

目次

Table of Contents

壹、 會議宗旨	2
Conference Statement	
貳、 議程	4
Agenda	
參、 與會學者	6
Participants	
肆、 發表論文	8
Presentation Papers	
Fr. Anton Weber	8
Mission experiences in Taiwan, with a focus on the indigenous Tsou People	
Fr. Zbigniew Wesołowski	22
My Experiences at Fu Jen Catholic University (1999-2012)	
Prof. Wu Huey-fang	53
天主教聖言會的社會服務事業：新店大坪林 德華女子公寓的案例	

壹、會議宗旨

Doing Holistic Mission and Social Healing:

Mapping the Experience of the SVD and SSpS in Taiwan

全人使命與社會療癒：聖言會與聖神婢女傳教會在台灣的經驗

The Holy Spirit Sisters (SSpS, founded in 1889) and Divine Word Missionaries (SVD, founded in 1875) are international Catholic religious orders with a total of 9,000 members. In the last 146 years they are “fostering the growth of the whole person, on the basis of Truth, Goodness, Beauty, and Holiness” in more than 80 countries on six continents. Based on the Christian faith that provides their moral and ethical compass, members have gained much experience in holistic ministry, integrating biological, psychological, social and spiritual dimensions of human health. In the last nearly seventy years, a few hundred SVD and SSpS missionaries worked also in Taiwan, in various fields such as pastoral and medical care, education, social development etc. and made significant contribution to the development and healing of Taiwanese society. Their life, work and mission, however, is until now only partly known, let alone researched.

The workshop will deal with the experience of the SSpS and SVD in their holistic mission in Taiwan. Historical materials and current reflections on the methods, impact and contribution of both congregations will be analyzed in northern (Taipei, New Taipei City, Hsinchu) and southern Taiwan (Chiayi, Alishan, Tainan, Kaohsiung), including the work among

the Tsou people in Alishan and at Fu Jen Catholic University. Thus, the workshop wants to promote an exchange of knowledge and deepen the dialogue of scholars and Taiwanese society on the role and mission of the SVD and SSpS there. Through a deeper understanding of the whole problematic, the workshop aims at enhancing the awareness of the active presence and impact of both congregations in the life of Taiwan, reflecting their work, increasing their contribution to the Taiwanese society, as well as sharing and promoting their holistic mission. The languages of the Conference are English and Chinese.

主辦單位：輔仁大學「宗教地景、療癒與社會」標竿計畫辦公室

合辦單位：輔仁大學宗教學系宗教交談中心、天主教學術研究院、

天主教華裔學志漢學研究中心

會議時間：2021/12/28-29（週二-週三）

會議地點：輔仁大學倬章樓 4 樓聖保祿廳(DG410)

貳、議程

第一天 12 月 28 日 (二) 9:30-17:45

2021 年 12 月 28 日 (星期二) 9:30~17:45			
時間	會程	主持人	主講人/主題
9:30	報 到		
10:00 10:30	Opening Ceremony		Prayer: Fr. Frank Budenholzer 柏殿宏 Fr. Leszek Niewdana 聶達安(Vice-President Fu Jen Catholic University) Prof. Joseph Cheng Yin-chun 鄭印君 (標竿總計畫主持人) Prof. John Selvamani 司馬忠 (Dean of Fu Jen Academia Catholica) Sr. Felisa Liou Chin-Ping 劉錦萍 (SVD Section Chair) Fr. John Chang Jih -Liang 張日亮 (SVD Province Superior) Sr. Josephine Chen 陳惠姬 (SSpS Region Superior)
合 影 & 茶 敘			
10:45 11:45	Opening Speech		<i>Experience of SVD and SSpS in Taiwan</i> Fr. John Chang Jih-Liang 張日亮 SVD Sr. Felisa Liou Chin-Ping 劉錦萍 SSpS
午 餐			
13:30 15:30	Panel I Foundations	Fr. Jijimon Alakkalam 季進德	Fr. Anthony Chiu 邱宏仁 / <i>SVD Spiritual foundations in Taiwan</i> Fr. Wojciech Rybka 呂博侃 / <i>Roots and Fruits of Holistic Healing: the Bible and St. Arnold Janssen</i> Fr. Jac Kuepers 柯博識 / <i>SVD Mission in Taiwan</i> Sr. Josephine Chen 陳惠姬 / 新竹：風城中的耀耀曙光
茶 敘			
15:45 17:45	Panel II: History	Dr. Bibiana Wong Yee-Ying 黃懿縈	Fr. Anton Weber 溫安東 / <i>Zou People</i> Fr. Zbigniew Wesolowski 魏思齊/ 我在天主教輔仁大學的工作經驗 (1999-2012)：天主教大學作為掌握知識及成人處世的場所 Prof. Lu Tze-Han 呂慈涵 / 降生、轉化、再生：傳教士與本地教友生命連結的實例分享 Prof. Wu Huey-fang 吳蕙芳 / 天主教聖言會的社會服務事業:新店大坪林德華女子公寓的案例
晚 宴			

第二天 12 月 29 日 (三) 8:30-16:15

2021 年 12 月 29 日 (星期三) 8:30~16:15			
時間	會程	主持人	主講人/主題
8:30	報 到		
9:00 10:30	Panel III: South	Fr. Daniel Bauer 鮑端磊	Priya Chen 陳雅楨 / <i>Manna - the gift from God</i>
			Sr. Josephine Chen 陳惠姬 / 基隆: 兩都裡的謙謙聖心、奮起湖: 阿里山的天使秘密基地
			Fr. Wlad Madeja 麥德揚/ 我在
茶 敘			
10:45 12:15	Panel IV: Healing	Fr. Victor C. Yparraguirre 于柏桂	Sr. Mariola Stawasz 石台華 / <i>The importance of spiritual care in high -tech medical care</i> 高科技醫療照護中靈性關懷的重要性
			Fr. James Huang 黃貴雄 / <i>Family Pastoral Care</i>
			Sr. Katarzyna Kubica 古佳欣 / <i>Spiritual Assistance</i> 釋放與自由
午 餐			
13:30 15:00	Panel V: North	Fr. Wojciech Rybka 呂博侃	Fr. Piotr Budkiewicz 柏克偉 / <i>Aboriginal Ministry</i>
			Fr. Tarsis Sigho 許達士 / <i>ONE WORLD Community Services. Center</i>
			Sr. Lima Tete 田 莉 / <i>My Life in Taiwan</i>
茶 敘			
15:15 16:15	Round Table / Discussion	<p><i>SVD/SSpS Impact and Experience</i></p> <p>Bp John Hung 洪山川 Sr. Maryta Laumann 羅麥瑞</p>	
閉 幕 式			

叁、與會學者

本次會議邀請學者名單（依出場順序排序）

柏殿宏 Fr. Frank Budenholzer

聶達安 Fr. Leszek Niewdana

鄭印君 Prof. Joseph Cheng Yin-chun

司馬忠 Prof. John Selvamani

劉錦萍 Sr. Felisa Liou Chin-Ping

張日亮 Fr. John Chang Jih -Liang

陳惠姬 Sr. Josephine Chen

季進德 Fr.Jijimon Alakkalam

邱宏仁 Fr. Anthony Chiu

呂博侃 Fr.Wojciech Rybka

柯博識 Fr.Jac Kuepers

黃懿縈 Dr. Bibiana Wong Yee-Ying

溫安東 Fr. Anton Weber

魏思齊 Fr. Zbigniew Wesołowski

呂慈涵 Prof. Lu Tze-Han

吳蕙芳 Prof. Wu Huey-fang

鮑端磊 Fr. Daniel Bauer

陳雅楨 Priya Chen
麥德揚 Fr. Wlad Madeja
于柏桂 Fr. Victor C. Yparraguirre
石台華 Sr. Mariola Stawasz
黃貴雄 Fr. James Huang
古佳欣 Sr. Katarzyna Kubica
柏克偉 Fr. Piotr Budkiewicz
許達士 Fr. Tarsis Sigho
田 莉 Sr. Lima Tete
洪山川 Bp John Hung
羅麥瑞 Sr. Maryta Laumann
顧孝永 Fr. Piotr Adamek
黃漢婷 Prof. Sonja Huang

肆、發表論文

Mission experiences in Taiwan, with a focus on the indigenous Tsou People

Anton Weber SVD 溫安東

Preliminary note: Fr. Anton Weber SVD, born in 1937, joined the Society of the Divine Word (Steyl Missionaries, SVD) in 1957. From 1965 to 2000 he worked as a missionary in Taiwan. In 2000 his Order called him back to Germany to accompany the priests, seminarians and religious sisters from Mainland China who were studying at the SVD Faculty of Philosophy and Theology in Sankt Augustin. From 2005 to 2012 he held the office of Director of the China-Zentrum.

During my student years China already aroused my particular interest. Some of the writings (in a German translation) of the early Chinese philosophers held a certain fascination for me. When the Founder of the Society of the Divine Word, Fr. Arnold Janssen SVD (1837–1909), decided to find a mission society, he had China in mind first and foremost. After the communist takeover, however, deployment in Mainland China, where many SVD missionaries had worked for decades, was ruled out for foreign personnel. But then a door opened in the 1950s and 1960s in Taiwan (Republic of China) for the China Mission.

1 The SVD General Administration also decided, at the urging of former missionaries to China, to take over an area in Taiwan for their missionary commitment. In agreement with Bishop Thomas Niu Huiqing (1895–1973), the former Bishop of Yanggu in Shandong Province (previously an SVD mission area) and then Apostolic Administrator of Chiayi Diocese, the Missionaries from Steyl took over an area in that diocese. That was the area east of the city of Chiayi, including the mountainous area that still belonged to Chiayi County, with its indigenous population. The SVD Region of China (later on China Province) was founded. The first regional superior was Fr. Alois Krieffewirth (1904-1990), who had formerly worked as a missionary in Henan. He also managed to extract a concession from Bishop Niu to allow the SVD to take over the missionary-pastoral care and administration of a city parish in Chiayi. At the

¹¹ On the different phases of the history of the Catholic Church in Taiwan after 1949, see Beatrice Leung, “Die katholische Kirche in Taiwan: Geschichte, Entwicklung, Perspektiven” (The Catholic Church in Taiwan: History, Development, Prospects), in: *China heute* 2020, No. 1, pp. 34-42. Editor’s note.

instigation of Fr. Krieffewirth, a parish was also taken over in the city of Tainan and the German Cultural Centre was established in Kaohsiung.

On the outskirts of Chiayi, on Wufeng South Road, the SVD then also found a place for their religious headquarters (after having previously settled in Dingliu village), in the immediate vicinity of the Fu-Jen Middle School, which was a foundation of the SVD. There a parish with a kindergarten was also established (Fu-Jen kindergarten). Meanwhile, in Hsinchuang in Taipei County, the Fu-Jen University was re-established in 1961, with the SVD making a considerable contribution in terms of material and personnel.

All this took place in the 1960s. It all sounded quite interesting and proved to be a developmental process; it encouraged me to sign up for the mission there.

Another sign pointing in the direction of Taiwan was the fact that the SVD personnel at the time, mostly consisting of older, veteran Mainland missionaries who had been recalled from their new fields in Europe, Asia and Africa and assigned to Taiwan, were now getting older and looking for young people to carry on their work. That meant there was a very great probability that anyone who volunteered for the China Province / Taiwan would be given a mission assignment for it by the Order's leadership. Apart from that, nobody else in my class of 30 new priests appeared to be interested in a mission appointment for China / Taiwan.

A final, very concrete stimulus came from Fr. Karl Weber SVD (1936–1994), my compatriot and fellow student, who, after completing his theological studies in the USA, had signed up for the China Mission and had left for Taiwan a year before me. He had only good things to say about the conditions and possibilities of the SVD mission work in Taiwan, especially concerning the mountain mission. He encouraged me to choose Taiwan as my first choice for a mission field. My wish was then granted without further ado by the leadership of the Order.

With the communist takeover of Mainland China in 1949, the National Chinese Army under Chiang Kai-shek retreated to the Island of Taiwan, which had been under Japanese colonial rule for the past 50 years. They regarded themselves as Taiwan's liberators, so to speak. At the same time, President Chiang Kai-shek and his party – the Guomindang 國民黨 – claimed to be the official legitimate government of the whole of China with the name Zhonghua Minguo (Republic of China, R.O.C. for short). In the early years they upheld the slogan: “Fangong dalu, jiejiu tongbao, xiaomie gongfei!” 反共大陆，解救同胞，消灭共匪 – “Reconquer mainland China, liberate the compatriots, exterminate the communist bandits!” This slogan could even be found on liquor bottles as a proposition.

With the hopelessness of this so-called reconquest, all these slogans increasingly

disappeared, and the soldiers of the Mainland army found themselves more and more at the mercy of their fate to settle down definitely in Taiwan and to integrate into the local population. The need to start a family became a problem for them. They looked for wives among the Taiwanese (bensheng 本省) population or among the indigenous population (yuanzhumin), which as a minority (approx. 2.4% of the total population), divided into several smaller and larger peoples and ethnic groups (also known for a long time as tribes), mainly inhabited the mountain regions. Along with the Chinese army, a large number of private individuals and their families had fled from mainland China to Taiwan, not without the thought of returning to their original homeland if developments permitted. This, too, soon proved to be quite hopeless, so that they also had to prepare themselves to settle permanently in Taiwan.

The so-called “Mainlanders” (daluren 大陸人) or waishengren (“those coming from outside”) were not exactly welcomed by the “Taiwanese” (benshengren) in Taiwan, especially as the Mainlanders often felt themselves to be masters and liberators and behaved accordingly. The linguistic differences were also considerable, although “Mainlanders” and “Taiwanese” are both ethnically Han Chinese. Even though the writing was comprehensible on both sides due to the same Chinese characters, the spoken language was too different to be mutually understood. For example, the sentence in Mandarin *Wo gei ni jiang/shuo* 我给您讲/说 (I tell you) in the Taiwanese rendering would be *Gua kap li kong*. Important positions in politics, economy, education, land protection and various public offices were held by Mainlanders. Standard Chinese or Mandarin (officially called *guoyu* 國語, i.e. “national language,” in Taiwan at the time), based on the Beijing dialect, was introduced as the official language. It went to the extent that students were forbidden to use Taiwanese (Minnanyu 閩南语, also known as Amoy) in schools under penalty of law. In those circumstances it was obvious that there would be tensions, integration difficulties and misunderstanding between the two population groups. In our SVD central house in Chiayi we had two employees, a Taiwanese as chauffeur and a Mainlander as a kind of factotum, but especially as an intermediary in dealing with the authorities. Both of them were efficient and friendly and our missionaries could get along well with both. Yet even if there were no actual conflicts, the different ways of thinking were tangible. We were once speaking of Taiwan’s rapid development. Mr Wang (Mainlander) said that this was only due to the wise and consistent leadership of the Mainlanders. Mr. Cai (Taiwanese) said that this view was complete nonsense, that Taiwan’s progress was only due to the diligence and good cooperation of the Taiwanese people. The government behaved rather dictatorially until the death of President Chiang Kai-shek (1975) and followed martial law for a long time (1949–1987). His son and successor Chiang Ching-kuo was wise enough to allow more openness towards democracy. The one-party

system also came to an end with the emergence of the Democratic Progressive Party (Minjindang 民進黨) in Taiwan.

