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History of Salvation

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POPE: THE DEVIL IS PATIENT AND VERY CLEVER

“Guard
your
heart
with a
key”



“To guard, to watch, so that the demons don’t enter in, we must be able to gather ourselves, that is, to stand in silence before ourselves and before God, and at the end of the day ask ourselves: ‘What happened today in my heart? Did anyone I don’t know enter? Is the key in its place?’ And this will help us to defend ourselves from so much wickedness.”

(AsiaNews) - To PREVENT evil from entering into our hearts, there is an ancient, but very good, practice, the examination of conscience. We should carry this out every evening, to “ensure” the devil who “is patient” and “very clever” does not enter. This was the focus of Pope Francis’ homily at morning Mass in Casa Santa Marta, commenting on the Gospel of the day which reminds us that the devil always returns, he never stops tempting man: “The devil is patient, ... he will never give up on what he wants for himself.

As reported by Vatican Radio, the Pope observed that “After the temptations, in the desert, when Jesus was

tempted by the devil, in Luke’s version it says that the devil left Him for a time, but during the life of Jesus he returned again and again: when they put Him to the test, when they tried to trap Him, in the Passion, finally on the Cross. ‘But if you are the Son of God... but you come, you come from us, so we cannot believe.’ And we all know that these words touch the heart: ‘But can you do it? Let me see! No, you can’t.’ That’s how the devil even to the end [dealt] with Jesus... and likewise with us.”

We need to guard our hearts, where the Holy Spirit dwells, the Pope said, “so that other spirits do not enter. To guard the heart, as a house is guarded, with a key.” And then to watch the heart, like a sentinel: “How often,” he asked, “do wicked thoughts, wicked intentions, jealousy, envy enter in? So many things that enter in. But who has opened that door? Where do they enter from? If I do not realize [how much] enters into my heart, my heart becomes a public square, where everything comes and goes. A heart without intimacy, a heart where the Lord cannot speak and cannot even be heard.”

“And Jesus says something else here - doesn’t He? - that sounds a little strange: ‘He who does not gather with me scat-

ters.’ He uses the word ‘to gather.’ To have a gathering heart, a heart in which we know what happens, and here and there you can perform a practice as old as the Church, but good: the examination of conscience. Who of us, at night, at the end of the day, remains by himself, by herself, and asks the question: what happened today in my heart? What happened? What things have passed through my heart? If we don’t do this, we have truly failed to know how to watch and guard [our hearts] well.”

The examination of conscience “is a grace, because to guard our heart is to guard the Holy Spirit, Who is within us: We know - Jesus says clearly - that the devil always returns. Even at the end of life, He, Jesus, gives us an example of this. And to guard, to watch, so that the demons don’t enter in, we must be able to gather before ourselves, that is, to stand in silence before ourselves and before God, and at the end of the day ask ourselves: ‘What happened today in my heart? Did anyone I don’t know enter? Is the key in its place?’ And this will help us to defend ourselves from so much wickedness, even from that which we could do if these demons, who are very clever and at the end would cheat all of us, even if they enter.” ■

PROTEST IN PARIS

Hundreds of thousands show support for natural family

(LifeSiteNews.com) - HALF A MILLION people of all ages, including many families with children, took to the streets of Paris once more on Sunday to protest the French government's "anti-family" policies and to express their anger over legalization by stealth of surrogate motherhood. Incredibly, the "*Manif pour tous*" (demonstration for all) continues to attract gigantic crowds who will not be deterred either by past failure or by governmental soothsaying. For the seventh time running, despite the legalization of same-sex "marriage," which brought hundreds of thousands into the French capital last year in protest, what seemed impossible two years ago came true once again: families are rising up to say "no."

The rally departed at 1 p.m. from the Porte Dauphine in the west of Paris and covered over 4 miles to reach its endpoint as fixed by the police authorities: a relatively small square at the meeting point of several thoroughfares in front of Montparnasse train station where a podium had been installed. This was seen as an initial and calculated annoyance: not only was the venue far too small to contain



the immense crowds but the course offered no good vantage point for photographers to give a realistic impression of their numbers.

