

教友通訊

Newsletter

March/April/May 2019 三月/四月/五月



Mass: Sundays 3:00 p.m.

**Priest: Fr. Nicholas Ho
415-727-7880**

地點：聖體大教堂

聯絡：溫悅民會長

**Place: Cathedral of the Blessed Sacrament
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Words from Fr. Nicholas Ho

New Life

Sunday, February 24th was the day that marked the completion of my 40th Ordination year: 1979 - 2019. As I prepared for the celebration of Holy Mass, I saw Mr. David Leatherby Sr accompanied by his Wife Sally and Son Alan, they walked into the hall of Our Lady of Grace School. Later, when the People of God filed up to receive Jesus in the Holy Eucharist, David Leatherby Sr was wheeled up. He reverently received Jesus, the Bread of Life. As he was wheeled off, I touched his clasped hands. After Mass I failed to see Alan and his Dad in the crowd. I asked Jaime, Alan's Daughter about his Dad. She told me that Alan had to rush David Leatherby to the hospital as he was not feeling well.

On Tuesday, February 26th, I visited David Leatherby at the Kaiser Hospital. David was cheerful, jovial and happy as he was surrounded by family and friends. On Monday, March 4th, I called Alan to inquire about David's health. I was shocked as Alan broke the news of the passing away of David, the night before. David has returned to His Lord and God.

The above should lead us to reflect:

Do you believe in death? I believe that it is part of life.

I believe that we are born to die,

To die that we may live more fully.

We are born to die a little each day,

To selfishness and to sin.

I believe we taste death in moments of loneliness and rejection,

In moments of sorrow and disappointments.

I believe that each day we are creating our own death,

By the way we live.

To those who believe in Christ,

Death is a gateway,

A gateway to eternal life.

何神父的話

新生

2月24日，禮拜日，是我聖職的第40年：1979年至2019年。當我準備開始聖彌撒時，我看到 David Leatherby 先生在他的妻子 Sally 和兒子 Alan 的陪同下走進了 Our Lady of Grace 的學校大廳。之後，當天主的子民在神聖的聖體聖事中接受耶穌的時候，Leatherby 先生被推上前。他虔誠地接受了生命之糧，耶穌。當他被推開時，我摸了摸他緊握的雙手。彌撒結束之後，我在人群中沒有看見 Alan 和他的父親。我向 Alan 的女兒 Jaime 詢問她的父親。她告訴我 Alan 不得不把 David Leatherby 緊急送去醫院，因為他身體不適。

2月26日，星期二，我去 Kaiser 醫院探望 David Leatherby。David 被家人和朋友圍繞，顯得開朗而快樂。3月4日，星期一，我打電話給 Alan 詢問 David 的健康狀況。他告訴我，前一天晚上，David 回到了他的神、他的天主身邊。我被這個消息震驚了。

以上應該引導我們反思：

你相信死亡嗎？我相信死亡是生活的一部分。

我相信我們生來就會死，

而為了面對死亡，我們必須活得充實。

我們活著的每一日，亦是離死亡更近的每一日，

——因為我們的自私與罪惡。

我相信我們對死亡的品嚐總是在孤獨與抗拒中，在悲傷和失望中。

我相信每天我們都在創造自己的死亡，

以我們生活的方式。

對那些相信基督的人來說，

死亡是一個門，

通往永生的門。

教宗方濟各 2019 年 3 月 6 日要理講授：祢的國來臨

當我們向“我們的父親”祈禱時，我們向天主提出的第二個要求是“祢的國來臨”（瑪竇福音 6:10）。在向祂的聖化的名字祈禱之後，祈禱者表達對祂的王國很快降臨的期望。這期望可以說是從基督耶穌的心中流出的，因為當祂最初在加利利講道時，祂說：「時期已滿，天主的國臨近了，你們悔改，信從福音罷！」，（馬爾谷福音 1:15）。這些話絕不是威脅。相反，它們是一種幸福的宣言，一種快樂的信息。耶穌不想通過傳播對天主即將來臨的審判的恐懼或對所犯錯誤的內疚感來迫使人們悔改。耶穌不是在勸人改變宗教信仰：祂只是如實稱說。祂帶來的是救恩的好消息，並且從這開始，祂呼籲我們轉變。我們每個人都被邀請相信「福音」：祂將神的權柄接近祂的孩子們。是的，這就是福音：天主的權柄接近了祂的孩子們。耶穌宣布這奇妙的恩典：主、天上的父，祂愛我們，祂與我們親近，祂教導我們走在聖潔的道路上。

