

## SINICA

PASTORAL CENTRE BULLETIN

Print Post Approved: PP235387/00073

## 回應天主的召叫

牧民議會主席 黃永清 John Wong

復活節是我們基督徒信仰的中心和高峯，我們追念耶穌基督的苦難、死亡和復活。我們慶祝獲得救恩，我們慶祝與天父重歸於好，成為天主義子、天國的繼承人。今年的復活節很特別，我們的團體除了添了二十多位新領洗的兄弟姐妹，加入我們的行列之外，我們也送別了同佢神父回台灣履任新職和歡迎了劉馬定神父由新加坡來到我們中間，為澳洲天主教華人團體服務。

同神父在二零零三年以七十五歲高齡從非洲的摩洛哥來到地球的另一個角落澳洲，在這裏和我們相處了七個半年。他出生於中國陝西渭南，世代為信友家庭，自幼便有志成聖，天主在他的修道歷程將他帶到世界四極，當修生時自西安、武漢、香港而到西班牙晉升神父，在羅馬進修後到新加坡和台灣服務了多年。七十二歲時到摩洛哥，一個回教國家，以生活見證福音。離開我們後又接受新的挑戰到台灣出任方濟會中華會省參議員，負責培育修生的工作。縱觀同神父一生時，只見他對天主的委派毫無懷疑、毫不畏宿，心中有的是一股勇往直前的精神，我們不禁要對同神父肅然起敬和要向他學習。我們敬佩他不怕艱辛困難事事服從天主委派的精神，我們要學習他對天主完全信賴和依靠的赤子之心。我們更祝願他有健康的身體，繼續發揮他的才能作天主的工具，為拓展天國作出更多更大貢獻。

劉神父來澳洲進修，原來的計劃是好好的裝備自己，回新加坡更好的為當地信友服務。現在委派他留在澳洲，到我們團體工作，他對天主出其不意的安排慨然接受，對天主的旨意完全降服。劉神父的來臨是我們團體的福氣，是天主對我們特殊的看顧。我們要感恩，我們更應好好的和劉神父合作，歡迎他來到我們中間，和他一起共同建設團體，把福音廣揚。

每一位基督徒都是天主親自召叫的，劉神父在復活節前夕對快要領洗的兄弟姐妹說：“**我們聚首一堂，絕不是偶然，實在是天主的旨意。**”聖保祿宗徒告訴我們：“**天主於創世以前，在基督內已揀選了我們，預定了我們藉著耶穌基督獲得義子的名分。**（厄弗所書 1:3-5）”的確我們每一人都是天主親自召叫的，我們都是天主救恩計劃的執行人和參與者。同神父和劉神父為我們立了很好的表樣，他們獻身修道，對天主服從，對天主依賴；我們雖然不是修道人，但是我們同是天主召叫的，天主在我們每個人身上都有著獨特的計劃，讓我們對天主服從，對天主依賴。

## 三種聖召？

招群英修女

自六十年代天主教梵蒂岡舉行了第二屆大公會議之後，教會對神職、修道和平信徒有了較平衡的看法。之前把神職和修道身份提得很高，很重要和很神聖。今日雖沒有減低神職的重要性，但卻把平信徒的地位提高了。教會不再是金字塔的模式。教宗、主教在塔頂，平信徒則在最下層。今日教會的模式是圓形的：天主、基督是圓心，我們都圍繞著圓心而存在，人人與天主及基督可有相等的距離。聖德不來自階級及身份，聖德只來自愛和修行。在聖母的顯現和呼籲中，屢次鼓勵教友要為神職祈禱。“聖母司鐸運動”或“晚餐廳祈禱”就是為此而產生的。

有人認為教會模式的改變及神職與平信徒身份的平衡，可能是神職及修道聖召銳減的原因之一。你們認為怎樣呢？我未有機會作詳細的研究和調查，不想作定論。我只知今日神職不能只靠“白領圈”，修道不能單憑“會衣”受人尊敬。與其他教友一樣，他們受到尊重和愛戴，是因為愛主愛人作的犧牲和大公無私的忘我服務。

於是有人就問：既然教會與神職同樣可藉愛和服務修成聖德，人為什麼還要放棄一切去修道呢？是的，在澳洲我也聽過不少聖召講座，講者為了不偏重修道聖召，便會說任何一種生活方式都是聖召：於是就有婚姻、獨身和修道三種不同的聖召。每人得按自己的情況去祈禱和辨別天主對你個人的召叫。

婚姻是大多數人走的道路，所謂男大當婚，女大當嫁。但從我的牧民經驗中，我發現這也不是易事。擇偶比生命中任何事情都難，因為不像購物，買錯了可換，或者用舊了可丟掉。擇偶一定得揀對的，而且只能揀一個，是終生相伴相隨。真是“Once for All”豈能不謹慎？因此我愈來愈同情介於擇偶年齡的朋友，除了為他們祈禱之外，我也想送他們二三贈言：不必費心去找完美的對象，因為你不會找得到，因為你和他都不完美。不過，如果你們二人同心，願意做“天主愛的學徒”，那麼你們卻可創造“完美的家庭”。此處我願引用結婚才三數年的 Joanna Leung 的體驗。她說：日久天長，二人在同一屋簷下生活，懷著善願，即使意見分歧，經過協調和接納，最終你們便會成為“完美的配合”。原來“完美配合”不在婚姻的初期，而在婚姻的後期！怪不得有人對一對老夫妻說：「我看你們兩人的相貌，愈來愈相似了。」結婚或長或短的公教夫婦們，一起照照鏡子，看看你們有幾分相像？

現在談談獨身，在我相識的人中，一早立志獨身的人不多，除了這人受託於主，有特別的使命，必須無家庭牽掛，個人全力以赴。在香港我認識一個基督教的教育家何中中女仕，她是前真光女子中學的校長。她醉心於教育，把她整個生命奉獻於教育事業。於是她成為了心無旁騖的出色的教育家。

我的朋友中仍有不少獨身人士，他們的忍耐和志向很值得敬

佩。他們仍在等待上主的啓示和引導。他們不隨世俗的潮流，“人有我有”或降低標準以“將就”。他們潔身自愛，一心等候上主的帶領。期間也利用餘暇為教會及別人服務。

最後，我要回轉頭專門談論一下神職及修道聖召了：大公會議後，教會不想修道人像中世紀一樣享受特別的尊榮和特權，同時亦藉此提高教友的地位和使命。但無論怎樣，教會內各種身份均有其特殊使命。我們本應各盡本能，各司其職，因此神職和修道仍有其需要性。教友即使非常熱心和慷慨，仍不可能代替神職去執行聖事；基於他們對家庭的承諾和責任，也未必可以全人全力，放下一切像修道人一樣去服務教會（除了受職於教會的教友外）。

此外，主召叫門徒也有其特別意義。我很留意馬爾谷福音中的這幾句話：「耶穌上了山，把自己所想要的人召來，他們便來到他面前。祂就選定了十二人，為同祂常在一起，並為派遣他們去宣講……」

所以修道聖召，工作是其次，最重要的是「為同祂常在一起。」身為修道人，我們就有這方便，可以「常和祂在一起」。首先神父、修士、修女每晨都有機會參予彌撒，這肯定是最親密和祂在一起的方法。

其次神父、修士、修女的寓所，通常都有小聖堂。任何時間，我們都可在此和真實存在的耶穌靜靜談心，並分受祂的愛和去安慰

祂。

其三，神職、修士、修女沒有金錢的掛慮——我們過簡單的自願的共產生活，不愁失業，也不愁衣著和飲食。於是爲了天國，即可作全心全靈的服務。這就是爲什麼許多家長寧願爲子女選擇修會學校的原因。他們知道我們沒有自己的子女，我們會盡心愛和關懷他們的子女。

