

團體活動/ Upcoming Events

29/10 (星期六)	下午二時 至四時	亞洲中心	每月的團體明供聖體聚會 歡迎各位邀請家人或朋友前來在耶穌聖體前一起祈禱。
2/11 (星期三)	晚上八時	亞洲中心	亞洲中心聖堂紀念亡者壁櫃安放新一批亡者名牌儀式將於追思已亡彌撒後舉行。歡迎各位前來為亡者祈禱。
5,12,19/11 (星期六)	下午二時 至四時	亞洲中心	天主教亞洲中心主辦珠寶玉石講座 主講者：梁尚志先生 (Mr. Ken Leung) 三課講座，每講座二小時，前一小時講解，後一小時免費鑑定。 講座免費，自由捐獻給教會。歡迎有興趣人士出席。

29/10 (Sat)	2-4pm	Asiana Centre	Community Monthly Eucharistic Adoration. Please open the invitation to any of your relatives & friends to join and pray together in front of the Blessed Sacrament.
2/11 (Wed)	8pm	Asiana Centre	Installation of the new memorial plaques will follow the All Souls' Day mass. All are invited to come and pray for the deceased.

報告 News

團體將臨期靈修活動，將於十二月三日（星期六）上午十時半至下午五時在亞洲中心舉行。 主講嘉賓：方濟會陳樹榮神父。 請大家預留這天！詳情請留意未來幾星期的報告。
中文天主教教義函授課程是為不能抽空出席慕道班的人士而設。請介紹親友參加。有興趣者請向鄧女士 (0401 058 199) 查詢。
再慕道聚會星期日下午一時半在聖伯多祿朱利安教堂二樓會議室舉行。繼續以「小磐石讀經法」去研讀「羅馬人書」，以增加大家對聖保祿宗徒的書信的認識。歡迎各位參加。

Our Community Advent Spiritual Activity will be held at Asiana Centre on 3 Dec (Sat) from 10:30am to 5pm with our guest speaker Fr Harry Chan OFM. Please reserve this date. More details will be posted in the next few weeks.
Chinese Catechism Corresponding Course is open to people who cannot attend our catechism class in person. Please encourage your non-believer friends and relatives to enrol. Please contact Mrs 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 "St. Paul's Letter to the Romans" by using the Little Rock Scripture Reading Method. All are welcome to join us.

(接上頁)

今年正值「慈悲禧年」，教宗特意將正義和平與慈悲結合，引證慈悲是一切改變的開始。一個只是實施正義的世界將是一個冷冰冰的世界，不是嗎？

主佑！

(continued from previous page)

In the Bull of Indiction of the Extraordinary Jubilee of Mercy, the Pope mentioned that "Justice and mercy are not two contradictory realities, but two dimensions of a single reality that unfolds progressively until it culminates in the fullness of love." "Justice is fundamental, mercy surpasses justice, but mercy is not opposed to justice."

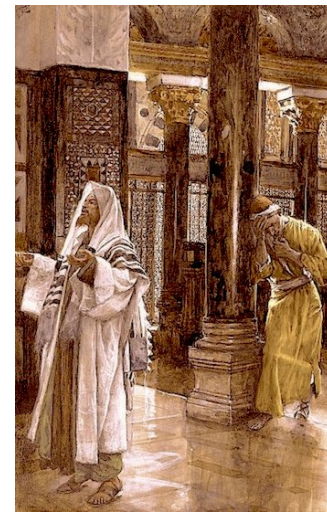
In this Holy Year of Mercy, the Pope specifically combines justice, peace and mercy, citing that all changes begin with mercy. A world that only practices justice will be a cold and indifferent world, won't you agree?



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

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常年期第三十主日(丙年) 2016年10月23日
 23 October 2016, Thirtieth Sunday in Ordinary Time (Year C)



The Pharisee and the Publican,
James Tissot, (1836–1902)

"O God, I thank you that I am not like the rest of humanity—greedy, dishonest, adulterous—or even like this tax collector." (Lk 18:11)

「天主，我感謝你，因為我不像其他人，勒索、不義、姦淫，也不像這個稅吏。」(路 18:11)

下主日讀經: Next Sunday Readings:

讀經一:	智慧篇	Wis 11:22-12:2
讀經二:	得撒洛尼人後書	2 Thes 1:11-2:2
福音:	路加福音	Lk 19:1--10

Bishop Terence Brady, on Thursday, 27 October 2016, 7.00pm at St Mary's Cathedral, will celebrate a Memorial Mass organised by Catholic Cemeteries & Crematoria. This will be a time for prayer and reflection for pregnancy and infant loss. All are warmly welcomed. For further information please contact the Catholic Cemeteries & Crematoria directly on 02 9616 6908 or email: bereavementsupport@catholiccemeteries.com.au.

