

天主教華人牧民處

www.chinesechaplaincyparra.org



四旬期第二主日 (乙年)

2024年2月25日

進堂詠

我心中時常在想：你應該尋求他的儀容。上主，我在尋求你的儀容。求你不要向我掩住你的臉面。

讀經一 創世紀22:1-2,9,10-13,15-18

那時候，天主試探亞巴郎，說：「亞巴郎！」亞巴郎回答說：「我在這裡。」天主說：「帶你心愛的獨生子依撒格，到摩黎雅地方去，在我要指給你的一座山上，將他獻為全燔祭。」當他們到了天主指給亞巴郎的地方，亞巴郎便在那裡，築起一座祭壇，擺好木柴，將兒子依撒格捆好，放在祭壇的木柴上。

亞巴郎正伸手舉刀，要宰獻自己的兒子時，上主的使者從天上，對亞巴郎大聲說：「亞巴郎！亞巴郎！」亞巴郎回答說：「我在這裡。」使者說：「不可在這孩子身上下手，不要傷害他！我現在知道你實在敬畏天主，因為你為了我，竟然連自己的獨生子，也不顧惜。」

亞巴郎舉目一望，見有一隻公綿羊，兩角纏在灌木中，於是前去取了那隻公綿羊，代替自己的兒子，獻為全燔祭。上主的使者由天上，又呼喚亞巴郎說：「我指著自己起誓——上主的斷語——因為你做了這事，沒有顧惜你的獨生子，我必多多降福你，使你的後裔繁多，如同天上的星辰，如同海邊的沙粒。你的後裔，必佔領他們仇敵的城門；地上萬民，都要因你的後裔，而蒙受祝福，因為你聽從了我的話。」

—上主的話

答唱詠

詠116

【答】：我要在活人的地域，在上主面前行走。

領：雖然說我已痛苦萬分，但是我仍然抱有信心。上主的聖者去世，在上主眼中，十分珍貴。【答】

領：我的上主！我是你的僕役，是你婢女的兒子。你解除了我的鎖鍊，我要向你獻上讚美之祭；我要呼號上主的名字。【答】

領：我要在眾百姓面前，在上主聖殿的庭院裡，在你——耶路撒冷中間，向上主還我的誓願。【答】

讀經二 致羅馬人書8:31-34

弟兄姊妹們：

如果天主偕同我們，誰能反對我們

呢？天主既然沒有憐惜自己的兒子，反而為我們眾人，把他交出來，豈不也把一切，與他一同賜給我們嗎？誰能控告天主所揀選的人呢？是使人成義的天主嗎？誰能定他們的罪？是那已死，或更好說已復活，現今在天主右邊，代我們轉求的基督耶穌嗎？

—上主的話

福音前歡呼

領：基督、天主聖言，願光榮歸於你。

眾：基督、天主聖言，願光榮歸於你。

領：雲中有聲音說：「這是我的愛子，你們要聽從他！」

眾：基督、天主聖言，願光榮歸於你。

福音

聖馬爾谷福音9:2-10

那時候，耶穌帶著伯多祿、雅各伯和若望，單獨帶領他們上了一座高山，在他們面前變了容貌：耶穌的衣服發光，那樣潔白，世上沒有一個漂布的，能漂得那樣白。厄里亞和梅瑟，也顯現給他們，正在同耶穌談論。伯多祿於是開口對耶穌說：「師父，我們在這裡真好！讓我們搭三個帳棚：一個為你，一個為梅瑟，一個為厄里亞。」伯多祿原來不知道該說什麼，因為他們都嚇呆了。當時，有一團雲彩，遮蔽了他們，從雲中有聲音說：「這是我的愛子，你們要聽從他！」他們忽然向四周一看，見不到任何人，只有耶穌同他們在一起。

他們從山上下來的時候，耶穌囑咐他們，非等人子從死者中復活後，不要將他們所見的，告訴任何人。他們遵守了這話，卻彼此討論：從死者中復活是什麼意思。

—上主的話

領主詠

這是我的愛子，我所喜悅的，你們要聽從他。

聖言 導讀

耶穌顯容事件發生在「六天後」，也就是在這段敘述的前面，報導的「斐理伯的凱撒勒雅」事件（八27-九1）以後的「第七天」。這個時間的提示含有一個更深的意義：以前梅瑟領受天主的法律和誠命時，曾在西乃山上停留了四十天。在「第七天」上主從雲彩中召叫了他（參閱：出二四16），因此，在舊約的傳統中第七天就是神顯現的日子。

