

團體活動/ Upcoming Events

3/6 (星期日)	下午二時半	與基督同行——雪梨總主教區於聖體聖血節舉辦週年巡遊活動。我們誠邀各位信友參與這項顯示我們天主教信仰的活動。 雪梨教區為各團體準備一本生命冊，讓各教友寫上祝福語和祈禱意向，並於六月三日的聖體聖血節遊行後的彌撒中奉上，現在這本生命冊會放在聖堂門外，歡迎各教友寫上為個人或團體的祝福語和祈禱意向。	集合地點： Corner of Pitt St and Martin Place
9/6 (星期六)	下午四時	團體每月敬禮永援之母及為已亡親友祈禱。	亞洲中心
10/6 (星期日)	下午一時半至三時	團體將安排一個保健講座 - 認識腦退化症之團結就是力量，由 Christina 雷醫生主講。主要讓大家增加對各種老人癡呆症成因，預防及治療的了解和家屬朋友於照顧患者的日常生活中所扮演的角色。	聖伯多祿朱廉教堂後門禮堂
1/7 (星期日)	下午三時至五時	耶穌聖心善會為慶祝成立 30 週年，慶祝活動將以週年大會來作開始，其後有黃昏晚禱。 晚上六時 在華埠八樂居聚餐，餐券每位 50 元。獎品豐富。歡迎大家踴躍參加。請向以下人士查詢及報名 Marie Chiu 0409 653 185 或 Celeste Law 0410 316 369	亞洲中心

3/6 (Sun)	2:30pm	Walk with Christ - The feast of Corpus Christi You will find the "Book of Life" at both Asiana Centre and SPJ. You are welcome to write prayers and petitions for yourself and for our community. This "Book of Life" will finally be presented on the Feast day of Corpus Christi at St Mary's Cathedral. Please join thousands of other Catholics to 'Walk With Christ' in the annual Eucharistic Procession on the Feast of Corpus Christ. Let your presence make a statement about the gift of the Eucharist for the world.	Corner of Pitt St and Martin Place
9/6 (Sat)	4:00pm	Novena devotion to Our Lady of Perpetual Help and monthly prayer for our deceased relatives and friends.	Asiana Centre
10/6 (Sun)	1:30pm - 3pm	Community is organising a health talk by Dr Christina Lai on Dementia - common causes, prevention and treatment, and most importantly the roles we play as families and friends.	St Peter Julian's Church Hall (please use Sussex St Entrance)

特別報告 Special News

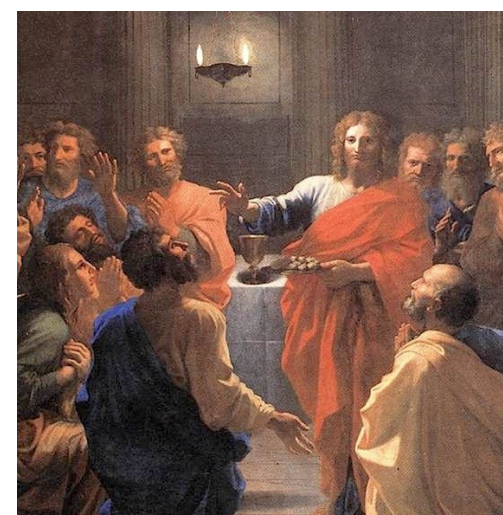
<p>天主教澳洲耶穌會省會長 Very Rev Brian McCoy SJ 宣佈 Alan Ting Yuet Wong 王定乙，將於二零一八年六月十六日上午十一時正，在 St Mary's Church 264 Miller Street, North Sydney 舉行晉鐸禮。當天由耶穌會會士 The Most Rev Gregory O'Kelly SJ DD 主教主持覆首禮頒授司鐸職務。</p> <p>翌日，即六月十七日下午三時正，在亞洲中心 38 Chandos Street Ashfield，Fr Alan Wong SJ 將會舉行新鐸感恩首祭。</p> <p>歡迎各位主內各弟兄姊妹參加共證主恩，並請為 Alan Wong 祈禱。</p> <p>With praise and thanksgiving to the triune God, the Provincial of the Society of Jesus in Australia, Very Rev Brain McCoy SJ, announces the Presbyteral Ordination of Alan Ting Yuet Wong SJ through the invocation of the Holy Spirit and the laying on of hands by The Most Rev Gregory O'Kelly SJ DD on 16 June 2018 at 11am at St Mary's Church 264 Miller Street, North Sydney.</p> <p>On 17 June 2018, at 3pm at Asiana Centre, 38 Chandos Street Ashfield, there will be a Thanksgiving Mass celebrated by Fr Alan Wong SJ.</p> <p>All are welcome to join the celebrations, and please pray for Alan Wong.</p>



