

# SINICA

Magazine of Chinese Catholic Pastoral Community  
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# 牧靈 通訊



## THE 7 ESSENTIALS ELEMENTS OF COMMUNITY LIFE

Worship

Community

Word

Service

Stewardship

Evangelise

Leadership



## 團體生活的 七大 基本要素

崇拜

團體

聖言

服務

管家職務

福傳

領導





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(1) 粵曲學習班 (張秋霞老師主持), (2) 輔導研習班 (Anselm Chow 主講), (3) 珠寶玉石欣賞講座 (梁尚志先生主講)

(4-5) 書法養生班 (梁尚志先生持), (6) 8月主日學兒童初領聖體

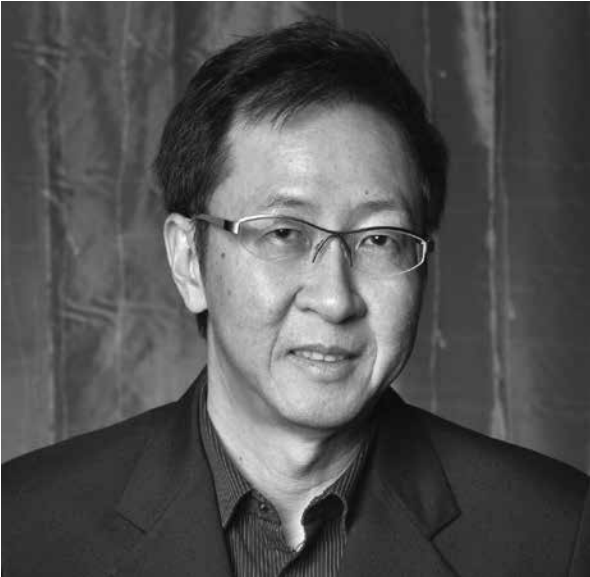
(7- 10) 9月27日 天主教亞洲學生校友會退省

(11) 團體代表參加Darwin 天主教華人團體主辦汎澳論壇

(12) 團體代表參加Darwin 天主教華人團體主辦汎澳論壇後與 Brisbane 團體代表往北嶺地域旅行

(13) 團體代表參加Darwin 天主教華人團體成立二十週年記念晚會

## Fr Martin Low OFM



### Defintion of Parish

The Church as a whole is the living body of Christ in which all share in various and diverse ways the responsibility for the mission given to the Church by the Lord to: Worship God in joyous celebration of the Mass and sacrament; Proclaim the Word of God to all people; Witness the love and redemptive healing of Christ; and Serve those in need in both Church and society.

A parish is "a definite community of the Christian faithful established on a stable basis within a particular church; the pastoral care of the parish is entrusted to a pastor as its own shepherd under the authority of the diocesan bishop" (Canon 515). Therefore, Clergy, religious and laity together form a parish, a portion of God's People whose pastoral care is entrusted to a pastor so that all can continue the mission of Jesus here on earth. The People of God have different gifts, roles and responsibilities, yet all are under one head, Christ Jesus – sisters and brothers in Him.

A parish life has 7 essential elements that relate to the basic mission of the parish and will become the foundation of the parish's dialogue and reflection when creating a pastoral plan for the future. The 7 essential elements of parish life are:

- 1) *Evangelization: Encompasses the ways in which the parish intentionally spreads the Gospel.*
- 2) *Worship: Is the expression of the sacramental and prayer life of parishioners. Includes Sunday Eucharist and other ritual forms of sacred celebration.*
- 3) *Word: Proclaims, explains, informs, and forms parishioners of all ages in the Scriptures and tradition of the Church.*
- 4) *Community: draws parishioners together with Jesus Christ and each other in mutual support, activity, ministry, and celebration marked by including and welcoming all.*
- 5) *Service: extends the resources of the parish to the needs of others - parish, local community, global community - and demonstrates a commitment to works of compassion and justice.*
- 6) *Leadership: calls forth gifts of visioning, planning, empowering, and evaluating for the service of the community.*
- 7) *Stewardship: Challenges all parishioners to share their time, talent, and treasure for the fulfillment of the parish mission.*

Each moment spent, each gift shared, each contribution made in service to the parish and to all whom we meet, is a real participation in and extension of the mission of Jesus. It is only when it is fully understood, that one's participation in the life of the parish can be transferred from a mechanical fulfillment of a task and responsibility into an exciting, challenging and spirit-filled adventure that truly makes Jesus alive and present in our day.

Parish Pastoral Council members as well as all of you are encouraged to learn about these elements, reflect on them in your own experience as a parishioner, and develop strategies and methods to engage the larger community in a reflection around these elements and taking responsibility for their implementation.





Before I began this reflection on the 7 essential elements of Parish Life, I found myself asking the following questions: what exactly is Parish life? What is the definition of a successful parish? Is it one that is active, lively and vibrant? Is it one that is fulfilling its mission from Jesus?

I am certain that we have a variety of definitions and experiences of what makes up parish life. Each Sunday, our community members come from all parts of Sydney, to gather at either Ashfield or Chinatown. At the same time, we may also belong to our local parishes, due to our home location or through the school community. As immigrants, we bring overseas experiences of parish life to our Sydney Chinese Community. Are we a typical parish? Given the above, I'll prefer to refer to ourselves as a community, although we operate in many similar ways to a typical parish.

For myself, I have "encountered" other parishes by visiting their websites or sometimes my family and I attend the local parish. I like to experience and compare the activities of other parishes to ours, reflecting on what we may be lacking, but also what we do and should continue doing well. I am encouraged by their challenges and successes, such as improvements in the quality of the choir or the financial target being

met for a development project, which have led to more active participation by members of the parish. I was most impressed and encouraged by those parishes that had perpetual Eucharist adoration at their centre, which was the source of their successful ministries and missionary activities. By the will of God, it is possible to have many Catechism classes at full capacity – I'm talking about hundreds of catechumens!

One of my fondest childhood memories of our community life was the communal meal after each Sunday Mass. I recall anticipating the arrival of the two large pots of hot food, the production line of serving it, and the self-washing up afterwards. The simple shared meal after our spiritual banquet of the Eucharist brought activity and life to the community as children played freely around Asiana Centre, while adults enjoyed catching up with each other.

Actually, I have never come across the idea that there are 7 essential elements of parish life, but it is a common reference point for parishes everywhere. I now take this good opportunity to reflect and share briefly one each essential element for our community.

### **Evangelisation**

In order to be able to evangelise, we must evangelise ourselves first. From my personal and the generally accepted observation of the high-

## **Parish Life**

*reflections by Kevin Wong*

rate of fallen-away Catholics, I suspect each of us are lacking to some extent in receiving the good news, especially the personal encounter with the person of Jesus Christ, and also the proper formation of our faith and conscience. Parish life should provide many opportunities to deepen our daily encounter with Jesus.

In the past, I did not know that evangelisation is our individual mission, thinking that it was something only for the religious. Perhaps the community can be more proactive by regularly encouraging and preparing members to look for opportunities for non-believers to come to know Jesus. We can also learn and practice being flexible to how the Holy Spirit calls people in different ways. But even if we cannot spare any time to practice evangelising, I believe we evangelise others just by being Christ-like, as I have experienced that people do notice that we Christians are different to the worldly culture, that they do see the light of God in us which is in contrast to the darkness.

### **Word**

Building on from the previous reflection, we need to know the Living Word, and allow the Word to be alive in us. Catholics are often criticised for not knowing the Word (at least not memorising it), but actually we do have an active "oral" tradition, because much of the Word is part of the prayers, our liturgical rites and in our joint responses. We certainly have the Word of God embedded in our community's weekly Masses, but each one of us can always spend more time praying through the Word, so that it becomes alive and

part of our individual being, and thus transforming our community as a whole. “Investing” a little time in a weekly bible study has certainly helped me to make the Word of God a priority, to love it and know that it is necessary to deepening my faith each day.

### **Worship**

You may know of a Latin phrase: Lex Orandi, Lex Credendi, Lex Vivendi. The law of prayer is the law of belief, is the law of life, or loosely translated to: how we worship reflects what we believe and determines how we will live.

Catholics have great ability to worship because we join in Jesus’ offering to God the Father, and our community does know how to worship. This does help us all to remain in the faith and practice it in our daily lives. But I think we need to ask ourselves from time to time: do we really know who we worship? Are we worshipping and offering our self to the true King, the one and only Lord, and Saviour from all our daily struggles and from eternal death? Or simply, am I really worshipping God?

I believe good and real worship includes how we prepare for worship and what are the outcomes following our worship. Our community will know we are offering true worship when we can witness to the transformation of members becoming more like Jesus and more on fire as His disciples. If we are not worshipping and being changed by it, what are we doing with our time?

As I have a young family, I am taking every opportunity now to lead them to true worship, by preparing them on the way to Mass, having the Sunday readings ready, and explaining to them that there is a deeper spiritual reality

beyond what they can see with their physical eyes.

### **Service**

There are some parishes that are very experienced and good at service to the wider society, who are constantly aware of current social justice issues and then take some actions on them. I think this is one of the areas that our community can improve in, to look beyond our own needs. Some of our community’s groups do perform regular acts of love and service, such as the Visiting team or Communion ministers, but we can try to grow and broaden our focus over time. We have made a small start recently by setting a budget amount to supporting on or more charities in the coming year. I am encouraged by the words in the prayer of St Francis, “For it is in giving that we receive...”

### **Stewardship**

I must share that I am truly grateful for those in the past and present who have offered themselves in some way for our community. Having been part of the executive committee for the past four years, I can testify our community has benefitted greatly from all the small to large amounts of time, talent and treasure offered up by each and every member. Our attitude to stewardship is just as important, in how we acknowledge and apply our God given skills and talents, in not being afraid to volunteer to for positions of responsibility, in relying on the faithfulness and provision of God, all the while working with one another with generosity, patience, humility and love.

### **Community**

During my high school years, I did spend many years “away” from this community, while belonging

to the choir community at St Mary’s Cathedral. I was still connected to this community through my parents’ active involvement and later through the Catholic Asian Students’ Society. Since then, my sense of belonging has deepened and I recognise that it is due to the deepening of my faith while in the community. This is where I have spiritually grown up while in my spiritual home here on earth. I refer again to the first point of evangelisation where we can learn to encounter Jesus and therefore belong to Him through the community.

This can be supported by physical methods to increase our sense of belonging such as through personal welcoming at all our activities and having regional cell group gatherings for our diverse location of members, all the while knowing that we have Asiana Centre as a central base for the larger community activities.

### **Leadership**

Leadership occurs at every level of our community, not just by the executive committee. Each leader is leading our community members in a certain direction, but the ongoing challenge is to develop a clear vision and then align all the various visions to the overall community vision. Over the recent years, I have come to appreciate that the leadership decision making process may be complex at times, in trying to balance the individual and overall community needs. Another challenge is succession planning and the development of future leaders, who know Jesus and desire to serve Him in the community which is their home.

It is clear to me that our community is blessed with these 7 essential elements, but equally clear that there is room for more of the Holy Spirit’s work to be done, if we humbly co-operate with Him.



