

團體活動/ Upcoming Events

17/3 (星期日)	上午十一時至十二時	拜苦路	亞洲中心
24/3 (星期日)	下午一時半	拜苦路	聖伯多祿朱廉教堂
天主教華人牧靈團體 - 四旬期避靜			
30/3 (星期六)	上午十時至下午五時 (請自備簡單午餐)	<b>主題：是你嗎？</b> 內容：以電影「沈默」為藍本的信仰分享。 <b>講者：方濟會路勇神父</b> 報名或查詢, 請聯絡 Simon Liu 0411 377 618 或 Candy Lui 0437 695 744 <a href="mailto:candymylui@gmail.com">candymylui@gmail.com</a>	亞洲中心

17/3 (Sun)	11am-12pm	Station of the Cross	Asiana Centre
24/3 (Sun)	1:30pm	Station of the Cross	St Peter Julian's Church
CCPC Lent Retreat			
30/3 (Sat)	10am to 5pm	<b>Topic: Is it you?</b> Details: Faith Sharing on the Movie "Silence" Speaker: <b>Fr Joseph Lu OFM</b> To register or enquiry, please contact Simon Liu 0411 377 618 or Candy Lui 0437 695 744 <a href="mailto:candymylui@gmail.com">candymylui@gmail.com</a> (Please bring your own lunch)	Asiana Centre

報告 News

<b>亞洲中心主辦健康講座及工作坊 講座題目：運動與健康</b> 時間: 23/3/2019(星期六) 下午 2:00 - 5:00 PM 地點: 亞洲中心 (38 Chandos St. Ashfield) 講師: Dr. David Ho (何華丹博士) 工作坊:練習一套身體平衡運動,以防止中老年跌倒. 因為跌倒會導致骨折. 骨折可以長時間甚至無限期改變移動性. 跌倒甚至腦部受傷!  您知道運動對您有好處,但您知道多好嗎? 從提升心情愉悅到增強您的體適能, 使您感覺更好, 更有精力, 甚至可以為您的生命增添歲月! 經常鍛煉和身體活動對健康的好處不容忽視. 無論年齡,性別或身體能力如何,每個人都可以從中受益. 如果您仍然將運動視為一項可選與否的額外項目,而不是一種健康必不可少的功能鍛鍊,那麼醫學就會找到更多的理由來改變您的想法. 需要更有說服力才能使您運動? 恭請駕臨這個講座.
<b>以色列+約旦十二天朝聖之旅</b> 五月由北京出發, 隨團神師: 方濟會路勇神父。詳情請聯絡 Simon Liu 0411377618 或 Candy Lui 0437695744
粵語成人慕道班已於二月十日開辦新班。現繼續招收新學員。請介紹未信主的親友參加。請向周先生 0403 589 375 / 陳先生 0422 231 328 / 盧太 0410 342 890 查詢。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。歡迎各位參加。

New Cantonese Catechumen class has commenced on 10 February 2019 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 Mr Chow 0403 589 375 / Mr Chan 0422 231 328 / Mrs Rachel Lo 0410 342 890 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. 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](mailto:info@ccpc.net.au) 互聯網網址: [www.ccpc.net.au](http://www.ccpc.net.au) Tel: 8005 1398, Fax: 8580 5135  
主任司鐸/神父 Chaplains: Fr. Joseph Lu OFM 路勇神父 電話: 0431 962 786  
Fr. Jacob Wang 王金福神父 電話: 0488 042 077  
修女 Sisters: Sr. Teresa Chiu 電話: 0403 108 068  
Sr. Agnes Chang 電話: (02) 9560 3071

四旬期第二主日 2019 年 3 月 17 日  
March 17<sup>th</sup> 2019 Second Sunday of Lent



Raphael, The Transfiguration, 1516–20, detail

*While he was praying his face changed in appearance and his clothing became dazzling white. And behold, two men were conversing with him, Moses and Elijah. (Luke 9:29-30)*

*正當他祈禱時，他的面容改變，他的衣服潔白發光。忽然，有兩個人，即梅瑟和厄里亞，同他談話。*

*(路加福音 9:29-30)*

**下主日讀經: Next Sunday Readings:**

1 <sup>st</sup> reading	讀經一:	出谷紀	Ex 3:1-8A, 13-15
2 <sup>nd</sup> reading	讀經二:	格林多人前書	1 Cor 10:1-6, 10-12
Gospel	福音:	路加福音	Lk 13:1-9

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 4:00 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

又是一年一度的四旬期開始了。每當提到“四旬期”我們首先會想到的是什麼呢？也許是“聖灰禮儀”當天額頭上擦的聖灰，也許是復活節的臨近，……總之根據每個人自己的認知或者經驗都有不同的“第一印象”。但我感覺出生在傳統教友家庭的兄弟、姊妹們可能更多想到的是齋戒，因為在傳統上，“四旬期”被直接稱為“封齋期”或者“嚴齋月/期”，在該時期一再被提及要做的事就是補贖、祈禱和仁愛工作，而補贖的明顯表現形式就是齋戒克己。雖然梵蒂岡第二屆大公會議更加強調了內心的皈依與更新，但並未丟棄補贖克己的傳統。就如在梵二文獻中所記載的：在四旬期的禮儀及其教導中“應明白顯示四旬期的雙重特性，就是特別借著紀念領洗或預備領洗，並藉著苦行。信友們更熱切的聽取天主的聖言，並專務祈禱，以便準備慶祝逾越奧跡。”（禮儀憲章 109）而這裡的“苦行”，最容易被想到的還是齋戒，可見齋戒的確是“四旬期”內不可或缺的一部分。

