

教友通訊

Newsletter

March 2014 三月



Sacramento
Chinese
Catholic
Community

沙加緬度華人
天主教團體

彌撒：每主日下午三時正

Mass: Sundays 3:00 p.m.

地點：聖體大教堂

Place: Cathedral of the Blessed Sacrament
1017 - 11th Street
Sacramento, CA 95814

司鐸：何光榮神父

Priest: Fr. Nicholas Ho
916-371-4814

聯絡：周祖樂會長

Contact: Brian Chow (President)
916-583-8306
sccc.contact@gmail.com

Check us out on the World Wide Web: 請瀏覽我們的網頁：

www.sacchinesecatholic.org

Words from Fr. Nicholas Ho

LIVING A MEANINGFUL LENT – PRAYER, FASTING AND ALMSGIVING

In Prayer we open ourselves to God, not just demanding or requesting what we think we need, but rather listening to hear where God is present and how we are called to live. Of course, if we don't take some time and energy in our day to “tune in”, it is pretty hard for God to get our attention. There is not one right way to pray; there are probably as many ways as there are believers. Jesus is quite clear when teaching his disciples to pray: simple is best, and come with a clear and open heart.

In Fasting, as in dieting, we take stock of what we are consuming, from media and noise to purchasing and eating and drinking, and we ask, “Is this how we want, or how God wants us, to live? Is this healthy for us? Is it numbing or lulling us to sleep instead of waking us up to life? How might changing the pattern and cutting back in some areas help us see with new eyes and hear with new ears?”

Almsgiving is an old-fashioned sounding word, but the reality behind it is as current as today's headlines. When we look around at the world in which we live, we begin to see the social inequality that is easy to miss. Many, perhaps most, have far less than we do, and sharing some of what we have only makes sense in light of the way we have been graciously loved. The more directly that we can do that sharing – with our time rather than with just our money – the better.

Prayer, Fasting and Almsgiving give us plenty to do this LENT.

何神父的話

渡過一個有意義的四旬期 - 祈禱、守齋和 施與他人

在祈禱中我們向天主打開心窗，我們不應只要求我們認為自己需要的東西，但卻要聆聽天主在那裏，聆聽祂要我們怎樣地生活。當然，若我們每天不花點時間和精神去調節自我，又怎能注意到天主呢？祈禱並不只得一個方式，恐怕那些方法多如相信天主的教徒。耶穌很清楚地教導門徒如何去祈禱：簡單是最好的，並應有着一顆澄明和開放的心。

在守齋方面，就如節食般，我們計算着自己所消耗了的一切，從媒體、噪音，到購買的物品和飲食，然後我們便問自己：「這是我想，或是天主想要我過的生活嗎？這樣生活為我們是健康嗎？這樣是讓人麻木、使人昏睡，或是令人醒悟呢？我們可作些甚麼改變去幫助自己用新的眼光和新的聽覺去留意身邊的事物？」

施捨他人好像是很陳舊的用語，但事實上它與今天的頭條新聞一樣的新穎。我們放眼看這世界，便會察覺一些容易被人忽略的社會不公平現象，有大多數的人比我們所擁有的要少。當我們有着這樣的幸福，和其他人分享我們所有的，也有其道理。若我們可利用自己的時間直接幫助他人，那比只用金錢還要好。

祈禱、守齋和施與他人，都是我們在四旬期要多作的事。

《基督死》

汪嘉保

在四句期間，我想與各位教友分享清朝康熙皇帝為耶穌基督被釘十字架而寫的一首詩。透過這首詩，我們也可見到基督信仰在中國歷史上也有一定的聯繫。

「康熙為了紀念耶穌基督被釘死在十架上，曾寫了一首膾炙人口的七律，名曰《基督死》，又稱《康熙十字歌》，這是一篇體會基督受難的佳作。它告訴我們，康熙皇帝曾熟讀四福音書，他非常了解耶穌被釘前夕受審經過；承認十字架之血是“百丈恩流”，特別領受耶穌在十架上說的話，故有“七言一畢萬靈啼”的感述。今將《基督死》原文抄錄於下，以饗眾弟兄姊妹：

