

1987

第

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英语文摘

*Reader's
Digest*

江苏教育出版社

敬告读者

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Holy Night

圣诞之夜

F. 格魯耶 作曲
陈 瞻 道 译配

1=C 6/8

$\overset{p}{5} \cdot \overset{\curvearrowright}{6} \overset{\curvearrowright}{5} \ 3 \cdot \mid \overset{mf}{5} \cdot \overset{\curvearrowright}{6} \overset{\curvearrowright}{5} \ 3 \cdot \mid \overset{mf}{2} \ \overset{\curvearrowright}{2} \cdot \overset{\curvearrowright}{7} \cdot \overset{\curvearrowright}{7} \cdot \mid \overset{p}{1} \ \overset{\curvearrowright}{1} \overset{\curvearrowright}{5} \ 5 \cdot \mid 6 \ 6$
Si- lent night! Ho- ly night! All is calm, all is bright! Round you

平 安夜，圣 诞夜，万 籁 静，闪 金 光。圣 母

Si- lent night! Ho- ly night! Shep-herds quake at the sight! Glo- ries

平 安夜，圣 诞夜，金 光 闪，多 辉 煌。牧 童

Si- lent night! Ho- ly night! Son of God, loves pure light! Ra- diant

平 安夜，圣 诞夜，上 帝 恩，甘 霖 降。喜 音

$\overset{p}{1} \cdot \overset{\curvearrowright}{7} \ 6 \mid \overset{p}{5} \cdot \overset{\curvearrowright}{6} \overset{\curvearrowright}{5} \ 3 \ 0 \mid \overset{poco cresc.}{6} \ 6 \ \overset{\curvearrowright}{1} \cdot \overset{\curvearrowright}{7} \ 6 \mid \overset{\curvearrowright}{5} \cdot \overset{\curvearrowright}{6} \overset{\curvearrowright}{5} \ 3 \ 0 \mid$

vir- gin moth-er and child! Ho- ly In- fant, so ten-der and mild,

圣 婴 和 蔼 安 详，宁 静 温 柔 在 梦 乡，

stream from heav-en a- far, Heav'nly hosts sing Al- le- lu- ia,

惊 喜 遥 看 远 方，天 使 齐 声 把 颂 歌 来 唱，

beams from Thy ho- ly face, With the dawn of re- deem- ing grace,

圣 容 多 慈 详，神 灵 光 华 照 四 方，

$\overset{mf}{2} \ \overset{\curvearrowright}{2} \ \overset{\curvearrowright}{4} \cdot \overset{\curvearrowright}{2} \ 7 \mid \overset{\curvearrowright}{1} \cdot \overset{\curvearrowright}{3} \ 0 \mid \overset{\curvearrowright}{1} \cdot \overset{\curvearrowright}{5} \ 3 \ 5 \cdot \overset{\curvearrowright}{4} \ 2 \mid \overset{\curvearrowright}{1} \cdot \overset{\curvearrowright}{1} \ 0 \parallel$

Sleep in heav-en-ly peace, Sleep in heav-en-ly peace.

静 静 安 睡 在 天 堂，静 静 安 睡 在 天 堂。

Christ the Sav-ior is born! Christ the Sav-ior is born!

救 世 基 督 从 天 降，救 世 基 督 从 天 降。

Je- sus, Lord, at Thy birth, Je- sus, Lord, at Thy birth.

赐 福 众 生 永 难 忘，赐 福 众 生 永 难 忘。

英 语 文 摘 (丛刊)

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New Mission for Chinese Christians

缪旭光 选注

基督教是全世界影响最深、最广、教徒最多的第一大宗教。基督教最早传入中国，是在唐朝初期。近年来，我国基督教会努力同世界各国教友保持友好联系，不断开展互访活动，增进了同世界各国教友的相互了解和友谊。随着改革和对外开放政策的进一步深入，我国基督教徒也面临着新的使命。下面是对南京神学院院长丁光训大主教的一篇专访。