According to police figures the rally attracted 70,000 people, slightly less than the official

expected figure released on the eve of the march. As an eyewitness it is difficult to believe these statements: I saw hundreds marching past, at least 20 or 30 abreast, many with small children, in dense formation, for several hours. The whole

march covered a full 5 km from end to end (roughly 3.5 miles); many joined along the way and even more returned home upon reaching Montparnasse to allow the upcoming waves of protesters to complete the course. Two or three hundred

thousand participants would seem a conservative estimate and probably 500,000 is much nearer to the truth.

And that is surprising. Mobilizing such numbers to protest against a clear-cut proposal with an imminent risk of execution such as the legalization of same-sex "marriage" was already an astonishing feat in secularized France. This time round, the rally's focal point was the condemnation of artificial fertilization and surrogate motherhood for same-sex couples: both were deliberately left out of the law last year by the socialist government, probably under the "*Manif pour tous*" pressure. And François Hollande has repeated that he has no intention of legalizing either under this term of his presidency.

But French families are more and more wary about Hollande and his team's promises. A circular sent last year to birth registrars and tribunals by the justice minister, Christiane Taubira, required the authorities to facilitate the inscription of children born of surrogate mothers abroad from French "customers" as French citizens in registries, without question, even though surrogacy is illegal in France. ■

EXTRAORDINARY SYNOD ON THE FAMILY

First phase of discussion on family life concludes

(Vatican Radio) Bishops and lay experts attending the Synod on the Family are coming to the end of their first week's work and moving into their different language discussion groups for the second phase of their meeting. With Pope Francis present at almost every session, a vast variety of family issues have been un-

der the spotlight over the past five days. At the briefing for journalists in the Vatican press office on Friday, Fr Lombardi and his assistants were joined for the first time by three lay experts, Jocelyne Khoueiry, from the Lebanese bishops' commission for family and life, and Alice and Jeffrey Heinzen, advisors on nat-

ural family planning to the U.S. bishops' conference.

Supporting children of separated families, reaching out to the widowed and lonely, and accompanying couples searching for reconciliation and healing in their lives. Those are some of the practical questions being discussed in

the Synod Hall by participants who've come from all corners of the globe to share their perspectives on the problems facing family life today. Central to these debates are the very real experiences of men and women serving as experts and

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DUTIES FOR VICARS GENERAL OF THE CATHOLIC DIOCESE OF HONG KONG

Hard work is on the way



Auxiliary Bishop Michael Yeung



Auxiliary Bishop Stephen Lee

PEDRO DANIEL OLIVEIRA
in Hong Kong

THE DIVISION of work recently delegated by Cardinal John Tong, bishop of the Catholic Diocese of Hong Kong, is going to be a tough challenge for Auxiliary Bishops Michael Yeung, Stephen Lee, Joseph Ha and Father Dominic Chan. Administrative and pastoral matters will occupy most of their time.

Bishop Michael Yeung will be in charge of nine items in the list, consisting mainly of clergy affairs, finance and Caritas-Hong Kong. Bishop Stephen Lee has four bodies in his hands, centred on education,

pastoral work and social communication.

While Bishop Joseph Ha is going to work on six items, among them youth, labour and interreligious affairs, Father Dominic Chan will oversee nine others, such as dealing with parish matters, which is considered a very important one.

Cardinal John Tong himself will handle the applications and extensions of visas for clergy and members of religious institutes and societies of apostolic life at the immigration department and consulates, beside the matters related to the Holy Spirit Seminary, the Holy Spirit Seminary College of Theology and Philosophy or the Holy

Spirit Study Centre.

Bishop Michael Yeung told O CLARIM that “the on-going-formation of the clergy is important because the world is changing rapidly and our priests therefore need to keep updating themselves and to be renewed pastorally, spiritually, socially and ecclesiastically everyday.”

