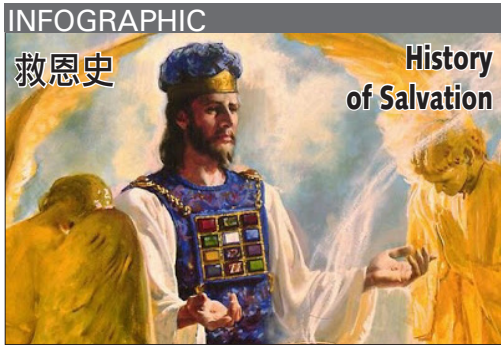




POPE FRANCIS IN REDIPUGLIA



War is “madness” which brings destruction

(Vatican Radio) Pope Francis celebrated Mass on September 13 at the Italian Military Memorial of Redipuglia. The visit to the area, which was the scene of fighting between Italy and the forces of the Central Powers during World War I, was to mark the centenary of the beginning of the war. The Mass was said for the fallen and victims of all wars.

Below is the full text of the prepared homily of Pope Francis.

“After experiencing the beauty of travelling throughout this region, where men and women work and raise their families, where children play and the elderly dream... I now find myself here, in this place, able to say only one thing: War is madness.

“Whereas God carries forward the work of creation, and we men and women are called to participate in his work, war destroys. It also ruins the most beautiful work of his hands: human beings. War ruins everything, even the bonds between brothers. War is irrational; its only plan is to bring destruction: it seeks to grow by destroying.

“Greed, intolerance, the lust for power.... These motives underlie the decision to go to war, and they are too often justified by an ideology; but first there is a distorted passion or impulse. Ideology is presented as a justification and when there is no ideology, there is the response of Cain: ‘What does it matter to me? Am I my brother’s keeper?’ (cf. Gen 4:9). War does not look directly at anyone, be they elderly, children, mothers, fathers.... ‘What does it matter to me?’

“Above the entrance to this cemetery, there hangs in the air those ironic words of war, ‘What does it matter to me?’ Each one of the dead buried here had their own plans, their own dreams... but their lives were cut short. Humanity said, ‘What does it matter to me?’

“Even today, after the second failure of another world war, perhaps one can speak of a third war, one fought piecemeal, with crimes, massacres, destruction...

“In all honesty, the front page of

newspapers ought to carry the headline, ‘What does it matter to me?’ Cain would say, ‘Am I my brother’s keeper?’

“This attitude is the exact opposite of what Jesus asks of us in the Gospel. We have heard: he is in the least of his brothers; he, the King, the Judge of the world, he is the one who hungers, who thirsts, he is the stranger, the one who is sick, the prisoner... The one who cares for his brother or sister enters into the joy of the Lord; the one who does not do so, however, who by his omissions says, ‘What does it matter to me?’ remains excluded.

“Here lie many victims. Today, we remember them. There are tears, there is sadness. From this place we remember all the victims of every war.

“Today, too, the victims are many... How is this possible? It is so because in today’s world, behind the scenes, there are interests, geopolitical strategies, lust for money and power, and there is the manufacture and sale of arms, which seem to be so important!

“And these plotters of terrorism, these schemers of conflicts, just like arms dealers, have engraved in their hearts, ‘What does it matter to me?’

“It is the task of the wise to recognize errors, to feel pain, to repent, to beg for pardon and to cry.

“With this ‘What does it matter to me?’ in their hearts, the merchants of war perhaps have made a great deal of money, but their corrupted hearts have lost the capacity to cry. That ‘What does it matter to me?’ prevents the tears. Cain did not cry. The shadow of Cain hangs over us today in this cemetery. It is seen here. It is seen from 1914 right up to our own time. It is seen even in the present.

“With the heart of a son, a brother, a father, I ask each of you, indeed for all of us, to have a conversion of heart: to move on from ‘What does it matter to me?’ to tears: for each one of the fallen of this “senseless massacre”, for all the victims of the mindless wars, in every age. Humanity needs to weep, and this is the time to weep.” ■

POPE FRANCIS ON FRATERNAL CORRECTION

Reprimand done with love heals the Church

(Vatican Radio) – True fraternal reprimand is painful because it is done with love, in truth and humility. Moreover it is unchristian to take pleasure when reprimanding someone. This was the focus of Pope Francis homily Friday during Mass in Santa Marta on September 12, the day when the Church celebrated the Feast Day of the Holy Name of Mary.

