

歐保羅老師紀念集

*To Sir with LOVE*

東海大學生命科學系編



◎歐保羅教授 簡歷	03
◎感念 歐保羅老師 (林良恭)	04
◎ My Dad (歐安慧)	06
◎歐保羅教授訪談 (摘錄自東海風四十周年特刊)	08
◎翱翔在東風：一隻候鳥的旅程 (摘錄自「口述歷史製作」課程小組，張運宗主編)	16
※ 東海生物系的教學—不放棄任何一隻羊 (陳炳煌)	17
※ 研究與信仰 (陳錦生)	26
※ 幸福家庭推廣研究中心 (曹克昌)	28
◎ Listening with The Heart (摘錄自 University of Indianapolis 校友會刊)	31
◎歐保羅老師的松鼠研究 Radio-Tracking of a Red-Bellied Tree Squirrel at Tunghai University (摘錄自東海生物第十一期)	40
◎相片集	44
◎寫給歐老師的話	51



### 歐保羅教授 簡歷

- 1958~70 生物系教授
- 1972~76 生物系系主任
- 1968~72 理學院院長
- 1979~87 理學院院長
- 1968~69 代理工學院院長
- 1969~72 研發會主任
- 1972~76 環境科學研究中心副主任
- 1970~72 校長助理
- 1986~87 幸福家庭中心主任
- 1994~95 幸福家庭中心主任
- 1996 年 7 月 自東海大學退休
- 2014 年 6 月 17 日 蒙主寵召

# 感念 歐保羅老師

林良恭

(19 屆生物系，現任理學院院長)

我是在 1973 年考進東海生物系，1972 年左右因美國聯合董事會不在特別補助東海經費，東海必須自力更生，因此增加學生人數是主要管道，像生物系就從 20 名真正的小班制，增至 45 名甚至 60 名。整個學校的每年大一新生人數從 200 名增至 800 名，其中還包括所謂 1 比 4 的相對基金設立，即東海募到 800 萬，聯董會給 3200 萬，當時我們學生也努力捐了一些。另外包括有：

- ◎設立夜間部
- ◎增設國貿、企管系，已非僅文理工學院的 liberal art 編制
- ◎全校住宿的規定廢除
- ◎勞作兩年改成一年
- ◎兩年必修英文改成一年
- ◎新建築物拋開仿唐式的建築風格
- ◎外籍教師紛紛離職
- ◎開發今為農牧場的土地養殖肉牛（錯誤政策，後改為乳牛）及增設農學院

我們這群如外星族突然侵入東海寧靜校園般的新生，也似乎被看待

成一群帶著東海轉變的原罪，如素質下降、不愛讀書、東海認同感渙散等等。歐老師是我們當年人數爆增的一年級導師，雖然有時一些學長會搖頭告訴我們說，他們當年入學的成績是醫科不讀（當年中山醫大仍是醫專，全台灣只有四個學校有醫學系，即台大、北醫、高醫和中國）而選東海生物。然歐老師總認為我們這班能量足、活動力強、點子也多。他常告訴我們說：你們不用灰心，正直地做你們該做的大學生，就像我來東海，留在東海，是因著我的信念—神的旨意必行在地上。有次學長帶著我們去相思林內找歐老師為了紀念他兩位在台中去逝的男孩，而刻在石頭上的紀念文（今日石頭何在？），我們雖不太能體會到當時歐老師的內心感受，記憶中當時蹲在石頭旁，亦能感覺到歐老師深深的慈愛。

當年生物學長創立兩個社團，一為園藝社，是楊金山帶起的；另一為野鳥社是翟鵬發起的，而後者指導老師就是歐老師。我參加野鳥社，那時

最興奮的活動是每年合歡山聖誕節的鳥類調查活動。聽說這是歐老師自美國奧杜邦學會 (AUDUBON) 引進來的活動，學生幾乎是免費參加，還有機會坐吉普車到松雪樓（當時道路狀況不佳，只有吉普車上的去松雪樓，若走路從翠峰至少需四小時）。

記得校園團契日子，我們喜歡到歐老師家，除了可享用美式小餅乾外，聽到歐師母健朗的笑聲，似乎比唱詩更能撫慰遊子心情。歐老師跟我們談過，他最景仰史懷哲醫師，本來要立志學醫到非洲去。依稀記得他曾引用史懷哲醫師的話，只有當一個人感受到生命的神聖時，他才是一個有道德的人。

歐保羅老師曾在生物系系刊訪談時說他的夢，說他在夢中呼叫：I am not a teacher！他醒悟，警惕自己的教學方式，他告訴我們說光靠別人灌輸理論來學習是沒有效果的，要從自己經驗中去學習新的事物。老師要多傾聽同學的反應，不是自己講個不停的授課方式。記憶中上歐老師的胚胎或生理學課，總是戰戰兢兢，因為須於期中與期末和他單獨面談。修課學生必需從這門課選一個關鍵字，自行

閱讀和他一起討論，當然是用英文。

1970 年代，當時台灣赤腹松鼠危害造林問題甚嚴重，歐老師和他的學生唐代駒因研究關係自南投縣竹山地區帶了 24 隻松鼠（雄 11 雌 13）進入當時並無松鼠的東海校園，時光荏苒繁衍而成至今的松鼠族群。每次看見學生又驚訝又興奮地指著在文理大道穿越的松鼠時，就想起大三時跟著歐老師到溪頭調查松鼠的時光，忘了細節，但只記得歐老師他那部白色福特旅行車，幫我們裝了調查工具，省去我們扛著大包小包擠客運車。後來聽說歐老師的車子亦是宿舍區一些緊急臨產師母的救護車。

我的求學過程甚至在日本攻讀博士時，都多蒙歐老師的幫助，數說不盡。其實每個東海生物系的學生都是如此，不論是課程指導、論文寫作及人生方向指引等等。他是位好老師，影響著我們做人做事的態度卻從不張揚。他是位好教授，帶領台灣本土生態學的建立，從不居功。

感念歐老師，合十祈禱

# My Dad

歐安慧

About my Dad:

Dr. Paul Alexander left the US for Taiwan with Lucy & 3 children (Anne, Stevie & Philip) in tow in November 1958. They felt called to serve fledgling Tunghai University, started in 1955. To graduate, the students needed a physiology class. Paul speedily finished his PhD dissertation with specialization in physiology & biology, & taught doubletime in English in the fall semester after they arrived. Lucy coped with non-English-speaking 歐保羅 teen-aged house help, unknown vegetables & fruit, and (in 1959) the arrival of Dottie, who had a cleft palate. Over their 38 year ministry there, Besides teaching, Paul directed 5 research centers, served as dean of several colleges & as advisor to the President, in addition to Christian work with the chapel, students & surrounding churches. In 1965 both Steve & Philip died in the space of 30 days, challenging Paul & Lucy's commitment & faith, & deeply rooting them in the university & Christian community as well as Taiwan soil. God's amazing comfort & grace empowered them to give testimony to His ongoing faithfulness. When they returned to the US in 1967 gave birth to Emily Grace, 15 years after Anne, her oldest. Gordon Philip Aylward (born in Taiwan in 1962 & adopted by Gladys Aylward) joined the Alexander family in 1970 as yet another testimony to



God's provision. When Marriage Enrichment proved helpful to them, Paul & Lucy became certified to lead, & started the Family Wellness Center at Tunghai, where many learned good communication skills. Five couples are continuing their good work, & many lives have been changed by their living testimony & 'profound availability' to serve God and others sacrificially & with good humor in any way they could.

Paul has lived in the conscious presence of God for many years, pursuing wisdom with a childlike heart, & learning from Frank Laubach & Brother Laurence how to practice the presence of God. Even though he often can't connect thought to words now, he still loves the hymns, to be prayed with, & in times of stress to pray 'Oh Lord, Oh Lord', Thanks for joining us in praying for God to continue to be glorified in him, by life or by death.

Rejoicing in being with you in spirit,

Anne

# 歐保羅教授訪談 (Paul Alexander)

(摘錄自東海風 四十周年特刊)

我和內人露西是印第安那大學生物系的同班同學，年輕的時候我們常有個縈繞於心的夢：就是希望有一天能到海外帶職宣教，我們向教會提出申請，一個禮拜後得到了回音，信中說在台灣有一個成立剛滿三年的年輕基督教大學，需要一位像我這種背景的人，不過我得先完成博士論文。我當時還是博士候選人，寫論文傾向於完美主義，所以遲遲未能完工，由於這個契機，使我快馬加鞭，在短短三個月內完成博士論文及口試，連所需行李都來不及整理，匆匆偕同三個孩子到台灣東海大學，我記得當時是1958年的十一月二十日，我只有三十歲。



● 歐保羅夫婦在自宅門前

## 【東海初期的生活】

我們搭機到沖繩，再轉乘螺旋槳飛機來到台北，當時的理學院院長蘭德樂先生 (George Landolt) 在機場接機，停了一天，再由他開車把我們一家載往東海。十一月正值秋冬之交，開始刮起著名的東海風。東海沒有今日的綠樹碧草，我們朝北的一排窗子沒裝窗簾，北風呼呼吹來可真冷啊！除此之外，我當時印象最深刻的就是從我們家門口望出去可以看到山，我們在美國住的地方沒有山，所以能日日開門見山覺得特別感動，以後這片環繞台中的群山成爲支持我的一股力量，給予我精神上許多慰藉，很可惜如今高樓林立，樹木茂長，山已不易見到了。

初來時我們家並沒有傢俱，當時曾向校牧借用了一些，因爲沒有傢俱行，

● 現在林俊義教授的家是歐家在東海的第一棟住宅，宅前由歐師母所植的榕樹，今已亭亭如蓋。(左圖)

● 歐教授的大女兒早年在東海嗜養動物，常騎著愛駒馳騁於東海羊腸小徑上，成爲東海特殊的一景。(右圖)



我們請木匠照我們從加州帶來的一份報上的圖片，一式一樣的訂做了幾樣傢俱，這些傢俱一直使用至今。

## 【早期社區生活點滴】

我是學期的一半才到東海的，所以有需多堂課要補上，不過除了上課之外，其他事情都交由露西處理，所以對新生活不覺得有任何不便。露西要照顧三個稚齡的小孩，又得適應與美式完全不同的的生活：沒車(急性子的露西常急得跳腳)、沒有烤箱，得用抽風點火的煤油爐，室外用的熱水爐還要用木材起燃燒，連我們的主食——馬鈴薯都沒有，生活顯得十分狼狽。好在 Dr. Landolt 在我們來之前先幫我們請好了兩位佣人，我們一到東海她們就已經在我們家了，不過因爲語言不通，事事得靠他人居中翻譯，後來我們將一日三餐交給她們處理，如此一來，我們餐餐都可享受花樣繁多的的中菜，生活上省事不少。

當時有人見露西成天忙於孩子，建議她不妨到外文系教英文，於是她每日下午一點三十分由宿舍區走上去上課，上了兩天，她得知懷了第四個孩子，只好就此打住，以後再也沒機會教英文。巧得是現在人事室主任劉益充女士居然當了露西兩天的學生。

我們到東海最感覺奇妙的是，居然有八百多位師生、職員同住在一起的社區，這是我過去不曾有的經驗。通常星期天做完禮拜以後，我們外籍老師有另外的聚會，會中討論所讀的文章，或有人發表專題演講，大家再討論。另外學生的查經班使我自己從家庭、生物系延伸到學生群中，聽他們自由發表意見是一大樂事。每逢聖誕佳節，教職員一起吃聖誕大餐，基督徒及非基督徒師生都聚集在一起聆聽唱詩班唱彌賽亞，直到深夜都不斷有學生來報佳音。

平時教授們也有非正式的集會，我對一些年齡較大的教授，如徐復觀、孫克寬等…睿智的談話特別感興趣，常請人翻譯以了解其中精采的內容。又因為我在寫博士論文時因進度遲緩、一度消沈時曾涉獵了一些齊克果的東西，當時還在中文系就讀的杜維明先生帶我去見牟宗山先生，聽他談齊克果，覺得很有意思。我還記得中文系的梁容若教授由夫妻相處之道談到東西文化的異同，以及如何經由慢慢的學習增進彼此的了解，我聽了很感動，深幸自己是東海大家庭的一份子，也由此我了解社區精髓之所在。

至於露西，因積極參與婦女會及查經班的活動，了解婦女會在東海社區擔任功不可沒的角色，而孩子們也因與中國孩子在一起，產生深厚的情誼，這些都是我們一家早期在東海社區與同仁及眷屬交往的情形，由於這層交往與分享，使我們很快的產生歸屬感，身為東海一份子而驕傲。

我們是1961年小女兒回美國開刀後返回東海開始有系統的學習中文，當時是由物理系沈昌明教授的夫人以小學國語課本教我們及外文系六位年輕老師，我們每天上課四個小時，一星期五天，課後還要寫功課，這樣持續了兩年，所以可以說我們的中文是小學二年級的程度。

## 【社區意識的轉變】

至於後來東海社區意識的轉變，我的解釋是：東海同仁間的紛爭就如同一個家庭中的成員偶爾會起爭執一樣，同仁彼此雖有嫌隙，但每遇婚喪喜慶，大家又捐棄成見，集聚一堂。1965年我們的兩個兒子去世，東海社區內的同仁，不管與我們相識是否，都給予我們最真誠的慰藉，我們的中文老師沈昌民太太出現在我們家大門口，他對我們說：「我的兒子可以給你們。」與露西形同親姐妹一般情誼的沈太太安慰我們時，

居然連她最親愛的兒子都願意割愛！當時美國的教會來信囑我們返美，我們想，如果走了我們一定會崩潰的，所以我們決意留東海。經過這個難過的事情，不管是衝突或是紛爭，我都以一種同情的心來看待。

我自己並不覺得東海擴充使人情淡薄，也許因為我生性較內向，不易主動與人交遊，加上教會團契、生物系及幸福家庭等工作的關係，使我犧牲許多社交時間，因而未明顯察覺周遭社區意識的變化，如果有的話，就是近年來社區買車的人逐漸增多，不能像從前一樣走路時彼此打著招呼。

另外梅校長時代的婦女會改組也是其一，過去社區意識的凝聚，婦女會當居首功，社區婦女每星期集會一次，除了組織園遊會義賣點心外，對校外的慈善活動也不遺餘力。過去婦女會的幹部是推選的，而改組之後，幹部由上面指派，募款活動雖更加積極，但所募的款項也盡運用在校內所需上，少對外捐獻，參加的人因而減少。校內每週一期的英文週報的終止發行也是社區的一大損失，過去由郭瑞絲女士(Louis Crawford)開始，後來由練馬可夫人、劉大衛先生長期自願擔當編輯英文報使校區外國同仁也能了解學校行政會議的重要決策，對新來的同仁幫助尤大，很可惜因編一份刊物所花的心力太大，八〇年代尾已不復出刊了。



