

教友通訊

Newsletter

March/April 2017 三月/四月



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
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Sacramento, CA 95814

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Words from Fr. Nicholas Ho

LENT

The season of Lent started on Ash Wednesday (March 1st 2017) and will end on Holy Saturday evening (April 15th 2017). Lent is a journey where we reflect on God's salvation plan to bring His people from darkness into light and how we respond to His call to holiness and conversion of heart.

Most Catholics will probably say that they are giving up a favorite food or pastime. Giving up something for Lent is great as it fosters self-discipline and tempers our desire. It is a form of fasting and penance, and it promotes spiritual growth. Perhaps this year, let us think about the possibility of doing more to increase our knowledge of faith, strengthen our spiritual life or perform special acts of mercy and kindness at home, at work, in our Faith Community and in our neighborhood.

Let us attempt these:

- + Slow Down - Set aside 10 minutes each Lenten day for silent prayer or meditation. It will revitalize your body and spirit.
- + Read a good spiritual book.
- + Be Kind - Go out of your way to do something nice for someone else every day.
- + Pray - especially for people you do not like and people who do not like you.
- + Tune out - Turn off the television and put away your smart phone and spend quality time talking with family members and friends.
- + Check out Charitable Organizations - pick one and help by sending money, clothing, or supplies to it.

May you be blessed with the graces God wishes to fill you. We pray that all will have a meaningful Lent filled with Spiritual growth.

何神父的話

四旬期

四旬期由聖灰星期三(二零一七年三月一日)開始,在復活節前夕(二零一七年四月十五日)結束。四旬期是一個旅程,它讓我們反省天主的救世計劃,祂如何帶領祂的子民由黑暗到光明,以及我們如何回應祂那聖潔的召叫和心靈的皈依。

很多天主教徒可能說會放棄自己喜愛的食物或消遣。在四旬期間放棄一些事情是好的,因為這可培養出自律及減低我們的渴望。這是一種守齋和補贖的方式,可以促進心靈的成長。或許在這一年,讓我們再想想多些可以做的事情,好使我們能增加對信仰的知識,加強我們心靈的生活,或在家庭、工作地方、信仰團體及鄰舍中做些慈悲和仁慈的特別行動。

讓我們嘗試做這些:

- + 慢下來-在四旬期中的每天用十分鐘的時間默禱或冥想。這會使你的身體及心靈恢復生氣。
- + 閱讀一本好的靈性書籍。
- + 要仁慈-每天也為別人做些好事。
- + 祈禱-特別為自己不喜歡的人,或不喜歡你的人。
- + 調整-關掉電視和放下智能電話,花些有質量的時間與家人和朋友談話。
- + 查看慈善機構-選擇一間來幫助,可以捐款、捐衣服或日用品。

願天主的恩寵充滿你。我們祈求大家有一個有意義,並充滿心靈成長的四旬期。

教宗 2017 年四旬期文告：我們遇到的每個人都是一份恩典

聖座新聞室 2 月 7 日上午公布並介紹了教宗方濟各 2017 年四旬期文告，主題是：“聖言是一份恩典；他人是一份恩典”。教宗指出，我們遇到的每個人都是一份恩典，都應受到“款待、尊重和愛護”。教宗也期勉基督徒聽從天主聖言，祂是激勵人內心皈依的強大力量，將人重新引向天主。

今年四旬期將於 3 月 1 日聖灰瞻禮開始，教宗的文告以《路加福音》關於富翁與拉匝祿的比喻為核心（路十六 19-31）。拉匝祿不是一個沒有名字的人，而是一名有個人經歷，我們所熟知且具有面容的人物。這樣的人是一份“恩典”，一份“無價之寶”，一個“天主所喜愛和記得的人”，儘管他遭到“人的拒絕”。

教宗繼續表示，我們與別人的正確關係在於“以感恩之情承認他的價值”。那個躺臥在富翁門前的窮人並非“惹人討厭”的人，他號召我們“懺悔和改變生活”，“向他人敞開我們的心門”，因為每一個人都是一份恩典，“無論他是我們的近人還是陌生的窮人”。有鑒於此，四旬期是一個“有利時機”，幫助我們“向每個需要幫助的人”敞開大門，“在他身上認出基督的面容”。

