



OLD AGE IS A GRACE

Pope calls for a mass gathering with grandparents on September 28

(Rome Reports) - THE POPE has often defended the role of elderly people, both within the Church and in society.

On the 25th June 2014, he remarked, "We don't take care of the elderly. And there's also a cultural euthanasia. They are not allowed to speak or act."

For this reason, Francis has decided that September 28 would be their day, in which their voices would be heard. It will be the first time a meeting has taken place between the Pope and the elderly.

Monsignor Vincenzo Paglia, president of the Pontifical Council for the Family,

says, "The elderly are an extraordinary treasure, a treasure of wisdom, a treasure of tradition. In essence, they are the roots of society, and we all know that a society without roots is like an upright tree without roots. For this reason, we wish for this significant meeting to be profoundly religious, profoundly human, profoundly Christian."

The meeting will be organized by the Pontifical Council for the Family, and its theme will be taken from the words of John Paul II: "The blessing of long life."

Monsignor Paglia adds, "I believe that

this is important that this day inspires a new spiritual, cultural and, I would say, humanistic reflection, in order that society and the Church understand that old age is a grace."

Thousands of elderly people will go to Saint Peter's to take part in a Mass with Francis, and an encounter with testimonies. The aim of the meeting is to recall the importance of elderly persons in society, as well as to celebrate that life is always beautiful, with or without wrinkles.

The president of the Pontifical Coun-

cil for the Family notes, "Some say that old age is a shipwreck. No, it is a beautiful journey! I have to shout this! It is my desire [that these words] resonate from the Old Saint Peter's Square to all the squares of the world: 'Old age is beautiful! Wrinkles are beautiful!'"

Monsignor Vincenzo Paglia recalled that the Vatican has also called for a day of prayer for the Synod on the Family on the same day, September 28. He said that, undoubtedly, the elderly are an important part of the family, and that they should not be forgotten. ■

LEGIONARIES OF CHRIST

Superior receives pontifical advisor with “joy and confidence”

(Rome Reports) - THE DIRECTOR general of the Legionaries of Christ has received “with joy and confidence” the pontifical advisor to the Legionaries of Christ.

When the term of the pontifical delegate Velasio de Paolis concluded in February, the Vatican said it would appoint an advisor to consolidate the renewal of the congregation.

Pope Francis chose Italian Jesuit Gianfranco Ghirlanda, one of the main counselors with Velasio de Paolis. He will not be part of the governance of the Congregation, but will be able to take part in the general council meetings.

The Director General of the Legionaries of Christ, Father Eduardo Robles-Gil, told *Rome Reports*, “He [Ghirlanda] will periodically report to the Vatican on how the process of the union with the movement is going, on how the constitutions are going... When the definitive approval of the constitutions have been completed, he will report on the internal life within the Legion. This is what the Pope wants: when I greeted him in Saint Peter’s Square, he told me ‘I do not want this to fail, go ahead, I support all of you.’”

Father Ghirlanda is an expert canon-



Fr. Eduardo Robles-Gil

ist, and his primary mission is to help define in juridical terms the unity of the *Regnum Christi* movement. This process began in March, when the Legionaries of Christ officially asked him to review the statutes of the movement.

Robles-Gil adds, “This is the biggest challenge because we have to find a ju-

ridical structure that is suitable for four realities: the secular movement, the *Regnum Christi* consecrated men, the *Regnum Christi* consecrated women, and the Legionaries of Christ.”

The Vatican has also requested some modifications to the new version of the Constitutions that the Legion presented

in February. For example: the inclusion of clear references to the texts of the Second Vatican Council, and citations of points from the Code of Canon law, which is essential for interpreting the rules.

The correction of the text of the Constitutions will take weeks, while the canonical structure of *Regnum Christi* will take years. Members of the congregation look to the future and are committed to the continuation of its main work.

“I joined the Legion after having entered the movement. There I learned to speak about God to my friends, doing so out of love for the Church, for the good of souls, and because it was good for me. And I think I encountered Jesus Christ in a personal, vivid way, and I believe that is the best thing we can do: helping people to have an encounter with Jesus Christ,” adds Father Robles-Gil.

The Legionaries of Christ is a religious congregation. It shares the charism and mission of the *Regnum Christi* movement, which is comprised of lay and consecrated persons, so the two work closely together.

