

# 天主教華人牧民處

www.chinesechaplaincyparra.org



常年期第三主日（丙年）

2022年1月23日

## 進堂詠

請眾齊向上主歌唱新歌；普世大地，請向上主謳歌！威嚴與尊榮，常在他面前，權能與光耀，圍繞他的聖壇。

## 讀經一

乃赫米雅書8:2-4,5-6,8-10

厄斯德拉司祭在七月一日，將法律書拿到會眾前，在男女和所有能聽懂的人前，在水門前的廣場上，從早晨到中午，在男女和能聽懂的人面前，宣讀了法律。所有人民，都側耳靜聽法律書。

厄斯德拉經師，站在為此特備的木台上；眾人都看見他展開書卷，因他高高站在眾人之上。當他展開書卷時，眾人都站起來。厄斯德拉先讚頌了上主，偉大的天主；全民眾舉手回答說：「阿們，阿們！」以後跪下，伏首至地，欽崇上主。

厄斯德拉讀一段天主的法律書，即作翻譯和解釋，如此，民眾都可以明白所誦讀的。

乃赫米雅省長，及厄斯德拉司祭兼經師，偕同教導民眾的肋未人，向民眾說：「今天是上主你們天主的聖日，你們不可憂愁哭泣！」因為全民眾聽了法律的話，都在哭泣。為此，乃赫米雅又向他們說：「你們應去吃肥美的肉，喝甘甜的酒，且贈送一部分，給那些沒有預備的人，因為今天是我主的聖日；你們不可憂愁，因為喜樂於上主，就是你們的力量。」

—上主的話

## 答唱詠

詠19

【答】：上主，你的話，就是神，就是生命。

領：上主的法律是完善的，能暢快人靈；上主的約章是忠誠的，能開啟愚蒙。【答】

領：上主的規誡是正直的，能悅樂心情；上主的命令是光明的，能燭照眼睛。【答】

領：上主的訓誨是純潔的，永遠常存；上主的判斷是真實的，無不公允。【答】

領：上主，我的磐石，我的救主！願我口中的話，並願我心中的思慮，常在你前蒙受悅納！

【答】

## 讀經二

致格林多人前書12:12-30

弟兄姊妹們：

就如身體只是一個，卻有許多肢體；身體所有的肢體雖多，仍是一個身體；基督也是這樣。因為我們眾人，不論是猶太人，或是希臘人，或是為奴的，或是自主的，都因一個聖神受了洗，成為一個身體；又都為一個聖神所滋潤。

原來身體不只有一個肢體，而是有許多。如果腳說：「我既然不是手，便不屬於身體；」它並不因此就不屬於身體。如果耳說：「我既然不是眼，便不屬於身體；」它並不因此就不屬於身體。若全身是眼，那裡有聽覺？若全身是聽覺，那裡有嗅覺？

但現在天主卻按自己的意思，把肢體一一都安排在身體上。如果全都是一個肢體，那裡還算身體

呢？但現在肢體雖多，身體卻是一個。眼不能對手說：「我不需要你；」同樣，頭也不能對腳說：「我不需要你們。」

不但如此，而且那些似乎是身體上比較軟弱的肢體，卻更為重要；並且那些我們以為是身體上比較欠尊貴的肢體，我們就越發加上尊貴的裝飾，我們不端雅的肢體，就越發顯得端雅。至於我們端雅的肢體，就無須裝飾了。天主這樣安排了身體，對那欠缺的，給予加倍的尊重，使身體不會發生分裂，反使各肢體彼此互相關照。若是一個肢體受苦，所有肢體都一同受苦；若是一個肢體受尊榮，所有肢體都一同歡樂。

你們便是基督的身體，各自都是肢體。天主在教會內所設立的：第一是宗徒，第二是先知，第三是教師，此外，是行異能的、治病的、助人的、治理的、說各種語言的。眾人豈能都做宗徒？豈能都做先知？豈能都做教師？豈能都行異能？豈能都有治病的奇恩？豈能都說各種語言？豈能都解釋語言？

