

天主教華人牧民處

www.chinesechaplaincyparra.org

常年期第二十九主日 (甲年) 2023年10月22日



進堂詠

天主，我向你呼號，請你回答我；求你側耳聽我，俯聽我的祈禱。上主，求你護衛我，有如眼中的瞳仁；叫我藏身於你雙翼的庇護下。

讀經一 依撒意亞先知書 45:1, 4-6

上主牽著他的受傅者居魯士的右手，使他征服他面前的列國，解除列王的腰帶，並在他面前開啟城門，使門戶不再關閉；上主對他這樣說：

「為了我的僕人雅各伯，及我所揀選的以色列的原故，我指名召叫了你，給你起了這個稱號，縱然你還不認識我。

「我是上主，再沒有另一位；除我以外，沒有別的神；雖然你還不認識我，我卻武裝了你，為叫從東到西的人，都知道：除我之外，再沒有另一位。我是上主，再沒有另一位。」

—上主的話

答唱詠

詠96

【答】：請將光榮與威能，歸於上主。

領：請眾齊向上主高唱新歌；普世大地，請向上主謳歌！請在列邦中，傳述他的光榮；請在萬民中，宣揚他的奇功。【答】

領：因為上主偉大，應受讚美；他超越眾神，可敬可畏。萬邦的眾神，盡屬虛幻，只有上主造成了蒼天。

【答】

領：各民各族，請將光榮歸於上主；各家各戶，請將威能歸於上主。請將主名的光榮，歸於上主！請攜備祭品，進入他的庭院。【答】

領：請穿上聖潔的禮服，叩拜上主。普世大地，要在他面前戰戰兢兢！請在萬民中高呼：上主為王！他以正義公道，來治理萬邦。【答】

讀經二 致得撒洛尼人前書 1:1-5

保祿和息耳瓦諾及弟茂德，致書給在天主父及主耶穌基督內的得撒洛尼人的教會。願恩寵與平安與你們同在！

我們常為你們眾人感謝天主，在祈禱中時常記念你們；在天主和我們的父前，不斷記念你們因信德所做的工作、因愛德所受的勞苦、因盼望我們的主

耶穌基督所有的堅忍。

天主所愛的弟兄，我們知道你們是蒙召選的，因為我們把福音傳到你們那裡，不僅用言語，而且也藉德能和聖神，以及堅固的信心。

—上主的話

福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：你們應在世人前大放光明，將生命的話，顯耀出來。

眾：亞肋路亞。

福音

聖瑪竇福音 22:15-21

那時候，法利塞人商討，怎樣在言談上，叫耶穌落入圈套。

於是，法利塞人派自己的門徒和黑落德黨人，到耶穌面前，說：「師父，我們知道你是真誠的，按真理教授天主的道路，不顧忌任何人，因為你不看人的情面。現在，請你告訴我們：你以為如何？納稅給凱撒，可不可以？」

耶穌看破他們的惡意，就說：「假善人，你們為什麼要試探我？拿一個稅幣，給我看看！」他們便遞給他一塊「德納」。

耶穌對他們說：「這肖像和名號是誰的？」

他們對耶穌說：「凱撒的。」

耶穌對他們說：「那麼，凱撒的，就應歸還凱撒；天主的，就應歸還天主。」

—上主的話

領主詠

看，上主的眼睛常關注敬畏他的人，他的雙目常眷顧靠他仁慈的人；為使他們的性命，脫免死亡，使他們在飢饉時，生活如常。

聖言 導讀

被派遣來向耶穌提出問題的人，先說出一長串諂媚的言詞，這些話和耶穌後來簡短的回答，形成強烈的對比。

耶穌有如舊約中的天主，能透視人心，祂看穿對手們的詭計，先指責他們是「假善人」，然後以一個行動和一句話來答覆這個問題。首先，耶穌要求對手們出示一枚稅幣。這個行動說明耶穌自己身上沒有，而其對手身上則常常帶有這種錢幣。根據當時的了解，身上帶有錢幣，便是承認鑄造錢幣的皇帝的王權；因此，耶穌的要求，已經迫使祂的對手們在不知不覺中暴露了自己的偽善。

