

天主教華人牧民處

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復活期第四主日(乙年)

2021年4月25日

進堂詠

上主的慈愛瀰漫大地。因天主的一句話，諸天造成。亞肋路亞。

讀經一

宗徒大事錄4:8-12

那時候，伯多祿充滿聖神，向他們說：「各位百姓首領和長老！如果你們今天詢問我們，有關向一個病人行善的事，並且他怎樣痊癒了，我很高興告訴你們和全以色列百姓：是憑納匝肋人耶穌基督的名字，即是你們所釘死，天主從死者中所復活的那一位；就是憑著他，這個站在你們面前的人好了。這位耶穌，為你們就是『匠人所棄而不用石頭，反而成了屋角的基石。』除他以外，無論憑誰，決無救援，因為在天下人間，沒有賜下其他名字，使我們賴以得救。」

—上主的話

答唱詠

詠118

【答】：匠人棄而不用之廢石，反而成了屋角的基石。

領：請你們讚頌上主，因為他是美善寬仁，他的仁慈永遠常存。投奔到上主的懷抱，遠遠勝過信賴世人。投奔到上主的懷抱，遠遠勝過信賴官僚。【答】

領：我感謝你，因為你應允了我，並將你的救恩賜給了我。匠人棄而不用之廢石，反而成了屋角的基石；這是上主的所作所為，在我們眼中神妙莫測。【答】

領：奉上主之名而來的，應受讚頌。我們要由上主的聖殿祝福你們。你是我的天主，我感謝你；我的天主，我高聲頌揚你。請你們讚頌上主，因為他是美善寬仁，他的仁慈永遠常存。【答】

讀經二

聖若望一書3:1-2

親愛的諸位：

請看：父賜給我們何等的愛情，使我們得稱為天主的子女，而且我們也真是如此。世界所以不認識我們，是因為不認識父

可愛的諸位，現在我們是天主的子女，但我們將來如何，還沒有顯明；可是，我們知道：一顯明了，我們必要相似他，因為我們要看見他實在怎樣。

—上主的話

福音前歡呼

領：亞肋路亞，亞肋路亞。

眾：亞肋路亞，亞肋路亞。

領：主說：我是善牧，我認識我的羊；我的羊也認識我。

眾：亞肋路亞，亞肋路亞。

福音

聖若望福音10:11-18

那時候，耶穌說：「我是善牧；善牧為羊捨掉自己的性命。傭工，因為不是牧人，羊也不是他自己的，一看見狼來，便棄羊逃跑；狼就抓住羊，把羊趕散了；因為他是傭工，對羊漠不關心。

「我是善牧，我認識我的羊，我的羊也認識我，正如父認識我，我也認識父一樣；我並且為羊捨掉我的性命。我還有其他羊，還不屬於這一棧，我也該把他們領來，他們要聽我的聲音；這樣，將只有一個羊群，一個牧人。

「父愛我，因為我捨掉我的性命，為再取回它。誰也不能奪去我的性命，而是我甘心情願捨掉它。我有權捨掉它，我也有權再取回它：這是我由我父所接受的命令。」

—上主的話

領主詠

善牧復活了！他曾為自己的羊群交出性命，甘願為他們接受死亡。亞肋路亞。

聖言導讀

猶太思想中常將「君王」比喻為「牧人」，耶穌不只是把自己比為「牧人」，而更強調說自己是「好」牧人，意思是祂超越以色列子民過去所有的牧人、君王或政治領袖。這些人在歷史中，不但曾經剝削了以色列子民，甚至在危險時離棄了他們，就好像這個比喻中所說的傭工一樣。在面臨困難時，傭工的角色特別清楚的暴露出來，對他們而言，自己的安全比羊群（人民）更為重要。

耶穌之所以是「善牧」，並不只是因為祂是一切牧人的榜樣，更是在於祂得到羊群完全的信任，特別在面臨恐嚇威脅時，祂更證明自己絕對值得大家的信任。這段短短的福音經文中四次提到「善牧為羊捨掉自己的性命」（11、15、17、18），強調了耶穌隨時準備為羊群犧牲自己的性命。這個比喻說明，牧人存在的意義是為了羊群，他的死亡也是一樣為了他的羊群。這樣圖像性的描述，在耶穌被釘死十字架時成為事實。

第16節出現了一個新的圖像性語言，談論到「其他的、還不屬於這一棧的羊群」，此話擴展了這個比喻的意義。在此之前，我們都把比喻中的「羊棧」理解為以色列，其中的「羊」就是以色列所遺留下來的子民。因此，現在出現「別的羊」就是指外邦人。舊約的先知們早就提出過一牧一棧的許諾（參閱：則三四23；米二12），但這個許諾是由耶穌來實現的。外邦人將經由耶穌的使者而聽到耶穌說過的話，因此而被引入同一個羊棧。由於耶穌的自我犧牲把自己交付出來，使得一牧一棧成為可能。