Yeung also mentioned that “we need a standing committee to plan and invite speakers and to organize retreats, monthly recollections, renewal seminars, regular talks and activities for this on-going formation of the clergy.”

Talking about the role of Caritas, he said the institution

“is important to the society because we have many underprivileged brothers and sisters in Hong Kong, from the youngsters to the old folks, from the family crisis victims to the drug addicts, from the disabled to the unemployed; they are the Last, the Least and the Lost in the community.” Bishop Michael Yeung is the chairperson of the Council of Caritas – Hong Kong.

Father Dominic Chan stated that the “parish is a very important platform for pastoral work” and he will be the contact and mediator between the Diocese and the matters related to 51 parishes, the Catholic schools attached to the parishes and

also to act as intermediary with Hong Kong Government.

Stephen Lee, bishop and also vicar general, excused to give any immediate comments about some of his new attributions because he needs “more time to learn about the responsibilities first” and “listen to what has been done and then [to have] some ideas about the future.”

O CLARIM tried to contact Bishop Joseph Ha without any success. The division of work is not finalized yet until the return of Cardinal John Tong from the Extraordinary Synod of Bishops, on 22 October, when he will have a chance to meet with his Vicars General. ■

CLERGY OF HONG KONG IN FAVOR OF DEMOCRACY

Dialogue is the best way

PEDRO DANIEL OLIVEIRA
in Hong Kong

THE HONG KONG Government led by Chief Executive C.Y. Leung has called off this past 9th of October the meeting which was previously scheduled to be held the next day with the representatives of the “Umbrella Revolution.”

Nevertheless, four clergymen of the Catholic Diocese of Hong Kong told O CLARIM that dialogue is the best way to solve the matter related to the demonstrations that have spread in the past few weeks throughout Admiralty, Central,

Wan Chai, Causeway Bay and Mong Kok.

Prelate Stephen Lee, Auxiliary Bishop of the Catholic Diocese of Hong Kong, understands the intention of the people who are worried about the society and call for a true democracy in the Territory.

“We always hope for a peaceful dialogue without any kind of violence from any party. China wants a democracy for Hong Kong, but not as fast as our population have been expecting. What both parties [demonstrators and members of the Government] should do is to sit down and discuss. This is the best way,” added the first Asian Bishop of Opus Dei

in a talk in his office at the Catholic Diocese Centre, next to the Cathedral of the Immaculate Conception.

Michael Yeung, Auxiliary Bishop and also Vicar General of the same Diocese, was restrained in his short statement that has been given to us through e-mail: “I have nothing to say on the issue of the demonstrations, except to urge all our faithful to pray, pray, and pray; and all the stakeholders to dialogue, dialogue and dialogue.”

Dominic Chan, Priest and also Vicar General, has also mentioned in the Catholic Diocese Centre that “as the Chief Executive, C.Y. Leung must deter-

mine to serve the citizens,” adding that “Hong Kong people know what to think” because “at the time of the handover Beijing has promised to the World that it will be ‘one country, two systems’.”

In his point of view, “the citizens are worried with the second system” because “first system is already granted” and that’s why “they fight for their rights.”

Father Jay Flandez, of the congregation of *Societas Verbi Divini* has said that “people in Hong Kong have the basic fundamental right of expressing themselves in the society,” but as a Christian he urges for a “peaceful dialogue between all parties involved.” ■

Inside Out

TERESA LO

I ATTENDED the Catholic Forum held at Macau Polytechnic Institute on September 26 and 27. The afternoon session on education was very much intriguing, offering me – and many a teacher – a great deal of room for reflection and discussions.

What can we do as teachers? What can we do more for our students? These pressing questions are continually to be raised in the heart of all educators. My current role as an informal teacher still draws me to see and feel more what is going on with education. I discover that the complex nature inherent in education brings us to see stories of all sorts: the inspiring, the funny, the poignant.

