

團體活動 / Upcoming Events

11/2 (星期六)	晚上四時半	亞洲中心	團體每月敬禮永援聖母九日祈求
12/2 (星期日)	下午十二時十五分	華埠富麗宮酒家	團體將於農曆正月十六 (二月十二日星期日) 於聖伯多祿朱廉堂主日彌撒後為長者舉辦雞年春節聚餐, 地點為華埠富麗宮酒家(四樓), 時間為下午十二時十五分。歡迎團體長者參加, 費用\$10。截止報名日期為二月五日 (本週日)。查詢及報名請聯絡: 聖伯多祿朱廉教堂 Angela Mui (0425 392 937) 或 亞洲中心 Nancy Hong (0402 398 686) 。
19/2 (星期日)	下午一時三十分至三時	聖伯多祿朱廉教堂-後門禮堂	團體張安排一個關節保健講座 - 常見關節炎成因, 預防, 治療, 由 Christina 醫生主講。
4/3 (星期六)	上午十時至下午五時	亞洲中心	四旬期靈修活動 - 主講嘉賓: 方濟會趙必成神父 (Fr Abraham Chiu OFM) 主題: 回顧慈悲年 內容有信仰講座、彌撒、修和聖事。(免費午餐供應) 如有興趣參與, 請聯絡 Candy Lui 0437695744 或 Simon Liu 0411377618 或電郵 candymylui@gmail.com 報名。

11/2 (Sat)	4:30pm	Asiana Centre	Novena Devotion to Our Lady of Perpetual Help
19/2 (Sun)	1:30 to 3:00pm	SPJ Hall	Community is organising a health talk by Dr Christina Lai - Arthritis - common causes, prevention and treatment.
4/3 (Sat)	10am to 5pm	Asiana Centre	Community Lent Activity - Review the Year of Mercy Guest Speaker: Fr Abraham Chiu OFM Details: Faith talk, Mass and Sacrament of Reconciliation (Lunch will be provided) Please contact Candy Lui 0437695744 or Simon Liu 0411377618 or email candymylui@gmail.com to register.

報告 News

兒童主日學將於二月十二日開課, 家長可向我們查詢及報名。上課地點如下: 聖伯多祿朱廉教堂- 課程適合三至十二歲兒童; 亞洲中心 - 課程適合五至十二歲兒童 另外, 教友如有興趣參與兒童慕導工作, 請與我們聯絡。 Beatrice Hai - 0481 571 188; Catherine Chan - 0408 889 898; Susanna Chui - 0405 331 611 Email - ccpcsundayschool@live.com.au
粵語成人慕道班將於2017年2月12日開辦新班。現開始招收新學員。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「羅馬人書」, 以增加大家對聖保祿宗徒的書信的認識。歡迎各位參加。

Sunday School classes will commence on 12th February. Enrolment is now opened for new student. Location at St Peter Julian's church - Classes are provided for children aged 3 to 12 Location at Asiana Centre- Classes are provided for children aged 5 to 12 years old Please contact us for further details and enrolment. If any community member is interested to join the children catechist group to facilitate the classes please contact: Beatrice Hai - 0481 571 188; Catherine Chan - 0408 889 898; Susanna Chui - 0405 331 611 Email - ccpcsundayschool@live.com.au
Cantonese Catechumen class will commence on 12/2/2017 and are now 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 Romans" 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

郵政地址: Asiana Centre (亞洲中心), 38 Chandos Street, Ashfield NSW 2131
電子郵件: info@ccpc.net.au 互聯網網址: www.ccpc.net.au Tel: 8005 1398, Fax: 8580 5135
主任司鐸/神父 Chaplains: Fr. Joseph Lu OFM 電話: 0400 544 981
Fr. Jacob Wang 電話: 0488 042 077
修女 Sisters: Sr. Teresa Chiu 電話: (02) 9716 6460 傳真: (02) 9799 1377
Sr. Agnes Chang 電話: (02) 9560 3071

常年期第五主日 (甲年) 2017 年 2 月 5 日
February 5, 2017 5th Sunday of Ordinary Time (Year A)



