

天主教華人牧民處

www.chinesechaplaincyparra.org



常年期第二十五主日（丙年）

2025年9月21日

進堂詠

上主說：我是百姓的救援；他們在任何急難中呼求我，我必要垂聽他們，且永遠做他們的上主。

讀經一 亞毛斯先知書8:4-7

聽著：壓榨窮人，使世上弱小者無法生存的人哪！你們聽吧！你們說：「月朔幾時才過去，好讓我們賣五穀？安息日幾時才過去，好讓我們打開糧倉，縮小『厄法』，加重『協刻耳』，用假秤騙人？用銀錢購買窮人；以一雙鞋換取貧民；連麥糠也賣掉？」

上主指著雅各伯的榮耀，發誓說：「我永遠不會忘記他們的所作所為。」

—上主的話

答唱詠 詠113

【答】：請一齊讚頌上主；他舉揚了窮苦的人。

領：上主的僕人，請一齊讚頌，請一齊讚頌上主的聖名！願上主的聖名受讚頌，從現今直到永遠！【答】

領：上主超越列國萬邦，他的光榮凌駕穹蒼；誰能與上主、我們的天主相比？他坐於蒼天的至高之處，俯視諸天和大地。【答】

領：他從塵埃裡，提拔弱小的人；由糞土中，舉揚窮苦的人，叫他與貴族同席，與本國的王侯同坐。【答】

讀經二 致弟茂德前書2:1-8

親愛的：

首先我勸導眾人，要為一切人，並為眾君王，及一切有權位的人，懇求、祈禱、轉求和謝恩，為叫我們能安心，虔敬、端莊、寧靜和平安的生活。這原是美好的，並在我們的救主天主面前，是蒙受悅納的。因為他願意所有人得救，並充分認識真理。

因為天主只有一個，在天主與人之間的中保，也只有一位，就是降生成人的基督耶穌。

基督奉獻了自己，為眾人作贖價；這事在所規定的時期，已被證實了，而我也就是為了這事，被立為宣道者和宗徒，在信仰和真理上，做了外邦人的教師。我說的是真話，並無虛言。

我願意男人，在各地，舉起聖潔的手祈禱，不應發怒和爭吵。

—上主的話

福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：耶穌基督本是富有的，卻成了貧困的，好使你們因著他的貧困，而成為富有的。

眾：亞肋路亞。

福音

聖路加福音16:1-13

那時候，耶穌對門徒說：

「曾有一個富翁，他有一個管家。有人在主人前，告發這管家，指他揮霍了主人的財物。主人便把管家叫來，向他說：我怎麼聽說你有這樣的事？把你管理家務的賬目，交出來，因為你不能再作管家了。」

「那管家自言自語說：主人要撤去我管家的職務，我可做什麼呢？掘地吧，我沒有氣力；討飯吧，我又害羞。我知道我要做什麼，好叫人們，在我被撤去管家職務之後，收留我在他們家中。」

「於是，他把主人的債戶一一叫來。給第一個說：你欠我主人多少？那人說：一百桶油。管家向他說：拿你的賬單，坐下，快寫作五十。隨後，又給另一個說：你欠多少？那人說：一百石麥子。管家向他說：拿你的賬單，寫作八十。」

「主人於是稱讚這個不義的管家，辦事精明。這些今世之子，應付自己的世代，比光明之子，更加精明。」

「我告訴你們：要用不義的錢財，交結朋友，為在你們匱乏的時候，好叫他們收留你們到永遠的帳幕裡。」

「在小事上忠信的，在大事上也忠信；在小事上不義的，在大事上也不義。那麼，如果你們在不義的錢財上，不忠信，誰還會把真實的錢財，委託給你們呢？如果你們在別人的財物上，不忠信，誰還會把屬於你們的，交給你們呢？」

