

## 團體活動 / Upcoming Events

2/11 (星期一)	晚上八時	團體將在亞洲中心聖若瑟小堂舉行追思亡者彌撒，隨後會有安放紀念亡者新名牌儀式。
7/11 (星期六)	上午十時正	團體將於十一月七日（星期六）上午十時正在 Sacred Heart Chapel, Rookwood Cemetery 舉行追思亡者彌撒。彌撒後於華人天主教墓地進行祝聖墓碑和祈禱。Address: Hawthorne Ave., Rookwood NSW 2141
12/12 (星期六)	上午十時至 下午五時半	團體將臨期靈修活動，將於十二月十二日（星期六）上午十時正至下午五時半在亞洲中心舉行。今次的主題是：厄瑪奴耳 - 天主與我們同在。內容有信仰講座、彌撒、明供聖體、修和聖事和九日敬禮。 主講嘉賓 Fr Harry Chan OFM。如有興趣參與，請聯絡 Candy 0437695744 or <a href="mailto:candymylui@gmail.com">candymylui@gmail.com</a> 報名。

2/11 (Mon)	8pm	All Souls Day Mass followed by installation of new memorial plaques in St Joseph's Chapel of Asiana Centre
7/11 (Sat)	10am	Mass for deceased at Sacred Heart Chapel, Rookwood Cemetery at 10am on 7/11 (Sat), followed by blessing of graves at Chinese Catholic Lawn and prayers for the deceased. Address: Hawthorne Ave., Rookwood NSW 2141
12/12 (Sat)	10am to 5:30pm	Our Community Advent Spiritual Activity will be held at Asiana Centre on 12 Dec (Sat) from 10am to 5:30pm with our guest speaker Fr Harry Chan OFM. Topic: Emmanuel - God is with us. There will be faith talks, Mass, Eucharistic Adoration, Sacrament of Reconciliation and Novena. Registration: Please contact Candy Lui 0437 695 744 or email to <a href="mailto:candymylui@gmail.com">candymylui@gmail.com</a>

## 報告 News

團體將於十二月十九日（星期六）在亞洲中心舉行聖誕聯歡會，由下午十二時三十分開始至四時正。請大家預留這天與團體兄弟姐妹一起歡度聖誕！詳情請留意未來幾星期的報告。
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。

CCPC will be holding a Christmas party on 19 Dec (Sat) at Asiana Centre from 12:30pm to 4pm. Please reserve this date to come together to celebrate Christmas with all the community members. More details will be posted in the next few weeks.
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 "St. Paul's Letter to the Galatians" by using the Little Rock Scripture Reading Method. All are welcome to join us.



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

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## 乙年常年期第三十一主日 諸聖節 2015 年 11 月 1 日 Sunday, November 1, 2015, 31st Sunday of Ordinary Time (Year B) Solemnity of All Saints



Gustave Dore  
Illustration of Divine  
Comedy,  
Canto XXXI, 1851

*Blessed are they who are persecuted for the sake of righteousness, for theirs is the Kingdom of heaven. (Mt 5:10)*

「締造和平的人是有福的，因為他們要稱為天主的子女。」(瑪 5:10)

下主日讀經: Next Sunday Readings:

讀經一: 列王紀上 1 Kgs 17:10-16

讀經二: 致希伯來人書 Heb 9: 24-28

福音: 聖馬爾谷福音 Mk 12:38-44

*Halloween* falls on the last day of October because the Solemnity of All Saints, or "All Hallows," falls on November 1. The feast in honor of all the saints in heaven used to be celebrated on May 13, but Pope Gregory III (d. 741) moved it to November 1, the dedication day of All Saints Chapel in St. Peter's at Rome. Later, in the 840s, Pope Gregory IV commanded that All Saints be observed everywhere. The day before was the feast's evening vigil, "All Hallows Eve," or in short "Hallowe'en."

In 998, St. Odilo, the abbot of the monastery of Cluny in southern France, added a celebration on November 2. This was a day of prayer for the souls of all the faithful departed. This feast, called All Souls Day, spread from France to the rest of Europe. During the month of November we remember our departed family members, relations and friends. May our departed loved ones, and the faithful departed, rest in God's peace and may eternal light shine on them.

