

## YOU NEED TO COME AND SEE IN ORDER TO BELIEVE IT: RE- MEMBERING MARCO POLO – INSPIRATION FOR DIALOGUE AND FRATERNAL HUMANISM IN A BROKEN WORLD

### 亲临目睹方可相信：纪念马可·波罗—— 为破碎世界的对话与普遍人文主义带来启迪

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This double issue of the Macau Ricci Institute Journal 14 and 15 attempts to capture a few glimpses of an extremely rich and demanding reflection on significant changes in the Middle Kingdom of the Yuan Dynasty which relate to the iconic name of Marco Polo whose death some 700 years ago was widely remembered in different parts of the world especially in China and in Italy. A new battle cry provoked many people and cultures to step into the footsteps of the great Venetian traveler namely: you need to come and see it to believe it. Far away countries and cultures no longer seemed just exotic and basically out of reach. A new threshold was crossed: not only missionaries and businesspeople, to some degree anyone with sufficient resources could embark to discover firsthand what cultures and people looked like. In the first part of this issue the reader is challenged to an historical-ethical inquiry into the significance of Marco Polo.

《澳门利氏学社学刊》第14-15期合刊试图呈现对元朝时期中华大地所经历的深刻变革的若干观察——这些变革与标志性人物马可·波罗的名字紧密相连。大约700年前，他的逝世在世界各地，尤其是在中国和意大利，被广泛纪念。一个新的战斗口号激励着众多人群与文化追随这位伟大威尼斯旅行家的足迹，即：你必须亲临目睹才能相信。遥远的国度与文化不再仅仅是异域风情且遥不可及。一个新的门槛被跨越：不仅是传教士和商人，在某种程度上，任何拥有足够资源的人都可以启程，去亲身发现其他文化与人民的面貌。在本期第一部分，读者将受邀进行一次历史与伦理的探究，以探讨马可·波罗的重要意义。

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A considerable challenge is involved in grasping the importance of the fundamental leap which occurred in the so-called “early modern” period of the 13<sup>th</sup> century. Marco Polo’s ventures must be understood in this wider context, as Ingeborg Gabriel explains in a comprehensive way. Culture is a distillation of the human spirit, whereby people in a certain space realize their values. Of course, no culture is an island but part of a universal humanity. Cultural exchange therefore constitutes a central as well as enriching feature of cultures. Relations between East and West have been marred by conflicts, but they have also brought forth fruitful interaction, when the technical means for travel and communication allowed for it. The age of Marco Polo, the so-called High Middle Ages, marks the first period of these contacts. At that time cultural changes took place in the West, which strongly influence developments to this day. For this reason, the period has been called the epoch of Early Modernity. Three of the innovative transformations are featured: a new relation with the material world which led to the development of the natural sciences and technology, as well as economics and trade; a new civic culture, first evident in Italian cities and then throughout Europe, based on deliberation and cooperation. These two transformations in turn were based on an enhanced understanding of the individual as *imago Dei* (image of God) with his/her specific capabilities, liberty and responsibility. Thus, the time brought forth a sense of humanist and fraternal universalism as the ground on which bridges between cultures and religions can be built. Pope Francis’ made this the central theme of his encyclical *Fratelli tutti* (2020).

理解13世纪所谓「近代早期」发生的根本性飞跃的重要性，具有相当大的挑战性。正如英格堡·加布里尔 (Ingeborg Gabriel) 所全面阐述的那样，必须在更广阔背景下理解马可·波罗的冒险事业。文化是人类精神的精华，是特定地域的人们实现其价值观的体现。当然，没有哪种文化是一座孤岛，它们都是普世人性的一部分。因此，文化交流构成了文化的核心及其丰富性。东西方关系虽曾因冲突而蒙上阴影，但当旅行与通讯的技术手段允许时，它们也带来了富有成果的互动。马可·波罗所处的时代，即所谓的中世纪盛期，标志着这些接触的第一个时期。彼时，西方发生了深刻的文化发展，这些发展至今仍强烈影响着世界进程。因此，该时期被称为近代早期的开端，以三项创新性变革为代表：与物质世界的新型关系，这导致了自然科学、技术以及经济与贸易的发展；基于协商与合作的新型公民文化，最初在意大利城市显现，随后遍及欧洲。这两项变革又基于一种对个体作为「天主的肖像」的深化理解，强调其特定的能力、自由与责任。因此，那个时代催生了一种人文主义与兄弟情谊结合的普世主义意识，以此作为搭建文化与宗教间桥梁的基础。教宗方济各将其作为2020年通谕《众位弟兄》 (*Fratelli tutti*) 的核心主题。