It is present in 22 countries, has 4 bishops, 954 priests; 836 religious and novices; and 945 students in vocational centers. ■

NORTH KOREA

Clandestine Catholics use beans to pray the Rosary

(Rome Reports) - AROUND the world, the Catholic Church probably faces the greatest hurdles in North Korea. Any remaining Christians must hide their faith. They are persecuted since the end of World War II, although it was not always the case.

Marta Petrosillo, of *Aid to the Church in Need*, explains, “In 1945, at the start of the division of the two Koreas, Pyongyang was known as the Jerusalem of East Asia. Some 50,000 Catholics lived there.”

Since then, the situation has changed dramatically. Today, North Korea enforces an absolute cult following around the ruling Kim family, which has been power since the 1940’s.

“Any other religion is excluded. It’s believed that there are about 10,000 Catholics living in the country still. But the majority are



elderly,” Petrosillo adds.

According to reports, a quarter of the Christians that stayed were detained and placed in labor camps, living in subhuman conditions and even tortured. All others were forced to flee or hide their faith to avoid persecution.

Petrosillo remarks,

“Some North Korean refugees tell us that elderly woman would sit in a circle at night and count beans, as a way to recite the Rosary.”

Aid to the Church in Need, which helps persecuted Christians, said the situation in North Korea is among the most severe and least known. The regime’s secrecy and isolation make it difficult to get a full grasp on the reality Christians face in the Hermit Kingdom. ■

POPE TO WORLD OF WORK IN MOLISE

“Break the mold”

IN THE FIRST appointment of his one day pastoral visit to the Italian region of Molise Saturday, Pope Francis urged people to follow God in ‘breaking the mold’ imposed by the current socio-economic system, to transform their reality into a more human – and family-centered one.

He called for work-free Sunday’s so mothers and fathers can spend time playing with their children, a ‘science’ he said that we are losing; he urged for a creative joining of forces and ‘jobs pact’ for the region, which suffers from heavy unemployment and he spoke in praise of the ‘labor’ of working mothers.

(Vatican Radio) - Pope Francis’ first meeting in Campobasso was with the world of labor and industry in the Aula Magna of the University of Molise. The Pope was greeted by the Rector and then was briefly addressed by a farmer and a Fiat factory employee, the mother of a toddler who is expecting her second child.

The Pope thanked them for their words of welcome and for sharing their life experiences, their struggles and hopes with him.

Echoing the Rectors words he said “Our God is the God of the surprises: it is true. Every day there is another surprise!...But...



God also breaks the mold. And if we do not have the courage to break the mold, we will never move forward because our God impels us to this: to be creative about the future. This is a beautiful theological definition.”

“My visit to Molise - he continued - starts from this encounter with the world of work, but the place in which we find ourselves is a University. And this is significant: it expresses the importance of research and formation in responding to new and com-

plex questions that the current economic crisis poses, locally, nationally and internationally. A young farmer gave witness to this a short while ago, with his choice to do a degree course in agriculture and to work the land as a ‘vocation’. The farmer’s remaining on the land is not stationary; it is creating a dialogue, a fruitful dialogue, a creative dialogue. It is this dialogue between man and his land that makes it flourish, fruitful for all of us. This is important. A good educational

program does not offer easy solutions, but it helps to have a more open and creative vision to better exploit the territories resources.”

“I fully agree - he pointed out - what has been said about ‘safeguarding’ the earth, to bear fruit without ‘exploitation’. This is one of the greatest challenges of our time: conversion to a development that respects Creation. In America, my homeland, I see many forests, which have been stripped ... that becomes land that cannot be cultivated, that cannot give life. This is our sin: we exploit the earth and do not let it give us what it harbors within, with the help of our cultivation.”

Then he continued: “Another challenge was voiced by this good working mother, who also spoke on behalf of her family: her husband, her young child and the baby in her womb. Hers is a plea for work and at the same time for the family. Thank you for this testimony! In fact, it is a case of trying to reconcile work with family life.”

