

**天主教香港教區**  
**THE CATHOLIC DIOCESE OF HONG KONG**

**天主教教育事務處**  
香港堅道二至八號C座二樓  
電話：2881 6163 圖文傳真：2881 5960  
電郵：[ceo@catholic.edu.hk](mailto:ceo@catholic.edu.hk)  
網址：[www.catholic.edu.hk](http://www.catholic.edu.hk)

**CATHOLIC EDUCATION OFFICE**  
2/F, Block C, 2-8 Caine Road, Hong Kong  
Tel : 2881 6163 Fax : 2881 5960  
Email : [ceo@catholic.edu.hk](mailto:ceo@catholic.edu.hk)  
Website : [www.catholic.edu.hk](http://www.catholic.edu.hk)

致：全港天主教學校

敬愛的校監及校長：

**教育日 (22-09-2019)**

「締造和平的人是有福的，因為他們要稱為天主的兒女。」(瑪 5:9)

天主教香港教區每年將九月份第四主日定為「教育日」，目的是為使教育對個人和社會整體的重要性再次獲得確認，並得以提升。

今年教育日的主題是「締造和平的人是有福的，因為他們要稱為天主的兒女。」(瑪 5:9)。要體現這端真福，為身處於近日紛爭不斷、局勢複雜的香港社會各界，甚至為教會團體成員，都是極大的挑戰。

讓我們在迷惘中將各自領悟的社會現況，以教會的教理及社會訓導作參照，按聖經中上主的話語去思索，並祈求聖神引導我們在各自的崗位上，回應今天社會對「和平」的懇切渴求。

也許我們應藉機反思：我們的家庭和學校教育有否教導孩子，世界和平是建基於甚麼？我們如何在日常生活中追求和平？為收教學相長之效，讓我們重溫教會的相關教導，勉力回應上主召叫我們為作祂子女而締造和平的邀請。

謹隨函附上有關資料供各學校參考。敬期於九月舉行校內祈禱聚會時，把教育日的訊息傳達給教師、學生和家長。

謝謝合作，祝主祐！

教育事務主教代表



劉超賢

二零一九年九月十二日

天主教香港教區  
**THE CATHOLIC DIOCESE OF HONG KONG**

天主教教育事務處  
香港堅道二至八號C座二樓  
電話：2881 6163 圖文傳真：2881 5960  
電郵：[ceo@catholic.edu.hk](mailto:ceo@catholic.edu.hk)  
網址：[www.catholic.edu.hk](http://www.catholic.edu.hk)

CATHOLIC EDUCATION OFFICE  
2/F, Block C, 2-8 Caine Road, Hong Kong  
Tel : 2881 6163 Fax : 2881 5960  
Email : [ceo@catholic.edu.hk](mailto:ceo@catholic.edu.hk)  
Website : [www.catholic.edu.hk](http://www.catholic.edu.hk)

12<sup>th</sup> September, 2019

To: All Catholic Schools

Dear Supervisor and Principal,

**Education Day (22.9.2019)**

**Blessed are the peacemakers, for they will be called children of God.** (Mt 5:9)

Every year the Catholic Diocese of Hong Kong designates the fourth Sunday of September as Education Day in order to reaffirm and enhance the importance of education, both for individuals and for society at large.

The theme of the Education Day this year is "*Blessed are the peacemakers, for they will be called children of God.*" (Mt 5:9). It is a great challenge for Hong Kong citizens, and even for members of the Church communities, to actualize this Beatitude as our society is recently in constant disputes and the current situations are extremely complicated.

Perhaps in our confusion, let each of us review the self-perceived current state of our society against the Catechetical and Social Teachings of the Church, contemplate upon God's word in the Bible, and pray to the Holy Spirit so that we may be guided in our different capacities to respond to our earnest desire for peace in society.

We may as well reflect upon whether our families and schools are teaching our children the fundamentals of world peace; and how we may pursue peace in our daily lives. As teaching and learning are mutually enriching, let us revisit the teachings of the Church and respond to the invitation of Our Lord to be God's children by making peace.

Please convey the message of the Education Day to your staff, students and their parents during prayer assemblies in September. I have attached herewith some materials for your reference.

Thank you very much for your kind cooperation and may God bless you.

Yours sincerely in Christ,



(Lau Chiu Yin Peter)

Episcopal Delegate for Education

## 2019 年 教育日

(第四主日 2019 年 9 月 22 日)

「締造和平的人是有福的，因為他們要稱為天主的兒女。」(瑪 5:9)

「締造和平的人是有福的，因為他們要稱為天主的兒女。」(瑪 5:9) 締造和平之意，指人們接受了天主所賜予的平安，在聖神的喜樂中生活，同時積極努力地人間分享和散播這一份屬靈的平安。締造和平的人是有福的，因他們在主內圓滿共融，實現「主愛的人在世享平安」這一份莫大的恩賜。

