MRIJ
澳門利氏學社學刊
The Macau Ricci Institute Journal

ISSUE 16 & 17
SEPTEMBER 2026
第十六十七期
2026年9月

Moral Leadership 道德领导力 | Social Innovation 社会创新 | Comparative Spirituality 精神世界相互对照

以人为本的人工智能 迈向共同福祉

HUMANISING AI TOWARDS THE COMMON GOOD



感谢澳门基金会赞助本期刊的出版。
《澳门利氏学社期刊》第十六十七期合刊現已出版，
这标志着我们在分享知识和促进思想交流的旅途上又一个里程碑。

We extend our heartfelt gratitude to the Macau Foundation
for the sponsorship of this journal's publication.
The combined Issue 16 and 17 of The Macau Ricci Institute Journal is now published,
marking another milestone in our journey of the commitment to
sharing knowledge and fostering intellectual discourse.

HISTORY OF THE MACAU RICCI INSTITUTE



1999

DECEMBER, 10
THE INSTITUTION
ESTABLISHED
IN MACAU

DECEMBER, 20
OFFICIALLY
PUBLISHED
THE FIRST
JOURNAL:
CHINESE
CROSS
CURRENTS



2000

JULY, 26
LEGALLY
RECOGNIZED
AS A
PUBLIC
INSTITUTION
IN MACAU

2001

OCTOBER, 12
THE
OPENING
CEREMONY
OF THE
MACAU
RICCI INSTITUTE
LIBRARY
AND FACILITIES

2017

JULY, 26
THE
SECOND
JOURNAL
LAUNCHED&
PUBLISHED:
THE
MACAU
RICCI
INSTITUTE
JOURNAL



ABOUT US

关于我們

MRIJ The Macau Ricci Institute Journal is a journal published by the Macau Ricci Institute.

This bi-annual journal focuses on the topics about social innovation, moral leadership, and comparative spirituality. It serves as a platform for scholars from around the world to share their thoughts and studies.

Our team sincerely recommends our journal to all readers and scholars. We are committed to academic research and publishing, and we hope this journal can contribute to the academic community and serve as a valuable reference.

If you would like to learn more about our Institute or stay updated on our events and publications, you can follow our Facebook page and YouTube channel, or subscribe to our newsletter.

MRIJ The Macau Ricci Institute Journal 这本期刊由澳门利氏学社出版，为双年期刊，一年出版两次。

本期刊的中心主题围绕社会创新、道德领导力和比较灵性方面。是全球学者分享思想和研究的重要平台。

我们的团队诚挚地向所有读者和学者推荐这本期刊。我们致力于学术研究和出版，希望这本期刊能为学术界做出贡献，成为有价值的参考资料。

如果您想了解更多关于學社的信息，或想随时获取我们的活动和出版物更新通知，可以关注我们的Facebook和YouTube频道，或订阅我们的通讯。



订阅我们 Subscribe Us

www.riccimac.org/index.php/en/support-us/subscribe-us

網站 Website

www.riccimac.org

FACEBOOK

www.facebook.com/riccimacpublic/

YOUTUBE CHANNEL

www.youtube.com/user/riccimacau/

The Macau Ricci Institute Journal ·澳门利氏学社學刊
Issue Sixteen & Seventeen • 第 16 & 17 期 | September 2026 • 2026 年 9 月

Publisher • 出版单位
Macau Ricci Institute 澳门利氏学社
Tel.: (853) 2853 2536
Website: www.riccimac.org

Director • 社长
Jarosław Marek Duraj 杜哲磊

Vice-Director • 副社长
Felipe Bacalso 陈辉立

Chief Editor •主编
Stephan Rothlin 罗世范

Co-editor • 合编者
Dennis P. McCann 丹宁思

Associate Editor • 副主编
for China | 中国地区
Thierry Meynard 梅谦立

Editorial Team • 编辑部
Thomas Cai 蔡翼伦
Andrew Leong 梁展熙
Philip Chmielewski
Yves Vendé
Roderick O'Brien 山显治
Mike J. Thompson 盛迈堂

Translation &Proofreading • 翻译及校对
Zhou Shoujin 周守晋

Project Manager • 项目经理
Brian Chao 周轩裕

Art Editor • 美術编辑
Sofia Sou 苏祺茵

Typesetting Editor • 排版编辑
Barry Kuong 邝澄锋

Editorial Office • 编辑单位
Macau Ricci Institute 澳门利氏学社
Nape Campus, University of Saint Joseph,
Rua de Londres 106, Macau, China
澳门伦敦街一零六号（环宇豪庭三楼）
圣若瑟大学皇朝校舍
Tel.: (853) 2853 2536
E-mail: info@riccimac.org
Website: www.riccimac.org

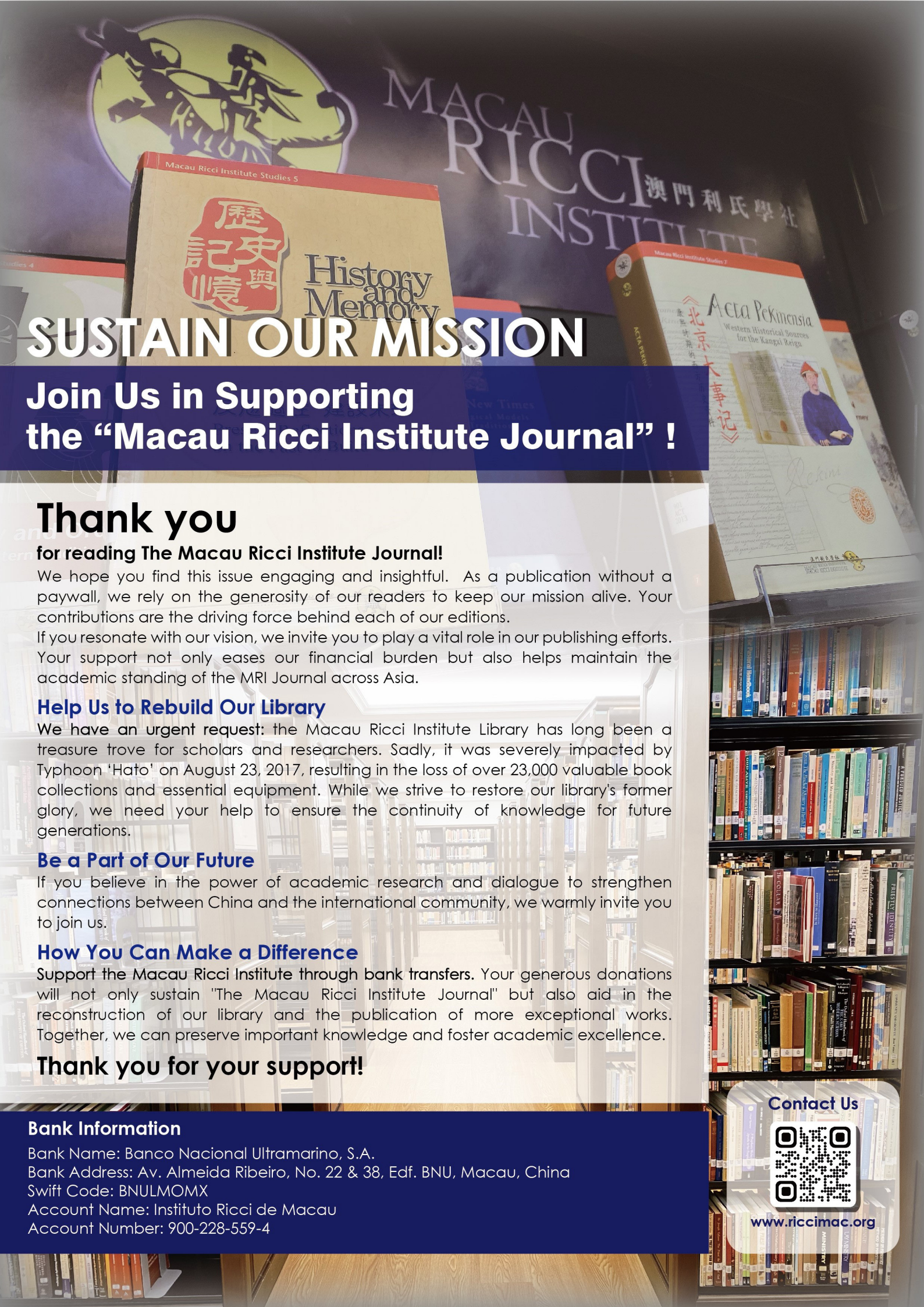
Printed Version • 印刷版
国际刊号 ISSN 2520-7903

Online Version • 线上版

Editorial Board • 编辑委员会
Franz Gassner
University of Saint Joseph, Macau
Zhou Shoujin 周守晋
Peking University, Beijing
Alvaro Barbosa
University of Saint Joseph, Macau
Jarosław Marek Duraj 杜哲磊
University of St. Joseph, Macau

International Advisors • 国际顾问委员会
Anand Amaladass
Chennai, India
Christoph von Waldersee 华德
Ecotrust Company, Beijing
Martin Maier
Jesuit European Social Centre (JESC),Brussels
Gan Shaoping 甘绍平
China Academy of Social ciences, Beijing
Bruno S. Frey
University of Basel, Switzerland
Antonio Spadaro
Civiltà Cattolica, Rome, Italy
Margit Osterloh
University of Zurich, Switzerland
Gerhold K. Becker
Assumption University, Bangkok, Thailand
Mark O'Neill 欧年乐
Hong Kong
Thomas Worcester
Fordham University, New York

© Macau Ricci Institute, 9.2026. The Macau Ricci Institute Journal, all rights reserved.



SUSTAIN OUR MISSION

Join Us in Supporting the "Macau Ricci Institute Journal" !

Thank you

for reading The Macau Ricci Institute Journal!

We hope you find this issue engaging and insightful. As a publication without a paywall, we rely on the generosity of our readers to keep our mission alive. Your contributions are the driving force behind each of our editions.

If you resonate with our vision, we invite you to play a vital role in our publishing efforts. Your support not only eases our financial burden but also helps maintain the academic standing of the MRI Journal across Asia.

Help Us to Rebuild Our Library

We have an urgent request: the Macau Ricci Institute Library has long been a treasure trove for scholars and researchers. Sadly, it was severely impacted by Typhoon 'Hato' on August 23, 2017, resulting in the loss of over 23,000 valuable book collections and essential equipment. While we strive to restore our library's former glory, we need your help to ensure the continuity of knowledge for future generations.

Be a Part of Our Future

If you believe in the power of academic research and dialogue to strengthen connections between China and the international community, we warmly invite you to join us.

How You Can Make a Difference

Support the Macau Ricci Institute through bank transfers. Your generous donations will not only sustain "The Macau Ricci Institute Journal" but also aid in the reconstruction of our library and the publication of more exceptional works. Together, we can preserve important knowledge and foster academic excellence.

Thank you for your support!

Bank Information

Bank Name: Banco Nacional Ultramarino, S.A.
Bank Address: Av. Almeida Ribeiro, No. 22 & 38, Edf. BNU, Macau, China
Swift Code: BNULMOMX
Account Name: Instituto Ricci de Macau
Account Number: 900-228-559-4

Contact Us

www.riccimac.org



延续我们的使命

请支持《澳门利氏学社学刊》！

感谢您阅读《澳门利氏学社学刊》

希望您喜欢本期的内容。

本刊作为一份免费供读者阅读的出版物，能够坚持走到今天，有赖各界和大众的慷慨支持。您的每一份力量，都会化成推动我们每一期出版的动力。如果您也认同本刊的观点与角度，诚邀您助力我们出版工作。您的支持对我们至关重要，除了能减轻在出版上的成本压力外，更能帮助我们保持《澳门利氏学社学刊》在亚洲地区中的学术地位。

图书馆重建的期盼

我们想借本刊出版之际，向大众提出一个迫切且重要的请求。

利氏学社的图书馆一直是广大学者和研究人员的重要学术宝库，遗憾在2017年8月23日遭受了＂天鸽＂台风的水浸影响，超过23,000本珍贵馆藏以及大量设备被损毁。我们虽暂时无法重塑昔日辉煌，但我们会尽最大努力去重建学社及图书馆，并且保持良好的营运。您的支持在这个过程中尤为重要。请帮助我们，让珍贵的知识得以留存至下一代！

加入我们，共塑未来

如果您也认同学术的研究、交流和反思的力量能促进中国与国际社会的联系，
我们诚邀您一同携手并进。

如何捐款

阁下可以通过银行转账为澳门利氏学社的运营和出版物提供资金支持。
您的慷慨解囊不仅能支持《澳门利氏学社学刊》的营运，
还将助力我们重建图书馆及继续出版更多优秀作品，确保重要知识得以延续！

感谢您的支持！

銀行資料
銀行名稱: Banco Nacional Ultramarino, S.A.
銀行地址: Av. Almeida Ribeiro, No. 22 & 38, Edf. BNU, Macau, China
商業識別碼: BNULMOMX
帳戶名稱: Instituto Ricci de Macau
帳戶號碼: 900-228-559-4

Issue Sixteen & Seventeen • 第 16 & 17 期 | 2026.09

Contents 目录

Leader 导论

10 How to Face the Challenge of AI
如何迎接人工智能的挑战
—Stephan Rothlin 罗世范

Society 社会

19 A Confucian Response to *Magnifica Humanitas*:
Safeguarding Humanity in the Age of Artificial Intelligence
儒家对《伟大的人性》的回应：
在人工智能时代守护人性
—Zhou Shoujin & Stephan Rothlin 周守晋，罗世范

30 Beyond Humanistic AI:
Re-grounding Artificial Intelligence Governance
in the Confucian Common Good
超越人文AI：
儒家共善视角下的人工智能治理重构
—Zhou Shoujin, 周守晋

41 Service-Learning as a Pedagogical Challenge
服务学习：一项教学法上的挑战
—Yves Vendé 温德

57 Hong Kong's Long March
towards Deep Decarbonisation and Sustainable Resource Use
香港迈向深度脱碳与可持续资源利用长征之路
—Franz Gassner 范圣言

Contents 目录

Religion 宗教

77 Translation as the Manifestation of the Divine Glory
翻译作为神圣荣耀的彰显 77
—Hui Xia (Sonja) 夏徽

86 The Significance of Robert Bellarmine's Theology for the Contemporary Chinese Catholic Context: A Reflection on his 1616 Letter to all Christians in China
罗伯·博敏神学对当代中国天主教语境的意义:对其1616年致中国全体基督徒书信的反思
—Thomas Cai 蔡翼伦

94 A Heart for Asia: Pope Francis in Asia
心系亚洲:教宗方济各的亚洲之行
—Roderick O'Brien 山显治

103 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
—Dennis P. McCann 丹宁思

117 Pope Leo XIV and His First Year as Pope
教宗方济各与亚太青年
—Thomas Worcester, SJ 托马斯·伍斯特

127 Publish With Us 期刊征稿

How to Face the Challenge of AI

如何迎接人工智能的挑战

Stephan Rothlin 罗世范*

Is there an ever-growing gap between the rich and the poor? What role is AI playing in this process: do we have to anticipate a massive wipe-out of a broad range of jobs?

The present issue of the Macau Ricci Institute Journal intends to face the challenge of AI from an ethical point of view. With a reflection on the Encyclical letter "Magnifica Humanitas" of Pope Leo XIV. I share my ongoing dialogue with Zhou Shoujin which keeps going back on the question about the meaning of the Confucian terminology of "Common Good" ("Gong Shan"). The Encyclical letter places the "Common Good" firmly at the center of AI governance (Leo XIV, 2026, n. 59). In Confucianism, the Common Good is not merely the sum of individual preferences but an organic state of "Great Harmony" (Datong). The Confucian Common Good is defined through a tripartite structure namely the Commonality of Virtue: Goodness is inherently relational. As Mencius argued, one cannot be truly virtuous in isolation. The "good" of an AI system must be measured by how it improves the moral

贫富之间的鸿沟是否在持续扩大？人工智能在这一进程中扮演着怎样的角色：我们是否必须预见到大量岗位将被全面取代？

本期《澳门利氏学社学刊》旨在从伦理视角直面人工智能的挑战，并结合对教宗良十四世通谕《伟大的人性》的思考展开论述。我将在此分享与周守晋持续进行的对话，这一对话不断回溯儒家“共善”思想的深层意涵。教宗的通谕将“共善”(Common good)坚定地置于人工智能治理的核心位置（良十四世，2026年，第59号）。

在儒家思想中，共善并非个人偏好的简单加总，而是一种“大同”的有机状态。儒家的共善通过三重结构加以界定，即德性之共善：善本质上是关系性的。正如孟子所论，人不可能在孤立中真正成就德性。一个AI系统的“善”，必须以其对人际关系道德品质的提升及其对更广泛社会的影响来衡量，而非仅仅以速度或利润为标准。

* 罗世范，澳门圣若瑟大学澳门利氏学社研究员、澳门圣若瑟大学商业与法律学院荣誉教授。
Stephan Rothlin is Researcher of the Macau Ricci Institute at the University of St. Joseph, Macau and Professor Emeritus of Faculty of Business and Law of the University of the University of St. Joseph, Macau.

quality of relationships and its impact on the larger society, not just by speed or profit. Then as second key point relates to the Commonality of Well-being. The Book of Rites describes the Datong society: "The way is practiced, and the world is shared by all... The aged find their end, the strong their use, and the young their growth". This is a direct parallel to the overall vision of an economy that "values dignity" (Leo XIV, 2026, n. 157). The key term of dignity seems a key notion which unites Christianity and Confucianism. And finally, the Transformation from Virtue to Well-being: In Confucian thought, moral order leads to material flourishing. If AI is governed by Ren (benevolence), the result will naturally be Datong (universal well-being). Zhou Shoujin takes this broad vision a step further or beyond Humanistic AI when he is re-grounding Artificial Intelligence with the Commonality of Virtue: This dimension posits that virtue (Good) is inherently common (Common). A single, isolated virtue is insufficient to constitute a complete moral good; true virtue exists only in a network of interconnected moral relations. As Confucius articulated, "If a man's knowledge is sufficient to attain a good end, but he lacks benevolence (Ren) to hold onto it, he will lose what he has gained... Even if he possesses knowledge and benevolence, if he does not govern with dignity, the people will not respect him. And if he governs with dignity but fails to act in accordance with ritual propriety (Li), his actions are not yet perfect (not yet 'Good')" (Analects 15.34). In this framework, Ren (benevolence) serves as the ultimate synthesis of these interconnected virtues, while the Junzi (the noble person) acts as the practical embodiment of this holistic moral network.

第二个要点关乎福祉之共善。《礼记》描绘大同社会曰："大道之行也，天下为公……老有所终，壮有所用，幼有所长。"这与通谕中"尊重人的尊严"的经济愿景（良十四世，2026年，第157号）形成了直接呼应。"尊严"这一关键词，似乎是联结基督教与儒学的核心概念。

最后是第三个维度：从德性到福祉的转化。在儒家思想中，道德秩序自然导向物质繁荣。若人工智能以"仁"来治理，其结果便是"大同"（普遍福祉）。

周守晋将这一宏阔愿景向前推进了一步，超越了"人文主义AI"的框架，以"德性之共善"重新为人工智能奠基：这一维度主张，德性（善）本质上是共通的（共）。单一的、孤立的德性不足以构成完整的道德善；真正的德性只存在于相互关联的道德关系网络之中。正如孔子所言："知及之，仁不能守之，虽得之，必失之。知及之，仁能守之，不庄以莅之，则民不敬。知及之，仁能守之，庄以莅之，动之不以礼，未善也。"（《论语 • 卫灵公》15.34）

在这一框架中，"仁"作为这些相互关联之德性的终极综合，而"君子"则是这一整体性道德网络的实践化身。

夏徽（Sonja Xia）在对"以中文翻译上帝的荣耀"的分析中，将这一终极综合推进了一步。她提出了一个重要的论点：在神圣启示面前，一切语言都是不充分且不完善的，教义的形成通常意味着对原始语言的转化，以此理解基督教教义命题的局限性，摆脱根深蒂固的欧洲中心主义。

A key punchline would be how Asian wisdom traditions and different religions may in a very concrete way shape the development of technology and particularly AI so that its beneficial impact will outperform the multiple destructive side-effects.

一个关键的点睛之笔在于：亚洲的智慧传统与不同宗教，如何能够以一种非常具体的方式，塑造技术——尤其是人工智能——的发展方向，使其有益的影响超越种种破坏性的副作用。

Sonja Xia takes this ultimate synthesis further in her analysis of "Translating the glory of God in Chinese language". It is a significant argument to try to understand the limitations of Christian dogmatic propositions as a way to break away from a lingering ethnocentrism. Before divine revelation, all languages are insufficient and imperfect. The formulation of doctrines usually entails a transformation of the original language. Christian doctrine of the Trinity maintains that there is but one God existing eternally in three persons: Father, Son, and the Holy Spirit. Pivotal for the formation of this doctrine is the demarcation between two previously interchangeable Greek words meaning essence/existence, ousia and hypostasis. Christian theologians used the former to designate the common essence of the three persons, and the latter the individual existence of each person respectively. Before the distinction was made, both the common aspect of a thing's existence (e.g., James is a human being) and the individual aspect (e.g., James is James) resided in the single philosophical word ousia. This overlap caused tension and confusion. The making of the Trinitarian doctrine led to the use of two distinct terms to clarify these two aspects of being which in Biblical terminology translates with perhaps one of the most insights namely that "God is love".

基督教三位一体的教义主张：只有一位上帝，永恒地存在于三个位格之中：圣父、圣子与圣灵。这一教义形成的关键，在于对两个此前可以互换使用的希腊词语——ousia（本质）与hypostasis（位格/实存）——作出明确区分。基督教神学家以前者指称三个位格的共同本质，以后者分别指称每个位格的个别实体。

在这一区分作出之前，事物存在的共通层面（例如：雅各是人）与个别层面（例如：雅各是雅各）都包含在同一个哲学词汇ousia之中。这种重叠造成了张力与困惑。三位一体教义的确立，促使人们使用两个不同的术语来厘清存在的这两个层面，而在《圣经》术语中，这一洞见或许最集中地体现于"上帝是爱"这一表述中。

蔡翼伦(Thomas Cai)揭示了耶稣会枢机主教、神学家罗伯·博敏在中国语境中的重要性。罗伯·博敏（Robert Bellarmine，1542－1621；译者：也译作罗伯特·贝拉明）被视为十六世纪最后一批神学家之一，也被认为是那个时代精通所有主要神学领域的集大成者。蔡认为，博敏书信的重要意义在于他对教会与国家关系的洞见。做一个虔诚的

Thomas Cai hints to the significance of the Jesuit Cardinal and theologian Robert Bellarmin in the Chinese context. Robert Bellarmine (1542-1621) was considered as one of the last theologians of the sixteenth century who was considered to master all the major areas of theology of his time. Cai argues that the significance of Bellarmine's letter lies in his vision of the relationship between the Church and the State. Being a faithful Christian does not challenge one's identity in a particular society on earth. He made it clear that the Gospel doctrine does not seize earthly kingdoms: "But now, by a blessing from heaven, they are beginning to understand that the teachings of the Gospel do not take away the kingdom on earth; rather, they promise and grant a kingdom from heaven." In this regard, thus the end of the Church's mission is not the power of the temporal order, but rather the kingdom of heaven. These words of Bellarmine reveal his theory of the Church's indirect power. According to this theory, there is a distinction between the Church and the state in terms of their ends. The Church has only one spiritual power, not temporal power, because her aim is to save souls. Consequently, the Church has an indirect power in the temporal order. For Bellarmine, the pope's spiritual power is only extended to the temporal order on occasion: "Rather we mean that the papal power is of itself properly spiritual, and therefore directly regards as its primary object spiritual affairs; but indirectly, that is, by reason of their relation to spiritual things, reductively, and by necessary consequence it regards temporal things as its secondary object. To this object the spiritual power turns, as Innocent III says, in particular cases."

基督徒，并不会动摇一个人在尘世特定社会中的身份认同。博敏明确指出，福音教义并不夺取世俗王国："然而如今，承蒙上天的恩典，人们开始明白，福音的教导并非要剥夺地上的国度，而是许诺并赐予一个天国的国度。"就此而言，教会使命的终极目标并非掌握世俗秩序中的权力，而是天国的国度。博敏的这番话揭示了他的"教会间接权力"理论。根据这一理论，教会与国家在各自的目的上有着本质区别。教会仅拥有属灵权力，而非世俗权力，因为它的宗旨是拯救灵魂。因此，教会在世俗秩序中仅具有间接权力。在博敏看来，教宗的属灵权力只是在特定情形下才延伸至世俗秩序："更准确地说，我们所指的是，教宗的权力本质上就是属灵的，因此其首要对象直接指向属灵事务；而间接地——即由于属灵事务与世俗事务之间的关联性——通过归约和必然推论，世俗事务才成为其次要对象。正如教宗英诺森三世所言，正是在特定个案中，属灵权力才会转向这一对象。"

罗德里克·奥布莱恩（Roderick O'Brien）在反思教宗方济各最后一次亚洲牧灵之旅的意义时，清晰地展现了教宗激进的属灵本质，凸显了从欧洲中心主义向亚洲视角转变的关键范式转换。教宗方济各建议重新发现对耶稣圣心虔诚奉献的重要性，因为他提到了民间虔诚在维系对耶稣圣心真正意识方面的力量。这种虔诚在亚洲似乎尤为强烈，几乎每个教区都有一座奉献于耶稣圣心的教堂，其中最著名的当属广州主教座堂。已故法国传教士沙百里（Jean Charbonnier，1932－2023）曾估计，中国大陆有超过200个堂区、教

It seems to be an optimistic view that the Church would not just be an insignificant bystander in midst of ongoing changes but may be able to make a significant contribution in humanizing the economic and technical development.

这似乎是一种乐观的愿景：教会不会是在时代变革中无足轻重的旁观者，而是能够在以人为本的经济与技术发展中作出重要贡献。

The radical spiritual nature of the Pope appears clearly in the essay by Roderick O'Brien when he reflects on the significance of the last international pastoral trip through Asia of Pope Francis. It highlights the key paradigm shift from a Eurocentric towards an Asian perspective. Pope Francis suggests to rediscover the importance of the devotion to the heart of Jesus as he refers to the power of popular devotion in maintaining a true sense of the heart of Jesus. This devotion seems especially strong in Asia as nearly every diocese would have a church dedicated to the Sacred Heart, perhaps the most famous being the Cathedral of Guangzhou. The late French missionary Jean Charbonnier (1932-2023), estimated that more than 200 parishes, churches, and chapels in mainland China are dedicated to the Sacred Heart. In India, the Sacred Heart Cathedral in New Delhi is central among many other churches, schools, and chapels which exemplify this devotion. But more important are the large number of religious orders, communities, and lay associations which carry this title. The heart, too, enables us to develop a bridge of understanding with other religions which might not be possible at simply an intellectual level. In order to further demonstrate the relevance of one of the most relevant Encyclical letters of Pope Francis "Laudato Si" (2005) Franz Gassner shares his analysis of coming to grips with garbage collection in Hong Kong where

堂和小圣堂奉献于耶稣圣心。在印度，新德里的耶稣圣心主教座堂在众多体现这一虔诚的教堂、学校和礼拜堂中居于核心地位。更为重要的是，大量以"耶稣圣心"为名的修会、团体和教友组织承载着这一敬礼传统。而"心"这一意象，也使我们能够与其他宗教建立理解的桥梁——这种沟通在纯粹的理智层面或许难以实现。

为了进一步论证教宗方济各最重要的通谕之一《愿祢受赞颂》（2015年）的现实意义，范圣言（Franz Gassner）分享了他对香港垃圾处理问题的分析。他认为《香港资源循环蓝图2021》的三大主要目标仍然值得推荐，即："减废——资源循环——零堆填"，同时推广低碳生活方式，实现碳中和。这些目标源于科学研究和国际经验。《香港资源循环蓝图2021》的第二中期目标是：通过公众教育活动以及香港回收业的支持——包括回收基金、绿色科技基金和环保园——在香港培育"绿色生活文化"。《香港资源循环蓝图2035》设定了两个长期目标：一是发展充足的废物转能设施，摆脱对堆填区的依赖；二是实现零堆填。但关键问题在于，鉴于香港现有生活习惯和社会体制的主导地位，这些目标究竟如何在实践中实现。

he argues that the three main goals of the Waste Blueprint 2021 remain recommendable namely: "Waste Reduction - Resources Circulation - Zero Landfill", with a promotion of low carbon lifestyle and achieving carbon neutrality. These goals result from scientific research and international experiences. The Second Medium Target in the Waste Blueprint 2021 is to instill a "Green Living Culture" in Hong Kong through public education campaigns and through the support of the recycling trade in Hong Kong: Recycling Fund; Green Tech Fund; Eco Park. There are two long-term targets in the Waste Blue Print for Hong Kong 2035: to develop adequate Waste-to-energy facilities, moving away from the reliance on landfills, and the target of Zero-Landfills. But the key question remains, how these targets can be practically achieved given the dominance of the prevailing habits and social systems in Hong Kong.

In order to challenge and educate future generations to come up with adequate solutions on these urgent issues Yves Vendé suggests Service Learning programs as pedagogical method in order to inspire young students and their professors to develop a sense for complex social situations and to start thinking and acting for the common good especially for the left behind. The various elements of the program—field exposure, acquisition of professional skills, academic knowledge, and personal and critical reflection—distinguish service-learning from student volunteer work or internships. Service-learning promotes genuine personal transformation in the context of learning a profession and assimilating a social role.

为了激励和教育年轻一代针对这些紧迫问题提出切实可行的解决方案，温德（Yves Vendé）建议将服务学习作为一种教学方法，以激发青年学生及其教授对复杂社会情境的感知力，并开始为公共利益——尤其是为那些被社会遗忘的群体——而思考与行动。该项目的各个要素——实地体验、专业技能习得、学术知识，以及自我审视与批判性反思——使服务学习有别于学生志愿服务或实习。服务学习在学习专业和融入社会角色的过程中，促进真正的个人转变。

丹宁思（Dennis McCann）在更广阔的背景下阐释了教会社会训导的发展脉络。他指出，从1891年良十三世的第一道社会通谕，到2025年良十四世的通谕，其间存在着内在的一致性——后者开篇便试图恢复"心的语言"，而这种语言在当今诸多文化潮流的遮蔽与扭曲下已然模糊。天主教社会训导给我们的启示是：我们对天主之爱的回应，必须从恢复以"心的语言"所表达的人际交往能力开始。我们走向恢复的道路，由历代天主教传统中所颂扬的众多见证者所标记——他们向我们展示了如何坚定地表明立场。在《他钟爱我们》（Dilexit nos）通谕的末尾，教宗方济各讨论了"基督徒的补赎"，即基督徒那些有助于构建"爱的文明"（若望·保禄二世语）的行动。从良十三世到良十四世，天主教社会训导似乎呈现出一种贯穿始终的高度一致性。然而，基督徒的补赎不能仅仅被理解为一堆外在善工的集合，无论这

The wider contextual framework of the Social Doctrine of the Church is developed by Dennis McCann when he points to the consistency from the first social Encyclical Letter by Leo XIII. in 1891 to Leo XIV in 2025 which begins with an attempt to recover the language of the heart, obscured and distorted by so many cultural trends today. The lesson of Catholic Social Teaching 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 the Catholic tradition through centuries who showed us how to take a stand. Toward the end of letter "Dilexit nos", Francis discusses "Christian reparation", the actions of Christians that will contribute to a "civilization of love" (John Paul II). There seems to be a great consistency of Catholic Social Teaching spanning all the way from Leo XIII. to Leo XIV. 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.

Thomas Worcester evaluates Pope Leo XIV. and his first year as shepherd of the Catholic Church. Three days before Christmas, Pope Leo addressed the Roman curia for the "exchange of Christmas greetings." In one of his first years as pontiff, Pope Francis had used this same occasion for a rather severe critique of the curia, enumerating with them a list of some fifteen things wrong with them (Pope Francis, 22 December 2014). Pope Leo was milder in his 2025 address to the curia. Yet he did insist on the importance of a synodal church and on fraternal

些善工多么不可或缺、有时多么令人钦佩。它们需要一种“灵修精神”，一种灵魂，一种赋予其力量、动力和不懈创造力的意义。它们需要那从基督圣心中辐射出的生命、火焰与光明。

托马斯·伍斯特（Thomas Worcester）对教宗良十四世及其就任天主教会牧者(译者：即教宗)的第一年进行了评述。圣诞节前三天，良教宗在“互致圣诞问候”的场合向罗马教廷致辞。教宗方济各在其就任教宗的最初几年中，曾利用同一场合对教廷进行了相当严厉的批评，向他们列举了约十五项弊病（教宗方济各，2014年12月22日）。良教宗在2025年对教廷的致辞中语气较为温和。然而，他确实强调了“同道偕行的教会”（synodal church）的重要性，并指出弟兄般的友爱对于教廷的健康运作至关重要——在教廷中，“权力的行使、争胜的欲望、对个人利益的追逐，往往难以改变”。

friendship as essential for a healthy functioning of the curia, the curia where "the exercise of power, the desire to prevail, or the pursuit of personal interests are slow to change".

CONCLUSION

The contributions of this issue of the Macau Ricci Institute Journal offer a wide range of perspectives in the context of the cultural exchange between China and Western cultures with a particular focus on how to properly react to massive shifts in socio-political situations around the world. An urgent key wake-up call comes through the ongoing process of discernment on how to deal properly with AI so that a humanistic approach could ensure that it will be used for the benefit of the larger society. This discernment takes deep roots in the role which the church may play when it grew out of his position of temporal power and moving away from a mostly Eurocentric point of view. We thus assist the paradigm shift from Europe to a broader universal context where Asia plays an increasingly important role while the importance of previous Empires is rapidly diminishing. Therefore, a key punchline would be how Asian wisdom traditions and different religions may in a very concrete way shape the development of technology and particularly AI so that its beneficial impact will outperform the multiple destructive side-effects. It seems to be an optimistic view that the Church would not just be an insignificant bystander in midst of ongoing changes but may be able to make a significant contribution in humanizing the economic and technical development.

结语

本期《澳门利氏学社学刊》所收录的文章，在中西文化交流的背景下，提供了多元的视角，尤其聚焦于如何妥善应对全球范围社会政治局势的剧烈变动。一个紧迫而关键的警醒，来自当下关于如何正确应对人工智能的持续"辨明"过程——唯有秉持人文主义立场，才能确保人工智能造福更广泛的社会。这一辨明深深植根于教会在走出世俗权力地位、摆脱欧洲中心主义视角之后所能扮演的角色。因此，我们正见证一场从欧洲向更广阔的普世语境的范式转换，其中亚洲正发挥着日益重要的作用，而昔日帝国的影响力则在迅速消退。由此，一个核心要旨在于：亚洲的智慧传统与不同宗教，如何以切实具体的方式塑造技术——尤其是人工智能——的发展方向，使其有益的影响超越种种破坏性的副作用。这似乎是一种乐观的愿景：教会不仅不会在持续变革中沦为无足轻重的旁观者，反而能够在经济与科技发展的人文导向上作出重要贡献。

References 参考资料

- Ames, R. T., & Rosemont, H. (1998). The Analects of Confucius: A Philosophical Translation. Ballantine Books.
- Chan, W. T. (1963). A Source Book in Chinese Philosophy. Princeton University Press.
- Lau, D. C. (1979). Confucius: The Analects (Lun Yü). Penguin Classics.
- Leo XIII. (1891). Rerum Novarum. Vatican Press.
- Leo XIV. (2026). Magnifica Humanitas. Vatican Press.
- Legge, J. (1885). The Li Ki (Book of Rites). Clarendon Press.
- Mencius. (n.d.). The Works of Mencius. (J. Legge, Trans.).
- Wilhelm, R., & Baynes, C. F. (1950). The I Ching, or Book of Changes. Princeton University Press.
- Yao, X. (2000). An Introduction to Confucianism. Cambridge University Press.

A Confucian Response to *Magnifica Humanitas*: Safeguarding Humanity in the Age of Artificial Intelligence

儒家对《伟大的人性》的回应：在人工智能时代守护人性

Shoujin Zhou & Stephan Rothlin 周守晋，罗世范*

Abstract

Pope Leo XIV's 2026 encyclical *Magnifica Humanitas* offers a profound diagnosis of the existential risks posed by Artificial Intelligence (AI), calling for a return to "Integral Humanism." This paper responds to the Pontiff's appeal by articulating a Confucian response. We argue that Confucianism does not merely echo the Encyclical's concerns but offers a distinct metaphysical and ethical framework to address the "technocratic paradigm." By reinterpreting the relationship between *Ren* (benevolence) and *Zhi* (wisdom), and proposing a governance model based on the "Common Good" (*Gong Shan*) and "Harmony" (*He*), this paper suggests that Confucian wisdom can help "disarm" the algorithms and ensure AI serves the flourishing of the human family.

