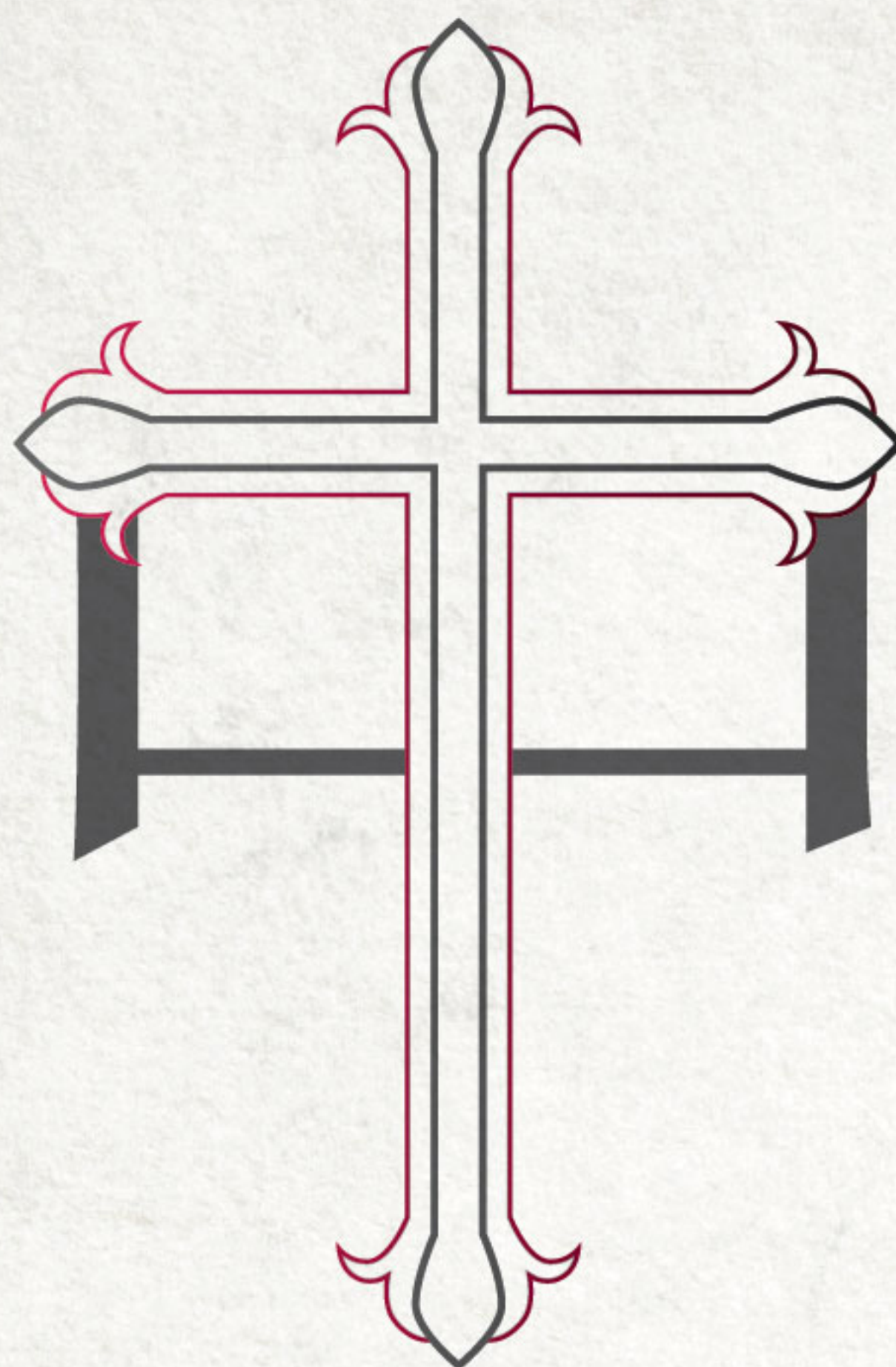


*International Conference
on the Catholic Church in China since 1979*
一九七九年以後的中國天主教國際研討會



