

天主教華人牧民處

www.chinesechaplaincyparra.org



復活期第二主日 (救主慈悲) (甲年)

2026年4月12日

進台詠

你們應如初生的嬰兒，渴求屬靈的純奶，為使你們靠著它的成長，以致得救。亞肋路亞。

讀經一

宗徒大事錄 2:42-47

弟兄們專心聽取宗徒的訓誨，時常團聚、擘餅、祈禱。

因為宗徒顯了許多奇蹟異事，各人都滿懷敬畏之情。凡信了的人，常齊集一處，一切所有，皆歸公用。

他們把產業和財物變賣，按照每人的需要分配。他們每天都成群結隊地前往聖殿，也挨戶擘餅，懷著歡樂和誠實的心，一起進食。他們常讚頌天主，也獲得了全民眾的愛戴；上主天天使那些得救的人，加入會眾。 —上主的話

答唱詠

詠 118

【答】：請你們讚頌上主，因為他是美善寬仁，他的仁慈永遠常存。

領：願以色列家讚美說：上主的仁慈永遠常存。

願亞郎家族讚美說：上主的仁慈永遠常存。

願敬畏上主的人讚美說：上主的仁慈永遠常存。【答】

領：人雖推撞我，叫我跌倒，然而上主卻扶持了我。上主是我的力量與勇氣，他常是我的救援。在義人的帳幕中，響起了勝利的歡呼。

【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。這是上主所安排的一天，我們應該為此鼓舞喜歡。【答】

讀經二

聖伯多祿前書 1:3-9

願我們的主耶穌基督的天主和父受讚美！他因自己的大仁慈，藉耶穌基督由死者中的復活，重生了我們，為使我們獲得那充滿生命的希望，並獲得那為你們已存留在天上的、不腐壞、無瑕疵、不朽的產業，因為你們原是為天主的能力所保護，為使你們藉著信德，而獲得那已準備好，在最後時期出現的救恩。

為此，你們要歡欣踴躍；雖然，現在你們暫時還該在各種試探中受苦；這是為使你們的信德，得以精煉，比經過火煉，而仍易消失的黃金，更有價值，好使你們在耶穌基督顯現時，堪受稱讚、光榮和尊敬。

你們雖然沒有見過他，卻愛慕他；雖然你們現在仍看不見他，還是相信他，並且以不可言傳，和充滿光榮的喜樂，而歡欣踴躍，因為你們已把握住信仰的效果：靈魂的救恩。 —上主的話

復活節讚歌

各位基督徒，請向逾越節羔羊，

獻上我們讚頌之祭。

羔羊贖回了羊群；聖潔無罪的基督，

使罪人與天父和好。

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。

瑪利亞，請告訴我們，你在路上看見了什麼？

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。

基督、我的希望、已經復活，

他要在你們之先到加里肋亞。

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。亞孟。亞肋路亞。

福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：主說：多默，因為你看見了我，才相信嗎？那些沒有看見而相信的，才是有福的！

眾：亞肋路亞。

福音

聖若望福音 20:19-31

一周的第一天晚上，門徒所在的地方，因為怕猶太人，門戶都關著；耶穌來了，站在中間，對他們說：「願你們平安！」說了這話，便把手和肋膀指給他們看。門徒見了主，便喜歡起來。

耶穌又對他們說：「願你們平安！就如父派遣了我，我也同樣派遣你們。」說了這話，就向他們噓了一口氣，說：「你們領受聖神吧！你們赦免誰的罪，誰的罪就得赦免；你們保留誰的罪，誰的罪就被保留。」

十二人中的一個，號稱狄狄摩的多默，當耶穌來時，卻沒有和他們在一起。其他門徒向他說：「我們看見了主。」

但多默對他們說：「除非我看見他手上的釘孔，用我的指頭，探入釘孔；用我的手，探入他的肋膀，我決不信。」

八天以後，耶穌的門徒又在屋裡，多默也和他們在一起。門戶關著，耶穌來了，站在中間，說：「願你們平安！」然後對多默說：「把你的指頭伸到這裡來，看看我的手吧！並伸過你的手來，探入我的肋膀，不要做無信德的人，但要做個有信德的人。」