The Pope was reflecting on the Gospel passage where Jesus warns against noticing the splinter in our brother's eye but failing to see the wooden beam in our own. This inspired him to return to the subject of fraternal correction. First, he said, the erring brother should be reprimanded with charity.

"You cannot reprimand a person without love and charity. [Just like] you cannot perform surgery without anesthesia: you cannot, because the patient will die from the pain. And charity is like an anesthetic that helps you to receive treatment and accept reprimand. Take him to one side and talk to him, with gentleness, with love."

Secondly, he continued, we must speak the truth: "Do not say something that is not true. How often in our community are things said about another person that are not true: they are slander. Or if they are true, they destroy the person's reputation."

The Pope repeated that gossip hurts, that it is a slap in the face of a person's reputation, they are an attack on the heart of a person. "Sure," he observed, "when they tell you the truth is not nice to hear, but if it is spoken with charity and love, it is easier to accept." Therefore, "we must speak of other people's defects" with charity.

Thirdly, we must reprimand with humility: "If you really need to reprimand a little flaw, stop and remember that you have many more and far bigger!"

"Fraternal reprimand is an act that heals the Body of the Church. There's a tear, there, in the fabric of the Church that we must mend. And like mothers and grandmothers, who mend so gently, so delicately, we must do likewise when we want to reprimand our brother. If you're not able to do this with love, charity, truth and humility, you will offend, you will destroy the heart of that person, you will add to gossip, that hurts, and you will become a blind hypocrite, just as Jesus says. Hypocrite, first take the wooden beam out of your own eye. ...'. Hypocrite! Recognize that



you are the more sinful than the other, but you, as a brother must help to reprimand the other."

"A sign that perhaps can help us in this," said the Pope, is when we feel "a certain delight" when "we see something wrong" and consider it our job to deliver a reprimand: you have to be "careful because that is not coming from the Lord."

"The Cross, the difficulty of doing a good thing is ever present in the Lord; the love that leads us, the meekness is always of the Lord. Do not judge. We Christians tend to behave like doctors: stand on the sidelines of the game between sin and grace as if we were angels ... No! Paul says: 'for fear that, after having preached to others, I myself should be disqualified.' And a Christian who, in the community, does not do things - even fraternal reprimand - in love, in truth and humility, is disqualified! He has failed to become a mature Christian. May the Lord help us in this fraternal service, which is as beautiful as it is painful, to help our brothers and sisters to be better and help us to always do it with love, in truth and humility." ■

Pope invites Xi Jinping to the Vatican

(UCANews) The Argentinian website *Infobae* revealed yesterday that Pope Francis had sent a personal letter to China's President Xi Jinping, via two Argentinian emissaries: Ricardo Romano, a representative of Peronism and José Luján, a representative of the Chinese Academy of Sciences.

According to *Infobae*, the gesture comes after a long meeting in St. Martha's House, attended by the Pope, the two emissaries, the Vatican Secretary of State, Cardinal Pietro Parolin and the Vatican "foreign affairs minister", Mgr. Dominique Mamberti.

During the course of the meeting on peace

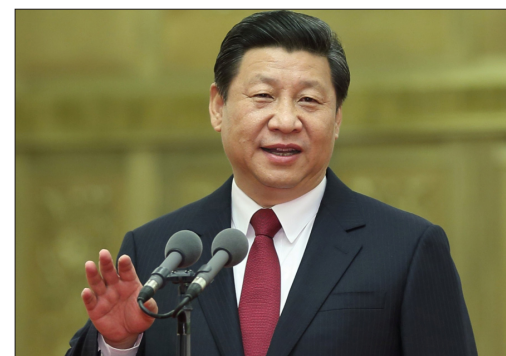


Photo: SCMP

and justice in the world, held on 3 September, Francis apparently said: "I am a clinician. I said I would like to visit China but Cardinal Parolin's the surgeon when it comes to subjects relating to Asia."

The author of the article, Claudia Peirò, says that in his letter, Francis formally invited President Xi Jinping to visit the Vatican to talk about peace in the world ... In a state-

ment, Romano told *Infobae* that during the exchange of opinions in St. Martha's House, there was a stress on the need to establish ties with Beijing "in order to contribute to the decision-making process in a multipolar way, guaranteeing a superior degree of governance, serving more fraternal planetary society where there is greater social equality." ■

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EXPLAINING BOKO HARAM

Poverty, fanaticism and a desire for revenge drive extremists

PIERO GEDDHO

(AsiaNews) - THE FOLLOWING account is how a foreign observer, who has lived for years in northern Cameroon, explains to the country's authorities Boko Haram's growing appeal among young northern Cameroonians. It shows how important, if not decisive, oil-rich Gulf states and emirates are in funding Islamic extremism, which are embodied in a number of organizations and associations.

