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|  | DESIRE OF THE EVERLASTING HILLS | 聖山企盼 |
|  | DOCUMENTARY DISCUSSION GUIDE | 討論指南 |
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| 01 | A Word or Two Before You View This Film | 觀影前言 – *你主宰你的人生，我們都掌握各自的人生。* |
| 02 | *You design your life. We all design our lives.* |
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| 03 | So says Rilene, one of the figures in the documentary you are about to watch. Rilene's insight is profound: The choices that we make change us—they don't merely change the world around us, they change us. Her insight is as humble and courageous as it is profound, because while it acknowledges freedom—a gift we all treasure—it also acknowledges responsibility. | 拉莉，影片裡其中一位主角正這樣說。她的認知比較深奧：我們的決定改變我們，不單單改變我們周圍的事物。她的認知除了深奧，也非常謙遜、勇敢。因為這個認知不但確認了我們有自由，自由是一份大家都珍惜的恩寵，也確認了我們的責任。 |
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| 04 | We can't design our lives in every respect. For instance, most of us will not make careers as professional musicians or athletes, no matter how appealing we might find such prospects, and no matter how strong our desires. Talent, timing, relationships, all these things limit our power. Some things he beyond our control, and it takes humility and courage to accept this fact. | 我們不可能全部掌握生活的每個層面。比方，儘管專業音樂人或者運動員的事業前途無可限量，儘管你是如何渴望，我們大部分人都不會成為專業音樂人或者運動員。才能、時機、關係，凡此種種莫不限制了我們的能力。有些事情確實超出了掌握的範圍，我們需要謙遜與勇氣去接受這個現實。 |
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| 05 | It also takes humility and courage to face certain questions about our lives. One such question is, "How do I know if I am designing my life well? By what standard can I come to a conclusion?'' This question is closely linked with another, "What is the purpose of my life? What does it mean to be fulfilled and at peace?" And these are the central questions around which the film Desire of the Everlasting Hills turns. The film does not claim to answer these questions completely. They have been mulled over, talked over, even fought over, for as long as humanity has found its home in this world. Anyone who has ever thought about whether he or she has "done the right thing," has started to think about these questions. | 每當面對某些人生問題的時候，我們一樣需要謙遜和勇氣。比方，當我們問自己：「怎樣知道自己已經妥善的籌劃人生？用甚麼標準得到結論呢？」這與另外一個問題關聯密切：「我的人生有甚麼目的？圓滿與平安是甚麼意思呢？」那些都是「聖山企盼」這影片圍繞的問題。這影片沒有完全回答那些問題，不過，都討論過、深思熟慮過，都因這些問題掙扎糾纏過。任何曾自問「有否做錯」的人，都曾經考慮過這些問題。 |
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| 06 | One way we might approach the subject of whether or not we are designing our lives well is to think about the people we admire and why we admire them. If "to admire" means something other than "to envy," if it means that we value someone's self-forgetfulness, someone's generosity of heart, someone's sacrifice, then we may have the beginnings of a way to resolve the question of a well-lived and well-designed life. | 要看自己的人生是否規劃得宜，就得想一想我們欽佩的那些人，以及欽佩他們的原因。欽佩當然不是嫉妒，如果是欽佩他們忘我、慷慨、自我犧牲的精神，那麼，我們就開始稍微體會到甚麼是規劃得宜不枉此生。 |
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| 07 | I admire the three people whom you will see in this movie—Rilene, Dan and Paul. I admire them because of their humility and courage. I realize—and more important, they realize—that some viewers may be troubled, offended, or even angered by their stories. No one involved in making this film wishes to cause anyone distress. On the contrary. But if we are free to design our lives, then each of us will have a story, and whether or not this story is welcome, it deserves respect. It deserves respect not only for the unique mind and heart the story reveals, but also for what it may contain for others. | 我欽佩的三個人是：拉莉、丹和保祿。你們會在影片裡看到。我欽佩他們的謙遜與勇氣。我知道，更重要的是他們也明白，有些觀眾會感到不安、受到冒犯，甚至會感到懊惱。不過沒有一個參與製作這影片的人要想令大家苦惱，情況恰恰相反。如果我們都有自由規劃自己的人生，那麼，我們每人都有自己的故事。不管這些故事是否受歡迎，也應該受尊重。不光因為這些故事都獨一無二，真人真心真事，也因為這些故事足以啟迪他人。 |
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| 08 | Rilene, Dan and Paul do not claim that their stories are just like the stories of all other people or even of any other people. Yet do their stories share unifying themes? Yes, they do. So has this film been made for a purpose? Yes, it has. Indeed, it has been made for a dual purpose, because the film takes up not just one of the questions I mentioned, but both of them: What it means to design one's life well, and how to know when we have really found peace and fulfillment. For in the end, finding peace and fulfillment is what the precious gift of freedom is for. | 拉莉、丹和保祿沒有聲稱自己的故事與其他人或者任何一個人類似，不過，這些故事有沒有共同主題？有，絕對有。那麼，拍這片子是否有某些目的？有，絕對有。其實，目的不只一個。這片子不但談到我剛才提出的其中一個問題，其實兩個問題都有觸及：如何才算是好好的規劃人生？怎樣知道已經找到平安與圓滿？歸根究底，我們的自由，那珍貴的恩寵，目的是讓我們找到平安與圓滿。 |
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| 09 | - Fr. Paul N. Check, Executive Director, Courage International | 保祿卓克神父－勇力社執行總監 |
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| 10 | Presenting the Documentary | 播放紀錄片 |
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| 11 | Thank you for presenting "Desire of the Everlasting Hills," a documentary featuring three people, three children of God with same-sex attractions (SSA), who discuss their journeys to chastity and peace through the love of Christ. After viewing this film, audiences will be eager to discuss it; some may need guidance in understanding the Church's teaching on homosexuality; others may want to understand more about chastity; some may wish to discuss the stories that Dan, Paul and Rilene have shared. We hope this guide will assist you in leading these discussions. | 謝謝你安排播放這紀錄片「聖山企盼」。片中三位同性吸引人士，講述自己藉著基督的愛，經歷尋覓貞潔之德與平安的旅程，他們都是天主的兒女。看完這片子，觀眾會很想討論內容，對於教會裡與同性吸引相關的訓導，有些觀眾需要導引。有些也許會想知道多一點有關貞潔的事情，有些會想討論一下拉莉、丹和保祿分享的故事。我們希望這小冊子可以協助你帶領這些討論。 |
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| 12 | We've divided this guide into three sections. The first offers bullet-point questions you might propose to the viewers in small group discussions. Each bullet point is followed by reflections related to the question that might help enrich the discussion. The second section suggests questions that might help viewers contemplate their own lives and identities. The third section is a compilation of Church teachings about homosexuality and chastity. The guide concludes with an afterword by Fr. Paul N. Check and a list of additional reference materials. | 我們把這個小冊子分作三個部分。第一個部分是一些你可以讓觀眾分小組討論時的重點議題。每個議題後面都有一些詮釋反思幫助反省，讓討論可以更豐富。第二部分提出了一些問題，這些問題，可以讓觀眾反思一下自己的人生與身分。第三部分是教會裡頭與同性吸引、貞潔相關的訓導。小冊子的最後部分，是保祿卓克神父執筆的後記與附加參考資料。 |
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| 13 | Part One: Discussing the Film | 第一部分：影片內容討論 |
