

# 天主教華人牧民處

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## 常年期第三主日 (甲年)

2020年1月26日

### 讀經一 依撒意亞先知書8:23-9:3

昔日，上主曾使則步隆和納斐塔里地域，受了侮辱，但日後卻使沿海之路，約但東岸，外方人的加里肋亞，獲得了光榮。

在黑暗中行走的百姓，看見了一道皓光：那寄居於漆黑之地的人，已有光輝照射在他們身上。你加強了他們的快樂，增加了他們的喜悅；他們在你面前歡樂，有如人收割時的歡樂，又如分贖時的愉快；因為，你折斷了他們所負的重軛，和他們肩上的橫木，以及壓迫他們者的短棍，有如米德楊那天一樣。

—上主的話

### 答唱詠 詠27

【答】：上主是我的光明，我的救援。

領：上主是我的光明，我的救援，我還畏懼何人？上主是我生命穩固的保障，我還害怕何人？【答】

領：我有一事祈求上主，我要懇切請求此事：使我一生的歲月，常居住在上主的殿裡，欣賞上主的甘飴慈祥，瞻仰上主聖所的堂皇。【答】

領：我深信在此活人地區，定會享見上主的幸福。你要鼓起勇氣，期望上主！你要振作精神，期望上主！【答】

### 讀經二 致格林多人前書1:10-13,17

弟兄姊妹們：

我因我們的主耶穌基督之名，請求你們眾人言談一致；在你們中不要有分裂，但要同心合意，精誠團結。

因為，我的弟兄們，我由黑羅回的家人，聽說你們中發生了紛爭。我的意思是說，你們各自聲稱：我是屬保祿的，我是屬阿頗羅的，我是屬刻法的，我是屬基督的。

基督被分裂了嗎？難道保祿為你們被釘死在十字架上嗎？或者你們受洗，是歸於保祿名下嗎？

原來基督派遣我，不是為施洗，而是為宣傳福音，且不用巧妙的言辭，免得基督的十字架失去效力。

—上主的話

### 福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：耶穌宣講天國的福音，治好民間各種疾病。

眾：亞肋路亞。

### 福音

#### 聖瑪竇福音4:12-23

耶穌聽到若翰被監禁以後，就退避到加里肋亞；後來，又離開納匝肋，住在海邊的葛法翁，即住在則步隆和納斐塔里境內。這應驗了依撒意亞先知所說的話：

「則步隆與納斐塔里地，通海大路，約但河東，外方人的加里肋亞，那坐在黑暗中的百姓，看見了皓光；那坐在死亡陰影之地的人，已有光明為他們升起。」

從那時起，耶穌開始宣講說：「你們悔改吧！因為天國臨近了。」

耶穌沿加里肋亞海行走時，看見了兩個兄弟：稱為伯多祿的西滿，和他的兄弟安德肋，在海裡撒網；他們原是漁夫。耶穌就對他們說：「來，跟隨我！我要使你們成為漁人的漁夫。」他們立刻捨下網，跟隨了耶穌。

耶穌從那裡再往前行，看見了另外兩個兄弟：載伯德的兒子雅各伯和他的弟弟若望，在船上，同他們的父親載伯德，修理他們的網，就召叫了他們。他們也立刻捨下漁船，及自己的父親，跟隨了耶穌。

耶穌走遍了全加里肋亞，在他們的會堂施教，宣講天國的福音，治好民間各種疾病、各種災殃。

—上主的話

## 聖言導讀

禮儀年甲年的主日福音基本上選讀瑪竇福音，從這個主日開始我們將在感恩禮中順序地誦讀瑪竇福音。這個主日的福音敘述耶穌開始公開生活的情形，經文共分為兩段：首先是一段過渡性的敘述，描寫耶穌由猶太地區回到家鄉加里肋亞（瑪四12-16），接著報導耶穌所宣講的核心訊息（17），以及招收首批門徒的經過（18-23）。

耶穌在公開生活之初便宣告祂帶來的核心喜訊：「你們悔改吧！因為天國臨近了。」（瑪四17）這段經文和馬爾谷的記載相似，但沒有收錄「時期已滿」這句話，因為根據瑪竇的敘述脈絡，在耶穌受孕與誕生時，先知的預言就開始實現；對瑪竇而言，若翰洗者已經屬於「救恩圓滿實現」的時代。耶穌和若翰一樣要求人民「悔改」（參閱：瑪三2），然而二者之間的區別仍是十分明顯：若翰呼籲人民悔改，以避免遭受嚴厲的審判（瑪三8-10）；而耶穌的宣講則告訴民眾，悔改就是「相信福音、接受天主所提供的仁慈」（參閱：瑪十一20-21）。

