

天主教華人牧民處

www.chinesechaplaincyparra.org



常年期第二十主日（丙年）

進堂詠

天主，我們的護盾，求你眷顧，請垂顧你的受傳者。在你的宮庭逗留一日，遠勝過在別處逗留千日。

讀經一 耶肋米亞先知書 38:4-6, 8-10

那時候，眾首長對君王說：「請將這人處死！因為他說了這樣的話，使遺留在城裡的戰士和全體人民，灰心喪志。實在，這人謀求的，不是人民的福利，而是人民的災禍。」

漆德克雅王答說：「看，他已經在你們手中；君王不能反對你們。」他們便將耶肋米亞用繩吊下去，丟在蓄水池裡；這蓄水池，是王子瑪耳基雅在監獄庭院裡所建造的。池裡沒有水，只有污泥；耶肋米亞就陷在污泥裡。

厄貝得默肋客，從王宮出來，稟告君王，說：「我主君王！這些人對先知耶肋米亞所做的事，實在毒辣。他們竟將他丟在蓄水池裡；在那裡，他必要餓死，因為城中沒有糧食了！」

王便下令，對雇士人厄貝得默肋客說：「你立即帶三個人去，將耶肋米亞先知，趁他還沒有死，從蓄水池裡拉出來！」

——上主的話

答唱詠 詠40

【答】：上主，求你速來助我。

領：我懇切期待上主，他便垂聽了我的哀訴。【答】

領：上主把我從禍坑與污泥中救出，使我立足在磐石上，穩定我的腳步。【答】

領：他使我口唱新歌，讚美我們的天主。眾人見了，起敬起畏，都全心信賴上主。【答】

領：我雖然卑微貧苦，上主卻眷顧了我；你是我的助佑，我的救援，我的天主，求你不要遲延。【答】

讀經二 致希伯來人書 12:1-4

弟兄姊妹們：

我們既有如此眾多如雲的證人，圍繞著我們，就該卸下各種累贅，及糾纏人的罪過，以堅忍的心，跑那擺在我們面前的賽程，雙目常注視著耶穌；他是信德的創始者和完成者；他為那擺在他面前的歡樂，輕視了凌辱，忍受了十字架，而今坐在天主寶座的右邊。

2025年8月17日

你們要常想，耶穌所以忍受罪人對他這樣的叛逆，是怕你們灰心喪志。你們與罪惡爭鬥，還沒有抵抗到流血的地步。——上主的話

福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：主說：我的羊聽我的聲音，我也認識他們，他們也跟隨我。

眾：亞肋路亞。

福音 聖路加福音 12:49-53

那時候，耶穌對門徒說：「我來，是為把火投在地上，我是多麼切望：它已經燃燒起來！我有一種應受的洗禮，我是如何焦急，直到它的完成！」

「你們以為我來，是給地上送和平嗎？不，我告訴你們：而是來送分裂。因為從今以後，一家五口的，將要分裂：三個反對兩個，兩個反對三個。他們將要分裂：父親反對兒子，兒子反對父親；母親反對女兒，女兒反對母親；婆母反對兒媳，兒媳反對婆母。」——上主的話

領主詠

上主富於仁慈，他必定慷慨救援。



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
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時半, 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 www.chinesechaplaincyparra.org
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

(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
24/08/25	信仰生活分享	Ruby Chan
31/08/25	當日讀經分享	Sr Pauline
07/09/25	舊約之旅 - 前先知書(下)	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: 2025年8月23日。

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) 2025年8月17日 (星期日) 下午1時半至2時,

在禮堂舉行。

2025-2026年粵語成年人慕道班 粵語慕道班已開課,

以Zoom在網上進行。逢星期五晚上8時至9時半。

若您、您的家人或親友想認識主耶穌和天主教信仰,

我們誠意邀請您和他們參與。同時亦歡迎教友再慕道。

報名及詳情可聯絡林勝文神父 (主講者)

(02) 9630 1951, shingmanlam@gmail.com,

whatsapp 牧民處熱線 (0411 192 278) 或掃描附上的二維碼



香港主教周守仁樞機牧訪

周樞機將於 2025 年 9 月 14 日 (星期日), 蒞臨本堂主持 11 時半的粵語彌撒。彌撒後有簡單素食午餐。有關詳情請參閱有關單張。餐券將於 8 月 31 日開始預售。

周守仁樞機英語講座

主題: 橋樑的建立 (Bridge Building)

日期與時間: 2025 年 9 月 15 日 (星期一) 晚上 6 時至 8 時

地點: 巴拉瑪打聖博德主教座堂禮堂

參與者必須登記, 請用附上的二維碼。

費用全免, 歡迎參加。



本主日答唱詠選自聖詠第 40 篇。

原文第 1 節寫著「達味詩歌」，相信是達味君王受兒子阿貝沙隆的威脅時（詳見撒下 15-18 章）所作的詩歌。但其內容在聖神的默感下超越歷史，竟預言了耶穌基督所受的苦難和犧牲。

