天主教華人牧民處

www.chinesechaplaincyparra.org

常年期第四主日（甲年）

2023年1月29日

進堂詠

上主，我們的天主，求你拯救我們，由異民中召集我們，為讚美你的聖名，並以讚美你為光榮。

讀經一　索福尼亞先知書2:3; 3:12-13

地上所有遵守他法律的卑微人！你們應尋求上主，你們要追求公義，要務求謙和，也許你們在上主憤怒的日子，能藏身免禍。

但我必在你中間，留下謙遜和貧苦的百姓；他們必依賴上主的名號。以色列的遺民不再作惡，也不再說謊；在他們的口裡，也再找不到欺詐的舌頭。的確，他們或是牧放，或是休息，再沒有人來恐嚇他們。

——上主的話

答唱詠　詠 146

【答】：神貧的人是有福的，因為天國是他們的。

領：上主為被欺壓的人辯護，上主賜食物給飢餓的人；上主使被囚的人，獲得自由。【答】

領：上主開啟瞎子的眼睛；上主使傴僂的人挺身；上主愛慕正義的人；上主保護旅客。【答】

領：上主支持孤兒寡婦；上主迷惑惡人的道路。願上主永永遠遠為王！熙雍，你的天主萬壽無疆！【答】

讀經二　致格林多人前書 1:26-31

弟兄姊妹們：

你們看看你們是怎樣蒙召的：按肉眼來看，你們當中有智慧的人並不多，有權勢的人也不多，顯貴的人也不多。

天主偏召選了世上愚妄的，為羞辱那有智慧的；召選了世上懦弱的，為羞辱那堅強的；甚至天主召選了世上卑賤的和受人輕視的，以及那些一無所有的，為消滅那些有的，為使一切有血肉的人，在天主前無所誇耀。

你們得以結合於基督耶穌，全是由於天主，也是由於天主，基督成了我們的智慧、正義、聖化者和救贖者，正如經上所記載的：「凡要誇耀的，應因主而誇耀。」

——上主的話

福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：你們歡喜踴躍吧！因為你們在天上的賞報是豐厚的。

眾：亞肋路亞。

福音 聖瑪竇福音 5:1-12

那時候，耶穌一見群眾，就上了山，坐下；他的門徒來到他面前，他於是開口教訓他們說：

「神貧的人是有福的，
因為天國是他們的。
「哀慟的人是有福的，
因為他們要受安慰。
「溫良的人是有福的，
因為他們要承受土地。
「飢渴慕義的人是有福的，
因為他們要得飽飫。
「憐憫人的人是有福的，
因為他們要受憐憫。
「心裡潔淨的人是有福的，
因為他們要看見天主。
「締造和平的人是有福的，
因為他們要稱為天主的子女。
「為義而受迫害的人是有福的，因為天國是他們的。

「幾時人為了我而辱罵迫害你們，捏造一切壞話毀謗你們，你們是有福的。你們歡喜踴躍吧！因為你們在天上的賞報是豐厚的。」

——上主的話

領主詠

上主，求你以你的慈容，光照你的僕人，求你以你的仁慈，拯救我。上主，因為我呼號了你，求你莫讓我蒙羞。

聖言導讀

瑪竇福音第五章至第七章的內容，記載耶穌在加里肋亞一座山上對民眾的教導，這段經文通常被稱為「山中聖訓」，常年期第四到第九主日一連六個主日的福音都順序選讀這段經文。這個主日的福音是「山中聖訓」的開場白，也就是所謂的「真福八端」，這個標題非常符合經文的形式與內容。

這最後兩節經文已不屬於所謂的「真福八端」，耶穌講話的對象變成具體的「你們」，說明瑪竇將「真福八端」的內容直接應用在基督徒團體上；因此，這兩節經文也可以看做整段教導的結論。

