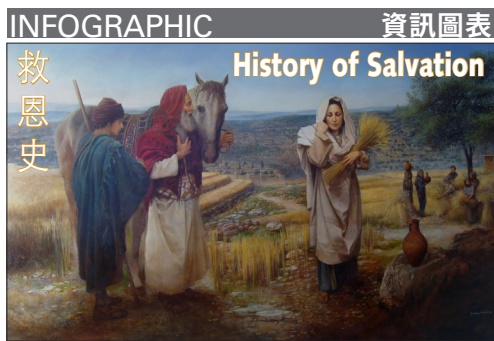




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o clarim

DIRECTOR Rev. José Mario O. Mandía

YEAR 67 | No 29 | 14 NOVEMBER 2014 | FRIDAY | Macau Catholic Weekly | PRICE Mop/HKD 5.00 IF SOLD SEPARATELY

PT EN CH

FAITH & LIFE | PAGES 8 & 9

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COMPLEMENTARITY BETWEEN MAN AND WOMAN

Pope Francis to open interreligious conference

ON NOVEMBER 17, Pope Francis will open an international colloquium entitled "The Complementarity of Man and Woman." The conference comes in the heels of the Extraordinary Synod on the Family. According to the conference website, the colloquium aims "to examine and propose anew the beauty of the relationship between the man and the woman, in order to support and reinvigorate marriage and family life for the flourishing of human society."

The colloquium will run from November 17 to 19, and is hosted by the Congregation for the Doctrine of the Faith, in cooperation with the Pontifical Council for the Family, the Pontifical Council for Interreligious Dialogue, and the Pontifical Council for Promoting Christian Unity. It is a global, interreligious meeting featuring around 30 representatives from 14 religious traditions and 23 countries.

The conference website says that the speakers "will draw from the wisdom of their religious tradition and cultural ex-

perience as they attest to the power and vitality of the complementary union of man and woman. It is hoped that the colloquium be a catalyst for creative language and projects, as well as for global solidarity, in the work of strengthening the nuptial relationship, both for the good of the spouses themselves and for the good of all who depend upon them."

The conference organizers have produced a series of four videos on the topics that the colloquium will tackle. The titles of the 15-minute videos are: "The Destiny of Humanity: On the Meaning of Marriage," "The Cradle of Life and Love: A Mother and Father for the World's Children," "A Hidden Sweetness: The Power of Marriage Against Hardship," and "Marriage, Culture and Civil Society."

In an interview with Brandon Vogt, Dr Helen Alvaré, spokesperson for the colloquium, explained, "Complementarity is men's and women's equality plus their differences. It's a reciprocity whereby

man and woman depend on each other. Those special differences work together in harmony for the good of them both, for the good of new life, and for the good of their communities."

Dr Alvaré added that inviting speakers from across the religious spectrum shows two things: "First, marriage is a natural institution with significance in every religion and culture of the world. Second, there is insight, practical wisdom, valuable charisms, and lived experiences within these cultures and religions that can be brought to bear on the problems concerning marriage today—across religious and cultural divisions."

Heads of the cooperating Vatican offices will open the sessions. These will be followed by the presentations and witness testimonies of leading religious figures and scholars.

The colloquy website is <http://www.humanum.it>. It contains information about the agenda, the presenters, the films, and media credentialing. ■

25TH ANNIVERSARY OF THE FALL OF THE BERLIN WALL

“We need bridges, not walls”

(AsiaNews) -SAINT Pope John Paul II had a “leading role” in bringing down the Berlin Wall, said Pope Francis after praying the Angelus with pilgrims in St. Peter’s Square on the day the world celebrates the 25th anniversary of its fall, to a lengthy applause from pilgrims at the mention of the Polish Popes name.

“For a long time - explained the Pope - [the Wall] cut the city in two and was a symbol of the ideological division of Europe and the whole world. The fall came suddenly, but it was made possible thanks to the long and arduous commitment of many people who fought, prayed and suffered for this, some even with the sacrifice of their own lives.”

“Let us pray - he added - so that, with the Lord’s help and the cooperation of all men of good will, a culture of encounter will continue to spread, capable of bringing down all the walls that still divide the world, and so that no longer will innocent people be persecuted and even killed because of their beliefs and their religion. Where there’s a wall there is closure of hearts. We need bridges, not walls.”

