

SINICA

Magazine of Chinese
Catholic Pastoral Centre
ISSUE 117 JUN 2013

牧靈
通訊

"So then you
are no longer
strangers and
sojourners, but
you are fellow
citizens with the
holy ones and
members of the
household of God"

Ephesians 2:19

「所以你們已
不再是外方人
或旅客，而是
聖徒的同胞，
是天主的家人」
厄弗所書 2:19

在本年一月二日，張天樂神父蒙主寵召，與世長辭。我們十分感激張神父多年來一直孜孜不倦地事奉上主，牧養主的羊群，對我們華人團體的照顧和悉心培育。讓我們一起為張神父祈禱，求仁慈的天父接納他的靈魂，讓神父能早日到達天國，安息主懷。圖為張天樂神父的葬禮。



1



2



3



4



5



6



7



8



9

(1-5) FLY 青年組夏令生活營 (6) Marsfield 查經組慶祝聖誕節 (7) THS 兒童繪畫送給 Fr Martin
(8) 天主教亞洲學生會2013年週年步行籌款 (9) 於Maryfields Narellan 戶外拜苦路



Going Home

The Chinese Lunar New Year is considered the largest migration of people in the world. In China, millions of Chinese travel back to their home villages to celebrate with family and friends. Chinese Lunar New Year emphasizes a lot about family, and I know because every year I go home to eat a big meal with my family members to celebrate togetherness. When we come together as a family, we have a chance to touch our roots deeply. I always make use of this opportunity to be deeply present for each family member and to reconcile with each other, because that is the best way to touch our God.

In Singapore, we have a tradition of offering food and drink to wandering souls during the seventh lunar month. Wandering souls do not have a home to come back to. Every house has an ancestors' tablet. Our ancestors have a home to come back to, but the hungry ghosts do not. So they make an offering in the front yard of the house. The hungry ghosts are described as beings whose belly is as big as a drum but those throats are as tiny as a needle. So their capacity to receive food or help is very limited. Even if people have real understanding and love to offer, they are still suspicious. We have to be careful in our daily life, trying not to help create more hungry ghosts. We have to play our role as parents, teachers, friends and priests with

understanding and compassion. We need to create a home where all can go. When the time is right, we tell them, "Go home to your culture, go home to your family, go home to your Church. They need you. They need you to help renew themselves and no longer alienate their people. Do that not only for your own generation but for the future generations as well.

Scripture says, "Where there is no vision, the people perish". (Prov 29:18). Without a prophetic vision for our lives, we dry up as if we have no home to come back to. We often get into ruts that leave us living without new life in Christ. Presently, we seem to be focusing on the shortage of priests in our Community and not doing enough visioning. Even if we managed to have a priest, it is still a difficult journey to find a home not knowing where we are heading and not putting the right energy and resource in where God wants us to focus. Every one of us has the task of Community building. Community building means leading your life in such a way that the Community becomes more and more tolerant, trusting, understanding and compassionate so that every time the people go to the Church they can touch the Holy Spirit. This is an invitation for all of us to help foster a home, a Church for all.

Every one of us needs a home. The world needs a home. There are so many people who are homeless. They may have a building to live in, but they are homeless in their hearts. That is why the most importable practice of our time is to give each person a home. Be a home for them. When we look at a person, look at it in such a way that we touch them as part of our home and home are where your heart is.

We have to be a family again. One of the wonderful things about Lunar New Year is that everyone is urged to go back to his or her family to celebrate. I hope that this practice lasts for a long time.



Simon Liu
牧靈中心委員會副主席

主的家

一個家庭裡會有父母子女，那天主的家是怎樣的呢？天主的家是多個小家庭組成的一個大家庭，就好像我們的團體一樣，家裡有小孩、年青人和年長者，有來自不同背景如香港、中國、星馬地區等等。但是大家都在同一基督內受了洗，都是主內的弟兄姊妹，成了一家人。

大家有沒有想過如何在這大家庭內一起生活，相處和成長呢？我在團體中服務已近二十多年了，近幾年來才真正在這個家「執頭執尾」，開始認識這個家。看著它不斷成長，自己也成長了，明白到人與人之間的相處並沒有想像中容易，我們需要天主聖神的幫助。

的確這個大家庭有許多不同的人，很多時候在一些事情上會有不同意見，這是可以理解的。我相信只要大家能保持和氣和友愛的精神，大家同心合力，同氣相愛，一切問題都可以迎刃而解。我喜歡聖保祿書信中有多處地

方教導我們如何在這個家中生活，我覺得其中比較直接和容易明白的是斐理伯人書 2：1 - 4「所以，如果你們在基督內獲得了鼓勵，愛的勸勉，聖神的交往，哀憐和同情，你們就應彼此意見一致，同氣相愛，同心合意，思念同樣的事，以滿全我的喜樂。不論做什麼，不從私見，也不求虛榮，只存心謙下，彼此該想自己不如人；各人不可只顧自己的事，也該顧及別人的事。」

在這個家裡用心做事的人不少，很感謝多年來為團體服務和勞苦的家人。有時候我們會忘記了聖神在我們中間，就讓我們作侍奉的時候也懂得學習聆聽天主的聲音，以謙卑的心讓聖神帶領我們去工作，去服務，這樣我們就不需要比較誰做多，誰做少，因為不是我們工作，而是主在我們內工作。

另外我認為非常重要的是嘗試留意身邊的弟兄姊妹的需要。許多時候我們身邊的人家裡都可能有困難或問題需要我們的幫助和支持，天主賦予各人不同的恩寵，我們應該善用這些恩寵去幫助有需要的弟兄姊妹，至少我們可以做到去關心他們和為他們祈禱，這是主耶穌和父願意看到的事。

我相信如果大家可以做到以上幾點，我們這個家將會是一個美好的家，一個共融的家，一個可以光榮天主父的家。願天主祝福和保守我們這個家的牧者劉神父，願聖神賜智慧、恩寵與平安，使他能帶領我們這個羊棧內的羊群，好使我們能以言、以愛、以信德為天主作證。

主佑大家！



教會 是我們 的第二 個家？

招群英修女
Sr. Teresa Chiu SM

如果你在辭典找有關「家」的定義，你可找到數十個之多，其中主要的有：

- 一個人出生及成長的地方
- 休憩棲息之地
- 避難所
- 一處容許你真正成為你自己的地方
- 家有你愛和愛你的人

在这一切之上，最重要的是，這是你和世上最親密的人共同生活的地方。假若其他條件都有了，但缺乏愛，那也不是「家」，只是個居處而已！

世上有甜蜜的家，就如我們愛唱的一首歌“Home Sweet Home”，但也有缺乏愛的家，使人疲倦困乏。這都是同在這家裡的人，彼此的關係所造成的。其實家可不可愛，完全在乎這家人之間，肯不肯付出愛和懂不懂得去愛。

今期牧靈通訊 SINICA 編輯組選了聖保祿厄弗所書信第二章 17-19 節的主旨作各文章的中心思想。保祿說：「祂來向你們遠離的人傳佈了和

平的福音，也向那親近的人傳佈了和平，因為藉着祂，我們雙方在一個聖神內，才得以進到父面前。所以你們不再是外方人或旅客，而是聖徒的同胞，是天主的家人。」

所以人被召得領洗進入教會，是何等大的恩寵啊！我們真該時常讚頌這恩德，感謝天主這莫大的愛情！但有人在信友團體中找不到友愛，反而發現分黨分派，明爭暗鬥或爭權奪利的現象，於是信心動搖了。如果沒有成熟的領袖為他們解釋或給予援助與關愛，他們就暗暗地離開教會了。有了這經驗，我總會於慕道初期，就向他們聲明：「教會內不全都是聖人。天主教會既是神聖的，因為是天主的家，是耶穌以祂的寶血所創立的；但天主教會同時也是罪人的團體，因為是由人所組成的。」

耶穌明明白白教訓我們，要彼此相愛，否則我們就不是祂的門徒，但有些人因成長的環境所影響，就是不懂得如何付出愛。也有人從小沒有接受足夠的愛，因而就不懂得去愛。我喜歡對接受心理輔導的信徒及修道者說：「時光永不會倒流，人童年的匱乏，今日你明白了，不可永遠停留在那裡。認識了主無條

件的愛，同時感受到祂時時刻刻的呵護和祝福，你一定可以跳出來，以主對你的愛去關愛別人。這世界缺乏愛的人太多了，可能比缺乏糧食的人更多。」

我相信很少人會故意去傷害別人的，因為憎恨人，使自己內心也不平安，甚至是憎恨自己的一個反射。沒有一個使別人不快樂的人，自己有快樂的。我們基督徒有幸能以耶穌作榜樣。把一切侮辱、不公義的對待奉獻給為我們受苦受難的主，作為罪惡的補贖。

我們既然是「聖徒的同胞，天主的家人」我們就要做聖徒所做的事，

而天主的家人就會有「天主的面貌」猶如嬰孩肖似其父母一樣。如果有基督徒被誤解、被欺負、被誣告、被侮辱、被剝奪權利，他就走在耶穌的苦路上了。如此終有一日，他要陪同耶穌一起復活。因為通常一家人是「榮辱與共」的。

聖經上說：「施比受更為有福」所以給予別人快樂的，自己才有真正的快樂！讓我們回到基督的路上，與祂同行。如此祂就會使我們的教會成為真正天主的家，我們便真真正正是天主的家人了！



Janice Lui

Church As Home

Church, is a place that gathers everyone who loves God, a place for everyone to praise and worship God and a place for everyone to share their burdens. And for me, church is a place I call home.

