



約櫃

Ark of the Covenant

FAITH AND LIFE | PAGES 6 & 7

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報

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CHINA

Baptisms and confirmations on the Solemnity of Pentecost, a new impetus to mission

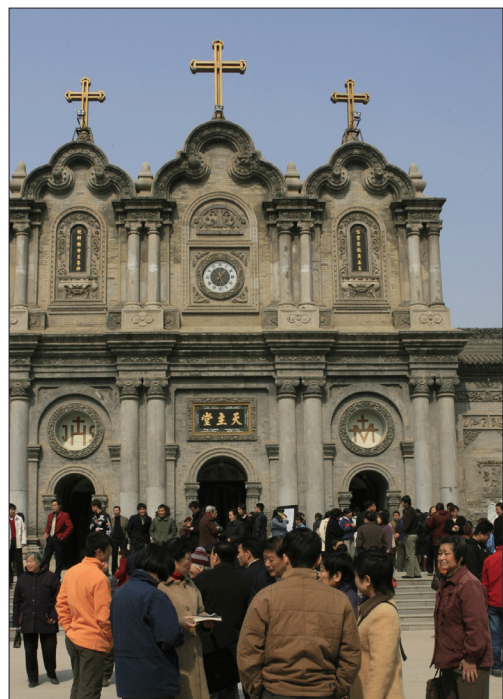
(FIDES) - THE CATHOLIC community in mainland China celebrated the Solemnity of Pentecost with the administration of the sacraments of Christian initiation, the profession of the vows of the Sisters and many other initiatives.

According to information sent to Fides Agency, His Excellency Mgr. Dang Ming Yan, Bishop of the diocese of Xi An in the province of Shaan Xi presided over the solemn celebration of Pentecost in front of thousands of faithful, administering the sacraments of Christian initiation (baptism, confirmation and Eucharist) to 15 adults, Baptism to a child and a baby, Confirmation to 23 young people.

Bishop Dang gave them a copy of the Holy Scriptures and a picture of the Saints, recommending to "always open our hearts to the Holy Spirit."

During the solemn liturgy in the church of Jiu Jiang in the province of Jiang Xi, over two hundred faithful attended the celebration of Pentecost committing themselves to "forming a united community and in communion."

It was also a day of celebration for the diocesan congregation of the Sisters of the Holy Spirit the Comforter, of the Diocese of Han Dan in the province of He Bei: 13 religious sisters professed their perpetual vows at Pentecost, after 8 days of spiritual retreat. The congregation is active in the pastoral field and social service. (NZ) ☐



APPEALING TO A HIGHER AUTHORITY

Catholics, Orthodox, Jews and Moslems unite in prayer

POPE FRANCIS Pope Francis led the Presidents of Palestine and Israel, Mahmoud Abbas and Shimon Peres, along with the Ecumenical Patriarch of Constantinople, Bartholomew I, and delegations representing Jews, Christians and Muslims in the Vatican Sunday evening to pray for peace in the Middle East and throughout the world.

The meeting was not meant to serve as a venue for political negotiating, but was meant to stress the fact that peace could not be achieved without Divine assistance.

Pope Francis declared in his discourse, "History teaches that our strength alone does not suffice. More than once we have been on the verge of

peace, but the evil one, employing a variety of means, has succeeded in blocking it. That is why we are here, because we know and we believe that we need the help of God. We do not renounce our responsibilities, but we do call upon God in an act of supreme responsibility before our consciences and before our peoples. We have heard a summons, and we must respond. It is the summons to break the spiral of hatred and violence, and to break it by one word alone: the word "brother". But to be able to utter this word we have to lift our eyes to heaven and acknowledge one another as children of one Father."

For their part, Palestinian Authority President Mahmoud Abbas and Israeli

President Shimon Peres committed themselves to the quest for peace.