教宗提醒道，“我們每一個人”在自己生命旅程中都會遇到需要幫助的人。“我們遇到的每個生命都是一份恩典，應受到款待、尊重和愛護”。天主聖言幫助我們“開啟心目”，“接納和愛護生命，在生命脆弱時更是如此”。

關於比喻中的富翁，福音凸顯了矛盾的一面。這富翁雖然沒有名字，但我們從他的富有、奢華無度，卻能了解到罪惡使他變得多么盲目啊！的確，從富翁身上我們隱約看到“罪惡的腐敗”恰恰體現在貪戀錢財、虛榮和驕傲上。教宗引用保祿宗徒的話，指出

“貪愛錢財乃萬惡的根源”（弟前六 10）， “腐敗的主因”，以及“嫉妒、爭吵及猜疑”的禍首。

教宗解釋道，錢財能“宰制我們，因此成為暴虐的偶像”。錢財本應成為我們“行善和關懷他人的工具”，但它卻“驅使我們和整個世界”臣服於自私的邏輯，“不讓愛發揮作用，也阻礙和平”。

此外，這富翁除了貪婪外，也喜好外表的虛榮，以此遮掩“內心的空虛”。他的生活成了“外在、膚淺及短暫生命的俘虜”。這種道德敗壞導致的驕傲使這富翁忘記自己“只是一個凡人”，卻因貪愛財物而腐敗，只看到自己卻看不到周圍的人。可見，貪戀錢財是一種盲症；這富翁“看不到”那個飢餓、滿身瘡痍並躺在那裡受屈辱的窮人。

教宗強調，拉匝祿在死後才得到一種真實的公平，善彌補了他一生遭受的惡。對所有基督徒而言，這個比喻所傳達的訊息很明確：富翁的真正問題，“他的惡的根源”在於“不聆聽天主聖言”，這導致他“不再愛”上主和“漠視近人”。天主聖言是一種“強大的力量”，激勵人在內心皈依，“重新將人引向天主”。誰若向天主的恩典關閉心靈，便也向弟兄這個恩典關閉心靈。

因此，四旬期也是我們藉著聖言、聖事和近人與生活的基督再次相遇的有利時期，同時走上一條“真正皈依的道路，重新發現天主聖言的恩典，使我們從罪惡中得到淨化，在需要幫助的弟兄姐妹身上服事基督”。

教宗最後勉勵眾基督徒，依靠教會提供的“成聖途徑”，即守齋、祈禱和行哀矜，在心靈上得到更新；同時也要積極參加在全世界發起的四旬期運動，“在人類大家庭中增進相遇文化”。

資料來源：<http://zht.radiovaticana.va/>

Pope's Lenten Message: The World is a Gift. Other Persons are a Gift.

Dear Brothers and Sisters,

Lent is a new beginning, a path leading to the certain goal of Easter, Christ's victory over death. This season urgently calls us to conversion. Christians are asked to return to God "with all their hearts" (Joel 2:12), to refuse to settle for mediocrity and to grow in friendship with the Lord. Jesus is the faithful friend who never abandons us. Even when we sin, he patiently awaits our return; by that patient expectation, he shows us his readiness to forgive (cf. Homily, 8 January 2016).

Lent is a favorable season for deepening our spiritual life through the means of sanctification offered us by the Church: fasting, prayer and almsgiving. At the basis of everything is the word of God, which during this season we are invited to hear and ponder more deeply. I would now like to consider the parable of the rich man and Lazarus (cf. Lk 16:19-31). Let us find inspiration in this meaningful story, for it provides a key to understanding what we need to do in order to attain true happiness and eternal life. It exhorts us to sincere conversion.

The other person is a gift

The parable begins by presenting its two main characters. The poor man is described in greater detail: he is wretched and lacks the strength even to stand. Lying before the door of the rich man, he fed on the crumbs falling from his table. His body is full of sores and dogs come to lick his wounds (cf. vv. 20-21). The picture is one of great misery; it portrays a man disgraced and pitiful.

