

In accordance to the teaching of Jesus Christ our Lord(Mt 18:17, Lk 10:16, Jn 21:15-17), the People of God are to reverently obey the Catholic Church, led by the Roman Pontiff, regarding her teachings on articles of faith and morality. (Heb 13:17)

基於救主耶穌的聖訓（瑪十八 17；路十 16；若廿一 15-17），全體天主子民均有義務，敬重地服從以羅馬教宗為首的公教會，以基督之名，關於信仰及道德的訓導（希十三 17）。

聖教會有關無神社會主義及共產主義之訓導

Teachings of the Holy Church on Atheist Socialism and Communism

Constitution from the Second Vatican Council

"Not to be overlooked among the forms of modern atheism is that which anticipates the liberation of man especially through his economic and social emancipation. This form argues that by its nature religion thwarts this liberation by arousing man's hope for a deceptive future life, thereby diverting him from the constructing of the earthly city. Consequently when the proponents of this doctrine gain governmental power they vigorously fight against religion, and promote atheism by using, especially in the education of youth, those means of pressure which public power has at its disposal. In her loyal devotion to God and men, the Church has already repudiated and cannot cease repudiating, sorrowfully but as firmly as possible, those poisonous doctrines and actions which contradict reason and the common experience of humanity, and dethrone man from his native excellence."

(*Gaudium Et Spes*, 20-21)

Catechism of the Catholic Church

"The Church has rejected the totalitarian and atheistic ideologies associated in modern times with "communism" or "socialism." She has likewise refused to accept, in the practice of "capitalism," individualism and the absolute primacy of the law of the marketplace over human labor.²⁰⁷ Regulating the economy solely by centralized planning perverts the basis of social bonds; regulating it solely by the law of the marketplace fails social justice, for "there are many human needs which cannot be satisfied by the market."²⁰⁸ Reasonable regulation of the marketplace and economic initiatives, in keeping with a just hierarchy of values and a view to the common good, is to be commended." (CCC2425, c.f. 2423-2428)

梵蒂岡第二屆大公會議文獻

還該提到另一種無神論。這類無神論將人類解脫的希望。特別寄託於經濟及社會解脫。這類無神論認定宗教本質上便構成人類解脫的障礙。在他們來說，令人神往於騙人的來世生命，等於使人對建設地上的王國毫不努力。因此，這類無神論者，一旦取得政權，便激烈反對宗教，並運用政府擁有的強制權，尤其在青年教育上，從事傳播這類無神論。忠於天主及人類的教會，對這種違反人類的共同思想和經驗，並貶抑人性天賦尊嚴的萬惡理論及行為，現在一如昔日，不能不以沉痛心情，極其堅決地加以擯棄

(《論教會在現代世界》牧職憲章, 20-21)

《天主教教理》

教會在現代已揚棄那與「共產主義」或「社會主義」聯合的極權主義及無神主義。此外，教會也拒絕「資本主義」、個人主義，以及把市場的法則視為比人的工作更重要的作法。只憑中央企畫來控制經濟，將敗壞社會關係的基礎；經濟的控制專憑市場的法則，並不能實施社會主義，「因為很多人性方面的需要，並不能由市場來獲得滿足」。需要按照正確的價值等級，並為了公益，鼓勵一種市場和經濟創業活動的合理控制。(CCC2425, c.f. 2423-2428)

Pope Francis (Reigning 2013-)

"The profound contrast [between Marxism and Christianity], Ratzinger [Benedict XVI] notes, consists instead - even prior to the Marxist claim to place heaven on earth, man's redemption in the present world - of the fathomless difference that exists between them with regard to how redemption is supposed to come about ... Thus the defense of man and of what is human against the ideological reductions of power proceeds today once again by way of establishing man's obedience to God as the limit of obedience to the state."

(Pope Francis, "Foreword", in Benedict XVI, Faith and Politics: Selected Writings, Ignatius Press, 2018).

