

東三省的天主教會

安貝蒂著

The Catholic Church in Northeast China

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Introduction

Northeast China, formerly known as Manchuria comprises the three provinces of Liaoning, Jilin and Heilongjiang. It was the land of the Manchu peoples who conquered China in the 17th century and set up the Ching Dynasty (1644-1911). It was also in the 17th century that, with the advent of several missionary societies, the Catholic Church came to Northeast China.

Until 1831, Manchuria was part of the Diocese of Peking. On April 27, 1879, to facilitate church works, the Holy See divided the Chinese Empire into five ecclesiastical regions. Southern and Northern Manchuria erected in 1898, were assigned to the care of the Paris Foreign Mission Society.

The Catholic Church flourished in the Northeast and by the turn of the century, there were 36,451 Catholics in Northern and Southern Manchuria, 15,675 catechumens, 57 foreign missionaries and 16

序言

中國東三省包括遼寧、吉林及黑龍江三省。滿清朝廷的始祖亦發源於此，且於十七世紀入主中原，而許多天主教傳教團體，亦在十七世紀到達中國東三省。

在一八三一年之前，東三省地區一直是北京教區的一部份。一八七九年四月二十七日，教廷為了促進中國教務，將全中國劃分為五大教務區域。一八九八年，東三省地區再分為南滿及北滿，教務由巴黎外方傳教會負責。

東三省的教會發展蓬勃，在十九世紀末年，南北滿共有教友三萬六千餘人，另有一萬五千六百多位慕道者，五十七位外籍傳教士及十六位中國本籍的神父，大小聖堂共一百八十三座。可惜在一九零零年中國發生義和團事件，全國的教會遭逢洗掠，導致一萬八千多名教友及神職人員殉難，當中包括滿洲代牧紀隆。他在遼寧省會瀋陽市的主教座堂祭台上

local Chinese priest and 183 churches and chapels. The year 1900, however, brought persecution and martyrdom to many in China as the Boxers, in their anti-Christian movement, massacred some 18,000 priests, Sisters and laity, including Bishop Laurent Guillon, M.E.P., who was martyred at the altar of the Shenyang Cathedral in Liaoning province. The cathedral was burned to the ground.

The Northeast has always been a fertile land, especially rich in minerals. Bordering on Korea and Siberia, it was often a source of contention among the Chinese and the Japanese, who looked to expand their own territory beyond Korea which they had annexed in 1910, and who had need of the natural resources Manchuria could offer.

Numbers 6,7,8 on China map (right) represent Northeast Provinces: Liaoning, 6; Jilin, 7; and 8, Heilongjiang.

中國地圖上6, 7, 8號順序為遼寧、吉林、黑龍江。

致命，主教座堂亦遭焚毀。

東三省歷來都是富饒之鄉，礦藏尤豐。中國東三省毗鄰朝鮮及西伯利亞。在本世紀上半葉，日本亦一再試圖併吞中國東三省，以攫取當地的豐厚天然資源。

按一八九八年中俄簽署的協約，俄羅斯人在東三省享有一切特權。黑龍江省會哈爾濱市於是成為了俄羅斯東正教的中心，在二十世紀之初，有數千人歸依了東正教。時至今日，哈爾濱市經已再沒有東正教主教，政府亦僅容許東正教徒保留一所教堂。東正教並不在中國五大宗教之列。然而，哈爾濱市的建築物、街道名稱及地道食物，仍充滿俄羅斯風味。

日本併吞朝鮮之後，大量朝鮮人逃離家鄉，渡過鴨綠江在吉林省延邊地區定居。今日，約有二百萬朝鮮人散佈東三省，其中最集中的是延邊朝鮮族自治州，當地有朝鮮裔的天主教徒多達一萬二千名。



Many Russians also lived and worked in the area. Since the signing of the Sino-Russian Treaty in 1898, the Russians enjoyed all kinds of privileges throughout the whole of the Northeast. Harbin in Heilongjiang Province became the centre for the Russian Orthodox Church and by the beginning of the 20th century the Russian Orthodox Church had made thousands of converts. Today, the Russian Orthodox religion is not one of the five major, approved religions in China and there are no Orthodox bishops left in Harbin. The government does tolerate one Orthodox Church. The influence of Russia in the Northeast, however, is felt even today in Harbin's Russian style buildings, in the names of many streets and in the variety of the area's food.

After Japan annexed Korea many Koreans fled their homeland by crossing the Yalu River and settling in Yanbian, Jilin Province. Today, there are some 2,000,000 Koreans scattered throughout the three Northeast provinces. The highest concentration can be found in the Yanbian Korean Autonomous Prefecture where most of the 12,000 Catholics are Korean or of Korean ancestry.

In 1931 Japan, in league with Russia, overran the three provinces of the Northeast and

一九三一年，日本併吞東三省，並於翌年建立偽滿洲國傀儡政府。滿清最後一位皇帝溥儀成了傀儡君主。

一九三四年，教廷將偽滿洲國的教務，與中國其他地方分割開來。吉林代牧高德惠主教出任教廷駐滿洲國的代表。日本人視此為政治上認可滿洲國。當地的傳教士盡力保持政治上的中立，但後來教會卻被指責未盡全力保障東三省中國人的權益。

日本的侵略在一九四五年以失敗告終。一九四六年，教宗庇護十二世有感於中國聖職班日漸成熟，於是成立中國聖統制，東三省的所有代牧區，一如全國其他代牧區，同時昇格為正式的教區。

稍後，內戰爆發，一九四九年，中國共產黨取得了勝利。在這「解放」前夕，東三省地區共有六個傳教會、二十一個男女修會為當地九個教區服務。



in March 1932 Japan set up a puppet government, the Empire of Manchukuo, with Puyi, the last Ching emperor as puppet leader. Puyi's life and times have been poignantly depicted in Bertolucci's popular film, *The Last Emperor*.

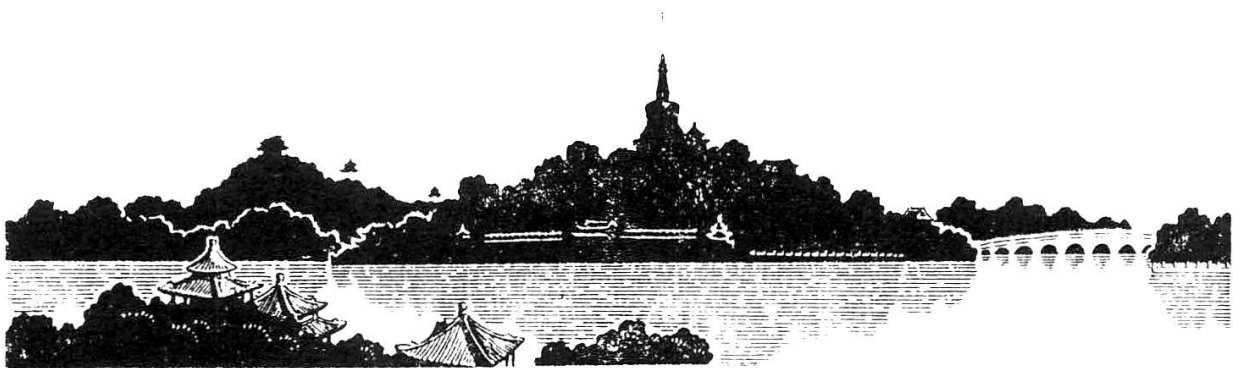
In 1934 the Holy See decided that Manchuria was a mission territory separate from those of China. Consequently, and to maintain contact with the Catholic missions there, it appointed Bishop Gaspais of Jilin the representative of the Holy See in Manchukuo. The Japanese read this as a sign of political recognition. The missionaries themselves tried hard to maintain political neutrality but the Church was later accused of not having done what it could to protect Chinese interests in Manchuria.

