

團體活動 / Upcoming Events

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禱禱。

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

中文天主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)查証。

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。

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

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

耶穌復活第三主日(丙年) 2016 年 4 月 10 日

Sunday, April 10, 2016, Third Sunday of Easter (Year C)



... "When Simon Peter heard that it was the Lord, he tucked in his garment, for he was lightly clad, and jumped into the sea. (John 21:7)

… 西滿伯多祿一聽說是主，他原是赤著身，就束上外衣，縱身跳入海裡 … (若 21:7)

下主日讀經: Next Sunday Readings:

讀經一:	宗徒大事錄;	Acts 13:14, 43-52
讀經二:	默示錄;	Rev 7:9, 14B-17
福音:	若望福音:	Jn 10:27-30

Mural of the post-resurrection miraculous haul of fish and Peter swimming to shore, in the Greek Orthodox Church in Capernaum, Galilee

REFLECTION

The Book of Revelation is a difficult book to read. This is because we have a difficulty understanding both what it says and how it says it. More light on these two areas will greatly facilitate our understanding of the book of Revelation.

What it Says: Revelation is all about disclosing the mind of God. People sometimes read it as a book of prophecy for our times, finding in Revelation predictions that are fulfilled in our days. The message of Revelation is certainly relevant to our times. But it was even more relevant to the times and situations in which it was written. Any serious attempt to understand Revelation, therefore, will have to start with its message for the Christians of the late 1st century AD for which it was originally intended, before attempting to apply the message to our own present situation. The reader must adopt a THEN and NOW approach to avoid misinterpretation.

How it Says It: Revelation is an underground, politically subversive literature meant to deliver a message to Christian readers while at the same time confounding non-Christian readers. To achieve this end, the book uses code names and symbolisms which would be familiar within the circle of its intended Christian readers but unfamiliar to those outside the circle. These codes and symbolisms are sometimes numerical, such as the number seven for fullness, 12 and its multiples for the covenanted people of God, and 666 (or 616) for Caesar Nero(n). Unless we learn to think in terms of early Christian symbolism, we are likely to find Revelation a book that is difficult to read, if not misleading.

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

封齋期是一個強有力的時節，召喚我們進入曠野朝聖，以便我們能全心歸向天主。當我們來到復活節時，從死亡中慶祝新生的現實，不限制只在一天內慶祝。五旬期的復活節會是什麼樣的呢？如果我們進行另外一個朝聖之旅，依從我們內心的理想，配合天主事工的創造性，將舊我拋棄，穿上新我，又會變怎樣的呢？

復活節早上的故事可說是令人驚奇魂魄未定而又完全出人意外。兩位門徒和瑪利亞馬達肋納大清早便來到墳墓前，發覺耶穌的遺體失踪了。他們十分哀痛和混亂，因為耶穌的遺體被人移去了。他們正是身處在生命上的闊限*，因為此時此刻，感覺到有強力的召喚。本來以為在這裡會找到死亡的，而突然間，連死亡的證據也不見了。以為在墳墓裡會找到破損的遺體，但所遇見的，是一個容光煥發，而不是可以立刻辨認出來的耶穌。

耶穌向瑪利亞馬達肋納顯現，但她初時看不到是耶穌。在她哀傷之中，她強而有力地相信所發生的一切。她緊抓她親愛的朋友形象，而對目前的一切不相符。這一次和耶穌相逢，便受到耶穌的召喚，派她去為門徒們作見證。她被引領到新的道路上，由這時開此，她生命的軌跡已開始改變了。我個人對人生旅途猶如朝聖之旅的比喻甚有同感。所謂朝聖之旅，並不在乎身體力行去外間某一處地方，而是在心靈深處，在新的領域上去探索。我們是否可以將我們生命的軌跡調較到新方向？

很多時，我們生命上會有很多不請自來的邀請的召喚。有時預料不到事情竟然會發生，而我們需要改動我們的觀點，和張開自己眼目，對新的可能性作出探討。有時不受歡迎的事會發生，好像是死亡或疾病等等。有時我們會在生活上冒點險。無論那種情形，我們會面臨闊限，意思是指在乎安定與認知間。在闊限上，我們要放開思想，我們明白我們的意欲，能夠控制將來會發生的事情。這是難以至信的脆弱的所在。耶穌後來對瑪達肋納說“別拉住我”所以我們不要拉住這個新奇蹟。我們伸開手掌，準備接受上主的恩典。要認識你生命的方向，到達你意料之外的地方。