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| 14 | • How would you describe this documentary to someone? What is its purpose? How did the documentary accomplish that purpose? | *如果你要向其他人描述這影片，你會如何描述？這片子的目的是甚麼？這片子如何達到這個目的？* |
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| 15 | Reflection: hi creating this film, we wanted to focus on several themes, but primarily on the concept of identity. Too often men and women with SSA hear from secular societies that in order to be happy they must "come out" and live a homosexual life. The men and the woman in this film followed this path and it left them unfulfilled. The story of our true identity begins in the book of Genesis and is fulfilled in Jesus Christ. We are children of God, made in His image and likeness, as male and female. To reduce our identity to "gay" or "straight" does injury to the dignity of the human person. The Church distinguishes three things: the person (always good), the same-sex inclination (which is not a sin, but is "objectively disordered") (CCC 2358), and the action (intrinsically disordered homosexual acts). (CCC 2357) We are all sinners in need of grace and redemption, but we are all in need of embracing our true identities as children of God, first and foremost. | 反省：拍這套片時，我們想集中幾個主題，但基本上是身分認同的問題。很多時，世俗人總是對同性吸引人士說，如果你要生活得快樂，就必須「出櫃」度同性戀的生活。這片子裡頭的同性吸引人士按照這條路線，不過並沒有達到圓滿的生活。我們的真正身分，其實源於創世記，因基督而得到滿全。我們是天主的兒女，按照祂的肖像受造，成為男性和女性。把身分歸納成「攣」或者「直」，實有損人性尊嚴。教會區別三件事情：人（總是好的）、同性戀傾向（不是罪，但是「客觀上的錯亂」）（天主教教理2358）與行為（本質上錯亂之同性戀行為）。我們都是罪人，需要恩典與救贖，但至為重要的是我們必須擁抱天主兒女這個身分。 |
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| 16 | This documentary also attempts to put a human face on a very controversial topic—homosexuality—and thereby foster empathy and understanding for those persons who live with SSA. While the stories in this film give us insight into the unique and specific experiences of Paul, Dan and Rilene, many men and women living with SSA experience similar pain and suffering, but their pain may be hidden from us. Dan sometimes thought life would be better if he didn't wake up in the morning. Although surrounded by many people, he often felt isolated and alone. Rilene felt that as a young woman she'd been rejected by men. All three individuals experienced feelings of loneliness, confusion, guilt and despair at different times in their lives. We hope the documentary will open our hearts, enabling us to love and show authentic compassion to those men and women in our community who live with SSA. As Pope Francis said, the Church is a "field hospital for the wounded." As we view this film, we might ask ourselves, how can we love our neighbors with SSA as Christ loves them? | 片中嘗試把同性吸引這個富爭議性的議題與人性層面互相聯繫起來，從而引起大家的同理心進一步關顧、了解那些背負同性吸引而生活的人士。這片子讓我們從拉莉、丹和保祿的獨特個案與他們的經歷，看到其他很多同性吸引人士經歷的苦痛。那些苦痛往往是隱藏內心深處，不讓我們看到。丹有時候想，早上如果醒不過來也許會更好。雖然他周圍有很多人，但很多時他也感到疏離、孤寂。拉莉感到自己少女時期被男人抗拒。他們三人均在人生不同的階段歷盡孤單、困惑、歉疚與絕望。我們希望這個片子會敞開我們的心扉，讓我們可以真正的關顧愛護我們社會中的同性吸引人士。教宗方濟各說，教會是一間戰地醫院，收留受傷的人。我們看這片子，也許會問問自己，我們怎樣才可以愛我們那些同性吸引的鄰人，如同基督愛他們一樣？ |
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| 17 | Finally, the film celebrates the "good news" of chastity, a virtue necessary for Christ-like love for all of Jesus' disciples. (CCC 2348) Although in this film chastity is portrayed as the achieving of self-mastery in respect to homosexual acts, we are all bound by the sixth commandment. We must not think of chastity as something that only those with SSA need to practise! The persons interviewed in this film give a heroic witness to the healing power of God's grace and the peace and joy that comes from living the virtue of chastity in mind, heart and body. We may not all share their particular circumstances, but we can all be inspired by their example to live and love chastely. | 這片子的最後，是迎接$「$福音」，有關貞潔作為一種德行，實為所有基督的信徒仿效基督對全人類的大愛，所必須要的美德。（天主教教理2348）雖然片裡說的貞潔是自我約制同性性行為，但是我們大家不都要遵守第六誡嗎？！貞潔生活並不單單是同性吸引人士需要遵行的呢！片中的受訪者見證了上主的恩典，撫平他們的傷口。他們找到平安與喜樂，在身、心、靈各方面都以貞潔的美德生活。我們也許無法體會他們獨特的情況，但是我們都會因他們以貞潔來生活，以貞潔來愛的榜樣，有所啟發。 |
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| 18 | • Who did you feel most drawn to in the film: Dan, Paul or Rilene? Who most touched your heart? What was it about that person's story that especially moved you? | *你覺得拉莉、丹和保祿，那一位在影片中最投入？他們那一位最觸動你的心？他們的個人經歷，有那些地方特別感動你？* |
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| 19 | Reflection: Often we are drawn to others who in some way represent aspects of our own lives, beliefs, and struggles or whose personalities seem to mesh with ours. Sometimes we are drawn to those whose actions or stories teach us lessons about our own lives and choices, or to those whose stories are different from our own. When viewers respond to this question, it's important that they try to identify what it was specifically that resonated with them. This insight may spur continued discussion and increased self-knowledge. | 反省：很多時，某些人在某程度代表著我們某些生活層面。比方信仰、掙扎，或者性格與自己類似，我們就傾向接近那些人。有時候，我們會受他們的行為或者經歷吸引，又或者他們的經歷與我們不一樣。我們從他們身上學到某些東西，影響我們的人生或者抉擇。當觀眾回應上面的問題時，重要的是他們是否認識到是甚麼事情特別讓他們產生共鳴。這個認知會幫助討論延續，增加自我瞭解。 |
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| 20 | • Dan, Paul and Rilene all exercised their freedom in making choices about their lives. And over time they discovered that their use of freedom in living a homosexual life did not bring them peace or fulfillment. They learned that true freedom has a structure; it points to a plan and to the person of Christ. Were there moments in the film when you saw how Dan, Paul and Rilene used their "free will" in ways that brought them pain rather than the true freedom God intends for us? | *拉莉、丹和保祿的人生，他們都運用了自己的自由抉擇。經過一段時間，他們都發覺選擇同性戀生活並沒有給他們帶來平安與圓滿。他們發現真正的自由提供目標及方向；指向一個計劃，指向基督。在影片當中，可否注意到有一些片段，讓你看到拉莉、丹和保祿用自己的「自由意志」，但沒有運用天主賦與的真正自由，結果帶來了苦痛？* |
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| 21 | Reflection: in this film, Dan, Paul and Rilene all make choices about their lives. They reflect upon their choices and, in the end, they come to understand that free will alone is not enough. As Fr. Check noted in his introduction to this guide, our ability to design our lives "acknowledges freedom—a gift we all treasure—it also acknowledges responsibility." True happiness comes when we use our God-given freedom to design our lives properly and in keeping with the Gospel and the example of Jesus Christ. In order that we might find fulfillment, our free will must be guided by our well formed consciences to know and follow the truth of God's commandments and the teachings of Christ's Church. (CCC 1783) We might also consider how society's values and pressures can shape our choices. | 反省：在影片當中，拉莉、丹和保祿都為自己的人生作出取捨。最後，他們回想自己的抉擇，都發現單靠自己的自由意志，並不足夠。正如翟克神父在這本小冊子的簡介裡提及，「確認了我們有自由，自由是一份大家都珍惜的恩寵，同時也確認了我們的責任」。真正的喜樂，來自運用天主給我們的自由去設計我們的人生，按照聖經訓導，以基督為榜樣來生活。要人生圓滿，我們的自由意志，必須按照我們的良心，遵從天主的誡命與基督建立之教會的訓導。（天主教教理1783）同時也要考慮，社會價值與社會壓力如何影響我們的決定。 |
