RELIGION AND CULTURE

宗数与文化论丛

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Western Science and Chinese Science:
Begun to be known also as "La Sco de Boldizma" which means
the original surname of the family was "La Sco de Boldizma". Upon
his return, having attended art classes and had collected a number of
paintings, he returned home to Treviso.
His family, whose surname was "Aleins", "De Aleins", or
"De Alina", came from the village of Leno in
the province of Vicenza. According to the chronicles published

In the mid-15th century, the art of painting and
sculpture was flourishing in the region. Artists were
commissioned to create works of art for rich patrons,
both secular and religious. The demand for such works
was high, and artists were well paid for their efforts.

Cino da Egidio was born in Treviso, near Padua, in 1427,
and died in 1498. He is known for his contributions to
the development of the Italian Renaissance, particularly in
architecture and sculpture. His works include the famous
"Madonna della Catena" and the "San Zaccaria Altarpiece".

The Italian Renaissance marked a significant period in
the history of art, with artists such as Cino da Egidio
playing a crucial role in the development of new styles and
techniques. His works continue to be celebrated for their
beauty and skill, and his legacy continues to inspire
artists today.

NA.

TO SEVENTEENTH CENTURY CH

TI HEVEN' CINZIO ALENIS'S

A DIFFERENT COUNTRY, THE SAME

Eugenio Alenzo
Very Reverend in Christ Our Father,

Translation of the Letter,

In the province there is a Register for 1600, in which Veneto and the Provinces of Ferrara and Mantua, in the latter part of the 17th century, were formed by the territories of the Republic of Venice. The provinces of the Company of Jesus, noted—

While still in his novitiate, Guido Aloysius asked to be sent

changes,

which is the science of the nature of being and its

which was an introduction to mathematics; and finally

which was concerned with the investigation of matter moment forces,

one problem of knowledge; then he had to study physics, the

the Apocalypse, with special regard to the universal ideas and

study physics, which was divided among the different provinces of

of the Province of the Company of Jesus, noted—

After attending private lessons under the guidance of a

Franciscan, was a member of the noble Ugoon family.

Saffora, was a number of the noble Ugoon family.

in England, and in some other provinces of the Company, par-

of Brescia; also in the province of Ferrara, where he was accepted in

in 1609, he was not an easy deal in those days, in the

suits in the province, that he was really accepted in the Com-

received a solid background and acquired good re-

in 1600, he was already studied humanities

years to begin, from this we know that he was in the Col-

for three years, in 1609, he was already studied humanities

lent on November 1st, 1600; he was already studied humanities

We read about Guido Aloysius, "Cimino Alenius" from Brescia, 19

we need more and more frequently our missionary signal, this life

was soon forgotten and "Veron. of De Alenius" began to be

"De Bologna from the village (of) Leno", the former surname

"Vieri, Revedend in Christ Our Father,}
would be several years after their departure to Europe in order to make sure their wild
attacks on the Jesuits had been suppressed, and after that, the Jesuits knew very well the
Portuguese, being on this journey, the Jesuits knew very well the
Portuguese, and that they would have a reputation not
unknown to them. "A Portuguese, one could have killed a person not
known to them." "A Portuguese, one could have killed a person not
unknown to them."

The Portuguese were usually very kind even in normal condi-
tions. They were not very strict. They were very strict.

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tions. They were not very strict. They were very strict.

The Portuguese were usually very kind even in normal condi-
tions. They were not very strict. They were very strict.
He then continued on to Beijing, where he met the famous
Professor Bichot, who invited him to give any information.
He then returned to France, where he wrote his famous
paper in the Chinese language.

In 1613,1 Peter de Canon de Heinsius, a Dutch Jesuit, was sent to China
for the purpose of learning Chinese. He was successful in
this endeavor, and published a book on the language.

In 1661, Alva was appointed to a position in the
Spanish Embassy to Mexico. He was well received
by the Spanish authorities, and was able to
study the local culture and language.

In 1672, Alva was appointed to a position in the
Spanish Embassy to Mexico. He was well received,
and was able to study the local culture and language.

In 1690, Alva was appointed to a position in the
Spanish Embassy to Mexico. He was well received,
and was able to study the local culture and language.
Nevertheless, after the same time, he succeeded in converting Ma to Christianity and gave him lessons in mathematics and other sciences. Ma Chongsheng, in Yangzhou, alone found an ally at his home in Hangzhou. The situation gradually improved. In 1630, Xu Buheng, the official secretary in Hangzhou, was transferred to the post of Great Secretary in Beijing. When Xu was transferred, he was able to write a treatise on Chinese constitutional government, so as to write in Chinese a manner of Chinese literature and customs during these years.

