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**大光與破暗**  
民初基督徒對孔教國教化運動的批判與回應

**The Great Light and  
Breaking Darkness**

**Early Twentieth–Century Christians’ Critique and  
Response to Confucianism Movement in China**

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## Abstract

This paper focuses on the cultural debates between Confucianism and early Twentieth-Century Christianity in China. Journals and publications such as *Kwok Sze Po* (Guo Shi Bao), the party newspaper of the Confucian Association, and *The Great Light* (Da Guang Bao) of Christianity, were the sites of cultural debates between Christianity and Confucianism. These debates not only show how Christians responded and criticized the discourses brought up by the Confucianism movement, they also reflect how Christians viewed the relationship between politics, religion, and human rights. This paper aims to highlight the anti-Confucianism movement among Christians that consequently led to an “anti-religion” sentiment in China that turned Christianity into a target to be eliminated, since many Chinese saw Christianity, like Confucianism, as an obstacle to the development of China’s civilization. The banner of “Christian Occupation of China,” once held by Christianity, ironically became the symbol of invading Chinese nationalism that must be eliminated as soon as possible. In this historical context, Chinese Christianity had offered “Indigenization Theology” as its main task for the following stage.

**Keywords:** Confucianism movement, national religion,  
relationship of politics and religion, freedom of religious belief

## 摘要

本文主要聚焦在民國初年孔教與基督教之間的文化論戰。當時香港孔聖會的機關報《國是報》與基督教的《大光報》等刊物，形成了基、孔之間的文化論戰。這些論戰內容，不僅呈現了民初基督教回應孔教國教化運動的種種論述及批判，也呈現了民初基督徒的政教與人權觀點。本文意圖揭露，基督教於反孔教運動所帶來的結果，也導致自身陷入「反宗教」這一歷史過程。中國人對於基督教的理解與孔教相似，宗教在當時都是有礙中國文明進展的產物，基督教的反孔，無疑使它自身成了中國下一個所要對付的對象。基督教高舉「中華歸主」（Christian Occupation of China）的旗幟，反成了侵略民族主義的象徵，因而不得不去之而後快。在此歷史脈絡下，中國基督教提出「本色化神學」為其下一階段之要務。

**關鍵詞：**孔教運動、國家宗教、政教關係、信教自由