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| 22 | Dan. Paul and Rilene chose to act on their homosexual attractions, believing that in doing so they would be happy. They exercised their freedom and chose the path of what they saw as a sign of "sexual liberation." Eventually, they came to understand that living in concert with the Church's teaching was the only path to true freedom and human flourishing. As Dan said, quoting St. Clement of Alexandria, "the commandments of God lead us to the blessed life." In what ways do we exercise our free will either in accord with or against Church teaching? Do the choices we make about Church teaching on chastity, pornography, masturbation, fornication and contraception lead us toward or away from true communion as God wills? (CCC 2396 and 2399) | 拉莉、丹和保祿都選擇過同性戀生活，以為這樣可以快樂。他們雖然運用自由意志，選取一條「性解放」的道路。但最後卻明白，只有按教會訓導生活才能獲得真正自由，發揮人性光輝。就如丹引述聖克萊孟說，「天主的誡命引導我們過真福的生活」。在運用自由意志的時候，我們如何遵從或者違反教會訓導？對於貞潔、色情物品、手淫、通姦與人工避孕，我們的決定是否按照教會訓導？那些抉擇是否合乎天主的旨意，讓我們更接近天主還是遠離祂？（天主教教理2396與2399） |
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| 23 | • Our secular society's view of homosexuality, gender and marriage has been changing over the past several years. You may have heard people say that the Catholic Church is "behind the times" and that contraception, divorce, homosexual activity. IVF, and gender manipulation should be embraced. This film shows us, personally and persuasively, that when we ignore what St. Paul called, "the law written in our hearts" (Romans 2:15) also called the Natural Law, (CCC 1954ff) we find only sadness, shame, suffering and, ultimately, separation from God. Have we ever yielded to external pressure to choose anything contrary to the teachings of Christ's Church? How does this film help us to respond to society's arguments? | *我們的世俗社會，近年對同性吸引、性別、婚姻等等的看法正在改變。也許你會聽到有人說，天主教會已經「與時代脫節」，應該接受人工避孕、離婚、同性戀行為、人工授孕、性別轉換等。影片告訴我們，用極富說服力的現身說法指出，我們忽略了一些事情，正如聖保祿說的，「寫在我們心坎裡的律法」，（羅2:15）那就是自然律。（天主教教理1954ff）忽略了自然律，我們就陷入悲哀、羞恥、受苦，最終遠離天主。我們有沒有曾經向外來壓力低頭，作出違背基督教會的訓導？這個影片如何可以幫助我們回應相關的社會議題？* |
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| 24 | Reflection: Some argue that Christ never spoke against homosexuality, therefore it's acceptable. We must remember, however, that Christ spoke against the danger of lust, which is the beginning of all sexual sin as covered by the sixth commandment. (Matthew 5: 27-30) In addition, Christ spoke of the natural physical and emotional "joining" of man and woman, what the Church calls "complementarity." When asked by the Pharisees if divorce was lawful, Christ replied, "Have you not read that He who made them from the beginning made them male and female, and said, For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one?" (Matthew 19: 4-5) There are only two sexes: male and female. They are biologically, physically and emotionally meant "to complete" each other and to be open to the creation of new life. It is impossible for two men or two women both to realize the complementarity expressed by the "one flesh union" and by themselves, to create new life. (Gen 2:24) | 反省：有人說基督從來沒有說過反對同性吸引，所以，那是可以接受的。可是我們必須記得，基督曾經講過色慾是如何危險，那是所有性罪行的開端，第六誡就涵蓋這方面。（瑪5:27-30）再者，基督曾經談過有關男人和女人自然的肉體和情感的「結合」，教會稱之為「互補性」。當法利塞人問耶穌離婚是否合乎律法的時候，耶穌回答說：「你們沒有想過：那創造者自起初就造了他們一男一女；且說：『為此，人要離開父親和母親，依附自己的妻子，兩人成為一體』的話嗎？」（瑪19:4-5）性別只有兩種：男性和女性。他們在生理上、肉體上、情感上，都為著彼此「圓滿成全」，為創造新生命而開放。兩個男人或者兩個女人不可能達至補足，成為新的「一體」，創造新生命。（創2:24） |
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| 25 | •Dan, Paul and Rilene all lived for a time away from the Catholic Faith. How did their lives differ before and after they returned to the Church? How would you describe their change in mind and heart? | *拉莉、丹和保祿都有一段時間離開了天主教信仰。他們的生活，在回到教會之後與離開教會時比較，有甚麼分別？你會如何形容他們在思想與心靈的改變？* |
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| 26 | Reflection: Sometimes a person experiences conversation as an "opening up" to a new world, a new way of life, for example, embracing God and His Word for the first time. Conversion can also mean "coming home" to a relationship with God and the Church that an individual once rejected but now sees in a new light. The three persons in this film began their lives as Catholics but drifted away, eventually finding that living a homosexual life wasn't compatible with living in relationship with Christ. Their discoveries of the importance of the Church as Christ's Mystical Body and of the Sacraments should inspire us to take these gifts more seriously. Are there obstacles in our lives that might be keeping us from a relationship with Christ such that we require conversion of heart? With God's grace, Dan, Paul and Rilene each experienced a return to the Church. Conversion doesn't always come suddenly with lightning flashes and trumpets. Often it is a slow and even painful process. | 反省：有時候，一些人會經歷轉化，將自己開放給一個新世界、一種新生活。比方，首次接觸聖言、擁抱天主。皈依，也可以解釋為「回歸」，回到家裡，從排斥中轉變，看到一線光明，重新建立與天主的關係、與教會的關係。影片裡頭的三位朋友，小時候都是教友。可是，漸漸遠離了，選擇同性戀生活。這方式，相對一種以建立與基督關係為中心的生活格格不入。他們發現教會作為基督奧妙的身體與各種聖事的重要，讓我們領悟到要認真看待這些恩寵。我們生命中可有一些障礙，阻擋我們與基督建立關係，以至我們需要心靈的皈依？藉著天主的恩寵，拉莉、丹和保祿回到教會來。皈依，往往不會鳴鑼開道、大張旗鼓的突然來到。很多時，反而是一個漫長甚至是痛苦的過程。 |
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| 27 | •As we saw in the film, an essential part of conversion for Paul and Rilene was going to Confession. Why was it necessary, both spiritually and theologically, for them to go to Confession? | *我們在影片中看到，辦告解是保祿和拉莉轉化過程的重要部分。從神修角度與神學角度看，為甚麼他們有需要去辦告解？* |
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| 28 | Reflection: On their return to the Church, Paul and Rilene longed to receive the Eucharist. In fact, they each developed an overwhelming hunger to receive Christ into their bodies and lives. When a person is conscious of having committed mortal sins, making a good Confession and receiving absolution is an essential step before receiving Our Lord in Holy Communion. (CCC 1415, 1446 and 1457) This film highlights the beauty and joy of Confession for all of us and shows the power of the Sacrament of Reconciliation to heal mortal sins, take away venial (daily) sins, and strengthen our resolve to live and love more faithfully. | 反省：他們重回教會以後，保祿與拉莉都渴望領聖體。事實上，他們極為渴求讓基督進入自己的身體與生命當中。當一個人意識到自己犯了大罪，妥善辦告解以獲得罪赦，是領受基督聖體前的重要步驟。（天主教教理1415，1446與1457）這影片為我們點出了告解聖事的美妙與喜樂，也指出修和聖事如何治癒犯大罪的創傷，赦免小罪，並加強我們的決心，善度生活及熱愛信仰。 |