功成十字血成溪，百丈恩流分自西。
身列四衙半夜路，徒方三背兩番雞。
五千鞭撻寸膚裂，六尺懸垂二盜齊。
慘慟八垓驚九品，七言一畢萬靈啼。

康熙精古詩韻律，這首七律詩押韻嚴謹，雖只有八句五十六字，但卻將耶穌從被捕到殞命的主要情節描繪得淋漓盡致。奔放的詩句和整齊的韻律相結合，使人讀來鏗鏘有力，意味無窮。如果一面讀詩，一面默想基督苦難經歷中那些悲痛場面，必會歷歷在目，催人淚下。然而，滴水穿石，非一日之功。這巧妙的詩句，絕非輕易信手撚來，如沒有熟讀聖經，深刻理解耶穌釘死十架的意義，及勤操筆墨，反複推敲，素含深邃語言功底和豐富想象力是絕不會雕琢出如此佳美的詩句來。

另外，這首詩還有一個獨特有趣之處，就是他把一二三四五六七八九十百千萬和分寸尺寸四種度量全部巧妙地貫穿其內，顯得裏外和諧，縱橫呼應，毫無牽強之意。此詩熟讀之餘，趣味盎然，故不揣冒昧，試作粗淺分析，供弟兄姊妹欣賞納取。

這首詩開頭第一句“功成十字血成溪”，用開門見山的手法向人們揭示：頂天立地的救贖大功，乃是借著耶穌基督悲慘地釘死在十字

架上才得以完成。他在受難的過程中，從橄欖山祈禱通體血汗（路 22:44）到身懸十字架被長矛刺透肋旁所流出的血和水（若 19:34），確實可彙集而涓流。至於用“溪”字來做比喻，可以聯想“溪”緊聯於“泉”，那血就必然有噴湧之勢，分流之廣，聖潔之美，渴慕之衆，刺心之痛，功效之巨。

詩的第二句“百丈恩流分自西”告訴我們，因著救世工程的完成，正如救主耶穌他高深莫測不可估量的恩寵，才源源不斷地向四面八方流向人間，充滿宇宙的每個角落。萬民，當然也包括中國人民，賴著這恢復生命寶貴活泉，方可獲得救恩的分施和永生的希望。“分自西”指中國萬民救恩來自西域，耶穌釘死在西域的耶路撒冷，而我們中國在西域的東部。從作者角度談到“分”，那是對耶穌聖血的感恩，分明道出救恩輪到作者自己，乃至自己的國家。

第三句“身列四衙半夜路”，是指耶穌被捕後，先被押送到亞納斯府內，“因為亞納斯是本年作大司祭蓋法的岳父”（若 18:13），但他審問毫無結果，便把耶穌送到蓋法那裏去（若 18:24）。蓋法和那些司祭長、文士與百姓的尊長早就想謀殺耶穌（路 19:47，22:2），但因為“沒有殺人的權柄”（若 18:31），等到凌晨，又把耶穌送進比拉多總督衙內（若 18:28）。比拉多見事情棘手，為了推卸責任，便又來個一退六二五，將耶穌轉送到黑落德王那裏（路 23:7）。

黑落德聽說耶穌顯過許多神迹，早就想看看他，如今一見，便仔細地盤問起來。但耶穌對待他這個衣冠禽獸的態度卻始終是一言不發，黑落德無可奈何，只好又把耶穌送回比拉多那裏（路 23:8-12）。如此推來送去的折騰，耶穌不得不用半夜的工夫跟著惡衆跑冤枉路，預表世界黑暗如夜，耶穌來得正是時候。

“徒方三背兩番雞”是詩的第四句，門徒四處逃散（谷 14:50），唯獨伯多祿暗隨耶穌

後面，進入大司祭蓋法庭院，想看個究竟（瑪 26:58）。但因為“心神固然切願，但肉身卻軟弱。”（谷 14:38）僅在幾個僕人和使女的詢問下，竟接二連三地發咒起誓否認自己是主耶穌的門徒。這應驗了耶穌在受難前對他的預言“雞叫二遍以前，你要三次不認我”（谷 14:66-72）。此句引入雞的叫聲，實在妙哉，盡管人的軟弱，背逆耶穌的旨意，但他仍深愛世人，用雞的叫聲，把光明帶給人們。第五句“五千鞭撻寸膚裂”的句首，作者巧妙地用“五”開始。比拉多明知耶穌無罪（若 19:4），但卻懼於惡眾的恐嚇：“你若釋放這個人，就不是凱撒的忠臣。”（若 19:12）他生怕丟掉自己的烏紗帽，妄圖用鞭打耶穌來討好民衆。（路 23:13-16）

