

天主教華人牧民處

www.chinesechaplaincyparra.org



常年期第二十三主日（丙年）

2025年9月7日

進堂詠

上主，你是公義的，你的判決是正直的。求你按照你的仁慈，恩待你的僕人。

讀經一 智慧篇 9:13-18

有誰能知道天主的計劃，有誰能想像上主的意願？必死的人的思想，常是不定的；我們人的計劃，常是無常的；因為，這必腐朽的肉身，重壓著靈魂；這屬於塵土的寓所，迫使精神多慮。

世上的事，我們還難以測度；目前的事，我們還得費力追求；那麼，天上的事，誰還能探究？你如果不賜下智慧，從高天派遣你的聖神，誰能知道你的旨意？這樣，世人的道路，才得修正；眾人才可學習你所喜悅的事，並藉著智慧，獲得救援。

—上主的話

答唱詠 詠90

【答】：上主，從永遠到永遠，你是我們的靠山。

領：你命世人歸回灰塵，說：歸來，亞當的子孫！因為千年在你的眼前，好像剛過去的昨天，又好像夜裡的一更。【答】

領：你使他們消逝，有如清晨一覺，又使他們有如剛萌芽的青草，早晨還青綠茂盛，晚上就凋謝枯萎。【答】

領：求你教導我們，數算自己的歲月，使我們學習內心的智慧。上主，求你歸來，尚待何時？求你快來憐恤你的僕役！【答】

領：讓我們清晨就飽享你的慈愛，歡欣鼓舞，天天愉快。願上主、我們的天主，廣施恩寵，使我們工作順利，事業成功。【答】

讀經二 致費肋孟書 9-10, 12-17

親愛的弟兄：

我這年老的保祿，現在為了基督耶穌，做囚犯的，寧願因著愛德求你，就是為我在鎖鏈中，所生的兒子敖乃息摩，來求你。我現在打發他，回去你那裡，【你收下他，】他是我的心肝。我本來願意將他留在我這裡，叫他替你服事我，這為福音而被囚的人，可是，沒有你的同意，我什麼也不願意做，好叫你的善行，不是出於勉強，而是出於甘心。也許他暫時離開你，是為叫你永遠收下他，不再當一個奴隸，而是超過奴隸，作可愛的弟兄；他為我特別可愛，但為你，不論是肉身方面，或是主方面，更加可愛。所以，如果你以我為同志，就收留他，當作收留我吧！

—上主的話

福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：上主，求你向你的僕人，顯示你的慈顏，同時，也求你教導我：你的規範。

眾：亞肋路亞。



福音 聖路加福音 14:25-33

那時候，有一大夥人與耶穌同行，耶穌轉身向他們說：「如果誰來跟隨我，而不惱恨自己的父親、母親、妻子、兒女、兄弟、姊妹，甚至自己的性命，不能做我的門徒。」

「不論誰，如果不背起自己的十字架，跟隨我，不能做我的門徒。」

「你們當中，誰願意建造一座塔，而不先坐下，籌算費用，看是否有力完成呢？免得他奠基以後，竟不能完工，所有看見的人，都要譏笑他，說：這個人開始建造，但不能完工。」

「或者一個國王，要去同別的國王交戰，那有不先坐下，運籌一下，看能否以一萬人，去抵抗對方的兩萬人呢？如果不能，就得趁那國王，離得尚遠的時候，派遣使節，去求和。」

「同樣，你們中不論是誰，如果不捨棄他的一切所有，不能做我的門徒。」

—上主的話

領主詠

天主，我的靈魂渴慕你，真好像牝鹿渴慕溪水。我的靈魂渴念天主、生活的天主。

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
14/09/25	教理 - 新約的啟示 - 天國	Eric Wong
21/09/25	人在苦難中的角色	Ruby Chan
28/09/25	信仰生活分享	Sam Lee

