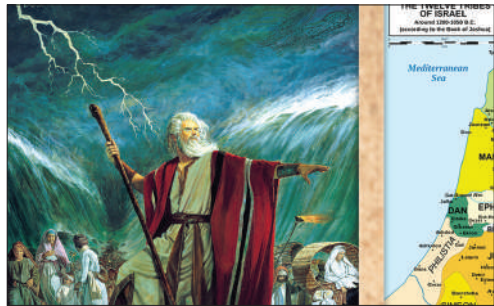




ON THE SOLEMNITY OF STS PETER AND PAUL



“Where do we find our security?”

(Vatican Radio) **POPE FRANCIS celebrated Mass for the Solemnity of Saints Peter and Paul on Sunday, in the Basilica of Saint Peter. During the Mass, he conferred the pallium on Archbishops from around the world who had been appointed within the past year.**

Among those present for the celebration was an Ecumenical Delegation from the Patriarchate of Constantinople.

Pope Francis' homily focused on the importance for pastors of placing their entire confidence in the Lord.

Here is the complete text of Pope Francis' homily for the Solemnity of Saints Peter and Paul.

On this Solemnity of Saints Peter and Paul, the principal patrons of Rome, we welcome with joy and gratitude the Delegation sent by the Ecumenical Patriarch, our venerable and beloved brother Bartholomaios, and led by Metropolitan Ioannis. Let us ask the Lord that this visit too may strengthen our fraternal bonds as we journey toward that full communion between the two sister Churches which we so greatly desire.

“Now I am sure that the Lord has sent

his angel and rescued me from the hand of Herod” (Acts 12:11). When Peter began his ministry to the Christian community of Jerusalem, great fear was still in the air because of Herod's persecution of members of the Church. There had been the killing of James, and then the imprisonment of Peter himself, in order to placate the people. While Peter was imprisoned and in chains, he heard the voice of the angel telling him, “Get up quickly... dress yourself and put on your

sandals... Put on your mantle and follow me!” (Acts 12:7-8). The chains fell from him and the door of the prison opened before him. Peter realized that the Lord had “rescued him from the hand of Herod”; he realized that the Lord had freed him from fear and from chains.

Yes, the Lord liberates us from every fear and from all that enslaves us, so that we can be truly free. Today's liturgical celebration expresses this truth well in the refrain of the Responsorial Psalm:

“The Lord has freed me from all my fears.”

The problem for us, then, is fear and looking for refuge in our pastoral responsibilities.

I wonder, dear brother bishops, are we afraid? What are we afraid of? And if we are afraid, what forms of refuge do we seek, in our pastoral life, to find security? Do we look for support from those who wield worldly power? Or do we let ourselves be deceived by the pride which seeks gratification and recognition, thinking that these will offer us security? Dear brother Bishops, where do we find our security?

The witness of the Apostle Peter reminds us that our true refuge is trust in God. Trust in God banishes all fear and sets us free from every form of slavery and all worldly temptation. Today the Bishop of Rome and other bishops, particularly the metropolitans who have received the pallium, feel challenged by the example of Saint Peter to assess to



The pallium is a woolen vestment conferred by the pope on an archbishop, consisting of a narrow, circular band placed around the shoulders with short strips hanging from front and back. The pallium is used only by the Pope and by archbishops. For the Pope, it signifies the fullness of the pontifical office, and for the archbishops, who may use it only in their respective dioceses, it means a sharing in the powers of the Pope. ■

CHINA

Devotion to the Sacred Heart of Jesus a fact of life (II)

WILHELM K. MÜLLER, SVD

Every Chinese family has the typical image of the Sacred Heart, even after the social and political upheavals and the atheistic propaganda of the regime. The first church dedicated to the Sacred Heart dates back to 1863: destroyed in the cultural revolution, it was rebuilt in 1999. Devotion and consecration to the Sacred Heart has sustained the lives of missionaries and their evangelization: among these, Arnold Janssen, Josef Freinademetz, and Daniele Comboni.