教宗本篤十六說：「天主對我們的愛是純愛（agape），但同時也是情愛（eros）」純愛是爲他人的好處而犧牲自己的一種愛；情愛是想獲得自己所缺乏的，並渴望與所愛的人結合。當然耶穌的受苦受死是純愛，祂雖沒有缺乏，但也渴望與我們結合。我們感謝主的純愛和情愛，我們多麼有福，因爲祂也渴望我們！

馬爾谷福音上面說的，除了要常同祂在一起外，我們修道者跟著祂，也做祂所做的事：祂宣講，我們也宣講；祂安慰痛苦及病患，我們也是；總之，亦步亦趨，祂做什麼，我就做什麼！谷三 13 說：「把自己所想要的人召來．．．」朋友們！認真地想想，你是否祂所想要的人？



### 父母雙親對我聖召的影響與支持 - 龔神父

我出生在一個清秀的小山村，那裏住著一群純樸的天主教教友，他們善良，真誠，待人熱忱，更重要的是，他們信仰虔誠。據長輩介紹，天主教的信仰在這個偏僻的山村已經延續很久了，祖祖輩輩，薪火相傳，三百多年沒有間斷。

在我父親年輕的時候，我們的村子已經出了很多神父修女了。當時，有很多與我父母親同齡的年青人進了修道院，所有的教友家庭都以家有修士或修女或神父爲榮。在這種大環境的影響與熏陶下，我父母親都在十幾歲時便步入了修院，希冀有朝一日能爲主工作。上世紀四、五十年代，由於政治原因，大部分修院被迫解散，其中包括我父母當時所在的修院。如此，父母都回了老家，後經人介紹成家立業。不過，在他們心裏，一直深感遺憾。他們已不可能實現他們曾經的夢想，所以他們總是希望在他們的子女中，能有人獻身教會，服務主的葡萄園。

他們一直爲此祈禱，也一直爲此而努力。儘管信仰的大環境越來越艱難，他們仍堅持家庭祈禱，更重要的是，他們想盡辦法讓他們的子女們接受洗禮，並從小就教導我們頌念早晚課等教會經文。我出生於 1973 年，正是文革時期。我出生後，父母親很快就讓我領了洗，並給我取名伯漁，我的聖名是伯多祿，而伯多祿是漁夫（後因登記錯誤，導致證件上我的名字爲白宜）。在我七八歲時，我已經可以帶領全家人念早晚課了。

中國改革開放後，教會慢慢有了些自由，教堂得以開放，神職人員也都開始公開活動，更令人欣慰的是，修院重開了。我的兄長們及姐姐都已錯過了進修院的年齡，因此，我的父母將所有的希望都寄託在了我的身上。從我六七歲開始，父母就經常給我講聖召的意義，告訴我長大後一定要做神父。記得在小學五六級時，我已經在學校公開宣稱，我將來要做神父。

90 年，我如願以償地進入了宜昌教區備修院。從那以後，每年回家的時間就很有限了。我的父母親隨著年齡的增長，身體也慢慢地衰弱。我一直深深抱愧，不能于父母膝前侍奉晨昏，端茶遞水。與父母相聚時，這種心情也不時地有所流露。父母親卻對我說，“你好好地修道做神父，這比爲我們做什麼都好，這也是你對我們的最大孝道。我們擔心的不是你不能照顧我們，而是你不能好好地做神父，辜負天主的恩寵。”他們還告訴我，他們每天都特別念玫瑰經，聖母經，爲我的聖召祈禱。

98 年晉鐸後，我被派到了一個條件不太理想的堂區，當時那個堂裏沒電，也沒有人管理堂內雜務，小到做飯，掃地，大到安排堂區活動，維修保養教堂都是我一個人打理。更大的問題是那個堂區的教友信仰很雜，有一些人不僅會念玫瑰經，拜苦路，他們還常常以會念佛教的《金剛經》，會畫道教的七星符爲榮。我父母親知道後，很爲我擔心，經常打聽我的消息，擔心我承載不了生活中的困難而影響聖召。他們特別托人捎信，說他

們在爲我祈禱，他們永遠支援我，鼓勵我不論多難都要挺過去。後來，他們還親自到我的堂區，看望我，安慰我，甚至說，要住到堂裏幫我。

近來和家人通電話，我父母親還在給我說，“不要擔心我們，我們在國內很好，很健康，也很開心。我們每天都爲你祈禱，不僅希望你平安，更希望你能用一輩子的時間好好完成你的聖召。”掩面深思，深感自己的聖召之路能走到今天，除了天主的恩寵與扶助外，亦有賴於家鄉信仰環境的熏染，家庭的鼓勵與支援，特別是父母雙親，他們真的是我的堅強後盾。

### **Order of the Friars Minor – Brother Harry Chan**

I was brought up in a Catholic family in Hong Kong, and I always wanted to serve God and His people. After I completed my tertiary studies, I became more interested in my religion and the religious lifestyle. To leave my family, friends and career, there was a fear that I might lose everything. But I would regret if I did not take a step to search for my calling no matter what the outcome will be. With the guidance of my spiritual director and parish priest, I found the Franciscans spirituality and missions attracted me the most among all the religious orders.



I was accepted into the Franciscan Postulancy in 2004. The first night at the friary was overwhelming. Not only that it is located at Minto, one of the poorest suburbs in Sydney; it is far from my expectations of a grand traditional monastery. The friary is only a simple double storey public housing building. Besides, I had to live with three friars whom I have never met before. I felt that I was being cheated.

It took me a few weeks to get used to my new environment and befriend other friars and our neighbours. I observed that the friars really live out the Franciscan spirit: simplicity and love of the nature. Other friars and I would organise to pray together daily and shared our experience in the service of the Church and the society. I finally understood what Francis meant by ‘The world is our cloister’; our friary is not meant to separate us from the world, but allow us to embrace God, mankind and creation.

When the first year of my formation was over, my Novitiate began in Singapore in January 2006. It was a year of prayer and continuation in discerning my Franciscan vocation. Not only that I learnt about various cultures and religions in the country, my understanding of being a missionary was broadened through all my classes and ministries, especially the Franciscan Course in Sir Lanka where other friars and nuns from various Asia and Oceania countries shared their life experiences about the places of mission.



To me, my vocation is truly a ‘gift’ from God. The blessings, joy and peacefulness I have received outweighed what I have given up. Jesus calls ordinary people to follow Him, someone like Francis who was a simple and humble man. I am convinced that everyone of us are being called to the Sainthood; therefore, I have decided to offer my life to God by taking first vows of poverty, chastity and obedience. I have returned to Australia to study theology in Melbourne, the challenge for me now is to adapt to this new environment and community. Although I do not know what is ahead in my future but I will never be alone on my journey of vocation, since His faithful love is with me all the time.

## Alan Wong

The danger of speaking of my own vocation is that it would appear to be a model vocation and a template which other men can judge whether they have a vocation. That would be wrong. Every vocation is unique, but some elements are the same: the caller (God) and the response manifested in the need to serve, to love, to give up everything and to start over again for the love of Jesus Christ. For the specific questions of a vocation, I make our Lord's words my own "Come and see."

With this disclaimer we step back on the night that I felt my first call. It was after my university studies and my grandmother traumatized with my grandfather's passing, never recovered and passed away. One night seeking to understand these sequences of events I browsed through some internet sites. Stumbling upon the Jesuit Refugee Service (JRS) website I read about the young Jesuit Richard Michael Fernando SJ giving his life away to save a class from an aggrieved student wielding a hand grenade. A few weeks before Richard wrote in his journal:

*'I wish, when I die ... people remember not how great, powerful, or talented I was but that I served and spoke for the truth, I gave witness to what is right, I was sincere with all my words and actions. In other words, I loved and followed Christ.'*

That moment triggered a flood of tears, emotions of sadness and serenity with my desire to imitate this selfless act through serving God, as a Jesuit.



The next day believing that "call" was an anomaly, I ventured back into the world. Besides there were more girls, too many challenges out there and I hadn't become Tom Wolfe's "master of the universe" yet.