And moving away from his scripted remarks he added: “I’ll tell you one thing: I hear confessions; not so much now as I did in the other dioceses ... When a young mom or a dad comes to me, I ask: ‘How many children do you have?’ and I have another question: ‘Tell me, do you play with your children?’ Most respond: ‘Pardon Father?’ – ‘Yes, yes: do you play? Do you waste time with your kids?’ We are losing this knowledge, this wisdom of how to play with our kids. The economic situation compels us to this, to lose this. Please waste time with your children! On Sunday: she referred to Sunday as the family day, to spend time together”

“This - he continued - is ‘critical’, a point that allows us to discern, to assess the quality of the human economic system in which we find ourselves. And this also raises the issue of working Sundays, which affects not only believers, but it affects everyone, as an ethical choice. We are losing this free space! The question is what do we want to prioritize? A work-free Sunday - with the exception of necessary services – says that our priority is not to economics, but the human being, gratuity, non-commercial relations, rather family and

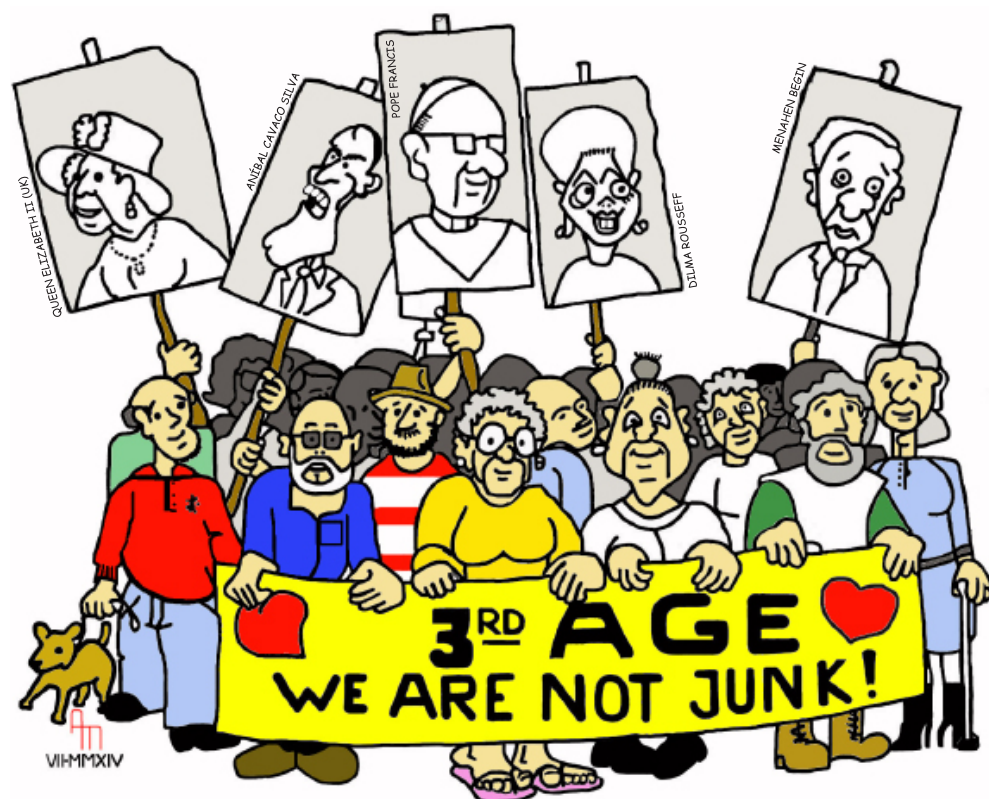
friends, for believers it means a relationship with God and with the community. Perhaps it is time to ask whether it is a true freedom to work on Sundays. Because the God of surprises and the God who breaks the mold, surprises and breaks the mold so that we may become freer: He is the God of freedom.”

“Dear friends - continued the Pope - Today I would like to add my voice to that of many workers and employers in this area in asking for the implementation of a ‘jobs pact’. I see that in Molise you are trying to respond to the tragedy of unemployment by constructively joining forces. Many jobs could be recovered through an agreed strategy with the national authorities, a ‘jobs pact’ that knows how to seize on the opportunities offered by National and European regulations. I encourage you to continue on this road, which can lead to good results here as well as in other regions.”

And again moving from his scripted speech, the Pope added: “I would like to return to a word that you said: dignity. Not having work not only means not having the necessities of life: no. We can eat every day: we can go to Caritas, to this association or to that club, where they will give us something to eat. But that’s not the problem. The problem is not being able to bring the bread home: this is serious, and this robs people of dignity! This takes away their dignity. And the biggest problem is not hunger, there is a problem. The most serious problem is dignity. For this we have to work and defend that dignity that work gives us.”

