

# 目 次

---

壹、 會議宗旨	2
Conference Statement	
貳、 議程	5
Agenda	
參、 議事規則	8
Sessions Rules	
肆、 學者簡歷	9
Curriculum Vitae	
伍、 研討會論文	18
Conference Papers	

# 壹、會議宗旨

新冠疫情讓全世界幾乎陷入了停擺的狀態，直到如今，世界才慢慢從新冠疫情威脅中走了出來，方濟各教宗在疫情期間曾呼籲並邀請世人一起「預備未來」，因為疫情期間不僅有太多生命的喪失，也讓世界陷入恐慌、甚至絕望，更無法感受到愛與平安，所以在後疫情時代，我們必須更加努力、團結、合一，讓世界不僅是經濟的恢復而已，更要讓每個歷經浩劫和受傷的人，再次因天主的愛而受到撫慰，並在世界締造愛與和平的果實。

自梵諦岡第二次大公會議以來，教會加快腳步要與世界對話，希望藉由對話締造更廣、更多層面的和平，教宗聖若望二十三世也頒佈了《和平於世》通諭，為和平的締造指引方向，而現任方濟各教宗更是馬不停蹄地與社會對話，一切努力都是希望能讓更多人感受和分享天主的愛，而這一切締造和平的智慧和實踐方向都被濃縮在天主教社會訓導之中。

因此，輔大天主教學術研究院於 2023 年舉辦以天主教社會訓導為主題的國際研討會，希望為後疫情時代社會各層面的愛與和平盡一份心力，本次國際學術研討會將聚焦在天主教社會訓導的理論與實踐，理論層面將著重天主教社會訓導的發展與意義；實踐層面希望讓天主教社會訓導與現代社會議題對話，如人權、不平等、移民、社會政治結構、經濟、環保、和平正義與科技發展等。

☆本次會議發表題目如下：

1. Merciful Love: Unlocking the Power and Relevance of the Catholic Social Teachings and Action in the 21st Century
2. 從方濟各教宗思想談天主教社會訓導的核心精神與落實
3. The Implementation of Catholic Social Teaching in Hong Kong: History and Development
4. The Relevance of the Political Theology of Pope Francis for the Relationship between Church and Politics in the Contemporary World
5. An Ethic of Mutual Accompaniment to the Migrants: Insights from Pope Francis' Social Teachings (*Evangelii Gaudium*)
6. Learning from the Past in Order to Prepare for the Future in the Light of Pope Francis' *Fratelli Tutti*
7. Participation of Young People in Environmental-Based Holistic Healing: An African Perspective
8. 天主教社會訓導中之靈性領導思想：以《我要給你們牧者》勸諭與《羊群的牧人》勸諭為中心
9. Civic Communitarianism and the Catholic Social Teaching (CST): An Indian Appreciation

10. 後疫情時代的天主教會
11. 迎接沒有恐懼的未來：止菑
12. 從馬里旦「共同善」思想反思後疫情時代天主教社會訓導中團結關懷原則的意義與價值
13. Asian Women's Participation in the Synodal Process
14. 社會訓導與當代女權主義的對話：一個嶄新的可能性
15. 初探張秀亞譯作中的社會訓導：以《改造世界》為例
16. 教宗本篤十六世的聖樂觀
17. Health for the Poor: Ebola, COVID-19 and the Challenges Facing Catholic Theological Ethics
18. 從天主教醫療的普通與特殊維生方法重新審視《病主法》
19. Artificial Intelligence and Neuroscience Research: Theologico-Philosophical Implications on the Church's Notion of the Human Person
20. 作為溝通中心的「人」：以孔孟儒學與基督宗教兩種溝通敘事為例

☆本次會議邀請學者名單（依出場順序排序）

林瑞德（輔仁大學）

馬德範（教廷駐華代辦）

Valentin Dimoc（The Apostolic Vicariate of Bontoc-Lagawe, Philippines）

陳文團（輔仁大學）

高榮孝（靜宜大學）

楊安仁（靜宜大學）

梁潔芬（國立政治大學）

黎建球（輔仁大學）

Bede Ukwuije（Duquesne University, Pittsburgh, USA）

何佳瑞（輔仁大學）

David Okwuma（The Catholic University of Eastern Africa (CUEA), Nairobi-Kenya）

Honore D. Karo（The Catholic University of Eastern Africa (CUEA), Nairobi-Kenya）

黃漢婷（輔仁大學）

Cynthia Emeka（The Catholic University of Eastern Africa (CUEA), Nairobi-Kenya）

林湘義（輔仁大學）

司馬忠（輔仁大學）

Gnana Patrick（University of Madras, India）

陳文祥（輔仁大學）

陳 科（臺灣地區主教團）

蘇癸秀（輔仁大學）

何萬福（輔仁大學）

Agnes Brazal（De la Salle University, Manila, Philippines）

劉 悅（輔仁大學）

洪力行（輔仁大學）

陳德光（輔仁大學）

Stan Chu Ilo（DePaul University, Chicago, USA）

歐思鼎（輔仁大學）

主辦單位：輔仁大學天主教學術研究院

會議時間：2023/05/25-27（週四-六）

會議地點：輔仁大學倬章樓 4 樓聖保祿廳+線上同步進行

## 貳、議程

第一天：2023 年 5 月 25 日（週四）／ Day 1: May 25, 2023 (Thursday)		
08:30-09:00	報到 Registration	
09:00-09:30	開幕式 Opening Ceremony 林瑞德 Inna Reddy Edara（輔仁大學使命副校長） 馬德範蒙席 Monsignor Stefano Mazzotti（教廷代辦 Chargé D'Affaires of the Holy See）	
	天主教社會訓導 Catholic Social Teaching	
	專題演講 Keynote Speech I	
09:30-10:20	主持人 Moderator	主講人 Speaker／題目 Topic
	林瑞德 Inna Reddy Edara	Valentin Dimoc Merciful Love: Unlocking the Power and Relevance of the Catholic Social Teachings and Action in the 21st Century
		Q & A
10:20-10:40		
10:40-11:00	合影及茶敘 Group photo & Break	
	論文發表 Session I	
11:00-11:50	陳文團 Van-Doan Tran	高榮孝 Jung-Hsiao Kao、楊安仁 An-Jen Yang 從方濟各教宗思想談天主教社會訓導的核心精神與落實 Talk about the Core Spirit and the Way of Practice of Catholic Social Teaching from the Thought of Pope Francis
		梁潔芬 Beatrice Leung The Implementation of Catholic Social Teaching in Hong Kong: History and Development
		Q & A
11:50-12:10		
12:10-13:30	午餐 Lunch	
	專題演講 Keynote Speech II	
	主持人 Moderator	主講人 Speaker／題目 Topic
13:30-14:20	黎建球 Bernard Li	Bede Ukwuije The Relevance of the Political Theology of Pope Francis for the Relationship between Church and Politics in the Contemporary World
14:20-14:40		Q & A
14:40-15:00	茶敘 Coffee Break	
	論文發表 Session II	
15:00-15:50	何佳瑞 Katia Lenehan	David Okwuma An Ethic of Mutual Accompaniment to the Migrants: Insights from Pope Francis' Social Teachings ( <i>Evangelii Gaudium</i> )
		Honore D. Karo Learning from the Past in Order to Prepare for the Future in the Light of Pope Francis' <i>Fratelli Tutti</i>
		Q & A
15:50-16:10		
16:10-16:20	休息 Break	
16:20-17:10	黃漢婷 Mei-Ting Huang	Cynthia Emeka Participation of Young People in Environmental-Based Holistic Healing: An African Perspective
		林湘義 Hsiang-Yi Lin 天主教社會訓導中之靈性領導思想： 以《我要給你們牧者》勸諭與《羊群的牧人》勸諭為中心 On Spiritual Leadership in the Catholic Social Doctrine with Special Focus on the Apostolic Exhortations " <i>Pastores Dabo Vobis</i> " and " <i>Pastores Gregis</i> "
		Q & A
17:10-17:30		