Mine begins with people. My teaching career set sail 16 years ago at my alma mater. That did not mean to say that I knew what it took to be a teacher, let alone understanding the mission of being a Catholic teacher. In fill-

ing out this gap, God provided me Sr. Barbara Li, the then principal of the school. Her intuitive sense – a gift she was so proud of – helped her pick me as the coordinator of the religion department, besides teaching English and Religion. The challenges as well as the delight these two roles brought have solidified much of me both in my character building and in my spiritual quest – a grace freely given to me out of God's mercy and love.

In a period when computers were not a common medium of communication, this FMM sister liked to meet her own students and teachers in person. One day I meant to give out some circulars to the Catholic students through the class teachers for the forthcoming Lenten retreat. Then she said, "The turnout will be low unless we meet all of them first." That was the first and pivotal lesson I learned about the importance of talking directly to people in the art of spreading the gospel.

Later on in the years, Sr. Barbara continuously demonstrated to me that relationship to the students and teachers

always took precedence: she hosted a most sacred and joyous Christmas gathering for the Catholic students in her place, engaged in heart-to-heart conversations with teachers and listened attentively to the stories of students in need.

In the last four years of teaching, the work involved in the religion department substantially increased, which on one hand was a good sign, yet, the downside was overextension deprived me of the pure gift of "being" with myself, my students and my colleagues. There were so many moments when I did not strike up any casual conversations with my colleagues in my own staff room, simply because we were too absorbed in our work.

The energy levels of teachers have often been put to the test. I sometimes joked with my colleagues that the challenge for teachers is "being pushed to the limit." During the last half of the scholastic year, I invited a longtime friend and veteran educator, Dr. Andrina Lou, to conduct a series of sessions on discipleship for the catechism teachers weekly after class.

She dazzled us with her genuine shar-

ing on being a teacher, a learner and a Christ follower. Each meeting was interspersed with mutual dialogues, videos, music, book sharing and bible reading. The spirit is willing but the flesh is weak. The day of the weekly meeting fell on the same day the lunchtime students' catechism classes were held. Though we all treasured the formation and the presence of Dr. Andrina equally, spending nine hours straight exhausted even the robust teachers. The question is: can teachers empower students when they are physically exhausted?

In Sr. Barbara's era, teachers tended to focus more on people because life was not too closely scheduled. A friend of mine in another school only has four Saturdays free in the next three months. Challenges to seeking a spiritual renewal are well-known to many teachers these days. Instead of looking for grandiose solutions, perhaps we could slowly change ourselves by taking the approach from the inside out. God is dwelling in our heart. He needs a space, so do we.

"Be still and know that I am God!" (Psalm 46:11) ■

First phase of discussion on family ...

► FROM PAGE 2

auditors. People like Jocelyne Khoueiry, a former leader of a female Christian militia group during Lebanon's civil war and founder of an organisation for lay women in her country.

"We fought in the past," she said, "to protect our sovereignty and our country but now we're fighting to rebuild our culture and our identity, based on the values and principles that we have always dreamed of."

Those values include the central role of the family as the foundation of society. But how can the Church also reach out to men and women whose marriages have broken down? How can it help children of separated families, learning to deal with new parental figures in their lives? For the first time today I also heard how the Church needs to be more attentive to those who are widowed, a condition that will effect one member of every couple at some point in their lives.

Another hot button issue that



Alice and Jeffrey Heinzen recommend that couples take a second look at Natural Family Planning during the Synod.

emerged from the questionnaires ahead of this Synod was family planning and the very high numbers of Catholics who

ignore the Church's ban on artificial methods of contraception. Alice and Jeffrey Heinzen urged couples to look again at

the advantages of natural methods of fertility regulation, which they say can now prove up to 99% effective, if they are prop-

erly understood and practised.

