

團體活動/ Upcoming Events

7/7 (星期五)	晚上六時半	耶穌聖心會主辦聖心彌撒以感謝耶穌聖心的大愛。誠邀各位參加。	亞洲中心
29/7 (星期六)	下午二時至四時	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禱。	亞洲中心
7/7 (Fri)	6:30pm	Mass to thank the great love of the Sacred Heart of Jesus. All are welcome.	Asiana Centre
29/7 (Sat)	2pm – 4pm	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.	Asiana Centre

報告 News

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](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. 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

常年期第十三主日 (甲年) 2017 年 7 月 2 日  
July 2<sup>nd</sup> 2017 13th Sunday in Ordinary Time (Year A)



Stained glass window,  
depicting Jesus Imparting Wisdom

*Whoever receives you receives me, and whoever receives me receives the one who sent me. (Mt 10:40)*

誰接納你們，就是接納我；誰接納我，就是接納那派遣我來的。  
(瑪竇福音 10:40)

下主日讀經: Next Sunday Readings:			
1 <sup>st</sup> reading	讀經一:	匝加利亞書	Zec 9:9-10
2 <sup>nd</sup> reading	讀經二:	羅馬人前書	Rom 8:9, 11-13
Gospel	福音:	瑪竇福音	Mt 11:25-30

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

## 地上鹽(瑪:五:13)

## 李尚義

"你們是地上的鹽，鹽若失了味，可用什麼使它再鹽呢？它再毫無用處，只好拋在外邊，任人踐踏罷了。”(瑪五:13)

鹽是生活的必需品，是開門七件事之一。福音上所說的鹽是一種借喻的說法。說明基督徒的生活不能缺少的因素。從清代起，鹽稅成為國家重要稅收，而鹽商也成為商業上的專利權持有人。福音上說基督徒要成為地上鹽的意義是什麼呢？

歷史上，以民和鹽的關係是很特別的。“此外，凡你獻的素祭品都應加上鹽，總不可讓你的素祭缺少與你天主結約的鹽。在你的一切祭品上，都應加上鹽奉獻。”(肋二:13)

鹽在化學上是氯化鈉的結晶體，有鹹味，可以和其他食物調和，但在釋放出鹹味之前，一定要經過由固體變成液態後方能生效。由固體變成液體，照物理的原則，需要加熱或稀釋，方才可以溶解，以便和其他食物起調和作用。在信仰的層面上，可以用這個例子來解釋。一位基督徒，經過天主聖神的德能，將他個人，由固體的狀態下，溶化成為液體，溶入一個基督徒團體之內，即我們所說的共融團體。初期教友手足般的團結源於他們對主耶穌的共同信仰，共同效法耶穌的願望，和對祂的愛，這愛必然產生互愛；他們只“一條心和一個靈魂”(宗四:32)。這種交融的意義，根據聖保祿的教導：因信德和洗禮與基督結合的信友，分享耶穌的奧蹟。基督徒與基督同死于罪惡，和祂一齊復活而度新生(羅六:3; 弗二5)。失去了鹹味的鹽現代也有新的用途。歐洲一些國家，在冰雪侵襲後，主要路面會發生路滑，影響汽車行人安全，會採用撒鹽來保持交通安全。以倫敦為例，市政當局會使用失去一些鹹味的石鹽(rock salt)撒在路面上。因為鹽溶解時會將路面上的一層結冰液化，未溶化的石鹽會成為沙礫。照聖經上說的，“任人踐踏”。這樣做，市民可避免交通失事或滑倒。可以這樣說，在共融團體內，看似沒有多大貢獻的平信徒，也有他們的角色，以一無所有，謙遜卑微的聖德，為整體作出不可磨滅的見證。

