

天主教華人牧民處

www.chinesechaplaincyparra.org



常年期第十六主日(甲年)

2017年7月23日

讀經一

智慧篇12:13,16-19

上主，除你以外，再沒有其他照顧萬物的神。你還要向誰證明，你的審判莫不公允？

你的權力，原是你公義的本源，因為你主宰一切，所以你必能諒解一切。為此，如果有人不相信你具有絕對的權威，你就將你的權力顯示出來；如果他們知道，而仍膽大妄為，你就予以懲罰。你雖掌有大權，但施行審判，卻很溫和；治理我們，極其寬仁；因為，權能屬於你，只要你願意，你就能行使。

你這樣做，是為教訓你的子民：義人必須憐愛眾人；並使你的子女，滿懷希望，因為人在犯罪之後，你常賜人懺悔的機會。

—上主的話

答唱詠

詠86

【答】：我主，你又良善又寬仁。

領：我主，因為你又良善又寬仁，凡呼號你的，你必仁慈厚待他。上主，求你俯聽我的祈禱，求你細聽我的哀告。

【答】

領：上主，你創造的萬民，齊來崇拜你，並宣揚你的名號。因為你是偉大的，獨行奇謀；只有你是唯一無二的天主。【答】

領：上主，你是良善而又慈悲的天主：你緩於發怒，極其寬仁，又極其信實。求你回顧我，求你憐憫我。【答】

讀經二

致羅馬人書8:26-27

弟兄姊妹們：

聖神扶助我們的軟弱，因為我們不知道我們如何祈求才對，而聖神卻親自以無可言喻的歎息，代我們轉求。那洞悉心靈的天主，知道聖神的意願是什麼，因為他是按照天主的旨意，代聖徒轉求。

—上主的話

福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：父啊！天地的主宰！我稱謝你，因為你將這些事，啟示給小孩子。

眾：亞肋路亞。

福音

聖瑪竇福音13:24-43

那時候，耶穌給群眾講了另一個比喻說：

「天國好像一個人，在自己田裡，撒了好種子；但在人睡覺的時候，他的仇人來了，在麥子中間，撒上莠子，就走了。

「苗長起來，抽出穗的時候，莠子也顯出來了。家主的僕人，就來對家主說：主人！你不是在你田地裡，撒了好種子嗎？那麼，從那裡來了莠子？家主對僕人說：這是仇人做的。僕人對家主說：那麼，你願意我們去把莠子收集起來嗎？家主卻說：不，免得你們收集莠子時，連麥子也拔了出來。讓兩樣一起長到收割的時候吧！在收割時，我要對收割的人說：你們先收集莠子，把莠子捆起來，燒掉；再把麥子收入我的倉裡。」

耶穌給群眾另設一個比喻說：「天國好像一粒芥子，人把它撒在自己的田裡。它固然是各樣種子中最小的，但當它生長起來，卻比各種蔬菜都大，竟成了樹，甚至天上的飛鳥飛來，在它的枝上棲息。」

耶穌又給群眾講了一個比喻：「天國好像酵母，女人取來，藏在三斗麵裡，直到全部發了酵。」

耶穌用比喻，給群眾講解了這一切；不用比喻，就不給他們講什麼；這樣應驗了先知所說的話：「我要開口說比喻，要說出創世以來隱密的事。」

那時，耶穌離開了群眾，來到家裡；他的門徒就前來，對他說：「請把田間莠子的比喻，給我們講解一下！」

耶穌就回答說：「那撒好種子的，就是人子；田就是世界；好種子，即是天國的子民；莠子即是邪惡的子民；那撒莠子的仇人，即是魔鬼；收穫時期，即是今世的終結；收割者即是天使。

「就如將莠子收集起來，用火焚燒，在今世終結時，也將是如此：人子要差遣他的天使，由他的國內，將一切使人跌倒的事，及作惡的人，收集起來，扔到火窯裡；在那裡要有哀號和切齒。那時，義人要在他們父的國裡，發光如同太陽。