The scene is even more dramatic if we consider that the poor man is called Lazarus: a name full of promise, which literally means "God helps". This character is not anonymous. His features are clearly delineated and he appears as an individual with his own story. While practically invisible to the rich man, we see and know him as someone familiar. He becomes a face, and as such, a gift, a priceless treasure, a human being whom God loves and cares for, despite his concrete condition as an outcast (cf. Homily, 8 January 2016).

Lazarus teaches us that other persons are a gift. A right relationship with people consists in gratefully recognizing their value. Even the poor person at the door of the rich is not a nuisance, but a summons to

conversion and to change. The parable first invites us to open the doors of our heart to others because each person is a gift, whether it be our neighbor or an anonymous pauper. Lent is a favorable season for opening the doors to all those in need and recognizing in them the face of Christ. Each of us meets people like this every day. Each life that we encounter is a gift deserving acceptance, respect and love. The word of God helps us to open our eyes to welcome and love life, especially when it is weak and vulnerable. But in order to do this, we have to take seriously what the Gospel tells us about the rich man.

Sin blinds us

The parable is unsparing in its description of the contradictions associated with the rich man (cf. v. 19). Unlike poor Lazarus, he does not have a name; he is simply called "a rich man". His opulence was seen in his extravagant and expensive robes. Purple cloth was even more precious than silver and gold, and was thus reserved to divinities (cf. Jer 10:9) and kings (cf. Jg 8:26), while fine linen gave one an almost sacred character. The man was clearly ostentatious about his wealth, and in the habit of displaying it daily: "He feasted sumptuously every day" (v. 19). In him we can catch a dramatic glimpse of the corruption of sin, which progresses in three successive stages: love of money, vanity and pride (cf. Homily, 20 September 2013).

The Apostle Paul tells us that "the love of money is the root of all evils" (1 Tim 6:10). It is the main cause of corruption and a source of envy, strife and suspicion. Money can come to dominate us, even to the point of becoming a tyrannical idol (cf. *Evangelium Gaudium*, 55). Instead of being an instrument at our service for doing good and showing solidarity towards others, money can chain us and the entire world to a selfish logic that leaves no room for love and hinders peace.

The parable then shows that the rich man's greed makes him vain. His personality finds expression in appearances, in showing others what he can do. But his appearance masks an interior emptiness. His life is a prisoner to outward appearances, to the most superficial and fleeting aspects of existence (cf. *ibid.*, 62).

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The lowest rung of this moral degradation is pride. The rich man dresses like a king and acts like a god, forgetting that he is merely mortal. For those corrupted by love of riches, nothing exists beyond their own ego. Those around them do not come into their line of sight. The result of attachment to money is a sort of blindness. The rich man does not see the poor man who is starving, hurting, lying at his door.

Looking at this character, we can understand why the Gospel so bluntly condemns the love of money: "No one can be the slave of two masters: he will either hate the first and love the second, or be attached to the first and despise the second. You cannot be the slave both of God and of money" (Mt 6:24).

The Word is a gift

The Gospel of the rich man and Lazarus helps us to make a good preparation for the approach of Easter. The liturgy of Ash Wednesday invites us to an experience quite similar to that of the rich man. When the priest imposes the ashes on our heads, he repeats the words: "Remember that you are dust, and to dust you shall return". As it turned out, the rich man and the poor man both died, and the greater part of the parable takes place in the afterlife. The two characters suddenly discover that "we brought nothing into the world, and we can take nothing out of it" (1 Tim 6:7).

We too see what happens in the afterlife. There the rich man speaks at length with Abraham, whom he calls "father" (Lk 16:24.27), as a sign that he belongs to God's people. This detail makes his life appear all the more contradictory, for until this moment there had been no mention of his relation to God. In fact, there was no place for God in his life. His only god was himself.

The rich man recognizes Lazarus only amid the torments of the afterlife. He wants the poor man to alleviate his suffering with a drop of water. What he asks of Lazarus is similar to what he could have done but never did. Abraham tells him: "During your life you had your fill of good things, just as Lazarus had his fill of bad. Now he is being comforted here while you are in agony" (v. 25). In the afterlife, a kind of fairness is restored and life's evils are balanced by good.

