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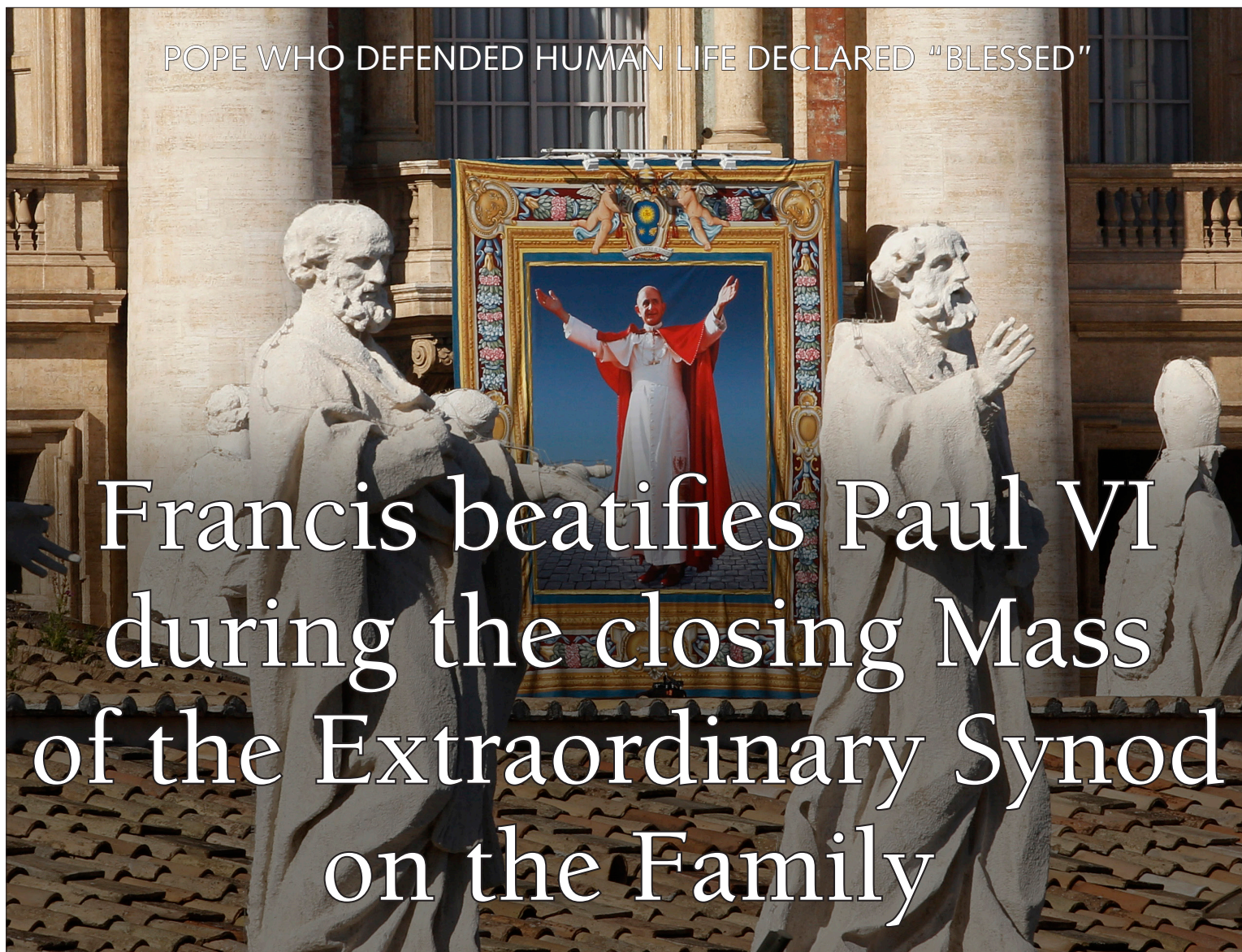
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MAPS, ROADSIGNS AND TRAFFIC COPS

If I am free, what's the law for?

POPE WHO DEFENDED HUMAN LIFE DECLARED "BLESSED"



(Vatican Radio) Pope Francis on Sunday celebrated the Closing Mass for the Extraordinary Synod on the Family with Pope Emeritus Benedict in attendance.

During the Mass in Saint Peter's Square, the Holy Father beatified his predecessor, Pope Paul VI, whom he described as a "great Pope," a "courageous Christian" and a "tireless apostle."

In his homily, Pope Francis focused on Christ's words from the Gospel: Render to Caesar the things that are Caesar's, and to God the things that are God's." This, he said, "is a striking phrase which the Lord has bequeathed to all those who experience qualms of conscience, particularly when their comfort, their

wealth, their prestige, their power and their reputation are in question."

In particular, to "render to God the things that are God's" calls for "acknowledging that God alone is the Lord of mankind, that there is no other. This is the perennial newness to be discovered each day, and it requires mastering the fear which we often feel at God's surprises." It means "being docile to His will, devoting our lives to Him and working for His Kingdom of mercy, love, and peace."

This, the Pope said, is where our "true strength" and hope are found.