根據傳說，耶穌在比拉多衙門內被盡扯其衣，鞭責五千有餘，全體剝傷，血流不止，其痛苦之狀慘不忍睹，實難用筆墨描述。史料考證，當時羅馬式的皮鞭乃是一杆多頭，而每條皮革制成的繩頭上還嵌有一些鉛丸和骨制尖金鈎，一鞭打下，便有數根繩落身，血肉橫飛，使人無法忍受，故“五千鞭撻寸膚裂”確是真實之詞。再者，“寸膚裂”不僅表明耶穌聖身遍體鱗傷，而且更有“肉爛三分”之甚。和第五句一樣，第六句“六尺懸垂二盜齊”也用“六”開始。耶穌聖軀釘在十架上之後，惡眾便把十架豎立起來，將耶穌身體舉離地面六尺以上，引人注目。與耶穌同釘的還有兩個罪大惡極的強盜，一個在左，一個在右，是惡人們精心策劃故意這樣做的，爲了羞辱耶穌，將他置身於盜賊匪類之間，與歹徒並列，讓來來往往的惡眾觀看恥笑。與耶穌同釘的左邊盜賊，也竟然口出惡言凌辱耶穌。（瑪 27:38-44，路 23:29）

詩的最後兩句“慘慟八垓驚九品，七言一畢萬靈啼”。說明耶穌的奇苦冤難震驚了八方官民之衆。當時的猶太民衆，雖麻木不仁，漠然視之，但所有敬慕耶穌基督的人、門徒、已

睡的聖人和天使，都深知救主聖死的偉大意義，這關係著普世萬民的生死禍福。“萬靈啼”即道出耶穌的死將換取萬人得救的時刻已真正到來。

耶穌懸在十架上，前後說了七段話。其一，是爲釘他的人祈求，求天父寬赦：“父啊，寬赦他們罷！因爲他們不知道他們做的是甚麼。”（路 23:34）其二，是憐憫安慰右邊盜賊：“我實在告訴你：今天你就要與我一同在樂園裏。”（路 23:43）其三，當愛徒若望的面，對他母親說：“女人，看，你的兒子！”又對若望說：“看，你的母親！”（若 19:26-27）其四，是高聲呼求天父：“我的天主，我的天主！你爲甚麼捨棄了我？”（瑪 27:46，谷 15:34）其五，是渴望人類歸向天父：“我渴。”（若 19:28）其六，是再一次大聲呼求天父：“父啊，我把我的靈魂交托在你手中。”（路 23:46）其七，是向人類宣布救世大功已告成：“完成了！”（若 19:30）十字架七言散見於四福音：瑪竇福音、馬爾谷音各記一段，但內容相同；路加福音、若望福音各記三段，合起來共七段。

耶穌七言一畢，便低頭氣絕。其時天顯異象：太陽失光，地動山搖，磐石崩裂，墳墓自開，殿裏的幔子從上到下裂爲兩半，已睡的聖徒也從墳墓裏出來，進入聖城，向許多人顯現（瑪 27:51，路 23:44-45）。無論有靈無靈之物，都顯得異常哀痛，證明吾主耶穌乃天父真神的兒子。」

來源：天主教在綫

<http://www.rbw.org.cn/article.aspx?i=BpF&pg=17&lang=f>

A Poem about the Death of Jesus Christ

Gabriel Wong

I would like to share this Chinese article with you during the Season of Lent. The article is a memorial poem written by Kangxi Emperor of the Qing Dynasty, in remembering the crucifixion of our Lord Jesus Christ. This showed a linkage of Chinese history connecting to our faith in Christ.

Here is a summary of the article:

In the memory of the crucifixion of Jesus Christ, Kangxi Emperor of the Qing Dynasty wrote a poem named "The Death of Jesus Christ". The poem was written in the classical Chinese poetry form. It was in an eight-line regulated verse form, and each line was made up of seven characters. So Kangxi Emperor used 56 Chinese words to describe the Passion of Christ. One could really visualize the whole happening of the death of Jesus from this poem. We could see that Kangxi Emperor was very familiar with the four Gospels in the Bible, or he would not be able to write such an impressive poem.

The first line described Jesus finished His salvation by being crucified, and the blood that He shed could form a creek. That was from the moment Jesus prayed so fervently that His sweat became like drops of blood falling on the ground (Luke 22:44), to the time a soldier thrust his lance into Jesus' side, and immediately blood and water flowed out (John 19:34). It was heartbreaking to see how Jesus died.

