

天主教華人牧民處

www.chinesechaplaincyparra.org



將臨期第二主日（甲年）

2025年12月7日

進堂詠

熙雍的百姓，看，上主就要來拯救萬民；他將使你們滿心歡樂，聆聽他莊嚴的聲音。

讀經一

依撒意亞先知書 11:1-10

那一天，由葉瑟的樹幹將生出一個嫩枝；由它的樹根將發出一個幼芽。上主的神，智慧和聰敏的神，超見和剛毅的神，明達和敬畏上主的神，將住在他內。【他將以敬畏上主為快慰。】

他必不照他眼見的，施行審訊，也不按他耳聞的，執行判斷。他將以正義，審訊微賤者，以公理，判斷世上的謙卑者，以他口中的棍杖，打擊暴戾者，以他唇邊的氣息，誅殺邪惡者。

正義將是他腰間的束帶，忠誠將是他脅下的佩帶。

豺狼將與羔羊共處；虎豹將與小山羊同宿。牛犢和幼獅一同飼養；一個幼童即可帶領牠們。母牛和母熊將一起牧放；牠們的幼雛將一同伏臥。獅子將與牛一樣吃草。吃奶的嬰兒將遊戲於蝮蛇的洞口；斷奶的幼童將伸手探入毒蛇的窩穴。在我的整個聖山上，再沒有誰作惡，也沒有誰害人，因為大地充滿了對上主的認識，有如海洋滿溢海水。

那一日，葉瑟的根，將成為萬民的旗幟；列邦必將尋求他；他駐節之地，將是輝煌的。——上主的話

答唱詠

詠 72

【答】：在他的歲月中，正義必要興盛，到處國泰民安。

領：天主，求你給君王傳授你的權柄；求你給太子傳授你的公正。使他照正義統治你的百姓；使他按公道管理你的平民。【答】

領：在他的歲月中，正義必要興盛，到處國泰民安，直至月亮失明。他將統治大地，從這海到那海，由大河的流域，至地極的邊界。【答】

領：他必拯救哀號的貧民；他必扶持無援的窮人。他將憐恤不幸和貧乏的群眾，並要救護窮苦貧病者的生命。【答】

領：他的名號常存，永受讚揚；他的名號常留，與日爭光。萬邦要因他而得福；萬民要稱頌他。【答】

讀經二

致羅馬人書 15:4-9

弟兄姊妹們：

其實，凡經上所寫的，都是為教訓我們而寫的，為叫我們因經典所教訓的忍耐和安慰，而獲得希望。願賜忍耐和安慰的天主，賞賜你們仿效耶穌基督的榜樣，彼此同心合意，一心一口，光榮我們的主耶穌基督的天主和父。

為此，你們要為光榮天主，而彼此接納，猶如基督也接納了你們一樣。我要說：基督為了彰顯天主的信實，成了「割損」的僕役，為實踐那向先祖們所作的恩許，也使外邦人因天主的憐憫，而光榮天主，正如所記載的：「為此，我要在異民中稱謝你，歌頌你的聖名。」

——上主的話

福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：你們當預備上主的道路；修直他的途徑。凡有血肉的，都要看見天主的救援。

眾：亞肋路亞。



福音

聖瑪竇福音 3:1-12

那時候，洗者若翰在猶太曠野出現，宣講說：「你們悔改吧！因為天國臨近了。」這人就是那藉依撒意亞先知所預言的：「在曠野裡有呼號者的聲音：你們該當預備上主的道路，修直他的途徑。」

這若翰穿著駱駝毛做的衣服，腰間束著皮帶，他的食物是蝗蟲和野蜜。

那時，耶路撒冷、全猶太，以及全約但河一帶的人都出來，到若翰那裡，承認自己的罪過，並在約但河受他的洗。他見到許多法利塞人和撒杜塞人，來受他的洗，就對他們說：

「毒蛇的種類！誰教你們逃避那即將來臨的憤怒？那麼，就結與悔改相稱的果實吧！你們自己不要想：我們有亞巴郎為父。我給你們說：天主能從這些石頭，給亞巴郎興起子孫來。斧刀已放在樹根上，凡不結好果子的樹，必被砍倒，投入火中。」

