



FAITH & LIFE | PAGES 8 & 9

號
角
報

Oclarim

DIRECTOR Rev. José Mario O. Mandía

YEAR 67 | No 27 | 31 OCTOBER 2014 | FRIDAY | Macau Catholic Weekly | PRICE Mop/HKD 5.00 IF SOLD SEPARATELY

PT EN CH

www.oclarim.com.mo

2

NIGERIA

Possibility of a truce with Boko Haram vanishes after fresh attacks and new kidnappings of girls

3

FIVE CENTURIES OF JOURNEY IN THE FAITH

Preparations are underway for the climax of celebrations this November, as Myanmar Catholics celebrate 500 years of grace

4

QUIET TIME WITH GOD

So sweet to be Mary

5

THE CHURCH THAT GOES TO THE FRINGES

A seminarian narrates how he learned from a priest he accompanied this summer in Sichuan

6

SUNDAY REFLECTION - ALL SOULS' DAY

On November 2, the Church prays for deceased friends

7

THE LAW WITHIN

Because that's the way we are (or what's natural about Natural Law)

POPE FRANCIS SAYS MEDIA GOT IT WRONG

Reform
is not about
the Curia,
but about
the heart



Receiving the *Schoenstatt Apostolic Movement* for the centenary of its foundation, Francis speaks off the cuff and addresses issues raised at the Synod: "There is a great crisis of the family, we need person to person pastoral care and a patient accompaniment." On Mary, Mother of the Church: "We would all be orphans without her." The Church that is not outward bound "only grooms the sheep already in its flock." Renewal "is not just about the Curia and the Vatican, the newspapers are wrong. I am looking for a renewal of heart."

(AsiaNews) - TODAY more than ever, "the family is under attack. Church historians will come to speak about this, but I think the family is becoming bastardized: as if it were simply one more means of association between people. The family is not this, it is not this," said Pope Francis receiving about 7,000 members of the *Schoenstatt Movement* in audience in the Paul VI Hall, marking the centenary of their foundation. Before the Pope there were songs and testimonies on the charisma of the group.

The dialogue was in an Q&A form in the Pope's native Spanish. The first question from a young family with three

young children, was about the outcome of the recent Synod on the Family: "How can we help people who do not feel welcome in our church, and engaged couples seeking to a path to the fullness of life in marriage?."

The Pope responded with a note of sadness: "The question you have asked is very sad and painful. I think the Christian family, marriage have never before been under attack like today. Directly or indirectly. I may be wrong but I think Church historians will speak about this in years to come, but I think the family is being bastardized as if it were simply an association of people to join at will. In that way anything can be called a family." Sadness, said Francis, "also comes from the families suffering and the many marriages that have ended, how much relativism there is in the concept of marriage today. From the sociological point of view, human values, the Christian sacrament ... there's just a crisis of the family. This is because it is being attacked from all sides, and is being injured."

Of course, the Pope resumed, "we could limit ourselves to make a nice speech and some nice sounding statements of principle on this issue. Of course, this should be done. It must be said loudly: 'What you are proposing is not marriage', it must be said clearly. But first and foremost we need a ministry of help which, in this case, must be 'person to person': accompanying, spending some time with those who

have problems. The great master of wasting time was Jesus, who wasted time in accompanying and maturing consciences. Accompany means to walk together."

With regard to the preparation of young people, Francis asked: "How can you lead engaged couples to marry after only two courses? You cannot! It is a sin of omission on our part, of the priests. Marriage preparation must start from far off. Many do not know what they are doing when they get married, without knowing what it means. The conditions that they promise are important: they all say 'yes', but do they realize that this culture of the provisional - not only in the family but also in the Church - destroys? We need to recuperate many things that are proper to the family, but we cannot be scandalized by the crisis."

People who do not get married, he concluded in his response, "who just live together, who choose 'part-time' cohabitation ... Here are the new forms, totally destructive and limiting the greatness of marriage. That's why we have so many separations, divorces ... The key lies in accompanying, not proselytizing which leads nowhere. Only accompanying with great patience."

The second question was on the "missionary role of Mary" in the new evangelization and the renewal of the Church.

► SEE PAGE 2

NIGERIA: NEW ATTACKS AND ANOTHER 60 GIRLS KIDNAPPED

Possibility of a truce with Boko Haram vanishes

(Agenzia Fides) - HOPES for peace have vanished after 5 people were killed in a bomb attack this morning (23 October) at a bus station in Azari, in the State of Bauchi (northern Nigeria), and 60 girls abducted in the State of Adamawe. During the kidnapping, several houses were burned.

In recent days, rumors had spread about a possible ceasefire agreement between the Government of Abuja and the Islamist group Boko Haram with the release of the famous 200 girls abducted in Chibok in April.

The news of the new kidnappings came as Parliament in Abuja was approving the request of President Goodluck Jonathan of a billion dollars in emergency funds to buy arms to fight Boko Haram.

In a span of two months, Fides reported that 185 churches in the Maiduguri Diocese had been torched and 190,545 people displaced by Boko Haram. In the same period, 11 cities in territory of the diocese had fallen into the hands of Boko Haram. Fides also reported on September 19 that according to the local Bishop, Mgr. Oliver



Dashe Doeme, the Islamist sect controls in all 25 cities in the north of Nigeria

In late September, the Bishops of Nigeria sent a statement to Fides at the end of their Second Plenary Meeting, stating that "In the face of Boko Haram group and other criminal militias, the nation is in danger."

