

《中国基督教研究》注释规范（中文论文）

（2025 年 9 月 4 日修订）

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戴裔煊, 《〈明史·佛郎机传〉笺正》 (北京: 中国社会科学出版社, 1984), 第 6 页。

李炽昌、游斌, 《五小卷研读: 希伯来圣经与社群认同》 (香港: 香港基督徒学会, 2004), 第 7 页。

陶正刚等著, 《太原晋国赵卿墓》 (北京: 文物出版社, 1996), 第 38 页。

李爽学, 《中国晚明与欧洲文学——明末耶稣会古典型证道故事考论》, 初版, 中央研究院丛书 3 (台北: 中央研究院、联经出版事业股份有限公司, 2005), 第 381–382、392–397 页。

奥古斯丁著, 周伟驰译, 《论三位一体》 (上海: 上海人民出版社, 2005), 第 243 页。

安波罗修 St. Ambrose [Aurelius Ambrosius], 阳凌峰译, 罗宇芳校, 《论基督教信仰》 *Exposition of the Christian Faith*, 基督教经典译丛 (北京: 三联书店, 2010), 第 8 页。

Randolph Starn and Loren Partridge, *The Arts of Power: Three Halls of State in Italy, 1300–1600* (Berkeley: University of California University, 1992), pp. 19–28.

Frederick Dale Bruner, *Matthew: A Commentary* (Grand Rapids: W. B. Eerdmans, 2004), pp. 608–609.

Gerald F. Hawthorne and Ralph P. Martin, *Philippians*, rev. ed., World Biblical Commentary 43 (Waco, Texas: Word Books, 2004), pp. 110–114.

Louis Pfister, *Notices biographiques et bibliographiques sur les Jésuites de l'ancienne mission de Chine, 1552–1773*, 2 vols., Variétés sinologiques 59–60 (Shanghai: Imprimerie de la Mission Catholique, 1932–1934), 1: 85–95.

Augustine, *On the Free Choice of the Will, On Grace and Free Choice, and Other Writings*, edited and translated by Peter King, Cambridge Texts in the History of Philosophy (New York: Cambridge University Press, 2010), p. 161.

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示例：

李天纲,《中文文献与中国基督宗教史研究》,载张先清编,《史料与视界:中文文献与中国基督教史研究》(上海:上海人民出版社,2007),第1-27页。

傅兰雅 John Fryer,《江南制造局翻译西书事略》(1880),载张静卢辑注,《中国近现代出版史料·近代初编》(上海:中华书局,1957),第11-14页。

王汉生、刘亚秋,《社会记忆及其建构》,《社会》2006年第3期,第46-68页。

潘凤娟,《其事好还:十九世纪法国汉学界有关〈道德经〉的闯关论战》,《汉学研究》第39卷第2期(2021年6月),第252-276页。

陶飞亚,《共产国际代表与中国非基督教运动》,《近代史研究》2003年第5期,第114-136页。

王明亮,《关于中国学术期刊标准化数据库系统工程的进展》,1998年8月16日,<http://www.cajcd.cn/pub/wml.txt/980810-2.html>,1998年10月4日引用。

《党外人士座谈会记录》,1950年7月,李劫人档案,无编号,中共四川省委统战部档案室藏。

保罗·蒂利希 Paul Tillich,《圣经宗教与对终极实在的探求》“Biblical Religion and the Search for Ultimate Reality”,陈建洪译,载刘小枫主编,《基督教文化评论》第11辑(贵阳:贵州人民出版社,2000),第73页。

Archie C. C. Lee, “Cross-Textual Hermeneutics and Identity in Multi-Scriptural Asia,” in Sebastian C. H. Kim ed., *Christian Theology in Asia* (Cambridge, UK: Cambridge University Press, 2008), pp. 179–204.

Bernard Green, “The Nestorian Controversy,” in his *The Soteriology of Leo the Great* (Oxford: Oxford University Press, 2008), pp. 23–60.

