

REMEMBERING POPE FRANCIS' CARE FOR MIGRANTS

铭记教宗方济各对移民的关怀

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Pope Francis' view of proper care for migrants was clearly set out in his Letter to the US Bishops (Francis, 10 February 2025)¹ in which he reaffirmed the Vatican's forthright defense of immigrants, refugees, asylum seekers, spelled out in Pope Pius XII's Apostolic Constitution of 1952, *Exsul Familia Nazarethana*,² which not only defined the Church's tradition on welcoming and caring for immigrants and other displaced persons, but also created a number of church-related institutions for addressing their concerns in coping with the devastation of World War II.

In his letter to the US Bishops, Francis quotes in full the first paragraph of *Exsul Familia Nazarethana*, which provides the point of departure for attitudes and practices consistent with Catholic social teaching responding to the needs of immigrants:

教宗方济各 (Pope Francis) 对移民应有关怀的立场在其《致美国主教的信函》(方济各, 2025年2月10日)¹ 中明确阐述。他重申了梵蒂冈对移民、难民、寻求庇护者的坚定捍卫, 这一立场在教宗庇护十二世 (Pope Pius XII) 1952年的宗座宪章《逃亡的纳匝肋圣家》² 中已阐明。该文件不仅界定了教会欢迎和关怀移民及其他流离失所者的传统, 还创建了多个教会相关机构, 以应对他们在二战废墟中的困境。

在致美国主教的信中, 方济各完整引用了《逃亡的纳匝肋圣家》的首段内容, 该段文字为符合天主教社会训导、回应移民需求的态度和实践提供了出发点:

1 Pope Francis, *Letter of the Holy Father Francis to the Bishops of the United States of America*. <https://www.vatican.va/content/francesco/en/letters/2025/documents/20250210-lettera-vescovi-usa.html>.

2 Pope Pius XII, *Exsul Familia Nazarethana* (1952). <https://www.papalencyclicals.net/pius12/p12exsul.htm>.

1 教宗方济各致美国主教们的信函: <https://www.vatican.va/content/francesco/en/letters/2025/documents/20250210-lettera-vescovi-usa.html>。

2 教皇庇护十二世《逃亡的纳匝肋圣家》(1952年), <https://www.papalencyclicals.net/pius12/p12exsul.htm>。

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“The émigré Holy Family of Nazareth, fleeing into Egypt, is the archetype of every refugee family. Jesus, Mary and Joseph, living in exile in Egypt to escape the fury of an evil king, are, for all times and all places, the models and protectors of every migrant, alien and refugee of whatever kind who, whether compelled by fear of persecution or by want, is forced to leave his native land, his beloved parents and relatives, his close friends, and to seek a foreign soil.” (Pius XII, 1952)

Francis goes beyond Pius XII’s invocation of the refugee status of the Holy Family: “Likewise, Jesus Christ, loving everyone with a universal love, educates us in the permanent recognition of the dignity of every human being, without exception. In fact, when we speak of ‘infinite and transcendent dignity,’ we wish to emphasize that the most decisive value possessed by the human person surpasses and sustains every other juridical consideration that can be made to regulate life in society.” (Francis, 2025, par 3)

What Pius XII had recognized as the Holy Family’s sharing in the experience of migrants, aliens and refugees of every kind, thus is universalized theologically in “a permanent recognition of the dignity of every human being, without exception.” Francis spells out the practical consequences of this theological assertion. As he declares to the US bishops, any “program of mass deportations,” such as that implemented by the Trump administration, must be rejected because of its failure to respect either human dignity or the common good, and is clearly contrary to the rule of law. A discerningly “critical judgment...must express its disagreement with any measure that tacitly or explicitly identifies the illegal status of some migrants with criminality.” (Francis, 2025, par 4)

“逃亡至埃及的纳匝肋圣家，是所有难民家庭的典范。耶稣、玛利亚和若瑟为躲避邪恶君王的怒火而流亡埃及，他们永远是所有移民、外邦人和各类难民的榜样和保护者。这些人无论是因为害怕迫害或贫困，被迫离开故土、亲爱的父母亲属、亲密朋友，前往异国他乡。”（庇护十二世，1952年）

方济各超越了庇护十二世对圣家难民身份的援引：“同样，耶稣基督以普世之爱爱众人，教育我们永远承认每个人的尊严，无一例外。事实上，当我们谈及‘无限且超越的尊严’时，我们意在强调：人格拥有的最具决定性的价值，超越并支撑着任何可能用以规范社会生活的法律考量。”（方济各，2025年，第3段）

