

Precious Treasures 聖麥琪樂的嘉言錄

"We must teach more by example than by word." (1867)

吾人需以身言教。(好的表樣比好的言語更重要)

"Courage, courage, trust in God who helps you in all things."

勇敢地信賴主,祂會在所有事上給你助佑。

"Let God's Spirit guide you in your choice." (1898)

願上主的神,指引你所選擇的。

"Believe in the whisperings of God in your own heart."

相信天主在你心中的細語。

Called to Slavery

Fr Martin Low OFM

SINICA DEC 2010



The Gospel of Mark has a word for Peter: “Get behind me, Satan! For you are setting your mind not on divine things but on human things” (Mk 8:33). To those who walk the way preoccupied with who is the greatest, who seek to be prominent among the brothers and sisters, there is a sarcastic word, told to the 12, “Whoever wants to be first must be the last of all and servant of all” (Mk 9:35). And to James and John, to all who seek thrones of gold and trappings of glory, an exasperated Son of Man spells out gospel basics: “You know that among the Gentiles those whom they recognise as their ruler lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all (Mk 10:42-44).

To follow Christ, and in doing so to inherit eternal life (Mk 10:17), is to serve the people, not lord over them; not parade in princely robes as we pronounce love and commend hope; we must not walk on the other side; we must heal, not hurt; we must repent when only repentance will serve; we must set out on a pilgrimage of grace; and we must leave triumphal processions to those who want the kind of reward that such displays offer.

In this context, I want to suggest at Community level that we become a community of service of praying. We must be a community of prayer. We must cultivate pray

ing for the people, praying for all and strangers who walk past our doors. People must know that we pray for them. When we see an expectant mother, we will whisper a silent prayer: “Keep them safe, Lord.” When we see people in wheelchairs, the blind, the lame, we will place them in God’s heart: “Give them courage, Lord.” When a hearse goes by, we will pray eternal rest. We will bid the Lord in every Mass for the victims of violence, their families, and loved ones that they may be comforted and we may be transformed into people of peace. And we will pray for one another that we may be healed (James 5:16). We will form ourselves into a people who pray and are known to pray, a people to whom the hurts of the world may be entrusted to be commended to the heart of God. Praying when praying is needed is not about asking God for what we want; nor is it seeking to change God’s mind. Praying is about placing our lives our lives and the lives of those for whom we pray into God’s safe hands. It is an act of solidarity: to ask God to hear our prayer is to remind ourselves that we live our lives in a context of divine concern.

What we need to do is to ask what it is we are called to be as we gather around the table and bread the bread. Jesus wrapped an apron around and washed feet. He broke bread and poured wine for those who would run away, deny or betray. We little deserve the name Christian if we know not what we do. To put off fine garments, to put on an apron and begin to wash the swollen, dirty feet of humanity, to this service are we called. This is what a slave is for: “For the Son of Man came not to be served but to serve, and to give his life as a ransom for many” (Mk 10:45).

我的心靈渴慕你

我的肉身切望你

時不時聽到有教友問：「我如何才能多認識天主，更愛耶穌呢？」我覺得這是非常有意思的問題，讓我在這裡分享一下我所領會到的教友可行、易做的日常靈修工夫吧：

(一) 祈禱：這是不能或缺的和天主溝通的首要方法

(1) 自由談話：祈禱對靈魂來說，就像肉身需要食物一樣。一個人作了個很好的比喻。他說：「有病的人不思飲食；有病的靈魂就不想祈禱！」我們祈禱其實可以很簡單，就像我們對家人和摯友談心一樣。我可以和祂談日常發生的任何事，邀請祂參與我今天的生活，求祂祝福我今天要遇見的人。

(2) 藉讀經而聆聽祂：我們祈禱絕不是單向的向祂祈求而已。我們更要聆聽祂。藉著祂的「聖言」，祂會表達祂對我們的期望和心願。我們可以每日誦讀一章或數節聖經。靈修家多鼓勵我們從新約開始。

(二) 參與禮儀及聖事：教友如可能，最好多參與一或二次平日彌撒，勤領聖體——這是我們靈魂最豐富的食糧。有了耶穌真真實實地進入我們內，我們就什麼都不缺少了！此外時時朝拜聖體，和祂面對面談心，關係也就變得緊密起來了。為能與祂親近，時時讚美祂的寬仁和慈愛，我們亦應時不時做「修和聖事」，以清潔的心靈去接近祂。

(三) 參與團體聚會和研經小組：我們常聽說：「我們不是孤島。」因此我們要與人分享，彼此學習，建立基督徒友誼，以獲得鼓勵和支持。

(四) 反省和回顧：人勝於動物的是，我們是真的可以「經一事，長一智的。」但這必須透過自我的反省。如果我們讓事情如「水過鴨背」，不想我們如何處了事，和如何待了人，我們決不能進步。另一方面，如我們得了天主的恩寵，我們應時刻懷念，讓感恩之情充溢我心。想到這位疼錫我，不斷把好东西賜給我的主，就如情侶想起那位待她很要好的密友，心中就升起了一種甜蜜的感覺。

除了感恩還愛之外，我們也應問問耶穌：祂此刻感覺怎樣？祂開心嗎？祂有什麼掛慮嗎？祂對我滿意嗎？祂有什麼想我為祂做的嗎？祂對我的家庭、團體、社會、國家、世界有什麼期望呢？我們應常常對祂說：「主！請發言，你的僕人在此聆聽著！」



(五) 我靈修的後果：

(1) 心靈的轉變：就如人吃了健康的食物，會茁壯和成長，做好以上靈修工夫的基督徒，靈命也自然地改變，成長而成為不同於前的人：他的心會擴張、會軟化，因而會變得更寬容、溫和及慈善，對人也更接納。遇到不大合意的人，他會以祝福來代替批評。他也會更靈敏地看到別人的需要而設法伸出援手。不是為沽名釣譽，而是傳遞上主的愛。長期注重靈修的人，就如上主的一面鏡子，在各種際遇中，反映上主的面貌。

(2) 肯作犧牲：愛靈修的人，為取悅上主，會修德練功，使自己越來越肖似天主。為藝術或運動的修煉，也需要下苦功，重複練習，才會有好成績；修德行更是如此。一曝十寒的人，雖有善願，總不能修成正果(用我們的教會術語，是修成聖德)，成為愛主愛人的人。

(3) 生活簡樸：愛靈修的人，時時事事以主基督為榜樣，身既生於世上，卻寄情於天。所以生活極之簡樸。同時也憐愛貧苦的弟兄，把自己有的，盡量與人分享。

(4) 看重福傳：愛主的人都看重天國的發展，就如主基督昔日在世時一樣，廢枕忘餐地去拓展天國，務使主的光耀與權能普及大地為止。

親愛的主內兄弟姊妹，上列的提議，或者你們已在實踐中，願我們百尺竿頭，更進一步！願彼此共勉！

團體中的天使

相信大家都常常參與我們的堂區所舉辦的活動，透過活動認識到不少志同道合的朋友，也有機會增進靈修上的知識。但是在參與的同時，你們有沒有想過在這些活動背後的策劃人到底是誰呢？他們到底有什麼推動力來為教會服務呢？

今期SINICA有幸邀請到剛剛上任的多位堂區幹事來跟大家分享他們的心路歷程！

主席 - John Wong 黃永清

《我們眾人在基督內，都是一個身體，彼此之間，每個都是肢體。》我七歲時，母親因鄰居的引領而讓我參加了慕道班，62年在官塘耶穌復活堂領洗，成為了基督的肢體。我知道天主一直帶領著我，從不願意參與堂區活動，慢慢地我逐漸參加了復活堂很多不同的小組和團體，與基督的其他肢體接觸合作：青少年團，聖詠團，讀經組，儲蓄互助社，禮儀組，神修組，堂區通訊編輯組，堂區委員會等等，直至我84年移民澳洲為止。



初到澳洲時我在平靜的茉莉鎮(Moree)住了一年，最深刻的是參與了當地不同教會在84年聖誕節合辦的彌賽亞(Messiah)演唱會，感受到澳洲的多元文化和天主的救恩是無分種族和地域的，認識到基督的肢體也有不同的膚色、說不同的語言和歸屬於不同的團體。

我85年初移居雪梨，剛好華人牧靈中心成立，並開始在唐人街舉行主日彌撒，我在雪梨的首個主日，便到唐人街參與久違的中文彌撒，又有機會和基督的華人肢體共融合作！隨後加入了歌詠團，並成為了歌詠團的首任團長，後來轉到讀經組，轉瞬間已二十五年了；2006年我開始擔任牧靈中心牧民委員會主席，眨眼已是第五年了，期間我感受到團體對我的信任，眾多兄弟姐妹對團體的付出、服務、貢獻和犧牲，使我體會到我們團體真的是一個大家庭，真的是基督與體的肢體。

我們的團體有兩個特性，首先我們是一個信仰團體，另外我們是一個移民團體。我們身處於急劇改變的環境中，信仰受到不斷的衝擊，成員的組合不停地轉變。張天樂神父五十多年前建立了華人信仰團體，陳滿鴻神父二十五年前建立了華人牧靈中心為我們打下了良好的基礎。現在我們要適應時代環境的變化，一方面加深信仰，傳揚福音，另一方面繼承和發揚中華文化。

讓我們基督體內的眾多肢體，精誠團結、彼此合作，《承先啟後，繼往開來》，使團體保持旺盛生機，不斷發展，把先輩創立的，把我們珍惜的，與其他人分享，傳給下一代。

副主席 - Simon Liu 廖紹鳴

I came to Australia in 1985 and have been in the community since then. I have been involved in GOSS and Spiritual Formation Group, currently a member of THS and recently been re-elected as one of the CCPC committee members. I also act as a co-ordinator for the Sunday mass/activities at SPJ.