Japan continued its war of aggression against the whole of China until it was finally defeated in World War II in 1945.

In 1946, aware that the days of the foreign missioner might be numbered in China and mindful that it was high time to put the Church in China into local hands, Pius XII established the Chinese hierarchy and on April 11 raised all the vicariates in China, including those in the Northeast, to the status of dioceses.

Although Manchuria was once again in Chinese hands, peace was shortlived. Civil war broke out between the Communists and Chiang Kai-shek's Kuomintang army and Manchuria became one of the prominent fields of battle. The struggle was resolved with the victory of the Communists in 1949.

At the time of the "Liberation" there were six missionary societies of priests, and twenty-two religious congregations of men and women, both foreign and indigenous, working in Manchuria's nine dioceses.



Dioceses Missionary Jurisdiction, 1949

Shenyang	Paris Foreign Mission Society (France)
Jilin	Paris Foreign Mission Society (France)
Yanji	Order of St. Benedict (Germany)
Qiqihar	Foreign Mission Society of Bethlehem (Switzerland)
Jiamusi	Order of Friars Minor (Germany)
Sipingkai	Quebec Foreign Mission Society (Canada)
Fushun	Foreign Mission Society of America, Maryknoll. (United States of America)
Lindong	Quebec Foreign Mission Society (Canada)
Yingkou	Paris Foreign Mission Society (France)

*Missionary Societies of Men and Women-- 1949**Congregations of Men Religious*

Augustinians of the Assumption (French)
 Brothers of the Christian Schools (Canadian)
 Brothers of the Sacred Heart (Chinese)
 Viatorians (Canadian)

Congregations of Women Religious

Antoniennes of Mary Queen of the Clergy (Canadian)
 Daughters of the Holy Spirit (French)
 Daughters of Mary Immaculate (Chinese)
 Daughters of Mary and Joseph (Dutch)
 Franciscan Missionaries of Mary (French)
 Maryknoll Sisters of St. Dominic (American)
 Missionary Sisters of the Immaculate Conception (Canadian)
 Oblates of St. Thérèse of the Infant Jesus (Chinese)
 Olivetaine Sisters (Swiss)
 Religious of the Holy Cross of Ingeubohl (Swiss)
 Religious of the Holy Family (Chinese)
 Religious of the Holy Heart of Mary (Chinese)
 Sisters of the Immaculate Heart of Mary (Chinese)
 Sisters of Our Lady of the Rosary (Chinese)
 Sisters of Providence of Portieux (French)
 Sisters of the Holy Infant Jesus (Italy)
 Sisters of the Visitation (Japanese)
 Ursuline Sisters of the Slavic Rite (Polish)

<u>教區</u>	<u>一九四九年的傳教劃分</u>
瀋陽	巴黎外方傳教會 (法國)
吉林	巴黎外方傳教會 (法國)
延吉	本篤會 (德國)
齊齊哈爾	白冷外方傳教會 (瑞士)
佳木斯	方濟會 (德國)
四平街	魁北克外方傳教會 (加拿大)
撫順	美國天主教傳教會 (美國)
林東	魁北克外方傳教會 (加拿大)
營口	巴黎外方傳教會 (法國)

一九四九年男修會一覽表

奧斯定會 (法國)
 基督學校修士會 (加拿大)
 聖心修士會 (中國)
 維多爾神父會 (加拿大)

一九四九年女修會一覽表

聖母神職之后修女會 (加拿大)
 聖神修女會 (法國)
 聖母無玷之心修女會 (中國)
 聖母聖若瑟修女會 (荷蘭)
 瑪利亞方濟各傳教修女會 (法國)
 瑪利諾修女會 (美國)
 無原罪傳教修女會 (加拿大)
 聖嬰耶穌德蘭會 (中國)
 橄欖山修女會 (瑞士)
 聖十字架修女會 (瑞士)
 聖家修女會 (中國)
 聖母聖心修女會 (中國)
 聖母無玷之心修女會 (中國)
 玫瑰之后修女會 (中國)
 主顧修女會 (法國)
 聖嬰耶穌修女會 (意大利)
 天神親訪修女會 (日本)
 吳甦樂修女會 (波蘭)



東北地區的天主教徒。

The Catholics of the Northeast.



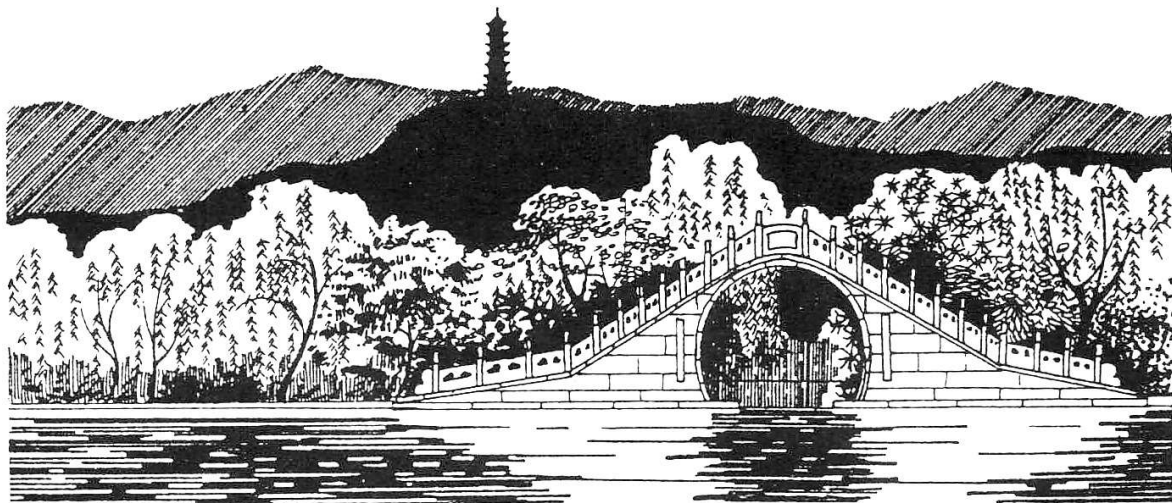
In 1950, shortly after the Communist victory, China declared the "Three autonomies for the Catholic Church and in 1957, it established the Chinese Catholic Patriotic Association. With the Communists in power the climate for the exercise of religion was anything but friendly and persecution soon became widespread. Bishops, including Bishop Ignatius Pi Shushi, the first Chinese bishop of Shenyang, Liaoning province, priests, Sisters and lay people were arrested and thrown into prisons or relegated to labour camps. Foreign missionaries were imprisoned or expelled and all religious institutions were nationalized.

