

天主教華人牧民處

www.chinesechaplaincyparra.org



基督苦難主日(聖枝主日)

2022年4月10日

讀經一 依撒意亞先知書50:4-7
我主上主賜給了我受教的口舌，叫我會用言語，來援助疲倦的人。他每天清晨喚醒我，喚醒我的耳朵，叫我如同學生一樣靜聽。我主上主開啓了我的耳朵。

我並沒有違抗，也沒有退避。我將我背，轉給打擊我的人；把我的腮，轉給扯我鬍鬚的人；對於侮辱和唾污，我沒有遮掩我的面。

因為，我主上主協助我，因此，我不怕蒙羞；所以，我板著臉，像一塊燧石，因為我知道：我決不會受辱。

—上主的話

答唱詠 詠22
【答】：我的天主，我的天主，你為什麼捨棄了我？

領：凡看見我的人，都譏笑我；他們都撇著嘴，搖著頭說：「他既信賴上主，上主就應救他；上主既喜愛他，也就該拯救他。」【答】

領：成群惡犬圍困著我；大批歹徒環繞著我。他們穿透了我的手腳；我的骨骼莖莖可數。
【答】

領：他們瓜分了我的衣服；為我的長衣，他們拈鬮。上主！請不要遠離我；我的勇力，請速來扶助我。【答】

領：我要向我的弟兄，宣揚你的聖名；在盛大的集會中，讚美歌

頌你：「你們敬畏上主的人，請讚美上主；雅各伯所有的後裔，請光榮上主；以色列的一切子孫，請敬畏上主！」
【答】

讀經二 致斐理伯人書2:6-11
弟兄姊妹們：

耶穌雖具有天主的形體，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、地上和地下的一切，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：基督，願光榮和讚頌歸於你！
眾：基督，願光榮和讚頌歸於你！
領：耶穌貶抑自己，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。
眾：基督，願光榮和讚頌歸於你！

福音

路加所載主耶穌基督的受難始末
22:14-23:56
請使用「主耶穌基督的受難始末」小冊子及一起回應「群眾」的部份。

聖言導讀

嚴格而言路加所記載的耶穌受難故事，由最後晚餐開始，而終止於耶穌死亡後被安葬在墓穴裡（路二二14-二三56）。但是根據路加福音，早在西默盎對瑪利亞所說的預言中，耶穌的苦難就已露出端倪：「看.....這孩子將成為反對的記號——至於你，要有一把利劍刺透你的心靈。」（路二34-35）路加在報導苦難故事時，省略了許多馬爾谷和瑪竇所敘述的悲慘情節，只保留了十字架的苦痛。這位福音作者企圖表達耶穌在信賴中謙遜地服從天父的旨意，留下「服務性的愛」的完美榜樣。

路加非常仔細的敘述了準備最後晚餐的過程，故事的中心是伯鐸和若望的派遣，這兩個門徒是初期教會最重要的領導者。這段敘述告訴讀者，應該在雅威救援以色列的歷史背景中來瞭解耶穌的死亡，耶穌才是真正的逾越節羔羊，祂服從天主的旨意，為拯救人類而自願被宰殺。

有關耶穌死亡的敘述主要的重點在於耶穌死前的祈禱，以及百夫長和其他在場的人面對這事件的反應。耶穌的最後一句話，並非痛苦無助的呼喊，而是滿懷信賴地向天父祈禱：「父啊！我把我的靈魂交托在你手中。」百夫長稱祂為「義人」，看見這景象的人都「抱著胸膛回去了」。這樣的描寫說明耶穌並未遭受天主詛咒，而是如同一位「義人」死去）。

路加非常獨特地提到「所有與耶穌相識的人」（49）都觀看了這一切，這種說法當然包含門徒們，他們全都是耶穌死亡的見證人。耶穌的死亡是順服天父的旨意，是基督的榜樣，並邀請每一個人都像在場觀看的人一樣，承認自己的罪，真實地悔改轉向天主。

通常死於十字架刑罰的人，會被葬於一個同時埋葬多人的墳中。但是路加記載耶穌死後，一位來自於阿黎瑪特雅城的猶太議員若瑟，向巴拉多請求許可，取下耶穌的遺體，並將他安葬在一個新墳中。藉著這樣的描述，路加再次強調耶穌的死亡是「義人」之死，同時也說明當時之人都知道埋葬耶穌的墓穴。

根據路加的記載，耶穌的埋葬與墳墓是沒有爭議的。耶穌被封入墓穴中，給讀者一個耶穌降入陰府的具體圖像。但整個耶穌受難的敘述留給讀者一個更重要的問題：從耶穌的墳墓將發生什麼事？

<http://www.ccreadbible.org>

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

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
主任司鐸 / 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 : 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

日期/Date	聖週禮儀時間表 Holy Week Liturgy	時間/Time
14/4	聖週四主的晚餐彌撒 Holy Thursday Mass of the Lord's Supper	(英+粵語) 7.30 pm
15/4	聖週五拜苦路 Good Friday Stations of the Cross	(英語) 10am (粵語) 11.30 am
15/4	聖週五救主受難紀念 Good Friday Celebration of the Passion of Christ	(英語) 3pm (粵語) 5.30 pm
16/4	聖週六復活慶典彌撒 Easter Vigil Mass	(英語) 6pm (粵語) 8.30 pm
17/4	復活主日彌撒 Easter Sunday Mass	(英語) 9am, 6pm (粵語) 11.30 am

