

## 團體活動 / Upcoming Events

12/9 (星期六)	下午二時	天主教華人牧靈團體聖詠團定於本年九月十二日(星期六)慶祝成立三十週年紀念。該日下午二時將在雪梨華埠聖伯多祿朱廉教堂舉行謝主感恩祭及小型音樂會。下午六時在唐人街八樂居酒樓聯歡晚餐。晚餐門券成人\$50, 小童(12歲以下)請登記以備兒童餐位, 請聯絡各善會組長, 或聖詠團 Ivan Ho 0411-846-552。多謝支持。
26/9 (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

12/9 Sat	2pm	CCPC Choir is celebrating their 30 <sup>th</sup> Anniversary on 12 <sup>th</sup> September 2015 at St. Peter Julian Church. Thanksgiving Mass starts at 2pm and will be followed by a mini-concert. There will be a Celebration dinner at 6pm in “The Eight Restaurant”. Dinner ticket for adult - \$50. Children (under 12) please register to arrange meal and seating. Please contact your group leader or CCPC Choir Ivan Ho 0411-846-552. Thank you for your support.
26/9 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

團體響應悉尼總教區「教區退休神父基金」週年籌款, 將於今天彌撒後收集捐款。兩元或以上的捐款可申請扣稅, 請在捐款信封填上捐款人資料。
路勇神父將於九月廿六日(星期六)在方濟會會院的聖母無原罪聖堂宣發永願為方濟會會士。當日上午十時三十分在Mary Immaculate Church, 45A Victoria Street, Waverley NSW 2014 舉行感恩聖祭。隨後有午餐招待。為方便籌備工作, 有意參加午餐者請向所屬善會職員報名 或 向Simon Liu, Mary Liu 或Philomena Lee 報名。
黎修女(Sr. Damian Lai)將於十月三日(星期六)慶祝發願五十週年。當日上午十時三十分於St Paul de Chartres Chapel, 12 Fedrick Street, Boronia Heights, Brisbane, QLD 舉行感恩聖祭。團體藉此獻上祝賀及祝禱。願天主無限的慈愛常伴著她的一生, 使她的修道生活達於至善。
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。
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。
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。

In response to the Archdiocese of Sydney Annual Appeal for the Priests' Retirement Foundation, a collection from our community will be taken up after Mass today. Donation of \$2 or more are tax deductible. Please complete details in the donation envelop.
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.
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.
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.



# 天主教華人牧靈團體 CHINESE CATHOLIC PASTORAL COMMUNITY

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常年期第二十三主日 2015年9月6日

## Sunday, September 6, 2015, 23rd Sunday of Ordinary Time B



... then he looked up to heaven and groaned, and said to him, “Ephphatha!”—that is, “Be opened!” And immediately the man's ears were opened ... (Mark 7:34)

…然後望天歎息, 向他說:「厄法達」就是說:「開了  
吧!」這人的耳朵就立刻開了 (谷七:三十四)

Bartholomeus Breenbergh,

Jesus Healing a Deaf-Mute. 1635,  
detail

下主日讀經: Next Sunday Readings:

讀經一: 依撒意亞先知書;	Is 50:5-9A
讀經二: 雅各伯書;	Jas 2:14-18
福音: 聖馬爾谷福音;	Mk 8:27-35

**Happy Father's Day** to all of the Godly men of CCPC who love and care for their families as God loves and cares for His church! We salute you today and are grateful for your faith, your commitment and your loyalty to God and His Kingdom! Have a wonderful day and know that you are celebrated!!

**PRIESTS' RETIREMENT FOUNDATION PASTORAL APPEAL.** This week we are holding the Priests' Retirement Foundation Pastoral Appeal. Your donations are important in helping to build the Foundation which funds the practical needs of our sick and retired priests to give them a decent standard of living in their retirement years. Please give this appeal your generous support.

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

“只站著待命的人，  
也是在侍奉。” 若翰、梅爾敦(John Milton)

上面的詩句，採自英國大詩人若翰、梅爾 敦(1608-74)一首十四行詩上名為《嗟予失明吟》(On His Blindness)最後的一句。這一詩句，在英國文學上成為一句名言。梅爾敦失明後，對侍奉上主之心，不因個人身體的缺憾而有所保留，反而更堅持自己信念。而在侍奉天主的問題上，天主也用祂的時間和方式，啟示給詩人如何作侍奉工作。

常年期第廿主日上，團體的輔祭有六位獲得主任司鐸授予聖牌，表示對他們在禮儀上服務的認同。1960 年前，輔祭只由男性擔任。梵二後，女性亦可參與工作。平信徒大家有機會在主的晚餐上能積極侍奉。所謂侍奉，就是要經常準備主人的需要，正如《聖詠》123:2 上說的：“看，僕人的眼目，怎樣仰望主人的手，看，婢女的眼目，怎樣注視主婦的手；我們的眼目也就怎樣注視著上主，我們的天主，直到他憐憫我們才止。”輔祭們不是木偶一般呆立，而是蓄勢待發，以行動回應。參與主的晚餐的信眾，也是引領而望，心嚮往之，不論感恩祭在任何地方都一樣。

團體的聖詠團本月便要慶祝成立三十週年。這是對團體提供禮儀服務三十週年，也可以稱為站立，待命來侍奉上主的服務，因為他們領導團體去讚頌和感謝上主。如果以工作時間來計算，一年五十二個主日，加上逾越節期的三日敬禮，一年要提供 55 小時服務，(不計練習和其他準備工作)，三十年來，每一位團員便要有 1,650 小時服務。同樣的原則可幾引伸到輔祭工作，和其他有關禮儀工作的讀經，電子報幕，音嚮，佈置，清潔等等工作。參與禮儀的信眾，也同樣以他們的時間來侍奉上主。

