

天主教華人牧民處

www.chinesechaplaincyparra.org



耶穌復活主日 (甲年)

2026年4月5日

進堂詠

我已復活了，仍同你在一起。亞肋路亞。你的手常庇蔭著我。亞肋路亞。你的智慧深奧無比。亞肋路亞。

讀經一

宗徒大事錄 10:34,37-43
那時候，伯多祿說：「你們都知道：在若翰宣講洗禮以後，從加里肋亞開始，在全猶太所發生的事：天主怎樣以聖神和德能，傳了納匝肋人耶穌，使他巡行各處，施恩行善，治好一切受魔鬼壓制的人，因為天主同他在一起。

「耶穌在猶太人地區，及在耶路撒冷所行一切，我們都是見證人。但是，他們卻把耶穌懸在木架上，殺死了。第三天，天主使他復活了，叫他顯現出來，不是給所有百姓，而是給天主所預先揀選的見證人，就是給我們這些、在他從死者中復活後，與他同食共飲的人。

「他吩咐我們向百姓講道，指證他就是天主所立：生者與死者的判官。一切先知都為他作證：凡信他的人，賴他的名字，都要獲得罪赦。」

—上主的話

答唱詠

詠 118
【答】：這是上主所安排的一天，我們應該為此鼓舞喜歡。

領：請你們讚頌上主，因為他是美善寬仁，他的仁慈永遠常存。願以色列家讚美說：他的仁慈永遠常存。【答】

領：上主的右手將我高舉；上主的右手大顯威能。我不至於死，必要生存，並要宣揚上主的工程。【答】

領：匠人棄而不用的廢石，反而成了屋角的基石；這是上主的所作所為，在我們眼中，神妙莫測。【答】

讀經二

聖保祿宗徒致哥羅森人書 3:1-4

弟兄姊妹們：

你們既然與基督一同復活了，就該追求天上的事；在那裡，有基督坐在天主的右邊。你們該思念天上的事，不該思念地上的事，因為你們已經死了，你們的生命，已與基督一同藏在天主內；當基督、我們的生命，顯現時，那時，你們也要與他一同，出現在光榮之中。

—上主的話

復活節讚歌

領：各位基督徒，請向逾越節羔羊，獻上讚頌之祭。

眾：羔羊贖回了羊群；聖潔無罪的基督，使罪人與天父和好。

領：生命與死亡展開奇妙的決鬥，生命的主宰，死而復活，永生永王。

眾：瑪利亞，請告訴我們，你在路上看見了什麼？

領：我看見永生基督的墓穴和他復活的光榮、作證的天使、頭巾和殮布。

眾：基督、我的希望、已經復活，他要在你們之先到加里肋亞。

領：我們知道，基督確實從死者中復活。勝利的君王，求你垂憐我們。

眾：亞孟。亞肋路亞。

福音前歡呼

領：亞肋路亞，亞肋路亞。

眾：亞肋路亞，亞肋路亞。

領：我們的逾越節羔羊基督，已被祭殺，作了犧牲；所以，我們要歡欣慶賀主的復活。

眾：亞肋路亞，亞肋路亞。

福音

聖若望福音 20:1-9

一周的第一天，清晨，天還黑的時候，瑪利亞瑪達肋納，來到墳墓那裡，看見石頭已從墓門挪開了。於是，她跑去見西滿伯多祿，及耶穌所愛的那另一個門徒，對他們說：「有人從墳墓中，把主搬走了；我們不知道他們把他放在那裡。」

伯多祿便和那另一個門徒出來，到墳墓那裡去。兩人一起跑，但那另一個門徒，比伯多祿跑得快，先來到了墳墓那裡。他俯身看見了放著的殮布，卻沒有進去。

跟著他的西滿伯多祿，也來到了，進入了墳墓，看見了放著的殮布，也看見耶穌頭上的那塊汗巾，不同殮布放在一起，而在另一處捲著。

先來到墳墓的那個門徒，也進去了，一看見就相信了。

這是因為他們還不明白，耶穌必須從死者中復活的那段聖經。

—上主的話

領主詠

我們的逾越節羔羊基督，已被祭殺，作了犧牲。所以，我們過節，只可用純潔和真誠的無酵餅。亞肋路亞。



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

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
12/04/26	服務與靈修	輔祭組
19/04/26	祂認識我, 揀選了我	Ruby

