



IRAQ

Christian
parishes
destroyed

ISLAMIC extremists have taken over Iraq's second largest city, forcing over 150,000 people to flee from Mosul. Among the refugees there are roughly 1,000 Christian families who have left their homes and villages all together.

The attack was carried by members of the Islamic State of Iraq and the Levant (ISIS) who used force and violence to overcome opponents. Thousands of armed men have reportedly killed adults and children, leaving their lifeless bodies out on the street. Schools and businesses have also been attacked. At least two Christian churches have been destroyed by the group, including the Mar Behnam monastery, which dates back to the 4th century.

The country's parliament has declared a State of Emergency in the area, but the tension seems far from over: The Prime Minister is asking Iraqis to volunteer and take up arms against this group.



INTERVIEW WITH POPE FRANCIS

“Idoltrous economies
sacrifice the young
and the elderly”

“The persecution of Christians today is stronger than that in the first centuries of the Church.” “Violence in the name of God is a contradiction.” “We are discarding an entire generation to maintain an economic system that no longer holds, a system which, in order to survive, must fight wars, as great empires have always done.” “You cannot be a true Christian, if you do not recognize your Jewish roots.” “Pius XII was a great defender of the Jews.” “I will do the same as Benedict XVI.”

HENRIQUE Cymerman, a Middle East correspondent for Spanish “La Vanguardia”, “Antena 3” and Israeli TV “Channel 2” interviewed the Holy Father on June 13, 2014. Cymerman was involved in the organization of the Prayer for Peace, held in the Vatican. Here are excerpts from the interview.

Persecuted Christians

“Persecuted Christians are a concern that touches me as a pastor. I know a lot of these persecutions which I do not think would be prudent to speak about here, so as not to offend anyone. But there are places where it is forbidden to have a Bible or teach catechism or wear a cross ... What I want to clarify is this: I am convinced that the persecution of Christians today is stronger than that in the first centuries of the Church. Today there are more Christian martyrs than at that time. This is not fantasy, there are the numbers.

Violence in God's name

“Violence in the name of God is a

contradiction, it does not correspond to our time, it is something ancient. With a historical perspective we must say that Christians at times, have used it. When I think of the Thirty Year War, that was violence in the name of God, today it is unimaginable. Right? We end up at times, through religion, to very serious and very severe contradictions. Fundamentalism, for example. In the three religions we have our fundamentalist groups, small in comparison to the rest. A fundamentalist group, even if it does not kill anyone, even if it does not hit anyone, is violent. The mindset of fundamentalism is violence in the name of God.”

Papal security

“I know that anything can happen to me, but it's all in God's hands. I remember that in Brazil, they had prepared a Pope-mobile closed with glass. But I cannot greet people and tell him that I love them from inside a sardine can, even if it is crystal. To me this is a

wall. It is true that something can happen to me, but let's be realistic, at my age I don't have much to lose.”

Theological, not sociological poverty

“Poverty and humility are at the heart of the Gospel, and I say this in a theological sense, not sociological. You cannot understand the Gospel without poverty, which, however, should be distinguished from pauperism. I believe that Jesus wants bishops to be servants and not princes.”

Idolatry of money and wars

“It is proven that with leftover food we could feed people who are hungry. When you see photograph of starving children in different parts of the world, does your head bursts, you cannot understand it. I believe that we live in a global economic system that is not good. At the heart of the economic system there must be man, man and woman,

Idolatrous economies discard young and elderly

► FROM PAGE 1

and everything must be at the service of man. But instead we have put money in the center, the god of money. We have fallen into the sin of idolatry, the idolatry of money. The economy moves with the anxiety of having more and paradoxically fosters a culture of waste. We discard the young when we limit the birth rate. We also discard the elderly because they are no longer needed, they do not produce, they are a passive class ... And by discarding the young and the elderly, we discard a people's future because young people pull forward with strength and because the elderly give us wisdom, they are the memory of their people, and must pass this memory on to the young. Now it is fashionable to discard young people through unemployment. I am very concerned about the unemployment rate of young people, which in some countries exceeds fifty percent. Someone told me that 75 million young Europeans aged under 25 are unemployed. It is a barbarism. We are discarding an entire generation to maintain an economic system that no longer holds, a system which, in order to survive, must fight wars, as great empires have always done. Since we cannot have a third world war, we fight regional wars. What does this mean? It means that they manufacture and sell weapons, and so the budgets of the idolatrous economies, the major worldwide economies that sacrifice man at the feet of the idol of money, obviously, are balanced. This one ideology deprives us of the richness of diversity of thought and therefore of a dialogue between people. Good globalization is wealth. Bad globalization cancels the differences. It is like a sphere, with all points equidistant from the center. An enriched globalization is like polyhedron,

all united but each retaining its peculiarity, its wealth, its identity. And this is not happening."