耶穌的門徒（瑪竇的團體）經歷到先知們 — 舊約中天主的代言人 — 所經歷過的迫害，也遭遇到他們的主相同的命運，基督徒團體因此而明白，他們已被列入救援史的行列之中。猶太傳統敘述舊約先知多人遭到謀殺；「來自加里肋亞納匝肋的先知耶穌」不僅在祂的家鄉經驗到人民的排斥，更在耶路撒冷經歷苦難和死亡；為了祂的緣故，門徒們必須忍受相同的命運，但卻因此而能夠期待「天上的賞報」。門徒們由於確信自己將得到圓滿的救援，因此現在就有理由「歡喜踴躍」，在這樣的生活態度與具體的生活情況中，天國已臨在於他們當中。

天主教聖莫尼加堂 St. Monica's Catholic Parish

Corner Church Street and North Rocks Road, North Parramatta

牧民處熱線電話	**0411 192 278** 短訊 (SMS)、WhatsApp、微信 (wechat)、粵語及國語(普通话)留言
主任司鐸 / 華人專職司鐸：	林勝文神父 **電話：** 9630 1951 **電郵：** shingmanlam@gmail.com
主日彌撒時間：	**粵語：**星期日上午11時30分 **英語：**星期六黃昏5時，星期日上午9時、黃昏6時
平日彌撒：	星期二至五上午9時15分〔**英語，附粵語講道**〕
明供聖體：	逢星期四晚上8時至9時 逢星期五上午9時15分彌撒後至10時45分〔**附修和聖事**〕
修和聖事：	逢星期六下午4時至4時45分，每月第三主日上午10時15分至11時，或與林勝文神父預約
病人傅油聖事 / 外送聖體：	請與林勝文神父聯絡 **電話：** 9630 1951 **電郵：** shingmanlam@gmail.com
婚配聖事：	請於婚配日期前至少12個月與林勝文神父聯絡
嬰孩聖洗聖事：	需與林勝文神父預約並在聖洗前準備妥當
成人聖洗聖事：	必須先參與慕道班(RCIA)，請與林勝文神父聯絡
牧民處地址：	8 Daking Street, North Parramatta, NSW 2151
牧民處辦公時間：	星期二至五 - 上午8時半時至下午2時半
堂區聯絡：	**電話：** 9630 1951 傳真：9630 8738 **電郵：** stmonicanp@bigpond.com

由於林神父前往海外，由**2023年1月23日至2月10日的平日彌撒**（即星期一至五早上）將予取消，但**星期六及星期日的彌撒仍照常舉行**，敬請留意。

抄寫聖言 2022-2024

為慶祝本堂成立130週年，誠意邀請各位參與「抄寫聖言」，並藉此行動讓大家更熟悉天主聖言。詳情請在聖堂大門索取有關單張，亦可致電堂區 (9630 1951)，或發電郵給 write.the.word.2024@gmail.com

Write the WORD 2022-2024

To anticipate the celebration of the 130th anniversary of this parish, everyone is invited to join in "Write the WORD" to increase our familiarity of the Holy Scripture. For details you can take a leaflet at the main entrances of the church, or call the Parish Office (9630 1951), or send an email to write.the.word.2024@gmail.com

主日彌撒後午餐，將於下星期日（2 月 5 日）恢復。今日彌撒後發售餐券，每張$8。參加者請自備杯碟及餐具。

網上信仰重溫聚會

逢第一和第三個星期六。時間：晚上8 時。下次舉行日期：2023年2月4日

主持：聖奧思定組。內容：視頻分享，小組討論。

歡迎踴躍參加。請填寫以下的表格，我們會把 Zoom meeting 的網上連結電郵給您們。

https://forms.gle/7W2Q8MeQULB9Reuu5

「聖經中的飲食」講座

林神父主持，將於2023年2月12日，下午1時半至2時，在禮堂舉行，歡迎參加。

天主教青年教理 YOUCAT導讀（粵語，ZOOM網上講座，歡迎青年和成年人士參加）

由林勝文神父主講，逢每月第二個第四個星期六，晚上8時舉行。下次舉行日期：2023年2月26日

已報名者可重用現有的ZOOM聯線，亦歡迎新參加者，請致電:Eric Wong 0450 477 003; Thomas Tse 0413 304 285

本主日答唱詠選自聖詠第 146 篇。聖經學者認為本詩是前篇聖詠 145 的續作，是一首讚美天主德能的歌。亦有學者指出聖詠 146 至 150 篇，猶太人稱為「小讚美集」，是猶太人早禱時詠唱的。本詩的歷史背景是應巴比倫充軍之後，重建耶路撒冷聖殿的時期（見厄上、厄下）。全詩只有十節，起首歡呼「阿肋路亞」（即用希伯來文歡呼：讚美天主！）。

