

天主教華人牧民處

www.chinesechaplaincyparra.org



復活期第四主日 (甲年)

2026年4月26日

進堂詠

上主的慈愛瀰漫大地。因天主的一句話，諸天造成。亞肋路亞。

讀經一

宗徒大事錄 2:14, 36-41

五旬節那天，伯多祿同十一位宗徒站起來，高聲向群眾說：「猶太人，及所有居住在耶路撒冷的人！請你們留意，側耳靜聽我的話！以色列全家應確切知道：天主已把你們所釘死的這位耶穌，立為主，立為默西亞了。」眾人一聽見這些話，就心中刺痛，於是向伯多祿和其他宗徒說：「諸位仁人弟兄！我們該作什麼？」伯多祿便對他們說：「你們悔改吧！你們每人要以耶穌基督的名字受洗，好赦免你們的罪過，並領受聖神的恩惠。因為這恩許就是為了你們和你們的子女，以及一切遠方的人，因為都是我們上主天主所召叫的。」他還講了許多作證的話，並勸他們說：「你們應救自己脫離這邪惡的世代。」於是，凡接受他的話的人，都受了洗；在那一天約增添了三千人。

—上主的話

答唱詠

詠 23

【答】：上主是我的牧者，我實在一無所缺。
領：上主是我的牧者，我實在一無所缺。他使我躺在青綠的草場，又領我走近幽靜的水旁，還使我的心靈得到舒暢。【答】
領：他為了自己的名號，領我踏上了正義的坦途。縱使我應走過陰森的幽谷，我不怕凶險，因你與我同在。你的牧杖和短棒，是我的安慰和舒暢。【答】
領：在我對頭面前，你為我擺設了筵席；在我的頭上傳油，使我的杯爵滿溢。【答】
領：在我一生歲月裡，幸福與慈愛常隨不離；我將住在上主的殿裡，直至悠遠的時日。
【答】

讀經二

聖伯多祿前書 2:20-25

親愛的諸位：
你們如果因行善而受苦，且堅心忍耐，這才是中悅天主的事。你們原是為此而蒙召的，因為基督也曾為你們受苦，給你們留下了榜樣，叫你們追隨他的足跡。
他沒有犯過罪，他口中也從未出過謊言；他受辱罵，卻不還罵；他受虐待，卻不報復，只將自己交給那照正義施行審判的天主；他在自己身上，親自承擔了我們的罪過，上了木架，為叫我們死於罪惡，而活於正義。
你們是因他的創傷，而獲得了痊癒。你們從前有如迷途亡羊，現在卻被領回，歸依你們的靈牧和監督。—上主的話

福音前歡呼

領：亞肋路亞。
眾：亞肋路亞。
領：主說：我是善牧，我認識我的羊；我的羊也認識我。
眾：亞肋路亞。

福音

聖若望福音 10:1-10

那時候，耶穌說：「我實實在在告訴你們：凡不由門進入羊棧，而由別處爬進去的，便是賊，是強盜。由門進去的，才是羊的牧人。看門的給他開門，羊聽從他的聲音；他按名字呼喚自己的羊，並引領他們出來。當他把羊放出來以後，就走在羊前面；羊也跟隨他，因為羊認得他的聲音。羊決不跟隨陌生人，反而逃避陌生人，因為羊不認得陌生人的聲音。」

耶穌給他們講了這個比喻。他們卻不明白他所講的是什麼。

於是，耶穌又對他們說：「我實實在在告訴你們：我是羊的門；凡在我以前來的，都是賊和強盜；羊沒有聽從他們。我就是門，誰若經過我進來，必得安全；可以進，可以出，可以找到草場。賊來，無非是為偷竊、殺害、毀滅；我來，卻是為叫他們獲得生命，且獲得更豐富的生命。」—上主的話

領主詠

善牧復活了！他曾為自己的羊群交出性命，甘願為他們接受死亡。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

