

天主教華人牧民處

www.chinesechaplaincyparra.org



復活期第五主日 (乙年)

2024年4月28日

進堂詠

請眾向上主歌唱新歌，因為他行了奇事。上主已經宣布了自己的救恩，將自己的正義啟示給萬民。亞肋路亞。

讀經一

宗徒大事錄9:26-31

那時候，掃祿來到耶路撒冷，設法交結門徒；眾人都怕他，不信他是門徒。巴爾納伯卻接待了他，引他去見宗徒，並給宗徒講述掃祿在路上怎樣看見了主；主怎樣給他說了話；他又怎樣在大馬士革，因耶穌的名字勇敢講道。

掃祿於是在耶路撒冷同眾門徒來往，也因主的名字勇敢講道。

掃祿並且同希臘化的猶太人交談辯論；他們就打算殺害掃祿。眾兄弟一知道這事，就帶他下到凱撒勒雅，以後打發他到塔爾索去了。

教會既在全猶太、加里肋亞和撒瑪黎雅，得享平安，遂建立起來，懷著敬畏上主之情行事，並因著聖神的鼓勵，逐漸發展。

—上主的話

答唱詠

詠22

【答】：上主，我要在盛大的集會中讚頌你。

領：在敬畏上主的人面前，我要向上主還願。貧困的人，必將飽餐；尋求上主的人，必讚頌上主；願他們的心靈永存不朽！

【答】

領：整個大地將醒覺，而歸順上主；天下萬民，將在上主前屈膝叩首。凡安眠於黃泉的人，都應朝拜他；凡返回於灰土的人，都要叩拜他。【答】

領：我的靈魂只為他而存在和生活。我的後裔將要事奉上主，向未來的世代傳述我主，向後代傳揚他的正義，說：「這全是上主的所作所為！」【答】

讀經二

聖若望一書3:18-24

孩子們，我們愛，不可只用言語，也不可只用口舌，而要用行動和事實。在這一點，我們可以認出，我們是出於真理，並且在天主面前，可以安心；縱然我們的心責備我們，我們還可以安心，因為天主比我們的心大；他原知道一切。

可愛的諸位，如果我們的心不責備我們，在天主前便可放心大膽；那

麼，我們無論求什麼，必由他獲得，因為我們遵守了他的命令，行了他所喜悅的事。他的命令，就是叫我們信他兒子耶穌基督的名字，並按照他給我們的命令，彼此相愛。那遵守天主命令的，就住在天主內，天主也住在他內；我們所以知道天主住在我們內，是藉著他賜給我們的聖神。

—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：你們住在我內，我也住在你們內。那住在我內的，就結許多果實。

眾：亞肋路亞，亞肋路亞。

福音

聖若望福音15:1-8

那時候，耶穌對門徒說：「我是真葡萄樹，我父是園丁。凡在我身上不結果實的枝條，他便剪掉；凡結果實的，他就清理，使他結更多果實；你們因我對你們所講的話，已是清潔的了。你們住在我內，我也住在你們內。正如枝條如果不留在葡萄樹上，憑自己不能結果實；你們如果不住在我內，也一無所能。」

「我是葡萄樹，你們是枝條；那住在我內，我也住在他內的，他就結許多果實；因為離開了我，你們什麼也不能作。誰若不住在我內，便彷彿枝條丟在外面，枯乾了，人便把它拾起來，投入火中焚燒。你們如果住在我內，而我的話也存在你們內，如此，你們願意什麼，求吧！必給你們成就。我父受光榮，即在於你們多結果實，如此，你們就成為我的門徒。」

—上主的話

領主詠

主說：我是真葡萄樹，你們是枝條；那住在我內，我也住在他內的，他就結許多果實。亞肋路亞。

聖言導讀

若望福音十三章到十七章記載了耶穌和門徒共進最後晚餐時，和他們談話的內容，這段教導一般被稱為耶穌的「臨別贈言」。

這個主日的福音內容就是有關葡萄樹和葡萄枝的圖像性言論（十五1-8）。這段經文中最主要的動詞是「留」或「留在」（中文聖經有時也翻譯為「住」或「住在」），一共出現了八次；其次就是「結出果實」，共出現六次。這樣的文字，表達了耶穌所提出的是一種急迫的要求，要求他們留在其中，相當符合「臨別贈言」的經文脈絡。經文內部的主要思想也和臨別贈言一致，但是也出現了一個新的主題，就是「祈禱必被俯聽」。

福音說：「沒有耶穌，門徒們便一無所能」，這句話徹底地質疑人性的一切努力和成就。這裡所談論的當然不是直接涉及技術或者是科學方面的成就，而是談論人生命的終極價值，意思是離開耶穌，門徒們便不能結出生命的果實。耶穌表達祂和門徒之間的關係，建立在天父和祂之間的關係上。如同基督活在天父提供的愛內，並且實現了天父的旨意，門徒們也必須生活在耶穌基督所提供的愛內，所以，他們所言所行和一切祈求都會符合天父的意願，必然會給他們成就；如此門徒們便是光榮了天主。