## 我對團體的感想

Sally Wan

我站在新領洗者的角度來看關於教區整體生活的七大要素 - 傳福音、聖言、敬拜、服務、監管、社區、領導者。我個人認為較有規模的組織、公司或團體都應具備後四種要素，而如缺乏前三種要素，並不能稱為教會。反思這七大要素確實是互相的聯繫著而缺一不可。

對於一般非天主教家庭出生的人，普遍是因為上教會主辦的小學或中學而認識福音，就如我一樣。有一些人患上重病，卻因信主而得到痊癒，之後以親身經歷去見證福音；或有一些是由朋友或家人而認識福音；更有一些是親見奇蹟而開始相信福音。總而言之天主自有祂的計劃和安排！

我是其中一位回應天主所召選的幸運兒，遇到一班聖神宮殿祈禱會熱誠的弟兄姊妹。透過上慕導課、參予彌撒、講座和查經聚會，我現在慢慢努力學習更多的聖言和了解做基督徒的使命，我知道還有很長的路要走。

聖神宮殿祈禱會內我見證到一班優秀的領導者，他們是大家的榜樣，憑著他們的無私精神，每週五的祈禱敬拜聚會風雨不改，因為他們那份毅力和恆心，這個祈禱敬拜聚會才能延續到今天。當然還有我們 Fr Martin 和以往神父們的努力及默默耕耘，教會才不斷在進步。

而我最愛的敬拜是星期日的主日彌撒。我喜愛教堂那份莊嚴，喜愛聖詠中那感人的歌詞，喜愛聽聖言的宣讀，喜愛聽

神父講道，渴望與主心靈接觸，感恩能領受基督所賜的神糧及得到神父的祝福！只需用上一小時便得到以上的所有，所以主日彌撒是我的必須。原來敬拜除彌撒外，唱歌讚美也是敬拜的一種，我個人覺得最特別的敬拜是朝拜聖體，各人默默跟耶穌相處一室，感受耶穌的臨在，是多麼的珍貴！

天主教教會團體常舉辦不同的信仰講座、祈禱聚會、敬拜聚會、集體旅行、祈禱營、聚餐等各樣活動，這些活動可以提升教友之間互動的機會，當然更希望教友們邀請非天主教的朋友參加，藉著這些機會讓更多人可以認識天主的福音！天主教教會也提供很多不同的服務，包括牧民服務、教育服務、社會服務和大眾傳播服務。這些服務並非單單給教友使用，其他非信徒也可享用。

提到服務不得不讚揚為教會義務服務的所有弟兄姊妹，包括傳道員組、送聖體員、聖詠團、聖言宣讀組、迎新組、兒童主日學、聖家善會、牧靈通訊編輯組、探訪小組、聖神宮殿祈禱會等等...。我代表大家向你們致敬！

幾個月前我參加了聖神宮殿祈禱會的三天祈禱營，這樣豐富的三天祈禱營竟然是免費的，只需捐款。那時我在想為何這些活動會是免費的呢？團體從那裡來的資金呢？我只知道教會其中的收入是彌撒中信眾捐獻及一些募捐活動。所以我相信教會的經費必須有一群精打細算的專業人才去管理，要不然怎樣能維持各樣活動的支出呢！

天主教教會遍佈世界各地，的確須要有完善的監管方案。甚至彌撒聖祭禮中神父所誦讀的經文，也有一項是為教會及教會首長祈禱的，祈求教會能日趨完善。

如果各人都能緊守基督徒的崗位，過著相稱於基督徒的生活，愛人如己！相信我們都可共享天國的福樂。

主佑各位！

## 編者的話

本期牧靈通訊的主題是教會團體的七大要素，你知道它們是什麼嗎？當我初接觸這題目時也不知道這是什麼來的，隨後經過 Fr Martin 解釋後才恍然大悟，原來它們並不陌生，我們的團體一直都在實行，大家也在參與其中。

團體的七大要素就是崇拜、團體、聖言、服務、管家職務、福傳和領導。

例如是我們每個星期天參與感恩祭，在每月最後的星期六在亞洲中心朝拜聖體就是崇拜天主了。神父的講道、聖言宣讀團、兒童主日學、成人慕道班等等，他們把聖言的種子種植在你我的心中。還有聖體員組和探訪組，他們慷慨地奉獻時間和愛心，把耶穌聖體和關懷送到給有需要的兄弟姊妹。聖神宮殿祈禱會到台灣及香港作海外福傳，讓更多人有機會認識耶穌。牧靈通訊透過文字和照片把團體的兄弟姊妹更加緊密地連繫在一起，也藉此作福傳的工具。團體內還有許多不同的小組和善會也在不同的崗位上努力地參與這七大要素，恕我不能在此盡錄。藉這機會衷心謝謝你們每一位，一起為光榮天主和建設教會而工作。

假若你也希望他人，甚至遠方的人可透過你的信仰分享，更加深入認識天主和祂的大愛，歡迎你隨時投稿給我們，如合適的稿件將會被刊登於本通訊內。請電郵到 [sinica@ccpc.net.au](mailto:sinica@ccpc.net.au)

主佑大家！

## 牧靈通訊編輯組





# 7 Elements of a Parish Life

**Nathan Yung**

Stop right now. Ask yourself: Why am I here? What is my life purpose? If you believe there is more to life than working 40 hours a week, for the next 40 years, then **you are not alone**.

The secret that everyone is searching for starts with the fact that you are not an accident. God planned you in this moment from the beginning when he created the Heavens and the Earth. You're reading this right now, and that itself, is not an accident.

The 'purpose in life' dilemma can be solved by starting with these seven points and once you digest them into your life, I can promise you, things will never be the same again.

1. Evangelisation – Jesus said, “go and make disciples of all nations” (Matthew 28:19). Whether you're working in a bank, an office, a classroom, or as a builder, God put you where you are, in this moment, in this place, right now.

Why? There may be someone who is about to commit sin. There may be someone who is thinking about cheating on his or her spouse, or even ending their own life.

His love is not a secret. We're going public with this.

2. Word – This is our Daily Bread. If you haven't done so already, I recommend you to download apps with daily Bible verse and reflection. The one I use is the 'Holy Bible' app by LifeChurch.tv. You'll be amazed, surprised, and may fall off your chair, when God speaks to your unique situation through the Daily Verses.

There are times in life when we just don't know what to do. Read the word. It is the ONLY book in the world that will read you.

3. Worship – Lifting our hands and singing praises and songs is only one way of worship. In Romans 12, Paul defines what the 'heart of worship' really is.

We learn that the true act of worship is surrendering. When we surrender, we remove our pride. Our pride, leads to EGO (Edging God Out). In everything we do; from driving, to reading, to eating and working, surrender yourself, your pride and your worries to

God. Then you will experience a whole new level of worship.

4. Service – ‘Love one another, as I have loved you,’ is one of the greatest commandments. Serve one another as if we were serving the Lord.

Rick Warren once said that “humility is not thinking less of yourself; it is thinking of yourself less. Humility is thinking more of others. Humble people are so focused on serving others, they don't think of themselves.”

5. Stewardship – A true servant thinks of himself or herself like a steward, not an owner. We don't ever own anything in this world. We merely possess it for a while and then it belongs to someone else. The land that your house is on did not always belong to you. One hundred years from now, that land will belong to someone else.

We all have a responsibility to make what we have a little better for the ones after us. Our job, in this moment is to run our sprint and then pass the baton. Once we become possessive about our job titles, our materials, our names, we set ourselves for a path of destruction.

6. Community – We're all made in the image of God. Someone said to me last week, that God is nowhere, but everywhere. He is inside each one of us. We are not God, but the kindness that comes from within us is from God, and when we see that every person around us has God in them, you won't be able to help but smile at the next person you see.

7. Leadership – Human nature is prone to settling down and getting comfortable. Complacency is our biggest enemy, and causes us to miss out on many of the opportunities that God could actually have in store for us.

As a leader in your own life, or your church group, or work, know your outcome, and your vision. Because if you let your pride and reputation get in the way of your vision and ability to lead, there may be someone out there that has died, and never heard your message about Jesus because of your own reputation.

Each one of us is special. Each one of us has a gift that God has blessed us with. And each one of us has a mission that God has entrusted us with. What is your purpose in life? I can't answer that for you, but if you live out these seven elements from your heart, I pray that God will grace you with something amazing.

God bless,  
Nathan

## Name Change of “Chinese Catholic Pastoral Community”

In 1985, Fr Stephen Chan OFM established the Chinese Catholic Pastoral Centre at St Peter Julian's Church, Haymarket. People could easily locate the Centre as there was an office at St Peter Julian. After the renovation of St Peter Julian's in 2008, the office was vacated and people had difficulty finding us. It became an administration problem when people could not locate our Community based on its name. People associated the word “Centre” to public locations where members of a community tend to gather for group activities, social support, public information, and other purpose. Therefore, “Chinese Catholic Pastoral Centre” limits the understanding of the broader scope of our mission due to the word “Centre” as it refers to public locations.

In order to have a meaningful name, “Chinese Catholic Pastoral Centre” in English was officially changed to “Chinese Catholic Pastoral Community” at the Pastoral Council meeting in May 2013. “Chinese Catholic Pastoral Community” reflects our mission as a Community to proclaim the Gospel of Jesus Christ and to strengthen Catholic Life, foster co-operation and service and strengthen evangelization. Community reflects us as an organization for fellowship. As a community, we have a mission statement as well as a Constitutions.

On 14th March 2014, Chinese Catholic Pastoral Community was incorporated as a non-profit organization with NSW Fair Trading. The Pastoral Council passed the motion to change the Chinese name to 天主教華人牧靈團體 to be in line with the English name on 30th September 2014.

CCPC operational Office can be located at Asiana Centre, 38 Chandos Street, Ashfield, NSW 2131. Do direct all postal mails to this address. We have stopped the use of P.O. Box K569 Haymarket with immediate effect.

This change in name still allows us to keep the acronym CCPC. The CCPC itself will not change. All previous and current goals, achievements, operations and relationship with Australian Catholic Chinese Community will remain the same. This change in name reflects the actual structure of Australian Catholic Chinese Community. There are 2 Communities existing under the umbrella of Australian Catholic Chinese Community – “Chinese Catholic Pastoral Community” that is predominantly Cantonese speaking and “Western Sydney Chinese Catholic Community” that is predominantly Mandarin Speaking. By changing the word “Centre” to “Community”, it gives a clearer indication that it is not a Cantonese's Centre and a Mandarin Community. Rather both Communities are one big family with many generations. Each Community and each generation has her own characteristics and needs. In moving forward, we will continue to face the challenge of multi-language, multi-culture and inter-generational pressure.

