

徐家匯今昔

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Zikawei Then and Now: An Introduction

by Edward J. Malatesta, S.J.

Today, as in the past, Shanghai holds a place of preeminence in the Chinese Catholic Church. Some fifty parish churches have been renovated and restored to public worship. The catechumenate has returned. Religious instruction is once again available to children. A modern printing press is functioning. A novitiate for Sisters has opened. There is an association of Catholic intellectuals who engage in reflection upon the life of faith and offer services to those in need. The Regional Seminary of Sheshan, administered by the Shanghai diocese and providing the most thorough seminary training available in China, is celebrating its tenth anniversary. In addition to these public activities of the Church in which many Catholics participate, another large number of dedicated Catholics refuse any cooperation with or supervision by the government in religious matters. They continue their long, silent, faithful witness of staunch loyalty to the universality and indepen-

為中國天主教會來說，上海無論在過去或現在都同樣具有極重要的地位。今日의上海天主教會經已全面恢復公開活動，從修院培育到社會服務，均居於先進地位；不過，與此同時仍有不少教友拒絕與公開教會往來，寧願保持獨立而與普世教會共融。也許，現代上海教會這公開及沉默的兩面，均各自有深遠的歷史淵源。其中最重要的根源，莫過於中國早期教會最顯赫的教友之一徐光啓了。

一六一一年十一月，徐光啓為剛去世的利瑪竇，向萬曆皇帝求得一塊位於柵欄的土地，供作傳教士死後安息之所。一六四三年，徐光啓逝世，歸葬上海故鄉。他的孫女徐甘弟大繼承了傳福音的使命，走遍中國，成立了三十多處教會。耶穌會士柏應理神父（Philippe Couplet SJ）甚至為她撰寫生平。（至於徐光啓的一生，請閱沈嘉仁神父為本刊所寫的一篇短文。）

一六六三年，上海有教友多達四萬人。一七零三年，三

dence of the Church under the leadership of the Holy Father.

Paul Xu Guangqi

It would seem correct to say that both these aspects of the contemporary Church of Shanghai, the public and the silent, draw sustenance and inspiration from the deep roots of the past. One of the most important of these is the person and apostolic activity of Paul Xu Guangqi (1562-1633). A brilliant scholar who rose to the position of Grand Secretary of the realm, he was converted in Peking by Matteo Ricci and baptized in Nanking by João da Rocha, S.J. (Luo Ruowang, 1566-1623) in 1603. Upon the death of his father, he returned to Shanghai to observe the customary three years of mourning. During this period, in 1607, he went to Macau and made the full month of Spiritual Exercises of St. Ignatius. In 1609, he presented to Fr. Lazaro Cattaneo, S.J. (Guo Ju Jing, 1560-1640) the first missionary of Shanghai, sixty catechumens he had prepared for baptism.

On 1 November 1611, Paul Xu was present for the burial of Matteo Ricci in Peking in the small piece of land called Shala, given by the Wanli Emperor as a resting place for deceased missionaries. The original

位耶穌會士及一位在俗的修士合力負責兩所聖堂及三十多所小堂。十八世紀至十九世紀上半期，中國教會仍到處遇到迫害及困難。一八四七年三月，耶穌會再派遣三位神父到來上海，在徐氏家族的祖業上建立了一座小堂，這塊位於兩河交匯的土地，名為「徐家匯」，日後不斷發展，成了今期《鼎》所要介紹的內容。這塊方圓一點五平方英哩的土地，經過一百年的發展，成了亞洲最密集、最多元及最有影響力的教會重心。由於上海市區的擴展，徐家匯本來處於市郊，現時周圍也全是市區，成了基督徒在這中國大都會中的生活見證。

徐家匯的宗教教育及社會服務多如繁星，這些事業由中國籍及外籍人士攜手合作。許多不同的修會亦與教友及教區的司鐸並肩努力。徐家匯大修院不但培育上海教會的神職人員，也為中國其他地區哺育聖召。徐家匯教會工場所生產的宗教用品廣為各地所歡迎，出版的刊物也流通全國。

一九四九年共產黨接掌了上海的政權後，政府逐一接管了教會的事業。一度繁盛無比的教會機構受到鎮壓，教會建築物移作他用，人材四散。可怖的文化大革命期間，不少教會及耶穌會會院的宗教及文化

cemetery was extended over the years and has recently been restored to hold sixty-three tombstones which have been replaced. Paul Xu died in 1633 and was buried on the family estate in Shanghai. This site has also been restored and can be visited. Paul's grand-daughter, Candida Xu, carried on the mission of evangelization. She traveled throughout China and founded more than thirty churches. Her life was written by Father Philippe Couplet, S.J.

