How to Face the Challenge of AI

如何迎接人工智能的挑战

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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。

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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。

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