

團體活動 / Upcoming Events

14/2 (星期日)	下午十二時半	團體將於農曆年初七為長者舉辦猴年迎春聚餐，地點為華埠富麗宮酒家(四樓)。請已報名參加者準時出席
20/2 (星期六)	上午十時至下午五時	團體四旬期靈修活動 - 慈悲聖門 慈悲的面容(一) (請自備午餐) 地點：亞洲中心 主講嘉賓:道明會左旭華神父
21/2 (星期日)	下午二時至五時	團體四旬期靈修活動 - 慈悲聖門 慈悲的面容(二) 地點：亞洲中心 主講嘉賓:道明會左旭華神父
23-25/2 (星期二至四)	晚上八時至十時	團體四旬期靈修活動 - 慈悲聖門 生命的透視(一, 二, 三) 地點：亞洲中心 主講嘉賓:道明會左旭華神父
27/2 (星期六)	上午十時至下午五時	團體四旬期靈修活動 - 慈悲聖門 穿越慈悲之門(一) (請自備午餐) 地點：亞洲中心 主講嘉賓:道明會左旭華神父
28/2 (星期日)	下午二時至五時	團體四旬期靈修活動 - 慈悲聖門 穿越慈悲之門(二) 地點：亞洲中心 主講嘉賓:道明會左旭華神父

20/2 (Sat)	10:00am to 5:00pm	Community Lent Activities - Year of Mercy The Face of Father's Mercy (I) Venue: Asiana Centre Guest Speaker: Fr Christopher Chor OP
21/2 (Sun)	2:00pm to 5:00pm	Community Lent Activities - Year of Mercy The Face of Father's Mercy (II) Venue: Asiana Centre Guest Speaker: Fr Christopher Chor OP
23-25/2 (Wed-Thu)	8:00pm to 10:00pm	Community Lent Activities - Year of Mercy Life in God's Mercy (I, II, III) Venue: Asiana Centre Guest Speaker: Fr Christopher Chor OP
27/2 (Sat)	10:00am to 5:00pm	Community Lent Activities - Year of Mercy Entering the Door of Mercy (I) Venue: Asiana Centre Guest Speaker: Fr Christopher Chor OP
28/2 (Sun)	2:00pm to 5:00pm	Community Lent Activities - Year of Mercy Entering the Door of Mercy (II) Venue: Asiana Centre Guest Speaker: Fr Christopher Chor OP

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「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。
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 Galatians" 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

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四旬期第一主日(丙年) 2016 年 2 月 14 日

Sunday, February 14, 2016, First Sunday of Lent (Year C)



Miniature, Temptation of Christ,  
Prob. middle 14th century

... “The devil said to him, “If you are the Son of God, command this stone to become bread.” ... (Luke 4:3)

…魔鬼對他說：「你若是天主子，命這塊石頭變成餅罷！」… (路 4:3)

下主日讀經: Next Sunday Readings:

讀經一:	創世紀;	Gen 15:5-12, 17-18
讀經二:	斐理伯書;	Phil 3:20-4:1
福音:	聖路加福音;	Lk 9:28-36

Saint of the Week – St Valentine (February 14)

Father Frank O'Gara of Whitefriars Street Church in Dublin, Ireland, tells the real story of the man behind St Valentine. "He was a Roman Priest at a time of the emperor Claudius II who persecuted the Church at that particular time," Father O'Gara explains. "He also had an edict that prohibited the marriage of young people. This was based on the hypothesis that unmarried soldiers fought better than married soldiers because married soldiers might be afraid of what might happen to them or their wives or families if they died."

"I think we must bear in mind that it was a very permissive society in which Valentine lived," says Father O'Gara. "Polygamy would have been much more popular than just one woman and one man living together. And yet some of them seemed to be attracted to Christian faith. But obviously the church thought that marriage was very sacred between one man and one woman for their life and that it was to be encouraged. And so it immediately presented the problem to the Christian church of what to do about this."

"The idea of encouraging them to marry within the Christian church was what Valentine was about. And he secretly married them because of the edict." Valentine was eventually caught, imprisoned, tortured, and beheaded for performing marriage ceremonies against command of the emperor.