Pope Emeritus Benedict XVI (Reigning 2005-2013)

"Marxism had seen world revolution and its preliminaries as the panacea for the social problem: revolution and the subsequent collectivization of the means of production, so it was claimed, would immediately change things for the better. This illusion has vanished."(Deus Caritas Est, 27)

"As Augustine once said, a State which is not governed according to justice would be just a bunch of thieves." (Ibid., 28a)

Pope Saint John Paul II (Reigning 1978-2005)

"Socialism considers the individual person simply as an element, a molecule within the social organism, so that the good of the individual is completely subordinated to the functioning of the socio-economic mechanism. Socialism likewise maintains that the good of the individual can be realized without reference to his free choice, to the unique and exclusive responsibility which he exercises in the face of good or evil. Man is thus reduced to a series of social relationships, and the concept of the person as the autonomous subject of moral decision disappears, the very subject whose decisions build the social order. From this mistaken conception of the person there arise both a distortion of law, which defines the sphere of the exercise of freedom, and an opposition to private property." (Centesimus Annus, 13)

教宗方濟各 (在位:2013年-)

「正如拉辛格 [本篤十六世] 所說，[馬克思主義跟基督宗教之間] 莫大的差異在於，兩者對救贖到底如何來臨，有著深不可測的分歧，更遑論馬克思主義，宣稱要建立人間天堂、使人在現世便得到救贖 … 因此，為了在意識形態權力的壓抑下，捍衛人類和人作為人的意義，必須從今起，重新建立人對天主的服從，並以此制衡人對國家政權的服從。」

(方濟各教宗，「前言」，本篤十六世，信仰與政治：選集，依納爵出版社，2018年)

榮休教宗本篤十六世 (在位:2005-2013年)

「馬克思主義提出了世界革命作為解決社會問題的靈丹妙藥：根據這種理論，藉著革命以及隨之而來的生產集體化，一切問題都會以全新的模式迎刃而解。這個夢想已經破滅了」；「如果一個國家不以正義來治理，就會成為一個巨大的強盜集團。」 (Deus Caritas Est 通諭，2005年12月25日)

聖若望保祿二世教宗 (在位:1978-2005)

「社會主義把個人當成是一粒元素、社會有機物中的一粒分子，因此個人的福祉，完全服膺於社會經濟機制的運作。同理，社會主義主張，個人的福祉，能夠在無視其自由選擇的情況下實現，而無需理會他在面對善惡時，應負的獨特責任。就是這樣，人被降格為一系列社會關係，而個人作為自由的道德決策者的概念，消失得無影無蹤。這個關於個人的錯誤概念，產生了對法律的曲解，以致收窄自由的行使、反對私有的財產。」(Centesimus Annus 通諭，1991年5月1日，共產蘇聯解體前7個月)

Pope Saint Paul VI (Reigning 1963-1978)

“Too often Christians attracted by socialism tend to idealize it in terms which, apart from anything else, are very general: a will for justice, solidarity and equality. They refuse to recognize the limitations of the historical socialist movements, which remain conditioned by the ideologies from which they originated.” (Octogesima Adveniens, 31)

Pope Saint John XXIII (Reigning 1958-1963)

“Pope Pius XI further emphasized the fundamental opposition between Communism and Christianity, and made it clear that no Catholic could subscribe even to moderate Socialism. The reason is that Socialism is founded on a doctrine of human society which is bounded by time and takes no account of any objective other than that of material well-being. Since, therefore, it proposes a form of social organization which aims solely at production, it places too severe a restraint on human liberty, at the same time flouting the true notion of social authority.” (Mater et Magistra, 34)

Pope Venerable Pius XII (Reigning 1939-1958)

“To consider the State as something ultimate to which everything else should be subordinated and directed, cannot fail to harm the true and lasting prosperity of nations.” (Summi Pontificatus, 60)

Pope Pius XI (Reigning 1922-1939)

“We make this pronouncement: Whether considered as a doctrine, or an historical fact, or a movement, Socialism, if it remains truly Socialism, even after it has yielded to truth and justice on the points which we have mentioned, cannot be reconciled with the teachings of the Catholic Church because its concept of society itself is utterly foreign to Christian truth.” (Quadragesimo Anno, 117)

教宗聖保祿六世 (在位:1963-1978)

「太多時候，被社會主義吸引的基督徒們，慣於把它美化起來，除去其他事後，把它非常概要的說成是實現正義、友愛和平等的意願。然而，他們不願意正視歷史上社會主義運動的弊端，被自己的源頭意識形態制肘。」(Octogesima Adveniens 牧函，1971年5月14日)

教宗聖若望廿三世 (在位:1958-1963年)

