

# 天主教華人牧民處

www.chinesechaplaincyparra.org



## 四旬期第四主日（丙年）

2025年3月30日

### 進堂詠

凡愛慕耶路撒冷的，都應與她一同喜樂；凡為她憂傷的，都要與她盡情歡樂。

### 讀經一

若蘇厄書 5:9,10-12

那時候，上主對若蘇厄說：「今天我由你們身上，消除了埃及的恥辱。」

以色列子民在基耳加耳紮營。正月十四日晚上，在耶里哥平原，舉行了逾越節。逾越節次日，他們吃了當地的出產，即在那一天，吃了無酵餅和火烤的麥子。

他們吃了當地出產的次日，「瑪納」就停止了。以色列子民既沒有「瑪納」，那年，就以客納罕地的出產為生。——上主的話

### 答唱詠

詠 34:2-3, 4-5, 6-7

【答】：請你們體驗，請你們觀看：上主是何等的和藹慈善！

領：我要時時讚美上主；我的口舌不斷讚頌上主；願我的心靈，因上主而自豪。願謙卑的人聽到，也都歡喜雀躍。【答】

領：請你們同我一起讚揚上主，讓我們齊聲頌揚他的名字。我尋求了上主，他俯聽了我的祈求：由我受的一切驚惶中，將我救出。【答】

領：你們瞻仰他，要喜形於色；你們的面容，絕不會羞愧。卑微人一呼號，上主立即俯允，並且救拔他，脫離一切艱辛。【答】

### 讀經二

格林多人後書 5:17-21

弟兄姊妹們：

誰若在基督內，他就是一個新受造物，舊的已成過去，看，都成了新的。這一切都是出於天主；他曾藉基督，使我們與他自己和好，並將這和好的職務，賜給了我們；這就是說：天主在基督內，使世界與自己和好，不再追究他們的過犯，且將和好的話，放在我們口中。所以，我們是代基督作大使了，好像是天主藉著我們，來勸勉世人。

我們現在代基督請求你們：與天主和好吧！因為他曾使那不認識罪的，替我們成了罪，好叫我們在他內，成為天主的正義。——上主的話

### 福音前歡呼

領：基督、天主聖言，願光榮歸於你。

眾：基督、天主聖言，願光榮歸於你。

領：我要起身，到我父親那裡去，並且要給他說：父親！我得罪了天，也得罪了你。

眾：基督、天主聖言，願光榮歸於你。

### 福音

聖路加福音 15:1-3; 11-32

那時候，稅吏及罪人，都來接近耶穌，為聽他講道。法利塞人及經師竊竊私議，說：「這個人與罪人交往，又同他們吃飯。」

耶穌於是對他們設了這個比喻，說：「一個人，有兩個兒子，那小的，向父親說：父親，請把我應得的一份家產，分給我吧！父親於是把產業，分給他們。過了不多幾天，小兒子把所有的一切，都收拾起來，就往遠方去了。他在那裡荒淫度日，耗盡他的錢財。

「當他把所有的，都揮霍盡了以後，那地方正遇

著大荒年，他便開始窮困起來。他去投靠當地一個居民；那人打發他，到自己的莊田裡，去放豬。他恨不得拿豬吃的豆莢，來果腹，可是，沒有人給他。

「他反躬自問：我父親有多少傭工，都口糧豐

盛，我在這裡，反要餓死！我要起身，到我父親那裡去，並且要給他說：父親！我得罪了天，也得罪了你。我不配再稱作你的兒子；請把我當作你的一個傭工吧！他便起身，到他父親那裡去了。

「他離的還遠的時候，他父親就看見了他，動了憐憫的心，跑上前去，擁抱他，熱情地親吻他。

「兒子向他父親說：父親，我得罪了天，也得罪了你，我不配再稱作你的兒子！

「他父親卻吩咐自己的僕人，說：你們快拿出上等的長袍，給他穿上，把戒指戴在他手上，給他穿上鞋，再把那隻肥牛犢牽來，宰了；我們應吃喝歡宴，因為我這個兒子，是死而復生，失而復得了。他們就歡宴起來。

