

團體活動/ Upcoming Events

17/12 (星期日)	下午二時半至 五時半	團體聖誕聯歡會 節目豐富，有表演、遊戲、拍照機留倩影、唱聖誕歌、聖誕禮物。精美下午茶小點供應大家享用。誠意邀請各位團體兄弟姊妹一起歡度聖誕！報名請向各善會負責人或 Candy Lui 報名。	亞洲中心
17/12 (Sun)	2:30pm to 5:30pm	CCPC Christmas party There will be Christmas Carol singing, games, performance, photo booth, Christmas gifts. Also delicious afternoon high tea will be provided. Please come to celebrate Christmas with all the community members and have some fun. Please register through your group leader or email Candy Lui - candymylui@gmail.com	Asiana Centre

報告 News

團體每月一次的明供聖體，十二月沒有聚會。請各位留意。
粵語成人慕道班已於開辦新班。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利安教堂二樓會議室舉行。繼續以「解開聖經之奧秘」的讀經方式去認識「聖經」，以增加大家對聖經的熱愛。歡迎各位參加。
Please note that there will be no Community Eucharistic Adoration session for the month of December.
Cantonese Catechumen class has commenced and is 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 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 using the work book and video of “Unlocking the Mystery of the Bible” to lead us to read the Bible around a common thread. All are welcome to join us.



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

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將臨期第二主日 (乙年) 2017 年 12 月 10 日
December 10th 2017 Second Sunday of Advent (Year B)



Joachim Patinir, The Baptism of Christ
(between 1510 and 1515)

“One mightier than I is coming after me. I am not worthy to stoop and loosen the thongs of his sandals.” (Mark 1:7)

「那比我更有力量的，要在我以後來，我連俯身解他的鞋帶也不配。」
(馬爾谷福音第一章七節)

下主日讀經: Next Sunday Readings:			
1 st reading	讀經一:	伊撒意亞先知書	Is 61:1-2A, 10-11
2 nd reading	讀經二:	得撒洛尼前書	1 Thes 5:16-24
Gospel	福音:	若望福音	Jn 1:6-8, 19-28

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 聖伯多祿朱利安堂 (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
修和聖事: 每月最後一個星期六 下午 2:30-3:30 亞洲中心
領洗、婚配及病人傅油: 請聯絡主任司鐸/神父

前段時間看了一部叫做《岡仁波齊》電影，與其說是電影，更好說是一部紀錄片。岡仁波齊是西藏境內靠近尼泊爾和印度的一座山峰，海拔 6,721 米，被藏傳佛教、苯教、印度教等宗教看作是神山。這部電影就是記錄十一個人向著神山前進的朝聖之旅。其英文名好似更能說明這部影片的含義：Paths of The Soul - A Journey into Humanity and Faith。

尼瑪紮堆的父親去世後，他的叔叔因為哥哥沒有完成去拉薩朝聖的願望而傷感。所以為了哥哥的遺願和不使自己留下遺憾，總念叨著要去朝聖。最後尼瑪決定帶著叔叔去拉薩和神山岡仁波齊朝聖。朝聖隊伍中除了尼瑪和的他的叔叔楊培，還有即將臨盆的孕婦；整日釀酒的屠夫；因為家中修房發生工人意外死亡想為逝者祈福的夫婦和他們九歲的女兒；還有自幼殘疾的少年。開著拖拉機，拉上一路必備物資，帶著各自的希望，向著同一的目標，他們踏上了長達 2000 多公里歷時一年的朝聖之路。

我在藏區工作時曾對藏人對信仰生活化的那份平淡和誠摯深有感悟。說平淡，是因為生活就是他們的信仰。在和你聊天的同時，他們還轉著手中的經桶或掐著手中的念珠。說誠摯，是他們對於自己信仰不問理由的完全相信。如果問他們為什麼？你得到的答案一定是：我也不知道嘛，反正就是這樣，或者再加一句：寺裡的活佛就這麼說的。

在電影當中他們一路磕著長頭（磕長頭是藏傳佛教五體投地的禮佛方式之一），不管是面對寒風飄雪，還是山體滾落的碎石，抑或被水淹沒的路面，都沒有阻擋住他們完全匍匐在地的朝拜。所有路途上的艱難，對他們來說好像是那麼的平常。而他們所做的，正如留宿他們的老者所說的：“有顆虔誠的心，為了更多的人去朝聖磕頭，希望眾生平安幸福。” 即便是在同行的孕婦生產後，他們也只是短暫停留後帶著剛出生的孩子繼續前行。

在磕著長頭的朝聖路上，他們沒有忘記幫助別人。將自己的物資分施給路上遇見同樣去朝聖的人；為老者耕地；主動讓獨自徒步者在寒夜中住進他們的帳篷；甚至在拖拉機被撞斷輪軸後，聽了肇事者的解釋他們什麼也沒說就讓他開車走了。而他們自己卻在無法修好拖拉機的情況下放棄車頭，人拉著車廂繼續走在朝聖的路上。面對這種困境，他們從不為自己的信仰找藉口：拉著車廂走一段放下後，再回到剛才起步的地方，補上因為拉車而沒有磕的長頭。

