



文化 與宗教的碰撞

紀念聖方濟各·沙勿略誕辰500週年國際學術研討會論文集

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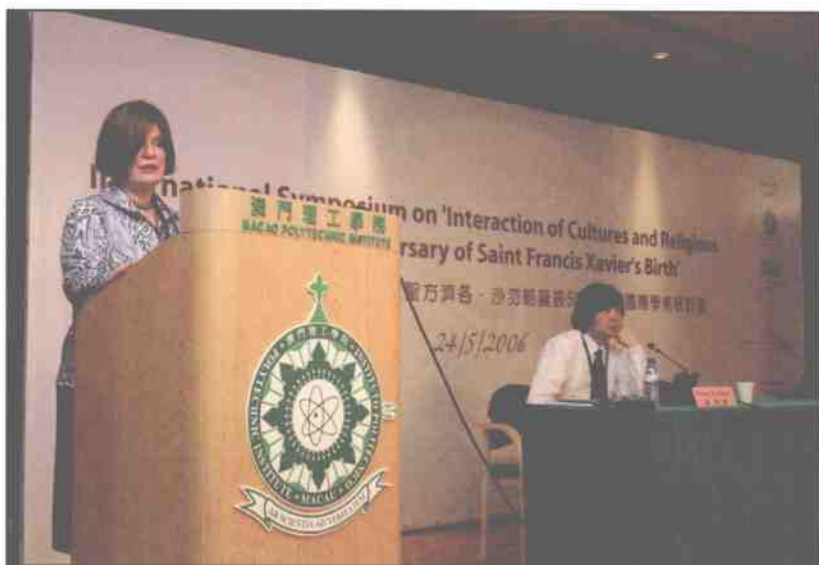
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會議情況(一)



分組討論



會議情況(二)

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澳門理工學院院長 李向玉

各位嘉賓、各位學者、
先生們、女士們：

大家好！首先我代表澳門理工學院向來自美國、中國內地和本澳的學者表示熱烈的歡迎。

2005年澳門歷史城區被聯合國列為世界文化遺產後，世界的目光開始投向這座位於中國南海之濱的歷史小城。今天，我們借耶穌會傳教士方濟各·沙勿略（Francisco Xavier）誕辰500周年之際，在澳門舉行這次有關“文化與宗教的碰撞”國際研討會，具有特殊的意義。因為澳門曾經是西洋傳教士，尤其是耶穌會在東方傳教的基地，是他們進入中國的大門；今天在澳門歷史城區隨意地走一走，就會強烈地感覺到他們的影響仍然存在，那裡至今還保留完好的多座由當年耶穌會（Jesuitas）、道明會（Dominicanos）和奧斯定（Agustinos）等修會所修建及保留下的教堂。這些就是文化與宗教碰撞與交流的最好的見證。

四百多年前，耶穌會創始人之一方濟各·沙勿略神父奉羅馬教廷之命來到東方傳教。由於他在日本推行“文化適應”的傳教策略，傳教活動取得了很大的成功。在日本傳教的實踐中，他深深感覺到中國文化和思想在日本社會和民衆的思想中佔據著十分重要的地位。很

可能是基於這一理由，沙勿略下決心前往中國，祈望晉見中國的皇帝，試圖通過外交手段打開進入中國傳播福音的大門。在歷經千辛萬苦和排除各種干擾之後，他終於來到了廣東海域的上川島，試圖以那裡為基地，實現進入中國內陸傳教的計劃。但由於明朝政府嚴厲的海禁政策，沙勿略未能現他的理想，最終因病於1552年12月在上川島去世。沙勿略雖未能進入中國腹地傳教，但是他的努力卻拉開了史學上所謂第三次天主教入華傳教的序幕。

沙勿略雖未能進入中國內地，但他的開拓精神卻激勵著後來的耶穌會傳教士。1553年葡萄牙人入據澳門之後，耶穌會傳教士開始以此為據點，羅明堅（Michel Ruggieri）和利瑪竇（Matteo Ricci）等一批傳教士來到澳門，他們在學習和掌握了中國文字，對中國社會和文化有所瞭解之後，天主教終於撞開了中國的大門。自此，以西洋傳教士為中介，以澳門為基地，中國和西方之間展開了大規模的文化與科技的交流，並對雙方的社會發展都產生了重要且深遠的影響。

今天，我們大家相聚在澳門這座充滿多元文化的小城，就中西文化和宗教之間的撞擊和交流進行討論，我們不僅應該從歷史的角度，亦應從現實的角度看待這一問題。在回顧、總結和汲取歷史經驗與教訓的基礎上，我們要進一步加強中西文化與宗教的相互尊重、相互了解、相互理解、相互寬容、相互學習，進而推動不同的民族之間思想、文化和人員的交流。我們相信，一個充滿多元文化的、和諧的世界是我們大家共同追求的目標。

最後，我衷心希望今次研討會能取得成功並祝願各位嘉賓和學者在澳門生活愉快。

謝謝大家！

**Speech of the International Symposium
“Interaction of Cultures and Religions –
the 500th Anniversary of Saint Francis Xavier’s Birth”
by
Professor Lei Heong Iok
(President of Macao Polytechnic Institute)**

Distinguished guests,
Dear scholars,
Ladies & gentlemen,

Good morning! On behalf of the Macao Polytechnic Institute, I would like to extend my warm welcome to the scholars from the United States, Mainland China and our local region.

