

團體活動/ Upcoming Events

24/6 (星期六)	下午二時至四時	耶穌聖心會將舉行一連串活動來慶祝成立二十九週年。慶祝活動將以朝拜聖體來作開始。其後舉行週年大會。	亞洲中心
	下午六時三十分	於華埠富麗宮酒樓舉行週年聚餐。誠邀大家參加全部或部份活動。晚餐費用為每人\$50。獎品豐富。請向以下人士查詢及報名：Celeste Law, Donna Wan, Marie Chiu, Helen Wong, Beatrice Yip, Anne Liu and Eddie Ho。	華埠富麗宮酒樓

24/6 (Sat)	2pm - 4pm	Sacred Heart of Jesus Group will be celebrating their 29th anniversary with a series of activities. The celebration will begin with the Adoration of the Blessed Sacrament. Followed by the Annual General Meeting.	Asiana Centre
	6:30pm	The Annual Dinner will be held at Marigold Restaurant. All are invited to join the whole or part of the celebration. Cost of dinner is \$50 per head. Please contact Celeste Law, Donna Wan, Marie Chiu, Helen Wong, Beatrice Yip, Anne Liu and Eddie Ho for details.	Marigold Restaurant

報告 News

華人天主教會 (CHINESE CATHOLIC COMMUNITY INC.) 主辦兩天粵語住宿退省

日期： 6-8/7/2017 (星期四至星期六)

主題： 1) 花地瑪聖母顯現 100 週年 2) 教宗方濟各《愛的喜樂》勸諭

講者： 來自加拿大的程明聰神父 (Fr. Francis Ching)

地點： Mount Schoenstatt Spiritually Centre, 230 Fairlight Road, Mulgoa, NSW

詳情請參閱以下網址 <http://www.ccc-inc.org.au/> 或 電 0490 026 379 或電郵 registration@ccc-inc.org.au

請留意兩晚住宿已滿額, 非住宿仍然接受報名。 請盡快報名！

粵語成人慕道班已於開辦新班。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。

Cantonese Catechumen class has commenced and is 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. Joseph Lu OFM 路勇神父 電話: 0431 962 786

Fr. Jacob Wang 王金福神父 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

聖三主日 (甲年) 2017 年 6 月 11 日 June 11th 2017 The Most Holy Trinity Sunday (Year A)



Icon: Andrei Rublev, Trinity, 1410

願主耶穌基督的恩寵，和天主的愛情，以及聖神的相通，常與你們眾人相偕。(格後 13:13)

*The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with all of you.
(2 Cor 13:13)*

下主日讀經: Next Sunday Readings:

1 st reading	讀經一:	申命紀	Deut 8:2-3, 14b-16a
2 nd reading	讀經二:	格林多人前書	1 Cor 10:16-17
Gospel	福音:	若望福音	Jn 6:51-58

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

“爾祈禱時，亦勿效虛偽之徒。蓋若輩喜立於堂中街頭而作祈禱，故令人見。吾實語爾，彼已獲其報矣。爾祈禱時，入爾內室，既閉戶，密求爾父，則燭幽洞微之父，必將有以應爾矣！祈禱時，毋多言，如異邦人之所為；蓋彼以為冗長其辭，必蒙垂聽矣！慎毋效之；蓋爾未禱之前，爾父已知爾之所需矣！”（瑪六：五一八）

瑪竇福音第六章中耶穌特別強調了祈禱、禁食與實行善工。耶穌為什麼要提出這三點呢？在猶太宗教的觀念中，遵守了這三者才能體現出一個人活出了自己的宗教生活；一個人的生命是否有成就也基本建於此三柱石上。耶穌在福音中指出，做這些事的目的並不是為了給人看。這裡姑且不論目的與滿全此三者的意義，且僅說說祈禱吧。當然，隨著社會的發展，人們的祈禱方式也在不停地發生著細微的變化，或者是說我們給自己的生活方式賦予了不同的祈禱方式。所以在這裡只簡單地反省一下誦經祈禱，也就是我們常說的念經。