Jesuits Purchase Portion of Xu Estate

By 1633, there were 40,000 Catholics in Shanghai. In 1703, three Jesuit priests and one lay brother administered two churches and thirty chapels. Persecutions and other difficulties marked the rest of the eighteenth century and the early nineteenth century. In 1839, acceding to the requests of the Catholics of Shanghai, Bishop de Besi petitioned the Holy See to send Jesuit missionaries. In 1842 Jesuit Fathers Gotteland, Estève and Bruèyre landed at Wusung. Shortly after, they constructed a small chapel at Zikawei (Xujiahui: the property of the Xu family at the junction of two waterways). In March of 1847, the Jesuit Mission Superior, Father Lemaitre, commissioned Father Gotteland

珍藏，都被紅衛兵付諸一炬。

經歷百年血汗努力而建立的成果遭到無情的破壞，令教會無法藉此向當地人流露基督的愛心，實在使人感到傷痛；但我們深信教會在受難及復活的主基督所引領之下，必要走過這死亡的歷史旅程，進入復活。

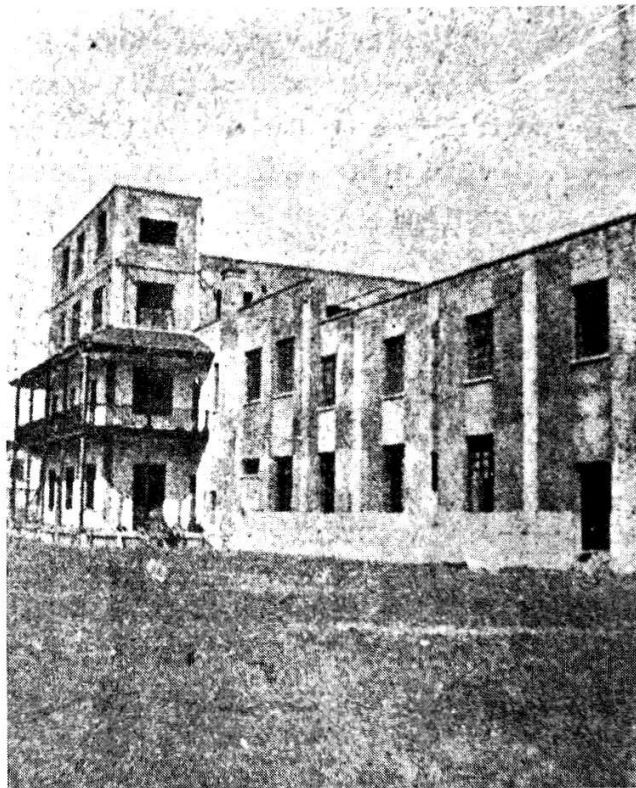
近幾年，教會事工不斷復甦，高塔如雙峰插雲的聖依納爵堂成了主教座堂，毗鄰的教區辦事處可容四十多位神父居住；不遠處的女修院，是培育有志修道的女青年之搖籃。該女修會也在自己的建築物內開辦了一所小客店。

上海不斷急速發展，徐家匯的面貌也隨之而改變，原有的運河成了漕溪北路；上海地下鐵路第一期工程也在這裡動工，其中一個大站將座落於舊日耶穌會修生會院；一座摩天的辦公室大樓及一所新酒店將拔地而起，成為新的地區象徵。天主教建築物日漸消失，尚存的則多移作非教會用途。面對急遽轉變，保存徐家匯過往歷史真貌成了當前急務。所以我們特別製作了今期《鼎》的徐家匯圖片特刊。今期能順利完成，得特別感謝三位上海市原居民，其中何世明先生提供圖片，自一九二八年起一直居於徐家匯的龔敬先生協助辨別圖

to purchase a portion of the Xu estate and build a Jesuit residence. From those humble beginnings there gradually developed the Catholic settlement represented on the map which appears in this issue of *Tripod*. For just over one hundred years, an area which grew to one and a half square miles was the scene of a Catholic presence and activity unique in Asia for intensity, variety, and influence. This parcel of land, originally outside the city of Shanghai, was gradually surrounded by the expanding metropolis to exist as a Christian leaven in the midst of China's major city.

Catholic Life Flourishes in Zikawei

So many facets of Catholic life were represented here: the cathedral and residence of the bishop; education from nursery and elementary school, through secondary school, to teacher's college and university; Sunday school; catechumenate; seminary training for diocesan and Jesuit candidates for the priesthood; the contemplative life of Carmelite nuns; the Motherhouse of the Presentandine Virgins; the Catholic press, research in the fields of weather, seismology, and sinology; a museum of natural history; the care of abandoned children; the



善牧女修院建於一九三三年。
Good Shepherd Convent built in 1933.

