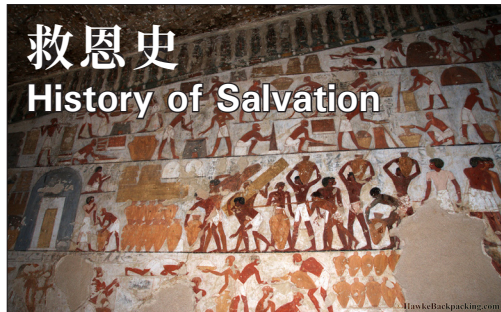




POPE FRANCIS' CELESTINE JUBILEE



Why all the interest in a seemingly obscure medieval pope?

FR DWIGHT LONGENECKER

On July 5, Pope Francis opened a Jubilee year in honor of Pope St. Celestine V. What is that all about?

A jubilee year is a year of celebration. Catholics are encouraged to take part by participating in special prayers, devotions and pilgrimages. The jubilee is also a way of drawing attention to a special saint or theme.

Pope Celestine V was born Pietro Angelerio and was known as Pietro del Morrone after the mountain where he had his hermitage. Celestine was famous for his holiness and was elected pope after a papal election which was scandalously long because of worldly power struggles within the Vatican. Pope Celestine was eighty years old when he was elected, and the old man served as pope for just five months from July to December 1294. He ruled that a pope could resign, and then did so. His successor, Pope Boniface VIII feared Celestine's supporters would set him up as an anti-pope so he confined Celestine to a castle where he eventually died.

Pope Celestine V went down in history as a holy man who was "too good for the papacy." In a time when the church hierarchy was corrupted by worldly wealth and military might, Celestine presented

a prophetic sign of contradiction. He lived for prayer, poverty and penance. Popes of the day too often lived for pomp, prestige, and power.

The humble hermit who was the first pope to formally abdicate came back to prominence in 1966 when Paul VI visited Celestine's tomb and praised his example. Pope Benedict XVI visited Celestine's tomb twice, and honored the anniversary of his birth by declaring 2009-2010 a Celestine year. Three years later Benedict himself made history by resigning from the papacy and now, Pope Francis declares a Celestine Jubilee year. Why all the interest in a seemingly obscure medieval pope?

Pope Francis made it clear in his speech to the people of Isernia, Celestine's birthplace. "Like Francis of Assisi, Pietro del Morrone knew well the society of his time, with its great poverties. Both were very close to the people. They had the same compassion of Jesus for the many exhausted and oppressed persons...[this is] the very timely meaning of the Celestine Jubilee Year, which I declare open from this moment, and during which the door of Divine Mercy will be open wide for all. It is not a flight, it is not an evasion of reality and its problems; it is the answer that comes from the Gospel: love as the force...which puts

the person, work and family at the center rather than money and profit...We are all aware that this way is not that of the world."

Pope Francis' love for Saint Francis and his wish to honor Pope St. Celestine is a prophetic reminder of the clash between the "way of the world" and "the way of Christ." Jesus Christ's gospel stands the world's standards and values on their head. In walking away from the power and prestige of the papacy Celestine thumbed his nose at the way of the world. When Celestine's repudiation of the papacy is set into historical context it is even more of a prophetic sign.

Celestine was elected because various Italian families were fighting over the papacy. The election was deadlocked and Celestine was nominated almost as a joke. During his short papacy he was manipulated by the cardinals, especially Benedetto Caetani, who encouraged Celestine to resign, then bribed the electors to make him pope. Caetani took the name Boniface VIII, and as Celestine went down in history as one of the most humble and holy popes Boniface went down in history as one of the most wicked.

Dante placed Boniface in hell for his crimes and it was Boniface VIII who pushed papal claims to worldly power to

their most extreme point. A corrupt and ambitious man, Boniface demanded that all people be subject to the Roman Pontiff and insisted that kings and princes bow to his power. After power struggles with King Philip IV of France, Boniface was imprisoned and it was rumored that he took his own life – by gnawing off his own arms and bashing his head against a wall. Boniface was accused of many horrible crimes by his enemies, and even if innocent of the worst offenses, he was still a completely worldly man who stands as the stunning contrast to Celestine's simplicity and godliness.