14-15 June 2018
二零一八年六月十四日至十五日

AAB1312, ACADEMIC AND ADMINISTRATION BUILDING,
BURC, HONG KONG BAPTIST UNIVERSITY

會議手冊 | PROGRAM BOOKLET

Jointly Organized by 聯合主辦：



International Conference on the Catholic Church in China since 1979

一九七九年以後的中國天主教國際研討會

14-15 June 2018

二零一八年六月十四日至十五日

會議手冊

Program Booklet

聯合主辦 Jointly Organized by:



歷史系

DEPARTMENT OF HISTORY



香港浸會大學近代史研究中心
Modern History Research Centre



原道交流學會
YUAN DAO STUDY SOCIETY

Conference Schedule 會議程序

~ 14 June 2018 (Thursday) 2018 年 6 月 14 日 (星期四) ~

9:00 am – 9:15 am	註 冊 Registration
9:15 am – 9:30 am	開幕典禮暨合照 Opening Ceremony and Photo Taking
9:30 am – 11:00 am	主題講座 Keynote Speech
11:00 am – 11:15 am	茶 點 Coffee Break
11:15 am – 12:45 pm	分組討論 Panel 1
12:45 pm – 2:15 pm	午 膳 Lunch
2:15 pm – 3:45 pm	分組討論 Panel 2
3:45 pm – 4:00 pm	茶 點 Coffee Break
4:00 pm – 5:30 pm	分組討論 Panel 3
6:00 pm	晚 宴 Dinner

~ 15 June 2018 (Friday) 2018 年 6 月 15 日 (星期五) ~

9:15 am – 10:45 am	分組討論 Panel 4
10:45 am – 11:00 am	茶 點 Coffee Break
11:00 am – 12:30 pm	分組討論 Panel 5
12:30 pm – 2:00 pm	午 膳 Lunch
2:00 pm – 3:30 pm	分組討論 Panel 6

會議場地：香港浸會大學浸會大學道校園教學及行政大樓 13 樓 AAB1312 室
Conference Venue: AAB1312, 13/F, Academic and Administration Building,
Baptist University Road Campus, Hong Kong Baptist University

2018 年 6 月 14 日 (四) 14 June 2018 (Thursday)

9:00 am – 9:30 am	Registration 註冊
	Opening Ceremony and Photo Taking 開幕典禮暨合照

9:30 am – 11:00 am	Keynote Speech 主題演講
Chair: Cindy Yik-yi Chu (Hong Kong Baptist University) 主持人：朱益宜 (香港浸會大學)	
✧ Being a Chinese Catholic since 1979: Walking an Uneasy Path in a Changing Country Gianni Criveller 柯毅霖 (PIME International School of Theology)	

11:00 am – 11:15 am	Coffee Break 茶點
---------------------	-----------------

11:15 am – 12:45 pm	Panel 1
Chair: Cindy Yik-yi Chu (Hong Kong Baptist University) 主持人：朱益宜 (香港浸會大學)	
✧ The Unofficial Catholic Church since 1979 Sergio Ticozzi 田英傑 (Holy Spirit Study Centre 聖神研究中心)	
✧ Recent Developments of Youth Ministry in China: A New Way of being Church? Bruno Lepeu 龐樂培 (Holy Spirit Study Centre 聖神研究中心)	
Discussant: Beatrice Leung (Wenzao Ursuline University of Languages) 評論員：梁潔芬 (文藻外語大學)	

12:45 pm – 2:15 pm	Lunch 午膳
--------------------	----------

2:15 pm—3:45 pm	Panel 2
Chair: Ka-chai Tam (Hong Kong Baptist University) 主持人：譚家齊（香港浸會大學）	
✧ The “Miracle at Sheshan” and its Interpretations Paul Mariani (Santa Clara University 聖塔克拉拉大學)	
✧ Latin American Identity in China: The Spanish-speaking Catholic Community of Shanghai as Cultural Identity Factor Ricardo Heredia (Shanghai University 上海大學)	
Discussant: Cindy Yik-yi Chu (Hong Kong Baptist University) 評論員：朱益宜（香港浸會大學）	

3:45 pm—4:00 pm	Coffee Break 茶點
------------------------	------------------------

