

# 天主教華人牧民處

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## 常年期第三主日（丙年）

2025年1月26日

### 進堂詠

請眾齊向上主歌唱新歌；普世大地，請向上主謳歌！威嚴與尊榮，常在他面前，權能與光耀，圍繞他的聖壇。

### 讀經一

乃赫米雅書 8:2-4,5-6,8-10

厄斯德拉司祭在七月一日，將法律書拿到會眾前，在男女和所有能聽懂的人前，在水門前的廣場上，從早晨到中午，在男女和能聽懂的人面前，宣讀了法律。所有人民，都側耳靜聽法律書。

厄斯德拉經師，站在為此特備的木台上；眾人都看見他展開書卷，因他高高站在眾人之上。當他展開書卷時，眾人都站起來。厄斯德拉先讚頌了上主，偉大的天主；全民眾舉手回答說：「阿們，阿們！」以後跪下，伏首至地，欽崇上主。

厄斯德拉讀一段天主的法律書，即作翻譯和解釋，如此，民眾都可以明白所誦讀的。

乃赫米雅省長，及厄斯德拉司祭兼經師，偕同教導民眾的肋未人，向民眾說：「今天是上主你們天主的聖日，你們不可憂愁哭泣！」因為全民眾聽了法律的話，都在哭泣。為此，乃赫米雅又向他們說：「你們應去吃肥美的肉，喝甘甜的酒，且贈送一部分，給那些沒有預備的人，因為今天是我主的聖日；你們不可憂愁，因為喜樂於上主，就是你們的力量。」

—上主的話

### 答唱詠

詠 19

【答】：上主，你的話，就是神，就是生命。

領：上主的法律是完善的，能暢快人靈；上主的約章是忠誠的，能開啟愚蒙。【答】

領：上主的規誡是正直的，能悅樂心情；上主的命令是光明的，能燭照眼睛。【答】

領：上主的訓誨是純潔的，永遠常存；上主的判斷是真實的，無不公允。【答】

領：上主，我的磐石，我的救主！願我口中的話，並願我心中的思慮，常在你前蒙受悅納！【答】

### 讀經二

致格林多人前書 12:12-30

弟兄姊妹們：

就如身體只是一個，卻有許多肢體；身體所有的肢體雖多，仍是一個身體；基督也是這樣。因為我們眾人，不論是猶太人，或是希臘人，或是為奴的，或是自主的，都因一個聖神受了洗，成為一個身體；又都為一個聖神所滋潤。

原來身體不只有一個肢體，而是有許多。如果腳說：「我既然不是手，便不屬於身體；」它並不因此就不屬於身體。如果耳說：「我既然不是眼，便不屬於身體；」它並不因此就不屬於身體。若全身是眼，那裡有聽覺？若全身是聽覺，那裡有嗅覺？

但現在天主卻按自己的意思，把肢體一一都安排在身體上。如果全都是一個肢體，那裡還算身體呢？但現在肢體雖多，身體卻是一個。眼不能對手說：「我不需要你；」同樣，頭也不能對腳說：「我不需要你們。」

不但如此，而且那些似乎是身體上比較軟弱的肢體，卻更為重要；並且那些我們以為是身體上比較欠

尊貴的肢體，我們就越發加上尊貴的裝飾，我們不端雅的肢體，就越發顯得端雅。至於我們端雅的肢體，就無須裝飾了。天主這樣安排了身體，對那欠缺的，給予加倍的尊重，使身體不會發生分裂，反使各肢體彼此互相關照。若是一個肢體受苦，所有肢體都一同受苦；若是一個肢體受尊榮，所有肢體都一同歡樂。

你們便是基督的身體，各自都是肢體。天主在教會內所設立的：第一是宗徒，第二是先知，第三是教師，此外，是行異能的、治病的、助人的、治理的、說各種語言的。眾人豈能都做宗徒？豈能都做先知？豈能都做教師？豈能都行異能？豈能都有治病的奇恩？豈能都說各種語言？豈能都解釋語言？