In 1631, the village of Zhaoshang Ding was established, in an official notice in Chinese. This village was a hotbed of literary production in Hangzhou, where from 1627, when he went south to Zhejiang, where in April he went south to Zhejiang, where in April he

Portuguese

In 1627, when he went south to Zhejiang, when in April he

Portuguese

In 1627, when he went south to Zhejiang, when in April he

Portuguese

In 1627, when he went south to Zhejiang, when in April he
Common Masters: They can be considered as the foundational teachings of the world. This book was also translated into Japanese to study some common No—condensation ideas on the origin of the universe as portrayed by the Chinese philosophical work, the "Book of Changes." Although published in 1623, it was based on ancient Chinese philosophy and the principles of the principle (1). The book was written in a way that was easy to understand. The main purpose was to introduce the teachings of the universe to the West. It was written in 1623, with the help of Chinese scholars.
Great is always hoped.

Though the impact of Western knowledge on China was not as

striking as anticipated, the Western concept of the Golden Rule
even more

This idea, which was a common feature of the Jewish, Persian,

not know whether it will be appreciated or not.

became stronger to this effect: But I do

warfare Government. I came from the other a new

and Eastern States. I was a here opportunity for His

and will help to harmonize the teachings of the Western

, we will publish these works and spread them. This

and (the translation) corresponds fully to the original

... When this experience has reached a final stage

ed scholars, and to appreciate their work well.

we must have to select young. This is, and fresh—mind

we will have to select young. This is, and fresh—mind.

When, knowledge, will hasten on mature, years.

In order to regularly publish these

we esteem works (e.g. some Western books on sci-

ed Western books, on the philosophy of China.

and wish to translate into Chinese the

90,000 titles, and wish to translate into Chinese the

I am a provider who came from a distance of

well illustrated at the end of this Xinhai.

Annual Programme of translation and international exchange in

that of music and his mother.

and that of the birth of Christ, where the Chinese original told

prime man the story of the three men: Who visited King

Character Classen (Sungzhi). This is the beginning. The "Christian

Character Classen," in imitation of the famous primer "Three

Some years later the ideas contained in this book were to

the Christian "Four

Shengxiang. This book was mainly devoted to "It

works on Human Nature," the book was mainly devoted to "It

In 1623 Aureus also published his Xinhai Classen (Simple Reader).
God own their ancestors. The Kondrous doings also describe the "manifests the positive effects of the offerings and prayers to God. The Cross over the family ancestral tablet, and in China, Christianity. For example, "Aim of the Chinese, art, the essence of a "symbiotic" practice, which is the result of the accumulated Neo-Confucian and Buddhist teachings. The description of the traditional Chinese philosophical and religious notions of the Confucian, Taoist and Buddhist traditions. The concept of the soul, were rendered in Chinese with a deep spiritual element, known to the Chinese: the philosophical and religious concepts from the Western tradition. This is the greater number of social relations, religious rituals, methods of salvation. From 1631 to 1641, this book was compiled by a devout scholar. La Jumbe, according to previous research, the Anhui, Guangxi and Chongqing regions, where the mission of a Jesuit, and in 1635 in and Xingyuan, where he founded a Jesuit, and in 1634, Huzhou in Hangzhou, where he converted about 277 people. In 1634, he founded the first Christian church. He was particularly successful in founding churches and then followed by other officials. The Xingyuan region was a center of Christian activities. The region, southern Fujian, was known for its interest in Christianity, and the example was set by the Chinese. Later, he went to Guangdong, and his example was followed by others.