Fr Martin Low OFM  
Chaplain

## 「牧靈中心」(Pastoral Centre) 正名為《天主教華人牧靈團體》 (Chinese Catholic Pastoral Community)

1985 年方濟會士陳滿鴻神父在華埠聖伯多祿、朱廉堂設立一個小型辦公室，並命名為「天主教華人牧靈中心」。原因是信友們很容易在聖伯多祿、朱廉堂內找到該辦公地點。2008 年聖伯多祿、朱廉堂封堂大翻修，因此該辦公室便被取消，而信友們想尋找我們團體時便發生困難。行政上也遭遇了麻煩，因為外人認為我們團體是以公眾地方為中心，作為團體活動，社交聯誼，資訊交流或其他活動等等。所以「天主教華人牧靈中心」成為限制了團體更廣大的使命，而「中心」的意思是指一個公眾地方。

為配合有意義的正名需要，團體內的牧民議會於 2013 年五月正式通過，將「華人天主教牧靈中心」的英文譯名正式改為「天主教華人牧靈團體」。新名稱，充份反映團體的宗旨，作為傳揚耶穌基督，加強公教生活，培訓合作服務及加強福傳工作。團體反映出的是一個共融的信仰團體。作為一個社團，我們具有既定的宗旨和會章。

2014 年 3 月 14 日，《天主教華人牧靈團體》，按《新洲公平交易法例》，註冊成為法定的非牟利社團，同時牧民議會於 2014 年 9 月 30 通過動議，將原來的「牧靈中心」，正名為「天主教華人牧靈團體」，配合英文名稱。

《天主教華人牧靈團體》(簡稱 CCPC) 的辦公室，可定於亞洲中心，即 38 Chandos Street, Ashfield, NSW 2131。各界可將上述通訊地址作為與團體通訊處。關於華埠郵箱 P.O Box 569 即日起已取消使用。

雖然今次正名仍然可以保留英文首字母縮略詞 CCPC。英文的縮略詞毋需改動，所有以前定下或目前的工作目標，各種成果運作，與《澳洲華人天主教團體》並無改動。我們整個團體來說，是有兩個不同語系的團體，但共同隸屬於《澳洲華人天主教團體》(即 ACCC) 因為《天主教華人牧靈團體》CCPC 是以粵語為主體語言，《雪梨西區天主教華人團體》是以國語為主體語言。將「中心」正名為「團體」更清楚表明「中心」並不是廣東人的「中心」或是「國語」團體。事實上兩個團體同屬一個大家庭內雖有言語差別，但在主的家庭內，我們會發揮共融精神。因為每個團體或每一世代均有個別的特點和需要。

方濟會士 劉瑪定神父  
天主教華人團體專職司鐸



## 聖體員組 (Communion Ministers)

David Hong

2014 年 7 月 29 日，在牧民議會中，我們團體產生了兩個新組別，一個是靈修組，而另一個是我現在想介紹的聖體員組 (Communion Ministers)。

聖體員 (Communion Minister)，顧名思義，是負責分送聖體的一項職務。全名應正式稱為「非常務送聖體員」(Extraordinary Ministers of Holy Communion)，「非常務」是指「非經常性」，而非「特殊」這性質。既然有「非常務」，你又可能會問，是否亦有「常務送聖體員」呢？你猜得對，常務送聖體員是指主教、司鐸和執事這些聖秩人員。他們因為領受了聖秩聖事，成為基督的公務代表，故此，他們是代表基督，去分送基督的聖體、聖血給天主子民；這是他們的職務所在，故此被稱為常務送聖體員。而非非常務送聖體員是指我們這些平信徒，在神職人員不足的情況下，由主教（通過司鐸）被委派作輔助者，幫助神職人員，作送聖體的服務。

非常務送聖體員起源於梵二大公會議的禮儀更新後，領聖體者日漸眾多，有些地區亦因司鐸不足，或因司鐸年老體弱，以致信友難於領聖體。於是羅馬教會聖體部在 1969 年頒布《信仰守衛》訓令，批准教區教長可以委任信友作非常務送聖體員，在缺少聖秩人員時，可以為

醫院病人，或留在家裏的病人與老弱者送聖體。

其實，我們團體中已有許多送聖體員，他或她們在每個主日彌撒中輔助分送聖體，還有關愛探訪小組 Pastoral Care for the Elderly (Visiting Team) 的成員，她們每星期都探訪在醫院、安老院，以及留在家裏的病人及長者，同時亦分送聖體給有需要的病弱教友。今次團體正式成立聖體員組的目的，一方面將他們聯繫一起，以增加彼此間的認識，使能互相學習，互相扶持。另一方面以有系統的方法分編工作，並與關愛探訪小組緊密合作，協調各組成員，為團體中不能前來參與主日彌撒的病弱教友提供送聖體的服務。同時亦派代表參與團體的牧民議會，加強組員對團體的歸屬感，使能更有效地協助禮儀中的服務。

如果你現職、或曾為教區、團體負責過分送聖體聖血，並願意繼續為團體出一份力的話，請聯絡我們，成為聖體員組的成員。

的確，送聖體員的職務是光榮的，但這光榮並不是出於我們，而是藉送聖體，反映出天主的光榮。能為主服務，實在是我們的一份福份。

## 傳送天主生命的中間人

Joey Tso

記得 2007 年我在聖神宮殿祈禱會簡稱 (THS) 的彌撒中客串成為輔祭，就此喜歡了。記得有人問道，喜歡成為輔祭的原因，我竟然沒經思考就能回答。彌撒時坐在教友席中，與祭台距離太遠，但當輔祭就可更接近祭台，與祝聖的酒餅更接近，近距離接近聖體聖血。

2010 年九月，與幾位 THS 的成員參加了送聖體員訓練課程。在兩日的課程中，除了講解送聖體員的守則及責任外，有一個環節，令我留下深刻的印象。在課程完結前，所有導師及學員一起參與一台彌撒聖祭。在神父的講道中，他邀請我們在領受聖體之後，與主耶穌基督深深的相遇。這相遇就像是天主邀請我們嘗到天堂的甘飴，要令我們在俗世的旅途中更加嚮往走上成聖的道路，一條通往天主聖殿的大道。感謝天主的恩寵，讓我明白及珍惜聖體聖血，讓我毫不懷疑地相信祂。

我以往從沒有理會別人怎樣領受聖體。記得第一次在聖伯多祿朱利安堂為信眾送上聖體，我帶著滿腔熱誠，滿以為每人都會對聖體恭敬熱誠。可能因為我在當上送聖體員後更加理解到聖體聖血的珍貴，以及這是天主給我們人類白白的恩賜的關係，眼看有些人草率地領了聖體，邊談邊笑的回到座位，令我痛心不已，好似耶穌基督的犧牲是白費的。我完成職務後回到座位向天父訴苦，把自己當時的痛心不滿向天父盡訴，就在我控訴他們不配領受祂寶貴身體的時候，天主竟然對我說：你知道嗎？人類根本沒有一個堪當領受祂的恩寵，當然亦包括我在內。這一句就如當頭棒喝，打醒了我自以為比別人更好的自大想法，其實最不堪當領受聖體的應該是我吧！更談不上當一位稱職的送聖體員！我立時向天主悔罪，應承祂以後不會再犯。除了求祂寬恕，亦求祂時常以聖神提醒我，不可以批判的眼光去看前來領受聖體聖血的信眾。天主只需要我作祂的工具，把祂的生命無私地分施給每一位願意領受的人，而不是作祂的判官。感謝天主

在我擔當這職務之初已糾正了我，引領我成為祂的一份工具，讓我有幸參與祂的救贖工程。耶穌基督把祂的身體與我們分享，就是把祂的生命給與我們。我們所領受的不單單是祂的身體，而是祂的生命。在我們領洗的時候祂已賜與我們新的生命，而每次彌撒聖祭中祂再次更新我們屬神的生命，就如領洗時的一樣令我們的生命變得聖潔無瑕。感謝主耶穌了解人類的軟弱，在起初已為我們建立聖體聖事，不斷把祂的生命與我們分享。

在聖神的引領下，祂教導我在每次執行職務前，要潔淨自己。於是我心裡就不期然對上主說：「我當不起祢到我心裡來，只要祢說一句話我的靈魂就會痊癒。」並在心裡祈求天主的寬恕，更祈求天主在我執行送聖體職務期間，在那短短的十數分鐘裡，把我的靈魂暫時潔淨，潔淨我的心，潔淨我的手，免得我的不潔把無瑕的聖體玷污，令我可以把完美無瑕的生命傳送到每一位信友的心中。

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所掩蓋。感謝天主讓我見證到天主的慈愛和大能，驅使那些在俗世眼中認為軟弱的人，比起我們更能夠依靠天主，充滿自信地走每一步。天主就是這樣高舉那些我們眼中的弱者。見證著肉身的軟弱，他們的靈魂比任何人都更強，箇中的奧秘真令人費解。這些見證亦為我的靈魂打了一支強心針，加強我對天主的信心。我亦有幸探訪初為人父母的教友，讓我見證著新生命的誕生，初建立家庭的新挑戰。

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作為傳送天主生命的中間人，希望我能做到無論那裡有人渴望領受聖體，我都能竭盡所能把天主的生命送到他們當中。因為我明白到人類是靠著天主才能活出生命，而我並沒有權利去握殺任何人領受天主恩寵的機會。感謝天主給予我參與祂的救贖工程。求主祢時常以聖神提醒我要保持對祢的忠誠。

在主內的弟兄姊妹，請容許我有一個冒昧的要求，就是 ... 雖然我明白天主的仁慈和天主對我們無限的寬恕，但我們是否應該嘗試以恭敬的態度去領受天主白白的恩賜？以後當送聖體員舉起耶穌聖體聖血向你說：「基督聖體」、「基督聖血」的時候，請對著那為我們罪人而犧牲的耶穌的體血，肯定的說一句「阿們」，因為這句「阿們」是我們肯定的承認及相信這就是為我們犧牲的耶穌基督，而不是或無需對送聖體員說聲：「Thank You」、「OK」或「唔該」。

感謝主，讓我在這職務裡更加明白自己的渺小、驕傲、不堪當、與天主祢的距離有多遠 ... 更加看清楚自己，更加認識自己的身份。





## CASS Annual Retreat in July

*Valerie Winarso*

I joined CASS UNSW at the beginning of my first year in uni (2013). Towards the middle of the year I was invited to their annual retreat. Initially, I was leaning towards not going but I am so glad I decided to go. Retreat was an amazing experience. I got to meet a whole bunch of the friendliest, kind and inspirational people. Everyone was so welcoming and it was so easy to make new friends. I never knew I could feel so comfortable and completely accepted by people I had met for such a short while.

What's even better was that I had the chance to get closer to God side by side with these awesome people. Through this common goal of wanting to strengthen our relationship with Him, our bonds as friends became stronger as well. There were also some people who not only shared my desire to get to know God better, but some who inspired me with their relationship with Him – the respect I gained for them cannot be described in words. While I had gone with a nervous attitude, as I went only knew a handful of people going to the retreat, I returned with the privilege of being able to say that I got to know these beautiful people and understand God better at the same time. The CASS Retreat was a chance to get away with wonderful friends, both the ones you know and the ones you are yet to meet, and enhance your bonds with God – I can't think of anything better.



