

團體活動

5/4 (日)	下午 1:30	聖母無玷聖心會及耶穌聖心會合辦「莊宗澤神父講座」。詳情請留意海報。	亞洲中心
6/4 (星期一)	上午9:15 – 下午3:00	週年步行籌款活動 由天主教大專同學會(UNSW CASS)主辦，歡迎參加者和贊助者，請向各善會負責人、牧靈團體或亞洲中心委員查詢及報名。	聖瑪利亞主教座堂
11/4 (星期六)	下午4:00 – 5:30	舉行清明節感恩祭和安放新一批已亡親友紀念名牌儀式。	亞洲中心
19/4 (星期日)	上午9:30	團體將為六歲以下的兒童領洗。查詢及報名請聯絡 Simon Liu (0411377618)或Philomena Lee (0410436830)	亞洲中心
25/4 (星期六)	下午2:00 - 4:00	每月的團體明供聖體聚會 -歡迎各位邀請家人或朋友前來在耶穌聖體前一起祈禱。	亞洲中心
配合天主教傳統，由今年開始，團體於每星期信友禱文中會為最近離世或者在本週逝世紀念的兄弟姊妹或親人祈禱，如有需要，可於星期四晚將其名字電郵至info@ccpc.net.au，或於一周前的主日將名字交給聖堂門口的詢問處。			
再慕道聚會星期日下午一時半在聖伯多祿朱廉教堂二樓會議室舉行。繼續研讀「彌撒經書總論」，以增加大家對彌撒的認識。歡迎各位參加。			
天主教華人牧靈團體郵箱將停止使用，請把郵件寄往 38 Chandos Street, Ashfield NSW 2131 謝謝！			

Upcoming Events

6/4 (Mon)	9:15am – 3pm	Annual Fund raising Walkathon. Organized by UNSW CASS. Participants and sponsors are welcome. Please contact Sodality leaders, CCPC or Asiana Centre committee members.	St Mary’s Cathedral
11/4 (Sat)	4-5:30pm	"Ching Ming" Mass followed by installation of new memorial plaques for the deceased.	Asiana Centre
19/4 (Sun)	9:30am	Baptism of children under 6 six years old. For information or registration, please contact Simon Liu at SPJ (0411377618) or Philomena Lee at Asiana Centre (0410436830)	Asiana Centre
25/4 (Sat)	2-4pm	Community Monthly Eucharistic Adoration. Please open the invitation to any of your relatives & friends to join and pray together in front of the Blessed Sacrament.	Asiana Centre
To meet the beauty of praying for the deceased in the Church, our Community is commencing to pray for the deceased during mass from this year onwards. If there are recently deceased relatives and friends that are known, their names can be sent to info@ccpc.net.au by Thu night or given to welcoming team (SPJ) or reception (Ashfield) on Sunday a week before.			
Catechism Refresher gathering meets on Sundays at 1.30pm and the venue is Meeting Room # 2 located on the first floor of St Peter Julian’s Church. We are studying the “General Instructions of the Roman Missal”. All are welcome to join us.			
Catechumen classes have commenced in February 2015 and are still accepting enrolment. Please invite your non-believer friends and relatives to learn about God and our faith. Catholics are also encouraged to join in to renew their faith. Please contact Mrs. Elsa Tang on 0401 058 199 for details.			
CCPC PO Box will be closed soon, please send all mail to 38 Chandos Street, Ashfield NSW 2131. Thank you!			

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



郵政地址: Asiana Centre, 38 Chandos Street, Ashfield NSW 2131
電子郵件: info@ccpc.net.au 互聯網網址: www.ccpc.net.au
主任司鐸 Chaplin: Fr. Martin Low OFM 電話: 0424 883 838
修女: Sr. Teresa Chiu 電話: (02) 9716 6460 傳真: (02) 9799 1377

耶穌復活主日 2015 年 4 月 5 日
Easter Sunday, 5th April 2015



If, then, we have died with Christ, we believe that we shall also live with him.

所以，如果我們與基督同死，我們相信也要與他同生

下主日讀經； Next Sunday Readings:

讀經一: 宗徒大事錄; Acts 4:32-35

讀經二: 聖若望一書; 1 Jn 5:1-6

福音: 聖若望福音; John 20:19-31

彌撒時間：

星期六 下午 6:00 亞洲中心 (國語)；

星期日 早上 9:30 亞洲中心 (粵語)；早上 11:00 聖伯多祿朱廉堂(粵語)

九日敬禮：每月第二個星期六 下午 4:30 亞洲中心

每月首星期五耶穌聖心彌撒：下午 6:30 (粵語)，下午 8.00 (English) 亞洲中心

明供聖體: 每月最後一個星期六 下午 2:00-4:00 亞洲中心

領洗、婚配及病人傅油：請聯絡主任司鐸



『看,天主的羔羊』 “Look, the Lamb of God”