After years of work I was growing disillusioned with my career, dissatisfied with our culture's self centeredness and secularism. My thoughts of life given to God's service brought peace and happiness. Believing that thought, was a passing fad, I changed into a different career. I also sought out Fr Cao Nguyen SJ as my spiritual director as questions about spiritual, theological and social topics bubbled within me.

Every few days this thought about vocation would manifest itself and gnaw me, the closet analogy would be falling in love. Recalling Socrates "The unexamined life is not worth living" I wanted to understand my inner thoughts and feelings, and to discern God's will for me. So I decided to embark on a dream, to travel across the world. Those months of travelling were a momentous occasion, the high point spending time in a Burmese refugee camp. Grace, love, selflessness were previously all ideals, theorized but unattainable, but living there, they have come closet to epitomize those qualities so far.

Initially I decided to travel for one year but stopping at England and given an opportunity to work and live, I took it with relish. Thinking that this change of scenery will dispel all notions of this vocation, I immersed myself back into the rat race. On my travels, one certainty was you could never hide from God and when calling is no avail, he screams. Every few days my thoughts and dreams would wander into the midst of serving God.

Once again I sort out a spiritual director, this time Fr Nick King SJ, to pour out my thoughts and frustrations. Why was I not

seduced by this secularism, wouldn't life be easier if I could be conned? Those months Fr Nick endured a torrid of laborious (usually rhetorical) questions, till finally dejected, he burst out that I should apply to the Jesuits. Nothing could call it a decision. It wasn't to pay for my sins. It had no connection in my mind with anything. It was just there. I knew illogically, unreasonably, undeniably that it was right (though it felt like a conspiracy at the time). St Ignatius has written that in his struggle to come to a decision a man will experience moments of "interior peace, spiritual joy, hope, faith, love, tears, elevation of mind" and also moments of "conflict instead of peace, sadness instead of spiritual joy, hope in earthly things instead of hope in God, earthly love instead of spiritual."

Conjuring the courage to apply was hard. Harder still was telling my parents. "Courage is the management of fear" as a wise Jesuit told me, funny no matter how I tried to manage it, it enveloped me. How could I forgo all my duties as a first born son etc, my only consolation was all the saints that walked before me and these lines by Kipling

*"If you can make one heap of all your winnings And risk it all on one turn of pitch-and-toss, And lose, and start again at your beginnings And never breathe a word about your loss; ... And--which is more--you'll be a Man, my son!"*

That night in Hong Kong with mum talking about the future plans for our family, I spilled my decision. James Bond I am not, my father suspected long ago and was prepared. The rest is history but words could never transpire the support and love they offered that morning.

Now I am cloistered away in the Jesuit novitiate and will be for the next two years. Initially the novitiate is to slow the man down,

ease out the rat race mentality, so he can see the world, at a distance, objectively, at peace. Secondly he learns to pray. Like any marriage communication between spouses is the key. Well getting married to Jesus means that he needs to be a master at prayer. Lastly we study the Constitutions of the Society.

Interspersed, are the experiments: pastoral, pilgrimage, schools and hospital. Ignatius wanted the spiritual ideals tested, pondered, refined in the open and then proved for a lifetime of work. The spiritual pinnacle is the Spiritual

Exercises, a thirty day retreat. It was Jesus' experiences in the desert and Ignatius at Manresa. Briefly the Exercises have this power of provoking a total response to the call of Christ through personal conversion and reform of one's life in accordance with the gospel.

Formation is a long and windy road for a Jesuit. Why? If the Church is to be heard, its teachings must be more articulate and persuasive than its opponents. Ignatius wanted men prepared by his prayer and studies that he is unafraid to speak to any man, either a beggar

or the Prime Minister of Australia - of why man is alive? And so the Jesuit, no matter what his future is takes more subjects than his contemporaries, so he can forge the truths of human and divine life into words that would be as clear and enticing to audiences as diverse as professors at a university or refugees on a boat.

Finally, with my first steps on this journey to be a companion of Jesus, I ask that we pray for all current vocations (mine included) and that the Church be gifted with new ones.

## *Vocation*

Eddie Ho

The word vocation is often misunderstood by us Catholics. Quite often when one young person tells his or her parents that he or she has a vocation, it is immediately interpreted as a calling to dedicate one's life to religious life and this brings uneasiness to the family. But when we look up the word vocation in the Macquarie Dictionary, it is defined as "[either] a divine call to God's service or to the Christian life". People might have lost the sense that leading a Christian life is also a vocation and reserve the word only to a more restrictive understanding of dedication to religious life.

To clarify this point further, let us look up the word vocation in the Catechism of the Catholic Church. In the index area, we can find references to 'vocation of the laity' (CCC 898-900, 2442), 'vocation to marriage' (CCC 1603-04, 1607, 2331), 'vocation to parenthood' (CCC 2369) and 'priestly vocation' (CCC 1583). Based on these various references, we can conclude that vocations can be either priestly or lay.

Since priestly vocation is a still an interesting and relevant subject to our community members, let us briefly survey the changing fortune of the priestly vocation over the years.

Long time ago when big family was the norm, parents thought it was an honour to the family to have some of their children entered religious life. Even princes and princesses joined religious congregations. In those days, only educated or wealthy people could lead religious life. If you look up Butler's Lives of the Saints, you can find some saints who were princes or princesses. The common form was living with a community of men or with a community of women depending on one's own gender. Later, rules were drafted up to regulate this kind of monastic life.

During the middle ages, because of the proliferation of votive masses, priests were in short supply and many uneducated people were hired as mass priests. Since there was no seminary to provide formal training in those days, the quality of priests varied greatly. Priesthood as a vocation suffered. The Protestant Reformation in the sixteenth century further divided the priestly rank. The Counter Reformation rejuvenated the Catholic Church and priesthood with the formation of new religious congregations like the Jesuits and the Reformed Carmelites. Seminaries were founded using the model set up by St. Charles Borromeo and overseas missions established. The ideal of bringing the gospel to the new world attracted a lot of young men to missionary life. This revival of priesthood was exemplified by the Jesuits whose number exceeded 10,000 in AD 1600 and reached 15,000 by AD 1650.<sup>1</sup>

With the advent of the industrial age, people began to place more faith in science than in religion. The separation of Church and State as introduced by the French revolution had effectively curtailed the influence of the Church in all facets of daily life. Society became

secularized and religious life was no longer being held in high esteem.

During the twentieth century, Western people became more and more individualistic and self-interest took priority over common good. Media industry was not helping the religious course by promoting commercialism and pleasure-seeking lifestyle. Priestly abuses also damaged the reputation of priesthood and added to the firepower to its detractors. Finally, hedonistic lifestyle, job security issue and high cost of accommodation contributed to late marriage. Small family or double-income-no-kid family became the norm. On top of this, financial pressure also contributed to having one child or no child at all. Without any kid, there will be no priestly vocation even from deeply devout family.

Nowadays, because family size is small, Asian parents are especially reluctant to let their only son or daughter join religious congregation because of the fear that their only son or daughter will not be able to support them financially when they become old. They are also worry that their son or daughter will not be properly looked after when he or she gets old. So, rather than encouraging their only child to respond to God's special calling, they will dissuade him or her instead. If a family has many children, the outcome could be different. Because financial support can be derived from the other children, parents will be more receptive or even supportive of having one of their children joined a religious congregation.

In order to revive priestly vocation, family will play a crucial role. Revival of priestly vocation is hinged on having bigger and devout families. Firstly, parents have to lead by examples, praying, practising the faith and encouraging their children who have aspirations to become priest and nun to take the step is a good start. Secondly, to promote bigger family among Catholics is another practical step. To this point, I would like to build on the appeal made by the treasurer Mr. Peter Costello "one for the family and one for the country" and add in "and one for the sanctuary".

<sup>1</sup>Jean Comby with Diarmaid MacCulloch, *How to Read Church History* Vol. 2 (London: SCM Press Ltd, 1989), 33.

