



IRAQI HUMANITARIAN CRISIS

Over 200,000 Iraqis are taking refuge in schools, churches and mosques

(Rome Reports) - As the international community tries to tame ISIS, refugees who were forced out of their homes simply want to go back home without the risk of being killed or attacked.

Now that the Islamic State has taken over parts of Iraq, thousands more in the country are forced to flee.

The UN's World Food Program states that over 200,000 people are taking refuge in northern Iraq. Not all of them are in refugee camps, making it harder to find them.

Jane Pearce, of the World Food Program (Iraq) reports, "These are mainly the people in Dahuk, who are now

camped in public buildings, in schools, in churches, in mosques, in open fields, under bridges. These are the people that we are challenged in making sure that they have enough to eat."

The refugees taking shelter are but a fraction of the 1 million Iraqis who have been displaced since the start of the conflict.

Other organizations, such as Caritas Internationalis are spearheading relief efforts in Erbil and Dahuk, providing food, water, bedding and living supplies.

They are also working together with Catholic Relief Services in training their staff to help refugees heal from the mental trauma they've experienced. ■

STEPHEN LEE, FIRST ASIAN BISHOP FROM OPUS DEI

“The Catholic Church is not a threat to China”



Bishop Stephen Lee's first Mass at the Hong Kong Cathedral, on 31 August 2014. (Photos courtesy of Elmer Olaer of <http://www.olamacauguide.com/>.)

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The first Asian bishop of Opus Dei, Father Stephen Lee, sustains that the Catholic Church cannot be seen as a threat to the People's Republic of China because its mission is purely in a social context. In an interview with O CLARIM, the clergyman from Hong Kong adds that evangelization of the population dovetails with the main thrust of the Chinese leadership in its fight against corruption.

O CLARIM: How do you see the nomination of three new auxiliary bishops for the Catholic Diocese of Hong Kong?

STEPHEN LEE: For me it's going to be challenging, because it's a different kind of work. Before, I was doing more pastoral work, although in the past few

years I needed to travel [as vicar of Opus Dei for East Asia].

CL: How are you going to share responsibilities?

S.L.: It is not yet decided. It's under study. In September we will have a seminar for bishops in Rome and after we come back then we will study with the Cardinal [John Tong] the distribution of work.

CL: Do you believe than one of you will be the successor of Cardinal John Tong as bishop of the Catholic Diocese of Hong Kong?

S.L.: We cannot say that, because according to Church law one has to be a coadjutor [bishop], but as auxiliary bishops we have no right of succession. In theory, it can mean that three years later [when Cardinal John Tong finishes the extended term of his ministry] the Pope can nominate another one. Our cardinal cannot say anything in public either, because it's the Pope who will decide.

CL: In 1990 you published in Spanish the book “Church-State Relations in People's

Republic of China.” Twenty four years after its publication how do you see the situation in Mainland China?

S.L.: It has changed a lot. Many things have improved a lot, but there are also many other aspects that can improve. Still, the comprehension and the mutual trust is not yet the ideal...

CL: Who's the fault?

S.L.: It's not about whose fault it is. God doesn't want it yet (smiles)...

CL: Christianity came to Mainland China through the Nestorians during Tang Dynasty, then the Franciscans came in and later on the Jesuits and so on. Isn't it too long to establish the faith?

S.L.: The times were different. The knowledge of Catholic Church was very little [for Chinese people]. It was wiped out since the 14th century [before Jesuits Matteo Ricci and Michele Ruggieri enter in Mainland China], but now it's well known...

CL: Yes, but isn't there a fear from the Central Gov-

ernment about what Catholic Church may do to people's conscience?

S.L.: – The problem is the mutual understanding and nowadays this could be better...

CL: Beijing does fear the power of Catholic Church, isn't it?

S.L.: Yes! But that is why we need to let them know more about ourselves.

CL: Is the Catholic Church a menace to the current system in Mainland China?

S.L.: No! It's a help to the development of the country, especially on the values of life and not just on the materialistic aspects. That's why the dialogue is so important. In the past years we have been trying to build some kind of mutual understanding to let them see in which situations the Catholic Church in fact helps to build up the country, because we provide values and virtues in education and help people to contribute more with their talents.

CL: The Chinese leadership has implemented tight poli-

cies to fight corruption and it seems that no one with “dirty hands” is safe. Is this a good opportunity for the Catholic Church show what good it can do to help the country?

S.L.: Yes, if we build up a way of mutual communication. This kind of sharing is precisely one way to enforce each other's [confidence] to build a better society.

CL: Is the Chinese Patriotic Catholic Association the main obstacle to mutual understanding between both parties?