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

**什麼是罪惡的根源？** 對於一些人來說，魔鬼便是罪惡的的根源。一些人認為，人性本惡。我們的肉身是否會使我們犯罪？我們可能錯怪了我們的肉身是罪惡的根源，因為天主聖子降生成人時，取了我們同樣的身體，. 所以不能說肉身是惡的根源。罪惡是經過我們真正同意而構成罪惡，是我將罪惡帶到世上的。事實上，罪惡的真實根源是一個奧秘。很多時，誘惑來自魔鬼，有時我們自主地選擇背棄天主。真實的情況是，不是任何人會犯罪，而是你自己濫用個人自由意志，所以我們可能陷於罪惡當中。我們也有很多工具擺脫罪惡的網羅的。想要擺脫網羅，首先要明白身陷困境的原因。丘但很多時，成因不甚明顯。要解答這個問題，我們需要分析原祖父母亞當厄娃所犯的罪。

**1. 提示：**蛇首先向厄娃作出提示。我們的內心是我們的樂園，同樣地，蛇進入亞當厄娃的內心而他們也不知不覺。蛇更用誘惑性的思想向厄娃提示：“天主是否禁止你吃樂園中的果子？”這種思想一經出現在厄娃的腦海中，由想像力產生幻想，我想吃園中所有的果子，連禁止的果子也要吃。”可以看到犯罪之門可由簡單的思想開始。不要認為我們所有的思想會引領我們犯罪。但是可以由這兒開始。在這現階段，我們仍然沒有犯罪，雖然這些思想會不斷湧現。同樣的情況會出現在我們身上的。如果我們不再理會這些念頭，我們還沒有犯罪，而這些邪念會消失的。情況有時我們會採取不理會的決心，否則這些念頭會變本加厲的。

**2. 對話：**你們當然不會和誘惑對話。厄娃沒有不理會這種思想，反而和蛇對話。“是的，天主准許我們吃所有的果子，除了這棵生命樹上的果子”蛇找到了突破口，更給厄娃一道她不能抗拒的消息，因為吃了便會肖似天主一樣。”直至到現階段，厄娃還未犯罪，但是和誘惑對話是十分危險的。我們不是很多次和誘惑對話麼?! 我們不是花了很多時間和精力。在我的生命中，留下了許多空間給誘惑麼？

**3. 思想的掙扎與同意：**原罪竟然犯了。厄娃還繼續與蛇對話。她說，就算沒有善惡果，她們的生活也是很好的。但蛇的論據是更加令人信服。厄娃當然知道什麼不可以做，但明知不可做的，而竟然做了。思想上本來是抗拒這件罪惡。我們是可以自由決定我們想要做的事和不可做的事。但很不幸，在這事件中，她受到蛇的迷惑，她想和天主相比。雖然明知天主不想亞當厄娃去做的事，她竟然吃了天主所禁止的善惡果子。只有在這階段上，她犯了罪。這場善惡之戰，結束了，人類失敗了。我們自由的選擇了人類厭惡的罪惡，而喪失了樂園。

**4. 人類的偏情綁架了人類的自由：**厄娃對吃禁果的禁令屈服後，她便成為了她個人決定的奴隸了。她失去了樂園，因為她不能抗拒禁果對她的吸引。這便是最後的一個階段，也是最悲慘的一個階段。同樣的情況，我們會跌倒又再次跌倒，直至我們不能翻身。

**5. 罪惡的傳染：**厄娃的罪不單只存留在她身上。厄娃將禁果交給亞當吃。同樣的試探在亞當身上重演。亞當也失落了。同樣的方式，厄娃不單只個人犯罪，而我們也不是個人犯罪。罪惡無論如何細小，會對其他人是有後果的。罪惡的存留會帶來更大的損害。

**6. 犯罪後的羞恥感：**自從吃了禁果之後，亞當厄娃，發覺他們赤身露體而感到羞恥。這種羞恥感反映出人和天主聯繫的中斷。犯罪感消滅了他們的本性，使到他們彼此互相指控對方。同樣的情況會發生在我們身上，當犯了罪後，犯罪感便來了，並不是為了賠補原因，反而帶領我們更加遠離天主，除非我們能謙卑自下，承認錯過，和呼求寬恕。

