



TALK 2: UNDERSTANDING AND
HANDLING LUST

第二講：明白和處理情慾



醜惡的新聞

- Ben Levin, UT 教授, 安省副教育部長, 國際知名學者。
 - 被判性侵犯幼童罪, 並洩及自己女兒們。
 - 每天都在網上聯絡同道中人, 並有他們詳細資料和分析。
 - 被判入獄三年。
- => 人心底深處, 往往埋藏不可告人情慾。

明白和處理情慾

- 情慾像蜥蜴般埋藏人心底深處，使人做些難以啟齒的事。
- TOB 的正面訊息：這基本生理需要，反影著人心底裡潛藏著對美的嚮往和共融的需要。若適當使用，蜥蜴能變成駿馬，助人聖化。

綜合整個討論的小故事

講述：Christopher West

全長：七分鐘

請一面聽一面跟隨螢幕上故事大意

綜合整個討論的小故事

- 靈魂們坐巴士前往天堂途中
- 邪情蜥蜴 (Lizard of lust) 出現
- 火般的天使把守入天堂大門
- 問靈魂是否要殺死蜥蜴
- 靈魂：遲些再算、應能控制得到、很痛苦、會連我也殺掉。

A Cute Little Story That Defines Our Whole Discussion

- 蜥蜴: 沒有我你不再是男人
- 蜥蜴被殺, 靈魂變成美善和獲救贖的人, 散發著天主的光榮
- 蜥蜴轉化成駿馬, 人乘馬在生命的光輝中, 絕塵而去。

溫馨提示....

“Sex, as often experienced in today’s sexual free-fire zone, is instinctive and impersonal. But that kind of sex, Wojtyla argued does not rise above the level of animal sexuality...Sex that is an expression of self-giving love, not a use of the other for temporary gratification is the only sex worthy of human beings” (George Weigel, Introduction to *The Splendor of Love* of Fr. W. Schu).

對邪情的認識

- 被動、發洩、人成物品、動物層次 (Instinctive and impersonal, animal level –Wojtyla)
- 利用別人來滿足自己 (Use of the other for self-gratification)
- 能使人死亡 (CW故事, 「因為愛情猛如死亡, 妒愛頑如陰府 : 它的焰是火焰, 是上主的火焰」 歌8:6; 多8; 教理2370 “intrinsically evil”)
- 「在心裏姦淫」(瑪5:28)

「在心裏姦淫」- 真的可以嗎?

「你們一向聽說過：『不可姦淫!』」

我卻對你們說：凡注視婦女，有意貪戀她的，他已在心裏姦淫了她。」 (瑪 5:27-28)

「在心裏姦淫」 – 真的可以嗎？

三個關鍵性問題：

1. 為何心中感受到這強烈的需求？
2. 是否犯姦淫？幾時犯？
3. 怎樣克服邪情的誘惑？

Q1-為何心中感受到這強烈的需求？

- 無論男或女的身體，都是個標記，指向著天主永恆的奧秘，即聖三本體內的生活、愛、和父/子/聖神三位一體的共融。
- 人對愛、結合、和快樂的需求，是天主存放人心中，用來引領他歸向天主的工具。

(Ref: CW, *An Intro to the TOB*, p.8)

Q1-為何心中感受到這強烈的需求?

當本來是用來引領人進入天主永恆共融和喜樂的需求，被用來在有限事物中尋求短暫的喜樂時，人便犯了罪，亦即是有所偏差 (sin = “miss the mark”)。

(Ref: CW, *An Intro to the TOB*, p.8)

Q2 - 是否犯姦淫？幾時犯？

「你們一向聽說過：『不可姦淫!』

我卻對你們說：凡**注視婦女**，**有意貪戀**她的，他已在心裏姦淫了她。」 (瑪 5:27-28)

“But I say to you, everyone who **looks at a woman with lust** has already committed adultery with her in his heart.”

Q2a - 是否犯姦淫？溫馨提示....

- “Sex that is an expression of self-giving love, not a use of the other for temporary gratification is the only sex worthy of human beings” (George Weigel, Introduction to *The Splendor of Love* of Fr. W. Schu).
- “Chastity is a great YES to the true meaning of sex...it frees us from the tendency to use others for selfish gratification and enables us to love others as Christ loves us” (CW, *Good News About Marriage & Sex*, p. 66).

一切行為應建基於 JP11 以人為本的準則(personalistic norm)

“It says that persons have such great dignity that never, under any circumstance, is it acceptable to use a person as a means to an end...We must resist every impulse in us that tends to treat other people as means to our own selfish gratification, so that we can learn to love others for their own sake.”

(CW, *Goods News*, p.74)

Q2a - 是否犯姦淫？

請問以下情況是否犯姦淫？

1. 遵從婚姻盟誓生活的夫妻。
2. 丈夫視妻子為僕人和滿足性慾的機器。
3. 採用避孕的夫妻。
4. 合法同居 (Common law)。
5. 婚前/外性關係。
6. 被路過女子美貌吸引(see next slide)。

Q2b – 幾時犯？

“Only when lust has gained possession of the will is it possible to say that it is dominant over the subjectivity of the person...Through that possibility – by virtue of self-decision or self-determination – the very way of existing with regard to another person is established. Only then...is it possible to confirm...about the man dominated by lust.”

