

團體活動 / Upcoming Events

4/4 (星期一)	晚上八時	亞洲中心	「清明節」感恩祭，之後舉行安放紀念亡者名牌儀式。
9/4 (星期六)	下午四時半	亞洲中心	團體敬禮永援之母九日祈求
17/4 (星期日)	上午九時半	亞洲中心	團體將為六歲或以下的兒童領洗。 查詢及報名： 聖伯多祿朱廉堂 請聯絡 Simon Liu (0411 377 618)或 亞洲中心 請聯絡 Mary Liu (0412 261 196)
30/4 (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。

4/4 (Mon)	8pm	Asiana Centre	"Ching Ming" Mass followed by installation of new memorial plaques into the Memorial Cabinet
9/4 (Sat)	4:30pm	Asiana Centre	Novena to Our Lady of Perpetual Help
17/4 (Sun)	9:30am	Asiana Centre	Children Baptism at Asiana Centre for age 6 years old or under. Applications forms to be obtained and lodged at SPJ or Asiana Centre. For details, contact Simon Liu on 0411 377 618 or Mary Liu on 0412 261 196
30/4 (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.

報告 News

主受難日 在亞洲中心收到信友奉獻共3, 329. 30元。全數將會送交澳洲方濟會作聖地維修及慈善工作之用。
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廉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。

The Good Friday Collection at Asiana Centre amounts to \$3,329.30. The total amount will be sent to the Holy Land Commissariat at the Franciscan Provincial Office in Waverley.
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.

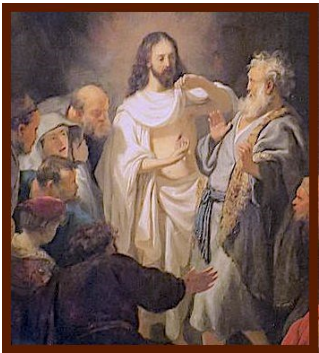


天主教華人牧靈團體
CHINESE CATHOLIC PASTORAL COMMUNITY

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耶穌復活第二主日(丙年) 2016 年 4 月 3 日

Sunday, April 3, 2016, Second Sunday of Easter (Year C)



... “Unless I see the mark of the nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not believe.” ...
(John 20:25)
… 我除非看見他手上的釘孔，用我的指頭，探入釘孔；用我的手，探入他的肋膀，我決不信。…（若 20:25）

下主日讀經: Next Sunday Readings:

讀經一:	宗徒大事錄;	Acts 5:27-32, 40B-41
讀經二:	默示錄;	Rev 5:11-14
福音:	若望福音;	Jn 21:1-19

Rembrandt, The Incredulity of St. Thomas, 1634, detail

REFLECTION

Whenever you see a picture of St Thomas he is always represented as touching the wound in Christ's side, but in fact the Gospel does not record this event. Christ certainly showed him his wounds and invited him to put his finger into them but it seems that Thomas never took up the offer. What he did instead was to make an extraordinary profession of faith with the words: My Lord and My God.

Thomas has always been represented as the doubting Thomas, but interestingly Thomas is portrayed in the Gospels as being very brave. In St John's account of the raising of Lazarus when Jesus gets the message of Lazarus' illness and he decides to go up to Jerusalem we find Thomas saying: Let us go too and die with him. These are not the words of a timid and fearful man; a man beset by doubts. And yet when the Apostles told him about their meeting with the Risen Lord, Thomas refused to believe in them. What Thomas had missed out on was an encounter with the Risen Lord, and, no matter what the other Apostles said, he refuse to believe - he wasn't open to persuasion or reasoning.

And I think we have to say, "Rightly so! After all, faith does not come from reasoning or from what anyone else tells us. Faith is a gift of God and it principally comes through an encounter with the Lord. And when Christ appeared to Thomas that was enough, he never reached his hand out to actually touch the wounds. He did not need to. Instead he fell to the ground with the great words: My Lord and My God" on his lips.

