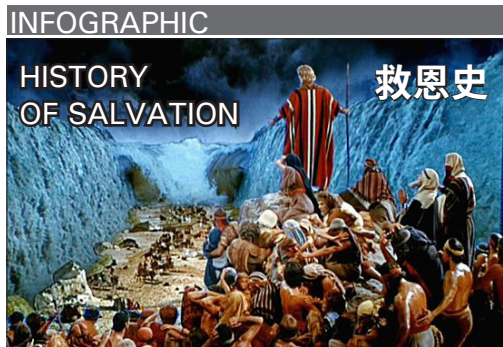




30TH MARIAN CONGRESS IN VIETNAM

Tens of thousands expected on pilgrimage to Our Lady of La Vang

JB VU

(AsiaNews) - In Vietnamese culture, “the mother has always had a special role. This is why the Catholics of the country are increasingly turning to our Mother in Heaven, Mary, when they feel happy or sad. The difficulties and challenges that life poses are always placed before the Virgin, whom we love and respect in prayer,” says Fr. Vincent Pham Trung Thanh, provincial superior of the Redemptorists in Ho Chi Minh City. He was speaking to AsiaNews, two weeks ahead of the 30th Congress to be held at the Marian shrine of Our Lady of La Vang. Dur-

ing the three-day festival, August 13 to 15, there will be an influx of tens of thousands of pilgrims from all over the country.

The meeting is all about focusing on the Year of Evangelization of Family Life, proclaimed by the Vietnamese bishops at the beginning of 2014. There will be testimonies, prayer meetings and celebrations by families from different provinces and backgrounds. According to Fr. Vincent “on August 15 not only the faithful of the diocese of Hue, but many Catholics will be together to listen and to pray for the Church and for Vietnam.”

To prepare for the event, the priest continues, “Every week we organize Bible readings and prayer sessions involving parents and

children. Many, especially among adults, no longer attend Mass or approach the Sacrament of Confession: but I’m sure they keep the faith in their heart, and we pray for them.”

According to a study conducted by the Church among families in Ho Chi Minh City, today the situation “presents several difficulties. Rampant urbanization and development compel all family members to scramble to fulfill various obligations: school, work, domestic commitments. They no longer have time for each other, and forget young people’s education. Parents should start from the children, who are the key to the future of the Catholic community and society”. ■

Message from the director

To our valued readers,

On behalf of all our staff, I wish to THANK you for the constantly increasing support you have given us these past months. Your feedback, suggestions, contributions and prayers are helping to make O Clarim a

Catholic community newspaper that gives information and formation.

I also wished to inform our readers that for the last two weeks of August (August 22 and 29), we shall be taking a break.

God-willing, when we come back in Sep-

tember, we will have expanded the English and Chinese section, thanks to a new associate editor who will be working with us – Benedict Keith Yip. Our readers shall be reading a bit more of news from our local church, without which we will not be here

in the first place.

May I wish you a Blessed Feast of the Assumption of our Lady. May she watch over you and your loved ones. ■

Rev. Fr. José Mario O. Mandía

AUGUST 15 – ASSUMPTION OF OUR LADY

Call on the Star, call on Mary!

ST BERNARD OF CLAIRVAUX (1090-1153)

If you find yourself tossed about by the storms and tempests in the current of this world, turn not your eyes away from the brightness of this star, unless you wish to be overwhelmed by its waves.

If the winds of temptation arise – if

you strike on the rock of tribulation – look up to this star; call on Mary!

If you are tossed about by the swellings of pride or ambition, of envy or detraction – look up to the star, call on Mary!

If anger or avarice, or concupiscence, agitate the bark of your mind – turn to Mary!

When frightened at the enormity of

your crimes and sins, or frightened at the defilement of your conscience, or terrified with the dread of the future judgment, you feel yourself about to be involved in the whirlpool of despondency, or engulfed in the abyss of despair – think of Mary!

In dangers, in difficulties and doubts; think on Mary and invoke her!

Let her name never depart from your mouth or heart; and that you may obtain

the benefit of her intercession, forget not to imitate the example of her life.

In following her, you cannot go astray; in appealing to her, you cannot despair; and in thinking of her, you cannot wander.