聖經幼稚園 (網上講座) 逢每月第二及第四個星期六, 晚上8時至9時在網上舉行。

林勝文神父主講聖經各書卷導讀。下次舉行日期: 2025年9月13日。

報名及查詢請WhatsApp 或傳短訊給牧民處熱線 0411 192 278

香港主教周守仁樞機牧訪

牧民處將於9月14日粵語主日彌撒後, 在禮堂安排素食午餐, 歡迎並接待周樞機。參加者可帶備一份甜品作分享, 並請自備杯碟餐具。餐券每位\$12, 於今天粵語彌撒後在聖堂門口發售。
請注意當天不設即場售賣餐券。

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。



聖經人物趣談 (林神父主持) 2025年9月21日 (星期日) 下午1時半至2時, 在禮堂舉行。

禧年朝聖日 日期: 2025年10月11日 (星期六) 時間: 上午10時至下午2時

地點: Mount Schoenstatt Shrine, 230 Fairlight Road, Mulgoa NSW 2745 (教區指定朝聖點)

內容: 彌撒、朝聖點介紹、簡單午餐

參加者請於今日或9月14日, 粵語主日彌撒後在聖堂大門外報名。

亦可用附上的二維碼網上報名。當日請自行駕車前往朝聖地點。



2025 父親節捐款

今天是澳洲的父親節, 阮文龍主教呼籲教友資助

照顧已退休及年老的神職人員。當日將有特別捐獻。教友可用特備的信封

或附上的二維碼作網上捐款。感謝大家慷慨解囊。



聖雲先會招募新團員

本堂聖雲先會 (英語) 現正招募新團員。若閣下有意當義工幫助有需要的弟兄姊妹, 歡迎聯絡

Jacob Payra 0431 881 697, 或參加逢每月最後一個星期三, 晚上7時, 在堂區會議室的常務會議。

本主日答唱詠選自聖詠90篇。原文說是「天主的人梅瑟的祈禱」，究竟真是梅瑟所撰寫，或是後人以梅瑟的名義所作，聖經學者卻沒有定論。只提出本詩與梅瑟時代的詩歌（例如申32）相當近似，但亦可以是達味君王甚至是其他詩人，紀念梅瑟獲天主啟示，向以民頒佈上主的法律而寫，並把這詩歸給梅瑟。本詩的主題告訴人生生命短促，且要誠心投靠永生的天主。

答句出自第1節（吾主，從永遠到永遠，你作了我們的靠山。），這是以色列子民出埃及後，在曠野飄泊四十年（詳見戶13至14章）。由於未有穩定的居處，人民只能向天主呼求救援。

第3節（你命世人們仍歸灰塵，說：歸來，亞當的子孫們！），回應創2:7（天主以塵土造人），創3:19（罪惡叫人死亡）。第4節（因為千年在你的眼前，好像是剛過去的昨天，好像夜裏的一更時間。），更成為以色列人的諺語（見伯後3:8）。「一更」在以民的概念大約是三個小時。這兩節都是讚嘆創造和主宰一切的天主。

第5至6節（你消除他們，使他們有如清晨一覺，又使他們有如剛出生的嫩苗青草，早晨雖然旺盛繁茂，傍晚割去即形枯槁。），原文頗費解，思高聖經按各古譯本意譯，指在上主內，生命於時間中急促地出現、變化和消逝。其他經卷也有類似的說法，見詠103:15-16；依40:6-7。

第12至13節（求你教導我們詳數年歲，使我們達到內心的智慧。上主，求你歸來，尚待何時？求你快來憐恤你的僕役！），是人向天主的熱切祈求，在短促的生命中學習上主的智慧。

第14節（使我們清晨即飽享你的慈愛，讓我們能歡欣鼓舞天天愉快！），詩人在困苦時向上主祈禱，懇求天主施恩。

第15至17節（你磨難我們，使我們受苦多少日子，求你也使我們多少年月時日歡喜。求使你的僕人得見你的化工，給他們的子孫彰顯你的尊榮。願上主我們的天主給我們廣施仁風，求你促使我們所行的工作順利成功。），詩人繼續向天主祈禱，在困苦中堅守天主的誠命，盼望獲得天主的賞報。