The second line described that because of the salvation, people in China could have the chance to experience God's grace and the hope of eternal life.

The third line described after Jesus was arrested, He was brought to four places for judgment, including the places of Annas (John 18:13), Caiaphas the high priest (John 18:24), Pilate (John 18:28) and Herod (Luke 23:7). He was being tortured the whole night.

The fourth line stated that all the disciples left Jesus and fled (Mark 14: 50), and Peter followed Him to the place of Caiaphas. However, he denied Jesus three times in front of the high priest's maids and the bystanders before the cock crowed the second time, as what Jesus had told him before (Mark 14:66-72).

The fifth line described Jesus was scourged for 5000 times and every inch of the skin was cracked.

This was probably not an exaggeration, as the soldiers used a kind of scourge to flog Him brutally, under the order of Pilate (Luke 23:13-16).

The sixth line stated that Jesus was crucified with two other criminals, one on His left and one on His right. They did this to humiliate Jesus, even the criminal on His left also reviled Him (Matthew 27:38-44, Luke 23:29).

The seventh line described how tragic and shocking was Jesus' death. Though there were people who wanted to sentence Jesus to death, the people who admired Him, His disciples, and the many saints who had fallen asleep all knew the meaning of His death was to save us.

The last line described everyone/everything cried after Jesus finished the seven sayings on the cross. The seven sayings were:

1. "Father, forgive them, they know not what they do." (Luke 23:34)
2. "Amen, I say to you, today you will be with me in Paradise." (Luke 23:43)
3. "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." (John 19:26-27)
4. "My God, my God, why have you forsaken me?" (Matthew 27:46; Mark 15:34)
5. "I thirst." (John 19:28)
6. "Father, into your hands I commend my spirit." (Luke 23:46)
7. "It is finished." (John 19:30)

After these sayings, Jesus bowed His head and breathed His last. During that time darkness came over the whole land because of the eclipse of the sun. The veil of the temple was torn down in the middle. The earth quaked, rocks were split, tombs were opened, and the bodies of many saints who had fallen asleep were raised. (Matthew 27:51; Luke 23:44-45) Everyone was painful to see the death of Jesus. The poem concluded that Jesus was truly the Son of God.

Source:

<http://www.rbw.org.cn/article.aspx?i=BpF&pg=17&langu=f>

My Afterthoughts after a Half-Day Evangelization

Jenny Yu

I went to the Chinese New Year Celebration that was organized by Chinese New Year Culture Association in February. It was held at Hiram Johnson High School, and I once again worked as a volunteer at the booth of Sacramento Chinese Catholic Community. This was also a good chance for us to evangelize! During those few hours, many people stopped by. There were a few people who impressed me a lot, there were people who asked about questions on Catholic Church or our faith. Some of those questions were frequently asked, and they were worth to think about and discussed. I just wondered how I should provide good answers for the same questions that were asked by different people.

1. What is the difference between the Catholic Church and the Protestant Church? (I would simply talk about the formation and the history of Church, talked about the Bible and the system of Church.)
2. Why did religion bring horrible and continuous wars to the world? (It was never a truth that religion would bring us wars.)
3. Who was the greatest missionary in China? (The first one that I could think of was Matteo Ricci, and the booth in front of us was selling calendars with "Horse" painting by Giuseppe Castiglione. They both were famous Jesuit missionaries who came to China for missionary activities.) Oh no, did he ask about Chinese missionary?!

I would like to talk about two persons whom I remembered the most. The first one was a follower of Falun Gong, he was a polite foreigner who could speak very good Mandarin. He was surprised by the fact that Catholic churches and parishioners were all over the

world! The second one was an old man who loved listening to the teachings in the Bible. He attended classes that were organized by some Christian communities very often. He was also eager to hear how we talked about the Bible. He even left us his contact information and emphasized that he would like to attend Bible study.

I also visited several booths there, one of them sold orchids, one promoted healthcare insurance, one was from California Department of Fish and Wildlife, and there was one from a geriatric service center. I tried to understand their organizations, as well as introduced myself. They were very friendly and very willing to listen and talked. Several of them were from different branches of the Protestant Church, I mentioned to them that we were all Christians, but they were hesitated, it seemed that they were not so sure to agree with the meaning of Christianity and Christian.

