

團體活動 / Upcoming Events

31/10 (星期六)	下午 2:00 - 4:00	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。
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31/10 (Sat)	2:00pm-4:00pm	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.
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報告 News

在亞洲中心聖若瑟小堂安放紀念亡者名牌儀式將於十一月二日〔星期一〕晚上八時 追思亡者 彌撒後舉行。申請安放新名牌的截止日期是十月二日。聯絡人：Anthony姚先生〔9797-8930 或 0433-780-103〕或 Thomas黃先生〔9554-8538 或 0414-341-361〕。
你有興趣參與在塔斯曼尼亞荷伯特的亞洲學生福傳工作嗎？如果你覺得有這召叫，現在有一個好機會！一個由二零一六年二月開始為期一年的福傳項目等待你的加入，這工作會有住宿安排和工資。詳情請電郵 jnfting@gmail.com 與 John Ting聯絡。
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。開始以「小磐石讀經法」去研讀「迦拉達人書」，以增加大家對聖保祿宗徒的書信的認識。歡迎各位參加。
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。

The next installation o new memorial plaques in St Joseph's Chapel of Asiana Centre will follow the All Souls Day Mass on Monday, 2nd November at 8 p.m. Application for the installation of memorial plaques for deceased relatives and friends must be received before 2nd October. Contact Anthony Iu (9797-8930 or 0433-780-103) or Thomas Wong (9554-8535 or 0414-341-361).
Interested in a year of outreach mission to the Asian students in Hobart, Tasmania starting February 2016 with pay and lodging? If you feel you are called in that direction contact John Ting at jnfting@gmail.com for more details.
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 “St. Paul's Letter to the Galatians” by using the Little Rocks Scripture Reading Method. 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.

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Chinese literature is rich in the pursuit of Tao in the mountain. We are familiar with a poem by Jia Dao in “Missing the Hermit When visiting Him”:

“Where is your Master?”under pines I ask a lad:
He’s gathering medicinal herbs,” so he says,
Deep in the mountains, where all things are clad
With clouds, and no one can grope out the ways.”

It is difficult to meet the Tao in the person of Master. The Master may be hidden in the floating clouds. The living Word of God, energised by the Holy Spirit will be capable to piece through our souls.

Over a quarter of a century, our community sent four delegates to attend the Second Conference of Chinese Biblical Federation in Hong Kong with a five characters verse of greeting and prayers for the success of the Biblical Conference.

Whether in the mountain or on plain, the Community has a long journey to go.

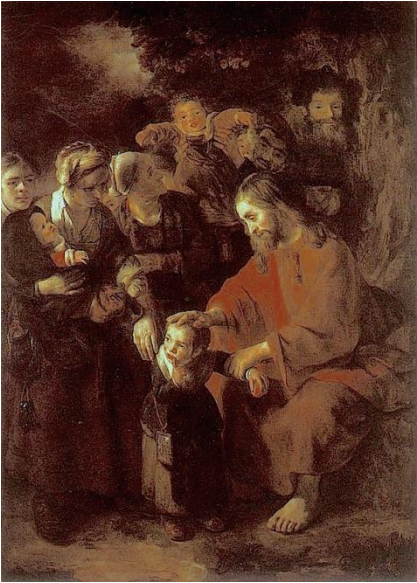


天主教華人牧靈團體
CHINESE CATHOLIC PASTORAL COMMUNITY

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常年期第二十七主日 2015 年 10 月 4 日

Sunday, October 4, 2015, 27th Sunday of Ordinary Time B



Nicolaas Maes, Christ Blessing the Children (1653)

... “Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these.” ... (Mark 10:14)

... 「讓小孩子到我跟前來，不要阻止他們！因為天主的國，正屬於這樣的人。…（谷十：十四）

下主日讀經：Next Sunday Readings:

讀經一：智慧篇；	Wis 7:7-11
讀經二：致希伯來人書；	Heb 4:12-13
福音：聖馬爾谷福音；	Mk 10:17-30

Feast of St Francis of Assisi is celebrated on October 4 each year. The feast commemorates the life of St Francis, who was born in the 12th century and is the Catholic Church’s patron saint of animals and the environment. It is a popular day for pets to be “blessed”.