By proclaiming a jubilee year in honor of Celestine Pope Francis is making a clear call for all Catholics to turn away from the worldly values of power, pride and corruption and walk in the way of Christ. Like Saints Francis and Celestine, we are to look to Jesus – the author and finisher of our faith. Pope Benedict XVI said "the saints are lived theology."

So Saints Francis and Celestine incarnate the way of the beatitudes, showing that simplicity, mercy, peace, and justice finally overcome extravagance, greed, injustice, violence, and revenge.

(This piece originally appeared at Aletheia.org and is reprinted with permission. All other rights are strictly reserved.) ■

RELIGIOUS CLEANSING IN IRAQ

U.N. Secretary General condemns persecution of Mosul Christians

(Zenit.org) - The "RELIGIOUS CLEANSING" of Christians and other religious minorities from the Iraqi city of Mosul has brought widespread condemnation, but so far mostly silence from Western political leaders.

For the first time in 1,800 years, the city is devoid of Christians after the last families fled the city on Saturday ahead of an ultimatum by occupying Islamist militants, ISIS. Many of them were stripped of their possessions as they fled to seek refuge in Kurdistan.

Vatican Radio reports that people of other faiths, including Shi'ites, Yazidis and Shabaks, have also fled from the ISIS militants who have destroyed churches, mosques and shrines and seized property in what amounts to a "cleansing" of religious minorities.

Leading a service of solidarity in Baghdad, Chaldean Patriarch Louis Raphaël I Sako said "the heinous crime of the Islamic State was carried out not just against Christians, but



against humanity."

In a sign of protest and solidarity with the persecuted, some Christians have been marking themselves with an "N", the first letter of the Arabic word for Christian, "Nasrani" or Nazarene. The Islamic State has been putting an "N" on Christian property marked out for seizure.

Baghdad's auxiliary bishop,

Shlemon Warduni, has called for an international response and for foreign leaders to speak out and act.

On Sunday, Iraq's prime minister, Nouri al-Maliki, condemned ISIS' actions, saying their aggression "reveals beyond any doubt the extremist, criminal and terrorist nature of this group."

He said he instructed a gov-

ernment committee set up to support displaced people across Iraq to help the Christians who had been made homeless, but did not say when the army might try to win back control of Mosul.

In New York, the office of UN Secretary-General Ban Ki-Moon issued a statement condemning ISIS attacks on all religions as a crime against humanity, for which those responsible must be held accountable.

Ban condemned "in the strongest terms the systematic persecution of minority populations in Iraq by Islamic State [of Iraq and Syria] and associated armed groups," a U.N. statement said.

The United Nations chief highlighted that "any systematic attack on the civilian population or segments of the civilian population, because of their ethnic background, religious beliefs or faith may constitute a crime against humanity."

The U.S. State Department was similarly strong in its con-

demnation after ISIS issued its ultimatum to Mosul's Christians to either convert, pay a tax, leave or face imminent execution.

"The United States condemns in the strongest terms the systematic persecution of ethnic and religious minorities by the terrorist group [ISIS]," it said in a statement issued Friday.

It added that the U.S. government was "outraged by ISIS's recent announcement that Christians in Mosul must either convert, pay a tax, leave, or face execution in the coming days" and called ISIS' "abominable actions" to divide and destroy Iraq a contradiction of Islam's "spirit of tolerance and peaceful co-existence." It said the United States "stands with all the Iraqi people against the threat from [ISIS]".

Before the 2003 U.S. invasion, 60,000 Christians lived in Mosul.

Pope Francis yesterday called on the faithful to pray for the Christians of Mosul, and for peace in the Middle East. ■

POPE PHONES PATRIARCH

Francis reassures Younan of prayers and support

(Zenit) - POPE FRANCIS has called the Patriarch of the Syriac Catholic Church Ignatius Youssef III Younan to reassure him that he is following news out of Iraq with concern, especially the dramatic situation of Christians in Mosul.

Pope Francis phoned Patriarch Younan shortly after reciting the Angelus on Sunday [July

20] to express his solidarity with Iraqi Christians, Vatican Radio reported Tuesday.