I once asked the parishioners that what was the good point of Catholic Church. Someone answered me that Catholic Church was more tolerant and forgiving, which I believed in it! Catholic Church in Taiwan had conversations with other religions, they even organized charity events together. The question that I really hoped we could ask was: "What is the similarity between the Catholic Church and the Protestant Church?", rather than to ask about the difference. I recently read some news about the Middle East, though they were at war, people with different religions and races posted on the Internet about their love towards their enemies and resolved the crisis! I believed our faith in our religion would finally bring us peace.

Wish the Kingdom of God is here, Amen!

Support our Syrian Neighbors

Alex Wan

Jesus once said, ‘The second [commandment] is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these” (Mark 12:31). Thus, he calls on all of us to love one another and open our hearts. One of the best ways to show our love is to help others, especially those who are in need. That is why I am running a 5K to raise money for Syrian refugee mothers. They are our neighbors as well as our brothers and sisters.

We should support them, especially since they have been through incredible difficulties and tremendous suffering. Many of them have lost their husbands and have been forced to flee from Syria to neighboring countries. According to UNHCR, there are over 2.4 million Syrian refugees and the number of refugees continues to rise every day.¹ Moreover, their living conditions are quite dire and many are living in poverty.² Thus, they are in great need of humanitarian assistance.

My brothers and sisters, I urge you to assist our Syrian neighbors by donating to my 5K run for Syrian refugee mothers. I will be running on

¹ UNHCR. “Syria Regional Refugee Response.” UNHCR. March 1, 2014.

<http://data.unhcr.org/syrianrefugees/regional.php>

² Lee Harper, Paddy Allen, and Christine Oliver.

“Syria’s refugee children forced into work by poverty and family breakdown - interactive,” The Guardian. November 18, 2013.

<http://www.theguardian.com/global-development/interactive/2013/nov/29/syria-refugee-children-forced-work-interactive>

April 6, 2014 during the Running of The Elk, an annual race in Elk Grove, California. All of the funds raised through my run will be used to help Syrian refugee mothers through NuDay Syria’s Social Business program.

NuDay Syria is a non-profit organization based in New England and, through its social business program, it supports Syrian women breadwinners by encouraging them to knit and make homemade goods. These goods are then sold and proceeds will be used to help Syrian mothers support their families. It’s a great program and truly empowering. Thus, your donation will have a significant impact and will be a great way to show your love for our Syrian neighbors. God bless you and let us all implement Jesus’ teachings of love in our lives.

- You can donate to my run here:
<http://www.gofundme.com/Alexs5k4Syria>
- Here is a video of NuDay’s social business program in action:
<http://www.youtube.com/watch?v=PzCqKFpB9rI>
- Here is a sweater knit by one of the program’s participants:
<http://www.etsy.com/listing/174688547/red-cardigan-sweater-pants-set-with>

**“Open your mouth, judge justly,
defend the needy and the poor!”
-Proverbs 31:9**

支持在敘利亞的近人

溫旭輝

耶穌曾說過：「第二條(誠命)是：『你應當愛近人如你自己。』再沒有別的誠命比這兩條更大的了。」(谷 12：31)因此，祂希望我們能打開心窗並彼此愛護。其中一個表示我們的愛的方法便是幫助他人，尤其是有需要的人。所以我參加了一個為敘利亞難民的母親籌款的五公里慈善賽跑活動。因他們是我們的近人和兄弟姊妹。

我們應當給予他們支持，因為他們經歷了使人難以置信的困難，以及巨大的痛苦。他們很多人也失去了丈夫，被迫由敘利亞逃到鄰近的國家。根據聯合國難民署的統計，現約有二百四十萬名敘利亞難民，而數字也每日上升。此外，他們的居住環境亦很差，很多人活在貧窮中。所以他們極需要人道主義援助。

各位兄弟姊妹，我呼籲你們幫助在敘利亞的近人，你可捐助我今次為敘利亞難民的母親們籌款而參加的五公里慈善賽跑活動。我將於二零一四年四月六日參加在加州 Elk Grove 市舉行的一年一度 Running of the Elk 賽跑活動。我將所有籌得的善款透過團體 NuDay Syria 的社會買賣計劃來協助那些敘利亞難民的母親。

NuDay Syria 是一個非牟利團體，它的總部設在新英格蘭。它們有一項社會買賣計劃，鼓勵很多需要養家的敘利亞婦女編織及自製物品。這些物品售賣後的收入，會用於協助敘利亞母親們供養家庭。這是一個很好並令他們更自主的計劃。因