Scripture: Luke 14:25-33

Observation: In today's gospel, Jesus tells His disciples that they must be willing to give up everything to follow Him, even their own family. He tells His disciples that they must consider the sacrifices that they have to make to follow Him before making that decision to freely follow Him, so that they are more willing and likely to fully commit to discipleship and less likely to end their commitment to discipleship after initially committing to following Jesus, because they believe they have to give up too much to follow Jesus. Jesus' assertion that His disciples may need to be willing to give up their relationships with their families to follow Him suggests that Jesus is aware that people may have family members who may not agree with His teachings and may seek to dissuade their family member from making lifestyle choices that the religiously committed family member may choose to adopt to put Jesus' teachings into practice. In this instance, Jesus says that His disciples need to be willing to risk conflict with family members and maintain their commitment to following Him, even if they disapprove or disagree with their commitment to discipleship.

Application: Jesus' teachings may seem difficult to put into practice. As people who develop attachments to material possessions, career and study goals, friends and family relationships, we may not be willing to give up these things that we believe make us happy and give us a sense of purpose, so we may try to persuade ourselves that following Jesus and having these attachments to material possessions and relationships are mutually compatible. This may be true in many circumstances but it's important to not let these aspects of our life become our all-consuming priority, where we put our time and effort into achieving or obtaining to such an extent that we start to exclude God's will and mission in our lives. Jesus is not saying that we literally have to give up all our material possessions or stop pursuing all our life goals, but that we need to recognise that being His disciples is more important than these aspects of our life, and that should these things come into conflict we need to prioritise and preserve our relationship with Him and commit to our calling to follow Him. For example, are we willing to say no to weekend sports or meeting up with friends to attend mass on Sunday? This is why we always need to consider what we may need to give up if we choose to be Jesus' disciples and reflects on where we are putting our priorities in order to live a holy life.

Prayer: Dear Jesus, as your disciples we value the relationships and material possessions that make us happy and give us satisfaction, and we be prone to fixate on obtaining material possessions and pursuing goals and relationship. When we fixate on getting what we want, we may forget how to selflessly put that to one side and work towards the greater good of doing your will, of spreading your mission and word to all people. Please give us the courage and right mindset to always prioritise being your disciple and fulfilling your mission above our own desires for other things and give us happy and willing hearts to be your disciples.

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 Announcements

Bake Sales - 21st September 2025

Details will be announced later.

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 - 15th November 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 23rd Sunday in Ordinary Time - Year C

7th September 2025

ENTRANCE ANTIPHON

You are just, O Lord, and your judgement is right; treat your servant in accord with your merciful love.

FIRST READING

WISDOM 9:13-18

What man can know the intentions of God? Who can divine the will of the Lord? The reasonings of mortals are unsure and our intentions unstable; for a perishable body presses down the soul, and this tent of clay weighs down the teeming mind. It is hard enough for us to work out what is on earth, laborious to know what lies within our reach; who, then, can discover what is in the heavens? As for your intention, who could have learnt it, had you not granted Wisdom and sent your holy spirit from above? Thus have the paths of those on earth been straightened and men been taught what pleases you, and saved, by Wisdom.

The word of the Lord

RESPONSORIAL PSALM

Ps 89

(R.) In every age, O Lord, you have been our refuge.

1. You turn men back into dust and say: 'Go back, sons of men.' To your eyes a thousand years are like yesterday, come and gone, no more than a watch in the night. (R.)
2. You sweep men away like a dream, like grass which springs up in the morning. In the morning it springs up and flowers: by evening it withers and fades. (R.)
3. Make us know the shortness of our life that we may gain wisdom of heart. Lord, relent! Is your anger for ever? Show pity to your servants. (R.)
4. In the morning, fill us with your love; we shall exult and rejoice all our days. Let the favour of the Lord be upon us: give success to the work of our hands. (R.)

SECOND READING

PHILEMON 9-10, 12-17

This is Paul writing, an old man now and, what is more, still a prisoner of Christ Jesus. I am appealing to you for a child of mine, whose father I became while wearing these chains: I mean Onesimus. I am sending him back to you, and with him - I could say - a part of my own self. I should have liked to keep him with me; he could have been a substitute for you, to help me while I

am in the chains that the Good News has brought me. However, I did not want to do anything without your consent; it would have been forcing your act of kindness, which should be spontaneous. I know you have been deprived of Onesimus for a time, but it was only so that you could have him back for ever, not as a slave any more, but something much better than a slave, a dear brother; especially dear to me, but how much more to you, as a blood-brother as well as a brother in the Lord. So if all that we have in common means anything to you, welcome him as you would me.