摘要

教宗良十四世2026年发布的通谕《伟大的人性》对人工智能带来的生存风险做出了深刻诊断，呼吁回归“整体人文主义”。本文响应教宗的呼吁，提出一种儒家式的回应。我们认为，儒家思想不仅呼应了通谕所关切的问题，更提供了一套独特的形而上学伦理框架，以应对“技术官僚范式”。通过重新诠释“仁”(benevolence)-“智”(wisdom)关系，提出一种基于“共善”(common good)与“和谐”(harmony)的治理模式。本文指出，儒家智慧能够帮助化解算法的潜在威胁，确保人工智能真正服务于人类大家庭的繁荣与发展。

* 周守晋，北京大学。
Shoujin Zhou , Peking University
* 罗世范，澳门圣若瑟大学。
Stephan Rothlin , University of Saint Joseph, Macau

1. Introduction:
The New Rerum Novarum for the Digital Age

In 2026, Pope Leo XIV promulgated the Encyclical Letter *Magnifica Humanitas*, a document widely regarded as the *Rerum Novarum* of the digital age. Just as Leo XIII addressed the exploitation of the Industrial Revolution, Leo XIV addresses the "new things" (*res novae*) of the algorithmic era. The Encyclical warns that without a moral compass, AI risks becoming a "Tower of Babel"—a monument to human pride that leads to confusion and dehumanization (Leo XIV, 2026, n. 7).

The core thesis of *Magnifica Humanitas* is that technology must remain subordinate to the "grandeur of the human person" (Leo XIV, 2026, n. 90). The Pope proposes "Integral Humanism" as the antidote to the "technocratic paradigm," urging a shift from efficiency to solidarity, from data extraction to the common good.

This paper accepts the Pope's invitation to dialogue. We posit that Confucianism, with its millennia of reflection on the relationship between humanity (*Ren*) and technology/culture (*Wen*), offers a robust philosophical partner in this endeavor. We aim to move beyond a superficial comparison to a deep structural resonance, demonstrating how Confucian ethics can operationalize the Pope's vision of a "Civilization of Love" in the context of AI governance.

1. 引言：
数字时代的《新事通谕》

2026年，教宗良十四世颁布通谕《伟大的人性》，被广泛视为数字时代的《新事通谕》（译者：《新事通谕》是教宗良十三世于1891年发表的划时代通谕）。教宗良十三世针对的是工业革命时代的剥削现象，良十四世则聚焦于算法时代的"新事物"（res novae）。通谕警告，若缺乏道德指引，人工智能可能沦为"巴别塔"——一座象征人类傲慢并最终导致混乱与非人化的"丰碑"。（良十四世通谕第7号，下文简称通谕，括注号数）

通谕的核心论点是：技术必须始终服务于"人的崇高尊严"（通谕90）。教宗提出用"整体人文主义"作为对抗"技术官僚范式"的解药，敦促人们从追求效率转向倡导团结互助，从数据攫取转向关注共同福祉。

本文响应教宗的对话邀请。我们认为，儒家思想历经千年对人伦（仁）与技术/文化（文）关系的深刻反思，为这一场精神拯救提供了坚实的思想依据。我们的目标是超越表面的比较，深入探寻深层的结构共鸣，论证儒家伦理如何在人工智能治理的背景下，将教宗所构想的"爱的文明"愿景转化为可操作的具体实践。

2. The Fourfold Crisis: A Confucian Diagnosis

Magnifica Humanitas diagnoses four specific crises embedded in the rise of AI: human dignity, social justice, truth, and ecology. A Confucian reading deepens this diagnosis by locating the root cause in the separation of "The Way" (*Dao*) from technical skill.

2.1 The Crisis of Dignity: From "Relational Self" to Data Point

The Encyclical laments that AI reduces individuals to data points, simulating empathy without moral conscience (Leo XIV, 2026, n. 1). This aligns with the Confucian fear of becoming a "vessel" (*Qi*)—a mere tool—rather than a "Noble Person" (*Junzi*).

In Confucian anthropology, the self is not an isolated atom but a "relational node." As the *Analects* states, "To be human (*Ren*) is to love others" (12.22). Dignity arises from our capacity to cultivate relationships. AI, when it replaces human interaction with algorithmic mediation, attacks the very root of Confucian personhood. It creates a "disembodied" existence that contradicts the Confucian insistence that moral cultivation (*Xiushen*) must happen through concrete, embodied rituals (*Li*) in the real world.

2.2 Social Justice: The Confucian Critique of "Data Colonialism"

Leo XIV condemns "data colonialism," where tech giants exploit the vulnerable (Leo XIV, 2026, n. 5). This resonates with the Mencian critique of rulers who "lead beasts to devour men" by prioritizing profit over people's livelihood (Mencius, 1A:4).

2. 四重危机：一种儒家诊断

《伟大的人性》诊断了人工智能崛起过程中潜藏的四种危机：人类尊严、社会正义、真相与生态危机。在儒家视角看来，这一诊断可以归结为"道"与"技"的分离。

2.1 尊严危机：从"关系自我"到数据点

《通谕》痛惜人工智能将个体降格为数据点，模拟共情却无道德良知（通谕1）。这与儒家所担忧的人"沦为器"——即仅仅成为一种工具——而非"君子"的境况不谋而合。

在儒家的人类观中，自我并非孤立的原子，而是一个"关系节点"。正如《论语》所言："仁者爱人"（12.22）人的尊严源于我们培育关系的能力。当人工智能以算法中介取代人类互动时，它实际上触及了儒家人格的根本。这种替代制造了一种"去身体化"的存在状态，与儒家坚持的道德修养（修身）必须经由现实世界中具体的、具身化的礼仪（礼）来实现这一理念相悖。

2.2 社会正义：儒家对"数据殖民主义"的批判

《通谕》谴责"数据殖民主义"——即科技巨头对弱势群体的剥削（通谕5）。这一观点与孟子对统治者的批判不谋而合——那些统治者为了追求利益而置百姓生计于不顾，无异于"率兽食人"（孟子·梁惠王上）。

The Confucian response to Magnifica Humanitas is one of profound agreement and active cooperation. We agree that the "technocratic paradigm" is a new Tower of Babel. We agree that "Integral Humanism" is the only path forward.

儒家对《伟大的人性》的回应，是深切的认同与积极的合作。我们认同"技术官僚范式"是一座新的巴别塔，我们认同"整体人文主义"是唯一的出路。

Confucianism argues that the economy must be embedded in ethics. The *Great Learning* teaches that a state should not prioritize wealth but should prioritize righteousness (*Yi*). "If the ruler sets his heart on benevolence, the people will respond with benevolence" (Mencius, 1A:1). The current AI model, which extracts value from the many to enrich the few, violates the Confucian principle of "sharing wealth with the people" (*Yu Min Tong Zhi*).

2.3 Truth and the "Rectification of Names"

The Encyclical warns of deepfakes and the erosion of truth (Leo XIV, 2026, n. 132). Confucianism addresses this through the doctrine of the "Rectification of Names" (*Zheng Ming*). Confucius argued, "If names are not correct, language is not in accordance with the truth of things" (*Analects*, 13.3).

In the age of AI, "names" (labels, data categories, algorithmic identities) are often distorted. When an algorithm labels a human being as a "risk factor" or a "consumer profile" rather than a person, it violates *Zheng Ming*. A Confucian response demands that AI systems be designed to reflect the reality of human dignity, not to obscure it for the sake of manipulation.

儒家主张，经济必须植根于伦理。《大学》教导说，治理国家不应以财利为先，而应以义为先。"君仁莫不仁，君义莫不义，君正莫不正"（孟子·离娄上）。当下的人工智能模式从多数人身上攫取价值以肥少数人，违背了儒家"与民同之(利)"的原则。

2.3 真相与"正名"

《通谕》警告了深度伪造技术对真相的侵蚀(通谕132)。儒家思想则通过"正名"学说来应对这一问题。孔子指出："名不正，则言不顺；言不顺，则事不成。"(论语·子路)

在人工智能时代，"名称"（标签、数据类别、算法身份）往往被扭曲。当算法将人类个体标记为"风险因素"或"消费者画像"，而非作为具体的人时，便违背了正名的主张。儒家的回应要求，人工智能系统的设计应反映人的尊严这一现实，而非为了操控目的将其掩盖。

2.4 Ecology: The Unity of Heaven and Humanity

Finally, the Pope highlights the material cost of the digital world (Leo XIV, 2026, n. 101). This echoes the Confucian concept of the "Unity of Heaven and Humanity" (*Tian Ren He Yi*). In this view, humanity is not the conqueror of nature but its partner. The massive energy consumption of data centers represents a failure of "filial piety" toward the cosmos, disrupting the harmony that sustains life.

3. The Confucian Response: Re-grounding AI in Virtue

To answer the Pope's call for "Integral Humanism," we propose a Confucian framework centered on the dynamic balance between *Ren* (Benevolence) and *Zhi* (Wisdom/Technical Intelligence).

3.1 The "Ren-Zhi" Dialectic: Subordinating Instrumental Reason

A central theme in *Magnifica Humanitas* is the danger of intelligence without wisdom. The Encyclical notes that "intelligence, when absolutized, overshadows... affection, the will, commitment and relationships" (Leo XIV, 2026, n. 113).

Confucianism provides the precise vocabulary for this distinction. *Zhi* (often translated as wisdom, but here implying technical or cognitive intelligence) is the capacity to know and to act efficiently. *Ren* is the moral heart, the feeling of care for others.

Confucius warned: "If a man has wisdom (*Zhi*) sufficient to attain a goal, but lacks benevolence (*Ren*) to hold onto it, he will lose it" (*Analects*, 15.34).

2.4 生态：天人合一

最后，教宗高度强调了数字世界的物质代价(通谕101)。这与儒家“天人合一”的理念遥相呼应。在儒家观念中，人类并非自然的征服者，而是自然的伙伴。数据中心的巨大能源消耗，反映了对宇宙自然缺乏应有的感恩、敬畏与回馈，破坏了维系生命的和谐秩序。

3. 儒家的回应：为人工智能重建德性根基

为响应教宗关于“整体人文主义”的呼吁，我们提出一种以仁(仁爱)与智(智慧/技术智能)之间动态平衡为核心的儒家框架。

3.1 “仁—智”辩证：让工具理性从属于道德(价值)理性

《伟大的人性》的核心主题之一，是警惕“有智能而无智慧”的危险。通谕指出：“一旦智能被绝对化，它会遮蔽……情感、意志、承诺与关系。”（通谕113）

儒家思想为这种区分提供了精准的概念框架。“智”(此处指技术或认知上的聪慧)是指知悉并高效行动的能力；“仁”则是道德之心，即关怀他人的情感。

孔子告诫：“如果一个人拥有足以达成目标的‘智’，却缺乏仁爱来坚守它，他终将失去这个目标。”(《论语·卫灵公》)

By integrating the Confucian virtues of Ren (Benevolence), Yi (Righteousness), and Li (Propriety) into the governance of AI, we can help "disarm" the algorithm.

将儒学的仁、义、礼融入人工智能的治理，我们便能助力“解除算法的武装”。

- Zhi without Ren: This is the "barbaric growth" of AI—highly efficient but morally blind. It leads to the "Tower of Babel," where technical capability outpaces moral maturity.
- Ren without Zhi: This is impotent moralizing. We need the technical capacity (*Zhi*) to solve problems like disease and poverty.

The Synthesis: The Confucian response is that AI represents the ultimate extension of *Zhi*. To safeguard humanity, we must ensure that *Ren* acts as the "steering wheel" for the "engine" of AI. This aligns perfectly with the Pope's assertion that "human intelligence... must guide technical innovations" (Leo XIV, 2026, n. 97).

3.2 Defining the Confucian "Common Good" (*Gong Shan*)

The Encyclical places the "Common Good" at the center of AI governance (Leo XIV, 2026, n. 59). In Confucianism, the Common Good is not merely the sum of individual preferences (utilitarianism) but an organic state of "Great Harmony" (*Datong*).

- 无仁之智：这将导致人工智能的“野蛮生长”——高效但却“不讲武德”，从而导致“巴别塔”的出现，即技术能力把道德的成熟远远甩在身后。
- 有仁而无智：这是空洞的道德说教。我们需要“智”（技术能力）来解决诸如疾病、贫困等问题。

综合来看，儒家的回应是：人工智能是“智”的终极延伸。为守护人类福祉，我们必须确保“仁”成为人工智能这台“引擎”的“方向盘”。这一点与教宗的论断不谋而合：“人类智慧……必须引领技术创新”（通谕97）。

3.2 确定儒家“共善”观

通谕将“共善”（common good）置于人工智能治理的中心地位（通谕59）。在儒家思想中，“共善”并非仅仅是个人偏好的简单相加（功利主义），而是一种“大同”的有机状态。

We define the Confucian Common Good through a tripartite structure:

1. The Commonality of Virtue: Goodness is inherently relational. As Mencius argued, one cannot be truly virtuous in isolation. The "good" of an AI system must be measured by how it improves the moral quality of relationships (e.g., between doctor and patient, teacher and student), not just by speed or profit.
2. The Commonality of Well-being: The *Book of Rites* describes the Datong society: "The way is practiced, and the world is shared by all... The aged find their end, the strong their use, and the young their growth" (*Liji*, Liyun). This is a direct parallel to the Pope's vision of an economy that "values dignity" (Leo XIV, 2026, n. 157).
3. The Transformation from Virtue to Well-being: In Confucian thought, moral order leads to material flourishing. If AI is governed by *Ren* (benevolence), the result will naturally be *Datong* (universal well-being).

3.3 "Disarming" the Algorithm through *Li* (Ritual/Propriety)

The Pope calls for "disarming" AI to free it from the mentality of armed competition (Leo XIV, 2026, n. 110). Confucianism offers *Li* (Ritual/Propriety) as the mechanism for this disarmament.

Li is often misunderstood as mere ceremony. In reality, *Li* is the "grammar of social interaction" that prevents conflict. It creates "temporal autonomy"—spaces of rest and reverence (like the Sabbath) where the logic of efficiency is suspended.

我们通过下面的三元结构来界定儒家的共善思想：

1. 德性的共善：善的本质是关系性的。正如孟子所言，人不可能在孤立状态中真正实现德性。人工智能系统的"善"，必须以其能否提升人际关系中的道德品质（如医患关系、师生关系）来衡量，而不是仅仅以速度或利益为标准。
2. 福祉的共善：《礼记》中描述了大同社会："大道之行也，天下为公……使老有所终，壮有所用，幼有所长。"（礼运）这与教宗所倡导的"以尊严为价值尺度"的经济愿景直接呼应。（通谕157）
3. 从德性善向福祉善的转化：在儒家思想中，道德秩序引领物质繁荣。如果人工智能以仁（仁爱）为准则，其结果自然会是大同（普遍福祉）。

3.3 通过礼"解除"算法的武装

教宗呼吁"解除"人工智能武装，使其摆脱你死我活的残酷竞争思维模式（通谕110）。儒家思想则以"礼"作为实现"解除武装"的机制。

礼常常被误解为单纯的仪式。实际上，礼是社会交往的基本准则及其体现的过程性，它能避免冲突，营造出一种"时间上的自主性"——即修养身心与保持虔敬的内在空间（如安息日），在这些空间里，效率的逻辑得以暂时搁置。

- Application to AI: We need "Digital *Li*." These are protocols and norms that prioritize human dignity over algorithmic optimization. For example, a "Right to Disconnect" is a form of *Li* that protects the family from the intrusion of work algorithms. *Li* acts as a "firewall" against the "tyranny of real-time," preserving the silence necessary for the "rectification of the heart" (*Zheng Xin*).

4. Toward a "Civilization of Love": A Five-Tier Governance Framework

To move from theory to practice, we propose a Confucian-inspired governance framework that operationalizes the principles of *Magnifica Humanitas*.

- 应用于人工智能：我们需要一种“数字礼”。这是一种以人类尊严优先于算法最大化的准则与规范。例如，“断联权”便是“礼”的一种体现，它能保护家庭免受工作算法的侵扰。“礼”犹如一道“防火墙”，抵御着“实时(在线)的暴政”，从而守护“正心”(正心诚意)所必需的内在宁静。

4. 走向“爱的文明”：五级治理框架

为了将理论付诸实践，我们提出了一种以儒家思想为灵感的治理框架，旨在将《伟大的人性》所提出的原则加以具体化和可操作化。

Governance Level	Confucian Principle	Application to AI Governance
1. Ontological	Tian Ren He Yi (Unity of Heaven & Humanity)	AI development must respect ecological limits. Algorithms should be "green by design," minimizing energy consumption to honour the "common home."
2. Political	Min Ben (People as the Root)	Data governance must be democratic. Data is a "common good" (Leo XIV, 2026, n. 67), not private property. Platforms must serve the people, not the reverse.
3. Social	He Er Bu Tong (Harmony in Diversity)	Algorithms must not create echo chambers. They should be designed to expose users to diverse viewpoints, fostering the Confucian ideal of "harmonizing without conforming."
4. Corporate	Yi Sheng Li (Righteousness Generates Profit)	Businesses must adopt "Confucian Entrepreneurship." Profit is valid only if it contributes to social stability. AI companies must be audited not just on financials, but on their "Social Virtue."
5. Personal	Shu (Reciprocity/Empathy)	The "Golden Rule" applied to code. "Do not impose on users what you would not want for yourself." This counters the "attention economy" that exploits human weakness.

治理层级	儒家原则	治理应用
1. 本体论	天人合一	AI 的发展必须尊重生态边界，算法应当遵循“绿色设计原则”，最大限度降低能耗，以守护我们共同的家园。
2. 政治	以民为本	数据治理必须民主化。数据具有“共善”属性(通谕 67)，绝非私有财产。平台必须服务于人民，而非相反。
3. 社会	和而不同	算法不能制造信息茧房，设计应使用户接触多元观点，贯彻儒家“和而不同”的思想理念。
4. 企业	义利相济	企业应践行儒家企业家精神。唯有促进社会稳定的利润方为正当。AI 企业不仅要接受财务审计，还应接受社会道德审计。
5. 个人	忠恕之道	算法代码应遵循“黄金法则”：己所不欲，勿施于人(用户)，自觉抵制利用人性弱点的“注意力经济”。

4.1 The Role of the “Junzi” (Noble Person) in Tech

The Encyclical calls for leaders with moral courage. Confucianism emphasizes the role of the *Junzi* (Noble Person). In the tech industry, this means cultivating “Tech-JUNZI”—engineers and executives who view their work as a moral vocation, not just a job. They are the ones who will “rebuild the walls of Jerusalem” (Leo XIV, 2026, n. 8) by coding ethical constraints into the very architecture of AI.

4.2 Education: The Root of the Solution

Both the Pope and Confucius agree that the solution lies in education. *Magnifica Humanitas* calls for an “educational alliance” (Leo XIV, 2026, n. 139). Confucianism adds that this education must be holistic—cultivating the “Six Arts” (ritual, music, archery, charioteering, calligraphy, mathematics).

Modern AI education should not just teach coding (Mathematics) but must heavily emphasize Ethics and Philosophy (Ritual/Music). We need to produce “whole persons” who can judge whether an algorithm is *beautiful* (good for society) as well as *efficient*.

4.1“君子”在科技中的角色

通谕呼吁领导者具备道德勇气。儒家思想尤为强调“君子”的作用。在科技行业，这意味着要培养“科技君子”——即将自身工作视为道德使命而非仅仅是一份职业的工程师与管理者。正是他们，通过将伦理约束融入人工智能的底层架构，来“重建耶路撒冷的城墙”(通谕8，译者注：“重建耶路撒冷的城墙”典故出自《尼希米记》(圣经-旧约)，在通谕中与象征人类傲慢的″巴别塔″相对，喻指以谦卑与道德勇气重建伦理秩序)。

4.2 教育：解决方案的根源

教宗与孔子一致认为，出路在于教育。《伟大的人性》呼吁建立“教育联盟”(通谕139)。儒家则进一步指出，这种教育必须是整全的——即涵养“六艺”(礼、乐、射、御、书、数)。

现代AI教育不应仅教授编程(“数”)，还必须高度重视伦理与哲学(“礼”“乐”)。我们需要培养的是“全人”——既能判断算法是否高效，也能判断其是否美好(即是否有益于社会)。

5. Conclusion: Rebuilding Jerusalem Together

Pope Leo XIV ends his Encyclical with the image of Nehemiah rebuilding the walls of Jerusalem, stone by stone (Leo XIV, 2026, n. 241). This is a call to action.

The Confucian response to *Magnifica Humanitas* is one of profound agreement and active cooperation. We agree that the "technocratic paradigm" is a new Tower of Babel. We agree that "Integral Humanism" is the only path forward.

By integrating the Confucian virtues of *Ren* (Benevolence), *Yi* (Righteousness), and *Li* (Propriety) into the governance of AI, we can help "disarm" the algorithm. We can ensure that the "Common Good" is not just a slogan, but a structural reality of the digital age.

As the *Book of Changes (I Ching)* says, "The great man is he who advances with the times, but whose virtue remains constant." Let us advance with the times of AI, but let us hold fast to the constant virtue of our shared humanity. In doing so, we answer the Pope's call to build a civilization where technology serves the "Civilization of Love," ensuring that in the age of the machine, the human heart remains the master of its destiny.

5. 结论：携手重建耶路撒冷

教宗良十四世以尼希米一砖一石重建耶路撒冷城墙的意象作结（通谕241），这是行动的号召。儒家对《伟大的人性》的回应，是深切的认同与积极合作；我们认同“技术官僚范式”是一座新的巴别塔，我们认同“整体人文主义”是唯一的前行之路。

通过将儒家的仁、义、礼美德融入人工智能治理，能够助益于化解算法的潜在风险，能够确保“共善”不仅仅是一句口号，而是数字时代的一种结构性现实。

正如《易经》所言，伟大的人能因时而进，而其德行恒常（乾・文言）。让我们紧跟人工智能的时代潮流，同时坚守人类共有的永恒美德。唯有如此，我们才能呼应教宗的号召，共同建设一个科技服务于“爱的文明”的新世界，确保在机器时代，人类的心灵始终掌握自身命运的主宰权。

References 参考资料

- Ames, R. T., & Rosemont, H. (1998). *The Analects of Confucius: A Philosophical Translation.* Ballantine Books.
- Chan, W. T. (1963). *A Source Book in Chinese Philosophy*. Princeton University Press.
- Lau, D. C. (1979). *Confucius: The Analects (Lun Yü)*. Penguin Classics.
- Leo XIII. (1891). *Rerum Novarum*. Vatican Press.
- Leo XIV. (2026). *Magnifica Humanitas*. Vatican Press.
- Legge, J. (1885). *The Li Ki (Book of Rites)*. Clarendon Press.
- Mencius. (n.d.). *The Works of Mencius*. (J. Legge, Trans.).
- Wilhelm, R., & Baynes, C. F. (1950). *The I Ching, or Book of Changes*. Princeton University Press.
- Yao, X. (2000). *An Introduction to Confucianism*. Cambridge University Press.

Beyond Humanistic AI: Re-grounding Artificial Intelligence Governance in the Confucian Common Good

超越人文AI：儒家共善视角下的人工智能治理重构

Zhou Shoujin, 周守晋*

Abstract

This paper addresses the crisis of value rationality in AI governance by re-grounding it in the traditional Chinese concept of the common good. Interpreting this as a dynamic balance between virtue (De) and well-being (Fuzhi), the study constructs a five-tier framework that operationalizes Confucian wisdom into actionable governance layers. By bridging civilizational wisdom with technical implementation, this approach offers a robust blueprint for ensuring AI serves humanity's holistic, long-term well-being

Keywords: AI, ethical divide, humanistic AI, Chinese traditional wisdom, common good

摘要

本文用中国传统“共善”理念重构人工智能伦理基础，回应AI治理的价值理性危机。“共善”的核心是德性与福祉的动态平衡，本文在此基础上构建了一个五层框架，将儒家智慧转化为可操作的治理层次，弥合文明智慧与技术实现之间的鸿沟。这一路径为确保人工智能服务于人类整体的、长远的福祉提供了一份稳健的蓝图。

关键词：人工智能(AI)，伦理鸿沟，人文AI，中国传统智慧，共善

* 周守晋，北京大学。
Zhou Shoujin, Peking University

1. Introduction: The Crisis of Value Rationality and AI's "Barbaric Growth"

The rapid advancement of AI has exacerbated the multi-layered digital divide and precipitated a crisis of value rationality. Without universal consensus on AI's definition or governance, a global hierarchy persists: developed economies dominate core infrastructure, leaving developing nations with limited access and policy bottlenecks. This structural inequality reflects a widening gap between technological progress and social preparedness, as fragmented ethical frameworks fail to keep pace. As the 2025 Winter AI Safety Index Report notes, technological rationality leaps forward while value rationality stagnates. This necessitates redefining the technology-value relationship to ensure AI serves holistic human well-being.

Concurrently, AI has entered a phase of "barbaric growth." Fueled by breakthroughs, data, and capital, AI has become a general-purpose technology reshaping industries and daily life. However, its expansion follows a "technology first, governance after" trajectory (AI Index Report 2026, p.15/1), outpacing regulations and increasing model opacity. This uncurbed growth creates significant humanistic dilemmas.

The risks of this imbalance are multifaceted. Ethically, algorithmic bias causes discrimination, while generative AI enables misinformation. Socially, labor restructuring risks creating a "useless class" as low-skilled jobs face high substitution, widening social stratification. Cognitively, over-reliance on AI weakens critical thinking, causing "perceptual dulling." Furthermore, systemic economic risks and legal dilemmas regarding liability for autonomous AI harm remain unresolved.

1. 引言：价值理性危机与人工智能的"野蛮生长"

人工智能的迅猛发展加剧了多层次的数字鸿沟，并引发价值理性危机。由于全球范围内对人工智能的定义与治理尚未形成普遍共识，一种全球性的等级结构持续存在：发达经济体主导着核心基础设施，而发展中国家则面临有限的技术接入与政策瓶颈。这种结构性不平等折射出技术进步与社会准备度之间日益扩大的鸿沟——碎片化的伦理框架已难以应对由此产生的巨大风险。正如《2025年人工智能安全指数报告》所指出的，技术理性飞速跃升，而价值理性却停滞不前。这要求我们重新定义技术与价值之间的关系，以确保人工智能服务于人类整体的福祉。

当前，人工智能已进入"野蛮生长"阶段。在技术突破、海量数据与资本的共同驱动下，人工智能已发展成为重塑各行各业与日常生活的通用技术。然而，其扩张遵循的是"先发展、后治理"的路径（《2026年人工智能指数报告》，第15页/第1段），技术远远跑在监管前面，并加剧了模型的不透明。这种不受约束的增长带来了严峻的人文困境。

这种失衡带来的风险是多维度的。在伦理层面，算法偏见导致歧视，而生成式人工智能则为虚假信息的传播提供了便利。在社会层面，劳动力结构的重塑可能催生一个"无用阶级"——低技能岗位面临高替代率，社会分层进一步加剧。在认知层面，对人工智能的过度依赖削弱了批判性思维，导致"感知钝化"。此外，系统性的经济风险以及自主人工智能造成损害时的责任归属等法律困境，至今仍未得到解决。

By defining the "Common Good" through the dual lenses of Virtue (De) and Well-being (Fu), and by structuring it through the five-tier framework, we have provided a robust answer to the question: "Good for whom, and defined by whom?

通过以"德(性)"与"福(祉)"的双重视角界定"共善"，并以五层框架加以建构，我们对"对谁而言的善，由谁来界定？"这一问题给出了有力的回答。

In summary, the core challenge is the imbalance between technological progress and human values. AI's "efficiency-first" design often crowds out human-centered values. When instrumental rationality overrides value judgment, humanistic care is marginalized. This necessitates redefining the technology-value relationship to ensure AI serves holistic human well-being.

2. The Promise and Peril of Humanistic AI: From Aspiration to Limitation

Humanism, rooted in human dignity and reason, provides the philosophical foundation for "Humanistic AI." Gaining prominence around 2020, scholars like Russell (2019) and Onsrud & Campbell (2020) argued that AI must be guided by the "lodestar of the human good." This movement pursues three key pathways: First, the Principle of Restraint, which questions unconstrained automation in sensitive domains like warfare to prevent AI from crowding out moral wisdom (European Commission, 2024). Second, the "AI for Good" framework, which advocates "ethical embedding" to steer AI toward social justice and well-being (Sigfrids et al., 2023). Third, the "technomoral" approach, proposing AI as an assistive tool for moral enhancement rather than an authoritative oracle (Vallor, 2016; Cuellar, 2026).

综上所述，核心挑战在于技术进步与人类价值之间的失衡。人工智能"效率优先"的设计逻辑往往挤压了以人为中心的价值空间。当工具理性凌驾于价值判断之上，人文关怀便遭到边缘化。这要求我们重新定义技术与价值之间的关系，以确保人工智能服务于人类整体的福祉。

2. 人文主义人工智能的愿景与隐忧：从理想到局限

人文主义植根于人的尊严与理性，为"人文AI"提供了哲学基础。这一理念在2020年前后成为一种主导思想。Russell（2019）以及Onsrud与Campbell（2020）等学者提出，人工智能必须以"人类福祉的目标"为指引。这一运动沿三条关键路径展开：其一，克制原则，即对战争等敏感领域中不受约束的自动化提出质疑，以防止人工智能排挤道德智慧的作用（欧盟委员会，2024）。其二是"AI for Good"（人工智能向善）框架，主张通过"伦理嵌入"引导人工智能服务于社会正义与人类福祉（Sigfrids et al., 2023）。其三是"技术-道德"路径，主张将人工智能定位为辅助道德提升的工具，而非权威的裁决者（Vallor, 2016; Cuellar, 2026）。

However, Humanistic AI faces inherent limitations that risk amplifying the very problems it seeks to resolve. A critical flaw is the reinforcement of technological determinism. By reducing complex human experiences to calculable data, AI in education and healthcare often neglects individual nuances and contextual wisdom. Furthermore, the individualism inherent in humanism is exacerbated by algorithms. Personalized recommendation systems intensify "filter bubbles," prioritizing engagement over truth and polarizing public discourse.

Additionally, there is a significant risk of cultural hegemony. AI trained predominantly on Western datasets produces a "single world model" that devalues non-mainstream cultures and reinforces biases (Madianou, 2021). Consequently, "Human-Centered AI" often devolves into "ethics washing." Finally, the "AI for Good" framework faces normative dilemmas by presupposing a universal consensus on "what is good." In a world of global inequality, this often overlooks the question of "good for whom?" and risks sustaining colonialist power relations under the guise of benevolence (Stenson, 2025). These limitations highlight the urgent need for a more culturally inclusive ethical framework.

3. Re-framing the Ethical Horizon: The Turn to the Common Good

The limitations of Humanistic AI—characterized by algorithmic opacity and fragmented guidelines—indicate that current frameworks are conceptually insufficient. By prioritizing individual agency and instrumental rationality, prevailing discourses often treat ethical alignment as a technical constraint rather than a holistic value. This approach risks isolating moral issues, thereby overlooking the complex, interdependent nature of social well-being.

然而，人文主义AI面临着固有的局限性，甚至可能加剧它本意要解决的问题。其中一个关键缺陷在于，它强化了技术决定论。通过将复杂的人类经验简化为可计算的数据，从而忽视了个体差异与情境智慧，这在教育、医疗等领域往往带来更大的危险。此外，人文主义所固有的个人主义倾向也被算法进一步放大，个性化推荐系统加剧了"信息茧房"效应，将用户参与度置于真实性之上，从而加剧了公共话语的极化。

此外，还存在文化霸权的重大风险。主要在西方数据集上训练的AI，生成了一种"单一世界模型"，贬低了非主流文化的价值，并强化了偏见（Madianou, 2021）。因此，"以人为中心的AI"往往沦为"伦理洗白"。最后，"AI向善"框架也面临规范性困境——它预设了关于"何为善"的普遍共识。然而，在一个全球不平等的世界中，这往往回避了"对谁而言的善？"这一关键问题，并可能以善意之名延续殖民主义式的权力关系（Stenson, 2025）。这些局限性凸显了构建更具文化包容性的伦理框架的迫切需求。

3. 重构伦理视野：转向共善

人文主义AI的局限性——表现为算法不透明与规则碎片化——表明现有框架在概念层面是不充分的。由于将个体能动性和工具理性置于优先地位，主流话语往往将伦理对齐视为一种技术性约束，而非一种整体性价值观。这种做法有将道德问题孤立化的风险，从而忽视了社会福祉的复杂性与相互依存性。

To expand this ethical horizon and address the limitations of current Humanistic AI, we must rigorously define the Confucian concept of the "Common Good" (Gong Shan). Rather than a static aggregation of individual preferences, the Confucian Common Good is a dynamic, organic system comprising three interrelated dimensions:

First, the Commonality of Virtue (德性之共): This dimension posits that virtue (Good) is inherently common (Common). A single, isolated virtue is insufficient to constitute a complete moral good; true virtue exists only in a network of interconnected moral relations. As Confucius articulated, "If a man's knowledge is sufficient to attain a good end, but he lacks benevolence (Ren) to hold onto it, he will lose what he has gained... Even if he possesses knowledge and benevolence, if he does not govern with dignity, the people will not respect him. And if he governs with dignity but fails to act in accordance with ritual propriety (Li), his actions are not yet perfect (not yet 'Good')" (Analects 15.34). In this framework, Ren (benevolence) serves as the ultimate synthesis of these interconnected virtues, while the Junzi (the noble person) acts as the practical embodiment of this holistic moral network.

Second, the Commonality of Well-being (福祉之共): This dimension asserts that true well-being must be both Common and Good. The prosperity of a privileged few does not constitute a true "Good"; rather, the ultimate moral standard is the Great Harmony (Datong). As described in the Book of Rites (Liji - Liyun), in the era of the Great Way, "the world is shared by all" (Legge, 1885; Chan, 1963). In this ideal society, individuals care not only for their own kin but for all members of society: "the elderly are cared for until the end of their days, the able-bodied are employed in useful work, the young are nurtured to grow up, and the widowed, orphaned, childless, and disabled are all provided for". This establishes the foundational baseline that true societal well-being is fundamentally collective and inclusive.

为拓展人工智能治理的伦理视野，回应现行人文主义AI存在的问题，我们需要对儒家"共善"概念进行严格界定。儒家的共善并非个体偏好的静态加总，而是一个由三个相互关联的维度构成的动态有机体系：

第一，德性之共善：儒家主张，德性（善）本质上是共通性的。单一的、孤立的德性不足以构成完整的道德之善；真正的德性只存在于相互关联的道德关系网络之中。正如孔子所言："知及之，仁不能守之，虽得之，必失之。知及之，仁能守之，不庄以莅之，则民不敬。知及之，仁能守之，庄以莅之，动之不以礼，未善也。"（论语·卫灵公）在这一框架中，仁作为这些相互关联的德性的终极综合，而君子则是这一整体性道德网络的实践化身。

第二，福祉之共善：这一维度主张，真正的福祉必须既是共通的，又是善的。少数特权者的繁荣并不构成真正的"善"，"大同"才是最高的道德标准。正如《礼记·礼运》所述，大道之行也，"天下为公"（Legge, 1885; Chan, 1963）。在这一理想社会中，个体不仅关爱自己的亲族，更关怀社会中的所有成员："老有所终，壮有所用，幼有所长，鳏寡孤独废疾者皆有所养。"由此确立了一个根本性的基准：真正的社会福祉在本质上必须是集体性的、包容性的。

Third, the Transformation from Virtue to Well-being (德福转化): The most crucial mechanism of the Confucian Common Good is the dynamic conversion of comprehensive moral perfection into collective social well-being. It posits that if every individual pursues the holistic perfection of virtue (as defined in the first dimension), the realization of the Great Harmony (as defined in the second dimension) becomes an inevitable outcome. This teleological link ensures that moral cultivation is never divorced from social reality. In the context of AI governance, this means that technological development must be guided by the holistic moral perfection of its creators, ensuring that the instrumental power of AI translates directly into the universal well-being of all humanity, rather than exacerbating societal divides.

To bridge abstract virtue and concrete well-being, we must clarify the relationship between moral intent and technical capability through the Confucian dialectic of Ren (benevolence) and Zhi (wisdom). In Confucian philosophy, Ren is the ultimate moral end, while Zhi is the practical capacity required to realize it. As Dong Zhongshu famously articulated, "Ren without Zhi loves indiscriminately; Zhi without Ren knows but does not act."

Applied to AI governance, this dialectic resolves the tension between technological advancement and ethical boundaries. On one hand, moral aspiration (Ren) without practical wisdom (Zhi) is impotent; an AI system lacking computational power, efficiency, or problem-solving capability cannot effectively alleviate human suffering or manage complex societal systems. This is the danger of "loving without understanding." On the other hand, mere technical capability (Zhi) without moral grounding (Ren) leads to "barbaric growth"—a state where AI operates with high efficiency but lacks moral intent, resulting in algorithmic bias, social alienation, or existential risks. This is the danger of "knowing without caring."