Pieter Claesz, Still Life with a Burning Candle (Detail), 1627

[Set the lamp] on a lamp stand, where it gives light to all in the house. (Mt 5:15)

人點燈, 並不是放在斗底下, 而是放在燈台上, 照耀屋中所有的人。(瑪 5:15)

下主日讀經: Next Sunday Readings:

1 st reading	讀經一:	德訓篇	Sir 15:15-20
2 nd reading	讀經二:	格林多人前書	1 Cor 2:6-10
Gospel	福音:	瑪竇福音	Mt 5:17-37

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/神父

Australia is a country of multi-culturalism and Chinese culture and customs have also gained respect from the Australian people. However, many of our neighbours and friends may have not a clear view over the traditions and customs of the Chinese, particularly over the Zodiac Animals attached to each lunar year. A simple explanation appears to be justified.

There are twelve animals in reckoning a lunar year and their traits to be noted for that particular year. As far as Rooster is concerned, it is considered to be trustworthy, punctual and always on time to announce the approach of a new day. The second quality to be observed is that it is plain and simple and also rather weak. At times of necessity, a rooster is capable to attack its opponent. According to ancient record, Rooster has five “virtues”, namely that it always has its comb, its feet together with its claws always prepare to attack if required, which is considered to be versatile in art and in combat. When facing enemy, it dares to fight, being recognized as courage. When food is found, rooster sounds out to its mates, to be considered to be humane and finally faithful to night watch duty without fail is an act of trust.

Records of cock fight can be found both in China, in Ancient Greece and Roman Empire and some countries in the Mediterranean. The sworn brotherhood is found in the historic novel of the “Three Kingdoms”, Liu Bei, Guan Yu and Zhang Fei, the 108 Outlaws of the Marsh are well-known. They drank the wine mixed with the blood of rooster in the sworn ritual. The ancient Chinese had the practice of using a rooster to drive away the evil spirit and the sound of cockcrow would scare off evil spirits because of the advent of day light.

Many Chinese literary works have placed rooster in their poem. Poet Tao Yuan Ming’s famous lines: “Obscure village in a remote place, Lingering smoke the market place. Barking of dogs deep in lanes and the cockcrows on tops of mulberry trees”

The ancient Book of Poetry on Wind and Rain is quoted to illustrate this point. (Please refer to the Chinese version at side) It is a record in a poem about the joy of home return of a soldier including the whole family and the domesticated animals.

The cockcrow has a deeper meaning for the Christian faith. “Jesus said to him, “Truly I tell you, this very night, before the cock crows, you will deny me three times.”(Matt 26:34; Mk14:3). “Three things are stately in their stride:…the strutting rooster, the he-goat and a king striding before his people.”(Prov.30:29-31); “Who endowed the ibis with wisdom and gave the cock his intelligence?” (Job38:36). The Rooster has a significant place both in the East and West cultures. As we are consumers in the urban area, our knowledge on the Rooster is restricted to KFC, corn-fed or free-range poultry, including the recent knowledge of avian flu. The reminder in the Scriptures to reflect on our actions in faith is far behind the general expectation.

To enliven the monotony of life, Chinese customs have the tradition to celebrate festivals all the year round. There is a memory formula known as Kou Jue(口訣) transmitted in rhyming incantation regarding celebration of festivals. It begins with:

“When a woman marries, it is something like celebration of festivals. If she is married to the right man, everyday is a Valentine Day. Married to a wrong guy, everything day is a Ching Ming Festival. When married to a lazy bloke, every day is a Labour Day. When married to a rich man, every day is a Spring Festival (Lunar New Year). When married to a womaniser, every day is a Singles Day (in China it is celebrated on 11th November for reason the numerical represents two pairs of 11. Married to juvenile mate, then you celebrate Children’s Day every day. When married to a swindler, then celebrate All Fools Day. (I suggest to add one more item), Married to the true Christian, observe Thanksgiving Day every day.”