聖週五半天退省

聖奧思定組於聖週五(4月15日)上午9時至11時20分, 在禮堂舉辦半天退省。題目是夏志誠天主教主講的「架下七言」。隨後11時30分有粵語的拜苦路。歡迎所有兄弟姐妹參加, 費用全免。

慶祝主的復活及歡迎新領洗教友主日午餐

牧民處將於復活期第二主日(4月24日)彌撒後, 在禮堂安排午餐, 慶祝主的復活及歡迎新領洗的兄弟姐妹。餐券每位\$10。彌撒後在聖堂門口發售, 敬希各位參加的教友帶備一份甜品作分享。

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時舉行。下次舉行日期: 2022年4月23日。

已報名者可重用現有的ZOOM聯線。亦歡迎新參加者,

請致電: Eric Wong 0450 477 003; Thomas Tse 0413 304 285

網上信仰重溫聚會

逢第一和第三個星期六。時間: 晚上8時。下次舉行日期: 2022年5月7日

主持: 聖奧思定組。內容: 視頻分享, 小組討論

歡迎踴躍參加。請填寫以下的表格, 我們會把 Zoom meeting 的網上連結電郵給您們。

<https://forms.gle/7W2Q8MeQLB9Reuu5>

四旬期捐獻盒 (Project Compassion) 請大家於聖週五(4月15日)前, 把捐獻盒帶回聖堂。

基督苦難主日的答唱詠選自聖詠第 22 篇。信友對這篇聖詠較熟悉是因為主耶穌在十字架上曾以這篇聖詠祈禱（見瑪 27:46; 谷 15:34）。

原文寫明是達味君王所作的詩歌，舊約時的猶太經師也認為這詩直接預言默西亞。初期教會的教父詮釋這聖詠時，都同意達味因受苦而向上主呼求，但在聖神的默感下，竟寫出將來默西亞受苦時的情景，並與後期才出現在依撒意亞先知書的「受苦僕人之歌」（依 50:4-7 與 53 章）異曲同工。此篇聖詠滿載被上主遺棄的悲傷與痛苦，同時又極度信靠和依賴上主，十字架上的基督正帶這種矛盾的心情。

答句出自本詩的第 2 節（我的天主，我的天主，你為什麼捨棄了我？你又為什麼遠離我的懇求，和我的哀號。），亦是信眾最熟悉的。耶穌除了向上主呼救外，也顯示祂在極慘烈的酷刑中。十字架上求生不得，求死不能的痛苦盡顯在這節上。

第 8 至 9 節（凡看見我的人，都戲笑我，他們都撇著嘴搖著頭說：「他既信賴上主，上主就應救他；上主既喜愛他，他也就該拯救他。」）完全在要釘死耶穌的司祭長和長老們應驗了。聖史若望亦這樣記述：「他來到了自己的領域，自己的人卻沒有接受他。」（若 1:11）

第 17 至 20 節（惡犬成群地圍困著我，歹徒成夥地環繞著我；他們穿透了我的手腳，我竟能數清我的骨骼；他們卻冷眼觀望著我，他們瓜分了我的衣服，為我的長衣，他們拮据。上主！請不要遠離我，我的勇力，速來助我。）亦成為基督受苦的情形（見瑪 27:35; 若 19:24）。

第 23 至 24 節（我要向我的弟兄，宣揚你的聖名，在盛大的集會中，向你讚美歌頌：「你們敬畏上主的人，請讚美上主，雅各伯所有的後裔，請光榮上主，以色列的一切子孫，請敬畏上主！」）表達了十字架上的默西亞，帶領著天主子民，讚美和欽崇上主。達味君王筆下竟預言，新約教會在默西亞受苦死亡後出現，教會成為「新的以色列子民」。

這聖詠吸引信眾與十字架上的基督一同受苦、埋葬，和等待光榮復活的到來。

~ 騰文神女

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。



Jesus as King

In today's gospel, we read an account from Luke recounting the Last Supper as well as the trial, execution and death of Jesus. When you read the account of Jesus' trial before Pontius Pilate in particular, you may notice that the members of the Sanhedrin tell Pilate that Jesus 'has been leading our people astray by telling them not to pay their taxes to the Roman government and by claiming he is the Messiah, a king.' (Luke 23: 2). They try to portray Jesus as a dangerous subversive figure who has the potential to encourage civil unrest by also accusing Jesus of causing riots through his preaching. (Luke 23:5). When Pilate asks Jesus if he is the king of the Jews, Jesus replies, 'you have said it.' (Luke 23:4). From the perspective of the Roman authorities, someone who claims to be the King of the Jews could potentially be a challenge to the authority of the Roman government, because the title of 'king' implies that a person exercises the supreme political power over a particular nation. If a person describes himself as King of the Jews, or King of Israel, then this implicitly may mean that he is claiming to be the legitimate authority in Israel, the legitimate authority over Jewish people, and not the Roman government or rulers who are under the Romans' influence and control. It seems that the Sanhedrin, in particular, call Jesus a 'messiah' because they know that the conception of the 'messianic' figure has the potential to be particularly subversive, and augments the idea that Jesus claims to be the 'king of the Jews.' In the Old Testament, particularly in Isaiah, the messiah is presented as a ruler who will unite the kingdoms of Judah and Israel, and who will conquer foreign lands and descend from King David. So what the Sanhedrin are potentially trying to do is to present Jesus as a 'deluded' person who panders to the nationalistic ideals of an independent, Jewish nation that is ruled by a king descended from David.