經文中最著名的句子：「離了我，你們什麼也不能做」，可以用積極的方式表達：「和我在一起，你們什麼都可以做，可以成就一切的事。」這是基督的許諾，也成為基督徒生活的最高目標：「留」在基督內，也就是完全與祂合而為一。

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(普通话)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
助理司鐸：	張勇浩神父 (英、韓語) 電話：9630 1951 電郵： stmonicanp@bigpond.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

2024 年粵語成年人慕道班

粵語慕道班將於5月17日開課，以Zoom在網上進行。逢星期五晚上7時半至9時。若您、您的家人或親友想認識主耶穌和天主教信仰，我們誠意邀請您和他們參與。同時亦歡迎教友再慕道。報名及詳情可聯絡林勝文神父 (02)9630 1951, shingmanlam@gmail.com，whatsapp 牧民處熱線 (0411 192 278) 或掃描附上的二維碼。



醫學講座 牧民處誠邀李超浩教授(Prof. Stephen Li)於今日下午2時至4時在禮堂講授醫學常識。主題：醫學—2024和展望將來。請大家踴躍參加，無需報名。

講者簡介：李超浩教授(醫生)、新州衛生廳病理學家、澳華醫學會榮譽會長、澳華醫學會社區健康委員會主席、華人服務社主席、更生會副會長、澳洲華人廣播電台醫學節目主持

英語公教婦女組2024母親節抽獎券

由即日起至5月5日，各台彌撒後將售賣英語公教婦女組的「母親節抽獎券」，\$5有三張，只收現金。請大家支持。收益將歸該組織作慈善用途。

主日午餐 逢星期日彌撒後午餐，將在5月5日恢復。餐券今日彌撒後有售，每張\$10。參加者請自備杯碟碗筷。

中華聖母慶節粵語彌撒 5月11日(星期六)，早上10時半，聖莫尼加堂舉行。

聖經幼稚園(網上講座) 林勝文神父主講聖經各書卷導讀

逢每月第二及第四個星期六，晚上8時至9時在網上舉行。下次舉行日期：5月11日。報名及查詢請WhatsApp或傳短訊給牧民處熱線 0411 192 278

信仰探討講座(聖奧斯定會主持) 逢星期日上午10時半至11時15分，在堂區會議室舉行，歡迎參加。請參閱未來幾週的講座內容：

日期	內容	講者
05/05/2024	天主聖神 - Part II	Ruby Chan
12/05/2024	天主聖神 Part III	Ruby Chan
19/05/2024	天主聖子 - Part I	Thomas Tse



Youth Corner 28th April

Scripture- John 15:1-8

“Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.”

Observation- In this vineyard, God is the vinegrower, Jesus is the true vine and we are the branches; the vines grown by the vinegrower are the life source of the branches. Jesus who is sent by God to die for our sins, gives us life through His sacrifice. Yet, it is important to recognise that this is not a one-sided relationship, in fact, He tells us to “abide in me as I abide in you”. It is easy enough to understand the importance of abiding to God’s will and truth, but I wonder, what does it mean for God to abide in us, His children? The word “abide” in itself implies companionship, the branches cannot bear fruit if it is separate from the vine. It is impossible for us to deepen our faith and lead holy lives without the guidance of Jesus. In other words, going to mass, for example, without the true intention of celebrating and connecting with God is insufficient and in such a case, the vinegrower will eventually prune these branches. More importantly, God abides in those who seek to love him - it is a potent reminder that we are not alone in our journeys. .

Application- The word “abiding” has also been associated with connotations of stagnancy for me, perhaps like “sticking together”. However, we are clearly told to glorify and abide on the Lord by bearing fruit and becoming His disciples. We are told to take action by “bearing fruit”. Whilst the specifics of bearing fruit is not quite defined, I’d like to think that it is referring to growth. Whether it is spiritual growth in our own faith, or spreading the love of God to those around us as we are called to, it is a call for unity and collective growth and a reminder that through God, all things are possible.

Prayer- Heavenly father, thank you for your love and your guidance. In times where I am lost, I am grateful that your vine keeps me grounded and steadfast in my faith. May I continue to abide in You as your Word abides in my heart so that all my actions may be guided by your love and your will. By your spirit, produce the fruit of love, joy and peace in me so that it can be shared to those around me and I pray that I will continue to live out your will with love. Amen!

