

團體活動/ Upcoming Events

25/8 (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
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25/8 (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
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報告 News

粵語成人慕道班將於明年二月中開辦新班。現開始招收新學員。請介紹未信主的親友參加。請向盧太查詢。電話: 0410 342 890。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 (0401058199) 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「解開聖經之奧秘」的讀經方式去認識「聖經」，以增加大家對聖經的熱愛。歡迎各位參加。

New Cantonese Catechumen class will commence in February 2019 and is 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 Rachel Lo on 0410 342 890 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 Elsa 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 using the work book and video of "Unlocking the Mystery of the Bible" to lead us to read the Bible around a common thread. 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. Joseph Lu OFM 路勇神父 電話: 0431 962 786

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Sr. Agnes Chang 電話: (02) 9560 3071

常年期第二十主日 (乙年) 2018 年 8 月 19 日

August 19th 2018 20th Sunday of Ordinary Time (Year B)



Matthias Stom, Supper at Emmaus ca. 1633 - 1639

Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. (Jn 6:54)

誰吃我的肉，並喝我的血，
必得永生，在末日，我且要
叫他復活。

(若 6:54)

下主日讀經: Next Sunday Readings:

1 st reading	讀經一:	若蘇厄書	Jos 24:1-2a, 15-17, 18b
2 nd reading	讀經二:	厄弗所書	Eph 5:21-32 or 5:2a, 25-32
Gospel	福音:	若望福音	Jn 6:60-69

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 4:00 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

修和聖事: 每月最後一個星期六 下午 2:30-3:30 亞洲中心

領洗、婚配及病人傅油: 請聯絡主任司鐸/神父

每年的八月十五日是我們天主教會慶祝聖母升天的大瞻禮。而且是「當守瞻禮」。所謂當守瞻禮，即是:已領洗的成年教友，當日須參與彌撒聖祭。然而，這聖母升天瞻禮，却不如聖誕節，即使十二月廿五日不落在星期日，却仍然會是假期！所以即使天主教徒須在聖誕節當日，去教堂參予彌撒，也是毫無問題的。因為聖誕節原本就是很普世性的假期。但聖母升天這瞻禮，却很不一樣！仍在工作的教友，要表達對聖母媽媽的孝愛，只能早起，在上班前去教堂，或是下班後再去望彌撒。住在大城市的教友，另一個方便之處是，在市中心有某些天主教堂，在午餐休息時間亦有彌撒，因此他們要參與彌撒就更方便了！

在天主教會內，除了耶穌，聖母，聖若翰及極少数的聖人外，一般都是慶死不慶生的。我們慶祝聖母的升天，却有特殊的意義：

* 要提到聖母，自然要提到天主揀選了她，做真天主及真人耶穌的生身之母！既然耶穌是真天主，所以聖母自然可稱為「天主之母」了。

* 1970 年羅馬彌撒的頌謝詞，說明了聖母蒙召升天的教會性及末世意義：「童貞瑪利亞今日蒙召升天，是教會要達到圓滿境界的開端，也是天主子民在人生旅途中，確切希望和安慰的憑證。」故此，聖母蒙召升天給我們揭示了基督的逾越奧蹟，在人身上的最完美效果。主賜給了聖子之母，靈魂肉身天國的光榮，願我們也以天國為人生目標，日後得與聖母同享榮福！

試論聖母升天的意義：

聖母升天與我們有關係嗎？肯定有！聖母升天表示她已圓滿地被救贖---進入了一個新天新地當中。聖母升天告訴我們，她原只是一個人，但她在救恩史中接受了天主的使命，憑著信德，她完成了這使命，與天主合作無間，天主因而使她整個人性達於圓滿的境界：我們知道，聖母不是神，却是個最圓滿的被救贖的基督徒！現在聖母與天上聖人聖女共融一起，成為一個諸聖相通功的團體，因而教會常鼓勵我們請天上的聖人聖女代禱，特別是聖母媽媽。

在聖母升天這瞻禮日，給我們的啟示很清淅:即使全人類擯棄天主，但天主子降生成人，救贖世人這真理永不落空，因為人類中至少有一個人已經完完全全地接受了這個救恩，她就是聖母瑪利亞---她已圓滿得救！由於聖母代表着教會，是教會的典型---這典型已接受了救恩！因此聖經上說：「陰間的門，不會戰勝教會。」（瑪 16:18）

1950 年 11 月 1 日教宗比约十二世頒佈〈廣賜恩寵的天主〉憲章，正式確立聖母蒙召升天的信理：「無原罪的天主之母，卒世童貞瑪利亞，在完成她的塵世之旅後，靈魂肉身一起被提昇至天國的光榮裡。」

