

# 天主教華人牧民處

www.chinesechaplaincyparra.org



常年期第三十一主日 (甲年) 2023年11月5日

## 進堂詠

上主，我的天主，求你不要捨棄我，求你不要遠離我。我的上主，我的救助，求你速來護佑我。

## 讀經一 瑪拉基亞先知書 1:14-2:2,8-10

萬軍的上主說：我是大王。我的名在異民中，必受敬畏。司祭們！這是向你們提出的警告：如果你們不聽從，不把光榮我名的事，放在心上一萬軍的上主說——我必使詛咒，臨到你們身上，必使你們的祝福，變為詛咒。

你們離棄了正道，使許多人在法律上跌倒；你們破壞了我和肋未所立的盟約——萬軍的上主說。為此，我也使你們受全體人民輕慢鄙視，因為你們沒有遵行我的道，在施教上，只顧私人情面。

我們不是共有一個父親嗎？不是同一個天主，造生了我們嗎？為什麼我們彼此欺騙，褻瀆我們祖先的盟約？

—上主的話

## 答唱詠 詠 131

【答】：上主，求你護佑我的靈魂，得享你的平安。

領：上主，我的心靈不知驕傲蠻橫；我的眼目不知高視逞能。偉大驚人的事，我不想幹；超過能力的事，我不想辦。【答】

領：我只願我的心靈，得享平靜與安寧。就像斷乳的幼兒，在他母親的懷抱中，我願我的心靈在我內，與那幼兒相同。【答】

領：以色列！請仰賴上主，從現今，一直到永遠！【答】

## 讀經二 致得撒洛尼人前書 2:7-9,13

弟兄姊妹們：

我們慈祥地對待你們，像撫育自己孩子的母親。我們如此眷愛你們，不但願意將天主的福音，交給你們，而且也願意將我們的性命，交給你們，因為你們是我們所疼愛的。弟兄們，你們應回想我們的勤勞和辛苦：我們向你們宣講天主的福音時，黑夜白日工作，免得加給你們任何人負擔。

為此，我們不斷感謝天主，因為你們聽到我們所傳佈的，天主的言語，並沒有拿它當人的言語，而實在當天主的言語，領受了；這言語，在你們信者身上，發生了效力。

—上主的話

## 福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：你們的父只有一位，就是天上的父。你們的導師只有一位，就是默西亞。

眾：亞肋路亞。

## 福音 聖瑪竇福音 23:1-12

那時候，耶穌對民眾和他的門徒說：

「經師和法利塞人，坐在梅瑟的講座上，凡他們對你們所說的，你們要行要守；但不要照他們的行為去做，因為他們只說不做。他們把沉重得難以負荷的擔子捆好，放在別人肩上，自己卻不肯用一個指頭動一下。他們所做的一切工作，都是為叫人看；為此，他們把經匣放寬，衣縫加長；他們又喜愛筵席上的首位，會堂中的上座；喜愛人在街市向他們致敬，稱他們為『辣彼』（師父）。

「至於你們，卻不要被稱為『辣彼』，因為你們的師父，只有一位，你們眾人都是兄弟；你們也不要在此世上稱任何人為父，因為你們的父，只有一位，就是天上的父。你們也不要被稱為導師，因為你們的導師，只有一位，就是默西亞。

「你們中最大的，該作你們的僕役。凡高舉自己的，必被貶抑；凡貶抑自己的，必被高舉。」

—上主的話

## 領主詠

上主，請你將生命的道路，指示給我，唯有在你面前，才有圓滿的喜樂。

## 聖言 導讀

耶穌赤裸裸地指責法利塞人，只在乎在人前獲得光榮面子，不追求天主的光榮：「他們把經匣放寬，衣縫加長，又處處爭奪上座，喜愛人們向他們致敬，稱呼其為『辣彼』。」

經匣是一種很小的木盒，裏面放有一小段「妥拉」經文，猶太人將之繫於額頭和手臂上，表達他們時時記得上主的法律（出十三16；申六8）。衣縫則是指連在外衣上面的縫頭，作用也是在於提醒猶太人時時「想起上主的誡命」（戶十五37-40）。

耶穌指責法利塞人故意加大經匣，加長衣縫，使之更為醒目，並且爭求上座高位及他人的稱讚。對瑪竇而言，這一切是他們尋求自我滿足，「一切都是為叫人看見」，尋求人前的光榮，而非天主的讚賞。

