

團體活動 / Upcoming Events

19/2 (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	團體將安排一個關節保健講座 - 常見關節炎成因, 預防, 治療, 由 Christina 醫生主講。 講座後有專業物理治療師劉家駿為我們教授基本保健關節動作
25/2 (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。
25/2 (星期六)	上午九時	亞洲中心	耶穌聖心會主辦藍山風景區一天遊 行程：前往著名藍山風景區, 可自費乘坐 3 種不同類型纜車: 高空纜車, 雨林纜車, 叢林火車, 不同角度欣賞藍山壯麗山色與瀑布 費用：耶穌聖心會會員\$30, 非會員\$35 請自備午餐或可在藍山旅遊景點自行購買 Celeste Law 0410316369; Anne Ho 0413833883; 聯絡： Marie Chiu 0409653185; Beatrice Mui 0424084744
4/3 (星期六)	上午十時至下午五時	亞洲中心	四旬期靈修活動 - 主講嘉賓: 方濟會趙必成神父 (Fr Abraham Chiu OFM) 主題: 回顧慈悲年 內容有信仰講座、彌撒、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 或電郵 candymylui@gmail.com 報名。

19/2 (Sun)	1:30 to 3:00pm	SPJ Hall	Community is organising a health talk by Dr Christina Lai - Arthritis - common causes, prevention and treatment. After the talk, we have a professional physiotherapist Carlton Lue to teach us simple exercise for good healthy joints
25/2 (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.
4/3 (Sat)	10am to 5pm	Asiana Centre	Community Lent Activity – Reflection on the Year of Mercy Guest Speaker: Fr Abraham Chiu OFM Details: Faith talk, Mass and Sacrament of Reconciliation (Lunch will be provided) Please contact Candy Lui 0437695744 or Simon Liu 0411377618 or email candymylui@gmail.com to register.

報告 News

兒童主日學將於二月十二日開課, 家長可向我們查詢及報名。上課地點如下: 聖伯多祿朱廉教堂- 課程適合三至十二歲兒童; 亞洲中心 - 課程適合五至十二歲兒童 另外, 教友如有興趣參與兒童慕導工作, 請與我們聯絡。Beatrice Hai - 0481 571 188; Catherine Chan - 0408 889 898; Susanna Chui - 0405 331 611 Email - ccpcsundayschool@live.com.au
粵語成人慕道班將於2017年2月12日開辦新班。現開始招收新學員。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。

Sunday School classes will commence on 12th February. Enrolment is now opened for new student. Location at St Peter Julian's church - Classes are provided for children aged 3 to 12 Location at Asiana Centre- Classes are provided for children aged 5 to 12 years old. If any community member is interested to join the children catechist group to facilitate the classes please contact: Beatrice Hai - 0481 571 188; Catherine Chan - 0408 889 898; Susanna Chui - 0405 331 611 Email - ccpcsundayschool@live.com.au
Cantonese Catechumen class will commence on 12/2/2017 and are now 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. 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

常年期第六主日 (甲年) 2017 年 2 月 12 日
February 12, 2017 6th Sunday of Ordinary Time (Year A)



Leonardo da Vinci, Study of Two Warriors' Heads for the Battle of Anghiari, 1505

Whoever is angry with his brother will be liable to judgment; and whoever says to his brother, 'Raqa,' will be answerable to the Sanhedrin. (Mt 5:22)

凡向自己弟兄發怒的, 就要受裁判; 誰若向自己的弟兄說「傻子」, 就要受議會的裁判。(瑪 5:22)

下主日讀經: Next Sunday Readings:

1 st reading	讀經一:	肋未紀	Lv 19:1-2, 17-18
2 nd reading	讀經二:	格林多人前書	1 Cor 3:16-23
Gospel	福音:	瑪竇福音	Mt 5:38-48

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

Recently on a certain day driving home, I witnessed a traffic accident when a motor-cycle driver was brushed off his seat by another motor vehicle. Fortunately, the driver was knocked off on the road for a few minutes before he could get on his feet, apparently not sustaining any serious injury. Perhaps he have the experience that the number of motor-cycles has increased on the roads in the City traffic and due to its size and mobility, they have the advantage to squeeze in on the narrow lanes or to jump out between vehicles before changes in the traffic lights. It is more often than not in the split of a second, accident would occur. This reckless manner of driving has done damage to the tradition of the driving community in modesty and law-abiding for more than a century. From this accident, it occurred to me the concepts of Modesty and Rules. Taking a step backwards in reflection, our world is wide open to the sea and sky. No circle or square can be formulated without rules. These are the axioms of Chinese tradition and the teachings of Chinese wisdom. I am of the opinion that our faith and wisdom come from the similar source, i.e. the need of Modesty and Observance of a Code of Moral Laws.

What is Modesty in Chinese? It is composed of two Chinese characters, Qian (謙) (humility) and Rang (讓) (concession). In my school days in China, I learned the story of Kong Rong (孔融), who at the age of 4-5 years old knew his role of giving priority to his elder brothers in sharing a larger pear. This classic story repeated many times in primary education of children. However, the effects of such exhortation may not have attained our expectation as we are aware that when we are confronted with personal gains, we would have forgotten things of value. Modesty is a virtue, being in low-keyed and never in self-satisfaction mode, always with consideration for other people. It is something like St. Paul in his mission when he said: “I am made all things to all men that I might by all means save some.”(I Cor.9-22)