I see the whole community as a big family so my role in the community is like a son, a brother in a family. We all should do things for the family but may have different roles and responsibilities. It does not matter if the tasks are big or small, they are all important and can add value to our family and is worth doing in the love of Christ. There may be conflicts in our family from time to time but nothing is more important than our unity in Christ and in His Love.

I guess this is a very simple and straight forward. We are called to serve one another and Jesus is our perfect role model. I believe to serve one another is an effective way to develop myself to love, to sacrifice, to forgive, to give, to listen and in return by the Grace of God, you will grow in faith, become more spiritually matured and bear good fruits which God intends us to. This is a never-ending spiritual life cycle for every members of our family until the day we are called to be re-united with Jesus eternally.

The Bible verses that I believe Jesus is calling us to live as His faithful people is 2 Peter 1:3-11: "By his divine power, He has lavished on us all the things we need for life and for true devotion..... do your utmost to support your faith with goodness, goodness with understanding, understanding with self-control, self-control with perseverance, perseverance with devotion, devotion with kindness to the brothers, and kindness to the brothers with love..... for in this way you will be given the generous gift of entry to the eternal kingdom of our Lord and Saviour Jesus Christ". By His Grace, we are called to develop good qualities and bear good fruits which will support us to continue to serve and love one another and strengthen our faith in Christ. This I believe is an ideal lifestyle that all Christians should strive for.



秘書 - Candy Lui 呂明茵



大家好！我是 Candy Lui，是現任華人牧靈中心團體的秘書。很榮幸在今期的 Sinica 可與大家分享。首先自我介紹，我中文名是呂明茵，在八四年從香港移居到 Sydney。在八五年接受聖洗聖事，加入天主的大家庭。由那時開始，接觸華人牧靈中心的兄弟姐妹，與這個團體建立了一份親切的關係。

在七月的牧靈議會委員會選舉中，我再次當選成為秘書，有幸再有機會為團體服務。我相信這是天主再次給於我機會去學習和服務他人。這是一個能光榮天主的使命。在將來這兩年，希望能夠與其他的委員和各善會的領袖一起領導團體建立一個更和諧和充

滿愛的福傳團體；也希望與其他的委員和善會的領袖建立一份信任和互相扶持的關係。

在過去的日子，當我為團體服務時，我經常用以下的聖經章節提醒自己，要怎樣成為一個天主的僕人。在聖經中，塔冷通的比喻(瑪 25:14-19)，天主提醒我，天主會按照各人的能力，分配工作。我相信我們各人最少都有一個「塔冷通」，我經常提醒自己要善用天主給我的「塔冷通」，不要做一個可惡懶惰的僕人。

另外，在撒慕爾紀上(十五章)，天主借撒慕爾的口責備撒烏耳：「聽命勝於祭獻」。我經常提醒自己要成為一位聽命於天主的僕人。我時常都很熱心，做了很多為信仰而做的事；不過在忙碌做這些事時，我是否承行天主的旨意，或是承行自己的意願？有時真的分不清，只有不斷祈禱，呼求聖神的帶領，才能識別天主的旨意。

願我們大家一起互相代禱，讓我們各人都能夠善用天主給我們的「塔冷通」和能識別天主的旨意，為天主服務，做個稱職的天主僕人。主佑。

財政 - Kevin Wong 黃家榮

I have been asked to briefly introduce myself to you, as a new member of the CCPC committee. My name is Kevin Wong and you may have seen me in the past as a musician for the 9:30am Mass at St Peter Julian's (SPJ) Church many years ago, or from my involvement with the Temple of the Holy Spirit Prayer group.



Over the years, I have been asked many times to join this Committee. Each time, I declined due to my other commitments to my young family and other church responsibilities that I had at the time. This time, however, I felt the urge to serve, so after further prayer and discernment, and discussions with my family, I received the peace to accept the nomination for the Treasurer position. I hope to bring an injection of youthfulness, energy and relevant experiences from my career and faith, sustained by prayer and in fellowship with the Holy Spirit.

At present, I come to worship at the 11am SPJ Mass on Sundays, however next year our family is planning to join the congregation at Asiana Centre, Ashfield. While I am looking forward to my elder son's participation in Sunday School, as well as seeing more of the "other half" of the community again, it will be a new challenge for us to juggle some of our other SPJ commitments, such as lunch with friends and Bible Study. For this, I would like your prayers.

In the past few months, I have been busily learning the responsibilities of the Treasurer role which include knowing the detailed numbers and covering the high level perspectives of our community's financial position. I enjoy the interaction with the various Committee and Council members, however what I find very rewarding is the reaching out to all members of our community, as the expectation of being a leader in the community naturally requires. I truly hope that my service in this role will help each of you to love our Lord God and to love one another more.

At this point, I would like to offer a big "thank you" to Robert Liu and John Luey, the retiring Finance Committee (FC) members, who have contributed immensely to the financial reporting, budget and finance policy processes. Also, I formally welcome Adelaide Huie and Cecilia Lee as the new FC members for this term. Finally, please join me in giving heartfelt thanks to my predecessor, Martina Miu, for her dedicated and invaluable service as Treasurer for the past 10 years, and for her continuing contribution as FC member for the next two years. I have very large shoes to fill!

May the love, peace and blessings of our risen Lord Jesus be upon you, your families and our entire community!

委員 - Joey Tso 曹翠雯



虛而又虛，訓道者說：虛而又虛，萬事皆虛。人在太陽下辛勤勞作，為人究有何益？訓道篇Ecclesiastes (1:2-3)

自小就喜歡思考，如果人生中三份之一的時間是花在睡覺，那麼我就把其餘的三份之二都花在思考方面。雖然思考是會令人疲累，就如訓道篇(1:13) 所說：「我曾專心用智慧考察研究過天下所發生的一切；——這實在是天主賜與人類的一項艱辛的工作。」，但思考已成為我生活的一部份。從小到大，我也一直問自己：『人生應該用來做什麼呢？』

上小學的時候，我周圍的同學及鄰家的小孩，很多都是勤奮努力的莘莘學子。他們每天都花很多時間做功課，還將剩餘的時間溫習書本，這對他們來說似乎是天經地義的事，亦會因此而受到父母和教師的嘉許和誇獎。同樣地，我的父母也會要求我做功課，強迫我溫習。不過我曾嘗試很認真的告訴他們，我是不會把我所有的時間都花在書本上，因為我的人生不應該只是為了讀書。當然，他們認為我是個懶惰的孩子，總愛為自己的惡行辯護，但我心裡總是有些疑惑，人生就是這樣的嗎？

在中學的時候，我參加了很多學會，比如科學學會、公益少年團之類，也成為了這些學會的幹事會委員。這些學會存在的目的是為了組織全校的學生參觀科學場館、宿營、露營、公益活動，以及課外活動。開始的時候，要組織過百人的活動的確困難重重，但經過幹事會的一番努力，以及經驗的累積，漸漸的，學會的活動就辦得有聲有色了，我很享受同學們參加課外活動的喜悅，感到很有意義，我的滿足感亦隨之而來，可是，不久滿足感卻慢慢消失了，我再次問自己同樣的問題，莫非這就是我要追求的人生麼？

在學校假期期間，我到一家快餐店作暑期工，我的工作就是將炸好的薯條和烹飪好的漢堡飽放到顧客的盤子裡。雖然店裡非常繁忙，所有的人都在蒙頭做事，忙忙碌碌，從早到晚沒有歇息，但我喜歡烹飪做菜，更享受看到別人品嚐食物的喜悅。將時間花在自己感興趣的事情上應該是一件蠻愉快的事情，可是我仍然會問自己，莫非人生的時光就只花在自己感興趣的事情上，就是我要追求的東西麼？

我喜歡挑戰，特別喜歡有挑戰性的工作。作為一個電腦程式員，我經常會接觸到最新的科技和難題。以前一直覺得這是一項特別有意義的工作，而且能造福人群。可是每當我花時間熟悉了新技術和解決存在的難題後，就會覺得工作枯燥乏味。當再有新的項目來臨時，我不禁邊忙碌邊想，莫非我的人生就是不停的等待機會挑戰難題？現在，我工作的時候依然是全力以赴，但是工作本身已經不再是我生活的重心。

