

主編的話

自六十年代起，天主教會對教會與世界的關係有新的理解，這尤其見於梵蒂岡第二次大公會議(1962-65)。自梵二以來，教會不單只專注於個人的得救，亦強調教會自身與世界的密切關係，世界所關心的亦是教會所關心的。對人格尊嚴、人類社會生活及人類活動的深湛意義的理解，都構成教會和世界所有關係及交談的基礎。梵二文件〈教會在現代世界牧職憲章〉指出，教會同整个人類共同前進，並和世界共同體驗著塵世的命運；教會猶如人類社會的酵母與靈魂，志在基督內革新人類社會，並將這社會變作天主的家庭。¹ 教會強調，信德應深入信友整個生活，包括普通生活。信德應推動信友實行正義仁愛，尤其對貧者。²

這種對教會與世界的關係的新認知，為教會與政治團體或政府的關係亦有影響。雖說教會深知政府與教會是各自獨立自主的機構，但它肯定，透過宣揚福音真理，並通過其教義及其信友所立的榜樣，它在國家內及國際間能在愛德及正義方面作出貢獻，故教會尊重並促進國民的政治自由和政治責任。³ 教會亦肯定信友應意識到自己對國家所負有的特殊使命。他們應以身作則，表現對社會的責任感和大眾公益的服務精神。而且，國民的政治及公民教育尤其重要，特別是為青年，務使每位公民能在政治生活中負起自己份內的責任。⁴

在香港，天主教會在六、七十年代亦積極投入各種職務和服務，例如教育、社會服務、社會正義職務等。隨著九七主權移交，

¹ 梵蒂岡第二次大公會議，《教會在現代世界牧職憲章》，第 40 號。

² 同上，第 21 號。

³ 同上，第 76 號。

⁴ 同上，第 75 號。

教會亦就香港的政治社會發展表達關注，以求達至大眾公益和正義和平的目標。

近年，中港矛盾加劇。隨著愈來愈多人感到北京政府介入香港本地事務和「一國兩制」受破壞，中港兩地的緊張氣氛不斷上升。香港人和北京政府對國民身份和愛國有著不同的理解。香港人常被視為太西化，缺乏愛國感，又被指為文化「混雜」、「處於夾縫中」，⁵ 與中央政府有著矛盾的關係。因此，不管對內地人士或北京政府，不少示威抗議行動繼而產生，二零一二的反國民教育運動及二零一四年的雨傘運動更是抗議行動的高峰。

面對以上處境，進一步探討教會與社會、基督徒與作為教會成員和香港公民以至中國公民等身份之間的關係有其重要性。本期期刊的主題是「個人、社群、教會和國家」，作者從不同角度就此作探討和反省。作者當中，有些探討香港人作為本地和中國人的身份認同問題、公民和公民教育的意思，以及抗爭行動背後的意義等。此外，由於探求天主教會在這些討論的角色有其迫切性，因此，一些作者從天主教的社會思想傳統中尋找靈感，希望對以上的討論作出疏理和貢獻，並期望能為達至大眾公益的理想找到方向。一些作者亦探討這些討論對天主教學校的意義，因為天主教學校對培養學生的價值觀和態度扮演著重要角色。

在首篇文章〈西學東漸、絲綢之路、與國民教育〉，馬樹人從歷史和較宏觀的角度就著香港人的身份和國民教育作反省。根據幾個歷史中東、西方相遇的重要轉捩點，包括於公元前一世紀左右西方文化沿著絲綢之路傳入中國、十六世紀利瑪竇等傳教士來華傳教帶來西方文化，以至近年藉敦煌故事和絲綢之路的復興宣揚愛國精神和香港在當中的角色等，作者勾畫出一個數世紀長的大故事。作者提出，把這個故事說得越長越遠，香港便越像被

⁵ 筆者借用文化學者 Homi Bhabha 的後殖民概念形容香港的處境。參閱 Homi Bhabha, *The Location of Culture* (London: Routledge, 1994), 107-110.