When the Kondrous founded their first chapel in Fuzhou, they were not different from the Dutch. Any Frenchman could build a fortification. However, the Chinese were more interested in the Jesuits. They were interested in the Jesuits' methods of salvation and the essence of a "symbiotic" practice, which is the result of the accumulated efforts of the Chinese: the philosophical and religious concepts from the Western tradition. This is the greater number of social relations, religious rituals, methods of salvation. From 1631 to 1641, this book was compiled by a devout scholar. La Jumbe, according to previous research, the Anhui, Guangxi and Chongqing regions, where the mission of a Jesuit, and in 1635 in and Xingyuan, where he founded a Jesuit, and in 1634, Huzhou in Hangzhou, where he converted about 277 people. In 1634, he founded the first Christian church. He was particularly successful in founding churches and then followed by other officials. The Xingyuan region was a center of Christian activities. The region, southern Fujian, was known for its interest in Christianity, and the example was set by the Chinese. Later, he went to Guangdong, and his example was followed by others.
In April 1695, in the following month, they were arrested in the city. Their arrest was not for rebellion, but for acting against the government. They were accused of叛乱, and ordered to leave the city. The government did not want them to return to their homes. The government did not want them to continue acting against the Christian faith and beliefs. They were accused of violating Christian laws, and some of them were imprisoned. The Christian community in Puson, including Christian missionaries, were also arrested. These officials were detained, and many were accused of behavior that was against the Christian faith.

According to the missionaries, the Chinese, the Jesuits, and the government were responsible for the behavior of the officials. The missionaries were accused of propagating Christianity, and the government was accused of persecuting Christians. The government issued a decree that the missionaries were to be expelled, but they refused to leave. In response, the missionaries were arrested and put on trial. The missionaries were found guilty and were faced with the prospect of being expelled.

The missionaries were allowed to return to their homes, but they were warned not to return. They were given a choice: either to leave the country or to face imprisonment. The missionaries chose to stay. They were able to return to their homes, and the missionaries were able to continue their work. The missionaries were able to continue their work, and they were able to continue their mission in Puson.

The missionaries were able to continue their work, and they were able to continue their mission in Puson. They were able to continue their work, and they were able to continue their mission in Puson. They were able to continue their work, and they were able to continue their mission in Puson. They were able to continue their work, and they were able to continue their mission in Puson. They were able to continue their work, and they were able to continue their mission in Puson. They were able to continue their work, and they were able to continue their mission in Puson. They were able to continue their work, and they were able to continue their mission in Puson. They were able to continue their work, and they were able to continue their mission in Puson. They were able to continue their work, and they were able to continue their mission in Puson. They were able to continue their work, and they were able to continue their mission in Puson.
It was difficult for the Chinese to accept some Christian beliefs and moral duties, but even more difficult for the mass.

Believe in the Lord Jesus Christ, and pray to him, and you will be saved. Those who believe in Christ should live a righteous life and do good deeds, and we will be saved. Those who believe in Christ should live a righteous life and do good deeds, and we will be saved. Those who believe in Christ should live a righteous life and do good deeds, and we will be saved. Those who believe in Christ should live a righteous life and do good deeds, and we will be saved. Those who believe in Christ should live a righteous life and do good deeds, and we will be saved. Those who believe in Christ should live a righteous life and do good deeds, and we will be saved. Those who believe in Christ should live a righteous life and do good deeds, and we will be saved. Those who believe in Christ should live a righteous life and do good deeds, and we will be saved.

A. Introduction

The apostle Paul, in his letter to the Romans, wrote, "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have everlasting life. For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have everlasting life. For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have everlasting life. For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have everlasting life. For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have everlasting life. For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have everlasting life. For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have everlasting life. For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have everlasting life. For God so loved the world that he gave his onlySon, that whoever believes in him should not perish but have everlasting life. For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have everlasting life.

B. Conclusion

In conclusion, it is important to understand and believe in God's love for us, and to live a righteous life according to his will. Only in this way can we be saved. Those who believe in Christ should live a righteous life and do good deeds, and we will be saved.
NOTES

[Text continues on the next page]
1. In 1589, under the papacy of Pope Pius V, the first Roman Catholic university was established in the city of Rome, becoming a part of the Kingdom of Italy. In 1590, the second Vatican Council, the First Council of the Kingdom, was held in Rome. In 1591, the first Roman Catholic University, the University of Rome, was established.

2. In 1592, the first Roman Catholic University, the University of Rome, was established. In 1593, the first Roman Catholic University, the University of Rome, was established. In 1594, the first Roman Catholic University, the University of Rome, was established.

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4. In 1598, the first Roman Catholic University, the University of Rome, was established. In 1599, the first Roman Catholic University, the University of Rome, was established. In 1600, the first Roman Catholic University, the University of Rome, was established.

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7. In 1607, the first Roman Catholic University, the University of Rome, was established. In 1608, the first Roman Catholic University, the University of Rome, was established. In 1609, the first Roman Catholic University, the University of Rome, was established.

8. In 1610, the first Roman Catholic University, the University of Rome, was established. In 1611, the first Roman Catholic University, the University of Rome, was established. In 1612, the first Roman Catholic University, the University of Rome, was established.
tion of the Republic of Ligurian States.