In Italy, it is hard to understand why so many young people join Islamic guerrillas and terror groups. Unlike neighbouring Nigeria, northern Cameroon, an area that is home to a substantial Muslim minority living side by side with an animist and Christian majority, had never experienced any extremist and violent version of Islam until two or three years ago. When acts of terrorism and violence occurred in our midst, we blamed fanatical Nigerians who, unhappy about the situation in their country, came to Cameroon to make money from ransoming Westerners. How wrong we were!

At present, everyone can see that northern Cameroonians are joining Boko Haram, a movement that is not an army under a single hierarchy but a collection of several groups that adhere to an extremist vision of Islam whilst maintaining total decisional and organizational autonomy. This explains why terrorist actions within Nigeria or in the border with Cameroon vary from one another.

We can all see that Boko Haram groups (and there are many) have adjusted to government crackdown in Cameroon, Nigeria and Chad, after recent consultations in Paris. The first noticeable change is that Islamists no longer target only Westerners. Influential local political officials and business people are now fair game. In Kolofata, Mayo Sava Department, terrorists attacked the



home of Deputy Prime Minister Amadou Ali. They abducted his wife Agnes, a Christian from southern Cameroon, who is still being held hostage. This has caused quite a stir across the country because the attackers acted in broad daylight, driving pick-ups normally used by the police, wearing the Cameroon army uniforms.

The second change is that the Cameroonians now realised that Boko Haram terrorism is not Nigerian, but is home grown, backed by young Cameroonians and deeply rooted in the social fabric of the country. Many also find it convenient to

believe that it is mainly a problem in the country's North and Far North, but the authorities now fear that it has now spread, albeit in latent form, to the whole country, including the capital Yaoundé.

Lastly, the third change is even scarier for Cameroonian authorities and ordinary Cameroonians because young northerners are being recruited for Islam's "holy war". Unofficially, civil and military authorities believe that more than 500 young men have already "left" the country's northernmost region. Another 200 are said to have left the Adamawa plateau

region to join Boko Haram. Some of them have called home and told their families that they left to join a more and powerful radical Islam.

Since young Muslim men are the main target group for recruitment, this raises the question of how long different ethnic groups and religions can still live in peaceful coexistence. Christians are beginning to fear that they will become the persecuted victims of a holy war that will drive them from their villages. The threat of a scenario akin to what is happening in the Mideast and sub-Saharan Africa hangs over a region that has al-

ways been a paragon of coexistence and cooperation between different ethnic groups and religions.

One of Boko Haram's ideological foundations is the rejection of everything that does not conform to a radically interpreted Islamic law, driving its followers to set up states or sultanates for only true believers in the one true faith of Islam.

This extremist view can certainly be appealing to young people who are unhappy with the current management of public affairs, where corruption and cronyism create privileges for a few, and leave the majority of the population, especially the young, with no prospects for employment and a better life.

The lack of opportunities has led many young people to join those who offer a revolution in the name of the "faith in the true Islam", which comes with regular financial benefits. Recruits can earn up to 180,000 CFA francs (€300, US\$ 400), which corresponds to the monthly salary of a school principal, or a career government official. Considering that a well-paid mason gets 60,000 francs (one third what Boko Haram offers), the economic appeal of joining is easy to see.

Many young men may opt for this kind of offer to feed their family and have it protected by the Islamist group. But this comes at a price since there is no turning back. Anyone who does try can expect to have his throat cut to set an example for others.

What is more, learning to handle weapons provides an additional psychological motivation. It gives young men a sense of power, something they only experienced negatively in encounters with the police and the gendarmerie. With weapons in one's hands comes the illusion of standing up to "Western oppressors". This changes one's perspective on life, especially if one's religious ideology promises eternal salvation. ■

HONG KONG

Three new auxiliary bishops ordained



Photo:張家榮,趙舜恆

DELIA YIU

POPE FRANCIS has named three Rev. Michael Yeung Ming-cheung (diocesan priest), Rev. Stephen Lee Bun-sang (priest from the prelature of Opus Dei) and Rev. Joseph Ha Chi-shing (Franciscan priest), as auxiliary bishops for the Hong Kong diocese. The Episcopal Ordination was held at the Cathedral of the Immaculate Conception on the afternoon of 30 August.