「和平」是甚麼？

除了這份屬靈幅度的平安，天主教教理亦教導我們，原來世間的「和平」，是那位為我們誕生的「和平之王」(依 9:5)——默西亞的肖象。<sup>1</sup> 我們知道『…天主不是混亂的天主，而是平安的天主』(格前 14:33)。世間的「和平」，不是單指沒有戰爭，不是單指人身的安全，更是體現於現世的一些徵象，諸如人們財產受到保護，人與人之間可以自由交流，民族和個人的尊嚴獲得尊重，人際間經常展現情誼。因此「和平」就是「秩序的和諧」，亦是正義的工程，更是愛德的成果。<sup>2</sup>

「和平」非必然

我們每人都渴求天主，願意踏上成全的路，與祂有圓滿的共融。在《聖經》中，以色列民能否享受「和平」，完全在於與天主的關係如何，端看他們是否確實遵守與天主訂立的盟約(見肋 26)。能破壞和平的，並不一定是戰爭，而是一切能破壞人與天主之間的良好關係的事故——罪惡。<sup>3</sup> 罪惡是仇恨的因，而仇恨是罪惡的果，若無法消除彼此之間的仇恨，罪惡將使人與天主不得「和好」。<sup>4</sup> 以下讓我們以教會的教導，對我們身處的境況稍作檢視。

本港社會近月出現不少暴力行為、憤怒及仇恨情緒。然而，十誡的第五誡要求我們尊重人的生命及人的尊嚴。我們的主在提出「不可殺人」的誡命時，要求內心的和平，並譴責導致傷害人的憤怒和仇恨為不道德。憤怒孕育復仇的願望<sup>5</sup>，會破壞人與人、人與主的關係，因主曾說：「凡向自己弟兄發怒的，就要受裁判」(見瑪 5:21-26)。『你們縱然動怒，但是不可犯罪』；不可讓太陽在你們含怒時西落，也不可給魔鬼留有餘地」。(弗 4:26-27)。

社會上結成憤怒與仇恨等惡果，其因會否與違反真理的罪相關呢？第八誡禁止人與人相處關係上有悖於真理，因我們要作天主的見證，而天主就是真理。耶穌教導門徒無條件地愛真理：「你們的話應當是：是就說是，非就說非」(瑪 5:37)。因此，違反真理的罪，就是以言語、以行為表示拒絕致力於道德上的

<sup>1</sup> 《天主教教理》，2305 號。

<sup>2</sup> 《天主教教理》，2304 號。

<sup>3</sup> 《聖經辭典》所載「和平」釋義，錄自思高聖經學會：《聖經辭典》，頁 371。

<sup>4</sup> 《聖經辭典》所載「和好」釋義，錄自思高聖經學會：《聖經辭典》，頁 370。

<sup>5</sup> 《天主教教理》，2302 號。

正直，是對天主根本的不忠。無論人際交往，或經由大眾傳媒，說話或行事違背真理便屬犯錯，更會傷害人對真理及對近人的和諧關係，也損害人與其言語對天主的基本關係。

同樣地，那些憤怒與仇恨等惡果，又會否源於一些違反正義的罪呢？教會的教理告訴我們，無故製造傷亡，或故意損毀肢體，對身體和對精神施暴的酷刑，都是蔑視人性和人性尊嚴，嚴重地違反正義和愛德，亦違反了道德律。<sup>6</sup> 假如我們的鄰里、社群、國家，以至國際間充斥著這些有違真理與正義，並破壞人與人、人與天主之間關係的情況，我們還能享有穩定和安全的正義秩序嗎？我們還能享受「和平」嗎？在如此驚濤駭浪中，若要保持屬靈的平安，我們對看似在船上沉睡的主耶穌，便要有無比的信靠與依賴。

## 對和平的渴望

是故，締造和平之可貴，與天主之間維持良好的關係之必要，於今尤見彰顯。近日香港社會因修訂《逃犯條例》所引發的風波而動盪不安，惟聞「唱阿肋路亞讚美主」(Sing Alleluia to the Lord)的歌聲幾度悠揚，或讓集會遊行的參與者，大聲訴說了他們對「和平之王」的渴求與依靠，這種在心思意念上對主的靠近，使人得添片刻內心的平安。然而，時局漸趨緊張並急劇惡化，六月起除和平遊行、示威以外，暴力的抗爭手法亦持續出現並升級。為絕大多數香港人留下各種暴力情景的記憶，人心難免躁動。作為基督徒又該如何應對如此重大挑戰，以得到所渴求的「和平」？這想必是每一位信徒都曾苦思細想的問題。

## 締造和平的基礎

遙記一九六二年，柏林圍牆在冷戰中建成不久，時值美蘇兩核武大國對峙，引發古巴導彈危機，教宗聖若望廿三世對危機終獲和平解決，起了一定的作用。他於翌年四月頒布《和平於世》通諭，談及人與人、人民與政府、國與國之間、國家與世界性組織之間的關係。