The presence of Patriarch Bartholomew was also significant. The Holy Father acknowledged its importance by saying "I also thank Your Holiness, my venerable Brother Bartholomaios, for joining me in welcoming these illustrious guests. Your presence here is a great gift, a much-appreciated sign of support, and a testimony to the pilgrimage which we Christians are making towards full unity."

The historical meeting, which the Pope proposed two weeks back, concluded with the two men exchanging kisses on the cheek before they broke ground themselves for the planting of an olive tree. ☐

DISCOURSE OF POPE FRANCIS

“It takes more courage to say yes to peace than to war”

Distinguished Presidents,

I GREET you with immense joy and I wish to offer you, and the eminent delegations accompanying you, the same warm welcome which you gave to me during my recent pilgrimage to the Holy Land.

I am profoundly grateful to you for accepting my invitation to come here and to join in imploring from God the gift of peace. It is my hope that this meeting will mark the beginning of a new journey where we seek the things that unite, so as to overcome the things that divide.

I also thank Your Holiness, my venerable Brother Bartholomaios, for joining me in welcoming these illustrious guests. Your presence here is a great gift, a much-appreciated sign of support, and a testimony to the pilgrimage which we Christians are making towards full unity.

Your presence, dear Presidents, is a great sign of brotherhood which you offer as children of Abraham. It is also a concrete expression of trust in God, the Lord of history, who today looks upon all of us as brothers and who desires to guide us in his ways.

This meeting of prayer for peace in the Holy Land, in the Middle East and in the entire world is accompanied by the prayers of countless people of different cultures, nations, languages and religions: they have prayed for this meeting and even now they are united with us in the same supplication. It is a meeting which responds to the fervent desire of all who long for peace and dream of a world in which men and women can live as brothers and sisters and no longer as adversaries and enemies.

Dear Presidents, our world is a legacy bequeathed to us from past generations, but it is also on loan to us from our children: our children who are weary, worn out by conflicts and yearning for the dawn of peace, our children who plead with us to tear down the walls of enmity and to set out on the path of dialogue and peace, so that love and friendship will prevail.

Many, all too many, of those children have been innocent victims of war and violence, saplings cut down at the hei-



ght of their promise. It is our duty to ensure that their sacrifice is not in vain. The memory of these children instils in us the courage of peace, the strength to persevere undaunted in dialogue, the patience to weave, day by day, an ever more robust fabric of respectful and peaceful coexistence, for the glory of God and the good of all.

Peacemaking calls for courage, much more so than warfare. It calls for the courage to say yes to encounter and no to conflict; yes to dialogue and no to violence; yes to negotiations and no to hostilities; yes to respect for agreements and no to acts of provocation; yes to sincerity and no to duplicity. All of this takes courage, it takes strength and tenacity.

History teaches that our strength alone does not suffice. More than once we have been on the verge of peace, but the evil one, employing a variety of means, has succeeded in blocking it. That is why we are here, because we know and we believe that we need the help of God. We do not renounce our responsibilities, but we do call upon God in an act of supreme responsibility be-

fore our consciences and before our peoples. We have heard a summons, and we must respond. It is the summons to break the spiral of hatred and violence, and to break it by one word alone: the word “brother”. But to be able to utter this word we have to lift our eyes to heaven and acknowledge one another as children of one Father.

To him, the Father, in the Spirit of Jesus Christ, I now turn, begging the intercession of the Virgin Mary, a daughter of the Holy Land and our Mother.

Lord God of peace, hear our prayer!

We have tried so many times and over so many years to resolve our conflicts by our own powers and by the force of our arms. How many moments of hostility and darkness have we experienced; how much blood has been shed; how many lives have been shattered; how many hopes have been buried... But our efforts have been in vain.

Now, Lord, come to our aid! Grant us peace, teach us peace; guide our steps in the way of peace. Open our eyes and our hearts, and give us the courage to say: “Never again war!”; “With war

everything is lost.” Instil in our hearts the courage to take concrete steps to achieve peace.