I have been in Sydney for half a year and I didn't have a lot of friends when I first came. However, after joining our church community, I started to make more and more friends. And now, I am serving in the welcoming team before and after the Mass time at St Peter Julian's Church and consider the church community as my other home.

When a place is called home, it means that one is willing to contribute; it means that one loves and is loved; it means that one cares and is cared for genuinely.

When I first attended the community Mass at St Peter Julian's Church, I was enthusiastically welcomed. Seeing the passionate welcoming team, I would like to offer help and contribute to the church.

So I started helping as a welcoming team member and I enjoy it. Since my family is not living with me in Sydney, the friends at church are like my family here. They accept me as the way I am, give me support and encourage me. They are willing to help, and at the same time, appreciate my help. It really feels good when you know you are accepted and needed. I have been asked to join different activities and groups in the church. They take me not only as a friend but also a family member.

For me, contributing to our church community is a way that helps me participating fully in this family, therefore I joined the welcoming team. Being a welcoming team member is not just about stacking books and distributing them. For me, it is a way to show your care to everyone in the church. Since I was warmly welcomed when I first arrived, I would like to bring this warmth to everyone who comes to our church. I would like them to feel they are welcomed and supported, and bring them warmth and love through my smiles and greetings.

I have been thinking what other things I can do, or what missionary group I will be joining to contribute more to the church. Though I still haven't had an answer yet, I am sure God will lead my way.

I am glad to become one of the members in this family, with someone willing to listen to me and give me support, and at the same time, I enjoy being a listener and encouraging others too!



Joseph Chow

Communion in the Household of God

Wherever I enter a Catholic church or chapel, at the sight of the altar, crucifix, Catholic stained glass and artwork depicting sacred figured subjects, I am filled with joy and peace in our Lord Jesus Christ. The congregation participating in the liturgical celebration --- to glorify God and share the Eucharist --- makes me feel that I am part of God's family sharing the heavenly banquet together. The church has been playing a very important part in my life, in particular, since our arrival in Sydney in 1985. My family joined our faith community through taking a copy of the Chinese Bible to the late Fr Paschal Chang ofm as requested by the late Fr Marcus Chen ofm from Hong Kong.

As St Paul said, "Before the world was made, He chose us, chose us in Christ, to be holy and spotless, and to live with love in His presence." Eph 1:4. God chose us to be the people of God's family through grace bestowed on us unconditionally, only if we care to accept it. So all of us, in union with Christ, form one body, and as parts of it belong to each other. (Rom 12:5) I thank God for choosing my family to be people in His family.

I wish to live for God who will forgive me for my sins, guide me, lead me, inspire me to be the person He wants me to be. My family is quite involved in the activities in the church especially when our children were young. Apart from my own family and work, church is my second home. We joined the choir and our daughters were altar servers. We partake in the building up of our faith community.

Through the Catholic Church, members are in communion with other brothers and sisters practicing the same faith locally and in other parts of the world through our Lord Jesus Christ, in particular, in liturgical celebrations. We gather together as a celebrating community of faith for the purpose of communal worship, in the name and presence of Jesus. We unite in our response to His call to discipleship and sharing His mission to spread the good news to the world. During the Eucharistic celebrations, when we receive the Eucharist, we share one bread and one body. Therefore we are one body in Christ. Subsequent to our active participation in liturgical prayers, the Church would send us out to witness Christ in the world. After mass, we are commissioned to live out the Gospel in our daily lives, i.e. to practice what we preach.

We are one in Christ and as such, we should

transcend all boundaries --- culture, race, age, sex, social & economic status and love one another as Jesus has loved us to fulfil the unity that Jesus prayed at the Last Supper. In this manner, we, the people of God, are truly "of one heart and soul" (Acts 4:32) achieving unity in diversity. As the celebrating faith community, we should be hospitable and non-discriminatory--- making everyone feel welcome, especially visitors and new comers to the community.

During his last general audience at St Peter's Square, Pope Benedict Emeritus said, "The Church, is not an organisation, not an association for religious or humanitarian goals, but a living body, a community of brothers and sisters in the body of Jesus Christ, who unites us all..." The very power of the truth and love of Jesus sustains this living body, the Catholic Church. As members of His Church, through Baptism and Confirmation, we share in Jesus' priestly, prophetic and kingly ministry and so share in the authority and power that these ministries entail. Each one of us needs to function according to His plan for each of us and contribute positively to build up the faith community.

As St Peter said, "Each one of you has received a special grace, so, like good stewards responsible for all these varied graces of God, put it at the service of others." 1 Peter 4:10. So all of us should offer humble services to others, similar to Jesus washing the feet of His disciples in the Last Supper. Unavoidably there are human iniquities in this living body. Without our realizing it, we tend to become self-righteous, failing to comprehend just how sinful all of us truly are in God's eyes. St Paul advised us to stay away from sin as he said, "Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you." Eph 4:31-32

Since we are all called by God, we make every effort to encounter God, renew and strengthen our personal relationship with our living God through reading the Holy Scripture, receiving sacraments (in particular, the Eucharist), prayers, devotions and penances to acknowledge our iniquities. In my daily reflection, may God help me as a member of His Household to:

- Grow in my relationships with God and others, paying due respect for the image of God in every human person,
- Love my neighbours,
- Empathize with people who have traumatic experiences, and
- Share His priestly, prophetic and kingly ministry without reservation.

As a member in the household of God, may God grant me the desire and strength to love God and one another as Jesus has loved us as we progress together in our pilgrimage journey towards our heavenly home.



澳洲雪梨天主教的大家庭- 亞洲中心

Fred Chan

2002年3月30日我在亞洲中心受洗成為天主教教徒，加入天主教的大家庭。

世事不如意事十常八九，有人說是天主給予「化了裝的祝福」；真的，我的經歷令我感覺到有如「神」助，所以「感恩」是我受洗成為天主教教徒的最主要原因。

「這是我的命令：你們該彼此相愛，如同我愛了你們一樣。...你們如果實行我的命令你們的，你們就是我的朋友。」(若15:12 -14) 耶穌再重覆：「這是我命令你們的：你們應該彼此相愛。」(若15:17) 就是那麼簡單又直接，只要實行耶穌的命令：彼此相愛，就可以成為祂的朋友，耶穌又

說：「誰奉行天主的旨意，他就是我的兄弟、姊妹和母親。」(谷3：35) 耶穌更使奉行天主的旨意的都能成為「祂的家人」。

雖然移民多年，但自從加入澳洲雪梨天主教亞洲中心的大家庭，我從多位教友，尤其接觸比較多的是我的代父母廖生廖太、傳道組Anne 和Eddie等、及探訪組，在他們身上學習到彼此相愛及奉行天主的旨意；他們都是耶穌的朋友，祂的兄弟、姊妹和母親。有了這些教友，我生活在異地，猶如處身在自己的家庭，並不感到孤單。我感受到有耶穌在我們中間，大家能「萬事“聖”意」，所以得享平安，更使大家「身心健康」。感謝天父、聖子及聖神，阿們！

FLY Summer Camp

Christina Liu, FLY Coordinator/CCPC Youth Ministry Coordinator



FLY Summer Camp is always a highlight for me. We have run this youth camp for four years now and each time it gets bigger and better! In our first year, we had approximately 30 teens attend and this year, we had about 70 teens join us for our 'D-Code Project' Summer Camp held at The Tops Conference Centre, Stanwell Tops.



The theme 'D-Code Project' was chosen as we felt as though young people are living in a complicated world where they are forced to make tough yet important decisions that can significantly impact upon their lives. The aim of this year's camp was to gain a better understanding of how society can influence our decisions and respectively how our own



actions can impact upon others and our society. We discussed topics such as the importance of effective communication in a relationship, the “ripple effect” of our actions and how it can impact on others directly and indirectly, the impact of the media on girls’ body image and self-esteem, identifying ‘What Truly Matters’ in our lives and how to live a simple and non-materialistic life with prayer and God as the centre in all we do.

These topics are always delivered in an engaging and interactive way so that teens are able to reflect and generate their own thoughts and responses to an issue. To complement such a meaningful program, perhaps arguably what makes FLY Summer Camp so unique and memorable is always the fun stuff! Every year, the camps are packed with plenty of high-energy games that always involve a lot of fun, competitiveness, a bit of mess and plenty of laughter. To top it off, this year the teens also participated in the Giant Swing and Cart Racing. Needless to say, the hot weather made these activities quite challenging, however many had a fantastic time in doing something that pushed them to the limits!

Needless to say, organising such an event can be challenging at times and involve a lot of preparation work. Finding the motivation to do this year after year becomes a difficult task when there is so much going on whether it is study, work, travels or just getting through the daily routines of life. However, it’s always the last day of camp where we pack up and are ready to go that we witness the significant impact and change that the experience has had on our teens. We see new friendships formed and old ones renewed. We feel the energy and life that young people bring into the world. We hear words of gratitude and love from one person to another, the young and the old. It is through these actions that we witness and

see first hand the powerful works of the Holy Spirit working within us to be disciples of Jesus to spread His love to one another. We get such a rush from this experience, that we can’t help but do it again the next year!

