

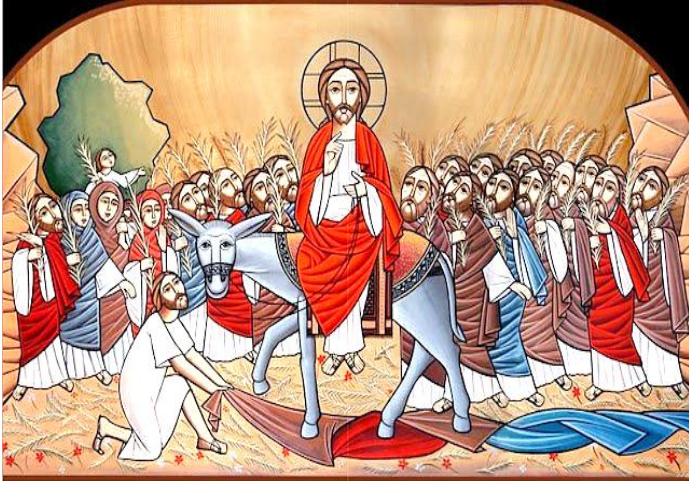
天主教華人牧民處

www.chinesechaplaincyparra.org



基督苦難主日(聖枝主日)(甲年)

2026年3月29日



祝福樹枝

耶穌和門徒，走近耶路撒冷，來到靠近橄欖山的貝特法革時，耶穌就打發兩個門徒，對他們說：「你們往對面的村莊去，就會看見一匹拴著的母驢，及同母驢在一起的小驢駒。解開，牽來給我！如果有人對你們說什麼，你們就說：主要用牠們。他就會立刻放牠們來。」

這事發生，是為應驗先知所說的：「你們應向熙雍女子說：看，你的君王來到你這裡，溫和的騎著一匹驢，一匹母驢的小驢駒上。」

門徒就去，照耶穌吩咐他們的，做了。他們牽了母驢和小驢駒來，把外衣搭在牠們身上，扶耶穌坐在上面。很多群眾，把自己的外衣，鋪在路上；還有些人，從樹上砍下樹枝，鋪在路上。前呼後擁的群眾，高聲歡呼：「賀三納於達味之子！奉上主之名而來的，當受讚頌！賀三納於至高之天！」

當耶穌進入耶路撒冷的時候，全城鬧動，說：「這人是誰？」群眾說：「這是加里肋亞納匝肋的先知耶穌。」

聖瑪竇福音 21:1-11

讀經一

依撒意亞先知書 5:4-7

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。我主上主開啟了我的耳朵。

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。他們穿透了我的手脚；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

聖瑪竇福音 26:14 -27:66

瑪竇所載主耶穌基督的受難始末。

請參閱螢幕並回應“群眾”的部份。

領主詠

我父，如果不能免去這杯，非要我喝不可，就成就你的意願吧！

2026 聖週五簡短退省

4月3日下午1時至2時半，在禮堂舉行

主題：基督為我們受苦

請自備午餐，無須報名

成人粵語半日退省 (林勝文神父主講)

日期：2026年4月11日(星期六)

時間：早上9時至中午12時

地點：Holy Innocent Chapel, Kellyville

主題：重溫「逾越頌」

內容：短講、靜禱、彌撒

報名請傳電郵給林神父

或掃描這二維碼



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:	逢星期五上午 9 時 15 分彌撒後至 10 時 45 分 [附修和聖事] 逢每月第三主日上午 10 時 15 分至 11 時 [附修和聖事]
修和聖事:	逢星期五上午 10 時至 10 時 45 分, 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 堂區網頁: https://stmonicanp.org.au 牧民處網頁: http://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 星期日 上午 9 時至 11 時
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
2/4/26	聖週四主的晚餐彌撒 Holy Thursday Mass of the Lord's Supper	(英+粵語) 7.30 pm
3/4/26	聖週五拜苦路 Good Friday Stations of the Cross	(英語) 10am / (粵語) 11.30am
3/4/26	聖週五救主受難紀念 Good Friday Celebration of the Passion of Christ	(英語) 3pm (Church) (粵語) 3pm (禮堂)
4/4/26	復活慶典夜間彌撒 Easter Vigil Mass	(英語) 6pm / (粵語) 8.30 pm
5/4/26	復活主日彌撒 Easter Sunday Mass	(英語) 9am, 6pm / (粵語) 11.30 am

