

團體活動 / Upcoming Events

7/8 (星期五)	晚上六時半	耶穌聖心會主辦每月首星期五耶穌聖心彌撒以賠補耶穌聖心所受的苦難。誠邀各位參加。	亞洲中心
14/8 (星期五)	晚上八時	團體將會在亞洲中心慶祝聖母升天瞻禮，誠邀各位參加。	
21/8 (星期五) 至 23/8 (星期日)		聖神宮殿祈禱營(THS) 快來參與我們為期三天的祈禱營。透過敬拜讚美，信仰講座，彌撒，明供聖體和覆手祈禱，你將感受到天主對你無限的慈愛。主講嘉賓有劉馬定神父和來自舊金山的金張任淳女士。如有興趣參與，請到 www.thsonline.org 或聯絡Kevin Kwan 0404050603登記。費用：金色錢幣的捐獻。	St Joseph Retreat Centre 30 Tyson Road, Bringelly NSW 2171
29/8 (星期六)	下午二時至四時	每月的團體明供聖體聚會，將會在亞洲中心舉行 - 歡迎各位邀請家人或朋友前來在耶穌聖體前一起祈禱。	亞洲中心

7/8 (Fri)	6:30pm	Mass to commemorate the suffering of the Sacred Heart of Jesus. All are welcome.	Asiana Centre
14/8 (Fri)	8:00pm	Our community will be celebrating the "Feast of Assumption of Our Lady" with a Mass at Asiana Centre. All are welcome	
21/8 Fri - 23/8 Sun		Prayer Camp by Temple of the Holy Spirit (THS) Come and join a three-day camp with our guest speakers Fr. Martin Low O.F.M. and Mrs. Imsoon Kim, you will experience God's abundant love with praise and worship, faith talks, Mass, pray overs, and more! You are welcome to join the camp! Registration: Kevin Kwan 0404050603 or www.thsonline.org Cost: gold coin donation	St Joseph Retreat Centre 30 Tyson Road, Bringelly NSW 2171
28/8 Sat	2-4pm	Community Monthly Eucharistic Adoration at Asiana Centre. 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

國語和粵語成人慕道班已分別在亞洲中心和聖伯祿朱廉教堂開辦新班。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廉教堂二樓會議室舉行。繼續研讀「彌撒經書總論」，以增加大家對彌撒的認識。歡迎各位參加。

Mandarin and Cantonese Catechumen classes have commenced at Asiana Centre and at SPJ and are 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 “General Instructions of the Roman Missal”. All are welcome to join us.

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



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 Chaplain: Fr. Martin Low OFM 電話: 0424 883 838
修女: Sr. Teresa Chiu 電話: (02) 9716 6460 傳真: (02) 9799 1377
Sr. Agnes Chang 電話: (02) 9560 3071

常年期第十八主日（乙年） 2015 年 8 月 2 日
August 2, 2015, 18th Sunday in Ordinary Time, Year B



Jesus said to them: "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst."
(Jn 6:35)
耶穌對他們說： " 我就是生命的食糧，到我這裡來的，永不會飢餓。信從我的，總不會渴。"
(若望福音 6:35)

Image from
http://www.kingjamesbibleonline.org/John-6-35_Inspirational_Image/

<u>下主日讀經: Next Sunday Readings:</u>		
讀經一:	列王紀上;	1Kgs 19:4-8
讀經二:	聖保祿宗徒致厄弗所人書;	Eph 4:30-5:2
福音:	聖若望福音;	Jn 6:41-51

Seminary Open Day: Sunday 9th August Men seeking an insight into seminary life and the vocation to the priesthood are invited to this event at the Seminary of the Good Shepherd. The program includes Sunday Mass, brunch, a talk and a guided tour as well as time to chat with seminarians. Details: 9:00 am - 2:30 pm, Seminary of the Good Shepherd: 50-58 Abbotsford Rd Homebush NSW, Cost: Free, but registration essential. Enquiries/registration: vocations@sydneycatholic.org or 9307-8424.
Men seeking an insight into seminary life and the vocation to the priesthood are invited to this event at the Seminary of the Good Shepherd. The program includes Sunday Mass, brunch, a talk and a guided tour as well as time to chat with seminarians. Details: 9:00 am - 2:30 pm, Seminary of the Good Shepherd: 50-58 Abbotsford Rd Homebush NSW, Cost: Free, but registration essential. Enquiries/registration: vocations@sydneycatholic.org or 9307-8424.

