

教友通訊

Newsletter

December/January/February 2021 十二月/一月/二月



Mass: Sundays 3:00 p.m.

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Words from Fr. Nicholas Ho Covid19 Vaccines

Bishop Soto recently provided some clarifications regarding Covid-19 Vaccines. He cited a Church document on frequent asked questions about Covid-19 Vaccines. Below are some of his useful comments.

Bishop Soto says, we hear that Covid-19 Vaccines were developed using aborted fetuses. Is it true and should we accept the Vaccines?

Bishop Soto says, Pfizer and Moderna Vaccines do not use abortion derived cells in manufacturing the vaccines. Is it morally acceptable to get Covid-19 Vaccines? Yes. In view of the gravity of the current Pandemic and lack of alternative Vaccines the reasons to accept the New Covid-19 Vaccines from Pfizer and Moderna are sufficiently serious to justify their use.

Being vaccinated safely against Covid-19 should be considered an act of love and part of our moral responsibility for the common good.

Let us Pray that God will continue to Bless and Protect us all.
Please Stay Safe, Be Healthy and listen to the wise advices of our Health Officials.

We Pray that soon we will be able to Worship together and have Fellowship with one another.

何神父的話

Covid-19 冠狀病毒病疫苗。

Soto 主教最近提供了有關 Covid-19 疫苗的一些說明。他引用了教會文件中有關 Covid-19 疫苗的常見問題解答。以下是他的一些有用的評論。

Soto 主教說，我們聽說 Covid-19 疫苗是用流產的胎兒研發的。是真的嗎？我們應該接受疫苗嗎？

Soto 主教說，Pfizer 和 Moderna 疫苗在生產疫苗時不使用流產衍生細胞。

接種 Covid-19 疫苗在道德上可以接受嗎？是。鑑於當前大流行病的嚴重性和缺乏替代疫苗，這些十分嚴重的理由足以證明其合理使用且接受 Pfizer 和 Moderna 的新型 Covid-19 疫苗。

接種 Covid-19 疫苗應被視為一種愛的行為，也是我們為共同利益承擔道德責任的一部分。

讓我們祈禱天主將繼續保佑並保護我們所有人。

請注意安全、保持健康，並聽從我們衛生官員的明智建議。

祈禱不久後我們將能夠一起朝拜天主。

教宗方濟各 2015 年 1 月 28 日要理講授：家庭——父親

親愛的弟兄姐妹，上午好！

讓我們回到以家庭為題的要理講授之旅，今天，我們把父親一詞作為旅途的嚮導。對基督徒而言，這個詞比其它任何詞都重要，因為這是耶穌教導我們稱呼天主的名字——父親。耶穌用父親來指稱天主，彰顯祂與天主的特殊關係，因此，父親一詞的意義具有了新的深度。天主聖父、聖子和聖神之間的密切關係，這由耶穌啟示的神聖奧秘，是我們基督信仰的核心。

“父親”是一個眾人皆知的詞，是世界通用的詞彙。它表示一種基本關係，這種關係與人類歷史一樣古老。可是在今天，不得不說我們的社會是一個“沒有父親的社會”。換句話說，父親的形像似乎象徵性地缺乏、消失和被移走，尤其在西方文化中。起初，人們將之理解為解放，從父權中解放，從代表外在強加法律的父親，從好似子女幸福監察官、青年解放和自主障礙的父親解放出來。在過去，某些家庭實行獨裁，有時甚至是欺壓，父母對子女如同對待奴隸，不尊重他們在成長中的個人需要；父親不幫助子女自由地選擇人生之路，——培育一個自由的子女並不容易——；父親不幫助子女負起他們建設自身及社會未來的責任。

當然，這是一種不好的態度；但正如經常發生的那樣，從一種極端到另一種極端。今天的問題似乎不再是父親的強權，而是他們的不在場，他們的逃避。父親有時這麼全神貫注於自己及自己的工作，只顧個人成就，甚至忘記家庭。他們使兒童和青年感到孤獨無助。我在擔任布宜諾斯艾利斯主教時，就已察覺到今天的孩子有孤兒感，我時常詢問做父親的人是否與他們的子女玩耍，是否有為子女浪費時間的勇氣和愛。答案很不妙！多數的情況是：“我沒辦法，因為我有很多工作要做……”。父親沒有陪伴孩子的成長，不與他們玩耍，不為他們浪費時間。

現在，在此反思家庭的共同行程中，我想告訴所有基督徒團體，我們應該非常小心：父親在青少年兒童生活中的缺席可能會造成非常嚴重的弊端和傷

害。其實，青少年兒童偏離正道，在多數情況下都是由這欠缺造成的，他們缺乏每日生活的楷模和有權威性的嚮導，缺乏父親的關懷，缺乏愛。許多青年所體驗的孤兒感比我們所想像的更嚴重。

