POPE LEO XIV AND THE FUTURE OF CATHOLIC SOCIAL TEACHING

教宗良十四世与天主教社会训导的未来

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Abstract

The question to be explored in this paper is what difference, if any, the installation of Pope Leo XIV will make in the development of Catholic Social Teaching (CST). Leo's initial appeals to CST, especially his Apostolic Exhortation *Dilexi te* (2025), are presented in continuity with the emphasis on Christian spirituality that found its climax in Pope Francis' final encyclical, *Dilexit nos* (2024). Not only are the two statements stylistically convergent, but both aim at inviting readers to take a stand, responding to Jesus Christ's call for a change of heart, an act of "reparation" restoring our capacity for heartfelt communion with God and our fellow human beings. While *Dilexit nos* explores the witness of those saints who enrich our understanding of the Sacred Heart of Christ, *Dilexi te* invites us to explore the development of Christian practices caring for the poor, sharing their lives, learning from them, culminating in an exhortation to "almsgiving" that will enable us to become personally involved with them. Leo's contribution to CST, so far, consists in urging us to take a stand anchored firmly in the Sacred Heart of Christ.

摘要

本文探讨教宗良十四世(Leo XIV)究竟会对天主教社会训导（CST）的发展产生怎样的影响。良对天主教社会训导的初步援引，尤其是他于2025年发布的宗座劝谕《我钟爱你》（Dilexi te），呈现了与方济各教宗最后一道通谕《他钟爱我们》（Dilexit nos，2024年）所强调的基督灵修之间的延续性。这两份文件不仅在风格上趋于一致，而且都旨在呼吁读者表明立场，回应耶稣基督对内心皈依的召唤——即一种"补赎"行为，以恢复我们与天主及与弟兄姊妹之间心灵相通的能力。如果说《他钟爱我们》探讨的是那些圣人的见证，他们丰富了我们对基督圣心的理解；那么《我钟爱你》则邀请我们去探索基督徒关怀穷人、与他们共同生活、向他们学习的实践发展，并最终归结为一项关于"施舍"的劝勉，使我们得以亲身投入到穷人的处境之中。迄今为止，良对天主教社会训导的贡献在于：敦促我们采取一种坚定扎根于基督圣心的立场。

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On November 22, 2025, Pope Leo XIV, just six months after his election to the Papacy, during his weekly audience with pilgrims who had come to Rome, made the following statement about his fellow American, Ms. Dorothy Day, the founder along with Peter Maurin of the Catholic Worker Movement. Pope Leo's remarks are a vivid example of how he is approaching the renewal of CST today:

> "I would like to recall a small but great American woman, Dorothy Day, who lived in the last century. She had fire within. Dorothy Day took a stand. She saw that the development model of her country did not create the same opportunities for everyone; she understood that the dream was a nightmare for too many of them, that as a Christian she had to become involved with workers, migrants, those discarded by a deadly economy. She wrote and she served: it is important to unite the mind, the heart and the hands. This is what taking a stand is. She wrote as a journalist; that is, she thought and she made others think. Writing is important. And so is reading, today more than ever. And then Dorothy served meals, gave clothes, dressed and ate like those she served: she united mind, heart and hands. In this way, to hope is to take a stand." (Pope Leo, "Catechesis 9")

"Taking a stand"—which resonates deeply with Confucian teaching (Analects, 6:30) which indicates that helping others make their stand is the most effective way to "establish oneself" (立身) (*lìshēn*), the "method of Humanity"—is the key to understanding what Leo XIV means to do with CST. As we shall see, Leo's recovery of CST's traditions recalls primarily those people whose taking a stand created pathways for others to follow.

2025年11月22日，教宗良十四世就任教宗仅六个月，在每周接见远道而来罗马的朝圣者的公开活动中，就其美国同胞多萝西·戴(Dorothy Day, 1897-1980)发表了如下讲话——戴与彼得·莫兰(Peter Maurin)共同创立了天主教工人运动，良教宗的话生动地展现了他当下推进天主教社会训导更新的方式：

