

團體活動 / Upcoming Events

26/9 (星期六)	下午二時 至四時	每月的團體明供聖體聚會，將會在亞洲中心舉行 - 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
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26/9 Sat	2-4pm	Community Monthly Eucharistic Adoration at Asiana Centre. Please open the invitation to any of your relatives & friends to join and pray together in front of the Blessed Sacrament. Asiana Centre
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報告 News

路勇神父將於九月廿六日(星期六)在方濟會會院的聖母無原罪聖堂宣發永願為方濟會會士。 當日上午十時三十分在Mary Immaculate Church, 45A Victoria Street, Waverley NSW 2014 舉行感恩聖祭。隨後有午餐招待。為方便籌備工作, 有意參加午餐者請向所屬善會職員報名 或 向Simon Liu, Mary Liu 或Philomena Lee 報名。
黎修女(Sr. Damian Lai)將於十月三日(星期六) 慶祝發願五十週年。當日上午十時三十分於St Paul de Chartres Chapel, 12 Fedrick Street, Boronia Heights, Brisbane, QLD 舉行感恩聖祭。團體藉此獻上祝賀及祝禱。願天主無限的慈愛常伴著她的一生，使她的修道生活達於至善。
國語和粵語成人慕道班已分別在亞洲中心和聖伯祿朱廉教堂開辦新班。現繼續招收新學員。請介紹未信主的親友參加。請向鄧女士查詢。電話：0401 058 199。亦歡迎信友參加更新信仰。
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。
中文天主教教義函授課程是為不能抽空出席慕道班的人士而設。請介紹親友參加。有興趣者請向鄧女士(0401 058 199)查詢。

Fr Joseph Lu OFM will celebrate his Solemn Profession to the Order of Friars Minor at 10.30 am Mass on Saturday 26 th September 2015 at Mary Immaculate Church, 45A Victoria Street, Waverley NSW 2014. All are welcome. After the ceremony, lunch will be provided. If you are staying for lunch, you need to register with Mary Liu, Simon Liu and Philomena Lee.
Sr Damian LAI will celebrate the Golden Jubilee of her Religious Profession at 10.30 am Mass on Saturday 3 Oct, 2015 at St Paul de Chartres Chapel, 12 Fedrick Street, Boronia Heights, Brisbane, QLD. Congratulations. Joining you in grateful prayer and may God's goodness and kindness be with you on this day and all the days of your life.
Mandarin and Cantonese Catechumen classes have commenced at Asiana Centre and at SPJ 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.
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.
Chinese Catechism Corresponding Course is open to people who cannot attend our catechism class in person. Please encourage your non-believer friends and relatives to enrol. Please contact Mrs Tang on 0401 058 199 for details.



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

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主任司鐸 Chaplain: Fr. Martin Low OFM 電話: 0424 883 838

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常年期第二十四主日 2015年9月13日

Sunday, September 13, 2015, 24th Sunday of Ordinary Time B



... “*For whoever wishes to save his life will lose it, but whoever loses his life for my sake and that of the gospel will save it.*”... (Mark 8:35)

…因為誰若願意救自己的性命，必要喪失性命；但誰若為我和福音的原故，喪失自己的性命，必要救得性命。（谷八：三十五）

Giotto, Lamentation, 1303

下主日讀經: Next Sunday Readings:

讀經一: 智慧篇;	Wis 2:12, 17-20
讀經二: 雅各伯書;	Jas 3:16-4:3
福音: 聖馬爾谷福音;	Mk 9:30-37

From today's Gospel reading:

Jesus said to his disciples, "Whoever wishes to come after me must deny self take up their cross and follow me."

Reflection:

Our Eucharist is our praise and thanksgiving for the Christ who faces the bad news of the world with us gives us strength to do something about it and promises us life. We "gain life, by losing life" Jesus said. In the face of bad news that's good news.

So we ask ourselves:

Can I name the "cross" I have chosen to take up to follow Christ?

What helps me carry that cross in his name?

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)
星期日 早上 11:30 St. Dominic's Church, Flemington (國語)

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: 晚上 6:30 (粵語), 晚上 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

從六世紀開始, 修會會士及修女們, 依從聖本篤所擬定之規則, 作為修道者們的準則, 需要公開宣發聖愿, 表示聽命, 將個人意向完全歸屬於修會會長或修院院長, 固定(即歸屬於某一會院之內)及行為上的皈依(即放棄私有財產, 過獨身及貞潔生活.) 十二至十三世紀時, 托钵修會出現, 即方濟會及道明會. 因修會使命要有靈活性, 將住院式的隱固性刪除. 因此只宣認『貞潔』、『神貧』、『聽命』三聖愿. 後來的修會或修道團體便以此三愿為基礎.

羅馬天主教會《教會法典》654-658 規定, 所有修會及修道團體必須遵守法典上的條款. 即公開宣發, 由修會會長或修道團體會長, 以教會的名義, 接受發愿者的誓願. 通常分兩個階段進行: 即『暫愿』(Simple(temporary) Vows)及經數年後, 再發『永愿』或『終愿』(Permanent or Perpetual). 最高層面的委身侍奉便是那些已經宣發永愿或終愿的會士.