What is then a Code of Moral Laws? It is a set of rules to restrict those who claim to be a liberalist. Because for some who advocate liberalism will disregard the basic norms in order to pursue a selfish aim. Without a code of practice we would not be able enjoy personal freedom, or in other words, without the Rules of Moral Laws, we would not enjoy freedom in the real sense. If one would forfeit the Code of Moral Law, it is equivalent to challenge and endanger our personal freedom. No circle or square can be formulated without the use of laws and laws and order are the basic foundation of operation in social order. If the Rule of Laws and the implementation of such laws are ineffective, then it would send a wrong message to those who would disregard them altogether for their personal gain. The stage of success in any country or city is measured by the standard of law observation. A joke is known when a man and his girl-friend was crossing a road junction, he crossed when the red pedestrian light was on. His girlfriend was not happy with his attitude that he had the guts to challenge the red pedestrian light, which mean he had the guts to do any illegal thing. She gave him up for this. He then had another girlfriend and when they walked to the pedestrian crossing, he stood still this time when the red pedestrian light was on. Yet his new girl friend gave him up on ground that he had no guts to challenge the red pedestrian light and there was no hope for him to challenge bigger obstacles in the future. The phenomena of non-observing laws and order can be noted at random, starting from quashing the red pedestrian light, spitting, indiscriminate littering, to a higher level, such as breach of contractual agreement, cheating, bribing, etc. For such abnormal practice, some people identify them as hidden norm. Of course, all rules and practice is not the only standard of our living and assuming that we are only concerned with the written laws and without the spirit of law observance, then we will be in same state as the Pharisees as Jesus had criticised them, as well as like St. Paul’s reflection on the Words that Law without Love made people dead.

The Law with intention of Love, and the quality of life in Modesty will move on in order or to move on to a new level of development, otherwise it would be the motor-cycle driver above for rushing his way out, meeting an accident, resulted in road congestion for all the road users.

某日在開車回家的路上看到了一個摩托車因搶路被一輛汽車剛到然後司機飛出去了。還好，這司機躺在路上有幾分鐘，然後自己起來了，看來沒有受傷嚴重。最近這幾年大家有可能已感覺到了悉尼的路上摩托車增多了，因為它輕小，方便在擁擠的路上穿行。有的摩托車司機是見縫插針，有時候停留在兩汽車中間等紅燈，就是想綠燈的時候能比和他併排的車能早走一步，但也就在一秒之間車禍就出了。摩托車的這種見縫插針的方式使目前的交通有點無秩序。這會擾亂交通並帶壞悉尼百年來的優良的謙讓和規矩的行車傳統。這個交通意外，讓我想到兩個詞“謙讓”和“規矩”。退一步海闊天空，無規矩不成方圓。這是我們國學教人們如何為人處世的其中一點的智慧。這個智慧與我們的信仰如出一轍，也就是我們講的謙讓和法律的遵守。

什麼是謙讓呢？小時候讀到孔融讓梨的故事，覺得實在難能可貴，至今自愧不如。一個梨的大小，雖然是微屑不足道，但對於一個四、五歲的孩子來講卻讓很多人感動至今被傳頌和學習。我們承認，利之所在，可以使人忘形，謙讓不是一件容易的事。孔融讓梨的故事，發揚光大起來，確有教育價值，可惜並未發生多少實際的效果，今之孔融，並不多見。謙讓和卑賤是截然的不同的思想，謙讓是一種自我認識的良好美德，為人低調不自滿，想之他想，為人考慮。就像保祿宗徒福傳的謙遜，為了一切人變成一切人，基督為了他人傾付出自己所有。一個人惟有去對自己和他人的人生考慮，才能建立真正屬於自己的人生目標和生活信念。在這個意義上講，謙讓卻成全了自己。

什麼是規矩呢？規矩是來約束那些所謂的自由主義者。某些人為了推崇自由而破壞了規矩，過分的自由讓人自私，不為他人著想。並且，過分的自由破壞了規矩，我們因沒有規矩而享受不到真正的自由。也就是說，沒有規矩，沒有法律的遵守就沒有自由。不能遵守規矩就是在挑戰自己的自由，把自己的自由至於危險之中。沒有規矩，不成方圓。法律和規則是社會運行的基石，是社會有序運轉、人與人和諧共處的基本元素。法制意識不強和執法力度不夠，是一個問題的兩個方面。這都直接破壞了社會生活的正常運行，帶給人們錯誤的信息，助長了人們不擇手段實現個人目的的風氣。規則形同虛設，社會必定混亂無序。衡量一個國家、一個城市的文明程度，一個重要標誌就是政府和每一個公民的規則意識、法律意識。有這樣一則笑話：一個人和他的女朋友逛街，看到紅燈便闖了過去。女朋友說，你連紅燈都敢闖，什麼違法的事不敢做，就跟他分手了。他又結識了一個女友，逛街時，看見了紅燈，便老老實實地等，女友不高興了，說你連紅燈都不敢闖，還能幹什麼麼事？這雖是一則笑話，卻道出了一個事實，就是一些人對法律、規則的漠視。事實上，在我們的身邊，規則意識缺失的現象隨處可見。小到闖紅燈、有時隨地吐痰、亂丟垃圾，大到隨意違約、坑蒙拐騙、行賄受賄。對這些現象，有的人似乎已是習以為常、司空見慣，甚至還把這種違規違法的行為歸納為另一種規則，叫做“潛規則”。當然規則不是我們做事的唯一標準，如果生活中只有法律而不懂得法律的精神是什麼，那我們就成為了被耶穌批評的法利賽人以及保祿宗徒因福音而反省到的沒有愛的法律使人死。

有愛的法律和承讓的生活品質能夠更好地發展已有的秩序或者建立新的秩序，否則就像這位摩托車司機一樣因著搶路疾行，自己跌倒了也讓很多的人不能通行造成秩序大堵塞。