通諭呼籲「所有懷有善意的人」恪守天主為人類社會制定的秩序，為和平而努力。<sup>7</sup> 論文面世雖逾半世紀，於今仍具啟發作用，尤其文中提到：「一切心懷善意者，都負有在真理、正義、仁愛和自由的基礎上重建人間社會關係的任務，也就是按天主制定的秩序在世間實現真正的和平。願更多的人，尤其信友，多參與這任務。」<sup>8</sup>

人類要締造世間的「和平」，必不能離開「真理」、「正義」、「仁愛」和「自由」這四個基礎。通諭說：「和平如不按照教會在此通諭中所指示的主要路線，建立於秩序之上，則此和平祇是徒托空言；這個秩序，即是以真理為基礎的秩序，按照正義的誡命而建設的秩序，由仁愛而獲得崇高美滿生命的秩序，充分自由，且有效運用自由的秩序。」<sup>9</sup>

<sup>6</sup> 分別引自《天主教教理》，2297 號。

<sup>7</sup> 香港天主教正義和平委員會：《教會的寶藏——天主教社會訓導簡易本》，頁 120 至 121。

<sup>8</sup> 同上。

<sup>9</sup> 《和平於世》通諭，第 167 節。

通諭的主張始終如一，強調真正合乎人性的關係，當以真理為基礎，正義為軌範、互愛為動力、自由為環境。因此，真正的社會秩序源於統治者能深明義理，認同其權力來自造物主；而政府分享了天主的權威，按照最符合人性要求的政體來管治，才能實現公共利益。至於國家的地位、權利、義務等，以及國際之間相互關係，同樣應按真理、正義、仁愛、自由等四大原則對待和維繫。通諭一再強調這四個原則對促進世界和平與共同生活的重要性，不可或缺。

## 為香港社會締造和平初探

香港正處於紛亂之際，基督徒更應率先致力締造和平。湯漢樞機曾呼籲我們要按著基督徒的良心，在聖神的光照下穩守崗位，以減輕修例風波所帶來的傷害，並期望政府力求與各界人士溝通了解，耐心聽取年輕人的心聲和訴求，以尋求解決香港目前困局的良方，同時致力為所有迷惘的人，重新找到生命的目標和意義。<sup>10</sup> 誠如《和平於世》通諭所要求，信徒當與所有善良的人同行，以期發揮公義之子及和平之僕的角色。

「羊在哪裏，牧者就在哪裏！」夏志誠輔理主教曾在一次祈禱會中為我們分享：「牧者不單止要在羊群中間，亦要帶領他們在互動中認識自己的身份，更要體察羊群所面對的困難和痛苦。」來者不拒，去者亦追，即懷抱接納前來之所有羊群，亦願追逐迷失的一隻羔羊。牧者關愛的情懷，催使我們不能捐棄弟兄之間的牽絆，卻要力行愛人如己的誠命。

牧者的引領使我們明白，人們或有一時政見之別，惟於主愛的世界內，沒有永遠的疆域之分，因為我們互為弟兄。梵蒂岡第二次大公會議《教會在現代世界牧職憲章》明諭：「天主父是萬有的真原及宗旨，故我們都接受了互為弟兄的使命，我們既擁有由人性及天主而來的同一使命，我們可以而且應當捐棄暴力與欺詐，為建設一個享有真正和平的世界，而通力合作。」（92節）誠然，出於愛慕真理之誠，我們不應拒絕與任何人交談，而應將「尊敬」及「愛德」延伸在社會、政治、宗教問題之上，乃至持有不同意見及作風者身上。當我們越友善而友愛地深入了解其思想方式，就越容易和他們交談<sup>11</sup>，以期在主內真誠地溝通連繫。

## 教育及青年工作者的心靈關顧

天主教學校教育亦為締造和平而作出貢獻。面對社會和時代的轉變，教育工作者教導青少年堅守五大核心價值：「真理」、「義德」、「愛德」、「生命」和「家庭」。「真理」教我們竭力維護尋求真理的能力，明辨是非、善惡和真偽，能誠實而講真話；「義德」教我們維護人性尊嚴，承擔彼此之間及對家庭與社會的責任，尊重他人的權益，建立公平相待、和諧及共享的人際關係；「愛德」讓我們能與任何人在和諧中彼此連繫，愛德的實踐可超越公義的嚴格尺度，以優先扶助弱者與邊緣人士為己任；「生命」教我們尊重每個人的生命都

<sup>10</sup> 香港天主教社會傳播處：「湯漢樞機的呼籲」，2019年7月4日。

<sup>11</sup> 錄自梵蒂岡第二次大公會議：《論教會在現代世界牧職憲章》第28節。

是神聖而尊貴的，社會能尊重人的生命和尊嚴，才可為大眾帶來幸福；「家庭」教我們與家人團結和睦，互相扶持，在無私真愛中共融、成長。<sup>12</sup>

梵蒂岡第二次大公會議《教會在現代世界牧職憲章》亦提到教育工作者締造和平之使命：「凡獻身教育，尤其是那些獻身青年教育及左右輿論者，其重要責任是以新的和平思想培育人心。我們每人都應改造自己的心，並應著眼於全世界，著眼於同他人攜手合作，以改善人類生活。」(82節)我們教育人員故此應常懷渴求和平之心，秉持專業態度和道德操守，彼此擔待扶持，為近月以來身、心、靈各方面可能受到直接影響，或甚至已受創傷的師生，提供適切的輔導，俾能重得內心的平安，以投入工作或學習生活。

