

天主教華人牧民處

www.chinesechaplaincy.org



主受洗節（甲年）

進堂詠

耶穌受洗後，忽然，天為他開了，聖神有如鴿子降下，來到他上面；又有聲音由天上說：「這是我的愛子，我所喜悅的。」

讀經一

依撒意亞先知書 42:1-4,6-7

上主這樣說：「請看，我扶持的僕人，我心靈喜愛的所選者！我在他身上傾注了我的神，叫他給萬民傳報真道。他不呼喊，不喧嚷，在街市上也聽不到他的聲音。破傷的蘆葦，他不折斷；將熄的燈心，他不吹滅；他將忠實地傳報真道。他不沮喪，也不失望，直到他在世上奠定了真道，因為海島都期待著他的教誨。」

「我，上主，因仁義召叫了你，我必提攜你，保護你，立你作人民的盟約，萬民的光明，為開啟盲人的眼目，從獄中領出被囚的人，從牢裡領出住在黑暗的人。」——上主的話

答唱詠

詠 29

【答】：上主必以平安祝福他的人民。
領：天主的眾天使，請讚美上主；請將讚美光榮，歸於上主。請將主名的榮耀，歸於上主。請穿上聖潔的華服，朝拜上主。

【答】

領：上主的聲音響徹水面；上主臨到澎湃的水面。上主的聲音具有威權；上主的聲音具有莊嚴。【答】

領：天主雷鳴在顯示莊嚴；凡在他殿中的都齊聲高呼：「光榮」。上主坐在洪水之上；上主永遠高坐為王。【答】

讀經二

宗徒大事錄 10:34-38

那時候，伯多祿說：「我真正明白了：天主是不看情面的；凡在各民族中，敬畏他，而又履行正義的人，都是他所中悅的。」

「他藉耶穌基督——萬民之主——宣講了和平的喜訊，把這道先傳給以色列子民。」

「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，傳了納匝肋的耶穌，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。」——上主的話

2026年1月11日

福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：忽然天開了，有聖父的聲音說：這是我的愛子，你們要聽從他！

眾：亞肋路亞。

福音

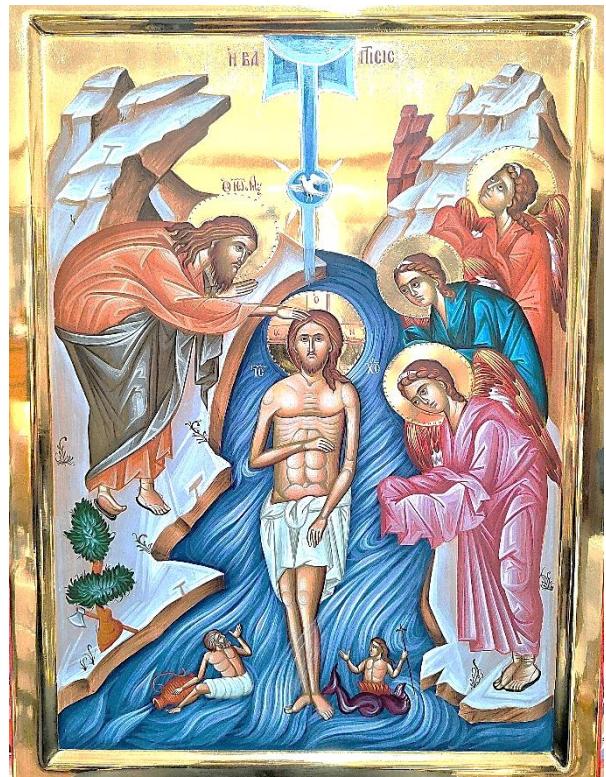
聖瑪竇福音 3:13-17

那時候，耶穌由加里肋亞，來到約但河、若翰那裡，為受若翰的洗；但若翰想要阻止他，說：「我本來需要受你的洗，而你卻來就我嗎？」耶穌回答他說：「你暫且容許吧！因為我們應當這樣，以完成全義。」於是若翰就容許了耶穌。耶穌受洗後，隨即從水裡上來，忽然，天為他開了。耶穌看見天主聖神，有如鴿子降下，來到他上面；又有聲音由天上說：「這是我的愛子，我所喜悅的。」