接著，耶穌要人們說出錢幣上的肖像和名號是誰的。按當時之情況，錢幣的正面是皇帝Tiberius的半身像，背面則刻有「凱撒Tiberius奧古斯都，奧古斯都、神的兒子」，這個錢幣反應出當時把皇帝當做神的「凱撒崇拜」。藉著這個行動，耶穌揭露對手屈服於崇拜外邦神明的帝國的事實。法利塞人其實也是真的接受羅馬帝國的統治，雖然可能並非心甘情願。

「凱撒的歸給凱撒，天主的歸給天主。」耶穌的這句話在歷史中已變成著名的諺語了。耶穌的話意義非常清楚，祂首先針對惡人的問題，要求他們把屬於凱撒的交給凱撒（並非「償還！」）；但耶穌立刻超越原來的問題而提出「把屬於天主的，給天主！」。這句話才是真正的重點，是耶穌有意加上去的。藉著這句話，祂把天主的要求置於凱撒之上：天主有權比任何國家要求得更多，祂要求是整個人（瑪六24），祂的要求超越任何人的要求（瑪十28）。耶穌並未落入惡人設下的圈套，使陰謀設計者徹底潰敗。

這段經文也顯示了耶穌的「政治觀」，祂拒絕熱忱派的暴力革命。祂的名言顯示出祂唯一的關心：突破一切困境，推展實現天國。國家的權力固然不可侵犯，但天主的權力更為優先。這是耶穌面對陰險對手時，所表現出來的態度。福音藉此教導一個「基本態度」，要求人先將天主置於一切之上，再因時、因地制宜地來面對任何可能的具體狀況。

歡迎把這通訊
帶回家細閱

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(普通話)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
助理司鐸：	張勇浩神父 (英、韓語) 電話：9630 1951 電郵： stmonicanp@bigpond.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

信仰探討講座 時間：逢星期日早上10時半 地點：堂區會議室。無須報名，歡迎參加。
查詢：Thomas Tse 0413 304 285

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10月28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

誦唸玫瑰經 十月特別敬禮聖母，邀請大家在十月的星期日，早上11時10分，到聖堂公唸玫瑰經。
10月29日 榮福奧蹟 聖母軍

聖奧斯定組將主辦**本地朝聖團**，讓教友學習本地教會的歷史和聖人的聖德。

日期/時間: 11月24日(星期五) 上午9時至下午1時半

費用: 每人\$20 (不包括交通費和午飯)

朝聖點: Wynard的聖博德堂和 North Sydney的聖瑪利亞麥基立小堂

報名: 請用附上的QR code 或填寫有關表格

填妥後請將表格連同所需費用於10月29日或11月5日交給Doris Au

截止報名日期: 11月5日(星期日)。名額有限，請從速報名，先到先得，額滿即止

查詢請致電牧民處熱線 0411 192 278



Restore Love Family Event 重拾愛與貞潔--家庭聚會 (英語舉行)

由身體神學專家 Simon Carrington 主講

日期: 2023年10月29日 (星期日) 下午2時至4時半

內容包括為12歲以上的年青人和家長的講座、朝拜聖體及修和聖事。

無須報名及費用全免，歡迎家長帶著12歲以上的子女，和有興趣的人士參加。詳情請參閱海報。

2023年十一月份特別彌撒 11月1日 (諸聖節、星期三) 及11月2日 (悼亡節、星期四)

上午9:15 (英語) 和 晚上7:30 (英粵雙語)

