

團體活動 / Upcoming Events

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。
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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.
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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.

接續...

第七章：子女的妥善教育

第七章提出父母教育子女的“重大責任”和“首要權利”。勸諭提出 5 個要點：教育不等於控制，而是啟發子女“有責任心的自由”；教育在教導“等待的能力”；在數碼飛速發展的當今世界中“猶為重要”；教育在於培養親子關係，避免子女患上“科技孤獨症”；性教育有其必要，但必須使之成為“愛的教育”，“在適當時刻和適當方式”進行，同時也應教導“健康的節操”，不使人淪為純粹的物體；家庭應成為傳遞信仰的場所，教導子女信仰的真和美。

第八章：陪伴脆弱處境者

第八章重提世界主會議討論一個核心主題：脆弱處境中的家庭。教宗表示，我不應期待這道勸諭能給出一個適用於所有情況的一般性規範。牧人們該當推動男女忠貞的基督信仰聖事性婚姻，同時也應以慈悲之心接納和陪伴許多信友的脆弱處境，使他們融入教會團體。教宗指出，使人人融入教會團體也包括離婚再婚者，幫助他們透過社會服務或祈禱聚會參與教會團體生活，使他們不感到自己遭“絕罰”。在此“沒有單純的處方，只能鼓勵以負責的態度分辨個別案例，因為每種情況的責任程度均不相同”。

教宗在勸諭的兩個注腳中提到離婚再婚者情況：一：牧人通過分辨能夠認出“沒有嚴重過犯”的特殊情況，因此“一項條文效力不必與其它情況相同”二“在某些情況下”教會為困難情況提供幫助”也可是聖事上的幫助”因為”告解亭不應成為酷刑室”，“聖體聖事不是為獎勵完美的人，而為滋養軟弱的人”對離婚再婚者而言，“進行良心省察”是有益處的。他們可以通過辨告解與一位司鐸交談，好能對自己的處境有正確判斷。但重要的是保持謙遜，謹慎態度，熱愛教會；避免傳達“錯誤訊息”使人誤以為教會持有“雙重道德”標準，或聖事似乎是用來“交換恩惠”的特權。總之，福音的理想不可削弱，但需要“憐憫”脆弱的人，不判斷，不定罪，不排除任何人，只以慈悲相待。教會不是海關，而是父親的家，每個人在這裡都有一席之地。這就是“愛德第一”的含義，宣講福音，卻不為天主慈悲設下條件，不以優越感判斷受傷的家庭。

第九章：婚姻與家庭的靈修

教宗在最後一章，即第九章中邀請信友們養成在家庭內祈禱的習慣，讓基督“聯合並光照”處在[苦日子]中的家庭生活，將他們的困苦轉化為“愛的奉獻”。家庭不是“一個完美的現實或一勞永逸的配套”，而是一個使每個人逐步增進愛的能力的行程。



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

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耶穌復活第四主日(丙年) 2016 年 4 月 17 日

Sunday, April 17, 2016, Fourth Sunday of Easter (Year C)



Jesus said: “My sheep hear my voice; I know them, and they follow me.” (John 10:27)

耶穌說：「我的羊聽我的聲音，我也認識他們，他們也跟隨我…」（若 10:27）

下主日讀經: Next Sunday Readings:		
讀經一：	宗徒大事錄；	Acts 14:21-27
讀經二：	默示錄；	Rev 21:1-5
福音：	若望福音；	Jn 13:31-33,34-35

ANZAC VIGIL MASS OF REMEMBRANCE

The ANZAC Solemn Vigil Mass of Remembrance at St. Mary’s Cathedral will be held on Sunday, 24 April 2016 at 6.00pm. The Mass will be offered for peace, and for the lives and service of the Australian Defence Force members. All are welcome to attend and pay their respects to the Fallen, and to pray for those who serve or have served the nation in a military or civilian capacity in the defence of Australia.

PILGRIMAGE OF MERCY - St Mary’s Cathedral Holy Door

“The practice of pilgrimage has a special place in the Holy Year, because it represents the journey each of us makes in this life”. Pope Francis. Throughout this Year of Mercy, you are invited to come to St Mary’s Cathedral and make a Pilgrimage of Mercy. Walk through the Holy Door and make a pilgrimage along the Way of Mercy - six different Mercy Stations throughout the Cathedral where you can stop, reflect and pray. For more information see www.sydneycatholic.org/yearofmercy.

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

(Vatican Radio 08/04/2016) Minutes after its publication on Friday, Pope Francis’ Apostolic Exhortation on the family was being scrutinized and commented on in countries across the globe.