## Children Catechists Group Excursion to Mary MacKillop Place

*Catherine Chan*

On 20 July 2014, our group has organised an excursion for children and families to visit Mary MacKillop Place at North Sydney.

We started our day by attending the morning Mass at The Mary MacKillop Memorial Chapel to worship God, followed by a lunch break, activities and tours at Mary MacKillop Place Museum.

Thank God for His blessings and His presence upon us on the day. We have been warmly welcomed by the Sisters of St Joseph and the community there. We enjoyed the activities and tours in the museum. We learnt from St Mary MacKillop through exploring her life stories, about her faith, obedience and love for God, how she has lived out God's will and calling to build the kingdom of God.



# 逾越必須經過痛苦與黑暗

Edmund Cheung

一年一度的St. Francis Cup比賽於2014年7月12日在Marrickville舉行。本堂各善會均派隊伍角逐是項盃賽，計有CASS、FLY、HOME和THS，各隊均有實力逐鹿中原。CASS擁有曾經參與多項地區性比賽的門將作為後防的重心，加以賽前參與Cardinal Cup，是作是項比賽熱身，可謂先聲奪人，自必成為奪標大熱門。有力與CASS一爭高下的隊伍，便是FLY。該隊以年青球員為主，鬥志旺盛，有永不言敗的精神，加以體力與技術兼備，兵源充沛，奪標可期。THS實力不可忽視，今季各方面均對症下藥，賽前積極操練，若屆時表現正常，必成為各隊的心腹大患。HOME是一隊年輕和經驗的結合，以體力頑強和演出穩定見稱，一向予人不俗的口碑。比賽當天，許多弟兄姊妹亦前來打氣，場面非常熱鬧，各人均能盡享透過足球比賽而帶來的歡樂。

在Fr. Martin禱聲帶領之下，隨即由FLY和THS展開揭幕戰。兩隊精銳盡出，扭盡六王。比賽初段，THS主動壓前搶攻。5分鐘，THS於對方右側禁區推順後抽射破網，以一比零領先。FLY雖傾全力反攻，卻未能扳平。THS得勝不饒人，以進取踢法，絲毫不放鬆，終取得首場勝利。而FLY遺憾以2比5敗走麥城。

在錦標賽上，綻放出耀眼的明星。年僅九歲的Matthew Wong展示出驚人的球技。在四小時三場比賽中，均有上乘的演出，而其中入球更是技驚四座，可謂盃賽中最有價值的球員。在對FLY一場，他個人突破對方兩人的攔截，然後射入精彩的一球，充分反映出他的速度和膽色。在對HOME一場，他的個人盤帶，巧妙盤過對手兩名後衛，然後做出了一個至命的傳球。在對CASS一場，他更是獻上了令人拍案叫絕的演出，年紀輕輕有如此表現，令人寄以無限的憧憬。

壓軸戲由CASS和THS上演。仿效德國的壓迫踢法和小組入楔進攻的CASS，一時令THS防不勝防。終於在5分鐘，THS後防失誤，CASS後上球員伺機得手，先拔頭籌，以1-0佔先。THS隨即調入較年輕的球員，加強中場活力，效果立竿見影。而CASS球員亦積極防範，不容對手有機可乘。雙方

爭奪激烈，球員儼然戰場上殺紅了眼睛的士兵，但仍不乏精彩的攻防鏡頭。在剛完半場時，THS終憑一記橫傳，配合一腳堪稱完美的妙射，得以扳平，令人寄望下半場必又牽起另一高潮。

被迫平的CASS絕不氣餒，相反球員爭勝的決心愈演愈烈，前仆後繼的壓迫對手，不斷施壓，相反換走中場主力的THS一時間找不回原有的節奏，後防飽受壓力，令CASS有再度領先的機會。但CASS由於球員體力明顯下降，走動少了，反而被對手控制了大勢。THS前綫球員依然能量充沛，終憑把握對方角球釘人失誤，頭槌頂入一球美妙入球，4-4完場。賽事的最後階段，THS雖有兩個黃金機會，但卻把握不到。雙方握手言和，可說是個合理的戰果。兩隊無論在戰術、球技和拼勁均令人愜意，為觀眾奉獻了一場相當具可觀性的比賽。

比賽當日洋溢歡樂的氣氛，場面儼然教會的聚會。各運動員施展渾身解數，其他運動員在旁打氣，鼓勵隊友，將團隊精神發揮得淋漓盡緻。而今年St. Francis Cup由THS以一分之微力壓群雄，登上盟主寶座。

回想在賽事數幕情景，令我募然回首。球員精神可嘉，表現出團隊精神至上，互相鼓勵，互相關懷；沒有失波而埋怨隊友，沒有自詡為隊中英雄，勝利是全隊的努力，失敗是全隊的責任。球員本著至在參與，友誼第一，勝負其次，所以在整個比賽中，我們看不見為了爭取勝利而作出不君子的行為。在球員受傷，他們仍然忍著痛楚的堅持下去，難道血肉之軀無感覺嗎？當然不是，只是他們深信比賽的真諦，來自球場上的奮戰堅持、未知的比賽結果，堅持到底，贏得獎賞，就是永不言棄。

球員有了充足的訓練，做好一切預備工夫，也不能保證必然得到勝利。只有一顆堅持到底，百折不撓的決心，才會是最後的勝利者。正如我們在信仰路上，也會遇到挫折和迷惑的時刻，應有始有終，堅持我們的信心和事奉到底，切勿半途而廢。靈修生活經過這樣的奮鬥之後，至死不渝，秉持這種信念，完成天主在我們身上的呼召，才能獲取信仰上的進步，天國獎賞。





## 團體在九月舉辦了一個音樂劇欣賞會，一班教友約埋一齊欣賞「流芳濟世」DVD 音樂劇！

這音樂劇講述聖方濟的生平和他的「一無所有、一無所缺」精神。用音樂、話劇形式輕鬆地介紹聖方濟，這 DVD 是一個很好的福傳工具。

看完這劇，給了我一些啓示。在劇中，天主向方濟說：「重建我的居所」。方濟初時以為天主叫他重建亞西西的教堂。後來方濟發覺天主希望他能幫助人重建心靈的居所。

在劇中，表達了方濟的生活是沒有物質的牽掛。就因為什麼都沒有，所以也沒有什麼缺少！

在看完這 DVD 後，我們有一起分享。在分享當中，我們都相信要做到放棄一切過清貧的生活，在我們現實生活中是很難做到！但最重要是我們應反省怎樣重建我們心中的居所！怎樣常常喜樂和將這份喜樂傳揚給其他人。

Candy Lui

九月其中一個週日與教友參加「流芳濟世」DVD 音樂劇欣賞會，其中的問題：EDIFICA MIA CHIESA 是什麼意思？可解作：天主吩咐方濟去重建祂的居所。又可解作：重建祂的教會。起初方濟去重建祂的聖堂，其後他醒覺，方濟去重建教會；而我個人則認為，這啓示：天主是要我們每個人去「重建」心中的「聖堂」，如劇中所說：「心中有逾越聖殿.....那裡有十字架，那裡便是我們的聖堂！」我們心中要有方濟的精神：放棄榮華富貴、不求名利、要守神貧、去愛弱小及被遺棄的一羣，如在癩病人當中服務；如方濟愛惜動物及太陽月亮等的大自然一樣，去珍惜天主所造、所賜的一切！劇中有首「亞西西的新一天」其中的歌詞，我覺得很有意思：「愛嘅真諦、愛到天際、不求名利、但求安慰、看看方濟、放棄一切、多行仁義、絕無枉費、那副心性、那副身世、身無長物、但仍高貴、我愛方濟、決志一世、拋離塵俗、簡樸實際。」

Fred Chan

我很欣賞「流芳濟世」音樂劇。很高興能夠看到這麼多主內弟兄姐妹為福傳努力，而這套音樂劇令我更了解聖方濟。他不只帶出神貧的精神，他那為尋找天主旨意而勇往直前的心，更值得我們學習。

Julie Leung



自今年七月加入靈修組後，第一個團體活動就是「流芳濟世」話劇欣賞會。我自我推薦做序言那部份，直此希望更深入認識這位聖人，我們的主保聖方濟亞西西。看話劇，本來不是我的興趣，還是我人生的第一次。可能因為這話劇得到香港電視電影明星參與演出，令話劇生色不少而不會覺得沈悶。

我覺得恩保德神父以話劇形式來介紹聖方濟亞西西是非常明智的，我更希望將來香港有更多類似的話劇來介紹其他的聖人。

Jimmy Ng 吳偉雄

聖方濟是我們團體的主保，他是教會偉大的聖人，是基督教信仰傳統中一個奇妙的聖人，深為不同宗派所愛戴，他是一個聖潔的人，為許多沒有宗教信仰的人推崇尊重。今天距離方濟的時代已經八百多年，但他的為人與生平依然引人入勝，聖方濟的和平禱辭「主，使我作你和平的工具！」更是使人津津樂道。

香港在去年公演了大型音樂劇「流芳濟世」，以歌曲介紹方濟的生平，並已出版光碟。靈修組在九月安排了一次聚會，讓眾多兄弟姊妹在輕鬆舒適的環境下同觀賞，更有茶點，問答和分享。

大家對主耶穌對方濟的召叫特別感興趣，作出熱烈的討論和分享。當主耶穌召叫方濟皈依時，叫方濟「重建我的居所」。方濟以為主耶穌是叫他重建聖達勉堂一座破舊的小堂，因為方濟就是在這座小堂內祈禱時聽到耶穌在十字架上對他說話。他和很多兄弟四出募捐，用了很多心血來重建聖達勉堂，但後來他才察覺到，耶穌是叫他重建教會的心靈，因為當時教會變得非常世俗和腐敗。方濟的生平為我們提供了一個好榜樣：一個普通平凡的人，如何讓耶穌接近，並且被耶穌所轉化。方濟並不是一個完美的人，他犯了很多錯誤，誤解主耶穌的召叫。方濟之所以是一個偉大的聖人，是因為他對天主如小孩子般開放自己。他與天主的親密關係改變了他生命，為他帶來喜樂，熱切和自由。我們同樣被主耶穌召叫！只要我們對天主開放自己，我們的生命也同樣會充滿喜樂，熱切和自由！

John Wong

# 澳洲天主教華人團體成立六十週年鑽禧誌慶

## 主曆2014 年十月五日澳洲方濟會省會長致詞

宗座駐澳大利亞大使保祿、賈勒浩總主教閣下，  
各位司鐸及修士修女，  
澳洲華人天主教華人團體主席周志偉先生暨全體董事  
會理監事，團體內各位成員，  
及團體各好友們：

首先我感謝各位光臨慶祝澳洲天主教華人團體的誕辰，也特別感謝你們參與我們的感恩祭，一同感謝天主賞賜的許多恩寵。今天晚上的盛會，適逢同時有重大球賽進行。眾多球迷當然記掛球場上的賽果，但你們毅然參與，足見盛情可感。