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| 29 | The Ten Commandments were also of prime importance to the three individuals in this documentary. Paul confessed to breaking all of them—except murder—and Fr. Bob led Rilene through each commandment in order to ensure that she made a good Confession. Remember that Dan's favorite saint, St. Clement, tells us that, "the commandments of God lead us to the blessed life." Don't we feel that the commandments are written on our hearts, even (or perhaps especially) when we choose to ignore them, because we feel the sting of conscience? | 在這個影片裡頭，天主十誡對三位主人翁至為重要。保祿說他除了謀殺，無誡不犯。白神父引領拉莉檢視每一條誡命，讓她可以妥善辦告解。記得丹最喜歡的聖人嗎？聖克萊孟說，「天主的誡命引導我們過真福的生活」。難道我們感覺不到那些誡命其實早已刻在我們的心坎裡？特別是我們選擇忽略那些誡命的時候，良心就會刺我們一下。 |
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| 30 | • Dan has decided to live without an intimate relationship outside of marriage. Paul continued to live in a chaste relationship with his long-term male partner, and Rilene implied that she might be open to a relationship with a man if that should be in God's providence. What are your thoughts about their choices? | *丹決定放棄婚姻以外的親密關係，保祿繼續與他長久的同性友人共度貞潔生活，拉莉表示如果是天主的聖意，她會接受與男性發展關係。你對於他們的選擇有甚麼想法？* |
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| 31 | Reflection: Often, when the topic of homosexual relationships or marriage comes up, we hear people say, "But doesn't everyone deserve love?" or "Why shouldn't you marry the one you love, no matter if he or she is the same sex that you are?" or "Why should homosexuals be singled out and made to suffer by living without sexual love?" This reaction might be called "misplaced compassion" or sentimentality: we feel for others and we want them to be happy, but we forget that only living in accordance with God's commandments brings lasting happiness and peace. We forget that Jesus both forgives us and calls us to conversion, to a change of life. (John 8: 11) We forget also that we are all called to chastity, no matter our sexual inclinations. After embracing chastity, Dan, Paul and Rilene were free to love as Christ shows us. Paul remained in a fraternal relationship with his long-time partner, loving each other "rightly" in chaste friendship. But in order to love others rightly, we need to understand first "who we are," and in whose image we are made. We need to understand when love is truly loving. We must also realize the importance of giving a good example and avoiding scandal. One of the gifts of chastity is to see others as they really are, loved children of God. Through the virtue of chastity, we are led to answer Christ's call to love others as He has loved us. (John 13:34) | 反省：很多時，涉及同性關係或者婚姻這些議題，都會聽到人說：「不是每個人都值得愛嗎？」或者「怎麼你不該與所愛的人結婚？管他或者她是否與你同一性別。」又或者「為甚麼同性吸引人士會被剔選出來，過沒有性愛的生活，讓其受苦？」這類反應也許該稱為「真情錯愛」或者太多愁善感：我們希望他們快樂，不過，別忘記：只有按照天主的誡命生活，才會找到恆久的喜樂與平安。我們忘記了耶穌寬恕了我們，召叫我們悔改皈依，改變生命。（若8:11）我們也忘記了，不管性傾向如何，大家都該貞潔自持。丹、保祿與拉莉在決定度貞潔生活之後，都可以自由的去愛，就像基督展示給我們的一樣。保祿繼續與他長久的同性友人，保持兄弟關係，「恰當的」互相愛護，維持貞潔的友誼。要懂得如何恰當的愛其他人，就必須先明白「我們是誰」與及是按照誰的肖像受造。我們需要明白怎樣的愛才是真正的愛。也要明白豎立好榜樣何其重要，也要避免流言蜚語。貞潔作為恩寵，是讓我們看到別人真正的一面，作為天主所鍾愛的兒女那一面。通過貞潔之德，我們回應了基督召叫我們去愛別人，如同祂愛了我們一樣。（若13:34） |
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| 32 | • After embracing chastity, Dan, Paul and Rilene speak of enjoying new contentment, peace, safety, and a feeling of being “home”. That doesn't mean, however, that their lives were free of loneliness or suffering. Watching the film, were you aware of their suffering? Why is suffering sometimes necessary? | *選擇度貞潔生活以後，丹、拉莉和保祿都談到享受著一份新的滿足、平安、安穩和一種「回到家裡」的感覺，可是這不表示他們的生活沒有孤寂與痛苦。看這片子，你知道他們痛苦的地方是甚麼嗎？為何有些時候痛苦是必須的呢？* |
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| 33 | Reflection: As Catholics, we are often called to suffer alongside Christ in order to participate in His work of salvation. (CCC 1508 and 1521) The Church is aware that "our experiences of evil and suffering, injustice, and death, seem to contradict the Good News; they can shake our faith and become a temptation against it." (CCC 164) Therefore, the Church in her maternal love offers us, through the Sacraments, the means to accept all things in Christ, who will strengthen us. (Phil 4:13) | 反省：作為天主教徒，我們常常被召叫，與基督一同受苦，以參與祂的救世工程。（天主教教理1508與1521），教會明白「邪惡、痛苦、不義及死亡的體驗，似乎與福音的喜訊背道而馳，足以動搖我們的信仰，並對它構成一種誘惑。」（天主教教理164）所以，慈母教會讓我們通過各種聖事，藉著基督，加強我們力量的那位，能應付一切。（斐4:13） |
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| 34 | Suffering can lead us to find genuine happiness by separating us from things that harm us. Happiness follows when we align our lives and actions with the reality of our identities as men and women who are first and foremost loved children of God and when we follow the example of Christ's virtues. (John 15:9-12) Accepting our true identities does not mean, however, that there will be no loneliness or hardship in our lives or that chaste living will come easily. | 痛苦引領我們找到真正的喜樂，讓我們遠離令我們受傷的東西。當我們效法基督，以基督為榜樣，以天主鍾愛的兒女的真正身分，重整我們男性及女性的本來生活與行徑，喜樂就會隨之而來。（若15:9-12）接受我們的真正身分並不表示生活當中，就沒有孤寂或者困苦，也不表示度貞潔生活是一件容易的事情。 |
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| 35 | • Many people comment on the authenticity and the vulnerability of the three people profiled. What do you think would motivate someone to reveal this very private, personal and painful pan of his or her life? | *很多人批評片中三位主人翁的真實性和他們的弱點。你認為如果一個人願意揭開自己最私密、最個人、最痛苦的生活經歷，動機會是甚麼呢？* |
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| 36 | Reflection: Dan, Paul and Rilene have taken a great risk by sharing their stories in this documentary. Their transparency meant letting acquaintances and co-workers learn intimate and previously unknown details of their personal lives. Because we live in a technological age, Dan, Paul and Rilene have become known to strangers as well, and not all viewers will greet their stories with charity. The real reason these three persons have taken this risk is out of love and gratitude for graces received. They are aware that others might welcome their stories in the hope that grace will help heal their hearts as well, and that they will receive the same welcome in Christ's Church. Are there areas where we are willing to step out of our comfort zone in order to help share the goods news of the Church and of the Gospel? Imagine taking such risks in our own lives! | 反省：丹、保祿和拉莉在片子當中分享自己的經歷，其實很冒險。他們毫無保留地分享，就意味著他們的朋友、同事都會知道一些他們私人生活的細節。我們生活在一個科技時代，陌生人也會知道三位的事情，不是所有觀眾都會包容接納。他們甘願冒險的真正原因，是基於愛與感恩。他們明白也許會有人對自己的經歷採取正面態度，藉此獲得恩寵，從而治癒心靈，獲教會接納。我們有甚麼可以做，踏出自己一貫感到舒適的狀態，及安樂地傳播福音分享救恩？想像一下我們在自己的生命裡頭冒這麼大的風險！ |
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| 37 | • The title of the film is Desire of the Everlasting Hills. Why do you think this title was chosen for the film? Is it a good title? Why or why not? | *這個片子，片名叫做「聖山企盼」。你認為取這個片名的原因會是甚麼呢？這是一個好片名嗎？好或不好，為甚麼呢？* |
