



徐光啓，保祿

Paul Xu Guangqi

愛國的學者，有信德的政治家

Patriot, Man of Faith, Scholar and Statesman

徐光啓：皈依教會的士大夫

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Xu Guangqi, 1562-1633, Scholar and Convert

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Xujiahui is named after Xu Guangqi, perhaps the best known of China's early converts to Catholicism. Xu was born in Shanghai in 1562. During his long years of studying the Confucian Classics and clearing the hurdles of the examination system to advance in the imperial bureaucracy, he had investigated Buddhism and Daoism, as well as Neo-Confucian orthodoxy, but he was not satisfied. In 1596, he saw a map of the world showing more countries than he had ever seen before on any map printed in China. Someone told him it was the work of a scholar from the West, Li Madou (Matteo Ricci, S.J.). Xu filed the name in his memory. But his focus at the time was on passing the provincial examination. In 1597, at the age of 36, he received the *juren* degree.

In the Spring of 1600, Xu met Ricci briefly. He was impressed by Ricci's combination of knowledge and decorum. Ricci gave Xu a copy of Mark's Gospel and a pamphlet of his own work entitled, *The*

徐家匯以中國早期教會最著名教友之一徐光啓而命名。徐氏生於一五六二年，經科舉進仕。他對釋道兩家均有鑽研，並深究宋明理學，但並未盡滿意。一五九六年，他偶然間看到一幅世界地圖，所繪的國家遠超以往任何在中國印行的地圖。人們告訴他這是西方學者利瑪竇的作品。利子的名字於是深記於徐氏腦海中。但當時他心無旁騖，專攻省試。一五九七年徐氏考中舉人，行年三十六。

一六零零年初，徐氏偶遇利瑪竇，對利氏的才學風度印象深刻。利子贈徐一冊《馬爾谷福音》及一冊他的著作《天主實義》。徐氏潛心於這些新的訓導，乃到南京造訪耶穌會士，並於一六零三年在當地受洗，取最偉大之皈依者保祿之名為聖名。利氏深感光啓對中國教會舉足輕重，於是極力勉勵光啓考取進士，供職朝廷。

一六零四年，徐光啓不但進士及第，且進身殿試準備考入翰林，因此留居京城三年。

True Record of the Lord of Heaven. Xu pondered this new teaching, and sought out the Jesuits in Nanjing, where he was baptized in 1603, and given the name "Paul", a name reserved for the most promising converts. Seeing in Xu an asset to the new Chinese Church, Ricci encouraged him to press on for the *jinshi* degree, the highest degree in the empire.

In 1604, Xu not only passed the *Jinshi* exam but wrote such a perfect essay that he was entitled to sit for further exams from which 24 scholars from the whole empire would be selected for the Hanlin Academy. This meant remaining in Beijing for three more years. From 1604 to 1607, Xu worked with Ricci translating works on mathematics, hydraulics, astronomy and geography. While Ricci could look at a Latin text and dictate its meaning in Chinese, or even write it himself, he needed someone to polish his translations and Xu was on hand to do a professional job. When Ricci realized that Xu was one of the few scholars in China who understood Euclid's *Elements*, he requested Xu to help translate this work.

After Ricci died on May 11, 1610, his successors regarded Xu as their most valuable supporter, and, at times, a

自一六零四年至一六零七年，徐氏與利子合作翻譯數學、水利、天文及地理卷籍。雖然利氏能將拉丁文原意口授為中文，甚至能自行撰稿，但他需要有人為譯文修飾，而光啓正精於此道。當利氏知道光啓是國內少數能掌握歐幾里德《幾何原本》的人，即邀請他協助翻譯此書。

利瑪竇於一六一零年五月十一日逝世後，他的繼任人視光啓為最主要的支持者，有時甚至是最可靠的保護者。徐氏透過人事關係，經禮部稟請皇帝召用耶穌會士協助修正曆法。該奏議受到皇帝的接納，但起用洋人出掌修曆的要職，卻招來朝廷的黨議。自一六一五年起，徐氏一直力拒南京禮部侍郎沈灌的攻訐，保護基督信徒的名聲。徐氏多次成功地救拔耶穌會士及天主教徒免於牢獄之苦。作為一個愛國者及有信仰之人，光啓飽受腐敗的崇禎朝廷中眾卿相的敵視。他無力與他們周旋，卻目睹明朝的衰落及滿州人的入侵，但仍堅守有信仰者的身份，忠於國家亦忠於教會。光啓有意把餘生奉獻於信仰，遂於一六二一年請辭返回上海故居。一六二九年徐氏再獲朝廷重用，並一再獲朝廷封贈。徐氏於一六三三年逝世時，朝廷士大夫及傳教士