> "我愿在此追忆一位平凡而伟大的美国女性——多萝西·戴。她生活在上个世纪，内心燃烧着火焰。她表明了立场：她看到她的祖国的发展模式并未为每个人创造同等的机会，她明白所谓的梦想对太多人而言实为噩梦，她深知作为一名基督徒，她必须投身于工人、移民，以及那些被致命经济体制所抛弃的人当中。她写作并服务，将头脑、心灵与双手联合起来，这是至关重要的。这便是表明立场的含义。她以记者的身份写作——也就是说，她思考，也促使他人思考。写作是重要的，阅读亦然，在今日尤为如此。而后，她分发餐食、施予衣物，她的衣食都与她所服务的人一样：她将头脑、心灵与双手合而为一。正因如此，怀抱希望，便是表明立场。"（良，要理讲授9；译者：指良在周三公开接见活动中发表的系列要理讲授的第九次）

"表明立场"——这一表述与儒家思想产生了深层共鸣。《论语·雍也》(6.30)指出，帮助他人确立自身，乃是"立身"——即"仁之方"——最为有效的途径——而"表明立场"正是理解良十四世推进天主教社会训导思想的关键所在。正如我们将要看到的，良对天主教社会训导传统的回溯，首先唤起的正是那些以自身的立场为他人开辟道路的人物。

Our response to God's love must begin with restoring our capacities for human interaction expressed in the language of the heart.

我们对上帝之爱的回应，必须从恢复我们以心灵之语所表达的人际交往能力开始。

So far Leo's contribution to CST, in less than a year, consists in his Apostolic Exhortation, *Dilexi te*, issued on October 4, 2025, as well as his various shorter pieces issued as "catechesis" for his Wednesday the Papal audiences, and other occasional addresses to various groups. Among these, at this time, the most significant are his reflections on the conflict involving Iran and its allies with the USA, Israel, and its their allies. As is evident in his book, *E pace sia!*, recently published in English as *Peace be with you!* (Leo XIV, 2026), it is clear that Leo's teaching is in close continuity with the work of his predecessor, Pope Francis, especially, his final encyclical, *Dilexit nos* (Francis, 2024). The Gospel of Peace preached by Leo focuses on the heart and its need for healing:

> "Even before it is crushed on the battlefield, peace is defeated in the human heart when we give in to selfishness and greed and when we allow partisan interests to prevail instead of looking to the common good…. Depersonalizing others is the first step in any war. To know others, on the other hand, is a foretaste of peace. But in order to know, one must first know how to love. Saint Augustine said that "no one can be known except through friendship". (Leo XIV, 2026)

迄今为止，在不到一年的时间里，良对天主教社会训导的贡献可见于他在2025年10月4日发布的宗座劝谕《我钟爱你》（Dilexi te），以及他在每周三教宗公开接见活动中以"要理讲授"形式发表的多篇短文，还有他在其他场合面向不同团体的讲话。其中，就目前而言，最具分量的是他对涉及伊朗及其盟友与美国、以色列及其盟友之间冲突的反思。正如他近期出版的著作《愿和平降临！》（E pace sia!，英文版题为 Peace be with you!，Leo XIV，2026）所清楚展现的，良的教导与他的前任方济各教宗的工作——尤其是方济各的最后一道通谕《他钟爱我们》（Dilexit nos，方济各，2024年）——一脉相承。良所宣讲的和平福音，聚焦于心灵及其对治愈的需要：

> 甚至在战争碾碎一切之前，当我们向自私与贪婪屈服，当我们任由党派私利凌驾于共同利益之上时，和平便已在人心中溃败……将他人"去人格化"，是一切战争的开端。反之，去认识他人，便是和平的先声。然而，要想真正认识一个人，首先必须懂得如何去爱。圣奥古斯丁说过："除了通过友谊，没有人能被真正认识。"（Leo XIV，2026）

Leo's Apostolic Exhortation on Love for the Poor, *Dilexi te* (Leo XIV, 2025), acknowledges that the statement was virtually complete before Francis' death on Easter Monday (April 21, 2025), and that Leo has made it his own by "adding some reflections — and to issue it at the beginning of my own pontificate, since I share the desire of my beloved predecessor that all Christians come to appreciate the close connection between Christ's love and his summons to care for the poor" (*Dilexi te*, par. 3).

Indeed, *Dilexit nos* ("On the human and Divine Love of the Heart of Jesus Christ," (Francis, 2024), may be considered the preamble to their common approach to CST. As Francis comments:

> "The present document can help us see that the teaching of the social Encyclicals *Laudato Si'* and *Fratelli Tutti* is not unrelated to our encounter with the love of Jesus Christ. For it is by drinking of that same love that we become capable of forging bonds of fraternity, of recognizing the dignity of each human being, and of working together to care for our common home." (*Dilexit nos*, par. 217).