S.L.: I would not put it as simple as that. There are many problems and many difficulties that we need to solve between one and another and this is one of them. I don't think we can rank it as the biggest or the smallest obstacle. It's one of the things that we need to sort out.

CL: Back to Hong Kong... You work at the Marriage Tribunal of the Diocese of Hong Kong. What are the main challenges for local families?

S.L.: The divorce rate is catching up with the West,



even among Catholics. Most people are non-Catholics, nor Christians, and that's why our work is mainly evangelization to reach out to them. I think the Diocese is now looking more and more into that line in a way to look after the broken families and their needs, following especially now the present Pope. In Hong Kong there is a big field for spreading the faith.

CL: What is the importance of the Catholic schools?

S.L.: Fantastic! They are actually doing a lot of work and that is why we can see many people of different sectors of society in touch with the Catholic, or Christian faith. That is why the rate of baptism is quite good. It's more than 3,000 or 3,500 every year.

CL: Is this a good sign? Is the faith alive more than ever?

S.L.: Of course, there is still a lot of room for us to move. We can improve. On the pastoral side we can do even more, while on the parish side and even in the schools we can reinforce more.

CL: How do you see the movement Occupy Central with Love and Peace that ran last June several protests and a civil referendum for universal suffrage?

S.L.: This movement shows that people in general are not happy with the present situation

of the [Hong Kong] Government, especially with the system. And they wanted to do something to improve the situation...

CL: As a clergyman, how do you see this kind of movements or protests?

S.L.: It's freedom! Because we, Catholics, respect each other's conscience. This is the human right of freedom to demand before the Government something that can improve the life of the citizens. But of course, we say this is the right of each citizen, whether they

be Catholic or not. If they are Catholics they have to do even more based on Christ teachings, for example, with no violence in order to contribute to the civil peace and justice.

CL: Cardinal Joseph Zen made a tour through the streets of Hong Kong to appeal to people to join the civil referendum...

S.L.: Cardinal Zen has his own way to express himself and so he asked people to join them. It's his way to express his views to the Government, but this is

not the official Catholic side.

CL: Do you believe this movement will achieve its goal?

S.L.: At this moment it's very difficult to say. I am praying for peaceful solutions...

CL: In Hong Kong and Macau the cost of life is raising up and so is the property market. Generally speaking it seems that people are not happy because they cannot elect a Chief Executive. Is there any alternative way to show how to deliver the message?

S.L.: One way is also to have

a peaceful dialogue with those in China. If it's possible, to find ways and means to transmit, talk and have a dialogue. Church always would like to invite to dialogues. Peaceful dialogues, like sit down and talk over.

CL: Who can do that?

S.L.: All the different parties can encourage the local Government, and if not even they themselves can try and find some way in Mainland China...

CL: Like go and talk to Central Power?

S.L.: I don't know. Precisely, the role of civil government and civil people is to look at the ways to do it.

CL: How do you see Hong Kong people's civil consciousness nowadays?

S.L.: It seems they are more sensitive now than twenty years ago. Before they were not much interested.

CL: Is it because after the Handover they might be afraid that the Territory's status could somehow change, although there is a Basic Law?

S.L.: Maybe a little bit of fear about the future. There are things they are not so sure about. I am sure there must be some concerns, for example, about the very high cost of property and the health system. These are two things people would like to see better resolved... ■

Between London and Hong Kong

Born in Hong Kong, Stephen Lee Bun-sang comes from a family of humble roots who originally came from Guangdong Province, in Mainland China. His brothers and sisters were non-Catholics, but they were all eventually baptized. The first one was his elder sister, who studied in a Catholic school and took all her brothers and sisters to join some Catholic Church activities. Stephen Lee was then ten years of age. After his parents started to live in North Point, the younger Lee became a regular visitor of Saint Jude's church. He was baptized at the age of seventeen and after his secondary studies

were completed, he went to London and joined the Architectural Association School of Architecture. Afterwards he worked in an architecture firm that would eventually open a branch in Hong Kong. At this time, Opus Dei was already established in Hong Kong and since he was also a numerary member he then came back to the Territory for both professional and personal reasons. In 1984 he joined the international seminary of the Prelature of Opus Dei in Rome, Italy, and finished his academic studies in Pamplona, Spain, where he was ordained priest in 1988. After a short stay

in Hong Kong he flew to the Philippines for some pastoral work. After December 1989 he was engaged in several activities in the Catholic Diocese of Hong Kong, included the Diocesan Marriage Tribunal. In the past 11th July he was appointed by Pope Francis to become one of the three auxiliary bishops of the Catholic Diocese of Hong Kong. The ordination was held on 30th August. Fr. Lee was then the regional vicar of Opus Dei for East Asia, which comprises Hong Kong, Macau, Taiwan, South Korea and the People's Republic of China. He is also the first Asian priest of Opus Dei to be named bishop. ■

主日福音
Sunday Gospel

常年期第二十三主日
Twenty-third Sunday in Ordinary Time



SEPTEMBER 7, 2014 -- 23RD SUNDAY IN ORDINARY TIME

A community of prophets and receivers

Ezk 33:7-9; Rom 13:8-10; Mt 18:15-20

Who are the prophets? Sometimes we imagine them as people one step above us, telling loudly what we should be doing. But that is not really true. In the Christian community we are all prophets and at the same time we are all receivers of the prophecy. That is, the Christian community is not divided between the few superiors who tell others what to do and the inferior majority who obey.