Month of Prayer and Fasting for Marriage and Families. Sunday 23th October.

Today and throughout this week we pray for the national discussion on marriage.

Holy Heavenly Father, grant that all Australians may show mutual respect for one another as we prepare for a national people's vote. Guide the hearts and minds of all who vote so that our nation may uphold your plan for marriage and families. www.acmfc.org.au

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 聖伯多祿朱利安堂 (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/神父

「我和奶奶一同落了落海，你會先救哪一個？！」

丈夫們，究竟你會怎樣看待這個問題呢？

有一位先生說家庭的慈悲很簡單，太太說的話都對便是了！

又有另一位先生說，養妻活兒，天天給他們有飽飯吃還不夠慈悲？！不知她是否在家悶慌了還是虐待狂，我被老細折磨了一天回到家後，拖鞋熱毛巾啤酒我不奢望，一個可以真正休息的家就夠了。還要應付這些不知道是 IQ 題還是挑戰我底線的問題，想我神經衰弱還是精神分裂？！

「你以為不回答問題走進房間就能混過去嗎？我對你這默認的態度非常失望！」

解釋枉枉被視為掩飾。於是太太的囉嗦變成丈夫的退縮，丈夫退縮令太太更囉嗦，可想而知太太的更囉嗦再造就了丈夫的更退縮這個惡性循環。

真的要很慈悲地事事遷就對方才可以有良好的關係嗎？明明道理在自己那邊，沒有理由那麼對不起自己不鏟一下對方的銳氣令對方收斂吧！

要贏一場吵架而輸了一段關係是不值得的。可話又說回來，要是一切都寬恕了，還要正義做什麼？教宗強調，天主樂於寬恕，但慈悲不是做「好好先生」，也不是溫情主義。

其實家庭關係的健康大家都有責任，不能歸咎任何一方。正義和慈悲是能夠共存的，也必須要「情理兼備」才能強化家庭裡良好的關係。

今年二月，一萬五千多名世界各國朝聖者在梵蒂岡聖伯多祿廣場上參加了公開接見。教宗指出慈悲與正義之間究竟是什麼關係？

「看起來好像是兩個完全對立的概念，但事實不是這樣的。因為恰恰是天主慈悲使真正的正義得到實現。那麼這又是什麼正義？如果我們指的是正義的法律管理，我們看到了遭到壓制的受害者向法院的法官求助，要求伸張正義。這是懲罰性的正義，根據具體情況讓犯罪的人受到懲罰。

正如《箴言篇》中指出的‘恆行正義，必走向生命；追求邪惡，必自趨喪亡’。耶穌在關於不斷找法官、求伸張正義的寡婦的寓言中也這樣說。「這條路，還不能帶來真正的正義，因為事實上並沒有戰勝邪惡，只是將邪惡阻止了。只有用善去回應，才能真正戰勝邪惡。

於是，伸張正義的另一種方式就是聖經中給我們指出的應走的道路。這是一個避免上法庭的過程，要讓受害者直接去找犯罪的人，邀請他悔改，幫助他認識到，他所做的是邪惡的、讓其良心發現。

由此，終於讓罪人發現了自己的錯，可以向著被冒犯者給予他的寬恕敞開了。這是美好的，由此人心向著給予他的寬恕敞開了。這也是解決家庭內部夫妻之間、家長和子女之間爭議的方式，在家庭里被冒犯的人愛犯罪的人、渴望挽救將他們彼此聯繫在一起的關係。不要切割那種關係、那種聯繫。誠然，這是一條艱難的道路。

要求遭到冒犯的人要準備好寬恕、渴望救冒犯自己的人並愛他。只有這樣，正義才能獲勝。因為，如果犯罪的人認識到了所犯的錯、不再這樣做了，那麼邪惡也就沒有了，原來不正義的變成了公正的。因為被寬恕了、並在幫助下重新找到了美善的道路。這就涉及到了寬恕與慈悲」。

說來容易，其實要實踐也不難的。重點原來不是去解決問題，因為有些實際問題例如身體的缺陷或是金錢的缺乏是沒有可能即時解決的。將焦點集中在出現衝突時共同找個平衡點去緩衝雙方的矛盾，避免說一些帶腐蝕性的說話（也可溫馨提示對方）。

雖然衝突存在，但一家人可仍舊安排一些精彩時間，一同玩樂，培養感情和靈性的溝通。

教宗於《慈悲禧年》詔書中提到「慈悲和正義不是互相牴觸的，而是同一事實的兩個方面，不斷地發展變化，直到在圓滿的愛中達到高峰」、「正義是最基本的，慈悲是超越正義，但不違反正義的」。

“If your mom and I fall into sea at the same time, who would you rescue first?!”