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/神父

最近互聯網上風傳，梵諦岡國務院轄下的萬民福音部秘書長韓大輝總主教，因在聖誕節期內到北美洲加拿大作牧靈訪問，引起北美洲各地華人天主教團體熱烈嚮應。加拿大華人天主教會。人才濟濟，將韓總主教的講道，活動，利用網絡，現場直播，加上有國語英語即時傳譯套配，方便參加者。作為萬民福音部秘書長，當然不會忘記福傳使命。作為一種示範，他用講故事的方式，做福傳工作的開場白。

話說古時有一富翁的女兒，引起很多各地的人來求親。富翁的女兒 名字叫金鳳。她 提出了四個問題，要求來求親的人親自作答。在眾多求親者中，有位富家子弟不甘後人，加入求親行列。問題出來了，大意是這樣：

什麼貴？ 什麼重？
風吹什麼動？
什麼地方藏金鳳？

這位富家子不慌不忙便念了他的答案。

金子貴。 元寶重。
風吹銀票動。
豪華帳裏藏金鳳。

另外有一位做官的也加入了求親的行列，他也用他的公職地位來解答：

官位貴， 官印重
風吹官袍動。
豪華官邸藏金鳳。

求親者中有位書生，他也不加思索的回答：

書為貴， 情為重。
風吹秋波動。
哥兒心裏藏金鳳。

賓客中有位基督徒，在聖神引領下便出口回應：

主為貴， 靈為重。
風吹聖神動。
耶穌心裏藏人鳳。

故事講完之後，歡呼掌聲中，韓總主教正式開始他的福傳講話。韓總主教原屬香港教區慈幼會司鐸，曾任中華區省會長，兼擔任聖神修院神學教授，及回到中國修院擔任客籍神學教授，也是國籍神職人員中第一位擔任教會中樞，即梵諦岡聖部最高職位的華籍神職人員。香港教區多蒙主恩，戰後至今，已出了三位國籍樞機，兩位總主教。多年前，韓總主教曾經來雪梨為我們團體服務。

當然，講故事不過是開場白，而在中國文化內，最能使人接受的便是說故事。中國古典小說《西遊記》，可說是家傳戶曉，其實是「東方版的佛經西傳」。

《論語》「述而章」的一段：“三人行，必有我師焉。擇其善者而從之，其不善者而改之。” 據傳聞是因為當時孔子和弟子們所遭遇的片段。路上孔子的車隊給一個孩子用土堆擋路，說前有城池，過不去了！子貢大聲嚷道：“你這頑童休得無禮。” 孔子從車上下來，理解情況。小童問：“你們有什麼要事呀？” “周游列國，講學傳道啊！” “講學傳道就要有一套本事和才學，那您知道些什麼？” 孔子回答道：“不是老夫誇口，上至天文，下至地理，我都略知一二。” 孩子又問：“那你知道自己的眉毛有多少根嗎？” 孔子說道：“眉毛本人又看不見，怎麼能知道呢？” 小孩眼珠一轉，接著問：“嫌看不見，那天上的星星看得見，你知道有多少顆嗎？” “天上的星星浩如烟海，如何數得過來呢？” 孔子難為地說。小孩笑著說道：“呵，你又嫌多，那日頭就有一個，早晨象冰盤，晌午賽玉環，我來問你，什麼時候近？什麼時候遠？” 孔子想了半天還是回答不上來，便誠懇地對那個小孩說：“本人還是才疏學淺，以上事情確實不知，愿拜你為師，望多指教。說著。磕頭便拜。後來孔子以此事教導眾弟子說：“不要強不知為知，要知之為知之，不知為不知，莫忘三人行必有我師” 這個故事，說明孔子謙遜和尊重知識，而他們師徒的對話，便成為我們《論語》的一部份。

說故事要有新意。如果我們將《論語》「八佾」的一句：『獲罪於天，無所禱也』，作為開場白，配合一個故事，試試可否打開福傳的門？作為一點提示，今年是《慈悲聖年》，「無所禱也」和「慈悲」間，找到一個起點？