During the nine minute phone call, the patriarch thanked the Pope and asked him to intensify his efforts to engage world leaders, bringing them face to face with the facts on the ground.

Specifically, he underscored that in the province of Nineveh a massive religious "cleansing" campaign is underway to rid the region of those who do not share the beliefs of the new occupiers.

At the end of the call, Pope Francis bestowed his Apostolic Blessing upon all eastern Christians with the assurance that he

"will always keep them in his prayers for peace and security."

At his traditional Angelus blessing, the Pope offered prayers for Iraqi Christians who "are persecuted, chased away, forced to leave their houses without the possibility of taking anything with them" and called for dialogue to resolve armed conflicts. ■



"WE WILL NOT CELEBRATE MASS WITH ILLEGITIMATE BISHOPS"

Beijing seminarians desert graduation ceremony

(AsiaNews) - BEIJING's seminarians boycotted their graduation ceremony scheduled for the end of June and also refused to concelebrate Mass presided over by illegitimate bishops involved in illicit ordinations of the last few years. The capital's National Seminary first tried to mediate with the students but was then forced to cancel the ceremony.

Originally the illegitimate bishop Joseph Ma Yinglin was slated to preside at the liturgy. He was rector of the seminary in 2010 and ordained bishop of Kunming in 2006 without papal approval. Later, Ma was excommunicated by the Holy See. Following heated protests, the Seminary's directors proposed Bishop John Fang Xingyao, a member of the Seminary's board of directors and president of the Patriotic Association (defined by Benedict XVI "incompatible" with the Catholic faith in his Letter to Chinese Catholics in 2007).

The bishop of the diocese of Linyi was ordained a bishop in 1997 with the approval of the Holy See, but overtime drew closer to the government. Although this proposal was rejected by the seminarians, who pointed out that Msgr. Fang has participated in several illicit episcopal ordinations.

A seminary source told ucanews.com that since Bishop Ma became rector, the seminary had only presented graduation certificates, but had not celebrated Mass. The news of the Mass apparently caught students by surprise; they then refused to concelebrate Mass with the illicitly ordained bishop. "Bishop Ma also has no intention to celebrate a Mass. It was the vice-rector who wants to please his superior," the source said. The two bishops did not attend the June 29 graduation ceremonies and graduates were not conferred with certificates before they left for their respective dioceses,

according to the seminary source. Rumors then began to spread that an advanced course for priests and nuns will be suspended when the new school year begins in September.

It is not the first time that Beijing's seminarians have raised their voices against the impositions of the Patriotic Association. On 6 January 2000, the entire student body of the National Seminary - more than 130 students at the time - refused to participate in the illicit ordination of 12 (later reduced to 5) illegitimate bishops. The ceremony was to take place in the Cathedral of the Immaculate Conception (the Nantang) in Beijing to "counter" the one celebrated in the Vatican by Pope John Paul II, but was a failure due to scarce presence of the faithful and student's boycott.

The backlash was swift: All students were sent home without a diploma and without the possibility of return-

ing to the seminary. An open letter signed by the students explained their actions: "We do not want to go against the Pope, although this will mean no longer becoming priests. At least we will be pure soul, in communion with the universal Church and united in love of Christ."

Objections to the Patriotic Association and the government manipulations of the Catholic Church are becoming more frequent. Even the seminarians of Shanghai were opposed to the presence of illicit bishops at the episcopal ordination of Auxiliary Bishop Ma Daqin, the heroic prelate who immediately after his ordination, announced his resignation from the PA. This is why he is detained at the Marian shrine of Sheshan without being able to exercise his ministry. For their opposition, the seminarians were expelled from the seminary (which was later closed). ■

SITUATION IN GAZA 'LITERALLY DETERIORATING'

Latin Rite Auxiliary Bishop Launches Urgent Appeal to UN and Governments

(Zenit) - THE AUXILIARY BISHOP of the Latin Patriarchate of Jerusalem, William Shomali, has said the situation in Gaza is "literally deteriorating" and has called for an immediate ceasefire.

