

《点亮蜡烛：与中国的相遇和友谊——梁作禄神父纪念文集》，马雷凯（圣言会会士）、柯毅霖（宗座外方传教会会士）合编，内特塔尔：圣奥古斯丁华裔学志研究所，《华裔选集》丛书，2010，564 页，ISBN 978-3-8050-0563-0

赵仪文

诚如本书编者在引言中称，“文集为梁作禄神父（P.I.M.E.¹）85 岁诞辰（2010 年 5 月 14 日）之献礼之作。……为梁作禄神父出集子的想法，萌发于圣奥古斯丁（德国），在 2007 年 12 月于香港中文大学召开的‘香港天主教修会及传教会史’会议上趋于成熟。该次会议讨论最为热烈的一个议题，便是中国教会史与基督教史料之间的相互依存关系。”²因此，在研究中心的魅力与梁作禄的人生之间存在这种依存关系，并不令人感到惊讶。引言（第 1 页）对此关系作了简述，杰罗拉莫·法兹尼（9-30 页）及陈村富（31-41 页）分别写了人物介绍。

这一非常活跃并富有影响的人生，显然具有两大焦点：中国天主教会服务之香港（1956-1965，1978-1986）以及梁作禄不得不接受各种职责之罗马（1965-1977 年在其传教会任职，1986-1991 年任传信部乌尔班神学院院长，1991-1996 年服务于意大利主教团）。在上述两个焦点之间，在其访华之时，梁作禄总是觉得，用其原话来说，“我不得不抱怨，我 25 年前接受的中文基础训练是多么有限。”³然而，与其失之交臂许久的训练，并未妨碍他在学术方面取得骄人的业绩：60 年来（1950-2010），他主要以宣教学及教会在中国为题，总共撰写作品 417 篇（柯毅霖编目，43-65 页）。俗话说，“我们不是来这里诅咒黑暗的，我们是来点亮蜡烛的。”⁴梁作禄深谙此道。文集也因此点题。集子的封面，配有沈祖仪为标题所作的插图。巴佩兰为其作了短评（7-8 页）。

中国的基督教史，显然存在过黑暗。本文集之目的，肯定不是为那些黑暗岁月勾勒一幅哪怕是简单的壁画，恰恰相反。然而在翻阅本集分为五个部分的目录时，笔者顿觉自己的看法与文集编者的相同，在各部分之间找出一些呼应若非连续性，是多么的不易。这就解释了这样一个事实，它们没有标题或统一的主题。然而即便如此，它们的内容也是丰富的。

第一部分收集了七篇有关耶稣会在中国传教时期（1583-1773）的学术论文：开篇是“契丹（Cathay）与中国（China）之特征”，其余依次为“‘恕’对孔子与中庸的重要性”、“利玛窦之《西国记法》在中国遭冷遇”、“亚里士多德在中国的引介半途而废”、“中国与欧洲的死亡准备”、“论圣人之治”以及“欧洲对统一语言之求索与莱布尼兹”。这些博学的论述，使我们窥见了中国与基督教在那个时期相遇时碰到的困难与隐含的误解。

第二部分的四篇文章更进一步。第一篇打开了有趣的文化视野，言赴华申请书（*litterae indipetae*）保藏在耶稣会比利时省（1640-1700）；之后，人们的注意力被引到布雷西亚保存的一些有关“中国礼仪之争”的文献；另一篇是介绍藏于米兰的中国古文物的。但是，对在华基督教隐修院文献的前瞻性考察及书目研究，则拓宽了人们的新视野。

第三部分以一些证据有力的反思开篇，至少论及了天主教在华传教史上错失的良机。之后的研究，考察了培养一支中国神职人员队伍以及实行中国天主教圣统制的悬而未决（1846-1926）的争议（该文未注明是否在前文提及的香港会议上提交）。接下来的文章，探讨了在碧岳十一世及若望·保禄二世的政策之下，20世纪及当今天主教在中国的境况，并以中国出生的主教名单作结。

第四部分有两篇文章，其中一篇探讨了二战期间宗座外方传教会与玛利诺会在香港的合作，以及同一时期中国和梵蒂冈的关系。

第五部分剖析了中国的电子通讯与中国当代作家、诺贝尔文学奖得主高行健。

文集不愧为新信息的源泉，具有无可比拟的学术价值，只可惜篇目之间缺乏联系。人们不禁要问，如果根据历史发展研究的主题而非阶段来编排这本纪念梁作禄神父对中国教会服务的集子，岂非更好？如果梁神父的发表是按主题而非时间顺序来编排，那么他的著述及反思的范畴必将得到更多的收益。顺着这一思路，如果增加一个索引，那么读者就更便于进一步查找撰稿人的作品（563-564页附有一份名单及联系地址）。

注释：

1 为 Pontificio Istituto Missioni Estere（宗座外方传教会）的首字母缩略，英语作 Pontifical Institute for Foreign Missions, in Milan, Italy（意大利米兰宗座外方传教会）。

