

Upcoming Events

25/8 Sat	3pm to 5pm	Community Monthly Eucharistic Adoration. The theme is: Thanksgiving. "I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus." (1 Corinthians 1:4) Please open the invitation to any of your relatives & friends to join and pray together in front of the Blessed Sacrament.	Asiana Centre
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New Cantonese Catechumen class will commence in August and is accepting enrolment. It meets every Sunday at 10:30am at Asiana Centre, Ashfield. Please invite your non-believer friends and relatives to learn about God and our faith. Please contact Paul Tong on 0433 540 613 for details.

Catechism Refresher gathering will meet this Sunday afternoon at 1:30pm and the venue is Meeting room #2 located at the first floor of St. Peter Julian's Church. All are welcome.

Temple of the Holy Spirit (THS) is organising the following activities for all who want an overflow of God's joy, peace and hope (Rom. 15:13).

31/8 (Fri) 8pm till late	Prayer Meeting	Asiana Centre
1/9 (Sat) 10am	Day Retreat	Asiana Centre
7/9 (Fri) 8pm to 9/9 (Sun) 3pm	Prayer Camp	St. Joseph Retreat Centre, Bringelly

Guest speaker is full-time missionary, Imsoon Kim from San Francisco. Free event, donations welcome. Register by 20/8 on www.thsonline.org or contact Stanley Seah (stanley.seah@thsonline.org 0410 300 126) for further information.

牧靈中心傳道員組銀禧慶祝活動

牧靈中心傳道員組將於本年十月二十日（星期六）慶祝傳道員組成立二十五年。是日將會在下午四時於亞洲中心舉行感恩祭，隨後晚上六時於雪梨華埠八樂居酒樓聚餐聯歡。

傳道員組誠邀曾在我們這裡慕道及領洗的朋友、歷屆的傳道員及團體中的各兄弟姊妹，一齊同來參與慶祝，並分享傳道員組的喜樂，同頌主恩！

成人聚餐門券為\$40 一位，請向以下各位人士查詢和購票：

Robert Liu, Fred Chan, Eddie Ho, Rachel Lo

聯絡我們：

Fr. Martin Low OFM 0424 883 838 • Fr. Paschal Chang OFM (02) 9799 2423

Sr. Teresa Chiu 電話: (02) 9716 6460 傳真: (02) 9799 1377

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互聯網網址: www.ccpc.net.au

天主教華人牧靈中心

CHINESE CATHOLIC PASTORAL CENTRE

常年期第二十主日 2012年8月19日
Twentieth Sunday in Ordinary Time, 19th August 2012



團體活動

25/8 星期六	下午三時至五時	每月的團體明供聖體聚會。今個月的主題：感恩。"我時時為你們，對天主在基督耶穌內所賜與你們的恩寵，而感謝我的天主。"(格前 一章四節)。歡迎各位邀請家人或朋友前來在耶穌聖體前一起祈禱。	亞洲中心
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粵語成人慕道班將於八月中開辦新班。現招收新學員。慕道班每週日上午十時半在亞洲中心上課。請介紹未信主的親友參加。請向唐先生查詢。電話：0433 540 613。

再慕道聚會於下午一時半在聖伯多祿朱利安教堂二樓會議室聚會。歡迎參加。

聖神宮殿祈禱會將舉辦以下活動，鼓勵所有切願尋求上主滿溢的喜樂、平安與希望的人(羅 15:13) 參與。

八月三十一日(星期五)	晚上八時	祈禱會
九日一日(星期六)	上午十時至五時	一天避靜
九日七日(星期五) 晚上八時至 九月九日(星期日) 下午三時	三天祈禱營	St Joseph Retreat Centre, Bringelly

客席講師為來自三藩市的全職傳教士－金張任淳女士。費用全免，歡迎自由捐獻。報名截止日期為八月二十日，查詢及報名可到 www.thsonline.org 或聯絡 Stanley Seah, stanley.seah@thsonline.org 0410 300 126.

