

團體活動/ Upcoming Events

2/11 (星期四)	晚上八時	團體於悼亡節為亡者舉行追思彌撒。隨後舉行亡者名牌安放儀式，歡迎各位前來為亡者祈禱。	亞洲中心
25-26/11 27,29,30/11 2-3/12		將臨期靈修活動預告 團體再度邀請到 道明會左旭華神父 在十一月最後一個週末和十二月的第一個週末為我們主持將臨期靈修講座。讓我們預備心靈迎接耶穌的誕生。 請各位預留這兩個週末參與這些不容錯過的活動。詳情下星期刊登。	亞洲中心
2/11 (Thu)	8pm	November is a special time to pray for the dead. All are invited to celebrate Mass of All Souls followed by the installation of memorial plaques of the deceased.	Asiana Centre
25-26/11 27,29,30/11 2-3/12		Advent Spiritual Activities Our community has invited Fr Chris Chor O.P. to conduct Advent Spiritual Activities at the end of Nov and beginning of Dec, to prepare ourselves for the birth of Jesus. More details will be announced next week. Please reserve these dates in your diary.	Asiana Centre

報告 News

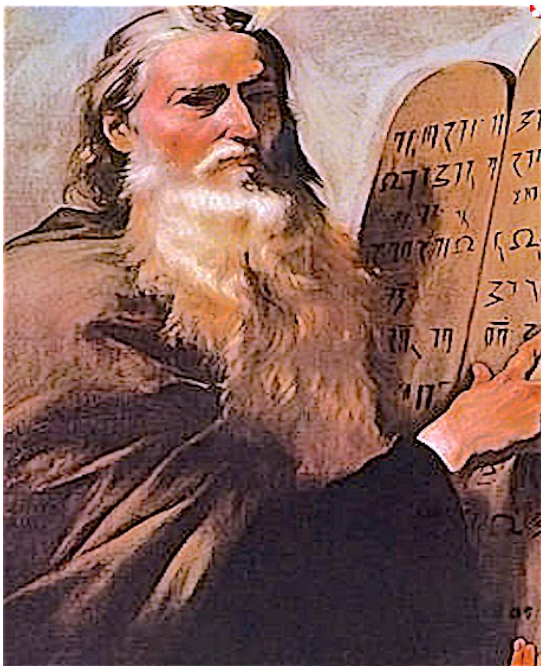
粵語成人慕道班已於開辦新班。現繼續招收新學員。請介紹未信主的親友參加。請向鄧女士查詢。電話: 0401 058 199。亦歡迎信友參加更新信仰。
中文天主教教義函授課程是為不能抽空出席慕道班的人士而設。請介紹親友參加。有興趣者請向鄧女士 (0401 058 199)查詢。
再慕道聚會星期日下午一時半在聖伯多祿朱利安教堂二樓會議室舉行。繼續以「小磐石讀經法」去研讀「羅馬人書」，以增加大家對聖保祿宗徒的書信的認識。歡迎各位參加。
Cantonese Catechumen class has commenced and is still accepting enrolment。Please invite 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 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 Romans" 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

郵政地址: Asiana Centre (亞洲中心), 38 Chandos Street, Ashfield NSW 2131
電子郵件: info@ccpc.net.au 互聯網網址: www.ccpc.net.au Tel: 8005 1398, Fax: 8580 5135
主任司鐸/神父 Chaplains: Fr. Joseph Lu OFM 路勇神父 電話: 0431 962 786
Fr. Jacob Wang 王金福神父 電話: 0488 042 077
修女 Sisters: Sr. Teresa Chiu 電話: (02) 9716 6460 傳真: (02) 9799 1377
Sr. Agnes Chang 電話: (02) 9560 3071

常年期第三十主日 (甲年) 2017 年 10 月 29 日
October 29th 2017 Thirtieth Sunday in Ordinary Time (Year A)



Jusepe de Ribera, Moses, 1638

One of (the Pharisees), a scholar of the law tested him by asking, "Teacher, which commandment in the law is the greatest?"
(Matthew 22:35-36)

他們中有一個法學士試探他，發問說：「師傅，法律中那條誡命是最大的？」
(瑪竇福音第二十二章 35-36 節)

下主日讀經: Next Sunday Readings:			
1 st reading	讀經一:	瑪拉基亞	Mal 1:14b-2:2b, 8-10
2 nd reading	讀經二:	得撒洛尼人前書	1 Thes 2:7b-9, 13
Gospel	福音:	瑪竇福音	Mt 23:1-12

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 聖伯多祿朱利安堂 (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
修和聖事: 每月最後一個星期六 下午 2:30-3:30 亞洲中心
領洗、婚配及病人傅油: 請聯絡主任司鐸/神父

我們團體內一位德高望重的長者何長明先生，于本年八月十四日病逝。因為他是一位實幹的國畫藝術工作者，十年前曾經兩次在本埠卓士活中華文化中心舉行個人國畫展。我本人對國畫藝術是一名門外漢，但我想從信仰的角度，去理解中國文化，特別是以山水國畫藝術，表達天主是美的概念。正如聖詠十九： 2-5 上說：“高天陳述天主的光榮，穹蒼宣揚他手的化工：日與日侃侃而談，夜與夜知識相傳， 不是語也不是言，是聽不到的聲音；它們的聲音傳遍普世，它們的言語達於地極。” [神來之筆] 是畫家突然得到的靈感，表現在他的作品上。從信仰上看，是天主聖神的傑作，藉著畫家的筆，描述天主的榮光。以我個人的淺見，山水畫是對天主臨在表現的意境，是對天主的讚頌，是無聲的謳歌，是人對天主的景仰，是藝術的昇華，是感恩的祈禱。何家三代是團體的忠實支持者。第二，第三代的子孫，均為團體聖詠團的成員。分擔團體內很多宗徒工作。側聞何家子孫，將於明年四月間，在同一的展覽館舉行何長明先生遺作展。到時我們團體成員， 會再有機會去領會何先生的國畫藝術，以吳經熊譯的《聖詠》十九首的話：[乾坤揭主榮，碧穹布化工。朝朝宣宏旨，夜夜傳微衷。默默無一語，教在不言中。周行遍大地，妙音送長風。] 同一句的聖詠，《思高本》和吳經熊譯文有不同的韻味。