第二天：2023 年 5 月 26 日（週五）／ Day 2: May 26, 2023 (Friday)		
08:30-09:00	報到 Registration	
	訓導與疫情 Catholic Social Teaching and Pandemic	
	專題演講 Keynote Speech III	
09:00-09:50	主持人 Moderator	主講人 Speaker／題目 Topic
	司馬忠 Maria John P. Selvamani	Gnana Patrick Civic Communitarianism and the Catholic Social Teaching (CST): An Indian Appreciation
		Q & A
09:50-10:10	茶敘 Coffee Break	
10:10-10:30	論文發表 Session III	
10:30-11:45	陳文祥 Wen-Hsiang Chen	陳科 Otfried Chan 後疫情時代的天主教會
		蘇嫻雯 Ying-Fen Su 迎接沒有恐懼的未來：止蕩 Moving toward a Future without Fear: Overcoming Disasters
		何萬福 Solomon Ho 從馬里旦「共同善」思想反思後疫情時代 天主教社會訓導中團結關懷原則的意義與價值 Reflecting on the Meaning and Value of the Principle of Solidarity and Caring in Catholic Social Teaching in the Post-Pandemic Era from the Perspective of Maritain's "Common Good" Thought
		Q & A
11:45-12:05	午餐 Lunch	
12:05-13:30	訓導與女性 Catholic Social Teaching and Women	
	專題演講 Keynote Speech IV	
13:30-14:20	梁潔芬 Beatrice Leung	Agnes Brazal Asian Women's Participation in the Synodal Process
14:20-14:40		Q & A
14:40-15:00	茶敘 Coffee Break	
	論文發表 Session IV	
15:00-16:15	蘇嫻雯 Ying-Fen Su	黃漢婷 Mei-Ting Huang 社會訓導與當代女權主義的對話：一個嶄新的可能性 Dialogue between Social Teaching and Contemporary Feminism: A New Possibility
		劉悅 Yue Liu 初探張秀亞譯作中的社會訓導：以《改造世界》為例 On the Social Doctrine of the Church in the Translated Work of Shiou-Ya Chang: Take <i>You Can Change the World</i> as an Example
		洪力行 Li-Xing Hong 教宗本篤十六世的聖樂觀 Pope Benedict XVI's Conception of Sacred Music
		Q & A
16:15-16:35		

第三天：2023 年 5 月 27 日（週六）／ Day 3: May 27, 2023 (Saturday)		
08:30-09:00	報到 Registration	
	訓導與醫療 Catholic Social Teaching and Health	
	專題演講 Keynote Speech V	
	主持人 Moderator	主講人 Speaker／題目 Topic
09:00-09:50	陳德光 Tak-Kwong Chan	Stan Chu Ilo Health for the Poor: Ebola, COVID-19 and the Challenges Facing Catholic Theological Ethics
09:50-10:10		Q & A
10:10-10:30	茶敘 Coffee Break	
	論文發表 Session V	
10:30-11:45	洪力行 Li-Xing Hong	司馬忠 Maria John P. Selvamani 從天主教醫療的普通與特殊維生方法重新審視《病主法》 Revisiting the Patients Right to Autonomy Act in the Light of Catholic Teaching on Ordinary and Extraordinary Means
		歐思鼎 Justin N. Onyeukaziri Artificial Intelligence and Neuroscience Research: Theologico-Philosophical Implications on the Church's Notion of the Human Person
		何佳瑞 Katia Lenehan 作為溝通中心的「人」：以孔孟儒學與基督宗教兩種溝通敘事為例 Person as a Communicative Agent: The Communicative Paradigms of Confucianism and Christianity
11:45-12:05		Q & A
12:05-12:15	閉幕式 Closing Ceremony 司馬忠 Maria John P. Selvamani（輔仁大學天主教學術研究院院長）	

## 參、議事規則

- 一、【專題演講】演講時間為 50 分鐘，演講人演說完畢後，現場接續進行 20 分鐘綜合討論。
- 二、每位論文發表人之發表時間各為 25 分鐘，23 分鐘按鈴一次，25 分鐘按鈴二次，27 分鐘按鈴三次。各發表人發表完畢後，剩餘 20 分鐘由主持人及發表人接續進行綜合討論。

## Session Rules

- 1. Time limit for each keynote speech presenter is 50 mins. Q&A followed by the speech is 20 mins.**
- 2. Time limit for each panel presenter is 25 mins. As a reminder, one short ring will be given after 23 mins, two short rings at 25 mins, and three long rings after 27 mins when the speaker needs to stop his/her presentation. Q&A followed by all presentations is 20 mins.**



## 肆、學者簡歷

(依學者出場順序排序)

### **林瑞德 Inna Reddy Edara**

現職 輔仁大學使命副校長

輔仁大學教育領導與發展研究所教授

輔仁大學全人教育課程中心教授

學歷 美國馬里蘭州羅亞拉大學牧靈諮商心理學博士

經歷 輔仁大學教育領導與發展研究所所長

輔仁大學教育領導與科技發展學士學位學程主任

輔仁大學進修部使命特色發展室主任

輔仁大學進修部導師團體行政督導

輔仁大學宿舍服務中心主任

聖言會中華省台灣區陶成團體院長

聖言會中華省陶成委員會主席

嘉義縣阿里山區天主教會副主任司鐸

專長 諮商心理學、諮商與靈性輔導、多元文化諮商、全人教育

### **馬德範 Monsignor Stefano Mazzotti**

現職 教廷駐華大使館代辦

經歷 2020.07.01 駐埃及大使館

2014.07.01 聖座國務院，各國關係部門

2011.07.01 駐法國大使館

2008.03.27 駐葡萄牙大使館

2004.07.01 開始從事聖座外交工作，並受指派前往菲律賓大使館

### **Valentin Dimoc**

現職 Titular Bishop of Bapara and Vicar Apostolic of Bontoc-Lagawe, The Philippines

學歷 MA in Development Management from the Asian Institute of Management, Makati City, The Philippines

經歷 Rector of Holy Rosary Mission, Kayan

Rector of Holy Family Mission, Hapao

Rector of St. Mary Magdalene Mission, Lagawe

Director of the Kataguan Centre, Lagawe

Director of the Centre for Social Action and Development of the Apostolic Vicariate of Bontoc-Lagawe.

