

《中国基督教研究》注释体例（中文论文）

（2025 年 9 月 4 日修订）

本刊文章格式包括：中英文标题、中英文摘要、正文、脚注、参考文献，并附作者简介、联系方式。

作者简介包括：中英文姓名、中英文单位、作者 ORCID 链接、职称、学术经历等等；
联系方式包括：电邮、手机号码、通讯地址、邮编等等。

详细注释体例如下：

一、本刊注释与参考文献体例依据 *The Chicago Manual of Style* (16th Edition)，并参考《汉语基督教学术论评》(*Sino-Christian Studies*)、《道风：汉语基督教文化评论》(*Logos & Pneuma: Chinese Journal of Theology*) 进行调整。

二、每篇文稿应该就文中的直接或间接引用做出注释。注释需要详细注明责任者、文献题名、出版时间、出版机构或收藏机构，以及页码等详细信息。

三、作者需要对所引用的内容详细核实，谨慎转引二手文献；对于引用外文文献，需要核对原文，并谨慎翻译，以免误读。

四、本刊物采取页下脚注（每页单独编号）、文末参考文献的注释格式，即芝加哥脚注格式。

五、脚注请插入所需注释的文字或标点符号后面，并用阿拉伯数字进行编号。

六、文稿请使用 Microsoft Word 或 WPS Word 编辑，正文格式：中文，等线，小四号字，1.5 倍行距，中文标点；英文，Times New Roman，小四号字体，1.5 倍行距，英文标点；自然分段。脚注格式为小五号，中文为仿宋，英文为 Times New Roman。请下载使用文章模版。

七、文稿应提供文章题名、中文摘要（300 字左右）、中文关键词（3-5 个）、英文题名、英文摘要、英文关键词、正文、结论、脚注、参考文献，并附上作者姓名、单位、联系方式等信息。

八、著作引用格式：

基本格式：责任者（1、2、3…），《著作题名》（出版地：出版机构，出版日期），页码。

译著：责任者（1、2、3…），译者（1、2、3…），校者（1、2、3…），《译著题名》外文题名（出版地：出版机构，出版日期），页码。

示例：

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), 第 8 页。

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.

九、文章引用格式

基本格式: 责任者 (1、2、3…), 《文章题名》, 著作/论文集责任者 (1、2、3…), 《著作/论文集/期刊/杂志题名》 (出版地: 出版机构, 出版日期), 页码。

译文: 责任者 (1、2、3…), 译者 (1、2、3…), 校者 (1、2、3…), 《译文题名》外文题名, 责任者 (1、2、3…), 《著作/论文集/期刊/杂志题名》 (出版地: 出版机构, 出版日期), 页码。

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.

十、学位论文引用格式

示例：

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.

十一、重复引用格式

同一个文献第二次引用时，可以省略出版地、出版社、出版时间等信息，只列作者、题名、页码等信息即可。脚注中请勿使用“同上”、ibid 等。

示例：

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.

十二、参考文献格式

基本格式：责任者(1, 2, 3···)。《文献题名》。出版地：出版机构，出版时间。所有中文参考文献需要翻译成英文，并置入[]中，放在中文文献后面。

参考文献请以作者姓氏按照英文字母顺序排列，即从 A 到 Z。

英文文献排在中文文献前面。

示例：

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.

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.]

十三、其他未尽事宜，敬请参考 *The Chicago Manual of Style* (16th Edition)，或请联系编辑部：office@ccspub.cc。

JRCC Footnote Format (for Manuscript in English)

Updated: 9-04-2025

The English article format for this journal includes: English title, English abstract, main text, footnotes, references, along with the author's bio and contact information. The author's bio should include: name, ORCID link, affiliation, professional title, academic background, etc. Contact information should include: email, phone number, etc.

Detailed citation style guidelines are as follows:

- 1, The citation and reference style of this journal follows *The Chicago Manual of Style* (16th Edition), with adjustments based on *Sino-Christian Studies* and *Logos & Pneuma: Chinese Journal of Theology*.
- 2, Each manuscript must provide annotations for all direct or indirect citations. Footnotes should include detailed information such as the author, title, publication date, publisher or repository, and page numbers.
- 3, Authors must carefully verify the cited content and avoid excessive reliance on secondary sources. For foreign-language references, the original text should be checked, and translations must be accurate to prevent misinterpretation.
- 4, This journal adopts the Chicago footnote style, with footnotes at the bottom of each page (numbered separately per page) and a reference list at the end of the article.
- 5, Footnotes should be inserted after the relevant text and numbered in Arabic numerals.
- 6, Manuscripts should be edited in Microsoft Word or WPS Word. Main text format: Times New Roman, 12pt font, 1.5 line spacing, English punctuation; natural paragraph breaks. Footnotes should be in Times New Roman, 9pt font. Please download and use the Article Sample. Please download and use the Article Sample.
- 7, The manuscript should include the English title, English abstract, English keywords, main text, conclusion, footnotes, and references, along with the author's name, affiliation, and contact information.
- 8, Footnote format:

Basic form: Author, Title (Place: Printer, Date), pages.

Examples:

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.

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.

9, Same citations format:

If cites the same reference, the place and printer could be omitted. Please don't use *ibid.*

Examples:

Archie C. C. Lee, "Cross-Textual Hermeneutics and Identity in Multi-Scriptural Asia," pp. 34-35.

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

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

10, References format.

Basic form: Last Name/Family Name. Title. Place: Printer, Date.

Last Name/Family Name. Title (Pinyin+汉字+Translation). Place: Printer, Date.

The reference list is placed at the end of the manuscript and arranged alphabetically. All entries are listed by the last names of the first authors. References in Chinese should first indicate the Pinyin title, followed by the English translation.

Examples:

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.

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.

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.

11, Other format please refer to *The Chicago Manual of Style* (16th Edition), or contact us via email: office@ccspub.cc.