

團體活動/ Upcoming Events

2/11 (星期三)	晚上八時	亞洲中心	團體於悼亡節為亡者舉行追思彌撒。隨後舉行亡者名牌安放儀式，歡迎各位前來為亡者祈禱。
5,12,19/11 (星期六)	下午二時 至四時	亞洲中心	天主教亞洲中心主辦 珠宝玉石講座 主講者：梁尚志先生 (Mr. Ken Leung) 三課講座，每講座二小時，前一小時講解，後一小時免費鑑定。 講座免費，自由捐獻給教會。歡迎有興趣人士出席。
19/11 (星期六)	上午十時	Rockwood	團體將在於 Sacred Heart Chapel, Rookwood Cemetery 為已去世的兄弟姊妹舉行追思亡者紀念彌撒。彌撒後於華人天主教墓地進行祝聖墓碑和祈禱。歡迎各位參加為亡者靈魂的安息祈禱。 Address: Hawthorne Ave., Rookwood NSW 2141
3/12 (星期六)	上午十時 半至下午 五時	亞洲中心	將臨期靈修活動 - 主講嘉賓：方濟會陳樹榮神父 (Fr Harry Chan OFM) 主題：『聖言成了血肉，寄居在我們中間。』（若1：14） 內容有信仰講座、彌撒、明供聖體和修和聖事。(免費午餐供應) 如有興趣參與，請聯絡 Candy Lui 0437695744 或 Simon Liu 0411377618 或 candymylui@gmail.com 報名。

2/11 (Wed)	8pm	Asiana Centre	November is a special time to pray for the dead. All are invited to celebrate Mass of All Souls followed by the installation of memorial plaques of the deceased.
19/11 (Sat)	10am	Rockwood	Mass for deceased at Sacred Heart Chapel, Rookwood Cemetery, followed by blessing of graves at Chinese Catholic Lawn and prayers for the deceased. All are welcome. Address: Hawthorne Ave., Rookwood NSW 2141
3/12 (Sat)	10:30am to 5pm	Asiana Centre	Advent Spiritual Activity - Guest speaker Fr Harry Chan OFM Topic: "The Word became flesh and made his dwelling among us." (Jn 1:14) There will be faith talks, Mass, Eucharistic Adoration and Sacrament of Reconciliation. (Lunch will be provided) Registration: Please contact Candy Lui 0437695744 or Simon Liu 0411377618 or email to candymylui@gmail.com

報告 News

今年雪梨教區為各團體準備一本生命冊，讓各教友寫上祝福語和祈禱意向，並於十一月二十日的基督君王節聖體遊行後的彌撒中奉上，現在這本生命冊會放在聖堂門外，歡迎各教友寫上為個人或團體的祝福語和祈禱意向。與基督同行——雪梨總主教區於基督君王節舉辦週年聖體巡遊活動。我們誠邀各位信友參與這項顯示我們天主教信仰的活動。
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利安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。

You will find the "Book of Life" at the enquiry desk every Sunday Mass at both Asiana Centre and SPJ. You are welcome to write prayers and petitions for yourself and for our community. This "Book of Life" will be presented on the Feast of Christ the King at St Mary's Cathedral on 20 November, 2016. Please join thousands of other Catholics to 'Walk With Christ' on the Feast of Christ the King. Let your presence make a statement about the gift of the Eucharist for the world.
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

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主任司鐸/神父 Chaplains: Fr. Martin Low OFM 電話：0424 883 838
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常年期第三十一主日(丙年) 2016 年 10 月 30 日
October 30, 2016, Thirty-first Sunday in Ordinary Time (Year C)



“Zacchaeus, come down quickly, for today I must stay at your house.” (Lk 19:5)

「匝凱，你快下來！因為我今天必須住在你家中。」(路 19:5)

下主日讀經: Next Sunday Readings:		
讀經一:	瑪加伯下	2 MC 7:1-2, 9-14
讀經二:	得撒洛尼後書	2 Thes 2:16-3:5
福音:	路加福音	Lk 20:27-38

Zakæus, Niels Larsen Stevns, Detail, 1913

MULTICULTURAL MASS, St Mary's Cathedral Celebrated by BISHOP TERRY BRADY On Sunday November 27th at 2pm. For more information contact: Kylie Cullen on (02) 9390 5923 or immigration@sydneycatholic.org

THE ORDER OF MALTA LOURDES DAY MASS The Order of Malta invites all parishioners to Lourdes Day Mass to be celebrated at St Mary's Cathedral on Saturday, 3 December at 10.00am. A Blessing of the sick will take place during the celebration of the Liturgy with water brought from the spring at the Shrine of Lourdes. Those receiving the Blessing will also be provided with a bottle of Lourdes Water for their personal use.