Pope Francis then recalled the experience of the Synod, a word which means

"journeying together." Indeed, he said, "pastors and lay people from every part of the world have come to Rome, bringing the voice of their particular Churches in order to help today's families walk the path the Gospel with their gaze fixed on Jesus." He gave thanks to God for the work of the Synod, and invoked the Holy Spirit to continue to guide the process as it moves toward the Ordinary Synod of Bishops set to take place in October next year.

The Holy Father noted that it was Pope Paul VI who established the Synod of Bishops. "When we look to this great Pope," he said, "this courageous Christian, this tireless apostle, we cannot but say in the sight of God a word as simple as it is heartfelt and important: thanks! Thank you, our dear and beloved Pope Paul VI! Thank you for your humble and prophetic witness of love for Christ and his Church!"

Paul VI, Pope Francis said as he concluded his homily, "truly 'rendered to God what is God's' by devoting his whole life to the 'sacred, solemn and grave task of continuing in history and extending on earth the mission of Christ,' loving the Church and leading her so that she might be 'a loving mother of the whole human family and at the same time the minister of its salvation.'"

## Blessed Paul VI

- Brought the Second Vatican Council to a conclusion
- His great love for the Eucharist led him to write *Mysterium Fidei*
- Was a Marian devotee, naming Mary "Mother of the Church" and issuing three Marian documents
- Defended human life from its inception with the Encyclical *Humanae Vitae*
- Affirmed value of priestly celibacy in *Sacerdotalis Caelibatus*
- Expressed concern about social issues in *Populorum Progressio*
- First modern Pope to travel outside Europe
- Died 6 August 1978, Feast of the Transfiguration

POPE FRANCIS' CLOSING ADDRESS AT THE SYNOD

# The Church: Mother, Teacher, Healer

At the conclusion of the Extraordinary Synod on the Family, Pope Francis addressed the assembled Fathers, thanking them for their efforts and encouraging them to continue on their journey. Below, is Vatican Radio's provisional translation of Pope Francis' address to the Synod Fathers:

DEAR EMINENCES, Beatitudes, Excellencies, Brothers and Sisters,

With a heart full of appreciation and gratitude I want to thank, along with you, the Lord who has accompanied and guided us in the past days, with the light of the Holy Spirit.

From the heart I thank Cardinal Lorenzo Baldisseri, Secretary General of the Synod, Bishop Fabio Fabene, under-secretary, and with them I thank the Relators, Cardinal Peter Erdo, who has worked so much in these days of family mourning, and the Special Secretary Bishop Bruno Forte, the three President delegates, the transcribers, the consultants, the translators and the unknown workers, all those who have worked with true fidelity and total dedication behind the scenes and without rest. Thank you so much from the heart.

I thank all of you as well, dear Synod fathers, Fraternal Delegates, Auditors, and Assessors, for your active and fruitful participation. I will keep you in prayer asking the Lord to reward you with the abundance of His gifts of grace!

I can happily say that – with a spirit of collegiality and of synodality – we have truly lived the experience of “Synod,” a path of solidarity, a “journey together.”

And it has been “a journey” – and like every journey there were moments of running fast, as if wanting to conquer time and reach the goal as soon as possible; other moments of fatigue, as if wanting to say “enough”; other moments of enthusiasm and ardour. There



were moments of profound consolation listening to the testimony of true pastors, who wisely carry in their hearts the joys and the tears of their faithful people. Moments of consolation and grace and comfort hearing the testimonies of the families who have participated in the Synod and have shared with us the beauty and the joy of their married life. A journey where the stronger feel compelled to help the less strong, where the more experienced are led to serve others, even through confrontations. And since it is a journey of human beings, with the consolations there were also moments of desolation, of tensions and temptations, of which a few possibilities could be mentioned:

- One, a temptation to hostile inflex-

ibility, that is, wanting to close oneself within the written word, (the letter) and not allowing oneself to be surprised by God, by the God of surprises, (the spirit); within the law, within the certitude of what we know and not of what we still need to learn and to achieve. From the time of Christ, it is the temptation of the zealous, of the scrupulous, of the solicitous and of the so-called – today – “traditionalists” and also of the intellectuals.

- The temptation to a destructive tendency to goodness [it. *buonismo*], that in the name of a deceptive mercy binds the wounds without first curing them and treating them; that treats the symptoms and not the causes and the roots. It is the temptation of the “do-gooders,” of the fearful, and also of the so-called

“progressives and liberals.”

- The temptation to transform stones into bread to break the long, heavy, and painful fast (cf. Lk 4:1-4); and also to transform the bread into a stone and cast it against the sinners, the weak, and the sick (cf. Jn 8:7), that is, to transform it into unbearable burdens (Lk 11:46).

- The temptation to come down off the Cross, to please the people, and not stay there, in order to fulfil the will of the Father; to bow down to a worldly spirit instead of purifying it and bending it to the Spirit of God.

- The temptation to neglect the “depositum fidei” [the deposit of faith], not thinking of themselves as guardians but as owners or masters [of it]; or, on the other hand, the temptation to neglect

reality, making use of meticulous language and a language of smoothing to say so many things and to say nothing! They call them “byzantinisms,” I think, these things...