究竟『人生應該用來做什麼呢？』，如訓道篇(2:11) 當我回顧我所作的一切工作，以及工作時所受的勞苦，看，一切都是空虛，都是追風；在太陽之下，毫無裨益。

可是，回想過去的二十二年來，我一直在為我們的團體(牧靈中心)工作；到目前為止，我從未感到厭煩和乏味。我在此感謝天主賜予我很多侍奉教會的機會，經常給我新的挑戰。我想天主是故意令我忙碌，讓我無法在教會侍奉上有絲毫的厭倦，心中更不斷的有一團火在燃燒著，想要繼續為天主工作。感謝天主再給我一項新的挑戰，今年年中祂安排我進入牧靈中心牧靈議會，能夠侍奉更多弟兄姊妹。我的任期是二年，祈求天主繼續保守及帶領，讓我在未來二年內，能夠集中精力去侍奉祂，繼續令我忙碌。但願我永不在教會侍奉上，感到“一切都是空虛，都是追風”。唯獨天主才是真實的、不乏味的。

在此，我希望更多的弟兄姊妹能夠為我們的團體禱告，因為團體的工作要靠每一個肢體的相互搭配和警醒禱告才能有大的復興。我們需要更加勤奮的為天主的福音工作，為天主的國不斷努力，直至人生的終結，世界的終結。

委員 - David Hong 康成偉

神恩雖有區別，卻是同一的聖神所賜；職份雖有區別，卻是同一的主所賜；功效雖有區別，卻是同一的天主，在一切人身上行一切事。聖神顯示在每人身上雖不同，但全是為人的好處。
格前12:4-7

大家好，我是康成偉，新一屆牧民議會的成員，如果你不認識我，不要緊，希望以下的分享使你對我有一些認識。但如果你認識我，這可能是你的不幸，因為不久將來，我可能會找你幫忙，共同為團體的新計劃作出努力。



論年紀和進教年資，我可算是一位老教友，但如計算在團體的日子，我其實是一位新人。我是在中學時期受洗的，移民後因太太尚未信主，主日彌撒我通常是獨個兒往附近的教堂速戰速決，所以對教會的事務並不熱心，直至七、八年前，在一個偶然的機會，從孩子學校的家長，知悉唐人街有提供兒童主日學服務，便開始帶孩子到牧靈中心去，不久太太亦參加了成人慕道課程並洗禮，在這期間我們認識了很多資深的教友和導師，他們古道熱腸、熱情的款待和無私的奉獻，令我們深深感受了團體的精神和天主的愛，我們便開始參予善會的服務。

後來承蒙大John信任，將讀經組交托於我，使我有機會參予牧民議會的會議，並認識了其他善會代表，漸漸對團體的架構和運作有進一步了解。最近和一些善會領袖閒談，大家都感覺到團體失去了原有的活力和方向感，善會間欠缺和諧和共同目標，並有青黃不接的隱憂。大家認為可能因我們團體沒有固定的主任司鐸，而且架構複雜，所以未能提供應有的路向，加上不少善會的領導骨幹漸漸老化，失去了原有的動力，其實我們當中不乏年青人，相將之材大有人在，只有待我們去發掘和培育這些接班人。

今年牧民議會大選時有弟兄姊妹提名我參選，我考慮了很久，一來自知能力有限，恐怕有負眾望，二來每天都有做不完的事，為團體服務需要很大的犧牲，但後來細心思量，天主其實待我不薄，我理應圖報，況且天主賜予我們每一個人的優點各不相同，是為要我們互相配合才能發揮最大的成效，後來更知道Fr.Martin願意留下為團體服務，他是需要更多人去支持他，幫助他去實踐他的理想、美夢和計劃，更可況現在只是提名，未必一定選中，便欣然接受，後來因沒有競爭對手而自然當選，這可能是天主的計劃。

我渴望擁有一個充滿喜樂、活力的團體，一個令人感覺如家的團體，一個如孔子所推崇的「選賢與能，講信修睦。使老有所終，壯有所用，幼有所長，矜寡孤獨廢疾者，皆有所養」的天下大同的團體。我希望能盡我所長為團體出一分力，幫助團體凝聚力量，所以如果當有需要你們幫忙的時候，請義不容遲，讓我們齊心協力、共同編織這個美好的夢。

堂區幹事們！你們有如天主派給我們堂區的天使一樣，為我們犧牲不少私人時間和精力！感謝你們！希望我們來年每人都會努力像你們一樣，為堂區盡一點綿力，使大家兄弟姐妹間更見友愛，將天主的福音傳到世界各地去！

父親節



我剛在今年的復活節於悉尼天主教堂華地加入牧靈中，心接受領洗，亦於六月份開始，幸運地一職，富有挑心耶穌參與、協助及策劃善會內各種富有挑戰性的工作。

身為新教友，有着一種強烈的意識，就是明白到日常生活和天主教信仰是不可分割的。做人不是只為自己而生存，而是為天主而活著的，也必須照料身邊每一個人。

正因懷有這個信念，定必全心全意，全力以赴，以愛德的行為，辦好聖心會每一項任務，並且透過分工合作的模式，服務這個團體。

耶穌聖心善會成立廿二週年慶祝日，剛巧是父親節。我們在亞洲中心禮堂舉行了燒烤午餐嘉年華會，希望藉著活動表揚父愛的偉大，歌頌眾多父親長時間不辭勞苦地悉心撫育和教導子女成長，愛心和功勞絕對值得肯定。

看到不同年紀的教友弟兄姊妹，一起共享美味可口的午餐食品，亦同時陶醉於遊戲過程中。台上台下每一位全情投入，共同參與，打成一片，氣氛樂也融融。開心及歡天喜地的感覺盡在不言中，我內心亦感到異常高興。

成功主辦了這次活動，我感到鼓舞和感恩，發覺透過天主的大能，無窮的厚愛，好讓參與活動節目的每一個人都深深體驗父的大愛，齊享歡欣、平安和喜樂。天主保佑！



九月五是風和日麗的一天，也是開心愉快的一天。

耶穌聖心善會慶祝父親節及成立二十二週年，為團體家庭安排了燒烤午餐嘉年華會。席間，除了美味香氣的燒烤食物，令大家食慾倍增外，更有簡單有趣的問答遊戲：

你知道我們團體中誰是兒孫最多的祖父嗎？
誰是兒女最多的父親呢？
誰是最年青的父親呢？

許許多多有趣的問題令哄堂大笑之餘，也促進了大家的認識，亦深感到天主對各父親、各祖父的祝福。

近二百人的參與令團體成員有機會暢聚一堂，一起分享當日的一切，分享各自的生活片斷。

耶穌聖心善會會員所付出的心力實在令我們感激和讚賞！從籌備到食物遊戲準備，以致當日會場的安排，節目的流程和善後的打理執拾一切都有條不紊。他們的努力使我們渡過了一個充實而快樂的時間，再一次感謝他們。

耶穌聖心善會為團體的貢獻令我再次想起不同的善會亦在各方面為團體所付出的努力。從聖詠團、接待組、讀經組、輔祭會每個主日不在彌撒的撒服務，以致傳道、聖若瑟的善會、主日學導師、對兒童的培育，聖神宮殿祈禱會為團體的祈禱等，還同時亦豐富了會員的生命，讓大家在日常中更能活出基督愛的福音。

感謝各善會，感謝團體中的每一個成員。

上文：羅恩樂

下文：Teresa 淑貞

ANNUAL DINNER

by Monica Pang (UNSW CASS)



CASS Annual Dinner 2010 held at Burwood RSL was absolutely amazing. It was such a happy occasion to see people all around you, all dressed up in suits and pretty dresses, and wearing bright smiles on their faces. It was an opportunity to mingle, and to also catch up with all those we have met in the past years through CASS who have now become old friends.



There were numerous stunning performances showcasing talent and creativity, from the singing of John Denver's 'Perhaps Love' by the "Cantorisers", to the multilingual performance by CBS. There were many fantastic speeches, interesting videos to introduce the new committees for the upcoming year, raffle draws and many more. As per tradition, we finished off the night with a large group photo and the opening up of the dance floor. With lots of photos to look back on, it was definitely a fun night and I look forward to it again in 2011.

THANKSGIVING MASS

by Jeremy Wong (UNSW CASS)

Gloria in Excelsis Deo is the praise inscribed on the majestic marble canopy in the parish Church of St Joseph, Enfield, where the plenitude of CASS members gathered once again to give thanks to the Lord most High and share in His Eucharistic feast.



The Gospel and Homily by Father Tony Percy on Lazarus and the rich man provided the much needed reminder that we must serve for God. This was especially applicable to the new committee members, who took their pledges in front of the Church assembly.



The entire Mass proceeded smoothly, with excellent coordination from Vivian Tan, Francis Cheung, Gladys Cheung and passionate music from the band and choir. All in all, the time spent was enjoyable. "I will continue, oh my God, to do all my actions for the love of you, Amen."

