

團體活動 / Upcoming Events

5/9 (星期六)	下午四時三十分	九月份敬禮永援之母九日祈求將會提前一週在九月五日〔首週六〕下午四時三十分在亞洲中心舉行。
12/9 (星期六)	下午二時	天主教華人牧靈團體聖詠團定於本年九月十二日(星期六)慶祝成立三十週年紀念。該日下午二時將在雪梨華埠聖伯多祿朱廉教堂舉行謝主感恩祭及小型音樂會。下午六時在唐人街八樂居酒樓聯歡晚餐。晚餐門券成人\$50, 小童(12歲以下)請登記以備兒童餐位, 請聯絡各善會組長, 或聖詠團 Ivan Ho 0411-846-552。多謝支持。

5/9 Sat	4:30pm	The Novena Devotion to Our Lady of Perpetual Help in September (usually 2nd Saturday) will be held on 5th of September (first Saturday) instead, at the usual time of 4:30 pm at Asiana Centre.
12/9 Sat	2pm	CCPC Choir is celebrating their 30 th Anniversary on 12 th September 2015 at St. Peter Julian Church. Thanksgiving Mass starts at 2pm and will be followed by a mini-concert. There will be a Celebration dinner at 6pm in "The Eight Restaurant". Dinner ticket for adult - \$50. Children (under 12) please register to arrange meal and seating. Please contact your group leader or CCPC Choir Ivan Ho 0411-846-552. Thank you for your support.

報告 News

路勇神父將於九月廿六日(星期六)在方濟會會院的聖母無原罪聖堂宣發永願為方濟會會士。當日上午十時三十分在Mary Immaculate Church, 45A Victoria Street, Waverley NSW 2014 舉行感恩聖祭。隨後有午餐招待。為方便籌備工作, 有意參加午餐者請向所屬善會職員報名 或 向Simon Liu, Mary Liu 或Philomena Lee 報名。
黎修女(Sr. Damian Lai)將於十月三日(星期六) 慶祝發願五十週年。當日上午十時三十分於St Paul de Chartres Chapel, 12 Fedrick Street, Boronia Heights, Brisbane, QLD 舉行感恩聖祭。團體藉此獻上祝賀及祝禱。願天主無限的慈愛常伴著她的一生, 使她的修道生活達於至善。
團體響應悉尼總教區「教區退休神父基金」週年籌款, 將於下主日〔九月六日〕彌撒後收集捐款。請慷慨支持。
國語和粵語成人慕道班已分別在亞洲中心和聖伯多祿朱廉教堂開辦新班。現繼續招收新學員。請介紹未信主的親友參加。請向鄧女士查詢。電話: 0401 058 199。亦歡迎信友參加更新信仰。
再慕道聚會星期日下午一時半在聖伯多祿朱廉教堂二樓會議室舉行。繼續研讀「彌撒經書總論」, 以增加大家對彌撒的認識。歡迎各位參加。

In response to the Archdiocese of Sydney Annual Appeal for the Priests' Retirement Foundation, a collection from our community will be taken up after Mass next Sunday, 6th of September. Please support generously.
Mandarin and Cantonese Catechumen classes have commenced at Asiana Centre and at SPJ and are still accepting enrolment. Please invite your non-believer friends and relatives to learn about God and our faith. Catholics are also encouraged to join in to renew their faith. Please contact Mrs Elsa Tang on 0401 058 199 for details.
Catechism Refresher gathering meets on Sundays at 1.30pm and the venue is Meeting Room # 2 located on the first floor of St Peter Julian's Church. We are studying the "General Instructions of the Roman Missal". All are welcome to join us.

(Continued from page 3)

Just as easily, however, one could read his language as a way of preparing people hoping for such a change for disappointment. Francis could be saying, "Even if we don't budge on the Communion ban, that doesn't mean we're abandoning you." It's notable that Francis explicitly said that remarriage after divorce "contradicts" the sacrament. Moreover, in ticking off ways in which divorced and remarried believers can still be part of the Church — through prayer, attending liturgies, etc (no 1651). — Francis didn't say anything about Communion. Both sides could read what Francis said Wednesday and feel encouraged, but neither can claim a papal endorsement.



天主教華人牧靈團體 CHINESE CATHOLIC PASTORAL COMMUNITY

郵政地址: Asiana Centre (亞洲中心), 38 Chandos Street, Ashfield NSW 2131
 電子郵件: info@ccpc.net.au 互聯網網址: www.ccpc.net.au Tel: 8005 1398, Fax: 8580 5135
 主任司鐸 Chaplain: Fr. Martin Low OFM 電話: 0424 883 838
 修女: Sr. Teresa Chiu 電話: (02) 9716 6460 傳真: (02) 9799 1377

常年期第二十二主日 2015年8月30日

Sunday, August 30, 2015, 22nd Sunday of Ordinary Time B



Federico Barocci, c. 1533–1612,
 Studies for the Hands of the Virgin
 Mary for the Annunciation

