何在清末民初接受信仰後，向遜清爭取到北京附近香山的皇家庭園—靜宜園，建立「輔仁社」培養教中青年國學基礎的學堂。另一篇是研究民初耶穌會士中一位徐光啟的後人徐宗澤神父在對日抗戰時的態度及其前瞻性的思考，指出他與梵二後的建設地方教會的思路頗類似，換言之，愛國與愛教完全不衝突。去年

在台灣高雄的天主教文藻外語大學召開了一次討論吳經熊先生思想的國際學術會議，有數十位知名學者參加並發表論文，我們選了較有代表性的三篇發表於此。首先是葉家祺先生的文章，討論吳氏晚年在臺灣致力於調和中華傳統文化與基督思想，促進中華文化復興的情形，其次是中文撰寫的，由林雪碧博士論述吳氏如何將新約譯成中文的經過；最後一篇是由耶路撒冷大學的雅麗芙教授，她討論吳譯的著名的《聖詠譯義》其中的中國傳統思想元素。三篇文章有厚寫深描，也有大處著眼提綱契領，使吾人對當代這位真能深入儒釋道與天學的大師，有更深徹的了解。

總之，本期內容豐富，有男有女，有思想有行為，也有個人及團體，值得開卷細讀。

## Editor's Word

The theme for this issue of our journal is “Chinese Christianity in Modern Times”. It not only responds to the requirements of Vatican Council II for the Church to enculturate in local environments, but it is also an example of a change in the method of doing research in church history in the last 20 to 30 years. The focus of research has changed from being focused on the western foreign missionary to the people who were evangelized. This issue has accepted 8 articles for publication, six in Chinese and two in English. All the papers focus on the Chinese Catholics themselves. This is a special characteristic of this issue. The time frame of our essays begins with the end of the Ming Dynasty. The first article by Fr. Gianni Criveller of the Pontifical Institute for Foreign Missions (PIME), and translated into Chinese by Bibiana Wong, is on the unfortunate incident of the Chinese Rites Controversy during the late Ming-early Qing period. Fr. Criveller uses newly published material to analyze the controversy, and points out the influence of certain Vatican officials on it. He also discusses the problems raised by the 1939 decision to conclude the controversy. The second paper by Professor Kang Zhijie describes the history and training of virgins in the Chinese Church during the modern period. Professor Kang uses material which she has gathered for many years. Although it has been difficult to gather material on this subject, Professor Kang has managed to collect material from all over China and present data from several hundred years in the past. The third paper by Professor Chen Fang-chung is the same kind of article as Professor Kang's. It is entitled “Catholics from Southeastern Zhili (around 1900 AD)” and analyzes the changes in motivation of believers in that area from the end of the 19<sup>th</sup> century to the beginning of the 20<sup>th</sup> century. He

also describes the conflicts and interactions between the believers and non-believers. From Professor Chen's study we get a deeper understanding of the life and behavior of the Catholics in that area at that time.

The remaining 5 papers all focus on individual famous Chinese Catholics. One of them is Ying Lianzhi, the earliest founder of Fujen University. He was a Red Banner Manchurian. The paper describes how Ying, after becoming a Christian at the end of the Qing Dynasty and the beginning of the Republic, bargained with the Qing princely family to establish the Fu Jen Catholic community in Fragrant Hills Park in Beijing in order to train young men in ancient Chinese civilization. Another paper is about a descendant of Xu Guangqi, Fr. Xu Zongze, S.J. It describes his brave attitude during the War of Resistance against Japan, and his advanced thinking about building up the local church, which is similar to the thought of Vatican Council II. In other words, to love one's country and to love one's church are not in complete conflict with each other. Last year, the Wenzao Foreign Languages University of Gaoxiong, Taiwan, held an international seminar on the thought of Mr. John Wu Ching-hsiung. Several dozen famous scholars delivered papers. We have chosen 3 of these papers to be published here. The first is written by Benedict Keith Yip. He discusses the harmony John Wu, during his later years in Taiwan, tried to create between traditional Chinese culture and Christian thought. He considered this as promoting a renaissance for Chinese culture. The next essay is written in Chinese by Ms. Lam Suet-pik. She discusses the process Wu went through in translating the New Testament into Chinese. Last but not least, the final paper is written by a scholar from Jerusalem University in Israel, by the name of Lihi Yariv-Laor. She describes the elements of traditional Chinese thought in John Wu's famous translation of the Psalms. These three

papers have broadened our knowledge of Wu's work, and have given us a deeper understanding of this modern thinker, who was at one and the same time a Confucian scholar and a Christian teacher.

The content of this issue is abundant and fruitful. The topics cover both men and women, ideology and behavior, and individuals and communities. The issue is truly worth reading.