齋戒在不同的宗教文化中都有存在，其目的可能為準備節慶，反省自身，或是教導信徒節制貪欲，以達到更高層次的生活，但如何齋戒卻又有不同。在英文中的 Fasting 好像更注重對飲食的限制，所以大多數的宗教都比較側重對飲食的控制，包括我們天主教會的大、小齋也都強調節制飲食。而在中華古老傳統中，齋戒似乎更強調對神明的尊敬。比如在古時，當敬天祭祖或者重大事件時一般都要齋戒。在祭祖時可能要致齋三日（致齋時須居於內室不能外出，且要收斂心神，專注於祭祀的物件），而在正式祭祀神明時就必須散齋七日（散齋期間要停止參加一切社交、娛樂活動，也不參加哀悼喪禮，飲食住處也要改變，主要為捨棄平時生活的享受，先將身體調整安定，不耽溺於外界的誘惑），致齋三日，一共齋戒十天，為表示誠敬（禮記▪祭義）。

其實人們對於齋戒或者守齋的意義，都在不停地改變。比如我們小時候對守大齋的理解和現在應該不一樣。就如我吧，小時候守大齋時午飯一定要等到中午十二點才能吃，即使飯菜已擺在了桌子上，但時間還沒有到十二點也不能吃。時間一到十二點，那肯定要好好撐著吃一頓，現在想起來真的很滑稽。當然今日教會更加強調齋戒的精神，而非刻意於外在的形式。教宗方濟各在今年四旬期的文告中解釋：“齋戒，就是學習改變我們對他人及所有受造物的態度，躲開想要貪得一切，為滿足自己貪婪的誘惑，反而願為了愛而受苦——這愛能填滿我們心中的空虛。”（教宗方濟各 2019 四旬期文告）按教宗方濟各這裡的意思，齋戒就是為了愛而躲避對一切受造物的貪欲。

在這個四旬期內，我們不妨將教宗的這種解釋作為自己守齋的態度去面對一切受造物，而不僅僅是在四旬期放棄吃巧克力，或者少玩智慧型電話而已。當然，不管以何種方式去表達這份愛，都切勿流於形式，而是按照主耶穌在瑪竇福音第六章中的訓示精神去踐行（瑪 6:1-18）。

讓我們一同祈求主耶穌，在這個四旬期內能夠為愛躲避一切貪欲，並能在不斷更新與回歸中去迎接逾越奧跡的來臨！

Lent is a solemn religious observation in the Christian liturgical calendar. What will we think of Lent? Ash Wednesday when the celebrant would rub ashes on our forehead? Or Easter is approaching? Our first impression of Lent varies according to individual condition. In a traditional Chinese Catholic family, the practice of mortification in observing fast/abstinence maybe the main characteristic of Lent. Because Lent in the traditional term is related to fasting or alternately called the “Month for Fasting”. During this period, we were reminded to mortify ourselves with works of penance, prayer, and acts of charity. The obvious practice of mortification does not exclude the tradition of penance. As stated in Declaration in Vat. II documents: “The Constitution on the Sacred Liturgy” #109 “The two elements which are especially characteristic of Lent – the recalling of baptism or the preparation for it, and penance – should be given greater emphasis in the liturgy and in liturgical catechesis. It is by means of them that the Church prepares the faithful for the celebration of Easter, while they hear God’s word more frequently and devote more time to prayer.”

The easy way of this approach will be fasting which is an indispensable item in the agenda for Lent. The practice of fasting can be found in various faiths with the primary aim to prepare for celebration, self-reflection, or to educate the faithful to regulate food/drink consumption, for purpose to achieve a higher level of attainment. The way of observing fasting varies with religious groups. The word “fast” appears to restrict food and drink, either in fasting or abstinence.

According to Chinese traditions of ancient times, fasting emphasized the need to pay great respect to the Spirit such as in the “Rite of Sacrifice to Heaven and Honouring the Ancestors”. Participants in such ceremony would be required to observe the rule of fasting by living alone in the inner room, isolated for three days, concentrating one’s attention to the forthcoming ritual, and to pay attention to details over the sacrifice. Seven clear days should be set aside for such solemn occasion during which no social activities, recreation or amusement, and the person involved not allowed to attend any mourning activity, abstaining from external attractions or comforts for seven days. For the expression of sincerity and respect, this 10-days Fast is imperative according the “Book of Ritual” – “the Meaning of Sacrifice”.

As a matter of fact, the rules governing fasting observation change all the times. Take my case on fasting during my childhood years with the present times. When observing fasting, lunch could not be consumed before noon. It appears to be ridiculous at the present time. At the present moment, the Church stresses the spirit of fasting rather than external practice. In His Lenten Message, Pope Francis urged the Catholic to learn and change from our attitude towards other people and other created beings from our greed for all forms of material goods, and to refrain from coveting and in all forms of temptations – in so doing, we are prepared to suffer for the sake of Love and it is only Love that can satisfy our empty hearts. The Papal message is clear. Fasting is for Love, which can help us to avoid the greed in all created beings.

In this Lent, we can apply the Papal direction on the new meaning of Fasting in abnegation towards all created beings. Can we give up chocolates, or to control your urge towards playing games with your iPhones? Regardless of how we may express our Love, it should not be done as a formality. We should follow the instructions as detailed in the Gospel (Mk.6:1-18)

Let us pray to Our Lord Jesus Christ that during this Lenten period, we could avoid all greed for the sake of Love, and that in our returning journey to welcome the approach of Paschal Mystery.