Lord, God of Abraham, God of the Prophets, God of Love, you created us and you call us to live as brothers and sisters. Give us the strength daily to be instruments of peace; enable us to see everyone who crosses our path as our brother or sister. Make us sensitive to the plea of our citizens who entreat us to turn our weapons of war into implements of peace, our trepidation into confident trust, and our quarreling into forgiveness.

Keep alive within us the flame of hope, so that with patience and perseverance we may opt for dialogue and reconciliation. In this way may peace triumph at last, and may the words “division”, “hatred” and “war” be banished from the heart of every man and woman. Lord, defuse the violence of our tongues and our hands. Renew our hearts and minds, so that the word which always brings us together will be “brother”, and our way of life will always be that of: *Shalom*, Peace, *Salaam*! Amen. ☩

A BATTLE FOR LOVE

Pope Francis: The devil wants to destroy the family

JOHN-HENRY WESTEN

(LifeSiteNews.com) – THE DEVIL is trying to “destroy” the family because that is where children are born and learn to love, said Pope Francis this weekend.

On two successive days, Pope Francis focused his remarks on the family and its importance in the Church and the world today.

Speaking to a large gathering of charismatic Catholics in the Rome Olympic Stadium on [June 1], Pope Francis spoke of how the devil “attacks the family so much. The demon does not love it and seeks to destroy it.”

Illinois Bishop Thomas Paprocki sees clearly the demonic attack on the family today. The Bishop of Springfield held a rare public exorcism service at his Cathedral on the day Governor Pat Quinn signed Illinois’s same-sex ‘marriage’ bill into law. Commenting to *LifeSiteNews* on the Pope’s remarks, Bishop Paprocki said, “The remarks of Pope Francis about the devil’s attacks on the family are a helpful reminder not only that the devil is real, but also that we need to be vigilant in defend-



ing marriage from these persistent attacks that try to destroy family life as the place where children can grow in God’s loving presence through the love of their mother and father.”

The pope explained that the devil

seeks to destroy the family because “families are the domestic Church, where Christ grows up – grows up in the love of the spouses, grows up in the life of the children.”

He prayed, “May the Lord bless the fa-

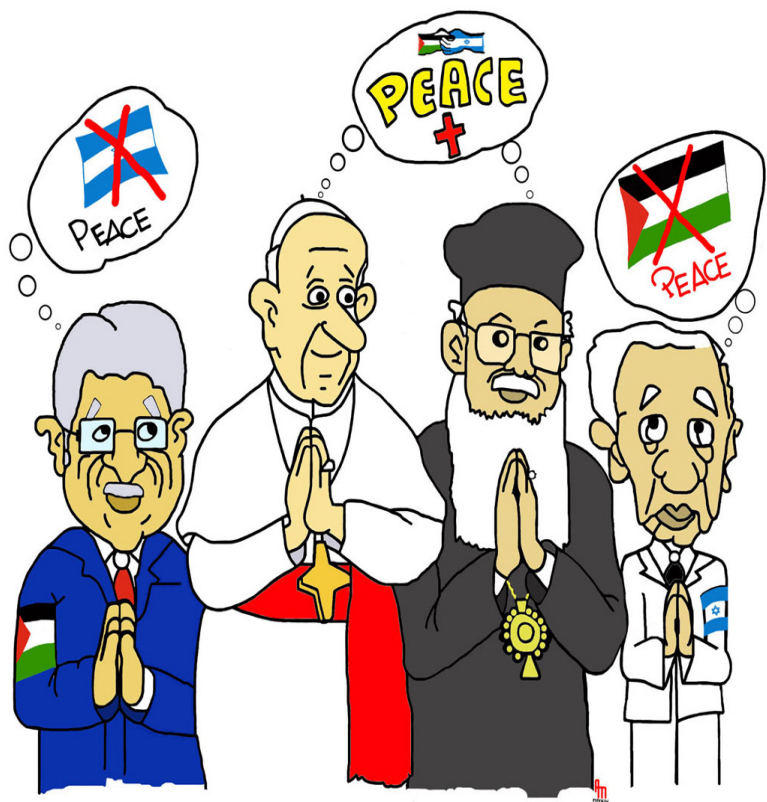
mily. May He make it strong in this crisis, in which the devil wishes to destroy it.”