The word of the Lord

GOSPEL ACCLAMATION

Alleluia! Alleluia!

Let your face shine on your servant, and teach me your laws.

Alleluia! Alleluia!

GOSPEL

LUKE 14:25-33

Great crowds accompanied Jesus on his way and he turned and spoke to them. 'If any man comes to me without hating his father, mother, wife, children, brothers, sisters, yes and his own life too, he cannot be my disciple. Anyone who does not carry his cross and come after me cannot be my disciple.

'And indeed, which of you here, intending to build a tower, would not first sit down and work out the cost to see if he had enough to complete it? Otherwise, if he laid the foundation and then found himself unable to finish the work, the onlookers would all start making fun of him and saying, "Here is a man who started to build and was unable to finish." Or again, what king marching to war against another king would not first sit down and consider whether with ten thousand men he could stand up to the other who advanced against him with twenty thousand? If not, then while the other king was still a long way off, he would send envoys to sue for peace. So in the same way, none of you can be my disciple unless he gives up all his possessions.'

The Gospel of the Lord

COMMUNION ANTIPHON

Like the deer that yearns for running streams, so my soul is yearning for you, my God; my soul is thirsting for God, the living God.



這個主日經文強調陪伴耶穌同行的群眾，他們的行動說明他們願意跟隨耶穌。在這個情況下，耶穌開口教導這些人做祂門徒的嚴肅性。

耶穌首先告訴與祂同行的群眾：「如果誰來就我，而不惱恨自己的父親、母親、妻子、兒女、兄弟、姊妹，甚至自己的性命，不能做我的門徒。」這是耶穌所提出的作門徒的第一個條件，意義十分清楚：單單來到耶穌跟前並不足以成為「門徒」，誰願意成為祂的門徒，就必須把「跟隨耶穌」的目標置於一切之上，任何可能的阻礙都必須排除。

接著耶穌提出第二個條件，這句話的意義也十分明確：「不論誰，若不背著自己的十字架，在我後面走，不能做我的門徒。」耶穌正走在前往耶路撒冷的路上，祂十分清楚地知道在那裡將要發生的事，願意跟隨耶穌的人，必須準備好接受祂的命運，和祂一起經歷悲慘恥辱的死亡。

這個條件的重點不只是十字架，而且也是「跟在耶穌後面走」。跟隨耶穌的人必須讓耶穌作「主」，作「師傅」，門徒必須跟在祂後面行走，仔細觀看師傅如何面對一切，學習祂的態度，不可自作主張。

接著耶穌講述兩個比喻。這兩個比喻的語調比較消極，但是耶穌講述它們的目的並不是要嚇阻群眾，使他們放棄成為門徒的意願，而是補充說明前面所提出的做門徒的條件。前面的兩個條件說明跟隨耶穌是相當重要的生命抉擇，具有絕對的嚴肅性；後面的兩個比喻告訴那些願意跟隨耶穌的門徒，要仔細考慮這個生命抉擇的嚴肅性，知道跟隨耶穌是極高的要求，必須各自做好準備，才能夠堅持到底。

今天的福音經文顯示耶穌為願意跟隨祂的門徒設定的條件，要求他們為了跟隨祂而離開家庭，絕對地放棄財物。在初期教會寫作福音時，這些條件已經被擴展到一切福傳者，甚至達於一切受洗的基督徒身上。然而事實上，初期教會的福傳者以及基督徒並沒有按著文字遵守這些條件，宗徒們大多是過婚姻生活的（參閱：格前九）。因此對今日的基督徒而言，這些條件當然並不是一個普遍的法律，這些簡短的話語更是一個呼籲，邀請所有願意跟隨耶穌的人超越自我，以更完全的方式做耶穌的門徒。

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