第三，德性与福祉的转化：儒家共善最为关键的机制，在于将整全的道德完善动态地转化为集体社会福祉。这一维度主张，倘若每个个体都追求德性的整全完善（如第一维度所界定），那么大同的实现（如第二维度所界定）便成为必然的结果。这一目的论纽带确保了道德修养始终不脱离社会现实。在AI治理的语境下，这意味着技术发展必须受其创造者整全道德完善的引导，确保AI的工具性力量能够直接转化为全人类的普遍福祉，而非加剧社会分裂。

为了弥合抽象的美德与具体福祉之间的鸿沟，我们必须通过儒家“仁”与“智”的辩证关系，来厘清道德意愿与技术能力之间的关系。在儒家哲学中，仁是终极的道德目标，而智则是实现这一目标所需的实践能力。正如董仲舒在《春秋繁露·必仁且智》篇中所言：“仁而不智，则爱而不别也；智而不仁，则知而不为也。故仁者所以爱人类也，智者所以除其害者也。”

将这一辩证关系应用于AI治理，有助于化解技术进步与伦理边界之间的张力。一方面，缺乏实践智慧（智）的道德愿望（仁）是苍白无力的——一个缺少算力、效率或问题解决能力的AI系统，无法真正缓解人类苦难，也无法有效管理复杂的社会系统。这正是“爱而不智”的危险。另一方面，缺乏道德根基（仁）的纯粹技术能力（智）则会走向“野蛮生长”——AI高效运转却毫无道德意图，由此引发算法偏见、社会疏离乃至生存性风险。这正是“智而无爱”的危险。

This philosophy anchors our framework in a "Virtue-First" principle, ensuring algorithmic efficiency never supersedes fundamental human values. Ultimately, this approach reimagines AI not as a master or a slave, but as a partner in cultivating universal well-being, offering a distinctively Eastern, yet universally applicable, blueprint for a human-centric global intelligent society.

这一理念将我们的框架锚定于“以德为先”的原则之上，确保算法效率永远不能凌驾于人的基本价值之上。归根结底，这一路径重新定义了人工智能——它既非主宰，亦非奴仆，而是培育普遍福祉的伙伴，为以人为本的全球智能社会提供了一份独具东方智慧、又具有普世适用性的蓝图。

Therefore, the Confucian Common Good is achieved not by elevating Zhi above Ren, but by establishing a strict hierarchical relationship: AI's instrumental rationality (its Zhi) must always be subordinate to, and guided by, human value rationality (our Ren). In this framework, "wisdom" does not mean autonomous machine intelligence; rather, it refers to the human capacity to steer technological power toward benevolent ends. By defining AI strictly as an instrument of human Zhi, we ensure that its immense computational power serves to amplify, rather than replace, human moral agency.

4. Bridging Civilizational Wisdom and Action: A Five-Tier Framework for AI Governance

To operationalize the "Common Good" defined above, we translate these principles into a five-tier concentric governance framework. This framework moves from the core (Human-AI interaction) to the periphery (Intergenerational responsibility).

因此，儒家意义上的“共善”并非通过将“智”凌驾于“仁”之上来实现，而是通过确立一种严格的等级秩序：AI的工具理性（即其“智”）必须始终从属于人类的价值理性（即我们的“仁”），并受其引导。在这一框架下，“智”并非指机器的自主智能，而是指人类将技术力量引向善的意图的能力。通过将AI严格界定为人类“智”的工具，我们才能确保其强大的算力用于放大——而非取代——人类的道德主体性。

4. 贯通文明智慧与行动：AI治理的五层框架

为将上述“共善”理念付诸实践，我们将这些原则转化为一套五层同心治理框架。该框架由核心（人机交互）向外延展至外围（代际责任）。

(1) Human-AI Common Good (Core Foundation): The "Ren-Zhi" Balance, grounded in the balance of Ren (humaneness) and Zhi (wisdom), this tier ensures human control. It mandates AI to act as an augmenting tool, not a replacement.

Definition & Rationale: Based on the Confucian view of technology as "利器" (sharp tools), AI must enhance human Zhi (cognitive capabilities) without usurping human Ren (moral agency). We define "Human Control" not merely as an "off-switch," but as the preservation of human moral subjectivity.

Technical Specifications:

Transparency & Explainability: To ensure human Zhi can oversee the machine, algorithms must avoid being "black boxes." Correctability: To prevent "value drift," systems must allow human intervention to correct deviations from Ren. Anti-Alienation: Prohibit designs that deliberately weaken human cognition or induce over-reliance.

(2) Human-Human Common Good (Social Equity): From "Li" to Justice, derived from relational ethics (Wu Lun), this tier treats AI as public infrastructure.

Definition & Rationale: Confucian Li (ritual/propriety) establishes order in relationships. In AI governance, this translates to "Algorithmic Justice." We define this as the elimination of bias that disrupts social harmony.

Governance Requirements:

Protection of the Vulnerable: Training data must cover diverse groups (age, ability, income) to avoid marginalization. Shared Benefits: AI should not concentrate wealth in capital; profit distribution must balance public interest. Power Restraint: Third-party auditing mechanisms are required to prevent AI from becoming a tool of domination.

（1）人机共善（核心基础）："仁-智"均衡，本层以"仁"与"智"的均衡为根基，旨在确保人类对AI的控制权。它要求AI作为增强人类能力的工具而存在，而非替代品。

定义与理据：基于儒家将技术视为"利器"的观念，AI必须增强人类的"智"（认知能力），而不得僭越人类的"仁"（道德主体性）。我们所定义的"人类控制"，并非仅仅是一个"关闭开关"，而是对人类道德主体性的守护。

技术规范：

- 透明性与可解释性：为确保人类的"智"能够监督机器，算法不得沦为"黑箱"。
- 可纠正性：为防止"价值漂移"，系统必须允许人类介入，以纠正偏离"仁"的偏差。
- 反异化：禁止蓄意削弱人类认知能力或诱导过度依赖的设计。

（2）人际共善（社会公平）：从"礼"到正义，本层源于儒家关系伦理（五伦），将AI视为公共基础设施。

定义与理据：儒家的"礼"（礼制/行为规范）确立了人际关系中的秩序。在AI治理中，这可以转化为"算法正义"。我们将其定义为：消除破坏社会和谐的一切偏见。

治理要求：

- 弱势群体保护：训练数据须覆盖多元群体（年龄、能力、收入），以避免边缘化。
- 利益共享：AI不应使财富向资本集中；利润分配须兼顾公共利益。
- 权力约束：须建立第三方审计机制，防止AI沦为支配工具。

(3) Human-Environment Common Good (Ecological Sustainability): The "Unity of Heaven and Humanity", reflecting the "Unity of Heaven and Humanity," this tier mandates environmental sustainability.

Definition & Rationale: Unlike the Western "conquest of nature," Confucianism views humans as part of a continuous ecosystem. The "Ecological Common Good" is defined by the principle of Shengsheng (生生) — the creative continuity of life. AI must not disrupt the natural rhythms.

Implementation: Green AI: Prioritize low-carbon optimization; avoid blindly stacking parameters that waste energy. Lifecycle Management: Ensure hardware recycling to prevent electronic pollution, respecting the "Heavenly Heart" (天地之心).

(4) Human-Cultural Other Common Good (Pluralistic Inclusivity): "Harmony in Diversity", based on Zhong-Shu (reciprocity), this tier ensures pluralistic inclusivity.

Definition & Rationale: The Confucian ideal of "Harmony in Diversity" (He Er Bu Tong) requires that AI respect cultural differences rather than enforcing a "single world model." We define this as the preservation of civilizational diversity.

Action Items: Cultural Diversity: Training data must include non-Western cultural characteristics to eliminate bias. Inclusion: Accommodate differentiated needs of various groups; do not impose a single standard service model.

(3)人与环境共善（生态可持续性）："天人合一"，本层体现"天人合一"的理念，要求AI治理必须遵循生态可持续性原则。

定义与理据：与西方"征服自然"的观念不同，儒家将人视为连续生态系统的一部分。"生态共善"以"生生"(周易·系辞)原则为核心——即生命的创造性绵延，AI不得扰乱自然循环节律。

实施路径：

- 绿色AI：优先推进低碳优化，避免盲目堆叠参数造成能源浪费。
- 全生命周期管理：确保硬件回收再利用，防止电子污染，以敬畏"天地之心"。

(4)与他者共善（多元包容）："和而不同"，本层以"忠恕"（推己及人）为基础，确保多元包容性。

定义与理据：儒家"和而不同"的理想要求AI尊重文化差异，而非强加"单一世界模型"。我们将其定义为对文明多样性的守护。

行动事项：

- 文化多样性：训练数据须纳入非西方文化特征，以消除偏见。
- 包容性：兼顾不同群体的差异化需求，不得强加单一标准化服务模式。

(5) Present-Future Common Good (Intergenerational Responsibility): The "Great Harmony" Vision, rooted in the Da Tong (Great Harmony) vision, this tier enforces intergenerational responsibility.

Definition & Rationale: This tier defines the "Civilizational Bottom Line." It prohibits research that alters human essence or pursues superhuman transformations that could crowd out future generations' development space.

Governance Mechanism: Risk Disclosure: Full disclosure of long-term risks associated with frontier technologies (e.g., AGI). Deliberative Democracy (Agora): High-stakes decisions regarding AI and humanity's future must be made in a public Agora (Forum). This is not just voting, but a process of Zhengming (Rectification of Names) where citizens deliberate on what constitutes the "Good" for the future.

5. Conclusion

The rapid advancement of AI reveals a critical gap between technological acceleration and ethical governance. To bridge this, we have drawn upon the Chinese concept of the "Common Good," harmonizing instrumental and value rationality.

By defining the "Common Good" through the dual lenses of Virtue (De) and Well-being (Fu), and by structuring it through the five-tier framework, we have provided a robust answer to the question: "Good for whom, and defined by whom?"

This philosophy anchors our framework in a "Virtue-First" principle, ensuring algorithmic efficiency never supersedes fundamental human values. Ultimately, this approach reimagines AI not as a master or a slave, but as a partner in cultivating universal well-being, offering a distinctively Eastern, yet universally applicable, blueprint for a human-centric global intelligent society.

（5）与未来共善（代际责任）："大同"愿景，本层植根于"大同"愿景，要求落实代际责任。

定义与理据：本层确立了"文明底线"。禁止从事改变人类本质或追求超人化改造的研究，防止侵害未来世代的发展空间。

治理机制：

- 风险披露：须全面披露前沿技术（如通用人工智能）所关联的长期风险。
- 协商民主（公共论坛）：正如本文作者(2026)所强调的，凡涉及AI与人类未来的重大决策，必须在公共论坛中做出。这不仅是投票表决，更是一个"正名"的过程——由公民共同审议何为未来的"善"。

5. 结语

AI的迅猛发展，揭示了技术加速与伦理治理之间的深刻鸿沟。为弥合这一鸿沟，我们汲取中国传统"共善"理念，融汇工具理性与价值理性。

通过以"德性"与"福祉"双重维度界定"共善"，并以五层同心框架加以建构，我们回应了一个根本之问："善为谁而设？由谁来定？"

这一哲学立场将我们的框架锚定于"以德为先"的原则之上，确保算法效率永远不凌驾于人类基本价值之上。最终，这一路径重新定义了AI的角色——它既非主宰，亦非奴仆，而是共育天下福祉的伙伴，为构建以人为本的全球智能社会，提供了一套植根东方智慧、兼具普世意义的治理蓝图。

References 参考资料

- Ames, R. T. & Rosemont, H. (1998). *The Analects: A Philosophical Translation*. Ballantine Books, New York.
- Chan, Wing-Tsit. (1963). *A Source Book in Chinese Philosophy*. Princeton University Press.
- Coeckelbergh, M. (2025). Artificial intelligence, the common good, and the democratic deficit in AI governance. *AI and Ethics* 5:1491–1497. https://doi.org/10.1007/s43681-024-00492-9.
- Cuellar, M. (2026). A Virtue Ethics Approach for Using AI-Enabled Technologies. *Journal of Computer Information Systems*. Published online: 03 Feb 2026: DOI:10.1080/08874417.2026.2624677.
- European Commission. (2024). The Artificial Intelligence Act: A risk-based framework for trustworthy AI. https://digital-strategy.ec.europa.eu/en/policies/european-approach-artificial-intelligence.
- Future of Life Institute. (2025). AI Safety Index, Winter 2025. futureoflife.org/index
- Legge, James. (1885). *The Sacred Books of China: The Texts of Confucianism, Part III, The Lî Kî.* Oxford: Clarendon Press. The Commercial Press, 2024, Beijing.
- Madianou, M. (2021). Nonhuman humanitarianism: when 'AI for good' can be Harmful. Information, *Communication & Society*, VOL. 24(6): 850–868. https://doi.org/10.1080/1369118X.2021.1909100.
- Onsrud, H. & Campbell J. (2020). Being Human in an Algorithmically Controlled World.
- *International Journal of Humanities and Arts Computing*. 14.1-2. DOI:10.3366/ijhac. 2020.0254.
- Russell, S. (2019). *Human Compatible–Artificial Intelligence and the Problem of Control*. Viking, London.
- Sigfrids, A. et al. (2023). Human Centricity in AI Governance: A Systemic Approach. *Frontiers in Artificial Intelligence*. DOI 10.3389/frai.2023.976887.
- Stanford University Human-Centered Artificial Intelligence. (2026). *Artificial Intelligence Index Report 2026*. https://hai.stanford.edu/ai-index/2026-ai-index-report
- Stenson, T. (2025). What does it mean to be good? The normative and metaethical problem with AI for good. *AI and Ethics* 5:1561–1570. https://doi.org/10.1007/s43681-024-00501-x.
- Vallor, S. (2016). *Technology and the virtues a philosophical guide to a future worth wanting*. Oxford University Press.

Service-Learning as a Pedagogical Challenge
服务学习：一项教学法上的挑战

Yves Vendé 温德*

Abstract

This article examines service-learning as a pedagogical response to the ethical and educational challenges posed by the *Anthropocene*. Whilst recent scholarship in the Francophone context emphasises virtue ethics as a necessary framework for ecological transition, the concrete means of cultivating moral dispositions in students remain insufficiently specified. Drawing on the Aristotelian distinction between intellectual and moral virtues, the paper argues that ethical formation requires not only conceptual instruction but also experiential engagement capable of shaping habits and affective dispositions. The first part revisits Aristotle's account of self-cultivation, highlighting the central role of courage, habituation, and community in the development of moral character. The second part analyses contemporary service-learning practices in higher education, with particular attention to student testimonies. These empirical observations support the claim that structured encounters with vulnerability, when accompanied by critical reflection, foster the integration of action, emotion, and judgement required for virtue formation. The article concludes by situating service-learning within a broader reconsideration of the university's relationship to knowledge, arguing that such pedagogy contributes to the formation of responsible agents able to navigate the moral complexity of the *Anthropocene*.

Keywords: service-learning, virtue ethics, Anthropocene, higher education

摘要

本文探讨服务学习(service-learning)作为一种教学应对路径，如何回应“人类世”(Anthropocene)所带来的伦理与教育双重挑战。当前法语语境下的相关研究普遍强调，德性伦理是生态转型必不可少的理论框架，但针对学生道德品性培育的具体落地路径，现有研究仍缺乏充分的明确阐释。

本文依托亚里士多德对理智德性与道德德性的核心区分，提出伦理培育不能仅依靠概念层面的知识讲授，更需要能塑造行为习惯与情感倾向的体验式实践参与。

文章第一部分重新梳理亚里士多德的自我培育理论，重点阐释勇气、习惯养成与共同体在道德品格发展过程中的核心作用。第二部分聚焦高等教育领域的当代服务学习实践展开分析，尤其以学生的真实体验自述为核心研究依据。

这些经验层面的观察结果印证了一个核心主张：在批判性反思的伴随下，引导学生结构化地直面脆弱性体验，能够促成行动、情感与判断的深度融合，而这正是德性养成所必需的基础条件。本文最终将服务学习置于对大学知识关系的更广泛反思框架中展开定位，指出这类教学实践能够培育出有担当的行动者，使其具备应对人类世复杂道德议题的能力。

关键词：服务学习，德性伦理，人类世，高等教育

* 温德，法国里尔天主教大学神学院 、巴黎洛约拉学院哲学系。
Yves Vendé, Faculté de théologie, Université Catholique de Lille, Faculté de philosophie, Facultés Loyola Paris

François Prouteau emphasises the importance of developing the disposition of courage in education.

弗朗索瓦·普鲁托强调在教育中培养勇气品质的重要性。

In the French-speaking world, several pedagogical approaches are emerging to address the *Anthropocene* era. Some are devoted to analysing the intellectual foundations of this new era, exploring its theoretical implications, often with a nihilistic tone: nothing would be possible in the face of the challenges posed. Others adopt a militant stance, producing committed discourse, sometimes at the expense of the daily compromises that "normal" life imposes. A third option is to examine the ethical dispositions necessary to navigate this period and explore how to cultivate them.

For example, Jean-Philippe Pierron draws inspiration from Pierre Hadot's perspective on philosophy as a practice of "spiritual exercises" (Hadot, 2002). He emphasises the importance of temperance, humility, and hospitality as key skills to develop in the *Anthropocene* era (Pierron, 2023). Another author, Corinne Pelluchon, also considers Virtue Ethics as a prerequisite for ecological transition (Pelluchon, 2020). She argues that dispositions such as sobriety and justice, should become habits that facilitate an environmentally friendly lifestyle. Criticising guilt-inducing approaches, Pelluchon emphasises the importance of proposing practices that can be applied in ordinary life, aligned with the daily experience of small decisions orientated towards the common good, a good that must be built. Finally, François Prouteau emphasises the importance of developing the disposition of courage in education (Prouteau, 2024).

在法语世界，为应对人类世，出现了若干教学路径。一些路径致力于剖析这一新时代的智识基础，探讨其理论意涵，却往往带有虚无主义色彩：仿佛面对重重挑战，一切努力皆属徒劳。另一些则采取激进立场，发表立场鲜明的宣言，有时却以牺牲"正常"生活所要求的日常妥协为代价。第三种选择，则是审视应对这一时代所需的伦理品质，并探索如何加以培养。

例如，让-菲利普·皮埃龙（Jean-Philippe Pierron）借鉴了皮埃尔·阿多（Pierre Hadot）将哲学视为"精神修炼"实践的观点（Hadot, 2002）。他强调，节制、谦逊与好客是人类世需要培养的关键品质（Pierron, 2023）。另一位学者科琳娜·佩吕雄（Corinne Pelluchon）同样将德性伦理视为生态转型的前提条件（Pelluchon, 2020）。她认为，节制与正义等品质应当成为习惯，从而有助于形成环保的生活方式。佩吕雄批评了那些诉诸负罪感的教育方式，强调应当提出能够在日常生活中践行的实践，使之与日常生活中那些指向共善——一种有待我们去建构的善——的微小抉择相契合。最后，弗朗索瓦·普鲁托（François Prouteau）则强调在教育中培养勇气这一品质的重要性（Prouteau, 2024）。

In all these approaches, reflecting on the necessary virtues for the *Anthropocene* moment means considering ways to integrate ecological concerns with other requirements, such as the mobility inherent in certain professions or the use of Artificial Intelligence, which consumes significant energy. The purpose here is to foster processes that equip students with such dispositions, to build their moral character (la personnalité) and enable them to be a unique person (*la personne*) as well as an actor in a community (*le personnage*).

Whilst there is a consensus on the Virtue Ethics approach, the methods for implementing it often remain unclear. For example, some schools teach concepts such as interculturality, vulnerability, and the impacts of the energy crisis, but do not provide students with concrete experiences that help them embody these concepts. However, as Aristotle points out at the end of the first book of *Nicomachean Ethics*, whilst intellectual virtues, which are theoretical in nature and can be transmitted through teaching, moral virtues, which are linked to concrete behaviours, require not only rational reflection, but also the engagement of the individual's emotional, sensitive, and even physical dimensions.

In this paper, I will first examine, according to the Aristotelian tradition, how the experience of situations is necessary for the acquisition of inner dispositions. I will then show how service-learning pedagogy, implemented across various training programmes, places students in situations that involve taking risks. It will then become clear that service-learning, when it incorporates critical reflection, is effective for preparing students for *the Anthropocene*. This will allow me to conclude with a few remarks on the relationship to knowledge.

在上述所有路径中，反思人类世所需的德性，意味着要思考如何将生态关切与其他现实需求加以整合——例如某些职业所固有的流动性需求，或人工智能的大量能耗问题。这里的目的在于推动一些教育过程，使学生具备上述品质，从而塑造其道德品格，使其既能成为一个独特的个体，也能成为共同体中的一员。

尽管学界对德性伦理这一路径已有共识，但其具体实施方法往往仍不明确。例如，一些学校教授跨文化性、脆弱性以及能源危机的影响等概念，却未能为学生提供能够将这些概念付诸切身体验的具体实践。然而，正如亚里士多德在《尼各马可伦理学》第一卷末尾所指出的，理智德性本质上是理论性的，可以通过教学来传授；而道德德性与具体行为密切相关，不仅需要理性的反思，还需要个体在情感、感性乃至身体层面的参与。

在本文中，我将首先依据亚里士多德传统，考察情境体验对于内在品质养成的必要性，继而阐明服务学习教学法如何在各类培养方案中，将学生置于需要承担风险的情境之中。由此便可清楚地看到，当服务学习融入批判性反思时，它对于帮助学生为应对人类世做好准备是行之有效的。最后，我将据此就知识与人的关系略作总结。

Self-cultivation and Aristotelian education

In ancient Greece, ethical reflections were not isolated from a context shaped by the laws (*nomoi*) of a city and the decrees of nature (*physis*). With the Sophists, the question of the relativity of city norms arose, and Greek philosophers subsequently became concerned with how to live a good life in relation to a cultural and natural context. Against the Sophists, Plato developed his theory of Ideas in *the Republic* to establish a just city. One of Plato's limitations, however, was that he developed a system orientated towards an ideal good rather than a good that concerns "me" in everyday life. Plato's student, Aristotle, not only changed the method of investigating the good (*Nicomachean Ethics*, hereafter NE 1095b) but also questioned Plato's vision of virtue, based mainly on intellectual activity and, therefore, on theoretical knowledge. According to Aristotle, the ideal of human life is a life that unfolds in all directions, which requires the use of concrete external goods, and there is a hierarchy between activities and dispositions (*NE* 1098a25).

In other words, several activities are necessary conditions for seeking the more complete good referred to by Aristotle. To speak of activity is to emphasise the necessity of a process ("*For one swallow does not make a spring, nor a day,*" NE 1098a). For Aristotle, the pursuit of happiness is not just a matter of logic or theory; there is also a practical dimension. The pursuit of happiness takes place in a city where leaders continue to be transformed by the exercise of their responsibilities. Consequently, at the end of Book I of *Nicomachean Ethics*, the term "virtue(s)" (arête) is used in the plural and refers to praiseworthy inner states; these are dispositions that qualify the wise person. Whilst intellectual virtues can be taught, moral virtues cannot. This second type of virtue is the result of habit; it does not arise from nature. Nature only provides a possibility, but virtue is a seed that must be cultivated (*NE* 1103a30).

自我修养与亚里士多德式教育

在古希腊，伦理反思并非脱离城邦法律与自然法则所构成的语境而孤立存在。随着智者学派的出现，城邦规范是否具有相对性的问题浮出水面，此后的希腊哲学家们开始关注：如何在特定的文化与自然语境中过一种善的生活。针对智者学派，柏拉图在《理想国》中提出了理念论，以建构一座正义的城邦。然而，柏拉图的一个局限在于，他所建构的体系指向的是一种理想的善，而非与“我”的日常生活息息相关的善。柏拉图的学生亚里士多德不仅改变了探究善的方式（《尼各马可伦理学》，以下简称NE 1095b），也对柏拉图以德性主要基于理智活动、因而基于理论知识的观点提出了质疑。在亚里士多德看来，人类生活的理想是一种全方位展开的生活，它需要借助具体的外在善，并且在活动与品质之间存在着层级关系（NE 1098a25）。

换言之，多种活动是追求亚里士多德所说的更为完满之善的必要条件。谈到“活动”，便是在强调过程的必要性（“一只燕子不成春，一天也不成”，NE 1098a）。对亚里士多德而言，追求幸福不仅是逻辑或理论的问题，还具有实践的维度。幸福的追求发生在城邦之中，而城邦的领导者也在履行职责的过程中不断被塑造。因此，在《尼各马可伦理学》第一卷末尾，“德性”（arête）一词以复数形式出现，指称那些值得赞许的内在状态；它们是使有智慧之人成为有智慧之人的品质。理智德性可以通过教学来传授，道德德性则不然。后一种德性是习惯的产物，并非出于天性。天性只提供可能性，而德性是一颗有待培育的种子（NE 1103a30）。

The challenge of service-learning is certainly to provide a space where courage and empathy can be cultivated and where students can become accustomed to taking emotional risks.

服务学习的挑战，无疑在于提供一个能够涵养勇气与同理心的空间，让学生逐渐习惯于承担情感上的风险。

Aristotle then uses several metaphors to show how virtue prompts us to seek a happy medium between extremes (*NE*, 1106b15). When an agent is able to moderate these extremes, they open up the field of fruitful actions in the name of virtue. The general definition of virtue thus makes it an intermediate state that guides decision-making. This quest aims to achieve a noble end by mobilising appropriate dispositions; it is an art similar to that of steering a ship, where the captain knows how to interpret the signs, adjust the speed, and steer the course of the ship, all according to the weather conditions and the skills of his crew. In this sense, virtue stems from the ability to live within certain limits (*NE*, 1106b30). This definition must be confirmed by its application to the particular virtues that Aristotle then examines.

For Aristotle, responsibility for vice and virtue lies with us: virtue is within our reach (*NE*, 1113b5); we can desire it, and the will is involved in decisions (when there is deliberation, see *NE*, 1139a21-b5), provided that bad habits have not deeply rooted themselves and stifled the foundations of virtue. In this sense, Aristotle's reflections suggest that responding to the challenges of *the Anthropocene* requires a certain degree of freedom and, above all, the courage to initiate transformation. Whilst other virtues are important, courage is essential for undertaking the process of inner and political transformations (this expectation is essential).

亚里士多德随后运用多个比喻来说明德性如何引导我们在两个极端之间寻求适度的中道（NE, 1106b15）。当行动者能够节制这些极端时，便能以德性之名开拓出富有成效的行动空间。由此，德性的一般定义便将其确立为一种引导决策的中间状态。这一追求旨在调动恰当的品质以达成高尚的目的；它犹如掌舵之术——船长懂得审时度势、调节航速、把握航向，一切皆因应天气状况与船员的能力而定。从这个意义上说，德性源于在一定限度内生活的能力（NE, 1106b30）。这一定义有待通过亚里士多德随后对各项具体德性的考察来加以印证。

在亚里士多德看来，善恶之责在于我们自身：德性是我们力所能及的（NE, 1113b5）；我们可以向往它，意志也参与其中（当存在审慎思虑时，参见NE, 1139a21-b5），前提是不良习性尚未根深蒂固、扼杀德性的根基。从这个意义上说，亚里士多德的思考启示我们：应对人类世的挑战需要一定程度的自由，更需要开启变革的勇气。其他德性固然重要，但勇气对于启动内在与政治层面的双重转变而言不可或缺（这一期待至关重要）。

From this perspective, Greek heroes, such as Socrates and Achilles, the former behaved courageously, whilst the latter did not. According to an Aristotelian perspective, Socrates acted courageously when he drank the poison because he hoped that it would bring about change in Athens. He hoped that his fellow citizens' attitude towards injustice would change, which prompted him to face death with courage (Rogers, 1994). On the other hand, during the siege of Troy, Achilles, driven by anger and vengeance for the death of Patroclus, was not concerned with the welfare of the Greek forces. He was not guided by temperate reason, nor did he have a higher goal in mind; his actions cannot, therefore, be described as courageous.

Passionate courage leads to action driven by strong emotion rather than rational thinking. Finding the appropriate disposition implies that one has already cultivated the habit of relying on the rational part of the soul. Only habit, or the repetition of virtuous actions, allows one to find the balance between recklessness and cowardice. For Aristotle, this courageous disposition requires a certain stability acquired through repetition.

Therefore, the scope of courage should not be limited to the battlefield, but should extend to other situations: "*Asking young people to put their lives on the line frequently and systematically seems dangerously foolish. Instead, it seems more plausible to begin by asking them to take social and emotional risks, as well as lesser physical risks, frequently and systematically.*" (Vigani, 2017, p.320). These considerations on courage and self-cultivation show that, according to Aristotle, education begins with the courage to limit intemperate behaviour. By helping someone free themselves from the grip of the apparent pleasures associated with the nutritive and sensitive parts of the soul, courage, in the educational process, provides access to a second level of pleasures—intellectual ones—that offer greater

从这个角度来看，希腊英雄中，苏格拉底与阿喀琉斯，前者行事勇敢，后者则不然。从亚里士多德的立场来看，苏格拉底饮下毒酒时的行为是勇敢的，因为他期望此举能促成雅典的改变。他希望同胞们对待不义的态度能够转变，正是这一期望促使他勇敢地直面死亡（Rogers， 1994）。而在特洛伊围城期间，阿喀琉斯因帕特罗克洛斯之死而满腔愤怒与复仇之念，他并不关心希腊联军的安危。他既不受节制的理性所引导，心中也没有更高的目标；因此，他的行为不能被称为勇敢。

激情的勇气会导致行动受强烈情绪而非理性思考所驱动。找到恰当的品质，意味着一个人已经养成了依赖灵魂中理性部分的习惯。唯有习惯，或者说反复践行德性行为，才能让人在鲁莽与怯懦之间找到平衡。在亚里士多德看来，这种勇敢的品质需要经由反复实践而获得某种稳定性。

因此，勇气的适用范围不应局限于战场，而应拓展到其他情境之中："要求年轻人频繁且系统地以生命相搏，似乎是危险的愚蠢之举。相比之下，更合理的做法是，首先要求他们频繁且系统地承担社会性和情感性的风险，以及较低程度的身体风险。"（Vigani， 2017， p.320）。上述关于勇气与自我修养的思考表明，在亚里士多德看来，教育始于节制无度行为的勇气。通过帮助一个人摆脱灵魂中营养部分（即维持生长、营养与繁殖等生命机能的层级——译者）与感性部分所关联的表象快乐的束缚，勇气在教育过程中使人得以进入第二层次的快乐——理智的快乐——这种快乐在手段与目的之间具有更高的一致性。因此，勇气在修养的起始阶段乃至整个过程中都是不可或缺的，但它必须受到中道的约束，避免勇气过度而走向鲁莽。

consistency between means and ends. Courage is therefore necessary from the outset and throughout the process of cultivation, but it must be framed by limits in order to avoid excesses.

Today, in the *Anthropocene* era, Aristotle's invitation to limit superficial pleasures and practise simplicity echoes the recommendations of Pierron and Pelluchon, who promote temperance, simplicity, and humility.

A second lesson is the recognition that we cannot become fully human on our own. For Aristotle, being human implies belonging to a community (*Politics*, 1243a30). The political dimension is omnipresent in the analysis of "individual virtues" in *Nicomachean Ethics* because Aristotle is preparing future legislators (*NE*, 1095a5) to assume public responsibilities. The latter must understand the virtues if they are to prepare themselves to train good citizens who respect the law (*NE*, 1102a10) and, in turn, propose laws that promote good habits (*NE*, 1103b5).

Today, this means responses to the challenges of *the Anthropocene* must be both individual and collective. This ties in with one of the concerns of educators who implement service-learning pedagogy: the challenge of service-learning is certainly to provide a space where courage and empathy can be cultivated and where students can become accustomed to taking emotional risks, but above all it is about preparing students to be leaders who are capable of empathising with the situations they encounter and capable of changing structures: the latter are not immutable, on the contrary.

如今，在人类世时代，亚里士多德关于节制表象快乐、践行简朴生活的呼吁，与皮耶隆（Pierron）和佩吕雄（Pelluchon）的主张遥相呼应——他们同样倡导节制、简朴与谦逊。

第二个启示在于认识到我们无法独自成为完整意义上的人。对亚里士多德而言，作为人意味着归属于一个共同体（《政治学》，1243a30）。在《尼各马可伦理学》对"个体德性"的分析中，政治维度无处不在，因为亚里士多德正在培养未来的立法者（NE, 1095a5），使他们能够承担公共职责。这些未来的立法者必须理解德性，才能为培养尊重法律的好公民做好准备（NE, 1102a10），进而提出能够促进良好习惯的法律（NE, 1103b5）。

在今天，这意味着应对人类世的挑战必须兼顾个体与集体两个层面。这与推行服务学习教学法的教育工作者的关切不谋而合：服务学习面临的挑战，固然在于提供一个能够培养勇气与同理心的空间，让学生习惯于承担情感上的风险；但更根本的是，它旨在培养学生成为这样的领导者——他们既能对所见所遇的处境感同身受，又有能力变革社会结构——因为社会结构从来不是固定不变的，恰恰相反，它们可以被重塑。

Service learning

From 2021 to 2024, I have been in charge, together with other professors at my University, of promoting service-learning in connection with Uniservitate (https://www.uniservitate.org/). This network promotes service-learning, a teaching method that integrates service-learning into bachelor's and master's degree programmes. This approach aims at "self-transformation" by combining the acquisition of "professional skills" with "hands-on service experience."

Depending on the institution, different types of fieldwork are offered, tailored to the skills targeted by the courses that use this teaching method. For example, some students taking the "immigration law" course volunteer with NGOs in Calais every week to meet migrants and provide them with assistance and information about their rights. In these contexts, students develop legal skills by addressing complex situations under the guidance of immigration law specialists. At the same time, they have meaningful human experiences and practise interculturalism in the field.

The various elements of the programme—field exposure, acquisition of professional skills, academic knowledge, and personal and critical reflection—distinguish service-learning from student volunteer work or internships. Service-learning promotes genuine personal transformation in the context of learning a profession (a social role). This is reflected in the students' accounts.

服务学习

2021年至2024年间，我与本校其他教授一道，负责通过 Uniservitate（https://www.uniservitate.org/）推动服务学习的开展。该网络致力于推广服务学习，这是一种将服务学习纳入本科和硕士课程体系的教学方法。该方法通过将“专业技能的获取”与“实际服务经验”相结合，旨在实现“自我转变”。

各机构提供的实地实践形式各有不同，会根据采用该教学方法的课程所培养的技能目标进行针对性设计。例如，选修“移民法”课程的学生每周都会前往加来（Calais）的非政府组织做志愿者，接触移民群体，为他们提供帮助，并告知其享有的权利。在这些实践场景中，学生在移民法专家的指导下处理复杂案例，从而锻炼法律实务技能。与此同时，他们也在实践中获得了有意义的人际体验，并亲身践行跨文化交流。

该项目的各个要素——实地实践、专业技能习得、学术知识以及自我审视与批判性反思——使服务学习有别于学生志愿服务或实习。服务学习在职业（即社会角色）学习的过程中促进真正的个人转变。这一点在学生的自述中得到了充分体现。

During the final evaluation of a project management course incorporating service-learning, a young woman in charge of academic support at an NGO stated:

> "I'm going to talk about how I felt before my first meeting with the team and the children. I had a lot of fears at first. I wondered, will the team and the children like me? Will I be able to help them? […] When I left my first volunteer assignment, I was surprised by the kindness of the group, my ability to supervise a child whilst treating them as a responsible person, and the time I was able to spend there, because, after all my fears, I realised I enjoyed it. […] The following Mondays, the atmosphere was the same: always pleasant to help the children and see them having fun. […] I noticed that a bond had formed between the children and me. […] Since the beginning of this new experience, I have been able to discover a new side of myself. […] It is important to help others by giving them the best of your abilities, but it is even more important to be able to receive as much in return."

在一门融入服务学习的项目管理课程的期末评估中，一位负责非政府组织学业辅导的女生这样说道：

> "我想谈谈第一次与团队和孩子们见面之前的感受。起初我充满了恐惧。我一直在想，团队和孩子们会喜欢我吗？我能帮到他们吗？[…] 当我结束第一次志愿服务离开时，团队的善意、我在照顾孩子的同时又能把他们当作有责任感的人来对待的能力，以及我在那里度过的时光，都让我感到惊讶——因为经历了所有的恐惧之后，我发现自己其实很享受这段经历。[…] 之后的每个周一，氛围都是一样的：帮助孩子们、看着他们开心地玩耍，总是令人愉悦的。[…] 我注意到，我和孩子们之间已经建立起了情感纽带。[…] 自从这次全新的体验开始以来，我发现了一个全新的自己。[…] 用自己的能力去帮助他人固然重要，但能够从中收获同样多的东西，则更为重要。"

Another student from a school focussed on innovation and digital technology, after accompanying a person with a disability for a year, describes his activity as follows:

> "Even though I was quite uncomfortable at first, and didn't really know how I was going to communicate with him. But I soon realised that it was actually very easy. So, after seeing how enthusiastic he was, his mother and his personal assistant also agreed to welcome me into the association with [X]. So, I was going to become his friend and do different activities with [X] every week. I came back the following week, and we started by playing board games. This activity allowed me to get to know [X] better and get used to him (and vice versa) through play. [...] But I really want to emphasise that what has truly changed in me is my ability to better understand others and to gain confidence that we can communicate even with those who are very different from us in terms of language or abilities. To conclude, I would say that [X] is not just a disabled person; he is a cultured 27-year-old boy with a supportive network, who has a temperamental body, but he is a person in his own right and is now a friend."