Heath B. Chamberlain, “On the Search for Civil Society in China”, *Modern China*, vol. 19, no. 2 (April 1993), pp. 199–215.

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温馨,《十九世纪来华德国人与中国“文明化”——以郭实猎、李希霍芬、福兰阁为例》(博士论文,北京外国语大学,2016),第10页。

Sammuel Hsueh-hsin Chow, “Religious Education and Reform in Chinese Missions: The Life and Work of Francis Wilson Price (1895–1949)” (PhD diss., Saint Louis University, 1988), p. 262.

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戴裔煊：《〈明史·佛郎机传〉笺正》，第 7 页。

Bernard Green, “The Nestorian Controversy,” pp. 179–204.

Heath B. Chamberlain, “On the Search for Civil Society in China”, pp. 300–321.

Randolph Starn and Loren Partridge, *The Arts of Power: Three Halls of State in Italy, 1300–1600*, pp. 29–30.

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Isin, Engin F., Bryan Turner eds. *Handbook of citizenship Studies*. London: SAGE Publications, 2002.

Lu, Xing. Introduction to her *Rhetoric in Ancient China, Fifth to Third Century, B.C.E.: A Comparison with Classical Greek Rhetoric*, 1–13. Studies in Rhetoric/Communication. Columbia: University of South Carolina Press, 1998.

Starn, Randolph, Loren Partridge. *The Arts of Power: Three Halls of State in Italy, 1300–1600*. Berkeley: University of California University, 1992.

安波罗修 St. Ambrose [Aurelius Ambrosius]。阳凌峰译，罗宇芳校。《论基督教信仰》*Exposition of the Christian Faith*。基督教经典译丛。北京：三联书店，2010。[St. Ambrose [Aurelius Ambrosius]. Translated by Yang Lingfeng, edited by Luo Yufang. *Exposition of the Christian Faith*. Christian Classics Translation Series. Beijing: SDX Joint Publishing Company, 2010.]

奥古斯丁著。《论三位一体》。周伟驰译。上海：上海人民出版社，2005。[Augustine. *On Trinity*. Translated by ZHOU Weichi. Shanghai: Shanghai People's Press, 2005.]

保罗·蒂利希 Paul Tillich。《圣经宗教与对终极实在的探求》“Biblical Religion and the Search for Ultimate Reality”。陈建洪译。载刘小枫主编。《基督教文化评论》第11辑。贵阳：贵州人民出版社，2000。[Paul Tillich. “Biblical Religion and the Search for Ultimate Reality.” Translated by Chen Jianhong. In Liu Xiaofeng (ed.), *Christian Cultural Review*, Vol. 11. Guiyang: Guizhou People's Press, 2000.]

马克斯·韦伯。《儒教与道教》。洪天富译。南京：江苏人民出版社，1993。[Weber, Max. *Confucianism and Taoism*. Chinese Version. Translated by Hong Tianfu. Nanjing: Jiangsu People's Press, 1993.]

梅谦立主编。《西学东渐研究（第五辑）：亚里士多德学说在中国》。北京：商务印书馆，2015。[Meynard, Theierry. *The Spread of Western Learning in the East*, volume 5, *Aristotelian Thought in China*. Beijing: The Commercial Press, 2015.]

王丰肃 (Alfonso Vagnone)。《教要解略》。载钟鸣旦、杜鼎克编。《耶稣会罗马档案馆明清天主教文献》第12册。台北：利氏学社，2002。[WANG, Fengsu (Alfonso Vagnone). *Jiaoyao jielue*. In Nicolas Standaert, AD Dudink eds., *Catholic Documents of the Ming and Qing Dynasties in the Archives of the Society of Jesus in Rome*, Vol. 12. Taipei: Ricci Institute, 2002.]

张西平。《明清之际中国天主教中文历史文献述略》。载《宗教与历史》（第六辑）。上海：上海大学出版社，2016，第32-53页。[ZHANG, Xiping. “A Brief Survey of Chinese Historical Documents on Catholicism in China During the Ming-Qing Transition Period”. In *Religion and History*, volume 6, Shanghai: Shanghai University Press, 2016, pp. 32-53.]