<http://www.ccreadible.org>

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： shingmanlam@gmail.com
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： 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

誦念玫瑰經

教會在五月特別恭敬聖母瑪利亞，效法她的德行和與她一起欽崇天主。牧民處已安排五月份每個主日上午 11 時 10 分與教友一起誦唸玫瑰經。請大家參與。

日期	奧蹟	由以下善會帶領
2/5	歡喜五端 Joyful Mystery	聖母軍 Legion of Mary
9/5	光明五端 Mystery of Light	主日學 Sunday School Teachers
16/5	榮福五端 Glorious Mystery	聖神同禱會 Immaculate Conception Charismatic Group
23/5	榮福五端 Glorious Mystery	聖奧思定組 St Augustine Group
30/5	痛苦五端 Sorrowful Mystery	慕道班 RCIA



廣東話及普通話慕道班

若您有家人或親友想認識主耶穌和天主教信仰，請邀請他們與我們傾談。

新一屆慕道班（粵語及國語）將於 6 月中開始。

詳情可聯絡： 林勝文神父 Fr Ephraim Lam, (02)9630 1951, shingmanlam@gmail.com
王德蘭修女 Sr Pauline Wong, 0424 056 613, wongmpauline@gmail.com
Eric Wong 0450 477 003, wong.sobasan@gmail.com
牧民處熱線 0411 192 278

天主教青年教理 **YOUCAT** 導讀（粵語，ZOOM 網上講座，歡迎青年和成年人士參加）

由林勝文神父主講，逢每月第二個第四個星期六，晚上 8 時起舉行。下次舉行日期：5 月 8 日。

已報名者可重用去年的 ZOOM 聯線。

亦歡迎新參加者，請致電: Eric Wong 0450477003; Thomas Tse 0413304285

**歡迎把這通訊
帶回家細閱**

本主日答唱詠再次選自聖詠 118 篇。眾學者對這聖詠的作者一無所知，只按詩中內容推論，這聖詠大概寫於厄斯德拉時代，即以民從巴比倫充軍結束，能返回巴勒斯坦重建的時期（參閱厄上 3:8-13; 厄下 6:15; 12:27）。

答句出自第 22 節（匠人棄而不用的廢石，反而成了屋角的基石。）這句聖詠被多次伸延或引用，見厄下 6:16; 約 38:6; 依 28:16; 匝 3:9, 4:7; 瑪 21:42; 宗 4:11（本主日讀經一）；格前 3:11; 弗 2:20; 伯前 2:7-8。

第 8 至 9 節（投奔到上主的懷抱，遠遠勝過信賴同夥。投奔到上主的懷抱，遠遠勝過信賴官僚。），詩人總括自己蒙恩的經驗，斷定上主是唯一能拯救人的天主。

第 26 至 29 節（奉上主之名而來的應該受讚頌，我們要由上主的殿內祝福你們。天主是上主，他給我們光明；隆重列隊向祭壇角前進行。你是我的天主，我感謝你，我的天主，我高聲頌揚你。請你們向上主讚頌，因為他是美善寬仁，他的仁慈永遠常存。），按福音的記載，是耶穌騎著驢驅，榮進聖城，群眾揮動樹枝歡呼慶祝而唱的聖詠（見瑪 21:9）。這是歌頌全能又慈悲的天主最佳的歌詞。

~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，使其喪亡的撒殫及其他邪靈，拋下地獄裏去。亞孟。



Forgiveness

Forgiveness is something which we are all familiar with- whether that be the need to be forgiven or the need to forgive. The need to forgive, according to the commandment of Christ, extends well beyond those who ask for our forgiveness: we are commanded to forgive our enemies – whom I assume would rarely want to ask for our forgiveness. Of course, our experiences with those who we consider enemies can potentially damage the relationship- because more often than not, we do not want to forgive them. We do not trust them; the wound has been too deep; their offense is not against us but against someone we love who is particularly vulnerable- these are just some of the many reasons why we might find it so hard to forgive our enemies.

But the commandment remains – not as a counsel of how to live a healthier, happier life – but with the added reminder that we will only find forgiveness as we forgive. Forgiveness is not optional – but a fundamental spiritual action which we must learn to use as though our salvation depended upon it – for it does. Several times in Scripture forgiveness of others (including enemies) is linked with our becoming like God, being conformed to His image. Having said that, however, is also to say that this commandment to forgive is not of man – we do not have it in us to fulfill this commandment in and of ourselves. St. Gregory of Nyssa once said that “man is mud whom God has commanded to become God.” Of course, it is utterly and completely impossible for mud to do such a thing (unless God make it so). Grace is the foundation of forgiveness. We pray for forgiveness to enter our heart. We beg for forgiveness to enter our heart. We importune God for forgiveness to enter our heart.