"Our Second Annual Plenary meeting in Warri Diocese, Delta State has been daily strained by first-hand and horrifying reports reaching us from Borno, Yobe, Adamawa, Taraba, Kano and Kaduna states about the mass slaughter of fellow Nigerians; the burning and sacking of whole villages and church-

es and rectories. Families and individuals are forced to seek places of refuge outside their invaded homes and lands," the statement continued.

The situation is so serious that, as reported in the message, "one of our bishops from those zones of current tragedy (His Exc. Mgr. Dami Mamza Stephen,

Bishop of Yola), had to leave our meeting abruptly because of thousands of refugees that had flocked to his Cathedral and its premises expecting protection and feeding from the bishop and his diocese."

The issue is exacerbated by the fact, the message pointed out, that "while Muslims are sometimes targets of these destructive attacks, Christians, Churches and non-Muslims in general are the principal targets for extermination, expropriation and expulsion by the Boko Haram insurgents."

The primary duty of the government, the Bishops recalled, "is to preserve and protect the life of every Nigerian irrespective of tribe, religion, social class or tradition."

The Bishops have mandated CARITAS Nigeria to immediately provide funds and succor to all affected peoples and have called for a national prayer on 13 and 14 November. "These are critical times for our country and everyone in position of authority must do everything possible to save our dear country, Nigeria," the message concluded. ■

Reform is not about the Curia...

FROM PAGE 1

The Virgin, Francis replied, "First of all is our mother. Mary is 'the' Mother, who brought Christ and helps us to allow Him be born and grow in us. She is the Mother of the Church, She is motherhood. We have no right - and if we do so we are wrong - to think we are orphaned in life. We have a mother! She is a mother who not only gives us life, but who educates us in the faith. It is different to grow in faith without the help of Mary. It is like growing in faith without the Church. A Church without Mary is an orphanage."

The third couple asked the Pope how to live "a fuller life with Christ." To this question, he chose to answer "from a phrase of Benedict XVI: 'The Church does not grow through proselytism, but attraction. This attraction comes from

our witness'. Here's the first tip: witness, this is how to approach others and encourage them to live like us. There is nothing more important. 'To be a witness' means to immerse oneself, after making a lifestyle choice. Without witness we can not help anyone. It is clear that we are all weak, we all have our problems, and we are not always good witnesses. But that ability to ask for forgiveness when our witness is not what it should be is also a form of witness."

And then there is the emphasis on mission: "I repeat so many times: a church that is not outward moving is a wrong Church. It's an elite group, that instead of going out to look for the sheep, dedicates itself to beautifying the sheep it already has. But these are not pastors, they are spiritual hairdressers! A closed community is a sick one."

The diversity and richness of the Church were the theme of the last question: "The world needs witnesses of generosity. How can we best help in the renewal of the Church?" One thinks of a great revolution, Francis replied, "Some think of a revolutionary Pope. But one of the oldest concepts of Catholicism is the renewal of the Church. The Saints were able to renew their holiness, and so renew the Church. I ask you as a favor, do not be afraid of holiness! This means renewal."

Changes must occur "because life changes. But the renewal of the Curia and ecclesiastical positions is not the renewal I am talking about. What newspapers are talking about is not a renewal, they talk about the wrong things. First, we need to renew ourselves, our heart! This is the real news. The renewal I seek is that of the heart. I am helped in this by

the freedom of the Spirit, let him free to lead us to do enormous things. The freedom of the Spirit is not relaxing oneself: it means faithfulness and prayer."

The devil, the Pope concludes, "exists, I say to those who do not believe this, and puts so many obstacles on the road. Lack of communication, the tower of Babel, are examples of this. While the Church builds the Holy Spirit, the devil builds something else. That's where we have to work for a culture of encounter, to help us come into contact with each other as families and as other realities. Take the Book of Genesis, Joseph and his brothers. Just as this story starts with pain it ends in encounter. Read this story: God has chosen, He has promised and has made an alliance with us. The alliance is made up of promises. This creates ecclesial solidarity." ■

FIVE CENTURIES OF JOURNEY IN THE FAITH

Myanmar Catholics celebrate 500 years of grace

(Asia News & Vatican Radio) DESPITE being a small minority, only 2% of the population, Catholicism is celebrating 500 years of its existence in Myanmar.

The faith arrived in this country in 1510, but circumstances in 2010 did not permit the celebration.

Formerly known as Burma, The Republic of the Union of Myanmar – or simply Myanmar – has over 130 ethnic groups recognized by the government with diverse religions and cultural practices. While Buddhism is the population's religion of choice with almost 90% of the country being followers, Catholicism has certainly made a significant impact.

Myanmar has been plagued by many conflicts, government coups, and violent reforms. Religious persecution has been a significant problem, especially for Christianity. At various times, Christians have been discriminated against and denied military enrollment and government careers. However, Catholicism has been emerging and growing for the last five centuries.