耶穌一開始公開生活就立刻招收門徒。西滿和安德肋在撒網捕魚時聽到耶穌的召喚，當下便拋棄漁網，甚至等不及收網看看魚獲結果，立刻跟隨了耶穌。他們在耶穌後面跟隨，學習成為「漁人的漁夫」，靠著耶穌的許諾，他們將協助耶穌爭取更多的人進入天國。

耶穌邀請人參與祂的救援使命。「每一個人」都被召叫成為天國的見證者，聽見耶穌的召喚時，必須立刻回應、毅然決然地服從。然而，這是一般性的意義，並不要求基督徒團體的每一個成員都放棄一切；但有些人得到特殊的召叫，以絕對的方式跟隨耶穌，在這種情況中，放棄財產、甚至與自己的家庭分離也是必須的（瑪十34-37）。

歡迎把這通訊  
帶回家細閱

**天主教聖莫尼加堂 St. Monica's Catholic Parish**  
Corner Church Street and North Rocks Road, North Parramatta

<b>牧民處熱線電話</b>	<b>0411 192 278</b> 短訊 (SMS)、WhatsApp、微信 (wechat)、粵語及國語(普通話)留言
署理本堂司鐸 / 華人專職司鐸：	林勝文神父 電話：9630 1951 電郵： <a href="mailto:shingmanlam@gmail.com">shingmanlam@gmail.com</a>
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： <a href="mailto:shingmanlam@gmail.com">shingmanlam@gmail.com</a>
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： <a href="mailto:stmonicanp@bigpond.com">stmonicanp@bigpond.com</a>

### 農曆新年團拜聚餐

牧民處將舉行農曆新年團拜聚餐，共慶主恩。歡迎各位闔家出席。

日期/時間：2020年2月2日(農曆年初九)星期日，晚上7時恭候(7時半入席)

地點：薔鳳臺中菜酒家(可自携紅酒/白酒，免收開瓶費)

Shop 4070 Westfield Parramatta Shopping Centre, 159-175 Church Street, Parramatta NSW 2150

下午7:00後進免費進入商場的停車場

餐券每位:成人\$50；領退休金人士/青年十八歲或以下\$40；小童十二歲或以下\$25。最後今天發售。

查詢: Connie Yue ([connieschiu@hotmail.com](mailto:connieschiu@hotmail.com))

### 新春團拜

為慶祝農曆新年，牧民處於2月2日〔年初九〕彌撒後在禮堂舉行新春團拜，當日節目豐富，包括醒獅、表演及遊戲，屆時請大家踴躍參加。餐券於今天彌撒後在聖堂門外發售，每位\$10。另外，敬希參加午餐的兄弟姐妹，能攜帶些賀年糕點食品供大家分享。

### 主日學

主日學將於2月9日，上午十時半在禮堂接受報名。2月16日復課，並於當日上午10時半繼續接受報名。

### 病理講座

主題：「體重，肥胖，慢性病」

日期：2020年2月9日(星期日) 時間：下午1:45-3:45 地點：St Monica 學校禮堂

主講：李超浩醫生

(李超浩醫生：澳洲臨床生化病理學家協會院士。大學醫學院高級講師。威斯密醫院血脂肪科主任。中文電台《病理探討一小時》《醫學焦點》主播，澳洲新報《杏林篇》專欄撰稿人)

### Pews 跪凳

請愛護聖堂，懇請各位家長勿讓小孩在跪凳上寫劃/塗鴉。謝謝。

In the recent months we have had a lot of graffiti/scribbles and scrapes on our pews.

As you know it is costly to have it sanded and varnished, given the church was refurbished only a couple of years back. As such, dear parents, we kindly ask that children do not write/scribble on the pews. Thank you.