For many of us, this camp is an unforgettable experience however it is not just a 4-day experience with a beginning and an end. It’s part of something bigger. FLY is very close to many of our hearts. It has provided us with opportunities to grow as Catholics, to experience new things, to meet new people but most importantly, it has been a place of belonging. The theme for this SINICA Issue is “Church as our home” and I think this reflects and describes our Summer Camp experience along with everything else that FLY offers.

A house consists of four walls, a roof and if you’re super lucky, maybe even an automatic garage door! But a house is not necessarily a home. A house is merely a structure that can provide shelter and all the basic needs for a home to exist, however, it is the people in it that make it a home. It is the interactions between one another under that roof. It is the way we care and look after the house by tending to the garden and cleaning the kitchen. It is a place where we feel safe and are free from the judgement of others and can wear our pyjamas all day long. It is a place where we come back to every night because that’s where we belong.

On that note, I’d like to thank each and every single person who has been involved in making the FLY Summer Camp 2013 an amazing experience including all the participants, parents and group leaders. I’d like to thank Francis Wong, Justin Lo, Tracy Tam and Beryl Wen for taking up extra responsibilities to be part of the organising team this year as well as Fr. Greg Homeing, who was our guest speaker this year. In particular, I’d like to thank Fr. Martin for being an instrumental person in making these things possible. His wisdom, creativity and love for our youth have and will continue to make a big difference in our lives. Also, thank you to CCPC for their continuous support for these camps and helping us reach out to other teens in our wider community. Lastly, thank you to all the CCC Youth from Carlingford and North Parramatta who joined us. You brought so much energy and enthusiasm and it made all the difference! So thank you, to each and every one of you who has helped make FLY and the community OUR HOME.

Faith: It's what separates a 'blockage' from an 'overflow'

By Joshua Soo, member of THS



I will share a little from my experience on a Mission Trip to Taiwan with the Temple of the Holy Spirit (THS) Prayer Group that happened roughly in November 2012 for nine days.

My sharing is about 'faith' coupled with the theme of the Mission Trip being 'overflow', taken from Romans 15:13. What I witnessed and experienced at the Mission Trip was that faith in God through Jesus Christ was the ultimate and the only key that opens up to immeasurable and uncontainable Grace and possibilities. Thus, faith in God separates what you could call a 'blockage' or a stumbling block in life, from an overflow of God's blessing:

"May God, the source of hope, fill you with joy and peace in the faith, so that your hope may increase by the power of the Holy Spirit." Romans 15:13

As some of you may know, THS unswervingly believes in the transformative power of prayer. Through prayer, we become a living channel that bring Jesus – the Good News – to people's lives; and through prayer, the Holy Spirit can flow freely to take effect in people's lives – right there and then before our very own eyes. Therefore it is nothing but a privilege to witness first hand the things that God is doing in the lives of His beloved.

I went to Taiwan inspired by the words in Job 4:3-4 paraphrased as: to strengthen feeble hands, support those who waver and steady the knees that falter. My purpose on the Mission Trip was to do my part in strengthening the bigger body of Christ.

There were many people who came to the Taiwan THS prayer meetings with various desires. Some desired intimacy with God, others came simply out of curiosity. Some sought physical healing, others sought the healing from emotional wounds.

Jesus never disappoints and always satisfies everyone who comes to Him. Time and time again, I encountered people who came to the prayer meeting with seemingly impossible obstacles ahead of them,

but left the meeting with a renewed hope and a God-enlightened direction to take.

A young boy in his early teens was once again joyful after years of burden, life's pressure and depression. A man who was bitter with his circumstance was able to forgive God and rejoice fully in the promise of life despite what hardships lay ahead. A woman who after years of captivity due to a physical condition was able to walk again and more importantly, walk in the fullness of faith in God. Truly, "what is impossible for human beings is possible for God" (Luke 18:27).

There are many more such stories, which my comrades in THS can bear witness to. But the underlying score in all of this that spoke to my heart is 'the total, 100% faith in God through Jesus Christ'. All of them, through encountering God by the power of prayer and the Holy Spirit, totally surrendered to Him, which then allowed God to make a new way for them. They 'stepped aside' and did not limit the God of all creativity and all possibilities to do what He does best: fill them with joy and peace in the faith, and gave them hope which was increased not twofolds nor threefolds, but manyfolds through the power of the Holy Spirit (Romans 15:13)!

Coming back from Mission, I am more and more convinced that Jesus Christ has the solution and is the solution! Whatever we encounter in life, if there is an obstacle or a problem, we simply need more Jesus in the circumstance. Impossibilities then open up to possibilities; disorder finds an order; tangled knots become straightened. Jesus is the separation between blockages of problems and the overflow of Grace.

People say it is a blessing to see us travelled to Taiwan to minister to them but instead I find that they are a blessing to me. My faith is strengthened because of them and from witnessing the power of God working in their lives before my own eyes.

I have more zeal to seek all things heavenly and I have a greater anticipation for God's will on earth. In our world today and in our personal lives, we need more Jesus in everything because He has the solution and He IS the solution.

聖母無玷聖心善會消息 Agnes Wong

一. 本會於五月舉行兩週年大選

二. 週年聯歡午餐於七月七日會議後在Ashfield RSL Club舉行。

餐券會員\$15，非會員\$20。有興趣請與善會會員查詢。



參與CASS步行籌款會員及家屬



郵輪上formal night



郵輪上formal night



郵輪上formal night



郵輪上formal night



三月份會員生日會



新春聯歡



新春聯歡



紐西蘭遊大合照



郵輪甲板上



CCPC ST Francis' Cup 2013 Eddie Hung

*Saturday 20th April 2013, Marrickville PCYC,
12pm to 4pm*

The St Francis' Cup is an opportunity for groups in the CCPC community to come together and enjoy a friendly, social and competitive day of indoor soccer. The name – St Francis' Cup, is named after St. Francis of Assisi, founder of the Franciscan order, the order which supports and cares for our community. The purpose of this event is to contribute to the building of unity in our community. It is an opportunity for members from the various community groups to get to know one another, but more deeply, it is an opportunity for members to feel a sense of belonging to a bigger CCPC family, a bigger home. I think this is particularly so, for groups that visit less frequently to the Sunday Mass at Asiana Centre or St. Peter Julian's Church, such as sodality like HoME (Heart of Mary Eternal). Hence, this is the motivation for organising this event.

I think the last time that this event was organised was back in 2005, so it has been a long time overdue. The greatest challenge in organising this event is time: the time to plan the event, the time to find a suitable venue, the time to organise teams, and the time to send out communications. However, it is worth it in the end.

The venue for this year's event was held at the Marrickville Police Citizens Youth Club (PCYC), which I think was quite a good venue overall, compared to the venues we have used in the past. The courts and facilities were good, and there was a lot of space for the teams to sit around the courts, as well as a spectator area upstairs. Most importantly, the cost of the venue was very reasonable.

Seven teams from 5 sodalities entered into the competition this year: Catholic Asian Students' Society (CASS) with 2 teams, Feel the Life in Youth (FLY) with 2 teams, Heart of Mary Eternal (HOME), Sacred Heart of Jesus Sodality (SHJS) and Temple of the Holy Spirit (THS).

The competition was a round-robin format (i.e. each team play each other and points are allocated for a win, loss, or draw) with the top 2 teams at the end of the day playing in a final. There were a lot of games to get through in a short period of 4 hours i.e. 12pm to 4pm. Each game was for approximately 20 minutes in duration, initially. As expected, we didn't really get to start at 12pm sharp as desired but fortunately, we managed to get through all of the games, with the last few matches shortened to like 5 minutes duration.

THS was probably the most resourced team on the day (which had enough members for two teams but played

one team), whereas FLY was one of the more stretched teams (which had enough members for one team but played two teams). However, this didn't appear to be an issue for them, a reflection of how much energy our youth have! CASS had 2 quite polarised teams in terms of performance – one very strong; one not as strong. Home and SHJS had just enough players, and were the more consistent performing teams on the day, and as a result they were the 2 top teams at the end of the day to play off in the final. Table 1 below shows the results from the round robin games.

Table 1: CCPC St. Francis' Cup Round-Robin Results
(Win = 2 pts, Draw = 1 pt, Loss = 0 pts)

Team	Games Played	Win	Draw	Loss	Points	Goals For	Goals Against	Goals For/Against
SHJS	6	4	1	1	9	17	-7	10
HoME	6	5	0	1	10	21	-13	8
FLY1	6	3	1	2	7	11	-10	1
THS	6	2	2	2	6	11	-11	0
FLY2	6	1	3	2	5	8	-9	-1
CASS2	6	2	0	4	4	11	-14	-3
CASS1	6	0	1	5	1	6	-21	-15

The Final: SHJS vs. Home

"The final was tough. Both teams were very well exhausted after the round robin games. So, it was a matter of will power and stamina, for another 20 minutes. SHJS managed to get up early with 2 goals with HoME pulling back one before the end of the first half. HoME managed to grab the equaliser towards the end of the second half, with just 3 minutes left on the clock. However, SHJS were too strong in the end, edging through with another goal 2 minutes later to close out the win, SHJS 3 vs. Home 2."