... they observed that some of his disciples ate their meals with unclean, that is, unwashed, hands. (Mark 7:2)

...他們曾看見他的幾個門徒用不潔的手, 就是用沒有洗過的手吃飯。(谷七:二)

下主日讀經: Next Sunday Readings:

讀經一: 依撒意亞先知書; Is 35:4-7
 讀經二: 雅各伯書; Jas 2:1-5
 福音: 聖馬爾谷福音; Mk 7:31-37

Fr Joseph Lu OFM will celebrate his Solemn Profession to the Order of Friars Minor at 10.30 am Mass on Saturday 26th September 2015 at Mary Immaculate Church, 45A Victoria Street, Waverley NSW 2014. All are welcome. After the ceremony, lunch will be provided. If you are staying for lunch, you need to register with Mary Liu, Simon Liu or Philomena Lee.

Sr Damian LAI will celebrate the Golden Jubilee of her Religious Profession at 10.30 am Mass on Saturday 3 Oct, 2015 at St Paul de Chartres Chapel, 12 Fedrick Street, Boronia Heights, Brisbane, QLD. Congratulations. Joining you in grateful prayer and may God's goodness and kindness be with you on this day and all the days of your life.

彌撒時間: 星期六 下午 6:00 亞洲中心 (國語);
 星期日 早上 9:30 亞洲中心 (粵語); 早上 11:00 聖伯多祿朱廉堂 (粵語)
 星期日 早上 11:30 St. Dominic's Church, Flemington (國語)

九日敬禮: 每月第二個星期六 下午 4:30 亞洲中心
 每月首星期五耶穌聖心彌撒: 晚上 6:30 (粵語), 晚上 8.00 (English) 亞洲中心
 明供聖體: 每月最後一個星期六 下午 2:00-4:00 亞洲中心
 領洗、婚配及病人傅油: 請聯絡主任司鐸

『天主教徒凡是離了婚或再結婚並不是受到 《絕罰》(excommunication)(舊稱開除教籍 或出通功)處分， 而應參與教會的宗教生活. 』這是最近教宗方濟各在梵諦岡週三接見廣場上信眾時這樣說過。教宗的話可能引發很多人驚訝。事實上，教宗沒有說過新的觀點。他不過重複教會對離婚和再婚的訓導，秉承慈悲的態度，接納那些處身在這種情況下的信徒。

一些人相信一位天主教教徒，一旦離婚便會受到《絕罰》處分！這是不正確的。離了婚的人，仍然是天主教會的一位正式成員，受到鼓勵參與教會各種活動。美國天主教成人教理上說：“當離婚是唯一可能辦法時，教會將支持有關人士，鼓勵他們勤領聖事，特別是聖體聖事，緊密依靠天主。”

如果一位離了婚的天主教徒，想在教會內結婚，無論男方或女方應將前一段婚姻宣告無效。就算一位天主教教徒根據民法離婚及再婚，教會不想將他們疏離。《天主教教理》強調要照顧他們。（見《教理》1651 條）

「有些基督徒處於上述情況中，卻常常保存自己的信仰，並願意以基督徒精神教養自己的兒女，對這樣的人，司鐸和整個團體應表示關切，使他們不致自視為離開教會的人。他們既是受了洗的人，可以而且應該參與教會的生活。」

《天主教教理》還這樣說：

1648 條：「與一個人一輩子結合在一起，似乎是太難，甚至視為不可能。因此，更須宣告一喜訊：天主以堅定不移的愛來愛我們，夫妻分享這愛，而這愛扶助和支持他們。他們藉著彼此的忠貞，能成為天主信實之愛的見證人。靠天主聖寵的助佑，夫妻往往在十分困難的情況下，仍忠實作證，實應獲得教會團體的感謝和支持。

1649 條：「但是，在某些情況下，為了種種原因，婚姻的同居生活實際上成為不可能。在這樣的情況下，教會准許夫妻分居，即終止同居生活。但夫妻在天主前仍是丈夫和妻子：他們不可與另一人結婚。在如此困難的情況下，較好的解決方法就是：如可能的話，彼此和好。基督徒團體應幫助這些人以基督徒精神生活，忠於他們的婚姻關係，因為那是不可拆散的。」

1650 條：「今日，在許多國家裡，不少天主教徒按照民法辦理離婚，並依照民法再婚。教會由於忠於耶穌基督所說的話——「誰若休自己的妻子而另娶，就是犯姦淫，辜負妻子’ 若妻子離棄自己的丈夫而另嫁，也是犯姦淫」（谷十:11-12），堅決認為：如果第一樁婚姻仍有效的話，便不能承認新的婚姻有效。如離婚的人依民法再婚話，客觀上，他們就是違反天主的法律。只要這情況一直持續下去，他們便不可領聖體。基於同一理由，他們不能執行某些教會的職務。懺悔聖事的和好，也只能給予那些悔改，承認自己破壞了婚姻作為盟約和忠於基督的標記，並保證自己完全禁慾中生活的人。」