Dear brothers and sisters, the temptations must not frighten or disconcert us, or even discourage us, because no disciple is greater than his master; so if Jesus Himself was tempted – and even called Beelzebul (cf. Mt 12:24) – His disciples should not expect better treatment.

Personally I would be very worried and saddened if it were not for these temptations and these animated discussions; this movement of the spirits, as St Ignatius called it (Spiritual Exercises, 6), if all were in a state of agreement, or silent in a false and quietist peace. Instead, I have seen and I have heard – with joy and appreciation – speeches and interventions full of faith, of pastoral and doctrinal zeal, of wisdom, of frankness and of courage: and of *parresia*. And I have felt that what was set before our eyes was the good of the Church, of families, and the “supreme law,” the “good of souls” (cf. Can. 1752). And this always – we have said it here, in the Hall – without ever putting into question the fundamental truths of the Sacrament of marriage: the indissolubility, the unity, the faithfulness, the fruitfulness, that openness to life (cf. Cann. 1055, 1056; and *Gaudium et spes*, 48).

And this is the Church, the vineyard of the Lord, the fertile Mother and the caring Teacher, who is not afraid to roll up her sleeves to pour oil and wine on people’s wound; who doesn’t see humanity as a house of glass to judge or categorize people. This is the Church, One, Holy, Catholic, Apostolic and composed of sinners, needful of God’s mercy. This is the Church, the true bride of Christ, who seeks to be faithful to her spouse and to her doctrine. It is the Church that is not afraid to eat and drink with

prostitutes and publicans. The Church that has the doors wide open to receive the needy, the penitent, and not only the just or those who believe they are perfect! The Church that is not ashamed of the fallen brother and pretends not to see him, but on the contrary feels involved and almost obliged to lift him up and to encourage him to take up the journey again and accompany him toward a definitive encounter with her Spouse, in the heavenly Jerusalem.

The is the Church, our Mother! And when the Church, in the variety of her charisms, expresses herself in communion, she cannot err: it is the beauty and the strength of the *sensus fidei*, of that supernatural sense of the faith which is bestowed by the Holy Spirit so that, together, we can all enter into the heart of the Gospel and learn to follow Jesus in our life. And this should never be seen as a source of confusion and discord.

Many commentators, or people who talk, have imagined that they see a disputatious Church where one part is against the other, doubting even the Holy Spirit, the true promoter and guarantor of the unity and harmony of the Church – the Holy Spirit who throughout history has always guided the barque, through her Ministers, even when the sea was rough and choppy, and the ministers unfaithful and sinners.

And, as I have dared to tell you, [as] I told you from the beginning of the Synod, it was necessary to live through all this with tranquillity, and with interior peace, so that the Synod would take place *cum Petro* and *sub Petro* (with Peter and under Peter), and the presence of the Pope is the guarantee of it all.

We will speak a little bit about the Pope, now, in relation to the Bishops [laughing]. So, the duty of the Pope is that of guaranteeing the unity of the Church; it is that of reminding the faithful of their duty to faithfully follow the

Gospel of Christ; it is that of reminding the pastors that their first duty is to nourish the flock – to nourish the flock – that the Lord has entrusted to them, and to seek to welcome – with fatherly care and mercy, and without false fears – the lost sheep. I made a mistake here. I said welcome: [rather] to go out and find them.

His duty is to remind everyone that authority in the Church is a service, as Pope Benedict XVI clearly explained, with words I cite verbatim: “The Church is called and commits herself to exercise this kind of authority which is service and exercises it not in her own name, but in the name of Jesus Christ... through the Pastors of the Church, in fact: it is he who guides, protects and corrects them, because he loves them deeply. But the Lord Jesus, the supreme Shepherd of our souls, has willed that the Apostolic College, today the Bishops, in communion with the Successor of Peter... to participate in his mission of taking care of God’s People, of educating them in the faith and of guiding, inspiring and sustaining the Christian community, or, as the Council puts it, ‘to see to it... that each member of the faithful shall be led in the Holy Spirit to the full development of his own vocation in accordance with Gospel preaching, and to sincere and active charity’ and to exercise that liberty with which Christ has set us free (cf. *Presbyterorum Ordinis*, 6)... and it is through us,” Pope Benedict continues, “that the Lord reaches souls, instructs, guards and guides them. St Augustine, in his Commentary on the Gospel of St John, says: ‘let it therefore be a commitment of love to feed the flock of the Lord’ (cf. 123, 5); this is the supreme rule of conduct for the ministers of God, an unconditional love, like that of the Good Shepherd, full of joy, given to all, attentive to those close to us and solicitous for those who are distant (cf. St Augustine, Discourse 340,

1; Discourse 46, 15), gentle towards the weakest, the little ones, the simple, the sinners, to manifest the infinite mercy of God with the reassuring words of hope (cf. *ibid.*, Epistle, 95, 1).”