許多積極的跡象表明，祂的王國即將到來。耶穌工作始於對病人與罪人的照顧。他在身體上與精神上照顧被社會排斥的人，如麻風病人。他亦照顧被所有人鄙視的罪人，以及雖假裝公正卻實際上犯有更大的罪的人。耶穌稱他們為甚麼？「偽君子。」耶穌親自指出上帝的王國降臨的跡象：「瞎子看見，癩子行走，癩病人得了潔淨，聾子聽見，死人復活，窮苦人得了喜訊。」（瑪竇福音 11：5）。

“祢的國來臨”，基督徒在祈禱“我們的父親”時不斷重複。耶穌來了；但世界依舊充斥著罪惡，充斥著戰爭與剝削，這世界上滿是受苦的人，以及不願和解或寬恕的人。一個典型的例子是兒童販賣。所有這些事實似乎都指向：基督的勝利尚未實現。不論男女，許多人仍舊緊閉心扉。最重要的是，在這些情況下，“我們的父親”的第二個要求出現在基督徒的口中：“祢的國來臨！”，就像在說：“我們需要祢，父親！我們需要祢，耶穌。主啊，我們需要祢，無處不在，永遠在我們中間！”“你的國來臨，願祢在我們中間”。

有時，我們問自己：為什麼王國還沒降臨？耶穌喜歡用比喻來談論祂的勝利。例如，祂說天主的王國類似於雜草和優質小麥共同生長的田地：最大的錯

誤就是立即進行干預，將我們認為是侵入性雜草的東西從世界上拔除。主不像我們。主很有耐心。這個王國在世界上建立不是通過暴力：溫柔是它的傳播手段（參閱瑪竇福音 13：24-30）。

毋庸置疑的，天主的國度擁有偉大的、最為偉大的力量——但不是世俗意義上的那種。這就是為什麼它似乎永遠不在世界上佔絕對多數。它就像麵粉揉成麵粉一樣：它顯然已經消失了，但卻是麵團發酵的原因（參閱瑪竇福音 13:33）。或者它就像芥菜種子，如此小，幾乎看不見，然而，它在其中攜帶著大自然最具爆發力的力量，一旦完全成長，它就成為花園中最大的樹（參閱瑪竇福音 13：31-32）。

在天主王國的這個“命運”中，我們可以感受到耶穌生命的基調。祂對同時代的人來說也是一個虛弱的標誌；祂甚至不為官方的史學家所知。祂形容自己是在地上死去的“小麥粒”，但只有這樣才能承受“許多果實”（參閱若望福音 12:24）。種子的象徵是雄辯的。有一天，一個農民在地上種植它（一種類似於埋葬的姿勢），然後，如果祂“應該睡覺和日夜崛起，種子應該發芽和成長，祂不知道怎麼樣”（馬爾谷福音 4:27）。發芽的種子更多是天主的工作而不是種下它的人（參閱馬爾谷福音 4:27）。天主總是先於我們一步，不斷地創造驚喜。感謝主，耶穌受難節之夜後是復活的曙光，用希望照亮整個世界。

“祢的國來臨！”讓我們在自己的罪惡與缺點中播撒這話語。讓我們把這話語告訴那些被生活擊垮人、那些感受到仇恨遠多於愛的人、那些渾渾噩噩而不知所以的人。讓我們這話語告訴為正義而戰鬥的人、歷史上的所有烈士、以及那些絕望地相信邪惡永遠會主宰世界而不知為何戰鬥的人。然後，我們將感受到對“天主經”的禱文。它會無數次地重複那些希望的話語，就是聖靈密封所有聖經的同一句話：“是的，我即將到來”：這是主的回答：“我即將到來”。阿門。主的教會回應說：“來吧，主啊，耶穌”（參閱宗徒大事錄 2:20）。“祢的國來臨”就像說“來主耶穌”。耶穌說：“我快到了”。耶穌以祂的方式來，但每天都來。我們相信這一點。當我們念天主經時，我們總是說：“祢的國來臨”，為了感受到祂在心裡說：“是的，是的，我來了，我很快就會來”。謝謝！

資料來源: <http://zht.radiovaticana.va>

Pope's March 6, 2019 Message: Thy Kingdom Come

Dear Brothers and Sisters, Good morning!