After having been released from prison in 1957, Bishop Pi Shushi was elected chairman of the Chinese Catholic Patriotic Association. He was later to act as the main consecrator for seven of the first fourteen consecrations of bishops in the official Church.

For a period of nearly thirty years, and especially during the Cultural Revolution (1966-76) the churches in the Northeast, like the churches everywhere else in China, were either closed, destroyed or appropriated for a variety of government purposes. The church in the Northeast would come to light again only in 1980.

共產黨勝利後不久，中國推行「天主教三自運動」。神職人員及教友遭到廣泛迫害，中國籍的神職人員及教友大多數被囚在獄中及勞改營，外籍傳教士紛紛被驅逐出境。一九五七年，中國天主教愛國會成立，剛剛從獄中獲釋的瀋陽教區皮漱石總主教當選為愛國會主席。一年之後，他更為官方所認可的教會祝聖了一批自選的主教。

自五十年代起的三十年間，東三省的教堂一如中國其他地區，遭到全面破壞及摧毀，直至一九八零年，才開始露出一點生機。



The Provinces of the Northeast

The Northeast is a vast land mass which is exceptionally fertile and rich in minerals and is of great value to China's economy.

Heilongjiang (Black Dragon River)

Capital: Harbin
 Population: 35,000,000
 Land Mass: 460,000 sq.km.
 Agriculture and Industry: forest reserves, oil, gold, uranium, graphite, coal, wheat, sorghum, soya beans.

Jilin (Lucky Forest)

Capital: Changchun
 Population: 25,000,000
 Land Mass: 187,000 sq.km.
 Agriculture and Industry: automotive works, grain, beef cattle, wool sheep, ginseng,
 Tourist attraction: white cranes, swans, Manchurian tigers and silka deer.

Liaoning

Capital: Shenyang
 Population: 40,000,000
 Land Mass: 140,000 sq.km.
 Industry: coal mines, steel,
 Tourist attraction: fossil skulls of ape man, Stone Age artifacts, tombs and palaces of ancient emperors.

東三省的轄境

東三省幅員遼闊，農業及礦業資源豐富，對中國經濟舉足輕重。

黑龍江

省會：哈爾濱

人口：三千五百萬

面積：四十六萬平方公里

主要工農業：

林業、石油、金礦、鈾礦、石墨、煤礦、小麥、高粱、大豆。

吉林

省會：長春

人口：二千五百萬

面積：十六萬七千平方公里

主要工農業：

汽車工業、畜牧業、羊毛業、人參業、

遼寧

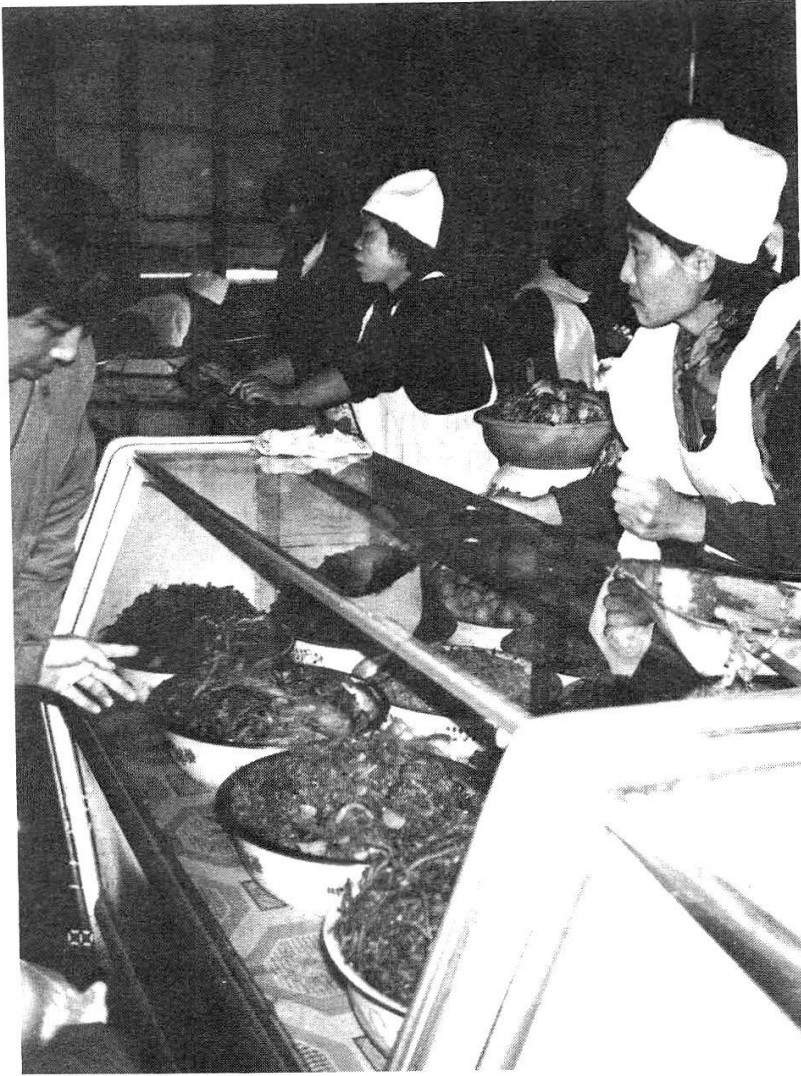
省會：瀋陽

人口：四千萬

面積：十四萬平方公里

主要工業：

煤礦、鋼鐵業



Koreans living in China still enjoy their kim chi and their Korean dance festivals.

中國朝鮮族人仍然熱愛其傳統的泡菜及朝鮮舞蹈慶典。



The People and their Religions

In addition to the Han who constitute 90 percent of the population of the Northeast, the area is home to ten different ethnic nationalities. Of these the Manchus are the largest group numbering about 10,000,000.

The religious preferences among the Hans are Confucianism, Buddhism and Taoism. The religion most widely practiced among the ethnic nationalities is Shamanism. Christianity, either Protestant or Catholic, is preferred by many Koreans.

The following chart depicts the various groups, their location and their religious preferences.

<u>Nationality</u>	<u>Location</u>	<u>Religious Preference</u>
Han	Liaoning, Heilongjiang, Jilin	Confucianism. Buddhism, Taoism
Manchu	Liaoning, Heilongjiang, Jilin	Shamanism
Korean	Jilin, Heilongjiang, Liaoning	Buddhism, Catholicism, Protestantism
Hezhen	Heilongjiang	Shamanism
Mongolian	Liaoning, Jilin, Heilongjiang	Tibetan Bud- dhism, Shamanism
Daur	Heilongjiang	Shamanism, Buddhism
Ewenki	Heilongjiang	Shamanism, Buddhism
Oroqen	Heilongjiang	Ancestor Worship Shamanism
Hui	Liaoning, Jilin, Heilongjiang	Islam
Kirgiz	Heilongjiang	Islam
Xibe	Liaoning, Jilin, Heilongjiang	Ancestor Worship Shamanism, Buddhism

(Data--Taken from "Life Styles of China's Ethnic Minorities" Peace Book Co. Ltd., Hong Kong, 1991).