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“At the core of the reform of the church in this early modern period are the Franciscan and Dominican religious congregations in their drive to reconnect with a genuine commitment to poverty and, in both cases, their attempt at “*contemplata tradere*”, i.e. to share with others the fruits of their contemplative prayer and reflection. The transformations which took place in the age of Marco Polo thus merit intercultural reflection even today.”



在这一时期教会改革的核心是方济会与道明会，它们致力于重新践行对贫穷的真正承诺，并且两者都尝试“传递默观所得”，即与他人分享其默观祈祷与反思的果实。因此，马可·波罗时代发生的变革，即使在今天也值得进行跨文化反思。

At the core of the reform of the church in this early modern period are the Franciscan and Dominican religious congregations in their drive to reconnect with a genuine commitment to poverty and, in both cases, their attempt at “*contemplata tradere*”, i.e. to share with others the fruits of their contemplative prayer and reflection. The transformations which took place in the age of Marco Polo thus merit intercultural reflection even today. The fundamental achievement of the Franciscan friar Giovanni da Montecorvino is told in much detail by Leopold Leeb. In 1294 or 1295 Montecorvino reached Beijing, and since he was an envoy from the Pope, the Great Khan Temur, (reigned 1295 to 1307), received him honorably. Montecorvino submitted the letters from the Pope to the Khan and invited the Khan to accept the Christian faith. Temur Khan did not embrace the faith, but he allowed Montecorvino to move around rather freely in his empire, and soon the Italian missionary came to know Kuolijisi 阔里吉斯 (Prince George), the leader of the tribe of the Onguts. Like the Keraites the Onguts belonged to the Jingjiao Christians (Nestorians). The Onguts lived in the regions north of Shenxi, in what is Inner Mongolia today. Their capital was at Olon-sume 敖伦苏木, of which only ruins have remained. In the years 1938 and 1941 the Japanese scholar Namio

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雷立柏 (Leopold Leeb) 详细讲述了方济会修士乔瓦尼·孟高维诺 (Giovanni Montecorvino, 1246-1328) 的重大成就。1294年或1295年，孟高维诺抵达北京，由于他是教宗的使者，元成宗铁穆耳大汗 (1295年至1307年在位) 隆重接待了他。孟高维诺向大汗呈递了教宗的信函，并邀请大汗接受基督信仰。铁穆耳大汗虽未皈依，但他允许蒙特科维诺在其帝国内相当自由地活动。这位意大利传教士很快结识了汪古部首领阔里吉斯。如同克烈部，汪古部也属于景教基督徒。汪古部居住在陕西北部地区，即今天的内蒙古。他们的首都在敖伦苏木，如今仅存废墟。1938年和1941年，日本学者江上波夫发现了蒙特科维诺在汪古部故都敖伦苏木 (今内蒙

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Egami discovered the remnants of the church which Montecorvino built in the former capital of the tribe of the Onguts in Olon-sume (today known as relics of Aolun sumu 敖伦苏木 in Inner Mongolia). However, there are no relics with inscriptions from that site. From 1295 to 1298 Montecorvino lived there and learned the Mongol language and script. He also began to translate the New Testament and the Psalms into that language. Polo reserves a particular role for Zayton (Quanzhou), a seaport already in the Neolithic age and active for centuries – see the routes to Tai-Ch'in, the Roman Empire (Jenkins, 2008, pp. 64–68), or the return of the Polo family to the West – until the Song period, when shipyards were built: here the great *k'un-lun-po* and the oceanic junks were launched (Manguin, 1993). The huge docks – in 1345 Ibn Baṭṭūṭa commanded 1,500,000 vessels (Dunn, 2012, pp. 249-250) – and the multi-ethnic context attracted Montecorvino who in 1308 erected there a diocese (Huc, 1857-1858, I, pp. 391-397), enlarged ten years later by a convent and probably with a hospital for the poor, funded with imperial aid (Polo, 1903, I, p. 444).