### **陳文園 Van-Doan Tran**

現職 輔仁大學天主教學術研究院兼任研究員

長榮大學臺灣基督教與文化研究中心主任

長榮大學神學系教授

學歷 奧地利因斯布魯克大學哲學博士

經歷 長榮大學神學院院長

專長 西洋哲學、政治哲學

### **高榮孝 Jung-Hsiao Kao**

現職 靜宜大學犯罪防治碩士學位學程助理教授

學歷 輔仁大學宗教學系博士

經歷 輔仁大學天主教學術研究院博士後研究員

靜宜大學通識中心兼任助理教授

耕莘護專通識中心兼任助理教授

聖母護專通識中心兼任助理教授

專長 方濟各教宗思想、教會與當代議題、宗教交談

### **楊安仁 An-Jen Yang**

現職 靜宜大學校牧

靜宜大學宗教輔導室主任

靜宜大學社會企業與文化創意碩士學位學程助理教授

學歷 菲律賓德拉薩大學教育學博士

經歷 新竹教區主教代表兼總鐸

聖方濟育幼院創辦人兼院長

輔仁大學兼任助理教授

玄奘大學兼任助理教授

專長 教育學、心理學、宗教學、社會工作與福利學

### **梁潔芬 Beatrice Leung**

- 現職** Honorary research professor, centre of Taiwan studies, National Cheng chi University
- 學歷** Ph.D. in the Department of International Relations, the London School of Economics and Political Science, University of London.
- 經歷** the honorary research fellow of Centre for Taiwan Studies, National Chengchi University, Taiwan.  
30 years teaching in Hong Kong Macau and Taiwan tertiary educational institutes.
- 專長** Church-state relationship in communist China specially in Sino-Vatican relations

### **黎建球 Bernard Li**

- 現職** 輔仁大學天主教學術研究院榮譽研究員  
輔仁大學哲學系教授  
臺灣哲學諮商學會榮譽理事長  
生命教育基金會董事長
- 學歷** 輔仁大學哲學系博士
- 經歷** 輔仁大學校長  
輔仁大學天主教學術研究院兼任研究員  
臺灣哲學諮商學會理事長
- 專長** 哲學諮商、知識論、形上學、士林哲學

### **Bede Ukwuije**

- 現職** PhD/STD, Duquesne University, Pittsburgh, USA
- 學歷** Th.D, Doctor of Theology, Faculty of Theology, Institut Catholique de Paris (ICP), France.  
PhD/STD, Faculty of Theology and Religious Studies, Katholieke Universiteit Leuven (KUL), Belgium.
- 經歷** Teaching Experience  
2021-2022 Guest Professor, McGrath Institute for Church Life, University of Notre Dame, South Bend, Indiana, USA.  
2013 Promoted to the rank of Full Professor of Theology, Spiritan International School of Theology, Attakwu-Enugu, Nigeria.  
2007-2013 Visiting Professor of Systematic Theology, Faculty of Theology, Institut Catholique de Paris, France.  
2006- 2012 Professor of Systematic Theology at the Spiritan International School of

Theology, Attakwu, Enugu, Nigeria.

2000-2005 Taught Systematic Theology at the Faculty of Theology, Institut Catholique de Paris, France.

1993-1995 Taught at the Inter-diocesan Seminary, Rennes, France.

#### Administrative Experience

2010-2012 Director of Brottier Centre for Mission Spirituality, Documentation and Research, Spiritan International School of Theology, Attakwu, Enugu, Nigeria.

2008-2010 Assistant Director of Brottier Centre for Mission Spirituality, Documentation and Research, Spiritan International School of Theology, Attakwu, Enugu, Nigeria.

2006-2012 Director of Formation at the Spiritan International School of Theology, Attakwu, Enugu.

專長 Dogmatic Theology, Theology and Religious Studies, Science and Theology of Religions

### **何佳瑞 Katia Lenehan**

現職 輔仁大學士林哲學研究中心主任

輔仁大學品牌與時尚經營管理碩士學位學程暨全人教育中心副教授

輔仁大學天主教學術研究院副研究員

學歷 輔仁大學哲學系博士

經歷 世界宗教博物館教育推廣組主任

台灣哲學諮商學會理事

專長 教育哲學、美學、士林哲學、中西哲學比較

### **David Okwuma**

現職 MBA Student (Human Resource Management), The Catholic University of Eastern Africa (CUEA), Nairobi-Kenya

學歷 2020-Present Masters in Business Administration, with double specialization in Strategic Management and Human Resources Management, The Catholic University of Eastern Africa, Nairobi, Kenya.

經歷 2019-2020 Parish Priest: St. Luke's Parish, Ekwulumili, Anambra State, Nigeria.

2013-2019 Parish Priest: Christ the King Parish, Okija, Anambra State, Nigeria.

2011-2013 Parish Vicar: St. Cletus Parish, Nnewi, Anambra State, Nigeria.

2021-Present Coordinator- Peer Counselling Group at the Catholic University of Eastern Africa.

- 2021-Present President- Nigerian Students Association in Catholic University of Eastern Africa, Nairobi, Kenya.
- 2005-2006 First Auxiliary: Pope John Paul II Major Seminary, Okpuno- Awka, Anambra State, Nigeria.
- 1998-2000 President/ Commander: Man of Order and Discipline, All Hallows Seminary, Onitsha, Nigeria.
- 1996-1997 Scout Master: Boys Scout of Nigeria, St. Paul's Seminary, Ukpok, Anambra State, Nigeria.
- 專長 Theology and Human Resource Management

### **Honore D. Karo**

現職 Post-Graduate- Student (Systematic Theology), The Catholic University of Eastern Africa (CUEA), Nairobi-Kenya

### **黃漢婷 Mei-Ting Huang**

現職 輔仁大學華裔學志漢學研究中心主任  
 輔仁大學天主教學術研究院助理研究員  
 輔仁大學大眾傳播學士學位學程助理教授  
 輔仁大學出版社執行長  
 輔仁大學西洋古典暨中世紀語言與文化學分學程召集人

學歷 輔仁大學比較文學研究所博士

經歷 輔仁大學天主教學術研究院博士後研究員  
 輔仁大學歷史所 / 比較文學研究所兼任助理教授  
 雲林科技大學漢學應用所兼任助理教授  
 文藻外語大學多國語複譯研究所兼任助理教授

專長 傳教士漢學、聖賀德佳思想、婦女與教會、中西烏托邦研究、中西文化比較

### **Cynthia Emeka**

現職 Doctoral Student, The Catholic University of Eastern Africa (CUEA), Nairobi-Kenya

專長 Pastoral Theology

### **林湘義 Hsiang-Yi Lin**

現職 輔仁大學全人教育課程中心暨科技管理碩士學位學程副教授  
學歷 淡江大學國際研究學院社會科學博士  
經歷 輔仁大學全人教育課程中心人生哲學課程規劃小組召集人 ( 106 學年度迄今 )  
輔仁大學全人教育課程中心專業倫理課程領域規劃小組召集人 ( 106 學年度迄今 )  
《全人教育學報》執行編輯 ( 107 學年度迄今 )  
專長 天主教社會訓導、靈性領導、經濟暨企業倫理、使命管理、跨文化企業管理

### **司馬忠 Maria John P. Selvamani**

現職 輔仁大學天主教學術研究院院長  
輔仁大學若望保祿二世和平對話研究中心主任  
輔仁大學出版社主任  
輔仁大學醫學系副教授  
學歷 澳洲昆士蘭大學動物學博士  
經歷 輔仁大學科學與宗教研究中心主任  
中央研究院動物學研究所博士後研究  
輔仁大學語言中心主任  
專長 科學與宗教、生命倫理、無脊椎動物學

### **Gnana Patrick**

現職 Professor & Formerly Head, Department of Christian Studies, University of Madras, India  
學歷 Ph.D. in Christian Studies  
經歷 17 years teaching and 14 years heading the Department of Christian Studies  
專長 Subaltern Religions and Public Theology

