

團體活動/ Upcoming Events

5/12 (星期六)	下午二時至 五時	亞洲中心身心健康組及香港理工大學澳州員生會主辦粵語專題講座”聆聽你身體發出的訊號 – 二周可觸發整體健康好轉!” 由何華丹博士主講。 亞洲中心每星期六上午八時卅分至中午十二時舉行： (1) 調息養生保健氣功 (2) 養生太極拳 (3) 早茶 (4) 舞蹈運動
12/12 (星期六)	上午十時至 下午五時半	團體將臨期靈修活動，將於十二月十二日（星期六）上午十時正至下午五時半在亞洲中心舉行。今次的主題是：厄瑪奴耳 – 天主與我們同在。內容有信仰講座、彌撒、明供聖體、修和聖事和九日敬禮。 主講嘉賓：方濟會陳樹榮神父 Fr Harry Chan OFM 如有興趣參與，請聯絡 Candy 0437695744 或 candymylui@gmail.com 報名。
13/12 (星期日)	下午二時半 至 下午五時	討論/探討：怎樣看同性婚姻？ 地點：亞洲中心 主講嘉賓：方濟會陳樹榮神父 Fr Harry Chan OFM
19/12 (星期六)	下午十二時 半至下午四 時	團體聖誕聯歡會 節目豐富，有聖誕午餐、魔術表演、Bingo 遊戲、卡拉 ok、拍照機留倩影、聖誕禮物。誠意邀請各位團體兄弟姐妹一起歡度聖誕！

12/12 (Sat)	10am to 5:30pm	Our Community Advent Spiritual Activity will be held at Asiana Centre on 12 Dec (Sat) from 10am to 5:30pm with our guest speaker Fr Harry Chan OFM. Topic: Emmanuel - God is with us. There will be faith talks, Mass, Eucharistic Adoration, Sacrament of Reconciliation and Novena. Registration: Please contact Candy Lui 0437 695 744 or email to candymylui@gmail.com
13/12 (Sun)	2:30 to 5pm	Topic: Same sex marriage Venue: Asiana Centre Guest Speaker: Fr Harry Chan OFM
19/12 (Sat)	12:30pm to 4pm	CCPC Christmas party There will be Christmas Lunch, Magic Show, Bingo games, Karaoke, Photo Booth, Christmas presents and more ... Please come to celebrate Christmas with all the community members and have fun.

報告 News

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。
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。
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。繼續以「小磐石讀經法」去研讀「迦拉達人書」，以增加大家對聖保祿宗徒的書信的認識。歡迎各位參加。

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.
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.
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 “St. Paul’s Letter to the Galatians” by using the Little Rock Scripture Reading Method. All are welcome to join us.



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
修女：Sr. Teresa Chiu 電話: (02) 9716 6460 傳真: (02) 9799 1377
Sr. Agnes Chang 電話: (02) 9560 3071

將臨期第一主日(丙年) 2015 年 11 月 29 日

Sunday, November 29, 2015, 1st Sunday of Advent (Year C)



The Second Coming of Christ,
stained glass window,
St. Matthew's German Evangelical
Lutheran Church,
Charleston, South Carolina

*I will raise up for David a just shoot; he shall do what is right
and just in the land. (Jer 33:15)*

我必由達味出生一枝正義的苗芽，在地上執行公道和正義。
(耶 33:15)

下主日讀經: Next Sunday Readings:		
讀經一:	巴路克先知書	Bar 5:1-9
讀經二:	斐理伯人書	Phi 1:4-6, 8-11
福音:	路加福音	Lk 3:1-6

請東
CCPC聖誕聯歡會

日期：十二月十九日（星期六）
時間：下午十二時三十分開始至四時正
地點：亞洲中心, 38 Chandos Street Ashfield

衣著：便服（聖誕顏色）

聖誕午餐

魔術表演
下午二時

卡拉ok

Bingo
遊戲

拍照留
倩影

聖誕禮物
/獎品

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

諸聖相通 - 其樂融融

李尚義

諸聖相通功，是我們的基本信仰。諸聖瞻禮和煉靈瞻禮有密切的自然關係，因為停留在煉獄內的靈魂，一旦完滿暫罰後，便得到天堂永福。諸聖共融，其樂融融，便是這個道理。根據《羅馬殉道者列傳》上記載“慈母教會為慶祝她的子女在天堂上受享光榮時，同時不忘在煉獄中受苦的子女們，藉著她的強力轉求，向她的淨配主耶穌基督祈求，早日使他們能和天上的諸聖共融。”