In October last year, Pope Francis au-



Saint Mary Cathedral, Christmas Eve 2011 Midnight Mass in Yangon, Myanmar. Photo by HTOOTAY ZAR.

thorized the Congregation for the Causes of Saints to promulgate the decree concerning the martyrdom of Fr. Mario Vergara, a priest of the Pontifical Institute for Foreign Missions (PIME) and Isidore Ngei Ko Lat, a lay catechist, martyred in Shadaw (Myanmar) on May 24,

1950. Isidore will be the first Burmese Blessed.

In September Catholic artists joined hands to evangelize through a new musical endeavor. Catholic Creative Artists Association – an indigenous group of Catholic professional artists inspired by

Biblical experience – has composed, developed and released a music album entitled “Revelation” in honor of the anniversary. Earlier this year, the association performed its first mega multi-cultural musical entitled “Jesus of Nazareth” for a capacity crowd at the National Stadium for two days. The programme incorporated artists from the seven major ethnic groups with their own music and dances. “God seems to be inspiring the Church to recognize this great potential and use it for greater benefit of the Word of God,” Fr. Leo Mang, director of social communication for the Catholic Bishops’ Conference of Myanmar, told EWTN News Aug 25. The bishops’ conference has declared the current liturgical year “The 500th Great Jubilee Year.”

Celebrations kicked off Nov. 24, 2013 and will come to a close on the Solemnity of Christ the King, Nov. 23, 2014.

The program of activities intends to showcase the impact of Catholicism in the country. The last three days revolve around the Holy Mass, Eucharist adoration and processions with the Blessed Sacrament. ■



Catholics gather to cap the month of the Holy Rosary at St. Augustine's Church before the 10:30 Tagalog Mass on October 26.

QUIET TIME WITH GOD

So sweet to be Mary

TERESA LO

chifanlo@yahoo.com.hk

I HAD a most delightful conversation with my colleague and goddaughter at a canteen on a Saturday morning. I thought she would take part in the Franciscan retreat held at St. Gabriel that afternoon, but she chose to go to another formation in Hong Kong on the same weekend. As far as she knew, the one-and-a-half day Franciscan retreat has been fully booked, with a higher proportion of participants coming from different parishes.

The Franciscan retreats have been open to the Catholics since 2013. Sr. Judith and Sr. Suen – the two FMM sisters serving in Chinese and English sections of Colegio de Santa Rosa de Lima – have been aware of the spiritual needs of the Macau Catholics, thus taking the initiative to work hand in hand in providing a quiet place for them to encounter God.

“There is need of only one thing. Mary has chosen the better part and it will not be taken from her” (Luke 10:42). The two FMM sisters carry the conviction that participants who once put down their own concerns and enter the sanctuary of God will receive unimaginable graces if they so earnestly seek.

What is that sweet taste like in a retreat? In the past five years, I have been assigned as the coordinator of the faith group in the Macau Catholic Schools Association. The main task was to prepare for the annual Lenten retreat for Catholic teachers. Being the coordinator, I needed to work with the speaker, attended to the preparation of the materials and ensured a smooth rundown. The hope of being the Mary sitting next to Jesus was always a dream too hard to reach.

Retreat experiences of mine have been jagged and mountainous, with mountaintops frequently obscured by



clouds. I tried my best but to no avail. The good God understands this predicament of mine and prepares a great plan to carry me to the top of the mountain effortlessly with Him.

A week ago, I went to an eight-day retreat for the first time ever since my infant baptism. With no previous references, I did not know how to go inward and see myself in the image of God. On the sixth day, I met with my spiritual director as usual in the morning session. Having listened to my list of schedules – buying food, writing card, making salad and sending messages, he smiled and said I

had better stay in the mountain quietly with God alone. Only then could I know the desire of my heart and His heart.

I retreated to my room, looked outside the window and noticed two striking images speaking to me: a revolving fan sitting atop a little house and on its right a tall tree with overarching branches rooted deeply under the ground. “You are just that little Martha, revolving, running and ignoring me,” God said wittingly. God smiled at me too as I finally found an entrance to His sacred mountain – one that He has prepared long time ago ever since the first night of my retreat.

“Look at that tree. It’s all yours – a gift that is meant for you!” God whispered gently. I seemed to affix myself magnetically to the tree, gazing at her shape, her texture, her leaves and her beauty.

“I like the crevices, the bark, the sturdiness, the branching out, the tallness, the availability for the birds, the calmness, the vitality, the youthfulness and the depth,” I responded, having counted each good thing I could find on that tall tree.

We then continued a most soothing and delicious conversation for the rest of the afternoon. I sat still, like Mary sitting next to Jesus, rapt with wonder and joy. ■

Society of Jesus delegation visits UM

An international delegation of 15 members of the Society of Jesus visited the University of Macau (UM) on 15 October. The delegation was warmly received by UM Vice Rector (Research) Prof Rui Martins, Shiu Pong College Master Prof Kenneth Leung, and Faculty of Social Science professor Antonio de Saldanha.

Prof Martins told the guests about the milestones and the latest developments in UM, as



UM Vice Rector Prof Rui Martins shows the guests the new campus model.

well as the historical role of Macao in the spread of knowledge and in the pursuit of scholarship. The delegation visited the University Hall, the Central Teaching Building, UM Wu Yee Sun Library, and Shiu Pong College, in the company of Prof Antonio de Saldanha.