—上主的話

### 福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：上主派遣我向貧窮人傳報喜訊，向俘虜宣告釋放。

眾：亞肋路亞。

### 福音

聖路加福音 1:1-4;4:14-21

德教斐羅閣下：有關在我們中間所完成的事蹟，雖然已有許多人，依照那些從開始就親眼見過，並為聖言服務的人，所傳給我們的，編寫成書；我也從起頭仔細查訪了一切，認為有必要按次序，給你寫出來，為使你清楚知道：給你所傳授的道理，是正確無誤的。

那時候，耶穌充滿聖神的能力，回到加里肋亞。他的名聲傳遍了附近各地。他在他們的會堂施教，受到眾人的稱揚。

耶穌來到了納匝肋，自己曾受教養的地方；按他的習慣，就在安息日，進入會堂，並站起來要誦讀。有人把依撒意亞先知書遞給他；他於是展開書卷，找到了一處，上邊寫著：「上主的神臨於我身上，因為他給我傳了油，派遣我向貧窮人傳報喜訊，向俘虜宣告釋放，向盲者宣告復明，使受壓迫者獲得自由，宣布上主恩慈之年。」

耶穌把書卷捲起來，交給侍役，就坐下了。會堂內眾人的眼睛，都注視著他。他便開始對他們說：「你們剛才聽過的這段聖經，今天應驗了。」

—上主的話

### 領主詠

你們瞻仰他，要喜形於色；你們的面容，絕不會羞愧。



Australia Day

Reflect. Respect. Celebrate.

# 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	<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 傳真：9630 8738 電郵： <a href="mailto:stmonicanp@bigpond.com">stmonicanp@bigpond.com</a>

## 招募義務導師

本堂為附近的公立小學和中學，提供額外的聖經及教理講授（Special Religious Education），讓學生接受合適的天主教信仰培育。我們邀請教友成為義務導師，使更多就讀公立學校的學生接受信仰。若你有興趣成為SRE的義務導師或助教，或想知道詳情，歡迎致電Thomas 0413 304 285 或電郵

[tmt889900@gmail.com](mailto:tmt889900@gmail.com)。

## 2025年農曆新年聚餐

購買了農曆新年聚餐餐券的教友，請在1月31日，晚上6時半，到Parramatta Leagues Club內的香滿樓酒家，聚餐於7時開始。

## 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
2/2/2025	舊約聖經之旅 1	Bosco Yu
9/2/2025	教理 - 舊約的啟示 - 創造	Thomas Tse
16/2/2025	默禱和默觀的發展	Ruby Chan

## 新春彌撒及農曆新年午餐聚會

2025年2月2日（大年初五、星期日），莫靖龍副主教將蒞臨本堂，主禮早上11時半的新春彌撒。彌撒後在聖堂禮堂舉行農曆新年午餐聚會。餐券成人每位\$15，十二歲或以下小童每位\$10，六歲以下小童免費（但請登記）。餐券於今天彌撒後在教堂門外發售。請自備餐具和杯碟，同時歡迎大家帶些甜品供大家享用。查詢：0411 192 278

## 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：2025年2月8日。

報名及查詢請WhatsApp或傳短訊給牧民處熱線 0411 192 278

## 青年及主日學家長組在2025年2月9日誠邀資深家庭關係輔導員Mrs Ruby Chan在禮堂舉行工作坊

時間：早上10:30至11:15 主題：社交媒體對青少年的影響(Impact of Social Media on Youth and Children) 歡迎所有教友參加，無需報名。查詢可WhatsApp Connie 0414 721 503

## 主日學將於2025年2月9日，早上10時半，在禮堂復課。新生報名請儘快聯絡

Ady Lee (WhatsApp 0405 138 360, 或 [myronlee1988@gmail.com](mailto:myronlee1988@gmail.com))。舊生無須再報名。

## 主日午餐 2025年2月9日恢復供應，餐券\$12。歡迎留步參與。

## 聖經人物趣談（林神父主持）

2025年2月9日及2月16日（星期日）下午1時半至2時，在禮堂舉行。



本主日答唱詠選自聖詠第 19 篇。

原文標明是達味所作，全詩分前、後兩個部分。前半部分（第 1-7 節）是讚美創造萬有的天主，後半部分（第 8-15 節）是頌揚救世的天主。聖經學者大都接受兩部分其實一氣呵成。本日答唱詠讀出的屬後半部分。