玫瑰月朝聖

十月九日早上參加由天主教牧靈中心舉辦的玫瑰月朝聖日。地點是位於 Hunters Hill 的 Holy Name of Mary 教堂。那兒環境十分清幽，高大的樹木，青綠的草地和美麗的花朵，實在是靜思的地方。

我很少參加堂區舉辦的活動，從沒想過一個簡單的活動，安排上可要花很多時間及心思。這天的項目也真不少，有講座、見證分享、唸玫瑰經、告解、朝拜聖體及彌撒等，一切也進行得十分順利。我看見這羣熱心教友互助互愛，充份發揮基督愛的精神，令參加的教友都能藉這次活動在靈修上有所進步。以往我不認為參加堂區善會有什麼好處，這想法是很自私的。今天我卻看到另一面。透過參與堂區舉辦的活動，正是好機會服務團體，也就是事奉天主。

Sister Carmel Murray 介紹 Marist 修會的創立及解說聖母在信仰生活的重要。實在我們都需要在思想上、判斷上、感受上和行動上都效法聖母，以她作榜樣。我對聖母認識不多，以後要勤唸玫瑰經，希望聖母為我代禱，使我更瞭解耶穌並明瞭祂的聖意。



我留意到 Sister Carmel 其中的一條腿比較粗，而且她年事已高，雖然如此，她仍照顧修院內年老的退休修女，並為我們預備這次講座。當然她的謙虛很令人尊敬，但令我更感動的，是她的捨己精神。她不顧自己的苦痛而專心事奉天主。在午餐時，我在這美麗的教堂園地上漫步，有機會和其他教友閒談。我體會到每人都有一個十字架。每個十字架都是沉重的，但若果懂得將焦點集中在耶穌身上，那十字架便變得可接受的，甚至變得輕鬆。生命本無常，但「誰能運用思慮，使自己的壽數增加一肘呢？」(瑪 6: 27) 既然如此，何不交託自己的生命給上主，祂自會供給我們一切所需。這道理我本已知道，但這次可說是明悟箇中意義。

從這羣熱心教友及 Sister Carmel，我學習到基督徒的生活就是以為耶穌中心，放下自我，事奉天主。這是我今次很大的得着。

鍾倩雲

Sagehood in Sainthood - A Chinese Perspective Canonisation of



Mary MacKillop

Congratulations to Mother Mary MacKillop, the Josephite Community and all the people of Australia on the occasion of the Canonisation of the first Saint in Australia. We are blessed to have Mother Mary MacKillop as the first Saint in Australia. We all need deeper faith in God, more mutual prayers and support. May the Holy Spirit empower us to model our lives after Mother Mary MacKillop and be God's witnesses! We take this opportunity to share with all brothers and sisters this article on our Chinese culture and philosophy on saints and sages written by Mr. John Li.

The Australian Catholic Chinese Community, after extensive study, advocates that the name of the Saint be known as 聖麥琪樂 (Sheng Mai Qi Le) on the following grounds:

聖 (Sheng) (Please refer explanation in last paragraph**)

麥 (Mai) means wheat, also used as surname, familiar biblical images. In 12:24 is suitable in reflection of the saint's heroic virtues.

琪 (Qi) Beautiful jade.

樂 (Le) Joy

Transliteration of St Mary MacKillop into Chinese conveys in a nutshell the spirit of the Josephites, considering the process of life and death in germination, the hardship from

carving jade out of rock and the spiritual joy in the service to the people in Australia and abroad. All these merit the composition of what is called Concealed Heading Poem (藏頭詩) a generic form of Chinese poetry, whereas the heading or title is concealed in the first word of every line of the poem. It can be written by contemporary writer or drawn from anthology of ancient poems.

『聖』德奇葩傳天下，

『麥』隴風來翠浪斜。

『琪』樹明霞五鳳樓，

『樂』莫樂於還故鄉。

Annotation of this Concealed Heading Poem, where the heading of St Mary MacKillop is embedded in the first letter of each line requires further elaboration.

1st Line: beginning with the word "Saint": "Rose of sanctity universally known." As the first Australian Saint, her sanctity is symbolized by the early Australian strains to challenge the unknown with her deep trust in God. Her famous quote on 2.6.1867 "One 'Thank God' in affliction is worth many penance" is remembered in a rare species of rose propagated by Australian grower in 1985 in her honor as Mary MacKillop Rose, blossom amongst thorns beneath our radiant Southern Cross.

2nd Line: beginning with *Mai* or Wheat: "Wheat field waving slanting green in the wind." This verse is taken from Song Dynasty, *Roaming in the Wild* by Zhou Mi, "Wheat field waving slanting green in the wind. Frogs frolicking near grass roots water sweet. (全句為：「麥隴風來翠浪斜，草根肥水噪新蛙。」

宋·周密·《野步》) Our Daily Bread is made from wheat flour ground from wheat grain. It has numerous biblical images and the most significant is found in the Eucharistic celebration. Dedication one's life to religious vocation in education without distinction of classes and subject oneself to physical and mental

torments without complaints is a heroic virtue.

3rd Line: beginning with *Qi* "Jade tree resplendent in mist over the Five Phoenix Towers. City Gates open to kingdom from times of old." Adopted from Jin Dynasty, Li Fen, *Four Miscellaneous Poems from Bin Liang* (No. 2) (全句為：「琪樹明霞五鳳樓，夷門自古帝王州。」金·李汾《汴梁雜詩四首·其二》) Jade is the most valuable precious stone which has to be hewn by artisans from rocks. A perfect jade will have to go through cutting, chiselling, carving and cleaning. This is the spiritual journey of perfection trodden by saints with a hue of femininity.

4th Line beginning with *Le*. "No greater joy than the joy of returning home. No greater difficulty than the difficulty to preserve one's integrity" from Song Dynasty, Su Zhe, from his *memoir of studio*. (全句為：「樂莫樂於還故鄉，難莫難於全大節。」宋·蘇轍《遺老齋記》) The song "I Still Call Australia Home!" inspires many Australians to Advance Australia Fair. For all Christians, returning to heavenly home is our sole purpose in life journey. In the company of all the saints in heaven.

** "Sagehood" or "Sainthood" - in Chinese, this is written the same as "聖". There are three components in the formation of the character "聖". They are composed of "耳" (Ear, upper left), 口 (mouth, upper right) and "王" King, the base or root). A sage is a person who listens with ears to the words of the ancient sagely kings, and the mouth is to speak the words of these sagely kings. The word 王 (king) is made up with three horizontal lines with one perpendicular in the midst. This can mean the three ancient sagely kings and the middle line can represent the Confucian doctrine the Gold Mean which runs through heaven and earth and people on land. Applying the same principles in Chinese character creation, the word 聖 (sage or saint) is applicable to a Christian saint who listens to the Logos and proclaims the Word with action for the kingdom without end. The word 王 (king) has a Christian interpretation in that it is a symbol of Trinity, three horizontal lines for three Persons and the perpendicular line for One God.

FEEL THE LIFE IN YOUTH

AUSTRALIAN CATHOLIC YOUTH MINISTRY CONVENTION

I have the privilege to attend the youth ministry convention as a representative of our community. There were approximately 400 people who attended this convention from all over Australia, most who are Youth Ministers within their local school or parish. From speaking to others I realised that our community is so special. We are not a "local" parish community. The question I got asked from those that I met at the conference... "If it's not a local parish, then how on earth do you get your youth to come to Church?!" In fact, many of us travel far distances just to come together and celebrate Sunday mass as a community. Every Sunday, I wake up, go to church, run around frantically after mass trying to get FLY organised, have lunch in Burwood and then drive home already half asleep, walk through the door and crash in my living room for my afternoon nap. My question is, why do we all put in so much effort and dedication to do this EVERY Sunday? Establishing FLY in 2006 was a challenge with a total group of approximately 15-20 youth. Now in 2010, we have approximately 40 – 50 youth. The FLY team have worked hard to make this happen alongside the community support we have been given throughout the years but I think the only person that can take all the credit is God Himself. At the conference, a speaker said that it's God's job to make the youth come, not us. So in essence, all of us who come to church every week are responding to God's call.

One of the major topics brought up over the convention was the challenges and issues of teens today. One thing that smacked me in the face was that we were told that even us "young" ones are way out of touch with the teens these days! Young people are trying to find their identities in a secular society today. They are looking for answers and our society seems to have the solutions – magazines that shows you photos of what your body should

look like, movies that are based on fiction yet have the power to create unrealistic expectations for young people, products that ensure us a happier and longer life, music that is so superficial that lyrics nowadays are just repeating itself. The list goes on. What I am trying to get at is the concept of 'individualisation'. In general, society has placed so much emphasis on what dress should I wear so that I stand out tonight? How many holes can I cut in my jeans to make me look fashionable? What car should I drive so that I look cool? Who should I go out with that I know will make me happy? Who should I be friends with so that I can be popular? I'll pray to God when I want to, when I need help. We have all become unconsciously self-centred. It's all about me, me and me! Teenagers have an amazing sense of confidence. They seem to be able to handle anything that comes their way. They know best. Parents may call this arrogance but I see this as an opportunity. A quote from the conference, "young people are a gift to share, not a problem to be solved".

The Catholic faith has so much more to offer than some of the 'quick-fix' solutions that our society is trying to suck our teenagers into. Being Catholic is about community and about being social. It's not about me, myself and I. If we can nurture our young people in Catholic faith, their confidence in themselves will be built upon values that provide them with all the answers that no Hollywood Diet or Simpson episode can ever offer. And with that confidence, teenagers will be able to bring the Word of God alive not only in themselves, but also in their relationships with each other, their family and friends.