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| 38 | Reflection: Many people will recognize the phrase "Desire of the Everlasting Hills" as an invocation from the Litany of the Sacred Heart: "O Jesus, Desire of the Everlasting Hills, have mercy on us." However, this phrase first appears in Genesis 49:26, as the patriarch Jacob blesses his progeny with the prophetic announcement of the coming of the desire of the everlasting hills, who will be Jesus Christ: "The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills should come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren." (Genesis 49:26 Douay-Rheims Catholic Edition) The Church interprets "the desire of the everlasting hills" as the fulfillment of every human heart in Jesus Christ. While we will ultimately receive this fulfillment in eternity, how have the men and woman in this film shown us a fulfillment of this desire on earth? | 反省：很多人都知道這片名的山（丘陵），原文取自耶穌聖心禱文：「耶穌聖心為永陵之願望，矜憐我等。」不過，這句話其實首次出現在創世紀49:26，雅各伯祝福他的後裔，預告對永恆丘陵的期盼終會來臨，那就是耶穌基督：「你父親的祝福，遠超過古山岳的祝福，永遠丘陵的願望；願這些祝福都降在若瑟頭上，降在他兄弟中被選者的額上。」（創49:26）教會認為「永遠丘陵的願望」是指每個人的心都因著耶穌基督達至圓滿。最終，我們會在永恆達到這份圓滿。但是在片子裡頭，幾位主人翁如何向我們展示，這份企盼會在地上得到滿足？ |
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| 39 | Part Two: Questions for Personal Thought and Contemplation | 第二部分：個人默想與反省問題 |
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| 40 | • Has the film changed the way I think about homosexuality or about persons who live with same-sex attractions? How? Have I been guilty of judging others by their identity as "gay" or "lesbian" individuals, rather than seeing them as children of God? | 這短片有沒有改變我對同性戀或者背負同性吸引生活的人士的看法？如何改變？我有否判斷其他人？把他們標籤成男同性戀者或者女同性戀者，而沒有把他們看作天主的兒女？ |
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| 41 | • Have I avoided loving those I perceive as being different from me, rather than following the Catechism's teaching that we must treat persons with SSA with "sensitivity, compassion and respect," not simply with sentimentality? (CCC 2358) | 我有沒有拒絕去愛那些我認為與我不同的人，而沒有按照教理的訓導，對同性吸引人士除了傷感同情外，更是「以尊重、同情和體貼相待」？（天主教教理2358） |
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| 42 | • Have I been indifferent to another's life choices and therefore not shared with him or her the truth of the good news about chastity? Have I come to understand, as did Dan, Paul and Rilene, that sexual intimacy is properly ordered only when it occurs within marriage and is open to the possibility of life? | 我有沒有對其他人的抉擇表現得冷漠而拒絕與他們分享貞潔的真諦的好消息？我有沒有像丹、保祿與拉莉一樣，明白到只在婚姻內發生的性親密關係才是恰當，並應對生育保持開放？ |
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| 43 | • Am I sometimes silent about the sinful behavior of others because I carry personal guilt for my own sins? Do I tend to turn a blind eye to sin so that others won't judge me? What is the best way to approach someone who is involved in sinful behavior? | 我可有因自己犯罪，心懷罪疚，而對他人犯罪沉默不語？我會否為免他人判斷自己，傾向對罪惡視而不見？有人犯罪，用甚麼方法去接觸他最為恰當？ |
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| 44 | • How is my relationship with my conscience, that inner voice that often knows when something is "not right?" (CCC 1776) In the film, Rilene was shocked when she saw twin sisters "loving on each other"—her conscience was telling her that something was wrong—but Margo warned her that if she and Rilene judged the twins, then others might judge them. Rilene tried to ignore her conscience, and for a while she could. When my conscience whispers to me, do I listen or do I shut that voice out? | 我和我的良知，關係如何？那個內在的聲音往往在感到事情「不妥當」的時候就會提醒我們。（天主教教理1776）在片裡，拉莉看到那對孿生姊妹在「卿卿我我」感到震驚，良心告訴她，事情有些不妥當。可是瑪歌警告，如果她跟拉莉判斷這對姊妹，他人就同樣可以判斷她們。拉莉嘗試不理會良心，也許她可以暫時擱置。當我的良心對我悄悄提點時，我有沒有聽呢？還是我根本沒有把那聲音聽進耳裡？ |
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| 45 | •Is there a difference between shame and guilt? Did I pick up moments of both shame ("You're worthless; you're bad") and guilt in the movie? Can guilt ever be "good," in that it spurs us to make changes in our lives? Have I ever felt shame for my actions? Have I ever felt guilty because of my actions? What was my response in both cases? | 羞恥與罪疚有沒有分別？在片中，我有沒有一些時刻，感到既羞恥又內疚？心中自責說：「你一文不值；你壞蛋！」罪疚是否可以是「善的」，變成促使我們改變生活方式的動力？我有沒有因自己的行徑感到羞恥或內疚？我對這些情況如何反應？ |
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| 46 | • When and how do I resist the Lord? In the movie, as Paul was driving to get the results of his HIV test, he heard God's voice speaking to him as if that voice came from the very center of his being. He listened, and his whole life changed as a result. Has God ever spoken to me in my heart? Have I resisted or embraced that message? Do I make excuses in order to keep "doing my own thing" rather than following Jesus? | 我甚麼時候抗拒天主？我怎樣抗拒天主？在片裡，保祿開車去拿他的愛滋病測試報告，他聽到天主對他說話，聲音彷彿來自他心靈深處。他聽了，結果改變了他的一生。天主有沒有在我的內心對我說話呢？我有沒有拒絕或接受那個訊息？我有沒有為自己找藉口「自圓其說」而拒絕跟隨耶穌？ |
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| 47 | • Gradually, Dan, Paul and Rilene's conversion of mind and heart deepened. In the film, a therapist gives this advice: Get your relationship with God in order first. When any life changes are in order, this is always the first step. Unless our relationship with God is honest and true, nothing else will help us. How is my relationship with God? Do I need to get this relationship right in order to make other important changes in my life? | 丹、保祿和拉莉心靈的轉化漸漸的加深。在片裡，有個治療師建議：先理順你和天主的關係。要轉變生命，那個往往是第一步。沒有甚麼可以幫到我們，除非我們與天主的關係是誠實且真確。我和天主的關係如何？我要不要先搞好這個關係，好能作其他重大改變？ |
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| 48 | • The Sacraments, particularly Confession, are at the center of the movie. Rilene knew that she could not receive Holy Communion unless she was in a state of grace. How often have I received Communion when I was not in a state of grace? What changes can I make to bring the Sacraments to the center of my life? | 聖事，特別是告解聖事，在片中是重點。拉莉知道她若不處於恩寵狀況，就不可以領聖體。我可會在沒有恩寵狀況下領聖體，有多頻密？我需要怎樣改變才可以把聖事成為生活的中心？ |
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| 49 | • When has Jesus invited me to follow Him? What is Jesus calling me to do in my life today? In what ways have I been faithful to His call? In what ways have I not been faithful? | 耶穌在何時邀請我跟隨祂？今天，耶穌召叫我在生活當中做些甚麼？我如何忠誠的回應祂的召叫？反之我如何沒有作出信實的回應？ |
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| 50 | • What do I want God to change in my life? How can I be receptive to this? | 我希望天主改變我生命裡頭的甚麼？我怎樣可以接納這些轉變？ |