The pastoral visit to Canada by Archbishop Han, SDB, from the Secretary of Congregation for the Evangelization of Peoples during Christmas period created a surge of enthusiasm amongst the internet users in Chinese language, particularly during winter times in North America. A high turn-out rate from various Chinese Catholic communities in different parts of Canada proved that the talk given in Cantonese simultaneously interpreted in Mandarin and English for all the participants a memorable success. As an administrative person responsible for evangelization, Archbishop Han showed by example how to launch his campaign with a typical story-telling in Chinese style. (employing the technique of rhyming the last word in each line like: *Kwai, Chung, Tung* and *Fung*)

There was once a rich man with his daughter who had a few compulsory questions for the suitors when they come for the hands of his daughter in marriage. The standard questions were:

What is a valuable thing and what is a weighty thing?

What thing will move if the wind blows?

Where will you accommodate the Golden Phoenix? (the name of the richman’s daughter)

Among her suitors, a young man from a wealthy family answered her questions:

Gold coin is valuable and gold ingot weighty.

Bank Draft moves when the wind blows.

A deluxe canopy to accommodate the Gold Phoenix.

Another suitor from the Imperial Court tendered his answer in:

A position in the Imperial Court is valuable and the official seal is weighty.

My official gown moves when the wind blows.

My top grade official residence will accommodate the Gold Phoenix.

Among the suitors was one scholar who had no hesitation to respond with his answers:

Books are valuable and love is weighty.

Casting your soft glance when the wind blows.

My heart chamber accommodates the Gold Phoenix.

Among the suitors, a Christian, moved by Holy Spirit, replied:

The Lord is valuable and the Soul is weighty.

The Holy Spirit moves when the wind blows.

The Heart of Jesus will accommodate the Human Phoenix.

The story ended with thunder of applause from the audience and Archbishop Han then began his talk on Evangelization.

Archbishop Han came from HK Diocese as member of Salesians of Don Bosco who also served a term as Provincial of China SDB, a lecturer in Holy Spirit Seminary and a guest lecturer in the China Mainland Seminaries. He was invited to conduct a retreat for our Community several years ago before he was selected by the Holy Father for the post as Secretary for the Congregation for the Evangelization of Peoples. He is the first Chinese clergy to serve in the Holy See as Secretary of a Sacred Congregation. HK Diocese is blessed by God that the Diocese has three cardinals and two archbishop in a span of less than 30 years.

In Chinese tradition, story-telling is often preceded with a short episode, like the well-known *Journey to the West* by Wu Cheng’en whenever the folklore is told. Actually it is a story about a Buddhist Monk in Tang Dynasty who went West to India from the present day Xian for the Buddhist Sutras so that Chinese translation could be made.

Shu Er, in the Confucian Analects, Chapter 7, para. 22.: “The Master said, “ When I walk among with two others, they may serve me as my teachers. I will select their good qualities and follow them, their bad qualities and avoid them.” The recorded dialogue between Confucius and his disciples was presumed to base in an encounter when the Master’s journey was interrupted by a child who played sand castles on the route of the Master. Confucius explained that they were on a journey to preach the doctrine of the Ancient kingship through scholarship. The child challenged Confucius on his qualification and his knowledge. “Since you claim to have knowledge of everything, tell me the number of roots of your eyebrows?” “I can’t see them and I don’t know!” “Then tell me the number of stars in heaven!” “They are too many to be accounted for and I don’t know the exact number.” “Then tell me the distance of the Morning Sun which looks like basin for ice and the distance of the Noon Sun which looks like a Jade Ring.” Pleading his ignorance, Confucius honored the child as his Teacher with the ritual of bowing. This encounter was taken as an example for humility. “Do not claim knowledge of a thing you don’t know, your not-knowing is a fact you don’t know. When I walk along with two others, they may serve me as my teachers.”

There should be innovation in story-telling. In the Book of Ba Yi, the Confucian Analects, Chapter 3 para. .13: The Master said, “Not so. He who offends against Heaven has none to whom he can pray.” If we can create a story of Mercy, (from the Bible obviously) it will be an interesting opening in evangelization.