「那時，他的長子，正在田裡。當他回來，快到家的時候，聽見有奏樂及歌舞的聲音，於是叫一個僕人過來，問他這是什麼事。

「僕人向他說：你弟弟回來了。你父親因為見他無恙歸來，便為他宰了那隻肥牛犢。長子就發怒，不肯進去。他父親於是出來，勸解他。

「他回答父親說：你看，這些年來，我服事你，從未違背過你的命令，而你從未給過我一隻小山羊，讓我同我的朋友們歡宴；但你這個兒子，同娼妓耗盡了你的財產，他一回來，你反而為他宰了那隻肥牛犢。

「父親給他說：孩子！你常同我在一起，凡我所有的，都是你的；只因為你這個弟弟，死而復生，失而復得，我們應當歡宴喜樂！」——上主的話

### 領主詠

只因為你這個弟弟，死而復生，失而復得，我們應當歡宴喜樂！



# 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： <a href="mailto:shingmanlam@gmail.com">shingmanlam@gmail.com</a>
助理司鐸：	張勇浩神父 (英、韓語) 暫借到 Rouse Hill Catholic Parish 服務
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： <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 <a href="http://www.chinesechaplaincyparra.org">www.chinesechaplaincyparra.org</a>
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>

公拜苦路 逢星期五晚上8時(粵語)，同步有修和聖事。帶領輪值：

4月4日 聖若瑟會 4月11日 聖神同禱會

## 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
6/4/2025	舊約之旅 - 梅瑟五書(上)	Bosco Yu
13/4/2025	教理 - 舊約 - 受苦的僕人	Eric Wong
20/4/2025	從信仰看人類苦難的意義	Ruby Chan

## 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：2025年4月12日。

報名及查詢請WhatsApp 或傳短訊給牧民處熱線 0411 192 278

**2025 聖週禮儀時間表** 已備妥，請在聖堂大門索取。

候洗者考核禮 4月6日(星期日)上午11時。歡迎大家參加，為他們祈禱。

## 四旬期愛德扶貧 (Project Compassion 2025)

請在今年耶穌受難節(4月18日)前帶捐款回聖堂。

亦可用附上的二維碼作網上捐款。



## 粵語半日退省

主題：默想基督苦難的聖像畫 (林神父主講)

日期：2025年4月5日(星期六)

時間：上午9時至中午12時

地點：Holy Innocent Chapel, 8 Greyfriar Place, Kellyville NSW 2155

內容：短講、個人靜思、當日彌撒

報名請用附上的QR code 或 WhatsApp 牧民處熱線 0411 192 278



## 耶穌受難節小退省 主題：耶穌、般雀彼拉多，誰審誰？

日期：2025年4月18日(聖週星期五)(當日須守大小齋)

時間：中午12時半至下午2時半 地點：禮堂

自備午餐，禮堂有冷熱清水供應。無須報名，歡迎大家參加，並留步參與下午3時的苦難禮儀。

## 2025 四旬期主教基金募捐

有意捐款者可用特備的信封，  
或用附上的二維碼作網上捐款。

謝謝！



### 主日午餐

主日午餐服務將於4月13日至27日暫停，  
5月4日恢復，敬請留意。

聖經人物趣談 將於5月11日恢復舉行。



本主日的答唱詠選自聖詠第 34 篇。

原文標明是達味所作，寫此詩的背景是在他作撒烏耳君王的臣子時，撒烏耳因嫉妒而追殺他；達味因此逃走，更要在人前裝瘋扮傻才得以保命（見撒 上 21:11-15）。全詩共二十二節，每節起首均以希伯來語的字母順序排列，這種體裁除了顯出詩人的才情，更是為方便記憶和背誦。全詩的內容都是讚頌眷顧人的天主。

答句出自第 9 節（請你們體驗，請你們觀看：上主是何等的和藹慈善！投奔他的必獲真福永歡），聖奧斯定和聖多瑪斯都註釋人應「體驗」和「觀看」的，是上主賜下的真正食糧：基督聖體聖血；領受者必獲上主的真福。

第 2 和 3 節（我必要時時讚美上主，對他的讚頌常在我口；願我的心靈因上主而自豪，願謙卑的人聽到也都喜躍），詩人邀請大眾，無論在順境和逆境，都應讚頌天主。

第 4 和 5 節（請你們同我一起讚揚上主，讓我們齊聲頌揚他的名字。我尋求了上主，他聽了我的祈求：由我受的一切驚惶中，將我救出。），詩人再次邀請所有人一起與他頌揚天主，並分享自己蒙恩得救的經驗。請呼應讀經一《若蘇厄書》以色列子民被主拯救的記述。