淹沒在一條它掌握不了的歷史長河里。而當這個巨大的故事成為國民教育一部份，它將給香港的身份認同帶來重大挑戰。

另外，兩篇文章探討公民概念和國民教育與天主教社會訓導的關係。在〈公教社會訓導與香港的國民教育〉一文中，陸鴻基介紹了幾個他認為對公民教育的討論很重要的社會訓導主要命題。作者澄清了「國家」這個詞語的多重意義，對國民身份、公民身份和國民教育的理解，以及指出了天主教社會訓導如何與國民教育結連。作者認為社會訓導的主題如重視人的尊嚴、優先幫助貧苦的人、為自己的權利發聲、保護生態環境等等，是上好的公民教育議程和素材，可以幫助培養「公民」而非「順民」，也可以培養雙向歸屬感，即中國人和香港人，但不是「中國國民」。作者亦主張，社會訓導宜配合時事，深入討論公民教育課題。討論過程中，學生對社會的認識和參與自然增長，亦可澄清自己的公義理念，這樣可以培養學生的獨立思考和判斷能力。

另一篇有關天主教社會訓導的文章〈從香港教會的社會訓導中看公民身份與實踐原則〉，馮苑菁探討了基督宗教信仰在香港社會中的脈絡，特別是社會訓導中有關公民身份與實踐的信仰向度的內涵。透過分析香港教會的社會訓導文件，作者指出在普世教會中所能體現的公民實踐原則，在本地教會同樣能展現出來。作者發現，在香港教會的社會訓導中，存在著本地身份及社會處境或文化狀況等元素。而且，在一家一體的關係上展現「先知」與「僕人」的角色。作者認為，這些思想使人類社會能更明白宗教信仰可給予社會問題的思考及可能的答案，亦可以主動回應社會上不公義或有違信仰精神的事情，以信仰精神注入社會各關係。她強調教會及其信徒是團結共融的標記，這身份表明了基督徒在社會上的影響，在於連結各種關係，以天主教訓導的精神，活現在社會生活當中。作者亦指出，社會訓導應與天主教學校的宗教及道德教育課程連結起來。課程不應只涉及民生及社會的議題，而忽略了政治方面的議題，以及應關注如何在社會中充當基督宗教信仰中的先知角色。

接著的三篇文章分別從哲學、法律和社會學角度探討公民和身份認同問題，以及對香港的啟迪。採用盧梭的理論，林榮鈞在〈公民教育中的國際公民和愛國公民之間的不能化解的張力——盧梭的角度〉一文中分析了「國際公民」和「愛國公民」的內涵。作者指出，根據盧梭，國際公民建基於普世價值如正義、人權和民主；而愛國公民則建基於對個別國家和文化的情感。作者認為，雖然盧梭並沒有解決兩種公民概念放在同一課程內的理論衝突，但盧梭以自由為政治、倫理和教育的目標，以此發展出來的國際公民和愛國公民教育，同時包含理性和情感元素，這對香港國民教育的發展尤具啟發性。此外，借鏡盧梭的理論，作者認為，國民教育不必局限在課程內。在社會公共生活中可以培養公民的一體感和榮譽感，同時配合法治和民主體制，讓公民體驗平等和自由，從而產生愛國情感，這樣對培養愛國感更有效。不過，大前提是國家必須尊重其國民。

吳達明在〈香港人身份的法律基礎〉一文中，從法律角度探討香港人身份，從而幫助我們確認在一國兩制的獨特憲制和歷史處境下，香港人身份在法律和政治方面的多元和複雜性。他指出以法律身份為基礎的「香港人」論述，指出所有香港人都享有憲制賦予的共同權利和自由，這是較具包容性和以權利為本的論述，同時需要一種平等地尊重和關懷每一個人的公共倫理觀予以配合。這種理解對香港天主教會在計劃社會牧職上有一定重要性，因為教會作為人性尊嚴的護衛者，以及肩負起先知、教師和僕人角色，是社會的道德力量。