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| 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 |
|----------|-------|-------------------|
| 3/05/26 | 恩寵與轉化 | Christopher Cheng |
| 10/05/26 | 服務與靈修 | 歌詠組 |

| 日期 | 內容 | 講者 |
|----------|--------|----------------|
| 17/05/26 | 認出祂的計劃 | Ruby |
| 24/05/26 | 信仰分享 | Sister Pauline |

取消平日彌撒

由於林神父參加個人退省, 4 月 28、29 及 30 日, 早上 9 時 15 分的彌撒將予取消。敬請留意。

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: 5 月 9 日。
 索取有關連結請 WhatsApp 到牧民處熱線。

Safeguarding in our Parish

Due to an upgraded system for WWCC and Safeguarding within the Parramatta Diocesan Office, **ALL Children Liturgy Volunteers, Acolytes, Altar Servers' Leaders, Youth Group Leaders, Sunday School Teachers, Sacramental Program Teachers, Children's Choir Leaders, SRE Volunteers,** to please contact the Parish Office via email or you can come in on a Sunday between the hours of 9-11am, so we can get you all to fill out a new form that needs to be sent to the Diocesan Office. We also need to get a copy of your WWCC email that you receive from Service NSW.

We are happy to email the form to you for you to fill out at home and then return it to the office that would be very helpful.

Also ANY Parish volunteers that have done at least 3 units of the Safeguarding courses online can you please also contact the office on 9630 1951 or emailing us at stmonicanp@bigpond.com, so we can also send you a form that needs to be filled out for the Diocesan Office.

If any volunteers are interested in the online training courses you can find them at <https://parracatholic.org/safeguarding/training/>

復活期第四主日甲年讀經所選的聖詠第 23 篇，肯定是最為人熟悉的聖詠。原文標明是「達味的歌」，是達味的作品。頗大機會是達味由一個牧羊人成為君王，再征服耶路撒冷，隆重地把約櫃和會幕遷入聖城後，有感而發寫成對上主的讚美和祈求（歷史記載詳見撒下 2-6 章）。

舊約多次稱天主為「以色列的牧者」（見創 48:15; 49:24; 依 40:11 等），耶穌亦以「善牧」自喻（見若 10:11,14）。這聖詠完全描寫善牧基督怎樣牧放祂的羊群，亦是基督怎樣照管祂的子民。

第 2 節（他使我臥在青綠的草場，又領我走近幽靜的水旁），善牧基督帶領羊群進食飲水，君王基督把自己成為天主子民的食糧飲品。早期教會的教父註釋：草場和水旁即暗指基督聖體寶血。

第 4 節（你的牧杖和短棒，是我的安慰舒暢），基督善牧為保護子民，用聖言與聖事（牧杖和短棒所指）引領羊群；基督為免天主子民與凶險（罪惡和死亡），犧牲自己在一長一短的兩條木所造的十字架上。

第 5 節（在我對頭面前，你為我擺設了筵席；在我的頭上傳油，使我的杯爵滿溢），筵席就是基督讓天主子民在彌撒中盡享恩寵，頭上傳油就是基督讓信友領受和活出君王職。第 6 節（我將住在上主的殿裡，直至悠遠的時日）指人一生的盡頭不是死亡，而是基督早已預備好永生的天國。這些都是基督為全體天主子民的德政。

Youth Announcements

Youth Camp – 7th to 10th July 2026

This year our youth camp will be held from 7th July to 10th July. It will be a 4-day camp in Katoomba. This year, our theme will be Pokemon! We will explore all the fruits of the holy spirit and learn how to catch them all! Come along for fun, laughs, growth, friendship, fellowship and memories. Please contact Brian Wong (0491 138 451) or Raphael Cheung (0420 947 121) for a registration form.