"You know there has been so much new research since 1968 when Humanae Vitae was first introduced.....it's time for couples to take a second look.....when we step aside from the faith part, the practical side of a husband and wife understanding more about their fertility... when I've talked to men over the years.....the level of trust raises to a different level.... why would you not want to have some information that can keep your wife happy all the time?"

After a summing up session on Monday morning, participants now move into 10 smaller groups where they must try and reach some agreement to be presented at the end of this 2 week meeting. But as Canadian Fr Tom Rosica underlined, this meeting may be less about results and more about the radical new listening method that Pope Francis has introduced.

"The openness, the dialogue, the discussions.....and also the listening style of Pope Francis have caused something new to come about." ■

WORLD PREMIERE OF NEW MUSIC COMPOSITION

Maestro Aurelio Porfiri's work to be performed October 19



Choralife

ON 19 OCTOBER 2014, main feast of the Church of Santa Maria dell'Orto in Rome and the day of the beatification of Pope Paul VI, Italian composer Aurelio Porfiri's Missa in Festa Beatæ Virginis Mariæ de Horto will be performed in the church of Santa Maria dell'Orto in Rome. The composer, who now lives in Macau, was organist and director of music of this church for three years.

The piece uses Latin, the universal language of the Church, and incorporates elements that make it possible for the congre-

gation to participate in many of its parts.

During the ceremony, Maestro Porfiri will be named Honorary Director of Music of the church of Santa Maria dell'Orto. The Mass, whose score has been published by Ferrimonana, a German publisher, will be performed by the Cappella Musicale di Santa Maria in Via (Rome), and conducted by Maestro Luigi Ciuffa.

For further information about this event and the CD, please contact info@choralife.com and cappella.musicale.smiv@gmail.com. ■

SPREADING LOVE EVERYWHERE

Caritas Macau 45th Charity Bazaar

THE MACAU SPORT Development Board, Macau Civic and Municipal Affairs Bureau has lent Caritas Macau great support for this year's charity bazaar to be held at the Nautical Centre, Nam Can Lake from October 31 to November 2. The theme for this year is "With a Kind and Humble Heart, Spread Love Everywhere you go."

The charity bazaar will have different game booths, cuisine stalls and charity sale etc. Incomes from all the booths are one of the main source for Caritas Macau's charitable operations next year. This year, Caritas has invited different organizations including Government Departments, Schools, Social Organizations and Business Corporations to participate in the charity bazaar. There are still a limited number of booths left. Those interested to participate in this years



bazaar can contact Caritas Macau.

The 45th Caritas Macau Charity Bazaar's raffle tickets offers plenty of fantastic prizes, and will be for sale to the public until November 2, 2014; each ticket costs MOP \$10. The raffle tickets can be purchased at the Head Office, Caritas de Macau (Largo de Santo Agostinho, 1A) or Caritas Library (Run de Pedro Coutinho,

Oriental Garden Shopping Mall, No.64, Basement). Delivery service is provided with a purchase of 50 tickets or more.

Those who wish to support the charity bazaar through donations, gifts sponsorship, purchase raffle tickets or stage performance may contact the fundraising department. Phone: 2857 3297, Fax: 2855 4049, E-mail: fundraising@caritas.org.mo. ■

A colorful poster for the 45th Caritas Macau Charity Bazaar. It features a large green and yellow geometric design. Text in Chinese and English provides details about the event, including dates, times, and ticket information.

第四十五屆明愛慈善園遊會
The 45th Caritas Macau Charity Bazaar

南灣湖水上活動中心
Nautical Centre
Nam Van Lake

心懷謙善 愛澤千里
With a Kind and Humble Heart,
Spread Love Everywhere You Go

第四十五屆明愛慈善園遊會
The 45th Caritas Macau Charity Bazaar

11月1日 (Saturday) 2:00 p.m. - 11:00 p.m.
11月2日 (Sunday) 12:00 p.m. - 10:30 p.m.

週五專場: 萬Sing共聚音樂派對
Friday Special: Hello Lake Party
10月31日 (Friday) 7:00 p.m. - 11:00 p.m.

