

團體活動 / Upcoming Events

10/7 (星期日)	下午二時 至四時	聖瑪利 主教座堂	今年是慈悲禧年，為回應這召叫，團體將安排一起去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，參觀地下墓室 (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 Candy Lui 0437 695 744 candymylui@gmail.com
10/7 (Sun)	2pm - 4pm	St Mary's Cathedral	This year is Year of Mercy, our community will be holding a Pilgrimage at St Mary's Cathedral. 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 Candy Lui 0437 695 744 candymylui@gmail.com

報告 News

國語和粵語成人慕道班已於2016年2月28日分別在亞洲中心和聖伯祿朱廉教堂開辦新班。現繼續招收新學員。請介紹未信主的親友參加。請向鄧女士查詢。電話: 0401 058 199。亦歡迎信友參加更新信仰。
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「羅馬人書」，以增加大家對聖保祿宗徒的書信的認識。歡迎各位參加。

Mandarin and Cantonese Catechumen classes commence at Asiana Centre and at SPJ today and are still accepting enrolment. Please invite your non-believer friends and relatives to learn about God and our faith. Catholics are also encouraged to join in to renew their faith. Please contact Mrs Elsa Tang on 0401 058 199 for details.
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 Romans” 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](mailto:info@ccpc.net.au) 互聯網網址: [www.ccpc.net.au](http://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

常年期第十四主日(丙年) 2016 年 7 月 3 日  
July 3, 2016, Fourteenth Sunday in Ordinary Time (Year C)



Gogh, Peasant Woman Binding Sheaves, 1889

“The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest.” (Lk 10:2)

「莊稼多而工人少，所以你們應當求莊稼的主人，派遣工人來，收割他的莊稼。」(路 10:2)

下主日讀經: Next Sunday Readings:		
讀經一:	申命紀	Dt 30:10-14
讀經二:	哥羅森書	Col 1:15-20
福音:	路加福音	Lk 10:25-37

天主教華人牧靈團體

慈悲禧年朝聖之旅 - St Mary’s Cathedral

日期：七月十日（星期日）  
時間：下午二時至四時

地點：St Mary’s Cathedral  
(下午二時在教堂正門廣場集合)

內容：過慈悲聖門、朝聖慈悲旅程(聖洗池、洗罪的聖事、耶穌聖體、聖伯多祿祭台、聖母小堂)

參觀地庫室、朝拜聖體、修和聖事、團體祈禱。

查詢或報名：請聯絡各善會負責人 或  
Candy Lui 0437 695 744 或 [candymylui@gmail.com](mailto: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

婦女解放時代談『節婦』似乎不合時宜，認為是封建禮教打壓婦女的敗俗。但在道德倫理層面上，是有精神價值的美德。所以我們的信仰上有『四樞德』，按照《天主教教理》#1804 條上說：“人性的德行乃屬理智和意志的堅決的態度，穩定的傾向，習慣性的完美。”『智』，『義』，『勇』，『節』，便是基督徒人性的德行，是『四樞德』的總稱。倫理的德行是道德良好行為的果實和種子，超越時空的。

耶穌的公開生活時，對孤兒寡婦特別的慈悲，例如復活了納因城寡婦的獨子，不義的判官和寡婦的比喻等等。『節婦』是指丈夫死後，立志不嫁，堅守貞操，撫育子女，直到老死是守節的行為，這些婦女稱為『節婦』。現代社會夫死再婚是很平常事，但是我們團體中有些寡婦靜靜默默過著『節婦』的生活而鮮為人知。筆者認識到一位沉默的『節婦』。為保障個人私隱的原則，姑諱其名，稱之為『陳太』。

四分一世紀前，因為香港回歸問題，陳太一家移民到雪梨。陳太出身大家閨秀，也是香港天主教名校高才生，移民前在銀行擔任高職。丈夫亦是政府公務員，提前退休移民，夫婦育有一子，也在大學攻讀雙學位。本來可以過安樂無憂生活。但天有不測風雲，因為一次意外事件，丈夫突然去世。陳太個人要應付多方壓力，維持家庭穩定及兒子學業，不因喪夫/父而受影響。真是達到筋疲力竭的程度，精神的創傷更無法估計。上主沒有放棄這個移民家庭，陳太要肩負主婦和母親的責任，以克難精神面對惡劣環境，將個人悲傷埋在深處。兒子大學畢業了算是完成了母親的第一步責任。這時喪夫之痛，才真正的損害陳太的感情生活。可以借用唐代詩人李商隱的一首詩來描述：

### 《 錦 瑟 》

錦瑟無端五十弦，          一弦一柱思華年。  
莊生曉夢迷蝴蝶，          望帝春心托杜鵑。  
滄海月明珠有淚，          藍田日暖玉生煙。  
此情可待成追憶？          只是當時已惘然！

中年孀守之人，在物質主義之衝激下，仍然對丈夫的感情和愛保持結婚時誓詞時一樣的堅貞，除非有堅強的節德，否則怎可以“思華年”？又會有“明珠有淚”？又會有“此情成追憶”？“當時已惘然”是廿多年前的悲劇，“惘然”會變成“愴然”？又會有：“一片梧桐心未死，至今猶發斷腸聲！”（注\*）的怨懟？有節德的人，對自己所受的一切，絕不抱怨。