The big question is how do we do this? Young people need a sense of belonging. I'm pretty sure that's why we make the effort to travel long distances and come together as a community.

The thing is young people have so many other distractions in their life that Church is simply not something that attractive...unless they belong and feel worthy. In one of our workshops, the presenter said that the traditional model of religious communities is that we BELIEVE and then we BELONG. Rather, we need to move to the new model where we BELONG and then we will BELIEVE. This is why simple things like the FLY youth room been such a success. The teens really enjoy seeing their work and photos on the wall, they enjoy being in the company of each other listening to music, they even study in there! It has created a sense of belonging for them and soon enough they will believe in what we preach.

A quote from the youth conference, "Young people are NOT the future of the Church. We ARE the Church". We need to look after our young people and nurture them in our community. Young people reflect society and their families. For the families is the domestic church. Teenagers are very clever and observant and they learn by example. If it weren't for my parents, I wouldn't be where I am today. They are the ones that remind me that everything I do at Church is not for me, but is for the good of others and God. They don't tell me this in words – but rather I have seen their kind hearts and strong faith in God in action through the years of ministry they have done for the Church and the relationships with those around them. I ask, as a family are we setting the right examples? Are we supporting our children in the Catholic faith? Are we having discussions over the dinner table?

Young people will reflect the community too. What messages are we sending the teenagers? Is our community a place of belonging? Are we praising and supporting the work of the youth in the community, seeing past their flaws, mistakes and inexperience? As a youth leader, I can only do so much and hope for the community's support in all that we do. A well-respected speaker at the conference, Dr. Bob McCarty said that the Good News is bigger than any ONE of us. That is why Jesus always sent his disciples out in at least pairs! We need to all work together in showing our young people what the love and grace of God is about.

In summary, the convention has reminded me that the purpose of youth ministry is to lead teens closer to Christ. It has taught me to never underestimate young people. It's quite a challenging task but with the help of the Holy Spirit, all is possible. I look forward to working with the community to make it truly a place of belonging, one that mirrors the values of Jesus himself. Like they say, "The youth set the Church on fire. The oldies are there to make sure they don't burn it down!"

God Bless,

Christina Liu
FLY Youth Co-ordinator



自幼上學聽聖經故事：天使降臨、三王來朝、分開紅海等。雖然感覺有趣，但聽得有點糊里糊塗。基於勤有功，戲無益，中國小孩子要學做人，懂正經，做有用的事。研究故事沒有用處，我便沒有追問究竟。離開中學之後，我更遠離了聖經。

直到近幾年，我和聖經的緣分才再次開始。理解聖經要由人引路，最終依靠聖神啟蒙，自己破解。聽神父講道，參加聖經分享，得良師指引，開始自己閱讀。而我的興趣，貫徹始終，是聖經中的故事。

聖經不是一本書，而是一個圖書館。一位耶穌，四部福音，數十部書，書中人又講故事，當中有無窮層次，互相呼應，話中有話，意在言外。今時今日，我能夠肯定「故事」的重要性。聽、說故事實在是人性的基礎。

低層次的功能是可以學習生存。對聽故事感興趣，因為人有同情心。人生的問題，就是「如何編寫自己的故事？」。近十年的腦神經科學已經證實，這是人腦的設計。

經典作品可以啟蒙智慧，開天闢地。耶穌傳道時最愛用比喻，是講故事的高手。

我愛讀聖經故事，但閱讀習慣很糟糕，經常不連貫地跳讀，愛重讀福音章節，總是無法從頭至尾把聖經讀完一遍。我唯有安慰自己說，其實大家都和我一樣，無法把聖經讀完。

因為聖經是讀不完的。經典的定義，就是可以不斷地重讀，永遠都讀不完。經典所以成為經典，因為有些事情只會發生一次，從起初直到永遠，都不會重覆發生。耶穌講道三年，如彗星般在黑夜橫空而出，就是如此。經典所以成為經典，因為歷史不斷重覆。當權者貪腐，社會欠缺公義，貧病孤寡受壓迫，今日仍然普遍。法利塞人、經師及稅吏，就在我們身邊。還有，只信奇蹟不信聖言的人，不分天主和凱撒的人，自以為是磐石的頑石，可能就是我們自己。

聖經，特別是福音，本身是文學經典，卻不是一般的文學經典。他乃是聖言。他解答的是生死之迷。耶穌銘刻在人類歷史裡的故事

，存在於永恆。四位聖人描畫在卷軸上的，是靈魂的藍圖。「在起初已有聖言，聖言與天主同在，聖言就是天主。聖言在起初就與天主同在。萬物是藉着他而造成的；凡受造的，沒有一樣不是由他而造成的。」(若1:1-3)

福音說得很明白，除了造物主之外，聖言就是一切。即使聖殿倒塌，團體解散，只要福音尚存，他便是我們的依歸。無論聖殿如何恢弘，團體如何壯大，要是傳的不是福音，又與我們有何相干？事實上，早期教會並沒有教堂，傳道者只有肩上的著作和一雙腿。聖言就是教堂，福傳便是教會。

最近兩年，我加入讀經組，理解到彌撒是聖言降生成血肉的慶典。宣讀經文的準備和經過，加深了我對他的理解。

可以貢獻團體，宣讀聖言，以較簡單的方法參與禮儀上的工作，是光榮愉快的差事。為了眾生靈魂，我們要不厭其煩地重覆講述基督的故事。然而，我個人認為，講述並不足夠。福音的真理雖然歷久常新，無需我們添加新意，卻也不

容我們一味拘泥古語，需要我們為他傳達出應有的時代訊息。如果我們無此能力，後果就是如教宗所說的--走向邊沿化。困難嗎？千里之行始於足下。第一步，就是再一次拿起聖經閱讀。



唐理行，1998年定居澳洲，家庭成員包括妻子及姐姐，工作圍繞電訊及資訊科技，喜歡閱讀，為堂區讀經組會長。最喜愛聖經章節是「人縱然賺得了全

世界，卻賠上了自己的靈魂，為他有什麼益處？或者，人還能拿什麼作為自己靈魂的代價？」(瑪16:26)

分享聖經故事



訪

有來安
好友的
幸教主
。的天
訪青是
探年像
停或好

王子洗過
著種受超
因下接已
於播意者
過神願洗
莫聖們受
感由他。
足時令女
滿訪而子
的探中的
大在天主
最，的天
中勞者為
訪功長成
探的入，
在太進禮



二十人，受洗後他們待人接物都有很大的改進。

小的可加位都祈分次訪要更趣多們、仰一探需，興十我懷信會，有作有二，關、開」懷工們有友是心月」福關傳你們教要愛個祝及福果我非主有兩觸的如在或最、每份接好。現友作聽。一去很去（教工聆等是會個開，是的多禱就教一揚組論們、代」表是傳小無我慰相訪代亦德訪）。安互探是，愛探員迎「組人將入成歡禱享



。可而。組訪，貼絡電
訪訪津聯
探探油請
去午電者
四下有加
期或則參
星上車意
逢早駕樂長是
Alice Ching,
0401 690 060。

組

Alice Ching

有時我們也會遇到困難之送

請為本文賜題

上個月有一天，我外出赴友人之約，停車在一個清靜的地方等候友人。在停車處不遠的路邊有一棵小樹，樹後是一座房屋的前園，有短圍牆，牆內一株玫瑰樹枝，攀過短牆，還帶了一朵粉紅色玫瑰花，倚在牆頭。

我正等得無聊之際，忽見有一隻小鳥，飛來停在小樹的枝上。這鳥的身形大約比麻雀略大，（是指真的麻雀，不是麻雀牌的麻雀）顏色並不很美麗，只比麻雀略漂亮一點。但是它在大約十分鐘內，表演了很出色的體操舞蹈。也許是因為我從來沒有花多過連續十分鐘的時間，去注意一隻小鳥，所以「少見多怪」。

只見這小鳥略展歌喉，就在樹上跳舞，同時也進行飲食運動。我覺得它心情很好呢！在樹枝上搖曳生姿，並且不停地瀟灑過檔，另覓枝頭，過完一枝又一枝。熱身運動做完後，興致來了。初時表演單槓運動，雙腳掛在樹枝上，身體仰臥在樹枝下的空氣中，（好像體操運動選手在單槓上做的「仰臥平衡」？）然後頭下腳上，來個「倒掛金鈎」的招式，（就像武俠小說中，那些俠客夜探敵情，把雙腳掛在敵人的屋簷上，然後「倒掛金鈎」，頭下腳上，倒掛著以窺探敵人的府第）還搖曳了一陣。後來路上有車輛經過，它就立刻收招，飛到短牆上的玫瑰花旁，跟著就探花蕊，戀花枝，婆娑起舞一回，又回到小樹上，接著再以倒掛金鈎的姿態，只靠兩隻腳爪抓住了樹枝，打了三四個360度的「跟斗」，就像運動選手在單槓上表演「360度轉體大迴環」一樣，把我看得目瞪口呆！它就忽然收招傲立。