(JPII 41.4-41.5)

A black and white photograph of a person sitting on a tiled floor in a room with a window, looking out thoughtfully. The person is silhouetted against the bright light coming from the window. The room has tiled walls and a tiled floor. The person is sitting on the floor, leaning against the wall, with their hand resting on their chin. The window is large and has a grid pattern. The overall mood is contemplative and somber.

Q3 - 怎樣克服邪情的誘惑?

清修主義(Puritanism) 的錯誤

- 所有將身體視為邪惡，因它而感不自然、害怕和羞恥的清修主義，包括Angelism, Manicaeism, Jansenism, Gnosticism等，都違背教會有關聖子降生成人和聖事的教導。
- 其錯誤在於對人身體缺乏正確理解。

清修主義(Puritanism) 的錯誤

- 去制止自己做壞事是好的，但心術不正的問題仍在。需一顆新的心 - 新的心神 (a new “ethos”)，被救贖了的心。
- St. Nonnus和St. Pelagia的故事 => 真正的純潔不決定於看或不看。
- 「心裏潔淨的人是有福的」 (瑪 5:8) – 耶穌要人明白，人對共融的渴求和異性的吸引，是為了將人指向自我交出的真愛(像基督的愛)，而不是為了引發邪情。

「君王，願你引我進你的內室」 (雅歌 1:4)

It is “a journey totally sustained by grace, which nonetheless demands an intense spiritual commitment and is no stranger to painful purifications (the ‘dark night’). But it leads, in various possible ways, to the ineffable joy experienced by the mystics as ‘nuptial union’” (JPII, *Apostolic Letter at the Close of the Great Jubilee*, n.33).

THE
ECSTASY OF
ST. TERESA
BY BERNINI,
BASILICA OF
ST. MARIA
DELIA
VITTORIA,
ROME



長期抗戰，勿投降！

- 「你們應當是成全的，如同你們的天父是成全的一樣。」
(瑪5:48)
- 「天主的旨意就是要你們成聖，要你們戒絕邪淫...」
(得前4:3)
- 完美的要求不是只為少數優越人仕：「基督的所有信徒，『每人都要正確地誘導自己的情感，』以免違反福音...而阻止其追求完全的愛德」。 (教理 2545).

長期抗戰，勿投降！

JPII on Church teaching being “just an ideal”:

It would be a very serious error to conclude that the Church’s teaching is essentially only an ‘ideal’...

JPII on “no man can do this”:

Of which man are we speaking? Of man dominated by lust or of man redeemed by Christ?...Christ has redeemed us! This means that he has given us the possibility of realizing the entire truth of our being.

(JPII, Splendor of Truth, n.103)

Marriage Not Just for “Heroes”

As the [Second Vatican] Council itself explained, this ideal of perfection must not be misunderstood as if it involved some kind of extraordinary existence, possible only for a few “uncommon heroes” of holiness. The ways of holiness are many, according to the vocation of each individual... The time has come to re-propose wholeheartedly to everyone this high standard of ordinary Christian living: the whole life of the Christian community and of Christian families must lead in this direction (JPII, *Novo Millennio Ineunte*, 31).

長期抗戰，勿投降！

“It can seem that Christian morality is in itself too demanding, difficult to understand and almost impossible to practice. This is untrue, since Christian morality consists, in the simplicity of the Gospel, in following Jesus Christ, in abandoning oneself to him, **in letting oneself be transformed by his grace and renewed by his mercy, gifts which come to us in the living communion of his Church.**” (JP II, Splendor of truth, 119)

長期抗戰，勿投降！

記著成功與失敗，人的努力和堅持固然重要，但人最終依靠的是天主恩寵。為大能者，沒甚麼是不可能的：

“Love then is not a utopia: it is given to mankind as a task to be carried out with the help of **divine grace**.” (JP II, Letter to Families, 15)

犯了奸淫、破碎婚姻和家庭、甚至重婚 - 未定案，不是失敗，不投降，繼續作戰：要認罪痛悔，依賴**天主慈悲**。



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THE END



Q&A Guidelines

1. No personal comments that may embarrass your group members. (Questions such as “Isn’t your son gay? How do you and your husband deal with it?”)
2. Don’t “expose” yourself by sharing personal info or stories that are inappropriate. (You are encouraged to do sharing, as long as what you share is appropriate and doesn’t embarrass people.)
3. Respect confidentiality, whether it’s yours or other people’s.

如何分辨淫猥和藝術？

1. 淫猥作品目的是引發邪情。
2. Paintings in Sistine Chapel (iconoclasm, incarnation – Ratzinger in *The Spirit of the Liturgy*: “descent of God is meant to draw us into a movement of ascent” , sacrament)