1651 條：「有些基督徒處於上述情況中，卻常常保存自己的信仰，並願意以基督徒精神教養自己的兒女，對這樣的人，司鐸和整個團體應表示關切，使他們不致自視為離開教會的人。他們既是受了洗的人，可以而且應該參與教會的生活:要邀請他們聆聽聖言，參與彌撒聖祭，恆心祈禱，協助慈善業以及團體為謀求正義所發起的工作，基督信仰教育子女。培養補贖的精神和習慣，好能日復一日地祈求天主的恩寵。」

教宗為這些人士作出呼籲，應以更大的憐憫的心意善待他們。但是他沒有表示共融的問題有所通融(《教理 1650》)那末共融問題的爭論究竟如何處理？首先要明白教宗的召喚，對這些人士們要歡迎和鼓勵，作為一項間接的改革先聲，準備日後將天主教立場有所改變。有關在不同情況環境下，強調辨別天主的旨意時，會引發不同的結論。

但是比較容易明白的，教宗在詞語上為準備那些人，希望教會教會改變立場不成時，會感到失望。教宗方濟各大可以說：“就算我們不會改變通功的禁令，也不表示我們放棄你們。” 要留意教宗很清楚的說明，離婚後再婚與聖事發生“矛盾”。更進一步說，離了婚和再婚的信徒仍然是教會的一份子，藉著祈禱和參與禮儀，等等（見《教理》1651 條）教宗方濟各沒有說過共融的問題。正反雙方可以重讀週三在梵諦岡公開接見教友時的談話，但不論正反意見，均沒有宗座官方認可。

People who are divorced and remarried are not excommunicated, should participate in the life of the Church.

Recently, Pope Francis in his General Audience on Wednesday at the Vatican remarks that people who are divorced and remarried are not excommunicated. Pope Francis remarks seem to have caught some people by surprise. In fact, he didn’t really say anything new. He reminded the world of what the Catholic Church teaches about divorce and remarriage and encouraged an attitude of mercy and welcome toward those in these circumstances.

Some people believe that a Catholic who divorces is excommunicated. Not true! Divorced persons are full members of the Church and are encouraged to participate in its activities. The U.S. Catholic Catechism for Adults says: “When divorce is the only possible recourse, the Church offers her support to those involved and encourages them to remain close to the Lord through frequent reception of the Sacraments, especially the Holy Eucharist.”

Should a divorced Catholic wish to remarry in the Church he or she may need an annulment. Even if a Catholic has divorced and remarried civilly, the Church does not want them to be alienated. The Catechism of the Catholic Church urges attention to them, “so that they do not consider themselves separated from the Church, in whose life they can and must participate as baptized persons” (no. 1651).

The catechism, meantime, has this:

1648 It can seem difficult, even impossible, to bind oneself for life to another human being. This makes it all the more important to proclaim the Good News that God loves us with a definitive and irrevocable love, that married couples share in this love, that it supports and sustains them, and that by their own faithfulness they can be witnesses to God’s faithful love. Spouses who with God’s grace give this witness, often in very difficult conditions, deserve the gratitude and support of the ecclesial community.

1649 Yet there are some situations in which living together becomes practically impossible for a variety of reasons. In such cases the Church permits the physical *separation* of the couple and their living apart. The spouses do not cease to be husband and wife before God and so are not free to contract a new union. In this difficult situation, the best solution would be, if possible, reconciliation. The Christian community is called to help these persons live out their situation in a Christian manner and in fidelity to their marriage bond which remains indissoluble.

1650 Today there are numerous Catholics in many countries who have recourse to civil *divorce* and contract new civil unions. In fidelity to the words of Jesus Christ – “Whoever divorces his wife and marries another, commits adultery against her; and if she divorces her husband and marries another, she commits adultery” the Church maintains that a new union cannot be recognized as valid, if the first marriage was. If the divorced are remarried civilly, they find themselves in a situation that objectively contravenes God’s law. Consequently, they cannot receive Eucharistic communion as long as this situation persists. For the same reason, they cannot exercise certain ecclesial responsibilities. Reconciliation through the sacrament of Penance can be granted only to those who have repented for having violated the sign of the covenant and of fidelity to Christ, and who are committed to living in complete continence.

1651 Toward Christians who live in this situation, and who often keep the faith and desire to bring up their children in a Christian manner, priests and the whole community must manifest an attentive solicitude, so that they do not consider themselves separated from the Church, in whose life they can and must participate as baptized persons:

They should be encouraged to listen to the Word of God, to attend the Sacrifice of the Mass, to persevere in prayer, to contribute to works of charity and to community efforts for justice, to bring up their children in the Christian faith, to cultivate the spirit and practice of penance and thus implore, day by day, God’s grace.

The pontiff called for greater compassion for such people, but didn’t address whether the Communion ban should be relaxed (No 1650). So what does that mean for the Communion debate? One could read the pope’s call for welcome and encouragement as an indirect boost for the reform position, a way of preparing Catholic opinion for an eventual change. That’s an especially tempting conclusion in light of his emphasis on discernment in different situations. (cont..)