The ceremony was celebrated by Bishop of Hong Kong Cardinal John Tong, and concelebrated with nine bishops from other dioceses, representing the collegiality of bishops as well as showing the unity of the universal church.

The bishops concelebrating the episcopal ordination included: Cardinal Zen Ze-kun (Bishop Emeritus of Hong Kong); Archbishop Savio Hon Tai-fai (Secretary of the Congregation for the Evangelization of Peoples); Bishop of Macau Jose Lai Hung-seng; Archbishop of Taipei John Hung Shan-chuan; Archbishop Emeritus of Taipei Joseph Ti Kang; Bishop of Essen, Franz-Josef Overbeck (Germany); Bishop of Niigata, Tarcisius Isao Kikuchi (Japan); Bishop of the Military Ordinariate, Francis Xavier Yu Soo-il (Korea); and Auxiliary Bishop Emeritus of San Francisco, Ignatius Wang (USA).

Different Christian religious representatives were invited for this historical ceremony. The cathedral was packed with faithful two hours before the ceremony, and the overflow crowd had to proceed to the adjacent Caritas Hall to enable their participation through the big screen. The three-hour ceremony attracted more than an estimated 2,000 faithful.

According to the liturgy, the ordination requires the presentation of the bishops-elect, followed by reading the apostolic letter from the Roman Pontiff. Rev. Benedict Lam Cho-ming, a member of the Council of Priests, presented the three bishops-elect to ordaining bishops. The papal mandates were held aloft for everyone to see, and were read by Rev. Lawrence Lee Len, the chancellor of the diocese.

Three bishops-elect gave their promise to serve the diocese before the congregation, and prostrated as everyone chanted the litany of the saints. Cardinal Tong and other concelebrating bishops laid hands on the three, before pronouncing the ordination prayer, anointing them with the chrism oil of catechumens and placing the Gospel on their heads as a mandate to preach the good news of Christ.

Each of the three was presented the insignias of bishop: a ring as a seal of fidelity to the Catholic Church; a mi-

ter as the sign of bishop; and a crozier as the sign of a shepherd of God's flock.

In the homily, Cardinal Tong reminded the three newly-ordained that the office of bishop is not an honor, but a position of service to the people. Especially in today's society full of confusion, and people lacking a sense of moral values, he should feel the urgency to lead the church as a pastor. He encouraged the newly-ordained to use fatherly and fraternal love in caring for all people that God has entrusted to them, including all priests, the poor and the needy.

Cardinal Tong also reminded all the faithful to pray constantly for all bishops and clergy with a joyful and thankful heart. He encouraged all the clergy and faithful to realize the importance of humility and constant learning, together in spreading the Kingdom of God.

Each of the three newly ordained bishops gave a short speech after communion. Bishop Ha first thanked his family members and Franciscan-brothers, who have given him support and tolerance that have contributed in his spiritual life. He expects, like the depiction of his coat of arms, that all faithful can continue to be his companion in proceeding to Christ, who himself is peace and kindness.

Bishop Lee first thank God for all the

graces and sufficient guidance that let him joyfully to accept the will of God in serving the diocese. Bishop Lee also exhorted the faithful to use all the graces they receive to be a good Christians. He encouraged all faithful to pray more and meditate more on the Gospel of Jesus Christ, as well as spreading the good news, in order to reach the goal of his motto "*Ut Omnes Unum Sint*" (That they all may be one) – to live unity within the church, and contribute to a healthy society.

Bishop Yeung thanked the commission and trust from the Holy Father, and he accepted the appointment joyfully. He also thanked all the support and advice from all parishioners, students, family and friends, that have helped in shaping who he is. Bishop Yeung also asked all faithful to continue pray for him, so that he can be a loyal servant of God, as well as a charitable bishop filled with faith and grace.

The three auxiliary bishops (Bishop Yeung, Bishop Lee and Bishop Ha) celebrated their first mass the following day at Our Lady of Lourdes Church, Cathedral of the Immaculate Conception, and St Bonaventure Church respectively. They also attended a reception to introduce them to the members of the government, diplomatic corps and civil society on 1st September (Monday). ■

SEPTEMBER 21, 2014 -- 25TH SUNDAY IN ORDINARY TIME

The God of surprises

Is 55:6-9; Phil 1:20-2:4,27; Mt 20:1-16

THOSE WHO read the Bible for the first time are usually surprised by this parable. They don't understand how Jesus could give the example of an unjust behavior, as is evident in the actions of the owner of the vineyard. An accepted norm is that wages must correspond to the work accomplished. But the parable is not talking about that, but about God and God's nature. Does it mean that God is unfair? Doesn't God pay people according to their works?