節數	詩詞	書卷
2	在我一生，我要讚美上主，一息尚存，我要歌頌天主。	詠 7:18; 詠 104:33
4	他的氣息一斷，就要歸於灰土，他的一切計劃，立刻化為烏有。	詠 90:3; 詠 104:29; 加上 2:63; 依 2:22; 訓 12:7; 德 40:11
5	凡是以雅各伯的天主為自己扶助的人，以上主天主為自己希望的，是有福的人！	詠 2:12; 耶 17:7
7	上主為被欺的人作辯護，上主給饑餓的人賜食物，上主使被囚的人得自由。	詠 68:7; 詠 103:6; 依 49:9; 依 61:1; 巴 6:35
8	上主開啟瞎子的眼睛，上主使傴僂的人直身，上主愛慕那正義的人。	詠 11:7; 詠 145:14
9	上主對旅客加以保護，上主支持孤兒和寡婦，上主迷惑惡人的道路。	詠 68:6; 出 22:20-21
10	願上主永永遠遠為君王！熙雍！你的天主萬壽無疆！	詠 145:13; 出 15:18; 哀 5:19

這篇聖詠收羅其他聖詠和經卷的優美辭句，好像「真福八端」也是天主啟示的集大成。

~勝文神父~

歡迎把這通訊帶回家細閱

聖彌額爾禱文

聖彌額爾總領天使，在戰爭的日子裏保衛我們，免我們陷入魔鬼邪惡的陰謀，和奸詐的陷阱中，我們謙卑地祈求，但願上主譴責牠。上主萬軍的統帥，求你因上主的威能，把徘徊人間，引誘人靈，使其喪亡的撒殫及其他邪靈，拋下地獄裏去。亞孟。

Saint Stephen the Martyr

Stephen became the first Christian martyr following a complaint that the elderly widows of the Hellenist Christians were not receiving proper care from the Jewish Christian community in Jerusalem, which was dominated by the Hebrew-speaking majority.

Stephen belonged to this Hellenist group. The New American Bible notes that the Hellenists here were most likely Palestinian Jews who spoke only Greek. In contrast, the Hebrews referred to in the account of Stephen's death were probably Palestinian Jews who spoke Hebrew or Aramaic and also Greek. Together, they formed the Jerusalem Jewish Christian community. In general, the term Hellenist was applied to anyone who was culturally Greek. As a rule, the Hellenists did not necessarily have a problem with the Roman Empire, and they tended to maintain their own synagogues in Jerusalem (though they still venerated the temple). Many moved to Jerusalem as they grew old out of a desire to die and be buried in the holy city. Undoubtedly, some of these became the widows in our story.

In response to the aforementioned complaint, the Apostles ordained seven deacons specifically to attend to the temporal relief of the poor in the Hellenist Jewish Christian community. Stephen is the first named of these deacons. He was known for his wisdom and holiness. He was also a forceful preacher. It was this quality that would eventually set him on the path to his death.

Members of several synagogues challenged Stephen to a debate. Stephen apparently defeated them so badly that they wanted revenge. Humiliated, they accused Stephen of blasphemy against Moses and God. The Jewish authorities, already wary of the preaching of the Apostles and the growth of Jewish converts to their message, had Stephen arrested and dragged before the Sanhedrin. The primary allegation against him seems to be a claim that he said Jesus of Nazareth would destroy the temple and challenge the traditions established by Moses.