日期	內容	講者
26/04/26	信仰分享	馮一冲
3/05/26	恩寵與轉化	Christopher Cheng

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



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 25 日。

索取有關連結請 WhatsApp 到牧民處熱線。

卡拉 OK 之夜

我們誠摯邀請您參加卡拉 OK 之夜! 那個晚上, 您可以享用簡單晚餐, 並盡情高歌您最喜愛的歌曲。無論您是「浴室歌手」、舞臺巨星, 或只是來感受氣氛, 這個夜晚都將帶來溫暖的陪伴、愉快的笑聲, 還有動人的旋律。請勿錯過 4 月 11 日 (星期六), 晚上 6 時至 9 時的卡拉 OK 晚會。

晚餐券今日發售, 每位 \$15。查詢: 0411 192 278 (牧民處熱線)

主日午餐

今日和 4 月 12 日午餐暫停。

慶祝主的復活午餐聚會

牧民處將於復活期第三主日 (4 月 19 日) 彌撒後, 在禮堂安排午餐聚會, 慶祝主的復活並歡迎新領洗的兄弟姐妹, 敬希踴躍參加寬度佳節。另外希望各位參加的兄弟姐妹能帶備一份甜品以作分享, 並請自備杯碟餐具。餐券每位 \$12, 於今天彌撒後在教堂門口發售。

復活主日答唱詠選自聖詠 118 篇，亦是復活期的慶典最常用的一篇聖詠。眾學者對這聖詠的作者一無所知，只按詩中內容推論，這聖詠大概寫於厄斯德拉時代，即以民從巴比倫充軍結束，能返回巴勒斯坦重建的時期（參閱厄上 3:8-13; 厄下 6:15; 12:27）。

答句出自第 1 節，這節應與 2 至 4 節一同理解（請你們向上主讚頌，因為他是美善寬仁，他的仁慈永遠常存。願以色列家讚美說：他的仁慈永遠常存。願亞郎的家讚美說：他的仁慈永遠常存。願敬畏主者讚美說：他的仁慈永遠常存。）。詩人邀請所有人都讚美上主，特別是上主特選的以色列人和司祭們（以色列家、亞郎家），他們都應是忠實敬畏天主的人。亦可以理解為：若人敬畏天主，就是天主所特選的，就可讚美這位美善的天主，而司祭們應在人群中間，帶領人民讚頌天主。

第 16 至 18 節（上主的右手將我舉擎，上主的右手大顯威能。我不至於死，必要生存，我要宣揚上主的工程。上主懲罰我雖嚴厲非常，但卻沒有把我交於死亡。），是以民感謝上主的拯救。「上主的右手」指的是上主的無限和全能；以色列人被充軍，是上主懲罰他們的不忠，但又不至於被滅族，因為上主又全能又慈悲。

第 22 至 24 節（匠人棄而不用的廢石，反而成了屋角的基石；那是上主之所行所為，在我們眼中神妙莫測。這是上主所安排的一天，我們應該為此鼓舞喜歡。），這是復活期禮儀經常出現的一句聖詠。為以色列子民，他們雖然弱小，甚至被其他民族輕視，但一經天主提拔，就聲價十倍，成為天主的特選民族。為耶穌基督，祂受苦和被凌辱，被人遺棄，但天父卻舉揚祂成為天地宇宙的君王（參閱瑪 28:18; 斐 2:8-11）。

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。



Youth corner: 5th April 2026

Scripture: John 20: 1-9

Observation:

Today's Gospel recounts a story that many of us may already be familiar with. For those of us who grew up going to Sunday school we may have been told the story of how the Apostles raced to find the empty tomb every year on Easter. What I would like to do in this reflection is to rethink this story, placing us in the shoes of the disciples. To do that we should go back to Good Friday, the disciples are in a state of despair. Imagine being in their shoes, of course with the benefit of hindsight we know that Jesus rose from the dead but from their point of view their all-powerful leader and teacher was dead. Not just dead but killed in the most painful and humiliating way possible; hung up on the cross after having his dignity stripped away from him. I can only imagine how hard it would be to get up in the morning, the ministry that they had devoted three years to, the man who they followed and listened to was gone. This brings us to Easter, they hear from Mary Magdalene that the stone that blocked the entrance was moved and the tomb was empty. The disciples would've been filled with either panic or excitement, either the tomb of their leader and teacher had been robbed or he had risen from the dead. We might forget the significance of Peter and John running to the tomb, but when you imagine the excitement of the possibility that Jesus had returned it becomes evident that is not a small detail, it is a representation of their anticipation of hope, hope that Jesus' work had not ended with his death, but had only begun.