在澳洲，服務行業被視在為一種商品，可以由政府收服務稅(GST)。如果在米芝蓮級或同等餐廳消費，除消費稅外，另加百份十服務費。大家會經驗到，服務費已付出了，但不得滿意服務。「站立」和「待命」的人，只是「站立」和心不在不焉的「待命」，要求幫忙的服務反而有變成幫倒忙的不愉快經驗。我們對天主的侍奉是不是這樣的？

中國童子軍的格言是「志仁勇」。英國童軍的格言是「隨時準備」，為訓練青年人有「日行一善」的準備。詩人梅爾敦的「侍奉」，包括那些「站立」和「期待」的人，他雖然是個失明者，但仍然整裝待發，並不是「視」而不見，「侍」而不「奉」的所謂服務。詩人將英語的 Stand(站立)，Wait(期待)和 Serve(侍奉)的三角關係，掌握得十分微妙。根據澳洲墨理覺英文大字典，stand 一字有 46 個不同意義，wait 有 17 個不同詞語，serve 便有 34 個解讀。十四行詩的名句，自然有它豐富的內涵和意境。

在耶穌的時代，伯達尼是在耶路撒冷東方之小村，耶穌常落腳的地方。那裏有兩位姊妹瑪爾大和妹妹瑪利亞正在款待耶穌。耶穌沒有對瑪爾大的忙個不了的款待有任何不悅，反而對瑪利亞坐在耶穌身傍，聽祂的訓話予以嘉許。這便說明了兩種服務的不同性質。瑪爾大的服務代表一種動態的服務，而瑪利亞的侍奉是靜態的默觀祈禱。兩位親姊妹不同方式的服務，在伯達尼展示開來，成為教會內兩大系侍奉傳統。

當然，在禮儀上，我們對禮儀進行的關注，對主禮者等如基督的親臨，是容易明白。我們的團體是信仰的團體，那末在沒有禮儀進行時，我們又怎樣的侍奉天主？又怎樣以動態的工作又或以靜態的默觀侍奉？「我實在告訴你們：凡你們對我這最小弟兄中的一個所做的，就是對我做的。」(瑪廿五:40)

The quotation is taken from the great English poet John Milton (1608-74). After going blind, Milton wrote the poem “On His Blindness” In the sonnet’s last line, he reflects that even with his disability he has a place in the world, regardless of our ability or disability. His message was clear that God does have a job for you in HIS time and HE will reveal it to you.

On the 20<sup>th</sup> Sunday of Ordinary Times this year, six members of GOSS in our Community at Asian’s Centre received their medals from the Chaplain in recognition of their service in the liturgical celebration. Before 1960, altar servers were restricted to boys who were then known as Altar Boys. After Vatican II, girls are admitted as servers. They have the opportunity to serve at the Lord’s Table. Serving involves a state of readiness to respond to the need of the client. “As the eyes of servants look to the hand of their master, as the eyes of a maid to the hand of her mistress, so our eyes look to the Lord, our God” (Ps`123:2). As servers they do not just stand idly by, but in a state of preparedness to respond in action. That is the role of every member of our Community whether they are at City/Ashfield Centres.

The Choir of our Community will celebrate its 30<sup>th</sup> Anniversary. That is a service provided to the liturgical celebration for the past 30 years. They can qualify themselves to “stand and wait” for the right moment to lead and sing praises to our God. To quantify their service in material time, we have 52 Sundays in a year, with the Triduum in Holy Week, each Choir member will stand and wait for 55 hours in a year and for a period of 30 years, it will be 1,650 hours per member regardless of place of worship. Similar hour-rating principle can be applied to the GOSS members, and all associate members involved in liturgical celebration at both Centres.

In hospitality industry, service is regarded as a commodity, just as Government taxation system in GST. In a Michelin class restaurant, or similar establishment a 10% service charge is added on top of GST. We have the experience that the paid for service is many times fall short of the minimum standard. We can see several waiters standing, but not responding to signal for service. The food may be excellent but the service is poor. Customers are frustrated. Service has become a disservice.

The motto for Scouting is “Be Prepared”, the spirit to serve is built up in the younger generation to “do a good turn every day”. What John Milton calls “those also serve who only stand and wait” is not a negative inaction, but in a positive gear of preparedness for action. And “waiting” is a state of anticipation in response. The English poet chose the simple words “stand”, “wait” and “serve” in a triangular module meant more than the meanings usually attached to the context of these words. According to Macquarie Dictionary, the word “stand” has 46 meanings “wait” has 17, and “serve” 34. There are people who always remain “stand” and “wait” and do nothing when duty calls. They are negligent in their duty to Our Lord.

In Bethany, we can see two types of service in the persons of Martha and Mary. In Luke10:38-42, Jesus was not displeased at the attention, concern, hospitality, and hard work that Martha manifested toward Him. The point that Jesus wants to highlight in this passage is the importance of the prayer life, the importance of silence which fosters contemplation and union with the Lord Jesus. Martha symbolizes the active life of service to others. The life of prayer or the life of contemplation has a supremely important role. It was precisely this that Jesus is trying to teach the world through the incident in Bethany and the tension that existed between Martha and Mary—two very good and holy sisters, but very different in temperament and character. It will be relatively simple to focus our attention in liturgical celebration as the celebrant is seen as *in the person of Christ*. As our Community is a community of faith, we have to stand and wait to serve the Lord at all times whether in active or contemplative role. Whom do we serve? “Truly I tell you, just as you did to one of the least who are members of my family, you did it to me.”(Matt.25:40)