另一位来自专注于创新与数字技术专业的学生，在陪伴一位残障人士一年之后，这样描述自己的经历：

> "虽然一开始我很不自在，也不太知道该怎么和他交流。但我很快就意识到，其实并没有那么难。看到他那么热情，他的母亲和他的个人助理也同意让我加入协会，和[X]一起参与活动。于是，我开始成为他的朋友，每周和[X]一起做各种活动。第二周我又去了，我们从玩桌游开始。这个活动让我通过游戏更好地了解了[X]，也让我们彼此逐渐熟悉起来。[…]但我真的很想强调，真正在我身上发生的改变，是我更加懂得理解他人的能力，以及我获得了一种信心——即使对方在语言或能力上与我们有很大不同，我们依然可以沟通。最后我想说，[X]不仅仅是一个残障人士；他是一个有文化素养的27岁青年，身边有支持他的网络，虽然身体有些不便，但他是一个独立的个体，现在更是我的朋友。"

Several elements emerge from these accounts of service-learning activities:

- A feeling of discomfort before the first exposure to a situation of vulnerability, whether perceived in the people encountered or felt internally.
- An unexpected joy arises in the unstable context, without erasing the deeply unsettling nature of the experience.
- A lasting bond was forged between the "helper" and the "helped," or strengthened amongst the various actors in the field, including the target audience and third-party partners such as NGOs.
- A reversal of the dynamics of aid, where the helper and the helped become friends and learn from each other, leading to a subversion of assumed hierarchies.
- A reconfiguration of the image of oneself and others, with a renewed perception of the "disadvantaged person," now recognised as a person in their own right.
- In addition, participants develop the ability to stop letting fear govern them, whilst remaining aware of the risks—the assessment of the "learning zone," located between the comfort zone and the risk zone, remains the responsibility of the trainers.

These transformations—in the way participants view themselves, their own uncertainties, and vulnerable people—reflect a process that integrates action, feeling, and reflection. This process engages the whole person. Many educators could share these observations worldwide.

从这些关于服务学习活动的自述中，可以归纳出以下几个要点：

- 在首次接触弱势处境之前，会产生一种不安感，无论这种不安来自对所接触之人的感知，还是源于内心的感受。
- 在不稳定的环境中，会涌现出一种意想不到的喜悦，尽管这种体验中深层的不安并未因此消散。
- "帮助者"与"受助者"之间建立起了持久的情感纽带，或者在实地参与的各方之间——包括服务对象以及非政府组织等第三方合作伙伴——这种纽带得到了进一步巩固。
- 援助关系发生了逆转：帮助者与被帮助者成为朋友，彼此学习，从而颠覆了预设的等级关系。
- 自我与他人的形象被重新建构，对"弱势群体"的认知焕然一新——他们如今被承认为独立的个体。
- 此外，参与者逐渐学会不再让恐惧支配自己，同时仍然保持对风险的清醒认知——而对"学习区"（介于舒适区与风险区之间）的评估，则仍由培训者负责。

这些转变——参与者看待自身、自身的不确定性以及弱势群体的方式——反映了一个将行动、情感与反思融为一体的过程。这一过程调动的是完整的人。世界各地的许多教育工作者都能印证这些观察。

These observations actually raise a more fundamental question about our relationship to knowledge: how can we educate people to be open-minded, to transform themselves, to become (more) human, whilst maintaining the scientific standards that are essential to academic and professional training?

Questioning our relationship to knowledge

We live in an age where immediate access to information is enabled by the speed at which information circulates on the Internet. Over the last thirty years, we have witnessed a new phenomenon: access to knowledge from anywhere in the world, without the mediation of the communities that are its custodians. In other words, the work that classical humanism undertook, namely the formation of a common sensibility through education in taste, is being called into question by the reduction of education to the acquisition of technical skills (particularly those that enable access to and dissemination of content), forgetting that when it comes to education, it is not all about technique and logical knowledge (Stanchina, 2025).

In 1918, students at the University of Córdoba (Argentina) revolted against their university's administration. They protested against the content of the education they were receiving and the way in which professors related to knowledge:

> Our university system—even the most recent one—is anachronistic. It is based on a kind of divine right: the divine right of university professors. This right creates itself; it is born and dies within itself. It maintains an Olympian distance. The University Federation of Córdoba is rising up to fight against this system and intends to put an end to it. It calls for a strictly democratic government and maintains that the university's sovereignty and the right to govern itself belong primarily to

这些观察实际上引出了一个关于我们与知识之间关系的更根本的问题：我们如何在保持学术与职业培训所必需的学术严谨性的同时，教育人们保持开放的心态、实现自我转变、成为更完整的人？

反思我们与知识的关系

我们生活在一个即时获取信息的时代，这得益于互联网上信息传播的速度。在过去三十年里，我们见证了一种新现象：人们可以从世界任何地方获取知识，而无需经过那些作为知识守护者的社群的中介。换言之，古典人文主义所承担的使命——即通过审美教育培养共同的感知力——正受到质疑，因为教育正在被简化为技术技能的习得（尤其是那些使人们能够获取和传播内容的技能），却忘记了在教育中，并非一切都关乎技术和逻辑知识（Stanchina, 2025）。

1918年，阿根廷科尔多瓦大学的学生发起了一场反抗学校管理层的运动。他们抗议所学课程的内容，也抗议教授们对待知识的方式：

> 我们的大学体制——即便最新建立的——也是不合时宜的。它建立在一种神授权利之上：大学教授的神授权利。这种权利自我生成、自我循环。它保持着一种奥林匹亚式的距离（译者注：指众神居住在山顶，俯瞰人间，高高在上、冷漠超然。这里指教授对待知识与学生的态度）。科尔多瓦大学联合会正在奋起反抗这一体制，并决心将其终结。它呼吁实行严格的民主治理，并主张大学的主权和自治权首先应归属于学生。在大学学生宿舍中，与导师或教授相称并伴随其左右的权威概念，不能建立在那些与学习本身本质上格格不入的学科规训之上。学生宿舍中的权威，不是通过命令来行使的，而是通

> the students. The concept of authority that corresponds to and accompanies a director or teacher in a university student residence cannot be based on the force of disciplines that are foreign to the very substance of studies. Authority in a student residence is not exercised by commanding, but by suggesting and loving: by teaching. If there is no spiritual bond between the teacher and the learner, all teaching is hostile and therefore fruitless. All education is a long labour of love towards those who learn. [...] The souls of young people must be moved by spiritual forces. The worn-out springs of authority that emanate from force are not in tune with what modern sentiment and conception of universities require (Del Mazo, Gabriel, 1941).

This text denounces teaching that distances itself from the "reality" of students and the process of self-transformation—a "labour of love," a term later used by Paulo Freire—in which students are immersed. It emphasises a necessary fraternal bond between the learner and the teacher, reminding us that neither side in a dialogue or debate can avoid questioning its own relationship to knowledge. A teacher who believes they have mastered their subject matter is merely demonstrating a rigid relationship with it, an attitude that leads to a form of authoritarianism.

过建议和关爱：通过教导。如果教师与学习者之间没有精神上的纽带，那么一切教学都是对立的，因而也是徒劳的。一切教育，都是对学习者漫长的爱的劳作。[…] 年轻人的心灵必须被精神力量所触动。那些源于强制的、已经枯竭的权威之源，与现代人对大学的情感与理念格格不入。

这段文字批判了一种脱离学生"现实"的教学方式，也脱离了学生正沉浸其中的自我转变过程——一种"爱的劳作"，这一说法后来被保罗·弗莱雷(Paulo Freire；译者注：巴西教育家，"批判教育学之父")所沿用——它强调了学习者与教师之间一种必要的手足般的情谊，提醒我们，在对话或辩论中，任何一方都无法回避对自身与知识关系的追问。一个认为自己已经彻底掌握了所教学科的教师，恰恰暴露了他与知识之间僵化的关系，而这种态度终将导向一种权威主义。

科尔多瓦的学生运动是阿根廷更广泛的社会变革背景的一部分。它鼓励教师和学生去关注大学周围的现实。从那时起，一系列基于团结互助的学习实践在整个南美洲发展起来。这场运动逐渐赢得了制度层面领导者的认可（尽管其中一些人也曾反对它）。因此，1945年墨西哥通过法律，要求在教育标准中纳入一定比例的社会服务。提及服务学习的这一历史渊源，恰恰表明它是一种反思我们与知识及"培训"之间关系及其目的的方式。

The student movement in Córdoba was part of a broader context of social change in Argentina. It encouraged teachers and students to engage with the realities surrounding the university. From that moment on, a series of solidarity-based learning experiences developed throughout South America. This movement gradually gained credibility amongst institutional leaders (some of whom also opposed it). Thus, in Mexico in 1945, laws were passed requiring that a portion of social services be included in educational standards. Mentioning this historical origin of service-learning shows that it is a means of questioning our relationship to knowledge and "training" and their purposes.

This institutionalisation of service-learning is reflected in its adoption by the Catholic Church and its promotion in Catholic universities. In his encyclical *Veritatis Gaudium* (2017), Pope Francis invites Catholic universities to "broaden reason" (§2), which can be achieved in two ways. The first is to connect knowledge in order to unify it through values and goals for each individual and each culture. The second echoes the Second Vatican Council's call for "integral development," which is itself explained in the recent *Global Compact on Education* (Congregation for Catholic Education, October 2021).

Providing the means to forge bonds and develop the human person is precisely the goal of service-learning, which aims to foster an attitude of vigilance in action and a space for relationships where empathy becomes solidarity. Service-learning is, therefore, not just an educational tool but a form of mediation that aims to encourage greater openness. It is through thoughtful and critical experience, made possible by encountering the vulnerable and confronting the demands necessary for acquiring scientific skills and knowledge, that good men and women develop and prepare themselves to fulfil their roles as responsible members of society.

服务学习的制度化，体现在天主教会对它的采纳以及在天主教大学中的推广。教宗方济各在其宗座宪令《真理的喜乐》（2017年）中，邀请各天主教大学“拓宽理性”（§2）。这可以通过两种途径实现：第一种是连接各门知识，使之通过面向每个人和每种文化的价值与目标而统一起来。第二种则呼应了梵蒂冈第二届大公会议所呼吁的“整体发展”，这一理念在近期发布的《全球教育契约》（圣座教育部，2021年10月）中得到了进一步阐释。

提供建立联结和培养完整人格的条件，正是服务学习的目标所在——它旨在培育一种在行动中保持警醒的态度，以及一个使共情转化为团结互助的关系空间。因此，服务学习不仅仅是一种教育工具，更是一种旨在促进更大开放性的中介形式。正是通过深思熟虑且带有批判性的体验——这种体验因与弱势群体的相遇而成为可能，也因直面获取科学知识与技能所必需的要求而得以实现——优秀的男女才得以成长，并为承担作为社会负责任成员的角色做好准备。

Ultimately, the challenge of developing concrete means for deploying a virtue ethic is to revive the desire for a good life, regulated by just institutions, whilst taking the environment into account. According to Jean-Philippe Pierron, this challenge marks a phase in which a new civilisation is emerging. In this context, our behaviours and the way we reflect on them interact with our natural environment. When it comes to ecology, scientific knowledge is not neutral; it has psychological and spiritual repercussions on human beings. We are both active agents in the face of the transformations of *the Anthropocene* and passively affected by them. In *the Anthropocene* era, the challenge is to convert ecological information into ecobiographical events: how do we govern our attention and where do we direct it? It is about paying attention to the environment, rather than allowing our attention to be altered by taking it into account. This implies a reorganisation of our hierarchy of values: how do we prioritise the objects, relationships, and activities to which we give our attention? In the West, this challenge arises in pluralistic and postmodern societies that are both mentally and physically exhausting. Mentally, because many individuals oscillate between different communities and traditions, leaving it up to each individual to determine what kind of human being "I" want to be. Physically, because this culture of burnout depletes natural, linguistic, and emotional resources.

Rediscovering the desire for a good life and freeing ourselves from contemporary constraints requires a detour through exploration, adventure, and situations that challenge established knowledge. This detour allows us to rediscover inner capacities and dispositions suited to the current situation and it helps to contrast perspectives that dissociate the body from the soul and humans from nature.

归根结底，发展具体手段以践行美德伦理的挑战，在于重新唤起人们对美好生活的向往——这种生活由公正的制度所规范，同时将环境纳入考量。据让-菲利普·皮埃龙（Jean-Philippe Pierron）所言，这一挑战标志着一个新文明正在涌现的阶段。在这一语境下，我们的行为以及我们反思行为的方式，与我们的自然环境相互作用。就生态学而言，科学知识并非中立的；它对人类有着心理和精神层面的影响。面对人类世的种种变迁，我们既是主动的行动者，也是被动的承受者。在人类世时代，挑战在于将生态信息转化为生态传记事件：我们如何支配自己的注意力，又将其投向何处？关键在于主动关注环境，而非让注意力在"纳入考量"的过程中被悄然改变。这意味着重新组织我们的价值等级秩序：我们如何排列那些值得我们投入注意力的对象、关系和活动？在西方，这一挑战出现在多元化和后现代的社会中，这些社会在精神和身体层面都令人疲惫不堪。精神上，因为许多个体在不同的社群和传统之间摇摆不定，只能由每个人自己去决定"我"想成为怎样的人。身体上，因为这种倦怠文化耗竭了自然的、语言的以及情感的资源。

重新发现对美好生活的向往，并从当代的种种束缚中解放出来，需要我们绕道而行——经由探索、冒险，以及那些挑战既有知识的情境。正是这一绕道，使我们得以重新发现契合当下处境的内在能力与禀赋，也有助于对抗那些将身体与灵魂割裂、将人与自然割裂的观念。

References 参考资料

- Hadot, P. (2002). *What is ancient philosophy?* Belknap Press.
- Pelluchon, C. (2020). *Réparons le monde: Les humains, les animaux, la nature*. Rivages.
- Pierron, J.-P. (2023). "Temperance, humility and hospitality: Three virtues for the Anthropocene moment". *Philosophies*, 9(5). https://doi.org/10.3390/philosophies9010005
- Prouteau, F. (2024). *Anthropology of the Anthropocene: Ideas for a courageous education*. Springer Nature Switzerland.
- Rogers, K. (1994). "Aristotle on the motive of courage". *The Southern Journal of Philosophy*, 32, 303–313.
- Stanchina, G. (2025). *The art of becoming infinite: Mou Zongsan's vertical rethinking of self and subjectivity*. Open Book Publishers.
- Denise Vigani, "Aristotle's account of courage," *History of Philosophy Quarterly*, 2017 (October), vol. 34, no. 4, pp. 313-330.

Hong Kong's Long March towards Deep Decarbonisation and Sustainable Resource Use

香港迈向深度脱碳与可持续资源利用长征之路

Franz Gassner 范圣言*

Abstract

The article explores the call for deep decarbonisation and responsible resource by countering the modern throw-away society and habits based on data and policies on Municipal Solid Waste (MSW) of the Hong Kong S.A.R. Government. After exploring historical roots of Hong Kong's waste crises, misjudgements and barriers, positive responses towards Sustainable Development are evaluated. Due to the developed engrained throw-away habits any change to reduce waste and become more energy, resource, and emission responsible, turns out to be a significant challenge in Hong Kong. Pope Francis teaching on resource responsibility, waste prevention, and his call for just and sustainable life-styles figures as an inspirational framework for Hong Kong to transit towards a more sustainable society on the way to meet SDGs and the dual carbon goal of Mainland China.

摘要

本文通过分析香港特别行政区政府都市固体废物（MSW）数据与政策，探讨深度脱碳与负责任资源利用议题，对现代社会“用完即弃”的生活方式与习惯加以反思。在梳理香港废物危机历史根源、政策误判及障碍的基础上，进一步评估了各方在推动可持续发展方面的积极回应。由于“用完即弃”习惯根深蒂固，旨在减废以及提升能源、资源和排放责任意识的变革，在香港面临着重大挑战。教宗方济各关于资源责任、源头减废的教导，以及他对公正与可持续生活方式的呼吁，为香港迈向更可持续社会、实现联合国可持续发展目标（SDGs）及对接中国内地“双碳”目标，提供了一个富有启发性的框架。

* 范圣言，澳门圣若瑟大学宗教研究及哲学学院副教授
Franz Gassner, Associate Professor, Faculty of Religious Studies and Philosophy, University of Saint Joseph, Macau

INTRODUCTION

Resource exploitation "has exceeded unacceptable limits" (*LS* 11) deplored Pope Francis (2013-2025) in *Laudato Si'* (Francis, 2015), calling for a "bold cultural revolution" (*LS* 114), to overcome contemporary "throw-away cultures". Many people and organisations have been inspired by him to transit towards more consistent and sustainable life-styles by reducing and avoiding waste (Zero Waste Europe, 2015; Tornielli & Galeazii, 2015; Turkson, 2019; Rotondi & Santori, 2023; Laudato Si' Movement, 2026). Steering humanity off from "wasteful cities" (*LS* 44), Francis focused especially on resource responsibility (*LS* 22 & 113), encouraging waste prevention (Refuse!), Reuse, Repair, and Recycle (*LS* 192 & 211). Already in Buenos Aires he encouraged *cartoneros* and *recicladores* in their noble tasks, "because what is leftover is rich". (Francis 2013b). He pays attention to prevent food waste:

> Let us remember well, however, that *whenever food is thrown out it is as if it were stolen from the table of the poor, from the hungry*! I ask everyone to reflect on the problem of the loss and waste of food, to identify ways and approaches which, by seriously dealing with this problem, convey solidarity and sharing with the underprivileged. (Francis, 2013a; Francis, 2015, no. 50).

For decades, Hong Kong is facing a significant challenge with its daily amount of Municipal Solid Waste (MSW), with a food wastage of up to 3,600 tonnes per day. The article explores the historical roots of Hong Kong's waste crises and steps taken towards a higher level of resource and energy responsibility, which turns out to be a difficult long march towards sustainable development and carbon neutrality to mitigate climate change. This is of highest relevance for Hong Kong, being located at the coastal line and a thus a primary victim of extreme weather events due to increased GHG emissions and global warming.

导言

教宗方济各（2013－2025）在《愿祢受赞颂》（*Laudato Si'*）通谕中痛陈资源开发"已远超出不可接受的限度"（Francis, 2015, LS 11），并呼吁发起一场"勇敢的文化革命"（LS 114），以超越当代"用完即弃的文化"。许多个人和社会组织深受启发，通过减少和避免浪费，迈向更加一致且可持续的生活方式（Zero Waste Europe, 2015; Tornielli & Galeazii, 2015; Turkson, 2019; Rotondi & Santori, 2023; Laudato Si' Movement, 2026）。为引导人类远离"浪费型城市"（LS 44），方济各尤其聚焦于资源责任（LS 22 & 113），倡导在源头杜绝废物（拒绝！）、再利用、修复和回收（LS 192 & 211）。早在布宜诺斯艾利斯时期，他就鼓励拾荒者和回收者从事这项崇高的工作，"因为被丢弃的东西本身就是财富。"（Francis, 2013b）。他还特别关注杜绝食物浪费：

> 让我们牢记：每当食物被丢弃，就如同从穷人的餐桌上、从饥饿者手中偷走了一样！我呼吁每一个人反思食物损耗与浪费的问题，探寻切实可行的途径与方法，通过认真应对这一问题，向弱势群体传递团结与分享的精神。（Francis, 2013a; Francis, 2015, 第50段）。

数十年来，香港日均都市固体废物（MSW）构成了重大挑战，其中食物浪费高达日均3,600吨。本文探讨了香港废物危机的历史根源，以及迈向更高层次资源与能源责任所采取的各项措施——事实证明，这是一条通往可持续发展和碳中和、缓解气候变化的艰难长征。这对香港具有至关重要的意义：香港地处海岸线，温室气体排放增加和全球变暖导致极端天气事件频发，香港因此成为首当其冲的受害者。

1. HISTORICAL ROOTS OF HONG KONG'S WASTE CRISES

As in New York, Singapore, or Macau, household and construction waste was used in colonial Hong Kong to expand its territory. Waste was used for land reclamation from the 1840s up to the late 1960s (Fabian & Lou, 2019, p. 3). Until the 1950s household waste consisted of materials that decompose quickly, like vegetable matters from kitchens or road sweepings. Due to industrialization the waste composition changed dramatically in the late 1950s. Harmful toxic or non-degradable MSW begun to replace organic natural waste. (Fabian & Lou, 2019, p. 3). The answer was sanitary landfills and the establishment of the Environmental Protection Department (EPD) in 1986 (Fabian & Lou, 2019, p. 9). Also waste incinerators were deployed for a few years, but phased out in 1993 due to air pollution concerns. Since then Hong Kong relies mainly on land-fills to handle its daily MSW, at a time when other cities in Asia began a new approach and implemented methods to reduce the daily MSW. The Hong Kong government did not see at that time to follow their approach:

> On the whole, sustainability and pollution mitigation remained subordinate to development plans because the colonial government did not want to risk appearing too restrictive in the eyes of investors, businessmen, and land developers, many of whom had already considered to relocate to Guangdong province where labour and production costs were much cheaper [...]. Such pro-growth mindset persists all the way till after the 1997 handover. (Fabian & Lou 2019, p. 6).

1. 香港废物危机的历史根源

与纽约、新加坡或澳门一样，殖民时期的香港也曾利用家居废物和建筑废料造地。从19世纪40年代到20世纪60年代末，废物一直用于填海造地（Fabian & Lou, 2019, 第3页）。直到20世纪50年代，家居废物主要由易分解材料构成，如厨余垃圾或道路清扫物。随着工业化进程，废物成分在50年代末发生了剧变，有毒有害或不可降解的都市固体废物开始取代天然有机废物（Fabian & Lou, 2019, 第3页）。对此，应对措施是兴建卫生堆填区，并于1986年成立环境保护署（EPD）（Fabian & Lou, 2019, 第9页）。香港也曾一度启用废物焚化炉，但因空气污染问题于1993年逐步淘汰。此后，香港主要依赖堆填区处理每天产生的都市固体废物，而此时亚洲其他城市已开始探索新路径，推行减少每日都市固体废物的方法。当时的香港政府并未选择效仿他们的做法：

> 总体而言，可持续发展和污染减排始终从属于发展计划，因为殖民政府不愿在投资者、商人和地产开发商面前显得过于严苛——尤其是其中许多人已在考虑迁往劳动力及生产成本更为低廉的广东省……这种“增长至上”的思维模式一直延续到1997年回归之后（Fabian & Lou, 2019, 第6页）。

Implementation of a quantity-based waste charging scheme is indispensable in facilitating resources circulation in Hong Kong.

实施废物按量收费制度，对于推动香港资源循环而言不可或缺。

This choice led to a steady increase of daily MSW, from 1981 to 2011 by 80 %, when the population grew only by 36%, influenced by economic growth and life-style changes. In 2011, the daily waste in Hong Kong reached 13,458 tonnes, consisting of 9,000 tones MSW and 4,458 tonnes of Construction and Special Waste (HK EB, 2013, p. 4). Of the 9,000 tonnes MSW were 3600 tonnes or 40 % of food waste daily. (HK EB, 2013, p. 15). The MSW in 2011 was therefore 1.27 kg per person per day. As the remaining three landfills gradually filled up to the brim, in 2013, the Hong Kong Government was finally alarmed and prepared to follow the example of Seoul and Taipei, as the Secretary of the Environment summarizes, "indeed, as a community, we are generating so much waste every day that we are no longer able to carry on like we have been. *We have a waste crisis that needs urgent addressing.*" (HK EB, 2013, p. 3, emphasis added, FG).

2. BLUE PRINT FOR SUSTAINABLE USE OF RESOURCES 2013-2022

Compared to other Asian cities, the daily domestic waste per person and day stayed high, as Hong Kong did not follow other Asian cities in the 1990s to introduce Waste Charging Schemes (WCS) in combination with other measures to become more resource responsible:

这一选择导致每天产生的都市固体废物持续增加，从1981年到2011年增长80%，而同期人口仅增长36%。这主要受经济增长和生活方式变化的影响：2011年，香港每日废物总量达到13,458吨，其中包括9,000吨都市固体废物和4,458吨建筑及特殊废物（香港环境局，2013，第4页）。在9,000吨都市固体废物中，食物浪费每日高达3,600吨，占40%（同上， 第15页）。因此，2011年人均日产生都市固体废物1.27公斤。随着剩余三个堆填区逐渐填满至饱和，香港政府终于在2013年敲响警钟，准备效仿首尔和台北的做法。正如环境局局长所总结的："作为一个社会整体，我们每天产生的废物量已如此之多，以至于我们再也无法像过去那样继续下去了。*我们正面临一场亟需紧急应对的废物危机。*"（同上，第3页；作者按：强调为原文所加）。

2. 香港可持续资源循环蓝图 2013－2022

与其他亚洲城市相比，香港人均日家居废物量一直居高不下，原因是香港在20世纪90年代未能效仿其他亚洲城市推行废物收费计划（WCS），并辅以其他措施以提升资源责任意识：

> In hindsight, the 1980s and 1990s would have been the prime time to develop a more sustainable waste management system for Hong Kong but the colonial government missed this opportunity. The SAR government has inherited this legacy from its colonial past and has done little to rectify the problems until the early 2010s when they finally realized that the three existing landfills are about to run out. (Fabian & Lou, 2019, p. 7).

WCS incentivizes citizens and social systems to develop a higher level of resource responsibility and to reduce waste, as the Secretary of the Environment Mr. Wong affirmed:

> Since the mid-1990s, a number of leading Asian cities have achieved very good results in waste reduction. Their experience tells us that Hong Kong can do very much better if we take coordinated and simultaneous action on waste prevention, reuse, recycling, recovery, treatment and landfilling, as part of a whole resources' management chain. Hong Kong has fallen behind because we have only taken some of the steps. We need to urgently fill in the gaps. (Wong, 2013, p. 1). (Figure 1)

The Hong Kong Government published its *Blue Print for Sustainable Use of Resources 2013-2022* with a 10-Year Plan to reduce the MSW by 40 % until 2022 as compared to 2011, calling for a new and bold "social contract" in order to reach this goal:

> The Government cannot do it alone. Hence, we propose *a new social contract* with the community. We need the people of Hong Kong to adopt these targets as their own. The Government will work hard in social mobilization, and we will provide polices and the necessary tools to realize these targets but we need citizens to participate and change their behaviour. Let's do our part and go green for Hong Kong. (HK EB, 2013, p. 24).

> 回望过去，20世纪80-90年代本是香港建立更可持续废物管理体系的最佳时机，但殖民政府错失了这一机遇。特区政府承袭了殖民时期的历史遗留问题，直到2010年代初才着手解决，此时他们终于意识到现有的三个堆填区即将饱和。（Fabian & Lou, 2019, 第7页）。

废物收费旨在激励市民和社会培养更高水平的资源责任意识，并减少浪费。正如环境局长黄锦星所强调的那样：

> 自20世纪90年代中期以来，许多亚洲领先城市在减废方面取得了非常显著的成效。它们的经验告诉我们，如果香港能够协调一致、同步推进废物预防、再利用、循环再造、回收、处理及堆填各环节的行动，将其作为一条完整的资源管理链条来统筹运作，那么香港的减废成效完全可以大幅提升。香港之所以落后，是因为我们只走了其中的部分环节。我们需要尽快补齐这些缺口。（黄，2013，第1页）(图1)

香港政府发布了《香港资源循环蓝图2013-2022》，提出一项十年计划，目标是到2022年将都市固体废物较2011年的水平减少40%，并呼吁建立一项全新而大胆的"社会契约"，以实现这一目标：

> 政府无法独力完成这一目标。因此，我们提议与社会各界建立一项新的社会契约：我们需要香港市民将这些目标视为己任；政府将全力推动社会动员，并提供相应的政策和必要工具以实现这些目标。但我们更需要市民积极参与，改变自身的行为习惯。让我们各尽其责，努力为香港践行绿色生活。（香港环境局，2013，第24页）

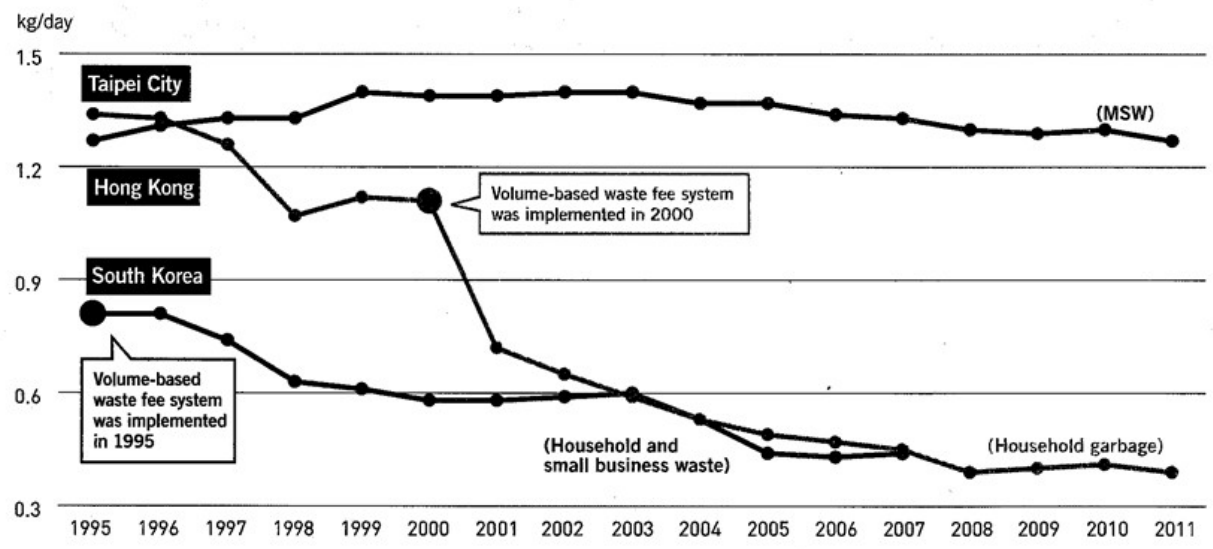


Figure 1: Waste disposal rates per capita and day for Hong Kong, Taipei City and South Korea; the disposal rate of Taipei City is in 1995 slightly higher than in Hong Kong, but this changes in 1996, when Hong Kong's disposal rate surpasses that of Taipei City (Source: HK EB, 2013, p. 8).

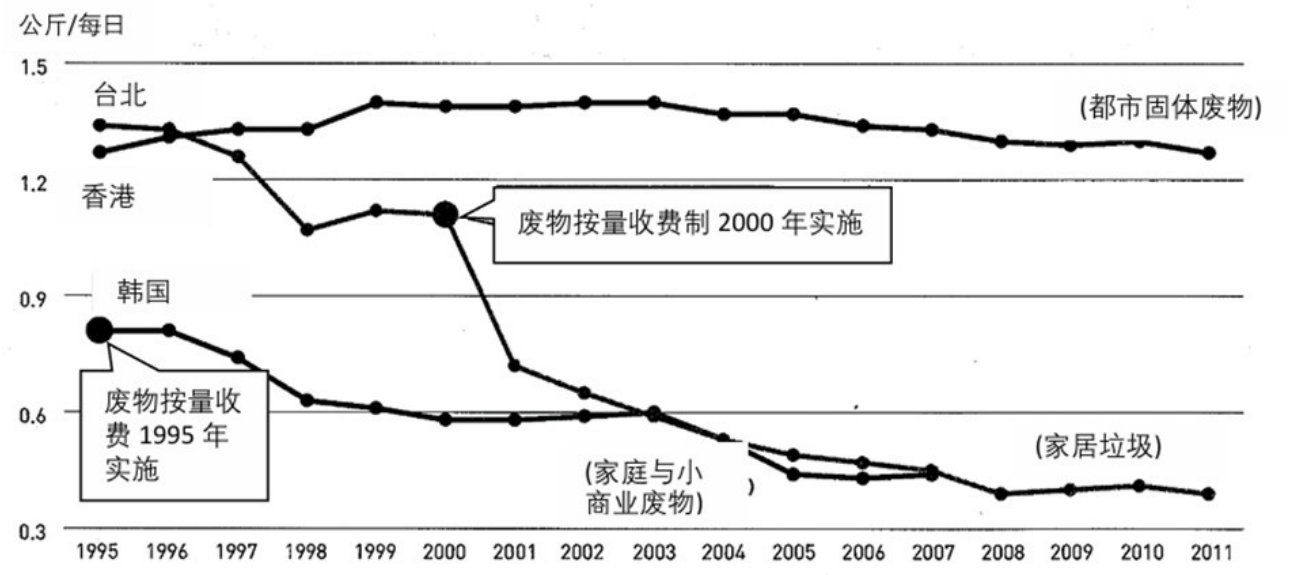


图1：香港、台北及韩国人均日废物弃置率；台北弃置率1995年略高于香港，但这一情况在1996年发生逆转，香港的弃置率超过了台北。（资料来源：香港环境局，2013，第8页）

It is commendable that the *Blue Print* emphasizes in its title the concept "resources" over "waste", affirming correctly that "waste" streams "contain a treasure trove of useful resources, much of which can be reused, recycled and recovered" (HK EB, 2013, p. 3), also in agreement with Francis' statement "what is leftover is rich" in 2013 (Francis 2013b). The *Blue Print* admits "to have relied for too long on landfills to the extent that these are filling up and need to be imminently extended. In future, landfill space must be regarded as one of the city's most precious assets – to be more prudently used as a last resort." (HK EB, 2013, p. 7). Hong Kong had to learn also to be more "transparent about the process of recyclables collection and treatment" (Fabian & Lou, 2019, p. 8). The Environmental Protection Department (EPD) admitted in 2019 that the recycling rate in 2010 (52%) "was drastically overstated as they had mistakenly included 'imported waste' (foreign waste awaiting to be exported to China) into their calculations." (Fabian & Lou, 2019, p. 9). But the key point in the *Blue Print 2013* is its plan to introduce a WCS for Hong Kong:

> One of most forceful tools in waste reduction is MSW charging, which can reduce waste generation by over 20% according to overseas experience. When combined with other ongoing initiatives, we are confident of achieving a 40% reduction in waste disposal by 2022. (HK EB, 2013, p. 18).

The "Polluter Pays Principle" (PPP) and "Producer Responsibility Schemes" (PRSs) are seen as effective tools "in changing the behaviour of businesses to redesign products and packaging to reduce or even eliminate waste." (HK EB, 2013, p. 9). The Waste Reduction Target in the *Blue Print* is set by 40 % reduction in 2022 as compared to 2011:

该蓝图在标题中以"资源"取代"废物"，这一点值得肯定，因为它正确地指出"废物"流"蕴含着丰富的有用资源，其中大部分可以被再利用、循环再造和回收"（香港环境局，2013，第3页），这也与方济各在2013年提出的"剩余之物即为财富"的论断不谋而合（Francis 2013b）。蓝图承认"长期以来过度依赖堆填区，以至于堆填区即将填满，亟需扩建。今后，堆填空间必须被视为香港最珍贵的资产之一——应作为最后手段更加审慎地使用"（香港环境局，2013，第7页）。香港还需要学会在"可回收物收集和处理过程中更加透明"（Fabian & Lou，2019，第8页）。环境保护署(译者按：环保署是环境局下属执行机构)在2019年承认，2010年回收率（52%）"被严重高估，因为他们错误地将'进口废物'（等待出口至中国的境外废物）纳入计算"（Fabian & Lou，2019，第9页）。但2013年蓝图的关键要点在于计划为香港引入一套废物收费制度（WCS）：

> 减废最有力的工具之一是都市固体废物收费制度，根据海外经验，该制度可将废物产生量减少超过20%。若与其他正在推行的措施相结合，我们有信心到2022年实现废物弃置量减少40%的目标。（香港环境局，2013，第18页）

"污染者付费原则"（PPP）和"生产者责任计划"（PRSs）被视为"改变企业行为、促使其重新设计产品和包装以减少甚至消除废物"的有效工具（香港环境局，2013，第9页）蓝图设定的减废目标是到2022年较2011年的水平减少40%：

> By 2017, we will have reduced the MSW disposal rate on a per capita basis by 20% from 1.27 kg per day to 1 kg or below. By 2022, we will have further reduced the MSW disposal rate on a per capita basis from 1 kg to 0.8 kg or below, representing a 40% decrease from 2011. (HK EB, 2013, p. 18).