Eucharistic Congress 2028 Prayer

Lord Jesus Christ, we thank you for the gift of your real presence in the Sacrament of the Holy Eucharist. Grant us the grace to receive you reverently, worship you truly and serve you with hearts renewed. By the power of the Holy Spirit strengthen us, so that as you gave yourself to the Father and to us, we too may offer our lives to God and to others. Inspire and help us to serve you in those who are in need, especially the defenceless and homeless, the lonely and lost. Unite us with your sacrifice of the Mass, so that we may truly become what we have received, the Body of Christ. Amen.



Youth Corner 26/4/26

Scripture: John 10: 1-10

Observation:

This week's scripture, Jesus describes himself as the good shepherd, as well as the door for the sheep which is the way to life. He also compared the ones who come before him thieves and robbers. This is in relation to the previous chapters where Jesus had just performed many signs and miracles such as restoring the sight of a blind man. The priests and the pharisees seek to arrest Jesus and tried to keep hold of power. Thieves and robbers seek only to steal, kill and destroy, alluding to the selfish nature of the priests and pharisees who were supposed to be the shepherd of the sheep. The door to green pasture aka. life does not open for them but for Jesus only. The sheep who know the shepherd's voice will follow him, but they will not follow if he is a stranger to them. Jesus highlights the importance of listening and getting to know His voice amongst all the other noise in life, but also the importance of evangelization, for if we don't introduce people to Him, He is just a stranger and will not listen or follow. Lastly, he continues to proclaim his identity and that only through him will we have life.

Application:

It is easy to forget God in our day to day life with all the hustle and bustle of school, work, social life, social media, and endless list of things to do. This passage reminds us that only those who know the shepherd will be able to follow him. The only way to know someone is to spend time with them, and that is the same with Jesus. We must remember to set aside time every day to pray and spend time with Him, and learn to listen to the voice of God. Many of us fall into the trap of just talking and asking God for things when we pray. Try to start a prayer with just pure silence for 30-60 seconds, and end it the same way, and try to be intentional in listening for God's voice in the silence. It is hard, as Jesus pointed out, even the pharisees don't know Him or the Father because they're so caught up in their worldly authority. You will find your mind wandering in silence but with perseverance, it will become easier. And what about those who don't know Jesus yet. Well Jesus makes it very clear in the coming verses that He is for everyone and the goal is to make one people of Christ, it is not exclusive to Jews or current Christians. Therefore we must spread the gospel through our action and love for the world.

Prayer:

Dear Jesus, thank you for being the good shepherd going after every lost sheep and bringing them to green pastures. Thank you for fighting the fight we cannot win, and sacrificing yourself for us who are not worthy. Please continue to guide us in our day to day lives through the Holy Spirit and your words so we may live a life that reflects your light to the world. In the name of the Father, the Son and the Holy Spirit, Amen!



St. Monica's Parish

North Parramatta

Fourth Sunday of Easter - Year A

26th April 2026

Entrance Antiphon

The merciful love of the Lord fills the earth; by the word of the Lord the heavens were made, alleluia.

First Reading

Acts 2:14,36-41

On the day of Pentecost Peter stood up with the Eleven and addressed the crowd with a loud voice: 'The whole House of Israel can be certain that God has made this Jesus whom you crucified both Lord and Christ.'

Hearing this, they were cut to the heart and said to Peter and the apostles, 'What must we do, brothers?' 'You must repent,' Peter answered 'and every one of you must be baptised in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. The promise that was made is for you and your children, and for all those who are far away, for all those whom the Lord our God will call to himself.' He spoke to them for a long time using many arguments, and he urged them, 'Save yourselves from this perverse generation.' They were convinced by his arguments, and they accepted what he said and were baptised. That very day about three thousand were added to their number.

The word of the Lord

Responsorial Psalm

Ps 22

(R.) The Lord is my shepherd; there is nothing I shall want.