第 2 和 3 節（我熱切誠懇地期待了上主，他便垂顧俯聽了我的哀訴。他把我從禍坑與污泥中救出，放在磐石上，穩定我的腳步。），似是回應讀經一耶肋米亞先知被丟在蓄水池，後又獲救的經歷（見耶 38:4-10）。主耶穌被大司祭審問並判祂死罪後，在公議會的監獄中也像耶肋米亞先知般過了一夜，清晨即被帶到般雀彼拉多的法庭（見谷 14:53-65, 15:1-5）。

第 4 節（他將新歌置於我口，為讚美我們的天主；眾人見了起敬起畏，都將全心信賴上主。），「謳唱新歌」是聖詠經常出現的字，是代表默西亞的到來，且為天主子民帶來救恩（見詠 149:1; 98:1; 95:2 等處）。

第 18 節（我雖然卑微貧苦，我主卻對我眷顧；你是我的助佑，我的救援，我的天主，求你不要遲延。），這是天主子民呼求默西亞拯救的典型禱詞。

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。



Scripture: Luke 12:49-53

Observations: Today's Gospel recounts the revelation of Jesus' deepest yearnings as he draws near to Jerusalem to suffer the Passion – a declaration of His purpose; that He came to bring peace and not division. At first read, this may sound like an absolute contradiction to the words we have been presented with, especially when Jesus clearly asks "Do you think that I have come to bring peace to the earth? No, I tell you, but rather division" – I couldn't help but wonder how it was possible that this was a message of peace? Jesus first expresses his desire to cast fire on the earth. This fire is not one of violence and destruction but rather one that is purifying and transforming. In the Old Testament, fire has often been used as a symbol of God's powerful presence. As such, it becomes clear that the fire which Jesus wishes to cast is intended not to destroy and divide but to enkindle in each of our hearts, the Lord's love so that we may spread God's love like wildfire.

How, then, can we explain Jesus' statement of bringing division and particularly within households? It is easy to misconstrue the meaning of this statement as one that expresses desire for or directs us to division. However, the truth is that just as fire can cause division, it is not that Jesus wishes to split people up but rather Jesus wishes to remind us that carrying His fire and embracing the Gospel way of life will cause, at times, tensions and divisions.

Applications: God's love is never meant to divide. However, we may find that in following Jesus and His way of life, in giving up evil and selfishness, sacrifices are often required for us to choose good, truth and faith; and that indeed may lead to division even within families. When we are called to follow God, we simply have to follow God and when it comes to the truths of our faith, there is no room for compromise. In the reality where those around us may not be accepting of our faith, we are called to continue to strive in living out our faiths authentically. However, we should not stay complacent in this division, we are taught to humbly discuss and teach our faith with patience and works of charity. After all, the Lord's love is one that unites and as Pope Francis said "Jesus is our peace, He is our reconciliation." Truly, following God brings us peace.

Prayer:

Heavenly Father, thank you for inviting us to follow your truth and for enkindling within us the fire of your love. When we encounter conflicts and divisions, let us remember that your love brings peace, and that we can trust that in living out a life of faith, we may find reconciliation with those around us. Please guide us to live our lives with humility and to spread the faith with charity and patience. Thank you for the assurance that no matter what challenges come our way, your way is the only truth. In Jesus' name, we pray. Amen!

Youth Announcements

HSC blessings - 28th September 2025

If you are sitting HSC this year and would like to receive HSC blessing, please get in touch with Cheryl on 0432 205 327 so that we can inform Fr Lam. It will be during the Masses on September 28th.

St Monica's Got Talent 2025

Yes! After last year's success, we will once again host St Monica's Got Talent to fundraise for the upkeep of our parish and church building. This year's event will be held on November 15th. If you are interested in performing, please contact Raphael on 0420 947 121. Any acts are welcome, especially non-musical acts as we only had musical acts last year!



St. Monica's Parish

North Parramatta

ST MONICA'S
CATHOLIC PARISH AND PRIMARY SCHOOL COMMUNITY

The 20th Sunday in Ordinary Time - Year C

17th August 2025

ENTRANCE ANTIPHON

Turn your eyes, O God, our shield; and look on the face of your anointed one; one day within your courts is better than a thousand elsewhere.

FIRST READING

JEREMIAH 38:4-6, 8-10

The king's leading men spoke to the king. 'Let Jeremiah be put to death: he is unquestionably disheartening the remaining soldiers in the city, and all the people too, by talking like this. The fellow does not have the welfare of this people at heart so much as its ruin.' 'He is in your hands as you know,' King Zedekiah answered 'for the king is powerless against you.' So they took Jeremiah and threw him into the well of Prince Malchiah in the Court of the Guard, letting him down with ropes. There was no water in the well, only mud, and into the mud Jeremiah sank.

Ebed-melech came out from the palace and spoke to the king. 'My lord king,' he said, 'these men have done a wicked thing by treating the prophet Jeremiah like this: they have thrown him into the well where he will die.' At this the king gave Ebed-melech the Cushite the following order: 'Take three men with you from here and pull the prophet Jeremiah out of the well before he dies.'