中國福利會國際和平婦幼保健院。

China Welfare Association International Peace Clinic for Mother and Child Care.



training of young girls and boys in various trades and handicrafts; dispensaries; care of the deaf-mute; the Good Shepherd Convent and its home for girls; a novitiate of the Helpers of the Holy Souls; a novitiate and juniorate of the Jesuits; a Catholic village; a residence where missionaries from neighboring areas could rest and renew their strength; and a cemetery.

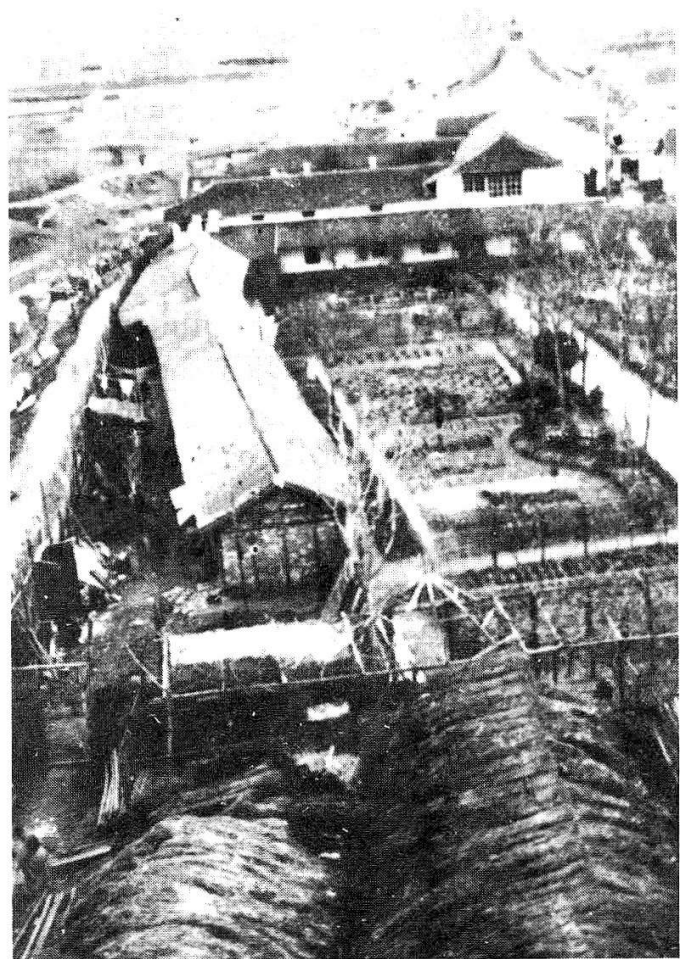
These numerous establishments were cared for by Chinese and foreigners together. Several religious communities worked side by side with the laity and diocesan clergy. Those trained at Zikawei for service in the Church labored not only in the Archdiocese of Shanghai but in other parts of China as well. The religious articles produced in the Zikawei workshops could be found in parishes throughout the country. The publications printed there reached Catholic homes everywhere.

Government Appropriates Zikawei

After the Communists seized power in Shanghai in 1949, the Catholic settlement at Zikawei was appropriated by the government. The once flourishing institutions were suppressed, the buildings put to other uses, the personnel dispersed. During the madness of

中的建築物，黃志偉先生撰寫圖書館歷史；亦感謝梁作祿神父撰文介紹徐家匯天文台的掌故。

相對於上海市的迅速發展，徐家匯及市內其他地方的天主教會的臨在，顯得微不足道。



一八四七年至一八六零年梅德爾神父時代的徐家匯

Zikawei during Fr. Lemaitre's day (1847-1860).

the Cultural Revolution, many religious and cultural treasures from the Church and Jesuit residence were burned by the Red Guards.

One cannot but be saddened when, considering the destruction and elimination of a Catholic presence that countless dedicated persons, Chinese and foreign, had so painstakingly built up during an entire century. Much more than just institutions has disappeared. A relentless, insidious persecution has prevented the charity of Christ from being manifested in so many forms of Catholic service to the neighbor. Yet, we know by faith that the Church walks through history along the path of death and resurrection trod by her Lord, the invincible crucified and risen Jesus of Nazareth.

但我們完全有理由相信，現時正是徐家匯及上海教會第三次振興的開始。第一次振興應歸功於徐光啓及郭居靜神父（Lazare Cattaneo）；第二次振興自一八四零年代至一九四九年。其後，教會經歷黑暗及困難時期，但教會內這些公開及沉默團體英勇的忍辱負重，正是第三次天主教生活復興的開始。

上海教會剛剛重新接觸普世教會，研習梵二的訓導及吸收各地教會的梵二後經驗，正開始漫長的信仰本地化歷程。當時期完滿，能够真正表達出中國人對福音的感受時，不但

法國籍耶穌會與中國籍的同事並肩努力，為徐家匯的教會團體服務。

French Jesuits and Chinese colleagues work together to serve Catholic Community at Zikawei.