“Amen! The battle for marriage and the family is not fundamentally about the next court decision the next vote or who has the most money,” said *Human Life International* President Fr. Shenan Boquet remarking on the Pope’s speech. “It is fundamentally a spiritual battle for lives and souls.”

Speaking to the bishops of Zimbabwe [on June 2], Pope Francis also stressed the importance of the family. “Show particular concern for the preparation and clear guidance of young Catholics desiring Christian marriage,” the Holy Father said, “opening up to them the richness of the Church’s moral teachings on life and love, thus enabling them to find true happiness in freedom as mothers and fathers.”

“The illusion that marriage and family life can be defined outside of God is the Evil One’s greatest ploy,” Fr. Boquet told *LifeSiteNews*. “We hope the Holy Father’s message will inspire pastors charged with the care of souls to preach the fullness of the Gospel and lead their people to genuine truth about the person, married life and the family.” ■

CARTOON



BRAZIL

World Cup: everything ready, but who has thought about the safety of children?

(FIDES) - A FEW days before the start of the World Cup, to be held from 12 June to 13 July in 12 Brazilian cities, a group of institutions have raised the alarm about the safety of children and adolescents. The main purpose is to ensure their protection in case of violation of the rights of children. The note sent to Fides by Adital reports that, according to these institutions, children have been neglected, because the priority was to meet the urgent demands of infrastructure.

The note reports that on June 7 officials of the Ministry of Public Works and the Re-

gional Controller identified five children (10 and 11 years of age) and eight adolescents (12 to 16) who, at the corners of four major streets of the city of Fortaleza, were engaged in selling products related to the World Cup. Fortaleza, one of the cities hosting the World Cup, does not have a support network for children and adolescents who are victims of sexual violence.

When managing investments “public resources were allocated to the works, according to the agreement with FIFA, rather than allowing these resources to the policies of basic assistance such as hou-

sing, health and education,” says a report by the Child Protection and Adolescents Center (Cedeca).

According to the ECPAT Brazil network (a coalition of civil society organizations working to eliminate sexual exploitation of children and adolescents), of the 275 638 complaints of violations of the rights of children and adolescents recorded between May 2003 and March 2011, in the 12 cities that will host the football World Cup, 27 664 are those related to sexual exploitation, one of the most serious violations of human rights. (CE) ■

THE HOLY SPIRIT COMES (II)

Telltale signs

THE HOLY SPIRIT is invisible so how does one know that he's "got the Spirit"? What "symptoms" are there of the Spirit's presence?

We have seen that the Holy Spirit is fire. Fire has two components: light and heat, light and energy. The Holy Spirit gives *light* to our clouded minds and *strength* to our weakened wills.

The *Catechism of the Catholic Church* (no. 1830) lists seven gifts of the Holy Spirit, following the Vulgate edition of the Bible, where the book of Isaiah spells out for us what this light and strength consist of: wisdom, understanding, knowledge and counsel for a discerning mind; fortitude, piety, and fear of the Lord for a robust will (see Isaiah 11:2-3). These are the telltale signs of the Spirit's presence in a soul.

WISDOM

What is wisdom? Theologians say that it is like a direct *experience of God* himself – his mind and his goodness. Perhaps, one phrase from Scripture describes it aptly: "O taste and see that the Lord is good!" (Psalms 34:8) Scripture uses verbs of *feeling*; *taste and see!* So wisdom gives us an *experience* of God, it makes us detect his wisdom and goodness not only in extraordinary events where his action is obvious but even in the most ordinary things of everyday. Daily life thus becomes a way to *experience God*.