Application:

How often in our lives do we feel like the disciples felt after Good Friday. They all loved Jesus with all their hearts and yet now they felt lost and abandoned, like God had forsaken them. When times are tough on us, when we are struggling in the pain of the world we may feel that God is dead, that the unjust cruel world has led to God forsaking us and leaving us. What the resurrection shows to us is that Jesus will never abandon us, not even death can keep his overwhelming love from us. When we fall into the darkness of hardship and sin we must never think that God is far away. We should always have hope that he is there for us. I mentioned in the observation that it must have been hard for the disciples to get up in the morning after Jesus' death. But they still did, not only that, they still got together to pray because although their teacher was dead their hope remained strong. And when a small chance that Jesus had returned made itself visible they raced to find him. The next time that we feel the despair of the Apostles we should be like John and Peter praying even when all seems impossible and when the opportunity to find God comes, even if it is a faint sign or a small chance we should seize it and race to find and embrace him.

Prayer:

Lord Jesus Christ, I graciously ask that you grant me the fortitude to keep hope in the anticipation of your second coming. I pray that I will be able to run towards your love and understand that you will always come for us to deliver us from sin and evil. In your name I pray, Amen.

Youth Announcements

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?" 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 youths 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 fliers with all the details you can pick up at the back of church.



St. Monica's Parish

North Parramatta

Easter Sunday of the Resurrection of the Lord

5th April 2026

Entrance Antiphon

I have risen, and I am with you still, alleluia.
You have laid your hand upon me, alleluia.
Too wonderful for me, this knowledge, alleluia,
alleluia.

First Reading

ACT 10:34, 37-43

Peter addressed Cornelius and his household: 'You must have heard about the recent happenings in Judaea; about Jesus of Nazareth and how he began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil. Now I, and those with me, can witness to very thing he did out the countryside of Judaea and in Jerusalem itself: and also to the fact that they killed him by hanging him on a tree, yet three days afterwards God raised him to life and allowed him to be seen, not by the whole people but only by certain witnesses God had chosen beforehand. Now we are those witnesses – we have eaten and drunk with him after his resurrection from the dead – and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone, alive or dead. It is to him that all the prophets bear this witness: that all who believe in Jesus will have their sins forgiven through his name.'

The word of the Lord

Responsorial Psalm

Ps 117

(R.) This is the day the Lord has made; let us rejoice and be glad.

1. Give thanks to the Lord for he is good, for his love has no end. Let the sons of Israel say: 'His love has no end. **(R.)**
2. The Lord's right hand has triumphed; his right hand raised me up. I shall not die, I shall live and recount his deeds. **(R.)**
3. The stone which the builders rejected became the corner stone. This is the work of the Lord, a marvel in our eyes. **(R.)**

Second Reading

Colossians 3:1-4

Since you have been brought back to true life with Christ, you must look for the things that are in heaven, where Christ is, sitting at God's right hand. Let your thoughts be on heavenly things, not on the things that are on the earth, because you have died, and now the life you have is hidden with Christ in God. But when Christ is revealed – and he is your life – you too will be revealed in all your glory with him. *The word of the Lord*

Sequence

Christians, to the Paschal Victim offer sacrifice and praise.

The sheep are ransomed by the Lamb; and Christ, the undefiled, hath sinners to his Father reconciled.

Death with life contended: combat strangely ended!

Life's own Champion, slain, yet lives to reign.

Tell us, Mary: say what thou didst see upon the way.

The tomb the Living did enclose; I saw Christ's glory as he rose!

The angels there attesting; shroud with grave-clothes resting.

Christ, my hope, has risen: he goes before you into Galilee.

That Christ is truly risen from the dead we know.