● 1958年東海時的歐保羅教授

## 【東海的擴充】

當時，東海的外國人很多，加上吳德耀校長自己也是華僑，所以東海多少受到一些外國的影響，這是給我們機會讓東西合作創立一個大學，後來聯董會不再補助東海，很多人為東海擔心，可是我們覺得這是東海可以靠自己的力量成立一個中國風味的大學，不必事事仰仗聯董會的一個契機。

我曾在1968-70年及1979-87年間擔任理學院院長的職務。以我的個性是不適合擔任行政職務的，當時東海有許多爭議性的議題，我的理念與有些

校長們不盡相同，不過，我認為，既然經人任用了，就應該在任內盡量為東海做好事情，我們外國人應該尊重中國同仁的看法，而東海的未來也不必事事拘泥於創校時聯董會立下的方向。例如東海轉型擴充一事，東海根本無視於台灣人口眾多的壓力，勉強維持一個貴族式的小大學，所以東海的擴充是時事所趨，也是東海步入獨立自主的必經之路。

## 【生物系的教學】

我們來東海之前，教會已先跟我們說明：我們首要的任務是為東海，也就是如何做好生物系的老師，生物系的同仁給予我各方面的支持，使我有賓至如歸之感。一開始教大四，全班只有十一名學生，當時東海師生少、聚會多，大家朝夕相處在一起，所以很容易與學生產生深厚的私人情誼。剛開始我因為不會中文，上課都用英文，至於學生的姓名，我請他們用錄音機錄下發音，所以至今許多畢業很久的同學，只要報出姓名，我多半都能記得，有的記不得的，只要說出所研究的題目，我也想起來。因為我常要求學生登記時間來研究室來看我，通常我要他們自己提出問題，提醒他們這不是考試，可以盡情抒發，所以至今我也許無法叫得出每個同學的名字，卻還記得他們的研究題目。

## 【早期的生物系】

東海生物系一開始就從事本土生物的研究，這樣的取向是有其特殊背景的：首先，一些知名的學者如陳兼善教授，以他與台大及省立博物館的關係，開創了自日本人以後台灣人首次從事本土脊椎動物——從



● 歐保羅教授與生物系學生外出看鳥

魚類到哺乳類動物的研究工作，後來又有與台灣省森林實驗所關係甚深的陳賢芳教授與王忠魁教授的陸續加入，孫克勤教授來自師大，有多年教學、撰寫和翻譯生物教科書的經驗，後來又做小黑蟲的研究。他們都是我到生物系時的資深教員。當時年輕的一輩有胡秉權，陳炳煌及研究魚類的于名振。基本上系裡呈兩股研究平行進行：一是植物的研究（森林）由陳賢芳、王忠魁先生負責；一是動物的研究，由陳兼善先生負責。

這些都是比我年長的教授，在我來之前就已經開創了本土生物研究之風，所以我很快的也受到這股風氣的影響。我是系裡第一位拿到博士學位的老師，別人對我的期望遠超過我實際的能力，我亦因此戰戰兢兢，時時心想如何在教書之餘、經費不足之下做研究貢獻生物系，我終於發現台灣青蛙的生殖週期有別於美國的青蛙，於是我開始了青蛙胚胎學研究，這是我來東海後做的最早的研究。

## 【鳥類學研究】

東海生物系的鳥類研究緣起於1964年病理學家巴爾司博士(C.M.Barnes)及鳥類學家麥可樂博士(H.E.McCure)來台設立鳥類繫放小組之時，當時兩位學者在美國政府的支持下，從事「遷移性動物病理學之調查」其主要的目標為：在東南亞成立國際性的鳥類繫放機構，以便研究候鳥遷移與流行性病的關係。東海大學被選中為鳥類繫放小組的所在地，由陳兼善教授為主，麥可樂博士領導我及四位研究生形成一個研究小組，追蹤研究從澳洲到西伯利亞候鳥的蹤跡，我認為這是東海生物系與國際合作的機會，所以十分興奮。我過去曾透過露西的眼得識一些美國的鳥，到東海最初的五、六年從未對週遭的鳥行過注目禮，由於這個機會，跟隨這位鳥類學家出外觀察研究台灣鳥類，誠屬人生幸事，因為他不但妙語如珠且對週遭的事物充滿好奇與興趣，使一旁的我們受到極大的激勵，就這樣我的研究從青蛙轉移到鳥。從一清早出門觀察到記錄鳥的活動，直到晚上才回家，如此專注地研究了兩年，再將工作轉交給謝孝同先生(Sheldon R. Severinghaus)，由他接手主持台灣鳥類的研究工作，成績斐然。後來陳炳煌、張萬福和顏重威畢業後繼續在合歡山、小雪山、日月潭、陽明山、大肚溪口、墾丁公園、蘭嶼等地進行觀察與繫放的工作，

不但得到林務局和台灣觀光局的經費支持，同時他們也成了這方面的專家，我偶爾加入他們的行列，幫忙他們編輯英文的研究成果。

1972年生物系大二學生翟鵬成立「東海野鳥社」是台灣第一個學生野鳥社團，後來成員在台北、台中鳥會草創之初貢獻心力，又帶動其他大學成立類似的賞鳥團體，如今盛行於台灣的賞鳥活動都由此發展而來。我認為自己的研究也許不足為外人道，但是我對年輕學子的鼓勵與支持確實有其實質的意義。

## 【解開東海松鼠之謎】

### ◆ 文庭澍

許多只在畫片上看過松鼠的人，初到東海，一定會讓樹梢間突然冒出的矯健黑影給嚇了一跳。如果一時會意不過來，還以為是隻大田鼠，或是隻體型較小的貓，等仔細定睛一看，看到那束大尾巴，還有那可俯行、可直立的身影，才知道原來是畫片裡走出來的松鼠。奇怪的是，在台灣平地十分罕見的松鼠，為什麼在東海有如此大的族群？家住在東海的老師有時因自家種的蔬果遭松鼠攫奪而氣惱時，更想知道這群可愛復可恨的松鼠是從何而來的？

於是有了許多關於松鼠的傳言，其中最令人深信不疑的就是：生物系的



● 早期從歐家開門，即可見到群山，此為歐老師最感動的一集

歐保羅教授在某年某月某日從美國千里迢迢帶回來了一對可愛的美國松鼠，如今跳躍於樹林間、或無視人車大膽地穿越馬路的就是牠們的子子孫孫。

聽起來似乎言之成理，也找不出任何破綻，直到今年暑假我們訪問歐保羅教授及其夫人露西時，東海松鼠之謎才正式解開。

原來東海的松鼠是在1975年八月一日由南投引進來的，最初只是為了研究上的方便。起因是1973年始東海生物系與台大森林系合作研究溪頭的松鼠，爾後兩年，生物系有位專門研究松鼠生殖的研究生，為了撰寫碩士論文，每個月必須來回往返台中南投。因為



● 赤腹松鼠

這兩個研究計畫使歐老師有了這個念頭：東海並不缺乏松鼠活動的森林及空間，若能在東海放養松鼠，可以便利研究及嘉惠學生，這就是首批南投縣秀峰鄉來的二十四隻松鼠（十三隻雌，十一隻雄）引進東海相思林的前因後果。

引進沒多久，東海遭颱風襲擊，歐老師擔心松鼠無法存活，隔了不久，東海附近的農人告訴歐老師見到許多松鼠的蹤跡。1976年歐老師回美國兩年，1978年回來時，在東海已不時可見到許多松鼠跳上跳下的身影了。

歐老師承認，當初為了一己研究上的方便，沒有考慮引進新種會對東海的生態產生何種影響，還好這些松鼠除了偶爾偷吃些木瓜外，非但沒有對東海的環境產生不良影響，反而增加東海一景，使東海的遊客徜徉在東海小路上，常有一些意外的驚喜。下回您在東海校園裡漫步時，如果見到這群嬌客，千萬別誤以為是洋貨，牠們可是不折不扣的本土赤腹松鼠！

# 歐保羅老師

## 翱翔在東風：一隻候鳥的旅程

訪談、整理：林恆賢、張若懷、宋相成、柯凱傑  
主編：張運宗



## 東海生物系的教學—不放棄任何一隻羊

陳炳煌老師口述

### 一、東海生物系的教學—不放棄任何一隻羊

在我當學生的時候，東海實施小班制教學，老師跟學生的接觸機會比較多，關係也比較親密，而歐保羅老師的課還會有一對一的面談，這屬於他特別的教學方式，也是他很堅持的部分。他就是一定會安排一段個別的談話時間，我猜大概是想瞭解一下學生接受的情形，看學生有沒有聽不懂的地方。因為早期東海的學生英文程度也許比現在好，或比其他學校好，但是聽英文上課還是不容易嘛！其實我曾經問了很多其他的同學，他們也說上課很多地方都聽不懂。

我想學生總是學生，其實以前跟現在有些地方也差別不大，會主動去發問的學生可能不多，那當他特別跟你談的時候，也許你有機會去問他一些問題。在我的印象中，對於這個部分我並沒有什麼特別的感覺，不過我還記得我和他討論過的一些問題。我曾把他當時上課的教科書留下來，放了很長一段時間，後來經過幾次搬家，現在大概都沒有了。我記得有一次搬家整理東西的時候，咦！我發現當時的課本裡還夾著一張期中考的考題。我一共修他三門的課，包括動物

生理學、胚胎學和細胞學。動物生理學是比較重的一門課，教科書都非常厚，而動物生理跟人體的生理及醫學都是很類似的。我記得有一次他出了一道題目是關於肝的部分，問你所知道的有哪些，要你自己去思考，說出自己所學到的。因為上課能夠講的有限，個別跟他談的時候比較能把問題弄清楚，但我已經不記得那次是一對一面談的時候，還是我另外找時間去跟他聊的時候了。

他約學生見面的時候一定是非常的準時，如果他比較晚到，一定是用跑的過來，這裡可以看出他非常尊重學生。他一直很堅持這樣的教學方式，往後東海擴校、學生人數變多的時候，他還是這麼做，我沒有感覺到他的做法有什麼改變。

我覺得上他的課通常不會感到有很大的壓力，因為在當時比較威權的時代，學生也是很自然會把老師分類，說哪些老師是所謂的「大刀」！呵呵！特別像是物理啊、化學啊、微積分這些科目，在理學院不及格的比率算是高的，所以對學生來講這些科目的老師很多都是「大刀」，砍下來一半不及格啊！但他的課大概不會是那個樣子，當然不代表說他就很隨

便，他也是希望學生很認真的去學習。

我看他的方法就是會讓學生感受到他的關心。聖經上有一句話說：「不放棄任何一隻羊。」如果有一百隻羊〈學生〉，有一隻迷失的話，他會暫時不管那九十九隻，然後回頭看，說不定走失的羊就在附近。所以如果是成績不好的學生修他的課，也不會感覺自己被忽略，不會說老師都大小眼〈台語〉，只重視功課好的學生，不會有這樣的感覺，因為他對每一個學生都非常的關心。

## 二、上帝的呼召

歐保羅老師的兩個兒子在一個月當中相繼過世，一個是因為生重病，一個是意外，那時我還是學生。他只有一個月的暑假，結果竟然在短短一個月內發生了這樣令人心碎的事情。他們當然感到悲痛，一樣傷心慟哭，特別是歐師母，哭得不得了啊！如果是一般人的反應可能就會覺得怎麼搞的喔！我用我們中國的話來講，他等於是發了個願來到台灣來做宣教、服務的工作，台灣怎麼可以這樣對待他？上帝怎麼……好，我遵守祢的意思要去愛世人啊！我大老遠跑到這裡

來，怎麼會讓我遭遇到這樣的事情？算了！收拾行李回家好了！這是一般人容易出現的反應。但最後他們還是堅持留下來了。開學後，至少看他教學的狀況恢復得很正常。而我想這就是一個很大的見證，對他的信仰的見證，很多人因而被感動。

基督教有一本聖經，而所謂基督徒，在我的理解裡面就是相信那些故事，而其中最核心的人物當然就是耶穌。耶穌被釘死在十字架上，你看被釘在十字架是多麼痛苦的事情？他知道他要被釘十字架，他也會恐懼啊！耶穌在死亡之前曾禱告說：「上帝啊，如果我可以的話，讓我不要喝這個杯。」意思說不要受這個苦，但下一句卻又說：「但是啊，我雖然這樣請求，但最後還是照祢的意思，不是照我的意思。」我是用這個故事來對應歐保羅老師所遭遇的苦難，以及這苦難背後所代表的意義。

他來到台灣，我聽他講的故事，他等於是聽上帝的話來的。英文有一個字 *call*，就像父母呼喚小孩子一樣，就是呼召！他是聽到了上帝的呼召。他會來台灣做宣教士，他是一個回應。因此更準確的說，不是他自己想來台灣，而是他某種程度聽到上帝

的呼召：「保羅，保羅，來，你來做我的工作，我現在要派你到某個地方去！」他是接受、回應這個呼召而來台灣，他一直這樣篤信著。但當他碰到兩個兒子過世的時候，我想他可能會懷疑，我沒有問過他。但這是人之常情，要是我的話一定會問，到底我來台灣是對還是不對啊？若真的是上帝要我來，怎麼會讓我遭遇到這樣的事情呢？會問一下，到底祢為什麼要這樣對待我？是不是我那時聽錯了？你沒叫我來台灣啊，那我就回去咯！

我不知道他們有沒有產生這樣的念頭過。他或許會感到疑惑，但他會不斷的禱告，禱告中就會問，跟上帝對話。他最後仍然留了下來，而我的解讀是這樣的，他重新再確認，對！上帝要他來這件事是對的！儘管遭遇那麼大的不幸，從正面來講，或許這是上帝給我的考驗，考驗我要呼應上帝的呼召的意志有沒有很堅定？如果有，那這麼大的打擊我還是要去面對！

## 三、東海擴校

東海擴充時，學生人數不是一下子就增加這麼多。早期我們那時候是小班制，一班都是收二十個學生，不管是什麼系。後來學校的政策改變了，必須比較依賴學生的學費的時候，那一個班是從二十個變到三十

個，後來變成一班收三十個到收四十個，然後變成收五十個、六十個、七十個越收越多，最後就跟一般的大學一樣了。當東海發生這種變化的時候，歐老師是贊成還是反對？我想沒有絕對贊成，或絕對不贊成的問題。我想如果由他來決定，他不會贊成。因為如果維持原來的小班制，教學效果會比較好嘛！整體學生的素質也比較高，當初創辦東海時要把它辦成東方的哈佛大學的理想就可能實現。那現在為了現實問題，將它擴充變成三、四十人，以後變五十人、六十人甚至更多，我想他本身不會很高興學校變成這個樣子。但是他尊重，因為這已經是不可避免的現實問題，他不會說什麼事情都照我的意思。