So, the Church is Christ’s – she is His bride – and all the bishops, in communion with the Successor of Peter, have the task and the duty of guarding her and serving her, not as masters but as servants. The Pope, in this context, is not the supreme lord but rather the supreme servant – the “servant of the servants of God”; the guarantor of the obedience and the conformity of the Church to the will of God, to the Gospel of Christ, and to the Tradition of the Church, putting aside every personal whim, despite being – by the will of Christ Himself – the “supreme Pastor and Teacher of all the faithful” (Can. 749) and despite enjoying “supreme, full, immediate, and universal ordinary power in the Church” (cf. Cann. 331-334).

Dear brothers and sisters, now we still have one year to mature, with true spiritual discernment, the proposed ideas and to find concrete solutions to so many difficulties and innumerable challenges that families must confront; to give answers to the many discouragements that surround and suffocate families.

One year to work on the “Synodal Relatio” which is the faithful and clear summary of everything that has been said and discussed in this hall and in the small groups. It is presented to the Episcopal Conferences as “lineamenta” [guidelines].

May the Lord accompany us, and guide us in this journey for the glory of His Name, with the intercession of the Blessed Virgin Mary and of Saint Joseph. And please, do not forget to pray for me! Thank you!

[The hymn *Te Deum* was sung, and Benediction given.]

Thank you, and rest well, eh? ■

# Catholic population rises in numbers

(Rome Reports) During Sunday’s Mass, Pope Francis reminded the faithful that the Church celebrates World Mission Sunday and the love that Blessed Paul VI had for the evangelization.

He said, “And this exhortation is still relevant, it’s very relevant! It is important to consider this aspect of Paul VI’s pontificate, especially today, when we celebrate the World Mission Day”.

The World Mission Day was established by Pope Pius XI in 1926 as a way to renew the Church’s commitment to spreading the Gospel.

On the occasion of the celebration, the Pontifical Mission Societies has released statistics on the situation of the Church’s mission around the world.

The report, which is based on data collected on Dec. 31st, 2012, states that of the 7 billion people in the world, more than



1.2 billion are Catholic. Those numbers indicate an increase of 15 million Catholics since last year, the highest increase coming from the Americas with 6.5 million Catholics.

The report also states that while there is an increase of Catholics in the world, the overall percentage has experienced a slight decrease of 0.01%. However, the percentage of Catholics in America and Asia have increased by 0.12% and 0.01%, respectively.

While the Pontifical Mission Societies stated there are decreasing numbers of religious and missionaries, the number of priests has risen by 895, for a total of 414,313 worldwide.

The statistical report concluded stating that the Church continues to thrive in the field of education, with over 60 million students in primary and secondary schools as well as universities. The Catholic Church also boasts over 115,000 charitable and healthcare institutions. ■

FATHER ARTUR WARDEGA, SJ, ON THE SUPPRESSION OF THE JESUITS IN MACAU IN 1762

# “In China they managed to survive”

PEDRO DANIEL OLIVEIRA  
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The mission of the Society of Jesus was restored two hundred years ago, after an initial ban in Portugal that spread to the other parts of the world. This will be the theme of an international symposium to be held in Macau from Tuesday to Thursday in the coming week. Father Artur Wardega, SJ, director of Macau Ricci Institute, tells O CLARIM that even today Macau can feel the effects of the suppression of the Jesuits. He adds that during the official prohibition somehow they have managed to survive in Mainland China.

Macau Ricci Institute is going to organize an international symposium (entitled “Jesuit Survival and Restoration 1773 – 1814: Perspectives from Boston and Macau”). Can you tell us what it will be about?

It's an event organized in collaboration with Boston College, Massachusetts, about the restoration of the Jesuit mis-



sion in Eastern Europe, Russian Empire, Central and Western Europe, China and the Americas. The suppression started in Europe, to be more precise in Portugal, at the time of Marquis of Pombal, in 1759. In 1762 it was the suppression of the Jesuits in Macau. At least 24 of them were shipped to Portugal and, after one hundred years, in 1862 the Jesuits came back to Macau.

**What were the worldwide consequences?**

It's a part of world history, but the most important reason to commemorate the restoration is because two hundred years ago the biggest congregation of the world was accepted again. Especially when we know that at the time of suppression there

were 22,000 Jesuits around the World and about 800 schools, but afterwards the figures declined to 600 Jesuits with only one school who survived in White Russia [part of current Belarus].

**In Europe, after the suppression in Portugal, the Society was also suppressed in Spain and France. How did those events affect the Jesuits?**

They lost a lot of properties, houses, churches and schools, which they had to give to the local bishops and to the secular clergy. Mostly in many cases, like in Portugal and Spain, they were expelled from both territories and moved to some parts of Italy, then divided in several duchies. Many Jesuits also went to Russia, where the Society of Jesus was

flourishing, and they were engaged in colleges teaching in St. Petersburg, Moscow, etc. Some of them also left the Society and became common people...

**But the main religion in Russia was, at that time and until now, the Orthodox...**

A.W. - Yes, but at the time of this enlightenment they needed the Jesuits to teach the elites of the country. The same happened in Prussian territory, but this was somehow related to the faith of Poland in 1772 – one year before the official suppression of the Society of Jesus [by Pope Clement XIV] – during the division of the Polish territory between Austria, Prussia and Russia happened.