At the end of the parable there are some words that clarify its meaning. The owner of the vineyard addresses the workers who are complaining because they received less than they expected. "Will you be jealous because I am good?" In many ways, these are words that God addresses to each one of us. They travel from God's immensity to our insignificance as creatures. They denounce our efforts to manipulate God, to want to make God do and be as we think God should act and be.

Haven't people throughout history asked God to bless their wars and acts of vengeance? This parable gives us an insight into how little we really know about what God is like. The little we do know about God is what Jesus has revealed to us. And what Jesus says is that God is a Father or, better still, a "daddy" (that's what Abba means). God is a Father who loves us and always looks on us with eyes of mercy and affection. Beyond that, we know little or nothing. As the first reading says, "As the heavens are high above the earth, so are my ways above your ways." There is no way for us to understand God, to constrict Him to our minds, and express who God is in our categories and ways of speaking. God will always surprise us with the infiniteness of His love.



That is why, Jesus didn't find a better way to speak about God than using these stories. Thus, by way of comparison, we could have a glimpse into who God is like, His love for us, His hospitality towards us, and His will to give us life to the fullest. That's why Paul, who had opened his heart totally to God, could say: "For me life is Christ and dying would be my gain." It is better for us to stop trying to manipulate God but rather, simply accept God just as He is and as Jesus revealed Him to us.

The truth is, we would do better to open our eyes to God's surprises. By reading the Bible more often, we would realize that we will only be on the same page with God when we love, forgive, and welcome our brothers and sisters just as God does.

For reflection

- How many times have I used God to justify my own decisions?
- How about the community?
- How does it use the Bible to justify its positions? ■

Fr. Fernando Torres, CMF
CLARETIAN PUBLICATIONS

Sistine Chapel Choir presents concert this Friday (19 Sept at 6 pm) at the Cathedral of Macau

ORGANIZED by the Coro Perosi, the "Sistine Chapel Choir: Reverberating Heavenly Tunes in Greater China (Concert in Macau)" will be held on 19 September 2014 (Friday), 6pm, at the Cathedral of Macau. Ticket holders are requested to attend the concert 15 minutes prior to the aforementioned time. Seating is not assigned and is available on a first-come, first-served basis.

This concert will be performed by the Sistine Chapel Choir (*Capella Musicale Pontificia "Sistina"*) from Vatican City. This is historically the Choir's first visit in Asia and their performances in Greater China will be in the order of Macau - Hong Kong - Taipei. All admission-free tickets had already been distributed in the morning on 6 Sept and in a very short time. Seeing the great demands from the public, the organizer is trying to arrange more spare seats inside the church. So, people without the ticket can try to arrive at the Cathedral earlier and queue up for spare seats. Moreover, provided that the weather and other conditions allow on 19 Sept, there will be a live screen at Largo da Sé next to the Cathedral.

The Sistine Chapel Choir belongs to the Pope's personal Choir and sings at all the Liturgical Celebrations of the Supreme Pontiff. Its origins can be traced back to the early centuries of the church. Although nowadays there are thousands of choirs all over the world,



the Sistine Chapel Choir is still a leading traditional liturgical choir. Among the composers in the concert program of Macau, such as Giovanni Pierluigi da Palestrina (1525-1594) and Lorenzo Perosi (1872-1956) had been working for the Choir. They had composed many pieces for the Choir which had been used by the Supreme Pontiff for many years and even by the choirs all over the world. Mgr Massimo Palombella is appointed as its choirmaster and director since October 2010.

The concert is sponsored by the Macau Foundation, Cultural Affairs Bureau of the Macau S.A.R. Government and the Macau Government Tourist Office. ■
(www.macauperosi.org.mo)

A Pilgrimage to Remember



OUR LIFE is a journey, a pilgrimage... and we always hope to find meaning and purpose in this journey. Different people – following their convictions and faith – will have different approaches, different reasons to endure the journey... Sometimes some just give up others will simply rely on people or material things to face the harshness of the journey.

Being a disciple of Jesus – meaning, to follow Him, walk with Him, being with Him – life as a journey makes sense and helps us to strive for never being satisfied with what we have and are and always want more... striving for perfection!

As human beings, we know that signs are important to express ideals and deeper feelings and encourage us never give up on those ideals!