Saint of the Week – St Mary of the Cross MacKillop (August 8)
Mary MacKillop (1842 -1909), now known as St Mary of the Cross MacKillop, was an Australian woman of early Australian colonial times. On March 19, 1866 at Penola in South Australia she, with Father Julian Tenison-Woods, founded the Sisters of Saint Joseph of the Sacred Heart (Josephites). Mother Mary of the Cross was its first Religious Sister and Superior. Following This Sunday is the beginning of Vocations Week. Today we are invited to explore our identity and mission as Christians: “The Christian should be a luminous person; one who brings light, who always gives off light! A light that is not his, but a gift from God, a gift from Jesus.” (Pope Francis)

The reat Harmony

John Li



(The calligraphy inscribed on rock represents four Chinese characters, viz., Tian 天 (Heaven), Ren 人 (Man), He 合 (Union) Yi 一 (One)- literally meaning Harmony between Heaven and Humanity in union as One entity). This concept has been part of Confucian cosmological vocabulary or Confucian metaphysics.)

On 24 May 2015, Pope Francis published his Encyclical – *Laudato Si. Mi* Signore,(Priase be to you, My Lord). This famous papal document was well received by political leaders in different countries, scientists, theologians and ecologists. An International Conference was held on 21st July, 2015 at Vatican with over 70 mayors from different countries in the Americas, Europe, Africa and Asia.

What is an Encyclical? It is an official pastoral letter from the Holy Father, addressing to all members of the Universal Church in his teaching capacity as the leading Bishop of the Hierarchy for the discharge of magisterium. Normally, the Encyclical is written in Latin and the first two words in the letter will become the name of the Encyclical in question.

Inspired by the Canticle of the Creatures of St. Francis of Assisi, Pope wrote his Encyclical in 106 pages, divided into 246 paragraphs and in para 87, he wrote:

“87 – When we can see God reflected in all that exists, our hearts are moved to praise the Lord for all his creatures and to worship him in union with them. This sentiment finds magnificent express in the hymn of Saint Francis of Assisi:

Praise be you, my Lord, with all your creatures,
Especially Sir Brother Sun,
Who is the day the through whom you give us light.
And he is beautiful and radian with great splendour;
And bears a likeness of you, Most High.
Praise be you, my Lord through Sister Moon and the stars,
In heaven you formed them clear and precious and beautiful.
Praise be you, my Lord, through Brother Wind,
And through the air, clouding and serene, and every kind of weather
Through whom you give sustenance to your creatures.
Praised by you, my Lord, through Sister Water,
Who is very useful and humble and precious and chaste.
Praise be you, my Lord, through Brother Fire,
Through whom you light the night,
And he is beautiful and playful and robust and strong.”

The Canticle was written one year before the death of St. Francis in his native tongue but was rendered into Latin. St. Francis called the Sun, Wind and Fire to be his brothers, and Moon, Stars, and Water to be his sisters and the earth his mother. The saint visualized the beauty and light from these creatures so that he poured out his praises to the Lord. When Pope was elected to be the successor of St. Peter, he chose his pontificate to be named after St Francis, who has been honoured by the Church as patron of Ecology. Nearly 800 years later, Pope Francis brought up this theme on the care of our common home.

At approximate the same period in the East, a Neo-Confucian scholar, Chang Tsai (1020-1077) in China advocated the theme as The Great Harmony which has similar observations of the Catholic saint. It was recorded in the Western Inscription in these words (in parts): “ Heaven is my father and earth is my mother, and even such a small creature as I finds an intimate place in their midst. Therefore that which extends throughout the universe, I consider as my nature. All people are my brothers and sisters, and all things are my companions....When the time comes, to keep himself from harm – this is the care of son. To rejoice in Heaven and have no anxiety –his is filial piety at its purest.... Wealth, honor, blessing, and benefit are meant for the enrichment of my life, while poverty, humble station, care, and sorrow will be my helpmates to fulfillment. In life I follow and serve[Heaven and earth]. In death I will be at peace.”

The ultimate purpose of Chang Tsai’s philosophy is self-realization with others, family and society, for the Great Harmony or *Tian Ren He Yi*. According to Vat.II -Declaration on the Relation of the Church to non-Christian Religions (Nostra Aetate) para. 2: “The Catholic Church rejects nothing of what is true and holy in these religions. She has high regard for the manner of life and conduct, the precepts and doctrines which, nevertheless often reflect a ray of that truth which enlightens all men.” Following this spirit, it can be said that *Laudata Si* is the Chinese version of the Great Harmony or vice versa within the framework of Chinese Culture, based on the practice of making unremitting efforts to improve oneself, for purpose of the Great Virtues which carry creation.