Church leaders are turning their minds towards the task of building up the life of the church well. "Our aim is to make the churches places every Christian loves to go,¹" said Anglican Bishop² K.H.Ting in an exclusive interview with *Beijing Review*.³

Bishop Ting, also principal of Nanjing Theological College,⁴ noted that this focus has been ascertained at a meeting on Christian work held in Hangzhou last February. It suggested that with the principles of self-government, self-support and self-propagation firmly established, it was already a foregone conclusion the church in China was to be governed by Chinese Christians and not by foreign missionaries.⁵

Christians at home and abroad are very much for the Three-Self idea when they see for themselves its results,

noted Ting. Robert Runcie, the Archbishop of Canterbury,⁶ demonstrated his support for the Chinese Church by making two recent visits to China. He considers the formation in the 16th century of the Church of England⁷ by throwing off the yoke of the Pope very much a Three-Self Movement too.

It is barely three years since *Beijing Review's* first interview with Bishop Ting in June 1984. The church was then just recovering from the 10-year setbacks of the "cultural revolution" (1966-76). Since that time striking changes in China's religious life have taken place and Chinese Protestant Christians⁸ have opened over 4,000 churches across the country. They now claim some 4 million members.

The burgeoning religion⁹ has begun to put more emphasis on the training of leaders. Over the past three years, nine more theological training centres, which include seminaries and theological schools at lower levels, have been set up in Beijing, Shenyang in northern China and in Shanghai, Hangzhou, Wuhan, Fuzhou and Guangzhou in the south. Nanjing Theological College was once the only seminary in China. Now these institutes have a combined total enrollment of more than 600 students.¹⁰

These students were chosen from among 5,000 applicants with senior middle school education. Recommended by their local churches they have to pass a stiff examination.¹¹ In their four-year course, they study theology the Bible and church history, foreign languages and other subjects. "All these efforts are geared to produce a new generation of Christian leaders," said Ting.

"We also need specialists such as artists, painters and

sculptors. There are exhibits in Nanjing devoted to Chinese traditional artistic forms imbued with¹² Christian themes.”

However, Ting lamented a shortage of qualified teachers.¹³ Even in Nanjing Theological College, the full time faculty¹⁴ includes only seven professors, seven associate professors and six instructors and a few lecturers. The majority of them are elderly. “It was impossible to train any Christian teachers during the ‘cultural revolution.’” Now, he added, religious beliefs are again fully protected by the Constitution.¹⁵ Theological education has been placed high on the Church’s agenda¹⁶ and a committee on theological education has been established by the China Christian Council.

In the past three years, more and more religious books have been published, Ting recalled. During the six years up to the end of 1986, about 2.30 million Bibles were printed and sold. A newly published Hymnal¹⁷ consists of 400 hymns of which the music and lyrics for about 100 have been written by Chinese Christians.

Ting sees the need for a journal for local ministers only. The *Nanjing Theological Review* is in its fourth year and has two editions, domestic and overseas, with a total circulation of 18,000, probably one of the most widely circulated theological journal in the world.

Another interesting development of modern Christianity in China is that more and more women are giving leadership and receiving ordination,¹⁸ Bishop Ting pointed out. Women make up one-sixth of the 300 ministers ordained in the last three years. “We have, for example, a lay woman serving as the chairperson of the Jiangsu Prov-

incial Christian Council,”¹⁹ Ting said, adding that now female students in China’s theological schools account for 33 percent of the total student bodies.

Worship groups in Christian’s homes, a tradition that has long been practised by Protestants here, is very much a part of China’s Three-Self Movement and has its roots in the Bible, Ting stressed. “However,” he said, “there has been some misunderstanding and misrepresentation abroad over the so-called home-churches. Some have called them the ‘underground churches’ as if these groups are opponents of the people’s government in China or of our Three-Self Movement.” “They certainly are not,” Ting pointed out. “In fact, my mother who passed away a few months ago at the age of 101 was a very ardent devotee of such a group which met in her home.” Ting added that to meet the needs of those home-church leaders, a special journal is being published by Nanjing Seminary.