The Dominican story also aligns with a great missionary effort born out of a shared contemplative tradition based not on monastic elements of common prayer and habit but is open to reach out to people in need. As Edmund Eh analyses, two Dominican friars were instructed by the pope to accompany Marco Polo when he set out for China with his father and uncle. This relationship ended quickly and disappointingly when the two friars Niccolò and William decided not to continue the journey soon after it began. Given the failed attempt at collaboration, it may seem surprising that a group of Italian friars actually took great interest in Marco Polo's work and developed an extensive and productive relationship with it. This paper presents some early Dominican contributions to the transmission and reception in Europe of *Le divisament dou monde (Il Milione)*—the narrative of Polo's travels.

古敖伦苏木遗址)建造的教堂遗迹。然而,该遗址没有发现带铭文的遗物。从1295年到1298年,蒙特科维诺居住在那里,学习了蒙古语言和文字。他还开始将《新约》和《圣咏集》翻译成蒙古语。马可·波罗特别提到了刺桐(泉州)的重要角色,该海港在新石器时代就已存在并活跃了数个世纪——直至宋朝时期,这里修建了造船厂,建造并下水了巨大的昆仑船和远洋帆船。巨大的船坞——1345年伊本·白图泰(Ibn Baṭṭūṭa)曾提及拥有1,500,000艘船只——以及多民族的背景吸引了孟高维诺(Dunn, 2012, pp. 249-250),他于1308年在那里建立了一个教区(Huc, 1857-1858, I, pp. 391-397),十年后扩建了一座修道院,并可能设有一所由帝国资助的贫民医院(Polo, 1903, I, p. 444)。

道明会的故事同样源于一种共同的默观传统所孕育的伟大传教努力,其基础并非修道院共同的祈祷和会服等元素,而是开放地接触有需要的人们。正如余金洲(Edmund Eh)所分析的那样,两名道明会修士奉教宗之命,在马可·波罗与其父及叔父启程前往中国时陪同前往。然而,当这两名修士尼古拉和威廉在旅程开始后不久决定不再继续前行时,这种关系便迅速且令人失望地结束了。尽管合作尝试失败,但一组意大利修士实际上对马可·波罗的著作产生了浓厚兴趣,并与之发展出广泛而富有成效的关系,这或许令人惊讶。本文介绍了道明会早期对马可·波罗游记(最初叫《世界记述》)在欧洲传播与接受所做出的一些贡献。

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Besides their link with the innovative and reforming missions of the Dominicans and Franciscans, it is important to bear in mind that the travels of Marco Polo significantly broadened the exchange of Western business and medicine, as Gabriele Capecchi explains, highlighting the amazing variety of citrus fruits and their beneficial effects. Several diseases were treated through Chenpi 陳皮 a substance in traditional Chinese medicine and taken from the ‘orange mandarin’ (*Citrus reticulata*), or similar local varieties such as *Citrus tangerina* ‘Fujian’ 海红柑, *Citrus erythroa* 朱橘, *Citrus ponki* 甜橘 – and above all the *Citrus sinensis* ‘Liucheng’ 柳橙. Traces of this fruit can be found in Pisa at the Franciscan monastery of Santa Croce in Fossabanda – coming from Zayton in the mid-fourteenth century for medical purposes – there it was rediscovered in 1674 by Paolo Boccone, botanist of Cosimo III de’ Medici, and merged into the grand-ducal collections, thence depicted by Bartolomeo Bimbi before 1715.

