



和平佔中 神學研討會

我看和平與抗命 — 夏其龍

2013年11月5日

從天主教的歷史看和平與抗命

殉道者的教會



統治者的教會



爭權者的教會



競爭者的教會



自守者的教會



同道者的教會

殉道者的教會

1-4世紀

和平=永生

抗命=犧牲



殉道者的教會

1-4世紀

和平 = 永生

抗命 = 犧牲

統治者的教會

4-5世紀

和平 = 統一

抗命 = 背叛



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和平 = 清理

抗命 = 異端

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和平 = 尊重

抗命 = 維權

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教會與社會



梵蒂岡第二次大公會議 1962-65

我們這時代的人們，尤其貧困者和遭受折磨者，所有喜樂與期望(*Gaudium et Spes*)、愁苦與焦慮 (*Lutus et Angor*)，亦是基督信徒的喜樂與期望、愁苦和焦慮。凡屬於人類的種種，在基督徒心靈內，莫不有所反映。
《論教會在現代世界》牧職憲章 GS 1. - 1965/12/07

教會與社會



“**Politics** is the most important of the civil activities and has its own field of action, which is not that of religion. Political institutions are **secular** by definition and operate in independent spheres.

I believe that **Catholics** involved in politics carry **the values** of their religion within them, but have the mature awareness and expertise to implement them. The **Church** will never go beyond its task of expressing and disseminating its **values**.” – 9 October 2013

教會與和平

True and lasting peace among nations cannot consist in the possession of an equal supply of armaments but only in mutual trust.

It (peace) is a thing which not only is dictated by common sense, but is in itself most desirable and most fruitful of good.

John XXIII, "Peace on Earth", 113

An appeal to world powers at the brink of nuclear war in 1963.

教會與和平

Pope Francis said the "Peace on Earth" reminds us that the basis of peace-making exists in mankind's divine origin and thus everyone, from individuals and families to society and States are called to "build peace, on the example of Jesus Christ... by promoting and practicing justice with truth and love...(and) contributing...to integral human development" through solidarity.

Vatican Radio 3 October, 2013

高主教(Raimondi)的公民抗命姿態
1891

Discrepancy of Officer
administering the Government.

5130

31 Augt 1891

Your Excellency,

I have the honor to acknowledge receipt of your letter No 71 of the 16th instant forwarding for my information copy of a minute of Governor St John's letter of the 1st August relating to the Marriage Laws of the Colony.

I am much obliged for the communication, and perceive that if His Excellency the Governor had been in good health and had been able to give time to the consideration of the subject he would not have judged it so hasty, nor



in it so soon as was done. We desire to see that my other wife can a spirit of reliance for the law is to have entirely misconceived it and us. We respect the law and yield obedience to it in every possible way, and require our people to do the same. Then it is possible that the requirements of the Marriage Ordinance can be in any way fulfilled we refuse to marry until they are complied with; but there are cases in which we must obey rather than men, and when we must administer the sacrament of Matrimony licence or no licence, in, star or no Registrar. Such cases are few and far between, but they are and always will be such. Of course we are quite prepared to take the legal consequences with which our hasty conduct - circumstances.

which we are all assured however that the first time a priest was punished for disobedience to the Marriage Ordinance on conscientious grounds would be the last.

I cannot understand how or why it is that when in India and the Straits Settlements there is a law in force which provides abundantly for every civil requirement of marriage and at the same time leaves all religious bodies free to observe their own rules and discipline, the same or a similar law cannot be introduced here. There is absolutely nothing in the circumstances of Singapore that renders a law that is good and useful in Singapore unsuitable here. The circumstances of the two countries as regards the marriage question absolutely alike.

May



Enclosed is a copy of this letter with however one small minute and an addendum of the 21st March to the Secretary of State.

Yours e

signed H. J. Hammond
Bishop, Vicar Apostolic.

His Excellency,
the Officer Administering
the Government of
Singapore.

> >

Discrepancy of Officer
administering the Government.

5130

31st Augt 1891

Your Excellency,

I have the honor to acknowledge receipt of your letter No 71 of the 16th instant forwarded for my information copy of a minute of Governor Astor's letter of the 1st August last relating to the Marriage Laws of the Colony.

I am much obliged for the communication, and perceive that if His Excellency the Governor had been in good health and had been able to give time to the consideration of the subject he would not have judged it so hasty, nor



so it would be necessary to do. I have not yet had opportunity to consider the matter, but my other impression is that the law is to have entirely misconceived it and us. We respect the law and yield obedience to it in every possible way, and require our people to do the same. Then it is possible that the requirements of the Marriage Ordinance can be in any way fulfilled we refuse to marry, until they are complied with; but there are cases in which we must obey rather than men, and when we must administer the sacrament of Matrimony, licence or no licence, in, star or no Registrar. Such cases are few and far between, but they are and always will be such. Of course we are quite prepared to take the legal consequences with which His Excellency so kindly threatens.