Dilexit nos, which echoes St. Paul's teaching on God's love for us in and through Christ (Romans 8:37), as well as testimony given in the Letter of St. John (1 John 4:16), focuses on the heart, and its centrality in Christian spirituality and anthropology. Our hearts are significant because of the Sacred Heart of Jesus through whom God's love is communicated to us.

良的宗座劝谕《我钟爱你》（Dilexite，良十四世，2025年）——一篇关于爱穷人的劝谕——坦承，该文件在方济各于复活节周一（2025年4月21日）逝世之前便已基本完成；而良将其据为己有，"增添了一些反思——并在自己牧职之初予以发布，因为我与我敬爱的前任怀有同样的愿望：愿所有基督徒都能领会基督之爱与他召唤我们关怀穷人之间的紧密关联"（《我钟爱你》，第3段）。

事实上，《他钟爱我们》（"论基督圣心的人性之爱与神性之爱"，方济各，2024年）可被视为他们共同推进天主教社会训导之进路的序言。正如方济各所言：

> "本文件可以帮助我们认识到，社会通谕《愿祢受赞颂》与《众位弟兄》的教导，并非与我们和基督之爱的相遇无关。因为，正是汲取了同一份爱，我们才得以缔结兄弟情谊的纽带，得以承认每一个人的尊严，得以携手守护我们共同的家园。"（《他钟爱我们》，第217段）

《他钟爱我们》呼应了圣保禄关于天主藉基督对我们的爱的教导（《罗马书》8:37），以及圣若望书信中的见证（《若望一书》4:16），聚焦于心灵，以及心灵在基督徒灵修与人性论中的核心地位。我们的心灵之所以重要，是因为藉着耶稣圣心，天主的爱才得以传达给我们。

Dilexit nos begins with an attempt to recover the language of the heart, obscured and distorted by so many cultural trends today. The lesson is that our response to God's love must begin with restoring our capacities for human interaction expressed in the language of the heart. Our path toward recovery is marked by the cloud of witnesses celebrated in Catholic tradition who showed us how to take a stand, saints such as St. Ambrose of Milan (339-397) (par. 102), St. Augustine of Hippo (354-430) (par. 103), St. Ignatius of Loyola (1491-1556) (par. 144-5), Sts. Francis de Sales (1567-1622) and Jane Frances de Chantal (1572-1641) (par. 114-118), St. Vincent de Paul (1581-1660) (par. 180), Saint Margaret Mary Alacoque (1647-1690) (par. 119-124), St. John Henry Newman (1801-1890) (par. 26), as well as more recent guides such as St. Charles de Foucauld (1858-1916) (par. 129-132) and St. Therese of the Child Jesus (1873-1897) (par. 133-142), and several others, none of whom are usually remembered within recitations of CST. Nevertheless, Francis observes that their vivid insights into the relationship of human hearts and the Sacred Heart of Jesus is the proper point of departure for practices consistent with CST. Toward the end of *Dilexit nos*, Francis discusses "Christian reparation," the actions of Christians that will contribute to a "civilization of love":

> "Saint John Paul II also observed that "to build the civilization of love", [197] our world today needs the heart of Christ. Christian reparation cannot be understood simply as a congeries of external works, however indispensable and at times admirable they may be. These need a "mystique", a soul, a meaning that grants them strength, drive and tireless creativity. They need the life, the fire and the light that radiate from the heart of Christ." (par. 184)

《他钟爱我们》开篇即尝试重新找回心灵的语言——这一语言在当今诸多文化潮流的冲击下已被遮蔽和扭曲。其要义在于：我们对天主之爱的回应，必须从恢复以心灵语言表达人际互动能力开始。我们走向复原的道路，由天主教传统所颂扬的一众见证者所标记——他们向我们展示了如何表明立场：米兰的圣安波罗修（339-397）（第102段）、希波的圣奥古斯丁（354-430）（第103段）、依纳爵·罗耀拉（1491-1556）（第144-145段）、圣方济各·撒肋爵（1567-1622）与圣妇若翰·方济加·尚达尔（1572-1641）（第114-118段）、圣文生·德保（1581-1660）（第180段）、圣玛加利大·亚拉高（1647-1690）（第119-124段）、圣若望·亨利·纽曼（1801-1890）（第26段），以及更近代的引路者，如圣夏尔·德·富高（1858-1916）（第129-132段）和圣小德兰（1873-1897）（第133-142段），还有其他数位，而他们通常都不会出现在天主教社会训导的论述之中。尽管如此，方济各指出，他们对人心与耶稣圣心之间关系的深刻洞见，恰恰是与天主教社会训导相一致的实践应有的出发点。在《他钟爱我们》接近末尾处，方济各论述了"基督徒的补赎"，即基督徒为促成"爱的文明"而应采取的行动：

