

團體活動/ Upcoming Events

19/11 (星期六)	上午十時	Rockwood	團體將在於 Sacred Heart Chapel, Rookwood Cemetery 為已去世的兄弟姊妹舉行追思亡者紀念彌撒。彌撒後於華人天主教墓地進行祝聖墓碑和祈禱。歡迎各位參加為亡者靈魂的安息祈禱。 Address: Hawthorne Ave., Rookwood NSW 2141
20/11 (星期日)	下午二時	Pitt Street 集合	與基督同行——雪梨總主教區於基督君王節舉辦週年聖體巡遊活動。我們誠邀各位信友參與這項顯示我們天主教信仰的活動。雪梨教區為各團體準備一本生命冊，讓各教友寫上祝福語和祈禱意向，並於遊行後的彌撒中奉上，現在這本生命冊會放在聖堂門外，歡迎各教友寫上為個人或團體的祝福語和祈禱意向。
26/11 (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。
3/12 (星期六)	上午十時半至下午五時	亞洲中心	將臨期靈修活動 - 主講嘉賓: 方濟會陳樹榮神父 (Fr Harry Chan OFM) 主題: 『聖言成了血肉, 寄居在我們中間。』 (若1:14) 內容有信仰講座、彌撒、明供聖體和修和聖事。(免費午餐供應) 如有興趣參與, 請聯絡 Candy Lui 0437695744 或 Simon Liu 0411377618 或 candymylui@gmail.com 報名。

19/11 (Sat)	10am	Rockwood	Mass for deceased at Sacred Heart Chapel, Rookwood Cemetery, followed by blessing of graves at Chinese Catholic Lawn and prayers for the deceased. All are welcome. Address: Hawthorne Ave., Rookwood NSW 2141
20/11 (Sun)	2pm		Please join thousands of other Catholics to 'Walk With Christ' on the Feast of Christ the King. Let your presence make a statement about the gift of the Eucharist for the world. You will find the "Book of Life" at the enquiry desk every Sunday Mass at both Asiana Centre and SPJ. You are welcome to write prayers and petitions for yourself and for our community. This "Book of Life" will be presented on the Feast of Christ the King at St Mary's Cathedral. Please assemble at Pitt Street, between Hunter Street and Martin Place (this section of road will be closed for us to assemble)
26/11 (Sat)	2pm - 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.
3/12 (Sat)	10:30am to 5pm	Asiana Centre	Advent Spiritual Activity - Guest speaker Fr Harry Chan OFM Topic: "The Word became flesh and made his dwelling among us." (Jn 1:14) There will be faith talks, Mass, Eucharistic Adoration and Sacrament of Reconciliation. (Lunch will be provided) Registration: Please contact Candy Lui 0437695744 or Simon Liu 0411377618 or email to candymylui@gmail.com

報告 News

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。

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.



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/神父 Chaplains: Fr. Martin Low OFM 電話: 0424 883 838
Fr. Joseph Lu OFM 電話: 0400 544 981
Fr. Jacob Wang 電話: 0488 042 077
修女 Sisters: Sr. Teresa Chiu 電話: (02) 9716 6460 傳真: (02) 9799 1377
Sr. Agnes Chang 電話: (02) 9560 3071

常年期第三十二主日(丙年) 2016年11月6日
November 6, 2016, Thirty-second Sunday in Ordinary Time (Year C)



Victor Mottez, Resurrection of the Dead, 1870

"Those who are deemed worthy to attain to the coming age and to the resurrection of the dead ... can no longer die, for they are like angels; and they are the children of God" (Lk 20:35-36)

「但那堪得來世, 及堪當由死者中復活的人, 他們也不娶, 也不嫁; 甚至他們也不能再死, 因為他們相似天使; 他們既是復活之子, 也就是天主之子。」(路 20:35-36)

下主日讀經: Next Sunday Readings:

讀經一:	瑪拉基亞書	Mal 3:19-20A
讀經二:	得撒洛尼後書	2 Thes 3:7-12
福音:	路加福音	Lk 21:5-19

Reflection - All Souls

Epitaphs reflect faith as well as loss. Walk through old graveyards and then modern ones and you move into a different world—we may still believe, but today we're more interested in statistics. Sometimes however, the fact of death overwhelms, and the stone is a cry of protest, like one that says simply, "Gone with the wind." And another, "I came, I know not whence; I go, I know not whither." John Keats wrote for his own tomb, "here lies one whose name was write in water." Perhaps the most poignant is, "Where is God?" And the simplest statement of belief: "Not to worry, It's all right." Some seek to find the seed of resurrection in the love that they have shared. They are right. Thus one says, "To live in hearts we leave behind is not to die." Perhaps they mean remembrance and nothing more, but any seed of love that has grown is still growing, it is love that makes life eternal.