My own reflection takes a step back and focuses on the epistemological implications of travelling as a spiritual journey of genuine encounter with a new culture: how does travelling genuinely open eyes of understanding to other cultures through gradual nuanced and informed discovery? What is the exact meaning of seeing especially when it relates to dealing with cultures and languages which are completely different in comparison to one’s own culture? It may accordingly make sense to distinguish consuming exotic food and strange experiences in foreign countries from attempts to reach a more comprehensive understanding of other cultural contexts through dialogue. Special attention should be given to the multi-faceted aspect of memory reflecting on what has been experienced. How can the memory of a specific historic event lead either to a better understanding of a complex socio-political reality or, conversely, to a significant distortion of historical facts. Is there any chance to direct the attention to historic facts which tend to be overlooked or to be dismissed? There are iconic

除了与道明会和方济会的创新与改革使命相关联之外，必须牢记马可·波罗的旅行显著拓宽了西方商业与医药的交流。正如加布里埃尔·卡佩基 (Gabriele Capecchi) 所解释的那样，他强调了柑橘类水果惊人的多样性及其有益成分。多种疾病通过中药陈皮进行治疗。陈皮取自‘橘’，或类似的地方品种，如海红柑、朱橘、甜橘——尤其是柳橙。这种水果的踪迹可以在比萨的福萨班达圣十字方济会修道院找到——它于十四世纪中叶从刺桐运来用于医疗目的——并在1674年被美第奇家族的科西莫三世的植物学家保罗·博科内 (Paolo Boccone) 重新发现，并并入大公收藏，随后于1715年前由巴托洛梅奥·比姆比 (Bartolomeo Bimbi) 描绘。

我本人的反思则退后一步，聚焦于旅行作为一种真正邂逅新文化的精神之旅在认识论层面的意义：旅行如何通过逐步细致且深入的发现，真正打开理解其他文化的眼界？“看见”的确切含义是什么，尤其是当它涉及处理与自身文化完全不同的文化和语言时？因此，区分在外国消费异国食物和奇特体验，与试图通过对话达成对其他文化背景更全面理解的努力，或许是有意义的。应特别关注记忆的多面性，反思所经历的过往。对特定历史事件的记忆如何能够导向对复杂社会政治现实更深入的理解；或者相反，导致对历史事实的严重歪曲？是否有机会引导人们关注那些容易被忽视或摒弃的历史事实？

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moments in the life of St. Francis Assisi who had the strong desire to radically follow the poor Christ. Out of his contemplative prayer in hidden corners of Italy emerged the iconic encounter with the Crucified Lord not only seen from a religious perspective but also as a symbolic moment of moving out of one's comfort zone in order to be able to meet the poor and the needy as well as to become able to experience other cultures with a compassionate heart as the first wave of Franciscans certainly demonstrated.

In a second part of this double issue, we feature some significant outcomes of the research projects of the Macau Ricci Institute, with special attention to hunger communities in Macau, Lebanon and Dumaguete in the Philippines. The focus of the research is certainly related to the overall topic of coming and seeing in order to believe. Especially in times of crises and devastating conflicts we need to make additional efforts to understand complex social realities. Even in the case of Macau the situation during Covid, despite the enormous help of the food tickets distributed by the local government, should not lead us to assume that all circles of the Macanese society could cope equally well with the food crisis. Based on face-to-face interviews and non-participant observations the Macau research team did reach out to operators, staff members, volunteers, donors, and beneficiaries of food distribution programs. The questionnaire was based on the entitlement approach of Amartya Sen who has conducted far reaching extended analysis of hunger catastrophes which occur not simply because of food shortages, but more significantly due to lack of access to social and political rights. On the positive side the team has identified social innovation variables with invaluable lessons how resilience and unity within a fragmented socio-political landscape could be restored after devastating crises.

在亚西西的圣方济各的生命中，有一些标志性时刻，他怀有强烈愿望要彻底追随贫穷的基督。正是在意大利隐秘角落的默观祈祷中，诞生了与受难的主的标志性相遇——这不仅是从宗教视角来看，也是作为一个象征性时刻，即走出舒适区，以便能够以慈悲之心遇见穷人和有需要者，并体验其他文化——第一批方济会士无疑证明了这一点。