—上主的話

## 福音前歡呼

領：亞肋路亞。眾：亞肋路亞。

領：上主派遣我向貧窮人傳報喜訊，向俘虜宣告釋放。

眾：亞肋路亞。

## 福音

聖路加福音1:1-4;4:14-21

德教斐羅閣下：有關在我們中間所完成的事蹟，雖然已有許多人，依照那些從開始就親眼見過，並為聖言服務的人，所傳給我們的，編寫成書；我也從起頭仔細查訪了一切，認為有必要按次序，給你寫出來，為使你清楚知道：給你所傳授的道理，是正確無誤的。

那時候，耶穌充滿聖神的能力，回到加里肋亞。他的名聲傳遍了附近各地。他在他們的會堂施教，受到眾人的稱揚。

耶穌來到了納匝肋，自己曾受教養的地方；按他的習慣，就在安息日，進入會堂，並站起來要誦讀。有人把依撒意亞先知書遞給他；他於是展開書卷，找到了一處，上邊寫著：「上主的神臨於我身上，因為他給我傳了油，派遣我向貧窮人傳報喜訊，向俘虜宣告釋放，向盲人宣告復明，使受壓迫者獲得自由，宣布上主恩慈之年。」

耶穌把書卷捲起來，交給侍役，就坐下了。會堂內眾人的眼睛，都注視著他。他便開始對他們說：「你們剛才聽過的這段聖經，今天應驗了。」

—上主的話

## 領主詠

你們瞻仰他，要喜形於色；你們的面容，絕不會羞愧。

## 聖言導讀

耶穌回到成長之地「納匝肋」，按照每一個虔誠猶太人的習慣參與安息日的聚會，在這樣的場合中他接受會堂長的邀請，起身宣讀聖經同時做出他的詮釋。路加所記載、耶穌所宣讀的這段經文是一段由依六一-1-2和五八6合併的「組合性」經文。經文的內容是先知書的作者說明自己的聖召，他被召叫向放逐時期之後的人民，特別是向貧窮人以及遭受不義對待的人，宣告上主的釋放與救援。福音作者還在這段先知話中加上肋二五10所提到的「大喜年」（恩慈之年），強調這是一個重新開始的機會。

福音作者在此安排這段經文，充分的反應出當時基督徒對於耶穌、和他的使命的瞭解：耶穌被傳上了聖神的油（參閱：路三22、宗十38），並且被派遣向貧窮弱小者宣告上主大能的救援。這段話的核心主題「釋放」和「恩慈之年」，非常生動地詮釋了耶穌的整個生活與工作。

耶穌誦讀完聖經之後，「會堂內眾人的眼睛都注視著他。」福音作者這樣的敘述，表達人們對於耶穌公開生活的第一次談話充滿了期待和高度興趣。路加並未報導耶穌的談話內容，只用一句話綜合整個宣講：「你們剛才聽過的這段聖經，今天應驗了。」路加在福音中多次使用「今天」這個詞（參閱：路二11；十九9；二三13），目的在清楚地表達：耶穌所宣講的並不是一個「未來」將要實現的事件；而是隨著祂的出現，以色列祖傳歷史中的一切許諾都具體的實現了，而且就是「此時此刻」在納匝肋這個地方。

今年的主日福音基本上選自於路加福音，福音作者主要是依靠所蒐集到的、由最早的見證人傳遞下來的材料寫作。路加清楚地說明耶穌出現的時代就是恩寵時代、許諾實現的時代。先知的時代到若翰洗者就已結束，隨著耶穌的來臨，開始了基督的、教會的時代。耶穌首次在納匝肋出現宣講之時，就顯示出這個時代就是聖神的時代、恩寵的時代、釋放和救援的時代。

# 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	<b>0411 192 278</b> 短訊 (SMS)、WhatsApp、微信 (wechat)、粵語及國語(普通話)留言
主任司鐸 / 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：	逢星期四晚上8時至9時 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>