「沒有一個家僕，能事奉兩個主人。他或是要恨這一個，而愛那一個，或是要依附這一個，而輕忽那一個。你們不能事奉天主，而又事奉錢財。」

—上主的話



領主詠

你頒發了你的命令，叫人嚴格遵行。願我的行徑堅定，並遵守你的法令！

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
28/09/25	信仰生活分享	Sam Lee
5/10/25	舊約之旅 - 後先知書(上)	Bosco Yu
12/10/25	教理 - 新約的啟示 - 天國	Eric Wong

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27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) 今日下午1時半至2時, 在禮堂舉行。

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。

主日午餐暫停

由9月28日至10月12日, 星期日彌撒後的午餐暫停供應。10月19日恢復。

十月公唸玫瑰經

十月份各台粵語彌撒前, 即11時10分, 在聖堂公唸玫瑰經; 請大家熱心出席。

帶領輪值: 10月5日林神父 10月12日婦女組

10月19日聖若瑟會 10月26日青年組 (英語誦唸)

青年組曲奇義賣 BAKE SALE

七位青年組成員正準備參加今年12月初在墨爾本舉行的澳洲天主教青年節。為資助他們的朝聖旅程, 青年組於今日彌撒後, 舉行曲奇義賣。請大家支持。

本主日答唱詠選讀聖詠第 113 篇。

猶太人稱聖詠第 113 至 118 篇為「大讚美歌」，是逢大慶節（如逾越節、五旬節、帳棚節等）高聲詠讚上主的歌曲。耶穌與門徒共吃逾越節晚餐時，應該也詠唱這些聖詠（見谷 14:26）。本詩的作者卻不詳。全詩表達天主雖居至高之天，但竟提拔塵世最卑微的人。歌詞與撒慕爾的母親亞納的頌謝詩相近（見撒 1:1-10），新約的聖母讚主曲（路 1:46-55）肯定也有參考這聖詠。

答句是第 1 節中段（請一齊讚頌）和第 7 節後段（由糞土中舉揚窮苦的人）結合而成。詩人尤其指出上主眷顧窮苦的人，他們也可以歌詠讚美上主。

第 1 至 2 節（亞肋路亞！上主的僕人，請一齊讚頌，請一齊讚頌上主的聖名！願上主的聖名受讚頌，從現今直到永遠無窮！），詩人稱萬民為「上主的僕人」，這是舊約後期才顯明的啟示：天主不只是以色列的天主，而是所有人的天主。所有人都被召叫去欽崇和朝拜這位唯一真實的神。

第 4 至 6 節（上主高越列國萬邦，他的光榮凌駕穹蒼；誰能相似上主我們的天主？他坐在蒼天之上的最高處。他必會垂目下視，觀看上天和下地；），創造主當然超越受造物，亦是這位真神奠定一切的基礎，包括物質和精神（道德倫理）的秩序。

第 7 至 8 節（從塵埃裏提拔弱小的人，由糞土中舉揚窮苦的人，叫他與貴族的人共席，也與本國的王侯同位；），天主沒有定下人的階級，祂反而打破其中不公義和不道德的社會制度。這兩節暗示了默西亞國度的公平和真理，這境界要到基督第二次光榮來臨，新天新地出現時才達至圓滿。



Scripture: Luke 16: 1-13

Observation: In this passage Jesus tells a parable about a shrewd (or dishonest) manager. In the parable, a manager found to be dishonest by his master fears for his future, lamenting that he is too weak to dig, and too proud to beg. In the end he secures his future by reducing the debts of his master's debtors, and is seemingly commended by the master for his shrewdness. It may seem puzzling and somewhat at odds with what Jesus has preached up till this point. However, Jesus is not praising dishonesty but rather uses the actions of the steward to highlight how worldly people often act with more urgency and practicality than the "children of light" (believers in the faith). In concluding, Jesus also emphasises how faith in small matters translates to faith in greater ones, and also - bringing it back to a central tenet of Catholicism - no one can serve God and money.