在本期合刊的第二部分，我们重点介绍了澳门利氏学社研究项目的一些重要成果，特别关注了澳门、黎巴嫩和菲律宾杜马格特的饥饿社群。该研究的重点无疑与“亲临目睹才能相信”的整体主题相关。特别是在危机和毁灭性冲突时期，我们需要付出额外努力来理解复杂的社会现实。即使在澳门的情况下，尽管当地政府分发的食品券提供了巨大帮助，我们也不应假设澳门社会的所有阶层都能同等程度地应对粮食危机。澳门研究团队基于面对面访谈和非参与式观察，确实接触了食品分发项目的运营者、工作人员、志愿者、捐助者和受益者。调查问卷基于阿马蒂亚·森 (Amartya Sen) 的权利分析方法，他对饥荒灾难进行了深远而广泛的分析，指出这些灾难的发生不仅仅是因为粮食短缺，更重要的是由于缺乏社会和政治权利的保障。

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Macao's social patronage is rooted in historical, cultural, and political factors, and it remains a significant aspect of Macao's societal dynamics (Chong, 2016; Feng & He, 2011; R. Zhang, 2024). Therefore, the Macao government has developed a new type of patron-client network with thousands of local interest groups (more than 11,700 registered associations). Before the 1980s, interest groups provided social welfare services. As the government's activities expanded to social services and cultural activities, those interest groups became the government's "executive arms" under the patronage system (Chou, 2005). As more prominent associations support government policies, they receive subsidies to finance their activities (Sheng, 2017). While critics argue that patronage networking is directed at maintaining the ruling elite's legitimacy, local associations can act as intermediaries between the government and residents, thereby providing social services, financial aid, or job opportunities, as well as charitable activities to fund community events, education, and healthcare. In that sense, social patronage supports public participation, directly reflecting community needs and interests.

The team in Lebanon led by Francis Ziad and Rita Daniel provides a comprehensive examination of the Lebanese Food Bank (LFB), a non-governmental organization established in 2011 to combat hunger and reduce food waste across Lebanon. Operating as a neutral and inclusive entity, LFB delivers vital food assistance to the country's most vulnerable populations, upholding international standards for food safety and accountability. The urgency of LFB's mission is underscored by Lebanon's ongoing economic crisis, which has driven over two million citizens below the poverty line and left hundreds of thousands struggling with extreme food insecurity. LFB's holistic approach includes the redistribution of surplus food through a nationwide network, support for marginalized groups, and the promotion of sustainable, community-driven solutions. The report highlights the organization's vision of

从积极的方面来看，该团队识别出了社会创新变量，这些变量提供了宝贵的经验，揭示了在碎片化的社会政治格局中，如何在毁灭性危机后重建韧性与团结。

澳门的社会庇护植根于历史、文化和政治因素，并且至今仍是澳门社会动态的一个重要方面。因此，澳门政府与数千个本地相关团体（超过11,700个注册社团）发展出一种新型的庇护-附属网络。在1980年代之前，相关团体提供社会福利服务。随着政府活动扩展到社会服务和文化领域，这些团体在庇护体系下成为了政府的“执行臂膀”。随着更多知名社团支持政府政策，它们获得补贴以资助其活动。尽管批评者认为庇护网络旨在维持统治精英的合法性，但本地社团可以充当政府与居民之间的中介，从而提供社会服务、财政援助或工作机会，以及资助社区活动、教育和医疗的慈善活动。从这个意义上说，社会庇护支持公众参与，直接反映了社区的需求和利益。

由弗朗西斯·齐亚德 (Ziad Francis) 和丽塔·丹尼尔 (Rita Daniel) 领导的黎巴嫩团队，对黎巴嫩食物银行进行了全面考察。该非政府组织成立于2011年，旨在抗击黎巴嫩全国的饥饿并减少食物浪费。作为一个中立且包容的实体运作，该组织向该国最脆弱的群体提供重要的食品援助，并坚持国际食品安全和问责标准。黎巴嫩持续的经济危机凸显了其使命的紧迫性，这场危机已驱使超过两百万公民陷入贫困线以下，并使数十万人面临严重的粮食不安全问题。该组织的整体方法包括通过全国性网络重新分

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Special attention should be given to the multi-faceted aspect of memory reflecting on what has been experienced. How can the memory of a specific historic event lead either to a better understanding of a complex socio-political reality or, conversely, to a significant distortion of historical facts.