### 信眾對和解之旅的盼望

我們執意追求真理、公義與仁愛，主要為促進秩序與締造和平。惟目前形勢下，無論對具爭議的社會議題，對時局紛亂的因由，或對彰顯社會公義的途徑，相信短期內無人可說服各方放下歧見，平息所有紛爭。社會仍須靠具公信力和法定權力的人士或組織，運用其所能動員的資源和人力，耗時頗長方能找出事實真相，並向社會推薦持久的補救和修好建議。

就如當年南非曾因各項種族隔離的法律，令無數人備受凌辱和傷害，強烈的仇恨瀰漫於不同族群。然而，黑人領袖曼德拉成立了「真相與和解委員會」，促使敵對的人走在一起，懇切對談還原真相，帶領南非實現民族和解，走上寬恕與正義並行的道路。其中容納了各方的合理關注和願望，即意味著雙方皆需作出痛苦的讓步，談判不應亦不能以決出勝負作結。整個南非只求共同實踐一個願望：「在未來的南非，不論種族和膚色，人人和睦共處」。寬恕不是責任，而是一個自由的抉擇<sup>13</sup>，寬恕雖不能抵消已出現的惡行，但讓人們有機會接受治療創傷的過程，以期走出絕望的深谷。由此可見，正義與寬恕確是建立持久和平的雙重過程<sup>14</sup>，我們基督的信徒必須經歷如此通往和平的路程。

### 結語

海不辭水，故能成其大，是謂海納百川，亦如十字架上的耶穌基督寬諒世上一切罪人的廣闊心胸，其所包容的是愛意與恨意共存的一個世界。教宗聖若望保祿二世在《社會事務關懷》通諭明確指出教會以愛為先的原則，是穩定信仰的基石：「譴責罪惡和不正義也是在社會中傳福音的使命之一，這是教會先知角色的一面。但是我們應該清楚地知道，宣講福音是比譴責罪惡重要得多，後者不能忽略前者，因為前者給予更高動機的真正穩定和力量。」(41節)

「我卻對你們說：你們當愛你們的仇人，當為迫害你們的人祈禱，好使你們成為你們在天之父的子女，因為他使太陽上升，光照惡人，也光照善人；降雨給義人，也給不義的人。」(瑪 5:44-45)

愛德是諸德之冠，可超越公義。「你們應該彼此熱切相愛，因為愛德遮蓋許

<sup>12</sup> 天主教教育事務處「天主教教育的核心價值」

<sup>13</sup> 魏明德著、陳德康譯：〈寬恕、正義與和平〉，《神思》第57期，2003年5月，頁39至42。

<sup>14</sup> 同上。

多罪過。」(伯前 4:8) 我們需懷著真誠而無私的愛心，迴避所有仇恨的種子或源頭，同時亦因愛德的緣故，避免輕信及散播社交媒體上的虛假資訊和流言，才可抗衡並消除任何可能衍出仇恨的媒介，與其他人乃至天主保持和好的關係，得享內心的平安。

世界和平是偉大的願景，締造和平卻可從小事做起，聖德蘭修女嘗言：「和平始於微笑，你每次向人微笑，這是愛的行動，一份饋贈予人的禮物，一件美麗的事物」。相信這一份微小的禮物，是我們每一個人都能預備，亦應所送出的。

我們每一個人亦堪當作天主和平的工具，活出聖方濟各亞西西的「和平禱詞」所發揮的福音精神：

「天主，使我作你和平的工具。  
在有仇恨的地方，讓我播種仁愛；  
在有殘害的地方，讓我播種寬恕；  
在有猜疑的地方，讓我播種信任；  
在有絕望的地方，讓我播種希望；  
在有黑暗的地方，讓我播種光明；  
在有憂苦的地方，讓我播種喜樂。  
我不企求他人的安慰，只求安慰他人；  
我不企求他人的諒解，只求諒解他人；  
我不企求他人的愛護，只求愛護他人。  
因為在施捨他人時，我們接受施予；  
因為在寬恕他人時，我們獲得寬恕；  
因為在喪失生命時，我們生於永恆。」

在黑暗之時，光芒更顯耀眼；在紛亂之際，和平更有力量。地上天國，從來不應只存於經上，而是需要由我們一同舉心向上，始終懷抱信心與希望，藉著含忍與慈祥之愛德，感化身邊一切人事而建構出來。作為天主的子民，我們在離亂中應如何抉擇？無非是信，無非是望，無非是愛！

[天主教教育事務處 2019.09]

## Education Day 2019

(4<sup>th</sup> Sunday, September 22, 2019)

**“Blessed are the peacemakers, for they will be called children of God.”**

(Mt 5:9)

“Blessed are the peacemakers, for they will be called children of God.” (Mt 5:9)

Peace-making refers to people who, having received the peace granted by God, live in the joy of the Holy Spirit, and make positive efforts to share and spread such spiritual peace among all others. Those peacemakers are blessed because they are in full communion with God, realizing the invaluable gift of “peace on earth to men of goodwill.”