「我固然用水洗你們，為使你們悔改；但在我以後，要來的那一位，比我更強，我連提他的鞋也不配，他要以聖神及火洗你們。他的簸箕已拿在手中，他要揚淨自己的禾場，將他的麥粒收入倉內，至於糠秕，卻要用不滅的火燒掉。」——上主的話

領主詠

耶路撒冷！請你起來，站在高處，遙望由天主那裡降來給你的喜樂。

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：	Fr Ambrose Owusu-Ansah 電話：9630 1951
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

信仰探討講座

(聖奧斯定會主持)

日期	內容	講者
14/12/25	信仰探討 - 完結篇	Thomas Tse

下星期日上午10時半至11時15分，在堂區會議室舉行，歡迎參加。

聖經幼稚園（網上講座）2025年12月13日星期六，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。報名及查詢請WhatsApp 給牧民處熱線 0411 192 278

聖母無玷始胎節彌撒（英粵雙語）2025年12月8日（星期一），晚上7時半。

2025 聖誕節粵語彌撒

12月24日（星期三）晚上9時

12月25日（星期四）早上11時半

全套彌撒時間表請索取及參閱聖堂大門的單張

聖雲先會聖誕扶貧行動

- * 聖堂大門有售賣聖誕卡（一套十張，\$10）；2026 英語天主教月曆（\$10）。請把現金放入聖堂大門的 Poor Box。
- * 特別籌款：2025 年 12 月 13 及 14 日各台彌撒，將收集善款作扶貧之用。
- * 捐獻食物及兒童玩具：教友可把乾糧等物資；也可取一個兒童名牌，內有資料，並為該兒童預備一份禮物，把它們都放在聖堂大門的聖誕樹下。本會將收集並於聖誕節前送給有需要的家庭。12 月 21 日截止收集。

多謝大家！

本主日答唱詠選自聖詠 72 篇。

原文標題是「撒羅滿的歌」，學者未有定論這是「論及」撒羅滿的詩歌，還是撒羅滿君王所寫的詩歌。但無論是猶太經師或新約教會的學者一致公認：本聖詠直接預言默西亞。

答句出自第 7 節（在他的歲月中，正義必要興盛，到處國泰民安，直至月亮失明）描寫默西亞統治的效果，「直到月亮失明」是希伯來話的說法，是「直至永遠」之意。

第 1 節（天主，求你給君王傳授你的權柄，求你給太子傳授你的公正）指出默西亞的身份是「太子」，是天主聖父的親兒子、繼承人，這就是天主聖子。祂的降生是要統治天主子民，尤其要照顧貧窮的人。第 2 節（使他照正義統治你的百姓，使他按公道管理你的平民）指出默西亞是一位正義和公正的君王。

第 8 節（他將統治大地，從這海到那海，由大河的流域，至地極的邊界）詩人用無盡的國界表明：默西亞的王國其實就是整個宇宙。

第 12 和 13 節（他必拯救哀號的貧民，他必扶持無援的窮人。他將憐恤不幸和貧乏的群眾，並要救護窮苦貧病者的生命）詳細地描寫默西亞君王帶給人的「公義」，這是天主展示祂的旨意。

第 17 節（他的名號常存，永受讚揚，他的名號永留，與日爭光。萬邦要因他而得福，萬民要稱他為有福）出自《創世紀》（見創 12:13; 18:18; 22:18; 26:4; 28:14）。詩人寫出亞巴郎的後裔（在舊約專指以色列子民，到新約就是教會），都因默西亞的降臨蒙受天主的祝福。

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 7th December

Scripture: Matthew 3:1-12

Observation: In this gospel, John the Baptist prepares the people for the coming of Jesus by calling them to repent because God's kingdom is near. He fulfills the prophecy as a voice in the wilderness, urging genuine heart change, not just religious identity. John baptises people as a sign of repentance and warns religious leaders against hypocrisy. He also announces that someone greater will come to bring both the Holy Spirit and judgment, separating the faithful from the unfaithful.