答句其實改自聖經另一部書卷（使生活的是神，肉一無所用；我給你們所講論的話，就是神，就是生命。若 6:63），是耶穌啟示祂是生命的食糧後，向門徒指出這奧蹟必須靠聖神和聖言的光照才能體會和相信。讀經集的編者巧妙地把這句串連起這聖詠的詩節。

詩節（詠 19:8-11）是達味讚美上主法律的完備，句式相當齊整，是為方便誦讀（或詠唱）和記憶。內容基本上是申 4:6（你們要謹守遵行，因為這樣，在萬民眼中，纔能顯出你們的智慧和見識；他們一聽到這一切法令說：『這實在是一個有智慧，有見識的大民族！』）的伸延，也和另一首較晚寫成的聖詠（詠 119，亦是讚頌上主法律的聖詠，最遲寫於瑪加伯時代），相當吻合。

第 15 節（上主，我的磐石，我的救主！願我口中的話，並願我心中的思慮，常在你前蒙受悅納！），達味衷心稱謝天主，稱祂為「磐石」，即上主是所有患難的人的避難所；也稱祂為「救主」，即天主救助投靠祂的人。達味把讚美上主的話，連同處身環境所帶來的憂慮等，都全獻給上主，這是信友祈禱的楷模。

~勝文神父



## 禧年禱文

天父，願祢藉着祢的聖子——我們的兄長耶穌基督，所賦予我們的信德，和聖神在我們心中燃點的愛德火焰，重振我們對祢神國的望德。

願祢的恩寵轉化我們，使我們努力不懈地栽種福音的幼苗。但願那些福音幼苗，使人類和宇宙萬物由內而外得以轉化，並能懷着確切的希望，期待新天新地的來臨，那時，邪惡勢力要全被摧毀，祢的榮耀卻要永遠常存。

願禧年的恩寵重振我們這些希望的朝聖者，對天國寶藏的渴求。願這同一恩寵使我們救主的喜樂與平安惠及普世萬民。願讚頌和光榮歸於祢——天主，至於無窮之世。亞孟。



## Youth Corner 26th January

Scripture- Luke 1:1-4; 4:14-21

### Observation:

The gospel today is taken from the beginning of Luke. Luke reassuring us the accuracy and thus truth of the gospel, coming from firsthand accounts. In the next part of the reading, it sets out the nature of Jesus' mission on earth and what will come. It describes how Jesus went back to his hometown to the synagogue. At the time, not many people knew about Jesus and his ministry and even fewer knew how he would later come to embody the words, fulfilling the prophecy.

### Application:

During these first few weeks of the new liturgical year, the Gospel sets the scene for what is to come as well as reminds us of the presence of Jesus in the scriptures. As we read through this week's gospel and the many others this year, we are reminded of the last line from today's gospel, "Today, this scripture passage is fulfilled in your hearing". Jesus fulfilled everything said about Him in the Old Testament and though this passage was written over a millennia ago, we should remember that the scripture is still being fulfilled to this day and we as the baptised daughters and sons of Christ have the awesome honour of being a part of this living scripture because the story didn't end with Jesus dying on the cross, it never ended because He resurrected and promised to return again. As such, we've become part of this scripture. God has written us into this story of salvation. We should keep this front of mind as we read through the gospels this year and we can feel the real presence of Jesus Christ in the Mass and in our lives.

### Prayer:

Jesus, help me to understand you more deeply as I read through the scriptures and always remember the part I play in being a witness and example of your life and love to the world.

## Youth Announcements



### Youth Mass (4th Sunday)

Youth mass will now be held at 10:15AM on the 4th Sunday of each month. It will be held entirely in English.