「有耳的，聽吧！」

—上主的話

聖言導讀

本主日的福音是選自瑪竇福音第十三章天國的比喻。內容先是耶穌公開對群眾說的三個比喻：莠子的比喻(24-30)、芥菜子和酵的比喻(31-33)；接著就是耶穌私下為門徒們解釋莠子的比喻(36-43)。

耶穌說比喻的目的，原本在於向一切人指出通往天國之路，但對固執不信的人而言，比喻則變成隱密的語言，使他們無法瞭解其中含意。瑪竇引用詠七八2的話，來說明這個事實。福音作者把聖詠的話當作先知的宣告，這些話在耶穌身上應驗了。耶穌宣講的就是「創世以來的隱密事」，亦即「上主的光榮威能，和他所施展的奇蹟異行」(詠七八4)。但是只有相信的人，才能由耶穌的宣講中看見天國業已降臨。

「田地象徵世界」，這個解釋表現出瑪竇福音中常見的普世性幅度(瑪五14，十八7，二六13)。人子在全世界撒下好種子，但邪惡的魔鬼卻在世上處處和人子作對。世界上的確有惡人存在，但到了世界終結之時，天使將把惡人篩選出來，扔到地獄之中，在那裡只有哀號和切齒。

這個解釋反映了初期基督徒的教會觀和世界觀。因為田地代表「世界」，所以這個比喻所指涉的範圍大於「教會」。人子的國度遠遠超越教會團體，教會屬於世界的一部分。就如信仰團體中同時有好人與壞人一樣，邪惡的勢力事實上也是存在於世界上的，但是它們最後終將被擊潰。

福音作者主要關心的當然是教會團體，瑪竇非常務實的指出邪惡勢力也侵入了教會，教會中有些成員過著不道德的生活，不守法律並引人犯罪，這些邪惡的勢力在世末之時將更為強大。但是，基督徒不必因此而憂心，因為這些不配在教會內生活的人，也必將被排除在圓滿的天國之外。只要基督徒在生活中忠於信仰，在世末之時他們必能和義人一起進入天國。對今日的基督徒而言，這個教導當然也是有效的。

<http://www.ccreadbible.org>

天主教聖莫尼加堂

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：	Fr Reginaldo Lavilla 電話：9630 1951 電郵： stmonicanp@bigpond.com
華人專職司鐸：	莫靖龍神父 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

王德蘭修女六十週年慶祝

Sister Pauline 王德蘭修女加入聖保祿女修會已經六十年了。牧民處將於七月三十日星期日，慶祝這個有紀念性的大日子。十一點半的感恩祭之後，在禮堂舉行聚餐慶祝，歡迎各位教友參加。門票將於彌撒後在聖堂門外發售。由於要預備所需食物份量，如欲參加，請盡早購票。票價成人\$15，中小學生\$10，五歲或以下免費。歡迎參加者帶備甜品與大家分享。當日節目豐富，希望大家踴躍參加，一齊共慶主恩。

將臨期避靜

牧民處將舉辦一年一度的靜默式退省。

日期：11月16至18日(星期四至六)

地點：Mount Carmel retreat centre 247 St Andrews Rd, Varroville NSW 2566

主題：唔好淨做野，更唔好齋睇 -- 探索聖週禮儀的靈修。

華人牧民處邀得香港將軍澳聖安德肋堂 Fr Ephraim Lam Shing Man 林勝文神父作2017年度的將臨期避靜神師，帶領我們探索教會禮儀年中最重要的聖週禮儀。七月底開始接受報名。

信仰重溫

信仰重溫在七月廿三和三十日上午十時十五分在教員室會播出和分享「二千年足印」片集的最後一集展望基督宗教如何在進入二十一世紀去面對福傳和種種全球性問題。歡迎參加。

共融一爐笙歌夜

牧民處將於8月12日星期六晚上六時半舉行火鍋及卡拉OK晚會。盼各位教友攜同親友踴躍參與，增強彼此認識，歡度一個熱騰騰、鬧哄哄的晚上。詳情：票價5元。牧民處會供應茶水。由於個人口味不同，請自備食物、飲品、卡式氣爐及食具。彌撒後於聖堂門外售票。是晚收益全數捐獻牧民處。

Fr Fernando's Farewell

Thank you to everyone who attended the day he had a great time and the photos from the day are now available on our website <http://stmonicanp.org.au/>

Planned Giving Envelopes

PG Envelopes for the new financial year are now available at the back of the Church. Please collect your set, if you wish to join the planned giving please contact the Parish Office on 96301951.