While she supports you, you cannot fall; while she protects you, you cannot fear; while she guides you, you cannot feel fatigue; and if she be propitious, you will arrive in safety. ■





聖保祿大家庭100週年慶典

澳門和香港的保祿家庭誠意邀請你參加感恩祭

"The Pauline Family in Macau and Hongkong has the pleasure to invite you to a Eucharistic Celebration on the occasion of its 100 Years of Foundation."

主祭：黎鴻昇 主教
Celebrant: Bishop Jose Lai

2014年8月23日 下午3點正
Date: August 23, 2014 3:00 p.m.

地點：澳門主教座堂
Place: The Macau Cathedral

彌撒後將於堂區會議廳舉行茶會
Tea Party follows at Salão Paroquial.



POPE FRANCIS TO 50,000 GERMAN-SPEAKING ALTAR SERVERS

*“Use your time
and your freedom well”*

(Zenit.org) – At 6:00 p.m. Tuesday, Pope Francis met in Saint Peter’s Square with 50,000 German-speaking altar servers from the dioceses of Germany - and also from the dioceses of Vienna and Linz, and from Latvia – on the occasion of their national pilgrimage to Rome, which is being held this week. The motto of the pilgrimage is “Free! Because It Is Right to Do Good” (cf. Matthew 12:12). Following is a translation of the text of the homily and of the address that Pope Francis gave.

Thank you so much for your visit!

I would like to offer you some points of reflection keeping present the questions that your representatives have asked me, these four ...

You ask what you can do to be greater protagonists in the Church and what the Christian community expects from its altar servers. First of all, let us remind ourselves that the world is in need of persons who witness to others that God loves us, that He is our Father. All individuals in society have the task to put themselves at the service of the common good, offering the things that are necessary for existence: food, clothes, medical care, education, information, justice ... We, the Lord’s disciples, have an added mission: to be “channels”

that transmit the love of Jesus. And in this mission, you youngsters and young people have a particular role: you are called to speak of Jesus to your contemporaries, not only in the parish community or in your association, but especially outside. This is a commitment reserved especially for you, because with your courage, your enthusiasm, your spontaneity and ease of encounter you can reach more easily the minds and hearts of those who are estranged from the Lord. So many youngsters and young people of your age have an immense need of someone who with his or her own life tells them that Jesus knows us, that Jesus loves us, that Jesus forgives us, that He shares our difficulties with us and supports us with His grace.

However, to speak to others of Jesus, one must know and love Him, experience Him in prayer, in listening to His word. You are facilitated in this by your liturgical service, which enables you to be close to Jesus, Word and Bread of life. I will give you a piece of advice: re-read personally, in silence, the Gospel you hear in the liturgy, and apply it to your life, and, with the love of Christ received in Holy Communion, you will be able to put it into practice. The Lord calls each one of you to work in his field; He

calls you to be joyful protagonists in His Church, ready to communicate to your friends what He has communicated to you, especially His mercy.

I understand your difficulties in combining the commitment of serving the Church with your various activities, necessary for your human and cultural growth. It is necessary to organize oneself a bit, to plan things in a balanced way ... but you are German, and this comes easily to you! Our life is made up of time and time is a gift of God; hence, it must be used in good and fruitful actions. Perhaps many youngsters and young people waste too many hours in futile things: chatting on the Internet or on mobile phones, watching “soap-operas,” – products of technological progress, which should simplify and improve one’s quality of life, but sometimes turn attention away from what is really important. Among the many things to do in our daily routine, one of the priorities must be to remind ourselves of our Creator who makes it possible for us to live, who loves us and accompanies us on our way.

Precisely because God has created us in His image, we have received from Him the great gift of freedom. However, if it is not exercised well, freedom can lead

us far from God; it can make us lose the dignity with which He has clothed us. Therefore, guidelines and indications are necessary, and also rules, both in society as well as in the Church, to help us to do the will of God, thus living according to our dignity as men and children of God. When freedom is not molded by the Gospel, it can be transformed into slavery: the slavery of sin. Our ancestors, Adam and Eve, removing themselves from the divine will, fell into sin, that is, into the evil use of freedom. Dear youth, do not use your freedom badly! Do not spoil your great dignity of children of God which has been given to you! If you follow Jesus and his Gospel, your freedom will blossom as a flowering plant, and will bear good and abundant fruits! Seek genuine joy, because He wants you to be men and women who are fully happy and fulfilled. Only by adhering to the will of God can we do well and be light of the world and salt of the earth!