最後，它好像開始發現有個「我」在注意著牠，於是牠側著頭像是邀視我一樣。我覺得牠似乎在批評我：「天高氣爽，宇宙澄明，不出來享受大地化工之美，把自己關在一個大鐵箱（汽車）裡，真是個糊塗蟲！我懂得清歌頌主，欣舞感恩，我的舞蹈，是上天所賜呢！你們腦筋欠佳，不懂得宇宙珍貴，不懂得重視生命之源，營營役役，只著意世俗凡塵事，或是呆滯不前，虛度浮生，太可笑了！」接著有幾個路人走過，牠高叫幾聲，似乎在說：「我懶得和你們打交道！」於是振翅起飛，施展輕功，一下子就遠去無蹤。



這篇短文應怎樣命名？我覺得天主賜的所有生物的生命真奇妙！此文可否以「天主化工奇妙」為題？

李盧代鳴

請為以下在2010年去世的兄弟姐妹祈禱。求仁慈的上主垂憐他們，讓他們的靈魂安息主懷，並早日到達永生的天國，共享上主的福樂。亞孟。

饒雅珠、謝盛興、鄭樹、周貫、周梁潤、王蘭亭、沈小麗、招何娟娟和范周淑文。

個人分享

歡迎組點滴 李俊逸

曾，撒交當朋
你撒，彌書充的
果彌在歌會來
如語是把還新
但粵就及們給
，的們以我紹問
生，我安，介
陌主，早外，心
分與錯聲以中
十參沒說此靈
到堂！們除牧
感教了！人
組廉面和人華
迎朱過容青教
歡祿見笑年主
的多們的班天
區伯我爛一把
堂聖和燦的但
對的經以上不
能埠已，手，還
可華你前，們
家過麼開始你
大到那開到諮
友，而且還

為查。一大，位
夠人人到這時，
能的的受是撒每
心同堂感，彌們
開不教我子日你
分對進但分主為
十應走，一與因
到樣對間的參
感怎面時區來們，
我習去的堂前你
，學信長這們迎
員，以自很是你歡
成可升是我當容一
位也提不得，笑少
一中及組覺以的，
中從以迎，所爛不
其！，歡感，燦缺
的力技巧了屬子以
組分技加歸分續大
迎一通參的一繼家
歡出溝我大的會這
為區的然很庭們是
身堂詢雖種家我

我的分享 關頌揚

光陰似箭，轉眼間在今天復活節，我已正式成為教
友，超過半了。在謝天主的恩寵，讓我的信德更加堅固。

我還記得大約在三年前，我初次踏足雪梨某座天主教堂。這是我第一次的祈禱。格和香聖堂，
時，作了一祈禱：「主，我如這一次到聖堂，
告大是祢的會服。我第人一生中的第二次，
願意為祢延續的。是到澳洲唸書後的第一次。

我作這個祈禱的時候，是我剛開始唸大學的第一個學期。
共七個科目，但沒有一門是宗教。我對朋友說：「我剛開始唸大學，第一個學期，
祭一位從我剛來澳時，到澳洲試也無妨」或很開放的，作
祈禱。

我們的主教是位信實的天主。天主是那位不喜愛的。我開始後，
不三個月，我一直沒有機會，我繼續幹下去，從而讓
務，是天主，我難得這樣，繼續幹下去，從而讓
們給不讓容，我放棄為止。

這是天主和我一起經歷的一小節，但是，是非常重要的。
節，一直埋藏在我內心深處。為此，我感謝天主時時處處
都住在我的心裡，給我無限量的支持與鼓勵。

謝謝閱讀這小小的分享，天主保佑。

海門教區三廠鎮

李尚義

露德聖母堂朝聖記

我們團體長者們自組一個「千歲團」每年到中國各地朝聖和觀光。今年乘參觀「上海世博」之便，特別選擇到江蘇省海門教區的露德聖母堂朝聖。

「千歲團」朝聖之旅本來是要到中國十二大聖母朝聖地點之一的江蘇狼山露德聖母堂朝聖的。該堂位於江蘇南通市區南郊狼山北麓閘橋，地處崇明島長江北支入東海和黃海間的北岸，亦為主教座堂。1992年進行第二次維修，修舊如舊，恢復原堂面貌。每年聖母月和玫瑰月，上海、蘇、無錫及徐州等地約有千多人到此朝聖。但我們決定選擇到新建的海門三廠鎮洪利村露德聖母堂朝聖，因為該堂和我們團體中的一個家庭有密切的關係。

我們團體中一個家庭，黎昭鷗先生一家移民到澳洲，子女均肆業紐修威大學，幼女正在「紐大」修畢業學年。黎先生以香港同胞和「太空人」身份(即經常穿梭中國和澳洲之間)，在中

國大陸投資開廠，以技術和管理物流來支持中國出品業務，是一位殷實的工業家，並非一般的投機者。因為受他的老師神父的影響，他們夫婦二人，四年前默默地捐獻了一百五十萬人民幣，並和該堂施宏權神父緊密合作，動員堂區教友和修女們出錢出力，由2006年開始重建。原來的露德聖母堂始建於1849年，號稱「西洋倉」。座落在大洪鎮南三公里。1952年，因長江入海口改道及沿江土地塌方關係，遷建於三廠鎮孝威村。『文革』期間，聖堂被拆他用。1989年始覓另址重建。但新址只得150米平方，不敷應用。後經教會申請增加擴建面積至550平方米，便建成了一座哥德式教堂。每逢盛大節日，鐘聲悠揚回蕩十裏八鄉上空，呈現出一派優美的田園風光。

海門教區歷史悠久。最先原屬澳門教區，後轉屬北京主教。南京教區成立後，歸南京主教管轄。1926年，教廷建立中國聖統及祝聖第一批六位中國籍司鐸為主教及建立了海門宗座代牧區，由朱開敏主教擔任代牧區主教。現時教區有教堂22座，主要教堂8座，神父有十名，聖嬰德蘭修會修女廿名，教友三萬餘人。現任主教若瑟、沈斌，是經教宗聖父委任，並於本年四月廿一日，聖安瑟爾莫主教聖師瞻禮日祝聖為海門教區主教。

我們事前已和該堂施神父書信聯絡，告訴他我們的行程



。不料黎先生夫婦全家特別跑到上海海運碼頭接我們從海上遨遊歸來，引領我們到海門朝聖。由上海碼頭到三廠鎮要兩個半小時的車程。到達時，真的嚇得我們一跳。在聖堂路口處，燃放鞭炮和衝天炮煙花歡迎。施神父親身迎接我們，經介紹下，見到一位穿著羅馬裝的神長，後得知教區主教沈斌親自在聖堂前歡迎。我們跪親主教權戒，表示我們的敬意。轉眼一看，穿著制服的堂區的銀樂隊奏樂迎賓，堂區聖詠團穿上禮服和堂區教友們列隊熱烈歡迎。歌德式的教堂有高度空間，帶領進入聖堂的信友和天主更容易接近，陳設端莊華麗。主祭台後有立體耶穌復活聖像雕塑。沈主教致詞時，公開教區對黎先生的慷慨表示感激，亦表示他第一次以主教身份歡迎海外朝聖團。教友代表經沈主教手，獻花給黎先生致謝。隨後主教因要趕赴北京開會而提前離去。施神父和教區兩位司鐸一同共祭，為我們舉行感恩祭。

我們得到隆重的接待，是叨黎氏夫婦的光。黎氏夫婦的無私奉獻，並不是為任何名利，亦沒有在自己的生意有任何商業上的利益，沒有傳媒的報導，也沒有任何政治上的回報。以四年前的幣值來看，一百五十萬人民幣在雪梨可買到一個居住單位。黎先生並不是一位富豪，然而他們夫婦願意默默地捐獻，並不斤斤計較，在扣稅時可以報銷多少為目的。我們有幸為黎先生的奉獻作出見證。我們有幸在我們團體中有一位慷慨的靈魂，為了愈顯主榮和崇敬聖母，「你們接近了他，即接近了那為人擯棄，但為天主所精選，所尊重的活石；你們也就成了活石，建成一座屬神殿宇

宇，成為一班聖潔的司祭，以奉獻因耶穌基督而中悅天主的屬神的祭品。」《伯前二：4-5》從福傳的角度來看，聖堂是福傳的「硬件」。沈主教的牧職座右銘是《爾國臨格》，是福傳的「軟件」。「基督耶穌自己卻是這建築的角石，靠著他，整個建築物結構緊湊，逐漸擴大，在主內成為一座聖殿；並且靠著他，你們也一同被建築，因著聖神，成為天主的住所。」（弗二：21-22）為了中國教會的未來，黎氏家族的奉獻，在中國教會歷史上是光輝的一頁。「誰若因你們屬基督而給你們一杯水喝，我實在告訴你們：他決不會失掉他的賞報。」（谷九：41）我們堅信，上主一定會豐厚地賞報黎氏不同的恩寵。



EVERY HUMAN LIFE IS SACRED

Cecilia Lee



I thought I knew what that meant - but just like many things in life it doesn't take root in you until you've had an encounter, an experience. Just like the fact that you know about God does not automatically make you a Christian - I thank God for teaching me so much through this pregnancy.