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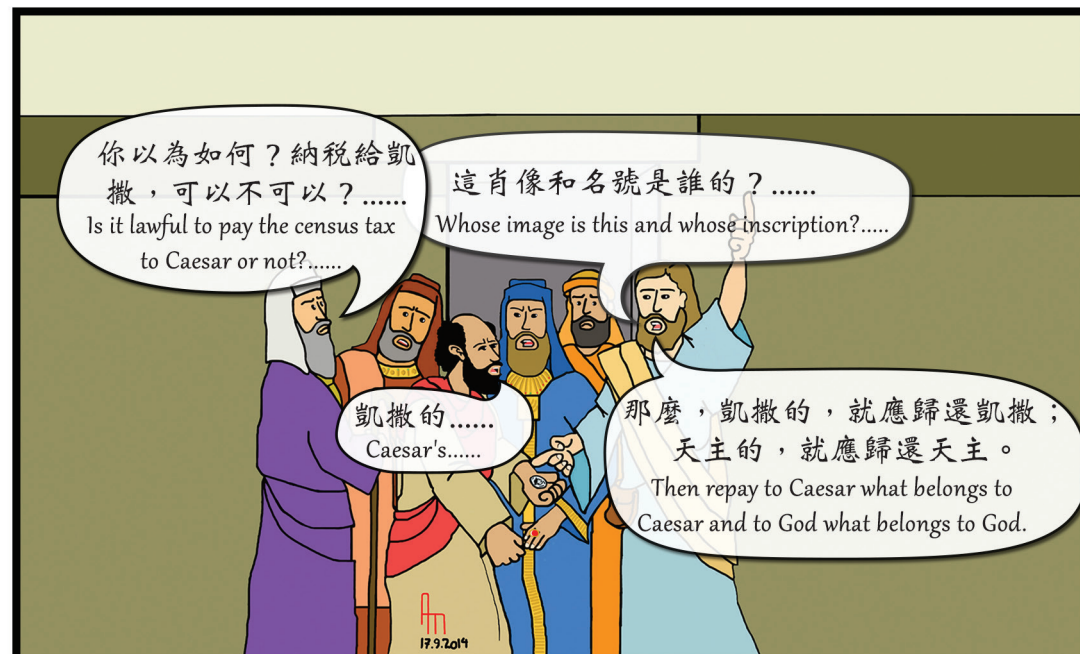
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主日福音
Sunday Gospel

常年期第二十九主日
Twenty-ninth Sunday in Ordinary Time



OCTOBER 19, 2014 – 29TH SUNDAY IN ORDINARY TIME

Is there anything that does not belong to God?

Is 25:1,4-6; 1 Thes 1:1-5b; Mt 22:15-21

This gospel has often been used to justify payment of taxes to the government. As an extension, we might think that we have to pay God something, too. It is terrible to think that our relationship with God may end up being seen in terms of accounts: assets and debts. Since the government builds roads and takes care of education, we must pay taxes. That's the right thing. Since God forgives our sins and saves us, we must also pay some type of tax, be it our contribution to the Sunday collection or the effort to say certain prayers or make certain sacrifices. Everything is seen as a way of paying our debt to God.

In order to understand God's answer to the Pharisees we have to ask ourselves: What belongs to Caesar? What belongs to God? Is there anything that belongs exclusively to Caesar? Is there anything we have not received from God? Have we had to pay for something of what we have received from God? Life,

freedom, love—the most important things in life we have received freely.

These are the great gifts of God to us. We have received them and continue to receive them day after day. Our responsibility is to make them give fruit. Our God is not a miser who gives us these gifts as a bank grants a loan, with the purpose of getting back all the interest. Our God is a generous creator of life. God's joy and glory is the joy and glory of the human being.

When we mature and become fully free, when we live fully, when we are able to love as a free gift, God feels happier just as a mother and a father feel happy seeing their children's happiness. We don't owe God anything, but those of us who know God's gifts can't help but be grateful. We don't owe God; we are just grateful.