The effect of tasting this infinite goodness is an attachment to God, a constant longing to see him and to behold his stunning beauty (cf Psalm 27:4,8), just like the deer longs for the flowing water (cf. Psalm 42:1) It leads one to love moments of silence before God, even when there is dryness or boredom or tedium.

UNDERSTANDING

The gift of understanding helps one deepen his knowledge of the *mysteries of our faith*: the mystery of the three Persons in one God, the mystery of Jesus Christ's divine and human nature united in the Person of the Word, the mystery of the



Blessed Virgin's privileges, the mystery of grace, the mystery of God's action in the world. "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given." (Matthew 13:11) By understanding better, I will know how to put my faith into practice.

KNOWLEDGE

The gift of knowledge gives us an idea of the real value

of *created things*. This is quite important for us, because we often get fooled by material goods. We tend to idolize them. We are always watching out for the latest gadget. We always want an upgrade. We crave for novelty. But no sooner do we begin to enjoy them and we are already tired of them. "I have seen everything that is done under the sun; and behold, all is vanity and a striving after wind." (Ecclesiastes 1:14)

Or sometimes we tend to rely on what other people say, or what they promise. Knowledge corrects that. "It is better to take refuge in the LORD than to put confidence in man." (Psalm 118:8)

COUNSEL

The gift of counsel makes us docile to the Holy Spirit in *thinking, speaking and acting*. The whole of Psalm 119 is a prayer for this gift: teach me

your paths, teach me your ways, O Lord! It helps us also to be good shepherds to others.

FORTITUDE

This gift further *strengthens* our will. We often know what we ought to be doing, but are too weak to do them. "He gives power to the faint, and to him who has no might he increases strength. Even youths shall faint and be weary, and young men shall fall exhausted; but they who wait for the LORD shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint." (Isaiah 40:29-31)

PIETY

This gift makes us always aware that we are *children* of a Father who knows everything (there can be no smarter dad), who loves us to the point of making Jesus die for us, and who rules the whole universe. If fathers (and mothers) on earth are always thinking of surprises for their children, can you imagine what God is preparing for us? "Your Father knows what you need before you ask him. Pray then like this: Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven..." (Matthew 6:8-10). Do I pray like a good son or daughter?

FEAR OF THE LORD

If someone loved me so much to the point of sacrificing himself I would be *afraid of making him unhappy*. This is what we call "fear of the Lord". "The fear of the LORD is the beginning of wisdom." (Psalm 111:10) Do I try to avoid occasions that lead to sin? If ever I fall, do I try to quickly get back on my feet with the help of his grace that comes through the sacraments? Do I make a vigorous effort to repay my Father's love? These are clear signs of the Spirit in my soul. ■

MOST HOLY TRINITY

God loved the world so much!

Ex 34:4b-6.8-9;
2 Cor 13:11-13; Jn 3:16-18

WE COULD say that Holy Trinity Sunday marks the end of the most important celebrations of the liturgical year. Advent and Christmas bring along the first Easter: the Birth of Jesus. Lent and Holy Week bring us to the second Easter: the Resurrection of Jesus. And the fifty days of Easter guide us towards Pentecost, the third Easter, the coming of the Holy Spirit. We have thus finished the process of God's revelation, manifested for us in Jesus. By means of his words, his actions and his life-style, he has revealed to us the Father. And when he goes out of this world, he sends us his Holy Spirit to keep on stirring up in our hearts the same fire that his presence left in us.

God, Father, Son and Holy Spirit. We are not going to enter into theological disputes. But we take to heart a clear message: God is love and nothing else. Father, Son and Holy Spirit are a relation of love between themselves. And live in the most perfect imaginable unity in that love, so much so that they are just one God.

And even more: such love turns towards us. In Jesus the love of the Father is revealed, and the Holy Spirit helps us to recognize it in our mind and heart. We need to read again the Gospel of John: "God so loved the world, that he gave his only Son". That is, he gave himself. He offered himself completely for us. Without measure. Without conditions. How is it possible that some



people still believe that God is after us to punish us? To put us into trouble, placing stones in our road, to condemn us even? We need to repeat this words many times: "God so loved the world...." Let the immense tenderness of God permeate our hearts. Be aware of the absurdity of even thinking that God could be planning our condemnation or that He may have been thinking about the destruction of this world and many of his children. God, the Gospel today also states, wants that "the world be saved."