4:00 pm—5:30 pm	Panel 3
Chair: Timothy Man-kong Wong (Hong Kong Baptist University) 主持人：黃文江（香港浸會大學）	
✧ Beyond the <i>Sigao Shengjing</i>: the Studium Biblicum Franciscanum from 1976 to Present Raissa De Gruttola 德希樂 (Università degli Studi di Perugia 佩魯賈大學)	
✧ Pope Francis and the Jesuit Approach to China Antonio De Caro 戴嘉羅 (Hong Kong Baptist University 香港浸會大學)	
Discussant: Timothy Man-kong Wong (Hong Kong Baptist University) 評論員：黃文江（香港浸會大學）	

6:00 pm	Dinner 晚宴
----------------	------------------

2018 年 6 月 15 日 (五) 15 June 2018 (Friday)

9:15 am – 10:45 am	Panel 4
Chair: Beatrice Leung (Wenzao Ursuline University of Languages) 主持人：梁潔芬（文藻外語大學）	
✧ 梵二後的山西天主教初探（1985-2015）——關於禮儀、建築、聖樂、修院培育及基督徒信仰生活的集中考察 Chunsheng Duan 段春生（Holy Spirit Seminary College of Theology and Philosophy 香港聖神修院神哲學院）	
✧ 中國天主教慈善公益事業的發展、創新與社會影響 ——以河北進德公益基金會為中心的研究 Zhipeng Zhang 張志鵬（Anhui University of Technology 安徽工業大學）	
Discussant: Wai-luen Kwok (Hong Kong Baptist University) 評論員：郭偉聯（香港浸會大學）	

10:45 am – 11:00 am	Coffee Break 茶點
---------------------	-----------------

11:00 am – 12:30 pm	Panel 5
Chair: Wai-luen Kwok (Hong Kong Baptist University) 主持人：郭偉聯（香港浸會大學）	
✧ Joseph Cardinal Zen Ze-kiun and Bishop Francis Hsu Cheng-pin: Two Prophetic Leaders of the Hong Kong Catholic Church Beatrice Leung 梁潔芬（Wenzao Ursuline University of Languages 文藻外語大學）	
✧ From Milan to Sai Kung: Hundred Years of Italian Missionaries in a Peninsular of South China Chi-wai Yuen 阮志偉（The Chinese University of Hong Kong 香港中文大學）	
Discussant: Sergio Ticozzi (Holy Spirit Study Centre) 評論員：Sergio Ticozzi（聖神研究中心）	

12:30 pm – 2:00 pm	Lunch 午膳
--------------------	----------

2:00 pm—3:30 pm	Panel 6
<p>Chair: Gianni Criveller (PIME International School of Theology) 主持人：柯毅霖 (PIME International School of Theology)</p> <p>✧ 金魯賢主教和上海愛國會 Rachel Xiaohong Zhu 朱曉紅 (Fudan University 復旦大學)</p> <p>✧ The Struggle of Liturgical Music in Chinese between Self-identity and the Other after Vatican II Aurelio Porfiri (Istituto di Bibliografia Musicale, Rome, Italy)</p> <p>Discussant: Cindy Yik-yi Chu (Hong Kong Baptist University) 評論員：朱益宜 (香港浸會大學)</p>	

Abstracts 論文摘要

Panel 1

The Unofficial Catholic Church in China since 1979

Sergio Ticozzi 田英傑

Holy Spirit Study Centre 聖神研究中心

The purpose of the paper is to register the development of the unofficial Church in China, especially after the launch of the liberalization policy started by Deng Xiaoping at the end of 1978, which allowed the release and rehabilitation of many Catholic clergy. It deals, first, with the reasons of its ‘keeping underground’, and, then, on how, after the difficult beginnings with various types of communities, it started to get more organized: through the formation of leaders, both priests and sisters, the ordination of new Bishops, the catechetical and liturgical initiatives for the faithful, and the setting of a cooperation network by establishing a kind of Episcopal Conference. It also points out the suffering of the underground Catholics due to the constant oppression by the official authorities, as well as their hopes and worries especially in the context of the dialogue between the Holy See and the Chinese Authorities. It ends with the present situation and future perspectives of the unofficial Church.

