

2011-12 慕道再慕道第一節

為何要明白教會有關性和婚姻教導?

(A1) Rundown

- 7:45 – 8:05 祈禱、歡迎、行政事項
- 8:05 – 9:25 互動領航員時間
- 9:25 – 9:50 小組討論
- 9:50 – 10:05 分享、Q&A
- 10:05 - 10:10 總結、祈禱

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(A2) 行政事項

- 介紹組長
- Workbook (已放枱上、請組長分派)
- 收費: \$15 (組長收, 轉交Philip)
- 分享需知
- 介紹親友參加, 幫助福傳
- 網上收聽: www.crp.cmccbsp.org

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References

- *WB* – Christopher West, *The Good News About Sex and Marriage Seminar Workbook*
- *GN* - Christopher West, *The Good News About Sex and Marriage*
- *GA* – JPII, *Wednesday General Audience*
- *SCHU* – Fr. Walter Schu, *The Splendor of Love*
- *SK* – Sze Go Chinese Bible
- *CCC* – *Catechism of the Catholic Church*

2011-12 慕道再慕道 Schedule

日期	2011-12慕道再慕道主題
9/9/11	前言 – 為甚麼要研究教會有關性和婚姻的教導?
10/14/11	天主本來的計劃
11/11/11	羞恥進入了人對性的認知
12/9/11	基督將天主的計劃放回原位
1/6/12	這奧秘真是偉大! – 婚姻本義
2/10/12	從醫學角度看避孕; 比林斯排卵法(Billings Method)
3/9/12	守貞與女性神職
4/13/12	性在聖事中的喜樂; 基頓模式生育護理系統(Creighton Method)
5/11/12	性的傷害 – 讓你痊癒吧!
6/8/12	雅歌

2011-12 慕道再慕道 大組講述方式

1. 領航員會跟隨slides講述。
2. 會翻譯解釋英文引述(quotes)。
3. 互動領航員時間 - 歡迎隨時發問、分享、討論，領航員會控制時間。若時間所限，領航員要求發言人精簡或停止，請合作。
4. See SN1

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(B1) 性和婚姻真諦被歪曲低貶

- 今日社會尺度下跌至新低
- “In this case (the sexual revolution), the meaning of human life is reduced to the pleasure principle, and freedom is understood as the capacity to pursue personal sexual satisfaction so long as ‘no one else’ gets hurt...That familiar advertising slogan – ‘Just do it’ aptly summarizes the ersatz morality that the sexual revolution carried into Western societies” (George Weigel in *Schu*, p.xxii).

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“Faced with a culture that largely reduces human sexuality to the level of something common place, since it interprets and lives it in a reductive and impoverished way by linking it solely with the body and with selfish pleasure...training in the area of sex [needs to be] truly and fully personal: for sexuality is an enrichment of the whole person - body, emotions and soul – and it manifests its inmost meaning in leading the person to the gift of self in love” (JP II, *Familiaris Consortio*, n. 37).

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(B1) 性和婚姻真諦被歪曲低貶

- 維護性和婚姻真諦、生命和家庭是當務之急
- “JPII’s challenge to the free societies of the 21st century is similar to the challenge he posed to 20th century tyrannies: unless the house of freedom is built on the solid foundation of respect for the dignity of every human life from conception until natural death, freedom will be insecure and freedom may even self-destruct. (George Weigel in *Schu*, p.xxii).

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- “The history of mankind, the history of salvation, passes by way of the family. In these pages I have tried to show how the family is placed at the centre of the great struggle between good and evil, between life and death, between love and all that is opposed to love” (JPII, *Letter to Families*, n.23).

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(B2) 天主用性和婚姻啓示救贖計劃和生命真諦

- “God’s plan from all eternity is to ‘marry’ us. God wanted to reveal this eternal plan to us in a way we couldn’t miss, so he stamped an image of it right in our very being as male and female. This means that virtually everything God wants to tell us on earth about who he is, who we are, the meaning of life, the reason he created us, how we are to live and even our ultimate destiny is contained somehow in the truth and meaning of sexuality and marriage” (C. West, *Good News About Sex and Marriage*, p.19; *WB* pp. 8-9).

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- “Precisely because the love of husband and wife is a unique participation in the mystery of life and of the love of God Himself [who loves the Church as a groom loves his brides], the Church knows that she has received the special mission of guarding and protecting the lofty dignity of marriage and the most serious responsibility of the transmission of human life” (JPII, *Familiaris Consortio*, n. 29).