The lengthy document, entitled “Amorios Laetitia”, or The Joy of Love, draws together the work of the last two Synods of Bishops, affirming the Church’s teaching that stable families are the building blocks of a healthy society and a place where children learn to love, respect and interact with others.

But the same time, the text warns against idealizing the many challenges facing family life, urging Catholics to care for, rather than condemning, those whose lives do not reflect the teaching of the Church.

Philippa Hitchen went along to the press conference where the document was presented by Cardinals Christoph Schonborn and Lorenzo Baldisseri, together with an Italian married couple who took part in the 2014 and 2015 Synods of Bishops on the family...

It was significant that Cardinal Schonborn of Vienna, son of divorced parents, was selected to present the key concepts at the heart of this document. Important too, that he suggested bishops should read the text with the help of married men and women, who are grappling with all their daily frustrations and “mixtures of enjoyment and struggles” that family life presents. Because in its nine chapters, he says, Pope Francis speaks about families with a charity that’s hard to find in any other teaching documents of the Church.

Having said that, he warned this is not a text that can be ready in a hurry, or summarized in a few sentences. It ranges from biblical and spiritual reflects on the family, through very practical discussions on love, sexuality and the education of children, to the many contemporary challenges of unemployment, inadequate housing, migration and violence that have an especially damaging effect on families.

But throughout its 250 pages, as the Austrian cardinal made clear, “something has changed” in the way the Church speaks about people’s personal lives. Judgmental expressions like ‘living in sin’ or ‘irregular situations’, he says have been replaced by a language of welcome, inclusion and accompany every person, at whatever stage of life’s journey they find themselves. It’s clear, the document says, that “we need a healthy dose of self-criticism” to see how “the way we present our Christian beliefs and treat other people” has contributed to the crisis of family life today.

It is not a linguistic change either. At the core of Pope Francis vision in this text is the concept of “personal and pastoral discernment of particular cases”, recognizing that the Church cannot simply judge all marital breakdowns or non-conventional relationships in the same way. Instead, pastors must learn to listen to each person’s story and “make room for the consciences of the faithful.... Who are capable of carrying out their own discernment” in very complex situations.

But what does this mean in practice, I hear you ask? Well, the definitive answers, the cardinal said, are found in paragraph 300 where the Pope says “neither the Synod nor this Exhortation could be expected to provide a new set of general rules, canonical in nature and applicable to all cases.” One size just doesn't fit all, as every parent know perfectly well. Furthermore, the Pope says, it’s not he, but the bishops in different countries who are best placed to “seek solutions” that are culturally sensitive to local traditions and practice.

Pope Francis trusts in the joy of love, though he does say he understands “those who prefer a more rigorous pastoral care which no room for confusion.” If we see everything as black and white, he warns, we close off God’s way of grace and growth. Instead we must respond to people with generous love to help them overcome barriers and be fully welcomed into the life of the Church. Including, if you read the footnotes carefully, with the help of the sacraments which are not “a prize for the perfect but a powerful medicine and nourishment for the weak.”

So is this document overturning traditional Church teaching on marriage and the family? Absolutely not. The text is full of quotes from previous popes and is a passionate endorsement of the joy that family life can bring to mums and dads, kids and grandparents, aunts and uncles and he whole extended network of family life which still exists in many countries of the world today. And while it doesn’t provide cut and dried answers to all the challenges, it really does try to raise the questions and ensure that the Church keeps the door open to the ongoing conversation.

(For full text, please download PDF from Holy See web site: w2.vatican.va/content/Vatican/en.html for Amoris Laetitia – Apostolic Exhortation)

(梵諦岡四月九日訊) 教宗方濟各的《愛的喜樂》世界主教會議後宗座勸諭於4月8日公諸於世。教宗在勸諭公布當天給全球主教親手寫了一封短信，祈愿他照管的所有家庭和所有人在納匝肋聖家的保護下，能從這道勸諭中獲得益處。

《愛的喜樂》勸諭結集了2014年和2015年兩屆『家庭』世界主教會議的成果，重申一男一女不可拆散的婚姻家庭的寶貴與美好，同時也以求實精神看，待脆弱家庭，鼓勵牧人秉持認真分辨的態度照顧家庭。勸諭分成九章，以慈悲與融和為兩條軸綫，逐一伸展。教會在教義與實踐上需要保持一致，但鑒於個別國家在文化，傳統及挑戰上的各種因素，因此教義的某些方面能够以“不同方式”加以詮釋。

第一章：聖言光照下的家庭

第一章以天主聖言為依據，闡述按照天主肖像受造的男女婚姻的美好，家庭溝通，團結及恩愛的重要性。但家庭不是抽象概念，却肩負著“匠人責任”。此外，失業及許多移民和難民家庭的處境也是不可忽略的悲劇。他們遭拒絕，無能為力，“每天過著辛勞和噩夢般的生活。”