李尚義

聖史若望記述洗者若翰做耶穌的見證時的一句話:『看,天主的羔羊,除免世罪者!』(若一:29)適逢今年農曆年是乙未年屬羊,又剛巧甲午年大除夕,同時是教會禮儀年的聖灰瞻禮,即是封齋期的開始。今年的復活主日,又是清明節.香港人稱復活節是「老番清明」。今年的教會禮儀,在羊年內和公曆有很多巧合,所以筆者想利用此次機會,用中國文學的框架,描述「除免世罪的天主羔羊」,在苦難主日時,為大家提供一些默想材料。

上海教區已故達樂神父,為『苦路善功』寫下了《苦路集》,以詩詞來表述基督所受的苦難。苦路第三處,耶穌第一次跌倒時以一首《滿江紅》『羔羊』來記叙:

『潔白羔羊,濺滿了,腥紅點跡,低頭走,鐵蹄聲亂,軍號聲促。

屠手揮刀光閃冷,飢狼掉舌涎垂滴。想奈何,搏奪一嘗臙,啖其肉。

天地暗,人心黑;盡憎恨,良知滅!人間成孽藪,何其淒惻!

脫羈群鶩哪處去?當頭一棒誰人喝?看今朝架上獻羔牺,流鮮血。』

按《滿江紅》的規格,雙調,九十三字,上片八句四仄韻,下片十句五仄韻,聲情激越,例用入聲,可改作平韻。相信大家熟識岳飛創作而傳誦千古的《滿江紅》-「怒髮冲冠,凭欄處,瀟瀟雨歇。抬眼望,仰天長嘯。壯懷激烈。三十功名塵與土,八千里路雲和月。莫等閑,白了少年頭,空悲切。」如果我們先唸一回岳飛的《滿江紅》,然後再唸達神父的『羔羊』《滿江紅》,會有不同的感受。

『苦路善功』第十處是『禰衣』,達神父的二闕《望江南》這樣描述當前景況:

(一) **神聖羔羊** 「白骨處,紅眼一群狼,三尺垂涎貪血肉,爪牙揮舞攫羔羊,遍體是鱗傷。

赤裸裸,神采含強光。懾服妖魔猖獗勢,更教無恥識綱常。天地有君王。」

(二) **贖罪羔羊** 「為底故,恥辱臨無辜?血債不須償以血,污泥惟有潔泉驅。穢草快刀鋤!

看今世,處處盡荒蕪。酒肉池林多醉夢,亂倫褻聖陷邪途,救主灌醍醐。

按《望江南》的規格,單調,二十七字,五句,三平韻。中間七言兩句,宜用對偶句。相信大家對溫庭筠的《望江南》名作是熟習的。原文:「梳洗罷,獨倚望江樓。過盡千帆皆不是,斜暉脉脉水悠悠。腸斷白苹洲。」

基督徒的傳統視基督為「真逾越節的羔羊」耶穌是羔羊(伯前一:19;若一:29;若八:46,若一:三:5;希九:14,祂用自己血的代價救贖了人類(伯前一 18;默五 9;希九 12-15)。可見用中國文學詩詞來表達信仰是適合的。不過現代人對中國古典文學生疏了許多。可幸今天的年青人是富有創意精神。香港流行了很久的『中詞西曲』,不是以西方的流行曲調子,換上了中文或粵語而成為名曲。既然詞譜是有既定的規範和字數,大可以填詞方式,創製「古調新詞」來表達信仰。又或可以嘗試將上述的作品,譯成英文。《滿江紅》的英譯是: Tune “The River All Red”,《望江南》: Tune “Memorizing Jiangnan” 配上英譯歌詞(lyrics)便成為了『古調西詞』,別創一格的新文體。零八年雪梨舉行『世青節』,總教區籌劃演出苦難劇,由總堂前石階開始,經歌劇院至海濱空地作為加爾瓦略山場景。透過電視現場轉播,有過億人收看這齣動天地,泣鬼神的救恩歷史重溫。洗者若翰稱耶穌為『天主的羔羊』,也表示已經來臨的默西亞,並不是為人民所希望的,耀武揚威,得勝仇敵,建立達味王朝的君王,而是忍苦受辱,用自己的寶血,聖死,聖化世人的羔羊。名叫『天主的』羔羊,因為他完全屬於天主,且是天主所揀選而樂意接受的犧牲。