He then concluded: “Finally, I would like to tell you that I was struck by the fact that I you have gifted me a painting that is on ‘motherhood’. Motherhood involves labor, but the labor of childbirth is oriented to life, is full of hope. So not only thank you for this gift, but I thank you even more for the testimony which it contains: that of a hopeful labor. Thank you! And I would like to add a historical fact, that happened to me. When I was Provincial of the Jesuits, I needed to send a chaplain to Antarctica, to live there 10 months a year. I thought ... and one man went. And you know what, he was born here in Campobasso... Thank you. ■

CARTOON



CARITAS MACAU

Two events to help *Caritas Internationalis* fight hunger and poverty

CARITAS MACAU has launched "Healthy Vegetarian, Charity Gathering", an event that ran for three months and which gained popularity in Macau.

On June 29, Caritas Macau held another event, "Caritas Internationalis Charity Dinner 2014", the purpose of which is to support *Caritas Internationalis* to raise funds and alleviate poverty around the world.

Five restaurants joined the event "Healthy Vegetarian, Charity Gathering". Participating restaurants prepared some set meals at a reasonable price. During the last 3 months, there were almost 1,300 customers who purchased the set meal from those restaurants. Customers not only tasted some of the finest food in Macau but also contributed to charity at the same time. In July, three more restaurants will join the event.



They are *Inaniwa Yosuke*, *Indian Spice* and *Seong Hoi Un Sou Choi Kun*. The menu is available for download from Caritas Macau's website.

"Internationalis Caritas Charity Dinner 2014" was successfully held on June 29, with over two hundred guests attending the event. The objective is to make Macau residents aware of the starvation and poverty that is happening in some African

countries, as well as the refugee problem in Syria. The General Director of Caritas Macau Paul Pun Chi Meng introduced some of the initiatives that *Caritas Internationalis* are doing in Syria. Mr. Pun also appealed to the audience to save food and to be environmental friendly in order to help more people around the world. The dinner raised a total of MOP 116,000. This fund will be transferred to *Caritas Internationalis* to relief the starvation and poverty in some of the African countries and the refugee problem in Syria.

Caritas Internationalis started the campaign in December 2013, appealing to 164 *Caritas* affiliates all over the world to help those who are suffering poverty and starvation. They hope to end and eliminate the hunger problem by the year 2025. ■



After his ordination, on the 12th of July, Macau's new priest, Father Cyril Lau, will celebrate his first Mass at Saint Lawrence's Church on Sunday, the 13th of July, at 11:00 in the morning.

On the same day, at 4:30 P.M., he will lead Vespers in Latin at the Saint Joseph Seminary, with Te Deum and Exposition and Benediction of the Blessed Sacrament. Everyone is invited to join him in thanking God for His copious graces and to pray the Lord for vocations in the Diocese.

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
1:30 PM – St Augustine
5:30 PM – St Joseph the Worker
6:00 PM – Sé Cathedral

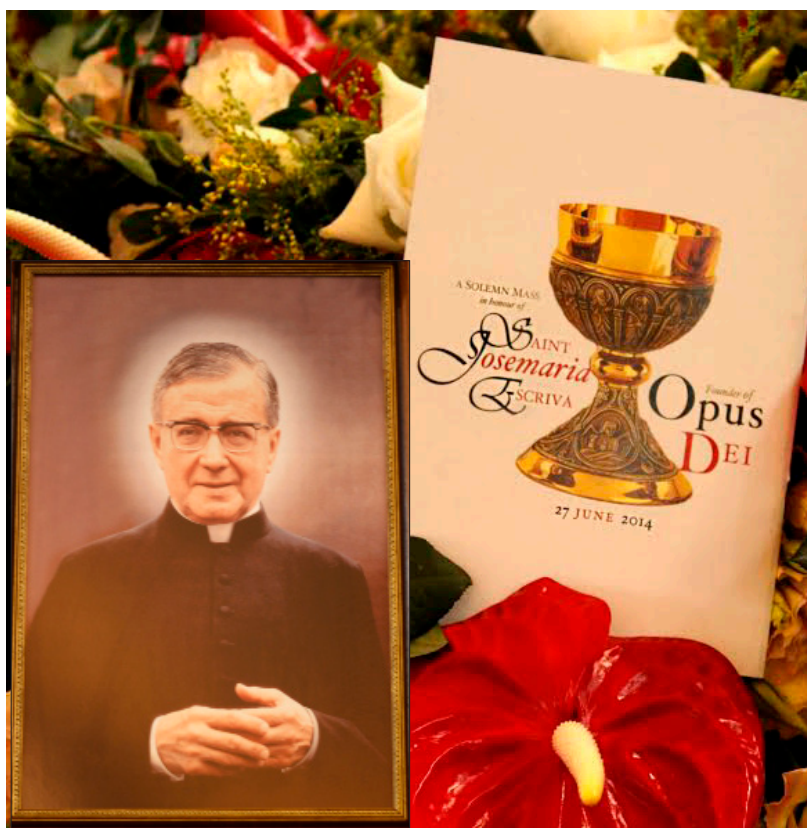
TAGALOG MASS

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



On June 27, Bishop Jose Lai officiated the Mass in honour of St Josemaría Escrivá, founder of Opus Dei. It being the Solemnity of the Sacred Heart, the liturgy followed the rites of the Mass of the Sacred Heart. During the homily, Bishop Lai stressed the message of Saint Josemaría – seeking holiness in the middle of the world.

