

團體活動 / Upcoming Events

19/6 (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)
19/6 (Sun)	9:30am	Asiana Centre	Mass at Asiana Centre for Children Baptism; age 6 years old or under. Applications forms to be obtained and lodged at reception area at SPJ or Asiana Centre. For details, contact: Mary Liu on 0412 261196 or Simon Liu on 411 377 618

報告 News

今年是慈悲禧年，為回應這召叫，團體將於七月十日（星期日）下午二時至四時，一起去St Mary's Cathedral 朝聖。當日下午我們會一起過聖門，參觀六處慈悲旅程，參觀地下室（the Crypt），朝拜聖體，修和聖事和團體祈禱。 誠意邀請大家參加！查詢或報名，請聯絡各善會負責人或團體委員會 - Candy Lui 0437 695 744 candymylui@gmail.com
每月的團體明供聖體聚會，將於六月二十五日(星期六)下午二時至四時在亞洲中心舉行。 歡迎各位邀請家人或朋友前來在耶穌聖體前一起祈禱。
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。

This year is Year of Mercy, our community will be holding a Pilgrimage at St Mary's Cathedral on 10th July (Sunday) 2pm to 4pm. During the visit, we will enter the door of Mercy, pilgrimage through the path of Mercy, visit the Crypt, Eucharistic Adoration, Sacrament of Reconciliation and prayers. We would like to invite everyone to join. For further enquiry or register, please contact your group leaders or community committee - Candy Lui 0437 695 744 candymylui@gmail.com
Community Monthly Eucharistic Adoration will be held at Asiana Centre on the 25th June (Saturday) from 2pm to 4pm.
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...

歲不寒，無以知松柏，事不難，無以知君子。(荀子。大略)
The nature of pines and cypresses cannot be found until the freezing winter comes; the character of a superior man cannot be seen until great difficulties come upon him.

道在邇而求諸遠， 事在易而求諸難。 （孟子：離婁上）
Tao lies at hand yet many tend to seek it afar; things are easy yet they try to resolve them in the most difficult way.

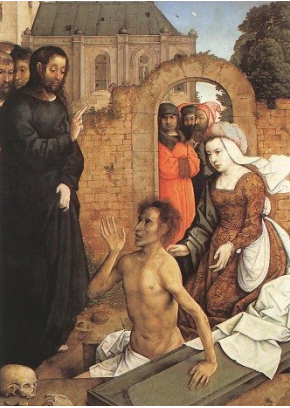


天主教華人牧靈團體
CHINESE CATHOLIC PASTORAL COMMUNITY

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常年期第十主日 2016 年 6 月 5 日

Sunday, June 5, 2016, Tenth Sunday in Ordinary Time C



The dead man sat up and began to speak, and Jesus gave him to his mother. (Lk 7:15)

那死者便坐起來，並開口說話；耶穌便把他交給了他的母親。(路 7:15)

下主日讀經: Next Sunday Readings:		
讀經一：	撒慕爾紀下；	2 Sm 12:7-10, 13
讀經二：	迦拉達人書；	Gal 2:16, 19-21
福音：	路加福音；	Lk 7:36-8:3

Jesus heals the widow's son (from Juan De Flande, The Raising of Lazarus, c 1500-1510)

Year of Mercy Community Pilgrimage – St Mary's Cathedral, Sydney



Date: 10 July 2016 (Sunday)
Time: 2pm - 4pm

Venue: St Mary's Cathedral (2pm meet at the main entrance forecourt)

Program: *Enter the Door of Mercy, Pilgrimage through the Mercy Stations, Visit the Crypt, Adoration, Sacrament of Reconciliation and community prayers*

For enquiry & registration: Please contact Candy Lui 0437 695 744 or email candymylui@gmail.com



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

天將降大任于是人也，必先苦其心志，勞其筋骨，餓其體膚，空乏其身，行拂亂其所為，所以動心忍性，曾益其所不能。
《孟子。告子下》
When Heaven is about to place a great burden on a man, it always tests his resolution first, exhausts his body and makes him suffer great hardships, frustrates his efforts to recover from mental lassitude. Then Heaven toughens his nature and makes good his deficiencies.(Mengzi. Gaozi II)