第二章：家庭的現實和挑戰

第二章例舉了今日家庭的諸多挑戰，例如：個人主義，時來暫去的文化，拒絕新生命的思維。住房緊張，色情泛濫。侵害未成年人。教宗也提到移民問題。基督徒遭受迫害，尤其是中東少數族群受到的“嚴峻考驗”。此外，在法律上將婚姻與同性結合等同看待會導致家庭瓦解的危險。教宗指出，任何不穩定或不傳遞生命的結合，都無法為社會未來提供保障。

同樣的女性遭受暴行，女性的身體被當作工具使用。租借子宮的惡行，以及諸如“社會性別論”等，令人不安的意識形態都在摧毀家庭。面對這一切，基督徒不可為追隨時尚或因自卑感而放棄婚姻價值。主教們必須遵循“積極，款待”的牧靈路線提倡婚姻聖事為家庭"指出幸福道路"，親近處境脆弱的人。

教宗也以"健康的自我批評"態度指出在基督徒婚姻上的不足之處，例如：經常只著眼於生育子女的義務或教義和生物倫理問題，讓人覺得婚姻似乎是一個負擔，一個抽象理想，而非使人得以“成長和成就的行程。”基督徒蒙召陶冶良知，而非取代良知。

第三章：家庭的聖召

第三章論述家庭聖召及不可剝奪生命權。教宗指出，不可將婚姻不可拆散性視為一個枷鎖，婚姻聖事絕非"一件事"，一個空洞儀式，一個社會俗套。婚姻是"使夫妻聖化和得救的一項恩典"。針對"處在困境和受傷的家庭"，教宗要求牧人們本著對真理的愛，認真分辨這些情況，因為在各種情況中，責任程度並非都是同等的。一方面需要闡明教義觀點，另一方面，也應避免擅自判斷，不顧個別的複雜性及個別的人痛苦。教宗重申“人生命的重大價值”和"不可剝奪的出生權利，”強調醫療人員有良心異議的道德義務，自然死亡的權利及堅決抵拒死刑。

第四章：婚姻中的愛

第四章闡明婚姻之愛乃是友誼之愛。教宗稱婚姻中的友誼之愛建立在婚姻聖事上，總是尋求對方的益處，具有典型深厚友誼的互惠和溫柔。在這層意義上，友誼之愛被稱為愛德，因為它使我們睜開雙眼，看到人所具有的價值。婚姻中的夫妻之愛也同樣重要，它是"絕妙的禮物"“人與人交流的語言”，注視"另一個人神聖不可侵犯的價值"。

第五章：碩果累累的愛

第五章論述結出碩果的愛，在家庭中生育子女和迎接生命。教宗在此重申胚胎“在受孕時”的價值，因為"每個嬰兒始終在天主心中"。因此，不應把子女當作"一個填充物或實現個人渴望的解決方案"，而應視他們為"價值無比的人，”尊重他們的尊嚴，承認他們擁有母親和父親的天生權利。

對於那些不能生育的夫妻，教宗鼓勵他們以“不同方式”表達父母之愛，例如領養子女。立法機構應提供有助於領養和代養子女的程序，但應始終考慮兒童利益，以應有的法律打擊販賣兒童的行徑。

第六章：家庭的牧靈愿景

第六章提出幾項牧靈愿景，從旁陪伴夫妻的重要性。教宗重提世界主教會議的幾個主題，例如司鐸和家庭牧靈人員需要接受適當的培育，未婚夫妻的婚前準備。行程需要受到引導，新婚夫妻婚後頭幾年的信仰生活需要得到陪伴。此外，離婚是今日家庭的一個悲劇。教會應以接近和務實態予以陪伴，保護受傷家庭子女，以免他們成為離婚父母的"人質"。

關於離婚和離婚再婚問題，《愛的喜樂》勸諭重申兩屆世界主教會議的觀點：需要分辨和關注離婚個案，尤其是遭受不義的一方。離婚再婚者領受聖體聖事應得到鼓勵，同時不使離婚者感到受了絕罰，却應以“極大尊重”陪伴他們。在基督徒團體內照顧離婚者並不表示削弱婚姻的不可拆性，而是在表達愛德。

勸諭接著提及信仰不同婚姻的"複雜情況"，但只要尊重宗教自由，差異就能為"跨宗教交談的最佳場所。”對於有同性戀傾向的人，教會應尊重們們的尊嚴，不予以歧視。與此同時，教宗也強調在同性結合與按照天主計劃的婚姻生活之間；沒有任何相似之處。因此，教會在這方面遭受壓力是令人無法接受的。