庇护十二世所认可的圣家与各类移民、外邦人和难民的共同经验，因此在神学上被普遍化为“对每个人类尊严的永久承认，无一例外”。方济各阐明了这一神学主张的实际意义。正如他向美国主教所声明的，任何“大规模驱逐计划”，例如特朗普政府实施的政策，都必须被拒绝，因为它既不尊重人的尊严，也不尊重共同利益，并且明显违背法治。一种有辨识力的“批判性判断……必须表达其对任何默许或明示将某些移民的非法身份等同于犯罪行为的措施的对。”（方济各，2025年，第4段）

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In retrospect, Francis' comment on the US government's policy represents a culmination of his efforts world-wide to demonstrate care for immigrants, starting with his repeated concerns for those seeking entry into the European Union (Dell'Orto and Brito, 2025; Mares, 2019), plus his interventions protesting proposed changes in Japanese immigration policies (UCA News, 2019), his words of encouragement to Filipino diaspora communities in Spain (Millare, 2024), as well as his support for the work of caring for migrants undertaken by the Jesuit Conference in Asia (JCAP, 2025). Clearly, his care for migrants is universal and not simply focused on recent controversies over the dramatic changes in US public policies.

The Letter to the US bishops, however, allowed Francis to spell out the morality that ought to guide immigration policies generally: "One must recognize the right of a nation to defend itself and keep communities safe from those who have committed violent or serious crimes while in the country or prior to arrival. That said, the act of deporting people who in many cases have left their own land for reasons of extreme poverty, insecurity, exploitation, persecution or serious deterioration of the environment, damages the dignity of many men and women, and of entire families, and places them in a state of particular vulnerability and defenselessness." (Francis, 2025, par 4)

Francis explains: "This is not a minor issue: an authentic rule of law is verified precisely in the dignified treatment that all people deserve, especially the poorest and most marginalized. The true common good is promoted when society and government, with creativity and strict respect for the rights of all — as I have affirmed on numerous occasions — welcomes, protects, promotes and integrates the most fragile, unprotected and vulnerable." (Francis, 2025, par 5)

回顾过去，方济各对美国政策的评论代表了他全球范围内展示对移民关怀努力的高潮，这始于他对那些寻求进入欧盟者的反复关切（Dell'Orto and Brito, 2025; Mares, 2019），以及他干预抗议日本移民政策拟议变更（UCA News, 2019）、对西班牙菲律宾侨民社区的鼓励之词（Millare, 2024），还有他对亚洲耶稣会会议（JCAP, 2025）承担的移民关怀工作的支持。显然，他对移民的关怀是普世的，并非仅仅聚焦于近期围绕美国公共政策剧变的争议。

然而，《致美国主教的信函》使方济各得以阐明指导移民政策的总体道德准则：“必须承认国家有权利自卫，保护社区免受那些在境内或抵达前犯下暴力或严重罪行者的侵害。话虽如此，驱逐那些在许多情况下因极端贫困、不安全、剥削、迫害或环境严重恶化而离开故土的人们，损害了许多男女以及整个家庭的尊严，并使他们处于特别脆弱和无助的状态。”（方济各，2025年，第4段）

方济各解释道：“这并非小事：真正的法治恰恰应在所有人，尤其是最贫困和最边缘化者，应得的尊严对待中得到体现。当社会和政府以创造性和严格尊重所有人的权利——正如我在许多场合所声明的那样——欢迎、保护、促进和融合最脆弱、最不受保护和最弱势群体时，真正的共同利益才能得以促进。”（方济各，2025年，第5段）

The human person is a subject with dignity who, through the constitutive relationship with all, especially with the poorest, can gradually mature in his identity and vocation. The true *ordo amoris* that must be promoted is that which we discover by meditating constantly on the parable of the ‘Good Samaritan’ (cf. Lk 10:25-37), that is, by meditating on the love that builds a fraternity open to all, without exception.

