

團體活動/ Upcoming Events

31/10 (星期六)	下午二時 至四時	每月的團體明供聖體聚會，將會在亞洲中心舉行 - 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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31/10 Sat	2-4pm	Community Monthly Eucharistic Adoration at Asiana Centre. 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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報告 News

在亞洲中心聖若瑟小堂安放紀念亡者名牌儀式將於十一月二日〔星期一〕晚上八時 追思亡者 彌撒後舉行。申請安放新名牌的截止日期是十月二日。聯絡人：Anthony姚先生〔9797-8930 或 0433-780-103〕或 Thomas黃先生〔9554-8538 或 0414-341-361〕。
你有興趣參與在塔斯曼尼亞荷伯特的亞洲學生福傳工作嗎？如果你覺得有這召叫，現在有一個好機會！一個由二零一六年二月開始為期一年的福傳項目等待你的加入，這工作會有住宿安排和工資。詳情請電郵 jnfting@gmail.com 與 John Ting聯絡。
國語和粵語成人慕道班已分別在亞洲中心和聖伯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。開始以「小磐石讀經法」去研讀「迦拉達人書」，以增加大家對聖保祿宗徒的書信的認識。歡迎各位參加。
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。

The next installation of new memorial plaques in St Joseph's Chapel of Asiana Centre will follow the All Souls Day Mass on Monday, 2nd November at 8 p.m. Application for the installation of memorial plaques for deceased relatives and friends must be received before 2nd October. Contact Anthony Iu (9797-8930 or 0433-780-103) or Thomas Wong (9554-8535 or 0414-341-361).
Interested in a year of outreach mission to the Asian students in Hobart, Tasmania starting February 2016 with pay and lodging? If you feel you are called in that direction contact John Ting at jnfting@gmail.com for more details.
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 "St. Paul's Letter to the Galatians" by using the Little Rocks Scripture Reading Method. All are welcome to join us.
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.



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

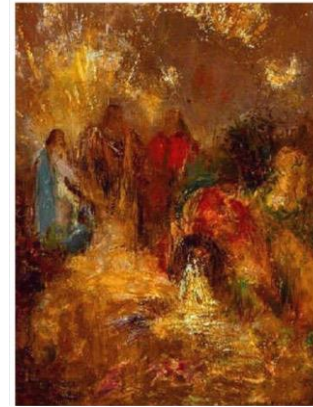
電子郵件: info@ccpc.net.au 互聯網網址: www.ccpc.net.au Tel: 8005 1398, Fax: 8580 5135

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

常年期第二十八主日 2015 年 10 月 11 日

Sunday, October 11, 2015, 28th Sunday of Ordinary Time B



... *Jesus said to his disciples, "How hard it is for those who have wealth to enter the kingdom of God!"* ... (Mark 10:23)

… 耶穌周圍一看，對自己的門徒說：「那些有錢財的人，進天主的國是多麼難啊！」（谷十：二十三）

Odilon Redon, Christ and the

Disciples, (c. 1895?)

下主日讀經: Next Sunday Readings:

讀經一： 依撒意亞；	Is 53:10-11
讀經二： 希伯來書；	Heb 4:14-16
福音： 聖馬爾谷福音；	Mk 10:35-45

Special message from St Mary's Cathedral:

Those married at St Mary's Cathedral are invited to return with their families for a special Mass of Thanksgiving, Blessing and Renewal of Vows on Sunday 18th October 2015 at 10.30 am, followed by morning tea & music in Chapter Hall. Certificates will also be presented for 25th, 30th, 40th, 50th or 60th anniversaries. Those with ancestors married at St Mary's are also invited to join in this wonderful celebration. RSVP by email: valentina.markovina@stmaryscathedral.org.au or phone (02) 9220 0414.

Domus Australia, a 32 room guest house established by the Australian Catholic Church, welcomes travellers to Rome seeking comfortable accommodation and an ideal base from which to explore historical and cultural sites in the Eternal City. Enquiries: reservations@domusaustralia.org

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

二零一五年九月八日, 教廷發佈由教宗方濟各簽發的兩份文件, 對教會處理《婚姻無效聲明》有所改革. 《婚姻無效聲明》即由教會對某一宗婚姻由開始時在婚禮內有重大過失, 而該項過失實為阻礙合法婚姻之存在. 《婚姻無效聲明》有別於【離婚】, 而後者是解除婚姻之存在.

《婚姻無效聲明》是天主教會內十分重要的問題, 因為耶穌教導我們如果兩個人離婚而再婚便構成犯姦淫的重罪. 耶穌教導我們時說過: “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). 因為這是耶穌的親自教誨, 教會不能給與離了婚的人士再結婚的許可, 因為這是等同給與這些人士犯姦淫的許可. 因此, 如果一位離了婚的人士, 想再結婚的話, 教會需要審核第一次婚姻是否有效. 如果仍然有效, 則他(或她)仍然受到第一次婚姻的約束, 而不能再和別人結婚, 教會不能給與離了婚的人士再結婚的許可, 因為這是等同給與這些人士犯姦淫的許可. 如果仍然有效, 則他(或她)仍然受到第一次婚姻的約束, 而不能再和別人締結婚約. 如果先前的婚姻證明無效, 則雙方則不受前次婚姻所約束, 除非受特殊情況所影響, 雙方可自由與他人締結婚盟. 現今社會的離婚人數增加, 已成為迫切的牧民問題.

