

天主教華人牧民處

www.chinesechaplaincyparra.org



我們的主、耶穌基督、普世君王節（甲年） 2023年11月26日

進堂詠

那被宰殺的羔羊，堪受權能、富裕、智慧、勇毅和尊威；願光榮與權能，歸於他，直到萬世萬代。

讀經一 厄則克耳先知書 34:11-12,15-17

吾主上主這樣說：看，我要親自去尋找我的羊，我要親自照顧我的羊。如同牧人在羊群失散的那日，怎樣尋找他的羊，我也怎樣尋找我的羊；我要把那些曾在陰雲和黑暗之日，四散在各地的羊，從那些地方救回來。

我要親自牧放我的羊，親自使他們臥下——吾主上主的斷語——失落的，我要尋找；迷路的，我要領回；受傷的，我要包紮；病弱的，我要療養；肥胖和強壯的，我要看守；我要按正義牧放他們。

我的羊群啊！關於你們，吾主上主這樣說：看，我要在羊與羊，綿羊與山羊之間，施行審判。

—上主的話

答唱詠 詠 23

【答】：上主是我的牧者，我實在一無所缺。

領：上主是我的牧者，我實在一無所缺。他使我躺在青綠的草場。【答】

領：他領我走近幽靜的水旁，還使我的心靈得到舒暢。他為了自己的名號，領我踏上了正義的坦途。【答】

領：在我對頭面前，你為我擺設了筵席；在我的頭上傳油，使我的杯爵滿溢。

【答】

領：在我一生歲月裡，幸福與慈愛常隨不離；我將住在上主的殿裡，直至悠遠的時日。【答】

讀經二 致格林多人前書 15:20-26,28

弟兄姊妹們：

基督確實從死者中復活了，做了死者的初果。因為，死亡既因一人而來，死者的復活，也因一人而來；就如在亞當內，眾人都死了，照樣，在基督內，眾人都要復活；不過，各人要依照自己的次第：首先是作為初果的基督，然後，是在基督再來時，屬於基督的人，再後，才是結局；那時，基督將消滅一切率領者、一切掌權者和大能者，把自己的王權，交於天主父。

因為，基督必須為王，直到把一切仇敵，屈伏於他的腳下。最後被毀滅的仇敵，便是死亡。萬物都屈伏於子以後，子自己也要屈伏於那使萬物屈服於自己的父，好叫天主成為萬物之中的萬有。

—上主的話

福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：奉上主之名而來的，應受讚頌！那要來的、我們祖先達味之國，應受讚頌！

眾：亞肋路亞。

福音

聖瑪竇福音 25:31-46

那時候，耶穌對門徒說：「當人子在自己的光榮中，與眾天使一同降來時，那時，他要坐在光榮的寶座上；一切民族，都要聚在他面前。他要將他們彼此分開，如同牧人分開綿羊和山羊一樣：把綿羊放在自己的右邊，山羊在左邊。」

「那時，君王要對那些在他右邊的說：我父所祝福的，你們來吧！承受自創世以來，給你們預備了的國度吧！因為我餓了，你們給了我吃的；我渴了，你們給了我喝的；我作客，你們收留了我；我赤身露體，你們給了我穿的；我患病，你們看顧了我；我在監裡，你們來探望過我。」

「那時，義人回答君王說：主啊！我們什麼時候見過你飢餓，而供養了你，或口渴，而給了你喝的？我們什麼時候見了你作客，而收留了你，或赤身露體，而給了你穿的？我們什麼時候見你患病，或在監裡，而來探望過你？」

「君王便回答他們說：我實在告訴你們：凡你們對我這些最小兄弟中的一個所做的，就是對我做的。」

「然後，君王又對那些在左邊的說：可咒罵的，離開我，到那給魔鬼和他的使者預備的永火裡去！因為我餓了，你們沒有給我吃的；我渴了，你們沒有給我喝的；我作客，你們沒有收留我；我赤身露體，你們沒有給我穿的；我患病或在監裡，你們沒有來探望我。」

「那時，他們也要回答說：主啊！我們幾時見了你飢餓，或口渴，或作客，或赤身露體，或有病，或坐監，而我們沒有給你效勞？」

「那時，君王回答他們說：我實在告訴你們：凡你們沒有給這些最小兄弟中的一個做的，就是沒有給我做。『這些人要進入永罰，而那些義人，卻要進入永生。』」

—上主的話

領主詠

上主永遠高坐為王；上主必以平安，祝福他的人民。

聖言 導讀

瑪竇福音的末世言論中有兩個高峰，首先是「人子來臨的先兆」（二四29-31），其次是「世界末日的審判」（二五31-46），而這段經文就是本主日的福音內容。這是一個刻意安排的審判場面：「人子在光榮中，與眾天使一同降來……一切的民族都要聚在他面前。」它不是一個比喻，而是一個圖像性的「啟示言論」：人子坐在審判寶座上，分別義人和罪人，並且給予決定性的判決：永罰或永生（二五46）。最後審判時的標準是具體地愛近人的行動，因為耶穌自己和一切受苦的人認同：「你們對我這些最小兄弟中的一個所做的，就是對我做的。」