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A REMEDY FOR ENVY

“I feel glad when you’re glad”

THERE IS A SONG from the 70s that goes, “I feel glad when you’re glad, I feel sad when you’re sad.” The lyrics are a modern rendition of Saint Paul’s exhortation: “Rejoice with those who rejoice, weep with those who weep” (Romans 12:15). It’s a summary of charity. When we learn to share the joys and the sorrows of others, when we learn to be compassionate, we have learned what love truly means.

Our own experience, however, tells us that our attitude and behavior is often the opposite. We feel sad when someone is glad, and glad when someone is sad. We rejoice when someone weeps over a misfortune, and weep when someone rejoices at his blessings. We often compare ourselves with others—what they get and what we don’t, what they are and what we aren’t. We get envious. (There is a good kind of envy that leads us to emulate others. We are not concerned about that here.)

If the first sin of mankind (the sin of our first parents) is that of pride, the next sin recorded in the Bible (the sin of Cain) is the sin of envy. We are all infected and infested with pride as well as with envy.

Envy causes so much dis-



cord among families, friends and communities. It nurtures suspicion and hatred, it sows division, it causes injustice and harm to others.

How does one fight envy? One good remedy is to practice gratitude to God.

Why is that? Because a lot of times, we get envious because we only focus on the good things that another person has, while forgetting that we have received many good things ourselves.

And why is it that God gives different things to different people? First, because he is an artist. Don’t ask an artist why he uses red instead of yellow.

But there is a purpose in everything he does. Second, because the gifts that each one receives equips him for a particular mission which is his alone, and for which he has to answer before God. You think you have more gifts than others? Then you had better be ready to face Divine Justice.

Gratitude is a virtue that we teach children to practice. Unfortunately, we are not so good at it ourselves, especially when it comes to thanking God for his gifts. Just think of the gifts you have received today, from the moment you got out of bed. That you could

wake up to another day, that you had strength to carry on with the daily tasks, that you had coffee and maybe a nice breakfast, etcetera, etcetera, etcetera. We have received countless gifts today, and have we said one “Thank you!” yet?

When we go to Mass, the priest tells us, “Let us give thanks to the Lord our God.” We answer, “It is right and just.” Then the priest continues, “**It is truly right and just, our duty and our salvation, always and everywhere to give you thanks ...**” Do I thank him always and everywhere? Quite the contrary. I find myself **complaining, always and everywhere.**

The psalm that kicks off the daily Liturgy of the Hours reminds us of God’s words regarding the Israelites in the desert. It reads “your fathers tested me, and put me to the proof, though they had seen my work. For forty years I loathed that generation and said, ‘They are a people who err in heart, and they do not regard my ways.’ Therefore I swore in my anger that they should not enter my rest.” (Psalm 95:9-11) Get that? If we keep on complaining like the Israelites in the desert, we

will never find peace.

Let us imitate the Blessed Virgin, our Mother, who recognized that “he who is mighty has done great things in me” (Luke 1:49).

We can end with this beautiful *Litany of Thanksgiving* by Cardinal Paul Augustin Mayer, OSB (23 May 1911 – 30 April 2010).

For all Thou hast given,
Deo gratias.
For all Thou has withheld,
Deo gratias.
For all Thou hast withdrawn,
Deo gratias.
For all Thou hast permitted,
Deo gratias.
For all Thou hast prevented,
Deo gratias.
For all Thou hast forgiven me,
Deo gratias.
For all Thou hast prepared for me,
Deo gratias.
For the death Thou hast chosen for me, *Deo gratias.*
For the place Thou art keeping for me in heaven,
Deo gratias.
For having created me to love Thee for eternity.
Deo gratias, Deo gratias, Deo gratias! ■

JMOM

SUNDAY JULY 13, 2014 - 15TH SUNDAY IN ORDINARY TIME

What Is the Word of God?