The Blessing of Pets:

“Blessed are you, Lord God, maker of all living creatures. You called forth fish in the sea, birds in the air and animals on the land. You inspired St. Francis to call all of them his brothers and sisters. We ask you to bless this pet. By the power of your love, enable it to live according to your plan. May we always praise you for all your beauty in creation. Blessed are you, Lord our God, in all your creatures! Amen.

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

數年前曾經來到我們團體服務主持靈修講座的母佑會修女高夏芳和澳門教區的袁偉明神父於大前年七月合作出版一本新書，由香港聖經協會出版，書名採用蘇東坡在江西廬山西麓的西林寺內所題的一首詩：「橫看成嶺側成峰，遠近高低各不同。不識廬山真面目，《只緣身在此山中》。」作為解釋瑪竇福音的『山中聖訓』)(瑪5-7章)，以中國文學享有盛名的廬山作為場景，然後以聖經學者的專業技巧，勾出佈局，外框，地點，對象，脈絡，美觀，核心，意境，主幹，並以瑪竇的『山中聖訓』和路加的『平原聖訓』的異同作比對，結論出『山中聖訓』是耶穌的『家訓』，是天主子女的身份證，和山中聖訓詮釋簡史。袁神父是澳門教區聖老楞佐堂本堂。他以『山中奇緣』作為信仰生活論證，分十二節論述以山為主題驗，回應『身在此中山』基督相遇的體驗。兩位作者一唱一和，可說是『珠聯璧合』，為研究聖經讀者們開拓了一片新天地。

高修女生於澳門，長於香港，在意大利受培育成為母佑會修女：先後於意大德國攻讀教育學及神學。獲德國明斯特大學(Munster University)神學博士學位，專修新約聖經，多年來任教於羅馬母佑宗座大學，亦為香港聖神修院神哲學院及香港教聖經學院及內地修院講授教父學及新約聖經並有多部著作以中、英、意、德文發表。「不識廬山真面目」這句耳熟能詳的名句。不論你是否熟識蘇東坡的作品，一定在不同場合聽過或說過。他的名篇不是描述風景為宗旨，而是以哲學家的筆調，用全景，近鏡，特寫的不同角度觀察。廬山是江西一座的文化的場景，和當日耶穌在葛法翁附近的山有同一意景。當時追隨耶穌的群眾，能夠理解聖訓的內容，要視乎他們的觀點和角度和個人的水平。對於一般讀者來說，作者盡了極大努力，去推廣研讀福音的嘗試。

在高修女的序言上說：「山不在高，有主則靈。很高興能有緣與讀者一起登山，共同細聽主言，吸納祂的靈氣，帶入山下的繁忙生活中。」從篇幅來看，瑪竇的「山中聖訓」比路加的「平原聖訓」長得多。兩篇訓言在兩本福音中的位置也不同。瑪竇的「山中聖訓」是耶穌的第一篇長訓言，是他宣講天國喜訊的『序幕詞』：路加卻把耶穌在納匝肋會堂的宣講(路四：16-30)視為耶穌的第一篇講詞。作者提出，不論「山中聖訓」或「平原聖訓」耶穌在不同時、地、情景下宣講這訓言的豐富內容，而這些內容以口傳方式在初期教會中傳流。口傳的資料被筆之於書，收集在那些學者們假設的『Q源流』(又稱語錄源流)內。福音作者瑪竇及路加分別應用了這『Q源流』馬爾谷沒有採用，故此「山中聖訓」的內容在《馬爾谷福音》中幾乎全找不到。學者們大致認為在應用『Q源流』時，瑪竇在加工，編排及修飾工夫比路加多。

中國文學富有上山尋道的傳統。我們大家十分熟識賈島(779-843)的『尋隱者不遇』的五言詩：“松下問童子，言師採藥去。只在此山中，雲深不知處。”事實上能夠與山中的『師』相遇是困難的，只是在雲深不知處。惟有依賴天主聖神的能力，將天主聖言植根到我們靈魂之內。

半個世紀前，即一九九零年四月廿二日至廿八日，我們團體派出四位代表，到香港參加《第二屆華聖經研討會》由顏祺祿先生率領。代表團準備一本簽名冊，由團體成員簽名，表示以祈禱支與會代表，向聖經研討會致意，並以鶴頂格提詞，致送大會；表示團體對聖經研究的熱誠：