聖奧斯定組 信仰探討 2026 講座 逢星期日早上 10 時半至 11 時 15 分, 在堂區會議室舉行。歡迎所有教友參加, 無須報名。

日期	內容	講者	日期	內容	講者
05/04/26	普世教會	Christopher Cheng	19/04/26	祂認識我, 揀選了我	Ruby
12/04/26	服務與靈修	輔祭組	26/04/26	信仰分享	馮一冲

聖經幼稚園 (林勝文神父主講)

逢每月第二及第四個星期六, 晚上 8 時至 9 時, 網上 ZOOM 舉行。下次舉行日期: 4 月 11 日。索取有關連結請 WhatsApp 到牧民處熱線。

四旬期愛德扶貧 (Project Compassion 2026)

請把有現金捐款的小盒子, 在耶穌受難節之前或當日帶回聖堂。亦可用盒上的二維碼作網上捐款。

主日午餐

4 月 5 日和 4 月 12 日的午餐暫停。4 月 19 日彌撒後舉行歡迎新教友聚餐, 餐券於 4 月 5 日發售。每位 \$12, 大小同價。

2028 國際聖體大會禱文

主耶穌基督, 我們感謝祢真實臨在於至聖聖體聖事中的這份珍貴的恩賜。求祢賜予我們恩寵, 使我們恭敬地領受祢、真誠地朝拜祢, 並以更新的心靈事奉祢。懇求祢藉著聖神的德能堅固我們, 正如祢將自己奉獻給天父及我們一樣, 使我們也能將自己的生命奉獻給天主和他人。請啟發並扶助我們, 使我們能在有需要的人身上侍奉祢, 尤其是在那些弱小無助、無家可歸、孤獨迷失的人身上。使我們與彌撒聖祭相結合, 好使我們真正成為我們所領受的基督奧體。亞孟。

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，他們拈鬮。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。



Scripture: Matthew 26:14-27:66

Observation: In Matthew's account of the passion of Jesus Christ, Jesus makes it clear that His impending death on the cross is a fulfilment of God's will for the salvation of humanity. Jesus' death is part of God's plan for the atonement of the sins of humanity. Jesus hints at God's plan for salvation during the Last Supper, when He lifts up a cup of wine, saying, 'drink from it, all of you, for this is the blood of my covenant which will be shed on behalf of many for the forgiveness of sins.' Although Jesus knows that His death on the cross is God's will, He, being fully human as well as fully divine, is still afraid and apprehensive. This is shown when Jesus prays at Gethsemane, 'My Father, if it is possible, let this cup pass from me, yet, not as I will, but as you will.' Despite His fears, Jesus still chooses to follow His Father's will and lets the events of Good Friday take its course. During the passion, Jesus is also subjected to humiliation, doubt and ridicule from people who encountered Him. For example, the Roman soldiers mockingly call Jesus king of the Jews. The people, including the chief priest and scribes, who see Jesus on the cross taunt Him, saying let God save Him and help Him come down from the cross. Yet, despite all this humiliation, Jesus does not retaliate or try to defend Himself, and does not call for revenge on the people who humiliated Him.

Application: Even when we are trying to do what is morally right, we may face social ostracization, humiliation, taunting from people who do not believe, understand or value the aims we are trying to achieve and the values that we express through our actions. People may taunt and humiliate us due to our social identity. People chose to taunt Jesus because they did not believe that He was the Son of God, as He truly was and claimed to be, and they did not understand that His death on the cross was part of God's plan to offer eternal life to humanity. In situations where we face social humiliation from others, it is important that we imitate Jesus' example in maintaining our dignity and grace by not seeking to retaliate, due to a sense of grievance. Sometimes, spending copious time and energy trying to justify ourselves to other people can be counterproductive. For example, Jesus is given the opportunity to justify His claim that He is a king to Pontius Pilate, which is a claim that the Pharisees criticise Him for, and Jesus does not try to justify His claim, as Pontius Pilate, did not fully understand Jesus' mission and His identity as God and King of the kingdom of heaven. That is not to say we should never explain our actions or Catholic values to other people, but we need to be prudent judges of whether it is necessary, important or likely to result in a positive outcome. It is often sufficient for us to be confident and assured that we are doing what is morally right and is willed by God, regardless of whether other people recognise this or not. When we have that confidence, then it may be easier for us to let go of our desire for retaliation against people who mistreat us or humiliate us for doing what is right.