——上主的話

領主詠

若翰說：「我看見了，我便作證：他就是天主子。」



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
助理司鐸：	敖安博神父 Fr Ambrose Owusu-Ansah (英語) 電話: 9630 1951
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，或與神父預約
病人傅油聖事 / 外送聖體：	請與神父聯絡 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 電郵: stmonicanp@bigpond.com

聖奧斯定組半日退省

日期與時間：1 月 26 日（星期一、公眾假期）上午 9 時至中午 12 時

主題：淺談聖秩聖事（林勝文神父主講）

退省後有聚餐，歡迎教友自攜食物，聖奧斯定組亦提供少量食物分享。費用全免。

報名請聯絡 Thomas Tse (mobile) 0413304285 或 Email: thomas.tse@optusnet.com.au.

2026 農曆歲末團年晚宴

日期與時間：2 月 13 日（星期五）晚上 7 時至 9 時半

地點： 粵皇軒酒家 (RSL Blacktown, 40 Second Ave, Blacktown NSW 2148)

會所設有酒牌，可購買紅/白酒 (No BYO)，

餐券：成人 \$90；領退休金人士/十八歲或以下青年 \$75；十二歲或以下兒童 \$50。

餐券於今日開始發售。查詢請用牧民處熱線：0411 192 278。

2026 農曆歲末謝主彌撒及午餐

日期與時間：2 月 15 日（星期日）早上 11 時半

彌撒後，在禮堂舉行午餐，並有醒獅助慶。

餐券成人 \$15；十二歲或以下兒童 \$10；六歲以下幼童免費（但請登記）。

餐券將在 2 月 1 日及 8 日的彌撒後發售。

敬請自備餐具，同時歡迎大家帶甜品分享。查詢請用牧民處熱線：0411 192 278。

收集舊樹枝

請大家把去年已祝福的樹枝帶回聖堂，為預備即將來臨的聖灰禮儀之用。

聖彌額爾禱文

聖彌額爾總領天使，在戰爭的日子裏保衛我們，免我們陷入魔鬼邪惡的陰謀，和奸詐的陷阱中，我們謙卑地祈求，但願上主譴責牠。上主萬軍的統帥，求你因上主的威能，把徘徊人間，引誘人靈，使其喪亡的撒禪及其他邪靈，拋下地獄裏去。亞孟。

耶穌受洗節甲年讀經答唱詠選了聖詠第廿九篇。

原文注明是達味君王的詩歌。學者相信寫此詩時，達味還是個牧童，在曠野經歷大自然的狂風暴雨，有感而發地寫成。後來以民慶祝「帳棚節」時詠唱這詩，歌頌掌管大自然的天主。

答句出自第 11 節（上主必將勇力賜給他的百姓，上主必以平安祝福他的人民），表達以色列子民對天主的信賴，天主一直都是忠信的天主。這回應今日讀經一依撒以亞的先知話：「我，上主，因仁義召叫了你，我必提攜你，保護你，立你作人民的盟約，萬民的光明，為開啟盲人的眼目，從獄中領出被囚的人，從牢裏領出住在黑暗的人」（依 42:6-7）。

第 1 至 2 節（天主的眾子，請讚美上主，請將讚美光榮，歸於上主。請將主名的榮耀，歸於上主，穿上聖潔的華服，朝拜上主），「天主的眾子」不單是在天國圍繞著極其尊榮的聖三，不斷歌頌天主的天使，更是一切萬物，尤其全人類，皆同天使一起朝拜祂。「穿上聖潔的華服」，是聖殿大司祭作祭禮時的裝束，這裡暗喻全人類都以聖德侍奉上主。

第 3 至 4 節（上主的聲音響徹水面，天主雷鳴在顯示莊嚴，上主臨到澎湃的水面。上主的聲音具有威權，上主的聲音具有莊嚴），這裡多次提及上主的「聲音」，明顯地預示耶穌受洗時，聖父的宣佈。

第 9 至 10 節（上主的聲音搖撼橡樹，剝光森林；凡在他殿中的都齊聲高呼：「光榮。」上主坐在洪水之上，上主永遠高坐為王），這是人回應上主的「聲音」，聖言既成血肉，上主的發言清晰可聞，詩人希望所有人都聽從上主的話（見瑪 17:5）。



Scripture: Matthew 3:13–17

Observation: In this passage, Jesus steps into the Jordan to be baptised by John. What stands out isn't power or spectacle, but humility. Jesus doesn't need baptism, yet he chooses to stand in line with everyone else. In the Bible, Jesus explains that this moment is about "fulfilling all righteousness" - in other words, fully entering into God's plan rather than taking shortcuts or exemptions. This moment, he says, is necessary - not dramatic or triumphant, but simply faithful.