Prayer for peace in the Vatican

You know that it was not easy because you were involved in it and its success depended to a great extent on you. I felt that it was something that we all missed. Here in the Vatican, 99% of the people said that it would not happen. But the remaining 1% started to grow. I felt that we were impelled to do something that we had not thought about, but then it started to gain momentum. This was not a political act – I felt that from the very start – but a religious one: open the windows to the world.

Why Christians should visit the Holy Land

Because of Revelation. For us, everything started there. It is like "heaven on earth," an anticipation of what awaits us beyond, in the heavenly Jerusalem.

Jewish roots of Christianity

"You cannot live your Christianity, you cannot be a true Christian, if you do not recognize your Jewish roots. I don't mean Hebrew in the sense of Semitic race, but in a religious sense. I believe that interfaith dialogue should deepen this, the Jewish roots of Christianity and the flourishing Christian Judaism. I understand that it is a challenge, a hot potato, but it can be done as brothers. I pray every day the Divine Office with the Psalms of David. We went through the 150 Psalms in a week. My prayer is Hebrew, and then I have the Eucharist, which is Christian."

Anti-Semitism

"I cannot explain why it happens, but I think it is a very united phenomenon, in general, and without a fixed rule, to

the right. Anti-semitism usually lurks better in right political currents rather than left, right? And it continues. Including those who deny the Holocaust, a madness."

Pius XII and the Vatican Archives

"The opening of the Archives will bring a lot of light. On this theme, what worries me is the figure of Pius XII, the Pope who led the Church during the Second World War. Everything was blamed on poor Pius XII. But we must remember that first he is seen as the great defender of Jews. He hid many in convents in Rome and in other Italian cities, as well as in the summer residence of Castel Gandolfo. There, in the Pope's house, in his bedroom 42 children were born, the children of Jews and other persecuted refugees. I do not mean that Pius XII did not make mistakes – I too make so many – but his role is to be read in the context of that time. Was it better, for example, for him not to speak so that no more Jews would be killed most Jews, or should he have spoken? I also want to say that sometimes I am overcome by existential hives when I see everyone taking it out on the Church and Pius XII, and they forget the great powers. Do you know that they [the Allied Forces] were perfectly aware of the Nazi railway network that transported Jews to the concentration camps? They had photos. But they did not bomb these railway lines. Why? It would be good to talk a bit about everything."

Relationship with the Orthodox

"My brother Bartholomew I came to Jerusalem to commemorate the meeting that took place 50 years ago between Paul VI and Athenagoras. That was a meeting after a thousand years of separation. Since Vatican II, the Catholic Church makes every effort

to come closer and the Orthodox Church does to. With some Orthodox Churches there is more closeness than with others. I wanted Bartholomew to be with me in Jerusalem, and there the plan arose of him being present at the prayer at the Vatican. For him it was a risky step, because he could be criticized, but we must be impressed by this gesture of humility, and for use it is necessary because it is inconceivable that we Christians are divided, it is a historical sin for which we must make amends."

Faith, science and atheism

"There has been an increase in atheism during the existentialist age, perhaps due to the influence of Sartre. But then came a step forward towards spiritual quests, the encounter with God in many different ways, not necessarily related to traditional religious forms. The clash between science and faith peaked during the Enlightenment, but it is not so fashionable today, thank God, because we all realized the closeness that exists between one thing and another. Pope Benedict XVI has taught well on the relationship between science and faith. In general, most scientists are now very respectful of the faith and an agnostic or atheist scientist may say, "I do not dare enter into that question."

The abdication of Benedict

"Pope Benedict accomplished a very big gesture. He opened a door, he created an institution, that of possible Popes emeritus. Seventy years ago there were no bishops emeritus. How many are there today? Well, since we live longer, we get to an age when we cannot go on with things. I will do the same as he did, I will ask the Lord to enlighten me when the time comes and tell me what I should do. He will tell me for sure." ■

CORPUS CHRISTI PROCESSION IN ROME

Pope to celebrate Mass at St John Lateran

VATICAN CITY, June 12, 2014 (Zenit.org) - On Thursday, June 19, Pope Francis will preside over the Eucharistic celebration for the Solemnity of Corpus Christi in the courtyard of the Basilica of Saint John Lateran.

