

天主教華人牧民處

www.chinesechaplaincyparra.org



常年期第十五主日（丙年）

2025年7月13日

進堂詠

願我在正義中，能享見你的容貌；願我瞻仰你所顯示的光榮，而心滿意足。

讀經一 申命紀30:10-14

梅瑟曉諭人民說：「你要聽從上主你天主的話，謹守這法律書上，所記載的誡命和法令；你要全心全靈回頭，歸向上主你的天主。」

「其實，我今天吩咐你的誡命，為你並不太難，也不是達不到的。這誡命不在天上，以致你能說：『誰能為我們上到天上，給我們取下來，使我們聽了，好能遵行呢？』也不在海外，以致你能說：『誰能為我們渡海，給我們取來，使我們聽了，好能遵行呢？』其實，這話離你很近，就在你口裡，就在你心裡，使你遵行。」

—上主的話

答唱詠 詠69

【答】：尋求天主的人，你們的心，必要興奮。

領：上主，在這困厄的時日，我只有求救於你。天主，求你按你豐厚的慈愛，應允我；求你以你信實的救援，俯聽我。上主，求你照你的和藹慈愛，俯允我；求你按你深厚的仁慈，眷顧我。【答】

領：天主，我既貧乏，而又憂苦，求你救助我，保護我。我要用詩歌，讚美天主的名號，並要用感恩的心，稱揚天主的偉大。【答】

領：卑微的人，你們要觀看，並要喜形於色。尋求天主的人，你們的心，必要興奮，因為上主常常俯聽貧苦的人；他決不會輕視他的俘虜。【答】

領：因為天主要拯救熙雍，重建猶大的城池；他僕人的後裔，將要承繼這塊土地；愛慕他名的人，也要住在這裡。【答】

讀經二 致哥羅森人書1:15-20

弟兄姊妹們：

耶穌基督是不可見的天主的肖像，是一切受造物的首生者，因為在天上和在地上的一切，可見的與不可見的，或是上座者，或是宰制者，或是率領者，或是掌權者，都是在他內受造的；一切都是藉著他，並且是為了他，而受造的。他在萬有之先就有；萬有都賴他而存在。

耶穌基督又是身體——教會的頭：他是元始，是死者中的首生者，為使他在萬有之上，獨佔首位，因為，天主樂意叫整個的圓滿，居住在他內，並藉著他，使萬有，無論是地上的，是天上的，都與自己重歸於好，因著他十字架的血，立定了和平。—上主的話

福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：主，你的話就是神，就是生命；唯獨你有永生的話。

眾：亞肋路亞。

福音 聖路加福音10:25-37

那時候，有一個法學士起來，試探耶穌說：「師父，我應當做什麼，才能獲得永生？」耶穌對他說：「法律上記載了什麼？

你是怎樣讀的？」他答說：「你應當全心、全靈、全力、全意愛上主、你的天主；並愛近人如你自己。」耶穌向他說：「你答得對。你這樣做，必得生活。」

但是，那法學士為顯示自己有理，又對耶穌說：「誰是我的近人呢？」耶穌回答說：「有一個人從耶路撒冷下來，到耶里哥去，遭遇了強盜；他們剝去他的衣服，把他打的半死，就丟下他走了。正巧，有一個司祭從那條路上下來，看了看他，便從旁邊走過。又有一個肋未人，也是一樣；他到了那裡，看了看，也從旁邊走過。但有一個撒瑪黎雅人，路過他那裡，一看見，就動了憐憫的心，於是上前，在他的傷處，注上油與酒，包紮好了，又扶他騎上自己的牲口，把他帶到客店裡，小心照料他。第二天，取出兩個銀錢，交給店主說：請你小心看護他！不論額外花費多少，等我回來時，必要還給你。」「你以為這三個人中，誰是那遭遇強盜者的近人呢？」那法學士答說：「是憐憫他的那人。」耶穌於是給他說：「你去，也照樣做吧！」—上主的話



領主詠

萬軍的上主，我的君王，我的天主，麻雀靠近你的祭壇，找到了住所，燕子也找到了安置幼雛的窩巢。上主，居住在你的殿宇，常讚美你的，真是有福！。

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
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 www.chinesechaplaincyparra.org
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

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
20/07/25	從約伯傳看人類的苦難	Ruby Chan
27/07/25	信仰生活分享	Sam Wong
03/08/25	舊約之旅 - 前先知書(上, 繼續)	Bosco Yu

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7月26日。

報名及查詢請WhatsApp或傳短訊給牧民處熱線 0411 192 278

2025-2026 年粵語成年人慕道班 粵語慕道班將於8月8日開課，

以Zoom在網上進行。逢星期五晚上8時至9時半。

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（主講者）

(02) 9630 1951, shingmanlam@gmail.com，

whatsapp 牧民處熱線（0411 192 278）或掃描附上的二維碼



歡迎把這通訊
帶回家細閱

本主日教會選讀了聖詠第 69 篇。原詩共三十七節，彌撒只讀出其中幾節。

這篇聖詠與第 22 篇（耶穌架上七言之一）有很多相同之處，都是詩人描寫自己遭遇極大的患難，並哀求天主拯救。原文記載是達味君王所撰，但可能有後人增補，甚至有學者提出是耶肋米亞先知從達味的舊詩再創作的。雖然從詩的內容不難看出與耶肋米亞先知的經歷和文筆雷同，但現代學者找不到實質的證據。