> "圣若望·保禄二世也曾指出，'要建设爱的文明'[197]，我们当今的世界需要基督的圣心。基督徒的补赎不能仅仅被理解为一堆外在的善功，无论这些善功多么不可或缺、有时多么令人钦佩。它们需要一种'神秘精神'，需要一个灵魂，需要一种赋予它们力量、动力和不懈创造力的意义。它们需要那从基督圣心辐射而出的生命、火焰与光明。"（第184段）

Dilexit nos maps the logic of "Christian reparation" showing how the experiences of the saints who dared to embrace the heart of Jesus actually prepare the way for a renewal of what CST envisions as "integral human development."

The point of departure for such a response may begin with the observations of St. Francis de Sales who focused on the words of Jesus: "Learn from me; for I am gentle and humble in heart (Mt 11:29)" (par. 178). Embracing the heart of Christ involves recovery of one's own capacity for heart-to-heart responses, through the confession of one's own complicity in the ruin of this world, concrete attempts to be reconciled with those whom we have injured, and a resolve to "offer the heart of Christ a new possibility of spreading in this world the flames of his ardent and gracious love":

> "This involves more than simply the "consolation" of Christ…; it finds expression in acts of fraternal love by which we heal the wounds of the Church and of the world. In this way, we offer the healing power of the heart of Christ new ways of expressing itself." (*Dilexit nos*, par. 200)

CST will find its mission in the future, if and only if, it regards itself as a projection of the heart of Christ. Its policies for social justice, its development of strategies for reforming worldly institutions, its attempts to form alliances through dialogue with others, must ultimately be anchored in a sense of fraternity inspired by genuinely Christian spirituality—a "mystique," as Francis points out—that will respond to the world's need for reparation. This is what Leo means by taking a stand.

《他钟爱我们》勾勒了"基督徒补赎"的内在逻辑，展示了那些敢于拥抱耶稣圣心的圣人们的经验，如何为天主教社会训导所构想的"整体人的发展"的更新实实在在地铺平了道路。

这种回应的出发点，可以从圣方济各·撒肋爵的观察开始——他将目光聚焦于耶稣的话语："你们向我学习吧，因为我心里柔和谦卑"（《玛窦福音》11:29）（第178段）。拥抱基督的圣心，意味着重新找回自己以心应心的能力——这包括：坦承自己在这世界败坏中的共犯角色，切实尝试与那些被我们伤害过的人修好，并下定决心"为基督的圣心提供一种新的可能，使他那炽热而仁慈的爱的火焰得以在这世上蔓延"：

> "这不仅仅关乎接受基督的'安慰'……它更体现在兄弟之爱的行动中——藉着这些行动，我们治愈教会与世界的创伤。如此，我们为基督圣心的治愈力量开辟了新的表达途径。"（《他钟爱我们》，第200段）

天主教社会训导若要在未来找到自己的使命，唯有将其自身视为基督圣心的延伸。其社会正义政策、改革世俗制度的策略构想、通过与他者对话建立联盟的尝试，最终都必须扎根于一种由真正基督徒灵修所激发的兄弟情谊意识之中——正如方济各所指出的，一种"神秘精神"——以回应这个世界对补赎的渴求。这正是良所说的"表明立场"。

Dilexit nos, then, is a preamble, to *Dilexi te*, a fitting first step toward reparation, since it addresses the worsening problem of global poverty, now threatening to destabilize all social structures, trying to cope with catastrophic climate change and its consequences. *Dilexi te*, stylistically, reads like a corollary to *Dilexit nos*, its practical application developed in light of a proper reading of the signs of the times. Leo begins his reflections by reaffirming the Church's "preferential option for the poor" (par. 16): "Love for the Lord, then, is one with love for the poor," as is amply demonstrated in the Bible, for example, in Mt 25:40. "This is not a matter of mere human kindness but a revelation: contact with those who are lowly and powerless is a fundamental way of encountering the Lord of history. In the poor, he continues to speak to us" (par. 5). *Dilexi te* then explains this "revelation" by showing, first, through reflection on Biblical teachings, that the authenticity of our rituals of worship should be tested by our demonstrated care for the poor and the sick:

> "For this reason, works of mercy are recommended as a sign of the authenticity of worship, which, while giving praise to God, has the task of opening us to the transformation that the Spirit can bring about in us, so that we may all become an image of Christ and his mercy towards the weakest. In this sense, our relationship with the Lord, expressed in worship, also aims to free us from the risk of living our relationships according to a logic of calculation and self-interest. We are instead open to the gratuitousness that surrounds those who love one another and, therefore, share everything in common" (par. 27).

《他钟爱我们》因此是一篇序言，为《我钟爱你》铺路，是迈向补赎的恰当第一步，因为它直面日益恶化的全球贫困问题——这一问题如今正威胁着所有社会结构的稳定，而人类还在努力应对灾难性的气候变化及其后果。从文体上看，《我钟爱你》读来像是《他钟爱我们》的必然推论，其实践应用是在正确解读时代征兆的基础上展开的。良的反思始于重申教会的"优先关爱穷人"原则（第16段）："因此，对主的爱与对穷人的爱合而为一"，《圣经》对此有充分的彰显(如《玛窦福音》25:40)。"这不仅仅是出于人道主义的善意，而是一种启示：与卑微无权者接触，是遇见历史之主的基本途径。在穷人身上，他继续向我们说话"（第5段）。《我钟爱你》随后阐释了这一"启示"——首先，通过对《圣经》教导的反思，指出我们敬拜礼仪的真实性，应当以我们对穷人和病患所展现的关怀来检验：

> "因此，慈悲善功被视为敬拜真实性的标志。敬拜在赞美天主的同时，也向我们敞开了圣神在我们心中施行转化的可能，使我们逐渐成为基督的肖像，学会以他的慈悲去关爱最弱小的人。从这个意义上说，我们在敬拜中与主建立的关系，也旨在帮助我们摆脱以算计和私利来对待他人的危险。取而代之的，是一种无偿的爱——它环绕着彼此相爱的人，使他们共享一切"（第27段）。

As in Confucian teaching on (立身) (*lìshēn*), the "method of Humanity," CST thus begins with rectifying our rituals—in Christian context, this requires achieving authenticity in the worship of God. Care for the poor is essential in making a stand. Similarly, *Dilexi te* invokes the warning given in the First Letter of John (1 John 3:17): "How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help?" (par 30). Also remembered in this context is the Letter of James (2:14-17), showing that its teachings on the relationship of "faith" and "works"—often disparaged in the abstract—is concretely about the relationship of the poor and the rich:

> "What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, 'Go in peace; keep warm and eat your fill,' and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead" (par. 29)

As Leo rightly reminds his readers:

> "The message of God's word is "so clear and direct, so simple and eloquent, that no ecclesial interpretation has the right to relativize it. The Church's reflection on these texts ought not to obscure or weaken their force, but urge us to accept their exhortations with courage and zeal. Why complicate something so simple?" (par. 31)

正如儒家关于"立身"的教导一样，天主教社会训导这一"人道之法"也始于端正我们的礼仪——在基督信仰的语境中，这意味着在敬拜天主时达到真诚。关爱穷人是表明立场的根本所在。在此语境下，《我钟爱你》援引了《若望一书》3:17的警告："谁若拥有今世的财物，看见自己的弟兄或姊妹有急需，却对他们关闭怜悯的心肠，天主的爱怎能留在他内呢？"（第30段）。同样被提及的还有《雅各伯书》2:14-17，它表明其中关于"信德"与"善功"关系的教导——常被抽象地贬低——实际上具体关乎穷人与富人之间的关系：

> "我的弟兄姊妹们，若有人说自己有信德，却没有善功，这有什么益处呢？信德能救他吗？假如一个弟兄或姊妹赤身露体，缺少日用的食粮，而你们中有人对他们说：'平安地去吧！穿得暖暖的，吃得饱饱的'，却不供给他们身体的需要，这有什么益处呢？同样，信德若没有善功，本身便是死的"（第29段）。