## 完美的七個半年 - 同神父

可樂



同神父，方濟會神父，陝西渭南人，愛笑、愛語言、愛唱歌、愛祈禱、愛朝拜聖體、愛花草、愛大自然。每天一大清早起來給自己功課，就是要陪伴耶穌、多祈禱。同神父覺得朝著耶穌是一個很好的方向，祂是一個生活的模式，所以會不斷的鼓勵及反省自己。他會問自己有沒有遠離耶穌，有沒有跟耶穌一樣努力的祈禱。

1947 年從西安到武漢，在初學院裏嚴格訓練。每個主日、大日子也會唱會歌，漸漸學會了彈琴，沒有特別去研究，就是喜歡，高興了就自己寫二部、三部、四部合唱。1948 年發願後便開始讀哲學，沒多久在 1949 年當共產黨快到武漢時，便被安排到了香港繼續學業，讀了大概四個月左右便到了西班牙讀神學，一到就五年。1954 年 3 月 13 日星期六升神父。同神父說：「13 這個數字是代表了耶穌跟 12 位宗徒一起，比 12 更圓滿。」

同年 6 月畢業後便到了羅馬聖方濟的聖安道大學繼續進修。那時爲了準備在中國的神父人才，被派往羅馬讀大學的中國神父都分別會被安排讀聖經、歷史、哲學、法律等等，而同神父則被安排修讀倫理哲學並拿到了研究博士。博士論文的主題是：「愛人跟愛自己」。根據聖經天主教我們愛天主、愛人，沒有愛自己。實際上是愛人是先要透過愛自己，同神父覺得「我也是人種之一，愛自己其實是一個基礎」。愛往往是超過公義，就像耶穌的愛，祂能夠完全犧牲自己來拯救我們。哲學就是要看那個出發點，一個是出於公義，另外是出於愛。愛的使命，愛的意義比公義更豐富，愛可以犧牲自己來救別人。



同神父一直對語文也很有興趣。那時候讀哲學是用拉丁文的，讀了七年，對拉丁文已有一定的基礎。讀大

學的期間，兩次休假，也是去德國，每次是兩個半月。雖然期間隔了一年的時間，但是對德文也是有一定的基礎。到了西班牙了也學會了西班牙文，到意大利也學會了意大利文。在羅馬畢業前，用了半年時間英國去把英文學好一點。



畢業後，同神父首先是到新加坡（1960年5月22日）在本堂做牧靈跟福傳的工作。1968年到了台灣。在台灣時是以牧民的工作為主，例如講道，讀聖經。「我感到講道給了我一個很大的感觸，在讀聖經時就像在聽天主講話。這方面給了我很大的啓示，在聖經方面得到了很大的收穫，每一句話我也會覺得很美，常常呵護我們生活的感受。」在台灣15年，在台北服務的時間最長，也有在桃園、澎湖群島、台南。在1983年新加坡需要一個神師，同神父被抓回去，一待便待到2000年。

2000年總會長發公函讓同神父到摩洛哥為基督作証、服務，跟本地人一起生活打成一片，活出基督的生命。歷史上，摩洛哥是一個很特別的地方，聖方濟也是很喜歡那個地方，摩洛哥是一個回教人的地方。第一次聖方濟派一批神父跟修士為基督作證也是給回教人抓住、殺掉。殉道的地方有一個聖堂是為紀念那五個神父跟修士。在摩洛哥聖方濟會有一個語言中心，神父們跟修女們的服務範圍很廣，有照顧窮人、補習，教法文、意大利文、西班牙文、德文、波蘭文，什麼語言也可以學。用這些方法去接近大眾，為他們作服務，讓他們知道耶穌給神職人員的使命，愛人就是要為人民服務，讓他們感動，感受到天主的愛，從而接受洗禮成為天主教徒。摩洛哥也有很多教堂，是為給少數民族例如意大利人，菲律賓人做英文彌撒。所以同神父在摩洛哥工作的三年範圍是很豐富的。2003年3月同神父在服務摩洛哥的期間到台灣度假時，遇上了省會長，省會長詢問同神父的意見，便安排了他到雪梨服務。2003年11月2日便到澳洲雪梨為我們團體服務。到今年的3月，同神父陪伴了我們七個半年了。



隨著年齡的增長，會長提議同神父也應該回到會省退休去，在退休的期間對年輕的也可以作出極大的鼓勵。同神父覺得這次回到台灣作省議員、初學院的副院長是天主的安排，覺得是人生中另外一個挑戰。不但可以發揮他在祈禱、音樂、禮儀的心得，還可以陪育下一代，更能夠發揮方濟精神。同神父說：「天主給我的安排也是在無形之中，在我身處的環境裏安排，很多時候也是意想不到的。所以不要去想為什麼，其實答案是簡單，就像到摩洛哥一樣，是一個恩典。」



在這完整的七個半年當中同神父覺得團體的領導班子很認真、很負責。定期的會議，煩複的議程以及每一個小組也有他們的計劃令同神父很是佩服。還有的是我們團體不同的小組，身為澳洲的少數民族，不單只在本地的福傳，還會到中國、台灣傳福音，實在是充滿了活力，這也令雪梨的主教留下了深刻的印象。

同神父認為團體裏的婦女會很成功，她們很認真的很熱心很有方向的用不同的方法聯合婦女在一起。還有耶穌聖心善會，他們的心火很大，把剛領洗的新教友團結起來。還有聖神宮殿（THS），同神父很欣賞他們的投入與認真。他們把天主、耶穌放在第一位，把每個星期五年輕人的晚上用來敬拜讚美天主。不過他們的覆手祈禱、說異語不是每一個人也能接受與贊同。

同神父對我們的團體充滿了期望。身為中國人同神父覺得孝道、敬祖是很要緊的。孝的意義是非常的廣泛，首先孝是孝順父母，尊敬祖宗，跟著是對人，還有是對天主。父母是我們的根，就是天主的根、耶穌的根，這是中國人跟西人的分別；西方文化就像一個「我的文化」，着重發展自己，但中國人就不一樣，我們有尋根的文化。同神父希望我們保留中國人文化之餘更能融入本地的教會，有更強的交流，了解本地教會的事情。







拜苦路



苦難禮儀



復活慶典夜間禮儀、成人領洗



## GOSS Annual Dinner



The GOSS Annual Dinner for 2007 was a huge success, with a great attendance. A whole nine tables were filled with priests, members of GOSS and their friends and family. The night began with a skit performed by the committee of 2006-2007 -- "Be Our Guest" from Beauty and the Beast. During the night, there was the presenting of the "Server of the Year" award to Matthew Tong, and the new "Guild of St Stephen" award to Jennifer Leong. We also presented three red cord medals to Winifred Yeung, Candice Chu and Veronica Ho. We said our farewells and thanks to the old committee and welcomed the new one, Christina returning as president, Catherine elevating to the position of vice-president, Candice as secretary, Josef as Mass and uniform co-ordinator, Veronica as editor and Anthea Chung as treasurer. To finish the night off, we had a raffle to raise money for the China Mission. Overall, the Annual Dinner was a great hit, with great food and a relaxed and friendly atmosphere, enjoyed by all.