2 见“引言”第1页和2页。

3 见法兹尼，“人物介绍[……]”，23页。

4 Quotet，2页。

郭颐顿译

Light a Candle. Encounters and Friendship with China. Festschrift in Honour of Angelo S. Lazzarotto P.I.M.E., edited by Roman Malek S.V.D. and Gianni Criveller P.I.M.E., *Collectanea Serica*, Institut Manumenta Serica, Sankt Augustin, Nettetal 2010, 564 pp. ISBN 978-3-8050-0563-0

As the editors of this volume explain in the Introduction, “this *Festschrift* is presented to Fr Angelo S. Lazzarotto P.I.M.E.¹ on the occasion of his 85th birthday on May 14th 2010. [...] Its] idea was born in Sankt Augustin (Germany) and developed in Hong Kong during the conference “History of Catholic Religious Orders and Missionary Congregations in Hong Kong” at the Chinese University of Hong Kong in December 2007. A much discussed topic at this conference was the interdependence of Church history and historiography of Christianity in China.”² It should therefore not be any surprise that there had been such an interdependence between the charisma of the institute and of the life of Angello Lazzarotto, that is briefly summarized in this Introduction (p. 1) and complemented by two profiles written by Gerolamo Fazzini (pp. 9-30) and 陳村富 Chen Cunfu (pp. 31-41).

This very active and influential life has had apparently two focuses: Hong Kong at the service of the Catholic church in China (1956-1965, 1978-1986) and Rome where Angelo Lazzarotto had to accept various positions and responsibilities (1965-1977 in his congregation, 1986-1991 as Rector of the Collegio Urbano of the *Propaganda Fide* and 1991-1996 at the service of the Italian Bishops Conference). Between these two focuses, on the occasion of his visits to China, he has always felt that, as he said, “I could not but complain about the limited basic training in the Chinese language I had been offered 25 years earlier.”³ Such a training that he had missed for so long had nevertheless not been any hindrance to his prolific scholarly output: this is abundantly shown by his bibliography of 417 items that span 60 years of work (1950-1960), mainly on missiological and the Church in China topics; it was compiled by Gianni Criveller (pp. 43-65). As the phrase goes: “We are not here to curse the darkness, we are here to light a candle.”⁴ Lazzarotto took the lesson seriously. That explains the title given to the collection of the essays gathered in this *Festschrift*, a title which is illustrated by 沈祖儀 Shen Zuyi’s painting reproduced on the book cover. Barbara Hoster gives a short commentary on it (p. 7-8).

Obviously there has been darkness in the history of Christianity in China. This *Festschrift* has certainly not as its purpose the drawing of even a sketchy fresco of these darker pages, on the contrary. Yet by reflecting on the contents of the volume, divided into five sections, this reviewer has shared, with the editors of the book, the difficulty they seem to have had in giving some coherence if not progression between the sections. This explains the fact that they are deprived of any title or unifying theme. But even as such they are rich in substance.

The first gathers seven scholarly studies on topics relevant to the Jesuit China mission period (1583-1773): the identity of Cathay and China, to start with; the importance of 恕 Empathy for Confucius and the Golden Rule; the *Western Mnemonic*

¹ ‘Pontificio Istituto Missioni Estere’, in English: Pontifical Institute for Foreign Missions, in Milan, Italy.

² Introduction, p. 1 and 2.

³ Fazzini, “The profile [...]”, p. 23.

⁴ Quoted p. 2.

Arts of Matteo Ricci which was badly received in China; the unfinished introduction of Aristotle in the Middle Kingdom; the preparation for death in China and Europe; an essay on Saintly Governance; and the European search for a universal language and Leibnitz. These erudite essays give glimpses of the difficulties and implicit misunderstandings that accompanied the encounter between China and Christianity during that period.

In the second section, four articles go a step further, first by interestingly opening the cultural horizon in which “applications to be sent to mission” (*litterae indipetae*) were lived in the Jesuit Belgium Province (1640-1700); then, the attention is led to some Chinese Rites Controversy documents kept in Brescia; the same is done for Chinese ancient artefacts kept in Milan. But a prospective survey and bibliography of Christian Monastic literature in China opens some promising vistas.

The third section opens with a few but vigorous and documented reflections on the missed occasions, to say the least, of the Catholic Church all along its history in China. Then follows a study of the lingering (1846-1926) controversy over the formation of a Chinese clergy and the establishment of a Chinese catholic hierarchy (it is not said if this paper was presented during the conference in Hong Kong mentioned supra at the origin of this *Festschrift*). The following chapters deal with the Church in China in the XXth century under the policies of Pius XI and John Paul II, and then nowadays, and concludes with a list of Chinese born Bishops.

The fourth section has two contributions, one on the cooperation of the P.I.M.E. and the Maryknolls in Hong Kong during World War II and the Sino-Vatican relations during the same period.

Section five examines electronic communication in China and the Chinese contemporary writer and Nobel Prize winner Gao Xingjian.

The volume is certainly a source of new information on topics unfortunately disconnected and of unequal academic value. One may wonder if an organisation, not by periods but by subjects studied along their historical development would not have been a better approach to celebrate Fr. Angelo Lazzarotto’s service to the Church in China. The scope of his writings and his reflections would also have benefited more from a thematic presentation than from the chronology of his publications. Along that line, an Index would have rendered a great service for further reference to the works of the contributors (a name list with contact addresses is given pp. 563-564).

Yves Camus