為答覆一些新教徒對聖母升天的質疑，我們可以分辨出:耶穌升天與聖母升天之間的分別:耶穌是以祂天主性的能力升到天上，抵達祂的光榮寶座，坐在天父之右。而聖母，正確地說，應該是「蒙召」升天。她有賴至愛聖子的能力，召她的靈魂及肉身回歸天主光榮的國度裡！

聖母靈魂肉身一起升天，是兩者一起蒙受救贖，正是最圓滿的救贖。教宗聖若望保祿二世曾說：「因聖母蒙召升天的奧跡，世界救主及復活之主作為唯一中保的一切效果，都在瑪利亞身上正式地完成。聖母升天的奧跡表達出教會的信仰:瑪利亞是以一種緊密而不可解除的聯繫和基督相契。」（〔救主之母〕通諭）

Every year on 15th August our Catholic Church celebrates the Feast Day of the Assumption of the Blessed Virgin Mary. It is also a holy day of obligation, meaning all baptised adults should attend Mass on that day. Unlike the Christmas day, even when 25th December does not fall on a Sunday it will still be a public holiday, for Catholics to fulfil the holy day of obligation on Christmas day it will not be a problem. However the Feast Day of the Assumption is different, for the working class, to express their piety to our Blessed Mother, they will have to either wake up earlier and attend Mass in the morning or go after work. For those who live in the city, it may be a bit more convenient as they can go to churches in the CBD which also have Masses during the lunch hours.

In the Catholic Church, with the exception of Jesus, the Blessed Mother, John the Baptist and a few other Saints, the Church celebrates the date of their death rather than their birth. The reason behind celebrating the Assumption of the Blessed Mother carries a special meaning:

* God chose Mary to become the mother of Jesus, who is true God and true man. Since Jesus is God, it follows that the Blessed Mother is also the Mother of God.

* The Preface in the 1970 Roman Missal expressed the ecclesiastical and apocalyptic meaning of the Assumption of the Blessed Mother: “For today the Virgin Mother of God was assumed into heaven as the beginning and image of your Church’s coming to perfection and a sign of sure hope and comfort to your pilgrim people.” The Assumption reveals the perfect fulfilment of the Paschal mystery upon mankind. God bestowed upon the Mother of His Son the heavenly glory in assuming her body and soul. May we all place heaven as our goal that we will one day be in eternal glory together with our Blessed Mother.

The significance of the Assumption of Blessed Mary:

Does the Assumption have any relation to us? Of course it does! The Assumption signifies the fulfilment of Redemption upon the Blessed Virgin Mary. She has entered into a new heaven and a new earth. Although as a mere human person, the Blessed Virgin Mary accepted God’s mission in the salvation history. Through her faith she completed her mission and cooperated with God in perfect harmony, and God made her humanity comes to fullness and perfection. We know that the Blessed Mother is not a deity but rather a Christian who received the fullness of Redemption. She is now with the assembly in heaven and in communion with all the Saints. The Church encourages us to ask for intercession from the heavenly Saints, in particular from our Blessed Mother.

The revelation at the Feast Day of Assumption is clear: in spite of mankind forsaking God, the truth of Redemption through the Incarnation of Christ will never fail, because at the very least, there is one among mankind who has fully accepted the gift of salvation, the fruit of salvation has been perfectly fulfilled upon the Blessed Virgin Mary. She is the exemplary realization of the Church in the reception of this grace of salvation, echoing the scripture, “the gates of Hades will not overcome it” (Mt 16: 18).

On 1 November 1950 Pope Pius XII proclaimed in the Apostolic Constitution of “Munificentissimus Deus” the dogma of the Assumption: “the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.”

To answer the doubts of some newer believers, we can distinguish the difference between the Ascension of Jesus and the Assumption of the Blessed Mother as follows: Jesus ascended into heaven through His divine power and authority, He is seated at the throne at the right hand of the Father, whereas the Blessed Mother was assumed into heaven through the power and authority of God’s beloved Son, her body and soul are now in the eternal glory of God’s kingdom.

The Assumption of the Blessed Mother in body and soul is the perfect fulfilment of salvation. As Pope John Paul II once said, “By the mystery of the Assumption into heaven there were definitively accomplished in Mary all the effects of the one mediation of Christ the Redeemer of the world and Risen Lord.... In the mystery of the Assumption is expressed the faith of the Church, according to which Mary is ‘united by a close and indissoluble bond’ to Christ.” (Encyclical Letter Redemptoris Mater)