Prayer: Dear God, help us to stay firm in following your will even when people hurt us and humiliate us for following your will. Help us to let go of our self-centred desires for revenge and let go of our anger in those moments. Instead, give us the strength and moral courage to rise above these desires, and maintain our focus on always following your righteous path, irrespective of people's judgements.

Youth Announcements

Good Friday Night Walk – 3/4/2026

Every year on Good Friday, hundreds of young Catholics in the diocese of Parramatta come together for a 20km pilgrimage walk across Western Sydney, where pilgrims journey together in prayer and reflection of Christ and our faith. The pilgrimage will start from St Patrick's Catholic Church, Mary, Queen of the Family Parish in Blacktown late on Good Friday night, and end at St Patrick's Cathedral in Parramatta in the early hours of Holy Saturday. Our youth group had been asked to host 2 of the stations this year so we will need a good number of youths and leaders to participate. If you would like to participate, please contact Raphael on 0420 947 121 for details.

Life Skills Workshop – 11/4/2026

Have you ever sat through classes and thought "when am I ever going to use this in real life? e.g. calculus" Our leaders from St Monica's Youth Group have kindly volunteered their time to run a series of holiday workshops focusing on important life skills that they don't teach you in school. The first workshop will be on how to write a killer resume and ace a job interview. It is open to youth aged 15 years and above. If you or someone you know is interested, please contact Cheryl on 0481 507 169 for more details. There are also printed flyers with all the details you can pick up near the main entrance of the church.



St. Monica's Parish

North Parramatta

Palm Sunday of the Passion of the Lord - Year A

29th March 2026

✠ BLESSING OF THE PALM Mt 21: 1-11

When they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, Jesus sent two disciples, saying to them, 'Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; untie them and bring them to me.

If anyone says anything to you, you shall say, "The Lord has need of them," and he will send them immediately'.

This took place to fulfil what was spoken by the prophet, saying, Tell the daughter of Zion, Behold, your king is coming to you, humble and mounted on an ass, and on a colt, the foal of an ass'.

The disciples went and did as Jesus had directed them; they brought the ass and the colt, and put their garments on them, and he sat thereon. Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road.

And the crowds that went before him and that followed him shouted, 'Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!'

And when he entered Jerusalem all the city was stirred, saying, 'Who is this?' And the crowds said, "This is Jesus the prophet, from Nazareth in Galilee." *The Gospel of the Lord.*

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 21**

(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 **Matthew 26:14-27:66**

Please refer to the PowerPoint on the screen.

Communion Antiphon

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

聖言導讀

瑪竇以「耶穌講完了這一切話」開始整個苦難敘述，這句話的意思不僅表達耶穌結束了「末世言論」（瑪二四～二五），更指現在祂已結束在世上一切的公開談話以及對門徒們的教導，祂所說過的一切話都將在苦難中實現，就如祂在世上生活時所曾經說過的。

在準備晚餐的情景中，耶穌明顯的被突顯為這個家庭的主人，其他人的姓名則完全沒有提及，對基督徒團體而言，由於是聖體聖事的建立，因而所有的目光都集中在耶穌身上。

在山園祈禱中，耶穌面對死亡感到恐懼與害怕，這一點清楚的顯示出耶穌的人性。初期教會藉著這樣的描繪，使耶穌完全信賴天父的祈禱，成為基督徒團體面對困難與誘惑時最好的榜樣。

根據羅馬刑罰，被判十字架死刑的犯人在被帶往刑場的路上，身體都會遭受殘酷的折磨。瑪竇福音略去這些細節，只提及影射聖詠二二及六九篇的情況：人們強迫耶穌喝「苦艾調和的酒」，並「拈鬮瓜分他的衣服」；此外也報導基勒乃人西滿幫助耶穌背十字架、耶穌的罪狀牌、和耶穌被釘在兩個強盜中間等細節。比較詳細報導的是耶穌在十字架上遭受不同人群的恥笑：路過的人（39-40）、司祭長和經師與長老們（41-43）和一位與祂同釘的強盜（44）。這些言語不但恥笑耶穌的無能，也侮辱耶穌所宣告的救援（42）。被釘的默西亞最後的哀嚎（46），充分表達了身心靈所遭受的極度磨難。

瑪竇版的苦難敘述最後加了一個獨特的報導，猶太領袖要求羅馬總督派兵把守耶穌的墳墓，這段經文在瑪二八 11-15 還有後續的發展，大概說明當時人們對於耶穌復活的懷疑態度，以及基督徒團體的辯駁。

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