人是具有尊严的主体，通过与所有人，特别是最贫困者的构成性关系，能够逐渐在其身份和使命中成熟。必须促进的真正爱的秩序，是我们通过不断默想‘好撒玛利亚人’的比喻（参路加福音10:25-37）所发现的，即通过默想那建立向所有人开放、无一例外的兄弟情谊的爱。

Francis underscores the line that cannot be crossed in any immigration policy and its implementation: “What is built on the basis of force, and not on the truth about the equal dignity of every human being, begins badly and will end badly.” Furthermore, the Medieval notion of an “*ordo amoris*” is not to be used—as some American Catholics have used it—to justify policies that turn a blind eye to the difficulties of immigrants, refugees, or asylum seekers: “Christian love is not a concentric expansion of interests that little by little extend to other persons and groups. In other words: the human person is not a mere individual, relatively expansive, with some philanthropic feelings! The human person is a subject with dignity who, through the constitutive relationship with all, especially with the poorest, can gradually mature in his identity and vocation. The true *ordo amoris* that must be promoted is that which we discover by meditating constantly on the parable of the ‘Good Samaritan’ (cf. Lk 10:25-37), that is, by meditating on the love that builds a fraternity open to all, without exception.” (Francis, 2025, par. 6)

方济各强调了任何移民政策及其执行中不可逾越的底线：“建立在武力而非关于每个人平等尊严的真理之上的政策，开场和结局都会很糟糕。”此外，中世纪的“爱的秩序”观念不应被用来——如同一些美国天主教徒所做的那样——为那些对移民、难民或寻求庇护者困境视而不见的政策辩护：“基督之爱并非一种利益逐渐扩展至其他人和群体的同心圆扩张。换言之：人并非仅仅是相对扩张（指共同性和差别—译者注）、带有某些博爱情感的个体！人是一个具有尊严的主体，通过与所有人，尤其是最贫困者的构成性关系，能够逐渐成熟其身份和使命。必须促进的真正爱的秩序，是我们通过不断默想‘好撒玛利亚人’比喻（Good Samaritan，参见路加福音10:25-37）所发现的秩序，即通过默想那建立向所有人开放、无一例外的兄弟情谊之爱。”（方济各，2025年，第6段）

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Francis' appeal to the parable of the Good Samaritan, as the touchstone for interpreting how Christian love should be practiced, recalls his provocative and compelling meditation on that parable in his second great encyclical letter, *Fratelli Tutti* (2020).³ Jesus gave the parable (Luke 10:25-37) in answer to the question, "Who is my neighbor?" Regarding all others as neighbors clarifies the meaning of the Great Commandment of Love honored, at least in theory, by Christians and Jews. What does it mean to "love thy neighbor as thyself"? Jesus answers this question by invoking the example of "the Good Samaritan." In Francis' telling, the story of the Samaritan's personal care for the wayfarer who had been left for dead by robbers indicates that anyone who needs our help is our neighbor. With this parable, Francis provides a radical clarification of what "Fraternity" means, one in which there are no limits on our care for others in need.

Fratelli Tutti does not directly link the Good Samaritan with the sufferings of today's migrants, but his remarks on "borders" convey the deeper challenges that he sees in the parable. The most important of these is his vision of a world without boundaries. In a fallen world dominated by organized selfishness or "concupiscence" (2020, par 166), borders may be inevitable, but they keep us from realizing the true meaning of fraternal love:

"Migrations, more than ever before, will play a pivotal role in the future of our world. At present, however, migration is affected by the 'loss of that sense of responsibility for our brothers and sisters on which every civil society is based'... I realize that some people are hesitant and fearful with regard to migrants. I consider this part of our natural instinct of self-

方济各对好撒玛黎雅人比喻的援引，是理解应如何实践基督之爱的试金石，让人想起他在第二道伟大的通谕《众位弟兄》（*Fratelli Tutti*, 2020年）³ 中对那个比喻发人深省且引人入胜的默想。耶稣给出这个比喻（路加福音10:25-37）是为了回答“谁是我的邻人？”这个问题。将所有人都视为邻人，阐明了至少理论上为基督徒和犹太人所尊崇的爱的伟大诫命的含义。“爱邻人如己”意味着什么？耶稣通过援引“好撒玛黎雅人”的榜样来回答这个问题。在方济各的讲述中，撒玛黎雅人亲身关怀被强盗遗弃等死的旅人的故事表明，任何需要我们帮助的人就是我们的邻人。通过这个比喻，方济各对“兄弟情谊”的含义进行了根本性的澄清，即我们对有需要的他人的关怀没有限制。

《众位弟兄》并未直接将好撒玛黎雅人与当今移民的苦难联系起来，但他关于“边界”的论述传达了他从比喻中看到的更深层挑战。其中最重要的是他对一个没有边界世界的愿景。在一个由有组织的自私或“贪欲”（2020年，第166段）主导的堕落世界中，边界或许不可避免，但它们阻碍我们实现兄弟情谊之爱的真义：

“移民，比以往任何时候都会在我们世界的未来中扮演关键角色。然而，目前移民受到‘对我们兄弟姐妹责任感丧失的影响，而每个文明社会都基于此责任感’……我意识到一些人对移民犹豫不决和恐惧。我认为这是我

3 Cf. McCann, D., "Discovering the Truth in *Fratelli Tutti*", *Macau Ricci Institute Journal*, No. 8, "Changing an Economic Paradigm: Making Change Happen", 20 October 2021: <https://mrijournal.riccimac.org/index.php/en/issues/issue-8/198-discovering-the-truth-in-fratelli-tutti>.