The Society of Jesus is one of the Christian male religious congregations of the Catholic Church. It founded the first

Western university, the St. Paul’s College, four centuries ago in Macao. With a long history of excellence in cultural, social and educational areas, it is keen on establishing collaborative relationships with the most promising academic and cultural institutions in the region. The delegation consists of high-level members responsible for cultural, social and educational activities in the region. ■

THE CHURCH THAT GOES TO THE FRINGES

Learning to be a shepherd in Sichuan

BROTHER CHAN

Time flies. THE TWO MONTHS of summer come and gone. Back in the seminary, I can look back at my pastoral experience during these summer holidays. For me, they are touching moments. In the first place, I should thank God to have given me Father Angel as a companion. He is a virtuous and able priest, and he gave me the opportunity to learn what it means to be a shepherd after God's heart.

On the August 5, Father Angel invited me to go to a distant mountain village to visit the Catholics there. They had not seen a priest for ten years, and they eagerly awaited a priest who could be with them.

When we were taking our breakfast, Father said that the steamed bread was good. Ever gently, he asked the cook if he could take more bread with him for the trip which would last some nine hours.

Midway to our destination, we stopped for some refreshment, and Father took out his bread and some water. I insisted on buying him some lunch, but he said he didn't need it. I then understood that he could help the needy with the money he saved.

After a brief rest, we took to the road again. The weather was rather hot. We could see that many farms were suffering drought as a result and Father suggested, "Let us pray to God to give abundant rain to this land." We then started to pray the Holy Rosary. The next day, rain fell. I then told Father that God had heard our prayers. He replied, "Brother, always remember to entrust your life to God, he is our only strength. We have to thank God and praise Him always."

When we arrived at our destination, the older among the faithful prepared a sumptuous dinner for us. As we sat down to eat, they told us the story of the evangelization done by previous missionaries. Their stories touched me and gave me encouragement and aroused my zeal to evangelize.

When the cool evening set, Father taught some doctrine to the faithful and the children, taught them some songs, so



that they can praise God with the joy of his love. From their innocent and happy gaze, we could see their great trust and love for God.

At night, I shared a room with Father. But before sleeping, Father led the prayer, thanking God, recalling and making an examination of conscience about the things we have done during the day.

The next morning, after we got out of bed, Father invited me to sing, to thank and praise God, for giving us a new day. I always felt God's presence on him and saw that he was a prayerful person, that he had a faithful and trusting devotion to God.

There was another thing that touched me deeply. In that village there was a bed-ridden 80-year-old lady who could not move by herself for 10 years. When Father entered her room, he knelt in front of her bed and heard the story of her faith. She had not seen a priest for many years, but she had managed to preserve her faith and her trust in God. In response to her wish and for the good of her soul, Father celebrated Mass by her bedside. As Father prepared to say Mass, she took out the Rosary beads, old and worn prayer book, and holy images that she had treasured for years. I was deeply moved by both the old lady's gestures and Father's reverence and spirit of a shepherd.

I thanked God for them,

thanked him for watching over them with his mercy and keeping them firm in the faith. For so many years, no shepherd has been able to see these Catholics, but they had faithfully kept their faith and their trust in God. Seeing them inspired me to love and trust God.

At the end, the faithful brought us to the tomb of the missionary who evangelized the place. When Father saw that there was no sign of the faith on the tomb, he took some dry branches and fabricated a cross

which he reverently erected on the tomb. This gesture was to show the people that God loves them, that God loves this piece of earth, and that this missionary's life and preaching brought the Good News, the faith to them so that they can know him and be saved.

When people heard that Father had gone to that place, the news spread until a hundred faithful and children were there to see the priest. Father grabbed the opportunity to speak about

God, and to distribute holy images and medals. He also gave a basketball and a football to the children. And there were also cookies to eat. Father Angel told everyone to trust God, because God is our strength, our consolation, and our protector. Only in God can we walk the right road and not go astray in the filthy, corrupt and ever-changing society. He added that we also have to train our bodies and to keep on learning.

Through these few short days with Father, I felt God's presence in him and in the faithful. I experienced how much God loves me. Though I had gone to accompany the priest, it was actually the priest who accompanied me and helped me to grow spiritually and help me immerse myself in God's love, absorb his grace, and nourish my spiritual growth. Through God's beloved servant and through these simple and kind faithful, God inspired me by their example. They reminded me and made me realize that those who follow God must be ready to serve his people for love of him. They also taught me how to become more aware of God's presence, and encouraged me to trust and rely on God more than on my own strength. Thanks be to God for giving me this valuable experience to grow, for giving me the strength to make good use of his grace. May the Lord continue to support me with his merciful love. ■



On Saturday 25th of October 2014, Chiaretto Yan released his first book, 'Sharing the Joy of the Gospel in China' along with his Grace Bishop José Lai, Ms. Florinda Chan and Rev. Fr. Alberto Rossa at the Conference Hall of the Bishop's House.