民族及宗教

漢族佔東三省人口的九成，其餘分屬十個不同的少數民族，當中以滿族為數最多，約有一千萬人。

漢族人以信奉儒家、佛教及道教為主。在少數民族中最盛行的宗教是薩滿教。朝鮮族人則多信奉基督宗教，包括天主教及基督教。

<u>民族</u>	<u>所在地</u>	<u>宗教</u>
漢族	遼寧、黑龍江、吉林	儒家、佛教、道教
滿族	遼寧、黑龍江、吉林	薩滿教
朝鮮族	吉林、黑龍江、遼寧	佛教、天主教、基督教
赫哲族	黑龍江	薩滿教
蒙古族	遼寧、吉林、黑龍江	喇嘛教、薩滿教
達斡族	黑龍江	薩滿教、佛教
鄂溫克族	黑龍江	薩滿教、佛教
鄂倫春族	黑龍江	祖先崇拜、薩滿教
回族	遼寧、吉林、黑龍江	伊斯蘭教
柯爾克孜族	黑龍江	伊斯蘭教
錫伯族	遼寧、吉林、黑龍江	祖先崇拜、佛教

The religious preference of many Koreans in the Northeast is Christianity.

東北地區的朝鮮族人主要信奉基督宗教。



The Catholic Church today

For some 30 years Catholics in China were isolated from the world outside. They were also isolated from the theological developments of the Second Vatican Council. They had no means of benefiting from the biblical and liturgical renewals, no way of knowing about the expanded role of the laity or collegiality, or for that matter, any other changes brought about by the Second Vatican Council. Until September 1992 when the Fifth National Catholic Representatives' Congress held in Beijing made the decision to implement the vernacular in the liturgy, Masses in China, with very few exceptions, were celebrated in Latin and according to the Pre-Vatican II ritual.

In spite of isolation and persecution, in spite of the small number of priests and the few open churches, statistics show that the Catholic population today in Northeast China is considerably greater than it was at the time of the Communist victory. This increase is mainly to be found in Liaoning where the number of Catholics shows a 6% increase over 1949.

Church related statistics for the Northeast in 1949

No. of Catholics:	143,000
No. of Dioceses	9
No. of Churches	350
No. of Priests:	290
Foreign	200
Chinese	90
No. of Sisters	540
Foreign	140
Chinese	400

Church Related Statistics: 1993

No. of Catholics:	440,000
No. of Dioceses:	3
No. of Churches:	80
No. of Priests:	73
No. of Sisters:	43
No. of Novices:	80
No. of Seminarians	68

(All figures are for the Open Church only and all personnel are Chinese.)

今日的東三省天主教會

中國天主教會與外界隔絕了三十多年，亦接觸不到梵二大公會議的神學發展，對外部的聖經及禮儀更新一無所知，也對梵二所帶來諸如教友參與及共負責任的改革未有所聞。在一九九二年九月第五屆中國天主教代表大會在北京舉行之前，東三省地區的教會大多採用梵二以前的拉丁文禮儀。

儘管受到迫害及隔離，儘管餘下的中國籍神職人員不多，教堂數目亦少，但統計數字顯示今日的東三省教會仍較一九四九年「解放」初期有可觀的進步。

一九四九年東三省天主教統計數字

教友人數：	142,000
教區數目：	9
聖堂數目：	350
中國神父：	90
外籍神父：	200
中國修女：	400
外籍修女：	140

一九九三年東三省天主教統計數字

教友人數：	440,000
教區數目：	3
聖堂數目：	80
神父人數：	73
修女人數：	43
初學修女：	80
男修道生：	68

(所有數字僅包括公開教會，所提及人事全屬中國籍)

Government-Approved Church

The official church is quite active. It maintains two kinds of parishes to meet the needs of the Catholics: country and urban. Priests go to the rural villages on the four major feasts (Christmas, Easter, Pentecost and Our Lady's Assumption) to say Mass and administer the sacraments. Strange as it may sound, many conversions in these areas are the results of exorcisms. Doctors are often unable to diagnose and treat certain problems. In the past the people were accustomed to calling upon their shamans and witches to, as they say, *kick out the big devil*. Today, many people are turning to the church for help instead. Some who have found healing in the church have been converted and have urged others to do likewise. In Jilin Province, for example, in a village not far from Changchun, there was only one Catholic family in 1981. When a possessed person was healed after entering the church, 300 other persons were moved to conversion.

The local churches in the villages use a variety of methods to help people develop an interest in religion. They set up recreational facilities, reading rooms and language courses for

政府認可的教會

政府認可的教會相當活躍。堂區分市區及鄉間兩種。神父會在每年的四大瞻禮（即聖誕節、復活節、聖神降臨及聖母昇天）中到鄉間的堂區去主持禮儀及施放聖事。令人詫異的是，不少人是為了驅魔趕鬼而歸依天主教。由於醫生未能治理某些疾病，所以人們過往經常求助於靈巫去「驅邪治鬼」。今日，他們大都轉向教會求助。那些到教堂來得到治癒的人遂歸依了教會，並勸諭他們跟從。以吉林省省會長春市不遠的一條村莊為例，在一九八一年整條村只有一戶天主教徒。但當一個中邪的人在入教而得到治癒之後，三百多人跟著歸依了教會。

鄉間的教會發展了一系列的活動去增進人們對宗教的興趣。他們為年青人設立康樂活動、閱讀室及語言課程等等。

在城市方面，許多歸依者都是知識分子或專上學生。雖然他們的生活水準經已提高，但精神上的空虛卻有待充實。有一位新教友說，他們所處身的社會中，人們互相欺詐，虛偽往來。但他們希望能在生活中找到更深的價值。慕道班通常在主日彌撒之後舉行，經過半年的學習後，慕道者便可以領受聖洗。

young people.

In the cities many of the converts are intellectuals and college students. Even though their lifestyle has improved, they feel the need to fill the spiritual void they experience. One of the converts said, "We live in a world where people are willing to cheat each other, where people deal hypocritically with each other and we look for deeper values in our lives." Classes are held for the most part after the Sunday liturgy. After half a year's instruction, the catechumens receive baptism.

Priests in the open churches live off stipends while churches are supported by rentals from properties and money from abroad.

The Underground Church in Northeast China

Information about the underground church is hard to obtain. It is generally acknowledged, however, that underground church activity is minimal in most of Liaoning. The story is different in Jilin and to a greater degree in Heilongjiang where there are deep divisions and serious conflicts among the people, many of whom do not accept the bishops of the official church and many of the clergy.

公開教會的神父都領取生活津貼。教會的收入主要來自房地產的租金，亦接受其他捐助。



俄羅斯族昔日的特色在今日的東北重新展現。

Russia's past is still present in the Northeast.