Religious communities work side by side with the diocesan clergy and laity as Zikawei expands and Catholic life flourishes.

修會團體與教區的神職人員及教友攜手，滿足徐家匯擴展及教務興盛所帶來的新需求。



In recent years, some restitution has been made. Imposing St. Ignatius Church whose towers were toppled during the Cultural Revolution has become the cathedral of Shanghai and an active parish. In adjacent buildings are the diocesan office and a residence for some forty priests and a few brothers. Across the road, a convent has been established with a novitiate for women aspiring to become Sisters. In the same building the religious community runs a small hostel.

Modernization Transforming Zikawei

The city of Shanghai continues rapidly on its course of modernization. In the process, the area of Zikawei is being transformed. Under North Caoxi Road, which replaced a canal, the first section of the Shanghai subway is being constructed. A major station will be located where the Jesuit scholasticate once stood. A high rise office building and a new hotel are joining the tall meteorological center as significant modifications of the area. Some of the former Catholic buildings are disappearing. Others still remain, most of them dedicated to non-Church related uses. In this period of rapid change it is important to recall what Catholic Zikawei

可以孕育中國，也使整個普世教會及全世界得以受惠。復活的基督臨在於上海教會的受苦信眾之中。藉著基督，並藉著當地聖者的代禱及努力，「全能者伸出了手臂施展大能，驅散那些心高氣傲的人。祂從高位上推下權勢者，卻舉揚了卑微貧困的人。祂曾使饑餓者飽饗美食，反使那富有者空手而去。」

今期《鼎》所描寫的徐家匯印象，在中國其他地方也有相類的經歷，他們都同樣走過了誕生、成長、受苦、受難甚至死亡，而至最近復興的經歷。這些本地教會，正是在發展中的中國內活生生的福音見證，是期待天國豐收的種子。



was. To this end, *Tripod* is presenting this issue as a photographic essay on "Zikawei Then and Now." All of us who enjoy this issue are indebted to three contemporary residents of Shanghai: to Mr. He Sheming for the photographs; to Mr. Gong Jing, affiliated with Zikawei since 1928, who provided the identification of all the buildings; to Mr. Huang Zhiwei, for his history of the library. We are also grateful to Father Angelo Lazzaretto, PIME, for his contribution.

In the midst of the changing city of Shanghai, the Catholic presence at Zikawei and other parts of the diocese may appear small and weak. And so the Church is, in exterior appearance. But there is reason to hope that what we can see today is the beginning of a third phase in the history of Zikawei and the Church of Shanghai. This Church which owes its first beginnings in the early seventeenth century to Paul Xu Guangqi and the Jesuit Father Cattaneo, endured many persecutions and difficulties during the eighteenth and early nineteenth centuries. A second phase in the history of the Shanghai Church began in the 1840's at Zikawei and developed continually until 1949. From then until now, the Church has endured a dark

night of external diminution and oppression. But there is reason to believe that the patient and heroic endurance of many faithful Catholics both in the public and in the silent communities are the beginnings of a third phase of Catholic life.

For the first time, the Church of Shanghai, as it renews contact with the universal Church and assimilates the teachings of the Second Vatican Council and the Church's post-conciliar experiences, begins a long journey towards an inculturation of the faith which will, in due course, result in an authentically Chinese expression of the Gospel that will nourish not only China but the entire Church and the world community. The risen Lord Jesus is present among the suffering members of the Church of Shanghai. Through him and through the prayers and labors of many saints of that local Church, "the Almighty...puts forth His arm in strength and scatters the proud-hearted. He casts the mighty from their thrones and raises the lowly, fills the starving with good things, sends the rich away empty."

The images and reflections presented in this issue of *Tripod* concerning Zikawei and the Church of Shanghai have their analogues in countless other

local churches throughout China. In those places, too, there has been birth and growth; suffering, destruction and death; and, more recently, the beginnings of a resurrection. Those local churches are also gospel leaven in a developing China, seeds which promise a rich harvest for the Kingdom of God.

Endnote

For an informative and interesting survey of Zikawei and of the Church of Shanghai shortly before 1949, see [John J. O'Farrell, S.J.], *A Guide to Catholic Shanghai*. Shanghai, T'ou-sè-wè Press, 1937, x, 78 pp. This booklet, published on the occasion of the Eucharistic Congress in the Philippines, was intended as a introduction to the life and activities of the Church of Shanghai.

海星聖母

Our Lady of the Sea