多默回答說：「我主！我天主！」

耶穌對多默說：「因為你看見了我，才相信嗎？那些沒有看見而相信的，才是有福的！」

耶穌在門徒前，還行了許多其他神蹟，沒有記在這部書上。這些所記錄的，是為叫你們信耶穌是默西亞，天主子，並使你們信的人，賴他的名，獲得生命。 —上主的話

領主詠

伸過你的手來，探入我的肋膀，不要做無信德的人，但要做個有信德的人。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
19/04/26	祂認識我, 揀選了我	Ruby
26/04/26	信仰分享	馮一冲

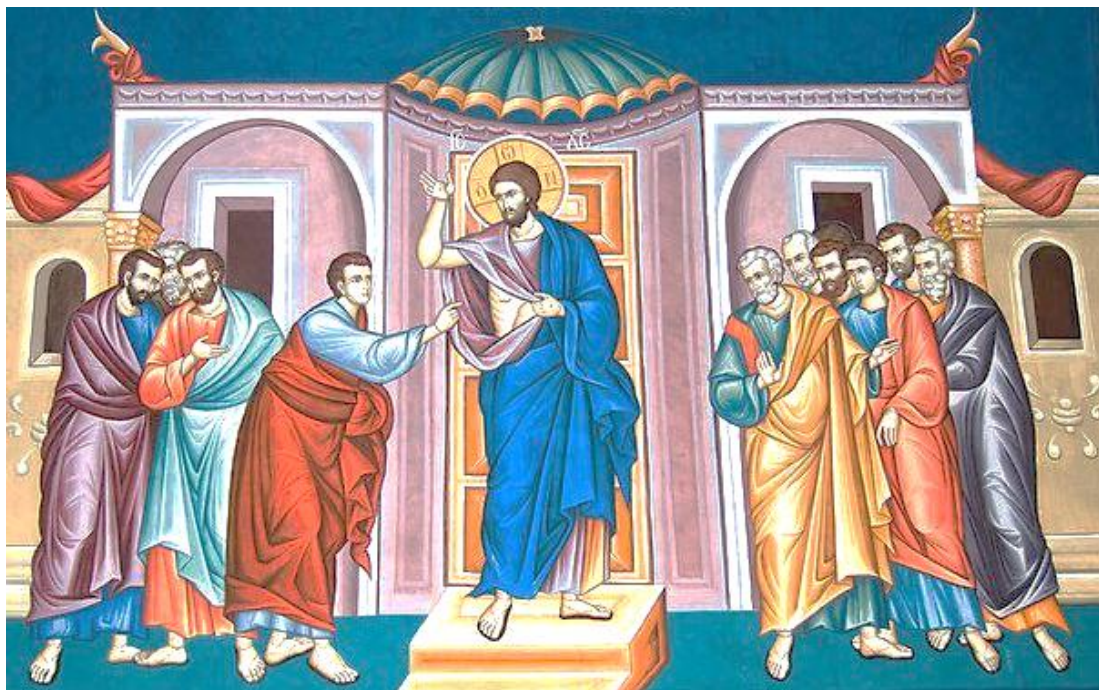
日期	內容	講者
3/05/26	恩寵與轉化	Christopher Cheng
10/05/26	服務與靈修	歌詠組

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。

慶祝主的復活午餐

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, 慶祝主的復活並歡迎新領洗的兄弟姊妹, 敬希踴躍參加。各位參加的兄弟姊妹可帶一份甜品作分享, 並請自備杯碟餐具。
 餐券每位 \$12, 於今天彌撒後在聖堂門口發售。



本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）。



Youth corner: 12th April 2026

Scripture: John 20:19-31

Observation:

“Seeing is believing” is something most of us have probably heard at least a few times in our lives. It’s a simple idea, but also a significant one, since we tend to trust in things more when we can see them with our own eyes. In a world where social media and the internet churn out rumours at a frightening pace, this mindset helps us to pause and question, and (hopefully) to eventually form our own opinions. It is also at the heart of science, where evidence matters more than assumptions or unproven conjecture. However, when taken in the context of our faith, this phrase becomes something of an obstacle. As Christians, we believe not just in what we can see, but also in the love God has for us, even when it is not immediately visible.