最後的判決是根據每個人作為而訂的，每一個人都要站立在審判寶座前，依據他是否有愛德行為而被審判。雖然「一切民族」都聚集在審判寶座前，但這裡卻明顯的並非「民族性的集體審判」，而是針對每一個人獨立施行的審判。

如何了解審判的人子和最小者的認同呢？人子之所以如此說話，一方面因為祂曾經在人群中生活，立下了愛的榜樣，並要求大家照樣去行；另一方面祂現在以生活的、末世的審判者的身分再次出現，要求大家交帳。這裡我們清楚的看出現世和未來的關係：審判的君王（人子）就是曾在世上生活的耶穌。

這些「最小者」是人子的「兄弟」，這樣的思想大概來自於信仰團體中彼此以兄弟稱呼（五22-24），但在普世性福傳和末世性審判的視野中，被擴展到一切的人。福音強調這是一個施於「一切民族」的審判，暗示在福音經文形成之時，福傳時代業已開展，因此，普世各民族都將面臨末世性人子的審判。

經文最後以極簡短的方式敘述了審判的執行：忽略而未實行愛德誠命的人，必遭受永遠的處罰；而義人則將獲得永生。這個經文所描繪的圖像，當然不能被了解為具體的審判過程；作者的目的是在於強調審判者人子的話具有決定性的效力。這是初期教會對耶穌愛德誠命繼續反省後，以令人印象深刻的方式呈現出來的結果。

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
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 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

聖母無玷始胎節

2023年12月8日(星期五)

彌撒時間：

早上 9:15 (英語)

晚上 7:30 (英粵雙語)



為主教基金籌款

今日本堂將為主教基金收取特別捐獻，支持幫助教區各位牧民工作者，包括探訪醫院、監獄等牧靈部成員。閣下可取用放在聖堂大門的特備信封，或用附上的二維碼捐款。謝謝大家慷慨解囊。



歡迎把這通訊
帶回家細閱



Youth Corner 26th November

Scripture: In Matthew 25:31-46, Jesus teaches His disciples that God will judge who is worthy of eternal life and who is not by examining how individuals have treated other people in their lives.

Observation: In this story, people who performed acts of compassion, such as giving food to the hungry, welcoming strangers, visiting the sick were deemed to be deserving of entering God's kingdom, and those who failed to perform acts of compassion were judged to not be deserving of entering God's kingdom. Jesus shows us that people will be judged by not only what they do, but what they failed to do. To be morally good and virtuous, in the eyes of God, is not solely defined by actively avoiding doing harmful acts to other people, such as stealing their property or bullying them. Demonstrating moral virtues such as kindness and compassion also requires people to recognise the needs of other people, particularly the vulnerable and needy, and actively take steps to address their needs. It is only through the compassion of humans that the needs of people who are vulnerable, poor and needy will be met. For God, actively demonstrating compassion is important because He cares deeply about the dignity and wellbeing of the humans that He has created. God is aware of, and cares about people's lives and how they are being treated by others. God notices when humans are being degraded, ignored, or shown care and provided with help and emotional support. This is why Jesus says, 'in so far as you did this to the least of these brothers of mine, you did it to me.'

Application: In order for us to respond to God's calling to be people who are motivated by and act on our compassion for other people, we must reflect on the internal thoughts and attitudes that prevent us from showing that compassion or feeling empathy for others. For many people, indifference to the lives of other people, particularly others who are not like us in our personal histories, cultural background, experiences is a major barrier to showing compassion for others. This indifference often manifests in a belief that we should care more, or only care about the welfare of people who are close to others or who are like us, like our family members or friends, or only care about problems that affect us. The implication is that problems that affect other people, like the homeless, asylum seekers or victims of domestic violence, are not our problem to deal with. We must overcome this apathy and choose to care for other people who are not like us. Recognising the universality of human rights and dignity can help us care about the needs and wellbeing of people who we consider strangers.

Prayer: Dear God, help us to respond to your calling to love and show care to strangers by guiding our hearts. Remove any apathy that may prevent us from showing this love and compassion and help us to recognise your image and likeness in all those we encounter. Help us to develop the moral courage we need to respond to the needs of others, so that those who are vulnerable, who are suffering and in distress will also feel your love through our words and actions.
- Rachel

基督君王節甲年讀經所選的聖詠第23篇，肯定是最為人熟悉的聖詠。原文標明是「達味的歌」，是達味的作品。頗大機會是達味由一個牧羊人成為君王，再征服耶路撒冷，隆重地把約櫃和會幕遷入聖城後，有感而發寫成對上主的讚美和祈求（歷史記載詳見撒下2-6章）。

舊約多次稱天主為「以色列的牧者」（見創48:15; 49:24; 依40:11等），耶穌亦以「善牧」自喻（見若10:11,14）。這聖詠完全描寫善牧基督怎樣牧放祂的羊群，亦是基督君王怎樣照管祂的子民。