東三省的地下教會

地下教會的資助並不容易獲取。一般而言，遼寧省及吉林省的地下教會活動並不多。黑龍江省的情況卻不一樣，當地教會的分野較為明顯，有些教友並不接受公開教會的主教及神父。地下教會的教友經常游說其他教友不要到公開的聖堂。說參與公開教會的禮儀是下地獄。

地下教會的領袖經常受到政府的嚴密監視及壓制。教會

The underground church members often intimidate the Catholics in the open churches by insinuating that to attend Mass in an official church merits eternal damnation.

Underground church leaders are always under close scrutiny and under considerable pressure from the government. Its members constantly risk arrest. The underground church usually meets in homes and the membership is composed mostly of old Catholics. It is reported that more people attend the underground churches for Mass and the Sacraments than there are attending the officially opened churches. The underground also maintains a seminary.

Until his death in April 1992, Bishop Fan Xueyan was the underground church's uncontested leader. At his funeral thousands of the faithful burst through police barriers to pay their final respect to a man they felt had been a witness of faithfulness and strength under repeated imprisonments and sufferings.

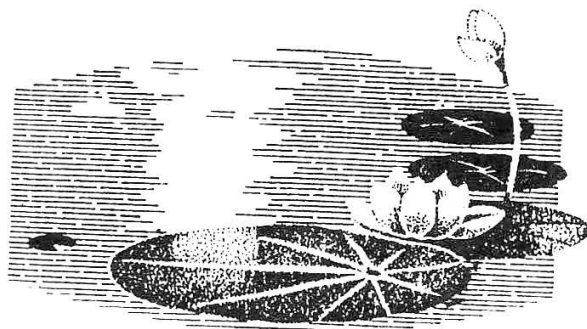
The underground organization has its base in Qiqihar and the present leader of the underground movement is Bishop Guo Wenzhi who lives in a private home and is visited regularly by Public Security officials.

In January 1994, Fr, Wei Jingyi, 36, of Qiqihar, secretary general of the underground bishops' conference, was detained for three months.

的成員經常面臨拘捕的危險。地下教會的成員往往在家庭中聚會，他們以年老教友為大多數。據報參與地下教會禮儀的教友較諸公開教會的為多，他們更辦有一所修道院。

著名的范學淹主教於一九九二年四月逝世之前，一直受到普遍公認為中國地下教會的領袖。成千上萬的教友參與悼念他的逝世，他的不屈不撓的精神，成了信仰的見證。

一九九四年一月，三十六歲新任地下教會主教團秘書長的齊齊哈爾教區魏景儀神父，被捕及被囚禁了三個月之久。



Churches in the Northeast

Following the decision of the government to return some of the church's real estate to the initial owners, the Catholics have spent a great deal of time and effort refurbishing their churches or rebuilding them altogether. As of 1993, eighty of the Northeast's 350 churches have been rebuilt or replaced.

Shenyang Cathedral (Sacred Heart Church), Liaoning

Shenyang Cathedral or Sacred Heart Church, previously called the Mukden Church, has a century old history and can easily accommodate 3,000 persons. It is located about one kilometer southwest of the Manchu Imperial Palace.

Sacred Heart of Jesus Church, Jilin City

Built by French missionaries between 1917 and 1926, Sacred Heart Church sits high over the Songjiang River. The building was returned to the Church in 1979, renovated and reopened in 1980. On the Feast of Our Lady's Assumption, 1989, more than one hundred persons were baptized in this church.

東三省的聖堂

在政府決定落實歸還房地產給予原物主的政策之後，教會花了不少時間及精力去收回及重建聖堂。截至一九九三年底為止，東三省的三百五十所聖堂中，有八十所得以重開。

瀋陽主教座堂

瀋陽主教座堂（聖心堂）有一百多年歷史，可容三千人，座落於著名的瀋陽清故宮西南一公里處。

吉林市耶穌聖心堂

該堂由法國傳教士於一九一七年始建，於一九二六年完成。聖心堂矗立松花江畔，一九七九年由教會收回，一九八零年重開。一九八九年聖母昇天瞻禮，有超過一百人領洗加入教會。

Shrine and Basilica of Our Lady, Jilin

The Shrine and Basilica of Our Lady, situated on a small hill on the banks of the Songhua river, is modeled on the Shrine of Our Lady of Lourdes in France. With the help of the Catholics in the area and friends abroad, the reconstruction of the shrine and basilica, totally destroyed during the Cultural Revolution, was completed in 1989. This shrine serves as an official pilgrimage site for Northeast China.

Holy Cross Church, Yanji, Jilin

Holy Cross Church in Yangi City is a completely new church, opened in 1986. Most of the parishioners are Koreans or of Korean ancestry.

Saviour Catholic Church, Heilongjiang

St. Joseph Church, previously a Russian Orthodox Church is located in Harbin City. It is an imposing structure in a Russian style architecture. Approximately 100 persons, mostly adults, are baptized here every year.

吉林市聖母堂及聖母山

聖母堂及聖母山矗立在松花江的彼岸一個小山峰之上，建築方式仿效法國露德聖母朝聖地。原有的聖母堂及聖母山在文革時受到徹底破壞，經過當地教友的努力及海外友好的協助之下，於一九八九年重建完成。聖母山是中國東北的著名聖母朝聖地。

延吉市聖十字架堂

吉林省延吉市的聖十字架堂是一個全新的聖堂，該堂的教友大部份為朝鮮族或朝鮮裔人。

哈爾濱救世主堂

黑龍江省哈爾濱市救世主堂原為東正教堂，外觀完全是俄式建築。每年平均約有百多名成人及兒童在該堂接受洗禮。

Qiqihar Church, Heilongjiang

The only Catholic Church open for worship in Qiqihar is St. Michael's Cathedral. The former church was used by a circus troupe as a work place and living quarters during the Cultural Revolution. It has not yet been returned for church use.



一九八九年四月，信眾聚集在沈陽主教座堂門前參與張化良主教的殯葬禮。

The faithful gather in front of the Shenyang Cathedral for the funeral of Bishop Zhang Huiliang, April 1989.

齊齊哈爾天主堂

齊齊哈爾市唯一正式開放的聖堂是聖彌額爾堂。原有的聖堂在文革時被馬戲團徵用，到目前仍未交還給教會使用。



(上圖) 黑龍江省齊齊哈爾天主堂。

(下圖) 吉林聖母堂

(Above) The Quqihar Church, Heilongjiang.

(Below) St. Mary's Church, Jilin.