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| 51 | •In the end, Dan resolves to accept certain suffering because he knew he had to follow God's will, no matter how difficult it might seem. When have I known that suffering was necessary if I was going to follow God's plan for me? How has suffering strengthened or weakened my relationship with God? In what ways am I now being called, or have been called, to take a risk, to embrace uncertainty in order to step out in faith to do God's will? How do I understand what the Church teaches about suffering? (CCC 1508 and 1521) | 在最後，丹決定接納一些困苦，因為他確信無論如何困難，他都應該承行天主的旨意。我甚麼時候曾經明白，若要跟隨天主給我安排好的計劃，就必得承受困難？痛苦有沒有增強或者減弱我與天主的關係？天主現在以甚麼方式召喚我？過去祂曾經怎樣召喚我？召喚我去冒險，以信德踏出一步，闖進無法預知的將來；以承行主旨？我如何理解教會有關痛苦的訓導？（天主教教理1508及1512） |
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| 52 | •Do I realize that God is with me, even in the dark and painful times of my life? | 我是否知道即使在生命的黑暗時刻，在痛苦當中，天主亦與我同在？ |
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| 53 | •What in the movie most disturbed or shocked me? Why? | 片裡那個部分令我最震驚、不安？為甚麼？ |
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| 54 | •What most touched my heart in the movie? Why? | 片中甚麼地方最觸動我的心？為甚麼？ |
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| 55 | •A question for men: have I ever mocked or been cruel to men who appear effeminate? Do I engage in "gay jokes" with male friends? Many men with SSA long for close friendships with other men with whom they can be "just one of the guys." This longing can be stronger than sexual desire. Are there men in my life who live with SSA? Might I be called to be a brother to them, to become "Christ" in their lives and walk with them on their journey? | 一個給男士的問題：我有否嘲弄或殘忍對待其他看起來有點娘娘腔的男士？我有否與其他男士講一些「男同笑話」？很多同性吸引傾向的男士渴望緊密的友誼，期盼他人可以把他當成「好兄弟」。這種渴望可以比性慾更強。我生活當中有否碰到同性吸引傾向人士？我有沒有受召叫，成為他們的弟兄，像基督一樣，與他們同行？ |
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| 56 | Part Three: Church Teaching about Homosexuality and Chastity and Other References | 第三部分：有關同性戀及貞潔的教會訓導及其他參考資料 |
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| 57 | How do we know that the tomb was empty on the first Easter Sunday morning? How do we know that the seventy-two books of the Bible are inspired by the Holy Spirit? How do we know that when the priest says. "I absolve you from your sins..." that our sins are truly forgiven? How do we know that the Eucharist is the Body, Blood, Soul and Divinity of Jesus Christ? We believe these truths and many others because our mother, the Catholic Church, has been given the authority by Jesus Christ to assure us of their veracity. The Church was founded by Christ to be the kingdom of God on earth, the custodian of divine revelation, the universal Sacrament of salvation, and the sure and certain beacon of truth about the human person. If we can believe, on the authority of the Church, that Jesus rose from the dead, that Sacred Scripture is inspired by the Holy Spirit, and that the Sacraments are meeting points between God and man, then we can trust that what the Church teaches us about chastity and homosexuality are true. Jesus gave the Church a divine mandate: to lead us on the narrow path to Heaven and to give us the means to live holy lives. (Matt. 7:13-14) | 我們怎麼知道，第一個復活節的早上，墳墓空了？《聖經》有七十二部書皆由聖神默感，我們如何得知？當神父說：「我赦免你的罪過……」，我們怎樣知道所犯的罪真的已獲寬恕？我們怎麼知道聖體是耶穌基督的體血、靈魂和神聖？我們相信這些真理與其他事實，因為我們的慈母教會，承傳來自耶穌基督的無上權柄，確保其所賦予的是真確無誤。教會是基督建立、在地上的國度，是天主啟示的守護者，是普世救恩的聖事，是真理的明燈。如果我們以教會的權威，相信耶穌從死者中復活；相信《聖經》是天主聖神默感而成書；相信天主與人透過各種聖事相遇；那麼，我們可以信任教會對於貞潔與同性戀的訓導都是真確的。耶穌授予教會至高神權：帶領我們從狹窄的道路邁進天國，為我們提供度聖善生活的途徑。（瑪7:13-14） |
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| 58 | 851 Salvation is found in the truth. Those who obey the prompting of the Spirit of truth are already on the way of salvation. But the Church, to whom this truth has been entrusted, must go out to meet their desire, so as to bring them the truth. | 天主教教理851 |
|  | 我們可在真理中找到救恩。那些順從真理之神的感召的人，已踏上了得救之路；然而受託掌管這真理的教會，必須迎合他們的願望，把真理帶給他們。 |
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| 59 | 890 The mission of the Magisterium [the living teaching office of the Church (CCC 85)] is linked to the definitive nature of the covenant established by God with his people in Christ. It is this Magisterium's task to preserve God’s people from deviations and defections and to guarantee them the objective possibility of professing the true faith without error. Thus, the pastoral duty of the Magisterium is aimed at seeing to it that the People of God abides in the truth that liberates. To fulfill this service, Christ endowed the Church's shepherds with the charism of infallibility in matters of faith and morals. | 天主教教理890 |
|  | 訓導的使命，是與天主在基督內和其子民所訂之盟約的特性息息相關的；[正確地解釋書寫的或傳授的天主聖言的職務，只委託給教會內活生生的訓導當局]（天主教教理85）它該防範各種錯誤和缺失，保証天主子民可以無誤地宣認真正信仰的客觀可能性。因此訓導當局的牧民任務在於留心看管，務使天主的子民能生活在使人自由的真理內。為完成此項任務，在有關信仰和道德的事上，基督賦予牧者們不能舛錯的神恩。 |
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| 60 | Fidelity to Christ's truth, entrusted to the Church, softens hearts, illuminates consciences, deepens hope, builds charity, and helps us to avoid misplaced compassion. Let us remember the great priestly prayer of Jesus, "That all may be one." (John 17:11, Acts 8:31 and Matthew 16:19) The truth will both set us free (John 8:32) and will unify us in the heart of Christ. We may not always understand what is best for us, but in our mother, the Church, we have a sure, faithful and loving teacher. | 授予教會的，以基督之真理感化心靈，以明心智，深化望德，建立仁愛，讓我們可以避免誤用憐憫。我們要記得耶穌大司祭的祈禱：「願眾人都合而為一。」（若17:21, 宗8:31, 瑪16:19）真理不僅讓我們獲得自由，（若8:32）還讓我們在基督內合而為一。也許我們不會常常明白，甚麼事情對我們是最好的，可是，在慈母教會裡頭，我們有一位確實、忠誠和充滿愛心的導師。 |
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| 61 | Excerpts from "Ministry to Persons with a Homosexual Inclination: Guidelines for Pastoral Care (The United States Conference of Catholic Bishops 2006) | 為同性戀傾向人士之牧民指引（摘錄）–天主教美國主教團，2006 |
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| 62 | • There are a variety of acts, such as adultery, fornication, masturbation, and contraception, that violate the proper ends of human sexuality. Homosexual acts also violate the true purpose of sexuality. They are sexual acts that cannot be open to life. Nor do they reflect the complementarity of man and woman that is an integral part of God's design for human sexuality. (CCC 2357) | 有一系列行為，諸如通姦、行邪淫、手淫、人工避孕，都違反人類「性」的本有結果，同樣同性性行為亦違反「性」的目的。那些性行為排除生命的賜予，也違反男性與女性的互補屬性。按照天主的計劃，兩性互補是人類「性」不可或缺的一部分。（天主教教理2357） |
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| 63 | • While the Church teaches that homosexual acts are immoral, she does distinguish between engaging in homosexual acts and having a homosexual inclination. While the former is always objectively sinful, the latter is not. | 教會訓導指出同性性行為是不道德的，但教會沒有把參與同性性行為與同性戀傾向區別出來。前者客觀地常構成一個罪，後者並不構成罪行。 |
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| 64 | • The homosexual inclination is objectively disordered, i.e., it is an inclination that predisposes one toward what is truly not good for the human person. (CCC 2358) | 同性戀傾向在客觀上是錯亂的。那就是說，順應這種傾向的行為會給人帶來實在不好的結果。（天主教教理2358） |