我是用比較大的觀念，我的理解、猜想來看這件事情，所以我想就如同當時他遭遇喪子之痛一樣，他可能一樣也會想，這樣的事情一定有祂的道理，上帝為什麼這樣做一定有祂的道理，儘管有時候這個道理我不太明白，但是有虔誠宗教信仰的人就會相信，他還是可以接受，他必須接受。這是比較困難的！一般的人，在順利的時候，你說哇，上帝！好啊，上帝！來歌唱哈利路亞，那當然容易啊！但在逆境的時候，你不是那麼順利的時候，你還願意去相信，這才是真正的，比較有深度的信仰。

## 四、重啟台灣鳥類學研究

<sup>1</sup> 「你們要小心，不可輕看這小子裡的一個；我告訴你們，他們的使者在天上，常見我天父的面。〈有古卷加：人子來，為要拯救失喪的人。〉一個人若有一百隻羊，一隻走迷了路，你們的意思如何？他豈不撇下這九十九隻，往山裏去找那隻迷路的羊嗎？若是找著了，我實在告訴你們，他為這一隻羊歡喜，比為那沒有迷路的九十九隻歡喜還大呢！你們在天上的父也是這樣，不願意這小子裡失喪一個。」〈馬太福音第十八章 10—14 節〉

台灣的鳥類學研究的發展，最早的紀錄始於十九世紀，一位英國學者史溫侯在台灣採集了大量的標本，是為第一階段。第二階段是各國學者來台採集標本、進行研究，以歐美的學者為主。第三階段是日本統治時期，當時有許多日本學者在台灣進行研究工作，然而隨著歷史的更替，台灣鳥類研究的發展有了一個重大的轉折。戰後，日本學者多被遣返回國，台灣的鳥類研究就空下來了，因為當時台灣幾乎沒有鳥類學家，相關人才極少，直到歐保羅老師願意參與 MAPS 計畫，才重新啟動台灣的鳥類學研究。鳥類學是如此，我想當時其他生物學領域所遭遇的情況應該也類似，但不會這麼嚴重，我想大概是這個樣子。

MAPS 計畫，中文直譯為「遷移性動物病理學之調查」，為防止東亞、東南亞等亞洲地區的流行疾病，美國政府主導、支助這項大規模的國際研究計畫，藉由多國學者的合力研究來了解候鳥遷徙路徑與疾病擴散的關係，雖然也有研究其他動物，但仍以鳥類為主。時間是從 1964 年至 1971 年，共八年，適逢越戰期間。這是個非常龐大的研究計畫，現在的人不一定能理解，難以想像其規模，現在想起來還是感到很不可思議！其中包括日本、韓國、菲律賓、印度等國皆有參與，而台灣方面也再找相關的學者，但當時台灣鳥類研究人才極

少，相關的負責人員來到台灣，他們事先找過台大、中研院、台灣博物館等等，但這些單位都已無相關的學者，沒辦法參加，後來歐保羅老師願意承擔下來，但他本身也不是研究鳥類的，他的專長是動物生理學、胚胎學，其中鳥類的部分主要是觀察母雞而已，他主要是研究青蛙。

我想從他的信仰上來看，他碰到這樣的事情，他或許會認為這可能是上帝的意思，我想歐老師絕不是為了讓東海出風頭、甚至讓自己出名才決定接下這個計畫的。他認為這項計畫是很有意義的，他認為他需要去做，加上他樂觀積極的態度和勇於面對挑戰的精神，於是，他擔下了這份責任。記得那時有一位鳥類學家叫達斯馬果，當時他在台灣都找不到合作的對象，後來到東海和歐老師談，沒有錄音，所以不知道對話的內容，事後我也沒有特別去問歐老師。反正最後的結果就是東海正式接下這項任務，代表台灣參與計畫。

戰後的美國已成為獨強的強權，其政治地位與這項研究計畫多少也有些關聯。最近才有另一位東海的老師跟我提到這個問題，他認為這計畫有美國政府的政治意圖在其中，或許是 CIA 等情治單位在背後主導。其實我那時也有一點納悶，我想這個計畫的主導機關可能是國科會啦、環保單位啦等等，有一次我參加國外的相關活

動，結果出境時一看，發現計畫的負責單位竟然是美國陸軍哩！但我重來沒有仔細想過這件事，我無法去證實也無法否認，無論如何，我們當時是真的做了鳥類研究的事情，那段時間大概只有東海在做鳥類研究，也因為有這個計畫，才提供了重啟台灣鳥類研究的契機，對台灣鳥類研究的發展有相當深遠的影響。

我參加計畫的最後兩年，我那時是研究生。記得那段期間，歐老師工作非常繁忙，至少到了第二年，我變成實際上的負責人，甚至還曾代表歐老師的身分到印度參加海外會議，因為是代表歐老師的關係，我可以擁有和歐老師一樣的待遇，我還記得，有幾個美國軍人張大著眼睛驚訝的看著我走進機艙。那次會議受到印度政府的招待，我還有和當時的印度總統甘地夫人握手。我竟然代表歐老師、代表整個台灣參加國際會議！這兩年對我的影響很大，這對我來說是非常特別的經驗。

鳥類繫放是這個計畫中的主要工作之一，我們幾個學生和歐老師一起做鳥類繫放的工作，當時基地設在東海，但在東海裡面做的鳥類不多，主要是去野外捕捉要研究的鳥。「繫」有綁的意思，這裡是指在鳥的腳上套上腳環，在美國叫做 banding，就是一條帶子嘛！那鳥環事實是一條帶子，把它彎成圓環，就像戒指，所以

在英國叫做 ringing，就是戴戒指。套上後就把牠們放掉，若被人發現並回報回來，我們就可以知道牠們飛到哪裡。

我們常去野外進行研究工作，我們研究的鳥類主要分成四大類，一個是甘蔗田的候鳥，一個是伯勞鳥，一個是鷺鷥類的鳥，一個是山上的鳥，其它的我們也做。甘蔗田候鳥的部分，在日本時期，糖業是很重要的產業，所以以前甘蔗田很多。秋季會有不少候鳥聚集在甘蔗田裡，這些鳥數量很大，但種類不多，主要是鴨雁、黃鵠鵠和黑臉鳥，牠們大多白天出去覓食，晚上回來。我們可以說是證明了「身輕如燕」這件事情，因為牠們身體輕盈，可以停佇在甘蔗葉上面，而且是成千上萬，中部南部都有很多。鵠鵠有白的有黑的，你們大概不知道，學校的丹提咖啡那一帶，在屋頂上或地上會看到白鵠鵠。黑臉鳴則是白天聚集在甘蔗田裡，天黑後回來，但不是零散的。當時有人專門抓這種鳥來賣，賣給誰？賣到日本料理店。他們抓到鳥並把羽毛拔掉後，餐廳的人就把這些鳥串起來，五六隻一串，做成烤肉串，叫做阿哩都及（日語）。另外有一些也出口到日本。台灣的日本料理店很多，很多日本料理店都有在賣，所以當時有這個市場。其他的鳥我們都要張網去抓，但這種鳥不用，若要研究我們就直接跟那些獵人買就好了。跟他們約好時間，去

跟他們買，我有去過，在中部的幾個地方，但現在都沒有了。

我們一般抓鳥用的網子是平的網，但那些獵人不一樣，他們很有經驗，用的網子就像足球網一樣，是有深度的。因為鳥群不會固定集中在某一區域，而甘蔗田的範圍又很大，所以獵人要先去看，看牠們會停在哪，知道位置後就把陷阱設置在那裡，等牠們回來。當牠們接近陷阱的時候，獵人就驚嚇牠們，一瞬間就通通上網了，一個晚上他們架的一面網子就可以抓到上千隻。

伯勞鳥是冬候鳥，秋季過境台灣時就一直覓食，一直吃，吃飽了就繼續往南飛。牠們會集中在墾丁、恆春那一帶，量很大，我記得每年通過那邊應該是一百萬隻，要研究伯勞鳥也不用自己抓。當地居民會設計一種叫做「鳥仔踏」〈台語〉的陷阱，用竹子做的，陷阱就在那上面，就是要吸引鳥來停佇的地方，很符合牠們的習性，幾乎每次都百發百中，所以有時候又第二根還沒又好，又有鳥中獎了。上面其實還有圈套，牠們一踏上去就被抓到了，無法動彈。人們抓到牠們後就會把牠們的嘴弄壞，把翅膀弄壞；弄壞翅膀是怕牠們飛掉，弄壞嘴則是怕牠們咬人。牠們不是鷹類，但鳥喙有點像老鷹一樣是勾子狀的，所以有些女孩子被咬到會流出淚來，因為那真的很痛很痛！他們這樣做其

實滿殘忍的。我們每年九月做伯勞鳥的計畫，也是上千隻這樣做。

第三類的部分是做鷺鷥鳥，台灣有很多的鷺鷥，我們主要是希望用幼鳥，因為鷺鷥活動很集中的，就在台中中港路交流道上面，每年夏天的時候估計至少上千隻啊！牠們有三種，小白鷺、牛背鷺和夜鷺。築的巢都很簡單，樹叉的地方就放幾根樹枝就築好了，你很容易就看到蛋，孵出來的小鳥秋天就飛走了。

第四類的部分，就是做台灣內部山區的候鳥，台灣很多高山，鳥類分成不同的氣候、植被、生態環境。在較高海拔地區活動的鳥類，在寒冷的冬季也會遷移到比較低的地方，我們基本上是在合歡山做，去了很多次。我們比較低的站是設在霧社上面，叫做梅峰，再上面叫翠峰，我們設了三個站來研究，自己張網抓，如果做比較多年的話，就可以知道這些鳥抓到後能活多久，有的至少七年甚至十年吧！

我們在野外抓了不少的鳥，但無法一隻一隻詳細研究，只有挑其中一部分詳細研究。我們抓到這些鳥之後，會為牠們套上腳環，腳環上寫有兩個號碼，一個是信箱號碼，一個是身分證號碼，套好就放走，等待回報，像黃鵠鴿這種體型跟麻雀差不大的鳥，竟然可以飛到西伯利亞去，還

有飛到阿拉斯加去的，覺得不可思議啊！當地的學者抓到後，就會寄信過來，有些甚至連腳環也一起寄還回來，看到這樣的回應，我們都非常的興奮！

當然我們也會做各種紀錄，先鑑定種類，並做身高體重等各種測量，檢查體內有無寄生蟲，基本上沒有一隻鳥是真正乾淨的，多少都會帶有一些寄生蟲，將寄生蟲取出來後集中、分類，然後我們會把 75% 的酒精倒入小管子，再將寄生蟲放到裡面，寫上牠們的學名及發現的時間、地點等，我們透過美軍的一套郵政系統，透過美軍送到研究計畫的總部，總部最早設在東京或是曼谷，那裡有很多相關的科學家，他們會辨別寄生蟲的種類型態。

另外我們也用剪刀剪鳥的指爪，用力剪、壓，以取得鳥類的血液，〈這樣的作法在現在是有爭議的〉，將血液滴在一片玻璃片中間，再用小的玻璃片蓋上去，在將其浸入雞尾酒中，待其凝固後，一樣寫上基本資料，郵寄至研究總部。總部的學者會分析其中與疾病的關係。

現在想起來，由於當時對台灣鳥類生態等了解不多，很多事情一開始也不知道該怎麼做，你到底可以抓到什麼，張網就可以抓到嗎？不一定。那網應該裝在哪裡，網應該怎麼裝？

裝多高？那鳥會不會上網？這個都是經驗慢慢累積慢慢累積起來的，如此做下來讓台灣鳥類學的發展重新啟動，我認為這是歐老師對東海乃至台灣鳥類研究的貢獻！

## 五、台灣環境研究的開端

歐保羅老師每三年就會有半年回美國，他回美國的時候都會閱讀當地的報章雜誌，他也特別訂閱了時代週刊。時代週刊有一個名為《環境》的專欄，每週都有一篇，專門探討各種環境問題，歐老師曾跟我提過他相當關注這個專欄的內容。後來在 1970 年，也就是 MAPS 差不多要結束了的時候，他利用回美國的時間，到紐約直接向聯合董事會提出計畫，申請每年五千塊美金的補助經費，在東海成立了環境科學研究中心，成為台灣第一個關注環境議題的研究 + 機構。現今建築系系館有一半是屬於當時的環科中心，歐老師還特別去美國募款以負擔相關建築費用。環科中心的主要工作是翻譯國外一些與環保、環境有關的書籍，翻印出來後，就免費分送給台灣各地的圖書館、大學及政府機關。也發行刊物環境科學通訊，每個月推出一本，介紹最新的環境議題的新聞，只要有人有興趣，中心就會免費寄給他。另外，更在每年暑假為高中教師辦研習營，每一次的課程都是不同的主題，包括空氣汙染、水汙染、廢棄物、生態、森林.....等等。而

藉由培育相關師資，將環境議題納入學校教育中。

經過十一年以後，東海才成立環工系，歷時十多年的環科中心才被環工系正式取代。而雖不是台灣第一個環工系，但環科中心卻是全台灣第一個研究環境問題的機構，過去環科中心的成果為台灣各大學的環工系奠定發展的基礎，環科中心可視為環工系的前身，若沒有環科中心，可能就沒有現在的東海環工系。所以當我們環科系慶祝三十三週年時後兩年前，我才特別把這個故事講給我們系上的老師們聽。

關於歐老師成立環科中心的緣



● 蔡啟清教授 1974 年於《環境科學通訊》翻譯 1972 年 6 月聯合國發布的〈人類環境宣言〉。

由，我一直沒有跟他談過，但我自己猜想，他可能在閱讀這麼多資料期刊尤其是「環境」專欄之後有了這方面的想法。雖然當時台灣的環境問題還不明顯，但經濟發展愈來愈快，他看到當時的歐美、日本發生了各種環境問題，他可能也預感到台灣遲早要面對環境問題。雖然我沒有問過他，但他應是出於對台灣環境的關注，在台灣還沒有發生的時候，他已經看見台灣社會的需要，這就是他的遠見！展現他開風氣的開創者精神！

## 六、幸福家庭推廣中心的成立

由於歐保羅老師長期忙於工作，要進行研究及指導學生論文，使他與歐師母的互動減少，加上兩人不但身高差很多，個性的差異也相當大（一個害羞內向，一個活潑外向），在這樣的情況下，夫妻的溝通便產生了許多困難。

歐老師不是每三年都會回去美國半年嗎？有一次原本說好要一起回去，但後來歐老師請歐師母先回國，他很快就會回去。但歐老師要做研究工作、指導學生的論文，加上有人請他幫忙他都不會拒絕！兩個月過了，歐老師都還沒回國，他工作似乎永遠也做不完！