Members of Ladies Club at 2007 walkathon.  
婦女會參加2007步行籌款會員陣容



Ladies Club Wollongong trip in April.  
婦女會四月份到臥龍岡旅行



新領洗教友在 St. Mary Cathedral 跟 Cardinal George Pell、  
Bishop Julian Porteous 合照



The new Memorial Wall Cabinet in St.  
Joseph's Chapel of Asiana Centre.  
亞洲中心新紀念亡者壁櫃四月二十一日  
正式啓用。





CASS members baptism 2007



The light of new life

The hands on priest



## CASS Walkathon 2007



The smiling priest



The women behind the Walkathon



The happy faces

## 聖神宮殿2007台灣香港福傳活動



台北古亭聖心堂外的團體照



嘉義梅山天主堂祈禱會



金張任淳女士在台北板橋光仁中學講道



嘉義民權路天主堂祈禱會



在香港與羅國輝神父、李亮神父合照



香港聖安多尼堂祈禱會

## 某人的日記 - 〈默想資料〉讀後感

李盧代鳴

我們團體的神修組在四旬期介紹了二十小段讀經默想的資料，可能我平日不常看神修書籍，我覺得這些短短的資料裡，有著一些很精要和新穎的導言，令我讀後有些耳目一新的感覺和思路。我記下了幾點，也加上自己的些微感受。

1. 有一段提議：[我們在心中挪動一下擺設，騰出較大的空間，讓天主在我們心中的位置寬敞一點。同時不去嘮嘮叨叨祈求，而是和天主換一下位置，倒過來問問祂要求我們什麼。]

我每天除了向天主作短短的禱告、謝恩和祈求之外，其他時間多數是把自己和家人的物質生活需要，如衣、食、住、行（包括娛樂消遣）等的追求，填滿了自己的心。的確是應該挪動心中的擺設，騰出較大的空間，讓天主在我心內寬敞一點的環境中，給我多些訓導。

2. 有兩段說 [我們必須望一下我們的生活：上班、交友、進教堂、參加團體活動、參加業餘活動等，看看我們有否拒絕接待有需要的人，對受苦的人漠不關心。][我們也要學會騰出時間，也幫助別人背一下十字架，讓人稍微喘一下氣…]

這兩段提醒我們在日常生活的各種環境中對我們所接觸到的人，加強愛德的行為。

3. 有一段說 [我們會重蹈覆轍，回到拜偶像的時代麼？裡所指的偶像是什麼？就是我們用來取代至聖天主的一切。]

我個人的想法，引誘人不惜犯天主的誡命去獲取的東西，就是「偶像」。如酒、色、財、氣、名譽、地位、權力、享受等，一個人如果沉醉於以上的任何一樣，不擇手段去獲取，這樣東西就是這個人的「偶像」，他以「偶像」來取代至聖天主。

4. 另一段說 [敬奉天主，不只在於聖殿內的敬禮，而在於過一種熱愛和服從法律的生活。]

我想這段所指的法律，是天主的誡命。

5. 另外兩段 [天主常常寬恕我們，我們也應該學會去寬恕別人，好像我們曾被寬恕一樣。][耶穌在福音中，提到一切朝拜和崇敬，都要以修和為前提，要與別人和解，才能到天主台前。]

這些話可說是常聽見的，不過我覺得還是值得記錄下來，而且要去學習實行。

6. 最後一段 [早期的教父巴西略寫道：你不吃的那片麵包，就是挨饑受餓者的麵包。掛在你衣櫃裡的衣服，就是赤身露體者的衣服。你不穿的鞋，就是赤腳者的鞋。你鎖起來的錢，就是窮人的錢。]

這段話在愛德中是很切實的講法？！其目的是提醒我們不要忘記去幫助有需要的人？怎樣幫助？有善意善心的人一定有自己的辦法。

### 婦女會消息：

六月十七日中午十二時在同樂軒舉行十四週年聯歡聚餐。

八月十一日上午十時至下午四時週年大選及神修分享。

十日十三日往 Penrose Park 朝聖兼素食團。

十一月中往台灣朝聖、文化交流及觀光九天團。

各項活動，歡迎任何人仕參加。請向 Agnes Wong 查詢詳情，電話 9554-8535。

## 2007 年復活節新領洗者分享

楊家欣

我自小就在天主教學校成長，對天主也有少許的認識。但是，那時的認識只限於在考試方面，所以並沒有很深入而詳盡的認識，然而，在這慕道的過程中，我有了更深入的了解，也有另一種體會。



在這段期間，天主慢慢地改變了我，特別在思想方面。例如，從前的我覺得許多東西是必然擁有的，亦會對那些不如己所願而發生的事感到失落，甚至會質問為何會有這種遭遇。但是，現在的我會常懷感恩之心，也會更加珍惜現在擁有的東西。此外，當我遇到不順利的事情時，我會明白這是主給我的磨練，好讓我為以後作好準備。然而，我知道天主所做的每一件事，是為我們最合適及最好的，所以，不要把那些不如意的事當作是天底下最壞的事。雖說如此，我們也應盡己本份，以配合天主的計劃。

再者，我的禱文也變得較有深度。以往只會不斷地祈求天主可達成我所願的事，但現在會明白到不是每個請求也會被答應，因為只有天主才會知道何時何物是最切合我們的。其次，每當我遇到困難或需要支持時，天主是我信心和力量之源。天主讓我切切實實地感受到祂的臨在，以及祂恩賜我的厚愛。

為我而言，天主讓我改變了不少，最重要的，莫過於讓我活出了更肖似基督的生命。天主讓我找出自己的缺點，並使我完全地改掉；主還讓我更加欣賞他人的優點，體量別人及接受他人的缺點。可是，這才是一個開始，我仍有更多需要改善的地方。但願我能在主的愛內成長，讓他人能夠在我身上發現基督的愛。

江柳儀 (Kathy)



記得小時候，屋企附近有間天主教堂，每日返學放學都會經過那裡，當時的自己只是好單純地知道，那是一間教堂，每逢星期日就會有好多人聚在裡面，還會唱一些好好聽的歌，還聽人說過，裡面供奉著一個叫耶穌的神。好多次好想進去看看裡面究竟是甚麼樣的，我想看看那個傳聞中的叫耶穌的神長甚麼樣子的，但是媽媽總是說，我們是佛教徒，那裡不是我們進去的地方。雖然如此，但是每當經過那間教堂時，總不忘往裡面看。

直到 04 年我遇到了我丈夫，起初也只是因為好奇而跟他去望彌撒，但是回來以後發現，裡面的神父所說的話真的好有道理，於是便開始了每個星期天都去望彌撒。這樣的生活大概過了半年，突然有一天，我好想深入地去了解教會的歷史，尤其是聖經上的道理，於是彌撒後我來到聖堂後面，申請加入 Bible Study，在裡面認識了好多朋友，也因為這樣的機緣，讓我有機會在 05 年加入了慕道班。

回顧過去一年的慕道生活，我發現，自己改變了很多。以前的我，對任何事情都好執著而且一遇到不開心或者不如意的事就只會哭和埋怨，也總會覺得好像整個世界都是灰色的。但是今天的我不一樣了，遇到不開心的事，我會首先跟天主說，因為我知道他是最貼心的朋友，他永遠都會不厭其煩地聽著我訴說，然後他會用他的方式來幫助我。當我遇到不稱心如意的事時，我不會再埋怨，只會默默地祈禱，因為天主總會讓我知道解決的方法。以前，當我一個人坐在車上或飛機上時總會覺得很無聊，時間過得好慢，好想快點到達目的地。但是現在的我，會在覺得悶時讀讀聖經或跟天主聊聊天。當每次跟他聊完天後，總是覺得心里很踏實，很平靜，很暖，很舒服。

現在的我，每次跟身邊的朋友聊天時總會順帶跟他們說一些心得和見證，和他們分享福音帶來的喜樂，也會向上主祈禱，希望主可以恩賜他們，讓他們能有機會加入我們這個充滿了愛與信德的大家庭，而且還會向上主祈禱，希望他能給我更多的機會為他傳播福音，讓更多的人接受福音的精神，得到天主愛的恩寵。



## Judy Zheng



步入教會，接受赦罪，讓我感受到重生之恩惠。得到天主的眷顧，這有賴於天主的召叫。天主是掌管宇宙的主宰。具有寬宏的慈愛的聖心，不管世人怎樣對祂，只要我們信祂，依靠祂，祂都予以赦免。