Application: We notice that John's clothes were made of camel's hair, and he had a leather belt around his waist. In a literal sense, we can't learn anything from this sentence, it just doesn't make sense, however, John is actually wearing a very similar outfit to the prophet Elijah which we can find in 2 Kings 1:8. John in the preparation to Jesus' coming baptised the Jews and Elijah sought out corrupt Kings and Israel itself at the time for idolatry, in some form both prophets were asking the people for repentance to the Lord. Both of these important figures of the church bearing similar outfits and missions symbolises that we should learn and be inspired by the actions from the past, especially in today's world, a world where the social media ban is almost upon the younger generation it could mean that we should take a moment away from our screens, be silent and reflect on God's guidance/will in our lives in a world that is approaching silence.

Prayer: God, we thank you for providing us with many inspirational figures that guide the actions of everyone around us even to this day. Give us the courage to seek out for your forgiveness. Fill us with Your Holy Spirit so we may walk faithfully with You each day. Help us open our hearts to You and invite You into every part of our lives with readiness and joy for being able to live out your will.

Youth Announcements

Social justice month

This month is our social justice month where we will be selling some handmade body scrubs and polaroid photo frames decorated by our youth group. The proceeds will go to St Vincent de Paul's Christmas appeal. Come help us support those in need in this time of advent, Christmas and thanks giving.

St Monica's Youth Group

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 Raphael Cheung (0420 947 121).



St. Monica's Parish

North Parramatta

ST MONICA'S
CATHOLIC PARISH AND PRIMARY SCHOOL COMMUNITY

Second Sunday of Advent - Year A

7th December 2025

ENTRANCE ANTIPHON

O people of Sion, behold, the Lord will come to save the nations, and the Lord will make the glory of his voice heard in the joy of your heart.

FIRST READING

ISAIAH 11:1-10

A shoot springs from the stock of Jesse, a scion thrusts from his roots: on him the spirit of the Lord rests, a spirit of wisdom and insight, a spirit of counsel and power, a spirit of knowledge and of the fear of the Lord. (The fear of the Lord is his breath.)

He does not judge by appearances, he gives no verdict on hearsay, but judges the wretched with integrity, and with equity gives a verdict for the poor of the land. His word is a rod that strikes the ruthless, his sentences bring death to the wicked.

Integrity is the loincloth round his waist, faithfulness the belt about his hips.

The wolf lives with the lamb, the panther lies down with the kid, calf and lion cub feed together with a little boy to lead them. The cow and the bear make friends, their young lie down together. The lion eats straw like the ox. The infant plays over the cobra's hole; into the viper's lair the young child puts his hand. They do no hurt, no harm, on all my holy mountain, for the country is filled with the knowledge of the Lord as the waters swell the sea.

That day, the root of Jesse shall stand as a signal to the peoples. It will be sought out by the nations and its home will be glorious. *The word of the Lord*

RESPONSORIAL PSALM

Ps 71

(R.) Justice shall flourish in his time, and fullness of peace for ever.

1. O God, give your judgement to the king, to a king's son your justice, that he may judge your people in justice and your poor in right judgement. (R.)
2. In his days justice shall flourish and peace till the moon fails. He shall rule from sea to sea, from the Great River to the earth's bounds. (R.)
3. For he shall save the poor when they cry and the needy who are helpless. He will have pity on the weak and save the lives of the poor. (R.)
4. May his name be blessed for ever and endure like the sun. Every tribe shall be blessed in him, all nations bless his name. (R.)

SECOND READING

ROMANS 15:4-19

Everything that was written long ago in the scriptures was meant to teach us something about hope from the examples scripture gives of how people who did not give up were helped by God. And may he who helps us when we refuse to give up, help you all to be tolerant with each other, following the example of Christ Jesus, so that united in mind and voice you may give glory to the God and Father of our Lord Jesus Christ.

It can only be to God's glory, then, for you to treat each other in the same friendly way as Christ treated you. The reason Christ became the servant of circumcised Jews was not only so that God could faithfully carry out the promises made to the patriarchs, it was also to get the pagans to give glory to God for his mercy, as scripture says in one place: For this I shall praise you among the pagans and sing your name. *The word of the Lord*

GOSPEL ACCLAMATION

Alleluia! Alleluia!

Prepare the way of the Lord, make straight his paths: all people shall see the salvation of God.

Alleluia! Alleluia!