The gospel speaks to us of a community that shares in one and the same Spirit. The disciples share equally in worship ("where two or more are gathered in my name ..."); in prayer ("if two of you get together in prayer ..."); in decision-making ("whatever you bind on earth will be bound in heaven ..."); and in fraternal correction ("if you see your brother doing wrong, speak to him in private ..."). Prophetic activity is thus the responsibility of the community and of each and every one of its members. Prophecy is not exclusive to anyone person in the community.

But for that prophecy to be Christian, it must have two important dimensions. First, the prophetic community is at the same time a receptor of that prophecy. That has to make us very humble. The prophetic word and the corrective word are geared to helping us grow as persons and as a community. We listen to it in humility, welcome it, and try to put it into practice, to change our lives so that we can grow in our Christian faith. Even when the prophecy is directed outside the community, it must be humble and healing, because the community is fully aware of its own limitations.

Second, the prophecy is meaningless if it isn't done in the context of



love. Paul says it in the second reading: "Those who love fulfill the law ..." – "To love is to fulfill the entire law..." Prophecy or fraternal correction only fits in the context of love: for our brothers and sisters, for humanity, for creation. This is an always compassionate and merciful love. If we use our prophecy against somebody, that day

we have ceased to be real prophets and have betrayed the Spirit of Jesus.

For reflection

- Is everyone equally heard in our community?
- Does everyone have a voice?
- Who are the prophets in my community?

- When I have to say something to a brother or sister, relative or friend, do I do it in humility, as a proof of my love for them?

- Have I ever used the excuse of correction to attack someone else or to get even? ■

Fr Fernando Torres, CMF
CLARETIAN PUBLICATIONS

A PEOPLE THAT NEEDS FREQUENT FORGIVENESS

There's room for one more

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A CATHOLIC was talking to his non-Catholic friend. The friend told him, "Do you know why I don't want to be a Catholic?"

"No. Why?"

"Because there are so many sinners in the Catholic Church."

"Oh, not to worry," the friend replied, "there's room for one more."

We Catholics are sinners. Like everyone else. There are only two people in the world who did not sin: Jesus ("Which of you convicts me of sin?" - John 8:46) and Mary ("full of grace" - Luke 1:28).

We are Catholics **because** we are sinners. If we were not sinners, we would not need the Catholic Church. "Those who are well have no need of a physician, but those who are sick" (Luke 5:31). We are sick. We are sinners. Indeed we are. That's why we're Catholics. "I have not come to call the righteous, but sinners to repentance" (Luke 5:32). If I am a Catholic, and I thought that there was nothing wrong with me - nothing to correct, nothing to change - then I am a big fool. Something is terribly wrong!

Being human means being perfectible. There is always something that can be improved, something we can do better. We are Catholics because we know that Jesus Christ has provided the Church with the means to turn us from sinners to saints.

Pope Francis has compared the Church to a field hospital. Jesus Christ has equipped it with the necessary resources to cure all types of spiritual sickness: pride and arrogance, lust, greed and possessiveness, laziness and indifference, anger and strife, jealousy.

Among these resources are the sacraments. The sacraments are **visible** signs to which Jesus has assigned certain spiritual effects. These visible signs are comprised of (1) some material thing (such as water, oil with some perfume, bread, wine), (2) an action (for example, pouring the water, anointing with the oil, consecrating the bread and wine), and (3) audible words (the prayers that go with each sacrament). Why do they need to be visible? Because we humans know through our senses. In order to save us, the invisible God became a visible Man (Jesus Christ), he set up a visible Church, and he instituted visible means of salvation.

Through the visible, observable signs of each sacrament, we are assured we are receiving grace. The sacraments certify that we have received grace. They are like God's signature.

As Catholics, we need to admit that we



sin. We need to admit that we sin many times. But we don't stop there. We need to seek forgiveness again and again and again. A saint is one who responds "seventy times seven" to the forgiveness that Jesus offers "seventy times seven" (see Matthew 18:22).