他們是家庭中的孤兒，因為爸爸總是不在家，包括身體的不在；但更因為即使他們在家卻不像個父親，他們不與子女談心，未盡教育子女的義務，沒有以言以行向子女灌輸他們如同食糧那般所需要的原則、價值觀及生活規則。父親越是因工作需要出遠門，父親臨在的教育品質也越有必要。有時，父親好像不清楚他們在家中所處的位置，不知如何教育子女。於是，在無把握的情況下，他們便迴避、引退並忽略自己的責任，躲進與子女“平起平坐”的一種不大可能的關係中。不錯，你必須成為孩子的同伴，但莫忘你是父親！假如你只表現出是與孩子有平等關係的同伴，那對孩子沒有益處。

這個問題也存在於社會中。社會因著它的機制對青年負有某種責任，我們可以稱之為父性責任，然而這種責任有時候被忽視或併未善盡。社會也時常讓他們成為孤兒，不為他們提供前途的真相。如此，青年就淪為孤兒，無人指導他們必須行走的安全道路、可以信賴的老師、燃起心火的理想、每日扶持他們的價值觀與希望。他們可能被填滿偶像，但他們的心被竊取；他們受鼓勵去夢想娛樂和享受，但沒有人給他們工作；他們受財神的迷惑，但他們真正的財富被否認。

因此，再次聆聽耶穌給祂門徒的許諾：“我必不留下你們為孤兒”（若十四 18），對父親和子女都有益處。事實上，祂是有待行走的道路，是有待聆聽的老師，是世界能夠改變、愛能夠戰勝仇恨、人人都能享有一個友愛與和平未來的希望。有人可能會說：“神父，您今天太消極了，只談了父親的缺席，當父親不在子女身邊時會發生什麼”。的確，我希望強調這一點，因為下週三我將繼續這個主題，指出父性的美好。因此，我決定從黑暗開始，然後抵達光明。願上主幫助我們很好地理解這些道理。謝謝！

資料來源：<http://www.archivioradiovaticana.va/>

Pope's January 28, 2015 Message: The family - The father

Dear Brothers and Sisters, Good morning!

Let us resume the series of catecheses on the family. Today we shall take the word “father” as our guide. It is a term dearer than any other to us Christians because it is the name by which Jesus taught us to call God: father. The meaning of this name took on new depth from the very way Jesus used it to turn to God and to manifest his special relationship with Him. The blessed mystery of God's intimacy, Father, Son and Spirit revealed by Jesus, is the heart of our Christian faith.

“Father” is a term familiar to everyone, a universal word. It indicates a fundamental relationship, the reality of which is as old as human history. Today, however, one has reached the point of claiming that our society is a “society without fathers”. In other words, particularly in Western culture, the father figure would be symbolically absent, paled, removed. At first, this was perceived as a liberation: liberation from the father-master, from the father as the representative of the law that is imposed from without, from the father as the censor of his children's happiness and the obstacle to the emancipation and autonomy of young people. At times in some homes authoritarianism reigned in the past, in some cases even oppression: parents who treated their children like servants, not respecting their individual needs for growth; fathers who did not help them to start out on their journey with freedom — and it is not

easy to bring up a child in freedom —; fathers who did not help them assume their own responsibilities to build their future and that of society.

This, certainly, is not a good approach; but, as often happens, one goes from one extreme to the other. In our day, the problem no longer seems to be the invasive presence of the father so much as his absence, his inaction. Fathers are sometimes so concentrated on themselves and on their work and at times on their career that they even forget about the family. And they leave the little ones and the young ones to themselves. As Bishop of Buenos Aires I sensed the feeling of orphanhood that children are experiencing today, and I often asked fathers if they played with their children, if they had the courage and love to spend time with their kids. And the answer was negative in most cases: “But I can't, because I have so much work...”. And the father was absent from the little child growing up, he did not play with him, no, he did not waste time with him.

Now, on this common journey of reflection on the family, I would like to say to all Christian communities that we must be more attentive: the absent father figure in the life of little ones and young people causes gaps and wounds that may even be very serious. And, in effect, delinquency among children and adolescents can be largely attributed to this lack, to the shortage of examples and authoritative

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guidance in their everyday life, a shortage of closeness, a shortage of love from the father. And the feeling of orphanhood that so many young people live with is more profound than we think.

They are orphaned in the family, because their fathers are often absent, also physically, from the home, but above all because, when they are present, they do not behave like fathers. They do not converse with their children. They do not fulfill their role as educators. They do not set their children a good example with their words, principles, values, those rules of life which they need like bread. The educative quality of the time the father spends raising the child is all the more necessary when he is forced to stay away from home because of work. Sometimes it seems that fathers don't know what their role in the family is or how to raise their children. So, in doubt, they abstain, they retreat and neglect their responsibilities, perhaps taking refuge in the unlikely relationship as "equals" with their children. It's true that you have to be a "companion" to your child, but without forgetting that you are the father! If you behave only as a peer to your child, it will do him or her no good.