『煉獄』的『煉』字，有火鍊真金的意義，這又和英文的 (Purgatory)

(purge) 即『清除』，現代流行名詞『清黨』就是這個意思。照前任教宗本篤十六世解釋，『煉獄』是靈魂內的一個過程，並不是一個地方。我們的『分離了的弟兄』(即基督教人士)是否認有『煉獄』存在的。主要理由是聖經沒有明顯的記述『煉獄』的存在，就算《瑪加伯書下》十二:43-46 有論述，但基督教人士不承認《瑪加伯書》是聖經一部份。宗教改革時有很多爭論，對『贖罪券』的流幣和當時人將教會赦除『罪罰』曲解成『罪赦』，及改教者們堅持『因信稱義』的理由，所以沒有『煉獄』這一回事。發展至今，基督教禮儀上沒有為亡者祈禱的禮儀。對為國捐軀的陣亡將士們，只有獻花紀念，而也沒有為亡者祈禱的禮儀。

《天主教教理》

#1030 “那些死在天主的恩寵和友誼中的，但尚未完全淨化的人，雖然他們永遠得救已確定，可是在死後仍須經過煉淨，為得到必需的聖德，進入天堂的福樂中。”

#1031 “教會稱被選者最後的煉淨為煉獄，那絕不可與被判入地獄者的處罰相比。教會特別在翡冷翠和特倫多大公會議中欽定有關煉獄的信條。教會的聖傳參照聖經某些章節談到煉淨之火：

有關一些輕微的罪過，我們必須相信，在公審判前是有煉淨之火的。那自稱為『真理』的一位曾肯定過，假如有人口裏褻瀆聖神，不論今世或在來世，都不會被赦免的(瑪 12:31)。由此引由有某些罪過可在今世得以赦免，另一些則在來世得以淨化。

#1032 上說：“這煉獄的訓導是依據為亡者祈禱的做法，對此聖經早已說過：『為此，他(猶大瑪加伯)為亡者獻贖祭，是為叫他們獲得罪赦』(加下 12:46)。教會自始便紀念亡者，為他們奉獻祈禱，尤其是感恩祭，為使他們得到煉淨，進入天主的榮福直觀中。教會也鼓勵人為亡者行施捨，得大赦和補贖：

讓我們援助和懷念他們。假如約伯的兒子能因父親的犧牲而得到淨化，那麼為何我們懷疑為亡者奉獻不會帶給他安慰呢？我們無須猶疑去幫助亡者，為他們獻上祈禱。”

這端道理，很適合中國文化的孝道思想。

孔子在《孝經》中強調：“夫孝，天之經也，地之義也，民之行也”“人之行，莫大于孝。”“夫孝，德之本也”。在《論語：學而篇》說：“慎終追遠，民德歸厚矣”譯成白話就是：曾子說：“要謹慎地對待父母的去世，追念久遠的祖先，才可以培育出忠厚老實的百姓”。傳統中國文化有濃厚的孝道因素。天主教十誡的第四誡便是以“孝敬父母”為人類行為的第一個標準。

我們團體在艾士菲的聖若瑟小堂可說是我們精神生活的樞紐，正好表達教會的三個境界：《受苦的教會》，《戰鬥的教會》和《凱旋教會》。小堂內的壁櫃，安奉了許多團體內親人亡者的名匾牌，每次我們舉行感恩祭時，這些亡者，作為《受苦中教會》的一員，和我們在世間的《戰鬥教會》的成員一同參與，在天主的榮福真觀中的《凱旋教會》，一同感謝，光榮天主。