回去後的情況我也不知道詳情，

但似乎很嚴重，為了解決夫妻溝通的問題，他們參加了由一個天主教教會辦的夫妻懇談課程，發現這樣的活動對他們很有幫助，深刻感受到夫妻溝通的重要性，遂在美國募款，將這樣的活動課程引入東海，成立「東海大學幸福家庭研究推廣中心」，使更多人能因此受惠。

## 七、他是什麼？

我當學生的時候，歐保羅老師沒有表現出「我是老師，你是學生」的那種感覺，和學生相處就像是朋友一樣，所以後來我們成為同事，這個身分的轉換中感覺並沒有什麼不同，變成同事後，我們當然還是朋友嘛！而且你可以感覺到他不是虛偽的，不是故意要這樣子的，他所表現的一切全是由他內心自然流露出來的。所以我想這個關係並沒有變化，因為它本來就是這樣。

而不管我是學生，還是與歐老師成為同事，我們可以說是無話不談，我在跟他談話的時候，不會有顧慮，我會盡情表達、分享我心中的種種想法。你跟他在一起的時候你會很安心。有些話、有些事我可能不太會跟其他人講，但我還是會跟他談。

我很少聽到他主動講到宗教，他有一顆寬容的心，你也可以跟他講禪宗，跟他講其它的各種事情，他都可

以跟你談，我不認為他說我不在乎、我無所謂，他認為他必須尊重你，我相信他的信仰沒有問題，不是說什麼都可以，但你跟他談什麼他都可以跟你談，你會感覺到說你提出和一般人不一樣的意見時他會尊重你。

我發現每個人其實都很堅持自己的想法，常常會說我們來溝通一下，來溝通一下嘛！其實大部分就是要講給你聽，叫你照我的意思，比較不是我聽聽你的意見。我們溝通的部分就是我至少要講三分之二，我聽你講三分之一我就算不錯的了，但是歐保羅老師不是，他一定是聽你講三分之二的人，他會講，一定只講三分之一！

或許我的說法比較誇張，我認為，他是那種比較沒有「自己」的人。他什麼都是聽上帝的，上帝說來台灣，他就來台灣。兩個兒子過世，他雖然沒辦法理解，也很難接受，但是他還是相信說上帝一定有祂的意志，只是那意志我不明白。

他女兒曾說過一句話：「也許不是我爸爸做了什麼？擁有什麼？而是他是什麼？」

「做了什麼？」、「擁有什麼？」是我們一般在世俗生活中所注重的「表像」的事物，而當我們面對一個這樣的老師時，或許最重要的是他本身所展現出來的某種核心價值。

陳錦生老師口述

## 一、我跟歐老師的認識

我是從民國 74 年認識歐保羅老師的，那時我是到東海生物系教書，原本我是要補上當時一個教職的缺額，但後來校長又反悔不補這個缺，所以那時兼任理學院院長的歐老師就跑去跟校長據理力爭，我才能夠到東海，而我到東海的第一個禮拜歐老師就和他太太一起拜訪我家，當時真是受寵若驚，想說一個院長竟然會來拜訪一個新的老師，而另外我想我跟他認識也是因為教會的關係，他是教會的執事而我也是，所以我們一同在教會裡工作。

## 二、在東海的教學

當時歐保羅老師會找學生們一個一個會談，像當時我就看到學生一個一個排成一排在等著跟歐老師會談，而他在會談時還會錄音起來，因為他一定要了解每一個學生，了解他們的學習狀況，多年以後就算想不起名子，只要跟他講作過什麼的研究歐老師都會有印象，所以說歐老師和學生們都有點像師徒那樣或是說像對自己的孩子那樣關心，而且對每一個學生的態度都是一樣的，一樣受到重視，如聖

經裡所說：「不放棄任何一隻羊」，不是說只教好的學生而放棄不好的學生，他沒有放棄那些不好的學生，雖然歐老師是這樣關心學生但他也不會隨便放水，他也希望學生能認真把東西學好，而談到教學歐老師還有一次提議要我們自己寫中文的教科書，因為當時生物系都是念原文書的，但學生不一定都看得懂，所以歐老師想這樣學生既沒學到東西也沒把英文學好那為何我們不來寫中文的教科書？不過後來我們遲遲無法完成這項工作加上生物的知識日新月異，最後還是用原文書，不過歐老師這個想法是希望科學的知識要讓中國人看懂就該用中文的教材，而且他是以一個外國人的身份來跟我們講。

## 三、生物研究

歐老師他當時學的是最新的知識，所以他到東海來算是一個很大的刺激，加上那時生物系幾乎只有他一個博士，所以他等於是說要引領一種風氣，像陳炳煌老師有參加過的「遷移性動物病理學之調查」這個計劃，就是一個引領台灣鳥類研究重啟的事情，因為有了這個事情，後面才有台灣第一本的鳥類圖鑑也造就許多日

後在鳥類研究這各領域的眾多人才，同時當時一位學生所創立的東海野鳥社日後也帶動台灣賞鳥的風氣，而歐保羅老師也將研究的風氣帶進來台灣，當時的人大多只會拿著本書就教書這樣很少有什麼研究之類的，另外對於研究，歐老師也是希望能研究本土的生物，不是還是一樣去作外國的研究，而是作自己東西的研究，建立自己的資料庫，可以說歐老師在生物研究方面是個啟蒙者，他不是什麼大師，但他開了很多風氣，不過又不以此為驕傲。應該說，但開風氣不為師，他就像一把火燃燒了生物學界。

## 四、信仰的精神

我們長榮講三個精神，第一個不放棄任何一隻羊，就是歐老師對於學生的態度是很關心的，第二個是洗腳的精神，就是謙卑，像我跟歐老師共事這麼多年，我從沒看過他發脾氣也沒跟人惡言相對，而且像當時他的地位、學問、薪水都比我們高，但他還是很客氣，面對學生也是這樣的謙卑，最後第三個是焚而不燬，這是上帝在燃燒的荊棘中向摩西顯現的故事就是說能夠挺住各式各樣的苦難，而歐老師他們就是遭遇到兩個兒子去世這樣的苦難，但最後他們還是挺了過來留在東海後來還去認養了一個台灣



● 歐保羅老師介紹豐富的鳥類標本。1964 年

小孩，我想歐老師他這三個精神是符合的，而像他從不在課堂上傳教的，但最後有很多人因著他而去信教，我想是歐老師給人看到那種基督的精神，而這種精神切確地表露在他的各種作為上，就像身教重於言教這樣。

## 一、我和歐保羅老師夫妻的認識

我會認識他們是因為我們夫妻參加過好幾次的夫妻成長活動，也是因為如此所以歐老師他們夫妻就常常邀我們到他們家聚會，那也因為我們對這個活動很有興趣和看法想說可以如何發展這樣，所以歐老師他們就常常跟我們談這些，剛開始沒有談很深但到了後面愈談愈深後，因為接觸久了對他們生命中那種談吐、那種態度、那種做人就讓人覺得舒服的感覺產生了興趣，同時也對他的信仰—基督教有了興趣，想說是什麼原因讓這樣的人物出現，特別是在他們兩個小孩接連去世之後。

## 二、幸福家庭推廣研究中心

我們當時參加後發現這個是要夫妻一起去上課，不是說先生去上課太太在家，一定要夫妻倆一起去上課，這在 1988 那個年代是非常特殊的事情因為那時還沒有這麼開放，這是個挑戰！因為它是教很實務的東西所以夫妻回家後還會繼續討論，這是很特殊的！而我們學的就是夫妻怎麼去溝通，夫妻溝通研習營就是它弄一個場

合讓夫妻倆好好坐下來談話，因為現在夫妻很少有機會在家裡談話，像一個在台北一個在高雄假日才在台中集合現在還有跑中國大陸的，這個課程就是要夫妻一起上課、一起面對。

那因為歐老師那時把這個活動推廣了很多了，所以他想要有個成長小組就 Supporting Group，因為夫妻一起去上了課後久了就會忘記東西，最後動力就會消失，所以要有後續的跟進應該說是別人的支持，後來就是說我跟我太太參加夫妻溝通研習營好幾次，那每一次我們都會邀對成長小組有興趣的夫妻，結果前前後後大概邀了十二對的夫妻，這十二對夫妻就在東海路 29 號就歐老師他們家成立了成長小組，而我們在那待了兩年，這是很美的事！因為夫妻們可以一起支持、一起蹲下、一起成長。

另外就是因為我們常常跟歐老師他們談怎樣發展之類的，所以他就常常帶著我們到處跑，哪裡有需要他就去，而他就帶我們去當他的助教，因為他國語沒有講得很溜，我們就好像替他講一樣也沒再翻譯，就我們上台他坐鎮這樣。那事實上歐老師是給我們一個舞台，那來做什麼？就訓練你、

操練你啊！讓你有勇氣、讓你可以學習和成長，這是他的舞台他可以霸佔著不放，但是他分享給了我們，他知道我們這對夫妻很有興趣也很想學，所以他給了我們這個空間，他很慷慨大方，這很不簡單。

## 三、基督教信仰

因為有很多人常常會去找歐老師他們，向他們請教一些問題或是對人生的疑惑來聊聊，那我們也常常去找他，當時我們正陷入一種中年危機之中，就會對信仰、人生產生了疑惑，所以我們就找歐老師談談，他跟我們說了你們的人生沒有焦點，這個焦點是什麼我們不知道，明明有在做事但還是會疑惑，因為沒有一個核心價值嘛！我們沒有焦點而他有的，就是基督教的信仰，因為他經過那種苦難，就是他兩個兒子死在台灣，但他們還是靠著信仰走了過來，而我們就是看到了他們的生命，所以對基督教有了興趣，最後走向了基督教的信仰，那後來我也去念神學院，因此我們會信基督教主要是因為歐老師他們，因為我們在他身上看到了基督的精神，一種基督的典範。

## 四、自然科學和信仰

當時我跟歐老師常常一起讀聖經、一起研究聖經，那後來他離開了

以後我就到神學院去修了一些課，慢慢地我就在想，像我讀醫學院要讀十四年，因為這是要醫人的肉體所以要下功夫，同樣要用信仰來拯救他人的靈魂也必須下功夫，你如果對聖經沒有了解、對上帝的話沒有清楚地認識，何談去幫助別人？而人有身體、心靈、靈魂這三個，任何一個失調都是病因此要均衡的發展，那因為歐老師對我的影響所以對於自然科學，像細胞的分化，沒有信仰的人會說那是自然，但有信仰的人會想在那之中是不是有上帝在作工，因為這樣想你就會覺得有趣而研究、探討得更深，讓你看到生命的本質，這將會對你的生命產生重大的影響。

## 五、兩個故事

有一天晚上我們在歐老師他們家談到深夜，那要回家的時候發現車子怪怪的，那歐老師他們也出來看看，後來車子發動後我就開走了，而當時我看到他們夫妻在家門口那裡談話我以為只是他們在聊聊事情，沒有特別去在意就開車回豐原的家了，後來因為怕車子出問題所以我就慢慢開回去，到家後把車子停好後，突然聽到有人在叫我，回頭一看是歐老師，原來他們擔心我們在半路遇到問題，所以歐老師就一路開著車跟在我們後面保護著，而且他那時已經六十幾歲了

還要再開車回家，一般人是不會這樣做的，真的是一個很特殊的人。

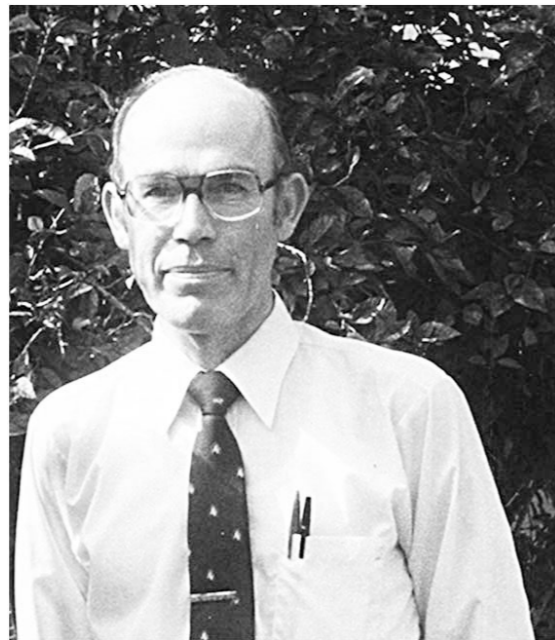
還有一次我們到美國，因為他家裡有訪客，所以我們就住在另一個美國人的家裡，那有次剛下完雨後他要找我們去吃飯，正好我們還在整理我們的行李，我們就叫歐老師等一下子，我們整理好之後大門一開，看到歐老師正在幫我把因為下雨而變髒的鞋子清理，而這雙鞋子還有另一個跟歐老師有關的故事，我當初到美國時因為鞋子不合腳，所以歐老師就帶我到鞋店去買鞋，那因為我不懂美國的尺寸，歐老師就拿著我的腳這樣一雙一雙的試，真的是一位很謙卑的人，而且那種態度是很自然地流露，跟別人不一樣，像我剛認識他的時候他是當理學院的院長，但你對他不會有那種院長的派頭這樣的感覺，所以你會尊敬這個人。

## 六、歐保羅老師的貢獻與影響

歐老師有三個貢獻，一是重啟台灣的鳥類研究，二是對環保的發聲，三是這個幸福家庭推廣中心；這樣看下來就知道他影響的層面很多。另外，他對我們來說，開啟了我們的眼界，讓我們不再只是專注在賺錢上而是能把心力投入更多方面。像他們早餐就很簡樸，就優格、麵包、燕麥片、

半根香蕉這樣，他這樣的不貪，過著簡單的生活，反而讓他更樂於分享使自己的生命豐富了起來。

所以歐老師給我看到聖經裡面那種苦難、實踐、捨己的精神，他等於是說連自己都給了出去，他的生命就是分享。還有身為一個宣教士哪裡有需要就往哪裡去，像他也說過：「我八十歲，我可以服侍一個九十歲的人。」就是把服侍上帝的精神傳到人們身上。所以只要人們有需要而且身體還可以就繼續做下去，是一種腳踏實地的感覺，因為自己和這塊土地產生了連結也看到上帝所造的美，因此，這也影響我後來到東部傳教行醫。



# Listening with The Heart

(摘錄自 University of Indianapolis 校友會刊)

## LISTENING WITH THE HEART

By A. James Fuller & Michael G. Cartwright with Hannah Corbin '06



## Paul & Lucy Alexander '49

Paul and Lucy Alexander (Indiana Central class of '49) served as educational missionaries in Taiwan for thirty-eight years from 1958 to 1996. They took on much of Chinese culture themselves as they began to understand the world of those they came to serve. Paul jokes that, "in Taiwan, I feel 51 percent American, but in the United States, I feel 51 percent Chinese."