The parable goes on to offer a message for all Christians. The rich man asks Abraham to send

Lazarus to warn his brothers, who are still alive. But Abraham answers: "They have Moses and the prophets, let them listen to them" (v. 29). Countering the rich man's objections, he adds: "If they will not listen either to Moses or to the prophets, they will not be convinced even if someone should rise from the dead" (v. 31).

The rich man's real problem thus comes to the fore. At the root of all his ills was the failure to heed God's word. As a result, he no longer loved God and grew to despise his neighbor. The word of God is alive and powerful, capable of converting hearts and leading them back to God. When we close our heart to the gift of God's word, we end up closing our heart to the gift of our brothers and sisters.

Dear friends, Lent is the favorable season for renewing our encounter with Christ, living in his word, in the sacraments and in our neighbor. The Lord, who overcame the deceptions of the Tempter during the forty days in the desert, shows us the path we must take. May the Holy Spirit lead us on a true journey of conversion, so that we can rediscover the gift of God's word, be purified of the sin that blinds us, and serve Christ present in our brothers and sisters in need. I encourage all the faithful to express this spiritual renewal also by sharing in the Lenten Campaigns promoted by many Church organizations in different parts of the world, and thus to favor the culture of encounter in our one human family. Let us pray for one another so that, by sharing in the victory of Christ, we may open our doors to the weak and poor. Then we will be able to experience and share to the full the joy of Easter.

Resource: <http://en.radiovaticana.va/>

Lent+

Pray Fast Give

Growing closer to God through Lenten Fasting

Alex Wan

“All things came to be through him, and without him nothing came to be.” (John 1:3, NAB)

What does Lent mean to you? Lent is usually known as a time in which people give up something- such as a delicious food or a fun activity- for forty days. Lent is also known for fasting, especially in staying away from red meat on Fridays. However, focusing narrowly on fasting can cause us to forget about the main meaning of Lent. Indeed, the main goal of Lent is to grow closer to the Lord and serving Him.

Simply giving up a habit may not be adequate towards growing close to the Lord. For instance, refraining from eating candy can benefit your health, but might not strengthen your relationship with God. Specifically, you may focus on avoiding sweets- but not as much on increasing your faith and dependence on God. Of course, God wants you to be physically healthy, but He also wants you to boost your spiritual health too. Thus, we should use our fasting as a means towards growing closer to God.

Even the smallest steps in fasting can help us become close with the Lord. It does not need to be complex or difficult. For example, you can choose to fast by giving up some time in the day for the Lord. You can choose to give up just a few minutes of sleep in exchange for extra prayer time. Alternatively, you can reduce your entertainment time (i.e. watching videos on a smartphone) and use the time to pray the Rosary or read the Bible.

Moreover, fasting for the Lord doesn't only include giving up pleasurable habits or things. It can also involve reducing negative habits as well. I recently read an article (<http://www.dailyworld.com/story/opinion/2017/02/16/19-things-give-up-lent-arent-chocolate/98005614/>) by Monsignor Keith Derouen and he recommends reducing one's worries and fears during Lent. By doing this, we can learn to trust in God more and strengthen our faith.

In addition, during Lent, we can also focus our fasting on service. As mentioned in the verse above, everyone was created through Christ and He is in all of us. Therefore, by helping people in need, we are honoring our Lord and sharing His love. It is through this love that we grow close to Him.

There are many ways to serve through fasting. You can choose to not buy a cup of coffee during one morning a week- and donating that money to help the homeless. Also, you can also choose to sacrifice some free time- and use that time to pray or advocate for those in need. You can also give up just a few minutes to listen to a person in need and acknowledge their humanity. That will help us show compassion and share God's love with them.

Overall, there are many ways to fast in a way that helps you grow closer to God. Let us all be mindful of our Lord as we fast and take time to strengthen our bond with him. God bless you- and let us all strengthen our faith in God during this Lent and beyond.