耶穌聖心會與聖母無玷聖心會合辦“唔怕死，最怕痛。點解痛係咁可怕？”講座。由物理治療師黃潤霖先生(Thomas Wong)主講。九月二日(星期日)下午二時在亞洲中心舉行。歡迎各位參加。請向兩會的幹事查詢詳情。

告解時間：

雪梨華埠聖伯多祿朱利安教堂

每月第一主日中文彌撒前二十分鐘

彌撒時間：

富來明頓車站旁聖道明教堂

亞洲中心聖若瑟小堂 (38 Chandos St., Ashfield)

亞洲中心聖若瑟小堂

亞洲中心聖若瑟小堂

雪梨華埠聖伯多祿朱利安教堂 (641 George St., Haymarket)

主日上午十一時半 (國語)

星期六下午六時 (國語)

主日上午九時半 (英文)

主日上午十一時 (粵語)

主日上午十一時 (粵語)

諾厄方舟

劉瑪定神父

為大多數天主教信友們來說，《舊約》是一本已成為歷史的典籍，包括有令人震驚的古代史蹟和一些隱晦的文字。為一些其他人來說，《舊約》是一本次要性的經書，很容易的將《新約》中有關耶穌生平事蹟作為首選。但天主教會強調不論舊約或新約，都是天主聖神所默導，記錄救恩史上中心的訊息。

舊約》無疑記載了很多吸引心弦的故事。例如《創世紀》第六至第九章所記錄諾厄和洪水的故事。表面上看來，我們會同意經文的所記述，「諾厄是他同時代惟一正義齊全的人。」(創六:9)。因為我們內心上認為諾厄是一位正義齊全的人，所以我們沒有提出過關於諾厄的道德問題！

為什麼會對諾厄會有疑問呢？對這個故事是否有特別不對的地方？天主向諾厄宣佈祂要毀滅世界，而諾厄竟然沒有半句話提出反對！在他建造方舟的時刻，諾厄竟然沒有半句話向天主提出意見。他是否不關心人類面臨毀滅的災禍，或只關心他一家人口的安危？亞巴郎和諾厄有很大的不同。亞巴郎代表為了行將接受毀滅的索多瑪和哈摩剌的兩座城市人民，向天主呼求(創十八:16-33)諾厄和梅瑟相比，也有很大的不同。梅瑟因為以色列百姓鑄造和崇拜金牛，而呼求天主息怒。(出三十二 7-14)

古老的聖經章節向我們提出一個永恒的問題。在什麼處境和情況下，服從信仰的回應會變成盲從？我們對天主的關係是怎樣的？作為一具只有被動的機械人，還是有血有肉的門徒，願意接受痛苦和世界作神聖的奮鬥？

天主教會要求信徒門研讀《舊約》作為天主的聖言，而天主的啟示的目的是要我們身心參與祂的救恩史上計劃。在我們一生生活在聖經的歷程上，我們是否體驗到開闊了我們對聖經研讀的視野，對聖經經文再次出現在我們的生活上奇妙？

Noah's Ark

Fr Martin OFM

For many Catholics the Old Testament remains a closed book, an intimidating collection of ancient, obscure texts. For others it is a book of secondary importance, readily sidelined in favor of the Jesus stories of the New Testament. Yet the Catholic Church affirms *both* testaments to be divinely inspired and central to the message of salvation.

The Old Testament contains many captivating stories. Genesis 6-9 tells a fascinating story of Noah, the Ark and the Flood. It seems that we warmly approving of Noah whom the text describes him as a 'righteous man, blameless among the people of his time' (Genesis 6:9). As a righteous man, we have never question Noah's virtue!

Why would you doubt Noah? Is there is something terribly wrong with this story. God has just announced to Noah that he is going to destroy the world, and Noah voices *no objection*! Does he not have a single question to ask God as he builds his ark? Does he have no concern for the human race that is about to perish? Is he bent only on saving his own household? How different he is to Abraham who cries out to God on behalf of the doomed cities of Sodom and Gomorrah (Genesis 18:16-33). How different he is to Moses who begs God not to destroy the Israelites after the Golden Calf episode (Exodus 32:7-14).

The ancient text confronts us with timeless questions. At what point does obedience cease to be a faith response and become 'blind obedience'? How do we relate to God—as passive robots or as full-blooded disciples willing to embrace the anguish and holy struggles of our world?

Catholics are called to read the Old Testament as the divine Word of God. And God's revelation is meant to engage us, captivate our hearts and draw us deeply into the story of salvation. In our lifelong biblical journey, have we seen with eyes that widen with amazement as biblical texts come to life?