### **What is “Peace”?**

In addition to this spiritual peace, Catholic teachings teach us that earthly “peace” is the image and fruit of the peace of Christ born to us, the messianic “Prince of Peace” (Is 9:5)<sup>15</sup>. We know that “God is not a God of disorder but of peace.” (Cor I 14:33). Earthly “peace” does not only mean that there is no war, or just refer to the safety of persons, but is also actualized by such signs as present-day safeguards for the goods of persons, free communication among men, respect for the dignity of individuals and peoples, the assiduous practice of fraternity. Thus “peace” is “the tranquility of order”, and “the work of justice and the effect of charity.”<sup>16</sup>

### **“Peace” is Not the Rule**

Each of us is eager to seek God, willing to embark on the path of perfection and be in full communion with Him. Biblical accounts have revealed that whether Israelites could enjoy “peace” depends entirely on their relationship with God, especially if they truly observed the covenant they made with God (See Lv 26). What can destroy peace is not necessarily a war, but any incident that can destroy the good relationship between man and God—sin.<sup>17</sup> Sin is the cause of hatred, and hatred is the fruit of sin. If hatred between each other is not eliminated, sin will get in the way of “reconciliation” between man and God.<sup>18</sup> Let us briefly review our present situation in the light of some relevant teachings of the Church.

In recent months, there has been widespread violence, anger and hatred across Hong Kong. However, the Fifth Commandment of the Ten Commandments requires us to respect human life and human dignity. Our Lord asked for peace of the heart and denounced bloodletting anger and hatred as immoral when He commanded “You shall not kill.” Anger induces the desire to revenge,<sup>19</sup> thus destroying the relationship among men and that between man and God, because the Lord once said, “Whoever is angry with his brother shall be liable to judgment.” (Mt 5:22) “Be angry but do not sin; do not let the sun set on your anger, and do not leave room for the devil.” (Ep 4:26-27)

---

<sup>15</sup> Catechism of the Catholic Church 2305.

<sup>16</sup> Catechism of the Catholic Church 2304.

<sup>17</sup> Translated from 《聖經辭典》所載「和平」釋義，錄自思高聖經學會：《聖經辭典》，頁 371。

<sup>18</sup> Translated from 《聖經辭典》所載「和好」釋義，錄自思高聖經學會：《聖經辭典》，頁 370。

<sup>19</sup> Catechism of the Catholic Church 2302.



If anger and hatred are the consequences of sins, could the causes be associated with offences that violate the truth? The Eighth Commandment, "You shall not give false witness", forbids misrepresenting the truth in our relations with others because we are to be witnesses of God, and God is Truth. Jesus taught his disciples to love the truth unconditionally: "Let your 'Yes' mean 'Yes', and your 'No' mean 'No'." (Mt 5:37) Therefore, offences against the truth express by word or deed a refusal to commit oneself to moral uprightness; and they are fundamental infidelities to God. Whether in interpersonal relations or through the mass media, to speak or to act against the truth is an offence, which seriously mars the harmonious relation of man to truth and to his neighbour, and also the fundamental relation of man and of his word to the Lord.

Likewise, could such anger, hatred and other evils also have derived from sins against "justice"? The teachings of the Church tell us that causing human casualties indiscriminately, violence imposed against the body and the spirit as a form of torture, including the deliberate destruction of limbs, etc., all despise humanity and human dignity and all violate the moral law.<sup>20</sup> Can we still enjoy a "stable and secure just order" if our neighbours, society, nation and the international community are filled with these counterparts of "truths" and "justice", which destroy relationships among men and that between man and God? Can we still enjoy "peace"? Amidst these turbulences and storms, if we are to preserve our spiritual peace, we must stay vigilant with the utmost faith and dependence in the Lord Jesus, who seems to be fast asleep on board.

## **The Desire for Peace**

Indeed, the value of peacemaking and the need for maintaining a good relationship with God are particularly evident today. Recently, Hong Kong society has become unstable owing to the political turmoil caused by the proposed amendment of the Fugitive Offenders Ordinance. However, on several occasions the melodious hymn, "Sing Hallelujah to the Lord", was heard being chanted by protestors. Demonstrators and participants of rallies loudly sang praises to and yearned for the "King of Peace", in whom they put their trust. Perhaps this temporary closeness to the Lord in the mind and heart gave people a brief moment of peace. However, the current situation soon became tense and deteriorated sharply. Though there were several massive peaceful marches and demonstrations since June, violent means of both protests and law enforcement have emerged and escalated continuously. Memories of scenes of violence have been haunting the vast majority of Hong Kong citizens, which have inevitably induced anxiety or agitation within them. How should Christians deal with such a major challenge in order to secure the "peace" they desire? This must be a question that every believer has been pondering upon.