Is 55:10-11; Rom 8:18-23; Mt 13:1-23

WE LIVE in a world of too many words. The social media keeps bombarding us: radio, television, songs, cell phones, newspapers, magazines; so many voices... so much that at times we understand nothing of the many voices that surround us—words that are not communicating anymore but become just noises. Still, in the Church we keep proclaiming that the Word of God takes a very important place in our believing community.

What is the Word of God? To begin with, the Word of God consists of the readings at Mass every day. They are taken from a book collection that we call, Bible. But this we already know. We also know that the books in the Bible are not ordinary books.

For us, believers, these books that form the Bible are inspired by the Holy Spirit, they gather the history of God with humanity, the continuous offering of salvation given to a humanity that always appears engrossed in a labyrinth of violence, pain, lack of love and death. These ‘words’ are the result—and this is the most important thing—of the love God has for us. They are the living witness of that love. Reading those books is encountering the word that brings God’s love. That is why we read them with veneration. These words are not ordinary words; they are not ‘noise’, they are not empty of meaning. And for that reason we write them with capital letters: Word of God. It is the Word. When we really open our hearts to it, they open for us our mind and senses and make us aware

of God’s will: that all men and women be saved; that all may find life and live it in fullness.

This is precisely, what we hear today in the first reading about the Word of God. As the rain nourishes the earth and brings it to life, thus the Word of God will bring forth God’s will and fill us with life. But, as the Gospel says, the effect of the Word in each of us depends also on our capacity of accepting it. If our ears are closed, there is nothing the Word can do. With open ears the Word is able to transform the heart of the person and make it bear fruits for the life of the person and of humanity.

Sunday after Sunday we listen the Word of God. It is up to us to open our hearts and our ears so that the Word can show

us God’s will. Receiving it and accepting its demands, will make us live a more meaningful life; it is a must in our Christian life. Without the food of the Word, our life will end up fruitless, as the seeds on rocks, the bushes or the pathway.

For reflection

- What place does the Word of God occupy in my life?
- Do I often read the Word of God or just feel contented with what I hear on Sundays?
- Do I try to understand and accept it?
- Do I follow its teachings?
- Do I ask for help if I do not understand it? ■

救恩 HISTORY OF 以色列時 Time of

從預像到實現

「預像」是什麼意思？預像是天主藉著一個人物、一個事實，預示未來另一個人物或另一個事實。

From type (symbol) to reality

What does "type" mean? Through types or symbols, God uses a person or an event to represent a future person or event.



亞巴
ABRA
創世紀

第十二章 Chapter 12

亞巴郎蒙召
Abraham is called

亞巴郎離開哈蘭時，已七十五歲。
Abraham was 75 years old when he departed from Haran

那地方飢荒十分嚴重。
There was severe famine in that land

第十三章 Chapter 13

亞巴郎遂下到埃及
Abraham goes to Egypt

亞巴郎回貝特耳
Abraham returns to Bethel

第十四章 Chapter 14

默基瑟德祝福亞巴郎
Melchizedek blesses Abraham

耶穌的預像

>>聖經沒有記下耶穌預象的大祭司默基瑟德的族譜，而耶穌並沒有血緣的父親，沒有天主性的生母。
>>默基瑟德獻上酒水，耶穌藉酒水的形狀，真實臨在獻祭的聖事中。

A Type of Jesus

- The priest Melchizedek was without genealogy, and Jesus the high priest is on earth without father, in heaven without mother.
- Melchizedek offered bread and wine and Jesus instituted the Holy Eucharist under the appearances of bread and wine.



第十五章 Chapter 15

上主與亞巴郎立約
God makes covenant with Abraham



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

時代 (一)

Israel (I)

亞巴郎
ABRAHAM
Genesis



第二十一章 Chapter 21

依撒格誕生
Isaac is born

第二十二章 Chapter 22

亞巴郎從命獻子
Abraham offers Isaac

耶穌的預像

>>依撒格背着木柴上山，無辜地自作祭品，無罪的耶穌，背負十字架上山受釘。
>>依撒格的存活，象徵了耶穌真實的復活。

A Type of Jesus

- Isaac, though innocent, was condemned to death and carried the wood of sacrifice. Jesus, innocence itself, was also condemned to death, and carried his own cross.
- Isaac was restored to life in figure, but Jesus was restored to life in reality.



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

Temple rebuilt
重建聖殿

羅馬人
Romans

公元前586/587
586/587 BC

歸國
RETURN

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)