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

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基督聖體聖血節 (乙年) 2018 年 6 月 3 日 June 3rd 2018 Corpus Christi



Nicolas Poussin, Institution of the Eucharist, 1640 detail

He took bread, said the blessing, broke it, gave it to them, and said, "Take it; this is my body." Then he took a cup, gave thanks, and gave it to them, and they all drank from it. (Mk 14:22-23)

耶穌拿起餅來，祝福了，擘開，遞給他們說：「你們拿去吃罷！這是我的身體。」

又拿起杯來，祝謝了，遞給他們，他們都從杯中喝了。

(馬爾谷福音第 14 章 22-23 節)

下主日讀經: Next Sunday Readings:

1 st reading	讀經一:	創世紀	Gn 3:9-15
2 nd reading	讀經二:	格林多後書	2 Cor 4:13—5:1
Gospel	福音:	馬爾谷福音	Mk 3:20-35

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 4:00 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

我們團體主日感恩祭上第一篇讀經後有《答唱詠》。它是聖道禮的組成部分。《答唱詠》具有重要禮儀及牧靈價值，因為它協助人們默想天主聖言。《答唱詠》要配合所讀的聖經。因此，教會在每個主日的聖道禮儀中，都選用一篇聖詠作為祈禱，以回應上主的說話。通常教會所選的聖詠，是配合當日讀經的主題。我們知道：人不能只是聽取而不回應。在我們日常生活中，親友向我們說話而不回應呢？禮儀也是一樣，我們聆聽了天主的說話，在靜默中去領悟祂的教誨，然後開始以聖詠回應上主。

聖詠基本上是詩歌，和中國的《詩經》同樣的古老。前者是約三千年的作品，中國的詩經也有二千五百年歷史。中國詩經也有對神明的認識：例如：文王之什(皇矣篇)有這樣的話：

皇矣上帝 上帝光焰萬丈長 O God is Great!
臨下有赫 俯視人間真明亮 He saw our State,
監視四方 洞察全國四方事 Scanned our land.
求民之莫 瞭解民間疾苦狀 Saw how people did stand.

以民的一百五十首聖詠是用來表達人生的奧秘，人神的關係。聖詠中，有些是向天父祈求；有些是默想上主的奧秘；也包括有人生的痛苦，哀求，歡樂，感恩的詩篇。透過聖詠，我們可以洞悉人生憂慮和恬靜。雖然是三千年前的作品，但細嚼詩篇中的詩句，必能找出很多與今天生活相同的例子。例如：人藉山林幽谷去親近上主，上主藉一草一木給予我們啟示；光照人心的智慧名言。自初期教會至現在，一直沿用聖詠作祈禱的基礎。按照《梵二》的《禮儀憲章》#10 的說明，「禮儀是教會行動的頂峰，同時也是教會一切力量的泉源」。根據《新版羅馬彌撒經書總論》第 61 號指示：「答唱詠最好能以歌唱方式進行，或至少詠唱信友回答的部分。聖詠員或唱經員，於讀經台或其他適宜地方，領唱聖詠詩句，參禮會眾坐下恭聽，亦常以答句答唱。為使信友便於答唱，可按禮儀年各時期和聖人類別，選編一些答唱詠和答句，作為歌唱之用，以取代每篇讀經後的答唱詠」。