C.O. 129 - 250
(Colonial Office)

1852 Marriage Ordinance: set up a register for civil marriages

1875 Marriage Ordinance: set up a general register of all former and future marriages, and Church marriages only with government license.

1893 Marriage in Articulo Mortis: religious ministers can celebrate a marriage for person in articulo mortis without a license

Bishop Raimondi to Officer
administering the Government

Hong Kong, 19th May, 1891

Bishop Raimondi to Officer -
administering the Government.

15130
Hong Kong, 19th May, 1891

Dear Sirs,

I have the honor to acknowledge receipt of your letter
of the 16th instant forwarding
for my information copy of a
Circular of Governor St. John's
letter of the 1st March last relating
to the Marriage Laws of the Colony.

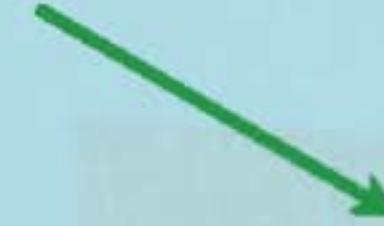
I am much obliged for
the communication, and perceive
that if His Excellency the Governor
had been in good health and had
been able to give time to the
consideration of the subject he would
not have judged us so harsly, nor

indeed

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THE PLIATION OF THE PUBLIC
RECORD OFFICE, LONDON

of cause we are quite prepared to take the penal consequence with



in it. We consider ourselves in no difficulty. We cannot say that we have a spirit of defiance for the law is to have entirely — misconceived it and us. We — respect the law and yield obedience to it in every possible way, and require our people to do the same. When it is possible that the — requirements of the Marriage — Ordinance can be in any way fulfilled we refuse to marry, until they are complied with; but there are cases in which we must obey God rather than men, and when we must administer the sacrament of Matrimony licence or no licence, minister or no Registrar. Such — cases are few and far between, but here we and always will be such.

The reason we are quite prepared to take the penal consequences with which we become so handily — circumstanced

priest was punished for disobedience to the Marriage Ordinance on conscientious grounds would be

however that the first time a priest was punished for disobedience to the Marriage Ordinance on conscientious grounds would be the last.

I cannot understand how or why it is that when in India and the Straits Settlements there is a law in force which provides abundantly for every available requirement of marriage and at the same time leaves all religious bodies free to observe their own rules and discipline, the same or a similar law cannot be introduced ... There is absolutely nothing in the circumstances of marrying that renders a law that is good and useful in Singapore unsuitable here. The circumstances of the two cases are as regards the marriage question absolutely alike.

May



the day of your
arrival at Hongkong will be
dated with December and issued
under my signature on the 21st
March to the Secretary of State.

Yours,

Signed John T. Raimondi
Bishop, Vicar-Apostolic.

Signed John T. Raimondi
Bishop, Vicar-Apostolic

new locality.

The Officer Administering
the Government of
Hongkong.

✓ ✓ ✓

天主教對公民抗命的理解

天主教 教理

教宗若望保祿二世於1992年12月7日向世界各國主教團教義委員會的主任委員宣布出版。

權威並非從自身取得其**道德的合法性**。它不得專橫妄為，而應為公益服務，作為一種「道德力量，此道德力量的基礎是自由及責任感」。

若權威尋求有關團體的公益，並採用道德上容許的方法來達成此目標，這時權威的行使才算合法。如有掌權者制定不義的法律，或採用違反道德秩序的方法，這些措施沒有束縛良心的力量。「在這情況下，權威自動消失而轉變成**迫害**」。

— 天主教教理 1902、1903條

若執政當局發出的指令違反道德秩序的要求、人的基本權利、或福音的教導，公民依照良心有責任不順從。

若執政當局的要求違反正直的良心，則在服務天主與服務政治團體的區分上，得到拒絕服從政府的理由。

「凱撒的，就應歸還凱撒；天主的就應歸還天主」(瑪 22:21)。

「聽天主的命應勝過聽人的命」(宗 5:29)。

- 天主教教理 2242 條

抗拒政權的欺壓不能合法地訴諸武力，除非下列五個條件同時具備：

- 一、基本權利的侵犯是確實的、嚴重的、長期的；
- 二、已經用盡了其他所有的方法；
- 三、不引起更惡劣的紛亂；
- 四、有成功希望的充分理由；
- 五、依情理說已看不出有更好的解決之道。

— 天主教教理2243條

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