馬爾谷將山上發生的事件描寫為「耶穌容貌改變」，三位門徒看見的外在變化是耶穌的「衣服發光」，變成無比潔白。因此耶穌改變容貌的意思，大概並不是預先顯示祂復活後的身體，而更是祂在末日光榮顯現時的光華形象（八38），亦即祂在天父內本來就具有的光榮（參閱：若十七5）。

伯多祿建議搭建「帳棚」，使人憶起天主最初在人間居住的「會幕」，這也是後來猶太教帳棚節所慶祝的主題。但是伯多祿的建議完全不恰當，他只是希望給予目前所經歷的「轉化的世界」，加上一個制度框架而使之固定下來。

福音作者清楚指出伯多祿（和門徒們）根本不明瞭眼前所發生的事，這個「門徒的不了解」也是整部福音書的重要主題之一。而門徒們之所以害怕得嚇呆了，也是猶太傳統中，人們看見神顯現時的「正常」反應。

顯現結束後，一切恢復原初的「平靜」，除了耶穌以外，門徒剛才所見的一切都消失了。他們的眼光只能集中在耶穌身上，只能聆聽祂的教導，耶穌是他們生命方向的唯一指引。

下山時，耶穌囑咐他們，「非等人子從死者中復活後」不要透露任何事情。意思是要直到耶穌被釘死並且復活以後，門徒才會明白，默西亞耶穌不只是大能的「天主子」，而且也是必須受許多苦、被殺害的「人子」（八31）。耶穌面對苦難時完全信賴的態度，更清楚地表現出天主子的身分。門徒（以及後世一切基督徒）必須如此認識、信從並宣講耶穌基督。

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 傳真：9630 8738 電郵： stmonicanp@bigpond.com

四旬期公拜苦路 由2月16日至3月22日，逢星期五，在聖堂舉行。

晚上7時 (英語) 晚上8時 (粵語) 有修和聖事同步進行。歡迎參加。

帶領粵語拜苦路輪值：

3月1日 聖奧斯定組 3月8日 聖詠團 3月15日 歡迎組 22nd March Youth Group

信仰探討講座 (聖奧斯定會主持) 逢星期日上午10時半至11時15分，在堂區會議室舉行，歡迎參加。
請參閱未來幾週的講座內容：

日期	內容	講者
03/03/2024	救恩史 - 耶穌時代	Peter Lee
10/3/2024	逾越奧蹟 (Part I)	Fr. Lam
17/3/2024	逾越奧蹟 (Part II)	Teresa Lau
24/3/2024	公拜苦路的意義	Teresa Lau
31/3/2024	耶穌復活	Bosco Yu

聖經幼稚園 (網上講座) 林勝文神父主講聖經各書卷導讀

逢每月第二及第四個星期六，晚上8時至9時在網上舉行。下次舉行日期：3月9日。

參加者可重用以往YOUCAT導讀的ZOOM連結，亦歡迎新參加者。

報名及查詢請WhatsApp或傳短訊給牧民處熱線 0411 192 278

聖經人物趣談 (林神父主持)

由3月10日起，逢每月第二和第三個星期日，下午1時半至2時，在禮堂舉行。歡迎參加。

聖週歌曲的靈修 (林神父主持，網上講座)