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(B2) 天主用性和婚姻啓示救贖計劃和生命真諦

- 婚姻主題貫連整部聖經
- 開始於亞當厄娃的婚姻：「為此人應離開自己的父母，依附自己的妻子，二人成為一體。」(創2:24)
- 新舊約有關教導
- 完結於默示錄 - 勝利的羔羊婚宴

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(B3) 社會對教會有關性和婚姻教導的誤解

- 不可離婚
- 守貞
- 耶穌:注視貪戀女子=犯奸淫
- 請例舉....

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為何要明白教會有關性和婚姻教導？

(C1) 公教信仰和人的身體

- 教會絕不低貶性
- 公教信仰是非常形體化(bodily & physical) 和觀感化(sensual)的信仰 (看 *WB Intro 1*, OH1)
- JP II發表《身體神學》說明天主有關生命和愛的計劃已銘刻於男性和女性的身體上。若正確地用於彰顯生命和愛，性可以建立生命和愛的文化；若錯誤地用於破壞生命和愛，性可以建立死亡和消費者心態 (utility)的文化(*WB p.7*)
- 性的真諦若被破壞，婚姻家庭也破壞 (*WB p.7*)

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(C1) OH1A

“God saw everything that he had made, and behold, it was very good” (Gn. 1:31). Though all this is marked by the tragedy of sin, which weighs down matter and obscures its clarity, the latter is redeemed in the incarnation and becomes fully “theophoric,” that is, capable of putting us in touch with the Father...

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(C1) OH1B

Christianity does not reject matter. Rather, bodiliness is considered in all its value in the liturgical act, whereby the human body is disclosed in its inner nature as a temple of the Spirit and is united with the Lord Jesus, who himself took a body for the world's salvation. The body, through the mystery of the cross, is in the process of transfiguration, pneumatization. (JP II, *Orientalis Lumen*, 11)

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(C2) 《身體神學》是甚麼？

- 《身體神學》是129個從1979到1984星期三 General Audiences綜合而成(Schu p.xxvii), 為建立真正愛的文化。

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(C3) CRP新課程的目的

- 用JPII 《身體神學》舉辦。這CRP新課程，也算是給大家發出了加入這愛的文化的一個邀請。
- 最終是要讓大家看見：“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” (G. Wiegel in *Schu*, p.xxiii).
- 因為“Man cannot fully find himself except through a sincere gift of self” (*Gaudium et Spes*, 24)

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GROUP DISCUSSION – Q1

請用數分鐘讓組員互雙介紹:

- 名字
- 個人簡介(堂區、善會、任何你願意分享有關你的事情和資料)
- 為甚麼參加這課程

盡量剩下最少15分种，討論Q2或Q3任何一條問題。

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GROUP DISCUSSION – Q2

以下多個有關性和婚姻的教導，那一個令你最感驚訝？為甚麼？你讚成或反對？為甚麼？

1. 現代文化低貶了性，完全將它與肉身和滿足個人私慾掛勾 (slide #7)
2. “Sexuality is an enrichment of the whole person - body, emotions and soul – and it manifests its inmost meaning in leading the person to the gift of self in love” (slide #7).
3. “Virtually everything God wants to tell us on earth about who he is, who we are, the meaning of life, the reason he created us, how we are to live and even our ultimate destiny is contained somehow in the truth and meaning of sexuality and marriage” (slide #10)
4. 婚姻主題貫連整部聖經 (slide #12)
5. 公教信仰是非常形體化(bodily & physical) 和觀感化(sensual的信仰 (slide 14).

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GROUP DISCUSSION – Q3

“There needs to be a new sense that being human is subject to a higher set of standards, indeed, that it is precisely these demands that make a greater happiness possible in the first place”
(BXVI, *Light of the World*, p. 104)

「我們必需看見，人類是被一些更高的準則所規限的，而這些更高的準則也正是人類能享有更大喜樂的原因。」 (BXVI, *Light of the World*, p. 104)

請重溫slide #18，並解釋BXVI的說法和slide#18兩者如何互相配合。

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(SN1)精神：不是指控是痊癒

- 教會在這方面教導標準崇高，但不是為了指控世界，是鼓勵是痊癒，歸向天主。
- The basic lines of *Humanae vitae* are still correct. Finding ways to enable people to live the teaching is a further question...We are sinners. But we should not take the failure to live up to this high moral standard as an authoritative objection to the truth. We should try to do as much good as we can and to support and put up with each other. We should express the teaching pastorally...so as to create the conditions for understanding...(BXVI, *Light of the Word*, p. 147).