此，你的捐助將會帶來顯著的影響力，這也是向在敘利亞的近人表現對他們的愛的其一途徑。願天主保佑你，讓我們一同在生活中實踐耶穌對我們所教導的愛的教誨。

- 你可透過這裏捐助我的慈善賽跑：
<http://www.gofundme.com/Alexs5k4Syria>
- 這段影片是關於 NuDay 社會買賣計劃的運作：
<http://www.youtube.com/watch?v=PzCqKFpB9rI>
- 這是一件由計劃的其中一位參加者所手編的毛衣：
<http://www.etsy.com/listing/174688547/red-cardigan-sweater-pants-set-with>

「你應開口秉公行審，應為貧苦弱小辯護。」-箴言 31：9



會務報告 Announcement

1. Our next business meeting will be held March 23, 2014 (Sun) at 1:00 pm at the Our Lady of Grace Parish meeting room in West Sacramento. All are welcome to attend.
 下一次事務會議將於三月二十三日(星期日)下午一時在西沙加緬度聖母聖寵堂的會議室舉行。歡迎各位踴躍參加。
2. During the season of Lent, we will have Stations of the Cross every Sunday prior to our Mass, starting March 9 through April 13 at 2:30 pm. Please come earlier before Mass to join us.
 四旬期間，由三月九日開始至四月十三日，我們會於彌撒前下午二時半舉行拜苦路。敬請各教友前來大教堂一同參加。
3. Our community will try to have a booth at the annual Asian Pacific Spring Festival held on Saturday, May 10, 2014 from 11:00 am to 5:00 pm located in the town of Locke on Main Street. The festival celebrates Asian Pacific Heritage Month with lion dance, food, music, origami, Chinese calligraphy, martial arts demonstration, Taiko drums, cultural displays, arts & crafts, community exhibits, raffle and more. Stay tuned for more information.
 我們團體已申請了在樂居春季文化藝術節中設立攤位。這個活動將於五月十日(星期六)，上午十一時至下午五時，在樂居鎮的大街舉行。是次的藝術節是為了慶祝亞太裔傳統月，當中節目包括舞獅、食物品嚐、音樂、摺紙和中國書法表演，更有武術示範、太鼓表演、各種文化展覽，美術及手工藝、關於該社區的展覽及抽獎等等。請繼續留意此活動的詳情。
4. Adult Bible study will be held once every month. For details, please contact Oliver Wan (916-205-2105) or Jenny Yu (707-592-9133).
 成人查經班會於每月舉行一次。詳情請聯絡溫悅民(916-205-2105) 或于菊芬(707-592-9133)。
5. A reminder to everyone to contribute to our second collection every first Sunday of every month to feed the hungry through the organization Feeding America.
 再次提提大家我們每月第一主日也會收集第二次奉獻，以捐助慈善團體 Feeding America。
6. A reminder to everyone to contribute to our second collection every third Sunday of every month to the ONE campaign, which will help the Diocese of Sacramento raise \$50 million for needed programs within the Diocese and it's parishes.
 在此提提大家我們每月第三主日也會收集第二次奉獻，用以捐助沙加緬度教區的「壹」運動，以期籌集五千萬元用於教區有需要的項目上。
7. Our Community newsletter publishes every two months. If you have any stories, topics, personal experience that you would like to share with our Community, we invite you to submit paragraphs or articles to us. Feel free to contact our editor Winnie Chan (916-747-9486) for submission of articles or questions.
 團體的教友通訊是每兩個月印製一次。若你有任何故事、感想或個人經歷想和大家分享，歡迎作出投稿。如有關於投稿或其他問題，請聯絡陳穎怡(916-747-9486)。
8. As a reminder, Father Ho is offering the Sacrament of Reconciliation at the Cathedral on the first Sunday of every month before Mass, from 2:30 pm to 2:50 pm.
 再次提提大家何神父會於每月第一個主日替大家辦修和聖事，時間為彌撒前二時半至二時五十分。
9. Save the date calendar.
 以下是團體將舉行之活動，希望大家能預留時間參加！

ACTIVITY 活動	DATE 日期	VENUE 地點
野餐 Picnic	六月二十一日(星期六) 上午十一時半至下午三時 6/21/2014 (Sat) 11:30am – 3pm	威廉公園第二十、二十一和二十二區 William Lank Park Area 20, 21 & 22
年度避靜 Annual Retreat	八月十六日(星期六) 上午九時至下午八時 8/16/2014 (Sat) 9am – 8pm	基督君王避靜中心 Christ the King Passionist Retreat Center