第 6 至 7 節（你們瞻仰他，要喜形於色，你們的面容，絕不會羞愧。卑微人一呼號，上主立即俯允，並且救拔他出離一切的苦辛。），詩人指出忠信的天主，必拯救依賴祂的人。達味君王也記起自己要謙遜地呼求天主的救援。這與福音的蕩子互相呼應。

~勝文神父



Scripture: Luke 15: 1-3, 11-32

**Observation:** This week we observe the parable of the lost son, a story that we should be all too familiar with. In this parable, an arrogant young son demands of his share of the family estate from his father, leaving him, his brother and the family servants to a distant country, rejecting the respectable life that had been set up for him by his family. Spending it all he finds himself at a position lower than the servants that his father had hired, amongst the pigs who were eating better than himself working for another man in a foreign land, pining for the food even pigs ate, as he had reached a point of starvation due to his own devices. Gaining cognizance of his status he seeks a return to his father's land. Upon his arrival, instead of being resented for his ignorance and disrespect, a welcoming party is held in his name, as the prodigal son had returned. Begrudgingly, the eldest son protests, reminding his father of his loyalty throughout the years that had gone unnoticed, only to be told to be glad, as the lost son has returned.

**Application:** Of this parable, there are multiple lessons to be learned for each person's perspective, from the son, the father and the eldest brother, that of resentment, forgiveness, humility and repentance. Firstly, from the eldest brother's perspective, we can almost understand him to be a non-believer. A sinner, who has left, done horrible things under the family's name, and all it takes for him to be celebrated once more upon his return, is his repentance? The simple answer is yes, which leads us to the father. From the father's point of view, we are reminded of God's love for us all. The story of the prodigal son is a picture of God's love for us as his children. God's love for us does not depend on our faithfulness; it is unconditional. Although his youngest son went and wasted his inheritance, and his eldest displayed signs of hostility, and resentment, aspects in the vein of sin, when we come to repent of our sins, He is willing to forgive us and welcomes us with open arms. And finally, the son's point of view, we are reminded of a life away from God. Once he had left the family, the more time he had spent away, the more he had spent, running out of resources. The same can be said when we spend time away from church. When we are away, we encounter a spiritual drought, unable to quench our spiritual thirst until we return.

**Prayer:** Lord, we thank you for the life that you have blessed us with and the opportunities that it comes with. We ask that you be with us in times of treachery, when we may stray off the path that has been intended for us, and help return us to your way, helping us to swallow our pride and to repent so that you may forgive and accept us. In God's name we pray. Amen

## 禧年禱文

天父，願祢藉着祢的聖子——我們的兄長耶穌基督，所賦予我們的信德，和聖神在我們心中燃點的愛德火焰，重振我們對祢神國的望德。

願祢的恩寵轉化我們，使我們努力不懈地栽種福音的幼苗。但願那些福音幼苗，使人類和宇宙萬物由內而外得以轉化，並能懷着確切的希望，期待新天新地的來臨，那時，邪惡勢力要全被摧毀，祢的榮耀卻要永遠常存。

願禧年的恩寵重振我們這些希望的朝聖者，對天國寶藏的渴求。願這同一恩寵使我們救主的喜樂與平安惠及普世萬民。願讚頌和光榮歸於祢——天主，至於無窮之世。亞孟。

## Youth Announcements

### Youth Camp 2025 with Simon Carrington

This year, we have the privilege of hosting Simon Carrington as a guest speaker at our youth camp! Simon is the co-founder of Fire Up Ministries and a well-known speaker on chastity, dating, theology of the body and masculinity. He will be hosting an information session on 4<sup>th</sup> May at 2pm at St Monica's to provide more details of our upcoming camp. This is a unique opportunity to learn from an expert in the field, and it will be open to everyone in the congregation. The session is especially targeted for parents, so we invite ALL parents to come along to the information session.

### Youth Mass (4th Sunday)

Youth mass will now be held at 10:15 AM on the 4th Sunday of each month. It will be held entirely in English.