Recent Developments of Youth Ministry in China: A New Way of being Church?

Bruno Lepeu 龐樂培

Holy Spirit Study Centre 聖神研究中心

To understand what is emerging in the Church in China, the study of the development of Youth Ministry since the early 2000s is very enlightening. When young people have a rich experience of community life, with deep spiritual experience, proper training and accompaniment, which bring them closer to God and to others, it has a deep influence on their life and on the life of the local Church. It fosters lay ministries, vocations and dynamism for the renewal of the Church. Youth Ministry is facing important difficulties: the lack of support from the Church leaders, the difficulty to reach all young people and the political restrictions. Nevertheless, Youth Ministry in China is starting to bear promising fruit, helping the Church to move towards a more participatory and collaborative Fraternity.

Panel 2

The “Miracle at Sheshan” and its Interpretations

Paul Mariani

Santa Clara University 聖塔克拉拉大學

For decades China had endured one of the most powerful anti-religion movements in human history. But with the advent of the reform-era, the Church came back to life. This was especially true in the Shanghai region where in March 1980 up to 10,000 pilgrims came to the famous pilgrimage site of Our Lady of Sheshan. The young and old arrived by boat and bus. They came from near and distant provinces. Many of them were fisher folk from the greater Shanghai region. The government minders that quickly assembled at the scene were caught off guard by the size and strength of the unrehearsed gathering. It was all the more surprising to them because, by the end of the Cultural Revolution, the hill was largely off-limits and guarded by soldiers. The basilica was shuttered, the statues were destroyed, and the pilgrimage route was overgrown. For all this the authorities assumed that their decades-long campaign to eradicate religion was successful. But now they were witnessing the “masses” return to Sheshan. Government newspapers were an unwitting accomplice in the religious manifestation. This was because in October of 1979 some Shanghai Catholics reported seeing a shining light and hearing a message that the light would reappear in March of the following year. The press reported in a scientific manner that the lights were only a “natural phenomenon.” It warned readers not to believe in “superstitious rumors.” But in the parched religious landscape of the time, this only increased the curiosity of the people. The report spread far and wide. Were the events at Sheshan a “superstition” or a “miracle”? How does one explain the resurgence of religious belief in Sheshan after decades of state atheism? This paper seeks to answer these questions.

Latin American Identity in China: The Spanish-speaking Catholic Community of Shanghai as Cultural Identity Factor

Ricardo Heredia

Shanghai University 上海大學

It might seem that, in the 21st century, so dominated by globalization and technology, religion is something that has already been overcome. However, many events worldwide indicate the opposite. An example of this global phenomenon is found in Latin America: in spite of secularism and religious pluralism, Catholicism remains a great force in the Latin American social context. One example of this is the formation of a Spanish-speaking Catholic Community, conformed mostly by Latin Americans, in one of the cities with the greatest openness to globalization.

It is no less that surprising that in a city whose leitmotiv seems to be business relationships, and in a country so culturally different from any of the Latin American countries, not only exists a Spanish-speaking Catholic community, but that is very relevant to the Latin American community.

Catholicism is still a very important factor in the Latin American community in Shanghai and is represented in the Spanish-speaking Catholic Community of Shanghai. This community helps and promotes the recovery and maintenance of the cultural identity of the Latin American community in Shanghai.

Likewise, this work seeks to highlight the importance of the study of small communities in a field that has been traditionally focused on the missions and their deeds.

It is in the study of small communities where great results can be achieved to shorten the great gap of mutual ignorance between cultures as different as the Latin American and the Chinese culture. This gap is partly due to the great importance given to the study and analysis of business relationships between Latin America and China. This situation has left behind other studies related to cultural differences.

**Beyond the *Sigao Shengjing*: the Studium Biblicum Franciscanum
from 1976 to Present**

Raissa De Gruttola 德希樂

Università degli Studi di Perugia 佩魯賈大學

In 1945 the Italian Franciscan Friar Gabriele Allegra established in Beijing a biblical research centre named “思高聖經學會 Sigao Shengjing Xuehui.” The aim of the centre was that of providing a means by which Allegra and a small team of Chinese Franciscan Friars may translate, publish, and circulate the first complete edition of the Catholic Bible in Chinese. The centre was moved to Hong Kong in 1948 and in 1968 the 思高聖經 Sigao Shengjing was published.