採用社會學角度，朱偉志在〈佔領運動的價值衝突對基督徒帶來的衝擊和挑戰〉一文中，分析了佔領運動後的社會運動中的分歧及其價值衝突，並探討這發展對本地基督信仰，特別是天主教徒的社會參與所帶來的反思和出路。作者分析了回歸後的中、港兩地之政經轉化對人心產生的微妙變化，這使中港關係的緊繃狀況不斷累積；到了佔領運動期間及之後出現的各種政治和社會運動，包括溫和泛民主派與本土基進派之間的衝突，更反映了社

會上對抗爭模式的多元看法。當親建制派認為香港人必須面對現實之時，基進派則認為香港必須把舊抗爭模式作重大轉變。作者認為官方對社會氛圍的主流論述，與民間的理解存在巨大鴻溝，這或會使教會的參與變得被動。然而，掌握新形勢對參與社會運動的天主教徒來說有其價值，除了有助消除其無力感之外，亦提醒參與者一種新角度的自省是不能或缺的。

最後一篇文章的作者黎恩灝，以巴西和南韓的天主教會的經驗為例探討教會、民間社會與政治的關係。在〈建立地上的天國：天主教會與巴西和南韓的深化民主〉一文中，作者討論天主教會在公民社會的發展，特別是加深民主化方面的角色。他指出，作為公民社會的一份子，巴西和南韓的天主教會對深化民主作出貢獻，這是透過有關社會政治參與的教義、動員的資源，以及在國際和本地層面運用政治上的機會的策略。天主教會亦與本地民間和宗教組織合作和組成聯盟，以便在社會政治參與上取得更大影響力。他認為全國性和本地教會之間的關係、宗教之間的關係，以及政府、商界和宗教之間的關係這三個元素起著決定性作用。

阮美賢

Editor's Word

The Catholic Church has a new understanding of the relationship between the Church and the world since the 1960s, explicitly seen in the Second Vatican Council (1962-65). Since then, the Church does not merely focus on the salvation of an individual person, but also emphasizes the close relationship between the Church and the world. The understanding towards the dignity of the human person, the human community and the profound meaning of human activity are the foundations for this relationship. In a Vatican II document *Gaudium et Spes*, it is stated that the Church serves as “a leaven and as a kind of soul for human society as it is to be renewed in Christ and transformed into God’s family.”¹ The Church emphasizes that the faith needs to prove its fruitfulness by penetrating the believer’s entire life, including its worldly dimension, and by activating the faithful towards justice and love, especially in regards to the needy.²

This new understanding of the relationship between the Church and the world also carries implication to the Church’s understanding of the relationship between the Church and political communities or the State. Although the Church recognizes that the Church and the political community in their own fields are autonomous and independent from each other, the Church affirms that it can contribute toward the reign of justice and charity within the borders of a nation and between nations, especially through its social teachings and

¹ The Second Vatican Council, *Gaudium et Spes* (the Pastoral Constitution of the Church in the Modern World), no. 40.

² *Ibid.*, no.21.

Christians' witnesses. Thus, the Church respects and fosters the political freedom and responsibility of citizens.³ The Church also affirms that all Christians must be aware of their own specific vocation within the political community. It is for them to give an example by their sense of responsibility and their service of the common good.⁴ Moreover, great care must be taken about civic and political formation, especially for youth, so that all citizens can play their part in the life of the political community.

In the context of Hong Kong, the Catholic Church has been engaged in the development of the society since the 1960s or 70s, through various kinds of ministry, including education, social services, and social justice ministry. With the changeover of sovereignty in 1997, the Church has expressed its concern about the political and social development of the Hong Kong society, with the goal of upholding justice and peace and achieving common good.