現代醫療採用的靜脈注射(俗稱「吊鹽水」)為病人服務。雖然醫學上的鹽水包含藥物，營養素等，但鹽水對人的生命是十分重要的。

根據聖若望福音，凡接受「生命的聖言」宣告的弟子，就與耶穌的證人(使徒們)交融，並藉他們與耶穌及聖父共融(若壹一:3; 二24)。與耶穌的證人們(使徒們)交融，首先便就是把整個世界的局勢當作法庭的情況來看。自從耶穌來到這個世界上，末世的時代，也就是天主審判全人類的日子，已經開始了。罪人若能接受耶穌為天主的國所作的見證而悔改，就可以免被定罪而得救；所以跟隨耶穌作見證的人免被定罪而得救；形成基督徒典型的人生觀。宗教性的見證不只指信徒眼光所體會到的事實，而且指他們以信仰的眼光所體會的事實。所以作見證的方式不限於語言，而包括以自己生活方式(即以身作證)，甚至準備殉道來見證。教宗保祿六世在《在新世界中傳福音》說：『為教會宣傳福音的首要方法是真正基督徒生活的見證。』《地上鹽》不是單純食物上的調味品，而是對天國臨在所作的見證，以教友信德生活去見證。

作地上鹽有兩樣先決條件：共融和見證。即是首先要在信仰團體內共融和在生活上見證個人的信仰。



## “Salt of the Earth”

## John Li

“You are the salt of the earth, but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.” (Matt.5:13)

Salt is an essential item in our daily living and as an analogy to our Christian life, it is an indispensable element. In Chinese history, starting from Qing Dynasty, Salt Tax became an important source in national revenue from collection of Salt Monopoly from Salt Merchants. But what is the true meaning of “Salt of the Earth” for the Christians in the Bible?

In Leviticus, the Jews were told: “You shall not omit from your grain offerings the salt of the covenant with your God; with all your offerings you shall offer salt.” (Lev.2:13)

In chemistry, common salts are compounds of sodium chloride in crystal form, with salty taste and can blend with many food items. Before its salty taste is released, salt crystal must undergo from the solid state to liquid state, either through heating, mixing or diluting. This condition can be reflected in our Christian faith when a Christian through the powers of Holy Spirit turn the individual from a solid state into a liquid state so as to integrate into a Christian community, or more correctly in fellowship with Jesus Christ in a community of love as demonstrated in Acts 4:32 – “Now the whole group of those who believed were of one heart and soul.” The meaning of such fellowship, according to the teachings of St. Paul referred to the fact that Christians are united with Christ through faith and baptism, sharing the mystery of Christ, died with Christ in sins and resurrected to new life. (Rom 6:3; Eph 2:5) In modern times, even the salts that lost its taste are used as an effective means in prevention of traffic accidents. In some cold countries in Europe, after snow storms, the Government would conduct clearing operations on major roads and as a means to prevent slipping or falling, will spread rock salt on major traffic routes to reduce the risk of slipping or from fall of pedestrians. Rock salt when melts, will break up frozen road surface, and the left-over residue will serve as sand and grid against slipping. This is exactly what the Bible says “thrown out and trampled under foot.” In a community of faith, even the laity who appeared to have no significant position in the community, always in a humble role, served the Lord as a silent witness for the whole community. Infusion of saline water is often seen in hospital wards, though such liquid has medications or nutrients added. From this angle, saline water is very important medium to preserve lives.

St. John has declared in his Letters that the followers the Words of Life will be in fellowship with those (apostles and disciples) who bear witnesses for Christ and His Father (Ref. John I–I:3; II:24), hence they are in fellowship with His apostles and disciples. We can take the whole world as the ultimate Tribunal and the End Time has begun with the birth of Jesus Christ. Those who accept witnesses for the Kingdom of God and repent, will be saved. This also means those followers who bear witnesses to God’s Kingdom will be saved. That is the typical worldview of all Christians. In religious terms, bearing witnesses is not restricted in words or statements given in a court of law, but in our way of life compatible to our faith, even to the extreme of martyrdom. Pope Paul VI in his proclamation *Evangelii nuntiandi* 1975 declared that the primary way of propagation of the Gospel by the Church is based on the witnessing of the lives of the Christians. Salt on Earth is clearly not confined to taste in food, but to bear witness of the advent of the Kingdom of God.

There are two perquisite conditions for being Salt of the Earth. Fellowship (Communion) and Bearing Witnesses. In other words, we have to be in fellowship within our Community of Faith and as personal commitment to such belief, we have to bear witness in our daily living.