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| 65 | • For some persons, revealing their homosexual tendencies to certain close friends, family members, a spiritual director, confessor or members of a Church support group may provide some spiritual and emotional help and aid them in their growth in the Christian life. In the context of parish life, however, general public self-disclosures are not helpful and should not be encouraged. | 對某些人來說，向親友、神師、聽告解神父、教會支援團體成員披露其同性戀傾向，在神修上及情緒上，以至在基督徒生活的道路上，也許會有幫助。可是，在堂區生活的層面上，公開披露其性傾向，不見得有幫助，也不值得鼓勵。 |
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| 66 | • Persons with a homosexual inclination should not be encouraged to define themselves primarily in terms of their sexual inclination, however, or to participate in "gay subcultures," which often tend to promote immoral lifestyles. Rather, they should be encouraged to form relationships with the wider community. | 不應該鼓勵同性戀傾向人士以其性傾向來標籤或定義自己，也不應參與所謂「同性次文化」，那些往往導致不道德的生活模式。反之，應該鼓勵他們廣泛地與不同社群建立關係。 |
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| 67 | Excerpts from "Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons" (Congregation for the Doctrine of the Faith, 1986) | 致天主教全體主教有關同性戀者牧靈關顧書函（摘錄）－教廷信理部，1986 |
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| 68 | • To choose someone of the same sex for one's sexual activity is to annul the rich symbolism and meaning, not to mention the goals, of the Creator's sexual design. Homosexual activity is not a complementary union, able to transmit life; and so it thwarts the call to a life of that form of self-giving which the Gospel says is the essence of Christian living. This does not mean that homosexual persons are not often generous and giving of themselves; but when they engage in homosexual activity they confirm within themselves a disordered sexual inclination which is essentially self-indulgent. (7) | 選擇與同性別者進行性行為，就會廢止造物主計劃中的「性」的各種豐富象徵和意義，更遑論計劃的目標。同性性行為並不是互補的結合，亦不能傳遞生命；所以，它阻礙上主的召叫，就是交付自我的生活，福音指出這正是基督徒生活的基礎。但這並不意指同性戀者不慷慨或交付自我；但是，當他們進行同性性行為時，他們就確定內在失序的性傾向，其本質是自我放縱。（第7段） |
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| 69 | • The human person, made in the image and likeness of God, can hardly be adequately described by a reductionist reference to his or her sexual orientation. Everyone living on the face of the earth has personal problems and difficulties, but challenges to growth, strengths, talents and gifts as well. Today, the Church provides a badly needed context for the care of the human person when she refuses to consider the person as a "heterosexual" or a "homosexual" and insists that every person has a fundamental identity: "the creature of God, and by grace, his child and heir to eternal life." (16) | 人的位格是按照天主的肖像受造的，並不可單單簡化以性傾向作定論。每個在世上生活的人都有其個人的問題和困難，亦會在成長、體格、才華及天賦等方面遇到挑戰。教會今日為人的位格的關顧，提供了一個極為需要的處境：教會拒絕只從單方面地考慮人是「異性戀」或「同性戀」，卻堅持每個人都具備基本的身分：人是天主的受造物，而且藉著天主的恩寵，成為天主的子女和永生的繼承人。（第16段） |
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| 70 | Excerpts from The Catechism of the Catholic Church | 天主教教理（摘錄） |
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| 71 | 2358 The number of men and women who have deep-seated homosexual tendencies is not negligible. This inclination, which is objectively disordered, constitutes for most of them a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God's will in their lives and, if they are Christians, to unite to the sacrifice of the Lord's Cross the difficulties they may encounter from their condition. | 2358有為數不少的男女，呈現著根深蒂固的同性戀傾向。這傾向在客觀上是錯亂的，為他們大多數人構成了一種考驗。對他們應該以尊重、同情和體貼相待。應該避免對他們有任何不公平的歧視。這些人被召在他們身上實行天主的旨意，如果他們是基督徒，應把他們由於此種情形可能遭遇的困難，與基督十字架上的犧牲結合在一起。 |
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| 72 | 2359 Homosexual persons are called to chastity. By the virtues of self-mastery that teach them inner freedom, at times by the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection. (2347) | 2359同性戀者被召守貞潔。藉著訓練人內心自由的自制諸德行，有時藉著無私友情的支持，藉著祈禱和聖事的恩寵，他們可以，也應該，漸次地並決心地，走向基督徒的成全。 |
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| 73 | Afterword | 後記 |
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| 74 | "You will know the truth, and the truth will set you free." (Jn 8:32) We can never be more pastoral than Jesus. Good God that He is. He knows well the weaknesses to which we are prone, especially in matters relating to love and affection. But He also sees the dignity in every human heart, because He placed it there. He sees the potential for great nobility in each heart, too, because He knows the transforming power of His grace. The Communion of Saints bears witness to the goodness of God at work in the humble and trusting human heart. | 「你們會認識真理，而真理必會使你們獲得自由。」（若8:32）我們決不會比耶穌更曉得牧養關顧。祂是仁慈的天主。祂深知我們的弱點，尤其在關乎情與愛的事情上。但上主也看到每個人的尊嚴，因為人性尊嚴是祂所賦予的。祂看到潛藏於人心人性的高貴美善，因為祂的恩寵能轉化人心。諸聖相通功見證天主在謙卑和信賴祂的人心中美好的轉化。 |
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| 75 | "Only in truth does charity shine forth, only in truth can charity be authentically lived," writes the Pope Emeritus in his last encyclical. (Caritas in Veritate, 3) "Without truth, charity degenerates into sentimentality." God is both Agape and Logos, Pope Benedict reminds us. | 榮休教宗本篤十六世任內頒佈的最後一份通諭中寫道：「只有在真理中愛德才發出光芒，並能真正生活出來。」（《在真理中實踐愛德》通諭，3）「沒有真理為基礎，愛會淪為情感主義」教宗本篤提醒我們：天主既是「愛」（*Agápe*），也是「道」（*Lógos*）。 |
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| 76 | • To love people with same-sex attractions is to love them for their God-given and Christ-redeemed dignity. They are not less than any of the Father's children.Like everyone, they deserve more than sentimentality. They deserve compassion... compassion founded on the truth of their humanity. | 關愛受同性吸引的人士，是基於其人性尊嚴，是上主所賦予及基督救贖了的尊嚴。他們同樣是天父的子女。跟任何人一樣，他們理應得到的不止於同情。他們應得到憐憫......建基於真實人性的憐憫。 |
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| 77 | • The story of our humanity begins in the book of Genesis. The two-fold expression of our nature is not heterosexual and homosexual, but male and female. God made Adam, but the first man was "blessedly incomplete," as aptly put by Dr. J. Budziszewski. (see Additional References) Eve completes Adam... the two become one... each giving to the other what he or she did not possess in themselves. | 人類的故事始於《創世紀》。表達人的本性的是二分法，並非同性戀和異性戀，而是男性和女性。天主創造了亞當，但這第一個男人卻是「未能圓滿地備受完全的祝福」──布澤西夫斯基博士（J. Budziszewski）一個貼切的描述（見附加參考資料）。厄娃滿全亞當……二人成為一體……就對方身上所沒擁有的，二人彼此交付互補。 |