At the end of the Mass, he will lead the traditional procession that will take place to the nearby Basilica of Saint Mary Major, from where the Pontiff will impart the solemn Eucharistic Blessing.

All faithful interested in attending the Papal Mass, and partaking in the procession which follows, are welcome to attend. Tickets are not needed, as faithful will have free access to the square to take

part in the celebration.

Tradition involves candle-carrying faithful taking part in the procession, thereby illuminating an otherwise dark Via Merulana, the arterial street leading from the archbasilica of

St. John Lateran to the Marian Basilica of St. Mary Major.

The festivities of the evening will conclude in front of Saint Mary Major, with the Pope's benediction with the Blessed Sacrament. (D.C.L.) ■

POPE'S WORDS TO FIFA WORLD CUP 2014

“No one wins alone, either in the field or in life!”

(Zenit.org) - HERE is a translation of the text of the Video-Message that the Holy Father Francis gave in Portuguese, on the occasion of the Soccer World Cup, and was broadcast on Brazilian TV.

THE HOLY FATHER'S VIDEO-MESSAGE

Dear Friends,

It is with great joy that I address all of you, lovers of soccer, on the occasion of the opening of the 2014 World Cup in Brazil. I want to send a warm greeting to the organizers and participants, to each athlete and roofer, as well as to all the spectators that, in the stadium or through television, radio and the Internet, support this event which surmounts borders of language, culture and nation.

My hope is that, beyond the celebration of sport, this World Cup will be a celebration of solidarity among peoples. This implies, however, that the soccer competitions be considered for what they are deep down: a game and at the same time an occasion of dialogue, understanding, and mutual human enrichment. Sport is not only a form of entertainment but also – and I would say above all – an instrument to communicate values that promote the good of the human person and help in the construction of a more peaceful and fraternal society. We think of loyalty, perseverance, friendship, sharing and solidarity. In fact, many are the values and attitudes fostered by soccer which are revealed important not only in the field, but in all aspects of existence, concretely, in the building of peace. Sport is a school of peace, it teaches us to build peace.

In this connection, I would like to underscore three lessons of sports practice, three essential attitudes for the cause of peace: the need to “train,” “fair play”

and respect among the competitors. In the first place, sports teaches us that, to win, it is necessary to train. We can see, in this sports practice, a metaphor of our life.

It is necessary to struggle in life, to “train,” to make an effort to obtain important results. So the sports spirit becomes an image of the necessary sacrifices to

grow in the virtues that build a person's character. If, for a person to improve, great and continuous “training” is necessary, how much greater effort must be

invested to reach encounter and peace among individuals and “improved” peoples! It is so necessary to “train” much ...

Soccer can and must be a school for the construction of a “culture of encounter,” which makes possible peace and harmony among peoples. And here a second lesson of sports practice comes to our aid: we must learn what “fair play” in soccer has to teach us. To play in a team it is necessary to think, in the first place, of the good of the group, not of oneself. To win, it is necessary to overcome individualism, egoism, all forms of racism, of intolerance, of the instrumentalization of the human person. It is not only in soccer that to be “stingy” constitutes an obstacle for a good result of the team; so, when we are “stingy” in life, ignoring the persons who surround us, the whole society is harmed. The last advantageous sports lesson for peace is the respect due among the competitors. The secret of victory in the field, but also in life, lies in respecting my fellow team member, but also my adversary. No one wins alone, either in the field or in life! May no one be isolated and feel excluded! Attention! No to segregation, no to racism! And, if it is true that at the end of this World Cup, only a national team will be able to raise the trophy cup as winner, by learning the lessons that sport teaches us, all will come out winners, strengthening the bonds that unite us.

Dear friends, I am grateful for the opportunity that was given to me to address these words to you at this time, particularly to Her Excellency, the President of Brazil, Mrs. Dilma Rousseff, whom I greet – and I promise my prayer that heavenly blessings upon all not be lacking. May this World Cup unfold with all serenity and tranquility, always in mutual respect, in solidarity and in fraternity among men and women who recognize themselves members of one family. Thank you very much! ■



FIFA WORLD CUP

Brasil

2014



A new priest for Macau

DEACON Cyril Jerome Law, Jr., will be ordained to the priesthood in the Macau Cathedral on Saturday, 12th of July 2014, at 3:30 PM. Bishop José Lai will preside over the ordination.