3月21日，星期四，晚上8時至9時半。索取ZOOM連結請WhatsApp牧民處熱線。

四旬期愛德捐獻 Project Compassion 2024

大家可在聖堂大門索取四旬期捐款用紙盒，並於今年聖週星期五 (3月29日) 前，帶回聖堂的收集箱；或用盒子上的二維碼直接捐款。

四旬期第二主日，乙年讀經的答唱詠選了聖詠第 116 篇。



Youth Corner 25th February

Gospel: Mark 9: 2-10

Observation: In this week's gospel, Jesus' status and identity as the Son of God is revealed to His close disciples, Peter, James and John during the transfiguration. His status is highlighted when He appears alongside Moses, who freed the Israelites from captivity in Egypt and passed down laws from God governing ceremonies, morality and civil life of the Israelites. He also appears alongside Elijah, who was a renowned miracle worker, critic of worship of idols and false Gods such as Baal and prophet who performed miracles such as making rain after three years of drought and multiplying a widow's grain and oil. In many respects, the transfiguration can be considered a deliberate act of revelation from God about Jesus' mission and importance to humanity. Like Moses, Jesus would free humanity from slavery, though not from slavery in Egypt, but from slavery to sin, and would pass down commandments for humanity from God. Like Elijah, Jesus would encourage people to repent and bring to the fore God's power and presence through working miracles. Jesus' identity is revealed when God the Father calls Jesus His beloved son and tells Jesus' disciples to listen to Him. Jesus' mission and importance to humanity is defined by His identity as the Son of God the Father, and Jesus never forgets His mission to save humanity. Jesus knows that part of His salvific mission involves dying on the cross and rising from the dead, which is why He tells his disciples not to tell anyone what they saw until after those events have occurred. However, the disciples do not understand completely the nature of Jesus' mission and what it entails. Jesus knows that the time for the disciples to fully understand this will come later.

Application: This week's gospel is a reminder that God always has a vision and purpose in mind for humans (as individuals) and for all of humanity. This vision and purpose may not always be revealed to us all at once, but may be revealed gradually, over time, as we witness events, encounter different people and go through life experiences. The disciples would end up spreading Jesus' message to both Jews and Gentiles across the Roman Empire, but they first had to be followers of Jesus. At certain stages of our lives, our purpose in life may not be obvious, and the significance of our experiences and encounters may not be apparent, but it is important to believe that God always has a purpose in mind for us, and we need to be aware of what God may be calling us to do and reflect on our experiences and encounters. For example, if you had the opportunity to mentor and guide a Bible sharing group and you found you really enjoyed it and people benefited from your mentorship, perhaps God is telling you that your potential lies in teaching others about the Catholic faith.

Prayer: Dear God, you have shaped and moulded us as people and you give all people a mission and purpose. Help us to always recognise our purpose and mission in our everyday lives, in our work, study and activities, and to recognise when we may be straying from this. Help us to always have trust in you so that we may be willing to embrace our calling, and willing to embrace your will as Jesus did.

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! This month, we will be talking about what it means to live out our faith.



原文未標明誰是作者。聖經學者推論，因其內容涉及以色列子民充軍巴比倫，後又得到釋放回國而欣喜；再因詩裡濃烈的亞拉美文語風，此詩應該是以民較晚期（接近兩約之間）的作品。個別手抄本甚至把這詩一分為二（1 至 9 節為前篇，10 至 19 節為後篇），前篇描寫人對天主的愛，後篇伸述天主的忠實。本主日讀的屬後篇。答句出自第 9 節（我要在活人的地域，在上主的面前行走。），意思是人在日常的言行中，應遵守天主的法律。

第 15 節（上主的聖者們的去世，在上主的眼中十分珍貴。），詩人說明上主極重視義人的生命和死亡，本節亦暗示默西亞正直的生活和被冤枉致死。

第 16 節（我的上主！我是你的僕役，你僕役是你婢女的兒子；你將我的鎖鍊給我開釋），聖奧斯定曾註釋：上主的婢女就是「教會」，婢女的兒子就是眾信友，亦是上主的僕人，懇求天主看教會的信德而寬恕眾人的罪。現今彌撒經文內互祝平安前的禱文（即：求您不要看我們的罪過，但看您教會的信德……），就是出自聖奧斯定對這節的註釋。

第 18 和 19 節（我要在眾百姓面前，向上主還我的誓願，要在上主聖殿的庭院，耶路撒冷！即在你中間。），在耶路撒冷中間向上主還願，即是眾人在教會內朝拜天主。

~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。



St. Monica's Parish

North Parramatta

ST MONICA'S
CATHOLIC PARISH AND PRIMARY SCHOOL COMMUNITY

Second Sunday of Lent - Year B

25th February 2024

Entrance Antiphon

Of you my heart has spoken, Seek his face.
It is your face, O Lord, that I seek; hide not your face from me.