And we also see this problem in the civil community. The civil community with its institutions, has a certain — let's call it paternal — responsibility towards young people, a responsibility that at times is neglected or poorly exercised. It too often

leaves them orphaned and does not offer them a true perspective. Young people are thus deprived of safe paths to follow, of teachers to trust in, of ideals to warm their hearts, of values and of hopes to sustain them daily. They become filled perhaps with idols but their hearts are robbed; they are obliged to dream of amusement and pleasure but they are not given work; they become deluded by the god of money, and they are denied true wealth.

And so it would do everyone good, fathers and children, to listen again to the promise that Jesus made to his disciples: "I will not leave you orphans" (cf. Jn 14:18). He is, indeed, the Way to follow, the Teacher to listen to, the Hope that the world can change, that love conquers hatred, that there can be a future of brotherhood and peace for all. One of you might say to me: "But Father, today you were too negative. You only spoke about the absent father, what happens when fathers are not close to their children...." "It's true, I wanted to stress this, because next Wednesday I am going to continue this catechesis by highlighting the beauty of fatherhood. That is why I chose to start from the darkness, in order to reach the light. May the Lord help us understand these things better .

Resource:

http://www.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150128_udienza-generale.html

New Year and Renewed Hopes

Alex Wan

Happy New Year! I hope everyone is having a nice year thus far. I know that 2020 was, for lack of better words, a difficult year filled with many challenges. Thankfully, each new year comes new opportunities. Plus, with Chinese New Year just around the corner, we will have another opportunity to celebrate a new year and embrace the hopes that come with it.

Nevertheless, I am also aware that new years can be difficult. When we encounter difficulties with working towards our New Year resolutions and goals, it can be stressful and frustrating. It can be especially challenging this year as COVID-19 continues to loom over our world.

Yet, despite the stresses and challenges we face, let us not forget that Jesus is always here for us. As Jesus mentioned in Matthew 28:20, He is “with you always, until the end of the age.” It may seem like He is far from us, particularly since we cannot see him. However, He is with us in our hearts. After all, as mentioned in Joshua 1:9, “Do not fear nor be dismayed, for the LORD, your God, is with you wherever you go.” Thus, no matter what challenges we face, our Lord will be with us, providing guidance, strength, support, and light.

He also loves us dearly and reminds us all to be self-compassionate. Let us not forget that Jesus died for our sins so that we can have eternal life. He knows that we are not perfect, but, regardless of our shortcomings, He continues to be merciful and loves us.

Therefore, we can do the same, especially when it comes to ourselves. I know that it may not be easy to do – and it often seems like it is much easier to be gentle to others than ourselves. That is why it is important to turn to Him in prayer and ask Him to help us be compassionate, kind, and patient with ourselves. It is also helpful and invaluable to read and reflect on His Word, especially since the Gospel readings contain many examples that show His mercy and love. Overall, by connecting with Him via prayer, reflection, and learning from the Bible, we can strengthen our faith, heal within, and move forward, even if we struggle to reach our goals.

Happy New Year again, everyone. I hope and pray that the New Year brings all of you much success, good health, and many blessings. God bless.

新年新希望

溫旭輝

新年快樂！希望到目前為止，每個人都過得很愉快。我知道 2020 年是充滿許多挑戰、艱難的一年。值得慶幸的是，每個新年都會有新的機會。另外，隨著春節的臨近，我們將有另一個機會慶祝新的一年，並擁抱隨之而來的希望。

儘管如此，我也知道新的一年可能會很困難。當我們在努力實現新年改變和目標時會遇到困難，這可能會令人感到壓力和沮喪。隨著 COVID-19 繼續籠罩我們的世界，今年額外具有挑戰性。

然而，儘管我們面臨著壓力和挑戰，我們不要忘記耶穌一直在我們身邊。正如耶穌在瑪竇福音 28:20 中所提到的，祂「同你們天天在一起，直到今世的終結。」祂雖然似乎離我們很遠，特別是因為我們看不到祂。但是，祂在我們心中與我們同在。畢竟，如若蘇厄書 1:9 所述，「不要害怕，也不要膽怯，因為你無論到哪裡，上主你的天主必與你同在」因此，無論我們面對什麼挑戰，我們的天主都會與我們同在，給我們指引、力量、支持和光明。

祂也深愛著我們，並提醒我們大家要充滿同情心。讓我們不要忘記耶穌為我們的罪而死，所以我們才可以獲得永生。祂知道

我們並不完美，但是不管我們有什麼缺點，祂仍然仁慈並愛我們。

因此，我們可以做同樣的事情。我知道這可能不容易做到，對別人溫柔似乎容易得多。這就是為什麼在禱告中求助於祂是重要的，並請祂幫助我們擁有同情、友善和耐心。閱讀和反思祂的話也很有幫助，而且是無價的，特別是因為福音中包含許多例子，展現了祂的憐憫和愛。總而言之，通過祈禱、反思和向聖經裡的教義學習，我們可以增強我們的信仰，為實現目標奮鬥和前進。

祝大家新年快樂。我祈禱新年會為大家帶來成功、身體健康和很多祝福。天主保佑。