**知道罪惡在我們身上運作：**我們便可以和它大戰一場：我們要留意我們所採取的行動。當我們做內心省察時，不要只想當日所做的錯事，更要認識到我們要怎樣思考在那裏出錯，和那些錯誤思想引領我們犯罪。

**What is the source of evil?** For some, the source of evil is the devil. For others, we are evil by nature. Is our flesh what makes us sin? It would be a mistake to think that our body, the same nature of the Son of God incarnated, is evil. It couldn’t be that way. It is the sin that we commit under genuine consent which brings evil into the world. The reality of the source of evil itself is still a mystery. Often, the temptation comes from the devil, but sometimes we just freely decide to turn away from God. The truth is that sin is not committed by anyone but by yourself, and it is directly related with the use of liberty. We are capable of falling into sin. We also have the tools to get away from it. But in order to get away from something, we first have to know that we are trapped and how we got caught. And this is often not so obvious. To answer this, we need to analyze the story of the first sin: the one committed by Adam and Eve.

**1. Suggestion.** The snake suggests an idea to Eve. Our heart is a paradise and in the same way the snake entered the paradise without Adam or Eve noticing it, it enters our heart. Seductively it puts a thought in Eve’s mind: “Is it true that God does not allow you to eat from the tree of paradise?” This first idea comes into Eve’s mind and, helped by her imagination and fantasy, she may think: “I want to eat from all the trees of paradise. I would like to eat from those that are banned.” The gateway to sin is a simple thought. This does not mean that all our thoughts lead us to sin, but it can start there. At this stage, there is no sin yet. There are only thoughts that may be insistent. Likewise it happens to us. A thought enters our mind repeatedly. These are not sin itself; if we can ignore them, they will leave. It often happens that we don’t ignore them and they become more insistent.

**2. Conversation.** You cannot dialogue with temptation. Instead of ignoring her thoughts, Eve starts to dialogue with the snake: “Yes, He allows us to eat from all the trees but that one.” The snake finds a window and shows Eve another idea that she finds good and irresistible: “You will be like gods…” There hasn’t been sin until this point, but starting to dialogue with temptation is dangerous. How many times we start talking with temptation! How much time and energy we spend giving it space in our lives.

**3. The struggle and consent.** Evil is committed. Eve continues to dialogue with the snake and tries to say they are fine without that fruit, but the snake’s argument is convincing. Eve knows what she should not do, but still knowing it, she does it. The struggle is to resist committing this evil. We can freely decide not to do the things that we desire. Unfortunately, in this case, Eve is convinced by the snake’s idea; she wants to be like God. Even knowing that God does not want that, she tries the fruit from the banned tree. At this stage, sin is committed. The battle is lost. We freely choose to do the evil that we abhor and lose Paradise.

**4. The passion that kidnaps our liberty.** Eve succumbs to the desire to try the fruit of the banned tree and becomes the slave of her decision. She has lost paradise because she couldn’t resist trying the fruit that attracts her so much. That is the final stage and the most tragic one. In the same way we fall again and again, to the point where it becomes harder to get up fall after fall.

**5. Communication of sin.** Eve’s sin did not remain only on her. Eve gives Adam the forbidden fruit so he can taste it too. The same dynamic that happened between Eve and the snake, repeats with Adam, and he falls. In the same way that Eve didn’t sin alone, we don’t sin alone either. As tiny as our sin can be, it always has consequences for others. The evil communicates and brings more harm.

**6. Shame and guilt to sin.** After eating the fruit, Adam and Eve realize that they are naked, so they feel ashamed. This shame reflects the loss of union with God. The feeling of guilt destroys them and makes them accuse each other. In the same way, sin causes that in us: after we realize the evil we have done, the guilt comes, that instead of compensating evil, it leads us to keep going away from God more and more if we don’t humbly accept our faults and ask for forgiveness.

**Knowing how sin operates in our lives, we can give it a good fight.** It is essential to be aware of our actions. The examination of conscience is not simply to think about what we have done wrong during the day, but to recognize how we think and how those thoughts lead us to act.