The Bishops of Northeast China

<u>Name</u>	<u>Province/Diocese</u>	<u>Consecration/Death</u>
Pi Shushi,	Shenyang,	July 26, 1949, P.P.XII died Beijing, 1978
Xu Zhenjiang,	Liaoning,	July 24, 1981, died Shenyang, 1983
Zhao Youmin, Zhang Hualiang,	Liaoning, Liaoning,	died Shenyang, 1989 October 16, 1988, died April, 1989,
Jin Peixian, Liu Dianchi,	Liaoning, Jilin,	May 21, 1989 October 10, 1982 died April 4, 1985
Li Xuesong,	Jilin,	September 22, 1985 died May 20, 1994
Wang Weiming, Wang Ruihuan,	Jilin, Heilongjiang,	May 31, 1959 July 12, 1959 died Nov. 13, 1992
Liu Huanbo, Guo Wenzhi, Han Jingtao,	Heilongjiang (underground) (underground)	August 26, 1990

(All bishops except Pi Shushi and the underground bishops were ordained in the official church).



黑龍江的劉煥波主教於一九九零年八月晉牧。

Bishop Liu Huanbo of Heilongjiang, consecrated in August 1990.

東三省的主教

<u>名字</u>	<u>省份／教區</u>	<u>祝聖日期</u>	<u>逝世日期</u>
皮漱石	瀋陽	1949.7.26	1978
徐振江	遼寧	1981.7.24	1983
趙佑民	遼寧	-----	1989
張化良	遼寧	1988.10.16	1989.4
金沛獻	遼寧	1989.5.21	
劉殿墀	吉林	1982.10.10	1985.4.4
李雪松	吉林	1985.9.22	1994.5.20
王維民	吉林	1959.5.31 現已辭職	
王瑞寰	黑龍江	1959.7.12	1992.11.13
劉煥波	黑龍江	1990.8.26	
郭文治	(地下教會)		
韓景濤	(地下教會)		

(除了皮漱石主教及兩位地下主教之外，其餘各人均由公開教會所祝聖。)

遼寧的金沛獻主教於一九八九年五月晉牧。

Bishop Jin Peixian of Liaoning consecrated in May 1989.



Priests in Active Ministry

In 1993 there were 73 priests throughout the three Northeast provinces. These priests are either very elderly or very young having only recently been ordained. This gap is the direct result of China's political and religious situation during the last 40 years.

Seminaries in Northeast China

There are two official seminaries in Northeast China: one in Shenyang and the other in Jilin.

Shenyang Seminary, Liaoning

Located next to Sacred Heart Church, the Shenyang Seminary originally served the three Northeast China provinces. Since the seminary was opened in March 1983, nearly 50 young men have been ordained to the priesthood. Some of these were men whose seminary studies had been interrupted in 1950s.

參與牧職的神父

截至一九九三年底為止，東三省三個教區共有七十三位神父。他們大部份要非年老就是太過年青，剛剛晉鐸不久。這個斷層正是過往四十年政治及宗教處境的結果。

東三省的修院

在東三省，政府認可的男修院有兩所，分別位於瀋陽市及吉林市。

瀋陽修院

瀋陽修院座落於瀋陽市聖心堂旁邊，為遼寧省及黑龍江省培育年青神父。修院自一九八三年三月創辦至今，共有約五十位畢業生晉鐸。有些新晉鐸的神父曾在五十年代攻讀神哲學。

Jilin Seminary

The Jilin Seminary, which celebrated its first ordination in forty years in 1989, was opened in 1987 for economic reasons as well as to accommodate a greater number of seminarians. Seminarians from Heilongjiang province still received their training in Shenyang Seminary.

吉林修院

為了容納吉林省日益增加的青年聖召，吉林教區於一九八七年成立了吉林修院，部份原就讀於瀋陽修院的吉林修生亦遷入新院。一九八九年，吉林修院有第一批修生晉鐸。



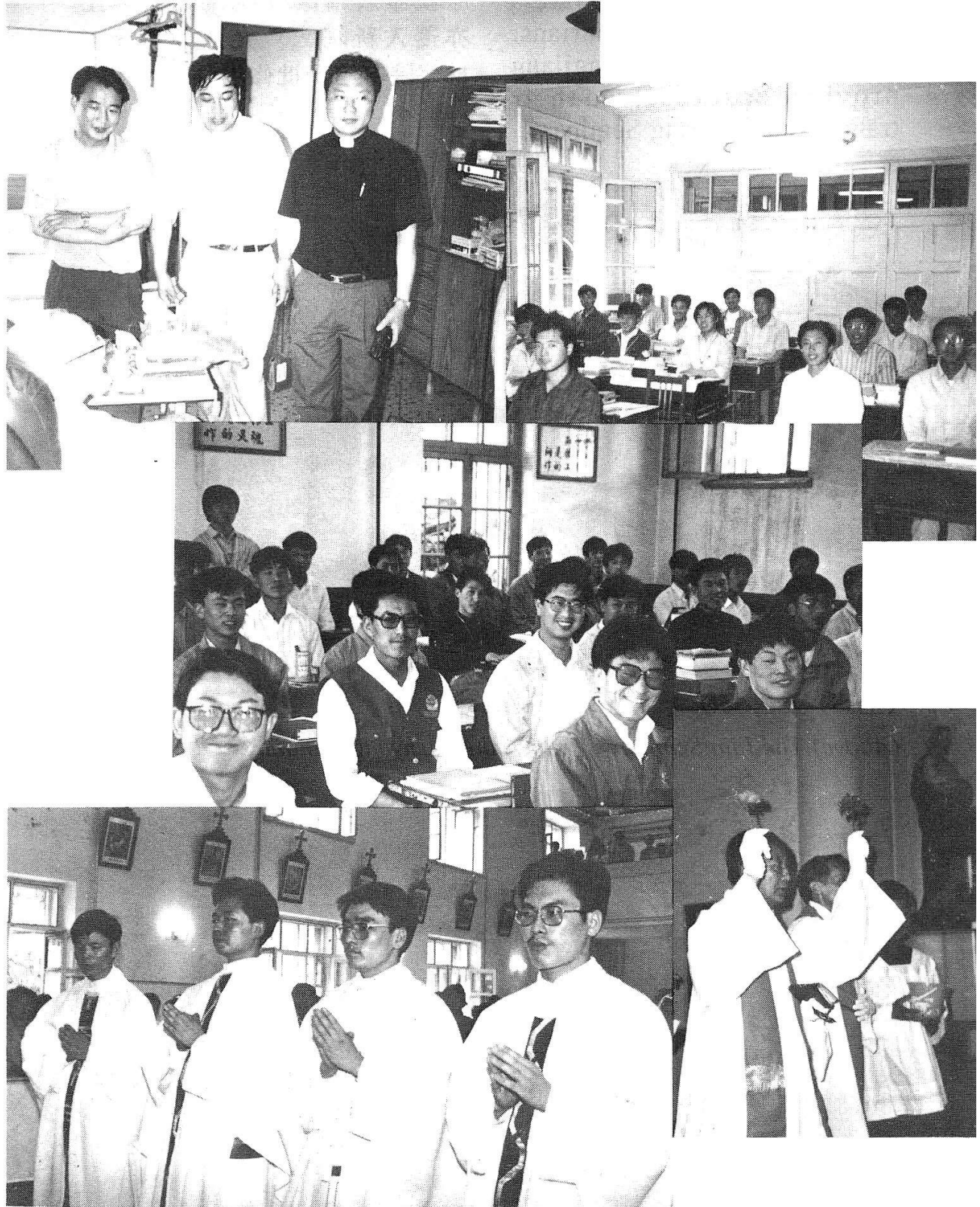
(上圖) 吉林修院；(下圖) 沈陽修院

(Above) *The Jilin Seminary*; (below) *the Shenyang Seminary*.