May the Virgin Mary, who recognized herself as “handmaid of the Lord” (Luke 1:38), be your model in serving God. May she, our Mother, help you to be, in the Church and in society, protagonists of good and peacemakers, youngsters and young people full of hope and courage. ■

SUNDAY AUGUST 17, 2014 -- 20TH SUNDAY IN ORDINARY TIME

Let's make a round table for the world

Is 56:1,6-7; Rom 11:13-15,29-32; Mt 15:21-28

THOSE OF US who have come to Macao usually encounter all sorts of difficulties, adjusting to a different language, different customs and norms, and a different culture. Communication becomes very difficult. It could happen that those who are in the receiving country tend to mistrust foreigners. They believe that the newcomers come to take away from them what is rightfully theirs: jobs and social services. Immigrants and aliens become threats in the receiving country. Some people believe immigrants should be denied every right and some even say that borders should be totally closed so that no more people will be able to come in to live in the country or territory.

Jesus was Jewish, and today's gospel narrates his encounter with a foreign woman. Canaanites were not only foreigners but also considered undesirable people. Jesus believed that his mission had to be geared to the Jewish people alone. Therefore, there was no reason why he should do anything for the Canaanite woman. But she kept insisting: her daughter was very sick. Jesus understood her need, but repeated that he had been sent to the Jewish people. The woman insisted, "Even dogs eat from the crumbs that fall from their masters' tables." She had such an attitude of expectation and trust that Jesus couldn't help but listen to her petition. Jesus had to admit that his mission went beyond the limits of borders, races, or



cultures. God's love is for all of humanity, without any exception. No one is inferior before God. Everyone is invited to sit at the same table, not as dogs, but as children of the household.

The great lesson of today's gospel is to open our borders and our hearts, without despising any person for his or her difference. We are all in need of salvation, forgiveness, and reconciliation. God invites us to the table as family because there is room for everyone at God's table. Our mission as disciples of Jesus is to recognize the many persons around us who, in many different ways, cry out, "have mercy on me," and be compassionate towards them. In this way, we prepare the great banquet of the Reign of God to which God has invited the whole of humanity.

For reflection

- Are we concerned about the sorrows and problems of the people around us, and about the problems of society?
- What is our attitude towards newcomers?
- Are there divisions in our community among groups from different countries? What can we do to heal these divisions?
- What do we do to welcome and help people in their need?
- Do we feel we are brothers and sisters of all human beings? ■

Fr Fernando Torres, CFM
CLARETIAN PUBLICATIONS

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

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FOR FILIPINO MIGRANTS IN MACAU

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Labor Department – 2840-0333
Police – 2857-3333
Emergency – 999
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TILL THE END OF TIME

Did Jesus have a succession plan?

FR. JOSÉ MARIO MANDÍA

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SAINT PAUL says that God “desires all men to be saved and to come to the knowledge of the truth” (I Timothy 2:4). If that is so, then how did Jesus Christ assure that the things he taught would reach as many people as possible down the centuries? We need to remember also that he said that he himself is the truth, so what we are talking about is handing down not only a teaching, not mere words, but a Person. How is that possible?

The Gospels tell us that Jesus picked out certain persons whom he taught and to whom he gave authority. Three of the Gospels (Matthew 10:2-4; Mark 3:13-19; Luke 6:12-16) and the Acts of the Apostles (1:13) give us a list of twelve men handpicked by Jesus. They were not volunteers – Jesus “called to him those whom he desired” (Mark 3:13). Although the order of names is not exactly the same in these four lists, we notice that Simon Peter is always named first, Judas Iscariot the last, and if we divide the twelve into groups of four, each group has always the same members. This group was selected from his followers (disciples): “he called his disciples, and chose from them twelve, whom he named **apostles**” (Luke 6:13).

What responsibilities did he give them? Among them:

One: “He appointed twelve, **to be with him**, and **to be sent out to preach** and have authority to cast out demons” (Mark 3:14-15).