新約多處引用這篇聖詠，證明本詩直接預言受苦的耶穌基督耶穌（若 15:25 出自本篇第 5 節，若 2:17 和羅 15:3 出自第 10 節，若 19:28 出自第 22 節，羅 11:9 出自第 23 節，宗 1:20 出自第 26 節）。

答句出自 33 節，並應與 34 和 35 節共讀（卑微的人們，你們要觀看，並要喜慶，尋求天主的人，你們的心必要興奮，因為對貧苦的人，上主常予俯聽；對他的俘虜，他決不會看輕。願上天下地都歌頌讚美他，海洋和一切水族都稱揚他！），這幾節最有機會是以民充軍巴比倫後，回國重建時增補的；按內容亦暗示聖子的死而復活，世人亦因祂而得救，聖子再來並有「新天新地」。

第 14 節（上主，在這困厄的時日，我只有求救於你；天主，求你按你豐厚的慈愛應允我，求你以你救援的忠誠俯聽我），正在受苦的詩人，衷心哀求上主憐憫。這是回應今日讀經一，耶肋米亞先知的經歷。上主必會垂憐受苦的義人。第 17 節（上主，求你照你和藹的慈愛俯允我，求你按你深厚的仁慈眷顧我）基本是這節的重覆。

第 30 和 31 節（天主，我既貧乏而又憂苦，願你的救助賜給我衛護：我要用詩歌讚美天主的名號，並要用感恩的心給天主增耀），若配合這主日的福音，這兩節是那先被強盜打傷，再被善心的撒瑪黎雅人幫助的人的寫照；也應驗在無辜受苦的基督身上。

第 37 節（他僕人的後裔將要承繼此邑，愛慕他名的人也要住在這裏），是詩人歌頌履行愛德的人。凡跟隨基督者都承繼天國。



Scripture:

Luke 10: 25-37 – “The Parable of the Good Samaritan”

Observation

There is an interesting interpretation of today's Gospel, observed by our early church fathers, that I would like to share with you all today. The wounded man in today's parable represents all of us sinners. He was travelling away from the holy city of Jerusalem to Jericho, and on the way, got beaten and robbed, which is similar to the fall of man - when humans decided to stray away from him, resulting in our souls being wounded. Then along comes the Good Samaritan, who represents Jesus. The Samaritan paid for the wounded man's care and even promised to return if necessary, much like how Jesus paid for *all* of our sins, past and future, on the cross. Thus, this parable points to the enormity of Jesus's self-sacrificing love for all of us, and teaches us to do the same.

Application

When the Bible says to “love your neighbour”, it is teaching us to love everyone unconditionally, not just the people closest to you. But how do we know this is the correct interpretation of the phrase? Before Jesus told the parable in today's Gospel, it was commonly understood by the Jewish people that to love your neighbour meant to love people of their ethnicity – other Jews. However, Jesus clarifies the intended meaning of the phrase through the story of a Samaritan helping an injured Jewish man, even though these ethnic groups were sworn enemies in that time. It is understandable that most of us would prioritise our care for our family and friends, but we should also consider anyone else who is also in need. This could be the quiet person in your class who has no one to talk to, an elderly neighbour with no visitors, or minorities in our community. Additionally, as we approach the late 2020's, there are many growing marginalised groups who increasingly need our compassion, including the socially isolated, people struggling with their mental health, as well as our aging population. This is what today's Gospel is all about – to love everyone just like Jesus did, even when it seems undeserved, or require a bit of sacrifice.

Prayer

Lord Jesus Christ, saviour of all humanity, thank you for your unending love for us, and for dying on the cross so I don't have to pay the penalty of my own sins. I humbly ask to be filled with your Holy Spirit, source of pure love, so that I may also be a good Samaritan and love all others unconditionally like you did. 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 MASS

27TH JULY 2025 SUNDAY

10:15AM



St. Monica's Parish

North Parramatta

ST MONICA'S
CATHOLIC PARISH AND PRIMARY SCHOOL COMMUNITY

Fifteenth Sunday in Ordinary Time—Year C

13th July 2025

Entrance Antiphon

As for me, in justice I shall behold your face;
I shall be filled with the vision of your glory.

First Reading Deut 30:10-14

Moses said to the people: 'Obey the voice of the Lord your God, keeping those commandments and laws of his that are written in the Book of this Law, and you shall return to the Lord your God with all your heart and soul.