(Asia News) - AMONG the Catholic communities in China, devotional practices to the Sacred Heart of Jesus are widespread. Where the pace of life allows it - more commonly in the countryside than in the cities - the faithful live an almost communitary spiritual life, which initially was a reflection of the monastic or seminary life. Early in the morning, called to prayer by the sound of bells, they gather, where possible, in the church or village chapel to recite morning prayer together. It is a long prayer, abundant, generous, with many intentions and invocations. At least in June, dedicated to the Sacred Heart of Jesus, it contains the Litany of the Sacred Heart, followed by several pages of prayers addressed to the Sacred Heart. After these prayers, which occupy more or less an hour, if there is a priest, Holy Mass is celebrated. The faithful often continue with the meditation of the *Via Crucis*. In

the past, Sunday was entirely dedicated to common prayer and the faithful spent more time in church than at home. The evening prayer, again prayed together, took up again the theme of the Sacred Heart and again the faithful recited the invocations and litanies.

The texts of the prayers, introduced by the missionaries of the past, recited in chant, use a somewhat archaic form of Chinese, not easily comprehensible to young people or the less educated. Several dioceses have books containing all the texts. But what strikes us as Europeans is the fact that all the prayers are recited from memory. In the past, since they were children, all the prayers used to be memorized. I would like to see who among us could recite by heart, and for over an hour, a barely comprehensible prayer!

The lack of literal comprehension of the texts does not diminish the faithful's faith

and fervour: the phenomenon is comparable to the "praying in tongues" of the Catholic charismatic renewal, fervent prayer and song from the abundance of the heart, without being constrained by linguistic forms.

THE SACRED HEART AND THE MARTYRS

The iconography of the Heart of Jesus according to the description of St. Margaret Mary Alacoque - the heart chained by the Crown of thorns, surrounded by flames of love, sprinkled with the blood drops, the cross implanted in the center - is also a constant for decor in Catholic churches and homes in China. In this aspect the Church in China has not been innovative. The icon has been accepted as is, though the Chinese sensitivity formed by virtue of "filial piety" could oppose such a representation: the ideal of filial piety requires that after death the body of

a man be returned intact to the parents; the dismemberment of a dead body was considered the supreme horror.

From this point of view, in China the Western interest in creating relics from the bodies of saints is not easily understood. The Divine Word missionaries in China protested strongly when, after the unexpected death of their first bishop, Giovanni Battista von Anzer, in Rome, his superiors wanted to send his heart to China as a relic. In Europe this was seen as an expression of his faithful love for the Church in China, but for Chinese Christians the gesture was unacceptable due to their filial feelings. So, the heart of the Bishop remained in the society's seminary in Vienna and gave missionary inspiration to us young seminarians.

In all likelihood, in Chinese art there is no representation of the physical heart, though the concept of "heart" occupies a central place in Chinese thought

and sentiment. The heart is the center and source of all mental, cognitive, and spiritual activities. In the characters of Chinese writing all these operations or mental states have as their root or matrix the symbol of the "heart". In dictionaries one finds hundreds of these pictograms and myriad expressions or proverbs that use the symbol of the "heart" as a key to enter into their meaning.

By speaking of the "Heart of Jesus", one speaks of the deepest, most intimate, most real place in God, the source, the vital environment, the purpose of existence. Perhaps artistic expression with its painting of a physical heart does not evoke what the devotion to the Sacred Heart of Jesus would intend. What would help more would be the use of Chinese calligraphy, which is much appreciated by all.

On the occasion of the canonization of 120 Chinese martyrs in the year 2000, the Holy Father was presented with an impressive work of calligraphy: since in China you could not mention, and much less represent the martyred saints who were canonized (an event odious to the Communists), the Chinese made a calligraphic work of the character of "love" formed out of 120 symbols, each slightly different, and in the center, an ideogram of "love" the size of four symbols. The pictogram "love" has as its root or key the "heart" symbol. The 120 symbols each stand for a martyr; the great symbol in the center stands for Jesus: thus, 120 symbols of a cordial love for a heart all inflamed with love. One can easily infuse such a calligraphic work with all the richness of the devotion to the Sacred Heart of Jesus, a memorial of all the elements of the faith, encouraging all to a joyful collaboration in the salvific project of Sacred Heart of Jesus. ■

POPE FRANCIS BACKS NEOCATECHUMENAL WAY LITURGY

Reaffirms Validity of Statutes Approved in 2008

(Zenit) – THE VATICAN Secretariat of State sent a letter on April 3rd from the Holy Father to Kiko Argüello, initiator of the Neocatechumenal Way, along with Carmen Hernandez, confirming the liturgical praxis of the Way with regards to the Eucharist and the Paschal Vigil.