In some autograph documents on the foundation and activity of the Studium, Allegra explained its role and aim, updating its statute after 1968 and introducing new tasks concerning the biblical apostolate of the centre. After the Friar’s death in 1976, the Studium would continue its work, and it still operates today.

The purpose of this paper is to explore the activity of the Studium Biblicum Franciscanum in Hong Kong from the death of its founder to the present. After a brief presentation of the centre and of the accomplishment of the main task of publishing the Bible, a detailed analysis of the work carried out by the Studium after 1976 will be exposed, considering whether the aims of the founder were taken into account and the impact it had on the life of the Catholic Church in China. The first part of the analysis will be mainly conducted on archival material. The second part of the research will be primarily based on the oral testimonies collected from the Friars currently living and working at the biblical centre. This study will underline the importance of the activity of the Studium Biblicum Franciscanum for the Chinese speaking Catholics from its foundation to present.

Pope Francis and the Jesuit Approach to China

Antonio De Caro 戴嘉羅

Hong Kong Baptist University 香港浸會大學

“For me, China has always been a reference point of greatness. A great country, but more than a country, a great culture, with an inexhaustible wisdom” with those words Pope Francis gave his first interview on China and dialogue between China and the Vatican State. The aim of my paper would be to give an account of Pope Francis' view concerning Chinese culture and to understand what are the current opinions on this matter. Moreover, I will give a brief account of the Jesuits missions in China, starting from the missions after the readmission of the Society of Jesus in 1820' until now, their core actions and their contribute to Chinese society.

Panel 4

梵二後的山西天主教初探（1985-2015）——

關於禮儀、建築、聖樂、修院培育及基督徒信仰生活的集中考察

Chunsheng Duan 段春生

Holy Spirit Seminary College of Theology and Philosophy 香港聖神修院神哲學院

本文將以 1982 年按行政區劃分的山西天主教十個教區作為主要考察對象。其中，以集中考察以教友最多，管理比較完善，具有顯著發展的太原教區為例。拙文將利用社會學與人類學的研究方法，對山西天主教各教區進行田野考察，研究在梵二大公會議之後，山西教會從 1985 到 2015 年三十年來的發展。首先，研究山西教會從拉丁禮儀到中文彌撒禮儀的改革；其次研究山西教會的教堂建築在此時期呈現出的特點：山西教會建了 7 座以教會本地化為特點的中國古典建築風格的教堂；再者，研究教會聖樂從傳統彌撒歌曲到民族調式歌曲的創作所呈現的本地化教會聖樂的特點；第四，研究山西修院在對修生培育，於教學理念、內容、方法等如何與梵二的精神接軌，以及山西天主教如何成為輸入到全國各地聖召最多的地區；第五，考察教理問答與聖經學習對培育基督徒信仰生活所有的影響和意義；最後，結論：總結山西教會在梵二精神影響指導下發生的一系列變化，這些變化對整個中國天主教具有什麼樣的影響和意義。試圖通過對山西地方教會的考察，以窺探整個中國教會三十年來在信仰生活方面的所呈現出的活力。

中國天主教慈善公益事業的發展、創新與社會影響 ——
以河北進德公益基金會為中心的研究
Zhipeng Zhang 張志鵬
Anhui University of Technology 安徽工業大學

天主教在中國發展的過程中，慈善公益事業曾經發揮了重要作用。1979 年以來，隨着中國天主教的恢復，慈善公益事業的傳統也得以發展。本文在總體回顧 1979 年以來中國天主教慈善公益事業發展的狀況的基礎上，集中以河北進德公益基金會的公益事業為中心，梳理了其公益事業的發起、發展及主要創新之處，討論了這些公益事業對於中國社會有什麼樣的影響，為中國天主教確立了怎樣的社會形象，對於中國天主教的發展有怎樣的作用。

Panel 5

**Joseph Cardinal Zen Ze-kiun and Bishop Francis Hsu Cheng-pin:
Two Prophetic Leaders of the Hong Kong Catholic Church**
Beatrice Leung 梁潔芬
Wenzao Ursuline University of Languages 文藻外語大學