As Jesus comes up from the water, heaven opens. The Spirit descends, and a voice affirms him as God's beloved Son. Importantly, this affirmation comes before Jesus begins his public ministry. We see that before the teaching, the healing, the crowds; there is identity. Jesus is loved and claimed, not because of what he has done, but because of who he is. At the heart of this passage is a lesson not just about baptism, but about identity. God's affirmation comes before achievement. Divine love is not a reward; but a beginning.

Application: Many of us live as though our worth is always pending - waiting on results, approval, success, or clarity about who we're meant to become. This passage offers another way. It invites us to enter our own "Jordan moments": ordinary, unseen acts of faithfulness where we choose trust over self-promotion. To live this story is to slow down and resist the urge to perform. It might look like showing up honestly instead of impressively. Like allowing yourself to be a beginner, or choosing integrity when no one is watching. In a culture that celebrates visibility and instant impact, humility becomes a quiet kind of courage.

This week, living out this message could mean making space for silence - letting God speak before the noise of expectations rushes in. It could mean treating yourself with gentleness when you fall short, remembering that your value was never on trial. It might mean stepping into something uncomfortable but right: a hard conversation, a needed apology, a commitment you've been avoiding.

Most of all, it means learning to live from belovedness, not toward it. To let your choices flow from the deep truth that you are already seen, already claimed, already loved.

Prayer: Dear Lord, Thank you for meeting us where we are, not where we think we should be. Help us quiet the noise that tells us to prove ourselves and teach us to trust your voice that calls us beloved. As we move through this week, give us the courage to walk humbly, to choose what is right over what is easy, and to live from the deep truth that we are already yours. Amen.

Youth Announcements

Youth Announcements

World Youth Day 2027 expressions of interest

World Youth Day 2027 will be held in Seoul, South Korea, from 3rd to 8th August 2027. For those who have been to ACYF (Australian Catholic Youth Festival), think that but on a world scale! As it is such a big event, we are taking expressions of interest NOW so we can start the preparation for this pilgrimage ASAP. If you are over 16 and is interested, please contact Cheryl Wong (0481 507 169).

St Monica's Youth Group

Youth Group will continue each week in the community room, starting at 10:30AM! If you're year 6 and up, come hang out for some games, make new friends and learn about God together! If you have any questions, please do not hesitate to contact one of our leaders Raphael Cheung (0420 947 121).



ST MONICA'S
CATHOLIC INFANT AND PRIMARY SCHOOL COMMUNITY

St. Monica's Parish

North Parramatta

The Baptism of the Lord (Year A)

11th January 2026

聖言導讀

Entrance Antiphon

After the Lord was baptized, the heavens were opened, and the Spirit descended upon him like a dove, and the voice of the Father thundered: This is my beloved Son, with whom I am well pleased.

First Reading

Isaiah 42:1-4. 6-7

Thus says the Lord:

Here is my servant whom I uphold, my chosen one in whom my soul delights. I have endowed him with my spirit that he may bring true justice to the nations. He does not cry out or shout aloud, or make his voice heard in the streets. He does not break the crushed reed, nor quench the wavering flame. Faithfully he brings true justice; he will neither waver, nor be crushed until true justice is established on earth, for the islands are awaiting his law. I, the Lord, have called you to serve the cause of right; I have taken you by the hand and formed you; I have appointed you as covenant of the people and light of the nations, to open the eyes of the blind, to free captives from prison, and those who live in darkness from the dungeon.

The word of the Lord

Responsorial Psalm

Ps 28

(R.) The Lord will bless his people with peace.

1. O give the Lord you sons of God, give the Lord glory and power; give the Lord the glory of his name. Adore the Lord in his holy court. (R.)
2. The Lord's voice resounding on the waters, the Lord on the immensity of waters; the voice of the Lord, full of power, the voice of the Lord, full of splendour. (R.)
3. The God of glory thunders. In his temple they all cry: 'Glory!' The Lord sat enthroned over the flood; the Lord sits as king for ever. (R.)

