

團體活動 / Upcoming Events

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

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
29/8 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.



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
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主任司鐸 Chaplain: Fr. Martin Low OFM 電話: 0424 883 838
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常年期第十九主日 2015 年 8 月 9 日
Sunday, August 9, 2015, 19th Sunday of Ordinary Time B



Ferdinand Bol, Angel Appearing to
Elijah c. 1644

... but then an angel touched him and ordered him to get up and eat. Elijah
looked and there at his head was a hearth cake and a jug of water ...

(1Kgs 19:5-6)

忽然, 有位天使拍醒他, 對他說:「起來, 吃罷!」他看了看, 見頭
旁有一塊用炭火烤熟的餅和一罐水; 他吃了喝了, 又躺下睡了。
(列上 19:5-6)

下主日讀經: Next Sunday Readings:

讀經一: 箴言;	Prv 9:1-6
讀經二: 聖保祿宗徒致厄弗所人書;	Eph 5:15-20
福音: 聖若望福音;	Jn 6:51-58

This Sunday closes Vocations Week. Today we celebrate and give thanks for the many joys and gifts that the Priesthood and Consecrated Life bring to society. We pray for those called to these vocations. Is God calling you to explore your vocation? “In each one of you there is a chest, a box, and inside there’s a treasure. Your job is to open the chest and pull out the treasure, make it grow, give it to others, and receive the treasure of others.” Pope Francis.

Retreat for Woman, 21-23 August: Single women (18-35 years) seeking to enter into a deeper relationship with God and take a step towards a fuller sense of their purpose in life are invited to this retreat with Sr Mary Rachel OP, Francine Pirola, Fr Epeli Qimaqima, Sr Judy Bowe MGL, and Elizabeth Arblaster. The retreat includes talks on prayer, scripture, discerning your vocation, marriage, consecrated life and more. There will be opportunities for private spiritual; guidance, Confession, Adoration and Mass. Cost: \$190. Place: Mt Schoenstatt Retreat Centre at Mulgoa. Contact: elizabeth.arblaster@sydneycatholic.org / 9307 8425

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

信仰問題

什麼是信仰的本質？為什麼有些人相信有一位會鑒臨和影響我們一 生的神明， 和另外一些人相信只有人自己才能掌握他們自己的命運？

著名探險家愛爾蘭人薛克頓(Ernest Shackleton)在他赫赫有名的南極旅程上， 在絕處逢生的光景， 親身體驗到『第三者』的故事. 故事叙述薛克頓的小船「堅忍號」被困在冰川內，他和他的船員怎樣能逃出生天。 引人入勝的地方是神明的臨在，直至他完成了探險的過程. 薛克頓的《回憶錄》上有兩位船員. 不知怎樣的多了一位船員， 變成了四個人了。 可以說是『看不見的臨在』(unseen presence)。 薛克頓後來對這位不速之客當作『神明同伴』。 在其他場合上， 這個現象可稱為『第三者』 對於所謂『第三者』的問題， 醫學界以理性的角度加幾以詮釋。 『第三者』的出現是由於體力極度疲勞或單調， 或由於血糖過低， 又或大腦浮腫引起感覺上的假像， 進入了一種迷離境界。 但一些人認為冥冥之中有其他因素存在。 有些人將這種現象稱為「天使的調換」，即是說當人類的忍受力達到極限時， 神明的機制便會立即發動，使當事人會化險為夷。 對我來說，關於「第三者」的存在的問題，多過現有的答案。 當死亡危機迫在眉睫時， 人的自我可能會離開身體， 一如人的自我可能離開躺在手術枱上軀體的可能性一樣？ 我們對自己的存在是否可以在不同層面來觀察或幫助自我？如果我們在迫切時可以急召這種潛能的話， 那末我們是否可以利用這種潛能作為我們應付日常生活的指標？對於這些問題， 我曾經思考過一段時間。 實際的結論在那裏？ 信德！ 你是否有或無之別。 下面的故事說明了這一點：

在阿拉斯加州荒漠上， 有兩人在酒吧喝酒閒聊。 彼此雖然是老友， 但對天主的意識顯然不同。 一位是神父， 另外一位是無神論者。 他們為討論天主的存在而發生爭執。 無神論者對司鐸說：“你看！不是我不給天主一個機會， 我甚至嘗試過祈禱那回事。 但事情是不可能的。” 神父以懷疑的眼光詢問這位無神論者。 "你是否真的祈禱？何時發生了這件事？” 無神論者回應說：“就是上個月罷！我因為離開營地時受暴風雪所困， 溫度下降至五十度下， 眼前是白茫茫一遍， 迷失了方向。 但我下跪祈禱時 說：“神明在上， 如果確有神明的話， 我迷失在暴風雪雨中， 如果你不加援手， 我便死亡了。” 司鐸面露迷惑的表情便說：“現在你一定信有神了。 畢竟你現在不是生存嗎？” 無神論者反起雙目說：“當然不是。 事情不是這樣的。 有幾個愛斯基摩人遊盪過來， 他們指引我回到營地去。”