For the Christian missionary work and the Church, the presence of the different population groups – Mainland Chinese, Taiwanese and indigenous peoples – made it necessary to decide on which entity to focus its work, in other words, among which population group there was the greatest possibility for the Church to develop rapidly. In the beginning, the leadership of the dioceses (soon there were seven) was still entirely in the hands of foreign bishops or bishops who had entered from the Mainland. The missionary personnel of Steyl (Fathers and Brothers) consisted exclusively of former missionaries to China from Europe or the USA and a few members from Mainland China who had been ordained and worked mainly in the Philippines but were then assigned to work in Taiwan. There was a natural tendency to make friends with Mainland Chinese, among whom there were already quite a number of Catholics and whose language was familiar to the missionaries. Especially since many among them were in difficult material circumstances, they were very grateful to receive relief supplies from the Church. The number of conversions increased rapidly, giving hope for the rapid development of the Church. In most of the other dioceses the experience was similar, so that the core of the dioceses and parishes was formed mainly by new Christians from among the Mainland Chinese. Thus, the missionaries soon began to impart Christian values through educational and social institutions and to make the Church known.

In the Catholic Church in particular, the idea was widespread that through this core of believers, who owed their Christian existence to the help and education of the Catholic Church, the Christian faith would also spread to the wider population. Over time that proved to be deceptive. Once the refugees from Mainland China were no longer dependent on aid and were able to live independently, religion and the Church began to lose their vital character for many, and their participation in the activities and faith life of the Church evaporated partially or completely. In the long run, the Church could no longer afford the escalating salaries for several catechists who had received appropriate training for their ministry and spoke both languages.

Of course, most Catholic missionaries and religious congregations also recognised the need to work among the indigenous Taiwanese-speaking bensheng population. From the beginning the Protestant churches (especially the Presbyterian Church) had been mainly involved in evangelising this bensheng population and had also soon started to train pastors and helpers. They were very successful among the local Chinese population. On the Catholic side, it was mainly the Maryknoll colleagues from the USA who at that time turned primarily to the Taiwanese-speaking population in Nantou and Taichung and therefore preferred to learn Taiwanese in the first place and not Mandarin.

The evangelisation work was arguably most successful among the indigenous people in the mountains and on the slopes of the mountains. The indigenous people were very open to the Christian religion and joined the Catholic Church in large numbers. They were rather more willing to abandon their religious traditions and customs, some of which were perceived as outdated, and join the Christian faith. Of course, the services provided by the Catholic Church in the form of education and social assistance played a significant part as a motivation. For the Catholic Church, the beginning of missionary work among the indigenous people (especially the Tsou people) was difficult, as Protestant churches – such as the Presbyterians and the True Jesus Church (Zhen Yesu jiaohui 真耶穌教會) – had already carried out intensive missionary work and founded parishes. Through contacts of members of the Tsou people to the outside world and to neighbouring indigenous groups, where the Catholic Church had already established itself with its rites and chants that the indigenous people found appealing, they became aware of the Catholic Church and asked the bishops for messengers of faith.

The liturgical services and the teaching of the faith, especially in written texts, were conducted in Mandarin, which the younger generation had also mastered due to their primary school education in the mountain villages. Suitable helpers among members of the indigenous ethnic groups, who spoke both Mandarin and the indigenous languages, acted as translators and prayer leaders for the older generation. Written texts in the indigenous languages did not exist at first. It was also forbidden by the government at the time to bring non-Chinese texts written in a Latinised form into public use. The mistrust that texts containing a political agenda or inciting unnoticed sedition might be circulated, or that communist infiltration was creeping in, was definitely still present in Party and government circles. It was also a rule that missionaries working among the indigenous people had to carry a mountain pass (permission to enter the mountain region of the yuanzhumin), which had to be shown at the checkpoint when entering the mountain region. Even in the villages that the missionaries visited, they were obliged to register at the police station. The mountain pass had to be renewed every month (later every two months) by the central administrative authority in the city. I personally always complied with this regulation and was able to gain access to my destinations without any problem.

The rugged terrain (in the beginning, access to the individual villages went almost exclusively via narrow footpaths) was also a difficulty, especially for the transport of materials. The whole process of faith formation was thus relatively simple, but nevertheless strong and impressive. The first chapels were simple bamboo huts, often visited by rats and snakes. The rapid development of Taiwan also had an impact on the spread of the faith in the mountains. Electricity brought television, new roads with cars

and motorbikes encouraged traffic and contact with the outside world, job-seeking and study in the city led to less constrained thinking and action. Faith and belonging to the Church entered into crisis, but at the same time there was also a consolidation of the faith of those who had found their way to the essentials of life.

Basically, what can be said about the relationship between beshengren, waishengren and yuanzhumin is that over the years there has been more and more mutual acceptance and an awareness that we are all in the same boat and depend on each other. The demarcations were increasingly abolished. Children born into Mainland Chinese families grew up in friendship with Taiwanese youths, and were also able to communicate in Taiwanese. There were besheng-waisheng marriages. In the political, social and economic spheres, the native Taiwanese, the beshengren, gained more and more importance and influence.

The yuanzhumin remained a minority without much political influence. But due to the international attention that indigenous peoples received everywhere, their existence and self-expression was also recognised in Taiwan. The indigenous culture is no longer the victim of a misunderstood sinicisation process but is perceived and appreciated as a value. Those who stand up for the indigenous culture and its language are no longer ostracised by the government, but rather receive an award. The indigenous peoples as a whole were also granted their own ministry, the Council of Indigenous Peoples (Yuanzhuminzu weiyuanhui 原住民族委員會, Council of Indigenous Peoples), where they can express their interests, voice their complaints and make their demands to the government. In the Church, the three population groups have always been recognised as equal and treated accordingly. The fact that services are also held in different languages, depending on how far the concrete situation indicates or allows it, is not done out of mutual dislike, demarcation and distancing, but simply for practical reasons of understanding or also as a perception and cultivation of the people's identity.

In the early 1960s, when Tsou people from the Alishan area attended a Catholic Christmas service at the homes of relatives in a neighbouring area, they came into contact with the Catholic Church and felt the need to get to know it better. At that time, the Protestant Church (Presbyterian and True Jesus Church) had already been present among the Tsou around the Alishan for some time. Many had joined one of these two groups. However, a number of mainly older Tsou were still hesitant, including the head of the Tsou. They missed something.

When the Catholic Church became better known in the area through the missionary work of Fr Rudolf Frisch SVD (1899–1982), it emerged that it was above all the idea of sacrifice, which was central to the celebration of Holy Mass, that particularly appealed to these people. In the Protestant faith, Mayasvi, the annual “tribal festival,”

originally a victory festival in which an offering to the Tsou spirits was an important part, no longer had a place and was abolished. When, instead, the holy Mass was celebrated in Tefuye at a Mayasvi festival on the large square in front of the Ku'ba (the men's house or centre of the Tsou community), many who had previously kept their distance from the Christian religion felt touched and attracted. Even the head of the Tsou himself was baptised soon after.

The relationship between the Protestant and Catholic Churches was of course accompanied by many tensions in the beginning. In the course of time, the negative attitude gave way and there was a growing mutual acceptance.

What fascinated and attracted me to some of the Tsou was their willingness to help with activities that affected the community and their faithfulness to their adopted beliefs. I am thinking of Francis Wang Chuanfa from Lijia, a village far in the mountains, a tall, strong, genuine Tsou. After he had become a Catholic, Fr. Frisch had given him an introduction to the fundamental beliefs of the Church and then made him a Christian leader and assistant catechist in Lijia. He carried out his ministry with great dedication and absolute reliability, presiding over the services on Sundays when no priest could come to celebrate the Eucharist, proclaiming the Good News in genuine, original Tsou language, and when the priest came to celebrate the Eucharist, he acted as translator and ensured that the liturgical celebration went well. He was also much appreciated by the faithful and among the villagers. Then came the time when he was appointed village headman and he was responsible for the affairs of the village and the success of worldly affairs. With such a change of responsibility and additional work, most people are out of the equation when it comes to the interests of the Church and the Christian community; they are rarely seen in church. Not so Francis Wang. Although he did not receive any financial remuneration, he always came faithfully to church on Sundays whenever he could and helped to organise the service. He also made sure that the buildings and facilities were taken care of. He did this as a matter of course as a contribution to the congregation and without any claim to remuneration. I always had a good relationship with him.

Another person whom I admire very much to this day and whom I would like to call the happiest woman in the world, so to speak, is Wen Meimei, a girl from the Tsou people, now married for many years to a Taiwanese man, a benshengren. I met her when she was a young girl. We always simply called her "Ohaesa" (a word from the Tsou language meaning little sister). She narrowly escaped the fate of many other girls from the indigenous population who were given away as wives by their own fathers to Chinese veterans from Chiang Kai-shek's army who could no longer return to mainland

China. Ohaesa fled from home with her mother and found shelter at the mission station of Fr. Anton Pott SVD (1903–1986) in Fenchihu, where she was received with great understanding. There she also received good training as a kindergarten teacher. She was appreciated and loved by all. Ohaesa had a fantastic way of dealing with children.

All that changed when in the South the wife of a catechist died, leaving five children – two sons and three daughters. In vain a woman was sought who could replace the man’s wife and the children’s mother. The almost unthinkable then came to pass: Ohaesa was willing to marry the widowed catechist. A failure of the marriage seemed almost pre-programmed. Difference in age, difference in character, danger of discrimination (among the Han Chinese, the indigenous people were considered rather second-rate), etc. It was indeed not easy for Ohaesa to be accepted in the family as a wife and mother. But what always gave her confidence and perseverance was her simple but deep Christian faith and the conviction that only always to be there for others can make one truly happy.

In the meantime, many years have passed. The children are all grown up and have their own well-off families. Ohaesa’s own son is also happily married now. I have had several opportunities to visit the family. One is amazed at the love, respect and gratitude with which they all treat Ohaesa. It had not escaped their notice what this wife and mother had given them in love and care during the years as they were growing up. Her husband also seems to have realised long ago what a treasure God has given him in this woman. He is now old and weak, but Ohaesa cares for him with great love and patience. What gave her such maturity was not further studies, but her openness, honesty and the natural manner with which she approached people, and the direct expression of her faith experience in practical life despite all the hardships and trials she had to go through.

A word about the characterisation of the different groups: Perhaps the different character of two ethnic groups is expressed in the way the question about the situation in which someone finds his/herself is answered. A typical answer of the indigenous people in Tsou language was often: “Uk’ana peisu,” which means, “I lack money.” For the Han Chinese, the answer in the local Taiwanese language was rather: “Gua bo si-kan,” which means, “I lack the time.”

Among the Tsou, who had to struggle to live in the remoteness of the mountains, it was usually the lack of money that was perceived as the great difficulty in solving problems or trying to do something. Among the Han Chinese, who were better off and were constantly planning or doing something, it was usually the time that they lacked to carry out something consistently.

There is no list of Christian texts translated into the Tsou language on my initiative.

Such a list would be very short. There are only the Four Gospels with the title: Buacou ci fuyin (The Gospel in the Tsou Language)¹ and the texts for the liturgical Sunday service for the readings of years ABC with the title: Hiesi to Amopepe / H'OE'EA TO MISA (Zhuri / gan'en jidian 主日/感恩祭典; Day of the Lord/ Mass texts). The basic text of these translations was painstakingly transcribed into the Tsou language by John Zheng Zhenzong and partly by Mr. Wu Liangjue on the basis of the Chinese originals and then revised with me in a group of experienced Tsou people. The text of the Four Gospels was published in book form in 2012. In the meantime, the Mass texts are available in printed form and have been sent to the Catholic parishes in the mountains. John Zheng also set some of the fixed prayer parts (in Tsou language) of the Holy Mass to music, in the style of the melodies of the Mayasvi festival. These are the Kyrie, Gloria, Our Father and Agnus Dei. These parts are very popular in the community and are still used in all villages today.

From the beginning of the evangelisation work among the Tsou, there was of course a need to convey religious content and statements through the medium of their own language and in the context of the Tsou tradition as an introduction to the life of faith. When translating religious, biblical and liturgical texts into the Tsou language, the process is the same as when translating texts into other languages. The meaning and content of the passage to be translated must be clearly grasped and thematically summarised in a statement. Then it proceeds to the concretisation of the content in individual statements in the form of sentences, whereby the translators into the Tsou language try to follow the Chinese text. It is then important to find parts of sentences and words from the target language that come closest to the intention of the original. For our members of the Tsou involved in the translation, only the Chinese text used in the Catholic Church could serve as a model. Personally, of course, I had the possibility of using the Latin, Greek, English and German texts for comparison.

Since most of the faithful were also familiar with Chinese or Japanese, depending on their age, there was always the temptation for the translators to render more difficult words and contents such as God, grace, prayer, kingdom of heaven etc. in Japanese expressions. These Japanese expressions had gradually become so familiar to the listeners that they already felt as though they belonged to their own language, as it were. We then retained these loan words - such as "Seilei" (= Holy Spirit). Otherwise, we took great care in the final formulation of the written texts to find Tsou expressions that

¹ On this also see A. Weber, "Das Evangelium in der Muttersprache: Publikation der vier Evangelien in der Ureinwohnersprache der Cou in Taiwan" (The Gospel in the Mother Tongue: Publication of the Four Gospels in the Native Language of the Cou in Taiwan), in: *China heute* 2013, No. 1, pp. 6-9. Editor's note.

corresponded to the original meaning of the texts, but also conveyed to the people the feeling that they were grounded in their own tradition, so that they could feel at home when listening to the texts.

For instance, “kamisama” for God was replaced by “Amopepe” (= Father in heaven), “megumi” for grace by “ma'cinghi” (= turning of the heart), “oinoli” for prayer by “euhoho'ü” (= turning trustingly to a higher power).

Of course the Protestants were also faced with the problem of the correct rendering of biblical texts in the Tsou language. Both churches have their own version. In the Catholic version, as already mentioned, the expression for God is “Amopepe,” while the Protestant version uses the expression “Hamo” for God. This is the Tsou people’s name for their God. We intentionally did not adopt this expression in the Catholic version in order not to associate false connotations with the name in the imagination of the faithful, but rather to emphasise the reference to the God of Jesus Christ as the only God.

As in other languages, the beauty of the Tsou language lies in the art of rendering encounters, relationships, ideas and actions in a structured form that is perceptually appropriate. The basis and starting point is always the concrete realm of experience and ends with a statement that touches on the realm of human existence. In Tsou consciousness, the subject-subject reference has a very strong effect on the language structure, whereas in other languages the subject-object reference is more decisive. E.g., “Os 'o cu aiti e amo-su” (= I have already seen your father). This “your father” is perceived as a subject rather than an object.

The formation of sentences is also influenced by whether something is visible or invisible, near or far, real or imaginary within the scope of the statement. Furthermore, whether a process has already been completed or is still in progress, or whether it is a condition or a one-off event. In the above example, it is said that I have already seen (os 'o cu aiti) the father as a visible person (e amo).

One difficulty in translation arises, of course, from the fact that an indigenous people is a people that has lived secluded in a natural environment for centuries, with language formed in a long process as an instrument of communication. They moved in a different world of imagination, experience and expression than a people dwelling among many peoples with a distinct culture of communication. The basic features of the human world of experience with its psychological contexts, which has a great wealth of expressive possibilities, are naturally also present in an indigenous community. In a translation of religious texts, these cultural contexts must be taken into account and reproduced in an appropriate linguistic form. The extent to which the social and historical development over the years, especially in the wake of modernity, also affects a change in language,

would have to be determined in an individual study.

In a considerably late development the government of the Republic of China / Taiwan has recognised the value and importance of indigenous cultures (there are several peoples and ethnic groups, each with their own emphasis in the realisation of their cultural consciousness). The shaping of cultural expressions (traditional costumes, dances, songs), which these days certainly receives the approval of the government, nowadays usually boils down to attractive events to promote tourism. Some ethnic groups also succeed in bringing in essential elements of their specific indigenous culture when organising such events. This has its value, especially if it succeeds in involving the youth in the perception, interest and organisation of such events. This is happening here with the Tsou in the village of Shanmei (Saviggi), for example, with the establishment of the Tanaiku programmes, where attempts are being made to involve the Han Chinese who visit the village in large numbers, in the essence of Tsou culture and to encourage respect for the yuanzhumin.