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 聖伯多祿朱利安堂 (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

《創世紀》第三章通常被認為是『原罪』進入人類歷史的時刻。故事上說，蛇誘騙厄娃「知善惡樹」上的果子。厄娃吃了，而亞當也吃了。這次事件後世稱為原祖的「墮落」，在神學上稱之為悲劇，構成我們本性罪惡的根源，切斷了和天主的關係，所以需要有一位救世主從罪惡中拯救我們，和恢復我們與天主的關係。這是一般對《創世紀》第三章的解釋。但是在該章內的文句，有沒有其他相關的論證？這裏有一些關於「創三」有關人物的觀點。

(一)傳統上，蛇被認為是撒彈或魔鬼。因為「創三」沒有說蛇等如魔鬼，這是重要的一個觀念。也沒有提出二者相等的任何暗示。古代世界中，蛇一般是智慧的象徵，有再生或永生的意義。令人驚奇的是，竟然還說蛇不會死亡，說它肖似天主和能知一切。

(二)「創三」沒有任何希伯來文字，可譯作「罪」的同義詞。聖經第一次用希伯來文的「罪」字，是在「創四」，當天主對加音所說的。

(三)「知善惡樹」的名稱是修辭學的名詞，將兩個相反意義結合起來，成為完整的一部。這方面來說，「善」與「惡」合併，成為「每樣事物」，所以該樹成為「能知一切的樹」。當厄娃吃了該樹的果子時，她想獲得智慧。但經文內容沒有這樣記述。可能是厄娃想更肖似她的創造者。

(四)厄娃吃了禁果後，天主到樂園尋找亞當和厄娃。祂當時沒有發怒。初時的談話上，亞當和厄娃感到十分尷尬，像子女們違反父命後撞個正著，彼此互相抵賴。

(五)天主咒罵了蛇，但沒有譴責亞當和厄娃。人類因為做了這件事，他們以後的生活會相當辛苦的。天主更為亞當厄娃創造了件皮衣，給他們穿上:然後上主天主說:「看人已相似我們中的一個，知道了善惡」但天主在這段落中沒有說過天主性和人性的關係從此斷絕。

對於上述觀察所得，我們會有什麼反應？第一點，這不是屬於原罪故事的由來。伊甸園是純真和諧的象徵。知善惡樹是文學上的工具，帶領出一個概念，即由純真走向意識的領域。當天主告訴亞當厄娃，不可吃知善惡樹的果子時，最先的聽眾們一定老早知道亞當和厄娃會做些什麼。孩子們一定在話由未了的便會做父母叫他們不去做的事。父母會覺得子女們是不服從父母之命麼？一定不會。每一對父母均知道，孩子們的純真不能永遠確保。孩子們失去了純真後，便進入意識形態的困難時期，和生活進入複雜性階段。這種理解可從「創三」找到回響。

亞當厄娃吃了禁果之後，便會肖似天主，能知道一切。這是否不妥當？天主沒有說過什麼。天主告訴亞當和厄娃，他們的行動後果會為生活帶了更大困難。但這樣不是一種很自然發展的進程麼？這豈不是一個人由純真走向意識形態時必然經過的歷程？意識形態的形成，會使我們有能力去選擇未來生活的方式。我何以選擇消極性的形態，以自私、嫉妒、貪婪、物質主義、悲觀人生或暴力。我個人可以選擇愛德工作、喜樂、和平與耐心。究竟那樣容易？

現代心理學對於人類有趨向消極性傾斜有更好的解釋，因為人類與生俱來的本性有消極的向度。我們是否容易成為憤世嫉俗的人？更容易接受負面媒體消息，而不是積極媒體的訊息？容易去推倒一切而不是去重建被破壞的東西？如果消極性是人思想上的運作，如果耶穌教導我們，我們的思想是罪惡的根源，如果聖保祿教導我們可以改變我們的思想，而改邪正，那末對於罪的本質，只能說是古代流傳下來的“消極性偏見”而已。