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

終身執事簡介

李尚義

《梵二》以前， 教友們熟識的《神品聖事》(Holy Orders)，或《聖秩聖事》， 是我們七件聖事之一。《梵二》後，現稱為《聖職聖事》(Sacrament of Ministry)。在今日教會內，比較強調服務精神。

執事，又稱 六品（基督教稱會吏），原意指從事愛心工作的人，是正式領受聖秩的初級：其上二級依序為司鐸，主教。照梵蒂岡第二次大公會議決定，已婚教友亦能領受執事，以掌理禮儀(施洗，送聖體等等)為主。聖秩在梵蒂岡二次大公會議前分為小品(Minor Orders) 和大品(Major Orders)。聖秩分七個品級：包括一品(司門者)(Porter)，二品(讀經者)(Reader)，三品(驅魔者)(Exorcist)，四品(輔祭者)(Acolyte)，五品為(副助祭)(Sub-Deacon)，六品(執事)，七品(司鐸)，主教。教宗保祿六世於1972年取消了五品(及四小品)，只保留讀經員(前二品)，輔祭(前四品)及執事(六品)，司鐸(神父)，和主教聖秩。

根據《教會憲章》第廿九段：『在教會聖統的下一級有執事，他們所領的覆手禮， 「不是為作司祭，而是為服務」。他們因聖事的聖寵受到鼓勵，在主教及其司祭團的共融之下，為天主的子民作禮儀，講道及愛德的服務工作。按照教會當局所分付他們的，執事的職務是：以隆重的禮節付洗，保管並分送聖體，代表教會證婚並祝福婚姻，為瀕危的人送臨終聖體，為信友宣讀聖經，訓勉民眾，主持信友的敬禮與祈禱，執行聖儀，主持喪禮儀。執事專務慈善及庶務事項， 要記著聖保祿加波的勸語：『要慈愛，勤奮，效法為眾人服務的主，按照祂的真道行事。這些職務為教會的生活是非常需要的，可是按照拉丁教會的現行紀律，在許多地區頗難以實行，所以從今以後，可以使執事職務恢復起來，成為教會聖統內的一個本有而固定的的階級。為人靈的益處，是否宜於設立這種執事，又宜在何處設立，各種形式的地區主教團都有權決定，但需經教宗批准。如有羅馬教宗的同意，這種執事職可授與年齡成熟的男子，連度婚姻生活者也可勝任；並可授與適當的青年人，但這些青年人必須保守獨身制。』

根據聖保祿的牧函，《弟茂德前書》(三章(8-12)，作執事的資格要：

“執事也必須端莊，不一口兩舌，不飲過度，不貪贓；以純潔的良心，保持信德的奧蹟。這些人應當先受試驗，如果無瑕可指，然後才能作執事。女人必須端莊，不讒謗，有節制，凡事忠信。執事應當只作過一個妻子的丈夫，善於管理自己的子女和家庭。” 教會初傳時期是有女執事的，但後來只限男性。

「在聖統制中，等級最低的是執事，他們所領受的覆手， 『不是為作司祭，而是為服務』。在執事聖秩授予禮儀中，只有主教為候選人覆手，表示執事在「服務」的任務上特別與主教聯繫在一起。

執事以特殊的方式分享基督的使命和恩寵。聖秩聖事給他們蓋上一個不能磨滅的印號(神印)，使他們肖似基督：基督自己曾成為『執事』，亦即眾人之僕。在執事的許多職務之中，特別有：輔助主教和司鐸舉行神聖奧跡的慶典，尤其是感恩祭：分送聖體，証婚並祝福婚姻，宣讀福音和講道，主持葬禮，並獻身於各種愛德服務工作。」（《天主教教理1569-70》）然而，堅振，告解，聖體，病人傅油諸聖事則保留給司鐸，聖職聖事仍保留給主教。

聖方濟雖然是方濟會會祖，但因為謙遜的原故，而沒有接受祝聖為司鐸，保持他的執事職務，貫徹他自己是修會內的小兄弟。他認為：

“我們不要因為肉情而自作聰明或自以為明智。相反地，我們要簡樸，謙卑和純潔。我們永不要爬在別人頭上，為了天主的緣故，我們應為眾人成為僕人，服從他們。天主的神會居住在他們之內，及始終會保守他們。祂會永恆地在他們內居住。他們會為天主而工作，成為天主的子女。他們是主耶穌的淨配，兄弟和母親。” 本著俯首甘為孺子牛的奉獻謙卑精神，聖方濟的聖德是後世的芳表。