In the Gospel today, we see this play out with Thomas and his reaction to hearing from others that his Lord had risen from the dead. With this being one of the most well-known passages, I am sure we all generally understand the point. Jesus even spells it out for us, saying “blessed are those who have not seen and yet have come to believe.” However, one thing that is often not considered is how separated Thomas likely felt.

While, admittedly, Thomas was probably more sceptical than he should have been - considering who he was hearing this from - he would have also felt somewhat isolated. Faith, though everyone experiences it differently, tends to be strengthened when around other believers. However, when we are alone, doubts begin to creep in, to the point where even the testimonies of others may seem difficult to fully trust or accept. It is precisely because of this that active participation becomes so important. Being part of a community is definitely a great first step; however, like Thomas, when we find ourselves on the outside looking in, it becomes much harder to fully share in the faith and conviction of others.

Application:

In our daily lives, we can use this lesson to influence the small choices we make about how we engage with our faith. While it can be easy to think that just because we are Catholic we are already doing enough, the truth is that meaning only comes from actively participating. This active participation can be through regularly going to Church, praying, or just being open with those around us and sharing our beliefs. If we allow ourselves to fall back, to be absent or lukewarm, faith becomes more uncertain and more easily shaped by doubt. By staying connected to those around us, we are better able to trust in their words, and use their faith to strengthen our own.

Prayer:

Dear God, when our faith feels weak and doubts begin to grow, help us to trust in You even when we cannot see. Draw us closer to our community, so we may be strengthened by the faith of others and in turn strengthen those around us. Help us to never fall into apathy, and to instead constantly seek You out in the world and people around us. Amen!

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 13 至 15 節（人雖推撞我，叫我跌倒，然而上主卻扶持了我。上主是我的力量與勇敢，他也始終作了我的救援。在義人居住的帳幕中，響起了勝利的歡呼聲：上主的右手大顯威能），這幾節是以民歷史的縮影：由出離埃及到南國被滅，以色列一直在列強之中掙扎求存，上主總會援救祂的選民；最終當然是天主聖子為整個人類征服罪惡和死亡。第 15 節提及「義人的帳幕」，暗指以民慶祝「帳棚節」的禮儀，但更好是指耶穌基督建立的教會。

第 22 至 24 節（匠人棄而不用之廢石，反而成了屋角的基石；那是上主的所行所為，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。

歡迎把這通訊
帶回家細閱



St. Monica's Parish

North Parramatta

Second Sunday of Easter (Divine Mercy Sunday) Year A

12th April 2026

Entrance Antiphon

Like newborn infants, you must long for the pure, spiritual milk, that in him you may grow to salvation, alleluia.

First Reading

Acts 2:42-27

The whole community remained faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and to the prayers.

The many miracles and signs worked through the apostles made a deep impression on everyone.

The faithful all lived together and owned everything in common; they sold their goods and possessions and shared out the proceeds among themselves according to what each one needed.

They went as a body to the Temple every day but met in their houses for the breaking of bread; they shared their food gladly and generously; they praised God and were looked up to by everyone. Day by day the Lord added to their community those destined to be saved.

The word of the Lord

Responsorial Psalm

Ps 117

(R.) Give thanks to the Lord for he is good, his love is everlasting.