In his audience of February 19, Pope Francis invited everyone to ask himself: "When was the last time I went to confession?" And if it has been a long time, don't lose another day! Go, the priest will be good. And Jesus, (will be) there, and Jesus is better than the priests - Jesus receives you. He will receive you with so much love! Be courageous, and go to confession."

In November last year, the Holy Father also remarked, "Priests, too, need confession, even bishops. We are all sinners. Even the pope goes to confession every two weeks because the pope, too, is a sinner. My confessor hears what I say, offers me advice and forgives me. We all need this."

In his very first Angelus message on March 17, the Holy Father said, "The Lord never tires of forgiving. It is we who tire of asking for forgiveness."

Saint John Paul II met with his confessor every Saturday. How about me?

A little girl asked Pope Benedict XVI

in October 2005: "Holy Father, before the day of my First Communion I went to confession. I have also been to confession on other occasions. I wanted to ask you: do I have to go to confession every time I receive Communion, even when I have committed the same sins? Because I realize that they are always the same."

The Holy Father was amused with the question and replied, "I will tell you two things. The first, of course, is that you do not always have to go to confession before you receive Communion unless you have committed such serious sins that they need to be confessed. Therefore, it is not necessary to make one's confession before every Eucharistic Communion. This is the first point. It is only necessary when you have committed a really serious sin, when you have deeply offended Jesus, so that your friendship is destroyed and you have to start again. Only in that case, when you are in a state of 'mortal' sin, in other words, grave (sin), is it necessary to go to confession before Communion. This is my first point.

"My second point: even if, as I said, it is not necessary to go to confession before each Communion, it is very helpful to confess with a certain regularity. It is true: our sins are always the same, but we clean our homes, our rooms, at least

once a week, even if the dirt is always the same; in order to live in cleanliness, in order to start again. Otherwise, the dirt might not be seen but it builds up. Something similar can be said about the soul, for me myself: if I never go to confession, my soul is neglected and in the end I am always pleased with myself and no longer understand that I must always work hard to improve, that I must make progress. And this cleansing of the soul which Jesus gives us in the Sacrament of Confession helps us to make our consciences more alert, more open, and hence, it also helps us to mature spiritually and as human persons. Therefore, two things: confession is only necessary in the case of a serious sin, but it is very helpful to confess regularly in order to foster the cleanliness and beauty of the soul and to mature day by day in life."

We Catholics are sinners whose ambition is to be holy. "You shall be holy to me; for I the LORD am holy" (Leviticus 20:26). And we can do it with the grace which God gives through his sacraments, "for apart from me you can do nothing" (John 15:5).

Should you have a friend who feels he is a sinner but wants to be holy, invite him to the Church. There's room for one more. ■

HISTORY OF SALVATION 救恩史

Time of Israel (VII) 以色列時代 (七)

頒布約書

PROMULGATING THE COVENANT

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.

第十八章 Chapter 18

耶特洛（梅瑟的岳父）來見梅瑟而建議挑選有才能，敬畏天主，忠實可靠，捨己無私的人，派他們作千夫長、百夫長，五十夫長、十夫長。

Moses' father-in-law Jethro comes to see him and recommends that he appoints able, God-fearing, trustworthy and selfless men to act as judges over groups of thousands, of hundreds, of fifties, and tens.



第十九章 Chapter 19

西乃山下預告立約；
天主顯現

Announcing the Covenant in Sinai; God speaks

「現在你們若真聽我的話，遵守我的盟約，你們在萬民中將成為我的特殊產業。的確，普世全屬於我，但你們為我應成為司祭的國家，聖潔的國民。」

"Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation."



第二十章 Chapter 20

頒布十誡
The Ten Commandments
指示修建祭壇
Laws concerning worship

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

- 出谷紀

COVENANT WITH ISRAEL - Exodus



第二十一至二十三章 Chapter 21-23

僕婢法
Laws concerning slaves
殺人或傷人的賠償法
Laws concerning violence and homicide

賠償法
Laws concerning restitution
保障人權法
Protection of human rights
判官應有的正義
Duties of justice
安息年與安息日
The sabbatical year and the sabbath
以色列的慶節
(一) 無酵節
(二) 收成節
(三) 收藏節
The great feasts
(1) Feast of unleavened bread
(2) Feast of harvest
(3) Feast of in gathering
應許與訓戒
Warnings and promises

第二十四章 Chapter 24

(預像)
用羔羊的血來立盟約
(Figure)
Lamb's blood ratifies the covenant
(實現)
用耶穌的血來立新盟約
(Reality)
Jesus' blood ratifies the New Covenant
立約的儀式：拿血來洒在百姓身上（彌撒聖祭的預像）
Rite to ratify the covenant: sprinkling blood on the people (symbol of the Holy Mass)

聖召

天主邀請我們與祂立盟約

Vocation

God **invites** us to make a **covenant** with him



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)