Many people have asked when they first hear about my pregnancy whether it was planned - I think it's because in this day and age it is the accepted norm that marriage does not necessarily mean the acceptance of children. I still remember at the marriage preparation course a married couple shared that

that they believe "every child comes with a loaf of bread" - encouraging us to be faithful to our marriage vows - that we are to be open to the gift of children and not to be preoccupied with the many realistic issues that come with starting a family such as finances and change of lifestyle.

Although Eddie and I made such vows at our wedding, I was not completely comfortable with the idea of getting pregnant until we took part in the 40 days for life campaign in February this year. I knew what our faith teaches us, but it hadn't taken root in my heart.

40 days for life is a campaign where for 40 days people gathered outside abortion clinics and pray. In Sydney, during the day people prayed outside a clinic in Surry Hills and at night there's adoration in an apartment which is directly above the abortion clinic.

I remember towards the end of the 40 days one night when we were at adoration, a revelation came to me that I had to repent of my selfishness of not being comfortable with the idea of getting pregnant and having to face changes in our lives. With God's amazing grace moments after I felt the love and desire for a child strongly for the first time - I knew the joy of bearing witness to the culture of life as a parent and as a family. God is love and He is life-giving - or else we won't be in existence!

Thanks be to God shortly after the campaign I found out that I was pregnant - it is a wonderful feeling and I'm often in awe of what is taking place inside of me - a human being willed by God, with a purpose and destiny.

God created Jonah with His perfect love - Eddie and I are merely helpers in this creation. We ask that you'll keep us in your prayers - that we'll be faithful to God and bring Jonah up to be a man after God's heart.

"You formed my inmost being; you knit me in my mother's womb. I praise you, so wonderfully you made me; wonderful are your works! My very self you knew; my bones were not hidden from you, When I was being made in secret, fashioned as in the depths of the earth." Psalm 139:13-15



Congratulations to Cecilia and Eddie, baby Jonah was born on 29 November 2010. May our Lord bless your family always!

上主的 的 召 叫

Susan
徐陳少群

我和丈夫是在2009年復活節領洗成為天主的兒女。這也是我們的兒女一直所祈求的。正如聖經瑪竇福音第七章七節：「你們求，必要給你們；你們找，必要找著；你們敲，必要給你們開。」我和丈夫成為基督徒是很奇妙的，由播種到結果實期間經歷了很長的時間。其實我們在子女很小的時候已將他們送到天主教學校就讀。兒子是在小學時領洗的，女兒則在嬰兒時已領洗。在女兒上小學時，每個星期日我均帶她到聖堂參加彌撒，彌撒後便在門口接她。我覺得這是我的責任，因她領洗時年紀小，我便要她認識和接近天主。很多朋友問我為什麼不與女兒一起入聖堂，這可能是當時天主還未將我的心打開罷！直至在世青節時，女兒帶我到「聖神宮殿祈禱會」的祈禱會，當時我坐在一角聽THS一班年青人祈禱和唱敬拜讚美歌。當我知道主耶穌是為赦免我們的罪而被釘在十字架上，流盡他的寶血而死，也因主耶穌的大愛被受感動，眼泛淚光之後，受了聖神的領洗，心裏有一種莫名其妙的喜樂和平安。感謝天主！之後我和丈夫一起參加慕道班，他還天天閱讀聖經！雖然我是一個新領洗者，願主耶穌繼續鑄造我，使我成為基督的器皿。



在10月23日是兒子在香港結婚的日子。在10月18日在電視上看到天文台的報導，一股超強勁的颱風「鮎魚」向香港吹來，21日天文台已掛上3號風球，並預測在22, 23日吹正香港。非常多謝各位弟兄姐妹們為兒子的婚禮祈禱！信主後，我學懂了凡事應該祈禱，信賴天主，凡事都交給天主。天主必然會為我們安排一切。「你們什麼也不要掛慮，只在一切事上，以懇求和祈禱，懷着感謝之心，向天主呈上你們的請求；這樣，天主那超乎各種意思的平安，必要在基督耶穌內固守你們的心思念慮。」(斐理伯書4: 6-7)感謝天主的恩典一直與我們同在。23日竟然除下了風球，天氣晴朗，陽光普照。真是奇蹟，兒子的婚禮順利舉行了。

主耶穌基督，我和全家衷心地感謝祢！

不經不覺已是Sinica第112期了！衷心感謝仁慈的上主一直以來無微不至的照顧和帶領。從一起構思至最後的排版工作，上主也不斷照料我們。讓我們在為主服務的過程中，彼此學習，互相支持和鼓勵並更加倚靠上主，這真的使我們獲益良多。今期Sinica跟以往有點不同，沒有一個特定的主題，卻多了許多個人分享。希望藉此能從其他兄弟姊妹的見證和分享中，更能認識和感受上主的慈愛和偉大。亦能達到彼此加深了解，促進大家對團體的歸屬感。在此多謝大家的支持，希望很快便可收到你的投稿了！

我們謹代表劉瑪定神父衷心祝每一位兄弟姊妹新年快樂！願上主賜予你無限的福樂和恩寵！主佑！

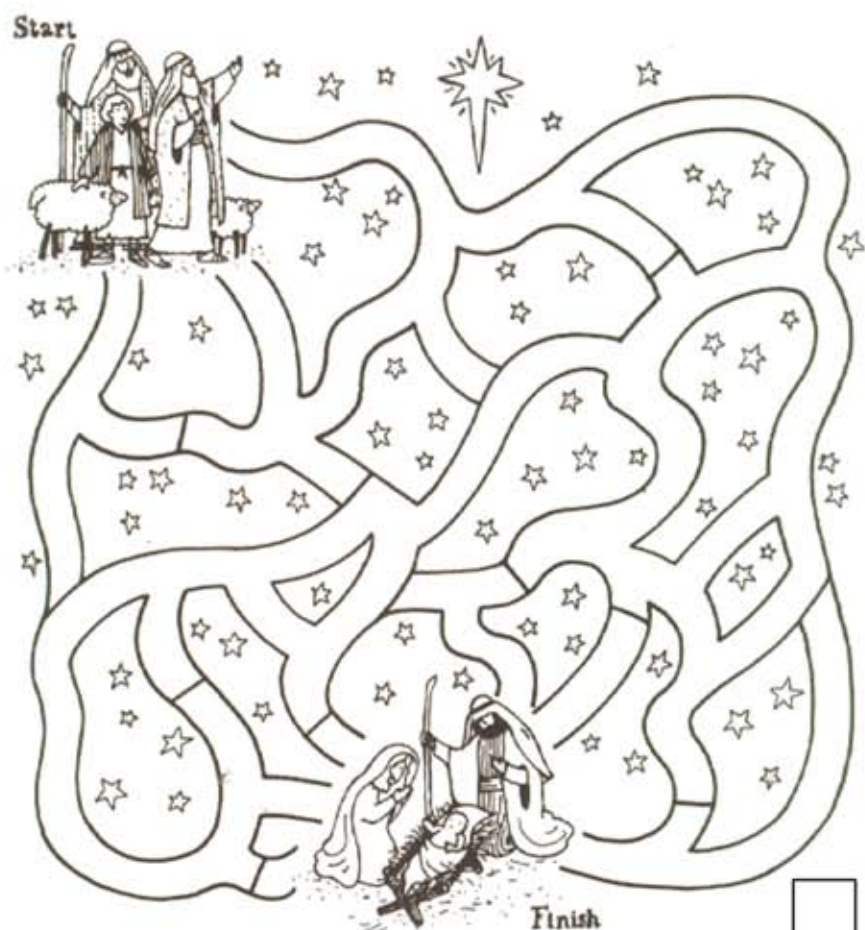
Sinica編輯組

KIDS CORNER

Color Mother Mary and little Jesus.