In a telephone interview with ZENIT Wednesday, Bishop Shomali shared the real situation in Gaza from both a Palestinian and an Israeli perspective. He also discussed the challenges facing Christians in the territory and, in particular, the hardships being experienced by Fr. Jorge Hernandez and his parish of the Holy Family in Gaza.

Moreover, he speaks on the situation facing young people, those without work, and the difficulties facing Gaza's hospitals. He forcefully suggests what measures must be taken by government and the U.N.

ZENIT: Could you describe the actual situation taking place in Gaza, beyond

the propaganda wars on both sides?

Bishop Shomali: The situation is literally deteriorating and there is a real humanitarian crisis in Gaza. Innocent lives have been lost. Until now, more than 3,500 Palestinians were wounded, 650 killed. Many of them are children and women. Two-thousand houses have been shelled, some of them having their inhabitants inside. Hospitals are overcrowded and lack the necessary medical supplies. The consequences of the drama on children are and will be dramatic. Anyway, we cannot quantify the suffering of people through numbers and figures.

We have to add that on the Israeli side, also, there are losses. More than 28 soldiers were killed in this war, one is missing. And thousands of Israeli families live in fear because of rockets launched by Hamas. The provisional stopping of Alitalia, Air France and Lufthansa flights to Tel Aviv caused many economic losses to Israel.

ZENIT: Please describe the current state of the Christian community there.

Bishop Shomali: The Christian community in Gaza is less than 1,500. Among them, 200 are Catholics. The others are mainly Orthodox and some Anglicans. We run three Catholic schools and one Anglican hospital. The Christian presence in Gaza is stronger than its percentage.

For the moment, we don't have special news about the destruction and losses incurred by the Christian community, although we are in contact on a daily basis with its courageous parish priest, Fr. Jorge Hernandez. We know from him that the faithful did not come to Mass last Sunday. They were afraid to come. Many people are deprived of basic needs such as sleeping at night because of what they hear. Our Catholic school in Gaza, which is part of the parish compound, welcomed many homeless, who escaped the shelling of their quarter in Al Shujaieh and Al Zaitouneh. They are around 600

people living and sleeping in the school without the necessary equipment. They need food and water. Thanks to Caritas Jerusalem, it was possible to send them an urgent help.

The Argentine sisters left Gaza. The situation was too stressing for them. But the Missionaries of Charity remained and continue to take care of 30 handicapped people.

ZENIT: What are the Christian community's needs?

Bishop Shomali: Many of the young people in the community are unemployed, more than 40 percent. Those who work are needy of help because they don't earn enough money for their survival. Christians in Gaza need more freedom under the Hamas regime. They feel they are second class citizens. Those who can leave are strong tempted to do so.

AUGUST 3, 2014 - 18TH SUNDAY IN ORDINARY TIME

Share bread, share life

Is 55:1-3; Rom 8:35,37-39; Mt 14:13-21

A CROWD was waiting for the Pope at the airport in Brazil during one of his journeys. It had a big banner that read, "Holy Father, the people are hungry." The people were not asking the Pope to give them food. The message was different. People are hungry for life; that is, happiness, well-being, love, companionship. In Brazil, as in many other places, there are too many people who die because this quality of life is denied to them. In Jesus' time, people were hungry, too, and followed Jesus because they realized that he was true, life-giving food. The crowd was in front of Jesus. People were

hungry. And there wasn't enough to give them to eat. Only five loaves and two fish. Jesus performed the miracle by sharing the little they had, the bread and fish were multiplied. All were satisfied.

We are also hungry for food, but particularly for shared happiness and life. We can buy food, but life is only found by sharing. It is when we turn to each other and realize that we are but one family that we receive true life. People around us give us life freely when we share what we have and receive what others give us. Sometimes, however, it seems that we spend our lives and our money on things that do not nourish us but rather on things that will even lead us to death.

The Sunday Eucharist is the sign that Jesus has given us to remind ourselves that it is only through sharing that we receive the gift of life and are fully satisfied. At Mass, a little bread and a little wine become the very life of Jesus who becomes our food. We share at the same table and we receive the same nourishment. And then the miracle happens: as the bread is made with many grains of wheat, even so, those who come from many different places become one single family in the name of the Lord.