When we pray the “Our Father”, the second request we address to God is “Thy kingdom come” (Mt 6:10). After praying for the sanctification of his name, the believer expresses the desire that His Kingdom may come soon. This desire poured forth, so to speak, from the very heart of Christ who began preaching in Galilee by proclaiming: “The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel”, (Mk 1:15). These words are in no way a threat. On the contrary, they are a blessed proclamation, a joyful message. Jesus does not want to press people to convert by sowing fear of God’s imminent judgment or a sense of guilt for the wrongdoing committed. Jesus does not proselytize: he simply proclaims. Rather, what he brings is the Good News of salvation, and, starting from this, he calls us to convert. Each of us is invited to believe in the “Gospel”: God’s authority is brought close to his children. This is the Gospel: the authority of God drawn near to his children. And Jesus announces this marvelous thing, this grace: God, the Father, loves us, is close to us and teaches us to walk on the path of holiness.

The signs of the coming of this Kingdom are multiple, all of them positive. Jesus begins his ministry by caring for the sick, both in body and in spirit, for those who were socially excluded — lepers, for example — and sinners who were looked upon with scorn by everyone, even by those who were greater sinners than them but who pretended to be just. And what does Jesus call them?

“Hypocrites”. Jesus himself indicates these signs, the signs of the Kingdom of God: “The blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them” (Mt 11:5).

“Thy kingdom come”, Christians persistently repeat when they pray the “Our Father”. Jesus has come; but the world is still marked by sin, inhabited by many people who suffer, by people who do not want to reconcile and do not forgive, by war and many forms of exploitation. Let us think about child trafficking, for example. All these facts are proof that Christ’s victory has not yet been completely attained. Many men and women still live with closed hearts. It is above all in these situations that the second request of the “Our Father” emerges on the lips of Christians: “Thy kingdom come!”, which is like saying: “We need you, Father! We need you, Jesus. We need you, Lord, to be everywhere and forever, in our midst!”. “Thy kingdom come; may you be in our midst”.

We sometimes ask ourselves: why is this Kingdom so slow to come about? Jesus likes to speak of his victory in terms of parables. For example, he says that the Kingdom of God is similar to a field where weeds and good wheat grow together: the biggest mistake would be to immediately intervene, by uprooting from the world what appear to us to be invasive weeds. God is not like us. God is patient. It is not through violence that the Kingdom is established in the world: meekness is its means of propagation (cf. Mt 13:24-30).

Pope's March 6, 2019 Message: Thy Kingdom Come

The Kingdom of God is certainly a great strength, the greatest one there is, but not according to worldly criteria. This is why it never appears to have the absolute majority. It is like leaven that is kneaded with flour: it apparently disappears and yet, it is what makes the dough rise (cf. Mt 13:33). Or it is like a mustard seed, so small, almost invisible, which, however, carries within it nature's most explosive force, and once fully grown, it becomes the largest tree in the garden (cf. Mt 13:31-32).

In this "destiny" of the Kingdom of God, we can sense the tenor of Jesus' life. He too was a frail sign to his contemporaries, an almost unknown event to the official historians of the time. He described himself as a "grain of wheat" that dies in the earth, but only in this way can it bear "much fruit" (cf. Jn 12:24). The symbol of the seed is eloquent. One day a farmer plants it in the earth (a gesture which resembles a burial), and then, if he "should sleep and rise night and day, and the seed should sprout and grow, he knows not how" (Mk 4:27). A seed that sprouts is more the work of God than of the man who planted it (cf. Mk 4:27). God always precedes us. God always surprises. Thanks to him, the night of Good Friday is followed by the dawn of the Resurrection, able to illuminate the entire world with hope.