哀莫大于心死，而人死亦次之。（莊子。田子方）
The most tragic blow for one is death of his mind. The death of his person is second.
(Zhuangzi。Tian Zi-fang)

燕雀安知鴻鵠之志哉！《史記。陳涉世家》
How can a sparrow know the will of a swan?(Book of History)

此鳥不飛則已，一飛衝天；不鳴則已，一鳴驚人。《史記。滑稽列傳》
This bird, though taking a rest now, will reach straight to the sky once it spreads its wings; and though silent now it will surprise people with its cries. (Book of History)

有志者事竟成也。《後漢書。耿弇傳》
Where there is a will, there is a way. (Book of Post Han)

老驥伏櫪，志在千里；烈士暮年，壯心未已。《曹操。步出夏門行》
An old horse in the stable still aspires to gallop a thousand miles. Just as a hero in the evening of his life does not give up his lofty aspirations. (Cao Cao’s Poem)

鞠躬盡瘁，死而後已。（諸葛亮，後出師表）
Until death, I would spare no effort in the performance of my duty.(Zhuge Liang- Three Kingdoms)

天作孽，猶可違；自作孽，不可活。（孟子。公孫丑(上)）
If disasters come from nature, it is still possible for one to ward them off. If they are of one’s own making, it is impossible for him to ward them off.

人皆有不忍之心。（孟子。公孫丑(上)）
All men have a sense of sympathy.

往者不可諫，來者猶可追。（論語：微子篇）
The past cannot be redeemed, but the future may still be saved.

愚而好自用，賤而好自專。（中庸）
The ignorant adhere to their own judgment, the mean, indulge in arbitrary actions.

君子有九思：視思明，聽思聰，色思溫，貌思恭，言思忠，事思敬，疑思問，忿思難，見得思義。（論語：季氏篇）
A man of virtue should have nine things to attend to: in seeing, make sure to see everything clearly; in hearing, make sure to hear everything distinctly; in meeting people, make sure to be sincere; in handling affairs, make sure to be cautious; when confronting problems, make sure to ask; when losing temper, make sure to think of its consequences; at the sight of profits, make sure to think of principles.

君子食無求飽，居無求安，敏于事而慎其言，就有道而正焉，可謂好學也已。（論語：學而篇）
A man of virtue does not desire to satisfy his appetite by eating, nor does he pursue comfort and ease at home. He is earnest in doing things and cautious in speaking. He keeps the company of men of principle and rectifies himself. Such a person may be counted as a lover of learning.

君子求諸己，小人求諸人。（論語：衛靈公篇）
In realizing his ideal, the virtuous man depends on himself while the unworthy man relies on others.

君子矜而不爭，群而不黨。（論語：衛靈公篇）
The virtuous man is dignified, but does not strive with others: he is sociable, but not partisan.

君子和而不周，小人周而不和。（論語：子路篇）
The superior man can harmonize different opinions but not follow them blindly, while the inferior man does the opposite.

恭則不侮，寬則得眾，信則任焉，敏則有功，惠則足以使人。（論語：陽貨篇）
Being respectful, you will be free from humiliation; being generous, you will win the support of the masses; being sincere, you will win people’s trust; being industrious, you will accomplish much; being kind, you will be able to employ the services of others.

老者安之，朋友信之，少者懷之。（論語：公冶長篇）
I wish the old to live in peace and comfort, friends to trust each other and the young to be taken good care of.

克己復禮為仁。（論語：顏淵篇）
To suppress one’s selfish desires and return to proprieties is virtue.

君子不憂不懼。（論語：顏淵篇）
A man of virtue has nothing to fear or to worry about.

駟不及舌。（論語：顏淵篇）
A word, once spoken, cannot be overtaken even by four horses.