First Reading

Genesis 22:1-2, 9-13, 15-18

God put Abraham to the test. 'Abraham, Abraham,' he called. 'Here I am' he replied. 'Take your son,' God said 'your only child Isaac, whom you love, and go to the land of Moriah. There you shall offer him as a burnt offering, on a mountain I will point out to you.'

When they arrived at the place God had pointed out to him, Abraham built an altar there, and arranged the wood. Then he bound his son Isaac and put him on the altar on top of the wood. Abraham stretched out his hand and seized the knife to kill his son.

But the angel of the Lord called to him from heaven. 'Abraham, Abraham' he said. 'I am here' he replied. 'Do not raise your hand against the boy' the angel said. 'Do not harm him, for now I know you fear God. You have not refused me your son, your only son.' Then looking up, Abraham saw a ram caught by its horns in a bush. Abraham took the ram and offered it as a burnt offering in place of his son.

The angel of the Lord called Abraham a second time from heaven. 'I swear by my own self – it is the Lord who speaks – because you have done this, because you have not refused me your son, your only son, I will shower blessings on you, I will make your descendants as many as the stars of heaven and the grains of sand on the seashore. Your descendants shall gain possession of the gates of your enemies. All the nations of the earth shall bless themselves by your descendants, as a reward for your obedience.'

The word of the Lord

Responsorial Psalm

Ps 115

(R.) I will walk in the presence of the Lord in the land of the living.

1. I trusted, even when I said: 'I am sorely afflicted.' O precious in the eyes of the Lord is the death of his faithful. (R.)
2. Your servant, Lord, your servant am I; you have loosened my bonds. A thanksgiving sacrifice I make: I will call on the Lord's name. (R.)
3. My vows to the Lord I will fulfil before all his people, in the courts of the house of the Lord, in your midst, O Jerusalem. (R.)

Second Reading

Romans 8:31-34

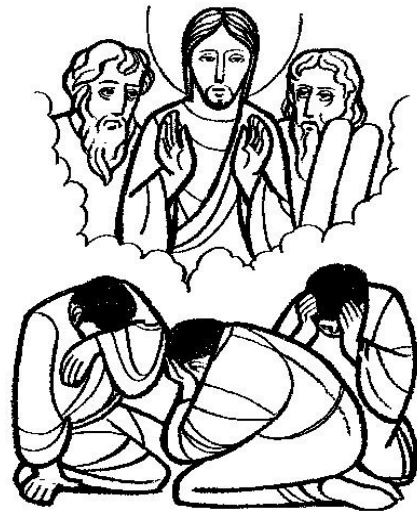
With God on our side who can be against us? Since God did not spare his own Son, but gave him up to benefit us all, we may be certain, after such a gift, that he will not refuse anything he can give. Could anyone accuse those that God has chosen? When God acquits, could anyone condemn? Could Christ Jesus? No! He not only died for us – he rose

from the dead, and there at God's right hand he stands and pleads for us.

The word of the Lord

Gospel Acclamation

Glory and praise to you, Lord Jesus Christ!
From the shining cloud, the Father's voice is heard: this is my beloved Son, hear him.
Glory and praise to you, Lord Jesus Christ



Gospel

MARK 9:2-10

Jesus took with him Peter and James and John and led them up a high mountain where they could be alone by themselves. There in their presence he was transfigured: his clothes became dazzlingly white, whiter than any earthly bleacher could make them. Elijah appeared to them with Moses; and they were talking with Jesus. Then Peter spoke to Jesus. 'Rabbi,' he said 'it is wonderful for us to be here; so let us make three tents, one for you, one for Moses and one for Elijah.' He did not know what to say; they were so frightened. And a cloud came, covering them in shadow; and there came a voice from the cloud, 'This is my Son, the Beloved. Listen to him.' Then suddenly, when they looked round, they saw no one with them any more but only Jesus.

As they came down from the mountain he warned them to tell no one what they had seen, until after the Son of Man had risen from the dead. They observed the warning faithfully, though among themselves they discussed what 'rising from the dead' could mean.

The Gospel of the Lord

COMMUNION ANTIPHON

This is my beloved Son, with whom I am well pleased; listen to him.