The word of the Lord

RESPONSORIAL PSALM

Ps 39

(R.) Lord, come to my aid!

1. I waited, I waited for the Lord and he stooped down to me; he heard my cry. (R.)
2. He drew me from the deadly pit, from the miry clay. He set my feet upon a rock and made my footsteps firm. (R.)
3. He put a new song into my mouth, praise of our God. Many shall see and fear and shall trust in the Lord. (R.)
4. As for me, wretched and poor, the Lord thinks of me. You are my rescuer, my help, O God, do not delay! (R.)

SECOND READING

HEBREWS 12:1-4

With so many witnesses in a great cloud on every side of us, we too, then, should throw off everything that hinders us, especially the sin that clings so easily, and keep running steadily in the race we have started. Let us not lose sight of Jesus, who leads us in our faith and brings it to perfection: for the sake of the joy which was still in the future, he endured the cross, disregarding the shameful of it, and from now on has taken his place at the right of God's throne. Think of the way he stood such opposition from sinners and then you will not give up for want of courage. In the fight against sin, you have not yet

had to keep fighting to the point of death.

The word of the Lord

GOSPEL ACCLAMATION

Alleluia! Alleluia!

My sheep listen to my voice, says the Lord; I know them, and they follow me. Alleluia! Alleluia!

GOSPEL

LUKE 12:49-53

Jesus said to his disciples: 'I have come to bring fire to the earth, and how I wish it were blazing already! There is a baptism I must still receive, and how great is my distress till it is over!

'Do you suppose that I am here to bring peace on earth? No, I tell you, but rather division. For from now on a household of five will be divided: three against two and two against three; the father divided against the son, son against father, mother against daughter, daughter against mother, mother-in-law against daughter-in-law, daughter-in-law against mother-in-law.'

The Gospel of the Lord

COMMUNION ANTIPHON

With the Lord there is mercy; in him is plentiful redemption.



這個主日的福音經文非常簡短，但卻是令許多今日的讀者感到困惑與難以接受的經文。

在這段經文中耶穌提到洗禮，主要的意義應該是暗示祂自己所渴望的死亡。路加福音敘述若翰洗者解釋自己的使命時，曾宣稱耶穌將以聖神和火施洗(路三16)。這段經文清楚地將「洗禮」和「火」連結在一起。由於路加福音並未記載耶穌真實的施洗，因此所謂「耶穌的洗禮」大概是作者在復活的觀點下，對於耶穌整個使命的詮釋：通過死亡與復活，耶穌完成天父交給祂的救援工程，就是祂所接受的，也是祂所施行的洗禮；面對這個救援事件，人們可以自由地做出相信或拒絕的抉擇，而人們所做的抉擇就成為他們自己的審判。

耶穌清楚地說明祂來到世上並不是帶來「和平」，反而是造成「分裂」！但是，人與人之間的分裂並非耶穌來到世上的「目的」，而是耶穌來到世上所產生的「效果」。耶穌以言以行所宣講的福音，要求人們立刻做出抉擇，然而並非所有的人都接受祂的福音(參閱：路二34)，祂的福音因此在人間造成分裂的效果。福音經文引用米七6生動地說明，這種對立與反抗的情況甚至將發生在家庭的成員關係之中。耶穌的福音所產生的分裂效果，不僅是耶穌時代，也是教會時代人們的生命經驗。路加幫助他的讀者們瞭解，這個情況也完全符合舊約聖經中的許諾。

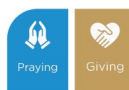
這段簡短的經文反映出耶穌時代的人們對祂所有的錯誤期待和想像，這些話大概可以直接回溯到耶穌自己的宣講中。雖然這段經文的意義可能讓人覺得難以接受，但是，耶穌的這些話卻激勵今日的讀者認真的反省，祂的來臨將造成的決定性的後果，並且清楚地意識到在現世宣講福音所可能造成的嚴肅結果。

世界的罪惡必須經過煉淨的審判以及耶穌的洗禮才可以得救，面對耶穌的福音每一個人人都必須做出抉擇，整個世界也將因著人們選擇或拒絕相信耶穌的決定而分裂。基督徒蒙召的目的就在於為自己、並幫助人做出正確的抉擇。

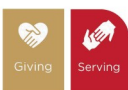
JOIN OUR PARISH STEWARDSHIP PROGRAM

A Call to Prayer, Service and Generosity

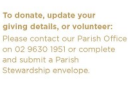
Your support helps our parish grow and flourish, ensuring our faith community remains strong for years to come. Every gift is a blessing. Thank you!



Praying



Giving



Serving

To donate, update your giving details, or volunteer: Please contact our Parish Office on 02 9630 1951 or complete and submit a Parish Stewardship envelope.



JOIN HERE

歡迎把這通訊
帶回家細閱

<http://www.ccreadbible.org>