### **陳文祥 Wen-Hsiang Chen**

現職 輔仁大學科學與宗教研究中心主任  
輔仁大學天主教研修學士學位學程副教授  
輔仁大學天主教學術研究院副研究員  
學歷 輔仁大學哲學研究所博士  
經歷 輔仁大學哲學系兼任助理教授  
專長 新士林哲學、超驗多瑪斯主義、郎尼根思想、科學與宗教

### **陳 科 Otfried Chan**

現職 天主教臺灣地區主教團秘書長  
學歷 瑞士費利堡大學碩士  
經歷 方濟會會士、臺北教區本堂神父  
專長 翻譯工作、聖方濟士林神學

### **蘇瑩雰 Ying-Fen Su**

現職 天主教輔仁大學人文社會服務進修學士學位學程副教授  
天主教學術研究院副研究員  
學歷 輔仁大學哲學博士  
經歷 2007/02~2020/07 國立臺灣藝術大學人文學院通識教育中心兼任助理教授  
2008/08~2021/07 輔仁大學哲學系兼任助理教授  
2011/08~2020/07 輔仁大學天主教學術研究院助理研究員  
2010/08~2011/07 國立臺灣師範大學通識教育中心兼任助理教授  
專長 哲學諮商、儒家哲學、文化哲學、當代中國哲學

### **何萬福 Solomon Ho**

現職 輔仁大學天主教研修學士學位學程兼任助理教授  
學歷 輔仁大學哲學博士  
經歷 輔仁聖博敏神學院講師  
天主教台灣總修院講師  
專長 士林哲學、台灣原住民宗教與牧靈

### **Agnes Brazal**

現職 Professor of Theology at the De la Salle University, Manila, Philippines  
學歷 PhD/STD in Theology, Katholieke Universiteit Leuven  
經歷 She was Asian Regional coordinator of the Vatican project on “Doing Theology from Existential Peripheries” organized by the Dicastery in Promoting Integral Human Development and the Migrants and Refugees Section. She is founding member and past President of the Catholic Theological Society of the Philippines (DaKaTeo) and the first Coordinator of the Ecclesia of Women in Asia.  
專長 Feminist, Postcolonial, Migration Cyber- Theology and Ethics

### **劉 悅 Yue Liu**

現職 輔仁大學華裔學志漢學研究中心博士後研究員  
學歷 東北師範大學西洋古典文學系博士  
經歷 東北師範大學文學院講師  
長春師範大學文學院講師  
專長 傳教士漢學、蒙元時期景教和天主教、西洋古典學

### **洪力行 Li-Xing Hong**

現職 輔仁大學藝文中心主任  
輔仁大學天主教史研究中心主任  
輔仁大學音樂系副教授  
輔仁大學天主教學術研究院副研究員  
學歷 輔仁大學比較文學博士  
專長 天主教聖樂、額我略歌曲、文學與音樂跨藝術研究

### **陳德光 Tak-Kwong Chan**

現職 輔仁大學宗教學系教授  
輔仁大學天主教學術研究院研究員  
學歷 魯汶大學神學博士  
經歷 輔仁大學天主教學術研究院院長  
輔仁大學社會科學院院長  
輔仁大學宗教系主任  
輔仁大學士林哲學研究中心主任  
專長 士林神學、比較宗教學、舊約聖經、生命教育

### **Stan Chu Ilo**

現職 Research Professor, Ecclesiology, World Catholicism,, and African Studies, Center for World Catholicism and Intercultural Theology, DePaul University, Chicago, USA  
Chaplain, Igbo Catholic Community, Our Lady of Africa, Chicago  
Principal Convener, Pan-African Catholic Congress on Theology, Society, and Pastoral Life  
學歷 2017 Doctor of Sociology of Education (D.ED), University of South Africa, Pretoria.  
2011 Doctor of Philosophy in Theology (PhD), University of St Michael's College,



University of Toronto.

2008 Master of Arts (MA) in Educational and Pastoral Studies, Maryvale Institute,  
Birmingham and Open University, London.

經歷 Ordination to the Priesthood: August 8, 1998. A priest of Awgu Diocese, Enugu State, Nigeria

專長 Catholic Educational Leadership, Sacred Theology

### **歐思鼎 Justin N. Onyeukaziri**

現職 輔仁大學天主教學術研究院博士後研究員

學歷 輔仁大學哲學博士

經歷 輔仁大學天主教學術研究院博士後研究員

靜宜大學人文社會學系專任助理教授

靜宜大學通識中心專任講師

專長 比較哲學、新士林哲學、哲學人類學、邏輯與科學哲學、  
心智/意識哲學、人工智慧哲學

## 伍、 研討會論文

# **Merciful Love: Unlocking the Power and Relevance of the Catholic Social Teachings and Action in the 21<sup>st</sup> Century**

Bishop Valentin C. Dimoc  
Apostolic Vicar of Bontoc-Lagawe, Philippines

## **【 Abstract 】**

We can see and understand the Social Teachings and Action of the Catholic Church in the context of life-situation of humanity or we can find a way to open the door of Spirituality to facilitate the flow of Merciful Love into the life-situation of humanity. There is a Spiritual Paradigm and Spirituality that we can identify in order to be guided and be able to unlock the power and relevance of the Catholic Social Teachings and Action in the 21st century.

The last 100 years of the 20th century may give us a clue where the Spirit is leading us in order to be prepared in the 21st century of the third millennium. In the first half of the 20th century, we had two destructive World Wars. The Divine Intervention were in the lives of the Saints and those who were made instruments of the message of our Blessed Mother and our risen Lord. It may be treated as individual and specific sources of the Prophetic Message but the same message is for the Universal Church or the whole of humanity, and the realization of this Prophetic Message is in the lives of individual disciples of the risen Lord and in the Local Churches, down to the grassroots level (Basic Ecclesial Communities – BECs).

We can examine the experiences of Humanity and find interventions of the Divine Mercy in the Mission and Life of the Church, whether it was during the life-situations of Industrial Revolution, two World Wars, threat of nuclear war, climate emergency, pandemic period, or even the contemporary question on geo-politics.

Our Lady of Fatima (1917) revealed that we have to pray for Peace and repent of our sins even when the First World War (1914 – 1918) was raging. Before the Second World War, the risen Lord Jesus and Our Lady of Tears, through the spiritual experience of Sister Amalia (November 8, 1929 and March 8, 1930), encouraged us to pray and ask for anything for the sake of the tears of our Blessed Mother. Also, the message received by Sister Faustina (1931), the Apostle of Divine Mercy, is for humanity to be humble and pray to the Heavenly Father of our Lord Jesus, “For the sake of His sorrowful passion, have mercy on us and on the whole world”. But humanity trusted more in

the power of the world, aided by technology. Even with such extent of sin, the experienced evil of wars and suffering set the stage to amplify the Prophetic Message. Also, the Prophetic Message transmitted through Mother Teresa of Calcutta (1946), the Mercy in Action, after WW II became practical in the situation of the “poorest of the poor”.

Those who are to amplify the Prophetic Message are “people of good will”, individual disciples of the risen Lord, Congregations or groups, or the Catholic Church with the leadership of Saint Peter in the Popes. Thanks to Pope Leo XIII for his 1891 Encyclical, *Rerum Novarum* (Of New Things), John XXIII for opening the Second Vatican Council in 1962 and for his Encyclical “*Pacem in Terris*” issued in 1963, during the Cold War. The Second Vatican Council was indeed a transforming process of “updating” (Italian: “aggiornamento”) for the second half of the 20th century. The door was widely opened for the Merciful and Loving Shepherd to lead us the way into the deep life-situations of the world.