Francis also mentioned the Italian Thanksgiving Day, which is celebrated today, entitled “Feeding the planet. Energy for life,” referring to the now near



Milan Expo 2015, which has the same theme.

“I join the bishops - said the Pope - in expressing a renewed commitment so that no one lacks their daily bread, which God gives to everyone. I am close to the

world of agriculture, and encourage you to cultivate the land in a sustainable and inclusive way.”

Before the Marian prayer, the Pope paused to comment on today’s feast, the Dedication of the Lateran Basilica,

the cathedral of Rome, the first church built in the world, after the edict of Constantine in 313, and for this defined as the “Mother of all the churches in the city and the world.”

“Every time we celebrate the dedication of a church - he said - we are reminded of an essential truth: the material temple made of bricks is a sign of the Church alive and active in history, that of the ‘spiritual temple’, as the Apostle Peter says, of which Christ himself is “the living stone, rejected by men but chosen and precious in the sight of God” (1 Peter 2.4 to 8). By virtue of Baptism, every Christian, as St. Paul reminds us, is part of the building of God (1 Cor 3.9).”

“The spiritual home, the church community of men sanctified by the blood of Christ and by the Spirit of the Risen Lord asks each of us to be consistent with the gift of faith and undertake a journey of Christian witness.” Moving from his prepared script the Pope added: “It’s not easy [to live this consistency], but we have to move forward and make sure our everyday life is coherent to this. We are not Christian because of what we say, but for what we do. It is grace which we ask the Holy Spirit.”

“The Church - he continued - at the origins of its life and mis-

sion in the world, was simply a community formed to profess faith in Jesus Christ, Son of God and Redeemer of mankind, a faith that works through of charity. Charity is the very expression of faith and faith is the explanation of Charity.”

“Even today, the Church is called to be community, rooted in Christ through Baptism, to profess faith in Him with humility and courage, bearing witness to charity. Its institutional elements, structures and pastoral organizations must be ordered to this very purpose.”

“Today’s feast - he concluded - invites us to reflect on the communion of all the Churches; by analogy it encourages us to strive so that mankind can overcome barriers of hostility and indifference, to build bridges of understanding and dialogue, to make the world a whole family of peoples reconciled with each other, and fraternal in solidarity. In this new humanity, the Church itself is a sign and anticipation, when it lives and spreads the Gospel message of hope and reconciliation for all people with its witness. Let us invoke the intercession of Mary Most Holy, to help us to become, like her, ‘the house of God,’ living temple of His love.” ■

32 NEW DEACONS, FROM 14 COUNTRIES

Opus Dei Prelate presides over ordination in Rome

(Opus Dei Information Office) - ON SATURDAY November 8, Bishop Javier Echevarría, Prelate of Opus Dei, ordained 32 new deacons in St Eugene’s Basilica in Rome.

The deacons, who will be ordained priests in six months’

time, come from 14 countries: Spain, Poland, Ecuador, United States, Nigeria, Mexico, Taiwan, Kenya, Brazil, Guatemala, Colombia, Austria and Argentina. They are lay faithful of Opus Dei who have spent some years working professionally. They

have also finished the required studies of Philosophy and Theology. The ordination configures them with Christ and empowers them to act in his name.

The oldest of the future priests is the Brazilian Paulo Oriente, 52 years old, who has spent



many years as a law professor in São Paulo, Brazil. The youngest

is James Mwara Njunge from Kenya, who is 28. ■

HOLY FATHER CALLS FOR FAIRNESS AND ACCESSIBILITY

Pope Francis: Church Tribunals must serve justice in marriage cases

(Vatican Radio) POPE FRANCIS on Wednesday spoke about the importance of fairness and accessibility in the proceedings of Church Tribunals trying to adjudicate the validity of marriages.

He made his remarks before his General Audience, when he briefly greeted participants of a course offered by the Tribunal of the Roman Rota on "Instructing a Case for the Dispensation of a Marriage 'Super rato et non consumato'" -valid, but unconsummated marriages - which can be dissolved under certain conditions according to Church law.