**The Jesuits had Saint Paul's College in Macau, next to the Church of Mater Dei, where nowadays we can see the Ruins of Saint Paul's. We may say that the Catholic Church has lost an important asset in Asia...**

Macau was an important place for the preparation of the clergy. Before the suppression of the Society in 1762 there were 463 Jesuits from the beginning until then who arrived to Macau, 174 of them were from Portugal and 259 from different countries of Europe. This College of Saint Paul somehow ceased, people were dispersed and some of them went

to Zhaoqing and to Southern China, which at that time was not a very easy territory because there were a lot of persecutions from Qing Dynasty.

**How was it in Mainland China back then?**

Even when the persecutions started in China we need to keep in mind they did not happen in Beijing, where the Portuguese and the French Jesuits stayed safe because they served the court, by research and scientific knowledge. So, they were useful for the emperor while, on the other hand, the Jesuits who were dispersed in the countryside and somewhere else were persecuted.

**Back to Macau...**

We know about the expulsions of the Jesuits, the last one being in 1910, at the same year of the revolution in Portugal [in favour of a Republic, instead of a Monarchy], which affected Macau. Then the Jesuits started to come back to Macau from Zhaoqing – where they somehow managed to survive – to teach in the schools of the local Catholic Diocese. We don't have now a strong presence in Macau, because it was stronger before the suppression. Until today the Society of Jesus still has not fully recovered from the events that happened in Macau and China. ■

Launching.....

## SHARING THE JOY OF THE GOSPEL IN CHINA CHALLENGES & PROSPECTS



You are cordially invited to the Launching of  
'Sharing the Joy of the Gospel in  
China: Challenges and Perspectives' by  
Yan Chiaretto published by Claretian Publications,  
Macau.

18:00 HRS  
25<sup>TH</sup> OCTOBER 2014  
CONFERENCE HALL, BISHOP'S HOUSE

### Programme Schedule

18:15 Introduction by moderator  
18:20 Presentation of the book by the author  
18:55 Open forum for interaction with the author  
19:40 Introducing a few new books  
19:45 Closing remarks  
19:50 Snacks



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## SAINT PAUL SCHOOL "CLASSROOM 2012 EDUCATION PROJECT"

# Representing Macau at the APICTA 2014

SAINT Paul School "Classroom 2012 Educational Project" has secured the "Merit Award" at the Macau ICT Awards 2014. The innovative and unique "2012 Classroom Educational project" in Asia was born on the realization that the School's approach to learning and teaching was not addressing the technological needs of 21st century students and ICT was not improving the quality of their education. With this in mind Saint Paul School embarked on the "Classroom 2012 Educational Project" with the conviction that the complete introduction of ICT into their educational environment would increase new learning opportunities and improve students' motivation and achievement.

After 5 years of the implementation of the program and with over 1,500 students and 100 teachers using e-tablets as the main gadget for their learning and teaching process and the encouragement from different sectors of the society and Government Departments, Saint Paul School decided to take part in the Macau ICT Award competition

aiming to benchmark opportunities to ICT innovators, academics and entrepreneurs in the region.

The news of the "Classroom 2012 Educational Project" being granted the "Merit Award" was received by the School Community with great joy and enthusiasm, as this award not only represents the sophistication and uniqueness of the project but also the recognition of the tremendous effort and dedication of all of us at Saint Paul School in reviewing our curriculum and pedagogical practices to accommodate new learning and teaching styles aiming to develop systems and structures that excite, engage and motivate our students.

Saint Paul "Classroom 2012 Educational Project" will be representing Macau in the upcoming Asia Pacific Information and Communication Technology Awards 2014 (APICTA 2014) contest in Jakarta, Indonesia on the 20th - 27th November 2014. We congratulate the School and wish the team members all the success in the coming APICTA 2014. ■



## PASSING ON THE FAITH

## Choosing the better part

TERESA LO  
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IT WAS five thirty on a mid-September Monday afternoon. I brought some coconut red bean pudding for my colleagues. One of them told me the desert just came in time to fuel her energy before her six o'clock evening class in the University of St. Joseph. Her eyes were not on the food though. She tucked herself in the chair, seemingly anxious to fill in a form that required a total number of hours of formation and the names of relevant courses taken in the previous scholastic year.

Much of that procedure is not something new to me. Teachers attend so many formations in a year that they can hardly recall a full list and – sometimes the gist – of what they learn, which seems to be ironic as that goes contrary to the benevolent objective of the formations offered.

What is happening here? Teaching per se is about educating students, which needs no further dispute. What teachers literally do in school encompasses anything from checking corrections to writing reports, to meeting parents, to attending meetings, to organizing activities and to signing up for formations. Keeping up with a slew of activities and emotions is very likely a tall order.

The two seemingly opposing images Martha and Mary depicted in Luke 10:38-42 can very well sum up the continuous struggle of teachers in balancing a healthy spiritual life and a fast-paced teaching life. In that scenario, Martha wanted to impress Jesus through her service, but then she got so burdened that she couldn't help crying out, "Lord, do you not care that my sister has left me by myself to do the serving?" The primary focus of teachers has always been on enhancing the quality of students' academic, moral and spiritual life. However, like

Martha, teachers' focus can be blurred by other factors like fatigue, administrative work and unfinished corrections. It is to the detriment of the teachers if they are oblivious to the negative effects resulted from the unsettling undercurrent of constant busyness.