John Paul II ushered us in the transition from the 20th century to the 21st century. Hence, the Pope of Divine Mercy set the direction by preparing us with his second Encyclical, “*Dives in Misericordia* (Rich in Mercy) in 1980. A more explicit Apostolic Letter, “*Tertio Millennio Adveniente*” (As the Third Millennium Approaches, 1994), was promulgated for the whole Church to prepare for the Great Jubilee of the Year 2000. We may have prayed: “Lord, where to and what path do we take? At the beginning of the 21st Century, the core-spirituality to be lived is Merciful Love, with the canonization of Sister Faustina and declaration of the second Sunday of Easter as Divine Mercy Sunday. Saint Pope John Paul II was like a bus driver who listened well to his Divine Passenger and followed instructions on the direction and road to take.

The pastoral pathway of the Universal Church was followed by succeeding Popes – Pope Benedict XVI (2005 – 2013) and Pope Francis (March 13, 2013 to present) with their Encyclicals, Apostolic Letters, and Exhortations.

In the Local Church of Bontoc-Lagawe (Apostolic Vicariate of Montañosa was divided into three Local Churches and announced on August 6, 1992; one of the three is the Apostolic Vicariate of Bontoc-Lagawe), with six Ethno-Linguistic Tribes, we had our own journey of renewal and of witnessing, individually and collectively, with God’s Merciful Love. After the Spanish-American war (1898) and the Filipino-American war (1899), our Ecclesial Journey started in 1907 with the arrival of CICM Missionaries from Belgium and each set of the ecclesial story was summarized into 40 years by our local Priest – 1907 to 1947, 1948 to 1988, and 1989 to the present (until 2029). It was during the Montañosa Pastoral Assembly in 1989 that the whole Local Church decided to

pursue renewal as initiated by the Second Vatican Council and pushed by Pope Paul VI with his Apostolic Exhortation, *Evangelii Nuntiandi* (1975): “to make the Church of the twentieth century ever better fitted for proclaiming the Gospel to the people of the twentieth century” (EN#2). The locally identified pathway of renewal was through the building of Basic Ecclesial Communities (BECs). My specific experiences on the ground as a Priest or Bishop and Indigenous Person bring to light what it means to be “local” in the sense that the “Local Church” seeks to evangelize and bear the Merciful Love of God in these trying times.

My local experiences of witnessing to merciful love are the following:

- a) Making the Local Church merciful and loving through the Basic Ecclesial Communities (BECs becoming Yeast in the grassroots level)
- b) Struggling to correct and overcome the presence of Social Sins (Patronage Politics) that cause poverty of communities
- c) Responding to Environmental Issues and Concerns within the structure of Government (Participation in Governance)

With these evangelization direction and experiences of the Catholic Church and reflections on some local experiences, the challenge is this: Together, let us make Merciful Love our Spirituality in the 21st Century and see what God will create for Humanity, the “new heavens and a new earth” (cf. Isaiah 65:17; 2 Peter 3:13; Revelations 21:1).

# 從方濟各教宗思想 談天主教社會訓導的核心精神與落實

高榮孝、楊安仁

靜宜大學

## 【摘要】

「天主教社會訓導」簡單來說就是指引教友日常生活當中如何面對當代社會的重大議題，目的是希望讓教友不僅在生活中可以獲得平安，並可以在平安中體會天主的愛與同在。在此概念下，有兩個問題是我們在面對天主教社會訓導時必須注意的層面，一是，什麼是當代社會面臨的重大議題？另一則是我們該如何對這些議題提出回應與生活？

本文就是希望藉由現任方濟各教宗的思想對這兩個問題做出回應，一方面藉由方濟各教宗對當代社會問題的分析與批判，指出天主教社會訓導背後的核心精神；另一方面則是藉由這些批判指出該如何將這些核心精神落實到現實社會的生活當中，讓人可以在日常生活當中體會天主的愛與同在。

關鍵詞：天主教社會訓導、方濟各、社會議題

# **The Implementation of Catholic Social Teaching in Hong Kong: History and Development**

Beatrice Leung (梁潔芬)

National Chengchi University (國立政治大學)

## **【Abstract】**

The Catholic social teaching(CST) was introduced by Pope Leo XIII, then later by the Vatican II.

Hong Kong's first implementation of CST was by the Federation of Catholic Students of post-secondary school level in the 1970s coloured with Liberation Theology and certain degree of socialism which were unacceptable by the majority of HK Catholics.

The Transition of Hong Kong from a British colony to Hong Kong Special Administrative Region(HKSAR) (1984-1997) of China triggered off political participation of the HK Church in democratic Movement as means to protect religious freedom under the future rule of Communist China. Prominent Church figures such as Bishop Joseph Zen Ze-kiun appeared to the scene encouraged young Catholics to participate in pro-democratic movements in the name of justice and peace- one of the major themes of Catholic social teaching.

In 2014 the Occupation of Central and the 2019 The campaign against Anti-Repatriation Law saw the Catholic participation. The launching of the National Security Law 2019 resulted from the screwing tight of human right control under Xi Jinping's Policy which does not honour the One country Two systems in Hong Kong. The severe winter in democracy coincided with the change of HK Catholic leadership. The appearance of Bishop Stephen Chow S.J. in 2021, who has a different approach to implement Catholic social teaching in his church governance.

# **The Relevance of the Political Theology of Pope Francis for the Relationship between Church and Politics in the Contemporary World**

Bede Ukwuije  
Duquesne University, Pittsburgh, USA

## **【Abstract】**

The relationship between church and politics, which forms the background of Pope Francis's presentation of the social dimension of the Church's mission of evangelization, is a form of Christian "political theology."

In fact, Francis' reading of the social teachings of the Catholic Church, particularly in *Evangelii Gaudium*, *Laudato Si* and *Fratelli Tutti*, follows the tradition of the political theology inaugurated by Augustine of Hippo and Thomas Aquinas and prolonged by contemporary political theologies. While refusing the privatization of faith, this political theology situates the Church as an institution of social critique which also proposes resources for the construction of the political society.

In the present context of the search for a just relationship between church and politics, Pope Francis' "political theology" could offer a paradigm for a healthy church-politics relationship.



# **An Ethic of Mutual Accompaniment to the Migrants: Insights from Pope Francis' Social Teachings (*Evangelii Gaudium*)**

David Okwuma

The Catholic University of Eastern Africa (CUEA), Nairobi-Kenya

## **【 Abstract 】**

At the dawn of the third millennium, one realizes that we are living in a world where economic globalization seems to offer the best solutions to improve our society. However, economic globalization is also the cause of many social injustices and inequalities. With the emergence of Covid 19 Pandemic, the gap between the rich and the poor is increasing from individuals to communities, and even to countries in Africa and the world over. An experience of moral decay, economic crisis, isolation, and death of fraternity prevails. This poses a great challenge to our society and the Church today.

Pope Francis decries mistreatment and the perilous, degrading, and intolerable conditions migrants often endure and emphasizes the equal dignity of every person. The Pope emphasizes that the art of accompaniment will bring us closer to each other in solidarity, heal divisions and cure the negative spirit of segregation.<sup>1</sup> We are arguing that the human person should be given the chance to grow and mature as a conscious being created in the likeness of God. Accompaniment because of its features of solidarity, compassion, listening, mutual love, respect, and service are relevant for effective and fruitful evangelization in favor of the migrants. This paper discusses the challenges facing migrants, reflecting on them in the light of faith. Finally, we propose concrete recommendations for action.