FOR REFLECTION

- Have we ever experienced the miracle of feeling happier and more alive when

we have shared with someone in need?

- Do we feel ourselves as brothers and sisters of the same family and share our faith with one another?
- Outside of the parish, are we capable of sharing what we have?
- What have we received from others recently?
- What are the needs we see around us, in our family and our neighborhood?
- What could we do so that even one would have abundant life? ■

Fr Fernando Torres, CFM
CLARETIAN PUBLICATIONS

...Latin Rite Auxiliary Bishop

► FROM PAGE 3

who can leave are strong tempted to do so. It's not easy to live there in these special circumstances. Our three Catholic schools in Gaza attract many students but are not self-sufficient from an economic point of view. The majority of teachers and students are Muslims. Many of them

are poor and need scholarships.

ZENIT: What do you believe ought to be done to help—by the Church, government, or organizations?

Bishop Shomali: This coming Sunday, there will be a collection and a day of prayer for peace in all our churches in the Holy Land and Jordan. We started to collect money to send

to the poor there. But the volume of destruction is great and needs governments' grants for the reconstruction of the infrastructure.

Most needed now is an immediate ceasefire between Israel and Hamas. My appeal to all the decision makers is for an immediate cease-fire because people cannot live all the time

under shelling and bombing.

ZENIT: Anything else you would like to add? Any further appeal?

Bishop Shomali: We call upon the UN to intervene to stop this vicious cycle of violence and bloodshed, to totally uplift the siege of Gaza and to urgently resume the peace process that should be based on the international law. ■

MASS SCHEDULE 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 – Cathedral

TAGALOG MASS

10:30 AM – St Augustine

USEFUL TELEPHONES

FOR FILIPINO MIGRANTS IN MACAU

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



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INVESTIGATING THE SOURCES

Was (the Gospel according to) Matthew written by Matthew?

LAST WEEK we spoke about the three basic ways by which we acquire knowledge – the way of the **senses**, the way of **reason**, the way of **faith**. The second way (reason) needs the first (the senses). The third (faith), in turn, requires the use of both the senses (hearing, reading, seeing the witness) and reason. Moreover, religious faith, like human faith, requires a witness, and this witness is Jesus Christ. The question arises: how trustworthy is his witness?

This question, however, leads us to another question that must be examined first. It is the question of our sources. We Catholics believe that Jesus is truly, really, substantially present with his Body, Blood, Soul, and Divine Nature in a **sacramental** way in the Eucharist. But his presence among us is **not** a **physical** presence – we do not see and hear him directly as the apostles did. So we need to find out if the records we have of him are themselves reliable. If we cannot trust the Gospels, then how can we rely on the words recorded about Jesus? (This will require some mental exercise, so get yourself a cup of coffee.)

How reliable are the Gospels? This is the main question. We can divide it further into three.

First: are our present day Gospels the same as the Gospels of the early Church? How do we know? This is called the question of integrity.

Second: were the Gospels written by Matthew, Mark, Luke and John? How do we know? This is the question of authorship.

Third: could the four Gospel-writers record events that really happened? How do we know? This is the question of historicity.

Regarding the first question, there are two areas to explore. One is to see if other authors in the early years of Christianity used the Gospels in their writings and compare our present texts with those. What can we find? For reasons of space I will not quote



A page from the Stockholm Codex Aureus -- Stockholm, National Library of Sweden, MS A. 35, also known as the "Codex Aureus of Canterbury". It is a Gospel book written in the mid-eighth century in Southumbria, probably in Canterbury. Photo courtesy of Wikipedia.

the texts, but you will find hundreds of quotations from the Gospels if you google the following names and documents: *Didache*, Clement's *First Epistle* (Clement was the fourth Pope), Ignatius of Antioch, Polycarp of Smyrna, *Shepherd of Hermas*, Papias, Irenaeus of Lyons, Clement of Alexandria, Tatian. These are authors or works within the first three centuries of the Christian era and they were using the texts that we use today.

Another area to investigate are the manuscripts of the texts themselves. There were no scanners or photocopiers during those days. Copies had to be written by hand. We are interested in three things: how many manuscripts there are, whether they agree with each other, and at what dates they were written. (Have you gotten your coffee yet?)