為了要完整地培育一位方濟會會士能依照修會精神生活, 首先要分多階段進行. 目的是喚醒和增強基督徒和修道者作為方濟會會士的身分. 最先的培育稱為『望會』. 所謂『望會』的拉丁原文是 postulare, 意思是「要求」. 『望會』期的培訓階段, 是密集式的培育方濟會團體生活, 祈禱和認識未來工作的機會. 在培育期間, 望會者會得到資源, 幫助他們發展心理上和情緒上的質素, 這是修道生活和適應聖職上的需要.

第二個階段培育方濟會精神便是『初學』. 初學期是週年性的培訓, 初學者要辨認個人的修道聖召, 深化個人對天主的關係, 建立方濟精神的特性, 研究「會規」及「會憲」, 及有關《神貧》、《貞潔》、《聽命》的聖愿. 作為修會會士的一份子, 初學將領受會衣, 執事服, 及沒有打結的線繩腰束. 有結的腰束是代表修道聖愿的神貧、貞潔和聽命, 初學會士將在發『暫愿』後領受.

完成初學期後第一年, 初學會士需發『暫愿』, 遵守《神貧》、《貞潔》、《聽命》三愿, 為期一年. 發愿後, 初學會士將領受有三個打了結的腰束. 『暫愿』可每年延伸, 直至發『永愿』. 這個時期稱為暫時發愿期, 可由三年至九年不等. 期內暫愿會士實踐方濟精神結合到獻身生活之內, 作為方濟會正式會士的準備. 完成初學期的會士, 繼續準備施行聖事和發永愿, 亦因個別會士的需要, 由領導神師加以教導.

完成初學期及宣發暫愿的會士, 通常為期三年至九年, 經主導神師及當地修會會長的同意, 要向省會長申請為該會士宣發永愿或終愿. 如經接納, 該會士便可宣發終身堅守神貧、貞潔、聽命聖愿, 由此起, 該會士便終身成為方濟會會士. 宣發永愿的會士, 可以晉鐸. 一般來說, 他們以宣發永愿的日期按資歷深淺排序. 方濟會會士的培育是一個終身過程. 該會在會省內舉行的退省, 會士聚會, 安息年假期, 或進修某種科目. 會士們 每天的生活是為他們所服務的人而工作, 這個過程便是一種培訓工作, 要求會士們和工作對象發展對天主有更深的關係.

...Since the 6th century, monks and nuns following the Rule of Saint Benedict have been making the Benedictine vow at their public profession of *obedience* (placing oneself under the direction of the abbot/abbess or prior/prioress), *stability* (committing oneself to a particular monastery), and *conversion of manners* (which includes forgoing private ownership and celibate chastity). During the 12th and 13th centuries mendicant orders emerged, such as the Franciscans and Dominicans, whose vocation emphasizing mobility and flexibility required them to drop the concept of "stability". They therefore profess *chastity, poverty and obedience*, like the members of many other orders and religious congregations founded subsequently.

In the Roman Catholic Church, the vows of members of religious orders and congregations are regulated by canons 654-658 of the Code of Canon Law. These are public vows, meaning vows accepted by a superior in the name of the Church, and are usually of two durations: *Simple vows* (temporary), and, after a few years, *solemn/final vows* (permanent or "perpetual"). The highest level of commitment is exemplified by those who have taken their solemn, perpetual vows. Being fully formed in the Franciscan way of life is a multi-step process, one that is designed to call forth and strengthen our Christian and religious identity as Franciscan friars. The initial stage of Franciscan formation is called **postulancy**. The word comes from the Latin, postulare, which means "to ask." The postulancy program provides an intense orientation to Franciscan community life, prayer, and an opportunity for ministry. During this time the postulants are provided with resources to help them develop the psychological and emotional qualities necessary for religious life and ministry.

The second stage of Franciscan formation is called **novitiate**. Novitiate is a year long period in which a novice (meaning beginner) discerns his calling to religious life, deepens his relationship with God, and develops his Franciscan identity by studying the Rule, General Constitutions, and the vows of poverty, chastity, and obedience. As a formal member of the Order, the novice receives the habit of the Order: the tunic, hood, and a cord. The cord, however, does not have knots, which symbolize our religious vows of poverty, chastity, and obedience.

Upon successful completion of the novitiate year, novices conclude the year by taking the simple vows of poverty, chastity, and obedience for one year. At this time they receive the three knots on their cord. The vows are then renewed yearly, until solemn profession. This phase is **temporary profession**. Temporary Profession is a period between three (3) to nine (9) years in which one integrates his Franciscan call into the consecrated life of the Order of Friars Minor. During post-novitiate friars further their ministerial and professional preparation and are educated according to their needs, gifts, and wishes under the guidance of their directors.

Upon completion of post-novitiate (3 to 9 years), the temporary professed friar, with approval from his directors and the local community, petitions the provincial minister to be received into solemn vows. If received, he professes the vows of poverty, chastity, and obedience for the "rest of my life." This marks the beginning of **full, lifelong membership** in the Order of Friars Minor. Ordination to the priesthood then becomes a possibility after profession of solemn vows. The seniority of a friar is based on his date of Solemn Profession.

Formation as a Franciscan friar lasts a lifetime. Formation continues through provincial retreats, fraternal gatherings, sabbaticals, and further advanced studies. However, it is within the day-to-day life with the friars and those they serve that they are continually formed and called to a deeper relationship with God.