For reflection

Do I see my relationship with God in terms of debt?

Do I attempt to return God's gifts?

Do I ever feel guilty because I

haven't returned all God has given me?

Am I free to accept God's love and forgiveness?

How many times have I stopped lately to give thanks to God?

Am I able to look at my brothers and sisters and myself with the same generosity with which God looks at me?

Fr. Fernando Torres, CMF
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

USEFUL TELEPHONES

FOR FILIPINO MIGRANTS IN MACAU

Philippines Consulate – 2875-7111

Immigration Department – 2872-5488

Labor Department – 2840-0333

Police – 2857-3333

Emergency – 999

Enquiry - 181



THE POWER TO CHOOSE INTELLIGENTLY

How the truth sets one free

REV. JOSÉ MARIO O. MANDÍA

jmomandia@gmail.com

ON 16 MARCH 2014, Bishop Fan Zhong Liang (范忠良) of Shanghai passed away. He had spent a lot of time in jail, but Archbishop Savio Hon Tai Fai, Secretary of the Vatican Congregation for the Evangelization of Peoples wrote: "Bishop Fan's external freedom was always restricted, but not his interior freedom."

Today we will talk about this interior freedom.

Let us begin with an analogy. Let us say you are invited to a new restaurant. Would you start ordering food right away? I guess not. You probably will ask first what kind of food they serve. And perhaps you will ask more details like is it stir-fried or baked, does it have mushrooms or beef, and so on. You would like to know before you decide, you would like to know before you choose.

Everyday we have to make many choices: whether to get up or not, whether to get up now or later, whether to take breakfast or not, whether to make a sandwich or prepare congee instead... Making choices is part of our life and it is a power we have. But it is a power that is properly used only after we have thought well about the choices. This is the power we call freedom.

Many have the notion that to be free is simply to be able to do what one likes. In reality, this is not possible. I would like very much to fly and avoid the traffic jam, but I cannot. Am I then not free?

The Catechism of the Catholic Church teaches us: "Freedom is the power, rooted in reason and will, to act or not to act, to do this or that, and so to perform deliberate actions on one's own responsibility. By free will one shapes one's own life." (no. 1731) Let us take this definition apart.

First point: freedom is NOT IRRATIONAL. It is a power rooted not only on the will, but also on reason. It is a power to make choices, but choices that we have thought about. It is the power to make rational, informed and intelligent choices.



ce. Making a free choice means knowing what choices are possible, and what consequences follow from those choices. I need the menu before I can order. If I know only a little about each choice, I may hesitate and defer my decision. Or I may decide to leave the restaurant. The more I know about each choice, the firmer is my decision, the more determined I will be, the freer is my act of choosing. Furthermore, when the choice to be made concerns good or evil, the act of reasoning that this involves is called "conscience".

This explains why Jesus Christ connected freedom with truth. The mind needs truth as the stomach needs food. St Augustine, to prove that all men seek the truth, said that he knows many people who love to fool others, but he knows no one who wants to be fooled. We naturally seek the truth. We want the bare facts, though sometimes we shy away because of fear to face reality. "You will know the truth, and the truth will set you free" (John 8:32). Only when our mind knows the truth about the choices before us can we exercise our freedom properly.

Why did God give us this freedom? Because he wanted to make us friends. A slave cannot be a friend. A friend has to

be free to say yes or no. William May writes in *An Introduction to Moral Theology*: "If God's offer of his own life and friendship is to be a gift, it must be freely received; it cannot be forced on another or settled by anything other than the free choices of the one who gives and the one to whom it is given."

Second: where there is freedom there is RESPONSIBILITY. Why? Freedom makes me an owner of my actions. As William May writes, "Persons are of themselves, sui iuris, i.e., in their own power or dominion. Their choices and actions are THEIR OWN, not the choices and actions of others." When I decide to act, the decision is mine, I own it. And just like with the things we own, we take responsibility for them.

