

天主教華人牧民處

www.chinesechaplaincyparra.org



常年期第五主日（甲年）

2017年2月5日

讀經一 依撒意亞先知書58:6-10

上主這樣說：「我所中意的齋戒，豈不是要人解除不義的鎖鏈，廢除軛上的繩索，使受壓迫者獲得自由；折斷所有的軛嗎？豈不是要人將食糧分給飢餓的人；收容無地容身的窮人，到自己的屋裡；見到赤身露體的人，給他衣服；不要避開你的骨肉嗎？」

「如果這樣，你將光芒四射，有如黎明；你的傷口將會迅速復原；你的救援要走在你前面。上主的光榮要作你的後盾。

「那時，你如呼喊，上主必要俯允；你若哀求，他必回答：『我在這裡！』」

「你如果從你當中消除欺壓，及指手畫腳的行為和虛偽的言談；你如果把你的食糧，施捨給飢餓的人，滿足貧窮者的心靈；那麼，你的光明要在黑暗中升起，你的黑夜將成為白晝。」

—上主的話

答唱詠 詠112

【答】：上主富於仁愛，慈悲而又公道，像光明在黑暗中向義人照耀。

頌：上主富於仁愛，慈悲而又公道，像光明在黑暗中向義人照耀。樂善好施的人，必蒙賜福；他以正義處理事務。【答】

頌：義人必永受紀念。噩耗不會使他驚慌，因為他仰賴上主，必心志堅強，總不動搖。【答】

頌：他心志堅強，無懼無憂。他散財賙濟貧苦的人，他的仁義必萬世流芳。他昂首闊步，受人敬仰。

【答】

讀經二 致格林多人前書2:1-5

弟兄姊妹們：

就是我從前到你們那裡時，也沒有用高超的言論或智慧，給你們宣講天主的奧義，因為我曾決定，在你們當中，不用知道別的，只知道耶穌基督，就是那被釘在十字架上的耶穌基督。

而且，當我到你們那裡的時候，又軟弱，又恐懼，又戰兢不安；並且我的言論和我的宣講，並不在於智慧動聽的言詞，而是在於聖神和他德能的表現，為使你們的信德，不是憑人的智慧，而是憑天主的德能。

—上主的話

福音前歡呼

頌：亞肋路亞。

衆：亞肋路亞。

頌：主說：「我是世界的光；跟隨我的，決不在黑暗中行走，必有生命之光。」

衆：亞肋路亞。

福音 聖瑪竇福音5:13-16

那時候，耶穌對門徒說：

「你們是地上的鹽，鹽若失了味，可用什麼使它再鹹呢？它再毫無用途，只好拋在外邊，任人踐踏罷了。

「你們是世界的光；建在山上的城，是不能隱藏的。人點燈，並不是放在斗底下，而是放在燈台上，照耀屋中所有的人。

「照樣，你們的光，也當在人前照耀，好使他們看見你們的善行，光榮你們在天之父。」

—上主的話

聖言 導讀

在現實生活中「鹽」具有許多不同的功能，我們經文中的隱喻則主要是取它「調味」的能力（參閱：谷九50；路十四34）；「鹽若失了味」自然便毫無用處，不再具有任何價值，其後果便是「被拋棄在外邊，任人踐踏」。

基本上，潔淨的鹽不可能失去它應有的能力；鹽之所以會失去鹹味，必然是由於不同因素而變的不純淨。這句話很可能原本是耶穌針對以色列領導者的警語（參閱：瑪二一43），後來被瑪竇福音的作者用來警告自己所屬的團體成員，不要被現實生活俗化。

「世界的光」是猶太民族非常熟悉的圖像，不論以色列、耶路撒冷、妥拉（梅瑟法律）、或模範性的義人以及經師，都曾在聖經和猶太文學中被表達為「世界之光」。現在，耶穌稱門徒們為「世界之光」，可能是刻意地表達他們和不信的猶太人之間的對立性。

整個世界絕大部分的人仍然拒絕接受福音，福音作者結合「鹽」和「光」的隱喻，呼籲門徒團體透過合乎耶穌教導的生活方式，在世上為福音作見證。基督徒團體模範性的福音生活方式，絕不會被掩蓋無法彰顯，他們將有如「建在山上的城」，使人從遠處也能清楚看見，並被吸引而進入城中，亦即加入基督徒團體。

這段經文談論基督徒團體在世界上的「身份」與所扮演的「角色」，基督徒的生活應該是信仰的見證，他們的言行應該能夠光榮天父。瑪竇採用非常圖像性的語言來表達這個訴求，運用耶穌的教導指出，基督徒應該成為「地上的鹽、世界的光、建在山上的城。」

梵二大公會議文獻的教會憲章採用這段經文作為教會的主要圖像（教會9），這個事實說明我們一再反覆強調的重點：「山中聖訓」的內容，並非針對特定的對象（例如：宗徒、宣講者或教師），而是一切天主子民生活的具體方針。