教宗方濟各的代表，宗座大使賈勒浩總主教蒞臨今次聚會，使我們更感光寵。當今教宗選擇亞西西的一位窮人作為他的名號時，深使我們雀躍萬分。賈總主教，多謝你帶領我們在感恩祭時感謝天主，同時也感謝你在講道時，對我們的勸勉和祝賀。

我僅代表澳洲方濟會聖神會省，向你們團體成立一個甲子慶典致賀。這是你們團體的悠久傳統，在聖方濟瞻禮最近的週末時，舉行感恩祭，和聚餐慶祝。一個甲子的時光是一個特殊的里程碑，是應該有特別慶祝。

1954 年 3 月 19 日，兩位方濟會士，張天樂神父及徐英發神父，因應雪梨總主教畿萊樞機邀請，到澳洲為華人福傳服務。開始時，便要接觸華人教友，尋找一個適合的地方，作為崇拜，活動地點，和建立一個海外移民信友的一個「家」。當時的一群教友，都是一群離家別井，到雪梨各大專院校就讀的中國學生。今次的慶典，就是向許多會士，其他修會司鐸，修士，修女及平信徒們，在過去六十年對團體的貢獻表示崇高的敬意。

緬懷過去六十年歲月，當然會想起兩位華人團體的創立人的高瞻遠矚。天主教華人團體和方濟會有很多地方要感恩的：對張、徐兩位神父的堅持，不達目的，誓不休止的精神，和對華人團體服務的盡心盡力，及和他們的同胞經歷數代的不懈努力和合，確保福傳工作不斷進行。現在兩位前人已安息主懷，他們在天之靈，定當會代表你們，介入和鼓舞你們的外展工作。

除了兩位團體創建者外，尚有其他方濟會士加入服務，如梁嘉恩神父，陳滿鴻神父，黃川田神父，李樂義神父，劉德昇神父，同罔神父，及精力充沛的羅哲修士。你們現在的專職司鐸是劉瑪定神父，他由 2006 年開始為團體服務，開始工作時便在張天樂神父密切注視下工作，而張神父的字典中是有沒「退休」的兩個字。我特別感謝劉神父在過去九年來為團體服務，因團體自然發展而要接受各項挑戰。可幸他得到團體委員的支持。

高隆龐會神父，聖母會神父，教區神職人員及為數眾多修會修女們，經常為團體作牧民服務。近年來，有幾位來自中國大陸教區司鐸，寄居艾士飛亞洲中心，以便到澳洲天主教大學晉修神學，同時為團體提供牧民服務。路勇神父，因與華人團體接觸關係，認識到方濟精神，經已加入方濟會。過去數年來，路神父分別到美國，墨爾本，及目前在紐西蘭等地受方濟會培育。可能有那麼一天，路神父會穿著棕色的方濟會會衣，回來再為你們服務。

六十年來，天主真的降福了華人信友團體，我們也看到團體在雪梨總教區內外的發展。1963 年購置亞洲中心，並在該中心推廣發展由 1960 年成立的亞洲學生會，語言學校，每主日在華埠聖伯多祿朱利安堂及富來明頓的感恩祭，祈禱會與青年小組，方濟山莊，中國籍修女們主辦的牧民服務，及護理安老院，中學部等。真是書不盡錄，從更廣泛澳洲教會層面上，伸向華人及其他人士服務。

一個團體並不是以具體的成就，或以會所和辦公室的多寡，或組織龐大和委員會的數目自豪。教會團體是需要你們每一位成員，作為天主的百姓，基督的奧體。因為藉著你們，和經由你們，天主的事工，會吸納你們的才能和能力，將福音的喜訊，傳揚開去，給你們團體的有關人士，和教會內更廣泛的人士。

在這歷史上里程碑的時刻，如果遺忘了團體內的前人，便是美中不足。特別對團體內的男女成員，因為他們的生命使到我們有所改變。不論他們的某一項公開的愛德行動，或是靜默無聲的仁愛善表，又或以簡單的友愛，關懷別人等等均是如此。如果你們今天晚上想念到你們的祖父母在團體成立初期時的貢獻，及張、徐兩位神父的胼手胝足，和後來的羅哲修士等前人的辛勞，似乎將廿多年的往事，移形換影的出現在目前。我們當然感謝他們領導牧靈工作的努力。雖然他們已回歸天鄉，但我們感受到他們仍和我們同在。

今天晚上，當你們反省天主在過去六十年賜給我們的恩惠時，願你們會不斷努力，保持信德，和依賴天主時常與我們同行，和我們下一代同行。我感謝你們和我們方濟會有奇妙的合作關係。我們更希望，你們團體內的青年男女，會回應天主的召請，將為會成為你們宗教上的領袖。

讓我們繼續彼此祈禱，時常讚美天主。多謝大家今天晚上的盛會。

保祿、史密夫  
方濟會會省省長



## Diamond Jubilee Celebration Australian Catholic Chinese Community, Sydney

- . Your Excellency, Archbishop Paul Gallagher, Apostolic Nuncio
- . Priests and religious
- . Mr Joseph Chow, President of Australian Catholic Chinese Community, and the ACCC Committee
- . Members of the Australian Catholic Chinese Community
- . Friends of the community

Thank you all for being here for this special celebration in the life of the Australian Catholic Chinese Community in Sydney. Thank you for your presence at the Eucharist this afternoon to give thanks to God for all the blessings you have received. Thank you for attending this dinner tonight, even though many of you would also be interested in another gathering being held not far from here on a football field.

We are immensely blessed by the presence of Archbishop Gallagher who, as Papal Nuncio for Australia, represents the Holy Father, Pope Francis. And how delighted we are to have a Pope who chose the name of the little poor man of Assisi. Archbishop Gallagher, thank you for leading us in the Eucharist this afternoon and for your words of congratulations and encouragement in the homily.

On behalf of the Franciscan Province of the Holy Spirit in Australia, I am delighted to congratulate the Catholic Chinese community on this sixtieth anniversary of your community's foundation. It has been a long-standing custom for the community to gather annually on the weekend nearest to the Feast of St Francis to give thanks to God at Mass, to share a community meal and to remember your origins. Sixty years is a particularly significant milestone and worthy of extra special celebration.

Soon after two Franciscans, Fr Paschal Chang and Fr Leonard Hsu, had arrived in Australia on 19 March 1954 and were welcomed by Cardinal Norman Thomas Gilroy, they set about to make contact with Chinese Catholics and to establish places of worship and a centre of activities that would be the "home" for their people, many of whom were young students who had come from their own homeland to Sydney for tertiary education. That you are celebrating this occasion is a tribute to them and the many friars and other religious priests, brothers, sisters and lay people who have been associated with the community over six decades.

The particular impetus and foresight of the two 'founding fathers' is surely on your minds as you reflect upon the past sixty years. The Catholic Chinese Community and the Franciscans have many reasons to give thanks: for the determination of Fr Paschal and Fr Leonard to pursue and achieve an important goal, for their energy and deep Christian concern in ministering to the Chinese community and for the ways in which they have collaborated with their Chinese compatriots of successive generations to ensure that this mission continues. Now that these good men are with God, they continue to intervene on your behalf and inspire your outreach to others.

Other friars have assisted the 'founding fathers' over the years and continued their work, including Friars Lucas Leung, Stephen Chan, Anthony Huang, Paul Lee, John Liu, Bonaventure Tung and the irrepressible Brother Roger. Your current chaplain Friar Martin Low began ministry with you in 2006 initially under the close and watchful eye of Fr Paschal Chang, for whom the word 'retirement' was not in his dictionary. I particularly thank Martin for all that he has given to the community over nine years and for accepting the challenges that he has faced as the community has grown and naturally changed. He has been ably assisted by the ACCC Committee.

Priests from the Columban Fathers, Marist Fathers, diocesan clergy and many religious sisters have been important regular collaborators in this ministry. In recent years, several diocesan priests from China who were based at Asiana Centre, Ashfield, while studying Theology at Australian Catholic University, have contributed in a special way. One of them, Fr Joseph Lu, admired the Franciscan spirit during his association with the Chinese Catholic Community in Sydney and has now joined the Order. For the past few years, he has been gaining valuable formation in the Franciscan way of life in the United States, Melbourne and presently in New Zealand. Who knows, but it is possible



that he may one day come to serve this community again ... as a priest wearing the brown Franciscan habit!

God has truly blessed the Chinese community over these past sixty years and you can see these blessings in your midst through your growth and in the service that the community has given to the Church in the Archdiocese of Sydney and beyond. The purchase of Asiana House in 1963 and expansion of facilities on the site at Ashfield, the Catholic Asian Students Society formed in the 1960s, the Chinese Language Schools, the weekly Sunday Masses in St Peter Julian Church in the Haymarket and at Flemington, the prayer groups and youth groups, the Francisville Retreat Centre, the arrival of the Chinese sisters for pastoral ministry and to staff nursing homes and a secondary school are many examples – but perhaps an incomplete list – of how you have reached out to your own people and to others in the wider Australian church.

But the Community is more than bricks and mortar, more than buildings and offices, more than structures and committees. It is each and every one of you, the people of God, the Body of Christ. Through you and with you, God has worked by encouraging you to tap into your own talents and abilities in order to bring the joyful message of the Gospel to all associated with the community and to the wider church.

It would be incomplete to mark this milestone without commending to God those who have gone before us, particularly all the women and men who were part of this community and whose lives made a difference, whether by notable, public acts of charity or by quiet acts of kindness or by simple gestures of friendship and concern for others. For some of you, it will be your parents or grandparents who you think of tonight as you remember the beginnings and early years of this community. For Fr Paschal and Fr Leonard, and for Brother Roger who weaved his magical presence amongst you for nearly twenty years, we also give thanks for their pastoral leadership. They are all now with God, yet tonight they are all with us.

Tonight, as you reflect on God's love bestowed upon you over the past sixty years, may you continue to have faith and trust that he walks always with you and with the next generations. I thank you for the wonderful association that we Franciscans have had with the Catholic Chinese Community over the years. We hope and pray that young men and women from your community will respond to God's invitation and one day they will be your new religious leaders.

In the meantime, let us continue to pray for each other and always give praise to God. Thank you and enjoy this night of celebration.

Paul Smith OFM  
Provincial Minister

## **Celebration of the Diamond Jubilee of Australian Catholic Chinese Community**

***Joseph Chow***

The Australian Catholic Chinese Community started when the Late Fr Paschal Chang ofm and the Late Bishop Leonard Hsu ofm arrived on 19 March 1954 in Sydney. Fr Chang established CCPC, WSCCC and ACA under the umbrella of Australian Catholic Chinese Community. Fr Chang purchased Asiana Centre in 1963 as a place of worship and Francisville in 1973 as a retreat and recreational centre. After retirement from pastoral work in 2003, Fr Chang continued with training of the Chinese priests until he died on 2 Jan 2013. We celebrate the diamond jubilee commemorating the time ACCC started in 1954.

In the lead up to the Diamond Jubilee celebration, on 14 Sep 2014 we had a viewing and discussion on "St. Francis of Assisi" - an original musical about the legendary life of St. Francis, produced by Fr Giovanni Giampietro (Yan Po Tak), premiered in Hong Kong in February 2013.