東北地區的年青神父及修士

Young Priests and Seminarians of the Northeast



Religious Sisters in the Northeast Provinces

In 1975, Sisters, dispersed during the Cultural Revolution and sent to the countryside, began to return to the churches where they had previously served. Most of them were rather elderly. Today with more than 75 young women in formation, and more than 50 recently professed young Sisters, there is great optimism for the future of religious life in the area.

Sisters are engaged in a variety of works. They assist in the parishes, do catechetical work while others stay at home to take care of the elderly Sisters. Besides studying spirituality, doctrine and the Bible, the young Sisters are preparing themselves also to earn their livelihood by learning medicine, sewing, languages, cooking and accounting.

In March 1994, Heiliangjiang opened its first convent. There are presently thirty young Sisters who call themselves Ursulines. Some of the elderly religious, who are highly respected in the Catholic community, are living their religious life at home.

The Jilin Provincial government and the Religious Affairs Bureau have invited a team of Benedictine Sisters

東三省的修女團體

經歷文化大革命之後，東三省所餘下的修女大都年邁體弱。然而，到了今天，東三省約有五十位新近發願的修女，另有七十五位青年在培育中。

修女所參與的工作種類繁多。她們有的協助辦理堂區事務、教授要理，有的負責照料年老的修女。在學習方面，年青修女除了研習靈修、教理及聖經之外，她們也學習醫療、裁剪、語文、烹飪及會計等事務科目，以利日後的自養。

在黑龍江省哈爾濱市，一九九四年三月成立了吳甦樂修女會，三十多位女青年報名參與，準備加深認識自己的聖召。

吉林省政府及宗教事務處邀請了一批本篤會修女（母院在德國）到吉林省開辦一所有六百張病床的醫院。該批修女包括美籍、德籍及韓國籍。醫院按計劃將於一九九五年完成。

(Motherhouse, Germany) to open a 600 bed hospital in the province. The team is made up of American, German and Korean Sisters. The project is due for completion in 1995.



(上圖) 本篤會修女應邀到吉林開辦醫院。

(Above) Benedictine Sisters invited to open hospital in Jilin.

(下圖) 沈陽的年青女教友熱切成為修女服務教會。

(Below) Young women in Shenyang are eager to become Sisters and to serve the Church.

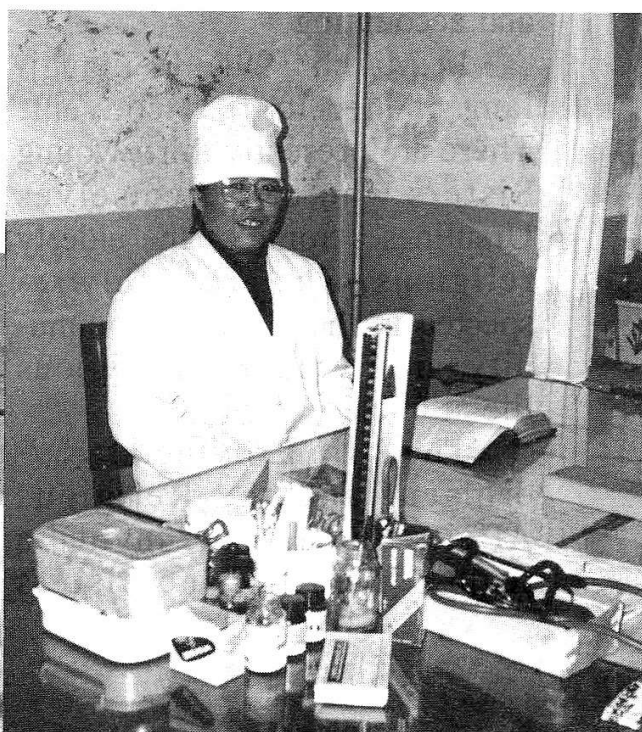


(上圖右) 留在家中照顧老年人的修女。

(Above right) Some young Sisters stay at home to care for the elderly.

醫生修女在診所隨準備看病。

Sister doctor prepares to receive the sick in the clinic.



Conclusion

The church in the Northeast manifests both signs of hope and signs of darkness. Although Liaoning presents a church more or less united, one that encourages the faithful to practice their faith openly, the church in Jilin and to a greater degree in Heilongjiang suffers from disunity and contradictions. Many people refuse to attend Mass offered by priests associated with the Catholic Church Patriotic Association and manifested in the constant increase in catechumens preparing for baptism, in flourishing vocations, and a laity, alive with deep faith, who have held on to their traditions through long years of suffering and persecution.

結論

東三省的教會既充滿著困難亦充滿希望。雖然遼寧省教會享有可喜的合一，但黑龍江省及吉林省卻各自承受著不同程度的分裂及對立。有些教友不願意參與愛國會神父所舉行的彌撒，並建立他們自己的聖堂。然而，希望之光仍到處燃亮，慕道的人日益增加，聖召蓬勃，教友活著深刻的信仰，經歷多年的困難及壓力仍保存著良好的教會傳統。

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Dates Relevant to the History of the Church and Hierarchy in Northeast China

- 1838 Manchuria Vicariate detached from Beijing. Paris Foreign Mission Society put in charge of Liaodong Catholic Vicariate.
- 1898 North: Jilin and Heilongjiang; Cathedral: Jilin; South: Liaoning; Cathedral: Mukden (Shenyang).
- 1900 July 2: Boxers burn down Mukden mission. Bishop Laurent Guillen, MEP, burned to death, Sisters and others massacred.
- 1924 Name of Mukden changed to Shenyang. Liaoning becomes Vicariate of Jilin.
- 1925 Fushun Prefecture assigned to Maryknoll Society. Jurisdiction extended as far South as Dalian (Darien).
- 1926 October 28: Consecration of six Chinese bishops in Rome, the first since Luo Wenzao in 1685.
- 1928 Yanji, (part of Jilin) becomes independent prefecture.
- 1931 Japanese occupy Manchuria; Puyi, last Chinese emperor, appointed puppet head of Manchukuo.
- 1932 Swiss Bethlehemite Fathers placed in charge of Qiqihar, Heilongjiang and part of Jilin.
German Benedictines assigned to the Yanji region.
Franciscan (Capuchins) assigned to Jiamusi, Heilongjiang.
- 1934 Holy See appoints Bishop Gaspais of Jilin as its representative to Manchukuo.
- 1937 Yanji becomes Vicariate.
- 1946 Pius XII establishes Chinese hierarchy. All vicariates in China become dioceses.
- 1948 Establishment of new diocese of Yingkou.
1948 Northeast now has nine ecclesial dioceses.
- 1949 Pope Pius XII names Pi Shushi Archbishop of Shenyang.