Can we change the nemesis? A revered teacher and colleague of mine, Ms. Andrea, has been keeping a morning ritual that I admire: she wakes up before six, meditates on the Bible and prepares her lesson plan. Other colleagues of mine, as far as I know, also have their own morning appointment with God by spending time alone in the Religion Room, in the staff room, in the chapel – and reading the Bible. A friend teaching in a Catholic school thinks attending the daily morning mass brings her closer to God.

"Martha, Martha, you are anxious and worried about many things," Jesus responded, having sensed the emotions in her tone. Teachers are likewise confronted with end-

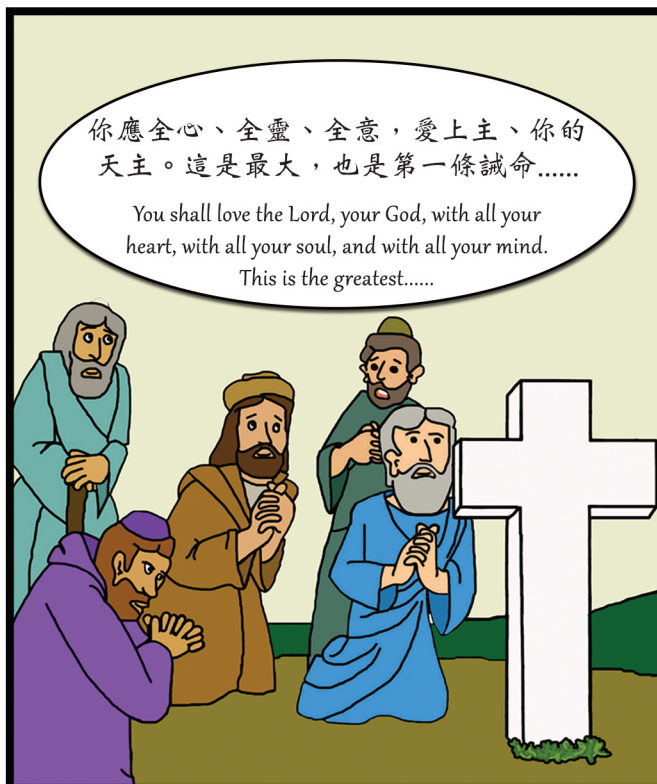
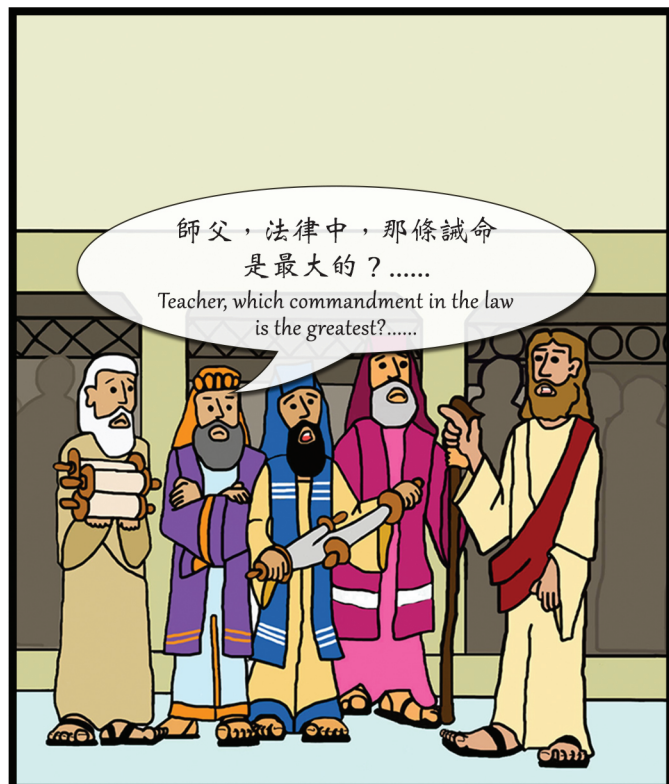
less challenges that put them to the test: How can teachers make a positive change in a classroom? How can teachers cope with the constant changes in the society? How can teachers maintain their personal identities day in and day out?

One of the things I insist to do, as a minimal way to de-stress, is to keep working out for 30 minutes a day. The gym room opened up in school has been a boon to teachers interested in taking a sweaty break from work. The endorphin rush does make me feel better, but that seems to be not enough if greater wholeness is to be achieved.