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

中外詩篇上的羔羊 李尚義

農曆乙未年是羊年，今年教宗方濟各頒布十二月八日，即聖母無染原罪瞻禮日起，至明年耶穌君王瞻禮日為《慈悲禧年》習慣上，我們會將羊年視作天主羔羊年，而《慈悲年》適逢『天主羔羊』年，可算是文化上詰臨門。中外詩篇上有很多以羊為主題的名作，但中國近代史以前，因未有接受福音的機會，所以沒有『天主羔羊』的概念。現在介紹一首著名的《羔羊頌》(The Lamb)，由英國詩人威廉·布萊克(William Blake)(1757-1827)所作，以一個孩子和羔羊的對話，語句天真單純可愛：

羔羊頌

小小羊兒, 誰創造了你?	你是否知道誰創造了你?	賦給你生命和養育你,
在清溪旁的草地上,	給你穿上明亮的衣裳,	軟滑縷縷捲起光彩毛雲;
給你清新溫良的聲音,	山鳴谷應同喜樂!	小小羊兒, 誰創造了你?
你是否知道誰創造了你?	小小羊兒, 我告訴你,	小小羊兒, 我告訴你,
祂就是以你為名號,	祂稱自己是羔羊,	祂是良善心謙的,
祂願意成為小孩子,	我是一個孩子, 而你是羔羊,	我們同是以祂的名號為名.
小小羊兒, 願主祝佑你.	小小羊兒, 願主降福你.	

英文的 kid 可以是小山羊或小孩，所以詩人便將他們作同類的比擬. 猶太人的《聖詠》是公元前 1010-972 年的作品，和中國的《詩經》也是公元十一世紀至六世紀時的作品。在同一時代，一東一西的不同文化內，表達不同的思考，竟然有以羊作祭獻的文字記錄. 猶太傳統中，逾越節羔羊的血, 是有一種救贖價值，他們的祖先，才能從埃及的奴役中被贖回來。(出十九) 耶肋米亞先知曾自比為「被牽去宰殺的羔羊」(耶十一-19)「猶如被牽去待宰的羔羊，又像綿羊在剪毛者前默不作聲，也不開口。」(依五三:7) 先知將上主的斷語，以歌詠的型式唱出：「因為上主必拯救雅各伯，從比他更強者的手中，將他贖回。他們將要前來，在熙雍山岸巔歡呼，湧向上主的美物，飽享穀，麥，酒，油，小牛，小羊。」(耶三十一-11-12) “山嶽跳躍像公羊，邱陵舞蹈似羔羊. 海洋什麼使你逃溜？約但，什麼叫你倒流？山嶽，你們為什麼跳躍像公羊？邱陵，你們為什麼舞蹈似羔羊?”（咏一一四:4-6）

同時期的中國，《詩經》[小雅](鴻雁之什)(無羊)) 便是一首以羊為主的[牧人之歌]說出中國古代也用羊來祭奠的禮節。為方便讀者理解原文，筆者採用白話文體譯出原意：

無羊

“誰謂爾無羊？	誰說你家沒有羊？	三百維群.	數百成群遍山丘.
誰謂爾無牛？	誰說你家沒有牛？	九十其犝.	壯牛就有九十頭.
爾羊來思,	你的羊群來來啦,	其角濺濺.	只見犄角密稠稠.
爾牛來思,	你的牛群走來啦,	其耳溼溼.	搖搖耳朵慢悠悠.
或降于阿,	有的牛羊下山坡,	或飲于池,	有的池邊找水渴,
或寢于訛.	有的走動有的卧.	爾牧來思,	你家牧童歸來時,
何蓑何笠,	載著斗笠披著蓑,	或負其餼.	有的背著乾饅饅,
三十維物,	牲口毛色好幾十,	爾牲則具.	品種齊備祭牲多.

最後的一句 - 『爾牲則具』的『牲』是一種『犧牲』，說明了古代的中國人，是用羊來祭獻天地及祖先的. 相信大家會記得《孟子》(梁惠王章)上所說的:[以羊易牛去釁鐘] 的對話。由此可以肯定，中國文化有用羊來作犧牲的傳統。《新約》許多部書，如《若望福音》，《宗徒大事錄》，《伯多祿前書》，特別是《默示錄》皆將基督視為羔羊。主題出於《舊約》，其觀點有二：(1) 雅威的僕人，和(2) 逾越節的羔羊。基督徒的傳統視基督為『真逾越節的羔羊』。雖然中國沒有得到直接的啟示，但天主的『自我通傳』(self-communication)(是神學專有名詞，意思是表達一切救恩，創造行動是由天主聖三之愛的給予而發的. 是存在每一個民族的文化). 所以教會相信《福傳》(Evangelization) 不是將信仰消滅原來文化，而是將《福傳本土化》(Inculturation). 如果以『天主羔羊』為例，可證明天主聖三的『自我通傳』，不分中外，天主的愛是普及世界的。