"In the Extraordinary Synod [on the Family], there was talk about procedures, processes, and there was a preoccupation for streamlining the procedures, in the interest of Justice," Pope Francis said. "Justice: For decisions must be just, and because there must be justice for the people who are waiting."

He also spoke about the Commission for the study of the reform of the matrimonial processes in canon law, which was announced in September, which he said is designed to hope streamline the process: "A path of justice, and also charity, because there are so many



people who need a word from the Church about the marriage situation - be it a yes or a no - because this is just."

He said some processes are "so long and so weighty" that

people become "discouraged" and leave.

He then provided an example. "The inter-Diocesan Tribunal of Buenos Aires had - I do not remember, but I believe - 15 dio-

ceses in the first instance. I think the furthest was 240 kilometers away! ...It is impossible to imagine that ordinary people...can go to the Tribunal: They would need to go on a trip, missing

days of work, and there is also the cost...so many things... They say: 'God understands me, and I go on like this, with this weight on my soul.' And Mother Church must judge and say 'Yes, it is true, your marriage is null' or 'No, your marriage is valid'. But [she must] make a judgment and tell them, so that it is possible to go forward without this doubt, this darkness in the soul," said the Holy Father.

Pope Francis also warned about treating the Church's annulment process like a business, again providing an example.

"There have been public scandals," the Pope said. "I had to dismiss a person from a Tribunal some time ago, who said 'Give me \$10,000 and I'll take care of both processes: the civil and the ecclesiastical'. Please, not this!"

He said the Synod also had proposals about the costs of the process, adding "when you attach economic interests to spiritual interests, it is not of God."

He concluded by reminding the students to always look to the "salus animarum" [the salvation of souls], adding this is not necessarily found outside of justice, but "indeed, with justice." ■

CONFIDENCE IN THE HOLY SPIRIT

Pope Francis: A new stage in relations between Catholics and Evangelicals

(Vatican Radio) IN A MEETING on Thursday, November 6, with a delegation from the World Evangelical Alliance, Pope Francis expressed his confidence that the Holy Spirit "can inaugurate a new stage in the relations between Catholics and Evangelicals—a stage that allows us to realize more fully the will of the Lord to bring the Gospel even to the furthest ends of the earth."

Pope Francis spoke about the Sacrament of Baptism as "an inestimable divine gift" that all Christians have in common. "The Sacrament of Baptism



reminds us of a fundamental and very consoling truth: that the Lord always goes before us with His love and His grace... The reign of God always precedes us, as does the mystery of the unity of the Church."

The Holy Father frankly acknowl-

edged the presence of divisions among Christians "from the beginning," and noted that "rivalries and conflicts" continue between Christian communities. "Such situations," he said, "weaken our capacity to fulfill the command of the Lord to preach the Gospel to all nations." Christians would be able to better proclaim the Gospel if they could overcome their differences so that, together, they might spread the Word of God and witness to Christian charity.

Pope Francis said he was pleased to

learn of efforts in various countries to build better relations between Catholic and Evangelicals. He pointed especially to the work of the Pontifical Council for Promoting Christian Unity and the Theological Commission of the World Evangelical Alliance. The Holy Father also expressed his hope that a joint document, "Christian Witness in a Multi-Religious World: Recommendations for Conduct" might "become a motive of inspiration for the proclamation of the Gospel in multi-religious contexts." ■

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ANTÓNIO MARTINS

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卡通狂熱 馬天恩個人作品展覽

Porquê Cartoons?

Foi uma escolha natural, visto que desde muito jovem sempre gostei de desenhar e brincar com os factos da vida com os meus desenhos. O meu primeiro cartoon publicado foi em 1959, no jornal "A Província de Angola", e tratava de um problema no trânsito de Luanda.

Muito mais recentemente, já aqui em Macau, eu desenhei um cartoon do meu próprio carro. Pessoas amigas começaram a pedir-me para fazer mais desenhos. Assim fiz. Muitos Car-toons, como eu chamo aos meus desenhos, foram desenhados e oferecidos a quem mos pedia. Só depois de uma terrível série de problemas cardíacos é que comecei a desenhar car-toons para mim, durante os dias que passava em casa a recuperar, em 2009. Muitos dos desenhos desapareceram levados por amigos que gostavam deles, mas eu não parava de desenhar, e por vezes, alguns dos que eu também gostava foram reproduzidos para mim próprio. O resultado são mais de 100 desenhos, incluindo carros, aviões, pessoas e animais, dos quais, 34 car-toons foram seleccionados para esta mostra.