But the language, which reflects the culture of a people in particular, merits above all to be preserved and cultivated. This is happening too little. In the Tsou villages, too, the Ministry of Education has now introduced the teaching of the indigenous language into the primary school curriculum. But that is not effective if the language is not cultivated in the family and if it is not systematically promoted in the local community. The youth is falling more and more victim to a process of sinicisation. The language is only incorporated into a particular song culture as a kind of curiosity to increase its attractiveness, but that is not enough to maintain the expressiveness and communicability of the language on the level of people's consciousness. It is therefore all the more important that in the Church services, which take place regularly and to which every believer and non-believer has access, the communication of the Good News and the celebration of the liturgy are cultivated in the Tsou language. That is the reason for the effort over many years to make the entire texts available in written form, so that people can gradually settle into their use with growing enthusiasm. Of course, this would require regular attendance at Church services.

I never kept a diary or registered special events as such. All the mission work on Taiwan was a formative event mixed with success and failure, but I am not really inclined to see it as such. God can also draw fruit from failures, we cannot judge that. Perhaps I may mention a small, very inconspicuous event that was significant for me in the sense of encouragement at a time that was rather marked by disillusionment. As a young missionary, you are motivated by the hope and desire to build thriving Christian communities. I worked as a missionary in Taiwan for 35 years after completing my studies. After studying the Chinese language for two years, I was sent to the Tsou people

in the mountains. The indigenous people, as described, have their own language and culture. While the young people had already adapted to the Chinese context in language and culture, the older generation felt even more connected to the tradition of their ancestors.

But they were open to Christianity, and a large number of the indigenous people had also joined the Catholic Church. A community of believers in Christ had formed in every village. By the time I started working, however, the novelty experienced by these believers towards Church and religion was already over. The faith attitude of many proved to be superficial and motivated by false expectations. It became more and more difficult to win the faithful over to a well-ordered, profound life of faith. The crisis had become palpable. The challenges to a young missionary were considerable. He asked himself: What do I want here? What really matters? Is the Christian message understood and accepted at all? Does it have a chance of contributing to the shaping of a new society in the spirit of Christ?

One experience from that time remains unforgettable to this day; it was decisive for my further commitment to the implementation of Jesu' mission. I had to hike for hours over narrow, often steep mountain paths and over suspension bridges to visit the individual villages. There were no roads in the mountains at that time. On one such hike, I once passed a mountain hut where the indigenous people used to store their tools. Dead tired, I sat down to rest a little. Then I saw some Chinese characters on a bamboo post opposite me. I went closer to find out what was written there in this remote mountain area. And lo and behold, it was the sentence from the Gospel of John: "For God so loved the world that he gave his only Son, that whoever believes in him may not be lost but may have eternal life." It was truly a revelation to me at the time. Someone had actually grasped what it was really all about. That became a tremendous encouragement for me and a confirmation that the Christian message can indeed fall on fertile ground and that it is important to continue to put oneself fully at its service.

As indicated above, I have never looked at my mission work in terms of success or failure. There was never a wave of conversion within my area of responsibility, neither among the indigenous people nor among the Han Chinese in the plains. The storm on the baptismal font was long past. I saw my main task in better locating the faith in concrete life, in expanding the knowledge of the faith and in deepening and activating faith awareness in the congregations and families. I succeeded in various ways, but it remained rather exceptional. Among the indigenous people as well as among the Han Chinese, people occasionally said to me: "Father, until now my understanding of faith and my sense of belonging to the Christian community was very superficial, but since you have been leading the congregation and giving us the opportunity in the Bible group

to exchange about the contents of faith, I understand much better what it is really about, and I have learned to appreciate my faith.”

As far as the work among the indigenous people is concerned, my main task was to continue Fr Frisch’s work of building up the community. For example, we succeeded in getting a number of couples to participate in a Marriage Encounter programme organised by the Social Institute in Taichung. This activity proved to be quite helpful in that these families then also fulfilled their role model function for the shaping of family life in accordance with Christian values. The Church also made a significant contribution to raising the level of education in the mountainous region by offering students the opportunity to attend middle school in Chiayi city after completing primary school. The pupils could be accommodated and cared for in a hostel in the immediate vicinity of the Fu-Jen middle school. The administration of Fu-Jen Middle School was very accommodating and cooperative in their efforts to provide the young people from the mountains with a good education. Of course, this was also linked to the idea that in the future they would take on important positions in the field of government, education and administration in the mountain villages, which did then happen. Thus, this commitment in the field of education proved to be a success.

But success and failure are sometimes very close together. I would also consider my efforts to preserve and use the Tsou language a success. The fact that written texts of the Bible and the entire Sunday service of the lectionary years ABC are now available and that Holy Mass has been able to be celebrated in the Tsou language since quite a long time is remarkable. However, the fact that it has not been possible to inspire the youth of the Tsou for the consistent use of the language of their people and thus to guarantee the preservation of the language as the most precious cultural asset, I consider a failure.

The provincial and district administration of the SVD missionaries in Taiwan has ensured that the evangelisation work and pastoral outreach in the parishes continues. The staff has been greatly rejuvenated and quite a number of the appointed priests and brothers now come from Asia. As for the continued promotion of the Tsou language, the priest Norbert Pu Ying-hsiung, a Tsou member and nephew of the Tsou leader, a diocesan priest working in a Chinese/Taiwanese parish, is very interested in maintaining the use of the mother tongue in the liturgy in all Christian communities in the mountains. There are also powerful voices among the people in the mountains – not forgetting Sr Lisa Wang OP, Norbert Pu’s aunt – who have campaigned and continue to campaign for the survival and use of the indigenous language. In SVD circles, however, the view seems to be gaining ground that it is not worth spending time and personnel on learning and propagating the Tsou language, as sooner or later the language will

disappear from the scene and Chinese will prevail at all levels and in all areas. Today approximately 6,500 people still feel that they belong to the Tsou people.

I was called back to Germany in 2000 to accompany and support the Chinese students from Mainland China (priests, seminarians and religious sisters) who were studying theology at the SVD Philosophical-Theological College Sankt Augustin. After taking over the leadership of the China-Zentrum in 2005, I had more frequent opportunities to visit mainland China and also Taiwan to promote contacts with China. In this respect, I was able to continue my ministry in and to the Chinese Church. The visits to Taiwan were mainly concerned with continuing and completing the translation of the liturgical texts for the Sunday service, the wedding liturgy, the funeral liturgy, the celebration of the New Year and other festivals into the Tsou language. That work was completed in 2017. There is no need for new translations of any further texts. I would not be able to do them on my own here in Germany. For such work, one is absolutely dependent on the direct cooperation of qualified, experienced native speakers who are connected to the tradition and still have the original feeling for the language.

Looking back, I would of course do some things differently. Above all, I would seek much more direct contact with the people, individuals and in families and groups, for whose care I have taken responsibility. That is the only way you can gain access to background experiences and become familiar with forms of language, life and behaviour that contribute to a better understanding of people's way of life and prevent misunderstandings. Experience would also be gained for the living use of the language. This would then make it easier to avoid what the Chinese express with the beautiful idiom: *bi men zao che* 閉門造車 – which “acting out of touch with reality.” Especially as a newcomer, it is easy to be too cautious in order to avoid mistakes. This must not become a habit and thus hinder the steps towards real solidarity with the people. Nevertheless, prudence and a certain restraint are always in order, so as not to be taken in by behaviour that could tarnish the missionary's reputation. The *yuanzhumin* are very open-minded, emotional and community-oriented people who value friendship and have an uncomplicated basic religious consciousness.

My Experiences at Fu Jen Catholic University (1999-2012), Taiwan The Catholic University as a Place of Mastering Knowledge and Becoming a Human Social Being

Zbigniew Wesołowski SVD / Wei Siqi 魏思齊

“Truth is so obscure in these times, and falsehood so established,
that, unless we love the truth, we cannot know it.”

Blaise Pascal (1623-1662)¹

Introduction

From its very beginning, the Roman Catholic Church has understood teaching and religious guidance and cultivation to be its most important tool of evangelization: “Go into all the world and preach the gospel to all creation” (Mk 16:15²). In these words of Jesus Christ, we Christians see the missionary task to teach and interpret the Gospel of Jesus which proclaims the salvific love of God in Jesus Christ and to bring all human beings to respond to this love of God. Religious and secular education have therefore been traditionally inseparably linked to the evangelizing mission of the Church.

In 1622, the Holy See founded the Sacred Congregation for the Propagation of the Faith (also known as Propaganda Fide; since 1982 called: The Congregation for the Evangelization of Peoples) in order to centralize and to better coordinate the missionary work of many Catholic orders in non-Christian countries. Since its instruction of 1659 (“*Instructio Vicariorum Apostolicorum ad Regna Sinarum, Tochini et Cocincinae proficiscentium*”: an important document for mission methods, and a milestone in the history of religious inculturation), Propaganda Fide has periodically issued regulations reiterating the importance of Catholic schools in mission territories. In the case of China, long periods of persecutions³ and the strength of traditional educational structure were not conducive to the establishment of Catholic schools until the middle of the 19th century. Since mid-19th century, Christian missionaries, both Protestants and Catholics, were the first to introduce European-style education in China.⁴

The intellectual apostolate of the Roman Catholic Church as engagement in education and academic research was important from its beginning. It was also always a part of

¹ Blaise Pascal. *Thoughts*. The Harvard Classics. 1909–14. Section XIV: “Appendix: Polemical Fragments,” no. 864 (<http://www.bartleby.com/48/1/14.html>; retrieved 29 January 2018).

² “BibleGateway” ([https://www.biblegateway.com/passage/?search=Mark%2016%3A15&version=NIV](https://www.biblegateway.com/passage/?search=Mark%2016%3A15&version=NIV;); 04.10.2021).

³ In 1724, the Yongzheng 雍正 Emperor issued a decree proscribing Catholicism which was increasingly followed during the reign of the Yongzheng Emperor's son, the Qianlong 乾隆 Emperor.

⁴ Wiest 2011.

the mission of the Society of the Divine Word since its foundation in 1875 in Steyl (the Netherlands). Even more so today: The complexity of the world's problems and the rise of many new ideologies make intellectual reflection by the religious people ever more urgent and central in order to render quality service to humanity by the Church.

1. A Historical Sketch of the Development of a University as an Originally Catholic University

Political, social and spiritual factors in medieval Europe led during the 12th and 13th centuries to formation of the earliest universities there as cooperative corporation of teachers and students (*universitas magistrorum et scholarium*).¹ “These universities must be characterized as a genuine product of the pope-oriented Christian (Germ.: papstchristlich) Europe. Neither the ancient world nor other cultures organized their cultivation of learning, learned efforts, and learned instructions in such a way.”² They evolved from much older Christian cathedral schools³ and monastic schools (*scholae monasticae*).⁴ The Church's monasteries and cathedral schools played a great role in preserving and development of the early scholastic tradition. Of course, the learned five great schools of ancient Greek philosophy (Platonist, Aristotelian, Stoic, Epicurean, and Skeptic philosophies), the learned academies of Roman Empire (27 BC-395 AD; 395-476 [Western] 395-1453 [Eastern]), those of Islam (madrasas),⁵ and those – what for us is especially important – in China⁶ can only be counted as their predecessors.

¹ Cf. Schlachter 1938 and Van Scoyoc 1962, pp. 322-333.

² Hammerstein 2001, col. 213 (my translation).

³ Riche 1978, pp. 126-128 and 282-290.

⁴ Kottje 1999, cols. 1226-1228.

⁵ I mean here the so-called “Islamic Golden Age” as the era in the history of Islam (8th-13th c.), during which in various parts of Islamic world flourished education (Islamic art of schools/universities), science, and economic development. Cf. Saliba 1994, pp. 245, 250, 256-257.

⁶ The history of education in China began with the birth of the Chinese culture. From the very beginning, the Chinese nobles set up educational establishments for their offspring. Since legendary times, there were the schools to teach the youth nobles which were divided into “lower” (*xiangxiang* 下庠) and “upper” (*shangxiang* 上庠). The basis of education for these students in ancient China (Zhou dynasty, 1122-256 BC) was to master the so-called six arts (*liusyì* 六藝): rites (*lǐ* 禮), music (*yue* 樂), archery (*shè* 射), charioteering (*yu* 御), calligraphy (*shū* 書), and mathematics (*shù* 數). Since then education has always been seen in China as a symbol of power and prestige. Cf. Cleverley 1991 and Lee 2000.

The early medieval university (*studium generale*¹) differed from what we today understand by a university. As above already stated, these universities were cooperative corporations of teachers and students, “more similar to today’s civic organizations, such as the Rotary Club or the local Chamber of Commerce.”² Scholasticism as an independent search for knowledge with the desire to link faith (dogma) to reason and science became a learned method of critical thought which dominated teaching by the academics of medieval universities in Europe from the 11th to the 16th century. During the Middle Ages Scholasticism was also a program of employing that method in articulating and defending dogma in an increasingly pluralistic context.³ The first continental European universities, like Bologna in 1119 and Paris 1175, delivered a model for universities in other countries in mainland Europe (e.g., in my homeland – Poland: the Jagiellonian University in 1364). The universities in Oxford – the evidence of teaching as far back as 1096 – and in Cambridge since 1226 also became a paragon of a university in the Anglo-Saxon culture. These universities as cooperative organization of cultivation of learning, learned efforts, and learned instructions established faculties of classical learning with theology at first place, then law, medicine, and of seven liberal arts.⁴ The aim of the European university has remained more or less constant: “to promote intellectual growth ... [and] to train students for the professions.”⁵

During the European Renaissance of the 14th-17th centuries and Reformation in 16th- and 17th century, Scholasticism declined step by step at the European universities. From the 16th to 18th century early modern rationalism in Europe tried to liberate reason from (Christian) faith and from the Church’s authority. In the wake of these events, the freedom and autonomy of scholarship and its relation to the state became main issues. In the age of enlightened despotism and enlightened absolutism⁶ in the

¹ *Studium generale* as the old customary name for a medieval university meant a place where students from everywhere were welcome, not merely those of the local district or region. Cf. Rashdall 1895, vol. 1.

² Sheridan 2009, p. 8.

³ Goldschmidt – Vorkamp 2008, p. 642.

⁴ The *trivium* was the lower, preparatory division of the seven liberal arts which comprised grammar, logic, and rhetoric; the *quadrivium* is the four subjects, or arts. It consisted of arithmetic, geometry, music, and astronomy. In turn, the *quadrivium* was considered preparatory work for the study of philosophy (sometimes called the “liberal art par excellence”) and theology.

⁵ Goldschmidt – Vorkamp 2008, p. 642.