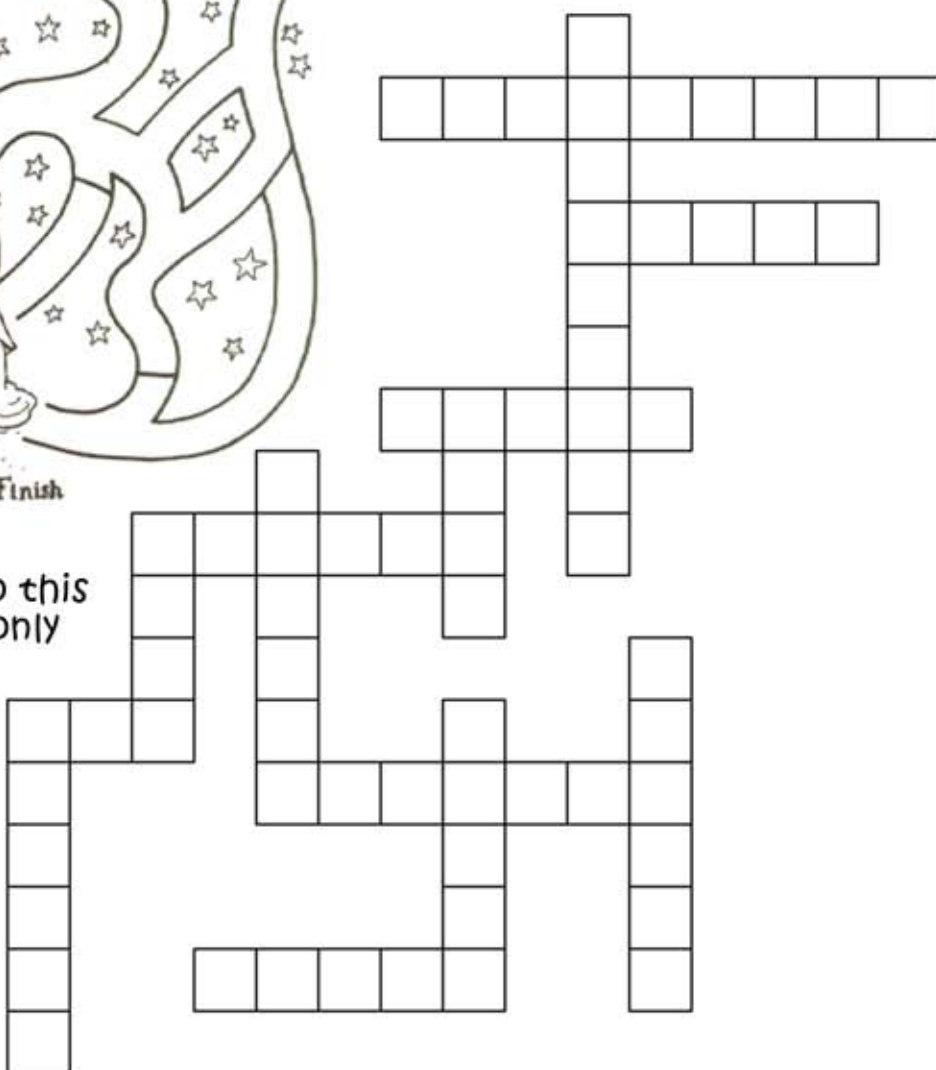
Help the shepherds find the path to Jesus.



Make all the words fit into this crossword. Each word is only used once.

JOY
LORD
MARY
JESUS
KINGS
GLORY
PEACE

JOSEPH
ANGELS
CHRIST
MANGER
SAVIOUR
SHEPHERDS
BETHLEHEM



信仰小知識 梅敬章

問題：相信每一位教友也知道五月是聖母月，十月是玫瑰月。為什麼教會將這兩個月份獻給聖母呢？是從什麼時候開始呢？

聖教會一直深知在這兩千年來的發展都得到聖母不停地在每五月初，舉着翠綠的樹枝和萬紫千紅的花串，喜氣洋洋地慶祝大地回春。聖教將民間認為最美麗的五月定為聖母月獻給聖母的月份。

至於聖母玫瑰月，則是由一個歷史故事開始。在十六世紀時，土耳其擁有龐大的海軍艦隊，企圖消滅基督文化。教宗庇護五世號召聯軍禦敵，但實力懸殊，教宗只好呼求聖母的助佑。在十月七日一場海戰時，聯軍將士用了三小時熱心誦唸玫瑰經。而本對土耳其有利的風忽然轉向，令土耳其戰敗。因此教宗深信勝利是因為誦唸了玫瑰經的關係，他訂十月七日為聖母玫瑰瞻禮，以後透過教會把這個敬禮推廣，十月就成了玫瑰月了。

資料來源：

香港聖本篤堂培育組主日三分鐘－

聖母月 (06/05/2007)

<http://stbenedict.catholic.org.hk/>

天主教輔仁大學宗教輔導中心

www.religion.fju.edu.tw/news/epaper/epaper21/news4.html

St FRANCIS OF ASSISI BY MAXIMILIAN CHAN (12 YEARS OLD)



23

SINICA DEC 2010

MOTHER MARY BY CALVIN CHENG (13 YEARS OLD)

Epiphany Word Search

BABY
FRANKINCENSE
ISAIAH
KING
MATTHEW
PRIEST
STAR
EPHESIANS
GOLD
MAGI

PROPHET
WEALTHY
EPIPHANY
HEROD
JOSEPH
MARY
WISE
ROYALTY
MYRRH
JESUS
MEN

J	D	D	N	V	M	Y	Q	F	Q	E	Y	W	L	N
Y	Q	M	G	M	H	E	P	S	O	J	N	I	W	Q
G	R	O	S	A	B	S	S	L	C	D	A	S	V	H
M	L	A	N	T	I	Y	N	B	D	D	H	E	E	T
D	A	A	M	T	U	G	O	A	P	E	P	D	Z	O
U	Y	G	T	H	U	R	Y	K	I	H	I	Z	G	Y
J	U	P	I	E	Q	C	O	F	Z	S	P	F	W	T
Z	S	Y	W	W	Q	F	L	Y	R	K	E	L	E	E
E	S	N	E	C	N	I	K	N	A	R	F	H	F	R
H	H	F	W	E	A	L	T	H	Y	L	P	M	P	V
R	L	A	F	T	D	R	R	H	Q	O	T	R	Y	E
R	V	M	I	O	G	A	B	V	R	K	I	Y	B	E
Y	Z	H	R	A	T	G	H	P	M	E	N	Z	A	G
M	O	E	V	S	S	H	J	E	S	U	S	B	B	O
Y	H	U	B	E	S	I	A	T	G	N	I	K	D	Q

澳洲天主教華人團體牧職人員生活津貼認捐簡報
Australian Catholic Chinese Community Pledge Report
 Summary for the 21st year – 1/7/2010-1/11/2010 – 第二十一年

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SINICA DEC 2010

Total number of contributors	認捐人數：	15
Total amount pledged	認捐款項：	\$4,510
Total amount received	實收認捐款項：	\$3,060.00
Surplus from previous year	上年度儲備：	\$58,331.66
CCPC contribution	牧靈中心撥款：	\$31,750.00
TOTAL INCOME	合共：	\$93,141.66

2010年七月至十一月份五個月支付劉神父、張神父、路神父、招修女及張修女的生活津貼合共 57,247.40 元。

Living allowances paid to Fr. Low, Fr. Chang, Fr. Lu, Sr. Chiu and Sr. Chang for 5months (July 2010 to October 2010) were \$57,247.40.

至十一月一日，感謝多位信友慷慨參加第二十一年認捐計劃，合共認捐 4,510 元。捐款人名如下：Mrs Mary Ng, Ms Teresa Lo, Alice Ching & 12 others 及其他十二位。We sincerely thank the above 15 families & individuals who responded promptly to the 21st year of the pledge. As at 30/10/2010, we have received a pledged total of \$4,510.

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

For the period 1 July 2010 to 30 September 2010
 華人天主教牧靈中心二零一零年七月至二零一零年九月收支報告

INCOME 收入

Collections-Sunday Mass 主日彌撒捐獻	15,879.65
Donations-General 奉獻	328.20
Donations-Tithing 什一奉獻	37,837.24
Interest received 銀行利息	6,030.30
Books, Cards & Articles Sales 售賣宗教書籍物品	18.18

TOTAL INCOME 總收入	\$60,093.57
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EXPENSE 支出

Donation Expense 捐獻支出	2,960.00
Gifts 禮金	359.25
Internet Expense 互聯網支出	250.37
Liturgical Items 禮儀用品	428.25
Living Allowances 神父修女生活津貼	31,750.00
Motor Vehicles Expenses 汽車保養及汽油費	5,930.10
Printing & Stationery 印刷及文具用品	167.27
Religious Books & Articles 神修書籍及刊物	752.50
Religious R&D	1,842.86
Special Functions Expenses 特別活動開支	1,078.91
Stipend 彌撒金	630.00
Telephone 電話費	229.84

TOTAL EXPENSE 總支出	\$46,379.35
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天主教華人牧靈中心 Chinese Catholic Pastoral Centre

地址 Address: 38 Chandos St., Ashfield NSW 2131

神師 Chaplain: 劉瑪定神父 Fr Martin Low OFM 電話: 0424 883 838

網址 website: www.chinese.sydney.catholic.org.au

電郵 email: accawebsite@yahoo.com.au 稿件電郵: ccpc_sinica@yahoo.com.au



感恩祭時間 Mass Time:

富來明頓車站旁聖道明教堂

亞洲中心聖若瑟小堂 (38 Chandos St., Ashfield)

亞洲中心聖若瑟小堂

亞洲中心聖若瑟小堂

雪梨華埠聖伯多祿朱利安教堂 (641 George St., Haymarket)

主日上午十一時半 (國語)

星期六下午六時 (國語)

主日上午九時半 (英文)

主日上午十一時 (粵語)

主日上午十一時 (粵語)

每月首星期五晚上舉行耶穌聖心彌撒 Sacred Heart of Jesus Mass on every first Friday at Ashfield:
6:30pm (粵語) 和 8pm (English)

PASTORAL CENTRE BULLETIN

Print Post Approved
PP235387/00073

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

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