Gostava de agradecer aqui ao Mestre Wu Lu Sheng que me empurrou muito para a frente com as suas palavras públicas de apreciação dos meus trabalhos e ao cartoonist Kristian que me disse para nunca parar de desenhar, a menos que tivesse perdido as mãos. E naturalmente, a todos os amigos que surgiram a apoiar-me, na FRC, na Galeria e mesmo nos escritórios dos Advogados C & C, que sempre acreditaram mais no meu trabalho do que eu próprio! E ao novo Director do semanário "O Clarim" que acreditou no meu trabalho!

為什麼選擇了卡通？

這是最自然不過的選擇，因為自小我便喜歡透過設計卡通來生活的事物開玩笑。我的第一幅卡通插圖刊登在「安哥拉省報刊」上，如果我是正確，插圖是關於1959年羅安達（西非安哥拉之首都）的交通問題。

早期在澳門時，我設計了自己座駕的卡通插圖，被愛好評，身邊的人都叫我多畫點，我也畫了並把作品送給邀請我畫畫的人。2009年，一通串的心臟健康問題使我待在家中休養，我便又創作了起來。很多作品給喜歡它的朋友拿了，有時我把這些作品再重做一片。結果我畫了100多幅卡通，包括汽車、飛機、人與動物，從中選擇了34張於是次展覽展出。我感謝一直推動我前進及欣賞我的吳陸升老師：叫我擁有雙手的一天都不要停下來設計的漫畫家Kristian；還有官樂怡基金會畫廊及公正律師事務所，他們對我的肯定比我自己的還要大；以及肯定我作品的「號角報」新社長！

Why Cartoons?

It was a natural choice. When I was very young I liked to draw cartoons to joke about life. My first cartoon published on the newspaper "A Província de Angola", if I am correct, in 1959, and was about the traffic problems in Luanda.

Much more recently, I designed the cartoon of my own car, here in Macau. People started asking me to do more. I did. Many car-toons, as I call my cartoons about cars, were just designed and given to the people who had requested it. Only after a dread full series of cardiac problems, I had started doing the car-toons for my joy during the long recovering period at home in 2009. Many were being taken by the friends who liked it, but I designed more and more, and sometimes I reproduced some of the cartoons that I had given to my friends.

The result is more than 100 cartoons, including, cars, airplanes, people and animals, from which only 34 pieces are chosen to this exhibition.

I would like to thank Master Wu Lu Sheng who pushes me forward so much with his public appreciation for my design; Cartoonist Kristian who tell me not to stop designing, unless I lose my hands; all the friends in Rui Cunha Foundation and C&C Lawyers, who always believe in my work more than I do; and to the new director of "O Clarim" who believes in my works.

首席建築師及里斯本美術學院的雕塑家及教授。

馬丁斯曾於1977-78年巴西阿雷格里港任卡通插畫師；回葡萄牙里斯本後任女裝及珠寶設計師、Jovitur的創意設計師並設計了各式各樣的商業禮品。在澳門時任澳門旅遊局及海島市政廳的平面設計師。同時也繪畫許多澳門的生活事物、及政治家人物、賽車、動物的卡通等，有些作品在巴西及葡萄牙被私人收藏。馬丁斯亦為「澳門論壇日報」、「句號報」及「號角報」繪畫插圖。曾參與展覽包括1967年於羅安達的集體展、巴西阿雷格里港的集體設計展並分別兩個設計上獲榮譽獎。

António Manuel dos Santos Ribeiro Martins was born in Luanda, Angola on 3rd Jan 1950 in a Portuguese family. He studied graphic design and sculpture from his father. Martin's father was Chief Architect from Public Works Department at Luanda, and a sculptor and professor in Academy of Fine Arts of Lisbon.