3 参见丹宁思“发现‘众位弟兄’的真谛”：《澳门利氏学社学刊》第8期，“改变经济范式：实现变革”，2021年10月20日：<https://mrijournal.riccimac.org/index.php/en/issues/issue-8/198-discovering-the-truth-in-fratelli-tutti>.

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defense. Yet it is also true that an individual and a people are only fruitful and productive if they are able to develop a creative openness to others. I ask everyone to move beyond those primal reactions because ‘there is a problem when doubts and fears condition our way of thinking and acting to the point of making us intolerant, closed and perhaps even – without realizing it – racist. In this way, fear deprives us of the desire and the ability to encounter the other’” (2020, par 40-41).

While deeply concerned with the underlying spiritual crisis that prevents us from overcoming the various pathologies of a “throwaway culture” (Francis, 2020, pars 18-31, par 188), *Fratelli tutti* specifically highlights the ideological failures symptomatic of this culture, namely, the twin distortions of “populism” and “liberalism.” Francis carefully distinguishes the distortions inherent in these, from legitimate concerns for the common good and human dignity that may have animated them (2020, par 155-169):

“Closed populist groups distort the word ‘people’, since they are not talking about a true people. The concept of “people” is in fact open-ended. A living and dynamic people, a people with a future, is one constantly open to a new synthesis through its ability to welcome differences. In this way, it does not deny its proper identity, but is open to being mobilized, challenged, broadened and enriched by others, and thus to further growth and development.” (2020, par 160).

The ideological distortion is evident in the populist rejection of a people’s inclusive claims, as if the people included only those who support a particular political agenda, as if those neighbors who objected to it, or dissented from it, were not part of the people and could be deported or otherwise denied their human dignity or proper share in the common good.

们自卫本能的一部分。但同样真实的是，只有当个人和民族能够发展出对他人的创造性开放时，他们才是多产和富有成效的。我请求每个人超越那些原始反应，因为‘当怀疑和恐惧制约我们的思维和行动方式，以至于使我们变得不容忍、封闭，甚至可能——在不知不觉中——种族主义时，就出现了问题。这样，恐惧剥夺了我们遇见他人的渴望和能力’”（2020年，第40-41段）。

尽管深切关注阻碍我们克服“丢弃文化”（方济各，2020年，第18-31段，第188段）各种弊病的内在灵性危机，《众位弟兄》特别强调了象征这种文化的意识形态失败，即“民粹主义”和“自由主义”的双重扭曲。方济各仔细区分了这些意识形态中固有的扭曲与可能激发它们的对共同利益和人类尊严的合法关切（2020年，第155-169段）：

“封闭的民粹主义群体扭曲了‘人民’一词，因为他们谈论的不是真正的人民。‘人民’的概念实际上是开放性的。一个有生命力、有活力、有未来的民族，是一个通过其接纳差异的能力不断向新综合开放的民族。这样，它并不否认其固有身份，而是向被他人动员、挑战、拓宽和丰富开放，从而进一步成长和发展。”（2020年，第160段）。

这种意识形态扭曲在民粹主义拒绝人民包容性主张中显而易见，仿佛人民只包括那些支持特定政治议程的人，仿佛那些反对它或对其持异议的邻人不是人民的一部分，可以被驱逐或以其他方式剥夺其人类尊严

This is not a minor issue: an authentic rule of law is verified precisely in the dignified treatment that all people deserve, especially the poorest and most marginalized. The true common good is promoted when society and government, with creativity and strict respect for the rights of all — as I have affirmed on numerous occasions — welcomes, protects, promotes and integrates the most fragile, unprotected and vulnerable.

