

# 天主教華人牧民處

www.chinesechaplaincyparra.org



## 常年期第二十六主日(甲年)

2020年9月27日

### 進堂詠

上主，你所加於我們的一切，都是按照公正的審判而行的；因為我們得罪了你，沒有聽從你的誠命。但求你光榮你的名，按照你的無限仁慈，對待我們。

### 讀經一 厄則克耳先知書 18:25-28

上主這樣說：「你們說：

『上主的做法不公平！』以色列家族，請聽我說：是我的做法不公平嗎？豈不是你們的做法不公平？如果義人離棄正義而作惡，因而喪亡，是因為他所做的惡事而喪亡。

「如果惡人遠離他所做的惡事，而遵行法律和正義，必能保全自己的生命，因為他考慮之後，離棄了所做的一切惡事，他必生存，不至喪亡。」

—上主的話

### 答唱詠 詠 25

【答】：上主，求你記起你的仁慈。

領：上主，求你使我認識你的法度，並求你教訓我履行你的道路；引我進入真理之途。我終日仰望你，因你是救我的天主。【答】

領：上主，求你記起你的仁慈，因為你的慈愛，由亙古以來，就常存在。求你忘記我年青時的罪愆和過犯；上主，求你按照你的仁慈和良善，紀念我。

【答】  
領：因為上主仁慈又正直，常領迷途者歸回正路，引導謙卑者遵守正義，教導善良者走入正途。【答】

### 讀經二 致斐理伯人書 2:1-11

弟兄姊妹們：

如果你們在基督內獲得了鼓勵、愛的勸勉、聖神的交往、哀憐和同情，你們就應彼此意見一致、同氣相愛、同心合意、思念同樣的事，以滿全我的喜樂。不論做什麼，不從私見，也不求虛榮，只存心謙下，彼此該想自己不如人；各人不可只顧自己的事，也該顧及別人的事。

你們該懷有基督耶穌所懷有的心情：他雖具有天主的形體，並

沒有以自己與天主同等，為應當把持不捨的，卻使自己空虛，取了奴僕的形體，與人相似，形狀也一見如人；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，超越其他所有名字，致使上天、地上和地下一聽到耶穌的名字，無不屈膝叩拜；一切唇舌，無不明認耶穌基督是主，以光榮天主聖父。

—上主的話

### 福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：主說：我的羊聽我的聲音，我也認識他們，他們也跟隨我。

眾：亞肋路亞。

### 福音 聖瑪竇福音 21:28-32

那時候，耶穌對司祭長和民間長老說：

「你們以為怎樣？從前有一個人，有兩個兒子。他對第一個兒子說：孩子！你今天到葡萄園去工作吧！這兒子答應說：主，我去。但他卻沒有去。

「父親又對第二個兒子，說了同樣的話，第二個兒子卻回答說：我不願意。但後來他悔悟過來，就去了。

「兩個兒子中，那一個履行了父親的意願？」

司祭長和民間長老說：「後一個。」

耶穌對他們說：「我實在告訴你們：稅吏和娼妓要在你們之前，進入天國，因為若翰來到你們這裡，履行了正義，你們仍不相信他；稅吏和娼妓倒相信了。至於你們，見了後，仍不悔悟去相信他。」

—上主的話

### 領主詠

上主，求你記得你許給你僕人的諾言，它給我帶來了希望。在我的憂苦中，你的諾言就是我的安慰。

## 聖言 導讀

這段經文分為兩部分，首先是比喻本身（瑪二—28-31a），是一個非常簡短的比喻，中文翻譯的經文總共不到一百字。比喻述說一個父親要求他的兩個兒子到葡萄園去工作，第一個兒子答應要去，第二個卻拒絕。比喻的核心內容在於兩個兒子都改變了自己原來的主意，原本答應的兒子沒有去，而本來不願去的人，卻實際上履行了父親的意願。

這個比喻和其他比喻一樣，都以日常生活為背景，相當符合耶穌講述比喻的風格。第一個兒子答應父親的要求，十分貼切猶太家庭中兒子服從父親的義務；然而事實上他並未服從，因此是罪過。相反地，次子最初拒絕服從的罪過，卻經由實際的悔改行動而補償了。而耶穌對聽眾所提出的問題：「誰履行了父親的意願？」其答案對一切人都是不言可喻的。

福音中只有此處把娼妓和稅吏並列為惡名昭彰的罪人（參閱：瑪九10-11，十一19），他們由於聽從若翰的宣講而悔改，因此有份於天主的國；那些不相信、不接受若翰宣講的人，則被排除於天國之外。因此所謂「稅吏和娼妓要在你們以先進入天國」，並非指時間上的先後，好像那些耶穌講話的對象（你們）後來仍可進入天國一般。這句話事實上是一個評斷性的結論：誰若不經由行動來滿全天主的旨意，便必然被排斥於天國之外。