本主日與「聖枝主日」的答唱詠，同樣選自聖詠 22 篇；只是答句和詩節取自不同的節數。亦可見這篇聖詠不只表達默西亞要遭受的痛苦，同時指出默西亞帶領天主子民的勝利。

答句出自第 26 節（我在盛大的集會中要向他頌讚，我在敬畏他的人前還我的誓願），默西亞在苦痛盡頭以後，與天主子民一同光榮讚美天主，分享祂勝利的果實。

第 27 節（貧困的人必將食而飽飫，尋求上主的人必讚頌主；願他們的心靈生存永久），詩人在聖神的默感下，預言基督的聖體聖事和其效果。

第 28 節（整個大地將醒覺而歸順上主，天下萬民將在他前屈膝叩首），詩人勸勉天主子民應常想念上主，透過認識地上萬物，並藉默西亞的犧牲，更加恭敬天主。

第 30 至 32 節（凡安眠於黃泉的人都應朝拜他，凡返回於灰土的人都要叩拜他。我的靈魂存在生活只是為了他，我的後裔將要事奉上主，向未來的世代傳述我主，向下代人，傳揚他的正義說：「這全是上主的所作所為！」），因著默西亞的勝利，連死者都會復活，教會就是默西亞的後裔，並世代代傳揚和見證這個喜訊。

~勝文神父

歡迎把這通訊帶回家細閱

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。

Youth Announcements

St Monica’s Youth Group (FYRE)

Youth Group continues for another month in the community room, starting at 10:30AM! Feel free to drop by for some games and friendly chats! Over the next few months, we will be talking about the theology of the body. 😊





St. Monica's Parish

North Parramatta

ST MONICA'S
CATHOLIC PARISH AND PRIMARY SCHOOL COMMUNITY

Fifth Sunday of Easter - Year B

28th April 2024

ENTRANCE ANTIPHON

O sing a new song to the Lord, for he has worked wonders; in the sight of the nations he has shown his deliverance, alleluia.

FIRST READING Acts 9:26-31

A reading from the Acts of the Apostles

When Saul got to Jerusalem he tried to join the disciples, but they were all afraid of him: they could not believe he was really a disciple. Barnabas, however, took charge of him, introduced him to the apostles, and explained how the Lord had appeared to Saul and spoken to him on his journey, and how he had preached boldly at Damascus in the name of Jesus. Saul now started to go round with them in Jerusalem, preaching fearlessly in the name of the Lord. But after he had spoken to the Hellenists, and argued with them, they became determined to kill him. When the brothers knew, they took him to Caesarea, and sent him off from there to Tarsus.

The churches throughout Judaea, Galilee and Samaria were now left in peace, building themselves up, living in the fear of the Lord, and filled with the consolation of the Holy Spirit.

The word of the Lord.

RESPONSORIAL PSALM

Ps 21

Response: I will praise you, Lord, in the assembly of your people.

My vows I will pay before those who fear him.
The poor shall eat and shall have their fill.
They shall praise the Lord, those who seek him.
May their hearts live for ever and ever! (R.)

All the earth shall remember and return to the Lord,
all families of the nations worship before him.
They shall worship him, all the mighty of the earth;
before him shall bow all who go down to the dust. (R.)

And my soul shall live for him, my children serve him.
They shall tell of the Lord to generations yet to come,
declare his faithfulness to peoples yet unborn:
'These things the Lord has done.' (R.)

SECOND READING 1 John 3:18-24

A reading from the first letter of St John

My children, our love is not to be just words or mere talk, but something real and active; only by this can we be certain that we are the children of the truth and be able to quieten our conscience in his presence, whatever accusations it may raise against us, because God is greater than our conscience and he knows everything.

My dear people, if we cannot be condemned by our own conscience, we need not be afraid in God's presence, and whatever we ask him, we shall receive, because we keep his commandments and live the kind of life that he wants. His commandments are these: that we believe in the name of his Son Jesus Christ and that we love one another as he told us to. Whoever keeps his commandments lives in God

and God lives in him. We know that he lives in us by the Spirit that he has given us.

The word of the Lord

GOSPEL ACCLAMATION

Alleluia, alleluia!

Live in me and let me live in you, says the Lord; my branches bear much fruit. Alleluia!

GOSPEL John 15:1-8

A reading from the holy Gospel according to John

Jesus said to his disciples:

'I am the true vine, and my Father is the vinedresser. Every branch in me that bears no fruit he cuts away, and every branch that does bear fruit he prunes to make it bear even more. You are pruned already, by means of the word that I have spoken to you. Make your home in me, as I make mine in you. As a branch cannot bear fruit all by itself, but must remain part of the vine, neither can you unless you remain in me.

I am the vine, you are the branches. Whoever remains in me, with me in him, bears fruit in plenty; for cut off from me you can do nothing. Anyone who does not remain in me is like a branch that has been thrown away – he withers; these branches are collected and thrown on the fire, and they are burnt. If you remain in me and my words remain in you, you may ask what you will and you shall get it. It is to the glory of my Father that you should bear much fruit, and then you will be my disciples.'

The Gospel of the Lord

COMMUNION ANTIPHON

I am the true vine and you are the branches, says the Lord. Whoever remains in me, and I in him, bears fruit in plenty, alleluia.