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Gerald F. Hawthorne and Ralph P. Martin, *Philippians*, rev. ed., World Biblical Commentary 43 (Waco, Texas: Word Books, 2004), pp. 110–114.

Louis Pfister, *Notices biographiques et bibliographiques sur les Jésuites de l'ancienne mission de Chine, 1552–1773*, 2 vols., Variétés sinologiques 59–60 (Shanghai: Imprimerie de la Mission Catholique, 1932–1934), 1: 85–95.

Augustine, *On the Free Choice of the Will, On Grace and Free Choice, and Other Writings*, edited and translated by Peter King, Cambridge Texts in the History of Philosophy (New York: Cambridge University Press, 2010), p. 161.

Archie C. C. Lee, “Cross-Textual Hermeneutics and Identity in Multi-Scriptural Asia,” in Sebastian C. H. Kim ed., *Christian Theology in Asia* (Cambridge, UK: Cambridge University Press, 2008), pp. 179–204.

Bernard Green, “The Nestorian Controversy,” in his *The Soteriology of Leo the Great* (Oxford: Oxford University Press, 2008), pp. 23–60.

Heath B. Chamberlain, “On the Search for Civil Society in China”, *Modern China*, vol. 19, no. 2 (April 1993), pp. 199–215.

Sammuel Hsueh-hsin Chow, “Religious Education and Reform in Chinese Missions: The Life and Work of Francis Wilson Price (1895–1949)” (PhD diss., Saint Louis University, 1988), p. 262.

Theierry Meynard, *Xixue dongjian yanjiu* 西学东渐研究 *Studies on Western Learning in China*, volume 5, *Aristotelian Studies in China*. (Beijing: The Commercial Press, 2015), pp.3–5.

ZHANG Xiping, “Mingqing zhiji zhongguo tianzhujiao zhongwne lishi wenxian shulue” 明清之际中国天主教中文历史文献述略 An Overview of Chinese Catholic Historical Texts during Late Ming and Early Qing, in *Zongjiao yu lishi* 宗教与历史 *Religion and History*, volume 6 (Shanghai: Shanghai University Press, 2016), pp. 32–53.

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Bernard Green, "The Nestorian Controversy," pp. 61-76.

Theierry Meynard, *Xixue dongjian yanjiu*, pp. 7-8.

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Lu, Xing. *Introduction to her Rhetoric in Ancient China, Fifth to Third Century, B.C.E.: A Comparison with Classical Greek Rhetoric*, 1-13. Studies in Rhetoric/Communication. Columbia: University of South Carolina Press, 1998.

Meynard, Thierry. *Xixue dongjian yanjiu* 西学东渐研究 *Studies on Western Learning in China*, volume 5, *Yalishiduode xueshuo zai zhongguo* 亚里士多德学说在中国 *Aristotelian Studies in China*. Beijing: The Commercial Press, 2015.

WANG, Fengsu (Alfonso Vagnone). *Jiaoyao jielue* 教要解略 *A Brief Exposition of the Catechism*. In Nicolas Standaert, AD Dudink eds., *Yesuhui luoma dangangguan mingqing Tianzhujiao wenxian* 耶稣会罗马档案馆明清天主教文献 *Catholic Documents of the Ming and Qing Dynasties in the Archives of the Society of Jesus in Rome*, Vol. 12. Taipei: Ricci Institute, 2002.

Weber, Max. *Confucianism and Taoism* 儒教与道教. Chinese Version. Translated by Hong Tianfu. Nanjing: Jiangsu People's Press, 1993.

ZHANG, Xiping. "Mingqing zhiji zhongguo tianzhujiao zhongwne lishi wenxian shulue" 明清之际中国天主教中文历史文献述略 *An Overview of Chinese Catholic Historical*

Texts during Late Ming and Early Qing", in *Zongjiao yu lishi* 宗教与历史 *Religion and History*, volume 6. Shanghai: Shanghai University Press, 2016.

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