In recent years, Protestants have also pursued a vigorous exchange programme with foreign countries²⁰ and have established contacts with more Christian groups and individuals overseas, Ting noted. He mentioned the visit paid by the Archbishop of Canterbury, spiritual head of World Anglicanism,²¹ the delegation from the British Council of Churches, Ugandan Bishop Festol Kivengere and the group led by Dr. Hubbard, President of Fuller Theology Seminary in Pasadena, California. In addition, Ting spoke of the delegation of the presidents of several seminaries in the United States that have also come to visit Chinese churches. Ting told *Beijing Review* reporters he was expecting president Donald Shriver and his wife from the

Union Theological Seminary, New York, *Ting's* alma mater.²² “I’m also very pleased to see that in recent years more and more Christian groups from evangelical denominations are deepening their contacts with us,”²³ *Ting* said.

“As for international activities, we have attended twice the meetings of the World Conference on Religion and Peace (WCRP), a world organization with its headquarters in New York and Geneva. Chinese Protestants took part in the Asian Conference on Religion and Peace held last year in Seoul, South Korea. And I just came back from the International Conference on Religious Liberty held in New Delhi, India, where I was a speaker.”

When asked whether the current criticism of bourgeois liberalization had any effect on his church, *Ting* said, “No, all-out westernization²⁴ is something we have stood against all these years, as witnessed to by our principles of self-government, self-support and self-propagation. But, self-isolation is not one of the three. The Chinese church is to be rooted in the Chinese soil, but related to churches in other lands. We are enriched as a part of the church universal.”²⁵

(From *Beijing Review* June 1, 1987)

1. Our aim...to go: 我们的目的是使教堂成为每一个基督教徒都喜爱去的圣地。2. Anglican bishop: 安立甘主教。安立甘教宗是十六世纪在组织上和教义上摆脱罗马教廷控制的基督教三大教派之一,以英国圣公会为主体,遵奉《公祷书》规定的教义。各国教会各自独立,但保持精神上的联系。3. an exclusive...Review: 接受《北京周报》的一次专访。4. Nanjing Theological College: 南京神学院。5. that with the principles...foreign missionaries: 随着“自治、自立、自由宣教”原则的牢固确立,中国的教会将由中国的信徒自己主持而不受制于海外教

士，此已成为势所必然。foregone conclusion: 预料中的必然的结局。

6. the Archbishop of Canterbury: 坎特伯雷大主教。在英国圣公会体制中，坎特伯雷大主教是全英格兰的首主教和坎特伯雷大主教区(辖柴郡与约克郡以南的英格兰地区)大主教。

7. He considers... Movement too: 他认为十六世纪摆脱教皇桎梏而形成的英国圣公会也几近于一场“三自运动”。

the Church of England 英国圣公会，即英国国教，源起于二世纪基督教初传入不列颠时所建立的教会及十六世纪宗教改革运动中诞生的安立甘教宗。在英王亨利八世治间(1509—1547)，英国与罗马教廷决裂，遂建立独立的英国圣公会。