正如良中肯地提醒他的读者：

> "天主圣言的信息是如此清晰直接，如此简明有力，以至于任何教会训导都无权将其相对化。教会对这些经文的反思，不应遮蔽或削弱其力量，而应激励我们以勇气和热忱去接受其中的劝勉。把如此简单的事情复杂化，有什么必要呢？"（第31段）

To clarify the Way indicated by such texts, Leo's "*Dilexi te*" like Francis' "*Dilexit nos*" invokes a cloud of witnesses, beginning with an exploration of passages from both the Hebrew Scriptures and the New Testament. It moves on from there to show the depth of Christian commitment to caring for the poor, by citing pivotal examples from the Fathers of the Church, Sts. Ignatius of Antioch and Polycarp of Smyrna (par. 39), St. Justin Martyr (par. 40), St. John Chrysostom—acknowledged as the "the most ardent preacher on social justice" (par. 41), St. Ambrose of Milan—who is quoted as saying, "What you give to the poor is not your property, but theirs. Why have you appropriated what was given for common use?" (par. 43)—and St. Augustine of Hippo (par. 44). Augustine, the founder of Leo's own religious order, taught that "the poor are not just people to be helped, but the sacramental presence of the Lord." In his view, "fidelity to Augustine's teachings requires not only the study of his works, but also a readiness to live radically his call to conversion, which necessarily includes the service of charity" (par. 47).

In later times, including our own, the significance of caring for the poor is evident in founders of religious orders specifically dedicated to comforting the poor, the sick and those languishing in prisons (par. 49-62), as well as in Papal pronouncements usually featured in histories of CST, with special notice given to the contributions of Popes Leo XIII, John XXIII, Paul VI, John Paul II, and Benedict XVI (pars. 82-88). Pope Francis' witness is developed particularly with reference to his ministry in Argentina and Latin America, where he supported the bishops' efforts at Medellin and Puebla to develop the "preferential option for the poor." (Par 89-90). Particularly noteworthy for Leo is Francis' development of St. John Paul II's observations on "social sin":

为阐明这些经文所指明的道路，良《我钟爱你》如同方济各《他钟爱我们》一样，援引了一众见证者，首先从希伯来《圣经》和《新约》的经文展开探讨。继而通过引用教父们的重要例证——安提约基雅的圣依纳爵和斯米纳的圣波利卡普（第39段）、殉道者圣犹斯定（第40段）、被誉为"社会正义最热忱的宣讲者"的圣金口若望（第41段）、米兰的圣安波罗修——他如是说："你施舍给穷人的，并非你的财产，而是他们的。你为何将本为共用之物据为己有？"（第43段）——以及希波的圣奥斯定（第44段），来展现基督徒对关怀穷人的承诺之深。奥斯定是良本人所属修会的创立者，他教导说："穷人不仅是应当帮助的人，更是主临在的圣事性标记。"在他看来，"忠于奥斯定的教导，不仅需要研读他的著作，更需要准备好彻底践行他皈依的召唤，而这必然包含爱德的服务"（第47段）。

在后世乃至当今时代，关怀穷人的重要性鲜明地体现在那些专门致力于安慰穷人、病患和囚徒的修会创立者身上（第49-62段），同时也体现在天主教社会训导史中常载的教宗训导中，其中特别提及了良十三世、若望二十三世、保禄六世、若望保禄二世和本笃十六世的贡献（第82-88段）。教宗方济各的见证则着重围绕他在阿根廷及拉丁美洲的牧职展开，在那里他支持了麦德林和普埃布拉会议中主教们为发展"对穷人的优先选择"所做的努力（第89-90段）。对良而言，尤为值得关注的是方济各对若望保禄二世关于"社会罪"论述的进一步发展：

> In his Encyclical *Dilexit Nos*, Pope Francis reminded us that social sin consolidates a "structure of sin" within society, and is frequently "part of a dominant mindset that considers normal or reasonable what is merely selfishness and indifference. This then gives rise to social alienation." It then becomes normal to ignore the poor and live as if they do not exist. It then likewise seems reasonable to organize the economy in such a way that sacrifices are demanded of the masses in order to serve the needs of the powerful." (par. 93)