"There is need of only one thing. Mary has chosen the better part and it will not be taken from her," Jesus wrapped up the conversation, while leaving room for us to meditate. God has built in us the mechanism of emotion and feeling to discern what is going on within us and around us. Great things can come out if we truly listen. ■

主日福音  
Sunday Gospel

常年期第三十主日  
Thirtieth Sunday in Ordinary Time



OCTOBER 26, 2014 – 30TH SUNDAY IN ORDINARY TIME

# To evangelize is to love



Ex 22:20-26; 1 Thes 1:5c-10; Mt 22:34-40

We can only express our ideas through writing or speaking. But we can communicate love and affection in many ways. Speaking in this case is almost the least important. Those who are quietly attentive to the needs of a sick person communicate love. Those who leave their homes and start working by the side of the poor people of this world are also communicating love.

The gospel of this Sunday reminds us of the most central message of Christianity: Love of God and love of neighbor. But what does love mean? It certainly doesn't mean spending one's life giving speeches and writing books. Those things could help us to understand the concept of love, but they are not love. Love is action; it means doing something. Love means placing one's life at the service of the lives of others. Love means placing the needs of others before one's own. Love means giving one's life, as Jesus did, so that others may live. Our joy is the lives of our brothers and sisters just as our lives are God's joy.

Love means respecting and welcoming the stranger. Love means respecting and protecting those

who are weak. Love is favoring those who are poor. Love is having toward our brothers and sisters the same compassion that God has for us. To announce the gospel to humanity doesn't mean to preach big words. To evangelize means, above all, to love, to share what we have, our lives, with those who have practically nothing in this world.

To focus today's celebration simply on a special collection to raise money for the missions would take away its meaning; that we are all missionaries. All Christians have the responsibility to announce the gospel with their own lives. Even though it is important and necessary, giving money to the missions is only one way of showing love for our brothers and sisters here and now. Because we believe in God's love, we want all people, both far and near, to know God.

## For reflection

*To evangelize is to love. How can I better express my love for those who live near me: family, friends, co-workers?*

*What can I do for those who live in far away countries and haven't heard the gospel yet?* ■

Fr. Fernando Torres, CMF

CLARETIAN PUBLICATIONS

## MAPS, ROADSIGNS AND TRAFFIC COPS

## If I am free, what's the law for?

REV. JOSÉ MARIO O. MANDÍA

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Last time we spoke about freedom, about the power to make informed choices. Now comes another question: if we are free, what are laws for? Aren't they obstacles to real freedom?

We have seen that for our freedom to function properly, we need to know something about the choices available to us and the consequences of each choice. Last time, we also said that freedom needs the truth, it needs to know certain facts, in order to operate properly. These facts are like reference points that help us make intelligent choices. This applies also to our moral choices.

Let us say I go on a holiday trip to another city and I go by myself. Let us also assume that it is my first visit. After getting to my hotel, resting a bit, maybe taking a shower, what would be the next thing to do? Would I just go out and walk around aimlessly? While some people may do this, most people would probably look at the map of the city first. The map tells us facts (the truth, if it is a good map) about the city.

Moreover, once I get out of my hotel, I will rely not only on the map. Oh, maybe I have GPS on my phone. That's great. But I will need another reference point: roads signs. Roads signs tell me where I am, and what my possible destinations are. Roads signs indicate the way. Roads signs do not force me to take a certain road, but they do tell me what taking that road will mean – they tell me where the road leads. Roads signs (under normal circumstances) tell me facts.

Roads signs help me in another way. Since I am not the only motorist on this road of life, I need roads signs so that I don't crash into other drivers. I have freedom but I need to respect other people's freedom as well. Roads signs protect us, they help keep the roads safe.

But sometimes, maps and roads signs are not enough. Cities can be very complicated, so I stop and ask the people I meet. I need another reference point. I would probably ask a traffic cop, because they usually know the city well. So let us say I want to go to a certain museum, and the cop tells me, "Take this road on the left, after three blocks turn right, then turn left again one block after that." Would I protest and say, "Hey, wait a minute, don't tell me what to do, this is a free country!" Am I being reasonable? The guy will probably think I'm out of my mind.

Sometimes people regard the Church as a kind of cop. Well, in a way, that is true. But do cops plan out a city? Are they the ones who make the roads? That



is not their job, right? So what happened if a tourist wanted to go to the museum and the cop pointed him to the train station, wouldn't that be dishonest of him? What kind of a cop is he? The same goes for the Church. She did not lay out the city, nor planned the roads. Her job is to show where these roads lead. It is beyond her competence to change the roads. It would be dishonest of her to change the roads signs or mislead people. So when some people claim that the Extraordinary Synod on the Family will change the basic rules of the game, they don't know what they are talking about.

If we understand what maps, roads signs and traffic cops do for us, then it is easier to appreciate the importance of laws, especially the moral law. The moral law is meant to guide our decisions, though many of them are stated as prohibitions: "thou shalt not..."! Why? Because they state the bare minimum that one should do or not do. In every sport there are certain rules, like you can play only within the bounds of the field or the court. But of course, we are not going to be occupied only with whether we are following the rules or not – we should not stay at that level between sinning and not sinning. We were made for greater things.

Last week we said that God created us with the capacity to decide for ourselves, the capacity for intelligent choice. Only when there is intelligent choice can there be ownership of one's action. And only when I own an action can I claim a reward for it (or deserve punishment, if it is an evil act). "I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live, loving the LORD your God, obeying

his voice, and cleaving to him; for that means life to you and length of days, that you may dwell in the land which the LORD swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them." (Deuteronomy 30:19-20)

So why the commandments? Because I need reference points so I can make an intelligent and wise choice.