⁶ During the 18th and 19th centuries in Europe, enlightened despots were authoritarian, i.e., non-democratic rulers who understood their political power with the help of the ideas of the Enlightenment

18th and 19th centuries, these issues were more and more urgent. In this context, Wilhelm von Humboldt's (1767-1835) university concept is of great importance. This concept is called "Humboldtian Model of Higher Education" which emerged in the early 19th century and core idea of which is a [holistic](#) combination of research and studies. It attempts to integrate the arts and (natural) sciences with research to achieve both comprehensive general learning and cultural knowledge. This holistic model included a unity in teaching and research, the enlisting of science in service of truth, the pursuit of higher learning in the philosophy faculty, bringing together teachers and students in a common search for truth, freedom of study for students ("Lernfreiheit," contrasted with the prescriptive curricula of the French system), and corporate autonomy for universities despite their being funded by the state. This 19th-century university idea of Wilhelm von Humboldt was expected to have been realized in the foundation of the University of Berlin in 1810 under his influence, and this university was renamed the Humboldt University of Berlin after World War II.¹

Apart from religious, intellectual, and political factors, we have to mention the period of industrialization which began from the mid-18th to early 19th century in certain areas in Europe and North America (starting in Great Britain, followed by Belgium, Germany, and France) which since then have had a great impact on the nature of the present-day university. This was the time of economic and then social changes that transformed an agrarian society into an industrial society, involving the extensive re-organization of an economy for the purpose of manufacturing. This resulted in the development of technical colleges and the linkage of scientific knowledge with practical goals and commercial practice.² At the beginning of this development, a distinction was made between "classical" universities and "technical" colleges. However, this difference was modified especially in the 20th century.

Nowadays in such countries like the USA, Great Britain, and Germany, many universities emphasize their role in shaping future technology by being the testbeds, i.e., platforms for conducting rigorous, transparent, and replicable testing of scientific theories, computational tools, and new technologies. Traditional education seems to have contributed greatly to the present-day levels of industrial evolution and technological advancement. However, it seems not enough! The need to keep up with technological development renders humanities unimportant! It goes so far that it is not uncommon to hear today, i.e., in the era of enormous development of (natural) sciences,

as an attempt to benefit first his people. Absolute monarchs were those in that time who were only influenced by the ideas of the Enlightenment.

¹ Cf. Benner 2003 and Wagner 1995.

² Kemp 1993.

technology, engineering, and mathematics, that liberal arts degrees are relatively worthless.¹

Until today, with almost 1000-year university tradition² of organized cultivation of learning, learned efforts, and scholarly instructions, the universities have still remained the similar structure despite enormous changes in intellectual, cultural, social, economic, and political dimensions of the world history.³ Here are the following four “constant” structural elements of a university:

1) a community and fellowship of teachers and students whose corporate life was much reduced with the development of a university from its monastic beginnings. Only in some British and American universities, the tradition of a corporate life is still to some extent maintained;

2) Universities are independent corporations, i.e., they function as the groups of people authorized to act as a single entity (as a legal person) and recognized as such in law. As such, they have certain privileges in setting their curricula, in owning property, in making statues, and in other areas, such as economic matters. Nowadays most of the universities are state-controlled;

3) Universities should normally enjoy full-scale autonomy as far as teaching and research are concerned. However, in this area, i.e., in academic freedom and institutional autonomy, there is, of course, no uniform trend to see in the world;

4) Universities aim at the universal validity of the acquired knowledge,⁴ and this search for establishing a universally agreed corpus of human knowledge is seen more and more in an intensified globalized interaction which is also to be seen at academic levels, e.g., in many international and globalized exchanges of shared research fields.

2. The Present-day Situation of Catholic Universities and Christian Universities in China

The situation of Catholic universities is very different, and it depends greatly to which part of the world we turn our eyes. In view of Christianity, the “secularization theory”

¹ “China Education”: “Why science, technology, engineering and mathematics are over-prioritised in higher education”: Nations eye education as a tool for economic competition, pushing students into sciences and technology while neglecting the liberal arts ...,” in: <https://scroll.in/article/855581/why-science-technology-engineering-and-mathematics-are-over-prioritised-in-higher-education> (retrieved 28 January 2018).

² As far as Oxford is concerned, there is some evidence of teaching there as far back as 1096. Cf. “Oxford: Introduction and history,” in <https://www.ox.ac.uk/about/organisation/history?wssl=1> (retrieved 28 January 2018).

³ Goldschmidt – Vorkamp 2008, pp. 643-644.

⁴ Cf. Marinopoulou 2017, p. 33.

seems further to prove well founded. Its theorists demonstrate widespread declines in the prevalence of religious belief /faith throughout the West, particularly in Europe. Sociologists of religions like Mark Chaves (Duke University)¹ and N. Jay Demerath (University of Massachusetts)² have even introduced the idea of neo-secularization in order to stress the decline of religious authority and its ability to influence society which means that individuals increasingly look outside of Christian religion for authoritative positions.³ Thus, it takes not a surprise that we can state the growing secularization of not only Catholics, but also Catholic academic institutions – and this is so not only in the United States of America.⁴ One of the great visions of the Vatican II (1962-1965) was that we Christians should anew change the world from within in order to configure it more perfectly to Christ as the heart, meaning, and guide of our life (cf. *Lumen Gentium* 5; *Gaudium et Spes*, 10, 21, 22, 40; *Apostolicam Actuositatem*, 2, 5-8). However, secularism seems to have been – slowly but surely – configuring us Christians more and more to the world, and it should be the opposite (cf. Rom. 12:2: “Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.”⁵).

What about Fu Jen Catholic University in Taiwan? It is a comprehensive, pontifical university founded by the Holy See in Peking in 1925, and was rebuilt in Taiwan in 1961. Thus, it belongs to the missionary tradition of Christianity which took education as one of most powerful means to spread Christian faith in China.

The Chinese themselves looking back at their history of encounter with the West with the help of Christianity talk about the phenomenon called *Xixue Dong jian* 西學東漸 (The Eastward Dissemination of Western Learning, i.e., to China).⁶ They divide

¹ Cf. his contributions 1994 and 2011.

² Demerath – Williams 1992.

³ Cf. also Yamane 1997, pp. 109-122 and Bruce 2002.

⁴ Cf. D’Costa 2005. This book shows how theology – together with philosophy – lost its dominating role within the history of the Western university. See especially Chapter One: “Theology’s Babylonian Captivity in the Modern University,” pp. 1-37; Chapter Two: “Babylon in the Church: The United States and England,” pp. 38-75; and “Epilogue: Theology: The Church at the Heart of the Christian University Proclaiming the Word to the World,” pp. 215-218.

⁵ “BibleGateway”(<https://www.biblegateway.com/passage/?search=Romans%2012%3A2&version=NIV>; 05.10.2021).

⁶ It seems that the phrase *Xixue Dong jian* appeared first in 1915, being a title translation of Yung Wing’s (Rong Hong 容闈, 1828-1912) English memoir *My Life In China and America* into Chinese by Yun

this history into two periods. The first one belongs to the time from the end of 16th to 18th century, connected with the Jesuit “scientific mission” in China. Accepted as foreign literati, the then China Jesuit missionaries introduced Western scientific European knowledge – astronomy, calendar-making, geography (map-making), mechanics (hydraulics), and mathematics (geometry).¹

The second period of the so-called “Eastward Dissemination of Western Learning” begins with 19th century and goes on to the present day. In the 19th century, Protestantism was the leading agent in this process of scientific exchange. From the beginning of their Christian mission to China, the Protestants developed schools and established hospitals practicing Western medicine. The Catholics did not want to lag behind the Protestants in these areas of education and health care, although Catholic Church in China could not catch up with the Protestant one until the rise of People’s Republic of China in 1949! And this year marks also the end of foreign Christian missionary work in China.

As to the Christian school system being implemented in China, the Chinese imperial government and educated Chinese viewed it with great suspicion and it was often very difficult for the Christian mission schools to attract pupils. The schools provided basic education especially to poor Chinese, both boys and girls. Before the rise of the Republic of China in 1912, they would have not received any formal schooling. Many Christian colleges in China turned later into full-fledged universities (16 were founded by the Protestants before 1949).² Most of them were supported by American Protestant agencies and had a specific American educational flavor. In comparison to the Protestants, the Catholic missionaries in China managed to establish

Tieqiao 憚鐵樵 (1878-1935) and Xu Fenshi 徐鳳石 as *Xixue Dong jian: Rong Chunfu xiansheng zixu* 西學東漸記:容純甫先生自敘.

¹ Mungello 2005 and *id.* 2015.

² In 1901, the Methodist Episcopal Church set up (1) Soochow University, which was the first western-style university in China. Then Christian universities were set up in succession, including (2) St. John’s University in Shanghai, (3) Hangzhou Christian College, (4) West China Union University in Chengdu, (5) Huazhong University in Wuchang, (6) NanjingGinlingUniversity, (7) Huanan College of Arts and Science in Fuzhou, (8) Xiangya University of Medicine in Changsha, (9) Ginling College of Arts and Science for Girls, (10) Shanghai Hujiang University, (11) Canton Christian University in Guangzhou, (12) Yanjing University in Beijing, (13) Shandong Qilu University, (14) Fujian Christian University, and some small colleges. These western-styled colleges and universities made a great contribution to the training of modern university personnel; cf. .Liu Kwang-Ching 1960, pp. 71-78 and Bays – Widmer (eds.) 2009.

only 3 Catholic universities in China.¹ One of them was, of course, Fu Jen Catholic University Peking!²

3. Fu Jen Catholic University and My Work Experiences There (1999-2012)

It was my privilege given me by God to work at Fu Jen Catholic University in the years from 1999 to 2012. My stay there meant a turbulent time in which the integration of the three former (especially in view of governance, finances, and personnel) – more or less – independent unities of Fu Jen Catholic University, i.e., the SVD, Jesuit and diocesan-clergy sections, had been taking place. By the year of 2002 the integration was a fact on the paper, but not in reality. It has turned out to be a long and fatiguing process which has been by now hopefully finished!

- 1) From 1999 to 2012, I worked in the Center for Holistic Education (teaching courses in Philosophy of Life and Professional Ethics). Besides, I could also teach other subjects, such as Western Sinology (its history and achievements) or (Early Western) Philosophy of Language. This Center is responsible for integrating the Holistic Education Curriculum of the university. Its basic three subjects are: Introduction to University Life,³ Philosophy of Life, and Professional Ethics. Thus, at the heart of this education is concern that university students keep and develop their ability to think for themselves, and especially about moral values. This axiological direction of holistic education at Fu Jen was in my conviction principally devoted to building proper ethical attitudes in view of “good” in individual and “right” in social conduct. The blueprint and framework for my work in the Center for Holistic Education was the Mission Statement of Fu Jen Catholic University:

Fu Jen Catholic University is an academic community of students and teachers closely associated in fostering the growth of the whole person, on the basis of Truth, Goodness, Beauty, and Holiness. Fu Jen is committed to a dialogue

¹ Taveirne 2006, pp. 5-14.

² The other two Catholic universities were run by the French Jesuits: The Private Fudan 復旦 University in Shanghai, founded in 1917, and Jin Gu daxue 津沽大学 (French: Université de Tsin Ku) in Tianjin, founded in 1921 (the original name was in French: Institut des Hautes Études et Commerciales des Tientsin with its Chinese equivalent: Tianjin gongshang daxue 天津工商大学).

³ During my work at Fu Jen Catholic University (1999-2012), I noticed that its one-semester course in the first year – “Daxue rumen” 大學入門 (Introduction into the University) took advantage of this Christian origin of a university in the material which was given to the students. However, it lacked a deepened, comparative perspective of traditional Chinese-European education.

leading to the integration of Chinese culture and Christian faith; to academic research and the promotion of genuine knowledge; to the development of society and the advancement of humankind.

Goals

Human Dignity

Fu Jen affirms human dignity and recognizes all basic human rights, with a special emphasis on liberty of conscience and academic freedom.

Meaning of Life

Fu Jen promotes search for the meaning of life, development of an integrated value system, and pursuit of high moral standards and professional ethics.

Academic Research

Fu Jen is committed to academic research, to true knowledge and firm action, to the promotion of humanism and to integration of knowledge.

Community Awareness

Fu Jen fosters positive interaction between students, staff, and teachers, and cultivates balanced development of self and community.

Dialogue with Cultures

Fu Jen stresses interaction between Chinese and other cultures, and promotes dialogue between faith and reason.

Religious Cooperation

Fu Jen offers each individual a context in which to acquire a deeper knowledge of the Christian faith, while fostering interreligious dialogue and collaboration.

Spirit of Service

Fu Jen seeks to develop a spirit of compassion and service as well as an active commitment to justice with a view to international solidarity.

Through teaching, research, service and administration, the Fu Jen community

strives towards real knowledge of the person, the environment, and God.¹

This mission statement is a very good guide to all who want to work at Fu Jen Catholic University and an inexhaustibly important document of inspiration of what it means for a university to be Catholic. However, this statement is merely an ideal which should be – in some circumstances – painstakingly put into practice by each university teacher not only at the Center for Holistic Education, but also each, i.e., including non-Christian teachers at the university.

Especially, teaching the course of Philosophy of Life was for me – but also many other teachers – the most difficult one! Why so? There were many reasons for that. For example, one of the gravest reasons was the negative attitude of the undergraduate students (bachelor's students) who looked at it as an inevitably obligatory course at a Catholic university, but for them totally a useless one. This approach echoes the common learning attitude of the undergraduate students which I could experience in 13 years of teaching. The work with graduate students at Fu Jen was for me much more rewarding! Another important reason was – what I call – a Taiwanese way of secularization of religious beliefs. Our students have mostly some Chinese popular religious background still experienced by them in common feasts and customs. These are being challenged by (post-)modernity. Catholic faith seems for young Taiwanese not much different from their own. The attitude of reluctance and unwillingness in front of religions appears to be a common response of young people in Taiwan.

Yet another reason must probably have been that the so-called religious experts of Catholic faith, i.e., Catholic priests and religious sisters (nuns) have made the biggest teaching group of this course. In the students' mind seems it understandable that the professionally religious are ready to do such this job – for them with a negative aftertaste of indoctrination and proselytism. Of course, for us foreign teachers – the language was surely a reason for degrading the attractiveness of this course. However, I have experienced while teaching Philosophy of Life in the Advertisement Department (2009-2012) that even my students' real good reports on various topics did not find appreciation among their classmates!

- 2) Furthermore, in the years from 2000 to 2004, I was director of the Development Office for Mission and Identity of the Society of the Divine Word Missionaries at Fu Jen. In the time of turbulent time of integration process of Fu Jen. It was really a challenging task. Here the historical connection of Fu Jen Catholic

¹ "Mission Statement" is available on the Fu Jen Catholic University's website: <http://www.fju.edu.tw/aboutFju.jsp?labelID=23> (retrieved 27 March 2018). The original Chinese version is on: <http://www.fju.edu.tw/aboutFju.jsp?labelID=1> (retrieved 27 March 2018).

University, re-founded in 1961 in Taiwan, with the Fu Jen Catholic University of Peking which from 1933 to 1951 was run by the Divine Word Missionaries was my main concern, i.e., to preserve the spiritual continuity of the timeline – past, present, and future. Existentially speaking, we individuals in our human life come from the past, go through the present, and go into the future.¹ A religious community can analogically perceive the responsibility and task in accordance with this timeline.

Other important aspects of my mission at Fu Jen were concern about the values of human dignity, meaning of life, religious inspiration for academic research, and – of course – fostering the spirit of service among both teachers and students. A very important task was for us to gather respective materials in book form according to the Fu Jen educational motto: Truth, Goodness, Beauty, and Sanctity.