Paul served as professor of biology, and they hosted student Bible study fellowship groups in their home. Lucy was involved with the women of the campus church and the university community in addition to the home. She defines service as "enabling others" to help themselves. He quotes a Presbyterian mission leader who urged them to make themselves "profoundly available."

Their memoirs, which have been published in Chinese, are titled "Listening with the Heart." That title aptly describes the way that these two UIndy alumni lived out the motto "Education for Service."

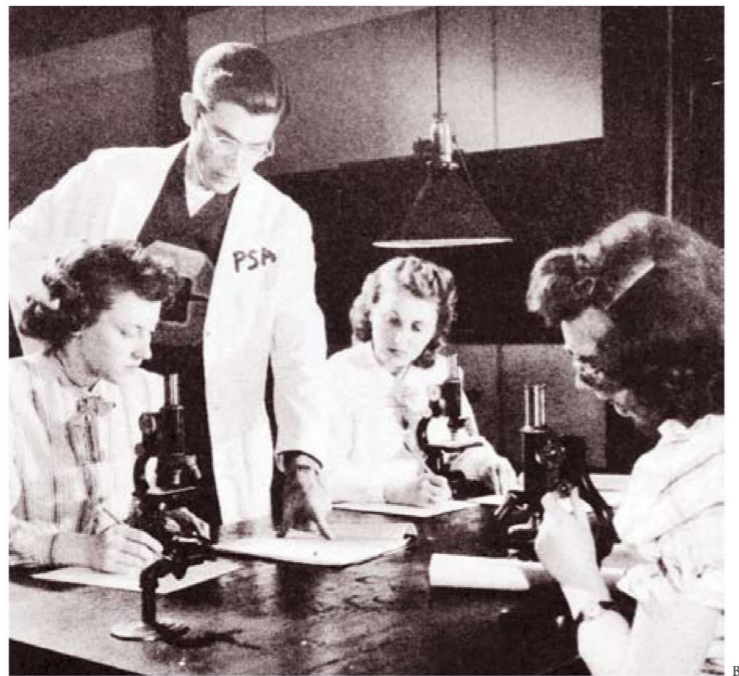
## ROOTS

One of six children, Paul Alexander was born and raised in the Indianapolis area. His father was a carpenter and contractor. His parents both converted to the Christian faith when Paul was young, and their faith had a powerful influence on him. Though he was a good student, he struggled with being shy. At age 12, he first felt a call to the mission field after reading Albert Schweitzer's autobiography, *Out of My Life and Thought* (Henry Holt & Co., 1933). Paul was the first member of his family to go to college, and he headed to the nearby campus of Indiana Central College.

Lucille Brown was born in Montana, but her family moved back to their home in Indiana when she was only three weeks old. Her father was a minister and had been on a home mission assignment in Montana for four years. Her older sister, Margaret (ICC '46) was born there three years earlier. At age twelve, she began to feel drawn to mission work as she listened to conversations with missionaries and ministers visiting in her home. An affirmation was given to her as she worshipped once with campers around a campfire and looked up to 'see' the word "MISSIONS" emblazoned in letters above the fire. She kept this vision in her heart, not sharing it for years. She knew that someday she might be called to serve overseas. What should she do to prepare for that time?

## INDIANA CENTRAL COLLEGE

Both of Lucy's parents were Indiana Central graduates, and their faith and lives of service affected their children. Lucy grew up hearing that Central was the best college for United Brethren families, and it was understood that she and her younger brother, Keith (ICC '51) would follow her parents' and sister's example and attend col-



lege there. She graduated from high school at the top of her class and was awarded a scholarship by the Southern Indiana Conference of the United Brethren Church on entering Indiana Central.

Paul and Lucy both came to the college planning to become medical missionaries but they did not know each other at the time. Lucy planned to go into nursing. She appreciated her sociology classes with Dr. Maechtle and prepared to major in sociology. In her junior year, however, she changed her major to biology and took several classes from Dr. Morgan, the professor feared by many students. She found him to be a good teacher. Since Central did not yet have a nursing program, she enrolled in the Indiana University School of Nursing in Indianapolis following her graduation from Central. She would later complete a master's degree in sociology, so her interest in that field was not forgotten.

Lucy made a fairly easy transition to college life and was soon involved in her studies, a work program, and visiting with former camp friends from southern Indiana. Her big sister, Margaret, became a good listener and advisor when problems came up that needed a listening ear.

Paul came to Central at age seventeen and started classes in the middle of the school year, a semester ahead of Lucy. He felt socially inadequate until he made a few friends through the student work program. His excellence in studying biology caught the eye of Dr. Morgan, who asked him to work as a biology lab assistant, beginning his second semester in college. This radically changed Paul's self-understanding as it opened up a window to the possibilities of teaching, which he had refused to consider during high school. Although he also found Dr. Morgan to be intimidating, Paul saw another side of him and drew close to the professor who had a lasting influence on him. As a junior, his view of history was excited by the teaching of a history professor who came to the college to teach for one semester. Dr. Richard Webster taught history as a process and appealed to the budding young scientist by frequently asking, "What is the evidence for this?" a common question in experimental science.



Paul and Lucy treasured friendships with Indiana Central's international students. For two years Paul roomed with Moses Musa Mahoi (see pp. 50-51), a student from Sierra Leone. Meanwhile, Lucy was close to Betty Kam, a young Chinese-American woman from Hawaii, who was an attendant in their wedding.

Indiana Central's policy of mandatory chapel attendance was partially responsible for bringing these two students together. Paul and Lucy met in their third year, when they were assigned to seats side by side and attended three classes together. Paul was Lucy's lab assistant for her general biology course. After a semester they began to date and became "Graduates of the Heart" when they were married in 1950, a year after their graduation.

During their time at Indiana Central, President I. Lynd Esch adopted the new motto, "Education for Service." They both appreciated this motto since service was so much a part of life at Central. They enjoyed their part-time work assignments at the College. Lucy also taught a Sunday school class for children at Riley Hospital for two years while studying at the college. This was nothing new for her since "service was so ingrained" in her family, and she felt that she

was simply answering "the call of God." Still, both of them "appreciated the environment" and found the College to be a "great place to learn," while it presented so many "opportunities to work."

## MORE EDUCATION

Following their graduation in 1949, they both set out to prepare for their calling to medical mission overseas. The path seemed clear, if the destination was still somewhat dimly defined. Lucy entered the Indiana University School of Nursing in Indianapolis, while Paul went to graduate school with a teaching assistantship in zoology at Indiana University in Bloomington, Indiana. He still planned on going to medical school if he could find financial support. During Paul's graduate study, his preoccupation with the mechanistic framework of scientific research began to raise questions about his Christian faith. He explored other religious faiths through reading. Although he regularly attended worship at different churches and was deeply moved by messages that seemed to touch on the spirit of Jesus, he never joined any faith-sharing small group where doubts might be shared. He was not able to share his thoughts and feelings with other Christians and eventually began to identify with agnostic thinkers.

That first year of graduate study changed his long-term plans. His physiology course with first-year medical students helped him to realize that he preferred teaching and laboratory exploration rather than the intensive memory work required of medical study. He enjoyed the laboratory interaction with undergraduate students, helping them to search for answers to their own questions. Going on to medical school became a remote possibility.

## EARLY MARRIAGE

In December 1951, Lucy finished her nursing program and moved to Bloomington to be with Paul, living in one of hundreds of government issued stationary trailers given to the university for temporary housing for married students. She worked in the city Bloomington hospital, and their first child, Anne, was born in November 1952. Paul finished his doctoral research in August 1954, but had not yet written his dissertation. Their second child, Stephen, was due in December 1954 so he took a job teaching at Northwestern State College at Natchitoches, Louisiana, to support his growing family. He found, however, that he could not give attention to the dissertation during the academic year while teaching.

Paul and the family spent two months during the summer of 1955 in Bloomington in order for him to work on his dissertation and be near his advisor. His work, however, was mostly data analysis and library research, with only a little progress on the writing. He was embarrassed to consult with his advisor. In late August, Paul, Lucy, and the two babies left Indiana at midnight to return to Louisiana. As Paul drove through the night with his family asleep, he began to sing the old hymns memorized from childhood. Hymns such as "Just as I Am" brought tears to his eyes. He was overcome with emotion and wept with joy to consider the grace of God in his life since childhood. This led to a "soul-searching conversion experience" and a renewal of his personal relationship with Jesus Christ.

After returning home to Natchitoches, Louisiana, Paul and Lucy joined a new Sunday school class for couples where Paul, for the first time in his life, felt free to share his thoughts and feelings in response to the Bible study theme. Sunday morning worship in the small Presbyterian church came alive with the awareness of the presence of God with His covenant people. Another son, Philip, was born to them in December 1956.

### SEARCHING

Paul had not worked on his dissertation since 1955. He decided to focus on it again during the summer of 1957 in Bloomington by himself. He made very good progress for two months until he experienced a mental block, and laid the work aside without consulting with his advisor. Did this mean that he must choose another career?

With this in mind, Paul wrote a letter to the Presbyterian Board of World Missions in January of 1958 inquiring about possible positions for service overseas. He soon received a letter telling him that Tunghai University, a young Christian university in Taiwan, needed someone with his credentials for the coming academic year, but that he must finish his PhD requirements first. Paul and Lucy decided to accept the challenge and started preparing for service in Taiwan.

It was a difficult decision to make. They had to sell the only house they ever owned. They had to pack what would be needed in Taiwan and sell or give away the rest of their furnishings. They left Louisiana in mid-June to attend six weeks of orientation classes with 40 other outgoing missionaries at the Presbyterian Conference Center in Montreat, North Carolina. Finally in August, Paul was free to return to Bloomington to write on his dissertation in full consultation with his advisor. He finished it in three months, writing daily, while Lucy cared for the three children at her parents' home in Smith Valley, Indiana.



### EARLY TAIWAN

They flew to Taiwan in November of 1958. At mid-semester, Paul began teaching in the Biology Department of Tunghai University. He taught Chinese students in English, and their only textbooks were in English. Students were required to study English with native speakers of English during their first two college years. Among Paul's eleven senior students, however, few were fluent in conversational English. Paul taught a double load of classes that first semester to allow the seniors to finish the physiology course in time for graduation.

Tunghai University was established in 1955 to become a fully residential community of 800 students, faculty, and staff. There were many occasions to meet others on the campus since it contained a grocery store, post office, church, and primary and middle schools on the 300-acre campus. About one-third of the faculty and one-tenth of the students were Christian. The Christian women of the community met weekly for prayer and Bible study fellowship.

Chinese lessons for the Alexanders were out of the question that first year. They moved twice after their furniture shipment arrived. In August 1959, they experienced their first typhoon, followed by a flood and an earthquake. Paul was on a student biology field trip at the time and was marooned for a week on a small island off Taiwan's southern coast. Lucy, pregnant with their fourth child, was at home, isolated with bridges washed out. There was no way to communicate. Paul eventually made his way home by boat, bus, bicycle, and rafting by moonlight across the river. It was a joyful reunion, with much thanksgiving.

Their second daughter, Dorothy (UIndy '84), was born in December 1959 with a cleft lip and soft palate. Their medical advice was to return to the United States for her first surgery before she was six months old. Paul taught double time again the following semester so that they could return in the spring for her surgery in Indianapolis near their families. The school year found them living in Louisville, where Paul was enrolled as a special student at Louisville Theological Seminary and Lucy audited a few classes.



Anne was in third grade and Stevie in first. The children all experienced chickenpox, mumps and measles during the winter. Then another surgery in Indianapolis for Dorothy followed in the summer.

### BACK "HOME"

It was a difficult time, but looking forward, God's call was still strong. Now they knew where they were going and what they were expected to do. They set off for Taiwan again with Anne, Stevie, Philip, and Dottie aboard a 12-passenger ocean freighter. It was a three-week trip from California to Taiwan with stops in Japan, Korea, and Okinawa. They took up life again in the university house they had vacated the year before—a place they would call 'home' for the next thirty-five years.

During the next two years, Paul's teaching time was limited to one laboratory course each semester to make time for four hours of Chinese tutoring each day followed by hours of study for both of them. Paul and Lucy began to settle into their life in Taiwan and began to feel more comfortable as they learned the language and the culture of the people around them.

Paul began a research program on frog reproduction and development involving graduate assistants and interested students. When an American ornithologist, director of an international study of Asian bird migration, came to Taiwan to look for someone to be responsible for a cooperating team in Taiwan, Paul responded. Funding was provided for Paul to form a field team of four biology graduates who used nets to catch birds and then placed aluminum bands (with a Hong Kong post office box number) on their legs. In five years about 160,000 birds were captured and banded, resulting in recaptures in far places to the south and the north. The northernmost location was on the north coast of Alaska. These two research programs brought Paul into intimate contact with the land of Taiwan, catching frogs in the rice fields, irrigation ditches, and waters of the countryside, as well as studying birds from the seashores to the high mountains. He began to pay more attention to the ecology of Taiwan and later taught a graduate course in physiological ecology.

### GRIEF

In August of 1965 their ten-year-old son, Stevie, died of encephalitis. The tragedy of losing Stevie broke their hearts, but Paul and Lucy trusted in the Lord to sustain them in their sorrow. They were comforted through the outpouring of love from friends in the university community and their mission family. They stayed in Taiwan, sure that they were where God wanted them to be.

Less than a month later, while still grieving over the loss of Stevie, Paul took eight-year-old Philip and three of his classmates on a picnic to a hillside field near the university to watch the migrating birds. They decided to eat their picnic inside the old pillbox, an abandoned gun

emplacement that had been built on the island by the Japanese during World War II. Philip ran ahead to climb up the large pile of rocks to enter the concrete structure, which the family had visited recently. The classmate who followed Philip into the pillbox called out, "Where is Philip?" Paul quickly entered to look. There was a ladder that allowed access to the deep tunnel that led to the other entrance some distance away. To Paul's horror he saw that the third rung of the ladder was broken. Apparently Philip had started down the ladder to hide from his friends, when he slipped and fell some 50 feet. He never regained consciousness and died four hours later.

Paul and Lucy's grief was beyond comprehension. In a month they had lost both of their sons. The church offered them the opportunity to return to the United States, but Lucy told Paul that she could not leave their university campus home for fear that she might fall apart emotionally. In the United States they had no home and no work. Their personal loss allowed them to draw closer than ever to the Chinese people who reached out to them in sympathy. Lucy's parents flew out to visit them for ten weeks through the Christmas and New Year holidays.

### EXPANDED HOME

Lucy found unexpected blessings in the wake of tragedy: "After the loss of the boys, our home was more open. God gave us a bigger family. We became more intentional in affirming each other, and capturing the moment and savoring it."