8. Protestant Christians: 基督教新教教徒。基督教新教，或称抗罗教，在中国又通称基督教。以因信称义，推崇《圣经》权威和认为信徒皆可直接与上帝接触为其特点。与天主教、东正教共为基督教三大分支。

9. The burgeoning religion: 正始发达的宗教信仰。

10. Now these institutes ... students: 如今这些神学院的在校学生总数合计已达六百多人。

11. to pass... examination: 通过严格的考核。

12. imbued with: 带有……色彩。

13. lamented... teachers: 对合格教师的缺乏表示忧虑。

14. the full-time faculty: 专职教学人员。

15. Constitution: 宪法。

16. Theological education... agenda: 神学教育已被置于教会议事日程的首要位置。

17. Hymnal: 赞美诗集。赞美诗(Hymn)，原指颂扬神、英雄或著名人物的赞歌。但严格说来，是基督教徒用来祈祷的歌曲。通常由会众歌唱，其特点是有韵律、节拍和诗节，不用《圣经》的歌词。基督教的赞美诗源自希伯来圣殿的诗篇。

18. receiving ordination: 接受圣职。

19. a lay woman... Council: 一位世俗女子担任江苏省基督教会会长。

20. have also... foreign countries: 寻求同海外国家之间的前景美好的交流计划。

21. spiritual head ... Anglicanism: 世界圣公会的精神领袖。

22. alma mater: 母校。

23. more and more... with us: 越来越多的各福音教派中的基督教组织正在加深与我们的联系。

24. all-out westernization: 全盘西化。

25. the church universal: = the universal church 世界宗教。

(上接P.39.)

23. out of range: ‘猎枪的射程之外。 24. the faint rustle of the grasses: 野草发出的轻微沙沙声。 25. safety catch: 保险栓。 26. blind: (狩猎时的)埋伏处。 27. a big pintail drake: 一只大针尾鸭。
28. The splendid bird... breast gleaming: 那只华丽的鸟儿立刻展翅高飞，缩着双脚，高昂着头，拍打着翅膀，白色的胸脯闪闪发光。
29. radiant: (面部表情)喜悦的，容光焕发的。 30. briefly: 轻快地。



Love and Marriage in China

【英】Stephen Jessel

秦健民 选注

In China there is a legal minimum age for marriage.¹ It is twenty for a woman and twenty-two for a man, but people are expected to marry around four or five years above that minimum.² Usually when someone reaches marriageable age, friends, relatives or parents will arrange a meeting with somebody regarded as suitable.³ Match-makers⁴ are also used. To some extent this reflects the fact that it's very hard to meet people of the opposite sex.⁵ There's little entertainment; nothing resembling the youth culture of the West. That's why the city authorities here in Peking have been arranging decorous dances⁶ and have established a sort of computer dating service.⁷ Marriage bureaux⁸ exist—and the newspapers are full of “lonely hearts” advertisements.⁹ An article in the *People's Daily* criticised these advertisers for living in a dream world.

“Too many people,” the article said, “are being unrealistic, bearing in mind¹⁰ that the advertisers are not themselves in the first flush of youth.¹¹ The women want to meet tall, well-educated young men established in good jobs.¹² The men want girls with ‘the looks of a filmstar, the figure

of a sportswoman, the patience of a waitress, the voice of an announcer and the kitchen skills of a chef.’¹³ People should be more practical and flexible.”

Surveys have indicated that young women are looking for prospective husbands¹⁴ who are honest, mild-tempered, enterprising,¹⁵ intelligent, decent, eager to learn and tall. From the girls’ points of view, good looks don’t seem to be that important.

These days, honeymoons¹⁶ are becoming more common. As a result, the man may spend the equivalent of two years’ wages on his wedding. Nevertheless, hope springs eternal.¹⁷ The magazine that started the first ‘lonely hearts’ column in 1981 still gets around fifty advertisements a week, and each advertiser can expect several hundred replies.

(From *BBC English*)

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1. a legal minimum age for marriage: 法定最低婚龄。2. around four...minimum: 超过最低婚龄 4 至 5 岁左右。3. somebody regarded as suitable: 认为合适的对象。4. matchmaker: 媒人。5. the opposite sex: 异性。6. decorous dances: 正派合宜的舞会。7. computer dating service: 计算机婚姻介绍系统(一种用计算机为求婚者存贮和分析婚姻信息,并为他(她)们能找到合适的伴侣而提供信息的服务系统)。8. marriage bureaux: 婚姻介绍所。9. “lonely hearts” advertisements: “征婚”广告。lonely hearts: (俚)急于物色对象的中年男女。10. bearing in mind: 把…牢记在心。此处意谓“须知”。11. in the first flush of youth: 青春年少时期。12. established in good jobs: 有好工作的。13. the kitchen skills of a chef: 厨师的烹饪技艺。14. prospective husbands: 未婚夫。15. enterprising: 有事业心。16. honeymoons: 蜜月假期。17. hope springs eternal: (对未来的)希望在不断涌现。