Martins worked as a cartoonist at Newspaper "Correio do Povo" and "Zero Hora" in Porto Alegre-RS, Brazil in 1977-78. After his return to Lisbon, Martins designed ladies apparels and jewelry. He also worked as the Creative Designer for Jovitur - Edições Técnicas Limitada where he created a wide range of commercial gifts. In Macao, he worked as Graphic Designer for the Macau Tourism Office for 3 years and The Municipality of the Islands for 2 years. At the same time, Martins made paintings on Macau life, and cartoons of politicians, racing cars and animals - some of them were in private collections in Brazil and Portugal. Martins also created cartoons and illustrations for "A Tribuna", "Ponto Final", and "O Clarim".

Participated exhibitions included collective exhibition at Luanda in 1967 and "Collective Design" at Porto Alegre-RS, Brazil where Martins was given two Honorable Mentions.

António Manuel dos Santos Ribeiro Martins, nasceu em Luanda, Angola - África Ocidental Portuguesa em 3.1.1950, de pais portugueses. Estudou desenho gráfico e escultura com o pai, Arquitecto Chefe do Quadro do Ultramar, escultor e professor de escultura, formado pela Academia de Belas Artes de Lisboa. Frequentou um seminário de 2 semanas com a famosa artista popular Rosa Ramalho em Portugal 1968.

Mostras em que participou: Colectiva de Luanda 1967; 3 desenhos - 2 a lápis de cor e um a lápis. "Collectiva de Desenho" em Porto Alegre RG, Brasil - onde recebeu duas Menções Honrosas por dois dos desenhos a lápis de cor sobre papel pesado, parte da série de 4 peças intitulada "Os Duelistas".

Trabalho na área de desenho: Cartoonista para os Jornais "Correio do Povo" e "Zero Hora", ambos de Porto Alegre - RS - Brasil - 1977-78. Criação de acessórios femininos e joalharia, no regresso a Lisboa. Desenhador Criativo para a firma Jovitur - Edições Técnicas Limitada, concebendo uma larga diversidade de imagens publicitárias e brindes comerciais. Desenhador gráfico para a Direcção dos Serviços de Turismo, durante 3 anos e para a Câmara Municipal das Ilhas (2 anos) em Macau. Ainda em Macau desenhou peças de joalharia, muitas das quais foram construídas. Desenhos e pinturas sob o tema carros de corrida, pessoas e a vida de Macau, assim como cartoons de políticos, carros de corrida e animais, tendo alguns em colecções privadas, em Portugal e no Brasil. Efectuou cartoons e ilustrações sobre a vida cotidiana para o semanário "A Tribuna" e o jornal "Ponto Final". Actualmente colabora com o semanário Católico "O Clarim" em Macau.

安東尼奧·馬丁斯，生於1950年1月3日安哥拉首都羅安達的葡萄牙家庭。從小向父親學習平面設計和雕塑。父親是羅安達公共工程局的



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‘Festa Barocca’ held in Santa Rosa de Lima School

ON THE 6TH of November, Thursday, Santa Rosa de Lima School, organized ‘Festa Barocca’ a concert involving teachers, students and a guest musician ‘Luca Marconato’ who is an internationally known lute player. Musicians in Santa Rosa de Lima English Secondary school and Our Lady of Fatima Girls’ School joined him for a special concert featuring Baroque music compositions.

It was a rare opportunity to hear a so uncommon musical instrument and it was great occasion for all to enjoy the beauty of Baroque music. Professor Aurelio Porfiri, Director of Choral Activities in Santa Rosa de Lima English Secondary School, earlier had commented saying, “It is a great pleasure to share so beautiful musical compositions of my own Italian tradition with local people in Macau, I really hope that it will be for all a new and refreshing experience”.

Rightly so it was a marvelous concert. The students had been preparing for it for the last two months. Professor Profiri was extremely proud of his students. At the end of it he made a small speech telling the audience that it was hard for the students to put such a performance, especially because they had to learn to sing in Latin and Italian, which is not their language. One of the songs they sang is a 13th century hymn called ‘Stabat Mater’ performed by one of the teachers, Ms. Dian Paramita, in Latin. The hymn describes the Sorrows of the Blessed

Virgin at the foot of the Cross.