1. Let the sons of Israel say: 'His love has no end.' Let the sons of Aaron say: 'His love has no end.' Let those who fear the Lord say: 'His love has no end. **(R.)**
2. I was thrust, thrust down and falling but the Lord was my helper. The Lord is my strength and my song; he was my saviour. There are shouts of joy and victory in the tents of the just. **(R.)**
3. The stone which the builders rejected has become the corner stone. This is the work of the Lord, a marvel in our eyes. This day was made by the Lord; we rejoice and are glad. **(R.)**

Second Reading

1 St Peter 1:3-9

Blessed be God the Father of our Lord Jesus Christ, who in his great mercy has given us a new birth as his sons, by raising Jesus Christ from the dead, so that we have a sure hope and the promise of an inheritance that can never be spoilt or soiled and never fade away, because it is being kept for you in the heavens. Through your faith, God's power will guard you until the salvation which has been prepared is revealed at the end of time. This is a cause of great joy for you, even though you may for a short time have to bear being plagued by all sorts of trials; so that, when Jesus Christ is revealed, your faith will have been tested and proved like gold – only it is more precious than gold, which is corruptible even though it bears testing by fire – and then you will have praise and glory and honour. You did not see him, yet you love

him; and still without seeing him, you are already filled with a joy so glorious that it cannot be described, because you believe; and you are sure of the end to which your faith looks forward, that is, the salvation of your souls. *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!

You believe in me, Thomas, because you have seen me; happy those who have not seen me, but still believe!
Alleluia!

Gospel

John 20:19-31

In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, 'Peace be with you,' and showed them his hands and his side. The disciples were filled with joy when they saw the Lord, and he said to them again, 'Peace be with you. 'As the Father sent me, so am I sending you.'

After saying this he breathed on them and said:

'Receive the Holy Spirit. For those whose sins you forgive, they are forgiven; for those whose sins you retain, they are retained.'

Thomas, called the Twin, who was one of the Twelve, was not with them when Jesus came. When the disciples said, 'We have seen the Lord', he answered, 'Unless I see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe.' Eight days later the disciples were in the house again and Thomas was with them. The doors were closed, but Jesus came in and stood among them. 'Peace be with you' he said. Then he spoke to Thomas, 'Put your finger here; look, here are my hands. Give

me your hand; put it into my side. Doubt no longer but believe.' Thomas replied, 'My Lord and my God!'

Jesus said to him: 'You believe because you can see me. Happy are those who have not seen and yet believe.'

There were many other signs that Jesus worked and the disciples saw, but they are not recorded in this book. These are recorded so that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name. *The Gospel of the Lord*

Communion Antiphon

Bring your hand and feel the place of the nails, and do not be unbelieving but believing, alleluia.



多默的信仰表白也正是福音作者的寫作目的，他要引領一切讀者到達這個目的：和多默一起明認耶穌基督為主。

多默的信仰宣誓是一種決定性的信仰。宗徒們在耶穌還在世上生活時無法達到如此圓滿的地步。斐理伯在晚餐廳中的祈求：「主！把父顯示給我們，我們就心滿意足了！」（若十四8）便顯示出宗徒們尚未真正認識耶穌。

這個信仰宣誓也和福音的序言前後呼應。整本福音是由一首讚美天主聖言的詩歌開始，聖言從起初就和天主在一起，如今在多默的宣信中，我們發現聖言就是耶穌基督，祂也就是真天主。

多默以第一人稱單數的形式表達信仰：「我主，我天主！」這樣的表達顯示出在信仰的終極處，畢竟是一個個人性的抉擇。信仰必須自己負責，既不能越俎代庖，也不能委託他人。這情形當然也許諾了每個人都可以和天主建立親密的關係，神秘的信仰經驗並非某些人的特權，而是每個認真尋找天主的人都可達到的境界。

面對多默的宣信，耶穌的回應一方面責斥了這種對於「證據」的要求，但更重要的是給那些向天主聖言開放的人許諾真福。後世之人不必為了沒見過歷史中的耶穌而沮喪，因為透過他人的宣講和信仰見證，人人都可以達於天主，而「天人合一」就是生命的終極目標，是最大的幸福。

若二十 30-31 是福音書的結語（第二十一章是所謂的若望團體編輯補充加入的故事）。作者說明只能記下耶穌生命中極少的事例，但這一切應該足以使人相信耶穌是默西亞、天主子，也可以使人發現基督徒的本質，就是得到與耶穌共融的生命。