## 澳洲日(26/1)彌撒

一月二十六日(星期三)為澳洲日。英語彌撒將於早上九時十五分舉行。

## 賀年揮春及利是封

康樂組將於彌撒後派發賀年揮春及利是封，因應疫情關係，將不作人手派發，請前往聖堂門口設置的櫃檯自行領取，由於數量有限，每個家庭限取一份。

## 農曆新年彌撒

2022年農曆新年求恩彌撒將於2月6日(星期日)，早上11時半，在聖莫尼加堂，由阮龍主教主禮(粵英雙語)。由於疫情關係，彌撒後的舞獅、午餐和當晚的晚宴均告取消。

## 抽獎券 Raffle ticket

St. Monica's Parish and its Chinese Chaplaincy is selling raffle tickets until 12/02/22, to raise funds for the Parish Centre Renovation. The lucky draw will be held on 13/02/22, with ten prizes. We need your generous support to help meet our financial needs. Please contact our Chaplaincy hotline 0411192278 if you have any queries.

聖莫尼加教堂的牧民處現正售賣抽獎券，每張\$2，至2月12日。抽獎日期已定在13/02/2022，獎品豐富。所有收入用作牧民中心裝修之用，希望大家鼎力支持，幫忙推銷。如有任何查詢可至電牧民處熱線0411192278，謝謝大家。

## 聖莫尼加堂特別籌款

堂區辦事處及會議室已加增新洗手間和小型廚房，請信友幫忙支付裝修費用。我們目前共收到了\$55,489.50的捐款。為了達到我們\$70,000的目標，非常感謝您在這些困難時期繼續提供支持。捐款可以放在聖堂內的捐款箱或交給堂區辦事處。

## 堂區辦事處

在學校假期時若想到訪堂區辦事處，請先致電(02) 9630 1951 查詢。

## 記念已亡親友

在耶穌聖心像旁邊有一本打開的日記簿和筆，歡迎在親人或家人的逝世記念日寫下他們名字，我們將為他們祈禱。

歡迎把這通訊帶回家細閱

本主日答唱詠選自聖詠第19篇。

原文標明是達味所作，全詩分前、後兩個部分。前半部分（第1-7節）是讚美創造萬有的天主，後半部分（第8-15節）是頌揚救世的天主。聖經學者大都接受兩部分其實一氣呵成。本日答唱詠讀出的屬後半部分。

答句其實改自聖經另一部書卷（使生活的是神，肉一無所用；我給你們所講論的話，就是神，就是生命。若6:63），是耶穌啟示祂是生命的食糧後，向門徒指出這奧蹟必須靠聖神和聖言的光照才能體會和相信。讀經集的編者巧妙地這句串連起這聖詠的詩節。

詩節（詠19:8-11）是達味讚美上主法律的完備，句式相當齊整，是為方便誦讀（或詠唱）和記憶。內容基本上是申4:6（你們要謹守遵行，因為這樣，在萬民眼中，纔能顯出你們的智慧和見識；他們一聽到這一切法令說：『這實在是一個有智慧，有見識的大民族！』）的伸延，也和另一首較晚寫成的聖詠（詠119，亦是讚頌上主法律的聖詠，最遲寫於瑪加伯時代），相當吻合。

第15節（上主，我的磐石，我的救主！願我口中的話，並願我心中的思慮，常在你前蒙受悅納！），達味衷心稱謝天主，稱祂為「磐石」，即上主是所有患難的人的避難所；也稱祂為「救主」，即天主救助投靠祂的人。達味把讚美上主的話，連同處身環境所帶來的憂慮等，都全獻給上主，這是信友祈禱的楷模。

~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。



### What is purgatory?

The *Catechism of the Catholic Church* defines purgatory as a "purification, so as to achieve the holiness necessary to enter the joy of heaven," which is experienced by those "who die in God's grace and friendship, but still imperfectly purified" (CCC 1030). It notes that "this final purification of the elect . . . is entirely different from the punishment of the damned" (CCC 1031). The purification is necessary because, as Scripture teaches, nothing unclean will enter the presence of God in heaven (Rev. 21:27) and, while we may die with our mortal sins forgiven, there can still be many impurities in us, specifically venial sins and the temporal punishment due to sins already forgiven.