中國大陸鄉間有一座聖堂，門口側有兩副對聯：

天主是大爸爸 聖人如小娃娃

堂小無關天主大 人少只要聖人多

雖然不算是工整，口氣真不小。諸聖相通，其樂融融。我們聖若瑟小堂大概也可以掛出這樣一副對聯？

Great Joy in the Communion of Saints

John Li

Communion of saints is a basic Catholic Creed. The Feast of All Saints and Holy Souls has a natural close relationship because those Holy Souls retained in Purgatory once on completion on their penalty due to sins will one day rejoin the family of saints in heaven. According to Roman Martyrology, “the commemoration of all the faithful departed, in which the common loving Mother, the Church, after celebrating with due praise all her children already in heaven, strives by her powerful intercession with Christ, her Lord and Spouse, to aid all those with who are still suffering in Purgatory to come as soon as possible to the company of the inhabitants of heaven.”

Purgatory in Chinese stresses on the meaning of “refinery” in a process of extraction of pure gold and the English word “purge” means to “cleanse” as the modern usage in political “purge” – to get rid of disloyal political members. The former Pope, Emeritus Pope Benedict XVI explained that purgatory is a process within one’s soul rather than a place. However, our separated brothers, the Protestants deny the existence of Purgatory on ground that no explicit recording could be found in the Holy Bible. The reference in 2Maccabees 12:43-46 is unacceptable. Unfortunately the abuse over the Indulgence on forgiveness of sins and remission of penalty due to sins was confused. The reformers were adamant on the doctrine Justification by Faith Alone concept that they had no room for the subject of purgatory. Up to the present, there is NO liturgy in Christian denominations in prayer for the dead. Even for War dead, there is only remembrance not prayer.

Our Catholic position is stated clearly in the *Catechism of the Catholic Church*:

#1030 All who die in God’s grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation, but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven

#1031 The Church gives the name *Purgatory* to this final purification of the elect, which is entirely different from the punishment of the damned. The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire.

As for certain lesser faults, we must believe that, before the Final Judgment, there is a purifying fire. He who is truth says that whoever utters blasphemy against the Holy Spirit will be pardoned neither in this age nor in the age to come. From this Sentence we understand that certain offences can be forgiven in this age, but Certain others in the age to come.

#1032 This teaching is also based on the practice of prayer for the dead, already mentioned in Sacred Scripture. “Therefore [Judas Maccabeus] made atonement for the dead, that they might be delivered from their sin. From the beginning the Church as honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God. The Church also commends almsgiving, indulgences, and works of penance undertaken on behalf of the dead:

Let us help and commemorate the. If Job’s sons were purified by their father’s Sacrifice, why would we doubt that our offerings for the dead bring them some Consolation? Let us not hesitate to help those who have died and to offer our Prayers for them.

The practice of commemoration of the dead is compatible with Chinese culture and tradition.

Confucius in the *Canon on Filial Piety (Xiao Jing – 孝經)*

The Master said: “Yes, filial piety is the constant (method) of Heaven, the righteousness of the Earth, and the practical duty of Man.” And in Analects, Xue Er, the philosopher Zeng said, :Let there be a careful attention to perform the funeral rites to parents and let them be followed when long gone with the ceremonies of sacrifice – then the virtue of the people will resume its proper excellence.” It can be seen that filial piety remains the essence in the Chinese culture and practice.

The St. Joseph chapel of our CCPC in Ashfield can be said to be the Community’s spiritual center. The layout, though simple enough, reflects the three dimensional effect of the Church. The Memorial Cabinet is attached to the wall within the Chapel area, with the names of the deceased all inscribed on the plaque representing the Church Suffering. In all liturgical celebrations held in the Chapel, the Church Militant of this world is offering our prayers and sacrifice to the Heavenly Father with the Church Triumphant in Heaven. This is a great joy in the communion of saints.

A humble village chapel in China, put up two sets of parallel couplets, saying:

God is a Great Daddy and the Saints are small kids.
Small chapel does not reflect the greatness of God,
Small congregation does not matter, saints are important.

Perhaps we might contemplate to display such couplets on our St. Joseph Chapel?