尼瑪的叔叔楊培在到達岡仁波齊轉山時的一個寒夜與世長辭。即使這樣，他們表現的也還是那麼平常：好像沒有悲傷，也沒有遺憾，而有的只是欣慰。請來喇嘛為其誦經之後，尼瑪將叔叔的屍體背上了天葬台（天葬是藏人把死者屍體讓禿鷲吃掉的一種喪葬形式）。而他們將孩子綁在背上繼續著轉山的朝聖之路。也因此《好萊塢報導》對該電影的評價是：“它描述生死，不卑不亢，無喜無悲。”

這部電影的演出人員都是一些樸實的村民，也並沒有什麼演技。但是他們的表現似乎更趨自然，所以說它是反應這些朝聖者信仰生活的一部紀錄片好像並不為過。他們的信仰好像正反映了若望宗徒所說的：不在於言語，也不在於口舌，而在於行動和事實（若一 3:18）。看著影片中他們的信仰生活，對自己實在是一種震撼，更是對自己信仰的反省。

Some time ago I watched a movie called *Kang Rinpoche*. (though it might be more appropriately to call it a documentary) *Kang Rinpoche* is the name of a mountain nestled in Tibet and bordered nearby Nepal and India. With an elevation of 6,721 meters, it is regarded as a holy mountain by Tibetan Buddhism, Tibetan ‘Bon’ religion and Hinduism. The movie is a record of the pilgrimage of eleven people towards the holy mountain. Perhaps its English title says more about the meaning of the movie: *Paths of The Soul – A Journey into Humanity and Faith*.

Nyima Zadui has an uncle named Yang Pei. After the death of Nyima’s father, Yang was saddened by his brother’s failure to complete the pilgrimage to Lhasa before his death. So for the sake of his brother's dying wish and Yang’s own personal desire, the idea of a pilgrimage to Lhasa was constantly hovering in Yang’s mind. Finally, Nyima decided to take his uncle on a journey of pilgrimage to Lhasa and *Kang Rinpoche*. In addition to Nyima and his uncle Yang Pei, amongst the group of pilgrims is a heavily pregnant woman, a butcher who is an alcoholic, a couple (and their nine-year-old daughter) who wanted to pray for the labourers who were killed in an accident during the renovation of their home, and a disabled juvenile boy. Driving a tractor and pulling all the supplies loaded for the journey, they set foot on a yearlong 2000 km pilgrimage, with their hopes toward the same goal.

When I was working in Tibet, I was deeply impressed by how ordinarily and sincerely the Tibetans live their faith in their everyday lives. Ordinary, because to them, faith *is* life. It is woven into the facets of their everyday lives. Chatting with you, their hands are also busy at turning the prayer wheels or fumbling the prayer beads. Sincere, because they never ask for reasons to believe. They just wholeheartedly and fully believe in their faith. If you ask them why? Their only answer will be: “I don’t know! It’s always been like that!” Or they might add: “the living Buddha in the temple says so.”

In the movie, they prostrate their bodies every few steps all the way along the pilgrimage (prostration is one of the ways of worshipping Buddha in Tibetan Buddhism). Whether it is wind, snow, gravel (rolled down from the mountain) or water (the roads can sometimes be flooded), nothing stops them from completely prostrating themselves on the ground. All the hardships on the journey seemed so common or ordinary to them. What they were doing was, as one elder who provided overnight accommodation to them said: “Having a devout heart, going on a pilgrimage to pray for other people, and to pray for peace and happiness of all beings.” Even after the pregnant woman gave birth, they only rested a very short while and then continued their journey with the newborn child.

Along the journey, they did not forget to help others. They gave up their own possessions to other pilgrims on the road; they helped some elderly folks with their farming chores; they let solo travellers on the road dwelled in their tents during cold, freezing nights; they even let a stranger go free after that stranger’s vehicle crashed into their tractor and broke the tractor’s axle. (the stranger apologised, offered some excuses/explanations, then left) Unable to repair the tractor, they abandoned it and resorted to pulling the cart by themselves, and continued on with the journey. Although faced with such unexpected hardship, they never use that as an excuse for not practising their beliefs: after pulling the cart for some distance, they would walk back to the place where they started and prostrate themselves all the way back to the cart (which is now some distance ahead of them), to ensure they never miss any prostrations.

Nyima’s uncle Yang Pei died on a cold night as they arrived at the foot of *Kang Rinpoche*. Even so, all the pilgrims behaved as if his death was normal/ordinary: there was no sadness, no regrets, but rather joy and happiness. After having invited a Lama to chant some prayers, Nyima carried his uncle’s body to the celestial burial ground (‘sky burial’ is a Tibetan funeral practice in which a human corpse is placed on a mountaintop to be eaten by scavenging vultures). After that, they continued their pilgrimage up the mountain. (the little child being carried on the back of the mother) In fact, about the movie, no wonder the “Hollywood Report” said this: “The movie describes life and death “as is”; neither modest nor overbearing, neither joyous nor sad.”

The actors in this movie are all simple villagers. They don’t have much acting skills. That’s why their performance seemed more natural. It’s not surprising that it felt more like a documentary than a ‘movie’ that reflects the beliefs of these pilgrims. Their faith seems to reflect exactly what St John in 1 John 3:18 said: “Children, let us love not in word or speech but indeed and truth.” Indeed, watching these pilgrims so naturally live their faith in their everyday lives, I am surprised and shocked, but it also helps me to reflect on my own faith.