- 3) Furthermore, one year and a half, 2010-2012, I was also Coordinator for Professional Ethics at Fu Jen. It was a continuous struggle and search for “burning hearts” among university teachers to prepare adequate materials for Fu Jen students in order with the help of them to raise students’ moral awareness as the ability to detect and appreciate the ethical aspects of decisions in life and profession that one must continuously make.
- 4) Personally, I am convinced that my most successful and greatest contribution at Fu Jen was my work within the goal of the dialogue with cultures. On August 1, 2002 Fu Jen Catholic University and the Institute Monumenta Serica founded together at the College of Foreign Languages and Literature the “Monumenta Serica Sinological Research Center.” This establishment had its historical meaning and marked anew an intimate relationship between the Institute Monumenta Serica, run by the Society of the Divine Word and with the

¹ May 1953, p. 227. “The first thing necessary for a constructive dealing with time is to learn to live in the reality of the present moment. For psychologically speaking, this present moment is all we have. The past and future have meaning because they are part of the present: a past event has existence now because you are thinking of it at this present moment, or because it influences you so that you, as a living being in the present, are that much different. The future has reality because one can bring it into his mind in the present. Past was the present at one time, and the future will be the present at some coming moment. To try to live in the “when” of the future or the “then” of the past always involves an artificiality, a separating one’s self from reality; for in actuality one exists in the present. The past has meaning as it lights up the present, and the future as it makes the present richer and more profound.”

headquarters Sankt Augustin (Germany), where I work now, and Fu Jen Catholic University. This cooperation has helped the university to achieve its goals, serving to facilitate cultural exchange between China and the West and further the dialogue and mutual growth of Chinese culture and Christian faith. From 2002 to 2012, i.e., during 10 years when I was director of the Monumenta Serica Sinological Research Center¹ at Fu Jen Catholic University, we were able to organize many academic activities. And this development has been continued by my successor – Dr. Sonia Huang Meiting 黃漢婷. With the help of Western Sinology, understood originally and classically as “Chinese philology,” i.e., the knowledge of China obtained through Chinese language and literature, we could organize seven international symposia. I was able to edit 11 volumes of the Fu Jen Daxue Huayixuezhì congshu xilie (cf. Appendix: List of Fu Jen University Monumenta Serica Monograph Series / Fu Jen daxue huayixuezhì congshu xilie” 輔仁大學華裔學志叢書系列).

In the meantime, Fu Jen Catholic University includes 12 colleges (Liberal Arts, Education, Communication, Arts, Medicine, Science and Engineering, Foreign Languages, Human Ecology, Law, Management, Social Sciences, Textiles), offering 48 undergraduate programs, 47 master’s programs and 11 doctoral programs. Fu Jen has about 26,000 students and over 160 student associations and clubs. There are also around 2,000 international students at Fu Jen. Fu Jen has established partnership with more than 300 universities worldwide, promoting international academic cooperation and activities, such as exchange programs, dual degree programs and the program of “International Faculty and Student Teaching and Learning.”

What are the greatest challenges to Fu Jen Catholic University? To keep its Catholic character, it has been and will be its greatest challenge! (Please see

¹ Its specific six goals are as follows: 1. to advance the exchange between Chinese and Western cultures; 2. to raise the level of knowledge, understanding and appreciation of Chinese culture in the West; 3. to strengthen cooperation with Taiwanese scholars in Chinese studies and to introduce to the Taiwanese academic world the results of the current Western sinological research; 4. to support a dialogue and mutual growth of Chinese culture and Christian faith; 5. in cooperation with the six departments and three graduate institutes of the College of Foreign Languages and Literature as well as with other academic institutions at Fu Jen Catholic University to strengthen and promote sinological research at Fu Jen Catholic University; 6. to strengthen the cooperation between the Monumenta Serica Institute, run by the Society of the Divine Word, with Fu Jen Catholic University re-founded in Taiwan, and thus to renew their historical ties.

“Addendum: An Email [from 7 April 2018] of Fr. Leszek Niewdana SVD [Nie Da’an 聶達安] – Vice-president for Mission on the Present-day and Future Challenges and Strengths of Fu Jen Catholic University” at the end of this contribution). There are fewer and fewer religious sisters and brothers, and priests who work at Fu Jen campus! There seem to be fewer and fewer Christian university teachers at Fu Jen whose hearts are burning for Jesus Christ! There are also other dangers which have to be faced in the future, like sub-replacement fertility (*shaozihua* 少子化) and the rapid growth of higher education and competition among universities in Taiwan. There have always been financial and personnel issues. In the future, there will be some global challenges. As Nathan Harden says:

In the future, the primary platform for higher education may be a third-party website, not the university itself. What is emerging is a global marketplace where courses from numerous universities are available on a single website. Students can pick and choose the best offerings from each school; the university simply uploads the content.¹

The changes which have been made by the corona pandemic, especially in view of online teaching, give us a foretaste of future developments.

Conclusion

Thus, Fu Jen Catholic University became for me during 13 years there (1999-2012) a place where I as Divine Word missionary and Catholic priest could wholeheartedly serve Taiwanese students. My stay and work at Fu Jen I understand as the most challenging, strenuous, and creative period in my life.

Not only the past of Fu Jen touched my heart, but also its present and future is of my concern! Fu Jen is a Catholic university, although at present almost 92% of our students are non-Christians (around 7 % Protestant and only over 1% Catholic students!). It is a Catholic university, although nearly 2/3 of the cadre of our university teachers is also non-Christian. As any other university in the world, Fu Jen is an academic community of students and teachers. Its special character is the fact that it is closely associated in fostering the growth of the whole person, on the basis of Truth, Goodness, Beauty, and Holiness. Fu Jen is committed to a dialogue leading to the integration of Chinese culture and Christian faith; to academic research and the promotion of genuine knowledge; to the development of society and the advancement of humankind.

I also discovered and experienced at Fu Jen Catholic University its potential for collective healing. The ability to cope with life’s challenges does not magically arise in an individual, but it is cultivated through human connection, shared experience,

¹ Harden 2012: <https://www.the-american-interest.com/2012/12/11/the-end-of-the-university-as-we-know-it/> (retrieved 5 April 2018).

communication, the exchange of stories and group growth, all of which provide individuals with the emotional security that they need. For many young people this collective support is found whilst at university. Perhaps it is one of many associations, a weekly film viewing, a support group or a service for disadvantage in society. Whatever the activity, the spaces created by these social networks provide students with invaluable support. They allow young people to foster the social connections that are critical for personal development and sound mental well-being. It is often the casual, less formally structured support networks that play the most impactful role in ensuring the mental well-being of students.

At the end, I want to stress again one point of my total Fu Jen experience: It was always a great joy for me to see most young Taiwanese students doing willingly and cheerfully their service for mentally and physically disabled people.

Appendix: List of Fu Jen University Monumenta Serica Monograph Series / Fu Jen daxue huayixuezhizhongshu xilie” 輔仁大學華裔學志叢書系列

1. Zbigniew Wesołowski 魏思齊：編輯，《有關中國學術性的對話：以〈華裔學志〉為例、民國九十二年九月二十六日、二十七日、論文集》，台北縣新莊市：輔仁大學出版社、2004年。
2. Zbigniew Wesołowski 魏思齊：編輯，《Monumenta Serica. Journal of Oriental Studies: 〈華裔學志〉中譯標題目錄 (A Catalogue of Titles and Contents of Monumenta Serica. Journal of Oriental Studies: Volumes 1-50 [1935-2002] with Chinese Translation) 》台北縣新莊市：輔仁大學出版社、2004年。
3. 林志明/Zbigniew Wesołowski 魏思齊：編輯，《輔仁大學第二屆漢學國際研討會「其言曲而中：漢學作為對西方的新全釋—法國的貢獻」(民國九十三年十一月五、六日[星期五、六]) 論文集/Actes du colloque: Deuxième Colloque international de Sinologie de l'Université Fu Jen Le detour et l'accès: la sinology en tant que nouvelle herméneutique pour l'Occident – la contribution française (Vendredi 5 et Samedi 6 novembre 2004)》，台北縣新莊市：輔仁大學出版社、2005年。
4. Zbigniew Wesołowski 魏思齊：編輯，《輔仁大學第三屆漢學國際研討會「位格和個人概念在中國與西方：Rolf Trauzettel 教授周圍的波恩漢學學派」(民國九十四年十一月二十五、二十六日[星期五、六]) 論文集/Symposiums-Beiträge: Drittes Internationales Sinologisches Symposium der Katholischen Fu Jen Universität: Personen- und Individuumsbegriff in China und im Westen – Der Beitrag der Bonner Sinologischen Schule um Professor Rolf Trauzettel》，台北縣新莊市：輔仁大學出版社、2006年。
5. Zbigniew Wesołowski 魏思齊：編輯，《輔仁大學第四屆漢學國際研討會—「中國宗教研究：現況與展望」論文集/The Forth Fu Jen University International Sinological Symposium: Research on Religions in China: Status quo and Perspectives;

- Symposium Papers》，台北縣新莊市：輔大出版社、2007年。
6. Zbigniew Wesolowski 魏思齊：編輯，《「華裔學志」中譯論文精選：文化交流和中國基督宗教史研究/A Selection of Monumenta Serica Articles Translated into Chinese: Cultural Exchange and Research on the History of Christianity in China》，台北縣新莊市：輔大出版社、2009年4月。
7. Antonella Tulli 圖莉/Zbigniew Wesolowski 魏思齊：編輯，《輔仁大學第五屆漢學國際研討會「義大利與中國相遇：義大利漢學研究的貢獻」論文集/Quinto Simposio Internazionale di Sinologia Dell'Università Fu Jen: "L'incontro fra l'Italia e la Cina: il contributo italiano alla sinologia"》，台北縣新莊市：輔大出版社、2009年5月。
8. Zbigniew Wesolowski 魏思齊：編輯，《以漢學為中西文化之橋樑：華裔學志漢學研究中心專題演講選集》/Sinology as a Bridge between Chinese and Western Cultures: A Selection of Special Lectures of the Monumenta Serica Sinological Research Center，台北縣新莊市：輔大出版社、2010年。
9. Zbigniew Wesolowski 魏思齊：編輯，《根據〈華裔學志〉認識西方漢學家》/Meeting Western Sinologists through the Monumenta Serica，台北縣新莊市：輔大出版社、2011年。
10. Zbigniew Wesolowski 魏思齊：編輯，《輔仁大學第六屆漢學國際研討會：「西方早期（1552/1814年間）漢語學習和研究」論文集》/The Sixth Fu Jen University International Sinological Symposium: „Early European (1552-1814) Acquisition and Research on Chinese Languages. Symposium Papers，台北縣新莊市：輔大出版社、2011年。
11. 黃漢婷/Zbigniew Wesolowski 魏思齊編輯，《西方與老子的相遇——《華裔學志》老子論文中譯精選輯》/The Encounter of the Western World and Lao Zi: Chinese Translation of Selected Articles on Lao Zi in *Monumenta Serica*.（江日新譯者：輔仁大學華裔學志叢書系列，12），台北縣新莊市：輔大出版社、2011年。

Bibliography

- Bays, Daniel – Widmer, Ellen (eds.), *China's Christian Colleges: Cross-Cultural Connections, 1900-1950*, Palo Alto, CA: Stanford University Press, 2009.
- Benner, Dietrich. 2003. *Wilhelm von Humboldts Bildungstheorie. Eine problemgeschichtliche Studie zum Begründungszusammenhang neuzeitlicher Bildungsreform*. Weinheim – München: Juventa.
- Bruce, Steve. 2002. *God Is Dead: Secularization in the West*. Oxford: Blackwell.
- Chaves, Mark. 2011. *American Religion: Contemporary Trends*. Princeton, NJ: Princeton University Press.
- . “Secularization as Declining Religious Authority.” In: *Social Forces* 72 (1994) 3, pp. 749-774.

- Cleverley, John F. 1991. *The Schooling of China: Tradition and Modernity in Chinese Education*. North Sydney, NSW, Australia: Allen – Unwin.
- Demerath, N. Jay. 2000. “The Varieties of Sacred Experience: Finding the Sacred in a Secular Grove.” In: *Journal for the Scientific Study of Religion* 39 (2000) 1, pp. 1-11.
- Demerath, N. Jay – Rhys H. Williams. 1992. *A Bridging of Faiths: Religion and Politics in a New England City*. Princeton, NJ: Princeton University Press.
- . 1992. “Secularization in a Community Context: Tensions of Religions and Politics in a New England City.” In: *Journal for the Scientific Study of Religion* 31 (1992) 2, pp. 189-206.
- D’Costa, Gavin. 2005. *Theology in the Public Square: Church, Academy, and Nation*. Malden: Blackwell Publishing.
- Goldschmidt, Dietrich Wolfgang Vorkamp with the editors. 2008. “University.” In: *Encyclopedia Christianity: Si – Z*. Grand Rapids, Michigan et al.: Wm. B. Eerdmans Publishing Company, pp. 642-645.
- Hammerstein, Notker. 2001. “Universität. II. Institutionsgeschichte.” In: *Historisches Wörterbuch der Philosophie*, edited by Joachim Ritter+, Karlfried Gründer and Gottfried Gabriel, Darmstadt: Wissenschaftliche Buchgesellschaft, Band 12: U-V, cols. 213-218.
- Harden, Nathan. 2012. “The End of the University as We Know It.” Online: *The American Interest* 8 (2012) 3, in: <https://www.the-american-interest.com/2012/12/11/the-end-of-the-university-as-we-know-it/>.
- Kemp, Tom. 1993. *Historical Patterns of Industrialisation*. London: Longman.
- Kottje, R. 1999. “Klosterschulen,” in: *Lexikon des Mittelalters*, vol. 5, Stuttgart: J.B. Metzler, cols. 1226-1228.
- Lee, Thomas H. C. 2000. *Education in Traditional China: A History*. Leiden: Brill.
- Liu Kwang-Ching, “Early Christian Colleges in China,” in: *The Journal of Asian Studies*, 20 (1960), pp. 71-78.
- Marinopoulou, Anastasia. 2017. *Critical Theory and Epistemology: The Politics of Modern Thought and Science*. Manchester: Manchester University Press.
- Mungello, David E., *The Catholic Invasion of China: Remaking Chinese Christianity*, Lanham: Rowman and Littlefield, 2015.
- . *The Great Encounter of China and the West, 1500–1800*, Lanham, MD: Rowman –Littlefield Publishers, 2005.
- May, Rollo. 1953. *Man’s Search for Himself*. New York: Dell Publishing Company.
- Newman, John Henry Cardinal. 1976. *The Idea of a University Defined and Illustrated*, edited by Ian T. Ker. Oxford: Oxford University Press, 1976.
- Riche, Pierre. 1978. *Education and Culture in the Barbarian West from the Sixth through the Eighth Century*. Columbia: University of South Carolina Press.

- Saliba, George. 1994. *A History of Arabic Astronomy: Planetary Theories during the Golden Age of Islam*, pp. 245, 250, 256-257. New York: New York University Press.
- Van Scoyoc, Marthellen R. 1962. "Origin and Development of the University," *Peabody Journal of Education* 39 (1962) 6, pp. 322-333.
- Rashdall, Hastings. 1895. *The Universities of Europe in the Middle Ages*. Oxford: The Clarendon Press, vol. 1.
- Schachner, Nathan. 1938. *The Medieval Universities*. New York: Frederick A. Stokes Company.
- Sheridan, Sean O. 2009. "Ex corde Ecclesiae: A Canonical Commentary on Catholic Universities 'From the Heart of the Church' to Catholic Universities." Dissertation. The Faculty of the School of Canon Law of the Catholic University of America.
- Taveirne, Patrick C.I.C.M., "Catholic Higher Education in China," in: *Tripod* 26 (2006) 142, pp. 5-14.
- Wagner, Hans-Josef. 1995. *Die Aktualität der strukturalen Bildungstheorie Humboldts*. Weinheim: Deutscher Studien-Verlag.
- Wiest, Jean-Paul. 2011. "Catholic Elementary and Secondary Schools and China's Drive toward a Modern Educational System (1850-1950) (天主教中小學與中國現代教育體系的建立 (1850-1950)), in: *Extrême-Orient Extrême-Occident* 33 (2011), pp. 91-114.
- Yamane, David. 1997. "Secularization on Trial: In Defense of a Neo-secularization Paradigm." In: *Journal for the Scientific Study of Religion* 36 (1997) 1, pp. 109-122.