教宗方濟各採取適當行動, 使到婚姻無效聲明案件能夠有效地進行.世界各地的申請婚姻無效聲明案件積壓過多, 加上困難重重. 對於一些國家而言, 一些案件積壓程況, 事實上不能得到教會法庭受理, 就算得到受理, 亦要多年時間然後得到判決. 教宗的手諭引入新文件, 可望能更順利地進行, 普及化和節省時間.

教宗方濟各發出的兩道手諭是: 第一道道手諭《主耶穌溫和的審判者》(Mitis Index Dominus Jesus)(The Lord Jesus, the Gentle Judge)是有關西方教會訴訟程序的改革和第二道手諭《溫良與慈悲的耶穌》(Mitis et Misericors Jesus)(Gentle and Merciful Jesus)是專為天主教東方教會而設定。兩篇手諭均有序言，解釋教宗的改革措施，付加兩份新《法典》條文，以取代現行東西方教會的有關法典。

根據程序規範附加在《主耶穌溫和的審判者》(第14條第一款)，簡易程序適用於下述情況：由於模仿同意婚姻而缺乏信德，或因錯誤決定有關婚姻要雙方同意的先決條件，或只有短暫的婚姻生活（即夫婦婚後即離婚），或實行墮胎以避傳生後代（假定在婚姻之後，即在未生育子女之前，表示不願意生育兒女；頑固不靈，堅持惡習於婚外性行為，於婚姻前或婚後，惡意隱瞞個人不育或有嚴重的傳染病，有未婚前所生下的子女，監禁，婚姻目的與婚姻生活完全不同（例如假結婚以便獲得移民或領受遺產，或包括有意外懷孕女性或施行身體暴力，以求同意婚姻，由醫學文件證明理性思為等等。

On September 8 2015, the Holy See released a pair of documents by Pope Francis which reform the way in which the Church handles annulments. An annulment (formally known as a “declaration of nullity”) is a ruling that a particular marriage was null from the beginning, that is, something was gravely wrong at the time the time of the wedding and it prevented a valid marriage from coming into existence. This is different than a divorce, which proposes to dissolve a marriage that is in existence.

Annulments are an important issue in the Catholic Church because Jesus taught that if two people divorce and then remarry that they are committing the grave sin of adultery. He taught: “Whoever divorces his wife and marries another, commits adultery against her; and if she divorces her husband and marries another, she commits adultery” (Mark 10:11-12). Because of this teaching, the Church cannot simply give divorced people permission to remarry. To do so would be to give them permission to commit adultery. Consequently, if a divorced person wishes to remarry, the Church needs to examine the first marriage to see if it was valid or not. If it was valid then the person is still bound to their previous spouse and cannot marry another person. If it was not valid then the parties to the first marriage are not bound and so, unless something else affects the situation, they are free to marry other people. The number of people in our society who are divorced makes this a pressing pastoral problem.

What Pope Francis has done was to make the annulment process more efficient. In many parts of the world, the process has been notoriously slow and difficult. In some countries, it could be practically impossible to get a Church court to even hear one’s case, and if they did take it, it could take many years to get a ruling. The new documents seek to make the annulment process more accessible and less time-consuming.

The 2 documents issued by Pope Francis are: 1) *Mitis Iudex Dominus Iesus* (The Lord Jesus, the Gentle Judge), which reforms the annulment process for the western church and 2) *Mitis et Misericors Iesus* (Gentle and Merciful Jesus), which reforms the annulment process for the eastern Catholic Churches. Both documents contain an introduction explaining the pope’s actions, followed by a set of canons which replace the sections on annulments in the *Code of Canon Law* and the *Code of Canons of the eastern Churches*.

According to the procedural norms attached to *Mitis Iudex Dominus Iesus* (Art. 14 § 1), the shorter process can be used in the following cases: Lack of faith resulting in the simulation of consent to be married or an error that determines the will regarding one of the requirements of marriage; the brevity of married life (i.e., the couple divorced very quickly after being married); procured abortion to prevent procreation (presumably during the marriage itself, prior to bearing other children and thus showing an unwillingness to procreate); the stubborn persistence in a extramarital affair at the time of the wedding or at a time immediately following; the malicious concealment of – infertility, a serious contagious disease, children born from a previous relationship, an incarceration; a reason for getting married that is completely foreign to married life (presumably something like entering a legal fiction of a marriage to be able to immigrate or gain an inheritance) or consisting of the unplanned pregnancy of the woman; the physical violence inflicted to extort the consent to marry; the lack of use of reason proved by medical documents