应特别关注记忆的多面性，反思所经历的过往。对特定历史事件的记忆如何能够导向对复杂社会政治现实更深入的理解。

achieving a hunger-free Lebanon by 2030, detailing its volunteer-driven operations, innovative use of technology, and collaborative partnerships with local farms, businesses, and NGOs.

As we look in an objective oriented way for viable solutions the very important aspect as emphasized by the three case studies from the Philippines by Casinyo, Remollo and McCann is the strength of traditional Filipino values, like “*bayanihan*,” a community spirit that prompts people to reach out to support others in their need, especially in times of disaster. Such values still inspire local initiatives, like the Panag-Ambitay Community Pantry, that responded to the needs of pedicab drivers, suddenly deprived of their income because of the COVID restrictions.

Finally, it seems also appropriate to honor a master of dialogue and outreach to the poor who left the world on Easter Monday: Pope Francis. The last mission of Pope Francis to Asia Pacific concluded in Singapore, where he met with young representatives of various faiths at the Catholic Junior College. “If you dialogue as young people,” Francis said, “then you will be able to do so as citizens and as members of a community.” But Francis also had a warning for young people: Throughout history, he pointed out, “the first thing a dictatorship does is take away dialogue.” (Lubov, 2024)

配剩余食物、支持边缘化群体，以及促进可持续的、社区驱动的解决方案。该报告详细阐述了该组织到2030年实现无饥饿黎巴嫩的愿景，详述了其由志愿者驱动的操作、对技术的创新运用以及与当地农场、企业和其他非政府组织的合作伙伴关系。

当我们以目标导向的方式寻找可行的解决方案时，正如菲律宾的三个案例研究所强调的那样，一个非常重要的方面是传统菲律宾价值观的力量，例如「社区互助精神」(*bayanihan*)，这种精神促使人们伸出援手支持有需要的人，尤其是在灾难时期。这些价值观至今仍激励着本地倡议，例如回应因新冠疫情限制而突然失去收入的三轮车司机需求的社区食品储藏室。

最后，似乎也适合在此纪念一位对话与关爱穷人的大师，他于复活节周一离开了这个世界：教宗方济各(Pope Francis)。教宗方济各最近对亚太地区的访问在新加坡结束，他在那里于公教初级学院会见了不同信仰的年轻代表。「如果你们作为年轻人进行对话，」方济各说，「那么你们将来就能作为公民和社区成员这样

## LEADER 导论

Pope Francis paid special attention to forced displacement and spelled out the morality that ought to guide immigration policies, as Dennis McCann explains: “One must recognize,” declared Francis in an address to the bishops of the United States, “the right of a nation to defend itself and keep communities safe from those who have committed violent or serious crimes while in the country or prior to arrival. That said, the act of deporting people who in many cases have left their own land for reasons of extreme poverty, insecurity, exploitation, persecution or serious deterioration of the environment, damages the dignity of many men and women, and of entire families, and places them in a state of particular vulnerability and defenselessness.”

The issue of migration is certainly one of the most sensitive political issues and even in the aftermath of the death of Pope Francis this issue will remain deeply divisive. Certain populist political regimes, as well as certain liberal economic approaches, as Pope Francis has consistently argued maintain that an influx of migrants is to be prevented at all costs. Arguments are also made for the propriety of limiting aid to poor countries, so that they can hit rock bottom and find themselves forced to take austerity measures. Here comes the important prophetic voice of the Church which should never be silenced when it points out the failure behind such statements, where abstract ideas and hard to support policies, put a great numbers of lives at risk. Many migrants have fled from war, persecution and natural catastrophes. Often many just lack the experience to understand people who have truly suffered from hatred, discrimination and armed conflicts. Others, rightly, are seeking opportunities for themselves and their families. They dream of a better future and they want to create the conditions for achieving it,