「若翰來到你們這裡履行了正義」，意思是若翰洗者在天主前實行了正確的行動，並對其他人宣講，要求他們悔改。耶穌承認這個義德（瑪十一7-11），並把自己置於其下（瑪三11），所以在若翰的道路之後，耶穌自己的道路也成為清晰可見的。誰拒絕若翰，便也正是相反耶穌的訊息。因此，「稅吏和娼妓要在你們以先進入天國」這句話，對一切基督徒而言都是一個警惕，是一面嚴格審斷良心的鏡子。

比喻中的二個兒子，生動地反映出聆聽耶穌宣講的人所有的兩種態度；而比喻的目的，則不僅在於要求當時的聽眾，同時也要求今日的讀者悔改並實踐天主的旨意。

<b>天主教聖莫尼加堂 St. Monica's Catholic Parish</b> 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：	<b>粵語</b> ：星期日上午11時30分 <b>英語</b> ：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〔 <b>英語</b> ，附 <b>粵語</b> 講道〕
明供聖體：	逢星期五上午9時15分彌撒後至10時45分〔 <b>附修和聖事</b> 〕
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：	<b>8 Daking Street, North Parramatta, NSW 2151</b>
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：	<b>電話</b> ：9630 1951 <b>傳真</b> ：9630 8738 <b>電郵</b> ： <a href="mailto:stmonicanp@bigpond.com">stmonicanp@bigpond.com</a>

### 由2020年9月27日起，參與粵語主日彌撒的安排

聖堂現時仍然只准 100 人入內參與彌撒，牧民處安排星期日 **早上10時半** 和 **11時半** 兩台完整的粵語主日彌撒。為方便統計人數和保留聯絡資料，參禮者須每星期作以下預先登記：

參加者可於每週星期三上午**9時**至星期五下午**5時**前，以手機短訊(SMS)登記，手機號碼為 **0411 192 278**，  
或 0411 19CCPT (Chinese Chaplaincy Parramatta)

- ◇ 登記必須註明所有屬於同一家庭的參加者名字（包括兒童和嬰兒）
- ◇ 請提供閣下的聯絡電話
- ◇ 請留意登記時段，星期三早上9時前的手機短訊將不會受理
- 每一家庭均以一個登記為單位。
- 所有預先登記皆會以短訊(SMS)通知。
- 進入聖堂的名額以先到先得方式分配，額滿即止。
- 如閣下情況有變而未能出席彌撒，務請儘早以短訊通知，以便安排補上等候的參禮者。
- 為免聖堂入口擠擁，閣下必須於彌撒開始前十五分鐘到達。

其他重要事項：

- 本地主教仍然寬免教友參與主日彌撒的責任。
- 請留意新聞、聖莫尼加堂區網頁及Facebook有關最新的安排事宜
- 仍在 Facebook 直播上午11時半的粵語彌撒。
- 如閣下有任何不適，請留在家中休息，避免出席。
- 聖堂入口處設有消毒酒精，供閣下使用。
- 在聖堂和禮堂內外，請保持 1.5 米社交距離及確保個人衛生，並勸籲戴上口罩。

### \*網上\*信仰重溫講座（粵語、林勝文神父主講）

日期/時間：每月第二及第四個星期六 晚上8pm - 9pm \*via Zoom\*

內容：《天主教青年教理 YOUCAT》導讀；適合所有教友，不只限年青人。

報名請按連結填寫網上表格：<https://forms.gle/jY4iFk7tdgSf8W3v9>

Zoom 會議連線會傳送到已登記的電郵地址。請踴躍參加。

**歡迎把這通訊  
帶回家細閱**

### 天主教華人牧民處2020年的週年避靜

由於疫情關係，今年將在網上以ZOOM形式進行。

日期：2020年10月29日上午11時至10月31日下午1時（星期四至星期六）

主講：林勝文神父

主題：亞巴郎信仰生命的成長

有興趣報名的請填妥以下的網上表格：<https://forms.gle/AFgaXvaaQ3u5UTjF9>

或把閣下你的姓名、電話、電郵，註明《參加網上退省》，發短訊到牧民處的熱線 0411-192 278查詢有關詳情。

問：什麼是「民間長老」？

舊約時代，以色列子民敬重尊崇白髮蒼蒼的老年人，重視他們的生活經驗，善遵他們的勸導，謹聽他們的指教。以民在埃及時，每一家族或支派就有自己的首長，而首長們的得力助手，便是「民間長老」或「以民的長老」。天主命令梅瑟召集「以民的長老」，告訴他們，天主要自為奴之地的埃及拯救自己的百姓（出3:16），並命令梅瑟偕同長老們往見法郎，請求出離埃及的准許（出3:18）。在建立逾越節時，梅瑟召集長老們，通知他們要以羔羊之血塗在門框上（出12:21-22）。