《基督譴責》的聖歌,會在逾越慶典朝拜十字聖架時由歌詠團唱出。這首聖歌,原文是敘利亞語。因為內容和音調(慢板)很適合禮儀內容,所以由地方教區的作品,被吸納入普世教會之內。個人默想時,一方面默想《基督譴責》,一方面默想達神父的《滿江紅》和《望江南》,個人的缺失,罪惡的醜惡,在羔羊眼裏的淚光,我們感到無地自容。版面上的圖片,是根據河北省教區內的一份中國民間剪紙藝術,將耶穌受難時的面容表達出來。這就是洗者若翰所認出的「天主羔羊」。另一張是用中國筆法,將2015年配入羊的頭部,作為羊身。「猶如被牽去待宰的羔羊,又像綿羊在剪毛者前默不作聲,也不開口」(依五三:7)

“Look, the Lamb of God



John Li

According to John 1-29, John the Baptist, baptizing on the other side of Jordan, recognized the arrival of Jesus and exclaimed: “Look, the Lamb of God who takes away the sin of the world!” On the top left corner is the Chinese folk art-paper cutting on the Passion of Christ and on the right is the Chinese brush design of the Year of the Lamb with the head of a lamb and the numerical as body. This year, the lunar calendar has many coincidental dates with Gregorian reckoning. Chinese New Year’s Eve fell on Ash Wednesday, when millions of Chinese workers on the mainland jammed all forms of transport for the journey home. This year, Easter Sunday happens on the same day as Ching Ming Festival when the Chinese will turn out in great numbers to remember their ancestors at the graves side. For some of the Chinese, they hold the opinion that Easter is equivalent to the Chinese Ching Ming in the cultural sense because Ching Ming commemorates the deceased ancestors and Easter the Resurrection of Jesus from the Dead. This is the mystery of Christian religion of transcendence from dead to life. For this particular reason, it will be desirable to review these events within the framework of Chinese and Catholic traditions.

We are familiar with William Blake’s poems – To the Songs of Innocence and The Lamb in our school days. There was a Chinese priest, the late Fr. Da Le of Shanghai Diocese who authored one volume Chinese classical poetry on the Stations of the Cross. Two pieces of lyrics (詞- Ci) on the 3rd and 10th Stations to the tunes of “The River All Red” and “Memorizing Jiannan” on the subject of Lamb and they are selected for your reading pleasure.

Lyrics to the tune of “The River All Red”

Stained with blood drops, the snow white Lamb, Lowering its head, amongst the cacophony of metal hoofs,

And blasting of army horns in haste. Butchers’ knives sparkling cold, hungry wolves tongues out ,

Saliva drippings, to fight for The taste of tender flesh.

Heaven and earth dimmed, human turned to evil deeds and hatred. Conscience absent in this sinful world!

What a pity sight! Herd stampeded running wide Who could shout order out of chaos

Look! Hung on the Cross, the sacrificial Lamb, dripping blood.

(To save space, readers may refer to the Chinese text for the second tune)

As far as lyrics are concerned, it is form of poetry marked by irregular length of each sentence according to the original tune of the song in question. It is form of poetry most popular in the Song Dynasty. Under the title “River All Red” was the famous lyrics composed by General Yue Fei (岳飛)(1103-1141) who was leading an army against the invasion of Jurchen (金兵)from the North. Students from Hong Kong usually can recite the lyrics by heart. In English, it has been translated as: “The River All Red”

“Wrath sets on end my hair; I lean on railings were I see the drizzling rain has ceased. Raising my eyes towards the skies, I heave long sighs. My wrath not yet appeased. To dust is gone the fame achieved in thirty years; Like cloud-veiled moon the thousand-mile Plain disappears. Should youthful heads in vain turn grey, We would regret for aye.

Lost of our capitals, what a burning shame! How can we generals quench our vengeful flame! Driving our chariots of war, we’d go to break through our relentless foe. Valiantly we’d cut off each head; Laughing, we’d drink the blood they shed. When we’ve re-conquered our lost land, In triumph would return our army grand.”

The purpose of introducing Chinese Classics to our Australian born Chinese Catholic is to accommodate our Christian beliefs into Chinese culture in a process now known as inculturation, fostering our identity as Cultural Chinese Catholic as well as the role of Australian Chinese Catholic, enriching the Universal Church in its splendour of evangelization. The late Fr. Da Le of Shanghai did just that. You do not have to be a sinologist to do that. Even a short limerick will be sufficient as a start, by turning our lines according to some popular hymns will be the first step in creative writing. Have you noticed that the post-communion hymn sung by the Choir at Asiana Centre on Sunday Mass is selected from the music and lyrics of a Hong Kong layman whose beautiful, yet simple lyrics are suitable for the whole community to pledge thanksgiving and meditation?