

團體活動 / Upcoming Events

30/7 (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。
31/7 (星期日)	下午一時 三十分至 三時	聖伯多祿朱廉 教堂 (後門禮堂-莎瑟 街入口)	團體安排一個保健講座，由Christina 雷醫生主講，歡迎 大家參加。 內容包括：對糖尿病的認識，預防治療與併發症…等等

30/7 (Sat)	2pm-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.
31/7 (Sun)	1:30pm - 3pm	SPJ Hall	Community is organising a health talk on Diabetes by Dr Christina Lai, all are welcome.

報告 News

教宗方濟各對貧苦弱少者的關心人所共知，全球信友每年一次為教宗募捐，讓他能夠實踐他訓導 我們在這「慈悲禧年」作更多形哀矜的善舉。在彌撒後，工作人員在堂外收集捐款。用信用咭捐 款的可用特別的捐款信封。請大家慷慨捐獻。
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。

After Mass we will be collecting at the door for the “Peter’s Pence”, which is the Annual Collection for intentions of the Holy Father. Our Pope Francis is well known for his charitable heart to the poor and the weak. Please donate generously to support him to do much more physical acts of charity which his has urged us to do during this Year of Mercy. Special envelops for credit card donations are available.
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 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

常年期第十五主日(丙年) 2016 年 7 月 10 日
July 10, 2016, Fifteenth Sunday in Ordinary Time (Year C)



Van Gogh, The Good Samaritan, 1849, detail.
(Modeled on a painting by Delacroix)

*A Samaritan traveler who came upon him was moved with
compassion at the sight.* (Lk 10:33)

有一個撒瑪黎雅人，路過他那裡，一看見就動了憐憫的
心。(路 10:33)

下主日讀經: Next Sunday Readings:		
讀經一:	創世紀	Gn 18:1-10
讀經二:	哥羅森人書	Col 1:24-28
福音:	路加福音	Lk 10:38-42

HOLY FATHER APPEAL
Our Community will be holding a special appeal this weekend for the Holy Father. The Holy Father’s
Appeal supports Pope Francis’ charitable works around the world and is an important source of funding that
allows the Church to extend its help to where it’s most desperately needed. Your support with this appeal
would be greatly appreciated.

St Josephs Baulkham Hills is now offering retreats called **“Out of the Box” Spiritual Retreats**.
The first retreat being offered is a weekend retreat for individuals called “Time for You”. This retreat will be
self-directed yet include one hour of spiritual direction, yoga, labyrinth walk and optional massage. For
more details – www.outoftheboxretreats.org.au

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

耶穌大部分的教誨，對於未到『知命之年』時，可能不明白其中道理。只要看其中一些例子，便會明白。

“拋棄一切來跟從我”

你們一定要擁有一些身外物，方能拋棄所有。你一定要認識自己，方能移動自己和超越自己。但大部份人聽到了這些不可能的理想，只能變成呆滯。

“背起你們的十字架”

總的來說，青年人大多數尚未準備妥當去理解“背起十字架”的意義。對他們來說，十字架不過是一件飾物，並不是現實生活上的一個真實的項目。人的前半生是關乎成長，向上的而不是向下的。大多數人在心理上未能真正掌握拿得起，放得下的重要性，直到五六十歲的年紀，有些人才會明白，但也有很多人未能能達到這個水平。

“關於放得下，放任不管，悔改等等的訊息”

人的生命前半部，個人不能隨便放任不管。青壯年時期，要務實為爭取出頭之地，尋找伴侶或職業，開始儲蓄，積聚財富或擁有影響力。但最後你一定要放得下，方能做自己的『真我』。雖然『真我』常在，但你個人未能「反璞歸真」。

“愛你們的仇人，善待憎恨你的人”

生命前期的人是以二元論的語言來分辨好人或壞人。在我們的幻想中，的確有好人，和一些壞人。所以在錯覺上感覺要消滅壞人。』個人生命的前半期要分辨善惡(參肋十六:25)聖保祿說:耶穌替我們成了罪(格後五:21)，那末耶穌豈不是成了問題? 祂成了被擊碎的和不完美的了! 但祂進入了世界的罪惡中，成為罪惡份子，而不想獨自隔離罪惡。耶穌吸納罪惡，祂沒有意圖消滅罪惡。祂願意接受身體上受摧殘，而不想將暴力永久的留存在別人身上。