Augustine said in *The City of God* that "temporary punishments are suffered by some in this life only, by others after death, by others both now and then; but all of them before that last and strictest judgment" (21:13). It is between the particular and general judgments, then, that the soul is purified of the remaining consequences of sin: "I tell you, you will never get out till you have paid the very last copper" (Luke 12:59).

Christ refers to the sinner who "will not be forgiven, either in this age or in the age to come" (Matt. 12:32), suggesting that one can be freed after death of the consequences of one's sins. Similarly, Paul tells us that, when we are judged, each man's work will be tried. And what happens if a righteous man's work fails the test? "He will suffer loss, though he himself will be saved, but only as through fire" (1 Cor 3:15). Now this loss, this penalty, can't refer to consignment to hell, since no one is saved there; and heaven can't be meant, since there is no suffering ("fire") there. The Catholic doctrine of purgatory alone explains this passage.

Then, of course, there is the Bible's approval of prayers for the dead: "In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection of the dead in view; for if he were not expecting the dead to rise again, it would have been useless and foolish to pray for them in death. But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought. Thus he made atonement for the dead that they might be freed from this sin" (2 Macc. 12:43-45). Prayers are not needed by those in heaven, and no one can help those in hell. This verse so clearly illustrates the existence of purgatory that, at the time of the Reformation, Protestants had to cut the books of the Maccabees out of their Bibles in order to avoid accepting the doctrine. Why would anyone go to purgatory? To be cleansed, for "nothing unclean shall enter [heaven]" (Rev. 21:27). Anyone who has not been completely freed of sin and its effects is, to some extent, "unclean." Through repentance he may have gained the grace needed to be worthy of heaven, which is to say, he has been forgiven and his soul is spiritually alive. But that's not sufficient for gaining entrance into heaven. He needs to be cleansed completely.

It is entirely correct to say that Christ accomplished all of our salvation for us on the cross. But that does not settle the question of how this redemption is applied to us. Scripture reveals that it is applied to us over the course of time through, among other things, the process of sanctification through which the Christian is made holy. Sanctification involves suffering (Rom. 5:3-5), and purgatory is the final stage of sanctification that some of us need to undergo before we enter heaven. Purgatory is the final phase of Christ's applying to us the purifying redemption that he accomplished for us by his death on the cross.

-Article from the website Catholic Answers



### Youth Announcements

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

We have resumed face to face youth group! Feel free to join us in the community room at 10:30AM!

#### Youth Camp January 2022- Mission Impossible POSTPONED

Unfortunately, because of the COVID-19 situation over the past few weeks, we will be postponing youth camp again until the **Term 2 holidays in July (Tuesday 5th July- Friday 8th July 2022)**. We're really sorry for having to push it back, but we'd prefer to keep everyone safe, especially during this time. Thank you to those who were so eager to come to camp, the leaders truly appreciate your enthusiasm! Let's keep it up until July 😊! In the meantime, we hope to see you at youth group for a new year of topics and games! Please see Cheryl Wong (0481507169) or Rebecca Cheung (0449055395) for any further questions/queries.



# St. Monica's Parish

## North Parramatta

3rd Sunday in Ordinary Time - Year C

23rd January 2022

### ENTRANCE ANTIPHON

O sing a new song to the Lord; sing to the Lord, all the earth. In his presence are majesty and splendour, strength and honour in his holy place.

### FIRST READING

NEHEMIAH 8:2-6, 8-10

Ezra the priest brought the Law before the assembly, consisting of men, women, and children old enough to understand. This was the first day of the seventh month. On the square before the Water Gate, in the presence of the men and women, and children old enough to understand, he read from the book from early morning till noon; all the people listened attentively to the Book of the Law.

Ezra the scribe stood on a wooden dais erected for the purpose. In full view of all the people – since he stood higher than all the people – Ezra opened the book; and when he opened it all the people stood up. Then Ezra blessed the Lord, the great God, and all the people raised their hands and answered Amen! Amen!; then they bowed down and, face to the ground, prostrated themselves before the Lord. And Ezra read from the Law of God, translating and giving the sense, so that the people understood what was read.

