



JMJ
+

FS400 省會長家書十一 (2016 年 7 月)

欲愛、喜愛、仁愛

親愛的青年、使命伙伴、慈幼家庭的弟兄姊妹們，

願主的平安常與你們同在！5 月和 6 月，即聖母月和聖心月，我們聆聽了聖方濟各沙雷氏為我們講論瑪利亞、耶穌的母親及我們的母親，講論耶穌及他的聖心、愛之神聖根源。

為更深入地瞭解愛的本質，尤其是我們對天主的愛，本月我們嘗試去理解一下聖方濟各教導中的『兩類愛』：欲愛和仁愛，以及『喜愛及仁愛的兩個主要表現』。

聖方濟各寫道，『愛分為兩類，一類稱為欲愛，一類稱為仁愛。欲愛，是我們愛一個人或一事物並期望從中得益。仁愛是我們愛一個人或一事物為其自身的益處。心懷仁愛者，除了尋求他人的益處外，再無其它。』『愛主真諦』，卷一，13 章）

只有人性的愛中存有欲愛的層面。天主的愛中並無此層面。為什麼？因為欲愛的前提是，愛人者的內在需求須要在愛的過程中被愛的對象所滿足。而天主是無限的完美，並無此需求。正因如此，在『愛主真諦』中，聖方濟各主要講述天主之愛，極少論及欲愛。而且，他更不惜筆墨，長篇論及人性之愛及天主之愛所共有的層面，即喜愛和仁愛。愛是動態的，且不斷增長。人性之愛，出生之初乃欲愛，如不向上長進，便墮落為自私。相反，如果健康成長，欲愛將首先成長為喜愛，最終成為仁愛。

聖方濟各解釋了我們對天主的愛是如何增長的，『喜愛的偉大運動以下述方式指向天主：因著信德，我們得知天主是一切完美的深淵，難以理解，無限至尊，無限美善。這是信德的教導，我們默存於心，反復思索。 [...]當我們的理智真正專注於這天主的壯麗美善時，我們的意志便會不由自主地被其中的喜愛所感動。』（『愛主真諦』卷五，1 章）

確實，我們人性之愛是從欲愛出發，但是在天主卻不是這樣，祂對我們的愛不如此，『在愛內，天主向我們顯示，祂總是由仁愛開始，因為祂願意並形成我們內在的一切美善，並這些美善中得到喜愛。他以仁愛使達味「隨祂心意」（撒下 13:14）之後，見他「隨祂心意」而喜愛。祂首先為人創造了宇宙萬物，又在其中創造了人，並且賜給每一樣事物相應的美善。一切完全出於仁愛。然後，祂認可了「祂造的一切」，因為祂認為「樣樣都很好」。因祂對「祂工程」的喜愛，「祂停止了所有的一切工程。」（創 1: 31; 2: 2）

我們對天主的愛，恰恰相反，它始於我們在天主的無上善良和無限完美內的喜愛。接下來，我們才達到仁愛的實踐。如果說天主從祂創造物中所取得的喜愛是祂仁愛的延續，那麼，我們向天主所顯示的仁愛只不過是我們認可和堅守我們對天主的喜悅。』（『愛主真諦』，卷五，6 章）

祝願大家暑期愉快，愛德日進，由欲愛，經喜愛，升至仁愛。

在耶穌瑪利亞若瑟聖方濟各及鮑思高神父內，

摯愛你們的省會長 斐林豐神父



FS400 Provincial Letter 11 (July 2016)

Love of Concupiscence Love of Complacence Love of Benevolence

Dear Young People, Dear Lay Mission Partners, Dear Brothers and Sisters of the Salesian Family,

The peace of the Lord be with you always! In the months of May and June, the Month of Mary and the Month of the Sacred Heart, we listened to St. Francis de Sales speaking to us of Mary as the Mother of Jesus and our Mother, and of Jesus and his Sacred Heart as the divine source of love.

In order to understand more in depth the nature of love, especially of our love for God, in this month of July let us try to absorb St. Francis' teaching on love's division "into two species" of which one is called the love of concupiscence and the other the love of benevolence (*Theotimus* Book 1 Chapter 13) and on "the two chief exercises of sacred love, which are done by complacence and benevolence." (*Theotimus*, Title of Book 5)

St. Francis writes: "Love is divided into two species, of which one is called the love of concupiscence and the other the love of benevolence. The love of concupiscence is that by which we love a thing for the advantage that we expect from it. Love of benevolence is that by which we love a thing for its own good. What else is it to have the love of benevolence for anyone except to wish him well?" (*Theotimus* Book 1 Chapter 13)

Love of concupiscence is a dimension of human love alone. God's love has no such dimension. Why? Because love of concupiscence presupposes in the lover the presence of needs that must be satisfied by loving the beloved. Now, God is infinite perfection. He has no need whatsoever. That is why in the *Theotimus*, in which he mainly treats of God's love, St. Francis says very little about the love of concupiscence. Instead, he prefers to speak at length of the dimensions of love that are common to both human love and divine love, namely, love of complacence and love of benevolence. Love is dynamic. It grows. Human love, once it is born as love of concupiscence, if it does not grow into something higher, it will degenerate into selfishness. Instead, if a human being grows healthily, his love of concupiscence will grow first into love of complacence and then into love of benevolence.

St. Francis explains how this growth takes place with regard to our love for God: "The great movement of complacence is directed to God in the following way. By faith we know that the divinity is an incomprehensible abyss of all perfection, supremely infinite in excellence and infinitely supreme in goodness. This truth taught to us by faith we attentively consider in meditation. [...] When we have brought our intellect to be truly attentive to the grandeur of the goods in this divine object, it is impossible for our will not to be touched by complacence in such good." (*Theotimus* Book 5 Chapter 1)

Still, it remains true that in us humans love always begins as love of concupiscence. Not so in God. Not so in God's love for us: "In the love God shows us he always begins with benevolence, since he wills and makes whatever good there is in us and then takes complacence in that good. He made David "after his heart" (1Kings 13:14) by benevolence, and then found him "after his heart" by complacence. He first created the universe for man and man in the universe, and gave to each thing such measure of goodness as was suitable to it. All this was done out of pure benevolence. Then he approved of "all that he had made", for he found that "all was very good, and he rested" by complacence "in his work" (Gen 1:31;2:2)

Our love for God, on the contrary, begins from our complacence in the supreme goodness and infinite perfection which we know to be in the divinity, and next we come to the exercise of benevolence. Just as the complacence God takes in his creatures is simply a continuation of his benevolence towards them, so the benevolence we show to God is simply approbation of our complacence in him and perseverance in it." (*Theotimus* Book 5 Chapter 6)

Wishing you and me a happy summer full of growth in love, from love of concupiscence through love of complacence to love of benevolence, in Jesus Mary Joseph StFrancis DonBosco, I am, Yours affectionately,

Fr. Lanfranco M. Fedrigotti, Provincial