雪白見冰清	向外傳主音	梨花吐幽香	聖經惟是賴
牧民榮上主	經歷心路程	靈修賴福音	大道天下行
中華信眾輩	會議聖神臨	心同志亦同	致爾祈禱頌
謹恭遵聖訓	意懇祝功成		

團體的讀經小組已成立多年。相信不論在山中或平原，大家仍然向前走。

Sr. Maria Kou F.M.A. undertook pastoral ministry to conduct a retreat for our Community several years ago in our new Annex building. A new book under the name “Because I find myself in the mountain’s midst” was co-authored with Fr.Yuen Wai-ming of Macao Diocese and was published in July 2013 by the Hong Kong Catholic Bible Federation. The name of the book was taken from the famous lines of Su Shi(Su Dongbo (1036-1101), one of the eight masters literati in the Tang and Song period. The poem was inscribed originally on the wall of he West Forest Monastery:

“From the side it’s a mountain wall, from the end a single peak, Near, far, high, low, I do not know Lu Mountain’s true face, Because I find myself in the mountain’s midst.”

The title of the Book is extraordinary in the cultural context of Lu Mountain. The theme of the book refers to the study of Sermon on the Mount (Matt. 5-7) on the structural frame of scriptural writing, the vein, the target audience and the comparison of “Sermon on the Plains”(Lk6:20-49), concluding that the Sermon on the Mount is the key precept of Jesus family’s tradition, and the identity of followers of Christ.

Fr. Yuen is a diocesan priest of Macao Diocese, now the parish priest of St. Lawrence Church. He has responded to Sr.Maria’s writing with 12 essays in the background of the mountain, based on experience from daily living, encouraging readers to move on. The effort of the joint authorship is an “excellent match of pearl and round jade”, exploring a new approach towards Bible Study.

Sr. Kou was born in Macao and brought up in Hong Kong, educated in Italy and Germany, studying Education and Theology. She has obtained a Ph.D from Munster University, Germany, specialising in N.T. She has been teaching in Pontificia Facolta di Scienze Dell’Educazione “Auxilium” and as Visiting Lecturer on Petrology and New Testament in HK Seminary. She has been teaching as Visiting Lecturer in major seminaries in mainland China. She has produced books in Chinese, English, Italian and Germany.

“I do not know Lu Mountain’s true face” has become a famous quote as a colloquial idiom irrespective of one’s knowledge of the poem of Su Dongbo. The poet intention was philosophical rather than descriptive. The vantage point of view on Lu Maintain varies from panoramic to close-up depending on angle of observation. Lu Mountain is a famous cultural mountain in Jiangxi. The mountain where Jesus gave the sermon was believed to be one of the hills near Capermaum.

The crowd may not fully comprehend the sermon due to one’s understanding and point of observation. Sr. Kou’s expert technique in N.T. scholarship simplified obstacles for general readers without recourse to difficult passages from other sources. The choice of Lu Mountain as a cultural *Sitz im Leben* to give incentive to reader’s horizon of comprehension. It is a great effort in promotion of biblical study for general readers.

In her Preface, Sr Kou said: “It is not the height of the Mountain that inspires but the presence of the Lord. It is hoped that the readers would join with Sr. Maria to climb up the mountain and to listen to the words of Our Lord, breathing in His spirit so that on return to this world we would incline to lead our lives accordingly.

Commenting on the Sermon on the Mount and the Sermon the Plain, the author suggested that the evangelists compiled their writing according to the oral tradition prevalent in the then Christian Communities covering different times, places and situations. The oral traditions, as commonly known being the Q sources. Q is taken from the German word *Quelle*, used by biblical scholars to indicate a presumed source for portions of the Gospels of Matthew and Luke that are similar to each other but are unlike anything in the Gospel of Mark. Sr. Kou made comparison on Sermon on the Mount and Sermon on the plain according to LK 6:17 –“He then came down with them and stopped at a piece of level ground”. The majesty view of high mountain would convey an overall view of panoramic dimension rich in theological meaning. The level plain would convey wider horizon of enlightenment. The Sermon on the Mount might be claimed to the Prologue of God’s Kingdom, whereas the Sermon on the Plain could be called inaugural pronouncement. <to be continued next page>