現在是適當時候，脫離通常附加上「創三」對原罪的理念。所有關於原祖的墮落，原罪，和天主割斷關係的論述並不在「創三」內的文本上出現過。相反地，「創三」反映出我們對消極傾向意識的困難，要求我們採取行動，對意識上的挑戰，在生命的旅途上是要面對的。

Genesis 3 was viewed as the moment when original sin entered humanity. In that story, a serpent persuades Eve to eat from the Tree of the Knowledge of Good and Evil. She does and so does Adam. These events were called The Fall, a theological tragedy that resulted in our sin nature, severed our relationship with God, and created a need for a Savior who could save us from our sin and restore our relationship with God. This interpretation of Genesis 3 is common, but is it supported by the text? Here are observations about the Genesis 3 story and its characters: (1) Traditionally, the serpent in this story is viewed as Satan or the Devil. But it is important to recognize that Genesis 3 never equates the serpent with Satan. There’s not even an implication that the two are the same. In the ancient world, serpents were common symbols of wisdom, rebirth, and eternal life. Is it surprising that this serpent is talking about not dying and being like God and knowing all things? (2). Genesis 3 does not contain any Hebrew words that translate to “sin.” The first instance in the Bible of a Hebrew word that translates to “sin” is in Genesis 4 when God is speaking to Cain. (3). The term “Tree of the Knowledge of Good and Evil” contains a rhetorical tool in which two contrasting terms are combined to refer to an entirety. In this case, the contrasting terms “good” and “evil” are combined to mean “everything.” The meaning of the term is thus “Tree of the Knowledge of Everything.” When Eve took the fruit, she wanted to gain wisdom. It doesn’t appear that way in the text. It seems that Eve wants to be more like her Creator. (4). When God comes looking for Adam and Eve after they eat, he does not seem angry with them. In their initial conversation, Adam and Eve act like embarrassed children who have been caught by their parent as they pass the blame around. (5). God curses the serpent, not Adam and Eve. God tells the humans that their lives will now be more difficult because of what they have done. God creates coverings of skin for Adam and Eve. It seems that God realizes the shame that they feel in their nakedness and he moves towards them and provides them with coverings so that they do not need to feel their shame any longer. God says that Adam and Eve have become “like one of us in knowing good and evil.” God says nothing about a severed relationship between divinity and humanity in this passage.

So, what should we make of these observations? First, this isn’t a story about Original Sin. Eden is a symbol for innocence and harmony. The Tree of the Knowledge of Good and Evil is a literary device that conveys the idea of a gateway from innocence to awareness. When God tells Adam and Eve not to eat from the Tree, the original audience for this story would have known exactly what Adam and Eve would do. What do children immediately want to do when they are told not to do something? They want to do it! Are parents surprised when their children disobey them? Of course not. Every parent knows that a child’s innocence cannot be maintained forever. And along with a child’s loss of innocence comes a greater awareness of difficulty and complexity in life. This understanding is echoed in Genesis 3.

Adam and Eve eat the fruit and become like God, knowing all things. Is this bad? God never says that it is. God tells Adam and Eve that their actions will result in greater difficulty in life, but isn’t that the natural progression of things? Isn’t that what happens when you move from innocence to awareness? Awareness brings with it the ability to choose what kind of life to lead. I can choose negativity in the form of selfishness, jealousy, greed, materialism, pessimism, or violence. I can also choose to cultivate love, joy, peace, and patience. But which is easier?

Modern psychology is getting better at explaining our tendency towards the negative by revealing that human beings have an innate negativity bias. Is this why it’s easier to become resentful? Easier to feed on negative media than positive? Easier to tear things apart than it is to restore what was broken? If negativity is the standard way the mind operates, if Jesus teaches that the mind is the root of sin, and if Paul teaches that we can be transformed by renewing our mind, then I have to wonder if our supposed “sin nature” is really just an ancient way of saying “negativity bias.”

It’s time to move beyond the theological impositions that are commonly placed on the Genesis 3 story. Any talk about The Fall, Original Sin, or a severed relationship with God Genesis 3 isn’t there in the text. Instead, Genesis 3 is a reflection of the difficulty that the awareness of our negative tendencies brings. It asks us what we will do with that awareness, a challenge that we all must face as we progress through life.