However, Jesus has none of the trappings of a king and shows not intention of being the king of any nation. He makes no attempt to claim that Pontius Pilate or Sanhedrin have no 'earthly authority' over him. He is treated as a prisoner, who is ultimately subject to the judgement of Pontius Pilate, and he is eventually sentenced to what was considered an ignoble death. The fact that Jesus is treated as a common prisoner during his trial is a salient reminder that Jesus has no trappings of kingship because his kingship is not limited to a particular nation or people on earth. His kingship supersedes earthly kingship. His kingship is that of God's. It is eternal and all-powerful. God's kingship refers to his sovereignty over all living creatures, over the universe, his dominion over people's souls, his power to punish and give grace. In fact, the fulfilment of God's plan of salvation for humans can be considered an act of kingship because it is an assertion of God's power to save souls and to defeat original sin. Jesus does not have the trappings of earthly kingship because he willingly rejects it and as a result, people do not recognise him as the 'King of Kings'.

- Rachel

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! Over the next few months, we will be looking at the foundations of our faith/Catholicism, and in April we are looking prayers, led by Rebecca and Brian. See you there 😊

Youth Camp: Mission Impossible 2022

Youth Camp is back on this year (for real this time!) from Tuesday 5th July to Friday 8th July in Gerringong. Apologies for all the pushbacks these past two years so thank you all for your patience 😊 The theme will still be the same and we will be going over some of the challenges we youth might face in our modern society today, and how we can best tackle them. Please note forms are due by June 5th. Please see Cheryl Wong (0481 507 169) or Rebecca Cheung (0449 055 395) for any questions/queries. We hope you are as keen as the leaders are!!

Altar Serving

If you/ your child have received their first Holy Communion and are interested in joining altar serving, please contact Rebecca Cheung (0449055395)! Training for new servers will begin around August. It is a wonderful way to take the next step in deepening your faith and commitment to the Church so it is definitely encouraged 😊



St. Monica's Parish

North Parramatta

Palm Sunday of the Passion of the Lord - Year C

14th April 2019

ENTRANCE ANTIPHON

Six days before the Passover, when the Lord came into the city of Jerusalem, the children ran to meet him; in their hands they carried palm branches and with a loud voice cried out:

Hosanna in the highest!

Blessed are you, who have come in your abundant mercy!

O gates, lift high your heads; grow higher, ancient doors. Let him enter, the king of glory!

Who is this king of glory?

He, the Lord of hosts, he is the king of glory.

Hosanna in the highest!

Blessed are you, who have come in your abundant mercy!

FIRST READING

ISAIAH 50:4-7

The Lord has given me a disciple's tongue. So that I may know how to reply to the wearied he provides me with speech. Each morning he wakes me to hear, to listen like a disciple. The Lord has opened my ear. For my part, I made no resistance, neither did I turn away. I offered my back to those who struck me, my cheeks to those who tore at my beard; I did not cover my face against insult and spittle. The Lord comes to my help, so that I am untouched by the insults. So, too, I set my face like flint; I know I shall not be shamed.

The word of the Lord

RESPONSORIAL PSALM

Ps 22

(R.) My God, my God, why have you abandoned me?

1. All who see me deride me. They curl their lips, they toss their heads. 'He trusted in the Lord, let him save him; let him release him if this is his friend.' (R.)
2. Many dogs have surrounded me, a band of the wicked beset me. They tear holes in my hands and my feet. I can count

every one of my bones. (R.)

3. They divide my clothing among them. They cast lots for my robe. O Lord, do not leave me alone, my strength, make haste to help me! (R.)
4. I will tell of your name to my brethren and praise you where they are assembled. 'You who fear the Lord give him praise; all sons of Jacob, give him glory. Revere him, Israel's sons.' (R.)

SECOND READING

PHILIPPIANS 2:6-11

His state was divine, yet Christ Jesus 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.

The word of the Lord

GOSPEL ACCLAMATION

Praise to you, Lord Jesus Christ, king of endless glory!

Christ became obedient for us even to death dying on the cross. Therefore God raised him on high and gave him a name above all other names.

Praise to you, Lord Jesus Christ, king of endless glory!

GOSPEL

LUKE 22:14-23:56

Please use the "The passion of our Lord Jesus Christ according to Luke" booklet for this week.

Communion Antiphon

Father, if this chalice cannot pass without my drinking it, your will be done.