The Christian Community of St. Joseph the Worker Church (in Yao Hon) is celebrating

its 15th Anniversary. One activity we organized was a pilgrimage to Fatima and Santiago de Compostela! Besides the opportunity to be together, to celebrate, to encourage each other... we wanted to "feel" these two special places: Fatima – a place visited by Mary, the Mother of Jesus, who continues to challenge the pilgrims to a life of prayer, of penance, to do "all that He tells you!" And Compostela – the place of encounter of so many people eager to imitate the Apostle James in following Jesus and turn their lives around so that they become witnesses of God's presence in the world! For all 40 participants it was a moment of grace: encounter with God, with each other, a time to pray, to share, to play and to celebrate with joy the faith that unites us... with an invitation to commit ourselves as disciples in living the values of the Gospel in this place that is our home – Macau! ■

HISTORY OF SALVATION

Time of Israel (IX)

司祭禮服 PRIESTLY VESTMENTS

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.

第二十八章 Chapter 28

『他們為你的哥哥亞郎和他的兒子們做這些聖衣，叫他們做我的司祭。』

"They shall make holy garments for Aaron your brother and his sons to serve me as priests."

胸牌

Breastpiece

如此亞郎進聖所時，在他的胸前，在判斷的胸牌上帶著以色列兒子們的名字，為在上主前常獲得紀念。

So Aaron shall bear the names of the sons of Israel in the breastpiece of judgment upon his heart, when he goes into the holy place, to bring them to continual remembrance before the LORD.

厄弗得 Ephod

無袖長袍 Robe

舊約 Old Testament



禮冠 Turban

織成的長衣 Coat of checker work

腰帶 Girdle

『還應給他們用麻布做褲子，從腰部直到大腿，遮蓋他們的裸體。』(內衣)

"And you shall make for them linen breeches to cover their naked flesh; from the loins to the thighs they shall reach." (Undergarments)

新約 New Testament

方領巾；領布；方領；肩衣（象徵著保護）
方形附有兩條長帶的白麻布，為昔日舉行彌撒所穿祭服的第一件。

Amice (symbolizes protection)
It is a square piece of cloth, with two ribbons hanging from two adjacent corners. It is the first piece of clothing worn over the shoulder and the neck. ▼



亞當與厄娃
Adam and Eve

公元前？
? BC

亞巴郎
Abraham

公元前1800
1800 BC

聖祖
PATRIARCHS

公元前？
? BC

諾厄
Noah

公元前1300
1300 BC

梅瑟
Moses

民長
JUDGES

公元前1200
1200 BC

以色列十二支派
Twelve Tribes

王帝
KINGS

公元前1000
1000 BC

達味
David

先知
PROPHETS

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

救恩史

- 出谷紀
MENTS - Exodus

以色列時代（九）

長白衣；大白衣（象徵著聖化恩寵以及純潔）
為彌撒及其它禮儀中聖職人員所穿的白長袍。Alb 出自拉丁文 albus 白色。

Alb (symbolizes sanctifying grace and chastity)
Priests and deacons wear this long white garment during liturgical celebrations. "Alb" comes from the Latin word "albus" (white).



手帶（象徵著司鐸之辛苦及其酬報）
昔日彌撒祭服之一種，原為古羅馬貴族之手帕。

Maniple (symbolizes the priest's suffering and his reward)
Used in the extraordinary rite, it was a kind of handkerchief.



領帶（象徵著神權）
聖職人員執行宗教儀式時，佩於頸間約長 80 吋之絲帶（圍巾），加在白衣之外。

Stole (symbolizes the power received at ordination)
This is a narrow piece worn over the alb that represents priestly power.



聖索（象徵著自製）
禮儀中系於大白衣外的繩索。

Cincture (symbolizes self-mastery)
It is a kind of white belt worn round the alb.



祭披（象徵著愛德）
舉行彌撒時主祭神父穿在最外層的祭服。共分白、黑、紅、綠、紫五種禮儀顏色；有些地方在特殊（喜慶）日使用紫紅色或金色。

Chasuble (symbolizes charity)
This is the vestment worn on the outside. The colors (white, black, red, green, purple, gold, pink or blue) change depending on the Mass being celebrated.

『在这一切以上尤該有愛德，因為愛德是全德的聯繫。』（哥羅森書 3:14）

"Above all these things [put on] charity, which is the bond of perfection." (Colossians 3:14)

『我的軛是柔和的，我的擔子是輕鬆的。』（瑪竇福音 11:30）

"My yoke is sweet and My burden light." (Matthew 11:30)



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)