問：為什麼天主教的十字架上耶穌苦像，而新教的十字架卻沒有？

首先要澄清的是：天主教會敬禮聖像（包括平面的聖像畫和立體的雕像），而不是「拜偶像」。《天主教教理》清楚指出：

2130. 但是，從舊約開始，天主曾命令或允許採用形象，以象徵的方式導向降生成人的聖言所給的救恩：例如銅蛇，結約之櫃和革魯賓。（見戶 21:4-9；若 3:14-15；出 25:10-22；列上 6:23-28；7:23-26）

2131. 教會史中第七屆大公會議，即尼西亞大公會議（787年），以聖言降生成人的奧跡為基礎，針對反對敬禮聖相者，斷定恭敬聖相為正確。這些聖相包括：基督的相、以及天主之母的相、天使和諸聖的相。天主聖子，藉著降生成人，對敬禮聖相開啟了一個新的「秩序」。

2132. 基督徒對聖像的敬禮並不違反禁止崇拜偶像的第一條誡命。因為「對一個形象的尊敬應歸屬於原始的典型」，又「任何人敬禮一個形象，旨在敬禮形象所描繪的人物」。對聖像的尊敬是一個「尊重的敬意」，並不是一種崇拜，只有天主配得崇拜。聖多瑪斯《神學大全》：宗教的敬禮並不指向形象自身，視之為實體，而是在形象所表達的角度下，引導我們，歸向降生成人的天主。因為，指向形象的動向，就其形象而言，並不停留在形象那裡，而是通過形象，趨向形象所表達的實體。

天主教會只規定聖堂祭台上方或旁邊的十字架是有耶穌在上的「苦像」，這些十字苦像可以是立體的雕像或平面的聖畫。如果作其他裝飾用途的十字架就不一定是有耶穌的。

這些在天主教聖堂或舉行彌撒的祭台上的十字苦像，是為表明彌撒是真實的祭獻，是基督十字架犧牲和從死者中復活的重現（re-presentation，見《天主教教理》第 1365 條）。另一方面，保祿書信亦提及：

我們在各方面受了磨難，卻沒有被困住；絕了路，卻沒有絕望；被迫害，卻沒有被棄捨；被打倒，卻沒有喪亡；身上時常帶著耶穌的死狀，為使耶穌的生活也彰顯在我們身上。（格後 4:8-10）

他貶抑自己，聽命至死，且死在十字架上。為此，天主極其舉揚他，賜給了他一個名字，超越其他所有的名字，致使上天、地上和地下的一切，一聽到耶穌的名字，無不屈膝叩拜。（斐 2:8-10）

基督新教在慶祝基督的奧蹟和裝飾聚會地方的習慣和方式，與羅馬天主教完全不同，根本無法比較。



### ACYF Reflections (5)

*Sex, Love and Life.* Let's talk about sex. Sex is a topic unlike any other - there are few words in the English language which conjure such a conflicted and bewildering response to its utterance. In some ways, it's terrifyingly awkward and near unmentionable; a taboo topic which makes us squirm in our seats and fidget like a hyperactive child. But in other ways, it is a concept which has been so flagrantly devalued by society and the media, such that many would hardly bat an eyelid at the mention of casual flings and one night stands. It is our desensitisation to the significance of intimacy, coupled to its mortifyingly adult nature which has left many of us confused and unsure of where to stand on the topic of sex.

Of all the incredible, inspiring and thought-provoking talks I was fortunate enough to attend at ACYF 2019, it was Paul Nannes' (from Real Talk Australia) on Sex, Love and Life which intrigued me most. It was the first time I had heard someone speak with such assured passion and emphatic enthusiasm on a topic which some are too afraid to talk to their parents about (guilty; sorry mum ☺). Most of all however, it was the first time that it made complete and cohesive sense.

Under the influence of social media, relationships today are under increasing pressure to race towards physical and sexual intimacy, as if that is the only thing which provides value and worth. It's a mentality which has only encouraged the separation of the significance of intimacy from its sacred intention and purpose. Sex is **unitive** and **procreative**: it is to say *I love you totally, faithfully, unconditionally, and in a life-giving way*. That is the way God willed it to be, and that is the gift which we accept whole-heartedly in marriage alone. Whilst sex is undeniably important, it can and should never be the goal - sex is love, but love itself is life. Sex is a gift from God, and an invitation to be a co-creator with the Father Himself, to be the co-author of another human life! How amazing that is!