以民輾轉在曠野時，梅瑟偕同長老們擊石出水，供百姓狂飲（出17:5）。梅瑟暫時委托長老們來維持社會的治安，並以判官的身份來斷定民間爭訟的案件，無形中他們變成了梅瑟與百姓之間的中間人（出18:18-27）。後來梅瑟更按天主指示，正式選立七十人，作為全以民的長老，以治理百姓（戶11:16-24）。這種組織即在客納罕定居後，仍然存在，長老們甚至擁有極強的地位及勢力：例如他們在向撒慕爾要求一位國王（撒下8:4），是他們後來給達味加冕，擁立為王（撒下3:17），亦是他們竟支持叛變的阿貝沙隆（撒下17:4）。在南北國分裂時，他們的勢力及地位，卻維繫於當時的君王是否支持或重用他們。但到充軍時代，長老竟成了民間的惟一權威，全權管理當時的家族及支派。充軍歸來的百姓，更在每一城市中建立起長老的組織，尤其耶路撒冷，竟與司祭們形成「公議會」。大黑落德上任之初，曾大刀闊斧地殺害許多持反對意見的長老，而另外選立了順從自己旨意的猶太人，作為民間長老。他們當時在公議會中勢力非常強大，可與大司祭的權威並駕齊驅。反對耶穌的「司祭長和民間長老」就是他們。

耶穌升天後的初期教會，「長老」的性質完全改變，是扶助宗徒們作傳教事業（路7:38；宗14:23），作宗徒助手的人，相等於現在聖統制中的司鐸。在《新約》，「長老」與「監督」有極相近的意義（宗20:17-28；弟前3:2；5:7；鐸1:5, 7；伯前5:1, 5），有同等的職務（宗20:17-28；弟前3:5-7等）。負責揀選成為長老的人是宗徒自己或他們的代表。他們在聖神的指引之下，以祈禱和守齋的方式作決定（宗14:23；20:28）；然後宗徒給他們覆手，賜與職權（宗14:23；弟前5:22）。這些被選出的長老不能再以覆手禮，將此權另賜他人（弟前4:14；弟後1:6）。每一區的教會團體有數位長老，在宗徒的指導下負責治理教務（宗14:23；15:2-23；20:17-18；21:18；鐸1:5；伯前5:1等）。他們在職務上是牧者（宗20:28-32；弟前5:17；鐸1:9），是行政員（鐸1:6-9；弟前3:1-7），是教師（宗20:28-32；弟前5:17；鐸1:9），是道德倫理的護衛者（鐸1:6-9；弟前3:1-7）。施行聖事也是他們份內的職責，例如實施病人傅油聖事（雅5:14）。

### ~勝文神父

#### 聖彌額爾禱文

聖彌額爾總領天使，在戰爭的日子裏保衛我們，免我們陷入魔鬼邪惡的陰謀，和奸詐的陷阱中，我們謙卑地祈求，但願上主譴責牠。上主萬軍的統帥，求你因上主的威能，把徘徊人間，引誘人靈，使其喪亡的撒旦及其他邪靈，拋下地獄裏去。亞孟。



Mary is someone whom we all familiar with- she was chosen by God to conceive Jesus even before she was created yet amidst this seemingly ordinary knowledge ubiquitous to the Catholic community, there is still a lot more we can learn about the importance of Mary and the role she can play in our lives alongside Jesus Christ. This month's online youth group sessions focused on Mary and the Rosary which is something we should be more aware of so as to deepen our understanding and strengthen our faith. The Marian Dogmas constitute four fundamental beliefs about who Mary was and her relationship with God. These are grounded in Scripture, defined by the Pope and those in teaching authority of the Church:



**Divine Motherhood-** Mary is called the 'Mother of God.' You might be wondering how can she be considered this when she was a human, and God is divine? Remember that God is a trinity- the Father, the Son and the Holy Spirit. The Son is Jesus himself in the flesh- and He is the one Mary gave birth to, for Jesus is both human and divine.

**Perpetual Virginity-** refers to Mary's sustained virginity before, during and after the birth of Jesus. Impregnated by the power of the God and the Holy Spirit, she was able to maintain this integrity, indicative of her unwavering desire and dedication to the Lord's calling

**Immaculate Conception-** Mary is conceived without original sin; from the moment God created her she was in a state of sanctifying grace. She is often dichotomized with Eve, who was unaware of sin and such consequence- the creation of Mary as an archetype of true womanhood is something we should consider and meditate upon

**Assumption-** not to be confused with ascension (Jesus himself ascended into heaven by his divine power), Mary is elevated or 'assumed' into heaven by the power and grace of God.