華人牧民處邀請香港獻主會士**馮景豪神父**，主持「與無玷聖母奉獻給天主」為主題的週年退省。

日期/時間: 11月30日(星期四) 下午5時至 12月2日(星期六) 下午4時

費用: 單人套房每人\$350; 夫婦或與朋友同房，每人\$320

地點: Carmelite Retreat Centre, 247 St Andrews Rd, Varroville NSW

報名: 請在聖堂大門領取報名表。亦歡迎網上報名: <https://forms.gle/N4GMAYKsjYWdmF246>

查詢: Eric Wong 黃智強 0417457688



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

本主日的答唱詠選自聖詠第 96 篇。

初期教會的聖詠譯本有以下註腳：「當重建聖殿時，達味的歌」；又在編年紀述達味君王把約櫃隆重遷入耶路撒冷時（見編上 16:23-33），人民詠唱此歌。因此學者推論，本詩是達味王為迎接約櫃莊嚴地遷入耶路撒冷的會幕時所撰（大約是公元前 1010 年，詳見撒下 6:12-19；編上 15-16），到以民被充軍往巴比倫後，回國重建聖殿時，人民重新詠唱這首歌（大約是公元前 515 年，詳見《厄上、下》和《蓋》、《匝 4:6-10》等）。全詩都邀請天下萬民，認識稱揚唯一全能的天主。初期教會的教父和學者，更進一步認為本詩寫的其實是「默西亞」。

答句出自第 7 節（各民各族，請將光榮歸於上主，各家各戶，請將威能歸於上主），詩人邀請萬民歸光榮與權能於上主，因為「默西亞」已完成了救恩。

第 1 節（請眾齊向上主歌唱新歌，普世大地，請向上主謳歌！）和第 3 節（請在列邦中，傳述他的光榮，請在萬民中，宣揚他的奇功），向上主高唱「新歌」，因為「默西亞時代」，即「新的時代」已來臨。列邦、異民（即非以色列人）都藉默西亞而得恩寵。

第 4 至 5 節（因為上主偉大，應受讚美，惟他超越眾神，可敬可畏。萬邦的眾神盡屬虛幻，但上主卻造成了蒼天），詩人指出唯有以色列的天主是真神，亦只有這真神才能派遣「默西亞」。

第 8 節（請將主名的光榮歸於上主！請進入他的庭院奉獻祭物），「他的庭院」指「教會」，「奉獻祭物」是新約的天主子民參與「默西亞」的祭宴，亦即是彌撒聖祭。教會藉彌撒歸光榮於上主。

第 9 至 10 節（請穿聖潔的禮服，叩拜上主，普世大地，要在他面前顫抖！請在萬民中高呼：上主為王！他穩定寰宇，使它不再動盪，他以正義公道來治理萬邦），詩人願皈依的人，以聖潔和正直的生活彰顯天主的光榮；而默西亞是君王，他必以公義審判普世。

~勝文神父



SOAP Reflection 22nd October

Scripture- Today's Gospel reading is one of many in which the Pharisees try to trick Jesus with a question that he cannot answer. In this case the dilemma presented by the Pharisees is political in nature rather than theological. They ask Jesus whether or not it is lawful for a Jew to pay tax to Caesar. The Pharisees ask this as a way to remove Jesus' popularity amongst the people as his preachings often criticised the pharisees. The trap is such that whether Jesus says yes or no the Pharisees gain a favourable outcome; if he says that it is lawful he will lose favour with the Jews but if he says it isn't lawful he could be arrested by the romans. So Jesus answers by saying quote "Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's." Thus remaining in the good graces of the local authorities whilst emphasising the fact that God is still above Caesar.

Observation- When reading the gospel what initially jumps out is Jesus' answer about the tax and the coin. The tax levy, the coins, the wealth that is demanded by Caesar belongs to Caesar. But why? I always wondered what does the face on the coin have to do with it belonging to Caesar over everyone else. After some reflection here is what I interpolated. The face on the coin shows the ruler of the land, it is a demonstration of dominion, power and sovereignty. Even now we display the monarch as a show of ownership and sovereignty. And so for people signs of material wealth and power are very important- that's why Caesar has his face on the coin. But for God, he requires no such thing. What he desires are virtues, for us to live in grace with him, and to have faith in him the material coins mean nothing to God. That's why Jesus says render to Caesar what is Caesar's and render God what is God's. The Pharisees' question frames itself as, should you devote coins to Caesar or to God. Jesus is saying God doesn't need the coin, if you do or don't give tax is of little concern, don't render what is Caesar's to God.