While this short summary hardly does Paul's hour-long presentation justice, it hopefully provides just enough inspiration for you to tiptoe out of your comfort zone, and begin to consider what you truly believe about sex. Pray for His guidance, His wisdom, and His strength, because over is the time for awkwardness, for diplomacy, and for embarrassment: it's time for real talk. Let's talk about sex. – **Ryan Cheung, 20**

### Youth Announcements

#### Bushfire Appeal – Thank you!

A MASSIVE thank you to everyone for your generous support with the bushfire appeal fundraisers hosted by St. Monica's Youth Group FYRE. Over the month of January **we have raised a whopping \$3,140!!** We have split the proceeds evenly and donated \$1,570 each to Vinnies Bushfire Appeal and to the NSW Rural Fire Service (RFS). The bushfire relief effort is still ongoing however so please remember to continue praying for our brothers and sisters affected by the bushfires ☺

#### Chinese New Year Parish Dinner – 2<sup>nd</sup> February

This is the LAST week to buy tickets for the CNY Dinner at the Parramatta Phoenix restaurant! Ticket prices are as follows: \$25 for children (12 and under), \$40 for youth (13-18 years old) and \$50 for adults (18 and above)

If you are interested in joining the **youth/young adults table**, please contact Cheryl (0481 507 169). Doors open at 7pm.

#### LIFTED Live (Fr. Gen Bryant) – 13<sup>th</sup> February

LIFTED Live is happening again! LIFTED Live is a faith-based event run by Catholic Youth Parramatta (CYP) which takes the form of a concert featuring bands, presenters, performers and inspirational speakers. The next upcoming LIFTED Live will be on Thurs, 13<sup>th</sup> February from 7:30pm-10pm at West HQ, Rooty Hill. Online registration is now open - hope to see you there!

#### Alpha Formation

There will be no Alpha formation session in the month of January; the final Alpha session will be held on February 23<sup>rd</sup>.

### FIRST READING

ISAIAH 8:23-9:3

In days past the Lord humbled the land of Zebulun and the land of Naphtali, but in days to come he will confer glory on the Way of the Sea on the far side of Jordan, province of the nations.

The people that walked in darkness has seen a great light; on those who live in a land of deep shadow a light has shone. You have made their gladness greater, you have made their joy increase, they rejoice in your presence as men rejoice at harvest time, as men are happy when they are dividing the spoils. For the yoke that was weighing on him, the bar across his shoulders, the rod of his oppressor, these you break as on the day of Midian.

*The word of the Lord*

### RESPONSORIAL PSALM

PS 26

(R.) The Lord is my light and my salvation.

1. The Lord is my light and my help; whom shall I fear? The Lord is the stronghold of my life; Before whom shall I shrink? **(R.)**
2. There is one thing I ask of the Lord, for this I long, to live in the house of the Lord, all the days of my life, to savour the sweetness of the Lord, to behold his temple. **(R.)**
3. I am sure I shall see the Lord's goodness in the land of the living. Hope in him, hold firm and take heart. Hope in the Lord! **(R.)**

### SECOND READING

1 CORINTHIANS 1:10-13,17

I appeal to you, brothers, for the sake of our Lord Jesus Christ, to make up the differences between you, and instead of disagreeing among yourselves, to be united again in your belief and practice. From what Chloe's people have been telling me, my dear brothers, it is clear that there are serious differences among you. What I mean are all these slogans that you have, like: 'I am for Paul', 'I am for Apollos', 'I am for Cephas', 'I am for Christ'. Has Christ been parcelled out? Was it Paul that was crucified for you? Were you baptised in the name of Paul?

For Christ did not send me to baptise, but to preach the Good News, and not to preach that in the terms of philosophy in which the crucifixion of Christ cannot be expressed.

*The word of the Lord*

### GOSPEL ACCLAMATION

Alleluia, Alleluia

Jesus preached the Good News of the kingdom and healed all who were sick.

Alleluia!



### GOSPEL

MATTHEW 4:12-23

Hearing that John had been arrested Jesus went back to Galilee, and leaving Nazareth he went and settled in Capernaum, a lakeside town on the borders of Zebulun and Naphtali. In this way the prophecy of Isaiah was to be fulfilled:

Land of Zebulun! Land of Naphtali! Way of the sea on the far side of Jordan, Galilee of the nations! The people that lived in darkness has seen a great light; on those who dwell in the land and shadow of death a light has dawned.

From that moment Jesus began his preaching with the message, 'Repent, for the kingdom of heaven is close at hand.' As he was walking by the Sea of Galilee he saw two brothers, Simon, who was called Peter, and his brother Andrew; they were making a cast in the lake with their net, for they were fishermen. And he said to them, 'Follow me and I will make you fishers of men.' And they left their nets at once and followed him.

Going on from there he saw another pair of brothers, James son of Zebedee and his brother John; they were in their boat with their father Zebedee, mending their nets, and he called them. At once, leaving the boat and their father, they followed him.

He went round the whole of Galilee teaching in their synagogues, proclaiming the Good News of the kingdom and curing all kinds of diseases and sickness among the people.

*The Gospel of the Lord*