陳太兒子因[回流]關係，返回香港就業。所以陳太變成了太空人。往返香港/雪梨之間。但是一定會在丈夫逝世紀念日時趕到樂活墳場獻花追思，廿多年來如一日。最近一次，陳太對我談到最近生活情況時，肯定的告訴我，祈禱對她的生活特別有效，已經成為她生活的力量！

我們團體中一位平信徒，以四分一世紀的時間，為了對亡夫的愛，，甘願以無怨，無悔，以基督徒的節德，默默的渡祈禱生活，為所有移民家庭，特別是那些鰥，寡，孤，獨的人們，按《孟子．梁惠王章下 12》上說的，“此四者天下之窮民而無告者。文王發政施仁，必先斯四者”可以說凡是精神上是貧窮和無告者，均屬這一類。孤寡佔一半是無告者。關懷孤寡是愛德，特別在慈悲禧年內，不要忘記他們。

（注\* 詩句出於明代倪仁吉，全詩為《彈琴》 “梨花小院舞風輕，漫理冰絲入太清。一片梧桐心未死，至今猶發斷腸聲。”意思是一片清明!回首看，這梧桐木做的琴，它有一顆活生生跳動的心！為什麼至今還發泄哀怨的樂聲？）

Women’s Liberation is part of Feminism culture of modern times and the talk of widowhood will be deemed as counter-culture. But from the ethical point of view in Chinese culture, it retains the splendour of moral virtue, as reflected in Catechism of the Catholic Church #1805 in Cardinal Virtues which are firm attitudes, stable dispositions, habitual perfections of intellect and will that govern our actions, order our passions, and guide our conduct according to reason and faith. They are known as Prudence, Justice, Fortitude and Temperance. The moral virtues are acquired by human effort, and they are the fruit and seed of morally good acts regardless of time frames.

In His public life, Jesus has shown many times his compassion towards widows and orphans. He raised the widow’s son at Nain and in parable of the widow and the unjust Judge, Jesus told the people not to lose heart and pray always. In Chinese customs and traditions, widowhood is a state of life chosen to remain unmarried throughout her life so that she can dedicate her whole self to raising her children until death. In modern times, re-marriage after the death of the first husband is very common. So widowhood is a voluntary life-long commitment to extend her marriage vow after the death of her husband. The term Widowhood (Virtuous Woman) brings her state of life to the Christian Virtue of Temperance. In our Community, we have several widows leading the life of widowhood who wish to remain anonymous and their wishes should be respected. I have known a case and for the sake of confidentiality, the subject person is identified as Mrs. Chan.

Thirty years ago, Hong Kong people had to make a choice when sovereignty had to be returned to China. Like many immigrants, the Chan family settled in Sydney. Mrs. Chan came from a wealthy family and educated in a Catholic School working as Banking executive in Hong Kong. Her husband, a civil servant of Hong Kong Government applied for early retirement. They have a son pursuing a tertiary education for a double-degrees in the university. They should live happily in the host country had it not been struck by an accident which took the life of her husband. Faced with such disaster, Mrs. Chan displayed her ability to meet such exigency, to take care of the funeral, the education of her son and the family estate. Later on, her son returned to Hong Kong to take up an employment, and Mrs. Chan had to travel between two cities ever since. Mrs. Chan might have been preoccupied by the burden of running two homes and the gnawing pain of the loss of her husband began to grow. Though she was strong enough to control her external feeling, she maintained external peace in her attitude, never complaining her fate or to show any negative feeling towards others. It would be appropriate for me to quote a poem from Li Shangyin(813-858), of Tang Dynasty in his famous poem –Zither:

A zither with reasons unknown has fifty strings:  
Each string and fret recall to me my bygone springs.  
Puzzles as felt by Zhuang Zhou from his dream of butterfly:  
Sadness as aired out by King Wang’s soul in cuckoos’ cry.  
Tears shed on the moon-lit sea like mermaids’ pearls  
And the sun at Nantian warming the jade till smoke curls.  
All these feelings will forever be cherished by me,  
But in the past I felt only perplexity.

Mrs. Chan began her widowhood in her middle age, now over-qualified for Senior Card and when assaulted by materialistic trend, she maintained her love and pledge when she made the marriage vow. Unless she had a very steadfast virtue of Temperance, how could she resist “recall my bygone springs?” and the “tears drops like mermaids’ pearls?” or the past “only in perplexity?” Another poetess, Ni Yanjie (1607A.D.) (倪仁吉) in Ming period under similar title, Playing Harp, exclaimed that the soul in Wu Tong Tree (Chinese parasol) never died and still sounding out groan of a broken heart. The poetess had poetic license to quote Wu Tong Tree, long believed to have male and female branches under the same species, the harp, made from wood of parasol, maintained a sorrowful tune. For the past twenty odd years, she maintained her visit to the resting place of husband at Rockwood Cemetery. She confided in me that she obtained all the helps she needed from prayers, undoubtedly a source of strength.

We have in our midst a simple aging widow, and for her love towards her late husband, she maintained socially a low-key style of life in widowhood, practicing the virtue of Temperance without any complaint against fate. In the days of Mencius, four social groups, the widowers, the widows, the orphans and the solitaries were identified as destitute, deserving special consideration from the State. Shall we remember those less fortunate brothers and sister during the Year of Mercy?