If we google "New Testament manuscripts", we will discover that there is an abundant number of existing manuscripts which, when compared with one another, show very minor variations. Moreover, the existing manuscripts of the Bible are dated from the 3rd century AD onwards. That puts them close to the date of the originals.

Now compare the data with existing manuscripts of other classic texts like Homer's (9th century BC) *Iliad* or *Odyssey*, Plato's (428-347 BC) *Republic*, Caesar's (100-44 BC) *Gallie Wars*. They are not as many as the Gospel manuscripts. And the earliest manuscript of these works is dated from the 5th century AD. There is a wider gap of time between the original and the copy. That makes the Gospel texts more reliable compared with other classic texts.

As for the second question, we can google again what the authors during the early times said about who wrote the Gospels. Try checking the following works about the four Gospels and their respective authors from the first three centuries of Christianity: *Adversus Marcionem* ("Against Marcion") by Tertullian, *Adversus Haereses* ("Against the Heresies") by Irenaeus of Lyons (a disciple of Polycarp of Smyrna, who in turn was a disciple of St John the Apostle), *Commentary on Matthew* by Origen.

The *Adversus Marcionem* is interesting because Tertullian writes about a spurious Gospel written by a certain Marcion. Indeed, there were other works claiming to be Gospels (you may have recently heard about the "recently-discovered" Gospel of Judas, for example). But the

early Christians who had been eye-witnesses of Jesus Christ's life, teachings, suffering, death, resurrection and ascension knew which stories were true and discarded the narratives that were not factual.

As for the third question, most of the works mentioned earlier and Eusebius of Caesaria's 3rd century *Historia Ecclesiastica* (History of the Church) attest that the four Gospel-writers record events that they themselves witnessed, or reported by first-hand witnesses.

What I have said here is a very brief summary of the proofs. But do not trust my word. Go and look up the data yourself. Once you are satisfied that the Gospels can be trusted as a historical record, then you can go on and read the next piece, next week. ■



救恩 HISTORY OF 以色列時 Time of I

第一章 Chapter 1

以色列人在埃及興旺而受壓迫
Israel grows and becomes strong

法郎決定殘害男嬰
Pharaoh decides to kill male babies

第二章 Chapter 2

梅瑟誕生
Moses is born

公主收他作自己的兒子
Daughter of Pharaoh takes Moses as her son

梅瑟逃往米德楊
Moses flees to Midian

第三章 Chapter 3

天主召梅瑟
God calls Moses

天主啟示自己的名字
God reveals his name

第四章 Chapter 4

兩個奇跡
Two miracles

梅瑟回埃及
Moses returns to Egypt

第五章 Chapter 5

梅瑟初見法郎
Moses sees Pharaoh for the first time

苦工加重
Pharaoh gives more work

梅瑟受責哀求天主

People blame Moses, Moses turns to God

第七章 Chapter 7

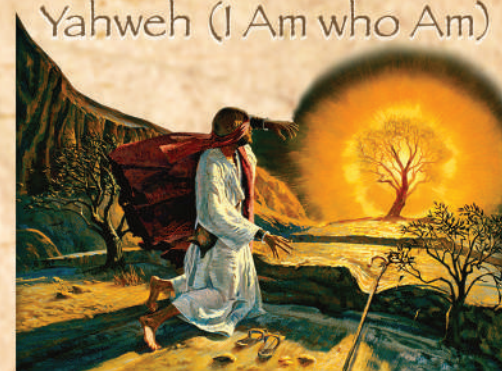
梅瑟奉命再見法郎
Moses is sent again to Pharaoh

梅瑟（八十歲）與亞郎（八十三歲）顯個奇蹟，給法郎作證
Moses (80 years old) and Aaron (83 years old) perform a miracle before Pharaoh

法郎不肯聽他們的話
Pharaoh refuses to listen to them

יהוה

雅威（我是自有者）
Yahweh (I Am who Am)



"Tetragrammaton" — Greek for "4 Letters" / 希臘文《四個字母》

The name of God, written from right to left in Hebrew, consists of 4 letters: YHWH.