### St Monica's Youth Group (SMYG)

Youth Group will continue each week in the community room, starting at 10:30AM! If you're year 6 and up, come hang out for some games, make new friends and learn about God together! If you have any questions, please do not hesitate to contact one of our leaders Rebecca Cheung on 0449 055 395. Note with the new youth mass times, youth group will be at 11:30AM instead on the 4th Sunday of each month.

### Australian Catholic Youth Festival 2025

Australian Catholic Youth Festival (ACYF) will take place in Melbourne this year from 30/11 – 2/12. We're looking to take a group of St Monica's youths down to Melbourne and are now taking expressions of interest for youths aged 15 and over. We will be aiming to travel to depart Sydney on 28th November and return on the 4th December. The estimated cost at this early stage is \$2500-\$3000 total. Please contact Cheryl on 0481 507 169 for more information.



# St. Monica's Parish

## North Parramatta

ST MONICA'S  
CATHOLIC PARISH AND PRIMARY SCHOOL COMMUNITY

Third Sunday in Ordinary Time - Year C

26th January 2025

### ENTRANCE ANTIPHON

O sing a new song to the Lord; sing to the Lord, all the earth. In his presence are majesty and splendour, strength and honour in his holy place.

### FIRST READING

NEHEMIAH 8:2-6, 8-10

Ezra the priest brought the Law before the assembly, consisting of men, women, and children old enough to understand. This was the first day of the seventh month. On the square before the Water Gate, in the presence of the men and women, and children old enough to understand, he read from the book from early morning till noon; all the people listened attentively to the Book of the Law.

Ezra the scribe stood on a wooden dais erected for the purpose. In full view of all the people – since he stood higher than all the people – Ezra opened the book; and when he opened it all the people stood up. Then Ezra blessed the Lord, the great God, and all the people raised their hands and answered Amen! Amen!; then they bowed down and, face to the ground, prostrated themselves before the Lord. And Ezra read from the Law of God, translating and giving the sense, so that the people understood what was read.

Then Nehemiah – His Excellency – and Ezra, priest and scribe (and the Levites who were instructing the people) said to all the people, 'This day is sacred to the Lord your God. Do not be mournful, do not weep'. For the people were all in tears as they listened to the words of the Law.

He then said, 'Go, eat the fat, drink the sweet wine, and send a portion to the man who has nothing prepared ready. For this day is sacred to our Lord. Do not be sad: the joy of the Lord is your stronghold.'

*The word of the Lord*

### RESPONSORIAL PSALM

Ps 18

(R.) Your words, Lord, are spirit and life.

1. The law of the Lord is perfect, it revives the soul. The rule of the Lord is to be trusted, it gives wisdom to the simple. (R.)
2. The precepts of the Lord are right, they gladden the heart. The command of the Lord is clear, it gives light to the eyes. (R.)
3. The fear of the Lord is holy, abiding for ever. The decrees of the Lord are truth and all of them just. (R.)
4. May the spoken words of my mouth, the thoughts of my heart, win favour in your sight, O Lord, my rescuer, my rock! (R.)

### SECOND READING

1 CORINTHIANS 12:12-30

Just as a human body, though it is made up of many parts, is a single unit because all these parts, though many, make one body, so it is with Christ. In the one Spirit we were all baptised, Jews as well as Greeks, slaves as well as citizens, and one Spirit was given to us all to drink.

Nor is the body to be identified with any one of its many parts. If the foot were to say, 'I am not a hand and so I do not belong to the body', would that mean that it stopped being part of the body? If the ear were to say, 'I am not an eye, and so I do not belong to the body', would that mean that it is not a part of the body? If your whole body was just one eye, how would you hear anything? If it was just one ear, how would you smell anything?

Instead of that, God put all the separate parts into the body on purpose. If all the parts were the same, how could it be a body? As it is, the parts are many but the body is one. The eye cannot say to the hand, 'I do not need you,' nor can the head say to the feet, 'I do not need you.'

What is more, it is precisely the parts of the body that seem to be the weakest which are the indispensable ones; and it is the least honourable parts of the body that we clothe with the greatest care. So our more improper parts get decorated in a way that our more proper parts do not need. God has arranged the body so that more dignity is given to the parts which are without it, and so that there may not be disagreements inside the body, but that each part may be equally concerned for all the others. If one part is hurt, all parts are hurt with it. If one part is given special honour, all parts enjoy it.