"But the commandments are [deleted] difficult to live!" You're right. In fact, John Paul II once said that when he was young, he thought that the commandments are demanding, but for the very same reason, he said, they are not restrictive. To be demanding means to invite us to go beyond the limits we have set for ourselves, to surpass ourselves. He wants us not only to be fully human, but also to be divine. He wants us to be holy. And that is only possible with grace. Jesus Christ was not kidding when he said that without him we can do nothing.

Not all the choices we make will be pleasant, but we choose them because we know that the goal is worth the sacrifice. In fact, we can say that freedom is being able to do even those things that one does not like for the sake of a worthy cause. The mother who wakes up at 2 AM to breastfeed her baby does not feel like getting up, but gets up just the same. She does it sleepily, tiredly, but with the full freedom of a mother's love. She is a reflection of Jesus: "I lay down my life, that I may take it again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again." (John 10:17-18) She is acting with the "glorious liberty of the children of God." (Romans 8:21) ■

## 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



# HISTORY OF SALVATION

## Time of Israel (XIV)

# 救恩史

## 以色列時代（十四）

### 若蘇厄書

《若蘇厄書》（或約書亞記）緊接《梅瑟五書》，述選民第二位偉大的領袖和英雄若蘇厄所行的豐功偉業，敘述他怎樣完成了梅瑟託他的使命，率領以色列人佔據了客納罕地。

### The Book of Joshua

The book of Joshua follows the Pentateuch (5 Books of Moses) and narrates the story of the second great leader of the chosen people, who carried out the mission that Moses had entrusted to him, leading the people to conquer the land of Canaan.

### 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.

### 從預像到實現

「若蘇厄」一名，含有「上主施救」的意思，與「耶穌（Jesus）」意同天主而人的耶穌（Jesus）、在希伯來語的名字是「若蘇厄」（Joshua）。但因著尊敬這位「人而天主」者，在希臘、拉丁、阿剌美語及其他早期的福音版（譯）本中，人們把他的名字改為「耶穌」（Jesus），以區別其他使用「若蘇厄」這名字的普通人。

### From symbol to reality

The name "Joshua" means "Yahweh saves" and has the same meaning as "Jesus". The Hebrew name of Jesus, who is God and man at the same time, is Joshua. But in order to give particular reverence to the Man-God, the name "Jesus" was used for Greek, Latin, Aramaic and other translations exclusively to refer to him, and other ordinary men were called "Joshua".



### 預像

### 第三章：百姓渡約但河

### Symbol

### Chapter 3: The people cross the Jordan

### 實現

### 聖洗聖事

### Reality

### Sacrament of Baptism



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 Juda (South) with Jerusalem as capital

# 史 (四)

## 圍攻耶里哥 CONQUEST OF JERICHO

從預像到實現  
第六章  
《若蘇厄書》證明天主怎樣實踐了許給聖祖們的諾言，以奇蹟異事，使若蘇厄戰勝了客納罕地各民族，佔領了他們的土地。若蘇厄無疑是後世信友忠實遵守天主命令的最好模範。他與選民所獲得的**勝利**，以及佔據福地後所獲享的**平安**，為新約的選民，含有極深的象徵意義，即預兆信友必須經過**戰鬥的生活**，才得在天堂享受**永無窮盡的平安和幸福**。（希4:8,11）

From symbol to reality  
The book of Joshua attests to God's fidelity – he fulfills his promises. Joshua is a model of how to observe God's commandments. His **victory in battle** and the ensuing **peace** is symbolic of how the new chosen race (Christians) need **interior struggle** in order to attain **never-ending and unlimited peace and joy**.

- Hebrews 4:8, 11



從預  
燒毀全城救出妓女辣哈布（外邦人）與她父家，並她所有的家人  
**Figure**  
The city is destroyed but the prostitute Rahab (a Gentile) is saved with her family.

實現  
耶穌建立的教會是普世的教會。  
「天主願意所有的人都得救，並得以認識真理。」（弟茂德前書2：4）藉著基督耶穌，所有的外邦人都受召分享同一個產業，形成同一個身體，並有份於天主對以色列民做的許諾。  
**Reality**  
The Church that Jesus founds is a universal Church.  
"God desires all men to be saved and to come to the knowledge of the truth." (I Timothy 2:4) Through Jesus Christ, all Gentiles have received the call to share one inheritance, become part of one body, and participate in the promise God made to Israel.

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

Temple rebuilt  
重建聖殿

羅馬人  
Romans

公元前586/587  
586/587 BC

歸國  
RETURN

公元前63  
63 BC

放逐巴比倫  
EXILE

公元前721/722  
721/722 BC

公元前538  
538 BC

公元前300  
300 BC

亞述侵略以色列  
（北國）  
Assyrians invade  
Kingdom of Israel

波斯滅巴比倫  
Persians defeat  
Babylonians

馬其頓人（希臘）  
Macedonians (Greeks)