In the letter, the Holy Father confirms that “as far as it pertains to the celebrations of the Paschal Vigil and the Sunday Eucharist, [...] articles 12 and 13 [of the Statutes], read in their entirety, constitute therefore the regulatory charter of reference.”

This message was in response to a letter sent previously by Kiko Argüello in which he told the Pope of his concern about several negative interpretations of the words of the Holy Father addressed to a group of some 12,000 neocatechumens on February 1st, 2014.

In his response, Pope Francis not only confirmed the full validity of the Statute of the Neocatechumenal Way, but acknowledged “the evangelizing dynamism of the Neocatechumenal Way, the experience of authentic conversion of life of so very many faithful, and the fruits of good generated thanks to the presence of the communities all over the world.”

The Pope confirms his “paternal closeness” and sent “loving encouragement to [Argüello] and to all adherents to the Way.” The letter concludes assuring the initiator of the Way of the “closeness” and “memory in the Lord” of Pope Francis, while sending “from His heart to you, to the International Team and to all the adherents to the Neocatechumenal Way, His Apostolic Blessing.”

ZENIT spoke with Argüello to explain the significance of this letter.

ZENIT: What motivated you to write to the Holy Father?

Argüello: During the course of the audience that the Pope had on February 1st, Francis sent 450 families in mission in China, Vietnam, India and Mongolia, as well as in many other cities in Europe and in the world.

In the indications given to the families, full of joy in seeing so many children, he said that at times, to find communion with the dioceses where the families are sent, that they could renounce “some details” to foster the ecclesial communion with the diocese. We agree that ecclesial communion is very important, but these words were read out of context



and interpreted negatively by some who are not favorable towards the Way: immediately they took away the Eucharist celebrated in community on Saturday night at the Sunday vigil, and eliminated the Paschal Vigil of the community, and this was a terrible harm.

This development prompted me to write a letter to the Pope expressing my concerns. Because the problem is: who decides which details can be removed? Maybe it meant that the statutes approved by the Holy See were no longer valid?

Because of these interpretations, some pastors and bishops have begun to change the liturgical praxis of the Neocatechumenal Way that was approved in 2008 by five Congregations of the Holy See, after a process that lasted several years.

ZENIT: What does the response of the Holy Father mean in this regard?

Argüello: The Holy Father, in this letter sent by Archbishop [Angelo] Bacci, confirms that what he has said in the indications to the families does not touch at all the Statutes of the Neocatechumenal Way and, citing article 12, which speaks on the Paschal Vigil, and article 13, which speaks of the Eucharist of the Way, he confirms that “as far as it pertains to the celebrations of the Paschal Vigil and the Sunday Eucharist”

those articles are “the regulatory charter of reference” for the Way.

So, thanks to God, the Pope has saved us, because the details of one song or of a particular thing can be changed, we agree, but we had these interpretations that seemed to nullify the statutes.

We are very happy that the Pope loves us and defends us.

ZENIT: Why are these two articles so important?

Argüello: Article 13 is very important because it says that the Neocatechumenal Way celebrates the Eucharist after the first vespers of Sunday in small communities, and that these celebrations are part of the liturgical ministry of the parish and are open to everybody.

This is something wonderful because the communities are full of young people and we were able to ensure that the youth, instead of going to nightclubs on Saturday night, come to the Sunday Eucharist. The Holy See, understanding this pastoral reason, allowed some concessions to help the participation of so many young people. For us this is fundamental, because in the end, there is one point: why do we have so many children? It is as if some wished to punish us for this.

The fact of having obeyed Humanæ

Vitæ has made it so that we are full of youth and these youth are all in the Church and from these youth the vocations to the seminary are born. There are 100 seminaries where the vocations that come from these families can be found and the Pope has understood this very well.

Regarding article 12, the communities from all over the world are helping the parishes to rediscover the Paschal Vigil. The Holy See, in the fundamental document on the Paschal Vigil, *Paschalis Solemnitatis*, expressed sorrow in seeing that the Paschal Vigil, instead of being “the mother of all vigils” and the center of the liturgical life of the Faithful, has been reduced instead in many parishes to an evening Mass.