“寬恕那些冒犯過自己的人”

以你前半生生命的倫理觀念來說，你不能單憑意志力便可以做到。你個人的「小我」不能將個人所受的傷害一筆抹殺而真正的寬恕你的冒犯者。你需要有更大的空間給予聖神。並不是個性上的固執而是樂意這樣做。有這樣的意向，便要有這樣的恩寵，由聖神第二樣的恩寵，經由你，和你一齊，在你內而完成的。而你會發覺本性上會有保留，但仍然寬恕別人的冒犯。

“關於追求身分權力，聲望或地位象徵的教導”

凡人處身立命開始時，一定有些身分象徵。一位年過三十，衣冠楚楚的男士當然希望將自己名銜或文憑等懸掛在牆壁上。我自己也曾經歷這階段，將自己的文憑證書展示出來作為身分象徵。到如今已經是無所謂了。如果你到了我這般年紀，仍然需要一些外在的身分地位或社會棟樑，賢達等等虛銜的話，你的靈修旅程，只不過初級階段。如果你有機會遇見耶穌，而祂親身對你說親愛的女兒或兒子，你便會知道基本上你已經受到選拔，成為耶穌特別垂愛的人，而你對外在的任何外在的身分象徵，也沒有需要了。

“不要尋找或儲蓄財富”

天主教會在歷史上是很好的明證。但我認為是反映出前半生的道德規範，而教會亦未能準備好後半生教會生活的智慧。坦白地說，我們為了救靈事業需要外在的事物，因為我們還沒有找到我們的靈魂。

*(見《論語. 為政篇》五十而知天命)

Most of Jesus' teachings are completely incomprehensible from a first-half-of-life perspective (Life below 50). Just read a few, and you will get the point.

“Leave all things and follow me”

You have to have it before you can give it away. You have to know yourself before you can move beyond yourself. Most people therefore just glaze over when they hear such impossible idealism.

“Take up your cross”

By and large, young people are not yet ready to understand "the cross." It becomes a piece of jewelry instead of a real agenda for life. People in the first half of life are about growing up, not growing down. Most people are not psychologically capable of truly grasping the full need and importance of letting go until their fifties or sixties, and many not even then.

“Messages about letting go, surrendering or giving up of control, repentance or metanoia”

In the first half of life, you can't let go or turn around. You're rightly focused on creating a name for yourself, finding a spouse and job, accumulating money and possessions. But you must eventually let go so you can fall into your True Self that was always there, but that you were just not ready to meet.

“Love your enemies, do good to those who hate you.”

The first half of life uses the dualistic language of good guys and bad guys. The illusion is that some are all good and some are all bad, and the delusion is that we've got to kill all the bad ones. The first half of life is where we're taught to separate from evil (Leviticus 16-25). Paul says "Jesus became sin" (2 Corinthians 5:21). Jesus became the problem; he became the broken, imperfect one. He entered into solidarity with the sin of the world rather than stand above or apart from it. Jesus absorbed evil. He didn't think for a moment he could kill it. He let it wreak its havoc on his body to transform it there, rather than perpetuate violence on others.

“Forgive those who've trespassed against you”

I don't think you can do any such thing by mere willpower, by first-half-of-life morality. Your little self can't will the hurt away and truly forgive an offender. You have to move to the larger place of Spirit. Not willfulness but willingness, where another will, another grace, another Spirit does it through you, with you, in you, and as you. And then you find yourself forgiving largely in spite of yourself.

“Teachings about not seeking power, prestige, or status symbols”

You have to have those to get started. I'm not surprised that a well-dressed, thirty-year-old man wants his titles and diplomas on the wall. I surely still carry some status symbols, but it doesn't mean much now. If you're my age and you still need external symbols of prestige to tell yourself and others that you're important, you are not far on the spiritual journey. Once you've met the Holy One who calls you beloved daughter or beloved son, you *know* you're foundationally chosen, special, and beloved, and you don't need outer symbols to prove it.

“Do not seek or collect possessions or wealth”

The church historically hasn't been a good example of this. But I think it reflects first-half-of-life morality. The church just wasn't ready to follow Jesus all the way with his second-half-of-life wisdom. Frankly, we needed things external to the soul because we had not yet found our soul.