我在天主教輔仁大學的工作經驗 (1999-2012)

天主教大學作為掌握知識及成人處世的場所

魏思齊 (Zbigniew Wesolowski S.V.D.)

「在這個時代，真理是如此晦澀難懂，而謬誤是如此根深蒂固，除非我們熱愛真理，否則我們無法了解它。」

布萊茲-帕斯卡爾 (1623-1662) ¹

緒論

從一開始，羅馬天主教會就把教導和宗教訓練及培養當作其最重要的福傳工具。

「你們往普天下去，傳福音給萬民聽」(馬爾谷福音 16:15²)。從耶穌基督的這些話中，我們基督徒領受了傳教的任務，即教導和宣講耶穌的福音，傳播藉由耶穌基督而來的天主的救贖之愛，並引領全人類回應天主的這種大愛。因此，宗教和世俗教育在傳統上與教會的福傳使命有著不可分割的聯繫。

1622 年，為了集中和更好地協調多個天主教傳教團體在非基督宗教國家的福傳工作，羅馬教廷成立了聖座傳佈信仰聖部（又稱傳信部），自 1982 年起該部稱為萬民福音部。自 1659 年，傳教指示文件 *Instructio Vicariorum Apostolicorum ad Regna Sinarum, Tonchini et Cocincinae proficiscentium* (為駐中國、東京 [今日越南北部]和交趾支那[越南南部]的宗座代牧的指示) 頒布以來，這是一份關於傳教方法的重要文件，也是教會本地化史上的一個里程碑，傳信部定期發布條例，重申天主教學校在傳教地區的重要性。就中國而言，長期的教難³和傳統教育結構的排斥都不利於在 19 世紀中葉之前建立天主教學校。自 19 世紀中葉起，基督宗教傳教士，包括新教徒和天主教徒，率先在中國引進歐式教育。⁴

羅馬天主教會教育和學術研究方面的知識使徒工作，從一開始就凸顯其重要性。自 1875 年聖言會在荷蘭的史泰爾 (Steyl) 成立以來，這也一直是該會的使命之一。今天更是如此。鑑於世界問題的複雜性和許多新意識形態的興起，知識的反思為宗教人士來說尤顯得更加迫切和重要，以便於教會為人類提供更優質服務。

¹ Blaise Pascal. *Thoughts*. The Harvard Classics. 1909–14. Section XIV: “Appendix: Polemical Fragments,” no. 864 (<http://www.bartleby.com/48/1/14.html>; 2021.09.14).

² 馬爾谷福音 (<https://cnbible.com/mark/16-15.htm>: 04.10.2021).

³ 1724 年，雍正皇帝頒布了禁止天主教的法令，在他的兒子乾隆皇帝在位期間，這一法令被越來越嚴格地遵循。

⁴ Wiest 2011.

1. 最初的一所天主教大學的發展歷史簡述

中世紀歐洲政治、社會和精神層面的因素在 12 和 13 世紀促成了以教師和學生為合作主體的大學的誕生（*universitas magistrorum et scholarium*）。¹「這些歐洲大學應被定性為面向教宗的基督宗教（德語：*papstchristlich*）的真正產物。古代世界和其他文化都沒有以這種方式組織其學習培養、學習能力和學習指導」。²它們是從更古老的基督宗教大教堂³或修道院學校（*scholae monasticae*）演變而來。⁴教會的修道院和大教堂學校在保存和發展早期士林學派傳統方面發揮了巨大作用。當然，古希臘哲學的五大學派（柏拉圖派、亞裡士多德派、斯多葛派、伊壁鳩魯派和懷疑論哲學）、羅馬帝國的學術機構（公元前 27 年-公元 395 年；395-476[西方]；395-1453[東方]）、伊斯蘭教的學術機構（*madradas*）⁵，以及那些——對我們特別重要的——中國的學術機構⁶，都能看作是它們的前輩。

中世紀早期的大學（*studium generale*⁷）與我們今天理解的大學不同。如上所述，這些大學是教師和學生的合作團體（共同體），是「更類似於今天的公民組織，如扶輪社或地方商會。」⁸士林學派（或稱經院學派）作為一種獨立的知識系統，致力於將信仰（教條）與理性和科學聯繫起來，構建一種批判性思維的學問方法，而這從 11 世紀到 16 世紀就主導著歐洲中世紀大學學者的教學。總的來講，中世紀士林學派也是一個在日益多元化的背景下運用該方法闡述和捍衛教條的方案。⁹

第一批歐洲大陸的大學，如 1119 年的博洛尼亞和 1175 年的巴黎，為歐洲大陸其他國家的大學提供了一個模式（例如，在我的祖國波蘭：1364 年的雅蓋隆大學）。牛津大學——早在 1096 年就有教學證據——和劍橋大學自 1226 年以來也成為盎格魯-撒克遜文化中大學的典范。這些大學作為學習能力培養和學習指導

¹ Cf. Schlachter 1938 and Van Scoyoc 1962, pp. 322-333.

² Hammerstein 2001, col. 213 (我的翻譯).

³ Riche 1978, pp. 126-128 and 282-290.

⁴ Kottje 1999, cols. 1226-1228.

⁵ 我在這裡指的是伊斯蘭歷史上的所謂「伊斯蘭黃金時代」（公元 8-13 年），在此期間，伊斯蘭世界的各個地方都在蓬勃發展教育（伊斯蘭藝術學校/大學）、科學和經濟發展。Cf. Saliba 1994, pp. 245, 250, 256-257.

⁶ 中國的教育史是隨著中國文化的誕生而開始的。從一開始，中國的貴族就為他們的後代建立了教育機構。從傳說中的時代開始，就有學校為青年貴族授課，分為「下庠」和「上庠」。在中國古代（周朝，公元前 1122-256 年），這些學生的教育基礎是掌握所謂的六藝：禮、樂、射、御、書、數。從那時起，教育在中國一直被看作是權力和威望的象征。

⁷ 「*Studium generale*」作為中世紀大學的古老習慣名稱，意味著一個歡迎來自各地的學生的地方，而不僅僅是本地或區域的學生。參閱 Rashdall 1895, vol. 1. Sheridan 2009, p. 8.

⁸ Sheridan 2009, p. 8.

⁹ Goldschmidt – Vorkamp 2008, p. 642.

的合作組織，建立了以神學為首的古典教學院系，然后是法律、醫學和七門文科。¹ 現歐洲大學的目標或多或少地保持了這個傳統：「促進智力增長.....[和]為職業培訓學生。」²

在 14-17 世紀的歐洲文藝復興和 16-17 世紀的宗教改革期間，士林學派在歐洲的大學中逐步走向沒落。從 16 世紀到 18 世紀，歐洲的早期現代理性主義試圖將理性從（基督宗教）信仰和教會的權威中解放出來。在這些事件之后，學術的自由和自治以及它與國家的關係成為主要焦點。在 18 和 19 世紀的開明專制主義時代，³這些問題變得越來越緊迫。在這種情況下，威廉·馮·洪堡（Wilhelm von Humboldt, 1767-1835）的大學概念就顯得非常重要。這個概念被稱為「洪堡模式的高等教育」（Humboldtian Model of Higher Education），它出現在 19 世紀初，其核心思想是研究和學習的整體結合。它試圖將人文科學和自然科學與研究相結合，以實現全面普及學習和文化知識。這種整體模式（或說：這種全人教育的理念）包括教學和研究的統一，讓科學為真理服務，在哲學系中追求更高的學問，將教師和學生聚集在一起共同探索真理，並尋求學生的學習自由（Lernfreiheit，與法國系統的規定性課程相對比）以及大學的機構自主權，儘管它們是由國家資助。威廉·馮·洪堡的這一 19 世紀的大學理念體現於 1810 年建立的柏林大學，這所大學在二戰后更名為柏林洪堡大學。⁴

除了宗教、知識和政治因素外，我們不得不提到 18 世紀中葉至 19 世紀初在歐洲和北美某些地區開始的工業化時期（從英國開始，隨後是比利時、德國和法國），當今大學的性質受其影響巨深。這是一個經濟和社會變革的時代，它將農業社會轉變為工業社會，涉及到為制造目的而對經濟進行的廣泛重組。這導致了技術學院的發展以及科學知識與實際目標和商業實踐的聯系。⁵ 在這一發展的初期，「古典」（classical）大學和「技術」（technical）學院之間是有區別的。然而，這種區別在 20 世紀尤顯得更為明晰。

如今，在美國、英國和德國等國家，許多大學強調它們在塑造未來技術方面的作用，構建試驗台，即對科學理論、計算工具和新技術進行嚴格、透明和可復制的測試的平台。傳統教育似乎對當今的工業發展和技術進步水平做出了巨大貢獻。然而，這似乎是不夠的！跟上技術發展的需要使人文學科變得不重要了！

¹ 三部者(trivium)是七種文科的低級、預備部門，包括語法、邏輯和修辭；四部者 (quadrivium)是四種科目，或藝術，包括算術、幾何、音樂和天文學。反過來，四部者被認為是學習哲學和神學的準備工作。

² Goldschmidt – Vorkamp 2008, p. 642.

³ 在 18 和 19 世紀的歐洲，開明的專制者是獨斷專行的，即非民主的統治者，他們借助於啟蒙運動的思想來闡釋他們的政治權力，試圖造福他的人民。所以，君主只不過是那個時代受啟蒙思想影響的人。

⁴ Cf. Benner 2003 and Wagner 1995.

⁵ Kemp 1993.

這種情況發展到今天，即在（自然）科學、技術、工程和數學大發展的時代，經常聽到有人說文科學位相對不值一提。¹

直到今天，儘管世界歷史上的知識、文化、社會、經濟和政治層面發生了巨大的變化，有著近 1000 年的傳統，²大學仍然保持著類似的結構，即有組織地培養學問、學習能力和學術指導。³ 以下是大學的四個「不變」的結構要素：

- 1) 教師和學生的社區和共融(團契)，其團體生活隨著大學從修道院開始的發展而大大減少。只有在英國和美國的一些大學裡，團體生活的傳統在某種程度上仍然保持。
- 2) 大學是獨立共同體，也就是說，作為一個單一實體（作為法人）行事的群體，它們被授權發揮作用，並在法律上得到承認。因此，它們在設置課程、管理財政、制定章程及其他領域（如經濟事務）擁有某些特權。如今，大多數大學都是由國家控制的。
- 3) 就教學和研究而言，大學通常應享有全面的自主權。然而，在這個領域，即在學術自由和機構自治方面，我們沒有看到世界上有統一的共識。
- 4) 大學的目標是獲得知識的普遍有效性，⁴嘗試建立一個具有普遍性的人類知識庫，而這越來越多地體現在漸趨加強的全球化互動中，這在學術層面上也可以看到，例如在許多共同研究領域的國際和全球化的交流中。

2. 世界天主教大學的現況和中國基督宗教大學

天主教大學的情況非常不同，這在很大程度上取決於我們把目光投向世界的哪一部分。就基督宗教而言，「世俗化理論」似乎進一步證明其是有根據的。它的理論家們證明了整個西方，特別是歐洲的宗教信仰都普遍地在下降。宗教社會學家如 Mark Chaves (Duke University) 和 Jay Demerath (University of Massachusetts) 甚至提出了新世俗化 (neo-secularization) 的概念，以強調宗教權威及其對社會影響力的下降，這意味著個人越來越多地在基督宗教之外尋求權威。⁵因此，我們可以說，不管是歐洲天主教徒的世俗化現象，又或是天主教學術機構的日益世俗化都不能令人驚訝——這在美國也是如此。梵二會議(1962-

¹ “China Education”(中國教育): 「為什麼科學、技術、工程和數學在高等教育中被過度重視? 各國將教育視為經濟競爭的工具, 將學生推向科學和技術, 而忽視了文科.....」, 見: <https://scroll.in/article/855581/why-science-technology-engineering-and-mathematics-are-over-prioritised-in-higher-education> (2021.09.15)。

² 就牛津而言, 早在 1096 年就有一些證據表明那裡有教學。Cf. “Oxford: Introduction and history,” in <https://www.ox.ac.uk/about/organisation/history?wssl=1> (2021.09.15).

³ Goldschmidt – Vortkamp 2008, pp. 643-644.

⁴ Cf. Marinopoulou 2017, p. 33.

⁵ Cf. also Yamane 1997, pp. 109-122 and Bruce 2002.

1965) 的偉大願景之一是，我們基督徒應從內部重新審視世界，以使其更完美地奉獻給基督，並以此作為我們生活的核心、意義和指南（參見 *Lumen Gentium* 5¹；*Gaudium et Spes*, 10, 21, 22, 40²；*Apostolicam Actuositatem*, 2, 5-8³）。然而，世俗主義似乎一直在——緩慢但肯定地——將我們基督徒越來越多地配置給世界而應該是相反的（參見羅馬書 12:2: 不要效法這個世界，只要心意更新而變化，叫你們察驗何為神[天主]的善良、純全、可喜悅的旨意⁴）。台灣的輔仁大學是怎樣呢？它是一所綜合性的教會大學，1925 年由教廷在(北平)北京創辦，1961 年在台灣重建。它隸屬於基督宗教的傳教傳統，將教育作為在中國傳播基督宗教信仰的最有力方法之一。

中國人自己在回顧基督宗教的傳教史以及與西方相遇的歷史時談到了被稱為「西學東漸」的現象，即西方學問向中國的傳播。⁵ 他們把這段歷史分為兩個時期。第一個時期屬於 16 世紀末至 18 世紀，與耶穌會在中國的所謂「科學傳教」有關。作為外國學者，當時的中國耶穌會傳教士引進了歐洲的西方科學知識——天文學、日曆制作、地理學（地圖制作）、機械學（水力學）和數學（幾何學）等。⁶

所謂「西學東漸」的第二個時期從 19 世紀開始，一直持續到今天。在 19 世紀，基督新教是這一科學交流過程中的主導力量。新教徒在中國傳教的開始(1807 年⁷)就設立了學校，創立了從事西醫的醫院。天主教徒不想在這些教育和保健領域落后於新教徒，所以天主教在中國會追蹤新教教會的步伐一直到 1949 年中華人民共和國的成立！1949 年標志著外國基督宗教在中國大陸傳教工作的結束。至於在中國已實施的基督宗教學校制度，中華帝國政府和受過教育的中國人對其抱有極大的懷疑，因而基督宗教傳教士學校往往很難吸引學生。這些學校特別為貧窮的中國人提供基礎教育，包括男孩和女孩。在 1912 年中華民國成立之

¹ 《教會》(拉丁語: *Lumen gentium*)《教義憲章》為梵蒂岡第二屆大公會議所發布的文獻之一。

² 《歡樂和希望》(拉丁語: *Gaudium et spes*)《論教會在現代世界牧職憲章》是 1964 年梵蒂岡第二屆大公會議產生的四部憲法之一。

³ *Apostolicam Actuositatem* 《教友傳教法令》是梵蒂岡第二屆大公會議關於教友(平信徒)傳教的法令。

⁴ BibleGateway <https://www.biblegateway.com/passage/?search=%E7%BE%85%20%E9%A6%AC%20%E6%9B%B8%2012%3A2&version=CUV> (05.10.2021).

⁵ "西學東漸"這個詞最早出現在 1915 年，是惲鐵樵(1878-1935)和徐鳳石將容闈(1828-1912)的英文回憶錄《My Life In China and America [我在中國和美國的生活]》翻譯成中文的標題，名為《西學東漸記: 容純甫先生自述》。

⁶ Mungello 2005 and *id.* 2015.