## 弟兄（姊妹）的團體

瑪竇把耶穌的教導應用成為團體生活的規則，團體中只有一位「辣彼」，就是耶穌。基督徒團體應該是一個弟兄姊妹的團體，團體中每一位成員完全平等、地位一樣：「你們眾人都是兄弟」。初期教會團體中，基督徒都彼此以弟兄相互稱呼。

這種弟兄（姊妹）般的態度，是真正支持團體生活的基礎。瑪竇把這個理想視為耶穌基督團體的基本了解，基督徒的經師和老師不可自認為高於團體成員，而應該將自己整合融入弟兄姊妹團體之中，成為一位弟兄（參閱：格前十二）。今日教會中的各種服務人員，尤其應該面對這個基本態度作更多的自我反省、批判與悔改。

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

<b>牧民處熱線電話</b>	<b>0411 192 278</b> 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： <a href="mailto:shingmanlam@gmail.com">shingmanlam@gmail.com</a>
助理司鐸：	張勇浩神父 (英、韓語) 電話：9630 1951 電郵： <a href="mailto:stmonicanp@bigpond.com">stmonicanp@bigpond.com</a>
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： <a href="mailto:shingmanlam@gmail.com">shingmanlam@gmail.com</a>
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 電郵： <a href="mailto:stmonicanp@bigpond.com">stmonicanp@bigpond.com</a>

**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11月11日和25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

## 「聖經人物趣談」講座

林神父主持，於11月12日和19日(星期日)，下午1時半至2時，在禮堂舉行，歡迎參加。

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 或填寫連結表格：<https://forms.gle/fqVeDj1AYFgixNtUA>

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



## 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](mailto:write.the.word.2024@gmail.com)



## Youth Corner 5th November

**Scripture-** Today's Gospel reading is from the book of Matthew, specifically 23:1-12.

**Observation-** In the passage, Jesus is preaching to the crowds and his disciples about the pitfalls already suffered by the Pharisees who are meant to be role models for the faithful. He explains, quite eloquently, that while they may preach the faith, in reality they contradict its core tenets in their everyday lives. Reading through this passage, it was interesting to observe just how corrupt and prideful the Pharisees have become – something that is a common thread throughout the whole Gospel. However, while we may not like to think it, we are much closer to the Pharisees than we often wish to admit. At the crux of this passage is Jesus' warning against hypocrisy. As I mentioned, the Pharisees who preach the word of God, who preach selflessness and humility, go out of their way to show the people how 'holy' they are, and how much discomfort they put on themselves in order to pray. By doing this they draw away from the purpose of prayer, and instead seek self-gratification. This is a trap we fall into ourselves. Jesus, however, offers us a way to escape this pitfall – humility.

**Application-** Humans are social creatures and by virtue of that, we often desire to be seen in the best light by others. This can come in many forms, but by prioritising this, we risk falling into pride and vanity. Furthermore, when we feel criticised or judged, it can often go a long way to making us feel small and weak. That being said, Jesus isn't saying that we should make ourselves invisible and only focus on ourselves. Instead, he offers us another path, that of humility. Humility means understanding that we are not the most important, or the greatest, and when we reach this understanding and implement it in our daily lives it becomes so much easier to carry out our heavenly mandate – to love others. When we get rid of all obstacles by lowering ourselves, it becomes so much easier to put others first, and to share the love of Christ. In doing so, we also exalt ourselves, we let true goodness that is free of ulterior motive shine through and become a role model for those around us. It may be difficult to let go of perceptions we've carried around for our whole lives, but doing so will give us a clear path to better living.

**Prayer-** Dear Lord, please help us cast away all false images of ourselves. Help us to stay true to your mission and not be misguided by false perceptions and a need for self-gratification. Guide us towards the path of humility, so that we may put others and You above everything else. Amen

Rashane

本主日答唱詠選自聖詠 131 篇。這是十五首昇階聖詠（即詠 120-134 篇，共十五首）的其中一首。有傳統說耶路撒冷聖殿入口有十五級石階，以色列子民上聖殿時，踏上一石階就唱一首聖詠（故有「昇階之歌」這說法）。也有學者認為這十五篇「登聖殿歌」，是以色列人到耶路撒冷朝聖旅途時祈禱用的詩歌，內含對天主的讚美和懇求。我國音樂家江文也先生在 1947 年把這篇聖詠譜上中樂並以國語詠唱，收錄在《頌恩》歌集內（見新版《頌恩》第 330 首「天真」）。