主日福音
Sunday Gospel

追思已亡諸信者
The Commemoration of All the Faithful Departed Souls



NOVEMBER 2, 2014 – ALL SOULS DAY

Remembering our deceased friends

Is 25:6-9; 1 Cor 15:20-28; Mt 11:25-30

IN NOVEMBER we celebrate the feasts of All Saints and All Souls. These two feasts are very much rooted in the heart and culture of most Asians. The dead transcend the dimensions of time and space in order to once again be in the world, with a different kind of presence. Therefore, beyond aspects that, for a casual spectator, could appear merely folkloric, for most cultures is a matter of profound truth. The beloved never leave us all together; their spiritual presence is as strong or even more as when they were among us physically.

This truth is, moreover, perfectly in agreement with Christian faith, which does not consider physical death as a definitive ending, but as the beginning of true life. Death becomes, thus, not the object of morbid reflection, but an opportunity for celebration of life, color, and hope.

Today's celebration of All Souls is more a feast of hope than a day of mourning for the dead. By visiting the graves of our beloved ones and pray-

ing for all who have died, we profess and affirm our faith that we are still linked with the dead, that for us they are not gone for ever but that we shall see them again in the home of our Father in heaven. For them, and for us, the stone of the tomb will be rolled away, and we will rise from death as once Jesus raised Lazarus and he himself rose from the tomb. Let us celebrate this resurrection faith, today.

Let us pray to our living God, who created us for life and happiness that God will not give us up to death but give us eternal life. Let us pray to him: R/ Lord of life, hear your people.

For the dead in our families and our community, for all those who were dear to us in life, that God, who called them by their names, may be their unending joy, let us pray: R/ Lord of life, hear your people.

For all those who had to suffer much in life from sickness, injustice or poverty, that their sorrow may now come to an end and that there may be no end to their happiness, let us pray: R/ Lord of life, hear your

people.

For the dead who had to go a lonely way through life because none, or few, cared for them, or because they were loners themselves, or because their children or partners deserted them; for those for whom nobody mourns, that now they may discover the joy of the friendship of the saints in heaven, let us pray: R/ Lord of life, hear your people.

And finally for ourselves, that we may help and support one another on the journey through life, that we may go the Lord's way side by side and share joys and sorrows, life and death, let us pray: R/ Lord of life, hear your people.

God of life, we thank you for the assurance that the dead are in your hands and that we are called and destined to eternal life on account of your risen Son, Jesus. Do not let our hearts be troubled but reunite us one day with those whom we have known and loved. Lead us all to you through him who is our way, Jesus Christ our Lord. ■

Fr. Fernando Torres, CMF
CLARETIAN PUBLICATIONS

O clarim Subscription Form

One-year subscription (including postage)

Macau.....MOP\$200.00

Hong Kong.....HK\$250.00

Foreign.....US\$50.00

Name: _____

Address: _____

Phone: _____

Fax: _____

Email: _____

I would like to receive "O Clarim" from ____dd
____/mm____/yy.

Please make direct deposit or cheque payable to
O CLARIM Banco Comercial de Macau Account
no.1069965111.

Please send or fax the deposit slip to confirm
payment.

THE LAW WITHIN

Because that's the way we are

REV. JOSÉ MARIO O. MANDÍA

jmomandia@gmail.com

WE OFTEN THINK of law as something external to us. The analogies we have made use of last week all point to this: maps, road signs, traffic cops. But it is possible to dig deeper and investigate the source of the law. We have explained why our freedom needs the law, but we can ask where does the law come from? What or who determines what can or cannot be done?

Let me make use of another analogy. Let us say you buy a brand new computer. Once you get home and take it out of the box, what would you do? Would you use it right away? Maybe. But I guess most people may want to read the instruction manual first. They would like to make sure they are doing the right thing. Can I disregard the manual? Well, yes, of course. But what happens if I ignore what it says? If it states that first I have to plug the computer to a power source, then press the start button, then click on the program, and I insist on typing without following the initial steps, what would you think of me? If the manual says I should prevent spilling water on the keyboard of my computer and I decide to pour water over it ("because I am free," you would say), would you call me wise?

Why do machine manufacturers make manuals for the machines they make? They want to make sure that the users will be able to make the machines work and work well. (And they don't want to be sued.) Why can the manufacturers make manuals? Because they know how the machines are made, they know the nature of the machines. For example, they will tell you that only certain versions of a particular program can be installed in a particular computer. Other versions will not work on it. Why? Because of the nature of that particular computer. In other words, the nature of the computer determines what ought to be written in the instruction manual. The instruction manual only makes explicit something that is found in the machine itself.

Let us apply the analogy to living things. For example, have you ever tried to make a sparrow swim,

or a goldfish fly? Maybe you did, when you were a child. But now you know that sparrows are not made to swim and goldfish are not meant to fly. Their respective natures do not allow them to do it. That's the way they are. The nature of something is the way that thing is, the way it is made.

Man also has his own nature, his way of being. His particular way of being, his nature, makes him capable of doing certain things, and incapable of doing certain others. Because he has a body, he can perform physical acts, but he is also subject to physical laws. Because he is alive, he can do many things that non-living beings cannot, but he is also subject to biological laws. Because he owns his actions (he has freedom and responsibility), he can do things on his own volition, but he is also subject to moral laws. Those moral laws that spring from his free nature are what we call "Natural Law". The commandments are an explicit statement of that law embedded in human nature. Thus, we can say that the commandments are life's instruction manual.