"Thy kingdom come!". Let us sow this word in the midst of our sins and our shortcomings. Let us give it to the people defeated and bent by life, to those who have tasted hatred more than love, those who have lived aimless days

without ever understanding why. Let us give it to those who have fought for justice, to all the martyrs in history, to those who have come to the conclusion that they have fought for nothing and that in this world evil always dominates. We will then feel the prayer of the "Our Father" respond. It will repeat those words of hope for the umpteenth time, the same words with which the Spirit sealed all the Sacred Scriptures: "Yes, I am coming soon": this is the Lord's reply: "I am coming soon". Amen. And the Lord's Church responds: "Come, Lord, Jesus" (cf. Acts 2:20). "Thy kingdom come" is like saying "Come Lord Jesus". And Jesus says: "I am coming soon". And Jesus comes, in his way, but every day. We have trust in this. And when we pray the "Our Father", we always say: "Thy kingdom come", in order to feel him say in our heart: "yes, yes, I am coming, and I am coming soon". Thank you!

Resource:

http://w2.vatican.va/content/francesco/en/audiences/2019/documents/papa-francesco_20190306_udienza-generale.html

Our Lenten Journey with God

Alex Wan

Lent is a time that is associated with giving up something. Whether it is time spent on the internet or shopping, we typically try to stay away from material items. Yet, in our efforts to decrease our dependence on earthly pleasures, we mustn't focus solely on sacrifice. Our main focus should be on our journey with God.

We should start this journey by spending more time with Him. The time that we save by giving up an activity can be spent in prayer and/or reading Scripture. Meditating and reflecting about what God has done in our lives is another excellent way to devote ourselves to Him. I know that it isn't always easy to do. The temptations and demands of life can reduce the amount of time we spend with Him. It is also easy to make excuses for taking time away from prayer.

Yet, what matters most is that we try our best to make time for God. Even a few extra minutes each day with God can be meaningful. Each moment we spend with God is precious. He loves it when we seek Him. That is why Jesus encouraged us to ask, seek, and knock on His door (Matthew 7:7). When we do this, we get to experience His love and peace.

He doesn't just want us to keep His love and peace to ourselves though. He encourages us to love one another (John 13:34). We should be kind to each other and do what we can to be ambassadors of Christ's love. I understand that this can be difficult to do – especially during stressful days. Yet, small

acts of kindness can go a long way. From being there for our loved ones to praying for those who upset us (or asking God's guidance to heal and forgive), we can do much to live out Christ's teachings of love.

We should focus on His love throughout Lent and beyond.

This is especially important in our world today. For example, on March 15, 2019, a terrorist attacked 2 mosques in New Zealand and killed 51 people. It was a horrific and hate-filled attack that reminded me of other terrorist attacks, like the attack in Charlottesville, Virginia. We must stand and speak out against hatred, injustice, and bigotry. We also must build bridges with Muslim, Jewish, Hindu, Sikh, and all other brothers and sisters of faith. We must build bridges with agnostics and atheist brothers and sisters as well. By taking the aforementioned actions, we live out Christ's teachings of loving one another – regardless of their backgrounds.

Thus, as we continue our Lenten journeys, let us all take time to devote ourselves to God. There is much we can do in our free time and our interactions with others. Through prayer, service, kindness, and bridge building, we can each put Christ's Word in action and grow closer to Him.