Article 12 of the statute states that “the Neocatechumenate will stimulate the parish to have a richer celebration of the Paschal Vigil.” His Eminence, Cardinal [Antonio] Cañizares, prefect of the Congregation for Divine Worship, has precisely underlined this role of the Neocatechumenal communities, saying that the Polish Episcopal Conference, for example, has thanked the Way because it is helping to recuperate and rediscover the importance of the Paschal Vigil in all of Poland. ■

ST. ROQUE

Patron Saint against the plague

THE PARISH of St. Lazarus (Church of St. Lazarus) will be celebrating the Feast of St. Roque "The Patron Saint against plague", on Sunday, July 13, 2014 with a Solemn Mass at 9.30 a.m., followed by a Procession of St. Roque after the mass, around 10.20 a.m.

The procession with the statue of St. Roque will go all over some streets of St. Lazarus Parish (e.g. Rua Volong, Rua São Miguel, Rua São Roque and Rua Nova de São Lázaro).

Although the Feast of São Roque is on August 17, in Macau it is celebrated always on the second Sunday of July due to a plague happened before in Macau in the years gone by. On that time the Parish of St. Lazarus, through São Roque the Patron Saint against Plague, prayed and asked for the protection of God to set Macau free of the deadly plague and to cure the all the



sick people that was caught by that it. The prayers were answered and since that time until July 1966, every year on the second Sunday of July a big Feast and Procession was taking place.

The procession stopped after July 1966, but never the Solemn Mass.

On 2008, due to new infectious diseases that were happening again throughout the world, the Catholics of Macau once again prayed to God through São Roque, the Patron Saint against Plague, to protect and save Macau against the new coming diseases. Thus the tradition was revived and the Procession of São Roque was brought back to the streets where before passed by.

- Media and press are welcome.

- The duration of the procession is approximately from 10:20 a.m. to 11:00 a.m. ■



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 JULY 6, 2014 – 14TH SUNDAY IN ORDINARY TIME

Come to me, all you who are weary

Zac 9:9-10;

Rom 8:9,11-13; Mt 11:25-30

OUR WORLD shows a façade, an appearance of reality, but the underlying truth is quite different. Publicity in all its kind, from the casinos to television, shows us what is socially fashionable and in vogue. Officially we are all happy, we always smile, we live in beautiful apartments, etc. But these are only façades; appearances that attempt to hide the reality.

There was a poor country. To prepare for the arrival of many heads of states for an international gathering, its government decided to place fences on the main road from the airport to the city. They did that to hide the squatters that spread to both sides of the road. Then, they called local artists to cover those fences with paintings, depicting the beauty of life in that country. Probably, some of the visitors thought that

the fences were there to protect people on the other side from noise pollution, imagining that there were beautiful houses with ample gardens on the other side of the fences. The reality was just the opposite.

What happened in that country can also be said about our social, family or personal reality. We show a beautiful façade, we fabricate appearances, but behind that the truth about life is hidden, and at times, is very different, obscure and unhappy.

Today, Jesus invites us to open our eyes to our own reality; not denying what we do not like about it but accepting that there are fragments of our lives that are not wholesome or not full of light. We are not happy. Jesus invites us to welcome his compassion and mercy. Those of us who are tired, who have difficulty in finding meaning in this hypercritical and violent world; those of us who are upset as we realize that



we are short of hope and leaden with sadness—we are all invited to come close to Jesus, because his "yoke is easy and his burden light." This is the Gospel revealed to simple people, to those who are able to open their hearts and

accept that at the end we depend on him, on God, because only in him can we find true peace, authentic consolation and sure rest.

If the lower instincts, that Paul mentions on the second reading, induce us to hide in darkness, the Spirit invites us to come out and place ourselves under the light, the all embracing and warm light of God who, accepting our reality, promises us life and hope. Only by accepting ourselves as we are in the presence of God we shall find true happiness and arrive to life.

For reflection

- Are there aspects in my life that I prefer to maintain in the shadow and refuse thinking about them?
- What can heal and console myself?
- Wouldn't it be better to open my heart to God's presence? ■

WHEN WE TRY TO PLAY GOD

Anger

Now and then, we get annoyed. We get upset, we get angry.