'For this Law that I enjoin on you today is not beyond your strength or beyond your reach. It is not in heaven, so that you need to wonder, "Who will go up to heaven for us and bring it down to us, so that we may hear it and keep it?" Nor is it beyond the seas, so that you need to wonder, "Who will cross the seas for us and bring it back to us, so that we may hear it and keep it?" No, the Word is very near to you, it is in your mouth and in your heart for your observance.'

Responsorial Psalm Ps 68

(R) Turn to the Lord in your need, and you will live.

1. This is my prayer to you, my prayer for your favour. In your great love, answer me, O God, with your help that never fails: Lord, answer, for your love is kind; in your compassion, turn towards me. (R.)
2. As for me in my poverty and pain let your help, O God, lift me up. I will praise God's name with a song; I will glorify him with thanksgiving. (R.)
3. The poor when they see it will be glad and God-seeking hearts will revive; for the Lord listens to the needy and does not spurn his servants in their chains. (R.)
4. For God will bring help to Zion and rebuild the cities of Judah. The sons of his servants shall inherit it; those who love his name shall dwell there. (R.)

Second Reading Col 1:15-20

Christ Jesus is the image of the unseen God and the first-born of all creation, for in him were created all things in heaven and on earth: everything visible and everything invisible, Thrones, Dominations, Sovereignities, Powers – all things were created through him and for him.

Before anything was created, he existed, and he holds all things in unity. Now the Church is his body, he is its head.

As he is the Beginning, he was first to be born from the dead, so that he should be first in every way; because God wanted all perfection to be found in him and all things to be reconciled through him and for him, everything in heaven and everything on earth, when

he made peace by his death on the cross.

Gospel Acclamation

Alleluia, alleluia!

Your words, Lord, are spirit and life; you have the words of everlasting life.

Alleluia!

Gospel Lk 10:25-37

There was a lawyer who, to disconcert Jesus, stood up and said to him, 'Master, what must I do to inherit eternal life?' He said to him, 'What is written in the Law? What do you read there?' He replied, 'You must love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbour as yourself.' 'You have answered right,' said Jesus, 'do this and life is yours.'

But the man was anxious to justify himself and said to Jesus, 'And who is my neighbour?' Jesus replied, 'A man was once on his way down from Jerusalem to Jericho and fell into the hands of brigands; they took all he had, beat him and then made off, leaving him half dead. Now a priest happened to be travelling down the same road, but when he saw the man, he passed by on the other side. In the same way a Levite who came to the place saw him, and passed by on the other side. But a Samaritan traveller who came upon him was moved with compassion when he saw him. He went up and bandaged his wounds, pouring oil and wine on them. He then lifted him on to his own mount, carried him to the inn and looked after him. Next day, he took out two denarii and handed them to the innkeeper. "Look after him," he said, "and on my way back I will make good any extra expense you have." Which of these three, do you think, proved himself a neighbour to the man who fell into the brigands' hands?' 'The one who took pity on him,' he replied. Jesus said to him, 'Go and do the same yourself.'

Communion Antiphon

The sparrow finds a home, and the swallow a nest for her young: by your altars, O Lord of hosts, my King and my God. Blessed are they who dwell in your house, for ever singing your praise.



經文的開始敘述一位法學士前來請教耶穌：「應當做什麼，才能得到永生？」作者指出這人居心不良，企圖用提出問題的方式來試探耶穌。所謂「永遠的生命」就是指天主許諾的產業，猶太傳統通常以「天國」表達天主許諾的產業；「永遠的生命」是希臘化的猶太世界所盛行的表達方式，這點說明路加的寫作對象主要是希臘化的猶太基督徒或外邦基督徒。

這位法學士對舊約聖經的教導自然是十分熟習，但似乎也感覺到耶穌的話中有話，因而覺得有必要證明自己有理，而詢問耶穌：「誰是我的近人？」耶穌並沒有直接回答「到底誰是近人」，卻向他說了一個比喻。

耶穌敘述至此，才回頭以法學士所提到的問題反問他說：「你認為這三個人當中，誰是那個遇到強盜者的近人呢？」答案當然是不言而喻，耶穌遂要求法學士同樣地以憐憫之心處理一切人和事務（參閱：十八22；十九8；宗十2），這個要求一方面回應了這位法學士最初請教耶穌的問題「我該做什麼才能獲得永生呢？」（25）另一方面也和「愛仇」的教導（六27-36）相互呼應。路加在這段對話中加上「善心的撒瑪黎雅人」比喻，藉以說明耶穌的教導使舊約的法律更為成全，把猶太傳統中「愛近人」的要求提升到「愛仇人」的層次。在教會發展的歷史過程中，非常恰當地將比喻中「善心的撒瑪黎雅人」評價為基督徒愛人的最佳典範。由於這個愛的最深的基礎，乃是天主和耶穌基督對於罪人的愛，因此在教父們詮釋聖經的作品中，這位善心的撒瑪黎雅人常被當作代表耶穌自己的最佳圖像。