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| 78 | So that life could be shared, Adam and Eve together were given by the Lord the power to co-create with Him. According to the story of our origin and our identity, sexual intimacy is integrally bound with fertility. That the contraceptive industry exists testifies, in a negative way, to this reality. | 由此亞當、厄娃彼此分享生命，二人蒙主所賜的能力，在祂內共創生命。按人類的起源和身分，性親密的成全必然造就生育。人工避孕這行業的存在，成了這事實的反見證。 |
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| 79 | We can falter in embracing chastity—self-giving, self-forgetful love—as part of the "good news." We can deliberately try to set aside, to our own detriment, God's wisdom "from the beginning," which does not mean so much a point in time, as it indicates a guiding and generous hand that crafts the human identity, an identity that reflects, and through grace can share more deeply in, the divine identity. | 貞潔，就是自我交付、無私忘我的愛。要視貞潔為「福音」的一部分，也許我們會片刻遲疑。即使對自己不利，我們也可以刻意拋開天主「在太初」的睿智。其實，是否從太初開始或者其他時間並不重要，因為慷慨全能的主，親手塑造人的位格。這位格，通過天主的恩寵，反映並深深的分享著天主的神聖位格。 |
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| 80 | God's pastoral, shepherd's heart for spousal love, according to the testimony of Sacred Scripture, reveals itself in the complementarity of the sexes and the procreative potential of the sexual faculty. Only a man and a woman together have a "reproductive system," in the words, again, of Dr. Budziszewski. Male and female genitalia only make sense in light of their complements. The sexual organs are best described as procreative organs. Through procreation, the union of husband and wife shares in the divine power to bring life into God's kingdom. By the Creator's design, sex is ordered toward the family. | 《聖經》裡頭展示了上主這個善牧對婚配的鍾愛，兩性互補，才繁衍後代。按照布思韋思基博士的說法，只有男人和女人一起，才有「繁殖系統」（布澤西夫斯基博士）。男性與女性的性器官，只有在互補的情況下才有意義。性器官其實應該是生殖器官。通過生殖，丈夫與妻子合而為一，參與天主的創造工程，為天主的國度帶來新生命。按照造物主的計劃，性是為組織家庭而設計的。 |
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| 81 | When we are unchaste in any way, we come into collision with ourselves, with "our story," as told by the sacred writer in Genesis, and confirmed by Jesus in the Gospel. When the Church asks two people of the same sex to avoid being unchaste, she does so with the compassionate heart of Christ, because she believes the words of Christ: only the truth will liberate us—from ignorance, confusion, fear, neglect, pain, selfishness, malice—because only the truth fulfills us. | 當人的行徑違反貞潔，我們就陷入自我矛盾的境地。就好像創世紀的作者的「自圓其說」故事，耶穌在新約裡頭確認的一樣。當教會要求兩位性別相同的人避免不貞的時候，教會是以基督的憐憫之心提出要求。因為教會深信耶穌的話：只有真理可以讓我們獲得自由，從無知、混亂、恐懼、疏忽、痛苦、自私、惡意當中釋放出來，因為只有真理可以讓我們圓滿。 |
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| 82 | Our fallen nature can be especially vulnerable to many forms of unchastity: masturbation, fornication, contraception, adultery, pornography...and homosexual activity. Each of these actions falls outside the limits of the humanity of which God is the author. As a result, they can never bring the fulfillment for which every human heart is made, despite the intense physical pleasure and satisfaction to which they may lead. If we fail to guide people away from any of these sins, we fail first in truth and then in compassion. We lose our trust in Jesus as Agape and Logos. Our attempts to be compassionate without truth will not be Christ-like love. | 人性的弱點容易令人墮進多種不貞潔行為的深淵：手淫、行淫、人工避孕、通姦、色情產品等等及同性戀行為，那些行為都在上主創造的人性以外。是故，這些行為，儘管帶來觀能的刺激和滿足，並不會為人心帶來滿全，因為人心並非為此而受造。如果未能夠帶領人們遠離這些罪惡，那麼，我們就沒有秉持真理，也沒有付出仁慈憐憫。為此，我們就枉費了天主對我們的信任，無面目接受天主靈聖之愛與天主聖言。我們如果嘗試單用憐憫之心而沒有真理，那就不是肖似基督的愛。 |
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| 83 | Pope Francis has wisely recalled that the Church is a field hospital for sinners. His predecessor of saintly memory, John Paul II, spoke of the "law of gradualness" in leading souls to Christ, in their pastoral charity and prudence, these good shepherds steer us away from sentimentality and self-destructive behavior. They are loyal sons of the Church who trust in the goodness of God and the efficacy of His grace. They are confident that there is a human nature that unites all God's children. | 教宗方濟各曾經說過，教會是為罪人而設的戰地醫院。前教宗若望保祿二世也曾經說過，要按照一個「漸進規律」引領靈魂走向基督。這些優秀的牧者，以仁慈以智慧帶領我們遠離感情用事與自毀的行徑。他們都是慈母教會忠心的兒子，仗賴上主的美善與恩寵。他們深信人性當中自有共同優點，會讓天主所有的子女合而為一。 |
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| 84 | To welcome people into the Church, into our homes, into conversation—to "accept them" in an authentic Christ-like way—would never call for a compromise of the truth, i.e., to say to someone in some form, "Well, that's the best you can do." At the same time, we can only share the truth if we first share a relationship with someone, and that takes time and trust to establish. | 為要歡迎人們來到教會，來到我們的家，來到與我們對話－就得用真正的、效法基督的方式「接納他們」，那就不會在真理面前妥協。那好像是說：「啊！你不過如此。」與此同時與他人建立關係，彼此開始分享，我們也只能分享真理。互信是必須以時日才建立起來的。 |
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| 85 | Our Lord's conversation with the Samaritan woman in John 4 offers a helpful pastoral model. A mutual human need—water—opens the door for a conversation about a topic of mutual interest: God. Jesus leads the conversation, in truth and in compassion, to the topics of grace, eternal life, and chastity. He does not begin with the moral question, but He does not avoid it. And for her part, the woman later describes the encounter with joy, because another heart took a deep interest in hers, and the truth that Heart conveyed set her free. | 若望福音第四章，主耶穌與撒瑪黎雅婦人的對話提供了一個好的牧民示範。水是眾人所需，以水這個共同需要來展開對話，天主也是我們的共同需要。耶穌帶領對話，以真理和憐憫之心將話題轉入恩寵、永生與貞潔。祂沒有用道德的問題作開端，但祂也沒有迴避問題。那婦人，後來形容與主相遇，充滿喜樂。因為上主以誠心來與她交往，那誠心帶來的真理讓她獲得自由重生。 |
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| 86 | -Fr. Paul N. Check, Executive Director of Courage International | 保祿卓克神父－勇力社執行總監 |
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|  | Additional References | 附加參考資料 |
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|  |  | 天主教香港教區關顧同性吸引人士牧民小組網頁：[www.ssapastoralcare.org.hk](http://www.ssapastoralcare.org.hk) |
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|  | Church Documents (those noted in this guide as well as others) can be viewed at http://couragerc.org/resources/#church | 教會文獻（本文引述之文獻及其他相關文獻）見http://couragerc.org/resources/#church |
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|  | Courage website: [www.couragerc.org](http://www.couragerc.org) | 勇力社：[www.couragerc.org](http://www.couragerc.org) |
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|  | "Desire of the Everlasting Hills," a one-hour Courage Documentary: | 聖山企昐 製作：勇力社（美國）片長：一小時 |
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|  | "Homosexuality and the Catholic Church: Clear Answers to Difficult Questions"by Fr. John F. Harvey, O.S.F.S. (Ascension Press 2007) |  |
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