為悼念前賢，本人不揣淺陋，特以鶴頂格藏頭詩體裁表示個人哀思：

何泛濫之浮雲兮 How does the cloud overspread so soon, Oh, covering moon.

長太息以掩涕泣 I sigh & wipe away my tears, oh! I’m grieved at a life full of woes.

明者起福於無形 The enlightened one initiates blessing from nothing.

先憂事者後樂事 Worry in planning first and then enjoy success later.

生涯畫筆兼詩筆 Life-long dedication to painting and poetry brush

主人愛客錦筵開 The Master’s guest entertained at a heavenly feast.

懷既往而不咎兮 Let’s put off one’s past misdeed, Oh Lord!

安身莫尚乎為正 Principle in life rests on justice.

息慮忘機合自然 Pack up all troubles in old kit bag to comply with Nature’s Laws.

（注：第一句： 戰國. 楚. 宋玉《九辯》下句為 [焱壅蔽此明月]

第二句： 戰國. 楚. 屈原《離騷》下句為 [哀民生之多艱] 第三句：漢. 班固《漢書》[楚元王傳]

第四句：載德. 《大載禮記》[曾子立事] 第五句：明. 唐寅《感懷》， 下句為 [磔跡花邊與柳邊]

第六句：清. 吳偉業《鴛湖曲》下句為 [水閣風吹笑語來]

第七句：唐. 王勃：《上百里昌言疏》下句為 [指將來而駿奔]

第八句：唐. 房玄齡-《晉書：潘岳傳》下句為 [存正莫重乎無私] 第九句：無典。常用語。）

上面的拙作，正確的說法是一首嵌字體的詩。該種體裁不知始於何時，宋以來題楹聯語輒用之。有時把嵌字詩與藏頭詩相混。常以五言或七言為一句。不算是詩的正體，只能算是雜詩的一種。筆者不學無術，因個性喜愛中國文化，只能由傍門左道找方法，從中國文化的框架下，來表達個人信仰。方法很簡單。選定一句題目，再從網上找尋中國歷代詩詞網址，抽出適合的便成。舉個例子：《主懷安息》是傳統為亡者的祈禱。通常以 RIP 代替。現在採用四句藏頭詩，內容更加豐富，翻譯為白話文是： [上主以盛筵招待，祂會忘記我們的罪過，一生依照公義，息慮忘機歸故土。] 可見信仰可在生活上實踐， 生活可在文化上表達，也是信仰《本土化》(Inculturation) 的開始。適值十一月是聖靈月，懷念亡者， 為亡者祈禱是信徒的本份。

A much respected senior member of our Community, Mr. Joseph C.M. Ho returned to his eternal rest on 14th August 2017. He was a practical and conscientious artist in Chinese landscape painting, and held two exhibitions in the Chinese Art Centre at Chatswood some ten years ago. As a layman in Chinese paintings, I could understand Mr. Ho’s work from the point of faith as he would have expressed the beauty of creation in the words of Ps.19: 1-5 “The heavens are telling the glory of God; and the firmament proclaims his handiwork. Day to day pours forth speech, and night to night declares knowledge. There is no speech, nor are there words, their voice is not heard: yet their voice goes out through all the earth, and their words to the end of the world. In the heavens, he has set a tent for the sun.” For an artist, the stroke of genius is inspired by the Holy Spirit through whom the glory and beauty of God’s creation is manifested. In the context of Chinese landscape painting it is a psalm sung without words, and it is His Presence in sublimation, in artistic form, and it is a Prayer of Thanksgiving.

Three generations of Ho’s family are faithful members of our Community, sharing duties in the Choir and undertake active apostolate works. It is heard from the Hos that they are planning to stage another exhibition of Mr. Joseph Ho’s posthumous works sometimes in April next year.

As a sign of respect, I venture to dedicate an unconventional piece of Chinese poem, under the title: “Rest in Peace Mr. Joseph Ho Cheung Ming”. The format is somewhat like an Acrostic Poem. But it is not a standard version of poem in the literary sense. Translated literally from Chinese, it means the Hidden Title Form of Poem, normally written in five or seven characters vertically from right to left. The first word in each line is preceded by one character from the main theme. The translated text can be seen against the Chinese original in these pages. There are nine lines, totaling 63 characters. All drawn from classical sources accept the last line.

In Chinese literature, we have resources of Chinese poems and quotable quotes freely available from websites. Search can be made from different authors of the past centuries. For instance, Rest in Peace, is a term often quoted as a prayer for the dead. But in this poem, it is a prayer represented by the last four lines in the eulogy, and in simple words, it means: “The Master received the guests with a heavenly banquet, and he will put off all our misdeed. For a life based on justice, you can put down worry and troubles for the return to nature.” That is a form of prayer in poetic Chinese language and in today’s term, it is inculturation! – Expression of one’s faith in native culture, something taken from the western thanatology in Chinese gown.