希伯來語中用於天主的四個字母，即《YHWH》，寫法為橫寫由右到左。

「因此，從那不可言喻的名字「我是自有者」的啟示，蘊藏著只有天主是絕對存有的真理。七十賢士譯本及步其後塵的教會聖傳，是從這種意義去了解天主的名字：天主是圓滿的存有，充滿各樣的美善，無始又無終。所有受造物都從祂那裡領受它們的存在及所擁有的一切。只有祂是祂自己存在的基礎，祂所有的一切也來自祂自己。」《天主教教理》213

"The revelation of the ineffable name *"I Am who Am"* contains then the truth that God alone *IS*. The Greek Septuagint translation of the Hebrew Scriptures, and following it the Church's Tradition, understood the divine name in this sense: God is the *fullness of Being* and of every perfection, without origin and without end. All creatures receive all that they are and have from him; but he alone is his very being, and he is of himself everything that he is." - *Catechism of the Catholic Church*, 213

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 Judah (South) with Jerusalem as capital

恩史

SALVATION

時代 (四)

Israel (IV)

瑟

SES

Exodus



第七至第十章 Chapters 7-10

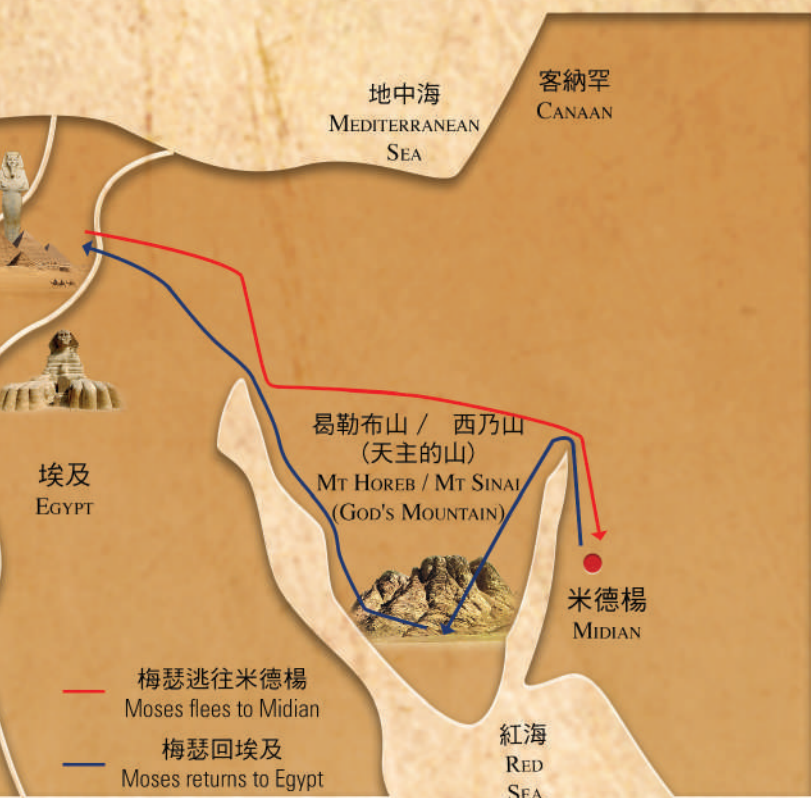
第一至第九災
The 1st to the 9th plague

- 第一：水變血
1st: Water turned to blood
- 第二：蝦蟆
2nd: Frogs
- 第三：蚊子
3rd: Gnats
- 第四：狗蠅
4th: Swarms of flies
- 第五：埃及人的牲畜完全死
5th: All the cattle of the Egyptians die
- 第六：全埃及國的人和牲畜身上生出紅疹和膿瘡
6th: Boils breaking out in sores on man and beast
- 第七：冰雹把埃及田野間所有的一切（蔬菜、樹木、牲畜、人）都打死了
7th: Hail kills and destroys all plants, trees, animals and men in the field
- 第八：蝗蟲
8th: Locusts
- 第九：黑暗
9th: Darkness



* images from <http://heartofwisdom.com>

上主又使法朗心硬，他仍不肯放走他們。
But the LORD hardened Pharaoh's heart, and he would not let them go.



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)