「教宗庇護十一世因而強調共產主義與基督信仰有根本上的衝突，並指出沒有天主教徒能信仰即使是最溫和的社會主義。原因在於，社會主義建基於一個關於人類社會的教條，而這教條受時代局限，除了物質福利外別無目標。既然如此，它提倡的社會組織但求促進生產，卻對人的自由施加過份的限制，又同時無視社會權威的真正含意。」(Mater et Magistra 通諭，1961年5月15日)

可敬者教宗庇護十二世

(在位:1939-1958)

「把國家當成是至高無上並且要求其他一切都要服從它和受它指導，只會傷害各族真正和長久的昌盛。」(Summi Pontificatus 通諭，1939年10月20日)

教宗庇護十一世 (在位:1922-1939)

「我們在此宣告：無論作為一套學說、一個歷史事件或者是一場運動，社會主義，如果它是真正的社會主義的話，縱使在我們剛提到的真理和公義的要點上願意妥協起來，始終無法跟天主教會的教義磨合，因為社會主義關於社會的概念，極為偏離基督的真理。」(Quadragesimo Anno 通諭，1931年5月15日)

Pope Benedict XV (Reigning 1914-1922)

It is not our intention here to repeat the arguments which clearly expose the errors of Socialism and of similar doctrines. Our predecessor, Leo XIII, most wisely did so in truly memorable Encyclicals; and you, Venerable Brethren, will take the greatest care that those grave precepts are never forgotten, but that whenever circumstances call for it, they should be clearly expounded and inculcated in Catholic associations and congresses, in sermons and in the Catholic press. (Ad Beatissimi Apostolorum, 13)

Pope Saint Pius X (Reigning 1903-1914)

“It will be a tumultuous agitation, sterile for the end proposed, but which will benefit the less Utopian exploiters of the people.”
(Notre Charge Apostolique)

Pope Leo XIII (Reigning 1878-1903)

“You understand, venerable brethren, that We speak of that sect of men who, under various and almost barbarous names, are called socialists, communists, or nihilists, and who, spread over all the world, and bound together by the closest ties in a wicked confederacy, no longer seek the shelter of secret meetings, but, openly and boldly marching forth in the light of day, strive to bring to a head what they have long been planning - the overthrow of all civil society whatsoever.”
(Quod Apostolici Muneris, 1)

Pope Blessed Pius IX (Reigning 1846-1878)

“You are aware indeed, that the goal of this most iniquitous plot is to drive people to overthrow the entire order of human affairs and to draw them over to the wicked theories of this Socialism and Communism, by confusing them with perverted teachings.” (Nostis et Nobiscum, 6)

教宗本篤十五世 (在位:1914-1922)

「我們無意在這裡重複那些清楚披露社會主義及類似學說錯誤的論據。我們的前任教宗——良十三世——已經在他那些確實值得回味的通諭中，明智的把它們寫下；而你們，可敬的兄弟們，應盡最大努力，確保那些極其重要的教導不會被人遺忘，要在所有合適的情況下，在天主教的團體和會議裡、在講道和天主教刊物中，清楚申述和解釋。」(Ad Beatissimi Apostolorum 通諭，1914年11月1日，俄國十月社會主義革命發生前3年)

教宗聖庇護十世 (在位:1903-1914)

「這將是一場動蕩的騷亂，完全無助於達致自己提出的最終目標，反而使假借『烏托邦』之名剝削人民的人獲利。」(致法國主教們，Notre Charge Apostolique 宗座牧函，1910年8月25日，俄國十月社會主義革命發生前7年)

教宗良十三世 (在位:1878-1903)

「我們談及這幫人等，以各樣幾近野蠻的名字自稱的『社會主義者』、『共產主義者』或『虛無主義者』，他們遍及世界各地，以邪惡聯盟的形式緊密聯繫，不再暗中聚會，而是公開公然地在光天化日下巡遊，矢志達致他們長久的陰謀：徹底打倒一切公民社會。誠然，這幫人就是《聖經》所指的那些『玷污肉身，拒絕主權者，褻瀆眾尊榮者』的人。」(Quod Apostolici Muneris 通諭，1878年12月28日，俄國十月社會主義革命發生前39年)

教宗真福庇護九世 (在位:1846-1878)

「這個極盡邪惡的陰謀，旨在推翻人類事務的整個秩序，再引誘人信奉社會主義和共產主義的惡毒理論、以扭曲的學說迷惑他們。」(Nostis et Nobiscum 通諭，1849年12月8日，俄國十月社會主義革命發生前68年)