「萬有是藉著祂而造成的；凡受造的，沒有一樣不是由祂而造成的。」-若 1:3

對你來說，四旬期有甚麼意義呢？四旬期通常被人認為是用四十天的時間放棄一些東西，例如是美味的食物或有趣的活動。四旬期內要守齋，尤其在星期五不吃紅肉。但是，狹隘地集中於守齋可能會令我們忘記四旬期的真正意義。的確，四旬期的真正目的是和天主更接近，並服務祂。

只是放棄一項習慣並不足夠讓我們更接近天主。例如，戒除吃糖果可以有益於健康，但這也許不會加強你和天主的關係。具體來說，你只專注於避開糖果，而不是增加你的信德和對天主的依賴。當然，天主希望你身體健康，但祂也希望你能增強心靈上的健康。因此，我們應利用守齋而和天主更加接近。

即使是最小守齋步驟也可幫助我們更加接近天主，而且不需要很複雜或困難的。例如，你選擇的守齋可以是在一天中給天主多一點時間。你可以選擇放棄數分鐘的睡眠而換取額外的時間來祈禱。或者，你可減少娛樂時間(例如，在智能電話看視頻)，並用這時間來唸玫瑰經或看聖經。

再者，守齋並不只是包括放棄自己喜愛的習慣或事物。它也可以包括減少

不良的習慣。我最近讀了一篇由 Keith Derouen 蒙席所寫的文章 (<http://www.dailyworld.com/story/opinion/2017/02/16/19-things-give-up-lent-arent-chocolate/98005614/>)，他建議大家在四旬期間減少憂慮和恐懼。這樣做，我們可學會更相信天主，並加強我們的信德。

此外，在四旬期間，我們可將自己的守齋集中於服務上。正如在這文章開首的聖經章節所提到，每人也是藉着基督而造成的，祂在我們所有人之中。因此，當幫助有需要的人之時，我們尊敬天主，也分享了祂的愛。因着這份愛，我們與天主更接近。

有很多方法是利用守齋作服務。你可選擇一星期中的一個早上不買咖啡，並將那些錢捐出幫助露宿者。另外，你可選擇犧牲一些空閒時間，利用它來祈禱或為有需要的人發聲。你也可以捨棄數分鐘時間，聆聽有需要的人，並承認他們為人的需要。這可幫助我們表達對他人的同情，和與他們分享天主的愛。

總括而言，有很多守齋的方法可以讓我們更接近天主。讓我們在守齋的時候記着上主，用些時間去加強和祂的聯繫。主佑大家，讓我們在四旬期及往後的日子都能增加對天主的信德。

會務報告 Announcement

1. 下一次事務會議將於三月十九日(星期日)彌撒後在聖體大教堂會議室舉行，歡迎大家踴躍參加。

Our next business meeting will be held March 19, 2017 (Sun) after Mass at the meeting room of Cathedral of the Blessed Sacrament. All are welcome to attend.

2. 四旬期間，由三月三日至四月七日，我們會於彌撒前下午二時半進行拜苦路。敬請各位教友前來一同參與。

During the season of Lent, we will have Stations of the Cross every Sunday prior to our Mass, starting March 3 through April 7 at 2:30 pm. Please come earlier before Mass to join us.

3. 成人查經班會於每月舉行一次，詳情請聯絡汪嘉保 (415-269-8397)。

Adult Bible study will be held once every month. For details, please contact Gabriel Wong (415-269-8397).

4. 我們每月第一主日會收集第二次奉獻，作為團體的經費籌募，謝謝大家不斷支持。

We will have our second collection on the first Sunday of every month for fund raising to our Community. Thank you for your continuous support.

5. 何神父會於每月第一個主日替大家辦理修和聖事，時間為彌撒前二時半至二時五十分。

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.

6. 請預留時間參加以下團體活動：

Save the date calendar:

ACTIVITY 活動	DATE 日期	VENUE 地點
野餐 Picnic	六月十日(星期六) 上午十一時半時 至下午三時 6/10/2017 (Sat) 11:30am – 3pm	威廉公園第九區 William Land Park Area 9
年度避靜 Annual Retreat	八月五日(星期六) 上午九時至下午 六時 8/5/2017 (Sat) 9am – 6pm	基督君王避靜中心 Christ the King Retreat Center in Citrus Heights