第2節（他使我臥在青綠的草場，又領我走近幽靜的水旁），善牧基督帶領羊群進食飲水，君王基督把自己成為天主子民的食糧飲品。早期教會的教父註釋：草場和水旁即暗指基督聖體寶血。

第4節（你的牧杖和短棒，是我的安慰舒暢），基督善牧為保護子民，用聖言與聖事（牧杖和短棒所指）引領羊群；基督君王為免天主子民與凶險（罪惡和死亡），犧牲自己在一長一短的兩條木所造的十字架上。

第5節（在我對頭面前，你為我擺設了筵席；在我的頭上傳油，使我的杯爵滿溢），筵席就是基督讓天主子民在彌撒中盡享恩寵，頭上傳油就是基督讓信友領受和活出君王職。第6節（我將住在上主的殿裡，直至悠遠的時日）指人一生的盡頭不是死亡，而是基督早已預備好永生的天國。這些都是基督君王為全體天主子民的德政。

~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 some games and friendly chats! Our topic for December is Social Justice 😊

Christmas Party

We will be having our annual Christmas party on the 16th December (Saturday night) at 6PM in the hall! Come along for a fun night as we reflect on the past year ~





St. Monica's Parish

North Parramatta

ST MONICA'S
CATHOLIC PARISH AND PRIMARY SCHOOL COMMUNITY

Our Lord Jesus Christ, King of the Universe - Year A 26th November 2023

Entrance Antiphon

How worthy is the Lamb who was slain, to receive power and divinity, and wisdom and strength and honour. To him belong glory and power for ever and ever.

First Reading

Ezekiel 34:11-12,15-17

The Lord says this: I am going to look after my flock myself and keep all of it in view. As a shepherd keeps all his flock in view when he stands up in the middle of his scattered sheep, so shall I keep my sheep in view. I shall rescue them from wherever they have been scattered during the mist and darkness. I myself will pasture my sheep, I myself will show them where to rest – it is the Lord who speaks. I shall look for the lost one, bring back the stray, bandage the wounded and make the weak strong. I shall watch over the fat and healthy. I shall be a true shepherd to them.

As for you, my sheep, the Lord says this: I will judge between sheep and sheep, between rams and he-goats.

The word of the Lord

Responsorial Psalm

Ps 22

(R.) The Lord is my shepherd; there is nothing I shall want.

1. The Lord is my shepherd; there is nothing I shall want. Fresh and green are the pastures where he gives me repose. (R.)
2. Near restful waters he leads me, to revive my drooping spirit. He guides me along the right path; he is true to his name. (R.)
3. You have prepared a banquet for me in the sight of my foes. My head you have anointed with oil; my cup is overflowing. (R.)
4. Surely goodness and kindness shall follow me all the days of my life. In the Lord's own house shall I dwell for ever and ever. (R.)

Second Reading

1 Corinthians 15:20-26,28

Christ has been raised from the dead, the first-fruits of all who have fallen asleep. Death came through one man and in the same way the resurrection of the dead has come through one man. Just as all men die in Adam, so all men will be brought to life in Christ; but all of them in their proper order: Christ as the first-fruits and then, after the coming of Christ, those who belong to him. After that will come the end, when he hands over the kingdom to God the Father, having done away with every sovereignty, authority and power. For he must be king until he has put all his enemies under his feet and the last of the enemies to be destroyed is death. And when everything is subjected to him, then the Son himself will be subject in his turn to the One who subjected all things to him, so that God may be all in all.

The word of the Lord

Gospel Acclamation

Alleluia, alleluia!

Blessings on him who comes in the name of the Lord! Blessings on the coming kingdom of our father David!

Alleluia!

Gospel

MATTHEW 25:31-46

Jesus said to his disciples: 'When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat on his throne of glory. All the nations will be assembled before him and he will separate men one from another as the shepherd separates sheep from goats. He will place the sheep on his right hand and the goats on his left. Then the King will say to those on his right hand, "Come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me, sick and you visited me, in prison and you came to see me." Then the virtuous will say to him in reply, "Lord, when did we see you hungry and feed you; or thirsty and give you drink? When did we see you a stranger and make you welcome; naked and clothe you; sick or in prison and go to see you?" And the King will answer, "I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me." Next he will say to those on his left hand, "Go away from me, with your curse upon you, to the eternal fire prepared for the devil and his angels. For I was hungry and you never gave me food; I was thirsty and you never gave me anything to drink; I was a stranger and you never made me welcome, naked and you never clothed me, sick and in prison and you never visited me." Then it will be their turn to ask, "Lord, when did we see you hungry or thirsty, a stranger or naked, sick or in prison, and did not come to your help?" Then he will answer, "I tell you solemnly, in so far as you neglected to do this to one of the least of these, you neglected to do it to me." And they will go away to eternal punishment, and the virtuous to eternal life.'

The Gospel of the Lord

Communion Antiphon

The Lord sits as King for ever.

The Lord will bless his people with peace.