Let us say I own a Formula E car. If I enter the car in the Grand Prix and the car comes in first, who gets the prize? I, of course. What if, driving the same car, I crash into another car on the street? Then I get sued. No one will sue my car. The car is mine so I get rewarded, or punished, for whatever I do with it.

We don't take a dog to court for dirtying the sidewalk. We put the blame on its owner. He is responsible for his dog because the dog belongs to him.

My freedom makes me own my actions, and makes me responsible for them. Whether I take that responsibility or not is another question.

Third: free choice gives humans the power "to make or

break their own lives by their own free choices," continues William May. Through my freedom, I determine my future. By choosing one option, I IMPOSE A LIMIT on myself, and I shut the door on many other good but incompatible possibilities. This is the paradox of freedom that not everyone is willing to accept. This is life. But because not everyone is willing to be bound, some people refuse to make important decisions in life, such as a vocation to marriage or to celibacy. But sooner or later, one will have to decide. One cannot stare at the menu forever or he will starve to death.

Let us conclude with these words from the book of Sirach (also called Ecclesiasticus 15:14-17): "It was he who created man in the beginning, and he left him in the power of his own inclination. If you will, you can keep the commandments, and to act faithfully is a matter of your own choice. He has placed before you fire and water: stretch out your hand for whichever you wish. Before a man are life and death, and whichever he chooses will be given to him." ■

O clarim

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HISTORY OF SALVATION

Time of Israel (XIII)

救恩史

以色列時代 (十三)

猶太人把經書分成三類
Jews divide the Scripture into three

תּוֹרָה TORAH
法律書 (梅瑟五書)
Law (Pentateuch)

נְבִיאִים NEVI'IM
先知書
Prophets

כְּתוּבִים KETUVIM
雜集
Writings



妥拉 (梅瑟五書)
Torah (Pentateuch – Five Books of Moses)

1
第一部書

2
第二部書

3
第三部書

4
第四部書

5
第五部書

按照以色列人的傳統，他們慣常將每部書的**第一句**作為**全書的書名**。直至公元前 300 年左右，當舊約聖經被反譯成希臘文 (七十賢士譯本) 時，譯者才為每部書加上意譯的名字。而天主教會則採用了希臘文譯本的名稱。

In Jewish tradition, **the first word or words of each book** are used as the **name of the whole book**. Around 300 BC, when the Old Testament was translated to Greek (the "Septuagint"), the translators paraphrased the name. The Church used the names used by the Greek text.

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 Judah (South) with Jerusalem as capital

史
三)

梅瑟五書：由創世紀書至申命紀書

PENTATEUCH (FIVE BOOKS OF MOSES) :
FROM GENESIS TO DEUTERONOMY

希伯來文原名 Original Hebrew	拉丁文書名 Latin Names	中文譯名（思高版） English Name
בְּרֵאשִׁית (Bereishit) 第一部書 In the beginning	(開始) Genesis	創世紀 Genesis
שְׁמוֹת (Shemot) 他們的名字 The names	(出口、出路) Exodus	出谷紀 Exodus
וַיִּקְרָא (Vayikra) 天主叫了（召叫） And He called	(肋未的、禮儀的) Leviticus	肋未紀 Leviticus
בְּמִדְבָּר (Bamidbar) 在曠野裡 In the wilderness	(數字) Numeri	戶籍紀 Numbers
דֵּבָרִים (Devarim) (梅瑟的) 說話 Words	(重申法律) Deuteronomium	申命紀 Deuteronomy



References:
- Peter Poon (<http://www.peterpoon.idv.hk/faq/009.pdf>)
- http://catholic-dlc.org.hk/OT_Deuterocanonicals.pdf
- Hebrew Interlinear Bible (<http://biblehub.com/interlinear/genesis/1.htm>)
- <http://www.headcoverings-by-devorah.com/HebrewBibleNames.html>