The aim to reach a 40 % reduction of MSW from 2011 to 2022 was based on the experience in Seoul and Taipei City in the 1990s, together with synergetic effects of Producer Responsibility Schemes (PRSs), or the Food Wise Campaign, set off in 2013. Following the Principle of the "Waste Hierarchy", the *Blue Print* favours correctly "Waste Avoidance" over "Recycling". "For instance, using bottled drinks all the time and recycling the used plastic bottles is not as good as avoiding bottled drinks in the first place." (HK EB, 2013, p. 15). This aligns with science and the Zero-Waste-Movements:

> It is more efficient and healthier to prevent waste formation in the first place than to treat waste after it has formed. At its core, Zero Waste acknowledges that humans are part of the natural world. It aims for cradle-to-cradle, closed-loop cycling of non-toxic matter that will allow the biosphere in which we are embedded to continue intact into the future. (Robertson, 2014, p. 281-282).

As we will see, the implementation of the *Blue Print 2013-2022* turned out to be very challenging, in fact unrealistic. One causal main factor for this is the delay of the implementation of the WCS for about one generation as compared to Taipei City or Seoul. Habits matter, for better or for worse, or any substantial change of engrained throw-away-habits and social systems in Hong Kong turned out to be so far almost unsurmountable.

> 到2017年，我们将把都市固体废物的人均弃置量减少20%，即从每天1.27公斤降至1公斤或以下。到2022年，我们将进一步把人均弃置量从1公斤降至0.8公斤或以下，较2011年的水平减少40%。（香港环境局，2013，第18页）

到2022年将都市固体废物较2011年减少40%的目标，是基于首尔和台北市在1990年代的经验，并结合生产者责任计划（PRSs）以及2013年启动的"惜食运动"所产生的协同效应而制定的(译者按："惜食运动"-Food Wise Hong Kong，是香港特区政府于2013年5月18日正式启动的一项全港性厨余减量运动)。根据"废物管理层级"原则，蓝图正确地优先提倡"废物避免"而非"循环再造"。"例如，长期饮用瓶装饮料然后再回收使用过的塑胶瓶，远不如从一开始就避免饮用瓶装饮料。"（香港环境局，2013，第15页）这与科学认知及零废弃运动的理念是一致的：从源头预防废物的产生，远比废物产生后再进行处理更为高效，也更有益健康。零废弃的核心理念在于承认人类是自然世界的一部分，它追求的是无毒物质的"从摇篮到摇篮"闭环循环，从而使我们赖以生存的生态圈能够完好无损地延续至未来。（Robertson，2014，第281-282页）

正如我们将要看到的，2013-2022年蓝图的实施困难重重，甚至可以说是过于理想化了。造成这一局面的一个主要因素是，废物收费制度（WCS）的实施相比台北或首尔延迟了大约一代人的时间。习惯的力量不容忽视，无论好坏——迄今为止，要实质性地改变香港根深蒂固的"用完即弃"习惯和社会运作模式，是极其困难的。

3. HONG KONG'S WASTE SITUATION 2022 - 2024

In 2022 the disposal of MSW per person and day was not 0.8 kg or below as planned in the *Blue Print 2013-2022*, but 1.51 kg. (HK EPD, 2025, p. 11). The planned 40 % reduction of daily MSW per capita and day became a nearly 20 % increase (!), 1.51 kg in 2022 as compared to 1.27 kg in 2011. The overall waste in 2022 was 15,725 tonnes per day (HK EPD, 2025, p. 7), with 11,129 tonnes of MSW, and with 6797 daily tonnes being of domestic origin and 4382 tonnes of commercial and industrial origin. Figure 2 shows the MSW going to landfills in Hong Kong in 2022 according to the different waste types of MSW.

In addition, there were 4,128 tonnes of construction waste per day and 469 tonnes of special waste. The Recovery Rate of MSW in 2022 was 32 % and the Disposal Rate of MSW was therefore 68 % (HK EDP 2025, p. 27). The Recovery Rate of MSW is the amount of MSW which is recycled or resource-recovered, and does not end up landfilled. As there is now no incineration of MSW in Hong Kong in 2022, the Recovery Rate + Disposal Rate must yield 100 %.

How can this massive mismatch of a government policy target be explained, an almost 20 % increase instead of a 40 % reduction of daily MSW per capita from 2011 to 2022? It does certainly not mean that the Hong Kong Government and society did not do anything since 2013. Valuable efforts to cut MSW at different levels were made. In 2013 the Food Wise Campaign Hong Kong was launched. "The domestic food waste disposal has been reduced by 17% from 0.37 kg per person per day in 2013 to 0.30 kg in 2019." (HK EB, 2021, p. 7). In 2018 and 2019 two important initiatives were launched to reduce or go plastic-free, the *Plastic-Free Takeaway, Use Reusable Tableware* campaign, and the *Plastic-Free Beach, Tableware First*, especially to reduce disposable plastic tableware. About 700 local eateries of different sizes collaborate in the campaign. To boost environmental education, five pilot Community Green Stations were established to promote "public participation in waste reduction and

3. 2022至2024年香港废物产生状况

2022年，人均日都市固体废物弃置量并未达到《资源循环蓝图2013-2022》所规划的0.8公斤或以下的目标，而是高达1.51公斤（香港环保署，2025，第11页）。原计划实现人均日都市固体废物减少40%的目标变成了近20%的增长！——相比2011年的1.27公斤。2022年整体废物产生量为每日15,725吨（香港环保署，2025，第7页），其中都市固体废物为11,129吨，包括家居废物6,797吨和工商业废物4,382吨。图2展示了2022年香港按废物类别划分的送往堆填区处理的都市固体废物。

此外，每天还有建筑废料4,128吨和特殊废物469吨。2022年都市固体废物的回收率为32%，因此弃置率为68%（香港环保署，2025，第27页）。都市固体废物回收率是指经回收或资源化处理后、未送往堆填区处理的都市固体废物所占的比例。由于2022年香港已不再以焚化方式处理都市固体废物，因此回收率与弃置率之和为100%。

如何解释政策目标与实际结果之间的巨大落差？——2011至2022年间，人均日都市固体废物非但没有减少40%，反而增加了近20%！这当然不意味着香港政府和社会各界自2013年以来无所作为——各方在不同层面作出了宝贵的减废努力：2013年，香港启动了"惜食香港运动"。"家居厨余弃置量已从2013年人均日0.37公斤减少17%，降至2019年的0.30公斤。"（香港环保署，2021，第7页）。2018年和2019年，两项重要的减塑或"走塑"倡议相继推出——"无胶走塑外卖・重用餐具"运动和"无胶走塑海滩・餐具先行"运动(译者按："走"是粤语"不要、去除"之意，"走塑"即plastic-free)，旨在减少一次性塑料餐具的使用。全港约700间大小食肆参与了该运

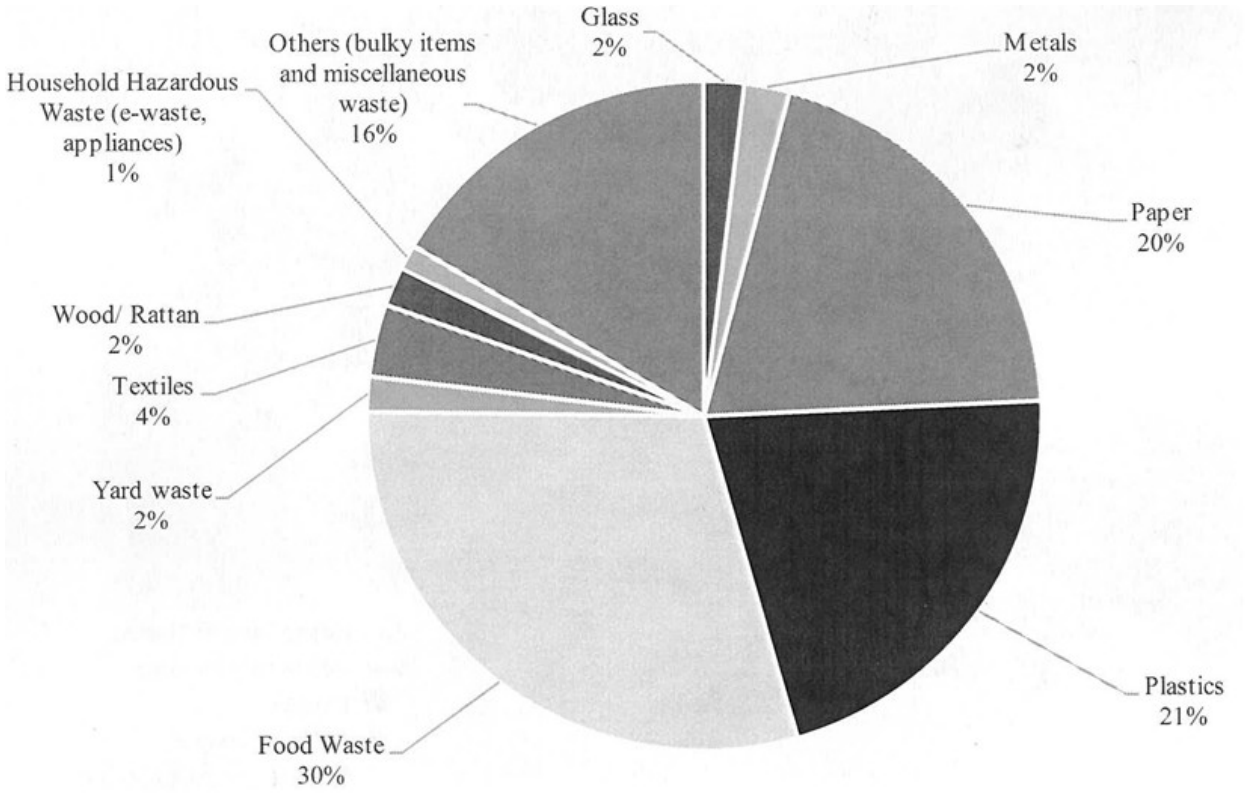


Figure 2: Hong Kong's Landfilled MSW by Waste Type in 2022 (Source: Ancheta, 2025, p. 3, based on HK EPD, 2023).

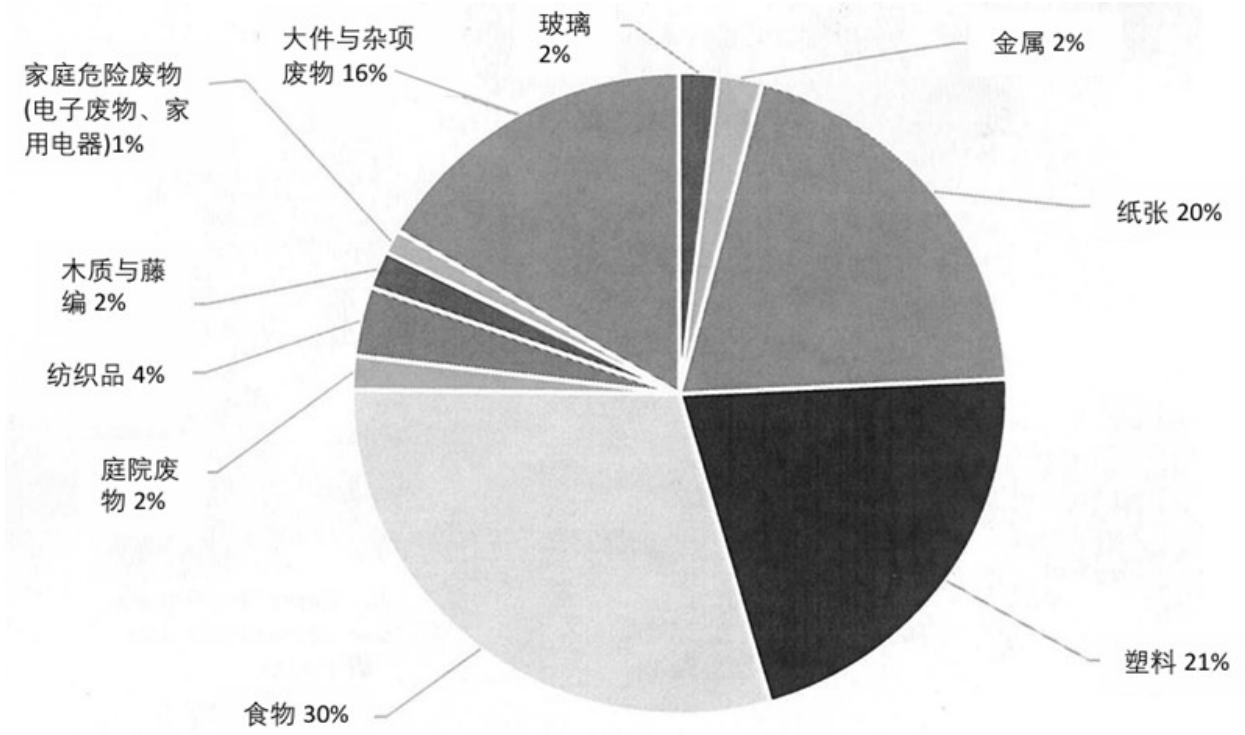


图2：2022年香港按废物类别划分的堆填区都市固体废物（资料来源：Ancheta，2025，第3页，引自香港环保署，2023）。

recovery." (HK EB, 2013, p. 22). Several important Producer Responsibility Schemes (PRS) were established. But it seems, all these efforts have been too little, too late in terms of their impact. "Historical MSW policies have largely failed to achieve their objectives, primarily due to implementation difficulties and the absence of economic policies and market instruments specifically designed for MSW management." (Ancheta, 2025, p. 2).

A slow decrease in MSW can be acknowledged, as in 2023 the MSW per capita per day sank to 1.44 kg and in 2024 further to 1.40 kg. (HK EPD, 2025, p. 2). In 2024 the Recovery Rate improved slightly to 34 % and thus the Disposal Rate reduced to 66 % (HK EPD 2025, p. 27). Food waste in 2024 sank to 3,001 tonnes per day or 29 % of MSW, as some food waste is recovered in the new O-Parks. Domestic food waste disposal rate was 0.27 kg/person/day in 2024. (HK EPD, 2025, p. 2). Paper constituted with 23 % the second largest part of MSW in 2024, and plastics 18 %, that had to be disposed of at landfills, which decreased by 11.1% as compared to 2023. "This reflects the increasing global awareness of 'plastic-free' in recent years and the effectiveness of the Government's active promotion of various related measures, including the implementation of the regulation on disposable plastic products in 2024." (HK EPD, 2025, p. 2).

动。为加强环保教育，香港设立了五个先导"社区环保站"，以推动"公众参与减废回收"（香港环保署，2013，第22页）。此外，多项重要的生产者责任计划（PRS）也相继推行。然而，就实际成效而言，这些努力似乎都显得力度不足、为时已晚。"过往的都市固体废物政策在很大程度上未能实现目标，主要原因是执行困难，以及缺乏专门针对都市固体废物管理的经济政策和市场工具。"（Ancheta，2025，第2页）

都市固体废物的缓慢下降趋势值得肯定。2023年人均日都市固体废物弃置量已降至1.44公斤，2024年进一步降至1.40公斤（香港环保署，2025，第2页）。2024年回收率小幅提升至34%，弃置率相应降至66%（香港环保署，2025，第27页）。2024年厨余弃置量降至每日3,001吨，占都市固体废物的29%，部分厨余已在新建的有机资源回收中心得到回收处理。2024年家居厨余弃置率为人均日0.27公斤（香港环保署，2025，第2页）。2024年废纸以23%的占比成为都市固体废物的第二大类别，废塑胶占18%；送往堆填区处理的废物量较2023年减少了11.1%。"这反映了近年来全球'走塑'意识的日益提升，以及政府积极推动各项相关措施的成效，包括2024年实施管制即弃塑胶产品法例。"（香港环保署，2025，第2页）

The overall MSW Recovery Rate in 2024 was 34%, which increased from 33% in 2023. Hong Kong made some good moves based on the "Polluter-Pays-Principle" (PPP), like the Producer Responsibility Schemes (PRS) on plastic shopping bags (PSB), on regulated electrical equipment with the Alba-WEEE Park opening in 2019, and on glass beverage containers, which have been passed by the LegCo between 2012 and 2017. But the difficulty of transforming in a substantial way the engrained habits and social-economic systems due to the absence of consistent market and economic instruments remained the biggest obstacle to move towards a higher level of resource responsibility and sustainable development (Ancheta et al., 2025, p.2). The change of MSW per capita and day is so far rather marginal than substantial (Figure 3).

4. WASTE BLUE PRINT FOR HONG KONG 2035: "WASTE REDUCTION-RESOURCES CIRCULATION-ZERO LANDFILL" (2021)

The city's *Blue Print 2013-22* to curb the waste per capita per day did in fact not work out as planned due to past misjudgements to rely mainly on landfills, in combination with letting the throw-away habits and correlated economic and social systems become firmly established over several decades. In 2021 a new attempt was made in the *Waste Blue Print for Hong Kong 2035: 'Waste Reduction – Resources Circulation – Zero Landfill'* (HK EB, 2021). Waste Reduction moved up the priority list as the Secretary of the Environement emphasized:

> Using less, wasting less and facilitating the circulation of our resources form an integral part of waste management […] Waste reduction and recycling is our shared responsibility. Yet, driving behavioural and cultural changes is easier said than done. (Wong, 2021, p. 2).

2024年都市固体废物的整体回收率为34%，较2023年的33%有所提升。香港基于"污染者付费原则"（PPP）采取了一些积极举措，例如针对塑胶购物袋（PSB）的生产者责任计划（PRS）、针对受管制电器电子产品的生产者责任计划（配合2019年启用的WEEE Park废电器电子产品处理及回收设施），以及针对玻璃饮料容器的生产者责任计划，上述计划的相关法例于2012至2017年间经立法会陆续通过。然而，由于缺乏持续一致的市场和经济工具，要实质性地转变根深蒂固的行为习惯和社会经济体系仍然困难重重，这构成了迈向更高层次资源责任和可持续发展的最大障碍（Ancheta等，2025，第2页）。迄今为止，人均日都市固体废物弃置量的变化仍是边际性的，而非实质性的（图3）。

4. 《香港资源循环蓝图2035》："全民减废 • 资源循环 • 零废堆填"（2021年）

香港此前制定的《资源循环蓝图2013－2022》旨在降低人均日废物弃置量，但实际上并未取得预期成效。原因在于错误地过度依赖堆填区（垃圾填埋场）进行废物处置，加之数十年来形成的"用完即弃"消费习惯，以及与之相关的经济和社会体系已根深蒂固。2021年，香港推出了新的尝试——《香港资源循环蓝图2035》："全民减废 • 资源循环 • 零废堆填"（香港环境局，2021）。正如环境局局长所强调的，"减废"被提到优先事项的前列：

> 减少使用、减少浪费、促进资源循环，是废物管理不可或缺的组成部分[……]减废与回收是我们共同的责任。然而，推动日常行为和文化层面的转变，说起来容易做起来难。（黄，2021，第2页）

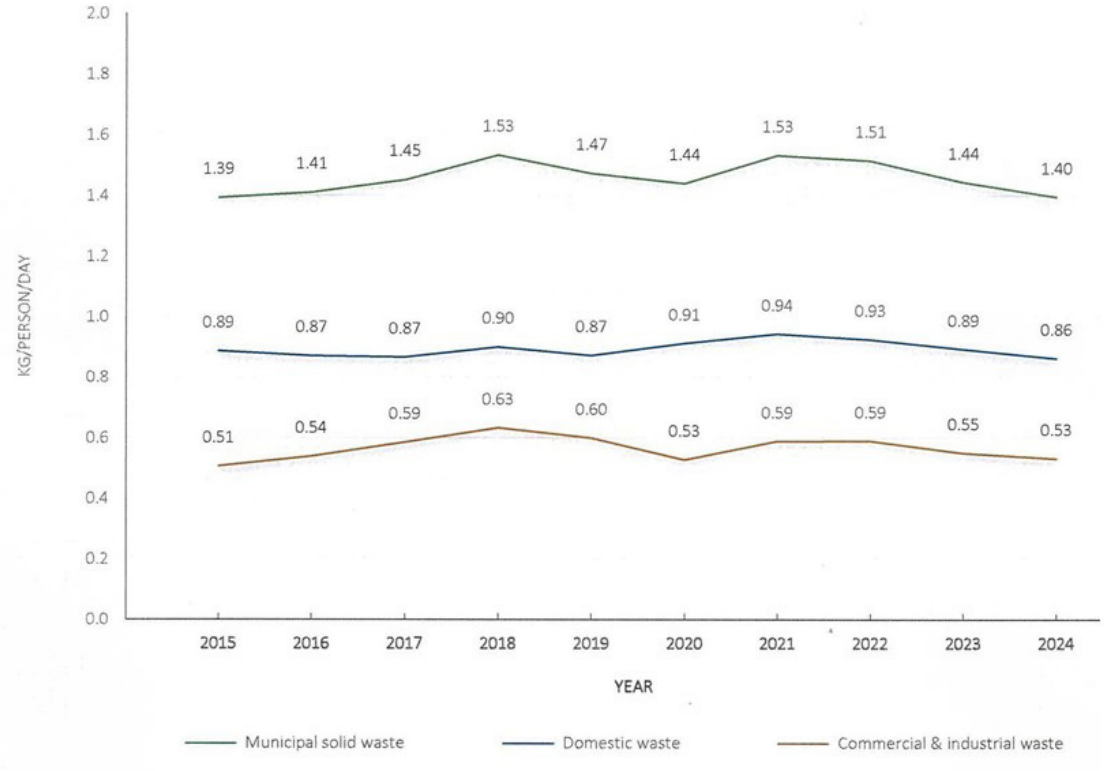


Figure 3: Per capita disposal rates of MSW in Hong Kong from 2015-2024 (Source: HK EPD, 2025, p. 11)

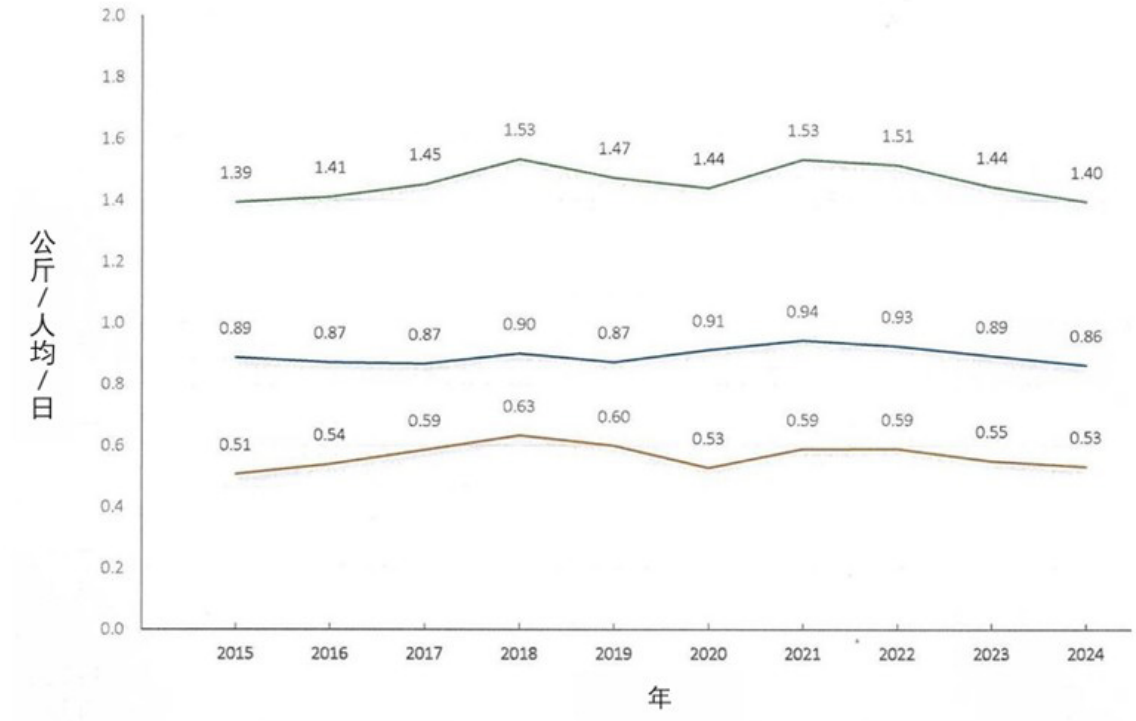


图3：2015－2024年香港人均都市固体废物弃置量（来源：香港环保署，2025年，第11页）

It is indeed extremely challenging to transform an engrained throw-away-culture, habits, and systems. With its *Waste Blueprint 2021*, Hong Kong started the second attempt to implement the WCS as comprehensive incentive for citizens and businesses to "practise waste reduction and recycling." (Wong, 2021, p.2):

> Implementation of a quantity-based waste charging scheme *is indispensable* in facilitating resources circulation in Hong Kong. Such system *is proven successful* in driving social behavioural change in reducing and avoiding waste generation, and providing impetus for waste separation and recycling. (HK EB, 2021, p. 14, emphasis added FG).

The WCS is judged to be the "main driving force" and "cornerstone" (Wong, 2021, p.2) to reduce the waste of households and businesses. It became the *Medium-term Target 1* within the *Blue Print 2021* also in view to achieve carbon neutrality by 2050:

> By implementing charging for disposal of MSW, to gradually reduce the per capita MSW disposal by 40-45% and increase the recovery rate to about 55%. […] MSW charging is the cornerstone for promoting waste reduction and recycling. The Government is determined to take the MSW Charging Bill through the legislative process. (HK EB, 2021, p. 17).

Preparatory periods and implementation phases of the WCS were planned for different stakeholders and sectors of the public, but it turned out to be too difficult to implement the WCS effectively in Hong Kong at this late stage, as the people and social systems (including business) have become too accustomed to the "throw-away-culture" for decades. The WCS had to be postponed three times, indefinitely finally in 2024.

要改变根深蒂固的"用完即弃"文化、习惯和制度体系，确实极具挑战性。香港2021年通过的《资源循环蓝图》(2035)，开启了第二轮尝试，将废物收费制度（WCS）作为一项综合性激励措施，推动市民和企业"践行减废回收"（黄，2021，第2页）。

> 实施按量收费的废物征费制度，对于推动香港的资源循环而言*不可或缺。实践证明，此类制度能够有效推动*社会行为的转变，促进减少和避免废物的产生，并为废物分类和回收提供动力。（香港环境局，2021，第14页，强调部分为本文作者所加）

废物收费制度（WCS）被视为减少家庭和商户废物产生的"主要推动力"和"基石"（黄，2021，第2页）。在2021年的蓝图中，它被列为"中期目标1"，同时也是为了实现2050年碳中和的目标：

> 通过实施都市固体废物收费，逐步将人均都市固体废物弃置量减少40%至45%，并将回收率提升至约55%。……都市固体废物收费是推动减废回收的基石。政府决心推动《都市固体废物收费条例草案》完成立法程序。（香港环境局，2021，第17页）

废物收费制度（WCS）原本为不同的利益相关方和公众群体分别规划了准备期和推行阶段，但事实证明，制度建立过晚导致在香港有效推行十分困难，因为市民和社会体系（包括商界）数十年来已过于习惯"用完即弃"的文化。废物收费制度先后三次延期，最终于2024年无限期搁置。

But the three main goals of the *Waste Blueprint 2021* remain nevertheless recommendable as goals: "Waste Reduction - Resources Circulation - Zero Landfill", with a promotion of low carbon lifestyle and achieving carbon neutrality. These goals result from scientific research (Robertson, 2014) and international experiences. The Second Medium Target in the *Waste Blueprint 2021* is *To Instill a Green Living Culture in HK* through public education campaigns, and the Third Target is *Support of the Recycling Trade in HK (Recycling Fund; Green Tech Fund; EcoPark)*. (HK EB, 2021, p. 17). There are two long-term targets in the *Waste Blue Print For Hong Kong 2035*: to develop adequate *Waste-to-energy facilities*, moving away from the reliance on landfills, and the target of *Zero-Landfills in 2035*. But the question remains, how these targets can be practically achieved given the dominance of the prevailing habits and social systems in Hong Kong.

5. PARTICIPATION OF ALL AND GBA COOPERATION FOR DEEP CARBONISATION AND SUSTAINABLE USE OF RESOURCES

It is commendable that the HK Government in its Climate Action Plan 2021 sets the goal to achieve carbon neutrality before 2050, which requires "deep carbonization" involving the whole S.A.R. community with all its stakeholders. "The Government, business sectors, schools and non-governmental organisations must work together and set an example by promoting and encouraging the public to adopt and practise a low-carbon lifestyle." (HK S.A.R. Gov, 2021, p.23). For developing consistent and coherent local, regional, and national policies and practices, it is necessary to listen to and align policies to global scientific voices, results and data. The experts of the Intergovernmental Panel on Climate Change (IPCC), found out that "21–37% of total greenhouse gas (GHG) emissions are attributable to the food system," originating from "land use, storage, transport, packaging, processing, retail, and consumption." (Mbow et al., 2019, p. 439). As food consumption and food waste takes on a

尽管如此，2021年资源循环蓝图的三大核心目标——“全民减废 • 资源循环 • 零废堆填”，以及倡导低碳生活方式，实现碳中和仍值得作为努力方向加以推荐。这些目标源于科学研究（Robertson, 2014）和国际实践经验。资源循环蓝图的第二项中期目标是“通过公众教育活动，在香港培育绿色生活文化”；第三项目标是“支持香港的回收行业”（回收基金、绿色科技基金、环保园）（香港环境局, 2021, 第17页）。资源循环蓝图还设定了两项长远目标：建设充足的废物转化设施，摆脱对堆填区的依赖，以及在2035年实现零废堆填。但问题依然存在——鉴于香港占主导地位的习惯和社会体系仍然存在，这些目标究竟怎样才能通过实践加以实现？

5. 全民参与及粤港澳大湾区合作，推动深度脱碳与资源可持续利用

香港特区政府在《气候行动蓝图2021》中设定2050年前实现碳中和目标，这一目标值得肯定，它需要“深度脱碳”，并要求整个特别行政区社会及各利益相关方的共同参与。“政府、商界、学校及非政府组织必须携手合作，以身作则，推广和鼓励公众采纳并践行低碳生活方式。”（香港特别行政区政府, 2021, 第23页）为制定连贯一致的地方、区域和国家层面的政策与实践，有必要倾听全球科学界的声音，并使政策与全球科学成果和数据保持一致。政府间气候变化专门委员会（IPCC）的专家指出，“全球温室气体（GHG）排放总量的21%至37%可归因于食物系统”，其来源涵盖“土地使用、储存、运输、包装、加工、零售及消费”（Mbow et al., 2019, 第439页）。鉴于食物消费和食物浪费在香港社会中占据突出地位，这一问题亟需进一步深入反思并纳入政策考量——尤其是在食物浪费预防及其对减缓气候变化的潜力方面。“2010年至2016年间，全球食物损

Three main goals of the Waste Blueprint 2021 remain nevertheless recommendable as goals: "Waste Reduction - Resources Circulation - Zero Landfill", with a promotion of low carbon lifestyle and achieving carbon neutrality.

《2021年废物蓝图》的三大目标——"减废·资源循环·零堆填"——作为目标仍然值得倡导，同时要推广低碳生活方式，实现碳中和。

prominent role in the society of Hong Kong, this needs further urgent reflections and inclusion, especially in regard to food waste prevention and its potential for climate change mitigation. "During 2010–2016, global food loss and waste equalled 8–10% of total anthropogenic GHG emissions." (Mbow et al., 2019, p. 440). Prevention of food waste must top the governmental climate mitigation priorities in Hong Kong, which includes also decarbonization of diets:

> Demand-side measures (shifting to sustainable healthy diets and reducing food loss/waste) and sustainable agricultural intensification can reduce ecosystem conversion, and methane and nitrous oxide emissions, and free up land for reforestation and ecosystem restoration. (IPCC, 2023, p. 29).

This is of relevance for the Hong Kong society and government, which will be affected by the global emissions of food production and the resulting extreme weather events due to global warming. Food waste prevention must be in future included as top priority in any kind of Climate Action Plan.

It is highly relevant that faith-based communities participate as societal stakeholders in the search for a path to sustainable development, like churches with their schools and parish communities in view of setting good examples, but also other religious communities. Pope Francis' Encyclical Letter *Laudato Si'* (Francis, 2015) offers an inspirational framework to boost integral human development based on prophetic and contemplative lifestyles (LS 222), calling even for a "bold cultural

失和浪费所产生的温室气体排放量占人为温室气体排放总量的8%至10%。"（Mbow et al., 2019, 第440页）预防食物浪费必须成为香港政府应对气候变化的首要优先事项，其中还应包括饮食脱碳：

> 需求侧措施（转向可持续健康饮食、减少食物损失和浪费）以及可持续农业集约化，能够减少生态系统转化以及甲烷和氧化亚氮的排放，并释放土地用于植树造林和生态系统修复。（IPCC, 2023, 第29页）

这与香港社会和特区政府密切相关，因为香港将受到全球食物生产所产生的温室气体排放，以及由此引发的全球变暖导致的极端天气事件的影响。预防食物浪费必须作为未来各类气候行动计划的最高优先事项。

信仰团体作为社会相关利益方参与探索可持续发展路径，具有高度的现实意义——例如教会通过其学校和堂区社群树立良好榜样，其他宗教团体亦应如此。教宗方济各的通谕《愿祢受赞颂》（Francis, 2015）提供了一个富有启发性的框架，以推动基于先知性和默观性生活方式的全人发展（LS 222），甚至呼吁发起一场"勇敢的文化革命"，以克服破坏性的"用完即弃文化"，并赢得公民和社会选择更加公正和可持续的生活方式，以及"明智而有益的再利用、翻新和回收方式"（LS 192）。"出于正确的

revolution" to overcome devastating "throw-away-cultures", and win over citizens and societies choose more just and sustainable life-styles, "sensible and profitable ways of reusing, revamping, and recycling" (LS 192). "Reusing something instead of immediately discarding it, when done for the right reasons, can be an act of love which expresses our own dignity" (LS 211). In business this needs leaders and actors to serve the common good of the society. (Deignan Award, 2026). Of relevance is also to deepen the collaboration within the Greater Bay Area, e.g., in the development of "zero waste cities", following the plan of the Central Government 2018, announcing 16 pilot cities and regions for this goal:

> "Zero waste city" refers to an urban development model that aims at reducing solid waste generation at source, promoting transformation of waste into resources, reducing landfilling as far as possible, and minimising the environmental impact of solid waste by advocating the principles of innovation, collaboration, green, openness and share use. The Government will strengthen exchanges and training with cities in the Greater Bay Area which are implementing pilot projects for "zero waste city" (such as Shenzhen), and jointly promote management models of advanced green city. (HK EB, 2021, p. 23).

Developing a regional and consistent model of a "Zero-Waste-City" based on "Circular Economy" within the GBA can become a promising inspiration to *re-think* and *re-do* current practices, with a "innovative, green and low-carbon development model", like a "plastic-free" society and "adopting an innovative, green and low-carbon development model" (HK EB, 2021, p. 23-24; HK S.A.R. Gov, 2021, p. 31).

理由，以重复使用取代即时丢弃，可以是一种表达我们自身尊严的爱的行为"（LS 211）。在商业领域，这需要领导者和参与者服务于社会公益。（Deignan Award, 2026）。深化粤港澳大湾区内的合作同样具有重要意义，例如按照中央政府2018年的规划，在"无废城市"建设方面开展合作，该规划宣布了16个试点城市和地区以实现这一目标：

> "无废城市"是一种城市发展模式，以创新、协调、绿色、开放、共享的发展理念为引领，旨在从源头减少固体废物的产生，推动废物向资源的转化，最大限度地减少填埋量，并将固体废物对环境的影响降至最低。特区政府将加强与粤港澳大湾区内正在推行"无废城市"试点项目的城市（如深圳）的交流与培训，共同推广先进绿色城市的管理模式。（HK EB, 2021, 第23页）

在粤港澳大湾区内，基于"循环经济"理念构建区域性、协调一致的"无废城市"模式，有望为重新审视和改进现有做法提供富有前景的启示，推动形成"创新、绿色、低碳的发展模式"，例如建设"无塑"社会，以及"推行创新、绿色、低碳的发展模式"。（香港环境局, 2021, 第23-24页；香港特区政府, 2021, 第31页）

CONCLUSION

Hong Kong developed important plans for Resource and Waste Management, but also Climate Action, and made steps and moves to accomplish waste reduction and raising resource responsibility in the S.A.R. But there is still a long way to go to reach the important envisioned goal of Zero-Landfill in 2035, and a truly sustainable form of resource use. One of the biggest obstacles seems to be the over decades developed engrained habits and inert social systems based on a prevailing "throw-away-culture". A deep transformation and decarbonisation need systematic, consistent, and accountable approaches on the local, regional, and national level, with the inclusion of all stakeholders in the society, also religious institutions and churches, rooted in a new eco-social contract. The Encyclical Letter *Laudato' Si* of Pope Francis can help to build such a new eco-social contract and framework in view of deep decarbonatization and a more responsible use of resources. The promising path of the development of Zero-Waste-Cities as role models in the regional GBA, as well as the transformative tide of the international call for deep decarbonization can help to journey together towards more resource responsible life-styles and sustainable societies.