Tax Receipts

Tax Receipts are now available at the back of the church for the 2016/17 Financial year. If there are any problems please call the office on 96301951

本堂神父的話:

Dear parishioners,

Peace and love in Jesus Christ!

“The joy of the Gospel fills the hearts and lives of all who encounter Jesus.” (Pope Francis, EG 1). Mother Teresa of Calcutta constantly remind me to see the face of Jesus in others. With this in mind, I moved to this beautiful parish community, and behold I saw Jesus’ face in your welcoming gestures. Someone asked me, how’s the reception of the people father? Instantly I said, they have a very Christian hospitality! I am awed by the atmosphere and spirit of openness and warmth that you have shown. It reflects the call of Pope Francis for the Churches to be inclusive and so people are welcomed and feel their belongingness.

The Holy Eucharist that we celebrate magnifies this reality. We are all gathered in the table of the Lord where everyone is welcomed. We are nourished by the love of the Father in Jesus Christ, in the Word of God we proclaim and the Communion we receive. We are truly one Body of Christ sharing our different gifts and charisms. Here, in our celebrations, we are united in love, we share our joys and sorrows, our hopes and consolations trusting always in the love and mercy of God.

I bring with me as I begin my ministry of shepherding the community, my own gifts and charisms God has entrusted to me. I would like to encourage you then to share yours in our parish we call home. We journey together in the path of Jesus leading us to the Father. Let us walk together in Jesus, let us listen carefully to his words, and let us find life, solace and hope in him who has given up his life for the sake of love and our salvation.

Lastly, let us allow the Holy Spirit to lead us in our journey. Let us allow the flame of fire to burn in our hearts with love for God and for one another, the breath of God to refresh us, and so even in this troubled world we can rest our souls in Him who will never abandon and leave us. I am deeply grateful indeed to Bishop Vincent who put his trust in me to become your shepherd. God bless us all!

Yours truly in Christ,

Fr Regie

God’s patience and mercy that saves (Fr Regie Lavilla, MSP)

The question on the mystery of evil and suffering is prevalent since time immemorial. We ask, if there is God, or if God is powerful and almighty, why this horrendous evil actions continue to prevail? Why does he allow evil to reign? Indeed, these are real and we don’t have easy answers for them. Philosophy or any related sciences wrestle with this mystery so present in our midst.

When our human mind reaches its limit, this where our Christian faith informs us. We turn to God who has spoken to us in the Scriptures, in the long tradition of the Church, and the help of the Holy Spirit who gives us the gift of wisdom and understanding. But even with all the efforts we take in the ways of faith, let us not forget that God’s being always goes beyond our capacity to grasp and understand.

This Sunday’s readings allow us to have a glimpse to this ageless questions we raised above. We have a basic conviction as Christians that human beings are created in the image and likeness of God. “God, infinitely perfect and blessed himself, in a plan of sheer goodness freely created man to make him share in his own blessed life” (CCC no. 1). God’s greatest gift to us is our freedom. Evil and evil actions are consequently a product of the abuse of freedom.

The Book of Wisdom (First Reading) speaks of might and justice of God. But, this justice and power of God is in itself his leniency, patience, kindness and mercy. This reminds us that at the heart of God’s revelation is the face of his mercy and love to all that calls us for conversion, healing of the wounds of our sinfulness, transformation, and salvation. How does God’s leniency works? Why is God so patient with us? First, he fully knows our frailties, our weaknesses, our brokenness. Second, he gives us so much time and space to repent and change our lives, and third, he gives us hope. God also teaches those who are just to be kind and merciful.

God’s patience and mercy certainly does not give permission for evil actions to persist but rather an invitation for us to be grateful and embrace him fully in our lives. We truly need the help of the Holy Spirit to see the face of God’s mercy that saves from peril. St. Paul in his letter to the Romans (Second Reading) tells us that the Spirit comes to our aid in our prayer and intercedes for us and ultimately to discover God’s will in our lives and do it. He is also the agent of transformation.

