

團體活動 / Upcoming Events

10/1 (星期日)	上午九時半	嬰兒領洗在亞洲中心九時半彌撒中舉行。最少一個家長是天主教徒。請向 Simon Liu 或 Mary Liu 查詢及報名。
30/1 (星期六)	下午二時	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。(為新的一年祈禱)

10/1 (Thu)	9:30am	Children Baptism during 9:30 am Mass at Asiana Centre. Applications to Simon Liu and/or Mary Liu.
30/1 (Sat)	2:00pm to 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. (Pray for the New Year)

Wishing you and your family a very Blessed 2016.

Happy New Year!



祝各位有一個充滿恩寵的二零一六年。

新年快樂！

報告 News

國語和粵語成人慕道班將於2016年2月中分別在亞洲中心和聖伯祿朱廉教堂開辦新班。現開始招收新學員。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。

Mandarin and Cantonese Catechumen classes will commence at Asiana Centre and at SPJ in February 2016 and are now 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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主顯節(丙年) 2016年1月3日

Sunday, January 3, 2016, The Epiphany of the Lord (Year C)



Fra Angelico and Fra Filippo Lippi,
Adoration of the Magi, c. 1440/1460 Detail

They were overjoyed at seeing the star, and on entering the house they saw the child with Mary his mother... (Matthew 2:10-11)

他們一見到那星，極其高興歡喜。他們走進屋裡，看見嬰孩和他的母親瑪利亞... (瑪 2:10-11)

下主日讀經：Next Sunday Readings:

讀經一： 依撒意亞先知書；	Is 42:1-4, 6-7
讀經二： 宗徒大事錄；	Acts 10:34-38
福音： 聖路加福音；	Lk 3:15-16, 21-22

As the year 2015 has come to an end, Chinese Catholic Pastoral Community would like to thank the volunteers that have generously donated their time and efforts so selflessly to our community. Maintaining a community takes considerable time and effort, and we appreciate each and every one of you. Happy New Year 2016.

Archbishop Anthony Fisher was unwell over Christmas. It seems he was struck by a food virus and this developed into an inflammatory condition which requires strong medication.

While his condition is stable and a full recovery is expected, he is quite unwell at present. After the initial treatment this week, he will need some extended time for recuperation. He asks us all to pray for him.

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

筆者居住的地區，有地產發展商興建新房子，取名為《善水居》。地產發展商很明顯的是有中國文化背景的財團，但也透露出一定不是廣東人，或香港人。因為「善水」在粵語上的「跣」與「善」同音，即是打滑或「跣」腳。香港人大多數迷信，何況「水」為財，而「跣」水，是不聚財，所以自己的居所失足，跌倒，或不聚財是不能接受。但從文化和信仰的角度來分析，《善水居》是根據《老子》。『道德經』第八章「上善若水」來命名，本著『街坊』之誼，和基督徒的睦鄰要求，便以《上善若水》來作新屋業主們入伙賀禮。

《道德經八章》

“上善若水，水善利萬物而不爭，處眾人之所惡，故幾于道。居善地，心善淵，與善仁，言善信，政善治，事善能，動善時，夫唯不爭，故無憂。”用白話文的說法：

“上善的人好象水一樣。水善于滋潤萬物而不和萬物相爭，停留在大家所厭惡的地方，所以最接近于《道》。居處善于選擇地方，心胸善于保持沉靜，待人善于真誠相愛，說話善于遵守信用，為政善于精簡處理，處事善于發揮所長，行動善于掌握時機。只因為有不爭的美德，所以沒有怨懟”。

《道德經》的說話和《福音》的思想是對口徑的。如：『誰若渴，到我這裏來喝罷！凡信從我的，就如經上說：（若七：38）『誰若喝我賜與他的水，他將永遠不渴；並且我賜給的水，將在他內成為湧到永生的水泉。』（若四：14）連聖方濟在他的《太陽頌》中，以歌唱型式，唱出：「主啊！讓我們為水姊妹來歌頌您吧！她有廣大的用途，並謙虛，可愛和純潔。」

水本是物質方面清潔的方法，卻經常成了倫理清潔的象徵。例如洗手表示無辜，並未行惡事。（詠廿六：6；瑪廿七：24）。身體的淨化應表示內心的淨化，這為願親近無限神聖天主的是必要的。然而它們並不能使心靈獲致有效的清潔。在《新約》中，基督建立了取潔的新方式；在加納婚宴時，祂以象徵的方式把取潔禮用的水變為酒（若二），酒即象徵聖神淨化人的聖言。