In closing, I think this was a great reboot for the event and I believe everyone enjoyed it (I know I did!). Sincere thanks to John Ting for organising and keeping scores of the matches on the day. Thank you to Fr. Martin for opening and blessing this event. Lastly, thank you to all the teams for their participation and the referees. Hopefully, as this event gets more focus and momentum in future years, we can also get more teams from other communities to participate, which will be a great opportunity to nurture a deeper fellowship and bonding in our church family.

God Bless,

Eddie Hung (on behalf of HoME)

四旬期 活動反思

呂明恩

今年的四旬期和聖週，團體邀請了香港方濟會揚博言神父與我們一起渡過。

今次這位神父的來臨，給我留下深刻的印象。在靈修活動當中，帶給我一些新思想和反省。

在第一次講座當中，揚神父播放了聖方濟的電影給我們看，特別播了聖方濟怎樣聆聽和回應耶穌的話語；怎樣由不接受「癩病人」到愛他們。我自己以前已經看過聖方濟的生平，但每次看感受都不同。今次揚神父沒有講解太多，他讓我們分組討論。

在討論中，我發問：聖方濟怎樣能夠親吻「癩病人」？這是一件很困難的事，只有聖人才做得到。有位教友同我們分享，只有愛才能令人有這樣的行為。例如：如果你的子女或父母病了，你會無微不至地照顧他們即使是傳染病。對不對？

要對一位不認識的人，付出同樣的愛是有難度但不是不可能的。

在另一次講座當中，揚神父播放了聖傳天娜修女的電影給我們看。聖傳天娜修女又是另外一位充滿謙虛和愛的聖人。她在簡單的生活中，感受到耶穌的仁慈和愛。

在電影當中，聖傳天娜修女是這樣祈禱：「我的主，請助我有一雙慈悲的眼睛好讓我時常欣賞人們心靈的美善」。好美麗的祈禱！這祈禱讓我在心靈上有好大的反省。

在耶穌受難日我們有另外一次聚會，揚神父帶領我們默想和反思我們的罪過，用小石頭代表我們的罪，獻給耶



穌苦難的十字架。揚神父隨後為我們每一位覆手祈禱，THS的成員也為我們祈禱。在這祈禱聚會當中，有一位教友為我們做分享，她將自己怎樣在患病時，在軟弱和無助時，怎樣在聖神的帶領下倚靠主耶穌基督給她的愛，加上家人和團體的兄弟姊妹的支持，令她不再擔心，將生命的一切交給主耶穌基督。好感動，好多謝這位教友的分享，因為只有分享才能夠令生命影響生命。

今次的靈修活動，與以前有些不同，有好多自己思想的時間和分享的時間，讓我們可以思考和傾談內心感受令我獲益良多。





領洗後感想

Joseph Zhou

之前提到天主教，第一反應就是歐洲的那些高聳如雲的宏偉教堂，但具體有些什麼用途卻是所知甚少，可以說對建築的興趣大過對宗教本身。這些高大建築與渺小的眾生相比，讓人敬畏之情便油然而生。

在記憶中，第一次接觸西方宗教文化是初中的時候。那時通過一本聖經連環畫，瞭解到了舊約和新約聖經中的一些故事，由於和中國古代的故事相比，時代背景都有所不同並且又是連環畫的緣故，所以印象並不深刻。

大學時期，我和我的女友也就是之後的妻子，一次在學校後門附近的一條小街閒逛時，偶然發現街的盡頭有一座樹蔭環抱的小教堂。這個位置可謂是鬧中取靜，清晰的鳥鳴、樹蔭的清新，伴著午後的陽光，使小教堂讓人感到無比的神聖。因為沒有人看守，我們便走了進去，去探索這一神聖的地方。教堂很小，但很乾淨，漫步觀賞教堂內掛的畫像。此時旁邊小屋裡走出來一個老人，當發現他時，我們都感到很緊張，因為不知道是否犯戒是否不該進來，便趕緊走出了教堂。但老人叫住了我們，並很和藹的和我們交談，歡迎我們隨時來這個天主教堂，臨走時給了我們一本聖經，讓我們有空的時候可以看看。這段經歷，是我第一次近距離的接觸到了天主教，教堂的寧靜和老人的態度讓我感到天主教並不像高聳的教堂塔樓一樣拒人於千里之外。

隨著時間的推移，慢慢地開始認識到信仰的重要性。國內的經濟發展很快，但在儒家文化失去統治地位的今時，很顯然人們的道德發展水準並沒有跟上，有時發生的事件更是讓人沮喪。一時間有關信仰的話題，被無數次得提及。移民是個艱難的決定，去年和家人分別，踏上了澳洲的土地，雖說當今網路技術發達，基本上可以即時和大洋彼岸通信，但精神上仍然需要一個新的家園。機緣巧合在學校的社團介紹會上得知了CASS，於是抱著嘗試和學習的態度加入了社團。在社團中我有幸結實了一群很有活力的學生朋友以及我的引路人John，

每週五下午我盡量都會參加社團舉辦的faith sharing活動，儘管由於語言的原因並不能完全參與，但單從聽的方面也能收穫頗豐，結束之後John還會給我再傳授一些天主教的知識，讓我更加瞭解天主教。之前我自己對信仰的觀點是只要把自己做好，做個好人就夠了，入不入教並不重要。我把這個觀點和John說了後，他用天主經向我解釋，thy kingdom come thy will be done on the earth as it is in heaven，我們不僅為了死後可以進入天堂，我們可以現在就加入把天堂帶到人間，讓更多的人感受到。我被打動了，是啊，多美好的願望，要能生活在這樣的社會裡該是多麼令人嚮往。

此外還有一件事促成我加入教會，我曾經的大學好友在去年的教師節自殺了。他原來是一名教師，後來由於各種原因不得志，辭職後創業，開了一家麵包店，我盲目的支持了他的決定沒有給他應有的建議。最終他由於經營不善，債臺高築，自殺身亡。作為朋友的我，在他最困難的時候沒有對他進行安慰，只是詢問了經營狀況，並自欺欺人的認為他可以挺過去，但事與願違，最不想看到的事情發生了，我感到十分內疚和心疼，不敢相信這一事實。現在想來支持他的行為是多麼的不可取，深深地感受到自己是一個罪人。我感到需要天主的寬恕，想消除自己的罪孽，希望能夠得到幫助獲得內心的平靜。

加入天主教是一段奇妙的經歷，每次在Hurstville的St Michael's教堂唱詩班唱歌時都能感到內心的平靜，結交朋友，一起吃飯聊天，真的就像把天堂帶到了人間。這一切都要感謝天主，因父及子及聖神之名，阿孟。

Daniel Choy

我原本信主的原因主要是因為太太和孩子。太太是天主教徒，每個星期天我也跟太太上聖堂。但自己的家人不是天主教徒，所以自己一直也沒有成為天主教徒的決心。直至知道太太有了孩子才感到這是天主的恩典，再者太太在懷孕時亦有困難，所以更激使自己多些祈禱和參與彌撒，祈望太太能夠順產。我亦希望孩子將來可以在一個天主教的家庭中成長，學習天主的愛和接受天主的恩典，於是便鼓起勇氣參加了慕道班。在導師們的諄諄善導之下，自己亦感受到天主的大愛，並在今年的復活節的提前彌撒中接受洗禮而成為天主的兒子。

周盈影

感謝天主在這一年裡揀選了我成為祂的女兒！亦讓我更加感受到由天主而來的平安和喜樂。受洗當天及當我初領聖體的時候，真的很感動！因為我確實地感覺到主耶穌的臨在，多謝耶穌讓我有重生的機會。祈求天主聖神繼續充滿我們每人的心靈，增加我們的信德，繼續讓我們實踐信德、望德、愛德及傳揚福音，主佑各位！



澳洲皇室調查委員會將進行調查各地機構性侵犯罪案

去年十一月澳洲聯邦政府宣佈，政府已成立**皇室調查委員會**(Royal Commission on sexual abuse of children in institutions across Australia)，調查澳洲全境內之機構，有關兒童受到性侵犯事件。本年四月初便會進行公開聆訊。『皇委會』主席由法官比德麥格蘭開庭時宣佈，約有五千宗個案要調查，預算2014年會發表中期報告，2016年將提交最後報告。所有關於性侵犯罪案，『皇委會』具有法定權力，可傳召證人或任何有關知情人士作供，以便找尋真相。只有宣誓後作供的個案才會公開，否則在內庭聆訊只屬調查。去年十月香港南丫島發生撞船海難事件，引至數十人死亡。香港特區政府因而要成立調查委員會，便是依照『皇委會』的法定職權範圍來進行。有人擔心，一旦公開調查，便會有許多宗教人士會受牽連，造成更多困擾，或給別有用心的人士，利用一些罪案，以點蓋全，把握機會全面攻擊天主教會。面對社會多方面攻擊時，天主教信徒應該怎樣回應？因為我們是『聖徒的同胞，是天主的家人』(弗二：19) 保衛教會是我們的責任，不是因為保衛教會而要犧牲原則，將罪惡隱瞞；所以我們首先要了解情況，明白教會對整個事件的立場，對受害人要