**Keywords:** Mutual Accompaniment, Solidarity, Fraternity, Migrants, Compassion, Listening, Mutual love, Respect, Service, and Evangelization.

---

<sup>1</sup> Pope Francis, Apostolic Exhortation *Evangelii Gaudium*, the Joy of the Gospel (24 November 2013), 169.

# Learning from the Past in Order to Prepare for the Future in the Light of Pope Francis' *Fratelli Tutti*

Honore D. Karo

The Catholic University of Eastern Africa (CUEA), Nairobi-Kenya

## 【Abstract】

Contemporary society lived in times of turmoil with an unexpected crisis that affected it terribly. The Covid-19 pandemic and all its negative consequences and other calamities create fear, anxiety, and death, hence, a great concern. Pope Francis in his Encyclical *Fratelli Tutti* reminded us that “a worldwide tragedy like the Covid-19 pandemic revived the sense that we are a global community, where one person’s problems are the problems of all”.<sup>2</sup> The question this paper is trying to answer forms the main topic of this article which is: How can the Church participate in preparing the future society?

The author argues that in order to prepare the future society for unpredicted events, there is a need for a collaborative effort and commitment of all people. Thus, the Church has to engage people to build resilient faith. We shall adopt the Theology of the “signs of the times” that is Jesus’ style of *modus procedenti*, *modus agenda*, and *His modus conversationis*. This will be looked at in the light of *Fratelli Tutti*. Some pastoral recommendations will be presented as a way forward to preparing society for the future.

---

<sup>2</sup> Francis. The Encyclical Letter *Fratelli Tutti* Social Friendship and Fraternity. (Nairobi: Paulines Publications Africa, 2019), 32.

# Participation of Young People in Environmental-Based Holistic Healing: An African Perspective

Cynthia Emeka

The Catholic University of Eastern Africa (CUEA), Nairobi-Kenya

## 【 Abstract 】

In the recent past, people lived in harmony with nature and at the same time shared resources in common and the spirit of oneness was evident. Apparently, many people in African societies and beyond are living as destitute, migrants displaced from their ancestral land due to the growing threat of climate change, the Covid-19 pandemic, and other human, and socio-economic challenges that had led genuine sense of communion and common good disappears. This phenomenon not only engendered a feeling of instability and despair but also affects the life and mission of the Church; hence, posing new challenges. Pope Francis in *Laudato si*, besides illustrating the orientation towards responding to the challenges of exploiting the environment, also reiterated the role of young people. In fact, his position reflects the reality of life as integral to creation as a whole and meant for a personal relationship with God and one another.

From a pastoral perspective, we argue that, although a concerted concern for the environment is integral to holistic healing. Thus, there must be a conversion of minds, hearts, and ways of life. This work shall adopt the pastoral circle method known as *Spiral Praxis*.<sup>3</sup> We envisage discussing the participation of young people in the restoration of the environment so as to identify some orientations and needs, which when comprehensively articulated will lead us to discern key pastoral crescendos.

**Keywords:** Communion, Common Good, Environment, Solidarity, Young People,  
Holistic Healing

---

<sup>3</sup> Segeja, Nicholas, Pastoral Theology: New Understanding and Orientations, (Eldoret: CUEA Press, 2020), 75-103. The author explains extensively spiral praxis as a method of doing pastoral theology based on the reality or reverential dialogue.

# 天主教社會訓導中之靈性領導思想： 以《我要給你們牧者》勸諭 與《羊群的牧人》勸諭為中心

林湘義  
輔仁大學

## 【摘要】

在天主教社會訓導的思想中，基督帶來的救贖，並不僅限於個人，也包括在人類社會的經濟關係中，進一步從微觀經濟的角度來說，其更也臨在於廠商及企業的組織行為中，因此，天主教社會訓導思想對於管理學中組織領導理論之啟發，殊值得相當重視。

然而傳統組織行為學（Organizational Behavior）的領導理論類型，雖已將領導者分為：交易型領導者（Transactional leader）、魅力型領導者（Charismatic leader）、轉變型領導者（Transformational leader）、互動型領導者（Interactive leader）、誠信型領導者（Authentic leader）、家長型領導者（Paternalistic leader）、僕人型領導者（Servant leader）等，但對於天主教社會訓導中的靈性領導（spiritual leadership）思想範疇之探討則較少涉及。

因此，本研究從領導理論典範轉移的觀點，開展靈性領導的研究視角，以若望保祿二世教宗的兩份勸諭：《我要給你們牧者》（PASTORES DABO VOBIS）與《羊群的牧人》（PASTORES GREGIS）為中心，探討其所建立在天主教靈修傳統中所內蘊之牧羊人領導（shepherd leadership）與僕人領導（servant leadership）思想之重要性及獨特性，這種靈性領導之特殊性在於期許一位領導者，應能同時具備牧羊人與僕人的特質，並盡心追求這兩種領導類型的內在和諧，而領導者之犧牲奉獻的精神與內在心靈的潔淨，是這樣型態的靈性領導所強調的重要特性，本研究並希望能從這樣的天主教會靈性領導的觀點中，發現對於既有領導理論有所啟迪之研究新課題。

關鍵詞：領導理論、靈性領導、《羊群的牧人》勸諭、《我要給你們牧者》勸諭、牧羊人領導、僕人領導、天主教靈修

# **Civic Communitarianism and the Catholic Social Teaching (CST): An Indian Appreciation**

Gnana Patrick  
University of Madras, India

## **【 Abstract 】**

Among the many vulnerabilities exposed by the pandemic COVID 19, the lack of a “civic structure of care” makes India systemically vulnerable. While thinking of constructing a “civic structure of care” in India, one finds the Catholic social teaching (CST) resourceful to create a “civilization of love”, wherein human freedom and dignity, premised on the transcendental orientation of humanity, is integrated with virtues of solidarity, fraternity and common good, resourced from the Christian faith-tradition. The CST contributes to a meaningful synthesis between the contemporary liberal and communitarian visions of freedom, common good and civil society. The Catholic Church in India would do well, especially in the present-day context of the “majoritarian communitarianism”, to dialogically mediate the wisdom of the CST by involving in public conversations in the Indian civil society. It would do well to converse with similar moral visions of common good like dharma to create a “civic structure of care.” To this end, this paper explores the CST in terms of its history, content, and modalities of engagement with civil society.