We are greatly honoured to have the Apostolic Nuncio Archbishop Paul Gallagher celebrating Eucharist (with celebrants the Very Reverend Fr Paul Smith, Franciscan Provincial and other Franciscan Friars and priests) during the celebration of our Diamond Jubilee and Feast of St Francis of Assisi, the patron saint of our community, on Sunday 5 Oct 2014 at St Joseph Chapel, Asiana Centre. Archbishop Paul Gallagher was our Guest of Honour at our dinner reception and variety show.

In his homily, Archbishop Paul Gallagher reiterated his greetings at the beginning of the mass by wishing us, in the name of the Holy Father, Pope Francis, warmest congratulations on the Diamond Jubilee of our community. He reminded us God asked St Francis to rebuild His church. It was Christ's will that Francis should rebuild the soul and heart of the Church, which had become corrupt and worldly. Since he arrived in Australia two years ago, Archbishop



Paul Gallagher has been very impressed by how much the traditional ethnic groups are integrated into the life of the Church here. The ethnic groups maintain their particular identity and cultural expressions, but are an active part of the Church throughout this vast continent.

In the name of the Holy Father, Archbishop Paul Gallagher urged us to pray for the Church in China, including its unity and peace.

During the dinner, WSCCC youths performed two dances in colourful traditional costumes and one performance in sign language, while CCPC choir sang two songs for us and CASS sang a song, to an audience of approximately 530 people. Thanks to the MCs, May Lee and Anthony Lu, the programs rolled out timely, with speeches and lucky draws interspersed between courses of the meal.

The Australian Catholic Chinese Community Diamond Jubilee Souvenir Book, capturing our history, the difficulties we had experienced, our hardships and joys, many articles, messages and photos, were distributed during the dinner reception. The photos bring back fond memories and blissful moments. All these events and memories will undoubtedly form a part of where we are going.

As Fr Paul Smith put it, it was a wonderful occasion and there was a great spirit of joy and friendship in the restaurant.

I would like to sum up with what Fr Paul Smith said in his speech during dinner, "Tonight, as you reflect on God's love bestowed upon you over the past sixty years, may you continue to have faith and trust that he walks always with you and with the next generations. I thank you for the wonderful association that we Franciscans have had with the Catholic Chinese Community over the years. We hope and pray that young men and women from your community will respond to God's invitation and one day they will be your new religious leaders. In the meantime, let us continue to pray for each other and always give praise to God. Thank you and enjoy this night of celebration."

May God continue to bless our community, our families and all that are associated with our community!



# 祭天敬祖祭文的撰寫經過

Offering Sacrifice to Heaven And Honoring our Ancestors

李尚義

『祭天敬祖』的禮儀是已故台北總主教于斌樞機所提倡，並在 50s 時代於台北首次舉行。我們團體前主任司鐸張天樂神父，於 1991 年羊年時引進。明年剛好是第二個羊年，以農曆年計是第廿四年。筆者想對於當時的撰寫經過，想作一次歷史性的交代。

以天主教禮儀去祭天敬祖，在雪梨總教區可以說是海外華人團體的首創。也可以說是「禮失而求諸野」的關係罷。要撰寫一篇祭文，要符合教會禮儀要求，而又要有中國文化的因素，技術上是十分困難的，而且並無前例可以參照。按照《文心雕龍》：「若乃禮之祭祀，事止告饗；而中代祭文，兼贊言行。祭而兼贊，蓋引神而作也。」。祭文在近代的定義：是告祭死者或天地，山川等神祇時所誦讀的文章，體裁有韻文和散文兩種，內容主要為哀悼、禱祝、追念死者生前主要經歷、頌揚他的品德業績、托哀思、激勵生者。中學的國文課本引用過的祭文，如「祭鱷魚文」、「祭十二郎文」、「瀧岡阡表」等。近來發現毛澤東於 1937 年曾撰寫《祭黃帝陵文》。現在已刻成碑文，樹立在陝西省黃陵縣軒轅廟內，作為旅遊熱點。毛澤東的祭文共 56 句，其中只有 9 句概括軒轅黃帝的偉業，其餘是政治宣傳，因為一位無神唯物論者，心中無神，而祭文不過是宣傳文章而已。

按照林語堂主編的《當代漢英詞典》，[祭文] 的英譯是 Elegiac Essay, usually read aloud at a

funeral service and burned as a prayer. 英文的 Elegy 的中譯是挽歌或挽詞。外國文化沒有祭文，只有挽詞或悼詞，將祭文焚燒作為禱文並不符合信仰或禮儀。照天主教經文的撰寫規格，通常是對祈禱的對象的呼號，以感謝和讚美作祈禱內容，及以祈求的目的加以申述，和結尾時因基督之名所作的祈求。【天主教法典】824 規定，任何公開使用的祈禱經文，必需經教區正權人的核准。面對重重困難，眼看一定不能不完成張神父交給的任務。只恨年青時不學無術！肚中只有半點洋墨水，中文是靠自修得來的一點皮毛。可幸內子 Agnes 畧有文才，兩人同心思考，祈求聖神指引，由額我略詠拉丁文的《光榮頌》為起點，因為這首聖歌，大家都熟識的。以四言古詩規格追隨，最後以《垂憐頌》作結。祭文內容，決定以四言古詩規格，吸納聖經內容和一些中國文學典故做主體經文，及依照《禮儀憲章》(Sacrosanctum Concilium) 第 37 及 40(1) 段的指引下編寫。因為禮儀需要在農曆新年時舉行，而農曆是以『天干地支』紀年，全文應該是六十句。共需二百四十字，象徵一個甲子編年法，可永久通用，歷時常新，將來可以變成團體的禮儀傳統。

雖然有了寫作大綱，但內容仍是一片空白。奇妙的地方是天主聖神的推動，靈感是來自聖神，祂眷顧了海外華人天主的百姓，藉著我們兩夫婦是超齡的長者，以生硬的筆調，撰寫了以下的祭文：

## 祭天敬祖禮儀

主禮：

上主，我們的天主，在中國農曆間，世界各地的華人團體，依照悠久的優良文化傳統，有祭天敬祖的風俗。中華文化素以禮儀名聞於世，現在我們以傳統的禮儀，來表達我們的信仰；在民族的節日中，為生活的天主作見證；並在普世教會內，彰顯祢的光榮。



## 祭文

1. 皇皇聖三	2. 育化宇宙	3. 無上諸天	4. 深深敬嘆
5. 大地重念	6. 普世安和	7. 高天陳述	8. 上主榮光
9. 皇天鑒臨	10. 亞當子孫	11. 上主庭院	12. 美妙無窮
13. 上主訓誨	14. 永遠常存	15. 主為盤石	16. 我民救星
17. 熙雍聖山	18. 心嚮往之	19. 威嚴約櫃	20. 因許盟誓
21. 舊約獻禮	22. 五穀牛羊	23. 新約聖祭	24. 基督羔羊
25. 一元復始	26. 佑我家邦	27. 遵主聖道	28. 終身不渝
29. 恭赴聖筵	30. 恩同再造	31. 聖體寶血	32. 大禮祭天
33. 心靈湧溢	34. 優雅言詞	35. 奏十絃琴	36. 致敬欽崇
37. 耶穌基督	38. 孝愛典範	39. 中華兒女	40. 孝義為先
41. 慎終追遠	42. 孝道之始	43. 敬祖尊親	44. 歷代相傳
45. 聖諭祖誨	46. 共誌於心	47. 謹籍佳節	48. 祭天敬祖
49. 謝主求恩	50. 賜世和平	51. 賞我中華	52. 聖教顯彰
53. 佑我宗祖	54. 共沐許恩	55. 並同代禱	56. 效古聖賢
57. 承先啟後	58. 修德立身	59. 誠心禱告	60. 望主垂憐

注釋：

3-6 句：為『光榮頌』異譯。原文由八世紀大秦景教景淨所譯，『無上諸天深敬嘆，大地重念普安和。』見方豪著之『中國天主教史人物傳』第一冊，十二頁。

7-8 句：見《聖詠》19 (2)：「高天陳述天主的光榮，穹蒼宣揚他手的化工。」

9-10 句：見《聖詠》33 (13)：「上主由高天鑒臨，注視亞當的子孫。」

13-14 句：見《聖詠》19 (10)：「上主的訓誨是純潔的，永遠常存」

15-16 句：見《聖詠》19 (15)：「上主，我的盤石，我的救主」

17 句：「熙雍」(Zion)，可指耶路撒冷，聖殿建成後迎入約櫃，又成為聖殿或聖山的名稱。

19 句：「約櫃」(Ark of Covenant) 見《出谷紀》25(10-22) 是天主與同以民締結盟約的鐵證，代表天主的臨在。

33 句：見《聖詠》45(2)：「我的心靈湧溢優雅的言辭，向我君王，傾吐我的讚美詩。」

35 句：見《聖詠》33(2)：「你們該彈琴，稱謝上主，彈奏十絃琴，讚頌上主。」

41 句：見《論語：學而章》：「慎終追遠，民德歸厚矣」。慎終者，喪盡其哀，追遠者，祭盡其敬。追遠者，喪葬之後，須依禮依時念祭，子子孫孫，如是追遠祭是為不忘本。

60 句：「望主垂憐」取自『垂憐頌』即希臘文的 Kyrie eleison 的呼求。

為了獲得教區當局批准，立刻要將全部祭文英譯。教區當局，因張神父為中文譯文的審查員通過，而核准。禮儀舉行時，以中英文單張派發，方便團體誦唸。後來筆者因乘旅遊山東之便，曾兩次特別在孔子誕時到曲阜孔廟觀摩。從祭品到祭文，作詳細研究。對『八佾』舞的引進，研究其可行性。由於時間和場地不適宜，便沒有再採取進一步行動。其他的歷代先祖牌位，奠酒，上香及果品，均全部採納。參加共祭的外籍神長，亦無異議。實踐教會的禮儀本地化的精神。

鑑於第二 / 三代移民子弟，對中國文化感到陌生，所以將原來英譯刊印出來，以便明白祭文內容：

#### Offertory Text

Celebrant:

O Lord, our God, Chinese Communities throughout the world have the custom of offering sacrifice to Heaven and paying homage and respect to our ancestors in accordance with age-old cultural tradition. China is well-known to the world for observing rituals and righteousness. We will express our faith according to our traditional ritual. In bearing witness to the living God during the national festive celebration and to manifest God's glory in the Universal Church, we proceed with communal reading of an offertory text as our prayers for the Eucharistic Sacrifice and as an act of filial piety for the remembrance of our ancestors.