表示關切，對犯罪者不能隱瞞，姑息及要承擔法律上的後果。對教外人士的指責批評，要扼要的回應。

什麼是『性侵犯』(Sexual Abuse)？是對非自願的人士，進行性侵犯和虐待等暴力行為，在大多數國家都屬違法，對兒童身體而言，此種罪行猶為嚴重。「你不可與男人同寢，如同與女人同寢一樣：這是醜惡行為」(肋十八：22)(參閱：創十九：5；羅一：26-27；格前六：9)。中國舊社會有所謂『變童』或『相公』。「變童」本意是指美少年。『變』是容貌美好的意思。至南北朝左右，開始專指與成年人發生性行為的男童或少年，被當作女性玩弄的美男。舊時供人狎玩的美男子，或稱為一男妓。但古時達官貴人，並不以“好男色”為恥，且達官貴人家所養變童達到一定年紀，是可以脫離其在家庭，如同常人一樣結婚生子，並不受特別嚴重的歧視。但中國進入共和國時代，這種風尚自是不容於法律之下。數年前，馬來西亞副總理因『雞姦』罪被判入獄，即成年男子不論是否同意，所進行之性行為便構成刑事罪行。根據以上事實，古今中外，『性侵犯』事件是存在的客觀現實，現代對性觀念和道德規範變成相對性化，引發了全球性的『性侵犯瘟疫』氾濫成災。

雪梨總教區貝爾樞機在1996 前擔任墨爾本總主教時，為了教會內神職人員性侵犯事件，曾經大刀濶斧清理門戶。為126 位受害人給予補償，經徵詢警方及司法部長意見後，將廿二位司鐸停職。1997 年紐省《活氏皇室調查委員會》(Wood' s Royal Commission)報告，表示天主教會對調查性侵犯案件時的回應措施，堪為其他宗教組織遵照辦理的典範。因為教區對投訴教會機構僱員有涉嫌性侵犯兒童行為時，有既定處理程序機制。首先交付由申訴專員公署調查，並將報告提交教會內的專業標準委員會跟進，及交由紐省警方處理。舉報案件首先交由專業標準調查委員會處理是所有專業人士的一貫做法，如醫生、律師、會計師、核數師均有個別操守委員會負責。這是對接受調查人士或涉案人士公平的做法。

雪梨總主教貝爾樞機特別在去年八月發出一份十五頁『性侵犯』(Sexual Abuse) 指引，列出四項重要原則：

1. 凡受性侵犯的受害者，應得最優先處理，並不以保護教會或司鐸職位名聲為理由而隱瞞事實，遮蓋醜聞。
2. 防止性侵犯及保障個人安全。
3. 性侵犯是一件罪行，應立即報警調查。
4. 絕不保護性侵犯人士，或掩飾真相。

性侵犯事件成為全國性關注問題是來自傳媒的介入，其中最突出的是澳洲政府電視台(ABC)的《指南針》(Compass)，由女主播(Geraldine Doogue)主持的特備節目《最終的真相暴露》(Ultimate Betrayal)。這一

部紀錄片，可以上網progsales@abc.net.au 查閱或從網上下載。該份文件將由主播以調查報告記錄片呈交『皇委會』。從另一角度看，澳洲ABC 電視台，對英國BBC電視台一位主播(Sir Jimmy Savile)被揭發(去年十二月)先後性侵犯一千多名少女事件隻字不提，雖然該主播在英國已身故，但ABC電視台似乎是有雙重標準。

正當聯邦政府宣佈成立『皇委會』進行調查性侵犯案件時，貝爾樞機便在去年十一月十二日發出書面聲明，表示全力支持。教區於二零一零年已設立一個獨立委員會，名稱是**Towards Healing**《康復扶助委員會》，該會是獨立的，由一位高等法院退休法官擔任主席(不必要是天主教徒)及一個專責小組，組員分別由各類專家構成。

『康扶會』將為受害人提供經濟援助，純粹是一種牧民服務，受助人接受援助不是一種『掩口費』，受害人士保持權利進行法律訴訟。教區承擔道義上責任，對受害人的要求賠償作出處理。教區將不會負擔保障司鐸或教區機構職員民事上的法律責任，而教會亦不會推託本身的法律責任。為了解決法律上的繁雜的法律問題，教會亦樂意庭外和解，使受害者無需要等待法庭定案後，再從民事法庭提出索贖，耗費時間金錢。

由於教宗本篤十六世提出辭職時，傳媒認為教宗對教會內神職人員性醜聞的壓力，不勝負荷而被逼辭職。其實這些毫無根據的忖測，無非是受到世俗主義和相對主義的氾濫所推動。例如同性婚姻合法化、同性戀合法化、墮胎合法化、安樂死合法化等等，是對倫理道德和信仰的衝擊。只要天主教會一天不同意世俗主義的要求，攻擊天主教會的浪潮，一天也不會停息的。〔想進一步了解相對主義

Relativism，請從『維基網站百科』查閱]

要充分理解問題真實情況，我們要從澳洲社會宏觀角度去看事實和外國教會的社會情況，免受傳媒所誤導。

梵諦岡駐聯合國日內瓦人權委員會常任觀察員多瑪西總主教於2009年9月22日向國際人權倫理協會提出報告，指出一般所說兒童性侵犯(Pedophilia)，其實是『狎戀青少年』(Ephebophilia)。因為所有牽涉到性侵犯個案的教會人員百份之80%到90%是有同性戀傾向的，而所侵犯者年齡是介乎11至17歲之間。

根據過去五十年間，天主教神職人員涉案者只佔百份之1.5%至5%之間。根據美國《基督教科學監察報》於2002年作全美調查所得，雖然全美各地均以頭條新聞報導羅馬天主教神職人員的性侵犯事件，但大部份美國基督教會也同樣受到性侵犯事件所困擾。猶太教團體的情況與基督教各教派不相伯仲。

兒童性侵犯者約百份之85%同屬家庭成員、臨時照顧兒童者、鄰人、家人親屬。六宗性侵犯者中有一宗是其他兒童，而犯案者大部份屬男性。

2004年美國教育部委托一項兒童性侵犯案全國性調查。發現百份之十的美國公立學校的學生，成為學校教職員性侵犯目標。調查顯示，學校性侵犯問題，遠較天主教神職人員性侵犯更為嚴重。因此在一次《教育週》訪問上，認為學校學生受到性侵犯可能超過百倍神職人員所犯的數字。

根據『澳洲刑事學學會』(Australian Institute of Criminology Convention)研究綜合報告指出，兒童受性侵犯是因性別而異。女性兒童容易受到男性親屬所侵害，佔百

份之35.1%，由生父、繼父侵犯者佔百份之16.5%，家庭朋友同佔百份之16.5%，熟人或鄰人佔百份之15.4%，其他人佔百份之11%或以下，陌生人佔百份之8.6%，而由另外一位女性親屬侵犯者屬少數(百份之1%)，或生母、繼母(佔據0.6%)。

男性兒童受害者通常為一位認識的人所為(27.3%)，由陌生人(18.3%)或其他男性親屬(16.4%)，或熟人或鄰人(16.2%)，或家庭友人(15.6%)(上述數據可在『澳洲統計局』(ABS 2005)查核。

有論者認為天主教司鐸容易淪為性侵犯兒童罪犯的緣由，是因為他們要過獨身生活，而這種修道生活方式屬於中世紀的制度。如果有女性能當司鐸便可解決這個問題。教會並沒有實質行動來處理性侵犯兒童罪行等等論調。

這個論調是與事實不符。一位美國非天主教作家Phillip Jenkins，調查研究所得，在2,242位司鐸中，經三十年之內，只有一位有性侵犯兒童行為。美國波士頓總教區，80位司鐸中，只有四位由傳媒標榜為有戀童癖(pedophiles)。所謂戀童癖是成年人一種性強烈性衝動失調，去狎侮青春期前的青少年。(a type of compulsive sexual disorder in which an adult (man or woman) abuses prepubescent children)以全美司鐸人數來計，只佔0.3%。俗語說得好，「一隻老鼠壞了一鍋湯」。一位失德的神職人員，對教會做成了極大的損害。世俗流行色情兒童照片、亂倫、童妓，流行各地各種階層、職業、宗教民族團體，無一倖免。如果獨身生活的神職人員易犯性侵犯罪，又或以獨身修道是中古時代的生活方式，是不可成立的。佛教僧尼，同是「出家人」何以會例外？

佛門中人，有違反清規者，不是由寺內尼姑庵內的戒律院執行？天主教神職的獨身是自願終身奉獻，確認人的身體是天主所創造，因救贖的原因，提升到神聖的境界，正如教宗若望保祿二世《身體神學》所說明的一樣。

當前困擾教會的性醜聞，間接是由教區主教處理不善所至。美國天主教會和愛爾蘭教會在2002年時受到極大的傷害。以往教會負責人抱有教權主義(clericalism)思想，又或由於怯懦，或出於無知，認為只有唯信主義(fideism)(即只須信仰，不必靠理性)，盲目相信性侵犯者可從心理療法獲得治療。避免「家醜外揚」，而將有性侵犯前科的神職人員他調，便可避免再犯。殊不知此舉做成更大的傷害。依照教《天主教教會法典》，教會可依法處理違反法規神職人員：

按《天主教教會法典》第 1395條 1 項- 除1394 條所指個案外，聖職人員姘居或保持其他外在的違犯第六誡的罪而立有惡表者，處停職罰；已經警告而仍不悔改者，得逐次加處其他刑罰，直至撤銷聖職身份為止。2 項－聖職人員以強暴或威脅，或公開地，或與十六歲以下之未成年犯第六誡的