Peter Kreeft explains this in

his book *Catholic Christianity*: "Moral laws are based on human nature. That is, what we ought to do is based on what we are. 'Thou shalt not kill,' for instance, is based on the real value of human life and the need to preserve it. 'Thou shalt not commit adultery' is based on the real value of marriage and family, the value of mutual self-giving love, and children's need for trust and stability."

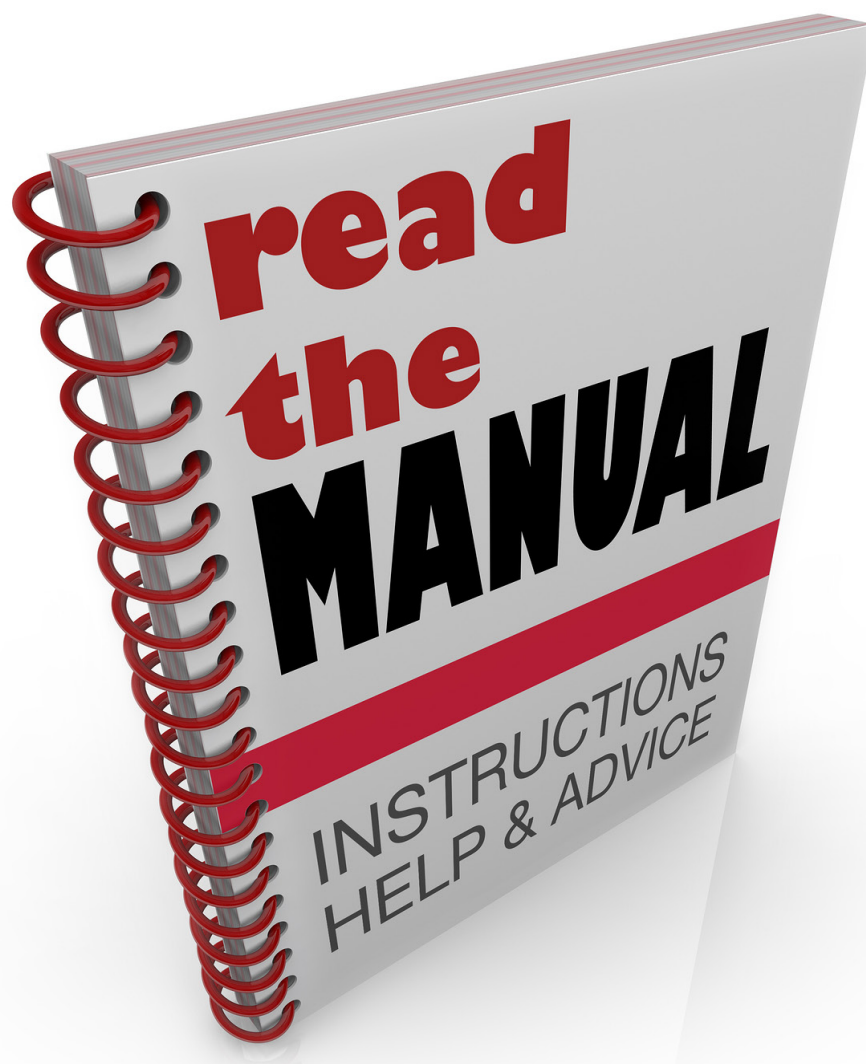
There is another reason why it is called "Natural Law" – it can be known by the natural light of reason. Peter Kreeft explains in the book I cited above: "The natural law is also naturally known, by natural human reason and experience. We do not need religious faith or supernatural divine revelation to know that we are morally obligated to choose good and avoid evil or to know what 'good' and 'evil' mean. Every culture in history has had some version of the Ten Commandments. No culture in history has thought that love, kindness, justice, honesty, courage, wisdom, or self-control was evil, or that hate, cruelty, injustice, dishonesty, cowardice, folly, or uncon-

trolled addiction was good."

This is what Saint Paul means, when he tells the Romans (2:15) that non-believers "show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them."

But why is it that some people seem not to know? Think of suicide bombers for example. They seem to think that killing is virtuous. Or we often think that criticising others is good for us. (Ouch!) The Compendium of the Catechism of the Catholic Church (no 417) explains, "Because of sin the natural law is not always perceived nor is it recognized by everyone with equal clarity and immediacy." It is for this reason that God gave the Commandments so that, as Saint Thomas Aquinas teaches in his *Summa Theologiae* (I, question 1, article 1), the law can be known "by all men with ease, with firm certainty and with no admixture of error." The manufacturer knows that many computer users can figure out for themselves the basic functions of their product, but just to make sure, they include the instruction manual.

From what has been said above, two characteristics of Natural Law follow. First: every one who considers himself human, whether he be Catholic or not, is covered by natural law. Natural Law is universal, it is for every human being. Second: as long as human beings are human beings, as long as man's nature stays the same, the law stays the same, whether it be in the times of Noah or in the times of our great-great-grandchildren. Natural Law is unchanging; it is immutable. ■



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 (XV)

救恩史

以色列時代 (十五)

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.