## **The Foundation of Peacemaking**

Back in 1962, soon after the Berlin Wall was built during the cold war, the two nuclear-weapon superpowers, namely, the United States and the Soviet Union were confronting each other, triggering the Cuban missile crisis. Pope Saint John XXIII played a significant role in the peaceful resolution of the crisis. In April of the following year, he promulgated the encyclical "Peace in the World" (*Pacem In Terris*), in which he talked about the relationships between men, between people and government, between countries,

---

<sup>20</sup> Catechism of the Catholic Church 2297.

between countries and world organizations.

The encyclical calls upon all those “men of high principles” with good intentions to abide by the order God has set for human society and work for peace.<sup>21</sup> Although the text has been written for more than half a century, it is still very inspiring, “..... men of high principles, we must include the task of establishing new relationships in human society, under the mastery and guidance of truth, justice, charity and freedom..... for it is one which is able to bring about true peace in accordance with divinely established order.....” “We are encouraged to hope that many more men, Christians especially, will join their cause, spurred on by love and the realization of their duty.”<sup>22</sup>

“Truth”, “justice”, “love” and “freedom” are the four fundamentals of the “peace” of mankind. The encyclical says, “Yet peace is but an empty word, if it does not rest upon that order ..... set forth in the outline in this encyclical. It is an order that is founded on truth, built up on justice, nurtured and animated by charity, and brought into effect under the auspices of freedom.”<sup>23</sup>

The encyclical consistently advocates that the relationships of daily life in conformity with a more human standard, are to be based on truth, tempered by justice, motivated by mutual love and holding fast to the practice of freedom. Therefore, the real social order is established only if the ruling authority embraces the notion that its power comes from the Creator, and the government, which is so constituted as to best meet the requirements of human nature, shares the authority of God in order to realize the common good. Similarly, a state’s status, rights and duties, etc., and the relations between states, are to be dealt with and maintained in accordance with the above four major principles, namely, truth, justice, charity and freedom. Obviously, according to the encyclical, all these four elements are of the utmost importance for fostering peace and peaceful coexistence, with each of them being severally indispensable.

## **Exploring Peace for Hong Kong Society**

In the midst of chaos in Hong Kong, Christians should take the lead in creating peace. Cardinal John Tong has called on us to follow our Christian conscience as illuminated by the Holy Spirit, and to remain steadfast in our roles to alleviate damage caused by the Extradition Bill. The Church hopes that the government and people from all walks of life will together seek to resolve the current dilemma of Hong Kong through improved communication and mutual understanding, especially by listening patiently to young people’s aspirations and demands, helping all those who are confused or lost to re-discover the goal and meaning of life.<sup>24</sup> As requested by the encyclical “Peace in the World”, the faithful should walk with all people of good will to fulfil the role of Sons of Righteousness and Servants of Peace.

“Where the sheep are, there the shepherd is!” The Auxiliary Bishop of Hong Kong, Most Rev. Joseph Ha shared with us at a prayer meeting, “The shepherd is not only amidst

---

<sup>21</sup> Pacem In Terris paragraphs 163.

<sup>22</sup> Pacem In Terris paragraphs 164-165.

<sup>23</sup> Pacem In Terris paragraphs 167.

<sup>24</sup> Hong Kong Catholic Social Communications Office “An appeal from Cardinal John Tong” 4.7.2019.

the flock, but also has to guide them through interactions to come to know their own identity. It is also crucial to understand the difficulties and pains encountered by the flock." All who have come to the shepherds are to be accepted and all those who have left are to be reminisced, that is to say, the shepherds are to embrace all flocks that have come to him, and to track down any lost sheep. The loving care of the shepherds urges us not to abandon the ties between brethren, but to strive to love others as ourselves.

The guidance of the pastors makes us understand that people may have differences in their political views for the moment, but there is no lasting boundary of God's love because we are all brethren. The Vatican II Pastoral Constitution: "On The Church in The Modern World" (Gaudium Et Spes) states, "Since God the Father is the origin and purpose of all men, we are all called to be brothers. Therefore, if we have been summoned to the same destiny, human and divine, we can and we should work together without violence and deceit in order to build up the world in genuine peace." (para 92) Indeed, out of sincerity for the love of the truth, we should not refuse to talk to anyone. "'Respect' and 'love' ought to be extended also to those who think or act differently than we do in social, political and even religious matters. In fact, the more deeply we come to understand their ways of thinking through such courtesy and love, the more easily will we be able to enter into dialogue with them"<sup>25</sup>, in order to communicate in good faith within the Lord.