The great little book I mentioned last time – *“The Seven Capital Sins”* – describes the different forms of anger. “We have given way to anger and hate when we harbor resentment in our heart against a certain person or persons; when we plot harm for anyone by word or deed; when we use insulting language toward the offender. We are guilty of anger when we become excited and incensed to such a degree that we strike or hurt another; when we wrangle and quarrel violently with another; or when by the sullen expression on our face or by our silence, we show our resentment toward him. Our sin is very, very serious if we harbor rancor or hatred in our heart for days, or months, or even years and abstain from marks of kindness and friendship. We are also guilty of anger if we abuse our authority and punish an inferior more than he deserves. We may even direct our anger toward God interiorly, or exteriorly in passionate blasphemy.”

We know that when anger gets out of hand, it harms our physical health. Everyone agrees that stress and tension make us more susceptible to heart disease, diabetes, high cholesterol levels, a weakened immune system, insomnia, and high blood pressure.

Anger also hurts our mental health. It drains us of mental energy and clouds our thinking, takes away focus, makes us narrow-minded, blocks out the bigger picture, and prevents us from enjoying life. It can also lead to stress, depression, and other mental health problems.

Anger ruins relationships, particularly

in family life. It inflicts wounds that last, and makes it hard for others to trust and respect us. It prevents them from being frank and candid with us. It makes them uneasy and nervous in our presence, fearing that what we do or say might set off an emotional outburst.

From the point of view of faith, unreasonable and unbridled anger is offensive to God.

Anger is bad from many angles. It is not worth getting angry. But why do we get agitated and worked up?

I think most of our anger arises when our expectations are not met, when we are contradicted, when our plans are frustrated – *anger arises when our will is not carried out*.

But the truth is, we can never expect to have everything our way. We cannot fashion nature to our own liking, we cannot control events. Pope Benedict XVI rightly wrote in *Deus Caritas Est*, “It is God who governs the world, not we.” However, we tend to forget this. We constantly fall into that first temptation of our first parents, “You will be like God” (Genesis 3:5). We want to be in full control. This is the reason for our constant frustrations.

Many companies offer courses on anger management. But Christianity offers something better – anger avoidance. How does one do that?

The answer lies in the prayer that Jesus taught us. “Thy will be done.” This simple phrase helps us face reality, reminds us who we are, and what we are able to do. And it brings peace.

Does it mean that I do not do anything, just let things happen? Not at all. The saints are shining examples of people who followed God’s will, and they are

among those who have contributed so much to humanity. Abandonment in God’s hands is not passivity. It is active cooperation in a plan that has been conceived by Someone who is far wiser than we, someone who cares infinitely about each person, and someone who has the power and resources to carry out his designs.

Let me quote Benedict XVI again: “There are times when the burden of need and our own limitations might tempt us to become discouraged. But precisely then we are helped by the knowledge that, in the end, we are only instruments in the Lord’s hands; and this knowledge frees us from the presumption of thinking that we alone are personally responsible for building a better world. In all humility we will do what we can, and in all humility we will entrust the rest to the Lord. It is God who governs the world, not we. We offer him our service only to the extent that we can, and for as long as he grants us the strength. To do all we can with what strength we have, however, is the task which keeps the good servant of Jesus Christ always at work: ‘The love of Christ urges us on’ (II Corinthians 5:14).”

So at the beginning of each day, as we struggle to get out of bed, let us tell the Lord, “Dad, I have made some plans for today. I don’t know if they are the same as yours. They are tentative, until you give me the go-ahead. They are subject to your approval. But I know that your plans are better than mine. So if there is anything I have not thought about that you would want me to do, just tell me. I’m ready.”

Surprisingly, people who make this

constant act of entrustment seem to be “lucky” in the eyes of the world. And those who face the day with the ambition of shaping the world in their own image end up with countless frustrations.

This reminds me of the interview that *Time* magazine did with Mother Teresa. One question went: “What is your greatest disappointment?” The reply: “I do the will of God, no? In doing the will of God there is no disappointment.” ■

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“Where do we find...”

► FROM PAGE 1

what extent each of us puts his trust in the Lord.