由於在我人生過程中經歷了太多的痛苦，令自己養成了經常抱怨的壞習慣，總覺得這世界對自己不公平，為什麼痛苦總落到我的身上？難道真是要透過不停的傷痛來體驗人生？我不惜代價去尋找答案，終歸都沒有找着。剩下的只是感嘆。後來，有幸得到天主召叫，成為教會的一份子，經過多位導師的啓示，初步領略到痛苦是讓我走往救恩的通道。痛苦可以將靈魂的罪惡清洗，聖化人的靈魂，學習在喜樂中接受一切的好與壞。痛苦不能威脅我們，因為主與我們同在。我們應該從天主的心中吸取忍耐與力量，反要為這一切讚美天主，痛苦也會變得美麗些。

在甄選禮和考核禮儀中，我都是一種非常強烈的反應。我感受到聖神降臨在我身上，賜給我無比的力量和勇氣。有一股暖流從心中略過，帶給我無比的安慰和重生的希望。我感到內心的污穢已被洗淨，我的罪過已被基督赦免。我願意逐步改變自己的壞習慣。當時我非常激動，真想跪下回應天主。耳邊又響起了一曲非常動人心弦的讚歌，將我帶入深深感激的境界。歌曲正唱出我內心的祈求，把我多年的重壓隨即放下，將一切奉獻於天主，對祂獻上真誠的感恩。我不能自控的哭起來，像嬰兒一樣，因無法表達內心的需要，只能用哭聲去表達內心的需求。很久沒有得到的安慰，此刻已感受到天主最了解我內心的需要，在哭聲中祂賜給我主耶穌基督的愛和憐憫。我的腦海浮現著：你願意在天主的憐憫中得到治愈嗎？當時自己的心情很複雜，又怕激怒主，怕祂沒有耐性把我捨棄。主，我願意，願意祢作我生命的主宰。我感激祢，讚美祢，請祢不要捨棄我，不然，我又要生活在痛苦中，不能重新。我的心裏慢慢開始有些平靜，感受到天主已接受了我的哭求。在哭聲中對天主的讚美，也是最美麗和真誠的。在這段日子裏，我真正感受到天主的愛慢慢地傾流於我的內心，以祂的大愛去溶化一切的罪惡和傷痛，也包容了我一切的過犯。與基督同在的喜悅讓我可以重新。主，我渴望與祢同在，對你的信念日益加深。主，我感激祢，願祢永遠受讚美。感謝祢一直引領我，激發我的勇氣，讓我能面對人生的一切，讓我過一個更豐盛的人生，並指導將我眼前的放低，將目光放遠，成為祢新的受造物。求主繼續引領，就如格林多人後書第五章十七節：「誰若在基督內，他就是一個新的受造物。舊的已成過去，看，都成了新的」。是的，主。我現在感受到了。成了新的。願光榮歸於祢。

## Jenny Zhang

剛領洗完，自認為自己在這個團體裏還是個對主認識膚淺的嬰兒。但回想起來，與一年多前還沒入慕道班的自己比較，發現已經成熟富足了很多，想趕快把這些心得寫下來與其他新領洗者及慕道班的同學共勉。

我來自一個非宗教家庭。據我所受的教育，我認識的宗教是「麻醉人思想的工具」。以前我從來沒有想過自己會入任何一個宗教團體。來澳洲後我收到過很多宣傳宗教的傳單，也有不少傳教人員直接走到我面前傳教，我都置之不理。



很慶幸，為了我女兒到我家附近的一所天主教學校學習，我應天主的召叫，開始向朋友打聽如何入天主教，當我聽到要一年時間才可以領洗，成為天主教徒，我開始退縮了，以前我接觸的最多的是佛教，據我所知，任何人只要拿起一支香就可以稱自己是佛教徒了，真是再簡單不過了，怎麼天主教這麼難入。後來，我與先生商量，權衡利弊之後，我還是成為了慕道班的一員，人家說它催人向善，何況它有兩千年的歷史，又不是什麼邪教，去聽聽總無妨。

來到這裏，難免會為周圍的氣氛所感染，尤其是這裏的導師們。看！他們週末不去郊遊，不睡懶覺，他

們不抱怨還有很多家務沒做完，在這裏把他們的業餘時間花在我們這些陌生人的身上。我開始思考這後面的動力是什麼，也開始尋找有宗教信仰的人與沒有宗教信仰的人之間的區別，就當時的感覺，似乎沒有什麼區別，有很多沒有宗教信仰的人過得也很開心，可以說是為所欲為。

雖然孩子小，家務多，在先生的支持下，我還是每個星期天擠時間出來去教堂。在這一年多來，我的生活總有困難和挫折。每當這時候，我嘗試用導師所教的方式祈禱，難關總可以度過。當自己的願望得以實現時，自己就會非常感激主所賜的恩寵，才知道自己也是被關愛的。而且，自己身上像多了一股力量使我在困難面前鎮定自若。這種感覺好像以前從來沒有過，我相信聖神已在我周圍，或在我身上，或在我思想裏。逐漸，我對主不再是若即若離了，我感激他，敬畏他。我女兒後來入了一所較好的公立學校，但我每星期去教堂不再是我的任務，而成了我的心靈的需要了。我也開始明白，為什麼培養一種信仰須要這麼長時間，我們需要有機緣實踐，驗證啊！

我還察覺到自己還有很多微妙的變化。以前，我相信凡事要靠自己的努力去爭取。但事情往往像以拳取水，當拳頭抓得越緊，所取得的就越少。現在我懂得把部分擔子交給主，聽從他的引領，頓感如釋重荷。拳頭放鬆了，我才發現原來自己已經擁有這麼多。我比以前自信了，我相信主給我安排的工作，肯定是我能力範圍之內的。我知道，這個世界並沒有因自己信仰而發生什麼變化，但現在我看到的事物就是比以前更好了。領洗完後，自己的心境異常寧靜。我覺得自己真的很幸運，能被天主揀選，有機緣認識他，靠近他。他像是一種營養品，沒有他的人一樣可以生存，而有他的人活得更健康，更豐富，更美好。他使我的精神生活有了質的飛躍。



#### 傳道員組活動：

- ◇ 傳道員組成立 20 週年聚餐。六月三十日晚上於金龍星酒樓舉行。歡迎教友及慕道者參加。
- ◇ 每月第一個星期六晚在亞洲中心舉辦聖經研討聚會。
- ◇ 每月第四個星期五晚在 K.T.家有甘泉組聖經分享聚會。可聯絡 Irene 0402 138 628。
- ◇ 慕道新班已於六月三日開課。繼續招收新慕道者。亦歡迎教友參加，重溫教理。

<b>澳洲天主教華人團體牧職人員生活津貼認捐簡報</b> <b>Australian Catholic Chinese Community Pledge Report</b> <b>(澳洲天主教華人團體認捐簡報)</b> <b>Summary For the 17th Year 01/07/2006-28/01/2007 (第十七年)</b>	
Number of contributors 認捐人數 :	24
Total amount pledge 認捐款項 :	\$6,910.00
Total amount received 實收認捐款項 :	\$6,690.00
Anonymous donation 不記名捐款項 :	\$59,078.51
Contribution from CCPC 牧靈中心撥款 :	\$15,000.00
Surplus from last year 上年度儲備 :	\$3,349.57
<b>Total 合共 :</b>	<b>\$84,118.08</b>
七至一月份七個月支付亞士菲方濟會院、張神父、同神父、招修女和張修女及牧民助理的生活津貼合共49,279.20元。Living allowances paid to Franciscan Friary, Ashfield, Fr. Chang, Fr. Tung, Sr. T. Chiu, Sr. A. Chang & pastoral associate for the 7 months (July 06 to January 07) were \$49,279.20.	