On the other hand, to accompany the beautiful singing, Professor Porfiri played the Harpsichord and Organ, Leong Chon Hang played the Cello and guest performer Luca Marconato played the Theorbo and Baroque Guitar. “This performance with the students was really interesting for me, because from Italy to China is a beautiful experience to try new traditions and culture. They (people of Macau) were so kind, so beautiful with me and I love so much this experience,” said Luca Marconato when asked what he felt about the program and his experience in Macau. “About this program we made barrocc music, particularly Italian music. We have been preparing for about two weeks with rehearsals and practicing with the group, each one had about 3 to 4 days of rehearsals and we played in Santa Rosa de Lima School. It was a big success, for me as well. I want to thank Macau for this experience”.

Marconato has established himself in the field of music, performing for major Italian and international festivals. His concert career has led him to perform in major international music festivals in countries like Austria, France and Germany etc. He has also recorded for many music labels.

Santa Rosa de Lima School hopes to have many more concerts like these. After a successful concert like Festa Barocca. ☐



Luca Marconato playing the Lute

St. Lawrence's

HALL OF THE SOOTHING WINDS

In Chinese this church is nicknamed 'Feng Shun Tang' which literally translates as 'hall of soothing wind'. 'Feng Shun' means we pray for having no strong winds or rain. Established in the late-to-mid 16th century, when Macau's success was still primarily rooted in the fishing and trading industries, the church's namesake St. Lawrence was seen as the patron saint of sailors. Families would gather at the steps to pray for the safe voyage and return of loved ones. Originally built out of wood by Jesuits, the building was completely reconstructed in stone in 1801 to 1803 and from a birds eye perspective it looks similar to a roman cross.

Photo essay by: Oswald Vas (華超權)

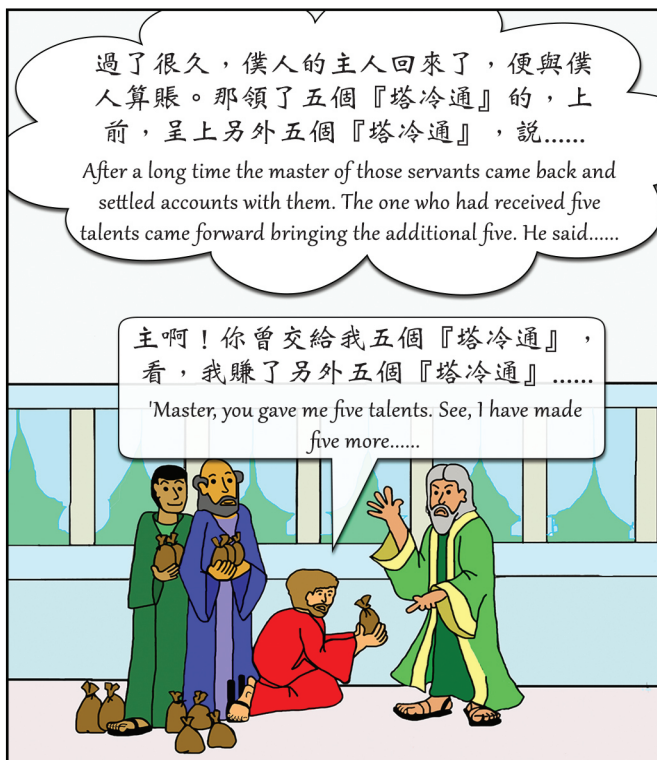
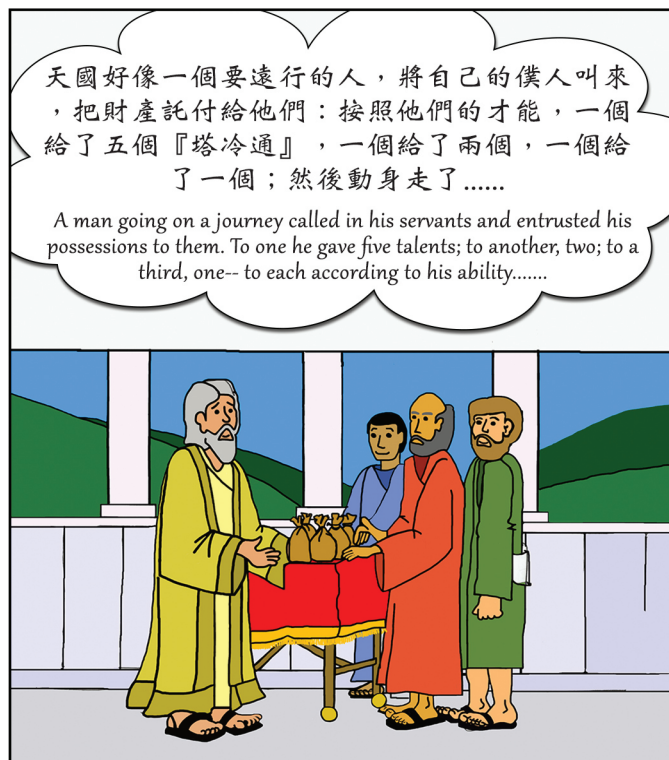