原文雖有註明是達味君王所作，但現今的學者多認為本詩是充軍以後的作品，即是後來的詩人假借前人達味君王的名字而寫，但無損這篇聖詠的神聖。本詩只有三節，彌撒內亦讀畢整首聖詠。

第 1 節（上主，我的心靈不知驕傲蠻橫，我的眼目不知高視逞能；偉大驚人的事，我不想幹，超過能力的事，我不想辦），詩人表明人在無限偉大的天主前只能謙卑，連續用「不知」和「不想」去表達：就算是美輪美奐的聖殿，仍無法與創造一切的天主相比。

第 2 節（我只願我的心靈，得享平靜與安寧；就像斷乳的幼兒，在他母親的懷抱中，我願我的心靈在我內，與那幼兒相同），詩人用伏在母懷的嬰孩這幅圖像，表示跟隨天主的人可以完全依賴這位極仁慈的天主。

第 3 節（以色列！請仰賴上主，從現今一直到永久！），是詩人邀請天主子民向上主呼求。教會的祈禱延續這祈禱，直到圓滿的新天新地。

~勝文神父

### 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。

### 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

Thirty First Sunday in Ordinary Time - Year A

5th November 2023

### Entrance Antiphon

Forsake me not, O Lord, my God; be not far from me! Make haste and come to my help, O Lord, my strong salvation!

### First Reading

Malachi 1:14-2:8-10

I am a great king, says the Lord of hosts, and my name is feared throughout the nations. And now, priests, this warning is for you. If you do not listen, if you do not find it in your heart to glorify my name, says the Lord of hosts, I will send the curse on you and curse your very blessing. You have strayed from the way; you have caused many to stumble by your teaching. You have destroyed the covenant of Levi, says the Lord of hosts. And so I in my turn have made you contemptible and vile in the eyes of the whole people in repayment for the way you have not kept to my paths but have shown partiality in your administration.

Have we not all one Father? Did not one God create us? Why, then, do we break faith with one another, profaning the covenant of our ancestors?

*The word of the Lord*

### Responsorial Psalm

Ps 130

(R.) In you, Lord, I have found my peace.

1. O Lord, my heart is not proud nor haughty my eyes. I have not gone after things too great nor marvels beyond me. (R.)
2. Truly I have set my soul in silence and peace. A weaned child on its mother's breast, even so is my soul. (R.)
3. O Israel, hope in the Lord both now and for ever. (R.)

### Second Reading

1 Thessalonians 2:9,13

Like a mother feeding and looking after her own children, we felt so devoted and protective towards you, and had come to love you so much, that we were eager to hand over to you not only the Good News but our whole lives as well. Let me remind you, brothers, how hard we used to work, slaving night and day so as not to be a burden on any one of you while we were proclaiming God's Good News to you.

Another reason why we constantly thank God for you is that as soon as you heard the message that we brought you as God's message, you accepted it for what it really is, God's message and not some human

thinking; and it is still a living power among you who believe it.

*The word of the Lord*

### Gospel Acclamation

Alleluia, alleluia!

You have one Father, your Father in heaven; you have one teacher: the Lord Jesus Christ. Alleluia!

### Gospel

MATTHEW 23:1-12

Addressing the people and his disciples Jesus said, 'The scribes and the Pharisees occupy the chair of Moses. You must therefore do what they tell you and listen to what they say; but do not be guided by what they do: since they do not practise what they preach. They tie up heavy burdens and lay them on men's shoulders, but will they lift a finger to move them? Not they! Everything they do is done to attract attention, like wearing broader phylacteries and longer tassels, like wanting to take the place of honour at banquets and the front seats in the synagogues, being greeted obsequiously in the market squares and having people call them Rabbi.

'You, however, must not allow yourselves to be called Rabbi, since you have only one Master, and you are all brothers. You must call no one on earth your father, since you have only one Father, and he is in heaven. Nor must you allow yourselves to be called teachers, for you have only one Teacher, the Christ. The greatest among you must be your servant. Anyone who exalts himself will be humbled, and anyone who humbles himself will be exalted.'

*The Gospel of the Lord*