During the next five years the Alexanders took in and cared for several children, including those of missionaries who lived in distant areas of Taiwan and needed a place for their children to stay while attending the school for missionary children in their city. Their home also became a center for welcoming newcomers to the university, answering questions of culture, and furnishing transportation for Chinese and foreigners.

When the mission gave them a car to use, they were enabled to extend their ministry beyond the university campus, giving transportation to the campus Christian Women's Society as they ministered in prisons, children's homes, and hospitals. One by one they were asked to help several expectant mothers who needed urgent transportation to city hospitals in the middle of the night. The car enabled them to help out at the children's school seven miles away. For a period of time, their car was the only privately owned car on the university campus. It was "profoundly available" with a driver. With Taiwan's growing affluence in the 1970s and 1980s, privately owned cars steadily increased on campus.

### NEW FAMILY MEMBERS

In 1967 they were blessed by the birth of a third daughter, Emily. Three years later an eight-year-old Chinese boy was brought to them. "Could you keep Gordon until you find a home for him?" their mission co-workers asked. He was welcomed with open arms. Gordon's adoptive mother was Gladys Aylward, a British missionary to China whose story is told in the movie, "The Inn of the Sixth Happiness." She had died in January 1970, and for three months, Gordon had been living with an American missionary family. He was fluent in Chinese and English and was already enrolled in the missionary school. The Alexander family again had four children. They began the long process of adopting him into the family.

In retrospect, the loss of their sons in 1965 brought a "new dimension of empathy" to the Alexander family. Choosing not to return home to the United States in a time of tragedy ended up making them "feel more at home" in Taiwan. Others were more open to sharing their own suffering with them because they knew of the couple's tragic loss. At the time of their son Philip's



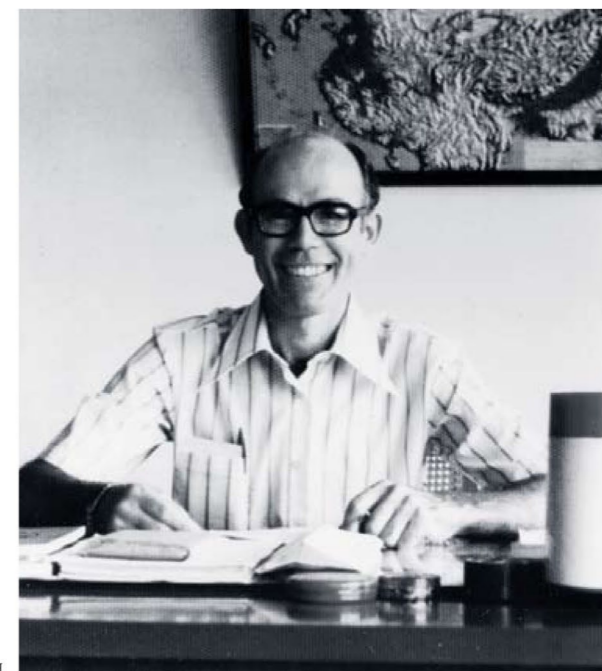
funeral, the president of Tunghai University came to Paul and told him that he believed that "God must have something special for you to allow you to suffer in this way." Looking back, they came to agree with him, finding comfort and blessing in unimaginable ways.

### PAUL & ACADEMICS

In 1968 Paul began to take on administrative duties as well as his research and teaching at the university when he was appointed dean of science and became acting dean of engineering for a year. When he resigned his deanship in favor of a senior colleague who had just finished his PhD, he became assistant to the university president and director of research development for two years. These positions thrust him into leadership, and he was instrumental in facilitating the formation of five interdisciplinary research centers at the university. The centers were designed to promote research and service as well as faculty excellence. Three years later the centers

were integrated to form the Environmental Research Center. A master's program in biology was established in 1973, and for the next 20 years, Paul served as adviser for 27 master's theses in the fields of reproduction and life cycles of Taiwan's frogs, birds, and mammals.

After a term as chair of the biology department, Paul and Lucy returned to the U.S.A. for furlough and lived near Indiana Central University. For health reasons, they extended their stay for a second year. Paul was invited to become a visiting professor of biology at Central, and he also served as acting chair of the Biology Department for the 1977-78 academic year. Paul enjoyed his work at Central and began to feel at home in the community. He and Lucy seriously considered whether they might remain in the United States. By December, however, it was clear to them that they should prepare to return to Taiwan the following summer.



On their return to Taiwan they found that their university community was being affected by the ten-lane highway being constructed alongside the campus to link the city of Taichung with the new seaport nine miles east of campus. The number of private cars had increased dramatically. The new, dynamic president of Tunghai University had begun to influence the university with his challenging vision. Paul was appointed again as dean of the Science College and served for eight years. New departments of Environmental Science and Information Science were soon added. As the university continued to grow in enrollment to more than 10,000 students, it was no longer a fully residential campus, but a larger community with housing for students, faculty, and staff spilling over into the adjacent areas.

### FURLOUGHS

Furloughs came every fifth year: four years in Taiwan and then one year in the United States. It was a year of study and itineration to many supporting churches as well as visiting family. A typical year would see them visiting about 50 different churches

to share their experience in Taiwan, speaking at Sunday worship and family night suppers. Projection slides helped to give insight into the life, culture, and Christian witness in Taiwan. The challenge was for Christians to listen for God's call to service, whether near or far.

Their furlough was scheduled for the summer of 1971 when Anne would return to America for college. They had prayed that their new Chinese son would be allowed to go with the family to see the U.S.A. and become a U.S. citizen. However, the court decision was delayed. Paul decided to stay in Taiwan to try to hasten his exit permit even though Gordon's care and schooling was already arranged with a fellow missionary family. So with a heavy heart, Lucy left with the three girls (ages 3, 11, and 18) to live in Indianapolis' University Heights neighborhood, near where her parents had retired. They expected Paul and Gordon to come later in the summer, but even this was not possible.

During their separation, communication was difficult. Letters took seven days to arrive. Campus telephones were limited to the main offices in Tunghai University. Appointments for receiving telephone calls

must be made a week ahead by mail. Critical decisions needed to be made without consultation, complicated by a salary that must now be divided for two locations on different continents. This was a heavy burden for Lucy, but most distressing was the uncertainty of Paul's return to Indiana. They had never experienced this kind of uncertain separation. Paul finally returned to Indiana just before Christmas for a six-month leave, while Gordon continued to stay with their mission friends. It was a happy reunion, although it was difficult for them to share the pain of their separation.

### MARRIAGE ENRICHMENT

The Alexanders later found an advertisement for a weekend Marriage Encounter and eagerly signed up to attend. This was a healing experience that would change their marriage and their work in Taiwan during the 80s and 90s. They learned how to share their pain and their needs by active listening without blaming or silence, sometimes writing down their reactions to specific events.

Each furlough time they would make it a point to attend a Marriage Enrichment event. In 1983 they were trained by the Association for Couples in Marriage Enrichment (A.C.M.E.) to lead marriage enrichment events. (A.C.M.E.'s motto is "Making marriages better beginning with our own.") The door opened to a new ministry with couples that continued in Taiwan until the Alexanders retired in 1996. They led small groups of Chinese couples to improve their communication skills and to share their relationship experience by dialogue in the group, emphasizing appreciation and affirmation. They helped Tunghai University set up a Family Wellness Center in 1986—the first of its kind in Asia—with marriage enrichment as its central offering. They codirected the Center in its first year. Three of the couples trained by Paul and Lucy continue to lead marriage enrichment events throughout Taiwan today.

Lucy was asked to design a game that would create the kind of atmosphere found in their marriage enrichment events. "The Appreciation Game" (1990) is a bilingual board game for families that encourages players to share their experiences, with appreciation. It has found wide use in church groups and many homes in Taiwan, as well as in Singapore, Malaysia, Hong Kong, and among Chinese-American churches in the United States.

#### A RETIREMENT PLAN

The Presbyterian Board of World Missions provided a week of debriefing time for furloughed missionaries each year at Montreat, North Carolina. In 1982 one of the seminars helped Paul and Lucy begin to plan for their retirement. A big old house, built in 1912, located in the heart of the Montreat Conference Center was for sale. This excited them with a vision for family or group ministry in retirement. The realtor offered to manage the house rental to summer conference groups. With the help of loans from family and friends, they were able to make the down payment. Paul's parents helped remodel and repair the house to serve



groups of up to twenty-five persons each week during the summer and weekends of fall and spring. The house served as home for Paul and Lucy for two furloughs before they retired there in 1996.

Paul and Lucy have hosted the week-long Alexander family reunion for 15 summers at their Montreat home. With the reunion's 35-40 persons of four generations, there is always a kaleidoscopic panorama of interaction taking place. Their move into retirement from their beloved university community in Taiwan to the beautiful mountain village in North Carolina in 1996 was like coming home again.

Tunghai University has invited them to return to Taiwan several times, once in 2000 for three months to work with the University Chaplain's office, visiting retired faculty and staff who lived on campus. At that time their life story was written in Chinese by a family friend and university colleague. This "memoir" includes excerpts from their many personal letters from four decades as well as many hours of interviews with the writer.

As the title of their memoir indicates, Paul and Lucy Alexander have a strong sense of vocation, but they do not think of themselves as indispensable. Paul is concerned that the word "calling" isn't used much any more, which means that many people don't realize that they have "a higher calling." God's call is not always dramatic. Paul and Lucy know from experience that God moves in the ordinary events of life. They look back to their time at Indiana Central with the awareness that God was working in their lives through personal relationships with classmates and teachers who drew them out of themselves and offered them opportunities to grow. They understand that such friendships encouraged them to open their lives to serve others. It was just that kind of openness that allowed Paul and Lucy Alexander to "listen with the heart" and offer themselves across a lifetime of Christian service.

## INDEX OF PHOTOGRAPHS: IDENTIFICATIONS & PERMISSIONS

### *Paul and Lucille (Brown) Alexander '49*

- A (p. 42) Paul & Lucy Alexander at Indiana Central College outside the Administration building (1948). Family photo used with permission of Paul and Lucy Alexander.
- B (p. 43) Paul Alexander as a lab assistant at ICC with three women looking through microscopes (1948); family photo used with permission of Paul and Lucy Alexander.
- C (p. 44) Tunghai University Science College (1958). Family photo used with permission of Paul and Lucy Alexander.
- D (p. 45) Paul and Lucy doing daily Chinese study with tutor (1961-63). Family photo used with permission of Paul and Lucy Alexander.
- E (p. 46) Tunghai University's Luce Memorial Chapel (1963). Family photo used with permission of Paul and Lucy Alexander.
- F (p. 46) Weekly Bible Study with Campus Women (1964). Family photo used with permission of Paul and Lucy Alexander.
- G (p. 47) Signing ceremony establishing sister relationship with University of Indianapolis President Ben Lantz and wife, Mary Sue, with Tunghai's President Mei. This event was arranged by Professor Phylis Lan Lin, a former student at Tunghai and current faculty member at UIndy (Nov. 1990). Family photo used with permission of Paul and Lucy Alexander.
- H (p. 48) Lucy Alexander promoting bilingual Appreciation game at Taichung International Christian Women's Club (1990s). Family photo used with permission of Paul and Lucy Alexander.
- I (p. 48) Paul Alexander, Dean of Science College at Tunghai University (1968). Family photo used with permission of Paul and Lucy Alexander.
- J (p. 49) Paul & Lucy at home in Montreat, North Carolina (2005). Family photo used with permission of Paul and Lucy Alexander.

# 歐保羅老師的松鼠研究

## Radio-Tracking of a Red-Bellied Tree Squirrel at Tunghai University

( 摘錄自東海生物第十一期 )

# RADIO-TRACKING OF A RED-BELLIED TREE SQUIRREL AT TUNGHAI UNIVERSITY

Paul S. Alexander

### Introduction

In August 1975, 13 female and 11 male squirrels (*Callosciurus erythraeus*) from Nantou County were released in the campus woods of Tunghai University (Cheng, 1976). It was intended to study the reproductive ecology and habits of these squirrels in the convenient campus area for comparison with other studies of this species begun in 1974 (Chang, 1976 and 1982; Tang and Alexander, 1979).

Although many notes have been recorded for the campus squirrels by the author and his students during the past nine years, no systematic study of the whole campus population of squirrels has been carried out. This paper

is a brief note reporting the movements of an adult female squirrel for two weeks in April 1979.

### Methods

On April 9, 1979 a mature female Red-bellied Tree Squirrel was trapped in an Acacia tree within 10m distance from the author's home. A tiny radio-transmitter attached to a fitted collar (Wild-life Materials, Inc., U.S.A.) was placed on the squirrel's neck before release in the same place. With the use of a radio-receiver from the same company, the squirrel's movements were followed from April 11-24 with the exception of one day on April 21 when the author was absent from campus. After April 24 no subsequent signal could be recorded. On May 22 the squirrel was sighted about 100m from the site of trapping, and no signal was obtained at close range, indicating that the radio-transmitter battery was dead. The squirrel was trapped on September 11, 1979 about 50m from the site of trapping and was autopsied to examine its reproductive condition.

### Results and Discussion

Figure 1 shows the location of the female squirrel from the date of first trapping on April 9, during the period of radio-tracking April 11-24, on May 22 after the failure of the radio-transmitter battery, and on September 11 when it was finally trapped and autopsied. The densely wooded area covered by the squirrel was approximately two hectares, 200m long and 100m wide, between a rocky gully and four residential buildings. A total of 35 positions was recorded for the period April 11-24. The greatest distance between recorded positions in one day was about 150m on April 15, ending with an overnight rest in a nest in a bamboo 10m behind the author's home. The squirrel also spent the night of April 23 in the same nest. The overnight position of the squirrel was located additionally only for the night of April 12 at the upper limit of its range near the student dormitories. On other nights a weak signal received at the author's home suggested the position to be in the upper half of the squirrel's home territory.

During the period of these daily observations only one additional squirrel was seen or heard in this territory at the same time that the position of the marked squirrel was known. Therefore, it was a great surprise to find that traps set in this area in early September and again in early October caught a total of 10 squirrels. Among these squirrels were three nearly full-grown, sexually immature squirrels and three small squirrels. The female squirrel with the "dead" radio-transmitter was captured on September 11 and found to be lactating. Three thick uterine scars suggest that this squirrel was the mother of the three small squirrels.

It is quite possible that she was also the mother of the three larger, immature squirrels captured. There are two breeding peaks for this species in winter and late spring (Tang and Alexander, 1979).

The home range of this female squirrel in the Tunghai campus, estimated to be approximately two hectares, is much larger than the home ranges estimated by Lin and Yo (1981) and Chang (1982) for squirrels trapped at Chitou (Nantou County).