Born and raised in Hong Kong, he attended Sunday school at St Margaret Church, and was an altar server there. He entered the Salesian seminary at 13, and went to the

United States to study Theology when he was 17. Later, he continued studies at the Holy Spirit Seminary in Hong Kong. When he returned from the U.S., he also taught

secondary school in Hong Kong. In 2007, he worked as a teacher at the future University of Saint Joseph. He transferred to the Macau Diocese in 2009, receiving formation

in Macau, Rome, and in England.

Deacon Cyril is also the founding Coordinator of the Tridentine Liturgy Community in Hong Kong. ■

IN MEMORIAM

Priest of Macau's refugees remembered

THE DIOCESE of Macau offered Masses on the June 15 and 17 to remember Father Lancelote Miguel Rodrigues who died on June 17 last year at age 89. Father Lancelote was known and loved for his work as director of *Catholic Relief Services* (CRS).

The *Economist* last year wrote of him: "His work with refugees started officially in 1948 and never really ended." For more than 50 years Fa-



ther Lancelote Miguel Rodrigues helped thousands of refugees fleeing to Macau, the tiny former Portuguese peninsula and islands on the South China coast.

Through his efforts, more than 2,000 Portuguese Chinese and more than 8,400 boat people were resettled abroad.

After 1985 he worked in mainland China as a missionary, putting up clinics and schools and helping AIDS victims. ■

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

SUNDAY JUNE 22, 2014

The body and blood of Christ

Dt 8:2-3, 14b-16a; 1 Cor 10:16-17; Jn 6:51-58

Not by bread alone

In their journey through the desert, the Israelites learned that their lives were in the generous hands of God. The people were hungry, felt weak, and experienced persecution. But they also experienced the power of God, who with a strong arm, freed them from their enemies, fed them, and led them to the Promised Land. The Christian community knows it is on the move. We are pilgrims in search for our final home. Each one of us and each family is aware of the trials and difficulties, and the times of pain, but also of the joys and hopes.

We can take a rest in our journey in order to celebrate the



Eucharist with our brothers and sisters. There we experience community, and what is more important, where we know the bond that inspires our hope and gives strength to our walking: Jesus. We sing and give praise together; together we listen to and meditate on his word; together we give thanks and share his Body and Blood. We celebrate the Eucharist together as members of a huge community spread throughout the world. In the Eucharist we learn that our walking has meaning. We learn that, despite the tiredness, continuing on with effort is truly worth our while. We discover we are not alone, because the brothers and sisters around us are committed to walk the same path. We know that God is with us because he has become our Food, the bread and wine

that give us real life.

Each Sunday, when we finish the celebration of the Eucharist, we realize that we have recuperated our strength. The problems outside, in our work, family, and city, are the same. They have not changed. But we have, because we received the visit of God within our hearts. And we can continue walking.

For reflection

- Do you participate in the Sunday Mass with your community?
- Do you just attend, or do you participate?
- Do you realize that the Word of God is addressed to you?
- What does Jesus say to you when you go to communion? ■

CLARETIAN PUBLICATIONS

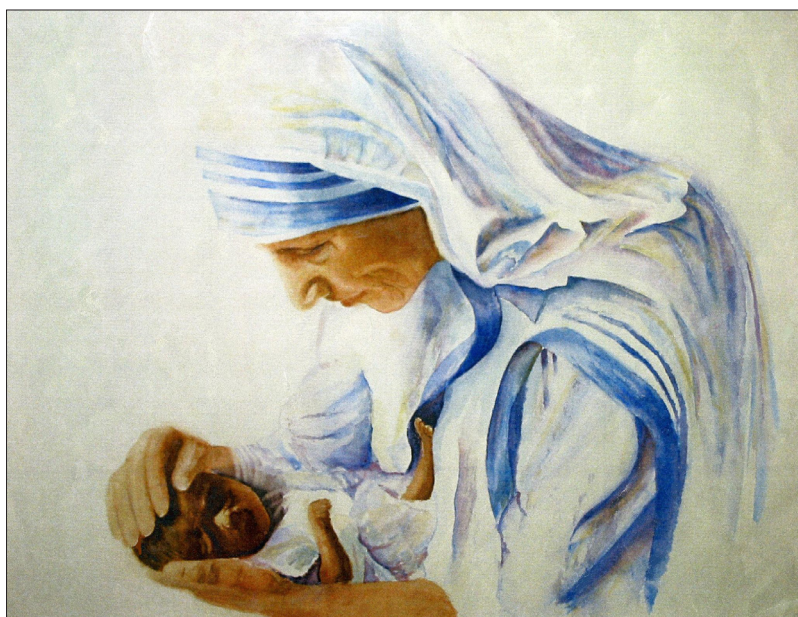
THE HOLY SPIRIT COMES (III)

After-effects

WE HAVE seen that if we get close to the Holy Spirit, we can get scorched, the dirt in us is burned away. But contact with his fire will also make us wiser and stronger. All of this brings about some after-effects. We call them **fruits of the Holy Spirit**.