Interestingly, Stephen's defense seems to pit him against the temple and its sacrificial cult. This stands in sharp contrast to the majority of Jewish Christians at the time. While his reverence for the Law of Moses is clear, he suggests the temple cult is not a legitimate part of this law. For Stephen, Jesus was the one who restored the religion of Moses, whereas the temple was compared to the golden calf forged by Aaron in the desert. This argument was not well-received by the Sanhedrin. The rest is history, as indicated by the passage that began our reflection.

As the first Christian martyr, Stephen was declared a saint. He is the patron of altar servers, bricklayers, casket makers and, of course, deacons. He is often shown with stones, the Book of the Gospels, a small church and a palm frond. The palm branch symbolizes victory, triumph, peace and eternal life. Stephen's feast day is December 26.

Doug Culp, from the *Faith* magazine

Youth Announcements

St Monica's Youth Group (FYRE)
Youth group continues for another month in the community room, starting at 10:30AM! Feel free to drop by for some games and friendly chats😊In February next month we will be looking at abortion and euthanasia, led by Ryan and Gordon!

St. Monica's Parish
North Parramatta

ST MONICA'S
CATHOLIC PARISH AND PRIMARY SCHOOL COMMUNITY

Fourth Sunday in Ordinary Time - Year A

29th January 2023

Entrance Antiphon

Save us, O Lord our God! And gather us from the nations, to give thanks to your holy name, and make it our glory to praise you.

First Reading

ZEP 2:3; 3:12-13

Seek the Lord all you, the humble of the earth, who obey his commands. Seek integrity, seek humility: you may perhaps find shelter on the day of the anger of the Lord.
In your midst I will leave a humble and lowly people, and those who are left in Israel will seek refuge in the name of the Lord. They will do no wrong, will tell no lies; and the perjured tongue will no longer be found in their mouths. But they will be able to graze and rest with no one to disturb them.

The word of the Lord

Responsorial Psalm

PS 145

(R.) Happy the poor in spirit; the kingdom of heaven is theirs!

1. It is the Lord who keeps faith forever, who is just to those who are oppressed. It is he who gives bread to the hungry, the Lord, who sets prisoners free. *(R.)*
2. It is the Lord who gives sight to the blind, who raises up those who are bowed down, the Lord, who protects the stranger and upholds the widow and orphan. *(R.)*
3. It is the Lord who loves the just but thwarts the path of the wicked. The Lord will reign for ever, Zion's God, from age to age. *(R.)*

Second Reading

1 COR 1:26-31

Take yourselves, brothers, at the time when you were called: how many of you were wise in the ordinary sense of the word, how many were influential people, or came from noble families? No, it was to shame the wise that God chose what is foolish by human reckoning, and to shame what is strong that he chose what is weak by human reckoning; those whom the world thinks common and contemptible are the ones that God has chosen – those who are nothing at all to show up those who are everything. The human race has nothing to boast about to God, but you, God has made members of Christ Jesus and by God's doing he has become our wisdom, and our virtue, and our holiness, and our freedom. As scripture says: if anyone wants to boast, let him boast about the Lord.

The word of the Lord

Gospel Acclamation

Alleluia Alleluia
Rejoice and be glad; your reward will be great in heaven.
Alleluia! Alleluia!

Gospel

MT 5:1-12

Seeing the crowds, Jesus went up the hill. There he sat down and was joined by his disciples. Then he began to speak. This is what he taught them:

'How happy are the poor in spirit: theirs is the kingdom of heaven.
Happy the gentle: they shall have the earth for their heritage.
Happy those who mourn: they shall be comforted.
Happy those who hunger and thirst for what is right: they shall be satisfied.
Happy the merciful: they shall have mercy shown them.
Happy the pure in heart: they shall see God.
Happy the peacemakers: they shall be called sons of God.
Happy those who are persecuted in the cause of right: theirs is the kingdom of heaven.

'Happy are you when people abuse you and persecute you and speak all kinds of calumny against you on my account. Rejoice and be glad, for your reward will be great in heaven.'

The Gospel of the Lord

Communion Antiphon

Let your face shine on your servant. Save me in your merciful love. O Lord, let me never be put to shame, for I call on you.