同樣的故事， 但有不同的向度。 神父的觀點， 無神論者的得救是有神明的干預， 而無神論者的意識則是獲救的是偶然事件和幸運。 是否其中之一的觀點是正確， 還是受到誤導？ 是否可能兩人的觀點同是正確而天主的存是靠個人的信仰- 如果你是無神論者的話， 神便會停止存在。

約翰·坦伯頓(John Templeton)在他著述的一本書上” 《永恆的精神原則二百條- 全球性的生命定律》可能提出答案。 坦伯頓相信人的靈性是個人問題， 是 "根據個人信仰者對神明的獨特體驗。” 他感到奇怪的是， 為什麼有人相信會有一位更高超的神明存在， 因為個人的意識會發動人的靈性活動時， 例如祈禱時便會啟動這種力量？ 是否因為個人意識的啟動便會產生更大靈能力量的表現？ 或許這是一些人說的 "過著精神生活” 而不是有宗教信仰？

或者是因為信德並不是與生俱來， 而是因為我們祈禱或默想去發動起來的。 凡是經常參與這些活動的人， 他們會比較更有能力去啟動這種功能， 這種生命力量便是其他人所說的天主。 無神論者不會相信神的， 或許祈禱的效應使他能在阿拉斯加州荒漠得到生存的鑰匙。 如果坦伯頓的說法是真的， 那末他需要繼續他祈禱的習慣， 使信仰的意識回復到生命內， 會使他更加明白他在風雪交加的絕地的晚上， 並不是偶然的幸運而已。

Faith

Fr. Martin Low

What is the nature of faith? Why do some of us believe that there is a God that watches over us and impacts our lives, while others believe we are alone in the world and left to our own devices?

There is a story of “the third man” encountered by Ernest Shackleton during his legendary Antarctic expedition. It was a story of how Shackleton’s boat The Endurance became trapped in the ice and how he and his crew narrowly escaped with their lives. One fascinating fact that drew less attention was the otherworldly presence that accompanied him during the final leg of his journey. In his memoir, Shackleton reported that he and his two traveling companions were joined by a fourth person—an “unseen presence”. While Shackleton later referred to this presence as his “divine companion”, in other circles the phenomenon became known as the third man.

The Third Man has been termed many things by medical professionals who try to explain it rationally: A sensory illusion caused by extreme physical exertion or monotony. A condition attributable to low blood glucose or cerebral edema. But there seems to be something more there. Some have referred to it as the “angel switch”, an otherworldly mechanism that kicks in when we reach our limits of endurance. For me, the third man brings up more questions than answers. Is it possible that some part of the self actually leaves the body at those moments when death may be imminent, much like those who leave their body while on the operating table? Are we viewing and aiding ourselves from a different plane of existence? And if we can call up this guiding force in times of great need, might we also be able to use this resource for comfort and guidance in everyday life? These are questions I have been pondering. But what does it really come down to? Faith. You either have it or you don’t. The story below illustrates the issue:

There are these two guys sitting together in a bar in the remote Alaskan wilderness. While they’re old friends, they have very different ideas on God—one is a priest and the other is an atheist. They begin arguing about the existence of God. The atheist says, “Look, it’s not like I haven’t given God a chance. I even tried the prayer thing. It didn’t work.” The priest asks with some incredulity, “Did you really pray? When did this happen?” “Just last month,” replies the atheist. “I got caught away from the camp in a terrible blizzard. I was totally lost and I couldn’t see a thing. It was 50 below, and so I prayed. I fell to my knees in the snow and cried out ‘Oh, God, if there is a God, I’m lost in this blizzard, and I’m going to die if you don’t help me’.” The priest looks at the atheist with a puzzled expression and exclaims, “Well then you must believe in God now. After all, here you are, alive!” The atheist rolls his eyes and says, “No way, that’s not how it happened. A few Eskimos came wandering by and they showed me the way back to camp.”

The same story. Two different perspectives. The priest sees the man’s rescue as an act of divine intervention, while the atheist sees it as coincidence, his own good fortune. Is one point-of-view correct and the other misguided? Or is it possible they both men are correct and that God’s existence is dependent on our belief—if you’re a non-believer, God ceases to exist? Perhaps, John Templeton, in his book, "The Worldwide Laws of Life, 200 Eternal Spiritual Principles," may provide an answer. Templeton believes that spirituality is a personal issue, based on “the unique divine experiences of the individual believer.” He wonders if there isn’t a reason why some believe in a higher power: Can a person’s consciousness become activated through spiritual practices such as prayer? And can this activation in a person’s consciousness generate greater expressions of spirituality? Could this be what some people describe as “living the spiritual life,” rather than being “religious”?

Perhaps faith is not something we are born with, but something we activate by engaging in practices like prayer and meditation. And those who do these activities on a regular basis find that they are better able to connect with something greater than themselves, a life force that many identify as God. The atheist did not believe it, but perhaps prayer was the key to his survival in the Alaskan wilderness. Yet, if Templeton’s saying is true, he would need to continue his practice of prayer to make his sense of faith come to life, to become fully receptive to the idea that his encounter with his rescuers on that night was more than just a stroke of good luck.