## Offertory Text

1. Most Holy Trinity	2. Creator and Keeper of the Universe
3. Glory be to God	4. In the Highest
5. Peace to men	6. On earth of goodwill
7. Heavens declare the glory of God	8. The Majesty of His Glory
9. From Heaven Yahweh looks down	10. He sees all children of Adam
11. The Court of Yahweh	12. Wonderful infinite.
13. His words be with us	14. Forever and ever
15. Yahweh, my rock	16. My redeemer
17. O! Mount Zion	18. Longing for you, your people.
19. Most solemn, the Ark of Covenant	20. Your promises and testaments
21. Sacrifice in the Old Testament	22. Cereals, fruits and animals
23. Sacrifice in the New Testament	24. The Lamb of Christ
25. New Year Cycle beginning	26. Bless our country and family
27. Listen to His Words	28. For the rest of our lives.
29. Come to the Feast in reverence	30. Thankful for graces of re-creation
31. His Body and His Blood	32. Solemn sacrifice to the Most High
33. My heart is stirred by a noble theme	34. I address my poems to the King
35. Play for Him on the 10-stringed lyre	36. To adore and sing praises
37. Jesus Christ our Lord	38. Set example of filial piety
39. Chinese children always	40. Observe filial piety and righteousness
41. Respect and remember our Ancestors	42. As priority of virtues.
43. Remember our Ancestors and Respect your parents	44. Cultural heritage handed down for generations
45. Holy homilies and ancestral teachings abound	46. Always in our hearts
47. On the occasion of Festival day	48. Sacrifice to God and homage to ancestors paid
49. In thanksgiving and imploring graces	50. Grant Peace, O God, to this world
51. Grant our Church in China	52. Greater glory for your Name
53. Bless our Ancestors	54. Share the joys of your promises
55. Pray for their offspring	56. Imitate the saints and sages of old
57. Inherit their merits to lead our younger generation	58. Practice virtue in self-development
59. For these we pray in earnest	60. Lord! Have mercy on us.

### (Remarks on Translation)

The Offertory Text for Sacrifice to Heaven and Honoring our Ancestors is a unique literary form in Chinese literature without equivalent in English literary genera. These Chinese texts was written in accordance with guidelines laid down in D37 and 40(1), *Constitutio de Sacra Liturgia*, beginning with Gloria in Excelsis and concluded with Kyrie Eleison, compatible with the Eucharistic Liturgy. Each line was composed with four Chinese characters, drawing on some classical text translated in the 8th century by the Nestorian sect's rendering, together with extracts from Psalms and Confucius Analects. Rhyming, wherever possible, has been incorporated in these verses for ease of public recitation by the whole congregation. The 60-line text is a symbol of the Chinese almanac in 60-years Cycle reckoned on the Heavenly Stems and Earthly Branches System.

廿四年前張神父的一個概念，將禮儀本地化的禮儀引進了我們的團體。所謂『本地化』，按照《神學詞語彙編》的定義，在神學上的層面是 *Inculturation*，指本地的基督徒用他們本土的文字、概念、思維方式，表達方法去解釋神學，形成一種本土神學甚至反過來豐富了普世教會的神學。所以不能以一種外在的儀式來觀察，當作是一些『俗化』的禮節。從中國教會歷史上，困擾福傳工作三百多年的『禮儀之爭』，一旦有禮儀本地化的採納，在一個多元文化的外國背景內，應該以禮儀本地化的角度來理解。海外的中華天主教會和普世教會，同時得到天主的深厚眷顧。我們夫婦二人，不過是聖神不稱手的工具而已。而我們團體，在過去廿四年內，也見證了天主對華人天主教會的慈愛。





## 短篇日記一則

李盧代鳴 Agnes Li

昨天是重陽節，今天才想起來。世情變化萬千，從前人的家庭，多數家人聚在一起，現今社會動盪，很多家庭成員，多會各散東西去適應環境，重陽節之際，類似「遙知兄弟登高處，遍插茱萸少一人」的情況，一定不少。

重陽節應該是和我們教會每年十一月份追思已亡差不多意思。不過重陽大概以紀念家族先人為主，而教會的追思已亡，包括為所有亡者的靈魂祈禱。

我想起一些中國人重「孝道」的成語，例如：「百行孝為先」，「樹欲靜而風不息，子欲養而親不在」。還有：我記得大概是五零年代，香港九龍彌敦道的平安酒樓，去「飲茶」的人很多。酒樓懸掛了一些類似對聯的牌匾，別的字我記不起，不過有八個普通小孩都認識的字，令我感慨萬分，到現在都忘不了。這八個諷刺人的字是：「.....同子來多，同父來少。」我想去飲茶的人，是否都會想想這八個字的意思？這家酒樓的老闆，掛出這幅對聯，提醒人作一些孝順長輩的行動，真令人感動！不過我也不免有點世俗的想法，那是說老闆想提醒人帶父母長輩去飲茶，增加酒樓的收入。(一笑！)

重陽節想到「孝」字，當然也想到在天大父，我有時唸經很懶散，晚上作短禱，看在天大父作父親，向祂請安、問好、致候。天主真善美齊全，哪能不安好。我求祂不要因世人的罪過發怒而不開心。求祂寬恕和幫助世人所需，賜佑我家庭、親友及神長。這段祈禱，不是因為重陽節，而是我差不多每天都求過，我想，這也是大多數人的心願吧！



## 耶穌的家

Angela Mui

從前有一位商人從遠東長途跋涉而來經商，越過叢林山野，跨越山谷小溪去尋覓商機。有一次天色漸黑了，商人迷失了方向，途上只有星月為伴，身體倦了，肚子也餓得嗚嗚作聲。他快要倒下之際，心裏感到異常驚慌，只望此際有人能幫助他脫離困境便好了。

正在不知所措、徬徨無助之際，忽然聽到遠處傳來柔和的鋼琴聲，沿聲音走近，他發現有一所燈火通明的漂亮房子，商人立刻拔足跑到房子前，希望有人可以施予援手。這房子有許多窗戶，透過窗戶可見房子內窗明几淨以及暖烘烘的爐火，桌子上還擺了多種珍貴的美食。突然大門打開了，地氈竟能人言並且友善地對商人說：

「你好，不要怕，請進來！」商人聽着柔和的琴聲，坐在舒適的椅子上，吃着美味的食物，內心感到十分平安，於是便振作起來了。地氈還告訴他若有興趣的話，書本也很樂意跟他分享知識和福音，地氈接着說：「這所房屋的名字是『教會』，主人很早以前已經把它建成了，主人又給予我們不同的職務，好像鋼琴，它負責以悅耳動聽的樂聲讚美主人、書本負責把福音傳佈開去、窗戶可讓人探察這房屋，至於我的職務就是歡迎每一位進來的人。」商人於是便很想認識這房子的主人，地氈高興地回答說：「我家主人是耶穌，祂為迷途的人預備了筵筵和房間，並且一直耐心地等待。祂已等待你很久了，我這就帶你去認識祂吧！」

「神恩雖有區別，卻是同一的主所賜；職分雖有區別，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。」(格前12:4-6)

上主賜了我們每人不同的職務，目的都是傳揚福音的喜訊，讓他人也能夠跟隨主耶穌進而建立親密的關係，並光榮上主。除神職人員外，無論我們是歌詠團(鋼琴)、傳道員/讀經員(書本)、歡迎組(地氈)或司職其他事務，讓我們也盡力為這所房子，我們的教會努力，幫助他人更親近耶穌基督吧！



# 我的避靜心得

王巧婕

青年怎樣才能守身如玉？那就只有遵守你的言語。（詠119：9）

「避靜」一詞顧名思義即是避開俗世的喧囂吵鬧，尋一清淨之地，以心神和真誠來虔誠朝拜我們的上主我們的天主。在這到處充斥着唯物主義，拜金主義，追求自我包裝，甚至可以說在我們這物質生活過於豐富的年代，對多少人來說剩下的也不過就是物質了，追求的步伐總是那般的急促和急不可耐，停下腳步反倒成了奢侈，越追求越迷茫，迷茫更是成了這個時代年輕人的標記，這又是多少年輕人的生活寫照。必須得說，社會的大環境是這樣，社會的風氣也不知道在無形中荼毒了多少人而不自知，就像有句話說的，這是個最好的年代，也可以是最壞的年代。誠如蘇格拉底說過一句名言：「我們的需要越是少，我們越近似上帝。」避靜靈修是天主教的優良傳統，放下自我狹隘與偏執，尋求真理，生命與道路，更願天主的聖言能移植內心深處，放眼天鄉，與主共度美好時光！

聖保祿宗徒說：「在基督耶穌內成為新的受造物」（格後5：17）。避靜的目的在於認識自我改變自我，因為天主是愛，也當我們與眾多兄弟姐妹們因主基督的名義相聚一起共同祈禱默想的時候，天國也就臨在我們的中間，當我們把生活上的困難和痛苦帶到主的面前作為感恩祭獻上，認識並信賴天主對自己的人生有特別的計劃，這個時候我們也就領受了天國！

很多人是否跟我一樣，也是有過這樣的避靜經驗，在避靜的過程中我們都感受到了天主滿滿的愛情和恩寵，我們也都感受到了那種內在的平安喜樂，我們更是期待著自己能在耶穌基督內獲得新生，那個時候，那個當場我們都為即將得到了主的應許和祝福而歡悅不已！？我們想要的恩寵效果更是要立竿見影的。我曾經一度以為，是我的內在修行不夠，是我做的不夠好，所以我要靠自己的力量與努力來博得我想要的祝福。但我忽略也低估了天主的愛，如果人不變得如同小孩子一樣，依靠並全然的仰賴上主，我們如何進入他的國！？「我的思念不是你們的思念，你們的行徑也不是我的行徑。」（依撒意亞55：8）

請為已去世的兄弟姊妹祈禱，求仁慈的上主憐憫他們的靈魂，恩賜他們進入平安與光明的天鄉。

洪振興  
黃珍珍  
黃梁蓮花  
程旭東  
馬秀蘭

何樹容  
程福帶  
叢戚道賢  
許志民  
許李麗新  
傅張貴清

陸結梅  
叢孫榮蓮  
陳平  
汪高淑欣  
黃梁佩賢





## 聖方濟亞西西— 我們團體的主保

梅敬章

了聖達彌盎堂，後來才了解是耶穌邀請他，以他所一直堅持所度的神貧生活去振興教會。

方濟的善行很快地就吸引了許多願意來跟隨他的人。1209年，他為了眾多的跟隨弟兄來到了羅馬，欲尋求教宗依諾森三世（Pope Innocent III）對這新成立團體的批准。教宗起初猶疑不決，但在夢中，見聖人托起要坍塌的拉特朗大殿，遂批准聖人的會規。最初，這個團體被稱做「來自亞西西的補贖者」，他們致力於祈禱、勞力工作與宣講福音；他們的生活方式則與他們所堅持的貧窮完全一致。

方濟從一開始便願意表達對慈母教會的忠誠，因為他視自己與所建立的團體為教會內的一份子，與教會有著不可分割的關係。於是，儘管許多樞機主教都質疑這種跟隨耶穌方式的可行性，教宗還是給了方濟口頭上的允准。當時，方濟稱自己的團體為「小弟兄」（Friars Minor）。隨著時間的遞轉，這個小團體的成員越來越多，方濟便派遣這些小弟兄去四處宣講，範圍遍及整個歐洲。