### **Spiritual Care by Educators and Youth Workers**

Catholic school education also contributes to peacemaking. When facing changes in society and in times, educators teach youngsters to adhere to the Five Core Values of "Truth", "Love", "Justice", "Life" and "Family". "Truth" teaches us to strive to maintain the capacity for seeking the truth, to distinguish between right and wrong, and true and false, and to be honest by telling the truth. "Justice" teaches us to uphold human dignity, to assume responsibility for each other, for the family and society, to respect the rights of others, and to establish fair, harmonious and reciprocal interpersonal relationships. "Love", connects us to all people and with each other in harmony. It transcends the strict measure of justice, and thus giving priority to helping the weak and marginalized people is taken to be an obligation. "Life" teaches us to respect the sacredness and preciousness of each individual's life and to work for the happiness and bliss of mankind. "Family" teaches us to be united and live in harmony with our family, to get along with each other, to live and grow in true loving care without reservation.<sup>26</sup>

The Vatican II Pastoral Constitution "On the Church in the Modern World" (Gaudium Et Spes) also mentions the mission of educators to create peace. "Those who are dedicated to the work of education, particularly of the young, or who mold public opinion, should consider it their weightiest task to instruct all in fresh sentiments of peace. Indeed, we all need a change of heart as we regard the entire world and those tasks which we can perform in unison for the betterment of our race." (para 82) Our educators should thus always desire peace, uphold professionalism and ethics, and support each other. They should provide appropriate counselling for students and even for teachers who in recent months may be directly affected in body, mind and spirit, or may even have been traumatized, so as to help them regain their inner peace and resume their work or study.

---

<sup>25</sup> Vatican II Pastoral Constitution: "On The Church In The Modern World (Gaudium Et Spes)" para 28.

<sup>26</sup> Catholic Education Office "Vision & Mission of Catholic Schools" pamphlet.

## **Aspirations of the Faithful for a Journey of Reconciliation**

We are determined to pursue truth, justice and love, mainly to promote order and peace. However, under the current situation, no matter whether it be on the controversial social issue itself, or the root cause of the current chaos, or the way to manifest social justice, it is improbable to persuade various parties to dispel the differences among them in the short term and to calm all disputes. Hong Kong society still has to rely on persons or an organization with the highest credibility and statutory powers to use the resources and manpower they can mobilize to conduct summons, hearings, verifications and rulings in order to find out the truth, and to recommend to society at large long-lasting remedies and measures for reparation. This might take years to complete.

Just as South Africa had been subjected to racial segregation laws for nearly a century, countless local people were abused and hurt, and strong hatred pervaded different ethnic groups. However, the black leader Nelson Mandela established the "Truth and Reconciliation Commission" in 1995 to encourage hostile people to come together, earnestly enter into dialogue with each other to restore the truth, to lead South Africa to realize national reconciliation, and to embark on the path of forgiveness and justice. During the process reasonable concerns and aspirations of all parties concerned were accommodated, which means that both sides needed to make painful concessions. The outcome of such negotiations should not and could not be a resolution on who be the winner or the loser. The whole of South Africa sought only to realize a common wish: "In the future of South Africa, regardless of race and color, everyone will live in harmony." Forgiveness is not a responsibility, but a free choice. Although it could not offset the evils that had already occurred, it gave people a chance to heal their traumatic experiences and get out of the deep vale of despair. Hence, justice and forgiveness is the dual process to bring about peace."<sup>27</sup> Such is the journey of peacemaking we Christians must go through.

## **Conclusion**

The sea holds every single drop of water so it can be boundless. It welcomes and accommodates all rivers. It is like the boundless love of Jesus Christ on the cross who forgives all sinners in the world. It embraces a world in which love and hatred coexist. Pope St. John Paul II in the encyclical "On Social Concern" (*Sollicitudo Rei Socialis*) clearly points out that love is the first principle of the Church, the cornerstone of a steadfast faith. "The condemnation of evils and injustices is also part of that ministry of evangelization in the social field which is an aspect of the Church's prophetic role. But it should be made clear that proclamation is always more important than condemnation, and the latter cannot ignore the former, which gives it true solidity and the force of higher motivation." (para 41)

"But I say to you, love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father, for He makes His sun rise on the bad and the good, and causes rain to fall on the just and the unjust." (Mt 5:44-45)

Love is the greatest virtue which transcends justice. "Above all, let your love for one another be intense, because love covers a multitude of sins." (1P 4:8) We must avoid the

---

<sup>27</sup> Translated from 「寬恕、正義與和平」魏明德著 陳德康譯《神思第五十七期 二零零三年五月 39-42 頁》

seeds or the sources of all hatred with sincerity and selfless love. For the sake of love too, we should avoid uncritical trust in and spreading false information and rumors on social media to combat and eliminate any media of breeding hatred, and to maintain good relationships with other people and with God, so as to enjoy inner peace of mind.