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

Youth Group will continue each week in the community room, starting at 10:30AM! If you are year 6 and up, come hang out for some games, make new friends and learn about God together! If you have any questions, please do not hesitate to contact one of our leaders Rebecca Cheung on 0449 055 395. On the 4<sup>th</sup> Sunday of each month, youth group will start at 11:30 AM after youth mass.

### Australian Catholic Youth Festival 2025

Australian Catholic Youth Festival (ACYF) will take place in Melbourne this year from 30/11 – 2/12. We're looking to take a group of St Monica's youths down to Melbourne and are now taking expressions of interest for youths aged 15 and over. We will be aiming to travel to depart Sydney on 28<sup>th</sup> November and return on the 4<sup>th</sup> December. The estimated cost at this early stage is \$2500-\$3000 total. Please contact Cheryl on 0481 507 169 for more information.





# St. Monica's Parish

## North Parramatta

ST MONICA'S  
CATHOLIC PARISH AND PRIMARY SCHOOL COMMUNITY

### Fourth Sunday In Lent - Year C

30th March 2025

#### ENTRANCE ANTIPHON

Rejoice, Jerusalem, and all who love her.  
Be joyful, all who were in mourning;  
exult and be satisfied at her consoling breast.

#### FIRST READING

Jos 5:9-12

The Lord said to Joshua, 'Today I have taken the shame of Egypt away from you.'

The Israelites pitched their camp at Gilgal and kept the Passover there on the fourteenth day of the month, at evening in the plain of Jericho. On the morrow of the Passover they tasted the produce of that country, unleavened bread and roasted ears of corn, that same day. From that time, from their first eating of the produce of that country, the manna stopped falling. And having manna no longer, the Israelites fed from that year onwards on what the land of Canaan yielded.

*The word of the Lord*

#### RESPONSORIAL PSALM

Ps 33

(R.) Taste and see the goodness of the Lord.

1. I will bless the Lord at all times, his praise always on my lips; in the Lord my soul shall make its boast. The humble shall hear and be glad. (R.)
2. Glorify the Lord with me. Together let us praise his name. I sought the Lord and he answered me; from all my terrors he set me free. (R.)
3. Look towards him and be radiant; let your faces not be abashed. This poor man called; the Lord heard him and rescued him from all his distress. (R.)

#### SECOND READING

2 CORINTHIANS 5:17-21

For anyone who is in Christ, there is a new creation; the old creation has gone, and now the new one is here. It is all God's work. It was God who reconciled us to himself through Christ and gave us the work of handing on his reconciliation. In other words, God in Christ was reconciling the world to himself, not holding men's faults against them, and he has entrusted to us the news that they are reconciled. So we are ambassadors for Christ; it is as though God were appealing through us, and the appeal that we make in Christ's name is: be reconciled to God. For our sake God made the sinless one into sin, so that in him we might become the goodness of God.

*The Word of the Lord*

#### GOSPEL ACCLAMATION

Glory and praise to you, Lord Jesus Christ!  
I will rise and go to my Father and tell him:  
Father, I have sinned against heaven and against you.  
Glory and praise to you, Lord Jesus Christ!

#### GOSPEL

LUKE 15:1-3, 11-32

The tax collectors and the sinners were all seeking the company of Jesus to hear what he had to say, and the Pharisees and the scribes complained. 'This man' they said 'welcomes sinners and eats with them.' So he spoke this parable to them:

'A man had two sons. The younger said to his father, "Father, let me have the share of the estate that would come to me." So the father divided the property between them. A few days later, the younger son got together everything he

had and left for a distant country where he squandered his money on a life of debauchery.

'When he had spent it all, that country experienced a severe famine, and now he began to feel the pinch, so he hired himself out to one of the local inhabitants who put him on his farm to feed the pigs. And he would willingly have filled his belly with the husks the pigs were eating but no one offered him anything. Then he came to his senses and said, "How many of my father's paid servants have more food than they want, and here am I dying of hunger! I will leave this place and go to my father and say: Father, I have sinned against heaven and against you; I no longer deserve to be called your son; treat me as one of your paid servants." So he left the place and went back to his father.