Jesus knows that we are troubled by the co-existence of good and evil in the world and in our own hearts. He enlightens us through today’s parable of the wheat and the weeds. We can surely see here God’s divine patience. In contrast to the impatience of the slaves in the parable, God reveals his justice tempered by his mercy. Jesus, hinted, however, that there is a time for judgment in the last days which we leave in the hands of God. Let us then allow the Word of God, the reign of God like the little mustard seed or the yeast to grow in our lives!



St. Monica's Parish

North Parramatta

Sixteenth Sunday in Ordinary Time - Year A

23rd July 2017

First Reading

Wisdom 12:13,16-19

There is no god, other than you, who cares for everything, to whom you might have to prove that you never judged unjustly.

Your justice has its source in strength, your sovereignty over all makes you lenient to all. You show your strength when your sovereign power is questioned and you expose the insolence of those who know it; but, disposing of such strength, you are mild in judgement, you govern us with great lenience, for you have only to will, and your power is there.

By acting thus you have taught a lesson to your people how the virtuous man must be kindly to his fellow men, and you have given your sons the good hope that after sin you will grant repentance.

The word of the Lord

Responsorial Psalm

Ps 85

(R.) Lord, you are good and forgiving.

1. O Lord, you are good and forgiving, full of love to all who call. Give heed, O Lord, to my prayer and attend to the sound of my voice. (R.)
2. All the nations shall come to adore you and glorify your name, O Lord: for you are great and do marvellous deeds, you who alone are God. (R.)
3. But you, God of mercy and compassion, slow to anger, O Lord, abounding in love and truth, turn and take pity on me. (R.)

Second Reading

Romans 8:26-27

The Spirit comes to help us in our weakness. For when we cannot choose words in order to pray properly, the Spirit himself expresses our plea in a way that could never be put into words, and God who knows everything in our hearts knows perfectly well what he means, and that the pleas of the saints expressed by the Spirit are according to the mind of God.

The word of the Lord

Gospel Acclamation

Alleluia, alleluia!

Blessed are you, Father, Lord of heaven and earth; you have revealed to little ones the mysteries of the kingdom.

Alleluia!

Gospel

MATTHEW 13:24-43

Jesus put a parable before the crowds, 'The kingdom of heaven may be compared to a man who sowed good seed in his field. While everybody was asleep his enemy came, sowed darnel all among the wheat, and made off. When the new wheat sprouted and ripened, the darnel appeared as well. The owner's servants went to him and said, "Sir, was it not good seed that you sowed in your field? If so, where does the darnel come from?" "Some enemy has done this" he answered. And the servants said, "Do you want us to go and weed it out?" But he said, "No, because when you weed out the darnel you might pull up the wheat with it. Let them both grow till the harvest; and at harvest time I shall say to the reapers: First collect the darnel and tie it in bundles to be burnt, then gather the wheat into my barn.'"

He put another parable before them, 'The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is the smallest of all the seeds, but when it has grown it is the biggest shrub of all and becomes a tree so that the birds of the air come and shelter in its branches.'

He told them another parable, 'The kingdom of heaven is like the yeast a woman took and mixed in with three measures of flour till it was leavened all through.'

In all this Jesus spoke to the crowds in parables; indeed, he would never speak to them except in parables. This was to fulfill the prophecy: I will speak to you in parables and expound things hidden since the foundation of the world.

Then, leaving the crowds, he went to the house; and his disciples came to him and said, 'Explain the parable about the darnel in the field to us.' He said in reply, 'The sower of the good seed is the Son of Man. The field is the world; the good seed is the subjects of the kingdom; the darnel, the subjects of the evil one; the enemy who sowed them, the devil; the harvest is the end of the world; the reapers are the angels. Well then, just as the darnel is gathered up and burnt in the fire, so it will be at the end of time. The Son of Man will send his angels and they will gather out of his kingdom all things that provoke offences and all who do evil, and throw them into the blazing furnace, where there will be weeping and grinding of teeth. Then the virtuous will shine like the sun in the kingdom of their Father.

Listen, anyone who has ears!'

The Gospel of the Lord