结语

香港已制定了重要的资源与废物管理规划，以及气候行动计划，并采取了一系列措施和步骤，以在特别行政区实现减废和提升资源责任意识。但要实现2035年零废堆填这一重要目标，以及真正可持续的资源利用方式，仍有很长的路要走。最大的障碍之一，似乎是数十年来根深蒂固的习惯，以及建立在盛行"用完即弃文化"基础上的惰性社会体系。深度转型和脱碳需要在地方、区域和国家层面采取系统性、连贯且可问责的方法，并纳入社会各相关利益方的参与，包括宗教机构和教会，以建立一种新的生态社会契约。教宗方济各的通谕《愿祢受赞颂》有助于构建这样一种新的生态社会契约和框架，以推动深度脱碳和更加负责任的资源利用。粤港澳大湾区"无废城市"作为区域典范的发展前景，以及国际社会呼吁深度脱碳的变革浪潮，将有助于我们携手迈向更加珍惜资源的生活方式和可持续社会。

References 参考资料

- Ancheta, E. D. W., Cambaliza, M. O. L., & Delina, L.L. (2025). Towards Net Zero and a Zero Landfill Future: Leveraging Hong Kong's Municipal Solid Waste Charging Scheme for Sustainable Waste Management and Carbon Neutrality. *Journal of Sustainability*, Volume 1, Issue 2. https://doi.org/10.55845/jos-2025-128
- Deignan Award. (2026). The Deignan Award for Responsible Entrepreneurship. https://www.deignanaward.org/ (accessed July 5th 2026).
- HK EPD. (2023). Monitoring of Solid Waste in Hong Kong Waste Statistics 2022. https://www.wastereduction.gov.hk/sites/default/files/resources_centre/waste_statistics/msw2022_eng.pdf
- HK EB. (2021). *Waste Blue Print for Hong Kong 2035: Waste Reduction-Resources Circulation-Zero Landfill*. Hong Kong: Environment Bureau.
- HK S.A.R. Gov. (2021). Hong Kong Special Administrative Region Government. *Hong Kong's Climate Action Plan 2050*. Hong Kong. https://cnsd.gov.hk/wp-content/uploads/2023/05/Climate-Target-of-HK_en.pdf
- HK EPD. (2015). Environmental Protection Department of Hong Kong. *Monitoring of Solid Waste in Hong Kong: Waste Statistics for 2024*. Hong Kong: EPD, December 2025.
- HK EB. (2013). *Hong Kong Blue Print for Sustainable Use of Resources 2013-2022*. Hong Kong.
- Fabian, N., and Lou, LIT. (2019). The Struggle for Sustainable Waste Management in Hong Kong: 1950s–2010s. *Worldwide Waste: Journal of Interdisciplinary Studies*, 2(1): 10, 1–12. DOI: https://doi.org/10.5334/wwwj.40
- Francis. (2020). *Fratelli Tutti*. http://www.vatican.va
- Francis. (2015). Encyclical Letter *Laudato Si'*: Care for Our Common Home, Vatican 2015; At the Holy See: https://www.vatican.va/
- Francis. (2013a). Message at the General Audience, June 5th 2013. https://www.vatican.va/
- Francis. (2013b). Pope's Video Message to Recycling Workers of Argentina, Vatican City, December 20th 2013, see: http://www.zenit.org/en/articles/pope-s-video-message-to-recycling-workers-of-argentina
- IPCC. (2023). Summary for Policymakers. In: *Climate Change 2023: Synthesis Report. Contribution of Working Groups I, II and III to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change* [Core Writing Team, H. Lee and J. Romero (eds.)]. IPCC: Geneva, Switzerland, pp. 1-34, doi: 10.59327/IPCC/AR6-9789291691647.001
- *Laudatu Si'Movement*. (2026). https://laudatosimovement.org/
- Mbow, C., C. Rosenzweig, L.G. Barioni, T.G. Benton, M. Herrero, M. Krishnapillai, E. Liwenga, P. Pradhan, M.G. Rivera-Ferre, T. Sapkota, F.N. Tubiello, Y. Xu. (2019). Food Security. In *Climate Change and Land: an IPCC special report on climate change, desertification, land degradation, sustainable land management, food security, and greenhouse gas fluxes in terrestrial ecosystems*. [P.R. Shukla, J. Skea, E. Calvo Buendia, V. Masson-Delmotte, H.-O. Pörtner, D.C. Roberts, P. Zhai, R. Slade, S. Connors, R. van Diemen, M. Ferrat, E. Haughey, S. Luz, S. Neogi, M. Pathak, J. Petzold,

References 参考资料

J. Portugal Pereira, P. Vyas, E. Huntley, K. Kissick, M. Belkacemi, J. Malley, (eds.)]. Geneva: IPCC. https://doi.org/10.1017/9781009157988.007

- Robertson, Margaret. (2014). *Sustainability: Principles and Practice*, London-New York.
- Rotondi, Valentina, & Santori, Paolo. (2023). *Rethinking Economics Starting from the Commons: Towards an Economics of Francesco* (Contributions to Economics). Cham, Swiss: Springer, 2023.
- *The Macau Manifesto*. (2020). The Macau Manifesto for The Economy of Francesco, Assisi, November 2020. Website: https://www.deignanaward.org/
- Tornielli, Andrea, & Galeazii, Giacomo. (2015). *This Economy Kills: Pope Francis on Capitalism and Social Justice*. Collegeville, Minnesota, 2015.
- Turkson, Cardinal Peter. (2019). Message of the Prefect of the Dicastery for Promoting Integral Human Development to the scientific community on the occasion of the fourth anniversary of Pope Francis' Encyclical *Laudato si'*, Rome, 24th May 2019. At the Holy See: www.vatican.va
- Wong, Kam-sing. (2021). Preface. In: Environment Bureau Hong Kong. *Waste Blue Print for Hong Kong 2035: Waste Reduction-Resources Circulation-Zero Landfill*. Hong Kong: Environment Bureau.
- Wong, Kam-sing. (2013). Preface. In: Environment Bureau. 2013. *Hong Kong Blue Print for Sustainable Use of Resources 2013-2022*. Hong Kong: Environment Bureau, 2013.
- Zero Waste Europe. (2015). Pope Francis Embraces Zero Waste. *Zero Waste Europe News*, June 18th 2015. https://zerowasteeurope.eu/

Translation as the Manifestation of the Divine Glory

翻译作为神圣荣耀的彰显

Hui Xia (Sonja) 夏徽*

Abstract

Translation is never a simple task. Philosophical and theological materials are particularly challenging due to the complexity of the thoughts involved and the precision required for their expression. When the source and target languages comprise two radically different linguistic systems—such as European languages and Chinese—the very possibility of philosophical and theological translation is often called into question. However, the history of cultural encounters suggests that neither absolute translatability nor total untranslatability holds the full truth. The encounter with 'alien' thoughts occurs through language, yet simultaneously transcends it. In this context, an understanding of language in the light of divine revelation may shed new light on the power of translation and its role in communicating thought. This paper will first review Western attitudes towards the Chinese language, then discuss how a Christian view of language can transcend the dilemma raised by secular perspectives, leading to a deeper understanding of the power of translation.

摘要

翻译从来不是一项简单的任务。哲学与神学文本的翻译尤为艰难，因为其思想本身的复杂性，以及对表达精确性的严格要求。当源语言与目标语言分属两种截然不同的语言体系——例如欧洲语言与中文——哲学与神学翻译的可能性本身，便常常遭到质疑。然而，文化相遇的历史表明，无论是绝对的“可译”还是彻底的“不可译”，都无法道尽全部的真相。与“异质”思想的相遇，经由语言而发生，却又同时超越了语言。在这一语境下，从神圣启示的光照中来理解语言，或许能为翻译的力量及其在思想传达中所扮演的角色，开启新的洞见。本文将首先回顾西方对中文的态度，继而探讨基督信仰的语言观如何超越世俗视角所提出的困境，从而达成对翻译之力量的更深层理解。

* 夏徽，澳门圣若瑟大学宗教研究及哲学学院助理教授。
Hui Xia (Sonja), Assistant Professor the Faculty of Theology and Religious Studies University of St. Joseph, Macau, China.

The Challenge of Translation

When the East first encountered the West, the uniqueness of the Chinese language startled West scholars. The anthropologist Wilhelm von Humboldt, was the first to study Chinese from a linguistic perspective, identifying it as having 'one of the most remarkable language structures known.' (Humboldt, 1826/1999, p.95) Unlikely highly inflected Indo-European languages, Chinese lacks definitive grammatical forms. Nevertheless, Humboldt was struck by how Chinese conveys grammatical significance through the inherent meaning of its words. He acknowledged that this provides the language with a unique strength: a direct grasp of conceptual relations that transcends mere observation. (Humboldt, ibid., p.107)

Despite his anthropological acumen, Humbold was unable to escape an ethnocentric position. He asserted that because the Chinese language is non-inflected, it is a less capable vehicle for thought than Indo-European languages. (Ibid., p.109) Sinologist Anne Cheng has noted, this perspective influenced Hegel's exclusion of Chinese from the history of philosophy and the general devaluation of Chinese thought within the 18th- and 19th-century intellectual milieu. (Cheng, 2014, pp. 969-970) Simultaneously, those attempting to translate Western concepts into Chinese—including missionaries—felt that Chinese vocabulary and grammar were insufficient for Western philosophical ideas. (Zhang, 2023[1], pp. 125ff) Nevertheless, abstract concepts such as ousia (essence) were eventually translated by coining neologisms from existing Chinese roots and have since been well received. For some Western scholars, this success proves that Chinese possesses the potential to communicate concepts shaped in the inflected linguistic structures. (Wardy, 2004, pp. 146-149) However, Chinese philosopher Yijing Zhang points out that these neologisms can never fully capture the original concept; rather, Western philosophical terms are truly understood only through the studying of philosophy itself.

翻译的挑战

当东方初次与西方相遇时，中文的独特性令西方学者深感震惊。人类学家威廉·冯·洪堡(Wilhelm von Humboldt)是第一位从语言学角度系统研究中文的学者，他将中文认定为"已知最为独特的语言结构之一"。（Humboldt，1826/1999，第95页）与高度屈折变化的印欧语系语言不同，中文缺乏明确的语法形态。然而，洪堡深感惊叹的是，中文能够凭借词语本身的内在含义来传达语法意义。他承认，这赋予了中文一种独特的力量：一种超越单纯观察、直接把握概念关系的能力。(同上，第107页)

尽管洪堡具有人类学上的敏锐洞察力，他仍然未能摆脱欧洲中心主义的立场。他断言，由于中文缺乏屈折变化，它作为思想载体的能力不如印欧语系语言。（同上，第109页）汉学家程艾兰(Anne Cheng)曾指出，这种观点影响了黑格尔,使黑格尔将中国排除在哲学史之外，也助长了18至19世纪欧洲知识界对中国思想的整体贬低。（Cheng，2014，第969-970页）与此同时，那些试图将西方概念翻译成中文的人——包括传教士在内——也觉得中文的词汇和语法不足以表达西方的哲学思想。（Zhang，2023[1]，第125页及之后）然而，诸如希腊词ousia（本质）之类的抽象概念，最终还是通过利用已有的中文词根创造新词的方式完成了翻译，并且此后得到了广泛的接受。对一些西方学者而言，这一成功证明了中文具备传达由屈折语言结构所塑造之概念的潜力。（Wardy，2004，第146-149页）然而，汉语哲学家张逸婧指出，这些新造词永远无法完全捕捉原初概念；西方哲学术语的真正理解，唯有通过对哲学本身的学习才能实现。

In developing the doctrine of the Trinity—a core tenet of the faith— a breakthrough occurred when early thinkers realized that divine truth lies beyond the capacity of human language, and ultimately transcends a human understanding structured by language.

在阐发三位一体教义——这一基督信仰的核心要义——的过程中，早期思想家们取得了一个突破性的认识：神圣真理超出了人类语言的承载能力，并最终超越了由语言所塑造的人类理解力。

Zhang has pinpointed a critical issue: the emphasis on both untranslatability and translatability relies on expressive equivalence with European languages as the metric for evaluating the Chinese language. In this regard, both perspectives are ethnocentric. However, Chinese and European languages represent two linguistic systems rooted in radically different worldviews. While the gap between these worldviews can never be fully closed, their encounter can yield common experiences that each system expresses in its own way.

Translation in the Christian Context

Zhang offers a crucial insight for our reflection on Chinese translation of Christian doctrine: we should not prioritize whether the Chinese terms provide a literal rendering of the original concepts. Absolute equivalence is impossible and, arguable, unnecessary, as these new terms are ultimately clarified through the study of the doctrines themselves. Nevertheless, the tendency towards ethnocentrism remains difficult to overcome. A Christian understanding of language offers an alternative perspective on this challenge, evaluating translation not by its literal accuracy, but by its transformative power.

张点出了一个关键问题：无论是强调“不可译”还是“可译”，其背后都以与欧洲语言的表达等值作为衡量中文的标准。就此而言，两种立场都带有欧洲中心主义的色彩。然而，中文与欧洲语言代表着两种植根于截然不同世界观的语言体系。尽管这两种世界观之间的鸿沟永远无法被完全弥合，但它们的相遇却能产生共通的经验，而每一种语言体系都会以各自的方式来表达这些经验。

基督信仰语境中的翻译

张为我们的思考提供了一个至关重要的洞见，尤其是在中文翻译基督信仰教义这一议题上：我们不应将重点放在中文术语是否对原初概念进行了字面上的忠实传达。绝对的等值是不可能的，甚至可以说是不必要的，因为这些新造词最终是通过教义本身的传授才得以澄清的。然而，欧洲中心主义的倾向仍然难以克服。基督信仰的语言观为这一挑战提供了另一种视角——评价翻译的标准，不在于字面上的精确度，而在于其转化的力量。

Given the infinity of God, human beings remain finite, confined within the parameters of their perception—namely space, time, and the structures of language. Language serves as both the medium of divine revelation, and the mark of human limitation. In the Genesis narrative of the Tower of Babel, the multiplicity of languages is treated as the divine punishment of human ambition for building a tower towards the heavens. (Genesis 11:1-9) These linguistic barriers cause misunderstandings and splits, effectively curtailing human power to ensure a state of dependence upon God. Ethnocentrism, then, can be interpreted in the light of the Babel; bounded by language, humans cannot easily surpass their cognitive limitations. Even in intercultural exchanges, while our worldview may expand, there remains an inevitable "untranslatability"—a part of the Other's world that is missing in mine.

For Christians, the awareness of the limitations of language led to a specialized use of terminology to formulate Christian doctrine. In this process, Christians transformed the original languages as well. In developing the doctrine of the Trinity—a core tenet of the faith— a breakthrough occurred when early thinkers realized that divine truth lies beyond the capacity of human language, and ultimately transcends a human understanding structured by language. So, "[Divine] nature is unnameable and unspeakable… by any of the terms we use the Divine nature itself is not signified, but some one of its surroundings is made known." (Gregory of Nyssa, 1893)

鉴于天主的无限性，人类始终是有限的，被囿于自身感知的种种界限之内——即空间、时间，以及语言的结构。语言既是神圣启示的媒介，也是人类有限性的标记。在《创世纪》巴别塔的叙事中，语言的多样被视为对人类妄图筑塔通天的野心的神圣惩罚。（创世纪11:1-9）这些语言的屏障造成了误解与分裂，有效地限制了人的力量，以确保人处于对天主的依赖之中。由此，民族中心主义便可以得到诠释——被语言所束缚的人，无法轻易超越自身的认知局限。即便在跨文化交流中，我们的世界观或许能够拓展，但仍然存在一种不可避免的"不可译性"——他者世界中总有某个部分，在我的世界里缺失。

对基督徒而言，对语言局限性的意识，促使他们以专门化的术语来建构基督信仰的教义。在这一过程中，基督徒也反过来改变了原有的语言。在三位一体教义这一基督信仰核心信条的发展过程中，一个突破性的时刻出现了：早期思想家们意识到，神圣真理超出了人类语言的承载能力，并最终超越了由语言所构筑的人类理解。因此，"[天主的]本性是不可命名、不可言说的……我们所用的一切术语，所指称的并非天主本性自身，而只是其周围的某一方面。"（尼撒的额我略，1893；译者注：即Gregory of Nyssa，又译为尼撒的格列高利或尼撒的贵格利，约335－395年，为三位一体教义奠定了重要的思想基础）

Understanding the limitations of Christian dogmatic propositions breaks ethnocentrism. Before divine revelation, all languages are insufficient and imperfect. The formulation of doctrines usually entails a transformation of the original language. Christian doctrine of the Trinity maintains that there is but one God existing eternally in three persons: Father, Son, and the Holy Spirit. Pivotal for the formation of this doctrine is the demarcation between two previously interchangeable Greek words meaning essence/existence, *ousia* and *hypostasis*. Christians used the former to designate the common essence of the three persons, and the latter the individual existence of each person respectively. Before the distinction was made, both the common aspect of a thing's existence (e.g., James is a human being) and the individual aspect (e.g., James is James) resided in the single philosophical word *ousia*. This overlap caused tension and confusion. (Stead, 1977, p. 79; Marx, 1997, pp. 21f) The making of the Trinitarian doctrine led to the use of two distinct terms to clarify these two aspects of being.

When a doctrinal formula in its original language falls short of delivering the fullness of the mystery, the accuracy of its Chinese translation becomes a secondary concern. The more essential question is how a Chinese expression can transmit the mystery of divine revelation. Given the limitations of human language, "transmission" here should not be equated with "full expression". The Vatican's instruction on vernacular languages in the liturgy, *Liturgiam authenticam* (LA), emphasizes maintaining "a certain kind of vagueness" that "leaves the room for the mystery of God." (LA, no. 43) As the instruction points out, a comprehensive understanding of Christian doctrine is meant to be achieved through ongoing explanations in sermons and catechesis. (Ibid., no. 29)

理解基督信仰教义命题的局限性，便能破除民族中心主义。在神圣启示面前，一切语言都是不充分、不完美的。教义的建构通常伴随着对原有语言的转化。基督信仰的三位一体教义主张：只有一位天主，永恒地存在于三个位格之中：圣父、圣子、圣灵。这一教义形成的关键，在于对两个此前可以互换使用的希腊词——ousia（本质/存在）与hypostasis（位格/实体）——进行了明确的区分。基督徒以前者来指称三个位格所共有的本质，以后者来分别指称每个位格各自的独立存在。在做出这一区分之前，事物存在的共通层面（如詹姆斯是人）与个别层面（如詹姆斯是詹姆斯），都包含在同一个哲学词汇ousia之中。这种重叠造成了张力与混乱。（Stead，1977，第79页；Marx，1997，第21页及之后）三位一体教义的确立，促使人们使用两个不同的术语来澄清存在的这两个层面。

当一个教义表述在其原始语言中也无法完整表达奥秘的全部深度时，其中文翻译的精确性便退居其次。更为根本的问题是：一种中文表达如何能够传递神圣启示的奥秘？鉴于人类语言的有限性，此处的"传递"不应等同于"充分表达"。梵蒂冈关于礼仪中使用本地语言的训令《真实礼仪》（*Liturgiam authenticam*，LA）强调，应保持"某种程度的模糊性"，以"为天主的奥秘留出空间"。（LA，第43条）正如该训令所指出的，对基督信仰教义的完整理解，应当通过讲道和要理讲授中的持续阐释来达成。（同上，第29条）

Translation enriches the way God reveals Himself, and elevates the culture that carries it.

翻译丰富了上帝自我启示的方式，也提升了承载它的文化。

The final question to address is how this awareness of the linguistic limitations affects our understanding of the translation of divine glory. The Vatican II pastoral constitution *Gaudium et spes* (GS) offers some valuable insights here. Although GS focuses on the role of culture, its principles can be applied to language as well, given that language is a fundamental element that shapes culture. GS begins with the premise that we are inherently bound to the culture in which we develop our knowledge and understanding. (GS no. 53) Revelation is always mediated through a specific culture: "For God, revealing Himself to His people… has spoken according to the culture proper to each epoch." (Ibid., no. 58) Yet, truth is not bound "indissolubly to any race or nation," rather, it enters various cultural traditions to "enrich" them, even as those cultures "enrich" the manifestation of the truth itself. (Ibid.) Ultimately, as all cultures are imperfect, the communion between culture and Gospel truth serves to elevate and perfect the culture. (Ibid.) The dual concept of "enrichment" and "elevation" provides a vital framework for understanding the role of translation in divine revelation.

最后需要探讨的问题是：对语言局限性的这种认识，如何影响我们对“神圣荣耀”之翻译的理解。梵蒂冈第二届大公会议牧职宪章《论教会在现代世界牧职宪章》（Gaudium et spes，简称GS）在此提供了一些富有价值的洞见。尽管GS聚焦的是文化的角色，但其原则同样可以应用于语言，因为语言是塑造文化的基本要素。GS以这样一个前提开篇：我们天生就受制于自身在其中发展知识与理解的文化。（GS第53号）启示始终是通过特定文化来传递的：“自天主启示自身与其子民……曾依照各时代所有文化。”（同上，第58号）然而，真理并非“不可分割地绑定于任何种族或民族”，而是进入各种文化传统以“丰富”它们，同时这些文化也“丰富”了真理自身的显现。（同上）归根结底，由于一切文化皆不完美，文化与福音真理之间的共融，其作用在于提升并完善文化。（同上）“丰富”与“提升”这一双重概念，为理解翻译在神圣启示中的作用提供了一个至关重要的框架。

In our above-mentioned example of the formation of the Trinitarian Doctrine, the nuanced relationship between *ousia* and *hypostasis* in Greek language unites the two aspects of the Trinity—the shared nature of the three divine persons and the distinctiveness of each—in a communal framework, which is fundamental to the concept of the Trinity. (Xia, 2024) This "enrichment" is simultaneously the "elevation": the communal dynamic established by these terms represents a radically new idea that addresses the inherent tension within the philosophical concept of being.

In a similar vein, the Chinese translation of the doctrine can be viewed through the lenses of "enrichment" and "elevation". In the remaining space, I want to focus on the translation of the first part: "one substance". The Chinese equivalent of substance is *ti* (體). *Ti* primarily means body, and it extends to mean the origin from which all activities arise. In Chinese philosophy, it is paired with *yong* (用), or "usage," to form the concept of *ti-yong* (體用) – the principle that an original entity is always manifested through its applications. By translating "substance" as *ti*, *ti* brings the concept of "one substance" into this origin-application framework. This highlights an essential aspect of the Trinity often less apparent in Latin or Greek: that the three divine persons are known as one substance because they appear together in all their activities. Conversely, the act of translating substance allows *ti* (or its variations, *shi ti* 實體, or *ben ti* 本體) to be isolated as a standalone philosophical concept. It was only then that the idea of substance as a self-sustaining entity holding its own attributes came to the fore in Chinese philosophy, advancing the development of Chinese ontology.

在我们上文提及的三位一体教义形成之例中，希腊语中 ousia（本体）与hypostasis（位格）之间精微的关系，将三位一体的两个面向——三个神圣位格所共有的本性，以及每一位格的独特性——统一于一个共融的框架之中，而这正是三位一体概念的根本所在。（Xia, 2024）这种“丰富”同时即是“提升”：这些术语所建立的共融动态，代表了一种全新的理念，回应了哲学中“存在”概念内在的张力。

同理，这一教义的中文翻译也可以从“丰富”与“提升”的视角来审视。在余下的篇幅中，我想聚焦于前半部分的翻译，即“一体”。希腊语原文用的是ousia，拉丁语的对应词是substantia，即英语的substance。当年的中文翻译基于的是拉丁语的substantia。Substantia对应的中文是“体”。“体”的本义为身体，进而引申为一切活动所由生发的本源。在中国哲学中，“体”与“用”（yong）相对，构成“体用”这一概念——即本体始终通过其发用来显现的原则。将substantia译为“体”，便将一体这一概念纳入了体用的本源—发用框架之中。由此凸显了三位一体中一个在拉丁语或希腊语语境中往往不太显明的要义：三个神圣位格之所以被称为“一体”，是因为他们在一切活动中共同显现。反过来说，翻译 substantia 这一行为，也使得“体”（或其变体“实体”“本体”）得以被抽离出来，成为一个独立的哲学概念。正是在此之后，“本体”作为自存、自持其属性的实体这一观念，才在中国哲学中凸显出来，从而推动了中国本体论的发展。

Upshots

Translation enriches the way God reveals Himself, and elevates the culture that carries it. Viewed through this transcendent lens, we see that while any language—source or targe—is inherently limited, each serves as a unique channel for divine revelation. This perspective allows us to move beyond ethnocentrism. Ultimately, by manifesting the same divine mystery in ways that resonate with our individual hearts, humanity finds a renewed unity in God, who dwells within us in that unique way.

结语

翻译丰富了天主自我启示的方式，也提升了承载启示的文化。透过这一超越性的视角，我们看到，尽管任何语言——无论是源语还是目标语——都有其内在的局限，但每一种语言都是神圣启示的独特通道。这一视角使我们得以超越民族中心主义。归根结底，当同一神圣奥迹以触动每个人心灵的方式显现时，人类便在天主内找到了更新的合一——因为祂正是以那种独特的方式寓居于我们心中。

References 参考资料

- Andrew B. (2010). *German Philosophy: A Very Short Introduction*. Oxford: Oxford University Press.
- Cheng, A. (2014). Abel-Rémusat et Hegel: sinologie et philosophie dans l'Europe du xixe siècle. *Comptes rendus des séances de l'Académie des Inscriptiones et Belles-Lettres*, no 2, 959-971.
- Congregation for the Divine Worship and the Discipline of the Sacraments. (2001). *Liturgiam authenticam: On the Use of the Vernacular Languages in the Publication of the Books of the Roman Liturgy*. Vatican Press.
- De La Soujeole, D, OP. (2014). *Introduction to the Mystery of the Church* (Translated by Michael J. Miller). Thomistic Ressourcement Series Vol 3, Washington, D.C.: The Catholic University of America Press.
- Gregory of Nyssa. (1893). *On Not Three Gods*. Nicene and Post-Nicene Fathers, Second Series, Vol. 5. Retrieved from https://www.newadvent.org/fathers/2905.htm.
- Marx, W. (1977). *Introduction to Aristotle's Theory of Being As Being*. Translated by Robert S. Schine. The Hague, Netherlands: Springer-Science+Business Media, B.V.
- Stead, C. (1977). *Divine Substance*. Clarendon Press.
- Vatican II. (1965). *Pastoral Constitution on the Church in the Modern World: Gaudium et spes*. The Holy See.
- Von Humboldt, W. (1903-1936). Einleitung zu *Agamemnon*, Æschylos *Agamemnon* metrisch übersetzt, (originally published in 1816). In Albert Leitzman et al. (eds.), *Gesammelte Schriften*, 8, Berlin: Behr.
- _____ (1999). On the Grammatical Structure of the Chinese Language (1826). T. Harden and D. Farrelly (eds.), *Essays on Language* (pp, 95-110). Peter Lang.
- Xia, H. (2024). The Christian Transformation of Greek Philosophical Concepts – the Distinction of *Ousia* and *Hypostasis* in the Formation of the Trinitarian Formula 'One *Ousia* and Three *Hypostases*'. *The Journal of the Macau Ricci Institute*, no. 13, 64-74.
- Wardy, R. (2004). *Aristotle in China*. Cambridge, Cambridge University Press.
- Zhang, Y, (2023[1]). La traduction est-elle la preuve de l'universalité d'une philosophie? *Revue des sciences humaines*, no. 350, 119-132.
- _____, (2023[2]). Translating Philosophy from and into Chinese in the Light of Humboldt's Comparativism. *Journal of Chinese Philosophy* 50, pp. 243–262.

The Significance of Robert Bellarmine's Theology for the Contemporary Chinese Catholic Context: A Reflection on his 1616 Letter to all Christians in China

罗伯·博敏神学对当代中国天主教语境的意义：对其1616年致中国全体基督徒书信的反思

Thomas Cai 蔡翼伦*

Abstract

St Robert Bellarmine's 1616 letter to all Christians in China carries two implications for Catholics in China. First, it calls for them to preserve and manifest faith through virtuous lives. For Bellarmine, an authentic Christian life begins with faith and progresses in the cultivation of virtues. Second, the letter anchors the Church's mission in her spiritual end rather than on temporal power, thereby reminding Christians to always look up to the heavenly kingdom. Similar themes emerge in Pope Benedict XVI's Letter to the Catholics of the People's Republic of China (2007), which inspires Catholics to serve society by conforming to Christ's humble example. This similarity demonstrates that Bellarmine's theological insights remain relevant to the contemporary Chinese Catholic context.

摘要

圣罗伯·博敏于1616年致中国全体基督徒的书信，对中国的天主教徒具有两重启示。其一，它呼吁信徒以善度生活来持守并彰显信仰。在博敏看来，真正的基督徒生活始于信仰，进而在德行的修养中不断成长。其二，该书信将教会的使命锚定于其属灵宗旨，而非世俗权力，从而提醒基督徒始终仰望天国。类似的主题亦见于教宗本笃十六世《致在中华人民共和国的天主教会的主教、司铎、度奉献生活着及信友的信》（2007年），该函激励天主教徒效法基督谦卑的榜样来服务社会。这一相似性表明，博敏的神学洞见在当代中国天主教语境中依然具有现实意义。

* 蔡翼伦，澳门圣若瑟大学宗教研究及哲学学院助理教授。
Thomas Cai, Assistant Professor of the Faculty of Theology and Religious Studies, University of St. Joseph, Macau, China.

Bellarmine's lifelong "obsession" with the issue of the rich and the poor, the duty of almsgiving, and of sharing wealth with those in need.

罗伯·博敏一生"执着"于贫富问题、施舍之责，以及与贫困者分享财富之道。

When we talk about Robert Bellarmine (1542-1621), the image of a great Counter-Reformation theologian of controversial theology usually comes to mind first. Undoubtedly, Bellarmine was one of the prominent theologians who engaged in the disputations with Protestants. At the age of thirty-four, he was appointed to the teaching position of controversial theology at Roman College in 1576, and the discipline was brand new to the Catholic theological tradition (Brodrick, 52). The fruit of his teaching is *Disputationes de Controversiis*, a great work in defense of the Catholic doctrines, for which he is still remembered by Catholics today. However, the defense of Catholic doctrines against Protestantism is one part of Bellarmine's legacy to us. Apart from being a scholar, Bellarmine was also an exemplary shepherd of souls in the Archdiocese of Padua, a hardworking papal delegate in France, and finally a Jesuit saint devoted to meditation on Christ.

For Chinese Catholics, what is the relevance of this early modern saint and scholar? It is not well known that Bellarmine, in the last stage of his life, wrote a letter to all Christians in China to encourage them in faith. This letter was written on 20 May 1616. The Chinese translation available to us was made from Portuguese. Despite not being as famous as Bellarmine's *Disputationes*, the letter still helps us see the significance of this saint in the Contemporary Chinese context.

当我们谈及罗伯·博敏（1542－1621）时，首先浮现于脑海的，往往是一位伟大的反宗教改革神学家、一位论辩神学的巨擘。毫无疑问，博敏是参与同新教论辩的杰出神学家之一。1576年，年仅三十四岁的他被任命为罗马公学论辩神学的讲席教授，而这一学科在天主教神学传统中尚属初创（Brodrick, 52）。其教学成果便是《论辩集》（Disputationes de Controversiis）。这部捍卫天主教教义的鸿篇巨著，至今仍为天主教徒所铭记。然而，以论辩抵御新教，只是博敏留给我们的遗产之一面。除学者身份之外，博敏还曾是帕多瓦总教区一位堪称楷模的牧灵者，一位在法国勤勉履职的教宗特使，也是一位潜心默想基督的耶稣会圣人。

对于中国天主教徒而言，这位近代早期的圣人与学者有何现实意义？鲜为人知的是，博敏在生命的最后阶段，曾致信中国全体基督徒，以勉励他们坚守信仰。此信写于1616年5月20日。目前我们所见的中文译本译自葡萄牙文。尽管此信不如博敏的《论辩集》那般广为人知，它仍有助于我们认识这位圣人在当代中国语境中的意义。

Bellarmine's letter to all Chinese Christians is related to his confrère, the Jesuit missionary Nicolas Trigault (1577-1628). Trigault arrived in Beijing in 1610, just one month before Matteo Ricci's death (Charbonnier, 140-141). But he was sent to Europe as a procurator to recruit missionaries to join the China mission. Arriving in Rome at the end of 1614, Trigault was in Europe until 1619. During his time there, Trigault translated Ricci's manuscript on the history of the Jesuits' missionary work until the 1610s into Latin and published *De Christiana expeditione apud Sinas* (1615). At the same time, he also received papal approval for Chinese priests to say Mass in Chinese. It is believed that Bellarmine was one of the mediators through whom Trigault received the papal privilege (Worcester, 791-92). Trigault's book on the Jesuits' China mission and his personal interaction with Bellarmine may help explain the motive for Bellarmine's letter to all Christians in China: it was through Trigault that the Jesuit cardinal learned that the gate of the Chinese Empire was open to the Gospel. This exciting news motivated Bellarmine to write a letter to greet the brothers in China (Bellarmine, 71).