From these things, there are two points that stand out. For one, being practical and conscious of worldly matters to an extreme may be a detriment to the faith, but when used to prepare for the future, these things become useful. Secondly, and leading on from the first, how we align practical wisdom to spiritual priorities is also important: even though money and goods are temporary, how we use them (and what for) is still a reflection of our deeper loyalty and faith. In order to avoid falling completely under the thrall of worldly material, it is important to remember whom we truly serve, and in exercising this worldly practicality, we must make sure it is always in the service of God. As Jesus points out in verse 13, we cannot serve both God and wealth.

Application: This parable invites Catholics to consider how they use resources such as time, money and influence. We are all stewards of what God has given us, and therefore, we have an obligation to use our gifts with wisdom. Often people may put much of their effort and creativity into business or personal gain, rather than what they were intended for. Jesus reminds us, instead, to put these things into our faith.

In daily life, this may mean recognising what our choices reveal about our priorities - if money and status consistently outrank God in our hearts then we have fallen subservient to wealth. The only remedy to this is to direct our efforts, and shrewdness, towards God's eternal purpose. This may manifest in putting some of our finances towards the Church, or even gearing our private endeavours to supporting it - essentially, living in a way that reflects a trust in God, rather than in the power of our possessions.

Prayer: Thank you, God, for all that You have given me. For the opportunities, the gifts, and the things I have. Please give me the wisdom to use these not for selfish gain, but for Your Kingdom. Help me to be faithful even in the smallest of things, and to always place you above my worldly concerns. Guide me in living a life devoted to the future of Your Kingdom. Amen.

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

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 25th Sunday in Ordinary Time - Year C

21st September 2025

ENTRANCE ANTIPHON

I am the salvation of the people, says the Lord. Should they cry to me in any distress, I will hear them, and I will be their Lord for ever.

FIRST READING

AMOS 8:4-7

Listen to this, you who trample on the needy and try to suppress the poor people of the country, you who say, 'When will New Moon be over so that we can sell our corn, and sabbath, so that we can market our wheat? Then by lowering the bushel, raising the shekel, by swindling and tampering with the scales, we can buy up the poor for money, and the needy for a pair of sandals, and get a price even for the sweepings of the wheat.'

The Lord swears it by the pride of Jacob, 'Never will I forget a single thing you have done.'

The word of the Lord

RESPONSORIAL PSALM

PS 112

(R.) Praise the Lord who lifts up the poor.

1. Praise, O servants of the Lord, praise the name of the Lord! May the name of the Lord be blessed both now and for evermore! (R.)
2. High above all nations is the Lord, above the heavens his glory. Who is like the Lord, our God, who has risen on high to his throne yet stoops from the heights to look down, to look down upon heaven and earth? (R.)
3. From the dust he lifts up the lowly, from the dung heap he raises the poor to set him in the company of princes, yes, with the princes of his people. (R.)

SECOND READING

1 TIMOTHY 2:1-8

My advice is that, first of all, there should be prayers offered for everyone – petitions, intercessions and thanksgiving – and especially for kings and others in authority, so that we may be able to live religious and reverent lives in peace and quiet. To do this is right, and will please God our saviour: he wants everyone to be saved and reach full knowledge of the truth. For there is only one God, and there is only one mediator between God and mankind, himself a man, Christ Jesus, who sacrificed himself as a ransom for them all. He is the evidence of this, sent at the appointed time, and I have been named a herald and apostle of it and – I am telling the truth and no lie – a teacher of the faith and the truth to the pagans.

In every place, then, I want the men to life their hands up reverently in prayer, with no anger or argument.

The word of the Lord

GOSPEL ACCLAMATION

2 COR 8:9

Alleluia! Alleluia!

Jesus Christ was rich but he became poor, to make you rich out of his poverty.

Alleluia! Alleluia!