我們團體主日感恩祭上唱出的答唱詠，是由本團體內一些熱心工作者們。取自【思高版聖經】上的聖詠，配上適合聖樂的樂譜，用粵語唱出。成為中文禮儀獨一無二的團體，用母語唱出聖詠。如果我們用粵語誦讀時能出口成章的便是難能可貴。如果能夠以歌唱形式來頌唱粵韻，依照聖樂的風格，可說是難上加難。目前用中文唱聖詠的團體，相信只有香港大嶼山熙篤會會士唱大日課時，只能以國語唱出。而我們是個小小的移民信仰團體，竟然得到上主的恩賜，是上主厚愛我們的小小信仰團體，我們應該以感恩與珍惜的心情，回應上主的發言，以愛的心聲，回應上主。亞肋路亞！

In our Sunday liturgy of the Word of God, the congregation will make their response after the first reading of the Word. This is the component part of the liturgy with great pastoral value because it helps the congregation to contemplate the Word of God. For this reason, the Church will select an appropriate psalm as a prayer after the reading of the Word. It is normal for us to response after being spoken to in our daily conversation. The same principle applies to the listening of the Word. In silence we seek to understand the teaching of the Word and then we response in psalm.

Similar to the Book of Poetry(詩經 Shi Jing) in ancient Chinese classic some two thousand five hundred years ago, the Book of Psalms of the Israelites is a collection of 150 songs/poems with a recorded date over three thousand years. In the Chinese classic, there is one poem dedicated to the God on High in these words: From: 文王之什(皇矣篇)有這樣的話：

皇矣上帝 上帝光焰萬丈長 O God is Great!
臨下有赫 俯視人間真明亮 He saw our State,
監視四方 洞察全國四方事 Scanned our land.
求民之莫 瞭解民間疾苦狀 Saw how people did stand

For the Jewish people, psalms are sung to express the mystery of life, the inter-relationship between God Almighty and His people with the intention of pleading for favours contemplating the suffering, the pains in life, begging for protection, expression of their joys and thanksgiving. Though the Psalms were written three thousand years ago, we can find similar parallels in our present condition, e.g. we would feel the Real Presence in mountains and valley, and through the medium of the material world, we would be enlightened or moved by the wisdom it contained. Since the early Church, the psalms have been used in our prayers. According to the Vatican II document, “Sacrosanctum Concilium”#10: The Liturgy is the summit toward which the activity of the Church is directed; it is also the font from which all her power flows.” According to the new edition of the Directives for the celebration of the Roman Mass #61, the Psalm Response should be undertaken in singing immediately after the first reading of the Word, or at least the Response Part should be sung. The Psalmista should stand at the lectern or other appropriate place to lead the Response. The Psalm Response should be organized in accordance with arrangement of the liturgical year.

You will notice that Psalm Response for our Community is chosen according to the official text of the STUDIUM BIBLICUM OFM and the translation of Psalms in written Chinese. Musical scores have to be created to adopt the written language to be presented in Cantonese within the scope of Sacred Music. Presentation of a translated poem in a foreign language is a most difficult task, and to sing out in Cantonese within the scope of Sacred Music is a mission impossible! However, the Holy Spirit helped the generous souls of our Community to prepare a full set of Psalm Response with musical scores for liturgical celebrations. It is understood that the members of the Order of Cistercians of the Strict Observance in Hong Kong say the Daily Office in their community chapel. The psalms are sung in Mandarin. Our Community is even smaller than a mustard seed, but we have the grace to sing our Response in our mother tongue. We should value this spiritual gift granted especially to our Community and with love and thanksgiving when we make our Response in Psalm during the Liturgy of Word.