Highlighting such structures, and criticizing the ideologies that blind us to their malicious impact is an indication of recent developments in CST. Overcoming poverty still requires making sacrifices to assist those in need whom we encounter, but it also means developing our understanding of how institutions are formed, their potential for helping or harming others, and how to reform them for the sake of an authentically common good. Among the Catholic saints commemorated in *Dilexi te*, Leo thus acknowledges the impact of innovative Christian educators, such as Sts. Jean-Baptiste de la Salle (1651-1719) and John Bosco (1815-1888) (par. 69-70), as well as those who responded to the mass migrations of the 19th and 20th centuries, provoked by industrialization and the global spread of capitalism. Leo specifically acknowledges St. Frances Xavier Cabrini (1850-1917), the founder of the Missionary Sisters of the Sacred Heart, who was honored in 1950 as "the Patroness of all Migrants" by Pope Pius XII (par. 74). Pope Francis' concern for migrants is also noted here:

> 在《他钟爱我们》通谕中，教宗方济各提醒我们，社会罪在社会内部固化了一种"罪恶的结构"，并且常常"属于一种占主导地位的思维方式，它将仅仅是自私和冷漠的东西视为正常或合理的。由此便产生了社会的疏离。"于是，忽视穷人、仿佛他们不存在一样地生活，便成了常态。同样，要求大众做出牺牲以满足权贵之需的方式来组织经济，也显得顺理成章。（第93段）

揭示这些结构，并批判那些使我们对其危害视而不见的意识形态，正是天主教社会训导近年来的重要发展。消除贫困不仅需要我们在遇见有需要的人时做出牺牲去帮助他们，更意味着深化我们对制度如何形成、制度如何既能助人也能害人的理解，以及如何为了真正的公共利益而改革制度。在《我钟爱你》所纪念的天主教圣人中，良特别肯定了那些开创性的基督徒教育者的影响，如圣若翰·喇沙（1651-1719）和圣若望·鲍思高（1815-1888）（第69-70段），以及那些回应十九、二十世纪因工业化和资本主义全球扩张所引发的大规模移民潮的人。良还特别提到了圣方济各·沙勿略·卡布里尼（1850-1917），她是圣心传教女修会的创立者，于1950年被教宗庇护十二世尊为"全体移民的主保"（第74段）。教宗方济各对移民群体的关怀也在此得到了提及：

What you give to the poor is not your property, but theirs. Why have you appropriated what was given for common use.

你施予穷人的，并非你的财产，而是他们的。你为何将本为众人共有之物据为己有?

> "Every human being is a child of God! He or she bears the image of Christ! We ourselves need to see, and then to enable others to see, that migrants and refugees do not only represent a problem to be solved, but are brothers and sisters to be welcomed, respected and loved. They are an occasion that Providence gives us to help build a more just society, a more perfect democracy, a more united country, a more fraternal world and a more open and evangelical Christian community" (par. 75).

St. Theresa of Calcutta, canonized in 2016 in light of her Sisters' diligent care for the poor languishing in the streets of India, is also acknowledged as "a universal icon of charity [who] lived to the fullest extent in favor of the most destitute, those discarded by society." Her witness was meant to demonstrate how a Christian should take a stand:

> "We are wanting to proclaim the good news to the poor that God loves them, that we love them, that they are somebody to us, that they too have been created by the same loving hand of God, to love and to be loved. Our poor people are great people, are very lovable people, they do not need our pity and sympathy, they need our understanding love. They need our respect; they need that we treat them with dignity" (par. 77).

> "每一个人都是天主的子女！他或她都带有基督的肖像！我们自己需要先看见，进而使他人也能看见：移民和难民不仅仅是一个有待解决的问题，更是应当被接纳、尊重和爱护的弟兄姊妹。他们是上主赐予我们的契机，帮助我们建设一个更加公正的社会、一个更加完善的民主制度、一个更加团结的国家、一个更加博爱的世界，以及一个更加开放和富有福音精神的基督徒团体"（第75段）。

加尔各答的圣德肋撒修女(St. Theresa of Calcutta，亦译作"特蕾莎")，于2016年因她的修女们对印度街头困苦贫者的勤勉照料而被册封为圣人，亦被公认为"普世爱德的典范，她以全部生命为最贫苦的人、被社会抛弃的人而活。"她的见证旨在昭示一个基督徒应当如何表明立场：

> "我们渴望向穷人传报福音：天主爱他们，我们也爱他们，他们在我们心中是有分量的人，他们同样是由天主那双充满爱的手所创造，为的是去爱，也被人所爱。我们的穷人，是伟大的人，是极可爱的人，他们不需要我们的怜悯和同情，他们需要的是理解的爱。他们需要我们的尊重；需要我们以尊严相待"（第77段）。

Mother Teresa's ministry of love with and for the poor is a perfect example of the way to take a stand, as we are invited to do, in CST. What is new and challenging here is the primacy of Biblical spirituality that must animate any and all attempts to develop the future of CST. Leo's summarizing remarks indicate that not only must our attempts to follow the Way outlined in CST be animated by a change of heart, a commitment to do "reparation" for our part in ruining God's world, but also it must give rise to works, not just public policy reforms as important as these may be, but also personal attempts love the poor through dialogue, mutual understanding and collaboration.