GOSPEL

MATTHEW 3:1-12

In due course John the Baptist appeared; he preached in the wilderness of Judaea and this was his message: 'Repent, for the kingdom of heaven is close at hand.' This was the man the prophet Isaiah spoke of when he said:

A voice cries in the wilderness: Prepare a way for the Lord, make his paths straight.

This man John wore a garment made of camel-hair with a leather belt round his waist, and his food was locusts and wild honey. Then Jerusalem and all Judaea and the whole Jordan district made their way to him, and as they were baptised by him in the river Jordan they confessed their sins. But when he saw a number of Pharisees and Sadducees coming for baptism he said to them, 'Brood of vipers, who warned you to fly from the retribution that is coming? But if you are repentant, produce the appropriate fruit, and do not presume to tell yourselves, "We have Abraham for our father," because, I tell you, God can raise children for Abraham from these stones. Even now the axe is laid to the roots of the trees, so that any tree which fails to produce good fruit will be cut down and thrown on the fire. I baptise you in water for repentance, but the one who follows me is more powerful than I am, and I am not fit to carry his sandals; he will baptise you with the Holy Spirit and fire. His winnowing-fan is in his hand; he will clear his threshing-floor and gather his wheat into the barn; but the chaff he will burn in a fire that will never go out.' *The Gospel of the Lord*

COMMUNION ANTIPHON

Jerusalem, arise and stand upon the heights, and behold the joy which comes to you from God.

聖言導讀

瑪竇福音中若翰的宣講和耶穌相同：「你們悔改吧！因為天國臨近了。」他要求群眾悔改，意思就是離開他們直到如今的一切罪過，開始一個結出「與悔改相稱果實」的生活。

這位巡迴的宣講者造成轟動，以致於「耶路撒冷、全猶太以及全約旦河一帶的人，都出來到他那裡去，承認自己的罪過，並在約旦河裡受他的洗。」若翰所施行的洗禮和當時盛行的「洗禮運動」相較，具有四個特色：一次性、由施洗者授與、宣講懲罰性的審判、要求承認罪過。

以色列人一向以身為亞巴郎的後裔，以及帶有割損的記號引以為傲，他們甚至認為即使他們是罪人，但由於亞巴郎的功勞，使具有他們這樣血統和身份的人必定得救。若翰徹底地顛覆這個信念，宣稱「天主能從石頭給亞巴郎興起子孫來」，祂能夠隨意建立一個「新以色列子民」，這個身份正是耶穌復活後基督徒對自己的認識。

由於若翰確信天主的審判即將實現，因此強調要立刻和過去完全斷絕：「斧子已放在樹根上了，凡不結好果子的樹，必被砍倒，投入火中。」「火」是天主憤怒和審判的象徵；然而，真實悔改接受洗禮的人便能逃離懲罰，獲得救援。

在嚴厲的審判宣講後，若翰改變了音調，預告一位「更強者」將來到。若翰完全退隱在這位更強者之後，自認為連替他做最微賤的工作也不配。他們二者之間的區別首先表達在不同的「洗禮」中：若翰只是「在水中」施行洗禮，那位更強者將以「聖神和火」施洗。「火」和「水」是對立的圖像，不論舊約或新約都多次以火象徵天主的審判（參閱：亞一4；則二二17-22；路十二49，格前三13-15）；而「聖神」大概是後期基督徒加入於若翰之口，表達那位更強者將賦予得救的人恩寵。

審判的意思就是決定性地區分善人和惡人，若翰在此又運用了另一個象徵：分別麥粒和糠秕的簸箕：好的麥粒將透過簸箕掉落地面，而無用的糠秕則將被風吹散。由於「更強者」已把簸箕拿在手中，準備揚盡禾場，說明末世的來臨已迫在眉睫。

對今日的基督徒而言，若翰的訊息並未喪失其重要性。我們在復活的信仰中，看出若翰是耶穌的前驅，再次來到的厄里亞（瑪十七12），以及降生世界的天主子的見證（若一6-8、15）。我們期待耶穌基督再來，更該立刻悔改，結出與悔改相稱的果實及應有的態度。

歡迎把這通訊
帶回家細閱

<http://www.ccreadbible.org>