#### Answers to Fun Corner

- |                  |            |              |
|------------------|------------|--------------|
| 1. APPLE, DOCTOR | 6. DONE    | 11. GOODNESS |
| 2. NEED, INDEED  | 7. TEACHES | 12. FAITH    |
| 3. FATHER        | 8. THINK   | 13. CALM     |
| 4. FAST          | 9. HONESTY | 14. FLOWERS  |
| 5. SORRY         | 10. ROME   | 15. CHARITY  |



**CHINESE CATHOLIC PASTORAL CENTRE  
INCOME & EXPENDITURE REPORT**

**For the period 1 January 2007 to 31 March 2007  
華人天主教牧靈中心二零零七年一月至三月份收支報告**

Income 收入	\$	Expense 支出	\$
Baptism Certificate 領洗證書	20.00	Bulletin 牧靈通訊	1,100.00
Books, Cards & Articles Sales 售賣宗教書籍物品	155.45	Gifts 禮金	1,950.00
Collections-Sunday Mass 主日彌撒捐獻	12,924.55	Internet Expense 互聯網支出	70.33
Collections-Other Mass 其他彌撒捐獻	165.65	Kitchen & Toilet Supplies 牧靈中心日用品	63.59
Donations-General 捐獻	494.00	Liturgical Items 聖餐儀式用品	1,829.09
Donations-Easter 復活節捐獻	170.00	Living Allowance 神父修女生活津貼	5,000.00
Interest received 銀行利息	1,234.82	Motor Vehicles Expenses 汽車保養及汽油	4,626.33
Special Functions	1,834.15	Postage 郵費	573.32
		Printing & Stationery 印刷及文具用品	183.60
		Refreshment 茶點開支	116.20
		Religious Books & Articles 靈修書籍	1,038.71
		Special Functions	1,921.40
		Stipend 彌撒金	410.00
		Telephone 電話費	180.31
		Travelling Allowance 交通津貼	750.00
<b>Total Income 總收入</b>	<b>16,998.62</b>	<b>Total Expenditure 總支出</b>	<b>19,812.88</b>

**改善亞洲中心設施及  
擴建亞洲中心(第二期工程)計劃的進度**

各位主內的兄弟姐妹：

安裝新亡者紀念名牌牆壁及壁櫃工程已在本年三月底完成。

方濟會建議我們暫時把『拆除白屋側的棚及興建一個車房，並裝修洗衣房及周圍的地方，包括改善排水系統』等工程擱置。

我們現正考慮裝修舊禮堂及廚房。我們將發信徵詢團體各教友裝修舊禮堂及廚房的意見，希望裝修工程能配合團體所需。請把你們的意見用書面向

Building Sub-committee, Asiana Centre, 38 Chandos St., Ashfield 2131

提交(可附加圖則)或與下列人士聯絡：

Thomas Wong <Tel: 9554 8535 or

Email:thomas\_y\_wong@yahoo.com.au >

Joseph Chow <Mobile: 0418 600 382 or

Email:joechow@bigpond.net.au>

Karina Chu <Tel: 9558 0002 or Email: karina\_chu@hotmail.com>

請各位鼎力支持！

希望大家為此熱心祈禱！主佑！

澳洲天主教華人團體

20.05.07

**Improvement of Facilities at Asiana Centre &  
Update of Building Up Asiana Centre Project – Phase 2**

Dear brothers and sisters in Christ,

The installation of the new memorial wall and cabinet was completed at the end of March, 2007.

The Franciscan Order advised us to put the following works on hold:

- a) demolish the shed adjacent to the White House and build a garage in its place;
- b) renovate the laundry area and improve the drainage system around that area.

Meanwhile we are considering the improvement works for the old hall/kitchen. We are writing to our community members. We invite all of you interested in the project to give us your ideas of upgrading the facilities based on what your need and want in using the area.

We will incorporate your suggestions in the improvement works.

Please put forward your suggestions by phone/letter with or without diagrams/plans to Building Sub-committee, Asiana Centre, 38 Chandos St., Ashfield 2131 or the following persons:

Thomas Wong <Tel: 9554 8535 or Email:thomas\_y\_wong@yahoo.com.au >

Joseph Chow <Mobile: 0418 600 382 or Email:joechow@bigpond.net.au>

Karina Chu <Tel: 9558 0002 or Email: karina\_chu@hotmail.com>

We need your on-going prayers & support.

Thank you!

Australian Catholic Chinese Community

20.05.07



## 過去活動 Past News

耶穌聖心善會自一月開始主辦每月一次敬禮耶穌聖心彌撒，以賠補耶穌聖心所受的苦辱。該項敬禮活動於每月首星期五晚上六時半在亞洲中心以中文舉行。歡迎各位參加。The Sacred Heart of Jesus Sodality has organised a monthly Mass to commemorate the sufferings of the Sacred Heart of Jesus. It is celebrated on every first Friday night at 6:30pm at Asiana Centre and is conducted in Chinese. Everyone is welcome.

為慶祝張天樂神父生辰，團體於二月十日晚上假華埠酒樓舉行團體聚餐。是晚有百多位教友參加為張神父賀壽。Our community had celebrated Fr. Chang's birthday with a community dinner on 10/2. Around 180 community members and friends attended this dinner to celebrate Fr. Chang's birthday with him.

耶穌聖心會在一月至三月期間邀請到最近從中國來進修的龔白宜神父介紹中國教會的近況。經過這三次的談話，眾多關心中國教會情況的教友都能明白公開教會和地下教會的異同及矛盾的所在。Sacred Heart of Jesus Sodality had organised 3 talks between January and March to provide the attendees a glimpse on the difficulties facing the Church of China. The 3 talks were presented by Fr. Peter Gong. After listening to the talks, our community members learned about the similarity and difference between the official Church and the underground Church and the reasons of their contradiction.

傳道員組每月舉辦的再慕道聚會分別由五位從中國來的神父作專題分享。該項活動深受信友的支持。在聚會時，聖伯多祿朱利安教堂二樓圖書館都是座無虛席。The monthly Catechism Refresher meeting organised by the Adult Catechists Group and conducted by the five priests from China was well received by our community members. The venue of the St. Peter Julian's Church library is always filled to its capacity during each meeting.

慕道者甄選禮已於二月二十五日下午在聖瑪利主教座堂舉行過了。所有出席的慕道者都為主教座堂及彌撒的莊嚴所吸引和感動。Rite of Election was conducted on 25/2 at St. Mary's Cathedral. All the catechumens who attended this rite were attracted and moved by the solemnity of the Cathedral and the Mass.

慕道者考核禮分別在三月十一日至三月二十五日連續三個星期日上午十時半的彌撒中舉行。慕道者反應熱烈，多能全部出席。Rite of Scrutiny was conducted over 3 consecutive Sundays between 11/3 and 25/3 during the 10:30am Mass. It was well received by the catechumens and most of them attended all three occasions.

為令候洗者能作好領洗的準備，傳道員組於三月三十一日為候洗者假座亞洲中心主辦生活營及領洗的綵排。In order to prepare the catechumens for their baptism, Adult catechists Group has organised a life camp as well as a baptism rehearsal on 31/3 at Asiana Centre.

信友們於四月六日下午在亞洲中心參加拜苦路活動和苦難禮儀以記念耶穌基督的苦難。Our community members took part in the Way of the Cross and the Passion Liturgy held on the afternoon of 6/4 to commemorate the suffering of Jesus Christ.

二百多位信友和二十五位候選者及其親友參加了四月七日晚上舉行的復活慶典夜間禮儀。當晚有九位神父共祭，氣氛莊嚴及隆重。在彌撒中有二十三位人士藉聖洗聖事加入了教會的大家庭，成為天主的子女。另有二人只領受堅振聖事。More than 200 people and 25 candidates and their friends and relatives took part in the Easter Vigil Mass held on 7/4. There were 9 priests concelebrated the Mass for us. The atmosphere was both serious and solemn. During the Mass, 23 people were received into the Church through the sacrament of Baptism and two people received the sacrament of Confirmation only.