天人合一

李尚義

教宗方濟各頒布的通諭《願你受贊頌》獲得各國人民的讚譽，由聯合國機構和各國政要，科學家，神學家及環保專家，一致推崇。教宗方濟各七月廿一日在梵諦岡接見來自全世界的 70 多位市長時，表示城市無論大小，都能為尊重世界上的環境推波助瀾。首先要尊重的應是人類生態，因為人總是生態的中心，若生態環境被糟塌，人就會受苦。

究竟什麼是「通諭」？「通諭」是教宗寫給整個教的正式牧函，正式地行使身為牧者及教師和主教團之首的責任，而「通諭」屬教宗平時的訓導權的一部份。「通諭」多以拉丁文發表，而「通諭」原文的首兩個字便成為該「通諭」的正式名稱。《願你受贊頌》是聖方濟讚頌造物主的名作，而教宗在他的一百零六頁的牧函中，並在第八十七段上全文引述歌詞如下：

至尊、全能美善的天主！
您當享受一總的贊美、光榮、
敬仰和福樂！
至尊的主啊、惟有您堪承它們。
任何世人均不配呼喚您的聖名。

主啊！讓我因着您造生的萬物來歌頌您吧！
尤其是高貴的「太陽兄弟」；
您藉着他賜給我白晝的光亮，
他極大的光芒是多麼美麗赫耀啊，
啊，至尊的主，他就是您的徵象！

主啊！讓我為了月光和星辰姊妹歌頌您吧！
在穹蒼，您使他們放射出麗可愛的柔光。
同時也為了空氣、烏雲、青天和不分陰晴的天時，
藉他們您恩賜萬物生活的食糧！

主啊！讓我們為水姊妹來頌您吧！
她有廣大的用途、並謙虛，
可愛和純潔。

主啊！讓我們為火兄弟來歌頌您吧！
藉着他、您在黑暗中光照我們！
同時他又是那麼燦爛、愉悅、
剛強而有力。

主啊、讓我們為「慈母大地」
姊妹歌頌您吧！
她養育我們，統御我們，
並為我們產生各種美果和五色
歌頌、贊美、感謝主吧！
並以至謙的事奉祂！

聖方濟撰寫了著名的『太陽兄弟之歌』是他在逝世前一年以翁布里亞方言寫成的，現時有拉丁文譯本。聖方濟稱呼太陽，風，火為兄弟，稱呼月亮，星辰，水為自己的姊妹，稱大地為母親，聖方濟用心靈的眼睛看到它們的光明，美麗和滋養力。故此，後世奉現代的生態環保聖人。他連覓食的小鳥，凍僵的蜜蜂，饑餓的野狼，都愛護，因為聖方濟認為萬物是人類類的兄弟姐妹。教宗就職時以方濟各作為他的名號，對聖人的理想是認同的。他提出的「整體生態」作為「通諭」的思想中心，是因為人從整個受造界中，認識到造物者的關係。從人心中發出的讚歎，便和八百年前的聖人思想相同。

同時代東方中國有一位著名宋明理學家張載(1020-1077)提出的「天人合一」《正蒙》的主張和聖方濟有很多共同點。張載的《西銘》，全文二百五十字，是一篇傳誦古今的名作。特將有關論點摘錄如下：

「乾稱父，坤稱母；予茲藐焉，乃混然中處。故天地之塞，吾其體；天地之帥，吾其性。民，吾同胞；物，吾與也…于時保之，子之翼也；樂且不憂，純乎孝者也。違日悖德，害仁日賊，濟惡者不才，其踐形，惟肖者也。…富貴福澤，將厚吾之生也；貧賤憂戚，庸玉汝于成也。存，吾順事；殁，吾寧也。」用白話文翻譯如下：

「《易經》的乾卦，表示天道創造的奧秘，稱作萬物之父；坤卦表示萬物生成的物質性原則與結構原則，稱作萬物之母。我如此的藐小，卻混有天地之道于一身，而處於天地之間。這樣看來，充塞於天地之間的『氣』就是我的形色之體；而引領統帥天地萬物以成其變化，就是我的天然本性。人民百姓是我同胞的兄弟姐妹，而萬物皆與我為同類。…及時地保育他們，是對乾坤父母應有的協助。如此地樂於保育而不為己憂，是對乾坤父母最純粹的孝順。若是違背了乾坤父母這樣的意旨，就叫做"悖德"，如此地傷害仁德就叫做“賊”。助長凶惡的人是乾坤父母不成材之子，而那些能夠將天性表現於形色之身的人就是肖似乾父母的孝子。富貴福祿的恩澤，是乾坤父母所賜，用以豐厚我的生活；貧賤憂戚，是用來幫助你成就一番事業的。活著的時候，我順從乾坤父母所要求的理；死的時候，心安理得，我安寧而逝。」

張載哲學的終極目的，是實現自我和他人，家庭和社會，人類自然的統一和諧，即「天人合一」的理論。按梵二《教會對非基督宗教態度宣言》第二段上說的：「天主教會絕不摒棄這些宗教裏的真的聖的因素，反映著普照全人類真理之光。」『天人合一』是中國文化上的《願你受贊頌》，自強不息，厚德載物，成就自我們人格和社會公德。

（注：石刻的文字是〔天人合一〕是用四個單字合組而成）