預像 Figure

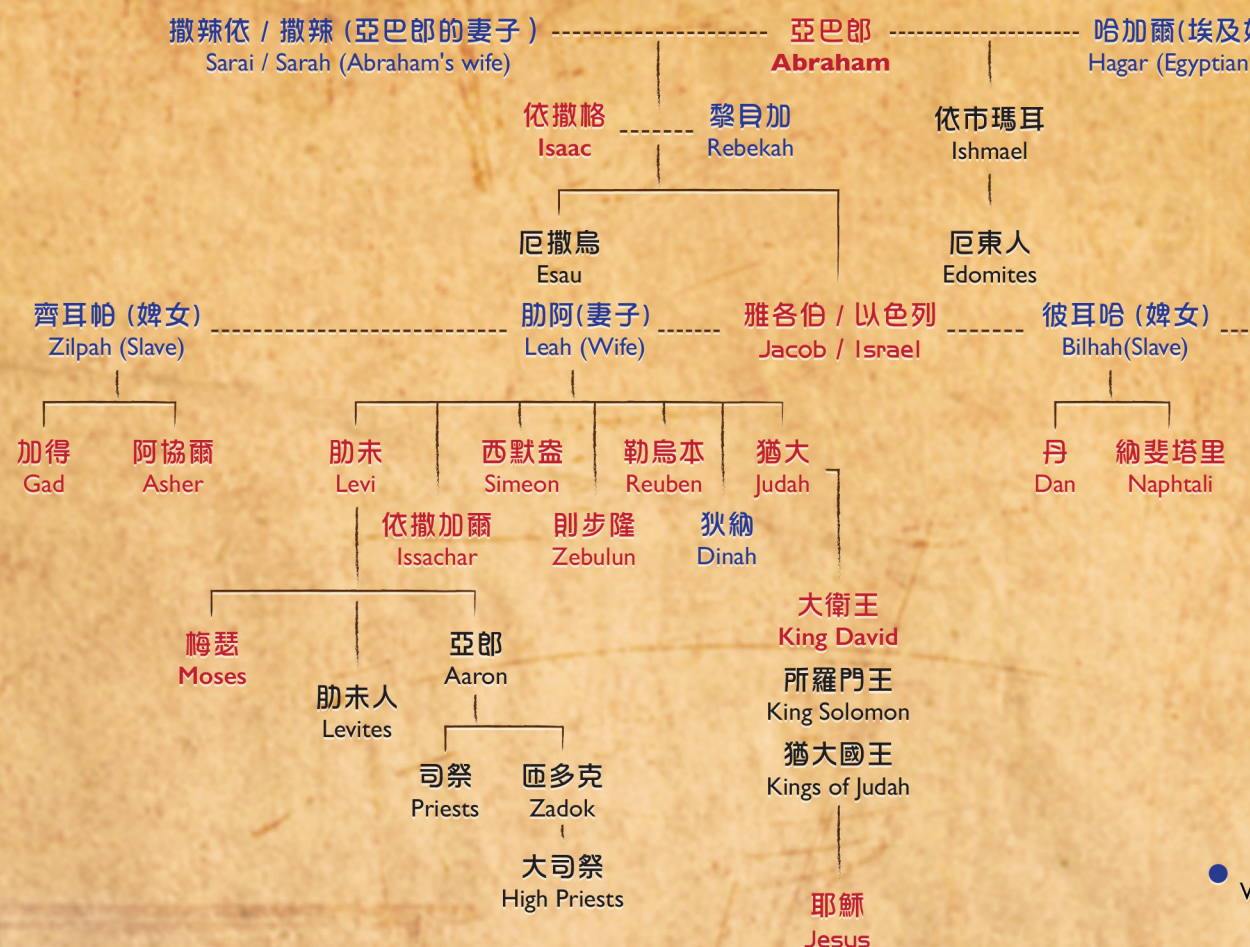
十二位聖祖及十二支派
12 Patriarchs and 12 Tribes

實現 Reality

耶穌也挑選了十二位組成天主新選民的基礎——宗徒
Jesus also chose **12 apostles** as foundations of the new chosen people of God. ▼



亞巴郎的後裔 Abraham's Family Tree



亞當與厄娃
Adam and Eve

公元前？
? BC

亞巴郎
Abraham

公元前1800
1800 BC

民長
JUDGES

王帝
KINGS

先知
PROPHETS

公元前？
? BC

諾厄
Noah

聖祖
PATRIARCHS

公元前1300
1300 BC

梅瑟
Moses

公元前1200
1200 BC

以色列十二支派
Twelve Tribes

公元前1000
1000 BC

達味
David

公元前920/930
920/930 BC

以色列（北國）建都撒瑪黎雅、猶大（南國）建都耶路撒冷
Israel (North) with Samaria as capital and Judah (South) with Jerusalem as capital

史
(五)

分劃許地: 若蘇厄書 (第十三至第二十二章) DISTRIBUTION OF THE PROMISED LAND: THE BOOK OF JOSHUA (Chapters 13-22)

預像 Figure

以色列司祭制度分為三級：大司祭、司祭、和肋未人。肋未是在會幕，或聖所，或聖殿內，協助司祭舉行敬禮。天主選肋未人代替以色列民眾在自己的聖所內服務，從此俗人不得進入聖所，違者處以死刑。

Israel had three degrees of priests: **the high priest, the priest, and the Levites**. The Levites served in the Tabernacle and later in the Temple, assisting the priests to offer sacrifice. God chose the Levites to represent Israel in the Temple, which ordinary Israelites were not allowed to enter under pain of death.