Application- I believe, when taking this Gospel into our everyday lives, the most valuable thing it provides us, as young catholics, is perspective. A perspective on what God wants from us, because for many of us and certainly myself we can sometimes get lost in what God wants from us and what we should or shouldn't be doing to have a good relationship with God. It reminds us that God isn't concerned about our material lives, how much money we earn, what house you live in etc. The way for us to have a greater relationship with him is through being virtuous and doing good. When Jesus says "... and to God, the things that are God's" he isn't saying give back material things to God, but to do good things for others and live a virtuous life in service of others for when we do good to others we give back to God. So in our everyday lives always remember that God is looking for good deeds in the service of others, that is how we can give back to him for all he has done for us.

Prayer- Dear Heavenly Father, we give thanks to you for providing us the greatest gift of all, the gift to serve others as you did for us. We pray for your continued and everlasting wisdom, and may we use it in the service of others. In your name we pray. Amen

- Raphael

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，使其喪亡的撒彈及其
他邪靈，拋下地獄裏去。亞孟。

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 games, friendly chats and discussing our new topic on 'Relationship with God through Prayer' led by a few of our youth leaders 😊





St. Monica's Parish

North Parramatta

ST MONICA'S
CATHOLIC PARISH AND PRIMARY SCHOOL COMMUNITY

Twenty-Ninth Sunday in Ordinary Time - Year A

22nd October 2023

Entrance Antiphon

To you I call; for you will surely heed me, O God; turn your ear to me; hear my words. Guard me as the apple of your eye; in the shadow of your wings protect me.

First Reading

Isaiah 45:1.4-6

Thus says the Lord to his anointed, to Cyrus, whom he has taken by his right hand to subdue nations before him and strip the loins of kings, to force gateways before him that their gates be closed no more:

It is for the sake of my servant Jacob, of Israel my chosen one, that I have called you by your name, conferring a title though you do not know me.

I am the Lord, unrivalled; there is no other God besides me. Though you do not know me, I arm you that men may know from the rising to the setting of the sun that, apart from me, all is nothing.

The word of the Lord

Responsorial Psalm

Ps 95

(R.) Give the Lord glory and honour.

1. O sing a new song to the Lord, sing to the Lord all the earth. Tell among the nations his glory and his wonders among all the peoples. (R.)
2. The Lord is great and worthy of praise, to be feared above all gods; the gods of the heathens are naught. It was the Lord who made the heavens. (R.)
3. Give the Lord, you families of peoples, give the Lord glory and power, give the Lord the glory of his name. Bring an offering and enter his courts. (R.)
4. Worship the Lord in his temple. O earth, tremble before him. Proclaim to the nations: 'God is king.' He will judge the peoples in fairness. (R.)

Second Reading

1 Thessalonians 1:1-5

From Paul, Silvanus and Timothy, to the Church in Thessalonika which is in God the Father and the Lord Jesus Christ; wishing you grace and peace from God the Father and the Lord Jesus Christ.

We always mention you in our prayers and thank God for you all, and constantly remember before God our Father how you have shown your faith in action, worked for love and persevered through hope, in our Lord Jesus Christ.

We know, brothers, that God loves you and that you have been chosen, because when we brought the Good News to you, it came to you not only as words, but as power and as the Holy Spirit and as utter conviction.

The word of the Lord

Gospel Acclamation

Alleluia, alleluia!

Shine on the world like bright stars; you are offering it the word of life.

Alleluia!

Gospel

MATTHEW 22:15-21

The Pharisees went away to work out between them how to trap Jesus in what he said. And they sent their disciples to him, together with the Herodians, to say, 'Master, we know that you are an honest man and teach the way of God in an honest way, and that you are not afraid of anyone, because a man's rank means nothing to you. Tell us your opinion, then. Is it permissible to pay taxes to Caesar or not?' But Jesus was aware of their malice and replied, 'You hypocrites! Why do you set this trap for me? Let me see the money you pay the tax with.' They handed him a denarius, and he said, 'Whose head is this? Whose name?' 'Caesar's' they replied. He then said to them, 'Very well, give back to Caesar what belongs to Caesar – and to God what belongs to God.'

The Gospel of the Lord

Communion Antiphon

Behold, the eyes of the Lord are on those who fear him, who hope in his merciful love, to rescue their souls from death, to keep them alive in famine.