In recent years, conflicts between China and Hong Kong have enhanced. Tension between China and Hong Kong has been escalating because many people are suspicious of the intervention of the Beijing government in the local affairs of Hong Kong, thinking that the “high autonomous rule” and “One Country, Two Systems” policy has vanished. There are different understandings of the notions of national identity and patriotism between Hong Kong people and the Beijing government. Hong Kong has been considered as too western and lacking a sense of patriotism. It is often characterized by hybridity, in-betweenness and has an ambivalent relationship with its sovereign power.⁵ This results in resistance or protest actions again

³ Ibid., no.76.

⁴ Ibid., no. 75.

⁵ I borrowed the postcolonial concepts from cultural critic Homi Bhabha to describe the situation of Hong Kong. See Homi Bhabha, *The Location of Culture* (London: Routledge, 1994), 107-110.

mainlanders and the Beijing government, as well as large scale protests on the issue of national education in 2012 and the Umbrella Movement in 2014.

In the face of this situation, it is important to further explore the relationships between the Church and the society, individual Christians as church members and citizens in Hong Kong as well as nationals of China, and the Church and the state.

The authors in this issue reflect on the theme of the relationship among the individual, community, Church and State from various perspectives. They explore the topics of local identity as Hongkonger and national identity, the meanings of citizenship and civic education, and the underlying values behind the resistant actions. Moreover, since it is imperative to examine the role of the Catholic Church in this situation. Some authors in this issue examine the resources in Catholicism that can be retrieved to engage in the discussion on citizenship and national education, and how it contributes in pursuing the common good. They also discuss the implications of this discussion on Catholic schools in Hong Kong that play a prominent role in education and nurturing students' values.

In the first article "Dissemination of Western Knowledge to the East, Silk Road, and National Education," MA Shu-Yun offers a reflection on Hong Kong's identity and national education from a historical point of view and a wide perspective. Tracing several important turning points in the history of East meets West, including the cultural exchange through the Silk Road in the first century B.C., the arrival of Catholic missionaries in China in the sixteenth century, and the contemporary employment of the story of Dunhuang for promoting patriotism and the role of Hong Kong in it, Ma tries to map out a several-centuries-long mega history. The author suggests that the longer and farther this story is, the more likely Hong Kong

would seem to be drowned in an unmanageably long stream of history. When this mega history is made part of national education, it will bring grave challenges to Hong Kong's identity.

Two articles in this issue examine the concepts of citizenship and national education, and their relationship with Catholic social teachings. In his article “Catholic Social Teachings and National Education in Hong Kong,” LUK Hung Kay highlights some key themes in the papal social teachings in which he thinks are important in discussing topics of civic education. He also clarifies the concepts of the State, national identity, citizenship and national education, and discusses how Catholic social teachings are related to national education. Luk claims that Catholic Social Teachings are excellent resources for civic education as it deals with themes such as human dignity, option for the poor, striving for human rights, environmental protection, and so on. It can help to nurture “citizens” rather than “obedient people.” It can also help to develop double loyalties, both as Chinese, not China’s nationals, and a Hongkonger. Luk suggests that civic education should be based on current affairs. During the process of discussion, students’ knowledge and sense of participation can be enhanced. Students can also clarify their own understanding of justice. This in turn can train their independent thinking and ability of making judgment.

In another article related to Catholic social teachings, namely “Citizenship and its Practice in Social Teaching of the Hong Kong Catholic Church,” FUNG Yuen Ching explores the relationship between Christianity and the Hong Kong society in general, and the religious dimension in the concept of citizenship in the social teaching in particular. Through conducting a textual analysis of the social teaching of the Hong Kong Church, Fung affirms the continuity of the papal social teaching and the teachings of the Hong

Kong local Church, especially the interrelated relationship between human persons, all belong to one family. In the Hong Kong church, Fung finds out that elements such as local identity and social or cultural contexts can be seen in the social teachings. Moreover, the roles of prophet and servant are emphasized at the same time. These social thoughts can shed light on the discussion of social issues in human society and respond to unjust issues which violate the spirit of Catholic social teachings. She emphasizes that the Catholic Church and the believers are sign of communion and solidarity, thus, they can play the role of networking and linking up various parties. Fung argues that the themes of Catholic social teaching should be integrated to the religious and moral education in the Catholic schools. It should not only focus on issues relating to the livelihood of people, but also the political and structural problems, as well as the prophetic role in the society.