much needed protector. Xu used his connections to have the Board of Rites petition the emperor for Jesuit help in revising the calendar. The emperor agreed, but the idea of foreigners occupying such an august position caused resentment among certain factions at the court. Starting in 1615, Xu had to defend the good name of Christianity against attacks from a highly placed foe, Shen Que, Vice-president of the Nanjing Board of Rites. On several occasions Xu was able to secure the release of Jesuits, and Chinese Catholics, from prison. A patriot as well as a man of faith, Xu suffered greatly from the hostility of Emperor Chong Zhen's corrupt court councillors. Powerless against them, Xu had to witness the decline of the Ming dynasty and to live under the threat of the Manchu invasion. Xu, however, remained a faithful and honest servant of the state and of the Church. Willing to sacrifice his career for his faith, Xu spent from 1621 to 1627 in retirement in Shanghai. In 1629 he was recalled to public office and before his death was awarded some of the state's highest honours. At his death in 1633, Xu was praised both by Chinese officials and missionaries for his private virtue, and his public integrity.

一致表揚他的個人操守、對教會的忠信及其守正不阿。

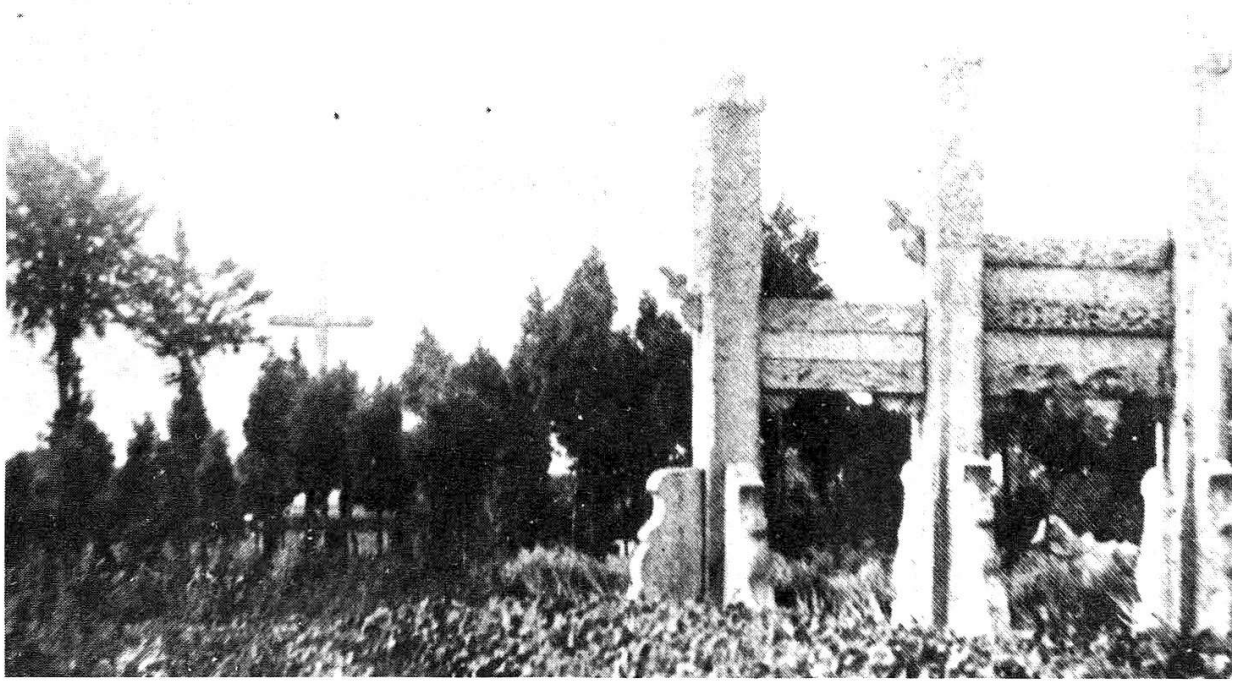
至今日仍有許多上海天主教徒以其家庭歷史能上溯近四百年，傳自徐光啓為榮。他們中仍有些住在上海市徐匯區。徐氏的墓，就座落於南丹路光啓公園內，與上海市最宏偉的聖堂天主之母堂相距不遠。



光啓公園大門

Entrance to Guangqi Park today.

Some Catholics in Shanghai today are proud to trace their Catholic roots back almost four centuries to Xu Guangqi and the Xu family. Some still live in the Xujiahui area of Shanghai. Xu Guangqi's tomb is located in Guangqi park near Nandan Road not far from Shanghai's largest Catholic church dedicated to Our Lady, Mother of God.



徐光啓墓地（俗稱「閻老墳山」）前石碑樓，遠景是光啓墳上的十字架。

The tomb of Xu Guangqi in 1948. The stone tablets read, "The grave of the old Excellency." The cross in the background stands over Xu's grave.



徐光啓的石雕象
*Statue of Xu Guangqi
carved in stone.*