Lamb of God in Poetry John Li

Year 2015 in Chinese Lunar calendar reckoning is the Year of Ram or Lamb, a symbol of Jesus Christ in our tradition. Pope Francis has declared that Year of Mercy would begin on 8<sup>th</sup> December 2015, on the Feast of Immaculate Conception of Mary and would conclude on the Feast of Christ the King next year. In the context of culture, it is a double blessing. We have a rich tradition in literature both in the East and in the West regarding the theme of Lamb of God. Unfortunately, China has no direct revelation to the Chinese history but left significant signs in her literature. The poem by English Poet William Blake(1757-1827) was well-known for its simplicity in dialogue between a Child and a Lamb.

The Lamb

Little Lamb, who made thee?	Dost thou know who made thee?	Gave thee life and bid thee feed
By the stream and o’er the mead;	Gave thee clothing of delight,	Softest clothing, woolly bright;
Gave thee such a tender voice	Making all the vales rejoice?	Little Lamb, who made thee?
Dost thou know who made thee?	Little Lamb, I’ll tell thee,	Little Lamb, I’ll tell thee,
He is called by thy name,	For He calls Himself a Lamb.	He is meek and He is mild;
He became a little child.	I a child and thou a lamb,	We are called by His name.
Little Lamb, God bless thee.	Little Lamb, God bless thee.	

The word “kid”can refer to a child or a lamb and the English Poet has no doubt to present them as the same kind. Incidentally, the Psalms of the Hebrews were collected between 1010-972BC and the Book of Poetry(collated by Confucius) dated back 11<sup>th</sup> and 6<sup>th</sup> Century BC. Though separated by vast space and time, both the East and the West had in their historical traditions, employing lamb as sacrifice. An example might be sufficient to support this point.

The Herdsmen’s Song

Who says you have no sheep?	There’re three hundred in herd.	Have you no cows to keep?
Ninety cattle’s low is heard.	Your sheep don’t strive for corn”	They’re at peace horn to horn.
When your cattle appears,	You see their frapping ears.	Some cattle go downhill:
Others drink water clear.	Some move: others lie still.	When your herdsmen appear,
They bear hats of bamboos	And carry food and rice,	Cattle of thirty hues
Are fit for sacrifice.		

(The original four-character lines replaced by contemporary translation in Chinese, taken from the Book of Poetry(詩經), (小雅) (The Third Decade of Odes)(鴻雁之什), collated and compiled by Confucius.) It is quite obvious that according to the last line in the Odes, lambs were used by the ancient Chinese as sacrifice to deities of heaven and earth or their ancestors. Another example can be quoted from the Works of Mencius in King Hui of Liang, Part I para 7 when the King suggested to replace lamb for the consecration of bell ritual. In Jewish tradition, the blood of Paschal Lamb is deemed to have power of redemption as their ancestors were set free from slavery in Egypt.(Ex.19). Jeremiah identified himself as lamb led to the slaughter(Jer.11:19). Isaiah said “he was led like a lamb to the slaughter, and as sheep before her shearers is silent.”(Isa.53:7). The prophet sang out : “For the Lord will ransom Jacob and redeem them from the hands of those stronger than they. They will come and shout for joy on the heights of Zion, they will rejoice in the bounty of the Lord – the grain, the new wine and the oil, the young of the flocks and the herds.”(Jer.31-11-12) Psalm 114(4-6) recorded “the mountains skipped like rams, the hills like lambs. Why was it, O sea, that you fled, O Jordan, that you turned back, you mountains, that you skipped like rams, you hills like lambs?” In the New Testament, the theme of Lamb of God is found in many places in the Gospel of John, Acts, 1Peter and in Revelation. As China has not received any direction revelation of God through history, yet the element of revelation is found in its documentary tradition. In theological term, it is called “self-communication” of God which is defined that salvation of all peoples is a gift of love from the triune God. Evangelization is an action to bring this gift to other people so that the seed of the Good News will take root in a foreign soil and to enrich the culture where it is planted. This is known as “inculturation” of the Words of God.