富與貴，是人之所以欲也，不以其道得之，不處也，貧與賤，是人之所以惡也，不以其道得之，不去也。（論語：里仁篇）
Riches and honors are what man desires, but if they do not come in a proper way, a man of virtue will not take them. Poverty and meanness are what man disdains, but if they cannot be rid of in a proper way, a man of virtue will not shun them.

君子懷德，小人懷土。君子懷刑，小人懷惠。（論語：里仁篇）
A virtuous man thanks fondly of virtue. A mean man thinks fondly of comfort and ease. The virtuous man is concerned about the law. The mean man only concerns himself about favors he might receive.

子絕四：毋意，毋必，毋固，毋我。（論語：子罕篇）
Confucius was free from the four weaknesses: fancy ideas, arbitrary conclusions, obstinacy and self-Opinionatedness.

可以托六尺之孤，可以寄百里之命，臨大節而不可奪也。（論語：泰伯篇）
He is a man who can be entrusted with an orphan prince, and can be commissioned with the administration of a state. He will never waver at the critical moment of life and death.

士不可幾不弘毅，任重而道遠。仁以為己任，不亦重乎？死而後已，不亦遠乎？（論語：泰伯篇）
A well-educated man should be broad-minded and iron-willed, able to shoulder heavy responsibilities. He considers disseminating virtue among the people as his mission. What a great task! He would carry it forward till the end of his life. What a long cause!.

己所不欲，勿施于人。（論語：衛靈公篇）
Do not do to others what you do not want others to do to you.

言必信，行必果。（論語：子路篇）
What is said must be done, and what is done must be carried to fruition.

君子坦蕩蕩，小人長戚戚。（論語：述而篇）
A man of virtue is open-minded and always at ease; a man of meanness if full of distress at times.

道不同，不相為謀。（論語：衛靈公篇）
There is little common ground for understanding between person’s holder different views.

巧言亂德，小不忍則亂大謀。（論語：衛靈公篇）
Sweet words corrupt a man’s virtue. Lack of forbearance in small matters spoils great plans.

松柏本孤直，難為桃李顏。（李白：松柏本孤直）
Straightforward, pines and cypresses stand alone, unlike peaches and plums which seek appreciation through the colors of the blossom.

誰言寸草心，報得三春暉。（孟郊：游子吟）
Never enough is the gratitude of grass for the grace of the spring sun.

春蠶到死絲方盡，蠟炬成灰淚始乾。（李商隱：無題）
Till the end of life a silk worm keeps spinning silk. Till burning itself out a candle goes on lighting us.

予獨愛蓮之出淤泥而不染，濯清漣而不妖，中通外直，不蔓不枝，可遠觀而不可褻玩焉。予謂菊，花之隱逸者也，牡丹，花之富貴者也；蓮，花之君子者也。（周敦頤：愛蓮說）
The reason why I love lotus alone is that it grows in sludge but keeps clean, bathes in green water but is not a coquette, is smooth inside and straight outside, has neither frivolous stems nor worthless branches, can be appreciated only from afar but not tolerate indecent approaches. Therefore, I make the statement that the chrysanthemum is the “recluse” among flowers, peony, “the rich and of high rank”, and lotus, “the noble and virtuous” of the flowers.

人情苦厭其所有，羨其所不可得。未得則羨，已得則厭，厭而求新，則為惡無不至矣。（司馬光：司馬文正公傳家集）
It is a common characteristic to be sick and tired of things already obtained and to feel envy at things one is unable to obtain. Thus, when one has not yet obtained something, he feels envy about it. Once he achieves it, however, he will be tired of it and seek something new. Thereby every kind of evil may be committed.

人生自古誰無死，留取丹心照汗青。（文天祥：過零汀洋）
Since death is unavoidable to everyone throughout history, what one should strive for is a loyal heart, gloriously recorded in the historic books.

千錘萬鑿出深山，烈火焚燒若等閑。粉身碎骨渾不怕，要留青白在人間。（于謙：石灰吟）
I came as a piece of limestone painfully dug out of wild mountains. The rage of flames is immaterial to me. Since I have no fear of being reduced to ashes, the only hope I have is to keep my purity and cleanliness intact throughout my existence. 請往下頁...