GOSPEL

LUKE 16:1-13

Jesus said to his disciples: 'There was a rich man and he had a steward who was denounced to him for being wasteful with his property. He called for the man and said, "What is this I hear about you? Draw me up an account of your stewardship because you are not to be my steward any longer." Then the steward said to himself, "Now that my master is taking the stewardship from me, what am I to do? Dig? I am not strong enough. Go begging? I should be too ashamed. Ah, I know what I will do to make sure that when I am dismissed from office there will be some to welcome me into their homes."

'Then he called his master's debtors one by one. To the first he said, "How much do you owe my master?" "One hundred measures of oil," was the reply. The steward said, "Here, take your bond; sit down straight away and write fifty." To another he said, "And you, sir, how much do you owe?" "One hundred measures of wheat," was the reply. The steward said, "Here, take your bond and write eighty."

'The master praised the dishonest steward for his astuteness. For the children of this world are more astute in dealing with their own kind than are the children of light.

'And so I tell you this: use money, tainted as it is, to win you friends, and thus make sure that when it fails you, they will welcome you into the tents of eternity. The man who can be trusted in little things can be trusted in great; the man who is dishonest in little things will be dishonest in great. If then you cannot be trusted with money, that tainted thing, who will trust you with genuine riches? And if you cannot be trusted with what is not yours, who will give you what is your very own?

'No servant can be the slave of two masters: he will either hate the first and love the second, or treat the first with respect and the second with scorn. You cannot be the slave both of God and of money.'

The Gospel of the Lord

COMMUNION ANTIPHON

You have laid down your precepts to be carefully kept; may my ways be firm in keeping your statutes.



這個主日的福音選自這一章開始的兩段經文（路十六1-13），前段是一個有關一位「不正義但卻聰明的管家」的比喻（1-8），後段則是耶穌教導門徒正確使用財富的態度（9-13）。

比喻以一個反映當時生活實況的情景開始：有個管家被人控告失職，主人因著人們的指控定罪，將管家撤職，要他交出一切帳目。在當時猶太社會中，富有的地主常把自己的農莊或財富託給另一人照顧管理（參閱：路二十九-19）。

這個狡詐的管家如何利用他最後的機會：他透過更改債務的數量，使自己成為他主人債戶的朋友，並因此而希望當他被撤職後，這些債戶會由於「感恩」而收留他。

耶穌首先直接批判這人是「不義的管家」，然而卻稱讚他「手段高明」，能夠如此深謀遠慮地妥當安排未來的生活。緊接其後的第二個評論則更進一步補充說明這一點：耶穌稱這管家為「世俗之子」，與之相對的「光明之子」當然就是指門徒們；耶穌教導門徒們：「世俗之子在應付世俗的事物上，的確比光明之子更為精明。」

這個比喻讓許多讀者感到難以接受，但是從耶穌在比喻結尾做出的評論可以清楚地看出，這個比喻的目的在於引導門徒們反省他們處理事務的方法。耶穌大概是在末世即將來臨的背景之下講述這個比喻，因此牠的原始目的在於：勉勵聽眾們善加利用最後機會，以爭取進入天國。必須把「耶穌再來」的日子放在眼前，小心謹慎地生活度日，其中當然包含正確地管理運用託給他們的財物。

耶穌的言論（9-13）在「正確管理財務」的觀點下，繼續補充說明前面的比喻。

這個教導使前面的比喻成為一個呼籲，要求人正確地使用「不義的錢財」，但真正的重點並不在於「不義之財」，而在於「結交朋友」。這裡所說的「朋友」並不是指比喻中的債戶，而是隱喻式的指稱「天主」，因為唯有天主才能把人接入「永遠的帳幕（天國）」裏。

福音經文的結尾又是一個諺語：「沒有一個家僕能事奉兩個主人的：他或是要恨這一個而愛那一個，或是要依附這一個而輕忽那一個：你們不能事奉天主而又事奉錢財。」

這些教導鼓勵所有的基督徒，忠信於天主對他們的召叫，妥當管理主託付給他們的財富（使命），而不要成為錢財的奴隸。