東三省有關的大事年表

- 1838 滿洲代牧區脫離北京獨立，並分為南北兩部份。巴黎外方傳教會奉委負責遼東教務。
- 1898 滿洲代牧區分南北兩部份，北部為吉林省及黑龍江省，主教座堂設在吉林；南部為遼寧省，主教座堂設在瀋陽。
- 1990 七月二日，義和團焚毀瀋陽主教座堂，紀隆主教被燒死，多位修女及教友亦在事件中致命。
- 1924 南滿教區改稱瀋陽教區。北滿改稱吉林教區。
- 1925 撫順教區由瑪利諾會負責，兼理大連教務。
- 1926 自羅文藻以後首批六位國籍主教晉牧。
- 1928 延吉成為獨立監牧區。
- 1931 日本侵略東三省，並扶植滿洲國傀儡政府。
- 1932 瑞士白冷會神父負責黑龍江省齊齊哈爾的教務，嘉布遷方濟會負責佳木斯。德國本篤會負責吉林省延吉。
- 1934 教廷委任吉林代牧高德惠主教為駐滿洲國代表。
- 1937 延吉成為代牧區。
- 1946 教宗庇護十二世成立中國聖統制，所有代牧區昇格為教區。
- 1948 營口教區成立。東北分為九個教區。
- 1949 教宗委任中國籍皮漱石神父為瀋陽總主教。

- 1950 "Guangyuan Announcement"; declaration of the three autonomies for the Catholic Church in China.
- 1951 Archbishop Ignatius Pi Shushi is arrested and sentenced to 6 years in prison.
Expulsion of Archbishop Riberi, the Papal Internuncio. Arrest of Catholics; nationalization of all religious institutions. Pope Pius XII appoints 12 more Chinese bishops.
- 1957 Creation of the Chinese Catholic Patriotic Association. First conference of the Chinese Catholic Patriotic Association held in Beijing. Ignatius Pi Shushi elected chairman.
- 1959-63 Archbishop Pi acts as principal consecrator at 7 of 14 ordinations of bishops.
- 1959 May 31: Wang Weiming consecrated Bishop of Jilin.
July 12: Wang Ruihuan consecrated Bishop of Harbin, Heilongjiang. These are the first two consecrations of bishops in the Northeast without Vatican approval.
- 1978 Pi Sushu dies in Beijing and is buried in Babaoshan Cemetery.
- 1980 Mass celebrated on Christmas Day, the first since the Cultural Revolution on Christmas, in Changchun, Jilin, in the former house of MEP.
August 30: Church reopens in Harbin.
- 1983 Shenyang Seminary, Liaoning, opens to serve 3 provinces of Northeast China.
- 1984 Bishop Xu Zhenjiang, second bishop of Shenyang, consecrated on July 24, 1981, dies in Shenyang.
50 students enroll in Shenyang Seminary.
- 1985 April 4: Bishop Liu Dianchi of Jilin dies.
September 22: John Li Xuesong, (over 80) consecrated bishop of Jilin.
- 1986 Two young men ordained in the open church for Shenyang Diocese.
- 1987 Jilin Seminary opens.
- 1988 Bishop Zhao Youmin dies in Shenyang.
October 16: Zhang Hualiang, consecrated bishop of Shenyang.

- 1950 「廣元宣言」發表，倡議中國推行「三自運動」。
- 1951 皮漱石總主教被捕，判囚六年。宗座駐華代表黎培理總主教被逐出境。同年，教宗委任十二位中國神父為主教。
- 1957 中國天主教友愛國會成立，皮漱石總主教當選主席。
- 1957-63 皮漱石總主教祝聖了七位「自選自聖」主教。
- 1959 五月三十一日：自選自聖的王維民成為吉林主教。
七月十二日：自選自聖的王瑞寰成為哈爾濱主教。
這是未經教廷認可首先祝聖的兩位東北主教。
- 1978 皮漱石總主教在北京逝世。
- 1980 吉林省長春市舉行文革以來首次彌撒聖祭。
八月三十日，哈爾濱市天主堂重開。
- 1981 徐振江主教在瀋陽晉牧。
- 1983 瀋陽修院成立，為東三省服務。
- 1984 徐振江主教逝世。政府曾要求撫順的趙佑民主教代理瀋陽教務。
同年有五十人報讀瀋陽修院。
- 1985 吉林省劉殿墀主教逝世。
同年九月二十二日，八十高齡的李雪松神父獲祝聖為吉林主教。
- 1986 兩位新司鐸在瀋陽的公開教會祝聖晉鐸。
- 1987 吉林修院成立。

- Shenyang Seminary student body numbers 31.
- 1989 Twenty-one men now ordained to the priesthood from Shenyang Seminary.
 April: Bishop Zhang Hualiang, bishop of Liaoning, dies six months after consecration.
 May 21: Jin Peixian of Fushun consecrated bishop of Shenyang.
 December: Bishop Guo Wenzhi, underground bishop of Qiqihar, Heilongjiang, arrested.
- 1990 March: Bishop Guo Wenzhi, released.
 August 26: Louis Liu Huanpo consecrated Auxiliary Bishop of Harbin, Heilongjiang.
 December 21: Seven more ordinations in Shenyang.
- 1991 Feast of the Assumption more than 300 people received Sacrament of Baptism in the 3 provinces.
- 1992 April: Bishop Fan Xueyan, undisputed leader of the underground church, dies under mysterious circumstances.
 May 31: 11 men ordained in Shenyang.
 September: Fifth National Catholic Representative Congress adopts vernacular in the liturgy.
 November 13: Bishop Peter Wang Ruihuan, Harbin dies.
 Auxiliary Bishop Louis Liu Huanbo, put in charge of the open church in Heilongjiang diocese.
 There are now 6 bishops in Northeast China: Liaoning 1; Jilin; Heilongjiang 2 and 1 underground.
- 1993 A team of Benedictine Sisters from Korea, Germany and the United States, in conjunction with the Jilin Provincial Government and the Religious Affairs Bureau, negotiate to open a 600 bed hospital in Jilin Province in 1995.
- 1994 May 20: Bishop Li Xuesong, of Jilin, dies.
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- 1988 趙佑民主教逝世於瀋陽。
- 1989 瀋陽修院二十一位畢業生分批晉鐸。
四月，瀋陽教區張化良主教於晉牧後六個月逝世。
五月二十一日，金沛獻主教獲祝聖為瀋陽教區主教。
- 1990 齊齊哈爾教區地下教會的郭文治主教獲釋。
八月二十六日，劉煥波主教獲祝聖為哈爾濱教區助理主教。
十二月二十一日，七位年青人在瀋陽晉鐸。
- 1991 東三省有超過三百人在聖母升天瞻禮領受聖洗。
- 1992 五月三十一日，十一位年青人在瀋陽晉鐸。
九月，中國第五屆天主教代表會議在北京舉行，通過推行禮儀本地化。
十一月，哈爾濱教區王瑞寰主教逝世，劉煥波主教正式接掌教區。
- 1993 一批本篤會修女到達延吉地區服務。
- 1994 五月二十日，吉林教區李雪松主教逝世。