- 1 Floral decorated pillars.
- 2 Baptistry. A statue depicting our Lord's baptism by St. John the Baptist (above).
- 3 A few hundred years ago many of the Catholic population were uneducated and windows of the churches were decorated to illustrate significant religious stories including the martyrdom of St. Lawrence.
- 4 A devotee praying to Our Lady of Fatima.
- 5 Detail of the wooden roof with the carved fretwork for the church's ventilation system.
- 6 Facade of the church seen from Rua de São Lourenço.
- 7 Inside view of the nave

References: cguidemacau.com, olamacauguide.com, Churches of Macau by Instituto Cultural de Macau

主日福音
Sunday Gospel

常年期第三十三主日
Thirty-third Sunday in Ordinary Time



NOVEMBER 16, 2014 – 33RD SUNDAY IN ORDINARY TIME

Risk your life in order to win it

Prov 31:10-13, 19-20,30-31; 1 Thes 5:1-6; Mt 25:14-30

TODAY'S gospel is shockingly harsh. If what Jesus is saying is that God is like the master of these servants, we might have to conclude that God is too stem a master, just as the masters of this world who want their money to multiply. Moreover, the master in the parable ends up firing this servant and taking away the little he had. Is this the just, loving, and kind Father that Jesus speaks so much about?

A parable is a story, and the important thing is not so much the details as the moral. Jesus is not speaking about God. He is not even explaining how the workers should carry out their duties. The message is different. The center of the parable is the capacity for risk that the workers show. When the master leaves, he doesn't say he wants his money doubled upon his return. He simply leaves them in charge of his goods. Only those who take risks and put the money to work really take care of the master's wealth. There are echoes of some other words from the gospel: "If anyone wants to save his life, he would lose it; but whoever loses his life for my sake will find it" (Mt 16:25).

Life is the capital fund God



gives to each one of us with each new day. Interestingly, the only way to really enjoy life is to give it away, to place it at the service of others. It is only when life is risked that it grows and multiplies. Jesus says it is by losing life that we find a

fuller and more meaningful life. The moral of the parable, no matter how hard we find it, is fulfilled. It is not God who passes on condemnation, however. We ourselves, when we try to keep our lives for ourselves, lose out.

FOR REFLECTION

What people do we know—famous or not—who spend their lives giving of themselves generously?

When we meet people who

need us, are we able to risk and give of ourselves? Or do we attempt to keep our lives for ourselves? ■

Fr Fernando Torres, CMF
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KEEPING THE END IN SIGHT

At the evening of our life

REV. JOSÉ MARIO O. MANDÍA

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“WHAT DIFFERENCE is there between having faith and not having one?” asked a university student who professed no religious belief.

“If one has faith, in particular the Catholic faith,” I told him, “he knows what happens after he dies (through the Creed). He knows that there are two possible outcomes: limitless and endless satisfaction, or endless disappointment and frustration. Moreover, if he has faith, he knows that he has power to choose between the two outcomes, and he will be taught what he needs to do to achieve limitless and endless satisfaction (through the Commandments). But that’s not all. He will be supplied the resources he needs to achieve that goal (the Sacraments and Prayer).”

Death is a puzzle for many, but all of us, you and I, have to face it sooner or later. Vatican II’s *Gaudium et Spes* (no. 10) remarked that despite the rapid progress we find around us, we are still bothered by the same questions: “What is man? What is this sense of sorrow, of evil, of death, which continues to exist despite so much progress? What purpose have these victories purchased at so high a cost? ... What follows this earthly life?”