為了回應聖女嘉勒（St. Clare）追隨福音生活的渴望，方濟協助聖女組織了一個女性的團體，她們就生活在聖達勉堂裡，因此被稱為「聖達勉堂的貧窮女士」（Poor Ladies of San Damiano）；也就是後來「貧窮佳蘭隱修會」（The Poor Clares）的前身（又稱為「方濟第二會」）。漸漸地，方濟運動成為一股熱潮，連一般教友都要求聖人為他們建立在俗修道的團體，於是便成立了「在俗方濟會」（the Secular Franciscan Order--亦即「方濟第三會」，使在俗的跟隨者獲益。

1224年的9月，方濟正在拉維納山（Mt. La Verna）上祈禱時，他領受了五傷的恩寵，因為從那一刻起，在他的手、足與肋旁都出現了基督苦難的標記；然而，方濟越是努力地在眾人面前隱藏，反而越是吸引周圍的人對此傷口的注意。1225年，聖人的視力與健康都每況愈下，也就是在此時，他撰寫了著名的「太陽兄弟之歌」（Canticle of Brother Sun）。最後，方濟在

我們的團體在10月5日舉行了澳洲天主教華人團體(ACCC)的鑽禧紀念兼主保聖人聖方濟亞西西的慶日感恩聖祭，我們清楚知道聖方濟和我們團體是多密切，是不可分割的啊！總主教Paul Gallagher 在當天提及聖方濟差不多公認為最俏似基督的聖人，而他所建立的聖方濟會的神職人員不單在此60年來不持勞苦照顧了ACCC，他們800多年來一直為主基督努力，牧養着祂的羊群。現在請讓我寫下聖方濟亞西西的生平事蹟，作為對他和他修會工作的神職人員一點敬意吧！

在1182年，在階級與貧富差距甚大的時代裡，聖方濟就在現今在意大利的一個從事布匹生意富有家庭裡誕生了；母親庇佳（Pica）與父親庇耶托（Pietro），都同屬亞西西城（Assisi）裡的富商階級。他少年時期生活輕浮，追求享受和逸樂。父親雖事業有成，但畢竟不是貴族，他渴望晉陞名門的心願，便落到了兒子方濟的肩上；當時要躋身貴族之列，當騎士是最佳捷徑，方濟加入亞西西軍隊，對抗世仇柏路佳（Perugia）。戰事中方濟淪為俘虜，囚於柏路佳，後因病釋放返回亞西西，長期處於患病狀態。經過一連串的考驗後，聖人期間反省祈禱，回頭改過，他稱自己為「偉大君王的傳令官」（Herald of the Great King）。從此，橫擺在方濟眼前的，是一個全然嶄新的視野。聖人熱心於賙濟窮人，使他的父親非常不滿。最後聖人終在主教面前，與父親立下筆據，捨棄遺產，並把衣服脫下，送還父親，全心獻身於天主，實踐福音聖訓，度貧窮的生活，與窮人為伍。聖人用極嚴謹清苦的生活，針對社會和教會崇尚奢華的惡習。

相傳聖方濟在殘破的聖達彌盎堂祈禱時，十字架上的耶穌，召叫他重修他的殿宇，於是，他重修

1226年的10月3日傍晚與世長辭，享年45歲。

早先給予方濟甚多協助的胡高林樞機（Cardinal Hugolino），當時已是教宗額我略九世（Pope Gregory IX），便在1228年時，以教宗兼方濟好友的身分，親自主持了聖人列品的大典，而他的慶日則是10月4日。

聖人寫下了很多勸告及堅定信仰的文章，包括「太陽歌」，「十字架前的禱詞」和「規勸」等。以下有一些聖人金句讓我們反思：

「我們應結出相稱的痛悔果實來。」我們要愛人如己；我們要有愛德和謙遜：我們要施捨，因為施捨能洗淨我們靈魂的罪污。事實上，人們留在世上的一切都要喪失；只能帶走他們的愛德和施捨的代價：他們將從天主那裡領取這代價的酬報與相稱的獎賞。

我們不該按血肉之見，去做聰敏與明智的人；而要作一個誠樸、謙遜、純潔的人。我們總不該想在他人之上，反而該為了天主的緣故，作眾人的僕役、並隸屬於人。

凡是如此行事，而又堅持到底的人，主的聖神將安息在他們身上，並在他們內做住所而居留其中。如此，他們將成為天父的子女，從事祂的事業：他們將是吾主耶穌的淨配、弟兄和母親。」—節錄自〈每日誦禱〉10月4日誦讀—選讀聖方濟致眾信友書

「我主，願你因萬物而受讚頌，尤其是因太陽哥哥，它使白天出現，以它的光照耀我們。它是美麗的，光輝燦爛，並向我們談及你，至高的上主。我主，願你因水妹妹而受讚頌，它很有用、謙虛、寶貴、和純潔……我主，願你因我們的母親大地而受讚頌，她負載我們，滋養我們，出產許多果實及色彩繽紛的花草……請你們歌頌和讚美我的天主，並謙虛地稱謝和事奉祂。」《太陽歌》

聖人有關死亡的名言：「願我主受讚美，因為沒有一個生存的人可逃脫肉身死亡姊妹。禍哉！那些在死罪中過世的人！相反的，那些尋求你至聖旨意的人是有福的，因為第二次的死亡不再使他們受害。」《太陽歌》

聖人有關罪惡的名言：「不是魔鬼釘耶穌在十字架上，而是你和魔鬼一起釘死他，而且當你沈迷於惡習和罪惡時，你再次釘死他。」

（《勸言》5,3）

聖人以徹底神貧和謙遜的精神，革新了教會生活。他稱呼太陽、風、火為兄弟，稱呼月亮、星辰、水為自己的姐妹，稱大地為母親，聖方濟用心靈的眼睛看到它們的光明、美麗和滋養力。故此，後世奉他為現代的生態環保聖人。他連覓食的小鳥、凍僵的蜜蜂、饑餓的野狼...都愛護，因為聖方濟認為萬物都是人類的兄弟姐妹。

在現今這個充滿着個人主義，漠視他人，對大自然漠不關心，只關心金錢和物質享受的社會中，我們就一起祈禱願我們都能效法聖方濟他作榜樣，使人更能以純樸的心親近天主，以祂的誠命而生活，並以和平良善的精神待人及天主所創造的一切。



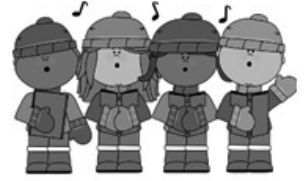
Reference:

- [http://epaper.ccreadbible.org/epaper/page/123/Francis\\_of\\_Assisi.htm](http://epaper.ccreadbible.org/epaper/page/123/Francis_of_Assisi.htm)
- <http://catholic-dlc.org.hk/st/Oct/4/4.htm>



## Kids' Corner

### Part 1: Re-arrange the bible verses



1.

When They saw  
Star,  
They  
The With Rejoiced  
Exceeding joy.  
Great

Hint: Matthew 2:xx

2.

Behold, and they shall  
Immanuel, and shall be  
forth a son, call His name shall bring  
God with us which bring  
interpreted is,  
a virgin with child,  
Hint: Matthew 1:xx



3.

will forth send  
laborers Lord harvest  
the that  
therefore  
He Pray ye  
the into harvest  
His of

Hint: Matthew 9:xx

### Part 3: Fill the color for baby Jesus and the animals ☆☆☆



### Part 2: Bible knowledge quiz

1. After Jesus rose from the dead, **how long** did He remained on earth before ascending to heaven?
2. **Who** led the Israelites out of Egypt?
3. **Who** appeared with Jesus during His Transfiguration?
4. **Where** did God give Moses the Ten Commandments?
5. **Who** rescued David from her husband Nabal?
6. **Which** river was Jesus baptized in?

Answers:  
1. 40 days  
2. Moses  
3. Moses and Elijah  
4. Mount Sinai  
5. Abigail  
6. Jordan River



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

For the period 1 July 2014 to 30 September 2014

天主教華人牧靈團體二零一四年七月一日至二零一四年九月三十日收支報告

<b>INCOME 收入</b>		<b>EXPENDITURE 支出</b>	
Donations-Tithing 什一奉獻	97,394.55	Contribution to ACCC 捐贈澳洲天主教華人團體	25,000.00
Offertory Collections 彌撒捐獻	17,174.25	Contribution to ACA 捐贈亞洲中心	12,987.50
Interest received 銀行利息	721.18	Stipend 彌撒金	9,276.00
Donations-General 一般捐獻	300.00	Liturgical Items 禮儀用品	5,769.05
Other 其他收入	27.27	Motor Vehicles Expenses 汽車保養及汽油費	3,932.33
		Development of Religious 宗教發展	1,867.84
		Group Activity Expenses 活動支出	1,833.38
		GA House - Repairs & Maintenance 雷永明樓維修及保養	1,763.27
		Medical Expenses 醫療開支	1,350.00
		Printing & Stationery 印刷及文具用品	631.16
		Religious Books & Articles 宗教書籍及刊物	610.51
		Ministerial Supplies 神職人員用品	560.00
		Other 其他開支	1,972.10
<b>TOTAL INCOME 總收入</b>	<b>\$115,617.25</b>	<b>TOTAL EXPENDITURE 總支出</b>	<b>\$67,553.14</b>

收支報告由牧靈團體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 25<sup>th</sup> year – 1/7/14 to 10/10/14 – 第二十五年

Total number of contributors	認捐人數:	14
Total amount pledged	認捐款項:	\$4,510
Total amount received	實收認捐款項:	\$3,260
Surplus from previous year	上年度儲備:	\$1,191
CCPC Contribution	牧靈中心撥款:	\$50,000
<b>TOTAL INCOME</b>	合共:	<b>\$54,451</b>

2014 年 7 月至 10 月份共 4 個月支付劉神父、招修女、張修女及牧民助理生活津貼合共 31,955 元。

Living allowances paid to Fr. Low, Sr. Chiu, Sr. Chang & Pastoral Associate for 4 months (July to Oct 2014) were \$31,955

感謝 Mr Anthony & Mrs Helen Chan, Ms Alice Ching, Ms Teresa Lo 及十一位信友繼續支持第二十五年的認捐計劃。 We sincerely thank Mr Anthony & Mrs Helen Chan, Ms Alice Ching, Ms Teresa Lo and 11 others for their continuous support to our 25<sup>th</sup> year pledge.

資料由澳洲天主教華人團體財政黃潤霖先生提供





1



2



3



4



5



6



7



8



9



10



12



11

(1-8) 10月5日天主教華人團體鑽禧

(9-12) 10月6日 天主教亞洲學生會感恩祭和週年聚餐

## 天主教華人牧靈團體 Chinese Catholic Pastoral Community

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

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電郵 Email: [info@ccpc.net.au](mailto:info@ccpc.net.au)

稿件電郵: [sinica@ccpc.net.au](mailto: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)



PASTORAL CENTRE BULLETIN



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