四旬期，該做點犧牲。我們不僅應當減少浪費在網路與購物上的時間，從而遠離物質的快樂。我們更應當將注重與主的旅程。

首先，我們應該花更多時間與祂在一起。通過放棄活動而省下的時間，可以被用於祈禱和閱讀聖經。當我們冥想並反思祂對我們生命的饋贈，這亦是一種獻身。誠然，放棄活動轉而祈禱並非易事。生活中有太多的誘惑、需求、藉口，輕易地佔據我們和祂相處的時間。

話雖如此，我們應當明確：努力抽出時間和祂相處是非常要緊的——哪怕每天僅花幾分鐘也是有意義的，因我們與祂共度的每一刻都是珍貴無比的。祂樂意我們去找祂。這就是耶穌鼓勵我們去尋求、尋找和敲門的原因（瑪竇福音 7：7）。如此，我們就能體驗到祂的愛與平安。

祂不僅希望我們為自己保持祂的愛與平安。祂鼓勵我們彼此相愛（若望福音福音 13:34）。我們應善待彼此，盡力做基督之愛的使者。在充滿壓力的生活中，這往往很難；但我們須知：小小的善舉亦能積跬步、成千里。我們可以從許多細節中活出基督的愛的教導，不僅包括支持我們的親人與愛人，也包括為令我們不快的人祈禱（或祈禱祂指導我們治癒、原諒他人）。

我們應當始終專注於祂的愛，不僅在四旬期間。

這在我們今天的世界中尤為重要。例如，2019年3月15日，一名恐怖分子襲擊了新西蘭的2座清真寺，造成51人死亡。這充滿恐怖和仇恨的攻擊讓我想起了其他恐襲事件，如弗吉尼亞州夏洛茨維爾的襲擊事件。我們必須公開反對仇恨，不公正和偏見。我們也必須與穆斯林、猶太人、印度教徒、錫克教徒，以及所有其他信仰的兄弟姐妹建立聯結。我們還必須與不可知論者和無神論者的兄弟姐妹建立聯結。祇有這樣，我們纔實現了基督彼此相愛的教導——無論對方的背景如何。

綜上，當我們繼續四旬期的旅程時，讓我們都花時間獻身於天主。我們在空閒時間和與他人的互動中可以做很多事情。通過禱告、服務、善良和建設聯結，我們貫徹著基督的話語，一步步地接近祂。

2019 事務委員

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2019 Committee Members

President: Oliver Wan

Vice President: Ida Tang

Treasurer: Catherine Wong

Recording Secretary: Ellis Chan

Corresponding Secretary: Cecilia Chan

SCCC Annual Financial Report 2018

Balance Brought Forward (From January 01, 2018 Bank Statement)

CD	4,326.11
Saving	6,001.32
Checking	11,060.44
Total	<u>21,387.87</u>
Checking (Book Balance)	10,691.40

Income

1 Mass Collection	1,801.87
2 Check Donation	1,570.00
3 Friendship lunch donation	300.00
4 Young adult donation	142.55
5 T-shirt selling	21.00
6 Chinese New Year Dinner	2,820.00
7 Father Ho's birthday dinner	1,250.00
8 Thanksgiving dinner collection	335.00
9 Summer retreat collection	920.00
10 Fundrasing - ZongZi	1,280.00
11 Fundrasing - Red envelope	498.00
12 Interest Received (checking account)	4.99
Total Income:	<u>10,943.41</u>

Expenses

1 Father Ho (birthday dinner, cake, lai see)	2,047.66
2 Monthly birthday cake	451.45
3 After mass refreshment	568.80
4 Friendship lunch - Lion dance	200.00
5 Chinese New Year dinner (including dinner in Hong Kong Islander, Lion dance, lai see & gifts)	3,754.22
6 Thanksgiving dinner expenses (food and drink)	644.88
7 Summer picnic (including permit and food expenses)	559.42
8 Summer retreat (including \$300.00 for Simon Tsui)	1,300.00
9 Donation to Butt county camp fire	5,146.00
10 Advertising (CNYCA booth) 2018 and 2019 - \$60.00 each	120.00
11 Community activity - Christian High School students	31.72
12 Fundrasing - ZongZi	334.78
13 Fundrasing - Red envelope	628.21
14 Celebrate mass on CNY, Mother's day	68.13
15 Christmas dinner expenses (gifts and food)	644.34
Total Expenses:	<u>16,499.61</u>
Net Loss:	<u>(5,556.20)</u>

Balance as of December 31, 2018

CD	4,332.70
Saving	6,001.85
Checking	5,391.95
Total	<u>15,726.50</u>
Checking (Book Balance)	<u>5,135.20</u>