But, do we allow ourselves to be saved? What the first reading from the book of Exodus says might as well be true about ourselves: that we are a stiff-necked people, that at times we refuse to take the hand that God offers us to save us. Today is the time to turn our eyes upwards, and realize that God is always there, always willing to give us a hand, to help us, to take us out of danger, to forgive us. (Generally it is very difficult for us to forgive ourselves and that is why it is not easy to accept God's forgiveness). Let us lift up our eyes and realize that the God of love and peace is with us (second reading). For ever. Is it not time to give him thanks?

For reflection

- Do I think at times that God is punishing me or that he will not forgive me for something I have done?
- Is that in tune with what the Gospel tells us today?
- Am I able to forgive myself, and forgive others as God forgives me?
- Take a moment of silence to give God thanks for his love. ☩

CLARETIAN PUBLICATIONS

ENGLISH MASSES IN MACAU

SATURDAY (ANTICIPATED MASS)

5:30 PM – St Francis Xavier (Mong Ha)
6:30 PM – Our Lady of Mt Carmel (Taipa)

SUNDAY

10:00 AM – St Francis Xavier (Coloane)
10:00 AM – Our Lady of Mt Carmel (Taipa)
11:15 AM – Salesian Institute
12:00 NN – Our Lady of Fatima
4:30 PM – St Augustine
5:30 PM – St Joseph the Worker
6:00 PM – Sé Cathedral



TAGALOG MASS

10:30 AM – St Augustine

USEFUL TELEPHONES FOR FILIPINO MIGRANTS IN MACAU

Philippine Consulate – 2875-7111
Immigration Department – 2872-5488
Labor Department – 2840-0333
Police – 2857-3333
Emergency – 999
Enquiry - 181



HE SHOWS THE FATHER HIS WOUNDS

"How does Jesus pray now? I think that he will not say so much to the Father. But I am sure that now Jesus will do one thing: he will show the Father his wounds. He carries his wounds to pray for us, as if to tell the Father: 'This is the price I have paid for men! Help them, protect them. They are your children, and I have paid this price to save them.'"

– Pope Francis, 3 June 2014

祂讓天父看自己的傷痕

「耶穌今天如何祈禱呢？我認為祂不會向天父說很多話。但我敢肯定耶穌現在會做一件事：祂讓天父看自己的傷痕。耶穌帶著自己的傷痕為我們祈禱，祂好做告訴天父：『這是為這些人付出的代價！求祢幫助他們，保護他們。他們是祢的子女，是我用這代價贖回的人。』」

— 教宗方濟各，2014年6月3日



約櫃

THE ARK OF THE COVENANT

「我必在你們中間安置我的住所。」-肋未紀26:12

"I will make my abode among you." - Leviticus 26:12

帳棚 (出谷紀 26-27)

Tabernacle Old Testament (cf Exodus 26-27)

聖殿內
INSIDE THE TEMPLE

1. 至聖所
Holy of Holies
2. 約櫃
Ark of the Covenant
3. 第二層帳幔
Second curtain or Veil
4. 金香壇
Altar of Incense
5. 燈台
Lampstand (Menorah)
6. 聖所
Holy Place
7. 桌子和供餅
Table of Shewbread
8. 第一層帳幔
Outer curtain or Veil