在老子的心目中，水無疑是『道』的化身，並非一般的形而上的哲學或宗教上的觀念，是有倫理的向度。天主教的『道』就是『聖言』，接受了『道』，便會從他的心中要流出活水的江河。

『水』在老子的思想中，是做人的至高境界。“水利萬物而不爭”。最高的善行就象水的品性一樣，澤被萬物而不爭名利。水是生命之源，是大自然賜給人類的寶貴財富。水是勤勞的，大自然的水總是固態，液態，氣態之間轉換，反復循環，無窮無盡。

做人也應象水一樣，要低調，與人為善，拋棄惡行，多行善事，不圖功利，長久堅持，正所謂，“善欲人見不是真善，惡恐人知便是大惡”。遠離邪惡之源，便是光明之路，勤奮之根本，萬物澤被而永生。

當我們在為做一件事左右為難或心不在焉之時，當我我心生惡念，心浮氣躁之時，當我功成名就滋長虛榮心，功利心之時，就去想想水的德行罷！。德積夠了，便可“厚德載物”，便是達到人生最高境界。

雪梨居民夢寐以求的是一間有水景的豪宅。但如果心中沒有『上善若水，厚德載物』的胸懷，和一個小市民的跼居沒有絲毫分別。所以我們不要嫌棄目前居住的房子不好而有所怨懟。只要有主同在，「斯是陋室，惟吾德馨」！

A new building project has been undertaken by Realty Developers under a Chinese name Shan Shui Ju (善水居). In Australia, it is rather rare for an Investment Consortium to name its project in Chinese, and more so to take the name from Chinese Classics, Lao Zi. It is interesting to note that the Consortium has Chinese cultural background but evidently they are not from Guangdong or Hong Kong. In Cantonese, the name “Shan Shui” rhymes with “slippery water”. The majority of the Cantonese people are still under the spell of superstition which means that the slippery surface at home is unsafe and that the belief that the water retention is absent, meaning no accumulation of wealth, being unacceptable for a new home. But from the point of good neighborhood in accordance with Christian ethics, it will be suitable for the writer to comment on the text of Lao Zi, Chapter 8, as an act of goodwill for the home-owners in this new Estate.

Lao Zi Chapter 8

“The highest good is like that of water. The goodness of water is that it benefits the ten thousand creatures; yet itself does not scramble, but is content with the places that all disdain. It is this that makes water so near to the Way. And if men think the ground the best place for building a house upon. If among thoughts they value those that are profound, If in friendship they value gentleness, In words, truth: in government, good order; In deeds, effectiveness, in actions, timeliness – In each case it is because they prefer what does not lead to strife, And therefore does not go amiss.”

The Tao Te Ching and Holy Scriptures convey identical message in quotations such as in Jn.7:38 “Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, ‘Out of the believer’s heart shall flow rivers of living water.’ “but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.”(Jn 4:14). For St. Francis of Assis, in his Canticle of Brother Sun and Sister Moon, he sang: “Praise be You my Lord, through Sister Water, so useful, humble, precious and pure.”

Water as an agent for cleansing and also used as a symbol of purification in ethical rituals. Washing of hands as expression of innocence (Ps 26:6; Matt.27:24) Keeping bodily clean is an act of internal purification as a prerequisite step, getting nearer to God. In NT, what was used for cleansing at the Wedding in Cana, was turned into wine, a symbol of bodily purification has been turned by the Holy Spirit into the Word.

In the mind of Lao Zi, water is the personification of the Way, and it is not a metaphysical, philosophical and religious concept but simply the ethical in dimension. For the Catholic, the Tao or Way is the Word, and who ever accepts the Word will have one’s heart flowing river of living water.

Water level though low is the target of our lives because water benefits the ten thousand things and yet never competes with them. For the supreme good is like water, as it is the source of life, a treasure of human kind. Water in whatever its physical form, whether gaseous, solid or liquid, never rests in cyclical to the service of men.

In like manner, we should maintain a low-profile attitude like water. To do good at all times and giving up evil deeds, not for one’s own end and maintain our life throughout. A good deed is no good when made known to others and an evil act is a big evil act if maintained in a closet. The Chinese concept is to separate oneself from source of evil, take the route of light, and strived unceasingly towards the eternity for the benefit of all.

Confronted with the dilemma the doing Good or Evil, for better or for worse, in a state of agitated mood or in pursuit of riches and honor for vanity, can we step back a little to contemplate the Chinese wisdom on water. “Accumulate one’s virtues so that they can carry or accommodate others” is the supreme ideal for the just?

In Sydney, a house with a water view is one’s dream home of luxury. We can share that aspiration as long as we have our Lord in our home without any complaint. Confucius said, “humble lodge I live, only virtue counts!”