#### References

- Chang, W. F. 1976. The ecological study of the red-bellied tree squirrel damage to forests in Taiwan. *Environ. Res. Center, Tunghai Univ.* 34 pp. (in Chinese)
- Chang, W.F. 1982. Study on feeding habits and home-range of the red-bellied tree squirrel in Taiwan. *Environ. Res. Center, Tunghai Univ.* 26 pp. (in Chinese)
- Lin, Y. S. and S. P. Yo. 1981. Population dynamics of the red-bellied tree squirrel (*Callosciurus erythraeus*). *Bull. Inst.Zool., Academia Sinica* 20:31-41.
- Tang, D. C. and P. S. Alexander. 1979. The reproductive cycle of the red-bellied tree squirrel (*Callosciurus erythraeus*) in Taiwan. *Biol. Bull., Tunghai Univ.* 51:1-7.

鄭先佑, 1976, 校園中松鼠族群調查與行為觀察初步報告, 東海生物 3: 12。

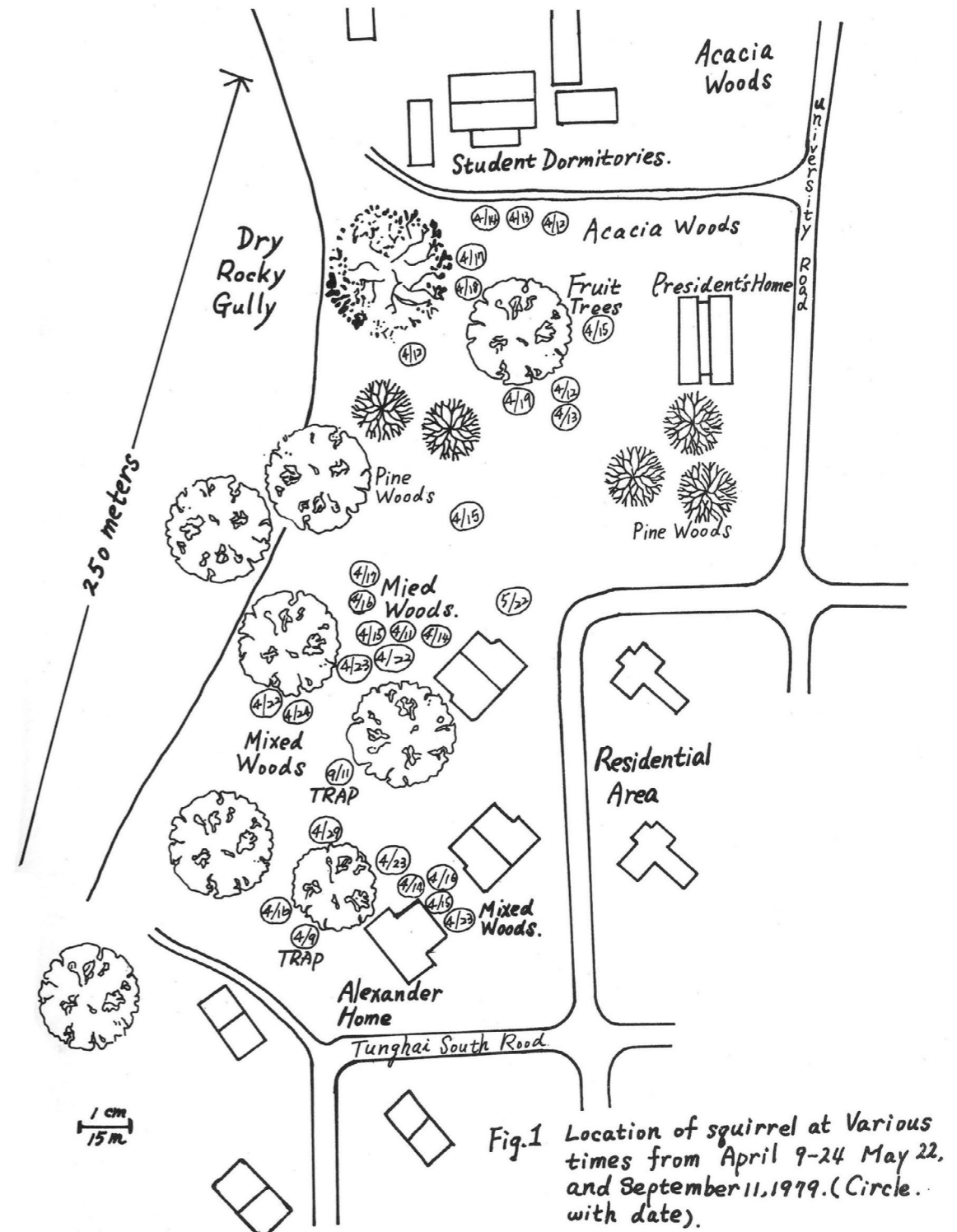


Fig.1 Location of squirrel at Various times from April 9-24 May 22, and September 11, 1979. (Circle with date).

# 相片集



● 生物學系系友會 (1991)



● 生物學系系友會 (1991)



● 生物學系系友會 (1991)



● 歐保羅老師退休茶會 (1996)



● 歐保羅老師退休茶會 (1996)



● 歐保羅老師退休茶會 (1996)



● 與東海教會會友合影 (1997)



● 歐老師開懷大笑



● 校外生態學實驗師生齊聚 (1985)



● 歐老師於北卡家裡 (1999)

## 寫給歐老師的話



● 歐老師與師母於印第安那州家裡合影 (2011)



● 歐老師於印第安那州家裡 (2011)



● 國際美滿婚姻會議 (2004)

### 生物系第十屆全體同學

生十輓恩師—歐保羅教授 (Dr. Paul Stephen Alexander) ‘亞先生’ June 28, 2014

得知歐保羅教授已於六月十七日離世，我們全班同學寄以無限的懷念和哀傷。希望歐師母及其家人節哀、珍重。保羅師不但將其青春奉獻給了東海大學的生物系，並將其最心愛的兩個幼子也永遠留給了我們。

他從事生物基本課程的教學長達三十八年之久，無論在動物生理學或胚胎學等課堂內，均可看到他那瘦長、恭虔的身影。他在台灣兩棲類和鳥類生物的領域裏的研究以及生態環境的保護和夫妻家庭的溝通，也啓導了引領性的作用。他用其宗教的熱忱和謙卑的情感沐浴了許多東海的學子。

他的‘教學精神’是他留給我們的一份最寶貴的...永恆禮物。

望他安息！榮歸天主！

生物系第十屆畢業生同叩 (錢超群代筆)

張筱琳 趙寧 陳文盛 陳瑾華 陳維多 陳文典 陳炳煌 錢超群 耿中平 李瑞雄 李世媛 李同 劉彥仔 盧春成 沈維多 戚蓮 (王天石) 王子堅 王政治 余序洋

**李彥斌**：他為台灣貢獻心力，為東海付出，造福許多學生。

**訪客**：歐老師人很好，教育大愛無國界。

**趙偉廷 (39 屆)**：學生非常有幸在歐老師退休前還上過老師的課，歐老師您是我們的典範，我們會永遠懷念您！

**陳俞均 (57 屆)**：每每接觸過去生物系上的歷史，就覺得好羨慕以前的校友，在大家勤奮鑽研學問的氛圍下也造就出許多傳奇。

接觸到過去的歷史文字、訪問內容，才知道

歐老師的諄諄教誨是多麼令人動容！

進到學校了解後漸漸的強烈時光能倒流，自己能參與過去的東海生物系！

總想著大學四年中希望能親自拜訪歐老師，可惜現在已沒有機會親眼見到歐老師本人了，但我們年輕一輩到現在仍能享受到東海特殊美好的教育和精神，我想這也是從歐老師那裏傳承下來的難能可貴的東西。

願您在天國安息，謝謝你帶給我們這麼多美好。

**蘇志峰 (27 屆)**：距離上歐老師的課已是 30 多年前的事了，由於英文聽和說都不太好令我上課很吃力也是一種挑戰。剛到玉山國家公園工作時，看到玉山東埔地區動物研究、帝雉研究都是由歐老師主持，心想：有歐老師真好。感謝歐老師課堂上諄諄教導，也希望您在天國安息。

**張琬珮**：親愛的歐老師：感恩老師在學識上的教導以及靈性上的帶領！永遠記得您和師母充滿光明希望、無限可能的笑容，您圓滿了心愿，全心奉獻主傳送福音以及熱愛生物的精神，啟發我在靈性上的道路，願您隨主光回到永恆之地！也祝福師母，謝謝歐師母！

**黃添敏 (34 屆)**：歐老師：懷念、感謝、安息。

**某人**：歐老師雖未曾見你一面，但從書上和別人的故事中知道你是一個溫和有禮但又能成為別人堅強後盾的一個老師，而你也是很努力的走完這一生，不論是經過喪子之痛還是進行各種開創性的創舉 (鳥類研究、倡導環保、幸福家庭中心)，現在你回到天堂我想上帝正在微笑著迎接你進到祂的國，最後雖終無緣見到一面，但你給了我一個很美好的故事！謝謝！歐老師希望你在天堂一樣能那樣微笑下去！這不是結束是另一個開始。

**陳明德 (26 屆)**：還記得 10 多年前當我在職

進修博士，卻在博士論文即將進行口試前，因為發生些問題，臨時拜託您當我的論文共同指導教授。當時晚上在您的宿舍裡的昏黃的燈光下，您不嫌厭煩與勞累的與我討論，逐句地修改我的論文，至今我仍深深感激您的恩情。家中書桌墊下仍放著當時您給我的名片，上頭您的簽名及註記依然清晰。從您的身上我看到了無私的愛與奉獻，對於學生的要求，甚至不合理的，您好像都不會拒絕。您的生活態度深深地影響我，我想也影響著很多您所帶過的學生吧。哲人雖逝，典範留存。敬愛的歐老師，永遠懷念您。

**李壽先 (29 屆):** 永遠記得您當時作在我身邊，不厭其煩地一字一句幫我修改論文；現在當我面對學生的論文，才知道那是件多麼不容易的事。回顧您一生的行徑，讓我有勇氣，在這條科學研究與教育的路上，繼續往前走！謝謝您，歐老師，您在通往天堂的路上，好走！

**張鈞翔:** 在東海的學習經驗中，最硬斗、最慘烈的堪稱是 seminar，特別是當報告完被諸位老師嚴厲提問的煎熬...。我喜歡在這時候瞄向歐老師，我總是看到和煦的眼神、鼓勵的微笑，常使得我心頭一振、信心再起！直到現在，歐老師平日的風範氣度、課堂上的循循善誘、刻意放慢與簡化的英語教學...。永遠深烙在我們心中。

**莊士杰 (33 屆):** 不管是當年在系上看到歐老師還是畢業後聽到有關歐老師的事情，很自然的就會跟東海創校的精神連結在一起。這樣在學生時期覺得很「崇高」的印象在上了歐老師的動物生理後才瞭解歐老師卻是如此平易近人。也是因為上了歐老師的動生，啟蒙了我日後在生醫研究上選擇生理相關的領域的決定。

去國多年後回想到歐老師把生命青春奉獻給東海，奉獻給台灣，更能體會這種無私無我的大愛是多麼難得。謝謝歐老師。May you rest in peace.

**Bu-Miin Huang 黃步敏 (26 屆):** As mentor of mine in Tunghai (1984-1986), memories arise in mind. No word could express his gentleness,

and God is with him forever now. I still miss cookies made by Mrs. Alexander. She would give me tea and cookies as I visited their home asking Dr. Alexander to polish my thesis in early summer, 1986. Miss you, Sir!

**陳愛玲 (26 屆):** 親愛的歐保羅老師：

您慈祥的笑容永遠印在我的腦海中，對您的瞭解是在讀了「側耳傾聽」後，一直到自己有了兩個兒子更能體會您喪子當時的心情，卻仍忍痛傳承您一生的理想，令人敬佩！記得大四那一年修您的動生課，您發了兩隻校園取來的松鼠，讓我帶回飼養做研究，雖事隔三十多年已忘了報告結果為何，但每當走在外面，祇要看到松鼠，我就腦海浮現歐老師的身影。現在才知您與我父親同齡，我喪父剛滿三年，如今又失去一位如同父親的良師，心情哀傷無以言喻，希望您安息天國！我們永遠懷念您！永遠愛您！陳愛玲

**訪客:** 在東海的學習經驗中，最硬斗、最慘烈的堪稱是 seminar，特別是當報告完被諸位老師嚴厲提問的煎熬...。我喜歡在這時候瞄向歐老師，我總是看到和煦的眼神、鼓勵的微笑，常使得我心頭一振、信心再起！直到現在，歐老師平日的風範氣度、課堂上的循循善誘、刻意放慢與簡化的英語教學...。永遠深烙在我們心中

**林仲平:** 歐老師，您是我們東海生物系 34 屆大一的導師，每每在優雅的系館長廊遇見您，和藹的笑容總是溫暖我們的心。您同時也是我們胚胎學和動生的老師，班上同學奇怪的問題當時應該讓您困擾不少，還要和我們搭不在一起的口說英文奮戰。願您長眠，而我們遵循您的教誨。

**江智民:** 來東海六年多，與同事的交談間、演講時、系務會議、院務會議、研討會、大小典禮，最常被提起的人就是您。這個系，這個學校，到處有你的足跡，到處有你的身影，到處有您留下的話語，能在這樣的環境成長，真是我的福氣，只可惜，我沒能修到當您的學生的福氣。

**Henry Hsiao:** 願老師安息

**Martin Peng:** 歐老師謝謝您

**林益仁:** 歐老師，謝謝您在我念東海時對於我的信仰與學術上一路的引導，成為我一生中重大的幫助。感謝天父，您已經歇了地上的勞苦，如今在祂的懷裡永享天國的福樂。對於我，您不僅是我碩士論文的指導教授，更是我生命中的導師。記得在大二時，是我第一次聽到您的演講，內容是聖經真理與演化理論並不衝突。這場演講讓我驚奇，也解答我內心一直以來的疑惑。更重要的是，您的演講告白讓我深刻體會到信仰的虔敬與學術的真誠可以、且必須是一致的，這是對當時年輕的我非常重要的人生教導與知識啟蒙，也帶領我走向日後科學與人文對話的研究途徑，我真是滿心感謝您，賜給我如此寶貴的禮物。我還清楚記得，在擔任您的動物生理學教學助理時，常有機會在晚間受邀到您家中討論教學事宜，在您一整天繁忙的公務之後，還得犧牲休息與家庭時間，半眯著眼睛指導教學助理有關實驗的內容。那些時刻真是如此甜美，如今想起也充滿無盡的感激。歐老師，我深深了解，就算是千謝萬謝，也無法報答您對學生、對台灣這塊土地無私奉獻的愛，我更相信這是來自您一貫忠實的信仰堅持，為此我感謝上帝差遣您作為我們的天使，並在東海校園裡留下如此值得紀念的美麗腳蹤。Many thanks.