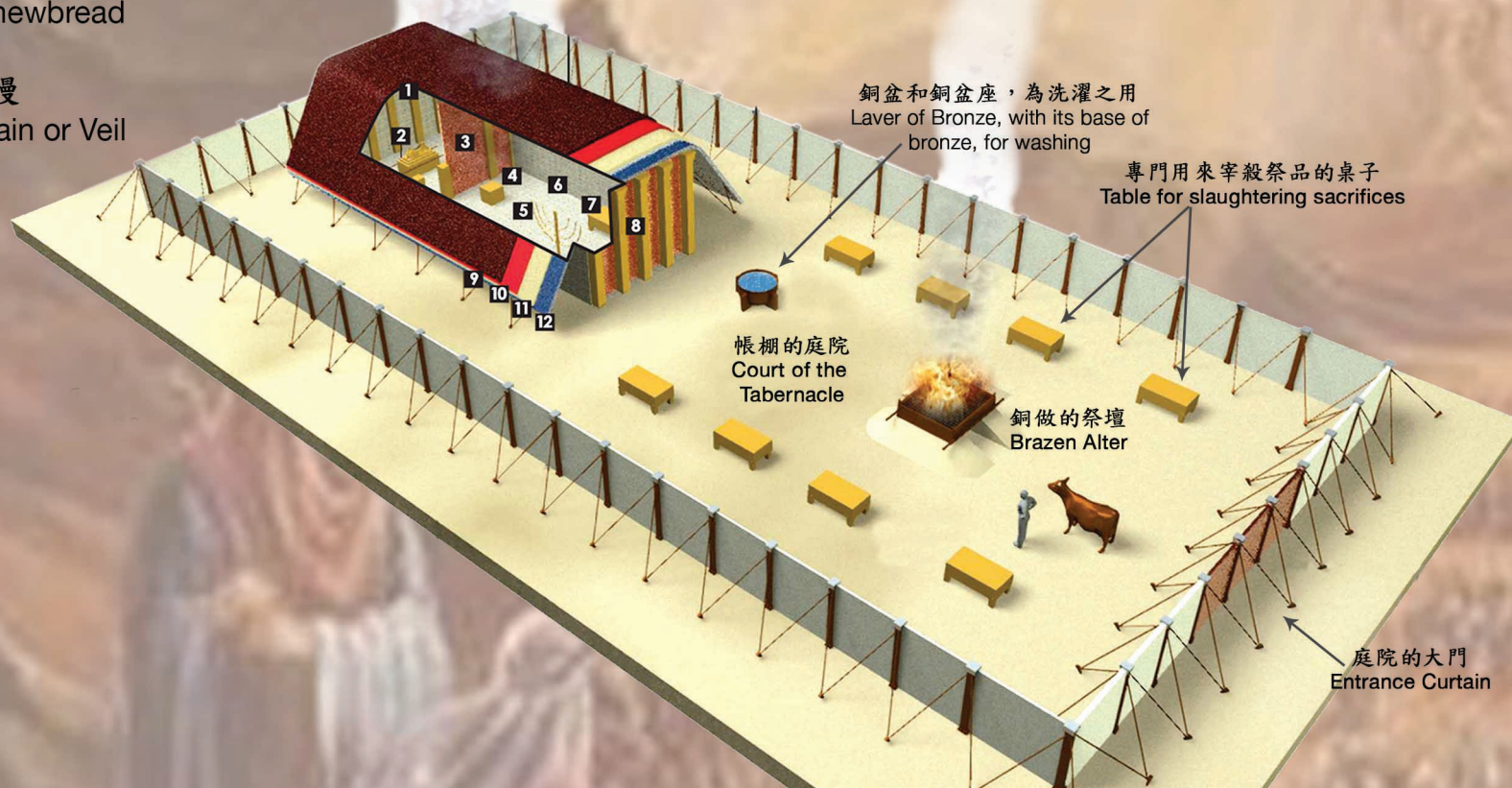
聖殿的布幔
TEMPLE COVERINGS
& CURTAINS

9. Outer covering of badger skins
10. 染紅的公羊皮蒙在棚頂上，
上邊再蒙上海豚皮
Covering of Ram's Skin
dyed red
11. 山羊毛做了布幔
Curtain of goat's hair
12. 布幔用捻的細麻
Curtain of fine linen