Second Reading

Acts 10:34-38

Peter addressed Cornelius and his household: 'The truth I have now come to realise' he said 'is that God does not have favourites, but that anybody of any nationality who fears God and does what is right is acceptable to him.'

'It is true, God sent his word to the people of Israel, and it was to them that the good news of peace was brought by Jesus Christ – but Jesus Christ is Lord of all men. 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.'

The word of the Lord.

Gospel Acclamation

Alleluia, Alleluia

The heavens were opened and the Father's voice was heard: this is my beloved Son, hear him.

Alleluia!

Gospel

Matthew 3:13-17

Jesus came from Galilee to the Jordan to be baptised by John. John tried to dissuade him. 'It is I who need baptism from you,' he said 'and yet you come to me!' But Jesus replied, 'Leave it like this for the time being; it is fitting that we should, in this way, do all that righteousness demands.' At this, John gave in to him.

As soon as Jesus was baptised he came up from the water, and suddenly the heavens opened and he saw the Spirit of God descending like a dove and coming down on him. A voice spoke from heaven, 'This is my Son, the Beloved; my favour rests on him.'

The Gospel of the Lord

Communion Antiphon

Behold the One of whom John said: I have seen and testified that this is the Son of God.

瑪竇福音的作者在頭兩章敘述耶穌童年故事，由第四章 17 節開始報導耶穌的公開宣講，並在這兩段經文之間安插六個簡短的敘述單元作為過渡性的準備，包含：若翰洗者的出現（三 1-6）、他的宣講（7-10）、預告默西亞的來臨（11-12）、耶穌在約旦河受洗（13-17）、耶穌受試探（四 1-11）以及耶穌回到加里肋亞（四 12-16）。前三個單元談論若翰，後三個講述耶穌。福音作者非常巧妙地根據初期教會基督徒的觀點將這兩位連結在一起，使讀者的眼光逐漸由若翰轉移到耶穌身上。這個主日的福音就是有關二人相遇的精彩報導，重點是耶穌受洗的情況，也就是這個主日慶節所慶祝的核心內容。

福音並未詳細記載耶穌受洗的過程，卻將讀者全部的注意力導向「顯現的過程」。耶穌由水裡上來時，「忽然天為他開了」（16），這是生動的聖經象徵語言，顯示天主子默西亞帶來了救援（瑪三 17）。透過裂開的天空，耶穌「看見天主聖神有如鴿子」降臨自己身上。熟悉舊約的瑪竇福音讀者一聽到這樣的敘述，立刻能聯想到先知的預言經驗：聖神將充滿默西亞（依十一 1-2，六一 1；路四 18）。「天上的聲音」也間接影射依四二 1 的經文，天主在祂所喜悅的僕人身上「傾注了聖神」（參閱：瑪十二 18）；「鴿子」形象的出現則加強聖神降臨的真實性。

除了這些可見的異象之外，從裂開天上還傳來可聽見的聲音，這毫無疑問是最關鍵的部分，因為這是天主關於耶穌的宣告：「這是我的愛子，我所喜悅的。」（17）這句話也是影射依四二 1 中有關天主僕人的話語，天上的聲音沒有採用先知書中的「僕人」，卻直言「兒子」；耶穌也並不是「被選的（僕人）」，而是「被（天主所）愛的（兒子）」！（參閱：詠二 7）這個宣告反映出古老教會的信仰，相信默西亞就是天主子，祂現在即將開始實現天父派遣的默西亞性使命。

耶穌在開始公開生活之前受洗，是一個獨特的事件，具有高度的救援歷史意義以及基督論的意義。瑪竇藉著敘述這個事件，將耶穌身份的秘密呈現在讀者眼前。這是一個天主安排的事件，整個事件的意義從天主開始，藉著從天降下的聖神臨到耶穌身上，天主把祂當作自己的愛子介紹給大家，使祂開始默西亞工程。

由神學看來，耶穌受洗時「天主聖三」同時出現並非偶然，這個形式在福音的結尾正式成為基督徒受洗的禮儀形式。復活的耶穌命令門徒繼續完成祂的默西亞使命，「去使萬民成為門徒，因父及子及聖神之名，給他們受洗。」（瑪二八 19）

歡迎把這通訊
帶回家細閱