Now that these principles have been established, it would be beneficial to reflect on these through prayer and the rosary. There are twenty mysteries manifested within, subsequently divided into four broad categories- the Joyful Mysteries, the Luminous Mysteries, the Sorrowful Mysteries and the Glorious Mysteries. Upon reflection, you may discover these events, such as from the Annunciation to the Transfiguration, the Crucifixion and Coronation of Mary- are not only circulated around the whole rosary but also align with the celebrations in the Church's liturgical year. It is therefore important to focus on these mysteries, asking yourself what is it that God wants me to know about His life through this form of prayer? Before you begin, you could even offer an intention- who or what are you praying for? Other questions and prompts you could also consider after praying each mystery:

**Joyful-** Are you willing to deepen your relationship with God? What can you do to initiate this?

**Luminous-** Do you actively participate in learning more about your faith? Do you try and follow Christ's example that He has set for you?

**Sorrowful-** Are you willing to uphold your beliefs and have sustained faith in God? Do you trust God to strengthen and support you when you may be struggling?

**Glorious-** How do you adore and give thanks to the Lord? How could you do it more often?

Hopefully these can be some deliberations that aid in your prayers. Taking time to contemplate and meditate upon this, as well as on the broader figure of Mary and her role is a way we can enhance our faith.

-Hazel

#### Youth Announcements

##### St. Monica's Youth Group (FYRE)

FYRE youth group gatherings have moved online! Join us this Saturday at 8pm on Zoom using this link: <https://uni-sydney.zoom.us/j/93935934337>.



Don't forget to follow us on Instagram @fyrestmonicas Our virtual trivia night is happen next Friday night (2nd Oct) - check our instagram for the details!



# St. Monica's Parish

## North Parramatta

ST MONICA'S  
CATHOLIC PARISH AND PRIMARY SCHOOL COMMUNITY

Twenty-Sixth Sunday in Ordinary Time - Year A

27th September 2020

### Entrance Antiphon

All that you have done to us, O Lord,  
you have done with true judgement,  
for we have sinned against you  
and not obeyed your commandments.  
But give glory to your name  
and deal with us according to the bounty of your  
mercy.

### First Reading

Ezekiel 18:25-28

*The word of the Lord*

The word of the Lord was addressed to me as follows: 'You object, "What the Lord does is unjust." Listen, you House of Israel: is what I do unjust? Is it not what you do that is unjust? When the upright man renounces his integrity to commit sin and dies because of this, he dies because of the evil that he himself has committed. When the sinner renounces sin to become law-abiding and honest, he deserves to live. He has chosen to renounce all his previous sins; he shall certainly live; he shall not die.'

*The word of the Lord*

### Responsorial Psalm

Ps 118

(R.) Lord, I love your commands.

1. My part, I have resolved, O Lord, is to obey your word. The law from your mouth means more to me than silver and gold. **(R.)**
2. Let your love be ready to console me by your promise to your servant. Let your love come to me and I shall live for your law is my delight. **(R.)**
3. That is why I love your commands more than finest gold. That is why I rule my life by your precepts: I hate false ways. **(R.)**
4. Your will is wonderful indeed; therefore I obey it. The unfolding of your word gives light and teaches the simple. **(R.)**

### Second Reading

Philippians 1:20-24, 27

If our life in Christ means anything to you, if love can persuade at all, or the Spirit that we have in common, or any tenderness and sympathy, then be united in your convictions and united in your love, with a common purpose and a common mind. That is the one thing which would make me completely happy. There must be no competition among you, no conceit; but everybody is to be self-effacing. Always consider the other person to be better than yourself, so that nobody thinks of his own interests first but everybody thinks of other people's interests instead. In your minds you must be the same as Christ Jesus:

His state was divine, yet he did not cling to his equality with God but emptied himself to assume the condition of a slave, and became as men are;

and being as all men are, he was humbler yet, even to accepting death, death on a cross. But God raised him high and gave him the name which is above all other names so that all beings in the heavens, on earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father.

### 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 21:28-32

Jesus said to the chief priests and the elders of the people, 'What is your opinion? A man had two sons. He went and said to the first, "My boy, you go and work in the vineyard today." He answered, "I will not go," but afterwards thought better of it and went. The man then went and said the same thing to the second who answered, "Certainly, sir," but did not go. Which of the two did the father's will?' 'The first' they said. Jesus said to them, 'I tell you solemnly, tax collectors and prostitutes are making their way into the kingdom of God before you. For John came to you, a pattern of true righteousness, but you did not believe him, and yet the tax collectors and prostitutes did. Even after seeing that, you refused to think better of it and believe in him.'

*The Gospel of the Lord*

### Communion Antiphon

Remember your word to your servant, O Lord,  
by which you have given me hope.  
This is my comfort when I am brought low.