It is suggested that when we celebrate Spring Festival (Lunar New Year in northern hemisphere), we shall “Join together in the Love of Christ. Let us sing together, let us jump to our joy together, in the Love of Christ, sing together for the victory of Christ.” (Hymn 476, HK Diocese)

澳洲是奉行多元文化的國家，而中國文化或民俗也受到國人的尊重。我們的澳洲友人們有很多對中國文化或文俗不會明白，生肖的意義。筆者想將雞年生肖的意提供一些解釋。

雞的最顯著的象徵意義就是守信，准時。公雞報曉，就象徵由黑暗到光明，顯示人間有了新的一天煙火和生機。第二個象徵是平凡和柔弱。柔弱與平凡相比時，雞也有勇敢善鬥的象徵意義。據《韓詩外傳》”雞有五德：“首帶冠，文也，足搏距，武也；敵敢鬥，勇也；見食相呼，仁也，守夜不失，信也。”

不論中國或外國，有很多人喜歡鬥雞作比賽或賭博。古希臘，羅馬和地中每一些國家，均有很多鬥雞的記載。雞的第四個意義是辟邪，去災和神明。中國人的結拜，有如桃園結義的劉關張等，或水滸傳的一百零八個好漢，是用雄雞血滴到酒內而共飲的。古人還常常用雞驅邪和祭祀。相傳，鬼也怕雞啼，因為天一亮，鬼便會無法可施了。

中國文學上，有很多『雞』的詠作。陶淵明的「曖曖遠人村，依依墟裏煙，狗吠深巷中，雞鳴桑樹顛」是大家熟識的詩句。

《詩經》『鄭風.《風雨》』：	WIND AND RAIN
"風雨淒淒， 雞鳴喈喈， 既見君子， 云胡不夷。	風吹雨打冷清清， 喔喔雞兒不住聲， 盼得親人來到了， 心頭潮水立時平。
風雨瀟瀟， 雞鳴胶胶， 既見君子， 云胡不瘳	急風吹雨雨瀟瀟， 聽得雞兒咯咯嚎， 盼得親人來到了， 心頭百病一齊消。
風雨如晦， 雞鳴不已， 既見君子， 云胡不喜。	一天風雨黑陰陰， 為甚雞兒叫不停。 盼得親人來到了， 喜在眉頭笑在心。
	The wind and rain are chill: The crow of cocks is shrill. When I’ve seen my man best, Should I not feet at rest?
	The winds whistles with showers; The cocks crow dreary hours. When I’ve seen my dear one, With my ill could I not have done
	Gloomy wind and rain blend; The cocks crow without end. When I have seen my dear, How full I feel of cheer!

這首古代的詩歌，是描述家人出征，回家時的喜悅，連雞也不停的啼叫。

在信仰的層面上，我們基督徒對雞啼有更深的意義。「我實在告訴你：今夜雞叫以前，你要三次不認我」（瑪廿六：34）及谷十四：30）四種壯美的儀態：「即獸中稱雄的獅子，面臨一切從不退縮；獨步鷄群的雄雞」（箴三十：30-31），「誰將聰明給與鸛鳥，將智慧賦與雄雞？」（約三十八：36）可見雞在中國文化或西方文化有它特定的位置。而我們在城市中的消費者對雞的認識，只限於『家鄉雞』，『粟米雞』，『走地雞』和禽流感等外，顯然和『雞』的五德，和在信仰上的反省，相去甚遠。

中國文化的節日眾多，以過春節為例，可以從下述的口述《過節》順口溜看到：女子嫁人就像過節：嫁對了人，天天情人節；嫁錯了人，天天清明節；嫁個懶人，天天勞動節；嫁個有錢的人，天天過春節；嫁個花心的，天天光棍節；嫁個幼稚的，天天兒童節；嫁個騙子，天天愚人節！（筆者加上一項：嫁個真正基督徒，天天感恩節！）

所以，過春節時，筆者希望，“在基督的愛內，我們結合，大家同來唱歌；在基督的愛內，我們踴躍，高聲同唱基督得勝！”（頌恩 476 首）