Then Nehemiah – His Excellency – and Ezra, priest and scribe (and the Levites who were instructing the people) said to all the people, 'This day is sacred to the Lord your God. Do not be mournful, do not weep'. For the people were all in tears as they listened to the words of the Law.

He then said, 'Go, eat the fat, drink the sweet wine, and send a portion to the man who has nothing prepared ready. For this day is sacred to our Lord. Do not be sad: the joy of the Lord is your stronghold.'

*The word of the Lord*

### RESPONSORIAL PSALM

Ps 18

(R.) Your words, Lord, are spirit and life.

1. The law of the Lord is perfect, it revives the soul. The rule of the Lord is to be trusted, it gives wisdom to the simple. **(R.)**
2. The precepts of the Lord are right, they gladden the heart. The command of the Lord is clear, it gives light to the eyes. **(R.)**
3. The fear of the Lord is holy, abiding for ever. The decrees of the Lord are truth and all of them just. **(R.)**
4. May the spoken words of my mouth, the thoughts of my heart, win favour in your sight, O Lord, my rescuer, my rock! **(R.)**

### SECOND READING

1 CORINTHIANS 12:12-30

Just as a human body, though it is made up of many parts, is a single unit because all these parts, though many, make one body, so it is with Christ. In the one Spirit we were all baptised, Jews as well as Greeks, slaves as well as citizens, and one Spirit was given to us all to drink.

Nor is the body to be identified with any one of its many parts. If the foot were to say, 'I am not a hand and so I do not belong to the body', would that mean that it stopped being part of the body? If the ear were to say, 'I am not an eye, and so I do not belong to the body,' would that mean that it is not a part of the body? If your whole body was just one eye, how would you hear anything? If it was just one ear, how would you smell anything?

Instead of that, God put all the separate parts into the body on purpose. If all the parts were the same, how could it be a body? As it is, the parts are many but the body is one. The eye cannot say to the hand, 'I do not need you,' nor can the head say to the feet, 'I do not need you.'

What is more, it is precisely the parts of the body that seem to be the weakest which are the indispensable ones; and it is the least honourable parts of the body that we clothe with the greatest care. So our more improper parts get decorated in a way that our more proper parts do not need. God has arranged the body so that more dignity is given to the parts which are without it, and so that there may not be disagreements inside the body, but that each part may be equally concerned for all the others. If one part is hurt, all parts are hurt with it. If one part is given special honour, all parts enjoy it.

Now you together are Christ's body; but each of you is a different part of it. In the Church, God has given the first place to apostles, the second to prophets, the third to teachers; after them, miracles, and after them the gift of healing; helpers, good leaders, those with many languages. Are all of them apostles, or all of them prophets, or all of them teachers? Do they all have the gift of miracles, or all have the gift of healing? Do all speak strange languages, and all interpret them?

*The word of the Lord*

### GOSPEL ACCLAMATION

The Lord sent me to bring Good News to the poor and freedom to prisoners.

### GOSPEL

LUKE 1:1-4, 4:14-21

Seeing that many others have undertaken to draw up accounts of the events that have taken place among us, exactly as these were handed down to us by those who from the outset were eyewitnesses and ministers of the word, I in my turn, after carefully going over the whole story from the beginning, have decided to write an ordered account for you, Theophilus, so that your Excellency may learn how well founded the teaching is that you have received.

Jesus, with the power of the Spirit in him, returned to Galilee; and his reputation spread throughout the countryside. He taught in their synagogues and everyone praised him.

He came to Nazara, where he had been brought up, and went into the synagogue on the sabbath day as he usually did. He stood up to read, and they handed him the scroll of the prophet Isaiah. Unrolling the scroll he found the place where it is written:

The spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favour.

He then rolled up the scroll, gave it back to the assistant and sat down. And all eyes in the synagogue were fixed on him. Then he began to speak to them, 'This text is being fulfilled today even as you listen.'

*The Gospel of the Lord*

### COMMUNION ANTIPHON

Look toward the Lord and be radiant; let your faces not be abashed.