Two: He commanded them to be **instruments of his forgiveness and mercy**. “And when he had said this, he breathed on them, and said to them, ‘Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.’” (John 20:22-23)

Three: he gave these twelve not only the power to teach, but to **make him present in our midst again**. “This is my body which is given for you. **Do this** in remembrance of me.” (Luke 22:19) Saint Paul attests to the literal meaning of these words. Jesus was not speaking in parables here. “The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?” (I Corinthians 10:16)

In the early Church, this was the firm belief. Saint Justin (martyred in 165 AD), writes, “The apostles, in their recollections, which are called Gospels, handed down to us what Jesus commanded them to do. They tell us that he took bread, gave thanks and said: ‘Do this in memory of me. This is my body.’ In the same way he took the cup, he gave thanks and said: ‘This is my blood.’ The Lord gave



this command to them alone.”

The mission that Jesus gave was not only for one generation, but for all times. “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, **to the close of the age**.” (Matthew 28:19-20) To provide continuity, the apostles themselves were given power to transmit this mission to the next generation, through the rite of the “laying of the hands” (see I Timothy 4:14, 5:22, 1:6).

From the twelve, he chose one who would be the head – Peter. How do we know this? There are abundant proofs.

One of them: Jesus changes his name. Originally called Simon, Jesus gave him the new name “*Kephas*” or “*Cephas*” (in Hebrew) which is translated as “*Petros*” in Greek, “Peter” in English (see Matthew 16:18 and John 1:42). In the Old Testament, when God chose a man for an important job, he gave him a new name: Abram to Abraham, Jacob to Israel.

More proofs? Here are some.

In chapter 22 of Luke (verses 31-32), Jesus tells Simon (we shall use the old English pronouns for more clarity): “Simon, Simon, behold, Satan demanded to have you [*plural*], that he might sift

you [*plural*] like wheat, but I have prayed for thee [*singular*] that thy [*singular*] faith may not fail; and when thou hast [*singular*] turned again, strengthen thy [*singular*] brethren.”

Then there is the moving conversation between Jesus and Peter after the Resurrection, where Jesus asks Peter and Peter alone, “Do you love me?” After every reply, Jesus tells him, “Feed my lambs” or “Feed my sheep.” (See John 21:15-17).

In the four Gospels and in the Acts, Peter’s name (that includes “Simon”, “Simon Peter”) appears approximately 184 times. The runner-up is John, a mere 30 times.

Peter takes the lead on many occasions, often speaking on behalf of the apostles (see Matthew 19:27; also in Mark 10:28, Luke 18:28; Luke 8:45; John 6:68); he asks the Lord to explain the parables to them (Matthew 15:15); he asks if the parable is only for the group or for everyone else (Luke 12:41); he professes Jesus to be the Messiah (Matthew 16:16; Mark 8:29; Luke 9:20); he rebukes Jesus when the latter foretells his passion and death (Matthew 15:22; Mark 8:32), of the three apostles Jesus takes with him to the mountain during the transfiguration, it is Peter who proposes to set up three tents (Matthew 17:4; Mark 9:5; Luke 9:33); after Jesus says that what-

ever they loose on earth will be loosed in heaven, and whatever they bound on earth will be bound in heaven (Matthew 18:18), Peter is the one who asks how many times they ought to forgive (Matthew 18:21); he promises to be faithful in the midst of persecution (Matthew 26:33; Mark 14:29; John 13:37); he felt it his duty to defend our Lord when the soldiers came to arrest him (John 18:10); he runs to the tomb after being informed by the women about the resurrection (Luke 24:12; John 20:3) and John lets him get in first, even if John reached the tomb earlier (John 20:4-5).

Other people also recognized Peter as the leader of the twelve: collectors of the half-shekel tax (see Matthew 17:24), the angels at the tomb (see Mark 16:7), and the other disciples themselves (see Luke 24:34).

Did Peter have successors? From the earliest Christian writings, we can already see the list of successors or Popes: St Irenaeus of Lyons (ca 130/140-203 AD), in his work *Adversus Haereses* lists Peter’s successors to the year 180 AD. St Optatus, in *De Schismate Donatistarum* extends the list to the year 366 AD. St Augustine (354-430 AD) takes the list all the way to 400 A.D.

Did Jesus have a succession plan? You bet he did! ■