World peace is a great vision. Yet peacemaking can start with small or insignificant acts. St. Teresa of Calcutta once said, "Peace begins with a smile. Every time you smile at someone, this is an act of love, a gift for people, a beautiful thing." We believe that this tiny gift can be prepared and delivered by each of us. Each of us can also be a humble tool for the peace of God, to live out the gospel spirit of the "Prayer for Peace" of St. Francis of Assisi:

*Make me a channel of Your peace  
Where there is hatred, let me bring Your love  
Where there is injury, Your pardon Lord  
And where there's doubt, true faith in You  
Make me a channel of Your peace  
Where there's despair in life, let me bring hope  
Where there is darkness, only light  
And where there's sadness, ever joy*

*Oh Master, grant that I may never seek  
So much to be consoled as to console  
To be understood as to understand  
To be loved as to love with all my soul*

*It is pardoning that we are pardoned  
In giving to all men that we receive  
And in dying that we're born to eternal life*

Amidst darkness, the light is more dazzling. In the midst of chaos, peace is far more powerful. The earthly kingdom of God should never only exist in the scriptures. We need to build it by lifting our hearts together to God, with constant confidence and hope, through forbearing love and kindness to influence all those around us. As the People of God, how should we make our choices in the midst of chaos? Nothing else, but Faith, nothing else but Hope, and nothing else but Love!

[The Catholic Education Office 2019.09]

## 教 育 日

### 二零一九年九月二十二日

「締造和平的人是有福的，因為他們要稱為天主的兒女。」(瑪 5:9)

#### 信友禱文 (參考)

1. 請為教會祈禱。求主以真理之光引領教會，在面對各種社會上的不義、迫害和困難時，仍能堅守聖經及社會訓導，力行公義，實踐仁愛，締造和平，見證信仰。為此，我們同聲祈禱。
2. 請為一切有權位的人、包括本地的政府官員、教育政策的決策者祈禱。求主賜予他們真正的智慧、廣闊的視野、寬仁謙厚的胸襟，使他們能尊重、欣賞不同辦學團體的理念和精神，使雙方在辦教育的工作上合作無間。
3. 請為天主教學校祈禱。求主祝福她的校園生活，能展現基督的道路、真理與生命，優化心靈、傳揚福音，幫助學生尋找生命意義、跟隨基督、發揮潛能、過度敬、端莊和正直的生活。為此，我們同聲祈禱。
4. 請為教育工作者祈禱。求主使他們充滿聖神，賜與他們智慧、動力、愛心和忍耐，常懷信心與希望，陪伴學生成長，協助他們面對價值混亂、是非模糊、對前景感到焦慮、迷惘與失望的處境。為此，我們同聲祈禱。
5. 請為家庭祈禱。求主臨在每一個家庭，使各成員都能以愛、忍耐、體察、寬恕和犧牲相待。求主特別祝福父母，使他們能以芳表善行培育子女，並教導他們畢生追尋基督所啟示的真理。為此，我們同聲祈禱。
6. 請為學生祈禱。求主護祐他們，開啟他們的明悟，使他們能在福音的光照下，智慧日增，抗拒生活中各種罪惡的誘惑，能擇善棄惡，熱愛及珍惜生命，不斷充實裝備自己，他日貢獻服務他人。為此，我們同聲祈禱。

**Education Day**  
**22<sup>nd</sup> September 2019**

Blessed are the peacemakers, for they will be called children of God. (Mt 5:9)

**Prayer of the Faithful** (for reference only)

1. Let us pray for the Church. May the Lord enlighten the Church with Truth, so that in the midst of social injustice, persecutions and hardships, she can uphold the teachings of Holy Scripture and her Social Teachings, promote justice, practise charity, make peace and give witness to our faith. For this, we pray to the Lord.
2. Let us pray for all in authority, including local government officials, education policy-makers. May the Lord grant them true wisdom, broad minds, big and humble hearts so that they may respect and appreciate educational beliefs and ethos of different school sponsors, fostering effective collaboration between the government and various school sponsoring bodies. For this, we pray to the Lord.
3. Let us pray for all Catholic schools. May the Lord bless that school life there may reveal the Way, the Truth and the Life of Jesus, nurture spiritual growth, preach the gospel, help students find meaning in life and follow Christ, develop their potential, and live a respectful life with dignity and integrity. For this, we pray to the Lord.
4. Let us pray for all educators. May the Holy Spirit grant them wisdom, initiatives and motivations, love and endurance, hope and confidence as they walk along with their students in the midst of confused values, distorted truth, anxieties, chaos and frustrations. For this, we pray to the Lord.
5. Let us pray for all families. May the Lord be with every family, so that its members will treat one another with love, patience, understanding, forgiveness and self-sacrifice. May the Lord especially bless the parents, so that they can bring up their children by setting good examples and teaching them to seek throughout life the truth as revealed by Christ. For this, we pray to the Lord.
6. Let us pray for our students. May the Lord protect and enlighten them, so that guided by the Gospel spirit they will grow in wisdom and be able to resist every temptation, to choose what is good, to renounce all vices, to love and cherish life, to constantly enrich and equip themselves so as to serve others. For this, we pray to the Lord.