Specifically, Leo urges us to renew the ancient Christian practice of "almsgiving". Here is how it may make a difference:

> "Those inspired by true charity know full well that almsgiving does not absolve the competent authorities of their responsibilities, eliminate the duty of government institutions to care for the poor, or detract from rightful efforts to ensure justice. Almsgiving at least offers us a chance to halt before the poor, to look into their eyes, to touch them and to share something of ourselves with them. In any event, almsgiving, however modest, brings a touch of pietas into a society otherwise marked by the frenetic pursuit of personal gain" (par. 116).

The point of almsgiving is the possibility that it will reawaken the giver's capacity for heart-to-heart communication, especially with our fellow human beings who cry out for our help. As Leo observes:

德肋撒修女与穷人同行、为穷人服务的爱德使命，正是天主教社会训导所邀请我们表明立场的完美典范。此处新颖而富有挑战性之处在于：圣经灵修的首要地位必须贯穿于一切发展天主教社会训导未来的努力之中。良的总结性论述表明，我们践行天主教社会训导所指明道路的努力，不仅需要以内心的转变为动力，以"补赎"的承诺来回应我们在毁坏天主世界中所负的责任，还必须结出行动的果实——不仅是公共政策的改革（尽管这些改革至关重要），还包括通过与穷人的对话、相互理解和合作，在个人层面上去爱穷人。

具体而言，良敦促我们重新践行"施舍"这一古老的基督徒传统。以下是它可能带来的改变：

> "真正受爱德感召的人深知，施舍并不能免除主管当局的责任，不能消除政府机构关怀穷人的义务，也不能削弱争取正义的正当努力。施舍至少为我们提供了一个机会：在穷人面前驻足，注视他们的眼睛，触摸他们，并将自己的一部分与他们分享。无论如何微薄，施舍总能为一个以疯狂追逐私利为标志的社会，带来一丝仁爱之情"（第116段）。

施舍的意义在于，它有可能重新唤醒施予者与他人以心交心的能力，尤其是与那些向我们呼求帮助的弟兄姊妹。正如良所指出的：

> "For this very reason, we Christians must not abandon almsgiving. It can be done in different ways, and surely more effectively, but it must continue to be done. It is always better at least to do something rather than nothing. Whatever form it may take, almsgiving will touch and soften our hardened hearts. It will not solve the problem of world poverty, yet it must still be carried out, with intelligence, diligence and social responsibility. For our part, we need to give alms as a way of reaching out and touching the suffering flesh of the poor" (par. 119).

Besides restoring Christian authenticity in our care for those in need, Leo's other expressed concerns—for example, regarding the American-Israeli war with Iran—further demonstrate the seriousness of CST's focus on a recovery of our capacities to overcome heartlessness. The "method of Humanity" as understood through Catholic faith and practice invites each of us to take a stand to reawaken our hearts to what love may offer.

> "正因如此，我们基督徒不可放弃施舍。施舍的方式可以多种多样，也完全可以做得更加有效，但它必须持续不断地践行。无论如何，有所行动总比无所作为要好。无论采取何种形式，施舍都将触动并软化我们日益刚硬的心。它无法解决世界贫困的问题，但仍然必须以智慧、勤勉和社会责任感来践行。就我们而言，我们需要以施舍作为途径，去触及穷人受苦的血肉之躯"（第119段）。

除了恢复我们在关怀有需要之人时的基督徒本真面貌之外，良所表达的其他关切——例如对美国与以色列同伊朗之间战争的忧虑——更进一步彰显了天主教社会训导对恢复我们克服冷漠之能力的重视。透过天主教信仰与实践所理解的"人道的途径"，邀请我们每一个人表明立场，重新唤醒内心，去领受爱所能给予我们的一切。

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