紐修威大學天主教亞洲學生會於四月九日上午主辦慈善步行及午餐。為亞洲中心的擴建工程和青年培育基金籌款。當天天氣晴朗，風和日麗。二百多位的參加者皆能輕鬆地欣想沿途美麗的風景和在步行結束後享受一頓美味的午餐。今年籌得的善款約一萬澳元。The UNSW branch of CASS has organised their annual walkathon on the morning of 9/4 to raise funds for the Build-up Asiana Centre Project and the Youth Development Fund. The weather was mild on that day with no rain, no strong wind and no hot sun. More than 200 people enjoyed the scenery along the way and a tasty lunch after the walk. Around \$10,000 was raised this year.

團體於四月八日在華埠酒樓聚餐來歡送同問神父並歡迎劉馬定神父接任。同神父最近榮昇方濟會中華省參議及助理初學神師。同神父已於四月十一日離澳洲往台灣履新。Our community has organised a community dinner to farewell Fr. Bonaventure Tung and welcome Fr. Martin Low as our new Priest-in-charge. It was held on the night of 8/4 at Dragon Star Restaurant in Chinatown. Fr. Tung was promoted to the council of definitors as well as deputy novitiate master for the Chinese Franciscan province. Fr. Tung had left Australia for Taiwan to take up his post on 11/4.

# 七月及八月活動

## Activities in July and August 2007

日期 Date	時間 Time	活動 Event	主辦 Organiser	地點 Venue	聯絡 Contact
01/07/07 (星期日)		週年大會 Choir AGM	牧靈中心聖詠團 Choir	聖伯多祿朱利安教堂 St Peter Julian	Ivan Ho
01/07/07 (星期日)	13:30	普世青年節前奏活動 - 迎接世青十字架 Welcoming WYD Cross and Icon	雪梨教區 Sydney Archdiocese	Darling Harbour	Joseph Chow
01/07/07 (星期日)	18:00	普世青年節前奏活動 - 彌撒 WYD Mass at St Mary Cathedral	雪梨教區 Sydney Archdiocese	聖瑪利亞主教座堂 St Mary Cathedral	Joseph Chow
01-04/07/07 (星期日-三)		週年退省 GOSS Annual retreat	輔祭會 GOSS	方濟山莊 Francisville	Christina Liu
02/07/07 (星期一)	20:00	玫瑰經 CGC Rosary Night	天主教畢業生團體 CGC	亞洲中心 Asiana Centre	Eddie Hung
06-08/07/07 (星期五-日)		雪山滑雪遊 Snow Skiing Trip	耶穌聖心善會 Sacred Heart Sodality	Snowy Mountain	Eddie Ho
12/07/07 (星期四)	20:00	信仰討論 CGC Searching Catholic Dimension	天主教畢業生團體 CGC	亞洲中心 Asiana Centre	Eddie Hung
13-15/07/07 (星期五-日)		週年退省 CASS Annual retreat with Fr Chris McPhee	天主教亞洲學生會 CASS	方濟山莊 Francisville	Cecilia Lee
14/07/07 (星期六)	16:30	永援聖母九日敬禮 Novena	牧靈中心 CCPC	亞洲中心 Asiana Centre	Thomas Wong
21/07/07 (星期六)		足球比賽 Open Soccer Competition	天主教亞洲學生會 CASS		Cecilia Lee
21/07/07 (星期六)	19:30	普世青年節前奏活動 - 電影欣賞 Asian Festival WYD Movie night	各天主教華人團體 Various Chinese Catholic Communities	Hurstville	Joseph Chow
22/07/07 (星期日)	10:00	青年彌撒及聚會 FLY Youth Mass + activity	牧靈中心青年組 FLY	亞洲中心 Asiana Centre	Christina Liu
22/07/07 (星期日)	11:30	傳道員組再慕道聚會 Catechism Refresher Gathering	傳道員組 Adult Catechists	聖伯多祿朱利安教堂 St Peter Julian	Anne Ho
26/07/07 (星期四)	20:00	信仰討論 CGC Searching Catholic Dimension	天主教畢業生團體 CGC	亞洲中心 Asiana Centre	Eddie Hung
28-29/07/07 (星期六-日)		祈禱生活營 THS Prayer Camp	聖神宮殿祈禱會 THS	方濟山莊 Francisville	Shirley Liu
28-29/07/07 (星期六-日)		週年退省 CGC Annual Retreat with Fr Dominic Murphy	天主教畢業生團體 CGC	Edmund Rice Retreat Centre	Eddie Hung
03/08/07 (星期五)	18:30	耶穌聖心彌撒 Sacred Heart of Jesus Mass	耶穌聖心善會 Sacred Heart Sodality	亞洲中心 Asiana Centre	Eddie Ho
04/08/07 (星期六)	20:00	傳道員組查經班 Adult Catechists Bible Study	傳道員組 Adult Catechists	亞洲中心 Asiana Centre	Anne Ho
06/08/07 (星期一)	20:00	玫瑰經 CGC Rosary Night	天主教畢業生團體 CGC	亞洲中心 Asiana Centre	Eddie Hung
09/08/07 (星期四)	20:00	信仰討論 CGC Searching Catholic Dimension	天主教畢業生團體 CGC	亞洲中心 Asiana Centre	Eddie Hung
11/08/07 (星期六)	16:30	永援聖母九日敬禮 Novena	牧靈中心 CCPC	亞洲中心 Asiana Centre	Thomas Wong
12/08/07 (星期日)	13:00	講座 Special Talk	耶穌聖心善會 Sacred Heart Sodality	聖伯多祿朱利安教堂 St Peter Julian	Eddie Ho
18/08/07 (星期六)		聖經常識問答比賽及週年大會 CASS Angel Cup & AGM	天主教亞洲學生會 CASS	UTS	Cecilia Lee
21-23/08/07 (星期二-四)	20:00	梁神父, 鄭修女講座 Fr Leung & Sr Cheng's talk	牧靈中心 CCPC	亞洲中心 Asiana Centre	John Wong
23/08/07 (星期四)	20:00	信仰討論 CGC Searching Catholic Dimension	天主教畢業生團體 CGC	亞洲中心 Asiana Centre	Eddie Hung
25/08/07 (星期六)		梁宗溢神父, 鄭瑞薇修女分享 Live in Weekend with Fr Leung and Sr Cheng	牧靈中心 CCPC		John Wong
26/08/07 (星期日)		梁宗溢神父, 鄭瑞薇修女講座 - 婚姻, 人際關係 focus on Marriage & relationship	牧靈中心 CCPC		John Wong
26/08/07 (星期日)	10:00	青年彌撒及聚會 FLY Youth Mass + activity	牧靈中心青年組 FLY	亞洲中心 Asiana Centre	Christina Liu
26/08/07 (星期日)	11:30	傳道員組再慕道聚會 Catechism Refresher Gathering	傳道員組 Adult Catechists	聖伯多祿朱利安教堂 St Peter Julian	Anne Ho

# 物靈通訊

June 2007

## Fun Corner



Do you know what proverbs are? Proverbs are frequently used short sayings in English. Are you up for the challenge to complete the following commonly used proverbs? Instruction: Unscramble the characters to complete the proverb correctly.

1. An LEPAP a day keeps the ORCTDO away.
2. A friend in ENED is a friend DEIDEN.
3. Like RFTHAE, like son.
4. Bad news travels TFSA.
5. Better be safe than YRSOR.
6. Easier said than NEDO.
7. Failure AHTEESC success.
8. Great minds KNHTI alike.
9. TONHYES is the best policy.
10. All roads lead to MOER.
11. DOGSENOs is better than beauty.
12. HITFA will move mountains.
13. After a storm comes a LAMC.
14. April showers brings May WFORLES.
15. TAIRCHY begins at home.

PASTORAL CENTRE BULLETIN

POSTAGE  
PAID  
AUSTRALIA

SURFACE  
MAIL

If undelivered please return to  
Australian Catholic Chinese Head Office  
C/O St. Peter Julian Church  
P.O. Box K569 Haymarket  
Sydney 1240  
Print Post Approved  
PP235387/00073