雪梨總教區得天獨厚，總教區內有兩所天主教大學，即澳洲天主教大學(Australia Catholic University)，及聖母大學(University of Notre Dame)及獲得羅馬天主教教育部認可的總教區神哲學院，所有神哲學課程完全開放有志進修人士就讀。總教區設有『終執』部,Polding Centre, 133, Liverpool Street, NSW 2000 網址:(http://www.sydneydiaconate.org)。目前(2016年九月)總教區共有終身執事十一人。照西方習俗，對神父，修士，修女們尊稱為 “可敬的” (Reverend)，縮寫為 Rev. 按總主教區列出，對終身執事的稱號是

Rev. Mr. (Name). (即保留世俗『先生』身份)。根據2015年普世教教統計資料，全球已領終身執人數是43,195人。

Permanent Deacon

John Li

We are familiar with the term Holy Orders as one the seven Sacraments of the Church. After Vat. II, it is now known as Sacrament of Ministry, stressing the need of service in modern times.

Deacon (also found in some Christian denominations) means a minister or servant. In the Pre-Vat.II times, Holy Orders are divided into seven Orders, viz. the Porter, the Reader, the Exorcist, the Acolyte, the Sub-Deacon, Deacon, and Priesthood including Bishop. In 1972, Pope Paul VI abolished the fifth Order and the four Minor Orders, retaining the Reader, Acolyte and Deacon, Priesthood for priests and Bishops.

According to Lumen Gentium, “At a lower level of the hierarchy are to be found deacons, who receive the imposition of hands “not unto the priesthood, but unto the ministry.” For, strengthened by sacramental grace they are dedicated to the People of God, in conjunction with the bishop and his body of priests, in the service of the liturgy, of the Gospel and works of charity. It pertains to the office of a deacon, in so far as it may be assigned to him by the competent authority, to administer Baptism solemnly, to be custodian and distributor of the Eucharist, in the name of the Church, to assist at and to bless marriages, to bring Viaticum to the dying, to read the sacred scripture to the faithful, to instruct and exhort the people, to preside over the worship and the prayer at funeral and burial services. Dedicated to works of charity and functions of administration, deacons should recall the admonition of St. Polycarp: “Let them be merciful and zealous, and let them walk according to the truth of the Lord who became the servant of all.”

“Since, however, the laws and customs of the Latin Church in force today in many areas render it difficult to fulfil these functions, which are so extremely necessary for the life the Church, it will be possible in the future to restore the diaconate as a proper and permanent rank of the hierarchy. But it pertains to the competent local Episcopal conferences, of one kind or another, with the approval of the Supreme Pontiff, to decide whether and where it is opportune that such deacons be appointed. Should the Roman Pontiff think fit, it will be possible to confer this diaconal order even upon married men, provided they be of more mature age, and also on suitable young men, for whom, however, the law of celibacy must remain in force.” (LG 29)

Qualifications of Deacons: - According to I Timothy (3:8-12), “Deacons likewise must be serious not double-tongued, not indulging in much wine, not greedy for money, they must hold fast to the mystery of the faith with a clear conscience. And let them first be tested; then, if they prove themselves blameless, let them serve as deacons. Women likewise must be serious, not slanderers, but temperate, faithful in all things. Let deacons be married only once, and let them manage their children and their households well;”

“At the lower level of the hierarchy are to be found deacons, who receive the imposition of hands “not unto the priesthood, but unto the ministry.” At an ordination to the diaconate only the bishop lays hands on the candidate, thus signifying the deacon’s special attachment to the bishop in the tasks of his “diakonia”. “Deacons share in Christ’s mission and grace in a special way. The sacrament of Holy Orders marks them with an imprint (character) which cannot be removed and which configures them to Christ, who made himself the “deacon” or servant of all. (CCC No. 1569-70)

St. Francis, founder of the Franciscan Orders, for the sake of humility, did not accept priesthood because he was of the opinion: “We must not be wise and prudent according to the flesh. Rather, we must be simple, humble, and pure. We should never desire to be over others. Instead, we ought to be servants who are submission to every human being for God’s sake. The Spirit of the Lord will rest on all who live in this way and persevere in it to the end. He will permanently dwell in them. They will be the Father’s children who do his work. They are the spouses, brothers and mothers of our Lord Jesus Christ. His example of humility may be cited according to the Chinese classics as “bowing his head as a willing ox to serve the children.”

The Archdiocese of Sydney is blessed to have two Catholic Universities (i.e. Australia Catholic University and the University of Notre Dame, and a Diocesan Institute of Philosophy and Theology (with Papal Approval from the Congregation for Catholic Education (for Seminaries and Educational Institutions). Courses at various levels are open to the public. There is also a Permanent Diaconate Office at Polding Centre, 133,Liverpool Street, NSW 200 (Web site:http://www.sydneydiaconate.org). The Archdiocese has 11 PDs at the end of 2015. According to social protocol, PD shall be addressed with Rev. Mr. (Name). The statistics of Universal Church on PD as at 2015 is 43,195.