做。」但方济各也对年轻人发出了警告：他指出，纵观历史，「独裁政权做的第一件事就是剥夺对话。」

教宗方济各特别关注了被迫流离失所问题，并阐明了应指导移民政策的道德原则，正如丹宁思·麦凯恩 (Dennis McCann) 所解释的那样：

「必须承认，」方济各在向美国主教们的一次讲话中声明，「一个国家有权保卫自身并保障社区安全，拒绝那些在该国境内或抵达前犯下暴力或严重罪行的人。话虽如此，将那些在许多情况下是因极端贫困、不安全、剥削、迫害或环境严重恶化而离开自己土地的人驱逐出境，损害了许多男女以及整个家庭的尊严，并将他们置于一种特别脆弱和无助的状态。」

移民问题无疑是最敏感的政治议题之一，即使在教宗方济各逝世之后，这个问题仍将存在深刻分歧。正如教宗方济各一贯主张的那样，某些民粹主义政权以及某些自由主义经济理论认为，必须不惜一切代价阻止移民涌入。也有人主张限制对贫穷国家的援助是适当的，这样它们才能触底反弹，并被迫采取紧缩措施。此时，教会重要的先知性声音便显现出来——当它指出此类声明背后的失败，即抽象观念和难以支撑的政策使大量生命处于危险之中。许多移民是为了逃离战争、迫害和自然灾害。通常，许多人只是缺乏经验去理解那些真正遭受过仇恨、歧视和武装冲突之苦的人们。其他人则正当地为自己和家人寻求机会。他们梦想着一个更美好的未来，并希望创造条件去实现它。

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Finally, the recent historic visit of King Charles III with Pope Leo XIV at the Vatican can certainly be considered as an ecumenical breakthrough. Martyn Percy however still addresses the unresolved nature of the Church of England's identity. Since 1834, many Anglicans have bought into the myth, so Percy, that it possesses two pedigrees: Protestant-Reformed and Catholic. Some Anglicans would even go further, entertaining the strong desire of reunion with Rome, forgetting that the core theology of the Church of England is Reformed Protestantism and that the Head of the Church is the reigning English monarch, not the occupant of the Vatican. Keeping respectfully divergent ecclesiological models in mind it seems therefore of great symbolic and ecumenical importance that Pope Leo XIV and King Charles were praying together at St. Peter. Does it indicate the breaking of a deadlock which lasted over centuries? Of course, we should not jump to premature conclusions. However, the worst deadlock, as the former General of the Jesuits, Fr. Peter-Hans Kolvenbach SJ pointed out based on a critical assessment of many years of involvement in high level ecumenical commissions, involves the serious risk that representatives of different religious communities would actually not bother if the current divisions among Christian denominations would continue to persist. The current double-issue of the Macau Ricci Institute, on the contrary, may provide some key arguments to never give up on mutual dialogue no matter how deeply divisive a situation even in the realm of inter-religious dialogue may appear to be.

最后，近期英国国王查尔斯三世 (King Charles III) 与教宗良十四世 (Pope Leo XIV) 在梵蒂冈的历史性会面，无疑可以被视为普世合一运动的突破。然而，马田·帕斯 (Martyn Percy) 仍然论及英格兰教会（即：圣公会）身份未解决的性质。自1834年以来，许多圣公会信徒相信了一个神话，即帕斯所说的，它拥有两个谱系：新教-改革宗和天主教。一些圣公会信徒甚至走得更远，怀有与罗马重新联合的强烈愿望，却忘记了英格兰教会的核心神学是改革宗新教，且其元首是在位的英国君主，而非梵蒂冈的教宗。因此，在尊重不同教会模式的前提下，教宗良十四世与国王查尔斯一起在圣伯多禄大教堂祈祷，似乎具有重大的象征性和普世合一重要性。这是否表明持续数个世纪的僵局被打破？当然，我们不应过早下结论。然而，正如耶稣会前任总会长彼得-汉斯·科尔文巴赫 (Peter-Hans Kolvenbach SJ) 神父基于多年参与高层普世合一委员会的经验所指出，最糟糕的僵局涉及一个严重的风险，即不同宗教社区的代表实际上可能并不在意基督宗教各教派之间目前的分裂是否会持续下去。

相反，本期《澳门利氏学社学刊》或许能提供一些关键论据，让我们永不放弃相互对话，无论局势看起来多么具有分裂性——哪怕这种分裂发生在宗教对话领域。