Bellarmine's letter reflects the spirit of Catholicism during the Catholic Reformation. In response to Martin Luther's *sola fide* that excluded the merit of good works, the Catholic theology of the period maintained that merits brought about by grace can help to renew the justified. The observance of the commandments of God and of the Church has its value in leading the justified to sanctification. For this reason, 'faith is active along with works' and works increase in the justice received through the grace of Christ (The Council of Trent's Decree of Justification, Ch. 10, Denzinger, n. 1535). In other words, while firmly holding that faith is the beginning of salvation, the Catholic doctrine affirmed by the Council of Trent denied that, without suffering with Christ, by faith alone one is made an

博敏的这份致中国全体基督徒的书信，与他的耶稣会同会会士、传教士金尼阁（Nicolas Trigault，1577－1628）密切相关。恰在利玛窦逝世前一个月，金尼阁于1610年抵达北京（Charbonnier，140－141）。此后，他被派往欧洲担任总务长（procurator），为中国传教区招募传教士。1614年底到达罗马后，金尼阁在欧洲一直逗留至1619年。其间，他将利玛窦记述耶稣会直至1610年代传教历程的手稿译为拉丁文，以《基督教远征中国史》（De Christiana expeditione apud Sinas，1615年）为名出版。与此同时，他还获得了教宗批准中国籍司铎以中文举行弥撒的许可。据信，博敏正是金尼阁获得这一教宗特权所经由的斡旋者之一（Worcester，791－92）。金尼阁关于耶稣会中国传教区的著作，以及他与博敏的私人交往，或许有助于解释博敏致信中国全体基督徒的动因：正是通过金尼阁，这位耶稣会枢机主教得知中华帝国的大门已向福音敞开。这一令人振奋的消息促使博敏提笔致信，向中国的信友们致以问候（Bellarmine，71）。

在内容上，博敏的书信体现了反宗教改革时期的天主教精神。针对马丁·路德“唯信称义”（sola fide）之说中排斥善功价值的立场，当时的天主教神学坚持认为，由恩宠所成就的功德能够使成义之人获得更新。遵守天主与教会的诫命，其价值在于引导成义之人走向成圣。正因如此，“信德与善功并行”，善功亦使藉基督恩宠所获得的义德日益增长（特利腾大公会议《论成义法令》第10章，Denzinger，n. 1535）。换言之，特利腾大公会议所确认的天主教教义，在坚定持守信德为救恩之开端的同时，否认人仅凭信

heir and obtains the inheritance (The Council of Trent's Decree of Justification, Ch. 11, Denzinger, n. 1538). Citing Peter's words, "be the more zealous to confirm your call and election through good works" (2 Peter 1:10), the exemplary Christian, according to the Council's vision, must be a child of God with lively faith expressed in good works. This spirit was clearly in Bellarmine's admonishment to Christians in China:

"For gaining eternal life, the belief in God the Father and His Son Jesus Christ is not sufficient. We must also live in this world with temperance, justice and piety. Therefore, I would like to admonish you to press forward resolutely along the path the Lord has laid out, renouncing and guarding against all injustice, falsehood and deceit; to cultivate and promote every good works; to make progress in all divine virtues, beginning with faith in God, and treating one another with sincerity and kindness." (Bellarmine, 72)

Living a life of virtue is at the heart of Bellarmine's concern. Following the Council of Trent's integration of faith and good works, he called on Christians in China to live out their faith in Christ and give up everything incompatible with the spirit of faith. Bellarmine always contended that only the Catholic faith would bring people eternal life (Bellarmine, 71). But the main point here is how to make progress in moral cultivation and treat others in a virtuous way, because faith without works is dead. This feature of Bellarmine's spirituality is also affirmed by Brodrick's evaluation of Bellarmine's lifelong "obsession" with the issue of the rich and the poor, the duty of almsgiving, and of sharing wealth with those in need. (Broderick, 385) From 1611, Bellarmine moved to a house near the Roman College and did annual retreats in the Jesuit novitiate of Sant' Andrea every September or October. In this last stage of his life, he concentrated on writing spiritual and devotional works. One

德、不经与基督同受苦难，便能成为嗣子并获得嗣业（《论成义法令》第11章，Denzinger, n. 1538）。以伯多禄的话（"更要努力以善功来坚定你们的召选"伯多禄后书1:10）为基础，大公会议的坚持，模范的基督徒必须是信德活泼、以善功彰显信仰的天主子女。这一精神在博敏对中国基督徒的劝勉中体现得十分明确：

"欲获永生，仅信天主圣父及其圣子耶稣基督尚不足够。我们还须在此世以节制、公义与虔敬度日。因此，我愿劝勉你们坚定地沿主所铺设的道路前行，弃绝并警惕一切不义、虚谎与欺诈；修习并力行一切善功；在一切超性之德上不断精进，以信靠天主为起点，彼此以诚相待、以善相恤。"（Bellarmine, 72）

以德行度生，是博敏关切的核心。承袭特利腾大公会议将信德与善功融为一体的精神，他呼吁中国的基督徒活出在基督内的信仰，弃绝一切与信德精神相悖的事物。博敏始终坚信，唯有天主教信仰能引领人获得永生（Bellarmine, 71）。但此处的重点在于，如何在道德修养上不断精进，如何以德行待人，因为没有善行的信德是死的。博敏灵修生活的这一特质，亦为布罗德里克的评价所印证——布罗德里克指出，博敏一生"执着"于贫富问题、施舍的义务以及与有需要者分享财富的课题（Brodrick, 385）。自1611年起，博敏迁居罗马公学附近的一处寓所，每年九月或十月前往耶稣会圣安德肋初学院进行年度退省。在生命的最后阶段，他专注于撰写灵修与虔敬类著作。1614年退省的成果之一，便是《藉受造物之梯升向天主》（De ascensione mentis in Deum per scalam rerum creatarum）。在这部著作中，他将施

of the results of his 1614 retreat is *De ascensione mentis in Deum per scalam reum creatuarum*. In this work, he compared the almsgiving to the poor to the imperishable rewards in heaven. Although the topic is not central to the work, Bellarmine's comparison reveals how the issue is not alien from his whole spiritual and theological system. "The gold and silver which thou didst choose to see lie in idleness rather than spent on food for the poor, all these things, I say, will bear testimony against thee in the day of judgment." (Broderick, 386) Thus, we can see how the spirit is repeated in his 1616 letter to all Christians in China. For Christians as a minority in a huge country, a virtuous life is the sign of their faith in Christ, and only by living out their faith will they be able to endure the difficulties. Bellarmine's admonition is still valid for Christians today. In non-Christian countries, the witness of the Gospel and faith in Christ are displayed in how we treat those around us and how we live up to the standard of virtues. This is also the first step of spreading the word of God. In their addresses to Chinese Catholics, the recent Popes, from Pope John Paul II to Pope Leo XIV. appreciated the value of bearing the witness of Christ in Chinese Christians' daily lives. Almost four hundred years after Bellarmine's letter to all Christians in China, Pope Benedict XVI issued a letter to China's Catholics, in which he reminded Catholics in China of their mission to live as honest citizens: they need to incarnate the Gospel in their lives and bear witness to it through generous and effective service for the good of the people and the country's development. (Benedict XVI, 2007, n. 15) In a word, Bellarmine's idea of Christians of strong faith, which must be manifested in the progress of virtues, still makes sense for Catholics today in their efforts to put into practice the signs of love and unity.

舍穷人比作在天国获得不朽的赏报。尽管这一主题并非全书的核心，但博敏的这一比较揭示出，该议题与其整体灵修及神学体系并非毫无关联。“你宁愿让金银闲置，也不肯用来为穷人购置食物——这一切，我告诉你们，在审判之日都将起来指证你。”（Brodrick，386）这一精神在其1616年致中国全体基督徒的书信中得到了延续。对于身处一个泱泱大国中的少数群体而言，基督徒以德行的生活彰显其对基督的信仰，唯有活出信仰，方能经受住种种艰难困苦。博敏的劝勉对今日的基督徒依然有效，因为在非基督教国家中，福音的见证与对基督的信仰，正是通过我们如何对待身边的人、如何践行德行的标准来体现的。这亦是传播天主圣言的第一步。从教宗若望·保禄二世到教宗良十四世，近任教宗在致中国天主教徒的讲话中，均肯定了基督徒在日常生活中为基督作见证的价值。在博敏致信中国全体基督徒近四百年后，教宗本笃十六世曾致函中国天主教徒，提醒他们肩负以诚实公民身份生活的使命：他们需要将福音生活出来，并以具体行动慷慨地为人民利益及国家的发展作见证（本笃十六世，2007年，第15号）。总而言之，博敏关于信德坚固的基督徒须以德行精进来彰显信仰的理念，对于今日致力于践行爱与合一标记的天主教徒而言，依然具有现实意义。

Christians do not seek to establish a kingdom on earth, but always look up to a heavenly kingdom in which Christ is the head.

基督徒并不谋求在地上建立国度，而是始终仰望基督为元首的天国。

The second significance of Bellarmine's letter lies in his vision of the relationship between the Church and the State. Being a faithful Christian does not challenge one's identity in a particular society on earth. He made it clear that the Gospel doctrine does not seize earthly kingdoms:

"But now, by a blessing from heaven, they are beginning to understand that the teachings of the Gospel do not take away the kingdom on earth; rather, they promise and grant a kingdom from heaven." (Bellarmine, 72).

In this regard, the end of the Church's mission is not the power of the temporal order, but rather the kingdom of heaven. These words of Bellarmine reveal his theory of the Church's indirect power. According to this theory, there is a distinction between the Church and the state in terms of their ends. The Church has only one spiritual power, not temporal power, because her end is to save souls. Consequently, the Church has an indirect power in the temporal order. For Bellarmine, the pope's spiritual power is only extended to the temporal order on occasion:

"Rather we mean that the papal power is of itself properly spiritual, and therefore directly regards as its primary object spiritual affairs; but indirectly, that is, by reason of their relation to spiritual things, reductively, and by necessary consequence it regards temporal things as its secondary object. To this object the spiritual power turns, as Innocent III says, in particular cases (casu)." (Murray, 496)

博敏书信的第二重意义，在于他对教会与国家关系的见解。做为一个忠实的基督徒，并不会动摇一个人在世间特定社会中的身份认同。他明确指出，福音的教义并不夺取世上的国度：

"然而如今，承蒙上天降福，他们开始领悟到：福音的教义并不夺去地上的国度，反而应许并赐予来自天国的国度。"（Bellarmine, 72）

就此而言，教会使命的终点并非现世秩序中的权力，而是天国。博敏的这番话揭示了他的教会间接权力理论。依据这一理论，教会与国家在各自的目的上有所区分。教会仅拥有属灵的权力，而不拥有世俗的权力，因为她的使命在于拯救灵魂。因此，教会在现世秩序中拥有间接的权力。对博敏而言，教宗的属灵权力只是在特定情形下才延伸至现世秩序：

我们的意思是，教宗的权力就其本身而言是属灵的，因此其首要对象直接就是属灵事务；但间接地——即因其与属灵事物的关联——通过归约，以及必然的推论，它将世俗事务作为其次要对象。正如英诺森三世(Innocent III)所言，在特定情形下，属灵权力会转向这一对象。（Murray, 496）

So what the Church and Christians ultimately seek is God's kingdom and spiritual end. In fact. Christ came to this world not to establish an earthly kingdom, but to promise the heavenly kingdom. He voluntarily embraced the suffering and humiliation, even though he could have avoided them with his power. For this reason, in his letter, Bellarmine encouraged Chinese Christians to be joyful and conform to Christ's example in times of difficulty. Although his letter only arrived in China in the aftermath of Nanjing Incident of 1616, it still brought great consolation to Chinese Christians, as we can see in Paul Xu Guangqi's letter to Bellarmine (Xu, G.). Similarly, Pope Benedict XVI also mentioned undeniable principles: the Church "does not have a mission to change the structure or administration of the State; rather, her mission is to proclaim Christ to men and women, as the Saviour of the world, basing herself – in carrying out her proper apostolate – on the power of God" (Benedict XVI, n. 4). It is through this total dependence on God and conformity to Christ that Christians will be finally elevated. (Bellarmine, 73)

After 400 years, Bellarmine's letter to Chinese Christians remains significant. It reveals a Jesuit cardinal's ardent enthusiasm for the missionary work in China. It also tells us some fundamentals of Bellarmine's theology and spirituality. We see in it the exemplary manifestation of the spirit of the Catholic Reformation, which highlighted the importance of living out the faith by good works. This spirit aims to maintain communion within the growing Christian community and to spread Christ's message in Ming China. Finally, Bellarmine's view of the Church's power and of how Christians should confirm their faith in times of challenge highlights the importance of conforming to Christ's humble example. For this reason, Christians do not seek to establish a kingdom on earth, but always look up to a heavenly kingdom in which Christ is the head. With this vision in mind, Christians would be both faithful disciples of Christ and honest members of society.

因此，教会和基督徒最终所追求的，是天主的国度与属灵的终向。事实上，基督来到这个世界，并非为了建立地上的国度，而是为了应许天国的降临。他甘愿承受苦难与屈辱，尽管以他的能力本可避免这一切。正因如此，博敏在信中勉励中国基督徒在困境中保持喜乐，效法基督的榜样。尽管这封信直到1616年南京教案之后才抵达中国，但它仍给中国基督徒带来了极大的慰藉，这一点我们可以从徐光启致博敏的回信中看出(Xu, G)。同样，教宗本笃十六世在致中国天主教会的信中也提到了类似的原则：教会“不是为改变国家的结构或行政组织，而是向人宣扬基督，世界的救主，在履行其使命时依靠天主大能的助佑”。(Benedict XVI, n. 4) 正是通过这种对天主的全然依赖和对基督的效法，基督徒才能最终获得提升。(Bellarmine, 73)

四百年后，博敏致中国基督徒的这封信依然意义深远。它展现了一位耶稣会枢机主教对中国传教事业的深切热忱，也向我们揭示了博敏神学与灵修思想的一些基本要义。从中，我们看到了天主教改革精神的典范体现——这一精神强调以善功践行信仰。博敏书信的宗旨在于维系不断壮大的基督徒团体内部的共融，并在明代中国传播基督的福音。最后，博敏关于教会权力的观点，以及基督徒在困境中如何坚定信仰的论述，都凸显了效法基督谦卑榜样的重要性。正因如此，基督徒不应谋求在地上建立国度，而应始终仰望基督为首的天国。怀抱这一愿景，基督徒既能做基督忠实的门徒，也能做社会中诚实的成员。

References 参考资料

- Bellarmine, R., 羅伯-博敏樞機致中國全體基督徒書(*Letter to Christians in China*), trans. by Dong Shaoxin, in *聖博敏自傳*, 輔仁聖博敏神學院, 2015, 71-73.
- Benedict XVI, *Letter to the Bishops, Priests, Consecrated Persons and Lay Faithful of the Catholic Church in the People's Republic of China*, 2007.
- Brodrick, J. , *Robert Bellarmine, Saint and Scholar*, London: The Catholic Book Club, 1961.
- Denzinger, H., *Enchiridion Symbolorum: A Compendium of Creeds, Definitions and Declarations of the Catholic Church*, San Francisco: Ignatius Press, 2012.
- Charbonnier, J.-P., *Christians in China, AD 600 to 2000*, San Francisco: Ignatius Press, 2007.
- Murray, J. C. (1948). St. Robert Bellarmine on the Indirect Power. *Theological Studies* 9(4), 491-535.
- Standaert, B. "Trigault, Nicolas", in Worcester, T., in *The Cambridge Encyclopedia of the Jesuits*, Cambridge University Press, 2017, 791-792.
- Xu, G. 徐光啓回覆樞機致中國全體基督徒書(Paul Xu's Response Letter to Cardinal Bellarmine), trans. by Dong Shaoxin, in *聖博敏自傳*, 輔仁聖博敏神學院, 2015, 74-77.

A Heart for Asia: Pope Francis in Asia

心系亚洲：教宗方济各的亚洲之行

Roderick O'Brien 山显治*

FIRST ATTRACTION TO ASIA

As a young seminarian in Argentina, Jorge Mario Bergoglio heard of the suffering of the victims of the Hiroshima bombing. Fr Pedro Arrupe, a Spaniard, was serving as novice master for the Jesuits near Hiroshima, and used his medical background to be a first responder for some victims. He shared that story with Bergoglio and many others. Bergoglio was so moved, that in 1963 he applied to be sent as a missionary to Japan, but was rejected because of the illness to his lungs. (Francis, 2025, 153-156) Bergoglio never lost his heart for the poor and the victims of all kinds of tragedies.

缘起：初识亚洲

年轻的阿根廷神学院修士豪尔赫·马里奥·贝尔格里奥(译者注：即后来的教宗Francis/方济各)，听闻了广岛原子弹爆炸遇难者的苦难。西班牙人佩德罗·阿鲁佩神父当时正在广岛附近担任耶稣会初学导师，他凭借自己的医学背景，成为第一批救助遇难者的救援人员之一。他向贝尔格里奥和许多人讲述了这段经历。贝尔格里奥深受触动，于1963年申请前往日本传教，却因肺部疾病而被拒绝。（Francis，2025，153-156）但贝尔格里奥从未失去对穷人和各类悲剧受害者的关怀之心。

* 山显治。
Roderick O'Brien.

FRANCIS AND THE LOVE OF GOD

Although Francis has given us many words, both written and in speech, he has only four times used the high-level document, an encyclical. His encyclical on the human and divine love in the heart of Jesus Christ is the fourth encyclical, and coming so close to his death, it may be considered (with a classical image) his "swan song". (Francis, 2024) Perhaps because of its timing, this encyclical may not have drawn as much attention as the previous ones. But it is worth re-visiting, especially in the light of Pope Francis' personal "heart for Asia". When writing, Pope Francis said: "I believe it will be very beneficial for us to meditate on various aspects of the Lord's love that can illuminate the path of ecclesial renewal; but also to say something significant to a world that seems to have lost its heart." (Bordoni, 2024)

FRANCIS IN ASIA: SEVEN VISITS

As Pope Francis, he made a number of visits to Asia. He visited not only powerful states, but also smaller and poorer countries without much influence in the world. His last visit to Asia was in 2024, when he visited Timor-Leste, Indonesia, Papua New Guinea, and Singapore. This journey, over 12 days, was the longest which he took during his papacy. Timor-Leste's President Jose Ramos Horta said at his passing: "I know we are losing yet another great world leader in a time of great turmoil, in a time of huge deficit in world leadership, leadership of wisdom. We have lost a great moral voice, a voice of compassion." (Pacific Beat, 2025)

Francis was indeed a leader, but his mode of leadership was in contrast to the dominant mode of leadership in political circles. Francis practiced a leadership of service, and a leadership with a preferential option for the poor and marginalized. He invited not only Catholics but also other people of goodwill to live as people of compassion. His grounding we find in his view of the Heart of Jesus. (Francis, 2024, para 163)

方济各与天主的爱

尽管方济各以文字和言说的方式向我们传达了许多话语，但他仅四次使用了宗座通谕这一最高级别的文献形式。他关于耶稣基督圣心之人爱与神爱的通谕，是第四道通谕，而它的发布时间距他离世如此之近，或许可以（借用一个古典意象）被视为他的"天鹅之歌"（译者注：西方古典传统，喻指临终前或职业生涯的最后一部作品，带有"最后的绝唱"之意。）。（Francis，2024）也许正因为其发布时间，这道通谕并未像此前的几道那样引起广泛关注。但它值得重新审视，尤其是结合教宗方济各个人"心系亚洲"的情怀来看。在撰写这道通谕时，教宗方济各曾说："我相信，默想主之爱的各个层面，对我们大有裨益——它既能照亮教会革新的道路，也能向一个似乎已经失去心灵的世界传递某种深具意义的声音。"（Bordoni，2024）

方济各的亚洲之行：七次访问

就任教宗后，方济各多次出访亚洲。他所到之处，不仅有强国，也有那些体量较小、较为贫困、在世界舞台上影响力有限的国家。他最后一次亚洲之行是在2024年，先后访问了东帝汶、印度尼西亚、巴布亚新几内亚和新加坡。这次行程历时十二天有余，是他就任教宗以来历时最久的一次出访。东帝汶总统若泽·拉莫斯·奥尔塔在方济各离世后说道："在这个动荡不安的时代，在这个世界领导力——尤其是智慧型领导力——严重匮乏的时代，我知道我们又失去了一位伟大的世界领袖。我们失去了一个伟大的道德之声，一个充满慈悲的声音。"（Pacific Beat/太平洋节拍，2025）

Francis practiced a leadership of service, and a leadership with a preferential option for the poor and marginalized.

方济各践行了一种服务型的领导，一种优先关怀贫困者与边缘群体的领导。

In August 2015, Francis made his first visit to Asia. As usual, he followed a number of themes during his visit. As with all his visits to Asia, there are many examples of his impulse to compassion, to respond to the promptings of the heart. Shortly after his arrival, he held a private meeting with the families of victims of the Sewol ferry disaster. And in an early speech he said that he came to Korea "thinking of peace and reconciliation on the Korean peninsula".

In January 2016, Francis returned to Asia, this time to visit Sri Lanka and the Philippines. About 80% of the population of the Philippines is Catholic, and Francis was most welcome there. This included the largest Papal event in history, with about 6 to 7 million people attending his final Mass. The theme for his visit was "Mercy and Compassion". His itinerary included visits to the victims of devastating typhoons. A song composed for the visit emphasised solidarity with the poor and mercy to the weak.

In late 2017, Francis visited two of the poorest countries in Asia, Myanmar and Bangladesh. In both countries, Catholics form only a small percentage of the population.

It was in 2019 that Francis was able to visit Japan, in a trip which included Thailand. In Japan he visited Hiroshima and Nagasaki (as well as Tokyo). These two cities were the scene of the atomic bombings of World War II, and his visit resonated with his earliest application to be a missionary in Japan. By the time he reached Japan, he was already over 80 years of age. His weakened lungs, which had led to his application being refused, continued to support him until his death in 2025.

方济各确实是一位领袖，但他的领导方式与政界主流的领导模式截然不同。方济各践行的是服务型的领导，是优先选择穷人和边缘群体的领导。他不仅邀请天主教徒，也邀请所有善意之人，共同活出慈悲的生命。而他的这一切，根植于他对耶稣圣心的理解。（Francis，2024，第163段）

2015年8月，方济各首次出访亚洲。与往常一样，他此行围绕多个主题展开。正如他历次亚洲之行一样，处处可见他内心慈悲冲动的流露，以及对心灵感召的回应。抵达后不久，他便与世越号沉船事故遇难者家属举行了私人会面。在一次早期讲话中，他表示自己来到韩国，“心系朝鲜半岛的和平与和解”。

2016年1月，方济各再度出访亚洲，此次前往斯里兰卡和菲律宾。菲律宾约80%的人口信奉天主教，方济各在那里受到了极为热烈的欢迎。其间举行了教宗出访史上规模最大的一场活动——约六百万至七百万人参加了他的闭幕弥撒。他此行的主题是“慈悲与怜悯”。行程中包括探访遭受毁灭性台风袭击的灾民。一首专为此次访问谱写的歌曲，强调了对穷人的团结关怀和对弱者的慈悲怜悯。

2017年末，方济各出访了亚洲两个最贫困的国家——缅甸和孟加拉国。在这两个国家，天主教徒仅占人口的很小比例。

In 2022, Francis visited Kazakhstan, to take part in the 7th Congress of Leaders of World and Traditional Religions. Kazakhstan has a small population of Catholics, some of whose roots lie in deportation from other homelands. The population of Catholics has actually decreased as some of these deportees have been able to return to their lands of origin.

Then in 2023, Francis visited Mongolia, a land where there are very few Catholics, and the majority faith is Buddhism. This provided an opportunity to talk about the particular role of the Catholic Church: "The Lord Jesus, in sending his disciples into the world - Francis underlined in an important passage of his speech - did not send them to spread political theories, but to bear witness by their lives to the newness of his relationship with his Father, now "our Father", which is the source of concrete fraternity with every individual and people". For this reason, "the Church that is born from this mandate is a poor Church, sustained only by genuine faith and by the unarmed and disarming power of the Risen Lord, and capable of alleviating the sufferings of wounded humanity". And for this reason also "governments and secular institutions have nothing to fear from the Church's work of evangelization, for she has no political agenda to advance, but is sustained by the quiet power of God's grace and a message of mercy and truth, which is meant to promote the good of all".

His final visit to Asia, in 2024, has been mentioned at the beginning of this section.

2019年，方济各终于得以出访日本，此行还包括泰国。在日本，他先后访问了广岛和长崎（以及东京）。这两座城市是二战原子弹爆炸的发生地，而这次访问也与他早年申请赴日传教的夙愿遥相呼应。抵达日本时，他已年过八旬。那双曾导致他申请被拒的虚弱肺叶，却一直支撑着他，直到2025年离世。

2022年，方济各出访哈萨克斯坦，出席第七届世界和传统宗教领袖大会。哈萨克斯坦的天主教徒人数不多，其中一些人的祖辈是从其他故土被驱逐至此的。而天主教徒的人数实际上还在减少，因为部分被驱逐者的后裔已经得以返回祖籍地。

2023年，方济各出访蒙古——一个天主教徒寥寥无几、以佛教为主要信仰的国度。这为他提供了一个阐述天主教会独特使命的契机："主耶稣派遣门徒进入世界——方济各在讲话的一段重要论述中强调——不是要他们去传播政治理论，而是要他们以生命为见证，活出他与天父之间那种崭新的关系——如今这关系也属于我们，成为'我们的天父'——而这份关系，正是与每一个人、每一个民族建立真实兄弟情谊的源泉。"正因如此，"由这一使命而诞生的教会，是一个贫穷的教会，仅凭真诚的信仰和复活之主那不带武器却能化解敌意的力量而维系，并有能力抚慰受伤人类的苦难。"也正因如此，"各国政府和世俗机构无需对教会的福传工作心存戒备，因为教会没有要推行的政治议程，它所依凭的，是天主恩宠的宁静力量，以及慈悲与真理的讯息——这一切，旨在促进所有人的福祉。"

他最后一次亚洲之行是在2024年，本章开头已经提及。

FRANCIS IN ASIA: THEMES OF THE HEART

While it is possible to discern many themes in Francis' visits in Asia, we can select the themes of the heart. We will not include his care for the environment or his care for human dignity and fraternity, because these important themes are to be covered by other writers.

For Francis, true religion is not a matter of philosophy – where philosophy cannot progress, there the heart moves on. (Francis, 2024, para 25) After Francis' death, Bishop Rozario Menezes of the diocese of Lae said: "It is very sad news especially for us here in Papua New Guinea, having visited us and encouraged us to keep strong in faith. We thank God for the gift of Pope Francis to the church especially as a leader and shepherd of the Catholic Church – a true inspiration for everyone in every walk of life". (Asia Pacific Newsroom, 2025)

Francis had great compassion for each individual. Although he is a world leader, confronted by complex international issues, yet Francis has the capacity to see into the eyes of the person who suffers. In his younger years in Argentina, he had to face many cases of individual suffering caused by the oppression of the military regime. In a few cases he could help, in most cases his only option was to be with the victims. In his visits to Asia, he continued to meet individuals who had suffered, both from human oppression and from natural disasters. In the Philippines he said to the victims of typhoons: "I do not know what to tell you. But surely He knows what to tell you! So many of you have lost members of your family. I can only be silent; I accompany you silently, with my heart." (Francis, 2015)

方济各的亚洲之行：心灵的主题

尽管方济各的亚洲之行中可以辨识出诸多主题，但我们在此选取的是心灵的主题。我们将不涉及他对环境的关怀，也不涉及他对人的尊严与兄弟情谊的关怀，因为这些重要主题将由其他作者另行论述。

对方济各而言，真正的宗教并非哲学之事——哲学止步之处，正是心灵继续前行之地。（Francis，2024，第25段）方济各离世后，莱城教区主教罗萨里奥·梅内塞斯说道："这是一个令人万分悲痛的消息，尤其对我们巴布亚新几内亚而言——他曾亲临此地，鼓励我们在信仰中坚定不移。我们感谢天主将方济各教宗赐予教会，他是一位真正的领袖和牧者——各行各业中每一个人的真正精神启迪。"（Asia Pacific Newsroom/亚太新闻室，2025）

方济各对每一个个体都怀有深切的慈悲。尽管他是一位世界领袖，面对的是错综复杂的国际议题，但他始终有能力直视受苦者的双眼。在阿根廷的早年岁月里，他不得不面对军政府压迫所造成的无数个体苦难。少数情况下他能够提供帮助，但在大多数情况下，他唯一能做的，就是陪伴在受害者身边。在他的亚洲之行中，他依然延续着与受苦者面对面的传统——无论他们的苦难来自人祸还是天灾。在菲律宾，他对台风灾民说道："我不知道该对你们说什么。但他一定知道该对你们说什么！你们中有太多人失去了亲人。我只能沉默；我以沉默陪伴你们，以我的心陪伴你们。"（Francis，2015）

In an interview early as Pope, he said "I see the church as a field hospital after battle. It is useless to ask a seriously injured person if he has high cholesterol and about the level of his blood sugars. You have to heal his wounds. Then we can talk about everything else." These images shaped his views of the Church as a community, and particularly of those who exercise leadership in the Church. That kind of community will not emerge where we are self-centred, and heartless. (Francis, 2024, para 17, 168) After Francis' death, Indonesian President Prabawo Subianto commented" The Pope's message of simplicity, pluralism, favouring the poor, and caring for others will always be an example for all of us." (Asia Pacific Newsroom, 2025)

Francis was always a person of great hope. We recognise that this is not just facile optimism, but a deep faith-filled conviction. His recent autobiography was entitled "Hope, the Autobiography". This conviction of hope overcoming despair, overcoming lethargy, overcoming withdrawal, has empowered him through many years. Towards the end of his autobiography, he wrte: "Be sure of it. The deepest, happiest, the most beautiful reality for us, for those we love, has yet to come." And in a concrete image, which harks back to the Gospel, "The best wine has yet to be served". (Francis, 2025, 283-284) It is the heart through which Jesus gives the courage to hope, to persevere, and to look forward without fear. Francis wrote: "Never forget that Jesus is at your side at every step of the way. He will not cast you into the abyss, or leave you to your own devices. He will always be there to encourage and accompany you. He has promised, and he will do it: "For I am with you always, to the end of the age" (Mt 28:20)." (Francis, 2024, para 215)

在他就任教宗后不久的一次访谈中，他说道："我把教会看作战场上的野战医院。你不可能去问一个重伤的人胆固醇高不高、血糖水平怎么样。你必须先医治他的伤口。然后我们才能谈其他一切。"这些意象塑造了他对教会作为共同体的理解，尤其是对教会中担任领导职务之人的理解。这样的共同体，不会诞生于一个自我中心、冷漠无情的群体之中。（Francis，2024，第17、168段）方济各离世后，印度尼西亚总统普拉博沃·苏比安托评论道："教宗所传递的简朴、多元包容、扶助穷人、关怀他人的讯息，将永远是我们所有人的楷模。"（Asia Pacific Newsroom/亚太新闻室，2025）

方济各始终是一个满怀希望的人。我们深知，这并非轻浅的乐观，而是一种深植于信仰的坚定信念。他晚年的自传便以"希望"为名，题为《希望：自传》。这种信念——希望能够战胜绝望、战胜倦怠、战胜退缩——支撑他走过了漫长的岁月。在自传的尾声，他写道："请坚信这一点。对于我们、对于我们深爱的人而言，最深沉、最幸福、最美好的现实，尚未到来。"他又以一个呼应福音的具体意象说道："最好的酒，还没有端上来。"（方济各，2025，第283-284页）正是这颗心，让耶稣赐予我们希望的勇气、坚持的勇气、无所畏惧地展望未来的勇气。方济各写道："永远不要忘记，耶稣在你脚下的每一步都与你同在。他不会将你推入深渊，也不会将你弃之不顾。他永远在那里，鼓励你、陪伴你。他曾许诺，也必将践行：'看，我同你们天天在一起，直到今世的终结。'（马太福音28:20）" (Francis, 2024, para 215)

The heart, too, enables us to have a bridge of understanding with other religions which might not be possible at simply an intellectual level.

心灵同样使我们得以与其他宗教之间架起理解的桥梁，而这在纯粹的理智层面或许是无法实现的。

DEVOTION TO THE HEART OF JESUS IN ASIA

Pope Francis has written his encyclical in an unusual way. The quotations from saints and sages are more often from letters, from informal talks, from notebooks turned autobiographies, than from formal treatises. Francis knows the treatises, but he also knows that poetry and song are the products of the heart. He also refers to the power of popular devotion in maintaining a true sense of the heart of Jesus. This devotion is especially strong in Asia. Nearly every diocese would have a church dedicated to the Sacred Heart, perhaps the most famous being the Cathedral of Guangzhou. The late French missionary Jean Charbonnier (1932-2023), estimated that more than 200 parishes, churches, and chapels in mainland China are dedicated to the Sacred Heart. In India, the Sacred Heart Cathedral in New Delhi is central among many other churches, schools, and chapels which exemplify this devotion. But more important are the large number of religious orders, communities, and lay associations which carry this title. The heart, too, enables us to have a bridge of understanding with other religions which might not be possible at simply an intellectual level. (Kannadipara, 2011, 391)

亚洲对耶稣圣心的虔诚敬礼

方济各教宗撰写最后这道通谕的方式颇为独特。他所引用的圣人与贤者的语录，更多出自书信、非正式谈话、由笔记演变而成的自传，而非正式的学术论著。方济各熟知那些神学论著，但他同样深知，诗歌与歌谣是心灵的产物。他也提到了民间虔诚敬礼在维系对耶稣圣心的真切感知方面所发挥的力量。这种敬礼在亚洲尤为深厚：几乎每一个教区都会有一座奉献给耶稣圣心的教堂，其中最为著名的或许当属广州的圣心大教堂。已故的法国传教士让·沙博尼耶（1932–2023）曾估计，中国大陆有超过两百座堂区、教堂和小堂奉献于耶稣圣心。在印度，新德里的圣心主教座堂在众多体现这一敬礼的教堂、学校和礼拜堂中居于核心地位。但更为重要的，是数量庞大的、以圣心为名的修会、团体和教友善会。心灵，也使我们得以与其他宗教之间搭建起理解的桥梁——这种桥梁仅凭理智层面的交流或许无法建成。（Kannadipara，2011，第391页）

Shortly after the encyclical was published, Cardinal Stephen Chow sj of Hong Kong spoke of Francis' teaching. "The cardinal highlighted its relevance in today's world, where relationships are often superficial and driven by consumerism. He called on the faithful to embrace the encyclical's message by fostering genuine relationships and using human love as a vessel for divine love." (Anon, 2024) The encyclical of the Heart is a poignant message for Asia and for the world.

这道通谕发表后不久，香港教区主教周守仁枢机便就方济各的教导发表了讲话。"这位枢机着重强调了通谕在当今世界的现实意义——在这个人际关系往往流于表面、被消费主义所裹挟的时代。他呼吁信友们拥抱通谕的讯息，培育真实的人际关系，以人间的爱作为承载天主之爱的器皿。"（Anon，2024）这道关于心灵的通谕，是献给亚洲、也是献给整个世界的一则深切动人的讯息。

References 参考资料

- Anon, (2025): "Hong Kong Catholics honour Pope Francis with concert and Mass" *The Sunday Examiner* (13 December 2024) available at Hong Kong Catholics honour Pope Francis with concert and Mass – Sunday Examiner. https://www.examiner.org.hk/2024/12/13/hong-kong-catholics-honour-pope-francis-with-concert-and-mass/news/hongkong/
- Asia Pacific Newsroom (2025): "Pope Francis leaves significant legacy in Asia-Pacific" *Australian Broadcasting Commission*, 22 April 2025, available at https://www.abc.net.au/news/2025-04-22/pope-francis-leaves-significant-legacy-in-asia-pacific/104970628, [visited 17 September 2025]
- Bordoni, L. (2024) "Pope to write document on Sacred Heart for a world that 'has lost its heart'" *Vatican News*, (5 June 2024) available at: Pope to write document on Sacred Heart for a world that 'has lost its heart' - Vatican News.
- Francis (Pope), (2015) "Homily at Mass in Tacloban City" *Vatican News*, 17 January 2015, available at https://www.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150117_srilanka-filippine-omelia-tacloban.html, [visited 17 September 2025]
- Francis (Pope), (2024) "On the Human and Divine Love of the Heart of Jesus Christ" (*Dilexit Nos*) Holy See, 24 October 2024, available in English at https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html; and in Chinese at https://www.vatican.va/content/francesco/zh_cn/encyclicals/documents/20241024-enciclica-dilexit-nos.html.
- Francis (Pope), (2025), *Hope: The Autobiography*, London, Penguin
- Kannadipara, M. (2011), "Heart Spirituality: A Mystical Approach as a Means of Re-Christianisation" *Indian Journal of Spirituality*, vol XXIV, no 4
- Merlo, F. (2025) "Pope Francis' Pontificate of Peace, for Peace" *Vatican News*, available at https://www.vaticannews.va/en/pope/news/2025-04/pope-francis-death-peace-legacy-appeals.html, [visited 17 September 2025]
- Pacific B. (2025): "Deeply Catholic Timor-Leste Mourns Pope Francis" *Australian Broadcasting Commission*, 22 April 2025, Retrieved from: https://www.abc.net.au/pacific/programs/pacificbeat/ramos-and-timor-cross/105200238

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

DENNIS P. MCCANN 丹宁思*

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。

* 丹宁思，教授，西利曼大学研究员，《澳门利氏学社学刊》执行编辑。
DENNIS P. MCCANN, Faculty Fellow, Silliman University, MRIJ Managing Editor.

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。

References 参考资料

- Confucius (1979). *The Analects*. D.C. Lau translation. London: Penguin Books.
- Pope Francis (2024, October 24). "Encyclical Letter *Dilexit nos* of the Holy Father Francis on the Human and Divine Love of the Heart of Jesus Christ. Retrieved from https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html
- Pope Leo XIV (2025, October 4)."Apostolic Exhortation *Dilexi te* of the Holy Father Leo XIV on Love for the Poor. Retrieved from https://www.vatican.va/content/leo-xiv/en/apost_exhortations/documents/20251004-dilexi-te.html
- Pope Leo XIV (2025, November 22). "Catechesis 9. To hope is to take a stand. Dorothy Day," Jubilee Audience. Retrieved from https://www.iubilaeum2025.va/en/pellegrinaggio/calendario-giubileo/udienze-del-santo-padre/udienza-santo-padre-novembre-22.html
- Pope Leo XIV (2026, February 24). "Pope Leo XIV: Only peaceful hearts can build just and lasting peace." New introduction to the English translation of *E pace sia!* New York: HarperCollins. Retrieved from https://www.vaticannews.va/en/pope/news/2026-02/popeleo-xiv-preface-peace-be-with-you-english-version.html

POPE LEO XIV AND HIS FIRST YEAR AS POPES

教宗方济各与亚太青年

THOMAS WORCESTER, SJ 托马斯·伍斯特*

Abstract

The election of Pope Leo XIV on 8 May 2025 showed that the cardinal electors were not bound by supposed exclusions, such as there could never be a pope from the United States. The significance of their choice of an Augustinian friar with dual nationality (US and Peru) is unfolding day by day, for the Church around the world, and for how this pope does or does not stand in continuity with Pope Francis, the Jesuit Pope. Thus far Pope Leo appears very much in tune with Pope Francis, especially on care for the poor, for immigrants and refugees, for the marginalized. Pope Leo's global travels will reveal more about his priorities, and what matters most to him, as he seeks to serve the church in all its diverse cultures, languages, traditions, hesitations, and hopes. He speaks often of peace, and the need to work for it, peace that is something very much needed given the abundance of conflicts today.