这不是一个小问题：真正的法治恰恰在所有人民，特别是最贫困和最边缘化者应得的尊严待遇中得到验证。当社会和政府以创造力并严格尊重所有人的权利——正如我在许多场合所肯定的——接纳、保护、促进和整合最脆弱、无保护和易受伤害者时，真正的公益就得到了促进。

Along with the errors of a “liberalism” that cannot get beyond managing the demands of various interest groups (Francis, 2020, pars 22-24), such ideological distortion is responsible for the “throwaway world’s” astonishing indifference to the sufferings of migrants:

“Certain populist political regimes, as well as certain liberal economic approaches, maintain that an influx of migrants is to be prevented at all costs. Arguments are also made for the propriety of limiting aid to poor countries, so that they can hit rock bottom and find themselves forced to take austerity measures. One fails to realize that behind such statements, abstract and hard to support, great numbers of lives are at stake. Many migrants have fled from war, persecution and natural catastrophes. Others, rightly, are seeking opportunities for themselves and their families. They dream of a better future and they want to create the conditions for achieving it”. (Francis, 2020, par 37).

The Letter to the US bishops recognizes that the situation for migrants is deteriorating, as if the hope expressed in *Fratelli Tutti* has been further eroded. It therefore is blunt in its condemnation of “populist” programs of mass deportation: “The rightly formed

或共同利益的应有份额。连同无法超越管理各种利益集团需求的“自由主义”错误（方济各，2020年，第22-24段），这种意识形态扭曲导致了“丢弃世界”对移民苦难令人震惊的冷漠：

“某些民粹主义政体以及某些自由主义经济理论认为，必须不惜一切代价阻止移民涌入。还有人主张限制对贫困国家的援助是适当的，以便它们能够触底反弹，发现自己被迫采取紧缩措施。人们未能意识到，在这些抽象且难以支持的陈述背后，是大量生命危在旦夕。许多移民逃离了战争、迫害和自然灾害。其他人，理所应当，为自己和家人寻求机会。他们梦想着更美好的未来，并希望创造条件来实现它”。（方济各，2020年，第37段）。

《致美国主教的信函》认识到移民的处境正在恶化，仿佛《众位弟兄》中表达的希望进一步被侵蚀。因此，它直言不讳地谴责“民粹主义”的大规模驱逐计划：“正确形成的良心不能

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conscience cannot fail to make a critical judgment and express its disagreement with any measure that tacitly or explicitly identifies the illegal status of some migrants with criminality.” (2025, par 4). His exhortation is no less provocative:

“I exhort all the faithful of the Catholic Church, and all men and women of good will, not to give in to narratives that discriminate against and cause unnecessary suffering to our migrant and refugee brothers and sisters. With charity and clarity we are all called to live in solidarity and fraternity, to build bridges that bring us ever closer together, to avoid walls of ignominy and to learn to give our lives as Jesus Christ gave his for the salvation of all.” (2025, par. 9).

Though gratefully received by the US Catholic bishops, other American Catholics working in the Trump administration have dismissed Francis’ teaching. As the *Associated Press* reported, “Vance’s reference to the *ordo amoris* had won support from many on the Catholic right in the U.S., including the Catholic League, which said he was right about the hierarchy of Christian love. Writing in *Crisis Magazine*, editor Eric Sammons said Vance was merely drawing on the wisdom of St. Augustine, St. Thomas Aquinas and the broader teaching of the Church to insist on loving things in an order. ‘For Augustine, every love, even the love of neighbor, must be ordered beneath the love of God,’ he wrote. ‘This hierarchy extends to our human relationships where love for family, community, and nation should precede our love for the world at large, not in intensity but in priority of duty and responsibility.’”⁴

4 On the controversy over the Medieval “*ordo amoris*” doctrine, see Pope, S., “The problem with JD Vance’s theology of ‘*ordo amoris*’—and its impact on policy.” *America Magazine*, February 13, 2025.

不做出批判性判断，并表达其对任何默许或明示将某些移民的非法身份等同于犯罪行为的措施的反对。”

（2025年，第4段）。他的劝勉同样具有挑战性：

“我劝勉天主教会所有信徒，以及所有善心人士，不要屈从于那些歧视并给我们移民和难民兄弟姐妹造成不必要痛苦的叙述。我们都被召唤以慈爱和坚定信仰生活在团结和兄弟情谊中，建立使我们日益紧密相连的桥梁，避免耻辱之墙，并学会像耶稣基督为拯救众人而献出生命那样献出我们的生命。”（2025年，第9段）。

尽管受到美国天主教主教的感激并接受，但在特朗普政府工作的其他美国天主教徒则驳斥了方济各的教导。正如美联社报道，“万斯对‘爱的秩序’（*ordo amoris*）的引用赢得了美国天主教右翼许多人的支持，包括天主教联盟，该联盟表示他对基督之爱层次结构的看法是正确的。