**陳永恩, 黃慧娟:** 很感謝神，在東海的時候，可以成為歐老師的學生及助教，您們一家的榜樣，鼓勵了許多的人，也鼓勵了我們一家，謝謝您。歐老師的生命，可以用保羅的這話來總結 " 那美好的仗我已經打過了，當跑的路我已經跑盡了，所信的道我已經守住了。從此以後，有公義的冠冕為我存留 " ( 提後 4:7-8)

**Martin Peng:** 歐老師安息

**Wen-Ya Ko: ( 可文亞 ): I am one of Paul's last graduate students before his retirement from Tunghai back in 1995. I still have vivid memories on those days that we spent time together looking at our little discovery under the microscope with wonder. I remember that**

we discussed so earnestly and freely without realizing that midnight has long passed. Visiting Paul & Lucy's house to fix my dissertation is unforgettable as well and I really looked forward to every time because Lucy's cookies were somehow so delicious.

To me, those are the precious moments in my life. It is Paul who has shown me and guided me how to enjoy the pure happiness of doing science. It is those moments with Paul that I was able to know that I probably would like to become a scientist. Paul is never a big-words person. He is always humble, yet his influences to many of us and contributions to the communities are so profound. I really miss you, Paul and cannot thank you enough.

**楊宗愈:** 歐老師是認識少數要將生物學在台灣生根的長者，還記得當年在系務會議時 (當時擔任系上專任助教) 歐老師強調「普通生物學中文本」的重要性，更舉自己所教授的動物生理學為例，即使是自己母語，仍很難從頭到尾讀過一遍，促使當時系上師長打算「新編中文版的普通生物學」，雖然沒有完成，但他的愛惜我們生物系學生的態度，就像他對信仰一樣，必須以當地的語言才能夠讓該信仰在當地生根！感謝歐老師大四時的循循善誘 (生論課)、進行論文寫作在於形態描述時數與的協助，更不用說學生時代每年聖誕節平安夜老師師母的安排與準備！哲人日已遠，但身影永遠在我們心中，榜樣也將繼續傳承！

**Charles Yuan (THU, 14 Chem.):** Dr. Paul Alexander had been my role model of Christian and missionary! When I was a family fellowship coordinator in the student fellowship of Tunghai University Christian Church in 1970-1971. He and Mrs. Alexander always open their house and their hearts to host our fellowship. They didn't speak much, but their welcome smiles and good faith always inspired us. Their life testimony has influenced me as a missionary back to Tunghai --teaching, and

serving for 2003 to now from Houston. For God's Grace, I and 4 other brothers and sisters from Clear Lake Chinese Church will go to Philippines with 10 THUCC folks for a week short term mission. May God be to the Glory through Alexander's fruits! See you, sir in the Heavenly Home! We love you! by Charles Yuan

**高永旭**：大四時，歐老師教我的動生和專題研究設計，前者課程讓我學習到英文和專業知識，促成我對動生的熱愛和興趣，以及打下日後動生專業知識的基礎，使得現在的我能在中央大學生科系教授動生課程；後者課程讓我了解到如何設計專題研究主題和試驗。研究生時，他和余玉林老師都是我碩士論文指導老師，最讓我印象深刻的幾件事如下：在我第一次碩士班專題演講練習時，他和鄭老師百忙之中抽空聽我練習，我講 40 分鐘還沒有講完，鄭老師說講太長了，應該濃縮，而歐老師卻以長者的笑容說：good。第二件事，我碩二時，他輪休回美國一年，他不放心我，所以請鄭老師和于名振老師一起照顧我。第三件事，為了讓他看懂我的碩士論文，我接受前所未有的挑戰以英文寫論文，他也不厭其煩非常專注地修改我的論文。第四件事，我發表論文成期刊文章之前，他特地挪出時間帶草稿到關仔嶺小屋幫我修改，他說我到那邊渡假，那邊沒有電，我可以靜下心來閱讀你的草稿享受你的研究內容，那是他最大的喜悅。回到東海大學，歐老師就一筆一字地當著我的面毫不客氣修改它，結果我不用說，大家都猜得著是怎麼一回事，可是他卻逐步地問我我想要表達的意思是什麼，這樣寫可以嗎？其實，一大半的英文都是他幫我寫的，（我真慚愧！）就這樣讓我在攻讀博士時寫論文和期刊文章有事前扎實的訓練。短短的幾件事仍然無法說盡我對歐老師的懷念，以及他對我專業知識的啟發和扎根方面長遠的影響，在此再次感恩您對我過去、現在與未來的影響。歐老師您並沒有離開我們，您只不過去另一個世界先幫我們開一扇門，並繼續看護著我們，使我們未來一切順利平安。最後，再次向您說

聲：謝謝您的教導 /R.I.P.

**訪客周淑娟**：歐老師：感謝神把你放在生物系中，從您身上看到對學生的愛，在課堂上，在生命中，即使在您生命中的難處，您仍然把你的愛散發在在東海內，請好好安息，在主內我們會再相見！

**Victor Chiao**: You are a good teacher that always in my mind.

**劉清芬**：歐爸，謝謝你們把青春給我們，謝謝你們那麼愛台灣，在你們身上我看見神的道在人間，永遠懷念您

**趙乃賢**：懷念與感謝東海大學生物系歐保羅教授（Dr. Paul Alexander）

趙乃賢（東海大學第九屆生物系畢業校友）

整整五十年了，歐保羅老師的身影和語音常縈繞在我腦海中。1964 年在東海大學由建築系成功轉往生物系的迎面挑戰就是歐老師的全程英語教課及考試的英語作答，還有十多台顯影鏡下生物樣品一經觀察一、二十秒，就以限時鈴聲催促立即判讀作答。結果這些特殊訓練在我後來於台灣省水產試驗所分所及總所共服務四十二年間內有了很大的幫助，或為撰寫論文以投稿國外學術期刊，或在國際學術會議上以口頭發表研究成果，或為了進行超低溫冷凍的魚蝦配子保存使用各式光學顯微鏡、冷凍顯微鏡及電子顯微鏡都能將歐老師傳授的儘可能地發揮，所以老師的身教、言教對我而言真是感激不盡，其恩情也點滴在心頭。1967 年畢業以後，有機會回母校時，總會去生物系館問候老師。

最後一次拜見歐老師是在出席一本有關他的生平傳記在台北雙連教會的新書發表會場上，我和外子全程參加並獲老師贈送親筆簽名的新書，這一本書不只我拜讀再三，而且我的研究室助理也大都因我推介而研閱，大家咸感開卷有益，可以習得不少歐老師為人為師的基要精神。歷經傳承，歐老師在台灣 38 年的多元化貢獻與跨國教育無數莘莘學子的可貴情操，更顯得有崇高深遠的意義。我和外子廣為接納世界五大洲學者前來

研習水產繁養殖技術也有部分習自歐老師及留學時期老師們的精神。謝謝老師的好榜樣！

**許玲鈺**：歐爸爸：進入了您和歐媽媽帶領的夫妻支持小組雖然對我的婚姻沒有幫忙，但是您們用溫柔、堅定的眼神、仔細的聆聽我的話。歷經二十年來，過程中沒有一絲一毫的評斷、貼標籤；反而是分享了您也有類似的人生經驗，我並非唯一做錯的人。您的身教，讓我完全的了解書上所謂的”有效溝通””接納”及最重要的”尊重”。在您細膩的心的支持及引領下，開啓了我五味雜陳的”探索自我”的艱鉅旅程。現在，當我面對困境或衝突時，它們已不再是阻擋我前進的理由，因為，我要如何處理才是重點。歐爸爸，您補足了我的家庭和學校教育中非常欠缺的”人性關懷”的一環。您那睿智的雙眸，掛在您充滿喜樂的臉上，深深地撫慰了我心。思念您，歐爸爸。

**劉怡廷** :Dear 歐爸爸，您此刻一定像 Anne 說的，在天堂快樂地唱著讚美詩吧！就像以前您坐在東海教會的詩班席上一樣。

爸爸的生命始終流露出一種謙卑的溫柔的力量，影響著他週邊的人，連我一位不信主的同事第一眼看到他，就油然而生出一種深深的景仰和感動 .....

爸爸在教育和教學上對我的影響尤其深刻，一種 **Here and Now** 的心態，一種以學生為主體的教學。

爸爸和媽媽的婚姻和愛，更是深深地影響了我，雖然爸爸去了天上，讓我們在美國見的約定沒有辦法實現 .....

感謝天父，讓我在畢業後竟有機會跟在他們身邊生活一年的時間，記錄他們過去，現在和未來的點點滴滴。

遺憾的是，我卻因個人的因素，沒有親筆為爸爸媽媽完成這篇傳記。

然而，歐爸歐媽卻不曾忘記我。每年，他們受邀請回東海，總是會與我聯絡，甚至安排到南部、到我的學校來看我，他們仍然像從

前一樣，同時用兩支話筒和我講國際電話。這幾天哭了一回又一回，寫下了一篇又一篇的想念 ...，好想念爸爸！

我相信爸爸在主耶穌身邊一定很快樂，以後我也會在那兒再看到他，聽他分享好多好多的故事 .....

爸爸，謝謝您這樣愛我、看重我這樣微小的一個人，我也永遠永遠地愛您、懷念您！

**黃光裕**：我是歐保羅老師的學生，1982 年我大學三年級，修習他所授的”胚胎學”的課程，英語授課墊下我往後深造的基礎；1994 年我返校任教，他即將退休，後續的時間，有許多生活上接觸的機會，我的觀察是“他不曾生氣”、“有時間觀念”、“謙虛溫和”及“能夠傾聽”的人，還有更多的人格特質是我學習的榜樣。歐保羅老師是我永遠的老師！

**王明純 (生物系第 14 屆 1972 年畢)**：歐教授是我東海大四時，動物生理學的老師。他的生動教學法，使我對這們科目發生很大興趣，尤其是 **Neurophysiology** 神經生理學。

同時，他也是帶領我進入基督教教義的恩師。他兩個摯愛的男孩在一個月之內相繼因病及意外過世，然而這不幸遭遇的打擊卻改變不了他對生命與東海的熱愛。如此豁達堅強的人生態度，讓我深受感動與好奇。因此，大三大四時，我幾乎每星期五傍晚會到他家參加東海青年團契，與老師、師母及同學用英文討論聖經經文，分享生活心得。他與師母總是親切地招待大家享用水果與蛋糕，並與我們一起讀經文。在校園裡，他總是抬頭挺胸，走路快速，笑容滿面，主動與學生們打招呼。他那無比的愛心，永遠為每位同學敞開。寫此文時，他的笑容與身影又再度回到我的心中，感動的眼淚也一再地流下來。

Dear Sir, I love you. May your eternal spirit continue to brighten the heart of all Tunghai alumni, teachers and students.

Andrew Wang 2014.06.19

**張琬珮**：祝福歐老師回到光中

**蔡明達**：安息主懷

**歐俊毅**：昔人已遠去，典行在夙昔。

**Syau Lan**: 歐爸，**You raise me up, to more than I can be.** 求主幫助我，繼續踏著您的大步伐，奔行天路。

**林惠真**：歐老師，在您身上見證了"教育之道無他，唯愛與榜樣而已。" 謝謝您。我也會好好照顧 29B，每天都像是我第一次走進去一樣。

**對歐老師的懷念者**：歐老師是個謙卑的長者，幾乎不在學術中提到他的信仰，但卻讓人人都知道他的信仰，是將信仰帶入學術的典範，這是東海創校精神，希望後人可以追隨，更希望東海的老師都有這樣的心志，將我們的信仰融入我們的研究，讓別人在專業中看到我們的信仰，能追隨歐老師的腳步，才是對歐老師最貼切的追悼。

**王學寬** :Dear 歐爺爺 謝謝你活出基督的樣式，用自己的生命來宣揚主耶穌的名。謝謝你讓我和所有在你身邊的人更相信愛。我還很清楚的記得你在美國漂亮的家和那年冬天一起打的雪仗，還有你在台中藝術街上邊走邊跳的模樣。謝謝你，將來我們大家一起在天堂重聚。

**曹克昌，劉素珍**：安慰人的人：懷念恩師歐保羅

想到歐爸，哭了！

謝謝歐爸歐媽陪我們夫妻走過死蔭幽谷，引導我們走在正道上，幫助我們走向耶穌，認識耶穌！常為我們禱告，安慰我們，勸勉我們，激勵我們，他們真是安慰人的人！

歐爸歐媽沒有教導我們任何「神學」，但是，只要與他們在一起，喜樂充滿，信心十足，盼望滿懷，勇氣倍增，許多不可能的事都變成可能！

我們這抗拒基督教的人，不但成為基督徒，更受感動成為傳道人、牧師！一個在公開場合說話會很吃力的醫師，竟然可以站在講台前傳講神的話。我們的生命、生活完全被翻轉！

歐爸歐媽是「受苦的僕人」，是「愛的基督徒」，他們在來台之後幾年，兩個兒子在一個月內相繼離世，心靈受折磨，卻仍然相信是神的愛，順服神的呼召，留在台灣宣教，把他的專業奉獻給台灣，吸引許多人認識耶穌！

從他們身上我們看見「十字架的耶穌」，「十字架的苦與愛」，經歷聖靈，享受聖靈，親近上帝。

歐爸歐媽是耶穌基督的見證人！很美啊！

耶穌！耶穌啊！

(曹克昌，劉素珍)

**王學謙**：親愛的歐爺爺：我相信上帝已經預備好了您的新房間，大概也泡了杯好喝的茶，要聽您告訴祂在您這世界上發生多少美好的事，不管在台灣，在美國，我們都想念您。

**Michael Shu**: 有幸被老師教到～謝謝您老師

**Louis C.y. Yang**: 感謝他

**Wei-Chin Hsieh**: 歐老師，感謝您對東海的付出！我們會永遠懷念您！

**Yan-hsiung Wang**: 感謝歐老師的教導，您息了世上的工，我們天家見。

**趙寧**：感謝歐老師的愛心。

**His recommendation letter got me into graduate school in 1970!**


**陳善夫**：老師，謝謝您

**張琬珮**：感恩歐保羅老師在學識上的教導以及靈性上的帶領！愿您隨主光回到永恆之地！也祝福師母，謝謝歐師母！

**簡榮村**：令人懷念的笑容

**Yu-Fang Tseng 曾于芳**：歐老師一路好走

**Alex Liu 劉名允**：令人懷念的學者



發行人：林良恭、林惠真  
編輯小組：趙偉廷、張運宗、陳俞均、葉松翰、張競予  
設計承印：富登廣告公司  
中華民國 103 年 7 月 6 日