In Hong Kong Church history, there have been two prophetic leaders guiding the Church to ride the tide of rapid socio-political development. Bishop Francis Hsu (1969-1973) laid a solid foundation for Catholic Church development in the midst of the intensive socio-political development of Hong Kong society in the 1970s. Some forty years later, Cardinal Zen led the Hong Kong Church, playing the role of a prophet to uphold human rights which are part of Christian principles, even at the expense of antagonizing civil authority in the Hong Kong Special Administrative Region (HKSAR). This essay compares these two prophets and their significant contributions to the Hong Kong Catholic Church.

**From Milan to Sai Kung: Hundred Years of Italian Missionaries
in a Peninsular of South China**

Chi-wai Yuen 阮志偉

The Chinese University of Hong Kong 香港中文大學

This paper explores the life of Italian missionaries, especially the priests of PIME in the Sai Kung Peninsular of the New Territories, Hong Kong at the southern tip of South China, their persistence of providing limited assistance to the victims in the Second World War and the execution of some Chinese and foreign missionaries by the armed forces.

During the Japanese occupation, the number of Catholics in Hong Kong was sharply reduced. However, PIME missionaries persisted in continuing missionary work and provided limited aids to the people in need. However, with the acquiescence of the Japanese authorities, many missionaries entered the deeply uncontrolled regions in the New Territories. In order to take care of local Christians and non-Christians, they took the risk. Some missionaries, including Chinese priests Fr. Huang Ziqian and Fr. Guo Jingyun, and Italian Fr. Emilio Teruzzi, were executed on the pretext of being “Japanese collaborators” probably by the anti-Japanese communists guerillas. Their deaths though were considered as martyrdom, the perpetrators are unknown until now. On the other hand, the proliferation of Catholics in some Hakka villages and the development of chapels dating back to 1870s will also be studied to reflect the historical relationship between Chinese Catholic community growth and the priests' strategy of the spread of the Faith.

Panel 6

金魯賢主教和上海愛國會

Rachel Xiaohong Zhu 朱曉紅

Fudan University 復旦大學

中國天主教愛國會作為成立於 50 年代的社會團體，是政府對教會進行社會主義改造的重要成果。70 年代末期，愛國會成為政府和教會之間的橋樑，對落實宗教政策、幫助教會重新開放起了一定作用。但不少神職人員和教友對其作用和存續提出質疑，贊成或不贊成、加入或不加入愛國會就成為“地上”、“地下”教友的重要分水嶺。2007 年教宗本篤十六給中國的信中也明確表示它的原則“和教會道理無法調和”，它是與天主教教義不相符的組織。

中國大陸的教會的具體狀況因地而異，因人而異。上海教區在金魯賢主教的領導下，教會和愛國會團體之間的關係，呈現出一種不同的樣態。本文介紹了金魯賢主教在上海教區建構的“四架馬車”的模式，對天主教愛國會的“正名”，以及用對話代替對抗的思想；文章還介紹了基督教領袖丁光訓主教針對類似機構“基督教三自愛國運動委員會”轉型嘗試，以此作為反思的相關背景。文章提出，既然愛國會組織是一個特殊政體中無法撤銷的社會團體，教會應該通過民事對話和其它途徑，探索與它相處的模式和原則。從另一個角度看，在深化黨政機構改革、政事分開的“新時代”，推動國家主導的社會團體的轉型也應是一個方向。

The Struggle of Liturgical Music in Chinese between Self-identity and the Other after Vatican II

Aurelio Porfiri

Istituto di Bibliografia Musicale, Rome, Italy

There were in recent decades several attempts from the Church in China (including extensively in this concept not only mainland China, Hong Kong and Macau, but also Singapore and Taiwan). This attempts, it is my assumption, were always trapped between a research of self-identity (being “chinese”) and the unavoidable meeting/clash with the Other, the western culture that through missionaries and their culture has indeed planted Catholicism in Asia. How to resolve this conflict? There is a different way to look at this situation? The author attempt to show that indeed there is a different way that stem from Catholic self conscience and the role of the Church in the development of western culture.