# 後疫情時代的天主教會

陳 科  
臺灣地區主教團

## 【摘要】

「我們所面對的不僅僅是變化的時代，而是時代的變化。」（教宗方濟各，在恭賀聖誕之際對羅馬教廷的致詞，2019 年 12 月 21 日）

同道偕行將會是教會在第三個千年的風格。

# 迎接沒有恐懼的未來：止菑

蘇嫻雯  
輔仁大學

## 【摘要】

身處在危機四伏的人間世，人該如何做才能「免刑無傷」？這是本文的問題意識。無論疫情是否真的結束，未來我們都想免於災疫的恐懼。首先，藉由《莊子》本文探討何謂「菑人」？歸納「菑人」的特點和缺點是以己衡度一切，喜銜暴人前，故入世刑傷。其次，以《莊子·人間世》處世之道談入世如何避免刑傷，透過喪（外、忘）我體悟「道通為一」，既要與人為徒（為人之所為，韜蔽其光），也要與天為徒（赤子之心，天與人不相勝），達到「既入世且超世」的「兩行」境界。接續以萬物並育而不相害和自然與心靈合一的機體宇宙觀，展開共時性的存有意涵。最終，結語指出後疫情時代，人祇有物我兩忘，己化物自化，天人合一，纔能「止菑」，迎接沒有恐懼的未來。

關鍵詞：菑人、《莊子·人間世》、共時性、機體宇宙觀、物我一體

# Moving toward a Future without Fear: Overcoming Disasters

Ying-Fen SU  
Fu Jen Catholic University

## 【Abstract】

“Being in such a dangerous human world, how can people escape from being punished and avoid getting hurt? This will be the problematic of the paper. No matter the pandemic is over or not, we people want to escape from the fear of pandemic and disaster. First of all, this paper will discuss what “injuring others” means. The paper generalizes the features and drawbacks of “those who injure others” as following: judging everything only within the framework of their own thought, and preferring to showing off in front of tyrannous man. Thus “those who injure others” will be punished and get hurt when engaging in the world. Secondly, this paper will discuss how to avoid being punished and getting hurt when engaging in the world through the perspective of the “Renjianshi” (〈人間世〉, “Man in the World”, “Associated with other Men”) chapter in *Zhuangzi* (《莊子》). By losing oneself (or throwing away oneself, or forgetting oneself), we people not only have to be co-workers with the Human (which means to do as others do, and hide the light of our own ability), but also have to be fellow-workers with the Heavenly (which means possessing a sincere and simple heart like child, and the Heavenly and the Human do not overcome each other), thus can achieve both the two elements of “engaging in the world” and “detaching from the world”. Continually through the concept of “all things are nourished together without their injuring one another” and the organism cosmology of “nature and psyche are interconnected”, this paper develops the significance of existence in the synchronicity. In conclusion, this paper indicates that in the post-pandemic era, only people should forget both themselves and things, and transform themselves so that things will of themselves become transformed, and become the unity of man and nature. By doing so, people can overcome disasters and move toward a future without fear.

**Keywords:** injuring others, the “Renjianshi” chapter in *Zhuangzi* (《莊子・人間世》), synchronicity, organism cosmology, objects and myself within one



# 從馬里旦「共同善」思想再反思後疫情時代 天主教社會訓導中團結關懷原則的意義與價值

何萬福  
輔仁大學

## 【摘要】

2019年開始的疫情，許多人的生活已被這疫情徹底顛覆，個人的生活和工作安排也被打亂，在財務及至心理和身體健康都極度感到不安。疫情讓我們深刻體認到人類那與生俱來的脆弱，對未來情勢的不確定性，這些都悄悄地改變著我們自身及我們與他人和世界的關係。這個改變促使我們重新反省自己的人生和整個社會團體的處境。天主教社會訓導的基本價值就是關注在團體中實現人性的尊嚴，我們必須在團體中才能發展整全的人性。但現代社會的自我中心與個人主義時時挑戰著教會的基本價值，疫情之後的社會是否更讓人離群索居，疏離感更深刻，而讓團結關懷的原則的意義與價值更應該再次顯揚和提醒。此文章就再次從天主教哲學家馬里旦的「共同善」（Common Good）的思想，面對此社會最基礎的議題，馬里旦認為社會並不是就是自然人的簡單偶合，就其本性來說，社會是位格的社會。且人不能脫離社會，因只有通過社會，人才能獲得身為人的豐富性，因社會提供給人賴以生存與發展的各種條件。與個人不同，社會的目的是共同善，但共同善與位格是相互蘊含的，作為社會共同體的善，共同善高於構成社會的各個成員的私善，但共同善又不會壓制個體的位格，反之，它會促進協助每個個體的位格達到其終極目的。後疫情時代，讓我們再次覺察我們所生活的世界有怎樣的變化，並更深入地理解形成社會的目的，進而再次反省這團體關懷原則的價值及意義，才能夠在面對後疫情時代的我們，可以提供這個社會一些反思和行動，身為基督徒，也因著信仰的價值而有所因應和實踐。

# **Asian Women's Participation in the Synodal Process**

Agnes Brazal

De la Salle University, Manila, Philippines

## **【 Abstract 】**

The principle of participation in Catholic Social Teaching affirms everyone's right to play a role in the economic, political, and cultural life of society. This paper aims to respond to the following question: To what extent has the synodal process opened up a space for Asian women's participation in the church and the recognition of their concerns? What are its potentials and limits?

For its methodology, the paper relies on women theologians – from Southeast, East, and South Asia – as informed respondents. The women theologians interviewed participated in various capacities in the synodal process, some on the more formal level, as members of the synodal team, or as representatives of their group/country to the synodal consultation, and others non-formally by participating in survey for the synod, giving lectures, writing about the synod, and conversing with members of the hierarchy. In their view, the synodal process has the following potentials or strengths: it has enlarged the space for participation of the faithful, including women from various sectors; 2) it has opened the possibility for the discussion of taboo issues related to gender; and 3) local communities have started owning and designing the synodal church themselves. The following are the factors that limit the effectivity of the process: 1) entrenched hierarchical attitudes and mentality; 2) lack of theological and structural analysis of the problems; 3) the question of how issues are framed; and 4) fear of reprisal.

While the Catholic Social Teaching before Pope Francis has stressed the importance of participation in the bigger society, the Pope, and in particular through the synodal process has brought the need for participation within the church itself, as well as, emphasized the importance of dialogical virtues for the synodal process to be truly inclusive and participative. The participation of women/laity however remains largely consultative. Whether the impetus the synodal process has begun will lead to far greater changes in the structures of the church and the theologies that support these remain to be seen!

# 社會訓導與當代女權主義的對話： 一個嶄新的可能性

黃漢婷  
輔仁大學

## 【摘要】

自十九世紀末婦女解放、女性主義的浪潮興起以來，婦女在家庭與社會中受到壓抑與不公平對待相關主題的討論，方興未艾。社會如何看待婦女，婦女如何看待自己可說是永恆熱門的話題。那麼，天主教會如何看待婦女，婦女又如何看待天主教會的期許，對於社會大眾來說卻不熟悉。天主教會對於婦女議題的反思與談論其實不少。其談論婦女在社會、家庭中的角色；婦女的工作權；婦女相稱於人的權利與義務；婦女的尊嚴等等。這些對於婦女的詮釋需要更多的討論來呈現教會對於婦女議題理解走向。本文將由 1891 年教宗良十三世頒佈的《新事》通諭談起，至 2016 年教宗方濟各《愛的喜樂》勸諭等一系列社會訓導文件以及教宗方濟各近幾年對於女性的角色與工作能力的看重，並積極與女權主義婦女進行對話之行事，來討論攸關婦女的教會文件對於婦女議題的著墨以及天主教會與女性團體積極展開的對話所帶來的前瞻性。

關鍵詞：婦女運動、女權主義、天主教會、社會訓導、性別對話

# 初探張秀亞譯作中的社會訓導： 以《改造世界》為例

劉 悅  
輔仁大學

## 【摘要】

于德蘭女士編輯的《張秀亞信仰文集》由翻譯四卷、創作一卷；星光一卷三個部分組成，其不僅是作家張秀亞個人信仰歷程的見證，亦是其關注社會公共事務的詮釋。尤其是在時任聲公總主教于斌樞機的鼓勵下所翻譯的《改造世界》，反映了當時台灣天主教領導者對「眼光放大，以世界為己任」思想的重視，此書翻譯於民國五十二年三月，為美國瑪利諾會凱勒神父（Rev. James Keller）原著，探討了在教育、政府、勞工管理、社會服務、人權與社會等各個面向發揮天主教精神準則的重要性，個人於其內心擴展、延續、發揮其真正的愛，不僅愛主愛己且能泛愛大眾，將「愛」點燃傳播，這也呼應了教宗保祿二世在《論「社會事務關懷」》通諭說的話，說明何以教會——存在於世上、也為世界而存在，但不屬於世界——不能忽視她將基督徒生命帶給這世界的使命。本文以《改造世界》的主題為切入點，分析其對教會社會訓導思想不同層面的展現，探討其當時在台灣被聲公總主教授意翻譯時社會背景以及其對台灣天主教的影響。