在今日世界，不少人都放棄了每日誦經祈禱的習慣，當然出生在傳統教友家庭的很多人仍然保持著這個優良的祈禱方式。不過有時候，我們只是把它當作一種習慣，或者是任務去完成。無論做什麼事都一樣，把它當作任務去完成的時候，就會失去其本意，或者至少失去了其中一些美的東西。祈禱也一樣，我們每日在家或者進堂誦經祈禱，久而久之，則如入芝蘭之室，不聞其香。我們是完成了自己每日的祈禱“任務”，至於祈禱的本意或內容未必會去細想。有的時候雖然教堂內有聖體燈燦燦生輝，主耶穌也隱藏在聖龕中守候著愛的回應。而我們卻常常會心不在焉、視若無睹、思緒萬段；思念親人、打算將來……。總之就是嘴裡叨叨，思緒亂飛。偶爾猛一抬頭，才發現聖體燈光有點“刺眼睛”。這時，可能會反省到是主在一個勁地敲我們心門，期望與我們交心。哦！耶穌是我的一切，我本來一無所缺，卻拼命地尋求身外之物……一時間悟到了：外在的幸福不過是水中月、鏡中花，我生在福中不知福。於是趕快收斂分散的心，去為主開啟我的心扉。沒過多久，也不知道什麼時候心思早就又跑到別處去了……

在某中意義下，我們會認為事情做的好就等於做的多。“凡事不在外表，只在內心。”主耶穌曾摩肩接踵，觸碰到的人多的無數，卻只有一個病婦人輕摸主的衣邊就得了主得眷顧。窮寡婦的兩文小錢，遠勝於富翁的鉅款。同樣，念經祈禱很多的人不一定祈禱就很好，而用心祈禱的人也不一定非得念很多的經。不過，也不能因此就說我每天好好念三遍天主經和聖母經就可以了。因為我們不能把祈禱用心或者不用心當作不念經的藉口。

“祈禱本來不在乎雄辯的言語，而是在乎人心的‘呻吟’、‘歎息’”（聖奧斯定）。

“And whenever you pray, do not be like the hypocrites, for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly, I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret, and your Father who sees in secret will reward you. When you are praying, do not heap up empty phrases as the Gentiles do, for they think that they will be heard because of their many words. Do not like them, for your Father knows what you need you before you ask him.” (Matthew 6:5-8)

In the Gospel of Matthew in Chapter 6, Jesus stressed on the need to pray, to fast and to good work. Why did Jesus bring these three points up? Because these three elements in the religious concept of the Jewish faith will attain the level of living faith, and the personal achievement is dependent on these core values. As pointed out by Jesus, just singled out praying for instance, is not meant to be seen by others. As time goes by, changes in our way of life will affect our way of praying, in different modes under different circumstances of our way of life. Hereby we will take this opportunity to reflect briefly on oral prayer.

In this modern time, many of the Catholics have abandoned the practice of daily prayer. Of course many of those born in the traditional Catholic families are still maintain this excellent way of prayer. However, many a time we take this as a custom or as a duty to fulfil our obligation. However, whenever we do something as duty-bound, then we will lose the purpose of our action, or at least will lose in some degree the best part of our intention. Just what a Chinese idiom has said, “if you stay in the orchid chamber for too long, you will lose the sense of its fragrance”, thinking only to fulfil one’s obligation, having no thoughts being given to intention of our prayer. Even when we are in the church, in front of the Real Presence in the Tabernacle, when Jesus is waiting to respond with love to our prayers, we often fail to concentrate, only looking up with unseeing eyes, distracted by numerous episodes. In a word, we cannot set our mind at ease to contemplate exclusively the love of our Lord for us. Occasionally, it might be possible that the sparkling sanctuary lamp can shed light on our eyes. At that moment, it is the Lord knocking the door of our heart and in our reflection, we come to understand we have nothing in want but we have to pursue the worldly gains. We are then enlightened to understand that external pleasure and happiness are vainglory. Eventually, we will focus our mind and our heart toward Jesus. After some time, and from our experience, our concentration dissipated into thin air.

In a certain sense, we would consider that doing good is equal to do more. “It is not the external behaviour that counts but our purpose that matters”. In Jesus times, He encountered people from all walks of life, but only a sick woman who touched the hem of His clothes was cured. Jesus also commended the poor widow who contributed two copper coins to the treasury is far more than the rich. For similar reason, it is not the verbosity of prayers that counts but our prayers should come from our hearts. However, we will not satisfy with the practice to say three times the Lord’s Prayer or Hail Mary will be adequate, because we cannot excuse ourselves for not praying with our hearts with open prayer.

“Praying is not on eloquence in words, but from the hearts of a groaning or moaning soul” (St. Augustine).