Peter recovered this trust when Jesus said to him three times: “Feed my sheep” (Jn 21: 15,16,17). Peter thrice confessed his love for Jesus, thus making up for his threefold denial of Christ during the passion. Peter still regrets the disappointment which he caused the Lord on the night of his betrayal. Now that the Lord asks him: “Do you love me?” Peter does not trust himself and his own strength, but instead entrusts himself to Jesus and his mercy: “Lord, you know everything; you know that I love you” (Jn

21:17). Precisely at this moment fear, insecurity and cowardice dissipate.

Peter experienced how God’s fidelity is always greater than our acts of infidelity, stronger than our denials. He realizes that God’s fidelity dispels our fears and exceeds every human reckoning. Today Jesus also asks us: “Do you love me?” He does so because he knows our fears and our struggles. Peter shows us the way: we need to trust in the Lord, who “knows everything” that is in us, not counting on our capacity to be faithful, but on his unshakable fidelity. Jesus never abandons us, for he cannot deny himself (cf. 2 Tim 2:13). He is faithful. The fidelity which God constantly shows

to us pastors, far in excess of our merits, is the source of our confidence and our peace. The Lord’s fidelity to us keeps kindled within us the desire to serve him and to serve our sisters and brothers in charity.

The love of Jesus must suffice for Peter. He must no longer yield to the temptation to curiosity, jealousy, as when, seeing John nearby, he asks Jesus: “Lord, what about this man?” (Jn 21:21). But Jesus, in the face of these temptations, says to him in reply: “What is it to you? Follow me” (Jn 21:22). This experience of Peter is a message for us too, dear brother archbishops. Today the Lord repeats to me, to you, and to all pastors: Follow me!

Waste no time in questioning or in useless chattering; do not dwell on secondary things, but look to what is essential and follow me. Follow me without regard for the difficulties. Follow me in preaching the Gospel. Follow me by the witness of a life shaped by the grace you received in baptism and holy orders. Follow me by speaking of me to those with whom you live, day after day, in your work, your conversations and among your friends. Follow me by proclaiming the Gospel to all, especially to the least among us, so that no one will fail to hear the word of life which sets us free from every fear and enables us to trust in the faithfulness of God. Follow me! ■

救恩 HISTORY OF 以色列 The Time



上主對亞巴郎說：「離開你的故鄉、你的家族和父家，往我指給你的地方去。我要使你成為一個大民族，我必祝福你，使你成名，成為一個福源。我要祝福那祝福你的人，咒罵那咒罵你的人；地上萬民都要因你獲得祝福。」（創世紀 12:1-3）

Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall bless themselves. (Genesis 12:1-3)

亞巴郎 > 依撒格 > 雅各伯 > 12 兒子
ABRAHAM > ISAAC > JACOB > 12 SONS

亞當與厄娃
Adam and Eve

公元前？
? BC

亞巴郎
Abraham

公元前1800
1800 BC

民長
JUDGES

王帝
KINGS

先知
PROPHETS

公元前？
? BC

諾厄
Noah

聖祖
PATRIARCHS

公元前1300
1300 BC

梅瑟
Moses

公元前1200
1200 BC

以色列十二支派
Twelve Tribes

公元前1000
1000 BC

達味
David

公元前920/930
920/930 BC

以色列（北國）建都撒瑪黎雅、猶大（南國）建都耶路撒冷
Israel (North) with Samaria as capital and
Juda (South) with Jerusalem as capital



恩史

F SALVATION

列時代

e of Israel



耶路撒冷及聖殿被毀
Destruction of Jerusalem and the Temple

巴比倫侵略猶大（南國）
Babylon invades Kingdom of Juda

公元前586/587
586/587 BC

Temple rebuilt
重建聖殿

歸國
RETURN

羅馬人
Romans

公元前63
63 BC



放逐巴比倫
EXILE

公元前721/722
721/722 BC

亞述侵略以色列（北國）
Assyrians invade Kingdom of Israel

公元前538
538 BC

波斯滅巴比倫
Persians defeat Babylonians

公元前300
300 BC

馬其頓人（希臘）
Macedonians (Greeks)



入侵者 INVADERS

亞述人 Assyrians (721/722 BC), 巴比倫 Babylonians (586/587 BC), 波斯人 Persians (538 BC), 馬其頓人（希臘） Macedonians (Greeks) (300 BC), 羅馬人 Romans (63 BC).