⁷ 馬禮遜(Robert Morrison, 1782 年 1 月 5 日—1834 年 8 月 1 日) 是英格蘭出生的蘇格蘭傳教士。清嘉慶十二年(1807)受倫敦傳道會派遣來華傳教，到達廣州，是外國來華的第一個基督新教傳教士，在英國東印度公司任職共 25 年。

前，他們不會接受任何正式的學校教育。中國的許多基督宗教學院後來變成了成熟的大學（1949年之前有16所由新教徒創辦¹）。其中大多數是由美國新教機構支持的，具有特定的美國教育色彩。與新教徒相比，天主教傳教士在中國只建立了三所大學。² 當然，其中之一是北平輔仁大學。³

3. 輔仁大學⁴及我在那裡的工作經歷（1999-2012）

在1999年至2012年期間，我有幸在輔仁大學工作。非常感謝天主賜給我這麼好的服務機會。我在那裡的工作意味著是在一個動蕩與創新的時期，在這個時期，輔仁大學以前的三個獨立單位（特別是在管理、財務和人事方面），即聖言會、耶穌會和教區聖職人員參與的單位，正在進行整合。到2002年，整合已變

¹ 1901年，卫理公会成立了（1）苏州大学，这是中国的第一所西式大学。随后，其它基督教大学相继成立，包括、（2）上海圣约翰大学、（3）杭州基督教学院、（4）成都华西联合大学、（5）武昌华中大学、（6）南京金陵大学、（7）福州华南文理学院、（8）长沙湘雅医学院、（9）金陵女子文理学院、（10）上海沪江大学、（11）广州基督教大学、（12）北京燕京大学、（13）山东齐鲁大学、（14）福建基督教大学，以及一些小型学院。这些西方风格的学院和大学为现代大学人才的培养做出了巨大贡献。

² Taveirne 2006, pp. 5-14 及 Wiest 2011.

³ 另外兩所天主教大學是由法國耶穌會開辦的：上海的私立復旦大學，成立於1917年；天津的津沽大學，成立於1921年（法文：Université de Tsin Ku；法語正式名稱：Institut des Hautes Études et Commerciales des Tientsin，中文名為：天津工商大學）。

⁴ 參閱 1 我的小文：

1 〈聖言會與北京輔仁大學——聖言會與輔仁大學歷史淵源之一〉 (The Society of the Divine Word and the Fu Jen University in Peking: The First Contribution on the Historical Relationship between the Society of the Divine Word and the Fu Jen University)，載於 葉乃實等《求真之道—徹悟生命、洞悉萬象與知識》，台北縣新莊市：輔仁大學出版社，2002年，頁81-104。

2 〈在台復校之天主教輔仁大學——聖言會與輔仁大學歷史淵源之二〉 (The Re-founding of Fu Jen Catholic University in Taiwan: The Second Contribution on the Historical Relationship between the Society of the Divine Word and the Fu Jen University)，載於 周善行等《致善達仁—善省己身、明答道德與科技》，台北縣新莊市：輔仁大學出版社，2003年，頁108-129。

3 〈聖言會及其大學事業——為落實教會的福傳使命而作〉 (The Society of the Divine Word and Its Engagement in University Work: In Order to Fulfill Its Mission to Preach the Gospel)，載於 蕭光志等《尋美之旅—美感經驗、藝術與審美》，台北縣新莊市：輔仁大學出版社，2004年，頁521-552。

4 〈聖言之愛在台灣——對聖言會在台傳教五十週年之回顧〉 (The Love of the Divine Word in Taiwan: A Retrospective Account on the 50 Years of the Society of the Divine Word in Taiwan)，載於 蕭光志等《尋美之旅—美感經驗、藝術與審美》，台北縣新莊市：輔仁大學出版社，2004年，頁553-569。

為紙面上的事實，但還不是一個與現實相符的存在。這是一個漫長而令人疲憊的過程，到現在為止，希望已經結束了。

1) 從 1999 年到 2012 年，我在全人教育中心工作，教授生命哲學和專業倫理的課程。此外，我還教授其他科目，如西方漢學歷史和成就、早期西方語言哲學等。這個中心負責全部大學的全人教育課程。其基本的三個科目是：大學入門¹、生命哲學和專業倫理。因此，這種教育的核心是關注大學生保持和發展自我的思考能力，特別是對道德價值的思考能力。在我看來，輔仁整體教育的方向主要是致力於建立正確的道德態度，即個人的「善」和社會行為的「正確性」。我在全人教育中心工作的設想和框架是源於輔仁大學的使命宣言：

宗旨

天主教輔仁大學

為追求真、善、美、聖，全人教育之師生共同體，
致力於中華文化與基督信仰之交融，
以基督博愛精神，
獻身於學術研究與弘揚真理，
促進社會永續均衡發展，
增進人類社會福祉，
以達到知人、知物、知天之合一理想。

目標

一、 人性尊嚴

肯定人性尊嚴，尊重天賦人權。

二、 人生意義

探討生命意義，建立完整價值體系。

三、 教學研究

尊重學術自由與學術倫理，推動知識整合。

四、 團結關懷

提昇群己關係，發展關懷文化。

¹我注意到大學一年級的第一學期課程——「大學入門」。在給學生的材料中，提到了大學源於基督宗教。然而，它缺乏一個對傳統中國與歐洲教育更深化的、比較的視角。

五、 文化交流

增進文化交流，培育人文精神。

六、 宗教精神

鼓勵師生了解基督信仰，促進理性、信仰與宗教之交談及合作。

七、 服務人群

七、 服務人群

發揮仁愛精神，秉持正義，邁向世界大同。¹

這份使命宣言對所有想在輔仁大學工作的人來說，是一個非常好的指南，也是一份用之不竭的重要文件，呈現出大學冠名為天主教的意義。然而，這個宗旨與目標只不過是一個理想，在某些情況下，不僅全人教育中心的每一位大學教師，而且每一位，包括大學裡的非基督徒教師，都該煞費苦心地付諸實踐。

特別是，教授《生命哲學》課程對我來說——也對許多其他教師——是最困難的課程！為什麼這麼說呢？這有很多原因。例如，最令人沮喪的原因之一是本科生的消極態度，他們認為這是天主教大學的必修課，是不可避免，但對他們來說恰恰是完全無用的。這種態度呼應了我在 13 年的教學中對他們這種學習態度了解後所形成的整體印象。因此，輔大的研究生工作對我來說更有意義！另一個重要的原因是——我稱之為——台灣宗教信仰世俗化的方式。我們的學生大多有一些中國盛行的民間宗教背景，事實上，共同的民間節日氛圍和宗教習俗一直在浸潤著他們。但這些都受到了（后）現代主義的挑戰。對台灣年輕人來說，天主教信仰似乎與他們自己的信仰沒有什麼不同。在宗教面前的不情願和不甘心的態度似乎是台灣年輕人的共性反應。

還有，另一個原因可能是，所謂天主教信仰方面的宗教專家，即天主教神父和修女教是這個課程的最大教學團體。在學生們的心目中，專業的宗教人士準備相關的工作似乎是可以理解的，但從另一角度對他們來說，這又是一種負面的灌輸和改宗的意味。當然，對我們這些外國教師來說，語言（一般來說使用中文）衍生的交流障礙肯定也是降低這門課程吸引力的路徑之一。然而，我在廣告系教授《生活哲學》時（2009-2012 年）經歷也提醒我：即使我的學生在各種主題上所呈現的優異報告也沒有在他們的同學中獲得讚賞！這就是我的經驗。

我教了《生活哲學》時（1999-2012 年間），最給我安慰及希望的是，每一個學期我們《生命哲學》的老師都有機會安排一二單位的服務學習課程。這是為配合我們宗旨與目標的第七項而設立：服務人群即發揮仁愛精神，秉持正義，邁向

¹ 2019.3.21 第 19 屆第 12 次輔仁大學董事會會議通過此宣言(<https://www.fju.edu.tw/aboutFju.jsp?labelID=1;16.09.2021>).

世界大同。「服務學習」作為一種教學方法，意味著透過「服務」而獲得「學習」的豐富效果。學生包括在對弱勢團體服務中，通過籌劃、執行、反思和評估從中學習及成長，並關心解決多元社會議題。我的大部分學生都很積極地參與服務學習並獲得了寶貴的體驗！

2) 在 2000 年至 2004 年期間，我在輔大任聖言會單位使命特色室的主任，負責在我們單位落實輔大宗旨與目標。在輔大整合過程中的動蕩時期，即三個創辦單位合併在一起的時候，這確實是一個具有挑戰性的任務。在這裡，我主要關心的是 1961 年在台灣重新成立的輔仁大學與 1933 年至 1951 年從美國傳教本篤會由聖言會傳教士接辦的北平輔仁大學的歷史聯系，即保持時間軸的精神延續性——過去、現在和未來。存在意義上講，¹我們人類生活中的個體來自於過去，都得經歷現在，並終了進入未來。一個宗教團體可以根據這條時間線類比感知其責任和任務。

我在輔大其它重要的任務包括關注人類尊嚴的價值、生命的意義、學術研究的宗教靈感，當然還有在教師和學生中培養服務精神。一個非常重要的任務是，我們要根據輔大的教育使命：真、善、美、聖，收集相關材料及出版我們聖言會單位的學生能夠使用的書籍。

3) 在 2010-2012 年的一年半時間裡，我還在輔大擔任專業倫理的召集人。這是一場持久的挑戰，我需要在大學教師中尋找一顆「燃燒的心」，並為輔大的學生準備足夠的中文材料，以便在師長的陪伴下，學生的道德意識有所提高，即發現和欣賞生活以及在職業中能持續做出基於道德的決定。

4) 就我個人而言，我在輔大最成功和最大的貢獻是我在落實跨文化對話的目標

¹ May 1953, p. 227. "The first thing necessary for a constructive dealing with time is to learn to live in the reality of the present moment. For psychologically speaking, this present moment is all we have. The past and future have meaning because they are part of the present: a past event has existence now because you are thinking of it at this present moment, or because it influences you so that you, as a living being in the present, are that much different. The future has reality because one can bring it into his mind in the present. Past was the present at one time, and the future will be the present at some coming moment. To try to live in the "when" of the future or the "then" of the past always involves an artificiality, a separating one's self from reality; for in actuality one exists in the present. The past has meaning as it lights up the present, and the future as it makes the present richer and more profound." 建設性地處理時間的第一件事是學會生活在當下的現實中。因為從心理學上講，這個當下是我們的全部。過去和未來有意義，因為它們是當下的一部分：過去的事件現在存在，因為你在這一刻想到了它，或者因為它影響了你，使你作為當下的一個生命體，變得如此不同。未來具有現實性，因為人可以在當下把它帶入他的頭腦。過去一度是現在，未來在未來的某個時刻也會是現在。試圖生活在未來的"什麼時候"或過去的"什麼時候"，總是涉及到一種人為性，將自己與現實分開；因為在現實中，人存在於現在。過去有意義，因為它照亮了現在，而未來有意義，因為它使現在更豐富、更深刻。

中所展開的工作。2002年8月1日，天主教輔仁大學與聖言會德國省聖奧古斯丁 (Sankt Augustin) 華裔學志研究所共同成立「華裔學志漢學研究中心」。該中心的成立具有歷史性的意義，代表著聖言會華裔學志研究所和輔仁大學重新建立一種緊密關係，共同合作推動天主教輔仁大學的目標，特別著重於中西文化交流之宗旨以及中國文化與基督信仰之交融。從2002年到2012年，也就是在我擔任輔仁大學華裔學志漢學研究中心主任的10年間，我們組織了許多學術活動。而我的繼任者黃漢婷博士也一直在延續這一既定方針。西方漢學最初被理解為「漢字文獻學」，即通過漢字和中文文學獲取關於中國的知識。我們充分利用西方漢學的豐富資源，七次組織國際研討會。而我也能夠編輯出版11卷《輔仁大學華裔學志叢書》(請參閱《輔仁大學華裔學志叢書系列》書名表)。輔仁大學現有十二個學院，係文學院、藝術學院、醫學院、傳播學院、教育學院、理工學院、外語學院、民生學院、織品紡織學院、法律學院、管理學院、社會科學院。輔大有大約26,000名學生和160多個學生協會和俱樂部。輔大還有大約2,000名國際學生。輔仁大學與全球300多所大學建立了伙伴關係，促進國際學術合作和活動，如交流項目、雙學位項目和「國際師生教與學」項目等。輔仁大學的最大挑戰是什麼？要保持其天主教性質，這一直是而且也將是其最大的挑戰！(請參閱補遺：聶達安 [Leszek Niewdana S.V.D.] 神父的電子郵件[2018年4月7日；2021年9月26日更新])。在輔仁大學裡，為耶穌基督燃燒心靈的大學教師似乎越來越少了！未來還有其它的危險輔仁大學必須面對，比如少子化、台灣高等教育的快速發展、大學之間的競爭、一直以來都有的財政和人事問題等等。在未來，還會有一些全球性的挑戰。

「在未來，高等教育的主要平台可能是第三方網站，而不是大學本身。正在出現的是一個全球市場，來自眾多大學的課程可以在一個網站上找到。學生可以從每個學校挑選最好的課程；大學只不過是上傳內容。」¹

新冠肺炎疫情所帶來的變化，特別是考慮到在線教學，也許讓我們預見到了未來的發展。

結語

在輔仁大學的13年裡(1999-2012年)，我作為聖言會的傳教士和天主教神父全心全意為台灣學生服務。我把在輔大的逗留和工作理解為，到現在為止，我生命

¹ Harden 2012: <https://www.the-american-interest.com/2012/12/11/the-end-of-the-university-as-we-know-it/> (17.09.2021): In the future, the primary platform for higher education may be a third-party website, not the university itself. What is emerging is a global marketplace where courses from numerous universities are available on a single website. Students can pick and choose the best offerings from each school; the university simply uploads the content.