罪者，處相當嚴重的懲罰；有必要時，並得撤銷聖職身份。

將犯法神職人員停職或撤職是有法律依據。本著無偏無私的精神，對觸犯刑法的神職人員，教會仍然以愛德的精神加以照顧，希望能得康復。對受害人，加以補償。因為外國有不肖律師訟棍，專門為受害人打官司，索取巨額賠償，務求以教會破產而後快。反而受害人所得，經律師的七除八扣後，所得無幾。所以雪梨教區，同意以庭外和解，作為賠償，使受害者更為有利。

作為教區內一位天主教教徒，我們堅定教會的措施合理和適當。個別神職人員的犯罪行為，自有法律來處理。我們深信天主教會是《聖教會》，因為是由耶穌基督親手所立的，祂答應了我們和我們同在。教會是人所組成的，所以教會內有罪人是不足為奇的。只要地區教會和羅馬教宗共融，成為一體，天主聖神永遠不會離開建立在伯多祿磐石上的天主教會。現代主義的洪流，相對主義的風暴，激進的世俗主義的侵蝕，只能見證地獄之門不能戰勝基督的教會。

靈修組 Candy Lui

大家好！大家知唔知團體每年舉辦的靈修活動是由那組別幫手籌備呢？

例如：四旬期退省、聖母月祈禱聚會、靈修講座、明供聖體和拜苦路等等。

答案：靈修組

現在讓我介紹一下靈修組。靈修組是一個小組，為團體教友提供靈修的機會。這小組的目標是要透過舉辦不同類型的靈修聚會，幫助教友注重及提昇自我的靈修。

這小組由七位教友和兩位神師組成，每月有一次聚會，討論和計劃靈修活動。

如有興趣參加這小組，歡迎你聯絡 Candy Lui 0437 695 744





張神父的 飲食和健康

Robert Ngan

微小的侍奉 深深的回憶

遠在1986年每主日華人彌撒，自從由亞洲中心轉移到華埠牧靈中心聖伯多祿朱利安堂後，上午十時半彌撒，多由張天樂神父主持，彌撒後，已接近中午，神父身心疲倦，因為他早上五時許起床，早禱後，即駕車往附近的一間女修院主持彌撒後，在修院署食簡單的早餐，跟著駕車去華埠主持上午十時半彌撒，他的講道已一早預備好，所以聽來娓娓動聽，很受教友歡迎，聖堂內坐無虛席，後至者有向隅之歎。

彌撒後，神父腹如雷鳴，多是由Kathy葉自揸腰包買些粥粉等給他作午餐，我們常見他在辦公室內，享受午餐時，人群川流不息。他一邊吃一邊又要和教友打招呼，有些教友更不通氣，直接去見神父說，神父我想這樣，我想那樣，徵求神父意見，使神父食不嚥下。我和太太有見及此，與Robert廖及廖太商量，不如請神父去華埠飲茶，一方面可以省卻許多不必要的應酬，一方面他可以舒舒服服地享受他歡喜吃的東西，神父很高興地答應了。於是我們兩個家庭和神父共五個人，一同去飲茶，大家談天說地，上至天堂，下至地獄，暢談各事。這個午餐由1987年維持到2012年。廿餘年來未當中斷。午餐地點最初由“滿漢酒家”、“金福”、“金龍星”、“新中國”、“新富麗宮”等酒家，參加午餐教友愈來愈多，經常兩張大枱坐滿廿餘人。

神父最歡喜的食品是山竹牛肉、芝麻蝦卷，因為牛肉富有鐵質營養豐富，第二就是魚翅，因為魚翅是由許多有營養的材料燉成的上湯製成，神父說吃了牛肉和魚翅，身體氣力充沛，所以我們經常都給他帶多兩盅魚翅，返回亞洲中心慢慢享受。

還有神父在最後必定吃一兩個蛋撻。他說蛋撻鬆化可口，入口溶化甜入心脾，吃得很舒服，但是還有一樣營養最高的食物就是“人參”。有一家熱心教友，每星期都燉好一盅“上湯花旗參”駕車送去亞洲中心給神父吃。廿餘年來沒有停過。我真佩服這家教友的恆心。

此外還有其他的教友，大家都重視神父的健康。有位教友，每週末都去漁市場購買新鮮靚魚，煎好後，在主日去聖堂時帶給神父吃。有的教友經常燉“牛肉汁”和“節瓜湯”等給神父飲。另外有位教友，每日早晨都造好一碗“生菜五穀粥”給神父吃。更有的由北方來的教友，他們做了不少的“餃子”和“菜肉飽”送給神父。還有神父經常主持婚禮、洗禮多項聖事。晚上常被邀請去酒家享受豐富的盛筵。主家還會預備幾盒“佳餚”讓神父帶回去慢慢享受。

由於食物太多，神父的冰箱內有營養食物經常滿座，神父又沒有空去整理，在冰箱內角落的一盒盒食物，許多都腐爛而發酵了，實在是有點可惜。

綜觀神父的一生，勞苦功高任勞任怨，他為推動澳洲雪梨華人教務不遺餘力，但歲月催人，自在九十大壽之後，已是風燭殘年，健康大不如前，加以多年來的糖尿病，更加深了身體日漸虛弱。他的一生忠心耿耿為主服務，誨人不倦，不遺餘力。也許是天主的意思，以他勞苦功高任務已完成，召喚他返回天鄉，享受“天國的盛筵”了。

「家中有一老，猶如有一寶」 介紹我家的兩個寶

呂嘉蓮（聖母無玷聖心善會）

我認為家母真偉大，她真是我們的「全家寶」。她與我父親結婚後，總共生有11個兒女，可惜經過戰亂、逃難、失散、生病、貧窮和飢餓，要將兩個大女兒早送去嫁人。到60年代，我變成是家中最大的。記得那時，只靠母親獨力出外做粗活來支持長年卧病的父親，兼且要奔走幾家醫院，去看患了腦膜炎和麻痺症的大弟。除了一家的生活開支外，還要給我和兩幼弟的供書教學。我唸到初中便停學了。我找到一份文職，以減少母親的工時，使她可在家多照顧家人。

60年代末，我結婚了。丈夫不反對我繼續工作去供養娘家。幾年後我有了大寶和二寶，母親答應全職照顧大寶。70年代中，丈夫因幫親友到海外做生意，我索性退租金，減傭人，搬回娘家居住，母親更可全力照顧孩子，我也安心工作。直至我們將移民時，我又添生了小寶。不久，丈夫來回幾次後就接我們四母子去澳洲。當時大家因快要離港而傷感，看到母親攬着大寶二寶哭過不停，而孩子也捨不得婆婆，不過最後終要別離。

到了澳洲悉尼後，簡直是我們一家五口的新世界，丈夫此時隨即變成了我們全家之寶，因為他是我們新生活的支柱。他首先請了兩週大假，去找居所，找學校，買新車兼做司機載我們到處遊玩及買東西，看醫生等等。當時我好像是個新娘子，從新學做「家頭細務」，煮飯洗衫，買菜等等，每事都靠丈夫從頭教起。等到小寶可入幼兒園時，我才可入讀英文班，學駕車，找到半日時工。同時，丈夫也為了一家人能住大屋，他除了做全工外，也兼做週末及夜工。但若孩子的學校有活動或孩子需要參加戶外球賽，他就預早請假當司機，真是「廿四孝老寶」。

最後，我有一個總括的感想：上主創造了天地萬物，每樣東西都是寶；太空有很多行星，包括太陽在日間發出熱能，月亮在晚上也有皎潔的光，而千千萬萬的小星也發出點點光輝。地球上各種動植物，包括我們人類，而每個人就像太空裡的一顆小星星，他們互相輝映。首先是每對男女視對方如至寶，彼此產生愛戀，進而組織家庭，生兒育女；自然地每個父母都視自己的兒女為至寶，希望兒女敬愛父母亦視他們為至寶。這就是上主的計劃，祂愛我們，願意我們也還愛祂。祂也要我們延續生命，生生不息直到永遠。

「天主，我們讚美祢！」





真福德蘭修女靈修瑰寶

Spiritual Gems from Mother Teresa (Blessed)

李盧代鳴 Agnes Li

香港教區今年出版的公教月曆，揀選了真福德蘭修女十二句靈修導言為主題，每月印出一句，加上插圖，圖句(中英文)並茂。謹將此十二句導言抄錄如下。請各位弟兄姊妹們看看，這些導言是否對我們靈修和福傳有幫助？

The 2013 Catholic Calendar of Hong Kong Diocese has collected the Spiritual Gems from Mother Teresa (Blessed) for each month throughout the year. These gems are extracted here for reflections. Do you agree that they may light us up to use more new ways to spread the 'Love' of God?