《危机杂志》主编埃里克·萨蒙斯写道，万斯仅仅是借鉴了圣奥古斯丁（St. Augustine）、圣托马斯·阿奎那（St. Thomas Aquinas）的智慧以及教会更广泛的教导，来坚持按次序爱事物。

‘对奥古斯丁而言，每一种爱，甚至对邻人的爱，都必须有序地置于对上帝的爱之下，’他写道。‘这种层次结构延伸到我们的人际关系，其中对家庭、社区和国家的爱应在职责和责任优先级上优先于我们对世界整体的爱，而非强度上。’”⁴

4 关于中世纪“道德秩序”学说的争议，见史蒂文·波普（Pope, S.）“万斯的道德秩序神学问题及其对政策的影响”。《美国杂志》，2025年2月13日。

RELIGION 宗教

Still smouldering was the controversy Francis stirred during Trump's first term, when he challenged the administration's proposal to build a wall on the US southern border to keep migrants out: "Those who build walls will become prisoners of the walls they put up," the Pope said. "This is history." (Watkins, CNN, 2019) In response to Francis' repeated protests against the abuse of migrants, including mass deportations, US border czar, Thomas Homan, a Catholic, brought up the controversy over a border wall once more, commenting that Francis should fix the Catholic Church and leave U.S. border protection to his department. "He wants to attack us for securing our border. He's got a wall around the Vatican, does he not?" Homan told reporters in a video from *The Hill* posted on X. "So he's got a wall around that protects his people and himself, but we can't have a wall around the United States." (Winfield, 2025)⁵

The death of Pope Francis has not silenced either his critics or his supporters. The election of a US citizen as Francis' successor, Robert Cardinal Prevost, O.S.A., now Pope Leo XIV, promises that Catholic social teaching on our common responsibilities toward migrants and other vulnerable persons will not change (McElwee, 2025), and that the same level of care for the ones Jesus recognized as "the least of My brethren" (Matthew 25:40), that Pius XII commended for following in the footsteps of the Holy Family, and that Francis embraced throughout his papacy as the litmus test demonstrating the seriousness of Catholic commitment to the universality of human dignity and the common good, that Francis' leadership in defining these priorities will not be forgotten in the years ahead.

5 For more details on the controversy among US Catholics, see the report of the Australian Braun, S., 2025: "How Trump, Vance and the MAGA ideologues have inverted Catholic teaching on love, peace and justice". <https://www.abc.net.au/religion/trump-vance-maga-distorted-catholic-teaching-love-peace-justice/104997010>.

方济各在特朗普第一任期内引发的争议余烬未熄。当时他质疑政府提议在美国南部边境修建围墙以阻止移民入境：“那些筑墙者将成为他们所筑围墙的囚徒，”教宗说。“这就是历史。” (Watkins, CNN, 2019) 作为对方济各反复抗议虐待移民（包括大规模驱逐）的回应，美国边境沙皇、天主教徒托马斯·霍曼再次提起边境墙的争议，评论说方济各应该修复天主教会，把美国边境保护留给他的部门。“他想攻击我们保护我们的边境。梵蒂冈周围不是有墙吗？”霍曼在《国会山报》发布在X上的一段视频中对记者说。“所以他有一道墙保护他的人民和他自己，但我们不能在美国周围有墙。” (Winfield, 2025)⁵

教宗方济各的去世并未平息他的批评者或支持者。美国公民罗伯特·普雷沃斯特 (Robert Prevost) 枢机主教当选为方济各的继任者，即现任教宗利奥十四世 (Pope Leo XIV)，预示着天主教关于我们对移民和其他脆弱者共同责任的社会训导不会改变 (McElwee, 2025)，并且耶稣所认可的“我最小的兄弟”（马太福音 25:40）——庇护十二世赞扬其追随圣家足迹，方济各在其整个任期内将其作为检验天主教对人类尊严普遍性和共同利益承诺严肃性的试金石——所受到的同等级别的关怀，方济各在界定这些优先事项方面的领导力在未来岁月中将不会被遗忘。

5 有关美国天主教徒之间争议的更多细节，请参阅澳大利亚布劳恩，S.，2025年的报告：“特朗普、万斯和MAGA理论家如何颠覆了天主教关于爱、和平与正义的教义”。<https://www.abc.net.au/religion/trump-vance-maga-distorted-catholic-teaching-love-peace-justice/104997010>。

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