

## 中国天主教本地化史略

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### [英文提要]

When the Nestorian missionaries came to Changan in the Tang Dynasty, they enlisted the help of Buddhists and Taoists in their work of translation. As a result, many Buddhist and Taoist terms were incorporated into their tablets and the scriptures. In the wake of Franciscan diplomatic and missionary activity in the Mongol Empire of the Yuan Dynasty, parts of the Bible were also translated into the native language. However, Catholic converts were so few in number that all traces of the Roman Catholic Church soon disappeared from the historical stage of China.

In the late Ming and early Ching Dynasties, Matteo Ricci and other Jesuit missionaries became pioneers in the cultural exchange and dialogue between Christianity and Chinese culture. Unfortunately, advances in the Catholic cause suffered great setbacks as a result of the Rites Controversy of the late Ming Dynasty.

In the early modern era, the Roman Catholic mission came under the protection of unequal treaties forced upon China by the colonial powers. With the Roman Catholic mission donning an imperialistic garb, the cry for indigenization arose from within the Chinese Catholic Church. Among her proponents were outstanding men like

Ma Xiangbo, Ying Lianzhi, Frederic Vicent Lebbe, and Celso Costantini. Their labors have achieved a long lasting impact which is visible even to this very day.

公元 635 年(唐贞观九年),景教主教阿罗本来到唐都长安,标志着有文字记载的中国基督教历史的开端。景教的教士受到唐室的礼遇,被迎入宫中“问道”,在“书殿”里“翻经”;一些教士并获封号,赐紫袈裟,又有“赐天香,颁御馔”的荣宠,皇帝下诏称此教“济物利人、宜行天下”。景教会在唐都长安的义宁坊以及灵武等五郡、镇江、扬州等地都建立了教堂。<sup>①</sup>

景教教士在译介其经典的时候,曾经与中国本土的佛教徒充分合作,在译经时不仅借用了佛教用语,而且借用了道教词汇。据佛教经典的记载,景教碑文作者景净曾协助佛教僧侣译成《六波罗密经》七卷。景教碑文及在新疆出土的景教经典亦借用了许多佛教语言,由此出现了以“佛”、“大圣慈父阿罗诃”、“阿罗汉”称天主,以“诸佛”称宗徒或天使、以“移鼠”、“夷数”称耶稣,以“受戒”称“受洗”,以“僧”称教士的现象。<sup>②</sup>至于《大秦景教宣元至本经》中的译者则明显地借用了道教的“道”、“无”、来阐述天主教教理。<sup>③</sup>还有些经文则堪称汉语中上乘的译作,如《大秦景教三威蒙度赞》,也就是弥撒中《荣归主颂》(Gloria in excelsis)之译文一开始即曰:“无上诸天深敬叹,大地重念普安和”,又如《世尊布施论》所译“若左手布

① 江文汉:《中国古代基督教及开封犹太人》,21~23页,北京,知识出版社,1982年。

② 方豪:《中国天主教史人物传》(上)8~10页,北京,中华书局,1988年。

③ 翁绍军:《论汉语景教经文的传述类型》《世界宗教研究》1996年第1期。