一月：	見面時報以微笑，因為微笑是愛的開始。	Jan:	Let us always meet each other with a smile, for a smile is the beginning of love.
二月：	扣成愛串鏈子的是善工。	Feb:	Good works are links that form a chain of love.
三月：	不論到那裡，你都得把愛廣傳，好讓走近你的人接觸你後，比先前更愉快。	Mar:	Spread love everywhere you go. Let no one ever come to you without leaving happier.
四月：	如果我們沒有了平安，那是因為我們忘了彼此原屬一體。	Apr:	If we have no peace, it is because we have forgotten that we belong to each other.
五月：	我們會覺得自己所做的不過是汪洋中的一點小水滴。但如果沒有了這點小水滴，汪洋也就少了那麼一丁點兒。	May:	We ourselves feel that what we are doing is just a drop in the ocean. But the ocean would be less because of that missing drop.
六月：	我不祈求成功，我只祈求對主忠信。	Jun:	I do not pray for success, I ask for faithfulness.
七月：	這一生我們不能成就些什麼，我們只能憑著愛去作些小事情。	Jul:	In this life we cannot do great things. We can only do small things with great Love.

八月：	如果你判斷別人，你就失去了愛他們的時間。	Aug:	If you judge people, you have no time to love them.
九月：	如果我們想人聽到愛的信息，我們先把信息送出去。就像我們要燈一直燃點著，我們就必須在燈裡添油。	Sep:	If we want a love message to be heard, it has got to be sent out. To keep a lamp burning, we have to keep putting oil in it.
十月：	我們需要在緘默中尋求天主。因天主不在噪音及煩躁不安中。看天上的星星、月亮、太陽，如何在緘默中移動！只有在緘默中，我們才能接觸人靈性的深處。	Oct:	We need to find God, not in noise and restlessness, but in silence. See the stars, the moon, and the sun, how they move in silence. We need silence to be able to touch souls.
十一月：	孤獨、被人遺棄是最可怕的貧窮。	Nov:	Loneliness and the feeling of being unwanted is the most terrible poverty.
十二月：	不要認為真摯的愛有什麼特別地方，我們需要的只是永不言倦地去愛。	Dec:	Do not think that love, in order to be genuine, has to be extraordinary. What we need is to love without getting tired.

聖詠團



聖詠團聚會及於聖誕節代表團體往Ashfield 及Rockdale 報佳音



基督聖體的宗徒

聖伯多祿朱廉

梅敬章

明辨，在天主的指引下，聖人最終選擇離開瑪利亞會 (Marist)，並在1856年在巴黎主教認可下，成立了「聖體會」 (Congregation of The Blessed Sacrament)。於1858年和 Marguerite Guillot 修女一起成立了「聖體僕人會」 (Servants of The Blessed Sacrament)，是一個由女信徒組成並專注朝拜聖體的祈禱團體。在聖人的帶領下，「聖體會」致力於巴黎指導當地兒童，準備他們妥善地初領聖體，並鼓勵勸導冷淡的天主教徒悔改，使他們重歸教會，勤領聖體。聖人此精神後期於1905年獲得教宗比約十世權威性的支持。

聖伯多祿朱廉的一生並不是一帆風順，他本身的家境及所成立的兩個聖體會團體的經濟都十分貧乏。他是家中唯一的兒子，所以當神父這決定最初並得不到父親的支持。聖人多年來積勞成疾，受天主感召後成立「聖體會」，但當中遇到不少阻撓，雖然如此，靠着天主的恩寵聖人都一一跨過了這些難關，更寫下不少令人讚嘆的靈修格言。聖人一生中亦結交了一些知己良朋，包括 St. John Vianney (司鐸主保)，St. Peter Chanel (殉道聖人及大洋洲的主保) 及 St. Marcellin Champagnat (教育及教師主保)。

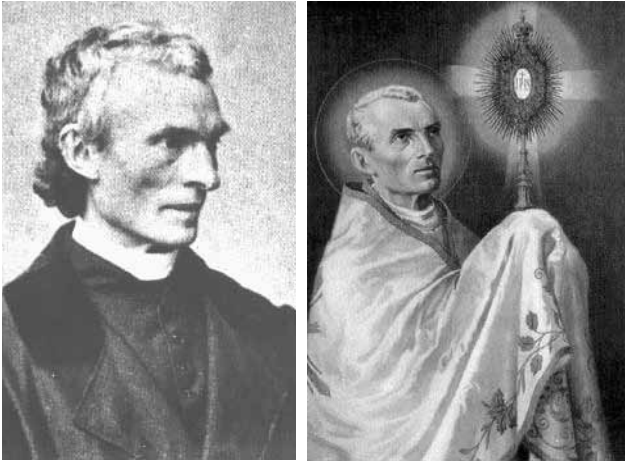
聖伯多祿朱廉在1868年8月1日回到天主的懷抱。在1925年被宣為真福，並在1962年12月9日由教宗真福若望廿三世宣聖，恭稱他為「基督聖體的宗徒」及典定其瞻禮日為8月2日。

在聖人的著作「真實的臨在」 (The True Presence) 中，寫下了很多啟發我們敬愛基督聖體的教導，以下只是數個簡單的例子：

相信大家對聖伯多祿朱廉 (St. Peter Julian Eymard) 這個聖人的名字都不會覺得陌生，我們團體每一個星期在雪梨唐人街所借用的那一座聖堂，就是以這聖人的名字命名來紀念他。當各位經過聖伯多祿朱廉堂時，很可能都發覺到很多時候聖體皓光承載著聖體，供在祭台上讓教友朝拜。聖伯多祿朱廉生前熱愛聖體，並不斷鼓勵及提供機會讓教友朝拜聖體，聖人對推動聖體敬禮的熱忱及堅忍為後世所稱頌和認同。

聖伯多祿朱廉 (St. Peter Julian Eymard)，生於1811年2月4日法國一個名叫La Mure的地方，於1834年7月20日進鐸並在Grenoble任職教區神父。1839年，他加入了瑪利亞神父會 (Society of Mary - Marist Fathers)，在修會內擔任靈修指導，十分受人尊敬，同時亦與該會的在俗修會第三會 (Third Order) 及其他平信徒團體一起推行敬禮童貞榮福瑪利亞和敬禮聖體的活動。在不久之後於1845年聖人晉升成為瑪利亞神父會Lyon地區的省會長。

在1851年，聖人切願在修會中成立一個專注朝拜聖體的侍團，但遭長上否決。經過一番掙扎、祈禱及



「懂得在聖體中找到耶穌，並由此而找到生活中的一切，這樣的靈魂，真是有福！」-Happy is the soul that knows how to find Jesus in the Eucharist, and in the Eucharist all things! (Chapter 1: Adoration and in Spirit and in Truth)

「敬禮聖體的祈禱有一項特別的殊恩，它就像一支燃點著火焰的箭，直達天主的心；它能使主耶穌重現在祂的聖體聖事之內，透過聖體聖事履行祂的工作；它能釋放主的大能。」- Eucharistic prayer has an additional merit: it goes straight to the Heart of God like a flaming dart; it makes Jesus work, act, and relive in His Sacrament; it releases His power. (Chapter 2: How to Adore)

「就讓我們相信，確切地相信主耶穌真實臨在於聖體內！耶穌基督就在那裏！當我們進入聖堂時，我們內心應當泛起一種敬畏之情，因為我們親自與主基督相遇，當中的信和愛引領我們對祂心生敬畏；因為我們所遇見的確實就是主。」-Let us believe, and believe firmly in the Real Presence of Jesus in the Eucharist! Jesus Christ is there! When we enter a church, a feeling of respect should come upon us, a respect of faith and love on meeting Jesus Christ in person; for it is indeed He Whom we are meeting. (Chapter 10: Faith in the Eucharist)

「一個社會若沒有首領能維持多久呢？聖體就是維持整個教會大家庭的支柱。當聖體被挪開了，就不能維繫當中的共融。」-What society can last without a head? The Eucharist is the link that binds the Christian family together. Take the Eucharist away, and there is no brotherliness left. (Chapter 23: The Eucharist and Family Life)

「只有透過聖體，我們才能夠真實地體會及了解主耶穌所說的：我就是道路。讓我們在靈修的道路上唯獨專注默想聖體的奧妙，並能在當中找到怎樣在每一件事情上活出基督徒的精神。」-Through the Eucharist only may we realize all the force and actuality of the Savior's words: "I am the Way." Ego sum via. Let our sole spiritual concern be to contemplate the Eucharist and find in it the example of what we have to do in every circumstance of our Christian life. (Chapter 35: The Eucharist. Our Way)

最後，聖人亦說過：「在我們身處的時代中，明供聖體是一項恩典和需要。如果每個人都圍繞在我們的主，厄瑪奴耳之旁，那麼社會將獲得重建與更新。如果我們在塵世中履行天國的事——即持續不斷地欽崇、朝拜天主，那麼天主將在這塵世上重新創造天國的園地：建立永恆的愛、平安和喜樂，因為祂將在每個人的心中為王。」新上任教宗方濟亦重申邀請信眾一起重建教會，就讓我們追隨聖伯多祿朱廉的教導來回應教宗的呼籲——以聖體為中心吧！朝拜祂，愛慕祂，勤領祂吧！

Reference:

<http://www.catholictradition.org/Eucharist/real-presence.htm>

http://www.catholic.org/saints/saint.php?saint_id=404

Kids Corner

Ephesians 2:19

"So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God"

l	f	j	o	f	g	m	t	j	i	m	j	n	z	g	a	a	g	c	g
b	d	n	y	r	e	p	o	a	h	k	i	f	i	s	o	h	a	i	x
e	h	x	z	m	d	b	x	h	s	o	a	i	g	c	f	r	t	t	j
n	w	g	b	w	d	s	q	r	c	n	q	a	u	d	p	v	q	i	a
f	j	e	w	a	l	h	e	o	t	a	o	x	m	q	p	t	o	z	x
p	r	l	s	c	h	n	w	a	o	u	w	v	x	q	t	z	c	e	i
s	e	l	w	x	r	d	y	n	t	j	c	y	v	x	x	p	f	n	j
y	t	i	q	u	h	m	v	k	j	z	o	l	t	s	z	p	s	u	
j	c	i	o	m	s	e	f	p	d	b	f	a	z	o	d	f	i	a	h
h	y	j	b	w	u	t	x	b	w	o	l	l	e	f	h	u	q	y	s
t	o	f	a	h	u	b	r	w	s	y	n	v	v	k	q	f	d	t	h
s	i	j	i	y	n	u	f	a	y	u	m	c	u	z	u	p	f	h	j
t	q	u	z	u	v	i	e	f	n	a	s	m	y	w	d	p	z	d	q
h	o	u	s	e	h	o	l	d	s	g	e	y	h	h	j	j	k	a	f
u	l	g	r	h	s	k	m	g	o	u	e	t	m	h	w	f	h	i	l
j	e	v	p	i	n	g	e	d	i	p	h	r	i	b	w	g	r	v	k
g	z	j	w	d	b	g	f	o	i	x	m	g	s	c	d	j	a	x	q
l	n	g	g	a	w	m	f	g	n	j	b	i	o	f	c	u	t	d	x
w	i	l	b	d	l	k	o	z	f	m	h	a	r	m	r	g	d	d	t
w	t	u	h	a	l	r	f	d	v	p	i	z	q	h	k	v	g	g	d

citizens

fellow

God

holy

households

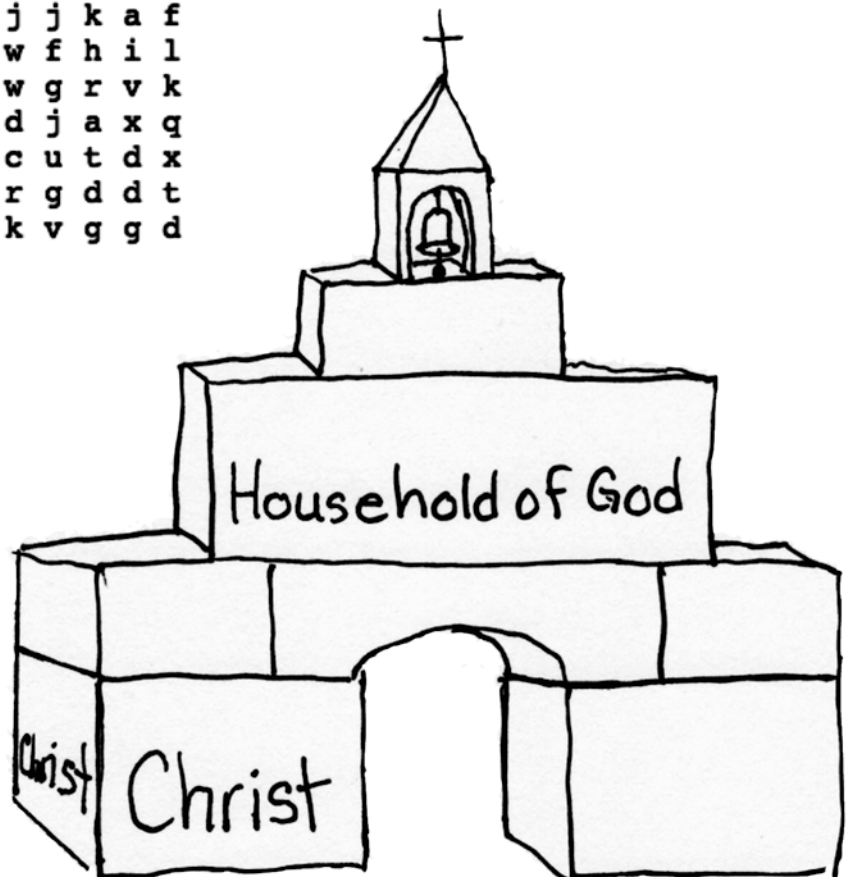
members

sojourners

strangers



Don't
forget
your
daily
prayer!



CHINESE CATHOLIC PASTORAL CENTRE INCOME & EXPENDITURE REPORT

For the period 1 July 2012 to 31 March 2013
華人天主教牧靈中心二零一二年七月至二零一三年三月收支報告

INCOME 收入

Donations-Tithing 什一奉獻	159,166.30
Offertory Collections 彌撒捐獻	53,325.40
Special Functions (Christmas Party, Summer Camp) 特別活動〈聖誕聯歡會，夏令營〉	15,351.82
Interest received 銀行利息	13,898.94
Books, Cards & Articles Sales 售賣宗教書籍物品	807.55
Other 其他	180.00

TOTAL INCOME 總收入 **\$242,730.00**

EXPENDITURE 開支

Stipend 彌撒金	107,793.00
Special Functions (Christmas Party, Summer Camp, Seniors)	25,724.17
特別活動開支〈聖誕聯歡會、夏令營和長者活動〉	
Contribution to Asiana Centre 捐贈亞洲中心	25,375.00
Motor Vehicles Expenses 汽車保養及汽油費	10,002.20
GA - Repairs & Maintenance 雷永明樓維修及保養費	6,229.46
Liturgical Items 禮儀用品	5,003.90
Gifts 禮金	4,417.55
GA - Renovation and move 雷永明樓裝修及搬遷費	3,699.14
Printing & Stationery 印刷及文具用品	3,496.83
Medical Expenses 醫療開支	3,087.05
Contribution to funeral expenses (Fr Chang) 張神父葬禮開支	2,835.93
Bulletin 牧靈通訊	1,539.70
Internet Expense 互聯網開支	1,025.28
Motor Vehicles Expenses - Depreciation 汽車折舊開支	800.00
Audio Visual/Electronics 影音器材及其他電子用品	750.90
Telephone 電話費	730.84
General Activity Expenses 一般活動開支	679.86
Ministerial Supplies 彌撒金	610.00
Travelling Allowance 交通津貼	339.73
Expense-Overseas Speaker Seminar 海外講師費	300.00
Other 其他	693.80

TOTAL EXPENDITURE 總開支 **\$205,134.32**

收支報告由牧靈中心牧民委員會財政黃家榮先生提供

澳洲天主教華人團體牧職人員生活津貼簡報

Australian Catholic Chinese Community Pledge Report

Summary for the 23rd year - 1/7/12 to 30/4/13 - 第二十二年

Total number of contributors 認捐人數	:	17
Total amount pledged 認捐款項	:	\$4,930
Total amount received 實收認捐款項	:	\$4,550
Surplus from previous year 上年度儲備	:	\$40,103
CCPC Contribution 牧靈中心撥款	:	\$103,930
WSSCC Contribution 西悉尼天主教華人團體撥款	:	\$900
TOTAL INCOME 合共	:	\$149,483

二〇一二年七月至二〇一三年四月份十個月支付劉神父、張神父、付神父、王神父、招修女、張修女及牧民助理生活津貼合共100,483元。

Living allowances paid to Fr. Low, Fr. Chang, Fr. Fu, Fr. Wang, Sr. Chiu, Sr. Chang & Pastoral Associate for 10 months (July 2012 to April 2013) were \$100,483.

資料由澳洲天主教華人團體財政黃潤霖先生提供

**請為以下已去世的兄弟姐妹祈禱，求仁慈的上主
憐憫他們的靈魂，讓他們早日到達天國。**

藍金愛 藍金蘭 何鏡波 何張愛華 張天樂神父 王燮洪
區梁詠儀 黃嬌容 李玉梅 張清水 鍾何賽月 蔡錦屏 康永銘



1



2



3



4



5



6



7



8



9



10



11



12



13



14



15



16



17



18



19



20

(1-8) 復活節聖週禮儀 (9-11) 團體去年十二月前往瞻仰由羅馬運送到澳洲的聖方濟沙勿略聖髑
「不朽的右手」(12-15) 慶祝 Fr Martin 五十歲生辰 (16-20) 亞洲中心50週年慶典

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.ccpc.net.au

電郵 Email: info@ccpc.net.au

稿件電郵: sinica@ccpc.net.au

感恩祭時間 Mass Time:

富來明頓車站旁聖道明教堂

主日上午十一時半 (國語)

亞洲中心聖若瑟小堂 (38 Chandos St., Ashfield)

主日上午九時半 (英文/粵語)

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



「所以你們已不再是外方人或旅客，而是 聖徒的同胞，是天主的家人。」（厄 2：19）

親愛的主內兄弟姊妹：

你們好！牧靈通訊今次的主題是圍繞着「教會是我們的家」這概念。的確從上主召叫了我們成為祂的子民，由領洗的那一刻開始，我們已在耶穌基督內成了新的人，是教會大家庭的一份子和天主的家人！既然如此，讓我們時常關心教會，為教會和所有牧者祈禱，也為主內的兄弟姊妹代禱。

願我們團體中的兄弟姊妹，彼此關懷，互助互愛，充滿信、望、愛三德，以言以行一同建設這教會大家庭和傳佈福音。主佑！

牧靈通訊編輯組

PASTORAL CENTRE BULLETIN



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