復活節的召喚就是這一項邀請：向闊限踏出一步，開放於你自己以為認識的一切，將手掌打開，要對未來的一切願意接受。不要過份執著你自己認為的結果應該如何，也讓你自己感受到奇妙，開放自己的期望，徹底倒翻出來。因為我們要達到一個深邃不知底蘊的境界，才可以進入奧蹟的境地。復活後的生命內心是一個偉大的奧蹟運作。這不是我們可以用邏輯名詞可以理解的，事實上只能生活在這奧蹟上才能體驗到的。

實踐此項行動的方法就是要有責任感去履行創造性的練習。可以不用計劃或議程來進行，而這種方法會帶我們進入一個探索的旅程。我們一定要依賴闊限，不知道未來會有什麼發生。所以我們要承擔脆弱的風險。創造性會教我們踏進闊限，把自己開放，及接受一切，而不是我們認為會發生的事。日常生活上可以實行這種強力的復活奧秘。你也不需要向外跑或進行這種朝聖之旅。

*(注：闊限是門檻(Threshold) 和(Liminal space) 的中文譯名。闊限（粵音讀域閒wik han 國語讀 Yu Xian）是心理學及人類學專有名詞，有間隙性的或模棱兩可的狀態。作為心理學名詞，指外界引起有機體感覺，模棱兩可之間）。

Lent is such a powerful season of pilgrimage through the desert, calling us to return to God with our whole hearts. We arrive at Easter to celebrate the reality of new life out of death, but sometimes forget this is another, even longer season, rather than a single day of celebration. What does 50 days of resurrection look like? What would it mean to embark upon another pilgrimage to the heart of our own creativity in collaboration with God at work, the one who brings newness from the old and discarded?

The story of Easter morning is such a story of surprise and complete reversal of expectation. Two of the disciples and Mary go very early to the tomb only to discover Jesus' body is missing. They are deep in grief, then confused that the body has been moved. Like all threshold moments of our lives, there is a powerful call here. Where you expect to find death you suddenly discover the evidence of death is gone. Where you expect to discover the broken body in the tomb you encounter one who has been transformed, but do not recognize it right away.

Jesus appears to Mary but she does not see him at first. In her grief she holds powerful assumptions about what has happened. She grasps onto an image of her beloved friend which no longer matches the reality. This encounter is Mary's moment of call as Jesus sends her to witness to the disciples. She is being ushered on a new path forward. The trajectory of her life is changed by this moment. I am captivated by the image of pilgrimage as a metaphor for our human journeying. Not just the physical journeys we make to outward places, but to the interior places of the heart, the new landscapes we are called to explore. Can we allow our own trajectories to be oriented in a new direction?

Often the call arrives to our own lives uninvited. Something happens which we did not expect and we need to shift our perspective to open our eyes to this new possibility. Sometimes it is an unwelcome event like death or illness. Sometimes we seek out a new adventure in our lives. Either way, a threshold is a liminal space, meaning in between places of security and knowing. On the threshold we are called to release what we thought we knew and our desire to control what is to come. It is an incredibly vulnerable place to be. Later Jesus tells Mary, “Do not hold onto me.” Do not grasp at this new wonder. Approach with open palms. Be ready to receive the gifts being offered. Know your life direction may take you somewhere unexpected.

The call of Easter is this invitation: to step forth across the threshold, to release all you thought you know, to hold your palms open, to say yes to what comes. Do not hold too tightly to what you think the outcome should be. Let yourself be surprised. Release your expectations and be turned inside out. It is in the places of profound unknowing that we let ourselves enter into Mystery. The resurrected life is at heart a great and mysterious process. It is not something we can understand on logical terms, it is only something we can live into and experience.

One way to practice this is by making a commitment to a creative practice. When we step into creating without agenda or plans, it is a process that leads us on a journey of discovery. We must lean into the threshold place of not knowing how something will turn out. We must risk being vulnerable. Creativity can teach us to step into the threshold, hold ourselves open, and receive what arises (rather than what we think should happen). It is a powerful way to practice resurrection of daily life. You do not need to travel far outwardly to make this kind of pilgrimage.