Even as a product of grace – we do not begin with the hardest things but with the easiest. We do not begin fasting by tackling the most strict regimen. We do not begin prayer with an effort to pray continually for forty days (or some other great feat). Such efforts would either crush us with their difficulty or crush us with our success. These are a few thoughts on beginning the life of forgiveness:

- Use this prayer for the enemies who seem to be beyond your ability to pray: “O God, at the dread judgment, do not condemn them for my sake.” This places forgiveness at a distance and even a hard heart can often manage the small prayer of forgiveness at such a distance.
- Be always aware of your own failings and constantly ask for God's forgiveness. “Lord, Jesus Christ, Son of God, have mercy on me a sinner.”
- The proper response to taking such responsibility is to pray and ask forgiveness. Feeling guilty is generally another self-centered action and is not the same thing as asking forgiveness.
- As much as possible cultivate in your heart the understanding that all human beings are broken and victims of the fall. None of us enters a world of purity, nor do we enter the world fully functional as a human being. It is the gradual cultivation of mercy in our heart.

Adapted from Fr. Stephen Freeman's reflection on Forgiveness- the hardest love of all

Youth Announcements



St Monica's Youth Group (FYRE)

Face to face/ in person youth group has resumed at 10:30AM in the community room! Feel free to come along J Our sessions will continue to focus on books of the Bible from both Old and New Testaments- in April we will be looking at the book of Psalms/Proverbs. Note you will need to sign in with QR code/ write your name down in compliance with the COVID rules. Also follow us on Instagram @fyrestmonicas to keep track of the latest FYRE news and events!

Youth Camp 2021: Mission Impossible

We are happy to announce that our most anticipated event of the year- Youth Camp - will be back on again in June! It will be during the Term 2 holidays from the 29th June (Tuesday) - 2nd July (Friday) at Wedderburn Christian Campsite. If you are interested in coming, please grab a form from Cheryl Wong (0481 507 169) or Rebecca Cheung (0449 055 395). Get excited :D

Entrance Antiphon

The merciful love of the Lord fills the earth; by the word of the Lord the heavens were made, alleluia.

First Reading

Acts 4:8-12

Filled with the Holy Spirit, Peter said: 'Rulers of the people, and elders! If you are questioning us today about an act of kindness to a cripple, and asking us how he was healed, then I am glad to tell you all, and would indeed be glad to tell the whole people of Israel, that it was by the name of Jesus Christ the Nazarene, the one you crucified, whom God raised from the dead, by this name and by no other that this man is able to stand up perfectly healthy, here in your presence, today. This is the stone rejected by you the builders, but which has proved to be the keystone. For of all the names in the world given to men, this is the only one by which we can be saved.'

The Word of the Lord

Responsorial Psalm

Ps 117

(R.) The stone rejected by the builders has become the cornerstone.

1. Give thanks to the Lord for he is good, for his love has no end. It is better to take refuge in the Lord than to trust in men: it is better to take refuge in the Lord than to trust in princes. (R.)
2. I will thank you for you have given answer and you are my saviour. The stone which the builders rejected has become the cornerstone. This is the work of the Lord, a marvel in our eyes. (R.)
3. Blessed in the name of the Lord is he who comes. We bless you from the house of the Lord; I will thank you for you have given answer and you are my saviour. Give thanks to the Lord for he is good; for his love has no end. (R.)

Second Reading

1 John 3:1-2

Think of the love that the Father has lavished on us, by letting us be called God's children; and that is what we are. Because the world refused to acknowledge him, therefore it does not acknowledge us. My dear people, we are

already the children of God but what we are to be in the future has not yet been revealed; all we know is, that when it is revealed we shall be like him because we shall see him as he really is.

The Word of the Lord

Gospel Acclamation

Alleluia, alleluia!

I am the good shepherd, says the Lord; I know my sheep, and mine know me. Alleluia!



Gospel

JOHN 10: 11-18

Jesus said:

'I am the good shepherd: the good shepherd is one who lays down his life for his sheep. The hired man, since he is not the shepherd and the sheep do not belong to him, abandons the sheep and runs away as soon as he sees a wolf coming, and then the wolf attacks and scatters the sheep; this is because he is only a hired man and has no concern for the sheep. I am the good shepherd; I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for my sheep. And there are other sheep I have that are not of this fold, and these I have to lead as well. They too will listen to my voice, and there will be only one flock and one shepherd. The Father loves me, because I lay down my life in order to take it up again. No one takes it from me; I lay it down of my own free will, and as it is in my power to lay it down, so it is in my power to take it up again; and this is the command I have been given by my Father.'

The Gospel of the Lord

Communion Antiphon

The Good Shepherd has risen, who laid down his life for his sheep and willingly died for his flock, alleluia.