The *Catechism of the Catholic Church* (no 1832), again following the Vulgate edition of the Bible, lists out twelve: "The fruits of the Spirit are perfections that the Holy Spirit forms in us as the first fruits of eternal glory. The tradition of the Church lists twelve of them: 'charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity.'" (Galatians 5:22-23)

If we take a look at Saint Paul's letter to the Galatians, the passage previous to this enumeration of the fruits of the Spirit speaks about the contrasting fruits of the flesh: "Now the works of the flesh are plain: fornication, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy,



anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God." (Galatians 5:19-21)

Reading these words makes us uneasy. Too often we find more fruits of the flesh than

fruits of the Spirit. If we truly have allowed the Spirit of Jesus Christ to act in our life, the effects of his presence should be plain for all to see.

The first of those effects is charity. Saint Paul, in his eloquent discourse on charity tells us what charity means: "Love is patient and kind; love is not

jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends; as for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away." (1 Corinthians 13:4-8) Together with charity comes other fruits: patience, kindness, goodness, generosity, gentleness. No one gets a perfect score in this list. And it is just the beginning.

The next fruit is joy. Pope Francis has said that "sad Christians are sick Christians." Now and then we indulge in self-pity. Now and then we give in to melancholy. It is an indication of sickness. That is why all of us need healing. And it is so easily within reach. Jesus Christ promised forgiveness in the Sacrament of Reconciliation. "How beautiful it is to be forgiven!"

exclaimed Pope Francis. So let us get back our joy by going on our knees and asking God for pardon and strength.

The third fruit is peace. "Make me an instrument of your peace," we pray with Saint Francis. But how can I be an instrument of peace if I have no peace in my heart? There is no peace when there is division. There is division when we let the devil get into our heart and soul. If we want to get him out of there, we know what to do.

We have already mentioned patience, kindness, goodness, generosity, gentleness. Now the last four are: faithfulness, modesty, self-control, chastity. These four fruits are in short supply, but they are most needed. When they are in short supply, we find fruits of the flesh in abundance.

Come, Holy Spirit. Send down those tongues of fire. Cleanse us, purify us, sanctify us. ■

JMOM



聖言與

WORD + S

舊約 OLD TESTAMENT

猶太教
Judaism



會堂
Synagogue

讀經、祈
禱、講道
Reading the
Scriptures,
prayer,
preaching



聖殿
Temple

祭獻
Sacrifice

新約 NEW TESTAMENT

增餅奇跡
Miracle of the Loaves



耶穌講道
Jesus preaches



門徒對他
「一個餅和兩
條魚來！」
（瑪
They said to
him, "One
loaf and two
fish." A
(Matthew 14)

彌撒聖祭
Holy Mass



讀經、祈禱、講道
Readings, prayers, homily



準備祭品
「我們把我們
一切工作、
痛苦、喜樂、
等都奉獻給
Offertory
us to give
life: our
sorrows, jo
successes

天主教教堂
Catholic Church



讀經台：
聖道禮儀
Lectern:
Liturgy of the Word



與祭獻 ACRIFICE



說：「我們這裏什麼也沒有，只有五條魚。」耶穌說：「你們給我拿到這裏來。」（馬太福音14:17-18）

耶穌對他說：「我們這裏只有五條魚。」耶穌說：「你們給我拿到這裏來。」（馬太福音14:17-18）

拿起那五個餅和兩條魚，望天祝福了
Taking the five loaves and the two fish he looked up to heaven, and blessed.



把餅擘開，遞給門徒，門徒再分給群眾
He broke and gave the loaves to the disciples, and the disciples gave them to the crowds.



耶穌邀請我
平凡生活的一
家庭生活、痛
失敗、成功
給他

耶穌邀請我
平凡生活的一
家庭生活、痛
失敗、成功
給他



祝聖聖體聖血
Consecration: the bread and wine become the Body and Blood of Jesus Christ



領聖體
Communion



祭台：聖祭禮儀
Altar: Liturgy of the Eucharist (Sacrifice)