Victorious king, thy mercy show!

Gospel Acclamation

Alleluia, alleluia!

Christ has become our paschal sacrifice; let us feast with joy in the Lord.

Alleluia!

Gospel

John 20:1-9

It was very early on the first day of the week and still dark, when Mary of Magdala came to the tomb. She saw that the stone had been moved away from the tomb and came running to Simon Peter and the other disciple, the one Jesus loved. 'They have taken the Lord out of the tomb' she said 'and we don't know where they have put him.'

So Peter set out with the other disciple to go to the tomb. They ran together, but the other disciple, running faster than Peter, reached the tomb first; he bent down and saw the linen cloths lying on the ground, but did not go in. Simon Peter who was following now came up, went right into the tomb, saw the linen cloths on the ground, and also the cloth that had been over his head; this was not with the linen cloths but rolled up in a place by itself. Then the other disciple who had reached the tomb first also went in; he saw and he believed. Till this moment they had failed to understand the teaching of scripture, that he must rise from the dead.

The Gospel of the Lord

Communion Antiphon

Christ our Passover has been sacrificed, alleluia; therefore let us keep the feast with the unleavened bread of purity and truth, alleluia, alleluia.

聖言導讀

若望報導了耶穌死後第三天清晨發生的事件，他把瑪利亞瑪達肋納、伯多祿和耶穌的愛徒三個見證人對復活的經驗交織在一起。首先是瑪利亞瑪達肋納發現了那個空墳，急速的將這情形告訴了伯鐸和耶穌的愛徒。她所說的話顯示出她對「空墳」的瞭解：「有人從墳墓中把主搬走了！」兩位門徒一聽說這事，便毫不耽誤地立即向墳墓跑去。耶穌所愛的那位門徒不僅腳程比伯多祿快，先抵達了墓地，他也是第一個相信的人。伯多祿雖然晚到，卻是第一個進入空墳的人。他看見殮布和捲著的汗巾，沒有做出任何反應。對讀者而言，沈默的殮布和捲著的汗巾正是反對耶穌的屍體被偷的強烈證據。

「空墳」是一個記號、一個戰勝的紀念品，這個記號給人指出復活的基督。和對觀福音相較，若望福音提到門徒們在空墳中發現了殮布和汗巾，更是加強了這個記號。藉著殮布和汗巾，作者一方面表示瑪利亞瑪達肋納最初對空墳的瞭解是不正確的，另一方面也使讀者想起拉匝祿的故事。當耶穌把拉匝祿由墳墓中喚出時，他身上仍被殮布和汗巾所纏繞。這表示拉匝祿復活了，但仍會再死；然而耶穌的復活則是進入永遠的生命，再也不會死亡。

若二十 10-18 接著敘述：伯多祿和耶穌的愛徒隨後又返回住處，因為生命的奇蹟尚未穿透他們的心。瑪利亞瑪達肋納卻留在墳前哭泣，並向空墳探望。她的愛與堅持得到了回報，成為復活的主第一個顯現的對象。但是，最初瑪利亞瑪達肋納雖然看見復活的基督並和祂說話，卻沒有認出祂來；直到耶穌叫她的名字時，她才認出祂來。這使讀者想起有關善牧的經文：善牧「按著名字呼喚自己的羊，並引領出來。」（若十 3）耶穌對她說話時，稱天父為「我的父」和「你們的父」。在此之前，耶穌只是預言要回到「父」那裡去（若十四 12、28；十六 10、28），或回到「派遣他者」那裡去（若七 33；十六 5）。如今在這個預言實現之時，耶穌的父也成為信祂的人的父，因此祂也稱門徒們為「我的弟兄」。這就實現了若望福音序言中的話：凡接受耶穌並相信祂的名字的人，祂要使他們成為天主的子女（參閱：若一 12）。綜合言之，今日的福音告訴我們：復活的信仰不是來自證明，復活的信仰不能證明也不待證明。空墳不是復活的證據，而只是一個記號，一個指向復活喜訊的記號。這個記號的意義原本相當隱晦，只有當復活的主親自顯現（啟示自己）時，空墳才成為一個會說話的記號，告訴吾人那位被釘者已經復活，而且帶著肉身返回到父的光榮中。