

## From the Editor

The Holy Spirit Study Centre is indeed grateful to the Institute for Chinese-Western Cultural History at the University of San Francisco for its collaboration in this issue of TRIPOD. We are especially indebted to Father Edward Malatesta who wrote the introduction and who, with the help of friends in Shanghai, furnished us with the article on the world famous Xujiahui library, as well as with the original negatives used for the photos in this pictorial issue on Xujiahui.

*Xujiahui Then and Now* is, in many ways, a journey into the past, a nostalgic glance, to an era of missionary glory, an era marked by zealous enterprises into Christian charity and collaboration, an era of singular grace which transformed a small one and one half square mile area of Shanghai into an oasis of thriving Christian life. Unexpectedly, it all came to an abrupt end.

In 1949 a new chapter of Chinese history suddenly change the course of Xujiahui's missionary success story.

*Xujiahui Then and Now* is also a picture of Xujiahui today, an area of Shanghai engaged in a process of modernization, and

## 編者的話

今期《鼎》承蒙美國三藩市大學中西文化史研究所慷慨協助，以圖片特輯介紹上海教區徐家匯的古往今來。本刊特別感謝馬愛德神父，他除了撰寫引言外，更邀得上海朋友撰稿介紹徐家匯藏書樓，並提供圖片。

《徐家匯今昔》少不免令人回顧傳教士時代的徐匯風貌，緬懷那標誌著基督徒愛心及合作的年代。這方圓四平方公里的小天地，不意竟能發展成基督徒生活最多姿采的世界。而這一切卻驟然告終，令人不勝唏噓。

一九四九年，中國歷史進入了新的階段，也改變了傳教士在徐家匯服務的傳承。

《徐家匯今昔》亦是今日徐家匯的寫照。在這個不斷擴展的東方大都會之內，天主教會正致力把散佚的教友事工收集起來，重新鑄造成新的模式，迎向未來，為基督徒生活的復興帶來希望。

本刊仝人製作今期特刊之餘，不得不驚嘆歷史主宰所作的奇妙化工，祂默默地掀起中國的帷幕，讓希望的曙光冉然再露，叫我們深深的俯首稱謝。

a place where the Church is picking up the shattered pieces of its life and molding them into a new design, a design which shows promise for the future and gives hope for a fresh era of Christian renewal.

In identifying places and persons for the English section of this publication, we were confronted with a language difficulty. Many of the sources used for names and places were written in a romanization formally used by the French and/or transliterated from the Shanghai dialect. After attempting to change *all* the names of persons and places into *pinyin* (the romanization

used today in Mainland China), we decided to use both. While we favour the consistency of using only the *pinyin*, it seemed that in certain instances, the reader would more readily identify persons and places if we maintained the old romanization. In any case, we have provided a glossary of terms giving both the old and new spellings.

As we prepared this issue for publication, we could not help but wonder at the ways of the Lord of history and be grateful that, once again, a veil is lifting in China giving way to light with its promise of hope.