1. The Lord is my shepherd; there is nothing I shall want. Fresh and green are the pastures where he gives me repose. Near restful waters he leads me, to revive my drooping spirit. **(R.)**

2. He guides me along the right path; he is true to his name. If I should walk in the valley of darkness no evil would I fear. You are there with your crook and your staff; with these you give me comfort. **(R.)**

3. You have prepared a banquet for me in the sight of my foes. My head you have anointed

with oil; my cup is overflowing. **(R.)**

4. Surely goodness and kindness shall follow me all the days of my life. In the Lord's own house shall I dwell for ever and ever. **(R.)**

Second Reading

1 ST PETER 2:20-25

The merit, in the sight of God, is in bearing punishment patiently when you are punished after doing your duty.

This, in fact, is what you were called to do, because Christ suffered for you and left an example for you to follow the way he took. He had not done anything wrong, and there had been no perjury in his mouth. He was insulted and did not retaliate with insults; when he was tortured he made no threats but he put his trust in the righteous judge. He was bearing our faults in his own body on the cross, so that we might die to our faults and live for holiness; through his wounds you have been healed. You had gone astray like sheep but now you have come back to the shepherd and guardian of your souls.

The word of the Lord

Gospel Acclamation

Alleluia, alleluia!

I am the good shepherd, says the Lord; I know my sheep, and mine know me.

Alleluia!

Gospel

JOHN 10:1-10

Jesus said: 'I tell you most solemnly, anyone who does not enter the sheepfold through the gate, but gets in some other way is a thief and a brigand. The one who enters through the gate is the shepherd of the flock; the gatekeeper lets him in, the sheep hear his voice, one by one he calls his own sheep and leads them out. When he has brought out his flock, he goes ahead of them, and the sheep follow because they know his voice. They never follow a stranger but run away from him: they do not recognise the voice of strangers.'

Jesus told them this parable but they failed to understand what he meant by telling it to them.

So Jesus spoke to them again: 'I tell you most solemnly, I am the gate of the sheepfold. All others who have come are thieves and brigands; but the sheep took no notice of them. I am the gate. Anyone who enters through me will be safe: he will go freely in and out and be sure of finding pasture. The thief comes only to steal and kill and destroy. I have come so that they may have life and have it to the full.'

The Gospel of the Lord

Communion Antiphon

The Good Shepherd has risen, who laid down his life for his sheep and willingly died for his flock, alleluia.

聖言導讀

這個比喻對猶太人而言是淺顯易懂的，因為在猶太傳統中，類似的比喻多不勝數。舊約聖經不僅一再地用牧人和羊來表達君王和人民的關係（撒下五 2），更用來描述天主和人民的關係（詠二三）。若望福音中這個「牧人與羊」比喻，也是在這個傳統背景之下，講述耶穌基督和若望團體（教會）的關係。

若望團體雖然只是一個小小羊群，常常面臨各種危險迫害，但是他們卻自稱是天主的兒女（若一 12，十一 52；若壹三 1），有最好的牧人——耶穌基督。這個牧人是「唯一的」，除他以外都是賊或強盜。他們和牧人的關係就如同耶穌和天父的關係一般：耶穌是「父懷裡的獨生子」（若一 18），耶穌也是天主兒女的唯一牧人。他們是已經得到救援的團體，只認識一個牧人，這個牧人認識他們每個人的名字，把他們由世界中呼喚出來、聚集在一起，成為「屬於他的人」（若十三 1）。他們跟隨牧人耶穌走上救恩之路，跟隨祂回到父家，祂走在前面「給他們預備地方」（若十四 2）。

這個比喻的最後一句話是一個未來式的時態，若按字面翻譯應該是：「羊『將』不跟隨陌生人，反而『將』逃避他，因為羊不認得陌生人的聲音。」這個時態使比喻得到一個超越時空的幅度：救援的實現在於召叫與聽從，也就是經由宣講和接受天主聖言。任何時代的信仰團體都面臨若望團體曾經面臨的危險，任何時代都有假先知（參閱：若壹四 1-6）。信仰團體要認真的宣講和聆聽天主聖言，同時也要謹慎分辨真實的和虛假的宣講者，方能確保得到真正的救恩。