關鍵詞：張秀亞、《改造世界》、社會訓導、天主教精神準則

（本文為提供會議討論的臨時節錄版，僅供會議使用，所有註腳先行刪除。）

# 教宗本篤十六世的聖樂觀

洪力行  
輔仁大學

## 【摘要】

教宗本篤十六世（Benedict XVI, 2005-2013 在位）對於推廣聖樂（sacred music）這項教會的重要文化遺產一直不遺餘力。他本身是一位音樂家、擅長演奏鋼琴，也是一名愛樂人士，對於西方古典音樂傳統有著深入的喜好與理解，也會在各種場合發表對於音樂的想法。本文根據教宗本篤十六世所頒佈的相關文獻以及各類講稿，整理他對於天主教會的聖樂傳統的看法、對於當代聖樂危機的認知，以及他對於這項「真正的藝術」的定義。從本篤十六世這些論述音樂的相關文獻中，也可以看到他做為一位神學家，嘗試從神學角度去理解音樂的價值，以及給予音樂在天主救世計畫中的定位。

# **Pope Benedict XVI's Conception of Sacred Music**

Li-Xing Hong  
Fu Jen Catholic University

## **【Abstract】**

Pope Benedict XVI (1927-2022, Sovereign of Vatican City State 2005-2013) spared no efforts to advocate the significance of sacred music, one of the most important cultural heritages of the Roman Catholic Church. As a musician, pianist and an avid music lover, he was very well-versed in the tradition of Western classical music and was equally vocal about his concepts of music on different occasions. This essay sorts out papal documents, discourses, and miscellaneous writings of the late Pope Benedict XVI in order to investigate his ideas on the tradition of sacred music in the Catholic church, his perception of a crisis in sacred music in today's liturgy, as well as his definition of this "true art." Through the re-readings of his writings, the author also examines how he, as a theologian, appraises the value of music and positions the art in God's plan of salvation.

# **Health for the Poor: Ebola, COVID-19 and the Challenges Facing Catholic Theological Ethics**

Stan Chu Ilo

DePaul University, Chicago, USA

## **【 Abstract 】**

This discourse uses the work of Paul Farmer to explore why Ebola has persisted in Africa and why it continues to kill so many Africans as we see in the recent outbreak in Uganda (September 2022) with the Sudanese strain. Farmer's appeal to social medicine and social context in understanding the remote causes of the cause of Ebola offers an important corrective to the disease control and treatment paradigm approach in global health amidst the devastating impact of health inequity. As the world faces new infectious diseases like COVID-19, there is the need to reevaluate Catholic theological ethics and bioethics. This paper will show how a reformulation of theological ethics can serve the mission of churches everywhere and particularly in African communities in designing healthcare systems for health improvement and health protection in solidarity with the poor and the most vulnerable. I will propose some effective strategies for global health partnerships in Africa against the current preoccupation with disease control and prevention, medical mission, and crisis intervention from outside Africa.

# 從天主教醫療的普通與特殊維生方法 重新審視《病主法》

司馬忠  
輔仁大學

## 【摘要】

台灣在 2019 年施行的《病人自主權利法》（簡稱《病主法》）讓非末期病人在特定臨床條件下，可以拒絕 ANH 或 LST。根據 2004 年教宗若望保祿二世的演講，以及 2007 年信理部針對植物狀態病人使用 ANH 的教導，天主教台灣地區主教團堅持 ANH 是普通方法，除非臨終病人或無法吸收，否則就有提供的義務，因此反對《病主法》。本文從 16 世紀以來的天主教倫理神學家所闡述的「普通與特殊維生方法」重新審視《病主法》。本文指出「普通與特殊維生方法」與《病主法》都重視病人的經驗與意願，而 ANH 在《病主法》規定的臨床條件下，有可能帶給病人超過利益的負擔，不盡然是普通方法。《病主法》以醫學標準來衡量 ANH 的使用與否，若能加入病人整體的利益與負擔評估，就與天主教傳統教導趨向一致。生命末期做醫療決定的情境通常是複雜的，易生衝突，AD 可提供瞭解病人意願之參考。天主教徒若根據《病主法》簽署的 AD，輔以普通與特殊維生方法的評估，可合法表達意願，在非臨終而無法從 ANH 獲得持久效益時，可以拒絕特殊方法的 ANH，而不致於延長死亡時間或淪為安樂死。

關鍵詞：天主教醫療、普通與特殊維生方法、《病主法》、人工營養與流體餵養（ANH）、被動安樂死



# **Artificial Intelligence and Neuroscience Research: Theologico-Philosophical Implications on the Church's Notion of the Human Person**

Justin N. Onyeukaziri (歐思鼎)  
Fu Jen Catholic University (輔仁大學)

## **【Abstract】**

This paper aims at exploring the theological and philosophical implications of artificial intelligence (AI) and Neuroscience research on the Church's notion of the human person. The Christian revelation, in particular the paschal mystery of Christ is the intuitive foundation of Christian anthropology. During the Patristic period in the history of the Church, the Church fathers employed Platonism in articulating a Christian philosophical anthropology. With the encounter of Aristotelianism during the Middle Ages, the scholastics employed Aristotelian philosophy in systematizing and articulating the Christian philosophical anthropology that has more or less endured to this era. Since the modern period of the Western intellectual history, Aristotelianism has been supplanted by the positive sciences as the standard scientific and philosophical interpretative framework for many. Hence, this paper argues that in the spirit of the intellectual tradition of the Church, there is need for a new Christian anthropology based on interpretation and theorization of the paschal mystery of Christ that is consistent with contemporary science and philosophy, especially as informed by research in AI and neuroscience. That is to say, there ought to be a Christian anthropology today that is fully aware of the theological and philosophical implications of AI and neuroscience research. This new Christian anthropology this paper denotes as neuro-theological Christian anthropology.

# 作為溝通中心的「人」： 以孔孟儒學與基督宗教兩種溝通敘事為例

何佳瑞  
輔仁大學

## 【摘要】

本文從人作為一個溝通的能動者出發，嘗試勾勒出孔孟儒學與基督宗教兩種不同的溝通模型。無論是儒家或是基督宗教，人的溝通能動性都是構成其思想體系的核心，然而，它們各自在溝通的方式上卻有著不同的側重點和傾向。儒家中的人，其聯繫他人、他物乃至天的方式，是透過一種由下而上的、立基在仁心之上的共感而達至的體驗性溝通；而基督宗教中的人，聯繫他人、他物乃至天主的方式，則是一種由上而下的、在對話中不斷進行自我修養以達至對話雙方間正確關係的卓越溝通。它們所建立的不同溝通模型，正可以幫助我們看見文化間如何可能以一種讓對方更有共鳴、更熟悉的方式去相互理解和相互學習。

關鍵詞：孔子、孟子、基督宗教、關係、溝通