<http://www.ccreadible.org>

天主教聖莫尼加堂區

Corner Church Street and North Rocks Road, North Parramatta

彌撒時間：	英文：星期六 - 下午5時；星期日 - 上午9時及下午6時 粵語：上午11時30分
平日彌撒：	星期二至五上午9時15分
明供聖體：	逢星期五上午9時15分彌撒後至10時45分（明供聖體其間進行修和聖事至10時30分）
修和聖事：	逢星期六下午4時至4時40分或按教友要求
婚配聖事：	請於婚配日期前至少12個月與本堂神父聯絡
聖洗聖事：	每月第一個主日，需與本堂神父預約並在聖洗前準備妥當
本堂神父：	莫靖龍神父 電話：9630 1951 傳真：9630 8738 電郵：stmonicanp@bigpond.com
華人專職司鐸：	莫靖龍神父 電話：9630 1951 傳真：9630 8738 電郵：lfmontano@bigpond.com
地址：	8 Daking Street, North Parramatta, 2151
辦公時間：	星期二至五 - 上午9時至下午3時 辦公室電話，傳真和電郵與本堂神父相同

FEAST DAYS & COMMEMORATIONS

6th February - St Paul Miki and Companions
8th February - St Jerome Emiliani,
St Josephine Bakhita
10th February - St Scholastica
11th February - Our Lady of Lourdes

RECYCLING PROGRAM

Please continue to leave your aluminium cans, car batteries copper & brass **BEHIND** the clothing bin at the Church or contact Ian Goldthorpe on :**9630 1494** for pick up. All monies raised goes to St. Vincent de Paul. Please contact Ian for enquiries.



主日午餐服務

星期日之午餐服務將於下星期日，二月十二日恢復供應；餐券會於今天彌撒後在聖堂門外發售。

探訪技巧之“情緒反應和應對策略”工作坊

善導之母婦女組繼去年六月曾舉辦的個別探訪之溝通技巧工作坊，現將於二月十九號二時至四時於禮堂再為大家舉辦探訪技巧之情緒反應和應對策略講座。此講座將會為大家介紹當我們面對病苦時的一般情緒反應及簡單而有效的處理策略，亦為參與者提供角色扮演和即場練習，技巧探討等等，歡迎大家踴躍參加，無需報名。

Mass for World Day of the Sick

Everyone is welcome to annual diocesan Mass for World Day of the Sick. It will be celebrated on Thursday 9th February 2016, 10.30 am at St Patrick's Church Blacktown. The Mass is an acknowledgment of carers and those for whom they care. Includes the Sacramental Rite of Anointing of the Sick and Prayers for Healing. Bishop Vincent Long will be the principal celebrant for Mass. Plenty of parking – refreshments to follow.

Youth Formation

For all who are interested, youth group will be running formation based on the series 'Theology of the body'. It is a great chance for people to catch up and also learn more about their faith.

When: It is held on the 5th February (The First Sunday of the Month)

Who: Aimed towards older youth, 16 yrs and older.

Lunch will be provided and start at 1, with the formation to start at 1:45 and finish 3:30 the latest.

If you have any enquires please contact by email stephenson96@gmail.com

DWF February Appeal

This takes place over the next couple of weekends. Envelopes are on the pews as a reminder. \$2 and over are 100% tax deductible. St Monica's has been given the amount from the Diocesan Office of \$7422 to raise, so far we have raised \$0. Your contributions assist the many ministries within the Diocese of Parramatta, our quota last time was \$7,100 but we only received \$6,778.

聖枝回收

各位教友請把去年的聖枝帶回聖堂以作今年聖灰之用，聖堂門口備有收集箱。

If you have any old palms from last year, could you please bring them in and place them in the box at the back of the Church, so we can make the ashes for Ash Wednesday.

本堂神父的話:

Hello Everybody:

This week we continue with a short history of the Church in Australia. I must clarify that this material is taken from R. Dixon (2005) *The Catholic Community in Australia* Openbook Publishers: Adelaide. I hope you enjoy the reading and that you get a deeper knowledge on our identity as Australians and also as Catholics.

Peace in Jesus
Fernando Montano

Catholic schools

At least two Catholic schools were established in the early years of the nineteenth century but neither survived very long, and it was not until after the arrival of Therry and Connolly in 1820 that significant development took place. By 1833, there were about ten Catholic schools in the country. From this time until the end of the 1860s, Catholic schools received some government assistance under a variety of schemes, but campaigns for 'free, secular and compulsory' education had begun in the 1850s and it became increasingly clear that Catholic schools would not be able to rely on government aid for much longer. Between 1872 and 1893, every State passed an Education Act removing state aid to Church schools. This was a turning point for Catholic schools and, indeed, for the Catholic community in Australia. Bishops and people decided to persevere with the Catholic system. With no money to pay teachers, the bishops appealed to religious orders in Ireland and other European countries, and soon religious sisters and brothers were responding to the crisis.