Three articles examine the concepts of citizenship and identity from philosophical, legal and sociological perspectives respectively. Employing the ideas of Jean Jacques Rousseau, Anselm LAM Wing Kwan discusses the notions of cosmopolitan citizenship and patriotic citizenship in his article “An Irresolvable Tension between Cosmopolitan Citizenship and Patriotic Citizenship in Civic Education—A Rousseauian Perspective.” Lam points out that the foundational principles of cosmopolitan citizenship approach are based on the universal values like justice, human rights and democracy whereas the patriotic approach instead is based on the sentiment to a particular country and culture. Lam highlights that Rousseau’s education of patriotic citizen and cosmopolitan citizen involves both rationality and sentiment. Freedom is their common goal, even though their paths to freedom are different. The development of a democratic and legal system and the formation of patriotic affection in social life and culture are two hands of the

Legislator and he can establish a society in which citizens are free. This insight can shed light on the discussion of civic and national education in Hong Kong. Thus, the formation of patriotism can be beyond curriculum and the development of democratic system can be the next step to freedom in Hong Kong.

In his article “The Legal Foundation of Hongkonger Identity,” Simon T.M. NG investigates the Hongkonger identity from a legal perspective. This understanding can help us recognize the unique constitutional and historical context of “one country two systems” and the diversity and complexity of the legal and political aspects of the Hongkonger identity. Ng argues that the legal definition of “Hongkongers” is inclusive and rights based, and all Hongkongers share constitutionally guaranteed rights and freedom in common. This embrative legal identity also calls for a public morality requiring equal respect and concern for everyone. This can bring implications to the Catholic Church, which claims itself a defender of human dignity and bearing the roles of prophet, teacher and servant, in planning its social ministry.

Besides, employing a sociological lens, CHU Wai Chi analyzes the various fractions of social activities and their values in the social movements of Hong Kong after the Occupy Movement or Umbrella Movement. He argues that there is a gap between the conventional discourse on the social ethos of Hong Kong against the complicated Hong Kong identity. This varies from the nativist or local group; the leftists who emphasize values of human rights, democracy and employ strategies of peaceful, rational, non-violence, and non-offensive way; the mild democratic group; to the rightist pro-establishment camp. Without offering a concrete answer to the existing situation, Chu proposes some reflections to the Catholic social activists who follow the Catholic Social Teaching based on the

changing social context, and how to rethink their possible role in the future.

Based on the experiences of two Catholic local churches, Brazil and South Korea, LAI Yan Ho, in the last article of this issue, discusses the role of the Catholic Church in the development of civil society, particularly in deepening democracy. In the article “Building Heavenly Kingdom on Earth: The Roman Catholic Church and Deepening Democracy in Brazil and South Korea,” Lai argues that the Catholic churches in Brazil and South Korea as a member of civil society, contribute to deepening democracy by their own doctrine, which frames the justification of their social and political involvement, their resources for mobilizations, and their strategies that utilise political opportunities at both the national and local level. They also cooperate and build coalitions with many local non-governmental organizations and even religious organizations for a greater influence in their social and political engagements. By comparing the behaviours of the Catholic Church in South Korea and Brazil, the author highlights that, apart from the strategies and size of the faithful, three modes of dynamics are essential to continue the field of study, that is, the relationship between the national and local levels of the Catholic Church, the inter-religious relationships and the relationship between state, business and religion.

Mary Yuen