Now you together are Christ's body; but each of you is a different part of it. In the Church, God has given the first place to apostles, the second to prophets, the third to teachers; after them, miracles, and after them the gift of healing; helpers, good leaders, those with many languages. Are all of them apostles, or all of them prophets, or all of them teachers? Do they all have the gift of miracles, or all have the gift of healing? Do all speak strange languages, and all interpret them?

*The word of the Lord*

### GOSPEL ACCLAMATION

Alleluia, Alleluia

The Lord sent me to bring Good News to the poor and freedom to prisoners.

Alleluia!

### GOSPEL

LUKE 1:1-4, 4:14-21

Seeing that many others have undertaken to draw up accounts of the events that have taken place among us, exactly as these were handed down to us by those who from the outset were eyewitnesses and ministers of the word, I in my turn, after carefully going over the whole story from the beginning, have decided to write an ordered account for you, Theophilus, so that your Excellency may learn how well founded the teaching is that you have received.

Jesus, with the power of the Spirit in him, returned to Galilee; and his reputation spread throughout the countryside. He taught in their synagogues and everyone praised him.

He came to Nazara, where he had been brought up, and went into the synagogue on the sabbath day as he usually did. He stood up to read, and they handed him the scroll of the prophet Isaiah. Unrolling the scroll he found the place where it is written:

The spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favour.

He then rolled up the scroll, gave it back to the assistant and sat down. And all eyes in the synagogue were fixed on him. Then he began to speak to them, 'This text is being fulfilled today even as you listen.'

*The Gospel of the Lord*

### COMMUNION ANTIPHON

Look toward the Lord and be radiant; let your faces not be abashed.



耶穌回到成長之地「納匝肋」，按照每一個虔誠猶太人的習慣參與安息日的聚會，在這樣的場合中他接受會堂長的邀請，起身宣讀聖經同時做出他的詮釋。路加所記載、耶穌所宣讀的這段經文是一段由依六—1-2和五—8合併的「組合性」經文。經文的內容是先知書的作者說明自己的聖召，他被召叫向放逐時期之後的人民，特別是向貧窮人以及遭受不義對待的人，宣告上主的釋放與救援。福音作者還在這段先知話中加上肋二五10所提到的「大喜年」（恩慈之年），強調這是一個重新開始的機會。

福音作者在此安排這段經文，充分的反應出當時基督徒對於耶穌、和他的使命的瞭解：耶穌被傳上了聖神的油（參閱：路三22、宗十38），並且被派遣向貧窮弱小者宣告上主大能的救援。這段話的核心主題「釋放」和「恩慈之年」，非常生動地詮釋了耶穌的整個生活與工作。

耶穌誦讀完聖經之後，「會堂內眾人的眼睛都注視著他。」福音作者這樣的敘述，表達人們對於耶穌公開生活的第一次談話充滿了期待和高度興趣。路加並未報導耶穌的談話內容，只用一句話綜合整個宣講：「你們剛才聽過的這段聖經，今天應驗了。」路加在福音中多次使用「今天」這個詞（參閱：路二11；十九9；二三13），目的在清楚地表達：耶穌所宣講的並不是一個「未來」將要實現的事件；而是隨著祂的出現，以色列祖傳歷史中的一切許諾都具體的實現了，而且就是「此時此刻」在納匝肋這個地方。

今年的主日福音基本上選自於路加福音，福音作者主要是依靠所蒐集到的、由最早的見證人傳遞下來的材料寫作。路加清楚地說明耶穌出現的時代就是恩寵時代、許諾實現的時代。先知的時代到若翰洗者就已結束，隨著耶穌的來臨，開始了基督的、教會的時代。耶穌首次在納匝肋出現宣講之時，就顯示出這個時代就是聖神的時代、恩寵的時代、釋放和救援的時代。

歡迎把這通訊帶回家細閱

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