To all the husbands, how do you see this question?

A gentleman says “it is easy to have mercy in the family, just treat whatever the wife says is right!”

Yet another one says, “isn’t it merciful enough that I work hard to earn a living for the family and give them all plenty to eat?! Honestly I don’t know whether she is too bored at home or something’s wrong with her mind, I’ve been tortured by my boss all day long, I don’t expect slippers, hot towel and a nice cold beer when I get home, all I want is a cosy place to rest and unwind. Why do I have to deal with this kind of question, are you trying to challenge my IQ or my bottom line? This is driving me nuts!”

“Do you think you can get away by walking into the bedroom without answering the question? I am very disappointed with your silent attitude!”

Trying to explain oneself out is often seen as a cover up. So what happens is the long-winded wife makes the husband withdraw, the withdrawing husband makes the wife more long-winded and this in turn makes the husband withdraw further, it is a vicious circle.

Does one have to be merciful and accommodating all the time in order to maintain a good relationship? Surely if the truth is on my side, why can’t I give the other person a lesson? It won’t be fair to myself right!

If you win a fight at the expense of your relationship, is it worth it? Yet if everything is forgiven then why would we still need justice? The Pope emphasises that God delights in forgiveness, but mercy does not mean that we are to be ‘Mr Yes’ all the time and it is also not about undue leniency.

Maintaining a healthy relationship in the family is the responsibility of all the members, it cannot be attributed to any single party. Justice and Mercy can co-exist, in fact we need to be both compassionate and rational in order to strengthen good relationship in the family.

In February this year, over 15,000 pilgrims from around the world attended the General Audience at Saint Peter’s Square, Vatican. There the Pope addressed the relationship between justice and mercy.

“It might appear that the two contradict each other; but in fact it is not so, for it is the very mercy of God that brings true justice to fulfilment. But what kind of justice are we talking about?

If we think of the legal administration of justice, we see that those who consider themselves victims of injustice turn to a judge in a tribunal and ask that justice be done. It is retributive justice, which inflicts a penalty on the guilty party, according to the principle that each person must be given his or her due.

As the Book of Proverbs says: “He who is steadfast in righteousness will live, but he who pursues evil will die”. Jesus, too, speaks about it in the parable of the widow who went repeatedly to the judge and asked him: “Vindicate me against my adversary”. This path however does not lead to true justice because in reality it does not conquer evil, it merely checks it. Only by responding to it with good can evil be truly overcome.

There is then another way of doing justice, which the Bible presents to us as the royal road to take. It is a process that avoids recourse to the tribunal and allows the victim to face the culprit directly and invite him or her to conversion, helping the person to understand that they are doing evil, thus appealing to their conscience.

In this way, by finally repenting and acknowledging their wrong, they can open themselves to the forgiveness that the injured party is offering them. And this is beautiful: after being persuaded that what was done was wrong, the heart opens to the forgiveness being offered to it. This is the way to resolve conflicts in the family, in the relationship between spouses or between parents and children, where the offended party loves the guilty one and wishes to save the bond that unites them. Do not sever that bond, that relationship. Certainly, this is a difficult journey.

It requires that those who have been wronged be ready to forgive and desire good and salvation for their offender. Only in this way can justice triumph, because thus, if the culprit acknowledges the evil done and ceases to do it, the evil is no more; and he who was unjust becomes just, because he is forgiven and is helped to rediscover the path of goodness. And this is where forgiveness and mercy come in.”

Although it is easier said than done, making it happen is actually not as difficult. The key is not to focus on solving the problem per se, because in reality it is not possible to find an immediate solution for certain kind of problems such as physical disability or financial lack. Rather the focus should be on finding a common ground to ease the conflicts of both parties and to avoid using abusive words (or instead give a gentle reminder to the other party).

In spite of existing conflicts, you could still arrange for the family to spend a good quality time together, to have some fun and to nurture a relational and spiritual communication.