Since Macao has been listed by the United Nation as the World Heritage site in 2005, the world has shifted their focus to this small historical city located in the South China Sea. Today, through the 500th anniversary for the birth of Jesuitic missionary St. Francis Xavier, we organize the international conference on “Interaction of Cultures and Religions” and it has special meaning. Macao has once been the base for the Western missionary, especially the Jesuits, to preach religion in the East, where they set foot in China. If you pay a visit to the historical areas of Macao, you will strongly feel their existence. Until now there still remain some churches which have been kept and built by the Jesuits, Dominics and Agustines in those days. This is the best testimony for the interaction and exchanges of cultures and religions.

Four hundred years ago, Father Francis Xavier, one of the founders of Jesuits was designated by the Vatican to preach the religion in the East. Since he adopted the strategy of "Culture Adaptation" in Japan, he had great achievement in the preaching activity. During the preaching in Japan, he deeply felt that the Japanese society and the thinking of people had significantly been occupied by the Chinese culture and idea. Perhaps due to this reason, Xavier determined to go to China and visited the Chinese emperor, trying to open the door of China through the diplomatic way for preaching. Having overcome a lot of hardships and disturbances, he had finally arrived at the Sancian Island of the Guangdong sea area. He took it as the base for realizing his dream of preaching in the inland of China. However, due to the sea banning policy of the government of the Ming Dynasty, Xavier could not realize his dream and eventually passed away on that island in December 1552 due to illness. Although Xavier could not preach in the central region of China, his effort preluded the so-called third Catholic missionary work at China in the history.

Despite the fact that Saint Francis Xavier failed to carry out his religious mission in the mainland China, his frontier spirit inspired the later Jesuit missionaries. Since Portuguese early settlement in Macao in 1553, groups of missionaries arrived here, among who were Michel Ruggieri and Matheo Ricci, taking Macao as a base. Their command of Chinese language and understanding of Chinese society and culture paved the way for the spread of Catholicism in China. Since then , with Western missionaries serving as intermediary, and Macao as base, exchanges in culture, and science and technology have been carried out between the East and the West, which exerted great impact on the social development of both.

Today, we are here in Macao, in this multi-cultural city, to discuss the cultural and religious collision and communication between the East and the West, not only from historical perspective, but also from the point of view of present-day situation. Based on the past experience and lessons, we need to further enhance mutual respect, understanding, comprehending, tolerance and learning between the Eastern and the Western culture and religion, thus to promote the communication in terms of ideology, culture and personnel. We believe that a pluralistic and harmonious world should be the common goal that we are working toward.

Finally, I sincerely wish the symposium a great success, and wish all of you pleasant stay in Macao!

Thank you!

Saint Francis Xavier, “The Christian Ulysses” : A Traveler from the Past, a Teacher for Today

Monsignor Robert Sheeran, S.T.D.

President, Seton Hall University

South Orange, New Jersey, U.S.A.

Abstract: As a person, this Francis Xavier, the Christian Ulysses, as one of his biographers has called him, was unique – bold of vision, fearless for his own personal safety, unflinching in his mission. And he was not afraid to learn – to learn and to change from new encounters and new journeys. Nor was he perfect: he could be irascible, inconsistent and at times harsh. But, always, he prayed. His last words were: “Lord, I trust in you: do not let me be confounded.”

Keywords: Saint Francis Xavier odyssey Goa Japan China

Who is this man, Francis Xavier? What is it that brings us together today?

Who is this man, born into privilege in Spain – exactly 500 years ago – who died off the coast of China, poor, alone, desolate in 1552?

A man for whom innumerable institutions around the world are named – a college in Bombay; the oldest prep school in New York City; universities in New Orleans and Cincinnati and churches in hundreds of cities and villages.

A man who lived only 46 years, whose life became legend, whose courage forged a missionary movement not seen since the earliest days of Christianity.

His original companions were few, a handful of young men, fellow students who met at the University of Paris in the 1520's – and who set out to change the world. And the effect of these first-generation Jesuits was truly historic.

His successors are numerous, today tens of thousands of Jesuits who teach and work on every inhabited continent on earth.

As a person, this Francis Xavier, the Christian Ulysses, as one of his biographers has called him, was unique – bold of vision, fearless for his own personal safety, unflinching in his mission. And he was not afraid to learn – to learn and to change from new encounters and new journeys. Nor was he perfect: he could be irascible, inconsistent and at times harsh. But, always, he prayed. His last words were: "Lord, I trust

in you: do not let me be confounded.”

Even at the end of his life, he looked forward. Having come to respect the people and culture of Japan, he was told by the Japanese that an even older, greater civilization existed in China, and it was on China that he focused his last efforts. He would never set foot there.

Xavier’s earthly odyssey ended – but his influence lives on to inspire us, Christian and non-believer, to lives of bold purpose. I believe it is worth looking at his life and his world for key lessons that tell us where we have been – and where we are likely to go.

* * *

Born in Basque Spain. Educated in Paris. Pilgrim and worker in Italy. Apostle in India and Southeast Asia. Died off the coast of China, on Sancian Island, within sight of the land he longed to visit.

He may seem a rather exotic specimen to us today – an adventurer, a wanderer, striking out for worlds unknown and wondering why others were not lining up to join him on the quest to convert half the world.

One commentator noted that Francis Xavier treated oceans as others treated lakes. He crisscrossed Southeast Asia for nearly a decade, from 1542 until his death in 1552. He touched the lives of thousands upon thousands of people with his own deeply held faith.

* * *

What produced this man? Francis Xavier was born and educated in the Renaissance, that great rebirth of culture and learning inspired by