摘要

2025年5月8日教宗良十四世的当选表明，枢机选举人并未受到所谓“排除条件”的束缚，比如“不可能有来自美国的教宗”这一说法。他们选择了一位拥有双重国籍（美国和秘鲁）的奥斯定会会士，这一选择的意义正在日益显现——对普世教会而言如此，对这位教宗与耶稣会教宗方济各之间是否延续、如何延续的关系而言亦如此。迄今为止，良十四世与方济各教宗在诸多方面表现出高度一致，尤其在关怀穷人、移民与难民以及边缘群体方面。良十四世的全球访问将进一步揭示他的优先关切，以及在他致力于服务具有多元文化、语言、传统、犹疑与期盼的教会时，什么对他最为重要。他常常谈及和平，以及为和平而努力的必要性——在当今冲突频仍的背景下，和平显得尤为迫切。

* 托马斯 • 伍斯特，耶稣会士，纽约福特汉姆大学历史学教授。
THOMAS WORCESTER, SJ, Professor of History, Fordham University, New York.

What follows in this article is in two parts: Part one, on 'reception' and some reactions to Pope Leo in the first months of his papacy, including his family and ancestry, his international experience, his intellectual inclinations, what appear to be his various priorities as pontiff. Part two examines selected homilies, speeches, addresses and an apostolic exhortation of Pope Leo.

Reception

The *New York Times* has been following the papacy of Pope Leo very closely. The very next day after the election of the first US born pope, the *Times* published an article on Leo as also the Peruvian Pope (Taj, Turewitz, and Glatsky, 9 May 2025). Written by three reporters, two in Peru and one in New York, this article emphasized how especially his years as bishop in Peru (2015-23) saw him much cherished as someone who remained close to the people, in particular in times of suffering.

The 15 June 2025 issue of the *New York Times* magazine devoted its cover story to Pope Leo's ancestry (Gates, 15 June 2025, pp. 26-33). This Pope's diverse ancestors include nobles, enslaved persons, slaveholders, and freedom fighters. His father's ancestors were mostly Italian or French; though most of his mother's ancestors were Spanish or French, some were black, and some were of mixed race, often referred to as mulattos. Some of the ancestors that came from France settled in Quebec, but in later generations some moved south, especially to Louisiana. Pope Leo's rather distant relations who remained in Canada even include prime ministers Pierre Trudeau and his son Justin Trudeau (Ibid., p. 32)

本文后续内容分为两部分：第一部分探讨“接受”（reception）问题，以及教宗良十四世就任最初几个月内引发的若干反响，涵盖其家庭与家族背景、国际经历、学术倾向，以及他作为教宗所展现出的各项优先关切。第二部分则考察良十四世的部分讲道词、演讲、致辞及一篇宗座劝谕。

媒体反映

《纽约时报》一直密切关注教宗良十四世。在首位美国出生的教宗当选的第二天，该报便发表了一篇关于良十四世，同时也是“秘鲁教宗”的文章（Taj, Turewitz, and Glatsky, 2025年5月9日）。这篇文章由三名记者撰写，其中两人在秘鲁，一人在纽约。文中着重强调，尤其是在他担任秘鲁主教的岁月里（2015－2023年），他因始终贴近民众而深受爱戴，特别是在民众遭受苦难之时。

2025年6月15日刊的《纽约时报杂志》将封面故事献给了良十四世的家族渊源（Gates, 2025年6月15日，第26－33页）。这位教宗的祖先背景十分多元，包括贵族、被奴役者、蓄奴者和自由斗士。其父系祖先多为意大利人或法国人；其母系祖先虽多为西班牙人或法国人，但也有黑人，还有一些是混血后裔，常被称为穆拉托人。来自法国的部分祖先定居于魁北克，但到了后代，其中一些人南迁，尤其是迁往路易斯安那州。良十四世留在加拿大的较远房亲中，甚至包括总理皮埃尔·特鲁多及其子贾斯廷·特鲁多（同上，第32页）。

The 28 July 2025 issue of *Time Magazine* offers "The Making of the Pope," as its cover story, and includes a 1959 photograph showing the young Robert Prevost and his two brothers John and Louis with their mother Mildred, in front of a Chicago church (Luscome, 28 July 2025, pp. 26-31). The article that follows suggests that at a very young age Robert was already drawn to the priesthood, and behaved in such ways that led a neighbor to tell him he would be Pope one day (Ibid., p. 27) Also highlighted is how the future Pope was educated in theology and related disciplines not only with fellow clerics and other religious but with lay people, female and male.

When the Jesuit Jorge Bergolio was elected pope in 2013 it was the first time since the early 1800s that a member of a religious order was chosen as pope. The cardinals again elected a member of a religious order in 2025. James K. A. Smith, an expert on St. Agustine, sees 'Augustinian' priorities and themes as prominent in what Pope Leo says and does. These include discipleship as a journey and pilgrimage; our hearts as restless until they rest in God; the gospel as promising peace to the puzzled and the despairing (Smith, July/August 2025, pp. 42-44).

An interview with Cardinal Stephen Chow, SJ, bishop of Hong Kong, was published in *America magazine* (19 May 2025). Cardinal Chow emphasized the importance of discernment and listening to the Holy Spirit in electing a pope. Cardinal Chow did criticize the Vatican's resistance to using languages other than Latin and Italian, even with the very diverse group of voting cardinals. This was not the best way of proceeding for the conclave, and Cardinal Chow implied, for a global church.

2025年7月28日刊的《时代》周刊以"教宗的诞生"为封面故事，并收录了一张1959年的照片，照片中年轻的罗伯特·普雷沃斯特与他的两个兄弟约翰和路易斯，以及他们的母亲米尔德里德，一同站在一座芝加哥教堂前（Luscome, 2025年7月28日，第26–31页）。随后的文章指出，罗伯特在很小的时候便已向往司铎圣召，他的言行举止甚至让一位邻居对他说，有朝一日他会成为教宗（同上，第27页）。文章还特别提到，这位未来的教宗在神学及相关学科的学习中，不仅与同修会的神职人员及其他修会会士一同受教，也与男性和女性平信徒共同学习。

2013年耶稣会士豪尔赫·贝尔格里奥(译者注：教宗方济各的俗名)当选教宗时，是自19世纪初以来首次有修会会士被选为教宗。2025年，枢机们再次选举了一位修会会士。圣奥古斯丁研究专家詹姆斯·K. A. 史密斯认为，"奥古斯丁式"的优先关切与主题在良十四世的言行中十分突出。这些包括：将门徒之道视为一段旅途与朝圣，我们的心若不安息在天主怀中便不得安宁，福音向困惑者与绝望者许诺和平（Smith, 2025年7–8月刊，第42–44页）。

《美国》杂志（2025年5月19日）刊登了对香港主教、耶稣会士周守仁枢机的专访。周枢机强调了在选举教宗过程中辨别与聆听圣神的重要性。他也批评了梵蒂冈在枢机选举人组成已十分多元的情况下，仍坚持只使用拉丁语和意大利语的做法。他认为，这并非秘密会议应有的最佳运作方式；周枢机并暗示，对于一个普世教会而言，这也不是最佳之道。

Thus far Pope Leo appears very much in tune with Pope Francis, especially on care for the poor, for immigrants and refugees, for the marginalized.

至此，教宗良十四世与教宗方济各的立场高度契合，尤其是在关怀贫困者、移民与难民，以及边缘群体方面。

At the end of the summer, on 2 September, Pope Leo hosted Cardinal Chow for conversation (presumably in English), largely regarding the Church in China. In an article in *The Sunday Examiner of Hong Kong*, Cardinal Chow shared that he found Pope Leo eager to learn more about China-Vatican relations and about the situation of the Church in China. The bishop of Hong Kong made two more points: when the Pope was superior general of the Augustinian order he made a trip to China; as Pope he intends to continue in the direction set by Pope Francis in dealing with China (*Sunday Examiner*. org.hk, 3 September 2025).

Ambrose Mong, OP, Research Associate at the Chinese University of Hong, has published in *The Way* a very recent article on Leo XIV and the legacy of Leo XIII (Mong, January 2026, pp. 97-113). Mong examines ways in which the former aims to further the latter's work on social justice as well as on the dignity and rights of all persons. Leo XIII is often remembered for his enthusiastic promotion of Thomas Aquinas; Mong points out that Augustine was also cited frequently in many of Leo XIII's writings (Mong, Ibid., 109). Moreover, Leo XIII also did much to support the Order of St. Augustine in his own time, with the naming of Augustinian bishops and cardinals, in restoring Augustinian churches, and in helping in the construction of a new Augustinian headquarters in Rome. Most importantly, Mong sees Leo XIV as following and building upon Leo XIII in defending workers and their dignity, and in promoting not just charity but social justice (Mong, Ibid., p. 110).

夏末，9月2日，教宗良十四世接见了周守仁枢机进行交谈（大概是用英语），主要围绕中国教会的问题展开。在香港《星期日报》（The Sunday Examiner）的一篇文章中，周枢机表示，他发现良十四世教宗非常渴望更多地了解中梵关系以及中国教会的状况。这位香港主教还提到了两点：其一，教宗在担任奥斯定会总会长期间曾访问过中国；其二，就任教宗后，他打算延续方济各教宗在对华政策上确立的方向（Sunday Examiner.org.hk，2025年9月3日）。

香港中文大学研究助理、道明会士孟氏安（Ambrose Mong, OP）在《道路》（The Way）期刊上发表了一篇关于良十四世与良十三世遗产的作品（Mong，2026年1月刊，第97－113页）。孟氏安探讨了良十四世如何致力于推进良十三世在社会正义以及所有人尊严与权利方面的工作。良十三世常因积极推崇托马斯·阿奎那而为人所铭记；但孟氏安指出，奥古斯丁同样在良十三世的诸多著作中被频繁引用（Mong, 同上，第109页）。此外，良十三世在其任内还大力扶持奥斯定会，包括任命奥斯定会会士为主教和枢机、修复奥斯定会教堂，以及协助在罗马兴建奥斯定会新总部。最为重要的是，孟氏安认为良十四世正在继承并发展良十三世的事业——捍卫劳动者及其尊严，推动的不仅是慈善，更是社会正义（Mong, 同上，第110页）。

Some Writings of Pope Leo XIV

As the head of the Dicastery for Bishops, Cardinal Prevost was already an important Vatican administrator when he was elected Pope on 8 May 2025. The tone of his homily, preached in St. Peter's Square on May 18 at the Mass for the beginning of his Pontificate, was a very humble one. Describing himself as a servant and a brother of God's people, walking with them, in a spirit that values different cultures living in harmony and love, Pope Leo seemed to echo much of what Pope Francis had preached many times (Leo XIV, 18 May 2025).

Pope Francis had chosen not to use Castel Gandolfo, the papal summer residence south of Rome, as a place for vacation or the like. But one thing he had done was initiate Borgo Laudato si', a part of the Castel Gandolfo property, henceforth to be a space devoted to promotion of protection of the environment, as so strongly advocated in Francis' 2015 encyclical *Laudato si'*. On 5 September 2025, Pope Leo went to Castel Gandolfo to inaugurate and bless Borgo Laudato si'; in his homily for the occasion, he described it as "a synthesis of extraordinary beauty…spirituality, nature, history, art, work and technology," a synthesis intended to exist in harmony (Leo XIV, 18 May 2025).

Pope Leo's Apostolic Exhortation *Dilexi te* of 4 October 2025, was addressed to all Christians on love for the poor (Pope Leo, 4 October 2025). Building on the priorities of Pope Francis, Pope Leo stresses that a choice in favor of the poor is not merely optional for authentic Christians, indeed anyone who claims to love God but lacks compassion for the poor in a liar. Charity for the poor is not enough if the structural causes of poverty are ignored.

良十四世教宗的部分著作

作为主教部部长，普雷沃斯特枢机在2025年5月8日当选教宗之前，已是梵蒂冈一位举足轻重的行政要员。5月18日，他在圣伯多禄广场举行的教宗就职弥撒中发表讲道，语气十分谦逊。他将自己描述为天主子民的仆人与弟兄，与他们同行，秉持尊重不同文化和睦共处、彼此相爱的精神——良十四世教宗此番表述，似乎呼应了方济各教宗多次宣讲的内容（Leo XIV, 2025年5月18日）。

方济各教宗曾决定不再将位于罗马南郊的教宗夏宫冈道尔夫堡用作度假或类似用途。但他做了一件事：将冈道尔夫堡产业中的一部分开辟为"赞美你生态村"（Borgo Laudato si'），从此将其打造为一个致力于推动环境保护的空间，正如方济各在2015年通谕《愿祢受赞颂》中所大力倡导的那样。2025年9月5日，良十四世教宗前往冈道尔夫堡，为"赞美你生态村"揭幕并予以祝圣；他在当天的讲道中将其形容为"一种非凡之美的综合……灵修、自然、历史、艺术、劳动与科技"，旨在让这些要素和谐共存（Leo XIV, 2025年5月18日）。

2025年10月4日，良十四世教宗发布了宗座劝谕《我钟爱你》（Dilexi te），面向全体基督徒，主题是爱穷人（Pope Leo, 2025年10月4日）。在方济各教宗优先关切的基础上，良十四世教宗强调：选择站在穷人一边，对真正的基督徒而言绝非可有可无；事实上，任何声称爱天主却对穷人缺乏怜悯之心的人，都是说谎者。如果忽视贫困的结构性根源，仅靠慈善救济穷人是远远不够的。

Charity for the poor is not enough if the structural causes of poverty are ignored.

若忽视贫困的结构性根源，仅靠对穷人的慈善救济是远远不够的。

On All Saints' Day, 1 November 2025, Pope Leo added Saint John Henry Newman to the list of Doctors of the Church; the Pope also named Newman, together with Thomas Aquinas, co-patron of the Church's education mission. Pope Leo added that when he reflects on schools and universities, he thinks of them as "laboratories of prophecy" where hope is lived (Pope Leo 1 November 2025). Hope was central to the theme of the Jubilee year 2025 as articulated by Pope Francis, a Pope who often spoke with a prophetic voice.

Visiting Turkey and Lebanon, 27 November – 2 December, Pope Leo both participated in celebration of the1700th anniversary of the Council of Nicaea and of the Nicene Creed and engaged with church and state leaders and many people in various venues in both Turkey and Lebanon. In his Apostolic Letter of 23 November 2025, Pope Leo stressed the Nicene Creed as a continuing source of ecumenical unity (Pope Leo, 23 November 2025).

In an Address to Organizers and Artists of the Concert with the Poor, 5 December 2025, Pope Leo stressed that this was the sixth edition of a "beautiful tradition" begun by Pope Francis, a tradition in which "our most fragile brothers and sisters" occupy the front seats. Pope Leo added that this tradition fits well with preparation for Christmas when we celebrate Jesus who was poor (Pope Leo, 5 December 2025).

2025年11月1日诸圣节，良十四世教宗将圣若望·亨利·纽曼列入教会圣师名录，还将纽曼与托马斯·阿奎那一同命名为教会教育使命的共同主保。良十四世教宗补充道，当他想到学校和大学时，他将它们视为“先知的实验室”，希望在那里得以践行（Pope Leo, 2025年11月1日）。希望正是方济各教宗所阐明的2025禧年的核心主题——方济各教宗常常以先知的声音发言。

2025年11月27日至12月2日，良十四世教宗出访土耳其和黎巴嫩，期间既参加了尼西亚公会议暨《尼西亚信经》一千七百周年纪念活动，又在两国多个场合与教会及国家领导人以及各界民众进行了交流。在2025年11月23日的宗座牧函中，良十四世教宗强调《尼西亚信经》是普世教会合一运动的持续源泉（Pope Leo, 2025年11月23日）。

2025年12月5日，良十四世教宗在“与穷人同行”音乐会筹备人员及艺术家的致辞中强调，这是方济各教宗开创的一项“美好传统”的第六届，在这一传统中，“我们最脆弱的弟兄姊妹”被安排坐在前排。良十四世教宗补充道，这一传统与圣诞节的预备精神十分契合，因为圣诞节所庆祝的正是那位贫穷的耶稣（Pope Leo, 2025年12月5日）。

Three days before Christmas, Pope Leo addressed the Roman curia for the "exchange of Christmas greetings." In one of his first years as pontiff, Pope Francis had used this same occasion for a rather severe critique of the curia, enumerating with them a list of some fifteen things wrong with them (Pope Francis, 22 December 2014). Pope Leo was milder in his 2025 address to the curia. Yet he did insist on the importance of a synodal church (perhaps not always appreciated by the curia?) and on fraternal friendship as essential for a healthy functioning of the curia, the curia where "the exercise of power, the desire to prevail, or the pursuit of personal interests are slow to change" (Pope Leo, 22 December 2025).

The prologue of the Gospel of John is the gospel read at Mass on Christmas day; in his homily on this text Pope Leo emphasized that it is a hymn about the Word of God who knew rejection and suffering. The path of the Word of God was a "rugged road, strewn with obstacles," but a path to peace. In his conclusion to the homily Pope Leo declared: "There will be peace when our monologues are interrupted and, enriched by listening, we fall to our knees before the humanity of the other" (Pope Leo, 25 December 2025).

On 6 January Pope Leo celebrated the Epiphany along with the formal closure of the Jubilee year 2025. In his homily at St. Peter's basilica, he emphasized that not only the Magi that brought gifts to the infant Jesus were on a journey, but so too all of us in our lives as Christians are pilgrims on a journey, in a Jubilee year, but also in one form or another at all times. Such a journey may be a special time for being surprised by God (Pope Leo, 6 January 2026).

圣诞前三天，良十四世教宗向罗马教廷致辞，进行“圣诞互贺”。方济各教宗在任初期曾借同一场合对教廷作了相当严厉的批评，向他们列举了约十五条弊病（Pope Francis, 2014年12月22日）。良十四世教宗在2025年的教廷致辞中措辞较为温和。但他仍坚持强调同道偕行教会的重要性（这一点教廷未必总能欣然接受？），并强调兄弟友爱之情对于教廷健康运作不可或缺——在这个教廷里，“权力的行使、凌驾他人的欲望、对个人利益的追逐，往往积习难改”（Pope Leo, 2025年12月22日）。

若望福音的序言是圣诞节弥撒的读经福音；良十四世教宗在就此段经文的讲道中强调，这是一首赞美天主圣言的颂歌，而这位圣言深知被拒绝与受苦难的滋味。天主圣言的道路是一条“崎岖坎坷、布满荆棘的道路”，却也是一条通往和平的道路。在讲道结尾，良十四世教宗宣告：“当我们的独白被中断，当我们因聆听而获得充实，当我们跪伏在他人的尊严面前时，和平便会降临。”（Pope Leo, 2025年12月25日）

1月6日，良十四世教宗在庆祝主显节的同时，正式为2025禧年落下帷幕。他在圣伯多禄大殿的讲道中强调，不仅向婴孩耶稣献上礼物的东方贤士们是在旅途之中，我们所有基督徒的生命同样是一段朝圣之旅——不仅在禧年中如此，在一切时刻，也以这样或那样的方式如此。这样的旅途，或许正是一段被天主赐予惊喜的特殊时光（Pope Leo, 2026年1月6日）。

The very next day saw Pope Leo open the extraordinary consistory of cardinals, in Synod Hall. In his address to the cardinals, he emphasized that this consistory is to be one of reflection and dialogue; a time to get to know one another; an occasion to offer a model of collegiality. Pope Leo stressed that he was there to listen, following a path of synodality. The purpose was not to produce a text, but to engage in a conversation that would help the Pope "in serving the mission of the entire Church" (Pope Leo, 7 January 2026).

On 9 January, Pope Leo addressed members of the Diplomatic Corps accredited to Holy See. He highlighted St. Augustine's work *The City of God*, in which the earthly city is focused on pride, self-love, and thirst for power, while the city of God is focused on love, both God's love, and human love, love of one's neighbor and especially of the poor. Pope Leo deplored that in these times zeal for war is spreading, as the rule of law is threatened. He went on to insist that the Holy See is ready "to support any initiative that promotes peace and harmony" (Pope Leo, 9 January 2026).

Insisting that Peru occupies a special place in his heart, a place where he "experienced the strength of a Church that knows how to hope even in the midst of trials," Pope Leo addressed on 30 January the bishops of Peru, in Rome for their *ad limina* visit. He urged them to look to St. Paul as an example to follow in going out to meet people, to listen to them, to accompany them, to understand them, and to bring them to God (Pope Leo, 30 January 2026).

就在第二天，良十四世教宗在同道偕行大厅主持了枢机特别会议的开幕。他在对枢机们的致辞中强调，此次会议应当是一次反思与对话的聚会，一段彼此认识的时光，一个展现集体领导精神的典范场合。良十四世教宗着重表示，他此行的目的是聆听，遵循同道偕行的道路。会议的目的不是产出一份文件，而是展开一场对话，以帮助教宗"服务于整个教会的使命"（Pope Leo, 2026年1月7日）。

1月9日，良十四世教宗向驻圣座外交使节团成员发表讲话。他特别提到了圣奥古斯丁的著作《天主之城》——在这部作品中，地上之城以骄傲、自爱与对权力的渴望为核心，而天主之城则以爱为核心，既是天主的爱，也是人的爱，即爱近人，尤其是爱穷人。良十四世教宗痛陈当今时代战争狂热正在蔓延，法治秩序面临威胁。他进而强调，圣座随时准备"支持任何促进和平与和谐的努力"（Pope Leo, 2026年1月9日）。

良十四世教宗强调秘鲁在他心中占据着特殊的位置，那是一个他"亲历了一个懂得在苦难中依然怀抱希望的教会之力量"的地方。1月30日，他接见了前来罗马进行定期述职的秘鲁主教们。他勉励他们以圣保禄为榜样，主动走向人群，聆听他们，陪伴他们，理解他们，并引领他们归向天主（Pope Leo, 2026年1月30日）。

Many are watching to see how similar or not this papacy is with that of Pope Francis. I leave to others to consider how Pope Leo's preferences in papal and liturgical dress stand in comparison with the sartorial practices of Pope Francis. But Pope Leo's episcopal appointments thus far suggest a great deal of continuity with Francis's priorities; we shall see if that if this also proves to be the case in Pope Leo's naming of cardinals. Forthcoming decisions on beatifications and canonizations will also be significant barometers of this papacy. Approval for beatification of Fulton Sheen has been announced: an American priest (and eventually a bishop) who deftly used in the 1950s and 60s the then relatively new medium of television to catechize and evangelize many millions of people. Where travels take Pope Leo we shall see, though he has already mentioned Africa and parts of South America. It is rumored that he will attend the 2028 Eucharistic congress in Australia. Might one or more stops in Asia be added to such a trip? A speech in New York at a United Nations assembly seems likely within the next year or two, especially since the Pope has pointed to the UN, not to President Trump's efforts, as the best way to manage peace in Gaza. A visit to the UN would almost certainly include some other stops in New York City, and maybe even be followed by a visit to Chicago, Pope Leo's hometown.

许多人都在关注，这一教宗任期与方济各教宗的任期究竟有多少相似之处。对于良十四世教宗在教宗礼服和礼仪服饰方面的偏好，与方济各教宗的着装风格相比如何，我留给其他人去评说。但迄今为止，良十四世教宗的主教任命显示出与方济各优先关切的高度延续性；至于他任命枢机时是否也会如此，我们拭目以待。即将作出的列真福品和封圣决定，也将是衡量这一教宗任期走向的重要风向标。富尔顿·辛（Fulton Sheen）的真福品已获批准：这位美国神父（后来成为主教）在20世纪五六十年代巧妙地利用了当时尚属新兴媒体的电视，向数以百万计的人传授教理、传播福音。良十四世教宗的出访足迹将延伸至何方，我们尚待观察，尽管他已经提到了非洲和南美洲的部分地区。有传闻称他将出席2028年在澳大利亚举行的国际圣体大会。这样一趟行程中，是否可能增加一个或多个亚洲站点？在未来一两年内，他似乎很可能在纽约联合国大会上发表演讲，尤其是教宗已明确指出，联合国——而非特朗普总统的努力——才是管控加沙和平的最佳途径。一次联合国之行几乎肯定会包括在纽约市的其他停留，甚至可能随后访问芝加哥——良十四世教宗的家乡。

References 参考资料

- 'Cardinal Stephen Chow meets with Pope Leo XIV for the First Time since the Conclave,' (19 December 2025), in *Sunday Examiner.org.hk*.
- Gates, L.G. (15 June 2025), 'Finding the Pope's Roots,' *New York Times Magazine*, 26-33.
- Luscome, B. (28 July 2025), 'The Making of the Pope,' *Time Magazine*, 26-31.
- Mong, A. (January 2026), 'A Lion Returns to Rome: The Legacy of Leo XIII,' *The Way* 65/1, 97-113.
- Pope Leo XIV. (18 May 2025), *Homily for the Beginning of the Pontificate*. Dicastery for Communication.
- Pope Leo XIV, (5 September 2025), *Homily for Blessing of the Borgo Laudato si'*. Dicastery for Communication.
- Pope Leo XIV. (4 October 2025) *Apostolic Exhortation Dilexi Te on Love for the Poor*. Dicastery for Communication.
- Pope Leo XIV. (1 November 2025), *Homily for the Jubilee of Education and the Proclamation of St. John Henry Newman as a Doctor of the Church*. Dicastery for Communication.
- Pope Leo XIV. (23 November 2025), *Apostolic Letter In Unitate Fidei*. Dicastery for Communication.
- Pope Leo XIV, (5 December 2025), *Address to Organizers of the Concert with the Poor*. Dicastery for Communication.
- Pope Leo XIV. (22 December 2025), *Address to the Roman Curia*. Dicastery for Communication.
- Pope Leo XIV. (25 December 2025), *Homily for the Solemnity of Christmas During the Day*. Dicastery for Communication.
- Pope Leo XIV. (6 January 2026), *Homily for the Solemnity of Epiphany and the Closing of the Holy Door*. Dicastery for Communication.
- Pope Leo XIV. (7 January 2026), *Address for the Opening of the Extraordinary Consistory of Cardinals*. Dicastery for Communication.
- Pope Leo XIV. (9 January 2026), *Address to Members of the Diplomatic Corps*. Dicastery for Communication.
- Pope Leo XIV. (30 January 2026), *Address to the Bishops of Peru*. Dicastery for Communication.
- Pope Francis. (22 December 2014), *Address to the Roman Curia*. Dicastery for Communication.
- Smith, J.K.A. (July/ August 2025), 'What to Expect from an Augustinian Pope,' *America Magazine*, 42-44.
- Taj, M., Turewitz, J., and Glatsky, G. (9 May 2025), 'In Chiclayo, Peru, Locals Cheer the 'Peruvian Pope,' *New York Times*.

– Publish With Us –

Macau Ricci Institute Journal
is now officially accepting paper submissions !

We invite experts and scholars from around the globe to contribute their insights and research. This is an excellent opportunity to share your work with a diverse audience and foster meaningful dialogue in your field.

Submission Guidelines

The Macau Ricci Institute Journal aims to publish interdisciplinary research that explores social innovation, moral leadership, and comparative spirituality. We welcome a diverse range of submissions, including academic papers, research papers, and academic essays. For more information about our journal and to access past issues, please visit our website: **https://mrijournal.riccimac.org**

We look forward to your contributions and the chance to showcase groundbreaking ideas that will inspire and engage our readership!

Type of submissions

1. English Paper Submissions

- Word Count: An English paper between 2000-3000 words in length (excluding citations and notes)
- Cite references: APA (American Psychological Association)
- Submissions must include an English abstract, keywords, and notes, tables and figures (if applicable).

2. Chinese Paper Submissions

- Word Count: A Chinese paper 6000-8000 words in length (excluding citations and notes)
- Cite references: APA (American Psychological Association)
- Submissions must include a Chinese abstract, keywords, and notes, tables and figures (if applicable).

*For citation formatting, we adhere to the 2020 edition (7th edition) of the APA Publication Manual. Chinese manuscripts will follow the basic APA format as closely as possible. For inquiries, please contact mrijournal@riccimac.org.

Submission Requirements

1. Manuscripts must be submitted as complete, clear, and definitive digital files to mrijournal@riccimac.org, including the author's name, title or academic background, phone number, and email address. The order of authors should be as indicated in the submitted manuscript, and the authors bear full responsibility for the content.
2. Submissions must include a title, subtitle (if applicable), abstract, and keywords. Manuscripts lacking any of these components will be returned for resubmission.
3. Image files should be submitted in a separate folder, clearly labeled with descriptions, serial numbers, and sources. If tables are submitted as images, please adhere to the aforementioned requirements.
4. For formatting and citation standards, please refer to the APA (American Psychological Association) guidelines.
5. The content of the submitted manuscripts, including cited literature, images, and charts that involve third-party copyright, must not violate others' copyright or rights and must grant permission for the journal's use. Authors are fully responsible for any infringement.

Editorial and Journal Policies

To ensure academic standards and enhance scholarly quality, submitted manuscripts must meet the following criteria and will be reviewed by experts in the field:

1. The manuscript's subject matter must align with one or more of the journal's core themes.
2. The manuscript should present clear and logical arguments that are easy to understand; all supporting experimental data must be based on clearly defined and standard research methodologies.
3. The format must conform to current standards for written English or Chinese, with a clear and concise structure.
4. Manuscripts must be original works of the authors; any copyright infringement will result in full responsibility and compensation for any losses incurred.
5. The journal does not accept submissions that are submitted to multiple publications simultaneously. If a manuscript needs to be withdrawn after submission or is submitted elsewhere after receiving a notice from this journal, the author must inform the MRI journal. Any instances of simultaneous submissions will be the author's responsibility.

Editorial Procedure

After review, authors will receive preliminary feedback from the editorial team as follows:

1. **Accepted**: The manuscript is accepted for publication, possibly with minor revision suggestions from the editorial team.
2. **Rejected**: The manuscript does not meet submission standards and will include reasons provided by the editorial team.
3. **Accepted with Revisions**: The manuscript is accepted but requires modifications due to structural or formatting issues. The editorial team will provide suggestions, and the author must revise the paper and resubmit by the deadline.

Additional Information

1. All submissions enter an anonymous review process upon receipt, and no submissions will be returned.
2. The editorial board reserves the right to make textual and visual modifications or deletions to accepted manuscripts.
3. The Macau Ricci Institute retains the right to reproduce, reprint, translate, compile, and publish any articles in both physical and electronic formats on its website and that of its designated partners.

We look forward to your contributions!

APA Style Guidelines:

- APA Style Guideline:
http://mrijournal.riccimac.org/information/APA_Style_Guide.pdf

- APA Paper Format-Sample Papers:
https://apastyle.apa.org/style-grammar-guidelines/paper-format/sample-papers

- APA 7th Edition (2020)-The 17 Most Notable Changes:
https://www.scribbr.com/apa-style/format/

—期刊征稿—

《澳门利氏学社学刊》现正公开征稿!

《澳门利氏学社学刊》现正为下期刊号公开征稿，本刊诚邀国内外专家学者赐稿，
有关来稿的类别及格式要求如下:

征稿要求

《澳门利氏学社学刊》刊登具理论视野、研究方法、论证过程、研究结论等有关社会创新、道德领导的意涵、理论与实践及比较灵修学的跨领域研究成果，包括学术论文、应用论文和学术笔记。有关更多《澳门利氏学社学刊》的信息或往期内容，请浏览网站：https://mrijournal.riccimac.org

一. 稿件类别

1. 英文稿件：稿件字数为2000至3000字为宜（不含引文和注释），引文格式应采用APA (American Psychological Association)格式，所提交的稿件应包含英文摘要、关键词及注释，如有表格、图片，都应附上。
2. 中文稿件：稿件字数为6000至8000字为宜（不含引文和注释），引文格式应采用APA (American Psychological Association)格式，所提交的稿件应包含中文摘要、关键词及注释，如有表格、图片，都应附上。

*论文文献引用书写格式为求统一，以 2020 年版（第 7 版）美国心理学会 (American Psychological Association, APA) 出版手册之格式为准，中文的论文格式则在尽可能维持 APA 基本格式的原则下进行，如有查询请联系mrijournal@riccimac.org。

二. 投稿要求

1. 来稿需寄交内容齐全、清楚、确定的电子文件至mrijournal@riccimac.org，附上作者的姓名、职务职称或学术简历、电话和电邮。作者排序原稿为准，文责自负。
2. 来稿需请确保已具备标题、副标题（如有）、摘要和关键词等。如缺少其中的一项或多项，稿件将会被退回并要求重新提交。
3. 图片档案须放置于活页夹寄交，图片的文字说明、序号、来源须清晰注明。如表格作为图片刊登，请根据上述图片要求提供。
4. 有关稿件的版面格式及引文注释等规范，请参考APA (American Psychological Association) 体例。
5. 所投文稿，包括引用文献、图片、图表等涉及第三方著作财产权的内容，不得侵犯他人的著作财产权或其他权利，并允许本刊使用。如有涉及侵权行为，一概由作者承担全部责任。

三. 稿件评审标准

本刊编辑部为了确保学术规范和提升学术水平，来稿者所提交之稿件须达到以下标准，并由业内专家学者评审，经意见汇整再决定是否适合在本学刊发表。

1. 所投稿件主题内容应符合一个或多个本学刊的核心主题。
2. 所投稿件内容论点结构清晰、逻辑合理，并且易于理解；所有支持论点的实验数据的分析应基于明确并且完善、符合标准的研究方法。
3. 体制格式须符合书面英语或中文的现行标准，结构清晰、简明。
4. 所投稿件必须为作者之原创作品，倘出现侵犯他人著作权的行为，作者应承担全部责任并赔偿一切损失。
5. 本刊不接受一稿两投或多投的稿件。如投稿后需要撤稿，或在本刊发出用稿通知时文稿已另投其他出版方，或已被其他出版方采纳或刊载，作者必须书面通知本刊;如稿件涉及一稿两投或多投概由作者承推全部责任。

四. 评审结果说明

来稿经评审后，作者将收到初步批注，结果可能为：

1. 接纳：来稿被接纳采用，将/或会附上由编辑部提出的少量修改建议。
2. 拒绝：来稿不符合征稿标准被拒绝，将附上由编辑部撰写的理由。
3. 接纳但需修改重新提交：来稿被接纳但因结构或格式问题需修改并重新提交，将会附上编辑部的修改建议，作者需修改原稿并于限期前重新提交。

五. 其他

1. 谝辑部收稿后即进入匿名评审阶段，所有来稿恕不退还。
2. 本刊编辑对所采用的稿件有权作文字和图片上的修改或删节。
3. 凡在本刊发表的文稿，澳门利氏学社有权对该文进行翻印、转载、再刊、翻译、收入论文集以及制作电子版本在本社及其指定合作方或承办方的网页上发表，并以《澳门利氏学社学刊》电子书形式于澳门利氏学社网站上刊登。

APA 写作格式指南，可参考下列连结:

- **APA Style Guideline:**
  http://mrijournal.riccimac.org/information/APA_Style_Guide.pdf

- **APA Paper Format-Sample Papers:**
  https://apastyle.apa.org/style-grammar-guidelines/paper-format/sample-papers

- **APA 7th Edition (2020)-The 17 Most Notable Changes:**
  https://www.scribbr.com/apa-style/format/

出版物
PUBLICATIONS:

The Acta Pekinensia or Historical Records of the Maillard de Tournon Legation, Volume III: January 1708 – February 1709
Kilian Stumpf S.J., Brill Publishing House, 2024

Corporate Philanthropy in China and Beyond: A Comparative Handbook
Stephan Rothlin, Christoph Stückelberger, 2024

Dialogue with China Opportunities and Risks
Stephan Rothlin, Dennis McCann and Mike Thompson, World Scientific, 2022

职业伦理 (双语版) = Professional Ethics (Chinese-English Version)
楊恆達 , 羅世范 , 對外經濟貿易大學出版社 , 2022

商業領袖的核心領導力
聖座促進人類整體發展部 , 明窗出版社 , 2022

Doing Good Business in China
Stephan Rothlin, Dennis McCann, Parissa Haghirian, World Scientific, 2021

The Role of Metaxy in the Political Philosophy of Eric Voegelin
Jarosław Duraj, S.J., Peter Lang, 2021

International Business Ethics Focus on Asia
Stephan Rothlin S.J., 中国社会科学出版社 , 2021

The Acta Pekinensia or Historical Records of the Maillard de Tournon Legation, Volume II: September 1706 – December 1707
Kilian Stumpf S.J., Brill Publishing House, 2019

50 Great Masters of Chinese Buddhism (Chinese Translation)
Christian Cochini, Religious Press Beijing, 2018

Macao's College and Church of St. Joseph
César Guillén Nuñez, Instituto Cultural and Macau Ricci Institute, 2017

The Acta Pekinensia or Historical Records of the Maillard de Tournon Legation, Volume I: December 1705 – August 1706
Kilian Stumpf S.J., Macau Ricci Institute, 2016

International Business Ethics: Focus on China
Stephan Rothlin S.J., Dennis P. McCann, Springer-Verlag Berlin Heidelberg, 2016

For inquires, please contact us at:
info@riccimac.org
or visit our website
http://www.riccimac.org/

CHECK ONLINE VERSION HERE

MRIJ
澳門利瑪竇學社學刊
The Macau Ricci Institute Journal