'While he was still a long way off, his father saw him and was moved with pity. He ran to the boy, clasped him in his arms and kissed him tenderly. Then his son said, "Father, I have sinned against heaven and against you. I no longer deserve to be called your son." But the father said to his servants, "Quick! Bring out the best robe and put it on him; put a ring on his finger and sandals on his feet. Bring the calf we have been fattening, and kill it; we are going to have a feast, a celebration, because this son of mine was dead and has come back to life; he was lost and is found." And they began to celebrate.

'Now the elder son was out in the fields, and on his way back, as he drew near the house, he could hear music and dancing. Calling one of the servants he asked what it was all about. "Your brother has come" replied the servant "and your father has killed the calf we had fattened because he has got him back safe and sound." He was angry then and refused to go in, and his father came out to plead with him; but he answered his father, "Look, all these years I have slaved for you and never once disobeyed your orders, yet you never offered me so much as a kid for me to celebrate with my friends. But for this son of yours, when he comes back after swallowing up your property – he and his women – you kill the calf we had been fattening."

'The father said, "My son, you are with me always and all I have is yours. But it is only right we should celebrate and rejoice, because your brother here was dead and has come to life; he was lost and is found."

*The Gospel of the Lord*

#### COMMUNION ANTIPHON

You must rejoice, my son,  
for your brother was dead and has come to life;  
he was lost and is found.



經文的一開始首先敘述耶穌講述比喻的場合和原因：虔誠的猶太人一向避免和稅吏以及罪人接觸，耶穌常常和稅吏以及罪人結交往來，甚至和他們同桌共飲，法利賽人和經師們因此而責怪耶穌。

這個「浪子回頭」的比喻可分為兩個部分但是卻是一個完整合一的敘述，整個故事的重心以及高峰是在於父親充滿喜樂的接納悔改的兒子。

比喻中一共有三個人物：父親和兩個兒子。父親大概是農莊的主人，擁有相當大的家產以及許多雇工為他工作，年紀較小的兒子要求父親把他應得的一份家產給他。小兒子得到了家產之後立刻離家出走，在遠方荒淫度日耗盡了全部資產，因而變成相當窮困。在不得已的情況下，不得不投靠外邦人，幫他們牧放豬群，期望至少可以得到豬食裹腹。

生活上困苦的境遇使他反躬自省，瞭解到自己的現況以及與父親的雇工之間的強烈對比，父親的雇工都口糧豐盛，而他自己卻瀕臨餓死的威脅。於是他內心急迫地決定，與其餓死外邦的異鄉，不如回到父家，他也知道應該向父親認罪。

他立刻將思想付諸行動，起身回到父親那裡去。比喻的重點轉移到父親身上，他所表現的態度令人大為驚訝：他在兒子還離得很遠的時候就看見了他，立刻動了憐憫的心，向他跑去。在中東和近東地區父親跑向兒子，特別是跑向犯罪的兒子是極不尋常的事，而這個父親更擁抱、親吻這個因著牧放豬群而已成為不潔的兒子。這行動是最明顯的寬恕記號，以及父愛最深刻的表達。面對父親這樣的行動，兒子承認自己的罪過，表達真心的悔改。

父親更要求僕人們準備宴席，邀請全家一同歡樂，並且說明舉辦這個歡樂宴會的雙重理由：這個兒子本已（由於罪惡）而死亡，但卻（經由父親的重新接納）得到重生；原已（猶如亡羊和失去的達瑪般）迷失，現在則被重新尋回。

故事發展至此才介紹另一個角色登場，他是一直留在家中辛勤工作的長子，當這些事發生之時，他正一如往常地在田間工作。他由田間回家時，發現家中正不尋常地舉行歡樂慶典，透過詢問僕人得知，這是父親為慶祝弟弟返家而舉行的盛典，他氣憤地不願進入家中。長子的反應和父親的態度形成強烈的對比。

父親出來邀他一起歡樂慶祝。這個氣憤的長子卻仍激烈地為自己的態度辯駁，甚至沒有按照禮數先稱呼「父親」。父親毫不介意自己遭受攻擊，仍然稱呼長子為「孩子」！他首先提醒這個孩子所忽略的恩寵：「一直和父親在一起，擁有父親全部的家產」；其次說明他們應該歡樂慶祝的理由，因為他的弟弟「死而復生，失而復得」。

歡迎把這通訊  
帶回家細閱

<http://www.ccreadbible.org>