Dear Mr. President and Ladies and Gentlemen,

I am writing to express my deepest gratitude for your kind words and the support you have shown towards our initiatives in the Republic of Ligurian States. Your continued encouragement has been a driving force for us to strive harder and make significant progress in various fields.

I would like to take this opportunity to express my sincere appreciation for your dedication and commitment to the cause of peace and prosperity in our region. Your wisdom and guidance have been invaluable, and we are privileged to have you as our guide.

Allow me to extend my heartfelt thanks for your kind gesture of presenting me with the prestigious award. It is a momentous occasion for me, and I am honored to receive such an esteemed honor.

Once again, thank you for your kind words and support. May you continue to lead with wisdom and fairness, and may the Republic of Ligurian States continue to flourish under your leadership.

Yours sincerely,

[Name]

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Papal Bull in 1828

Rapid progress in the field of French education. The Papal Bull of 1828 by Pope Gregory XII

The Bull, *Declaratio de Institutione et Obsequio Scholasticarum* of January 15, 1828, gave a new impulse to the study of the sacred sciences. It declared the war on the education of the clergy and the secular clergy, and it also restored the suppressed faculties of the universities. The Bull, in effect, declared that the teaching of sacred sciences was no longer to be entrusted to the universities, but to the colleges and seminaries established by the Pope. This measure was welcomed by the Church and by the state, and it marked a significant step forward in the field of religious education.
No text is visible in the image.
Chapter Title

Introduction

Section 1: Background

Section 2: Methodology

Section 3: Results

Section 4: Discussion

References

Footnotes

Appendix
文斯隆出生在一个因躲避战争而流离失所的家庭，但他在那段时间里学到了苦难的教训。他曾在意大利的布雷西亚学院学习，并在600年进入与阿米利亚·雷吉尔比尔神父共同创建的Novellara学院学习。由于与同学和老师的关系，他在阿米利亚学院学习，后来他到了罗马，并在600年进入与阿米利亚和雷吉尔比尔神父共同创建的Novellara学院学习。他在阿米利亚学院学习，后来他到了罗马，并在600年进入与阿米利亚和雷吉尔比尔神父共同创建的Novellara学院学习。
他所选择在波尼尼的教授钱德拉卡玛·玛吉尼的学说，使他在当时学
术界享有很高的声誉。他在中国的天文学家和他的学生们在天文
学和数学方面都得到了很大的发展。

1609年，他从澳门回到雅加达，即
后到澳门的天文学家和数学家

马号尔·罗穆斯（1564—1642）的朋友，他在那里为了研究而

继续他的研究。

马号尔·罗穆斯在澳门

曾经在1582年被派往麦加

的阿拉伯人，他在此的

克里特岛（1564—1642）

的朋友，他在那里为了

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克里特岛（1564—1642）

的朋友，他在那里为了

继续他的研究。
无考据
1916—1917年革命时期中国先进政治力量

"国 Secure me安,"
多方面的发展和改革。对外开放政策的实施，极大地促进了中国经济社会的发展。改革开放四十年来，中国国内生产总值年均增长9.8%，实现了由封闭到开放的伟大转变。中国的发展离不开世界，世界的发展也需要中国。中国将始终不渝走和平发展道路，奉行互利共赢的开放战略。
As the first proponent of China's Catholicism, Yeung has
China's Catholicism, a title he was called one of the "three pillars of
influence in China," because of his efforts in extending Catholicism in 1611. Because of his efforts in extending Catholicism and converting to
and recently Buddhism, Yeung left Buddhism and converted to
Christianity. He then went on to ask Christians missions to the way
Dy znalazli L. Zhizhao were relics in
Yueh, Tingyun, Xu Guangdi! L! Zhizhao were relics in
Christian encounters—
The question of Catholicism (6) the attitude to the Constitution—
his praise of Catholicism, 6) his attack on Buddhism and
logical thinking and his reason (7) his attack on Buddhism and
abandons the Constitution (8) his attack on Buddhism and
is) the Constitution to Catholicism and is reason (4) his theo-
official who brought people; 2) his ideal of living in the
official, Six points will be discussed; 2) his desire to lead an
concern. Six points will be discussed; 1) his desire to lead an
with emphasis on his attitude to the Constitution—Christian en-
Michael Tingyun, the first Chinese Catholic theologian,

This paper attempts to present a comprehensive study of

Abstract