「因為有支搭好了的帳幕，前邊的帳幕稱為聖所，裏面設有燈台、桌子和供餅；在第二層帳幔後邊，還有一個帳幕，稱為至聖所，裏面設有金香壇和周圍包金的約櫃，櫃內有盛「瑪納」的金罐，和亞郎開花的棍杖及約版。櫃上有天主榮耀的「革魯賓」，遮著贖罪蓋。」(希伯來書9:2-5)

"For a tent was prepared, the outer one, in which were the lampstand and the table and the bread of the Presence; it is called the Holy Place. Behind the second curtain stood a tent called the Holy of Holies, having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant; above it were the cherubim of glory overshadowing the mercy seat. (Hebrews 9:2-5)

白天的雲柱，黑夜的火柱
Pillar of cloud by day and the pillar
of fire by night



舊約

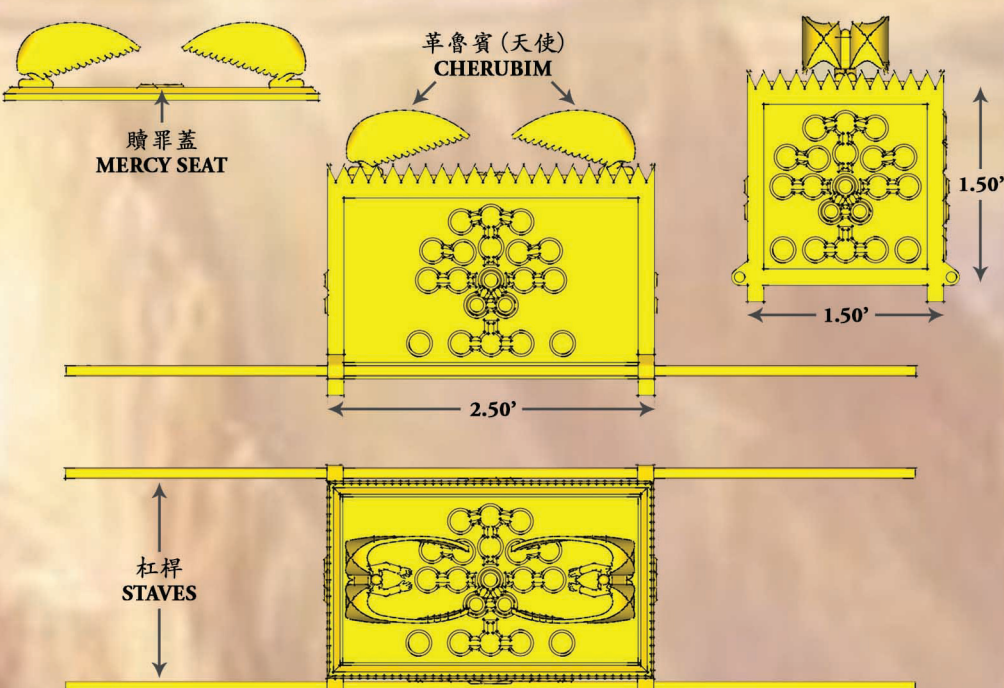
Old Testament (Old Covenant)

象徵著天主的臨在

Symbol of
God's Presence

承諾
Promise

約櫃 (出谷紀 25)
Ark of the Covenant
(cf Exodus 25)



兩塊約版 (十誡)
Two Tablets of the Testimony
(10 Commandments)



新約

New Testament (New Covenant)

現實 (天主真正地、真實地、且實體地蘊藏於至聖的聖體聖事之內)
Reality (God is truly, really, and substantially present in the Most Holy Eucharist)

實現承諾
Fulfillment

瑪利亞—結約之櫃
Mary - Ark of the Covenant



聖體櫃
Tabernacle of the
New Testament



耶穌基督的身體和血，連同祂的靈魂和天主性，即整個基督
Jesus Christ, with his body, blood, soul and divinity

