
身體做為靈界戰爭的戰場—
以屏東萬金天主堂的靈恩運動為例

Body as the Battlefield of Spiritual Warfare:
The Charismatic Experiences of
Bankim Catholics in Pingtung, Taiwan

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Abstract

This paper will explore the cultural characteristics of the Catholic Charismatic Renewal as it developed in the oldest Catholic Church in Taiwan, and to examine the way local Charismatics experience the spirits and imagine the relationship between their bodies and spiritual forces. During the ritual process in the Charismatic prayer meeting, members experience the spirits through particular sensory modalities, especially haptic, kinesthetic, and proprioceptive sensations. For example, they feel heat, coldness, numbness, or electricity when they perceive the existence of evil spirits. These experienced encounters with the spirits also link with ancestral memories as well as imaginings of their traditions. More importantly, during prayer meetings participants do not focus on healing efficacy, but emphasize particular genres of ritual healing such as “imagery vision” and “prophecy” to identify the sources of evil influences. Therefore, the self-image constructed in the ritual process is not a sacred one, but rather that of a continual battle that is waged both within the prayer meeting as well as in daily life.

Keywords: Catholic Charismatic Renewal, bodily experience, embodied visions, ancestral memory, Bankim

摘要

身體與身體經驗在靈恩運動的儀式過程中扮演著什麼樣的角色？本文將透過天主教神恩復興運動在屏東萬金天主堂的發展過程及其所展現的地方文化特殊性，探討當地天主教徒如何經由身體感官體驗靈的存在以及想像身體與靈界力量之間的關係。

屏東萬金天主教徒在聖神同禱會的靈恩經驗裡，藉著特殊的身體感官模式體驗靈界力量的存在。他們主要是以牽涉觸覺、動覺或本體感覺（haptic/kinesthetic/proprioceptive）的身體感官模式，如熱、麻、電流、冰冷、起雞皮疙瘩等感知黑暗勢力。同時，他們與靈對遇的過程也揭露出他們對祖先的記憶與對傳統的想像。重要的是在處置心理焦慮與內在衝突時，萬金聖神同禱會的儀式過程並不特別強調醫治的部分，而是竭盡所能地運用特殊的靈恩文化形式，特別是「神視」和「先知話」，在反覆來回地詰問與確認的相互對話裡，指認出體現意象裡黑暗勢力的根源。筆者認為其中所蘊含的自我意象並不是轉化成聖的，而是在儀式過程與日常生活裡建構出一個必須不斷經歷砍斷與破除的戰場。

關鍵詞：天主教神恩復興運動、身體經驗、體現意象、祖先記憶、屏東萬金