The growth of religious orders

There were already a few religious orders in Australia: as well as the Sisters of Charity, there were also, among others, the Good Samaritan Sisters, founded by Polding in 1857, and the Sisters of St Joseph, founded in 1866 by Fr Julian Tenison Woods and Mary MacKillop, now recognised as Australia's first saint. By 1871, these 'Josephites' were running thirty-five schools in the Adelaide diocese. By 1880, there were a total of 815 sisters from all orders teaching in schools; by 1910 the number exceeded 5000. The sisters not only set up schools in the cities but also established little parish schools all over Australia, providing a Catholic education for the children of the bush. Their efforts, with

almost no money and in the face of considerable hardship, were nothing short of heroic. The largest of the male teaching orders, the Christian Brothers, had 115 brothers teaching in thirty schools by 1900. Under the influence of the religious orders, Catholic schools not only survived but flourished; the sisters and brothers were to be the mainstay of the schools for a hundred years.

Catholics in the post-war era

The 1950s were a boom time for Australian Catholics. Numbers grew rapidly, increasing the proportion of Catholics in the Australian population. Many parishes were established in the new suburbs of the major cities and the number of priests, sisters and brothers continued to expand. The impact of all the effort expended on education was felt as Catholics made noticeable advances in socio-economic status, drawing near to the Australian population as a whole in educational attainment and prosperity. There was a high level of attendance at Mass and other devotional ceremonies, and many Catholics belonged to parish sodalities such as the Sacred Heart Sodality (for women) and the Holy Name Society (for men; it was reputed to have 100 000 members at one stage). At home, large numbers of families recited the Rosary every night or at least once a week, and in the community Catholics stood out because of practices like never eating meat on Fridays. The Catholic community had grown to be what the Irish bishops of the nineteenth century had worked for and dreamed of: a thriving Church based on the Irish model.

Yet in just a few years all this would change, partly in consequence of the enormous social change that Australia underwent in the 1960s and 1970s. One element of this change was the huge post-war influx of non-English-speaking immigrants, including more than a million Catholics from Italy, Malta, the Netherlands, Germany, Croatia, Hungary and numerous other places. When it came to religion, these people had different aspirations, expectations, needs and patterns of participation from those of Catholics of the Irish mould. They needed to be able to attend Mass in their own languages and they needed schools for their children, and the Church responded in practical ways, obtaining priests from the main countries of origin of the immigrants and building new schools and churches at a phenomenal rate.

to be continued...





St. Monica's Parish

North Parramatta

ST MONICA'S
CATHOLIC PARISH AND PRIMARY SCHOOL COMMUNITY

Fifth Sunday in Ordinary Time- Year A

5th February 2017

FIRST READING

ISAIAH 58:7-10

Thus says the Lord:

Share your bread with the hungry, and shelter the homeless poor, clothe the man you see to be naked and turn not from your own kin.

Then will your light shine like the dawn and your wound be quickly healed over. Your integrity will go before you and the glory of the Lord behind you.

Cry, and the Lord will answer; call, and he will say, 'I am here.' If you do away with the yoke, the clenched fist, the wicked word, if you give your bread to the hungry, and relief to the oppressed, your light will rise in the darkness, and your shadows become like noon.

The word of the Lord

RESPONSORIAL PSALM

PS 111

(R.) A light rises in the darkness for the upright.

1. He is a light in the darkness for the upright: he is generous, merciful and just. The good man takes pity and lends, he conducts his affairs with honour. (R.)
2. The just man will never waver: he will be remembered for ever. He has no fear of evil news; with a firm heart he trusts in the Lord. (R.)
3. With a steadfast heart he will not fear; open-handed, he gives to the poor; his justice stands firm for ever. His head will be raised in glory. (R.)

SECOND READING

1 CORINTHIANS 2:1-5

When I came to you, brothers, it was not with any show of oratory or philosophy, but simply to tell you what God had guaranteed. During my stay with you, the only knowledge I claimed to have was about Jesus, and only about him as the crucified Christ. Far from relying on any power of my own, I came among you in great 'fear and trembling' and in my speeches and the sermons

that I gave, there were none of the arguments that belong to philosophy; only a demonstration of the power of the Spirit. And I did this so that your faith should not depend on human philosophy but on the power of God.

The word of the Lord

GOSPEL ACCLAMATION

Alleluia, Alleluia

I am the light of the world, says the Lord; the man who follows me will have the light of life.

Alleluia!



GOSPEL

MATTHEW 5:13-16

Jesus said to his disciples: 'You are the salt of the earth. But if salt becomes tasteless, what can make it salty again? It is good for nothing, and can only be thrown out to be trampled underfoot by men.

'You are the light of the world. A city built on a hill-top cannot be hidden. No one lights a lamp to put it under a tub; they put it on the lamp-stand where it shines for everyone in the house. In the same way your light must shine in the sight of men, so that, seeing your good works, they may give the praise to your Father in heaven.'

The Gospel of the Lord