中最具挑戰性、最艱苦和最有創造性的時期。不僅是輔大過去的歷史觸動了我的心，而且它的現在和未來也是我所關心的！輔大是一所天主教大學，儘管目前我們的學生中有近 92%是非基督徒（大約 7%是新教徒，只有 1%多是天主教學生！）。它是一所天主教大學，儘管我們大學教師隊伍中近 2/3 的人也是非基督徒。與世界上任何其他大學一樣，輔大是一個由學生和教師組成的學術團體。它的特殊性是基於真、善、美、聖的宗旨目標，培養、引導個人的全面成長與發展。總之，輔大致力於實現中國文化與基督教信仰的融合與對話；致力於學術研究和促進真正的知識交流；致力於社會的發展和人類的進步。

另外，我在輔仁大學發現並親身體驗了其集體治療的潛力。應對生活挑戰的能力是通過團體陪伴、人與人之間的聯系、分享經驗、溝通、交流心得而逐漸達成的。對許多年輕人來說，這種集體支持和歸屬感是在大學期間找到的，也許它只是來自於學校當中多個學生協會或俱樂部中的一個，或是每周共同觀看一次電影，又或是一個支持小組為社會中的弱勢群體提供服務。不管是什麼活動，這些社會網絡所創造的空間為學生提供了寶貴的支持。它們準備年輕人以積極的心態進入社會，這對個人的發展和身心的健全至關重要。在確保學生的心理健康方面，往往是那些偶然的、不太正式的支持網絡發揮了最有影響的作用。

最后，我想再次強調我全部輔大經歷中的一點：看到大多數年輕的台灣學生心甘情願、興高采烈地為身心殘疾者服務，我總是非常高興並想告訴他們：「因為有你們，台灣是有前途的」！

附錄：《輔仁大學華裔學志叢書系列》書名表

1. Zbigniew Wesolowski 魏思齊：編輯，《有關中國學術性的對話：以〈華裔學志〉為例、民國九十二年九月二十六日、二十七日、論文集》，台北縣新莊市：輔仁大學出版社、2004 年。
2. Zbigniew Wesolowski 魏思齊：編輯，《Monumenta Serica. Journal of Oriental Studies：〈華裔學志〉中譯標題目錄 (A Catalogue of Titles and Contents of Monumenta Serica. Journal of Oriental Studies: Volumes 1-50 [1935-2002] with Chinese Translation)》台北縣新莊市：輔仁大學出版社、2004 年。
3. 林志明/Zbigniew Wesolowski 魏思齊：編輯，《輔仁大學第二屆漢學國際研討會「其言曲而中：漢學作為對西方的新全釋—法國的貢獻」(民國九十三年十一月五、六日[星期五、六])論文集/Actes du colloque: Deuxième Colloque international de Sinologie de l'Université Fu Jen Le detour et l'accès: la sinology en tant que nouvelle herméneutique pour l'Occident – la contribution française (Vendredi 5 et Samedi 6 novembre 2004)》，台北縣新莊市：輔仁大學出版社、2005 年。
4. Zbigniew Wesolowski 魏思齊：編輯，《輔仁大學第三屆漢學國際研討會「位格和個人概念在中國與西方：Rolf Trauzettel 教授周圍的波恩漢學學派」(民國九十四年十一月二十五、二十六日[星期五、六])論文集/Symposiums-Beiträge: Drittes Internationales Sinologisches Symposium der Katholischen Fu Jen Universität:

Personen- und Individuumsbegriff in China und im Westen – Der Beitrag der Bonner Sinologischen Schule um Professor Rolf Trauzettel》，台北縣新莊市：輔仁大學出版社、2006年。

5. Zbigniew Wesolowski 魏思齊：編輯，《輔仁大學第四屆漢學國際研討會—「中國宗教研究：現況與展望」論文集/The Forth Fu Jen University International Sinological Symposium: Research on Religions in China: Status quo and Perspectives; Symposium Papers》，台北縣新莊市：輔大出版社、2007年。

6. Zbigniew Wesolowski 魏思齊：編輯，《「華裔學志」中譯論文精選：文化交流和中國基督宗教史研究/A Selection of Monumenta Serica Articles Translated into Chinese: Cultural Exchange and Research on the History of Christianity in China》，台北縣新莊市：輔大出版社、2009年4月。

7. Antonella Tulli 圖莉/Zbigniew Wesolowski 魏思齊，《輔仁大學第五屆漢學國際研討會「義大利與中國相遇：義大利漢學研究的貢獻」論文集/Quinto Simposio Internazionale di Sinologia Dell'Università Fu Jen: "L'incontro fra l'Italia e la Cina: il contributo italiano alla sinologia"》，台北縣新莊市：輔大出版社、2009年5月。

8. Zbigniew Wesolowski 魏思齊：編輯，《以漢學為中西文化之橋樑：華裔學志漢學研究中心專題演講選集》/Sinology as a Bridge between Chinese and Western Cultures: A Selection of Special Lectures of the Monumenta Serica Sinological Research Center，台北縣新莊市：輔大出版社、2010年。

9. Zbigniew Wesolowski 魏思齊：編輯，《根據〈華裔學志〉認識西方漢學家》/Meeting Western Sinologists through the Monumenta Serica，台北縣新莊市：輔大出版社、2011年。

10. Zbigniew Wesolowski 魏思齊：編輯，《輔仁大學第六屆漢學國際研討會：「西方早期（1552/1814年間）漢語學習和研究」論文集》/The Sixth Fu Jen University International Sinological Symposium: „Early European (1552-1814) Acquisition and Research on Chinese Languages. Symposium Papers，台北縣新莊市：輔大出版社、2011年。

11. Huang Meiting 黃漢婷 – Wei Siqu 魏思齊 (Zbigniew Wesolowski) (eds.). *Xifang yu Laozi de xiangyu: Huayi xuezhi Laozi lunwen Zhongyi jingxuanji* 西方與老子的相遇——《華裔學志》老子論文中譯精選輯 – The Encounter of the Western World and Lao Zi: Chinese Translation of Selected Articles on Lao Zi in *Monumenta Serica*. Trans. Jiang Ryh-Shin 江日新. Furen daxue Huayi xuezhi congshu xilie 輔仁大學華裔學志叢書系列, 12. Xinzhuang, New Taipei City: Fu Jen Catholic University Press.

參考書

- Bays, Daniel – Widmer, Ellen (eds.), *China's Christian Colleges: Cross-Cultural Connections, 1900-1950*, Palo Alto, CA: Stanford University Press, 2009.
- Benner, Dietrich. 2003. *Wilhelm von Humboldts Bildungstheorie. Eine problemgeschichtliche Studie zum Begründungszusammenhang neuzeitlicher Bildungsreform*. Weinheim – München: Juventa.
- Bruce, Steve. 2002. *God Is Dead: Secularization in the West*. Oxford: Blackwell.
- Chaves, Mark. 2011. *American Religion: Contemporary Trends*. Princeton, NJ: Princeton University Press.
- . “Secularization as Declining Religious Authority.” In: *Social Forces* 72 (1994) 3, pp. 749-774.
- Cleaverley, John F. 1991. *The Schooling of China: Tradition and Modernity in Chinese Education*. North Sydney, NSW, Australia: Allen – Unwin.
- Demerath, N. Jay. 2000. “The Varieties of Sacred Experience: Finding the Sacred in a Secular Grove.” In: *Journal for the Scientific Study of Religion* 39 (2000) 1, pp. 1-11.
- Demerath, N. Jay – Rhys H. Williams. 1992. *A Bridging of Faiths: Religion and Politics in a New England City*. Princeton, NJ: Princeton University Press.
- . 1992. “Secularization in a Community Context: Tensions of Religions and Politics in a New England City.” In: *Journal for the Scientific Study of Religion* 31 (1992) 2, pp. 189-206.
- D’Costa, Gavin. 2005. *Theology in the Public Square: Church, Academy, and Nation*. Malden: Blackwell Publishing.
- Goldschmidt, Dietrich Wolfgang Vorkamp with the editors. 2008. “University.” In: *Encyclopedia Christianity: Si – Z*. Grand Rapids, Michigan et al.: Wm. B. Eerdmans Publishing Company, pp. 642-645.
- Hammerstein, Notker. 2001. “Universität. II. Institutionsgeschichte.” In: *Historisches Wörterbuch der Philosophie*, edited by Joachim Ritter+, Karlfried Gründer and Gottfried Gabriel, Darmstadt: Wissenschaftliche Buchgesellschaft, Band 12: U-V, cols. 213-218.
- Kemp, Tom. 1993. *Historical Patterns of Industrialisation*. London: Longman.
- Kottje, R. 1999. “Klosterschulen,” in: *Lexikon des Mittelalters*, vol. 5, Stuttgart: J.B. Metzler, cols. 1226-1228.
- Lee, Thomas H. C. 2000. *Education in Traditional China: A History*. Leiden: Brill.
- Liu Kwang-Ching, “Early Christian Colleges in China,” in: *The Journal of Asian Studies*, 20 (1960), pp. 71-78.
- Marinopoulou, Anastasia. 2017. *Critical Theory and Epistemology: The Politics of Modern Thought and Science*. Manchester: Manchester University Press.
- Mungello, David E., *The Catholic Invasion of China: Remaking Chinese Christianity*,

- Lanham: Rowman and Littlefield, 2015.
- . *The Great Encounter of China and the West, 1500–1800*, Lanham, MD: Rowman –Littlefield Publishers, 2005.
- May, Rollo. 1953. *Man’s Search for Himself*. New York: Dell Publishing Company.
- Newman, John Henry Cardinal. 1976. *The Idea of a University Defined and Illustrated*, edited by Ian T. Ker. Oxford: Oxford University Press, 1976.
- Riche, Pierre. 1978. *Education and Culture in the Barbarian West from the Sixth through the Eighth Century*. Columbia: University of South Carolina Press.
- Saliba, George. 1994. *A History of Arabic Astronomy: Planetary Theories during the Golden Age of Islam*, pp. 245, 250, 256-257. New York: New York University Press.
- Van Scoyoc, Marthellen R. 1962. “Origin and Development of the University,” *Peabody Journal of Education* 39 (1962) 6, pp. 322-333.
- Rashdall, Hastings. 1895. *The Universities of Europe in the Middle Ages*. Oxford: The Clarendon Press, vol. 1.
- Schachner, Nathan. 1938. *The Medieval Universities*. New York: Frederick A. Stokes Company.
- Sheridan, Sean O. 2009. “Ex corde Ecclesiae: A Canonical Commentary on Catholic Universities ‘From the Heart of the Church’ to Catholic Universities.” Dissertation. The Faculty of the School of Canon Law of the Catholic University of America.
- Taveirne, Patrick C.I.C.M., “Catholic Higher Education in China,” in: *Tripod* 26 (2006) 142, pp. 5-14.
- Wagner, Hans-Josef. 1995. *Die Aktualität der strukturalen Bildungstheorie Humboldts*. Weinheim: Deutscher Studien-Verlag.
- Wiest, Jean-Paul. 2011. “Catholic Elementary and Secondary Schools and China’s Drive toward a Modern Educational System (1850-1950) (天主教中小學與中國現代教育體系的建立 (1850-1950)), in: *Extrême-Orient Extrême-Occident* 33 (2011), pp. 91-114.
- Yamane, David. 1997. “Secularization on Trial: In Defense of a Neo-secularization Paradigm.” In: *Journal for the Scientific Study of Religion* 36 (1997) 1, pp. 109-122.

天主教聖言會的社會服務事業：新店大坪林德華女子公寓的案例

吳蕙芳

國立臺灣海洋大學海洋文化研究所

20211220

一、前言

- 德華女子公寓為一出租公寓，規模含一棟四層樓公寓、三棟五層樓公寓及一座單層活動中心，公寓經營時間自 1968 至 1988 年間。
- 波蘭裔美籍會士萬德華神父 (Fr. Edward Wojniak, 1909-1983) 創建，設計者為德籍會士林慎白神父 (Fr. Fritz Linzenbach, 1904-1981)、國際建築師楊卓成 (1914-2006)。

☆萬德華出生芝加哥 (Chicago) 天主教家庭，1922 年至泰克尼 (Techny) 聖言會院初學，1937 年晉鐸即派赴中國，1938 年至河南新鄉傳教區，1941 年因珍珠港事件被日軍拘禁，1945 年二戰結束重返新鄉工作，1947 年回美任職匹茲堡 (Pittsburgh) 醫院及修會庶務員，1959 年申請自願來臺服務，1961 年獲准抵臺，1975 年因病回美，1980 年曾返臺探視，1983 年病逝美國、葬於泰克尼墓園。

萬德華與林慎白是舊識，兩人早年均服務於中國河南新鄉傳教區。

- 女子公寓創建背景為 1960 年代北臺灣快速工業化，新店大坪林地區工廠林立，普遍雇用大量來自全臺各地之年輕婦女，故住宿問題亟待解決。
- 本研究採用之一手史料含檔案、報紙、雜誌、口訪、宣傳單、手冊、請柬等，藏於聖言會中華省會、聖言會美國芝加哥省會、聖言會羅馬總會等地之檔案室、檔案館，另有袁嫵嫵女士、艾琳達博士 (Dr. Linda Gail Arrigo) 等人的資料提供，謹此致謝。

二、女子公寓的創建 (1960 年代)

- 萬德華構思興建女子公寓至遲於 1965 年底形成。
- 最初利用堂區內數間日式平房改裝成宿舍出租，反應甚佳，決定興建樓房式宿舍以充份利用空間，容納更多需要者租用。
- 第一期女子公寓規劃為兩棟四層樓公寓 (A 棟、B 棟)、一座活動中心，總經費約 30 萬美金 (臺幣約 1,200 萬元)。A 棟於 1967 年動工、1968 年完工，各界反應熱烈。
- 第二期變更規劃，興建三棟五層樓公寓 (B 棟、C 棟、中棟) 及一座單層活動中心，總經費增至 50 萬美金 (臺幣約 2,000 萬元)。自 1969 年動工，1970、1971 年陸續完工。
- 經費來源除萬德華個人積蓄，亦積極向內 (修會、教會) 外 (世俗社會) 各界求

援。

修會、教會：聖言會美國省會、聖言會羅馬總會、教宗保祿六世(Pope Paulus VI,1897-1978)等。

世俗社會：教友與非教友，無論是個人、團體，或國內、海外。

最受矚目者乃美國好萊塢(Hollywood)電影界、美商通用器材公司(該公司 1966 年改名臺灣通用器材公司，General Instrument of Taiwan，簡稱 GIT)各捐款 25,000 美金(約臺幣 1,000,000 元)。

經由萬德華自身之人際網絡，邀請黨政要員、社會名流的參與活動，並透過媒體傳播令此計畫聲名遠播，具高能見度。

- 女子公寓經費困境不僅出現於興建階段，開始營運後亦有狀況，因宿舍營運開支與租金收入有相當落差，必須持續募款乃能維持經營。

三、女子公寓的經營(1968-1988)

- 女子公寓特色：
 - 1.設備現代化、交通便利、租金平價。
 - 2.管理完善、家庭氛圍、多樣化學習。
- 萬德華親擬女子公寓組織系統並訂定住宿規範，以便管理。該公寓並非一般的旅館或宿舍(Hostel、Dormitory)，強調家(Home)的概念，故在宿舍空間安排、人員交流均有特別設計。此外，各種課程的安排，不論是休閒娛樂性質或才能技藝學習，均可充實住宿者精神生活、社交活動，增進其應世能力，並擴大人際網絡。
- 女子公寓管理者除神父外，另有修女、教友協助，前者如聖家會(OSF)的李貞德修女(1921-2013)、翁娥修女、伍修女，及瑪麗諾(Maryknoll)會的 Pauline Sticka 修女，後者如張陳麗玉、袁嫵嫵、羅萍(Adrienne J. Ropa)、瑪蓮馬史(Marion Marsh)等人。萬德華之後，公寓新的經營方式為聖言會與聖家會合作，分別負責財產、管理兩方面工作。
- 女子公寓兼具社會服務與傳教性質雙重意義，然萬德華並不特別強調後者，據教堂領洗簿資料可知，住宿女子後來接受洗禮者之比例並不高。
- 女子公寓於 1988 年結束營運有其主客觀因素，如 1980 年代工廠機械化與自動化造成女工需求量大減、新店地區新式住宅林立致女子公寓出租熱潮不再、女子公寓老舊必須面臨龐大維修問題等。

四、結語

- 萬德華早於 1960 年代即注意到臺灣社會快速變遷下的世俗化問題，而天主教會該如何面對此局面並提出因應之道實成為重要課題。
- 女子公寓的施行乃一「導航型計畫(Pilot Project)」，當時政府部門曾派人至大坪林參訪，後來政府在高雄加工出口區興建女工宿舍，可說是此計畫影響下之結果。

參考資料：

- 1.吳蕙芳，〈天主教聖言會的社會服務事業：以新店大坪林德華女子公寓為例(1968-1988)〉，《國立政治大學歷史學報》，44 期，臺北，2015.11，頁 223-280。
- 2.吳蕙芳，〈萬德華神父筆下的傳教經歷：海峽兩岸的觀察記錄〉，收入《海絲之路：祖先的足跡與文明的和鳴(第一輯)》，廈門：廈門大學出版社，2018，頁 269-292。
- 3.吳蕙芳，〈從 *Formosa High Lights* 到《聖三堂訊》——天主教會在臺灣本地化發展的案例——〉，《海洋文化學刊》，29 期，基隆，2020.12，頁 119-156。