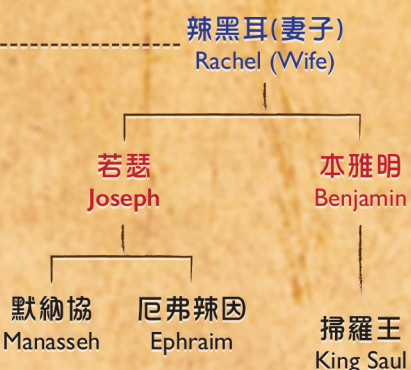
實現 Reality

耶穌是新約唯一的大司祭。奉獻新約的祭獻（即彌撒聖祭）就是耶穌，而不是神父。世上的神父只是耶穌基督的工具，因此要用自己的言語、行為及思想繼續耶穌基督大司祭的救贖工程。

Jesus is the only High Priest of the New Testament. The one who offers the sacrifice of the New Testament (i.e., the Mass) is Jesus, not the priest. All **priests** are mere **instruments** of Jesus Christ, so they must speak, act, and think to continue the redemptive work of Jesus the High Priest.

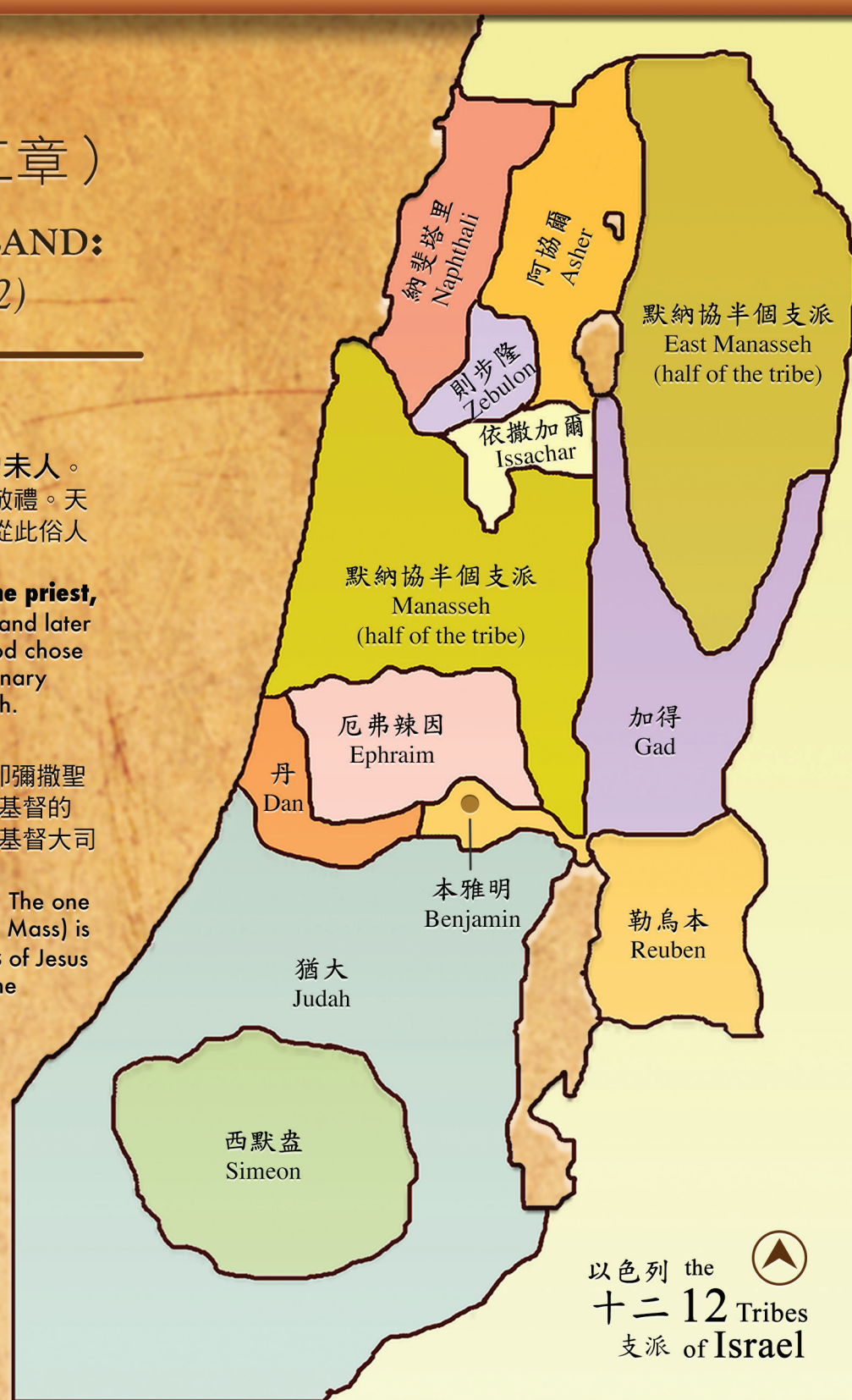
「肋未人在你們中間不應有產業，因為上主司祭的品位，就是他們的產業。」(18:7)

"The **Levites** have no portion among you, for the priesthood of the LORD is their heritage." (18:7)



女
Women

男
Men



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)