It continues, “Not only is man tormented by pain and by the advancing deterioration of his body, but even more so by a dread of perpetual extinction ... the utter ruin and total disappearance of his own person. He rebels against death because he bears in himself an eternal seed which cannot be reduced to sheer matter.” (*Gaudium et Spes* 18)

But the great thing about having Faith is that death ceases to be a problem. For a non-believer, death is a full stop but for those with Faith, it is a comma. Jesus Christ has transformed it from a curse to a blessing. “When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: ‘Death is swallowed up in victo-



ry.’ ‘O death, where is thy victory? O death, where is thy sting?’” (I Corinthians 15:54-55)

There are at least three lessons we can draw from a prayerful consideration of death. The first is that time has to be used well because life on earth passes away swiftly. Psalm 90 (verses 5-6, 10, 12) says that man is like grass which sprouts in the morning but by evening “it fades and withers.” Further it says that the lifespan is seventy years for most, and for the healthy, eighty years, “yet their span is but toil and trouble; they are soon gone, and we fly away.” So it concludes in verse 12: “So teach us to number our days that we may get a heart of wisdom.” Teach us to number our days, teach us to know the value of each moment. We become wise when we learn not to waste the precious time that God has entrusted to us. As Gandalf said in *The Lord of the Rings*, “All we have to decide is what to do with the time that is given to us.”

The second lesson is that even if God has made us masters of the material world, we ought to remember that he is the overall Master, he is the Lord of all. We may plan, we must plan, but all plans are subject to his approval. “Come now, you who say, ‘Today or tomorrow we will go into such and such a town and spend

a year there and trade and get gain;’ whereas you do not know about tomorrow. What is your life? For you are a mist that appears for a little time and then vanishes. Instead you ought to say, ‘If the Lord wills, we shall live and we shall do this or that.’” (James 4:13-15)

The third lesson is that we should not overburden ourselves with so many superficial concerns and attachments in this world. When Saint John Paul II was elected Pope, he started writing his spiritual testament (his last will), where he stated, “I leave no possessions of which it will be necessary to dispose. As for the things I use every day, I ask that they be distributed as seems appropriate. Let my personal notes be burned.” That explains why he was able to love God and why he was able to love men. When we learn to divest ourselves of superfluous things, we are liberated, and we are free to love God and to love others with a self-sacrificing love. And we get much more in return.

To illustrate what I mean, let me end with this story whose author is unknown (should you know who the real author is, please send me an e-mail right away!).

“Jenny was a bright-eyed, pretty five-year-old girl. One day when she and her mother were checking out at the grocery store,

Jenny saw a plastic pearl necklace priced at \$2.50. She liked it right away. So she convinced her mom to let her do some chores so that she could earn money to buy it. So after some days of hard work, Jenny got her necklace.

“She wore her necklace everywhere – to kindergarten, bed and when she went out with her mother to run errands. The only time she didn’t wear them was in the shower; her mother had told her that they would turn her neck green.

“Now Jenny had a very lov-

ing daddy. When Jenny went to bed, he would get up from his favorite chair every night and read Jenny her favorite story. One night when he finished the story, he said, ‘Jenny, do you love me?’

“‘Oh yes, Daddy, you know I love you,’ the little girl said.

“‘Well, then, give me your pearls.’

“‘Oh! Daddy, not my pearls!’ Jenny said. ‘But you can have Rosie, my favorite doll. Is that okay?’

“‘Oh no, darling, that’s okay.’ Her father brushed her cheek with a kiss. ‘Good night, little one.’

“The same thing happened the next week, and the week after, and each time Jenny was giving something else instead of her pearls.

“Several days later, when Jenny’s father came in to read her a story, Jenny was sitting on her bed, teary-eyed. She had run out of things to give her dad. So when he asked her, ‘Do you love me?’, she hesitatingly surrendered her false pearl necklace into her father’s hand. But as he took the plastic pearls, her dad pulled out of his pocket a blue velvet box. Inside the box were real, genuine, beautiful pearls.

“‘I had them all along,’ he said. ‘I was waiting for you to give up the cheap stuff so I could give you the real thing!’” ■

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

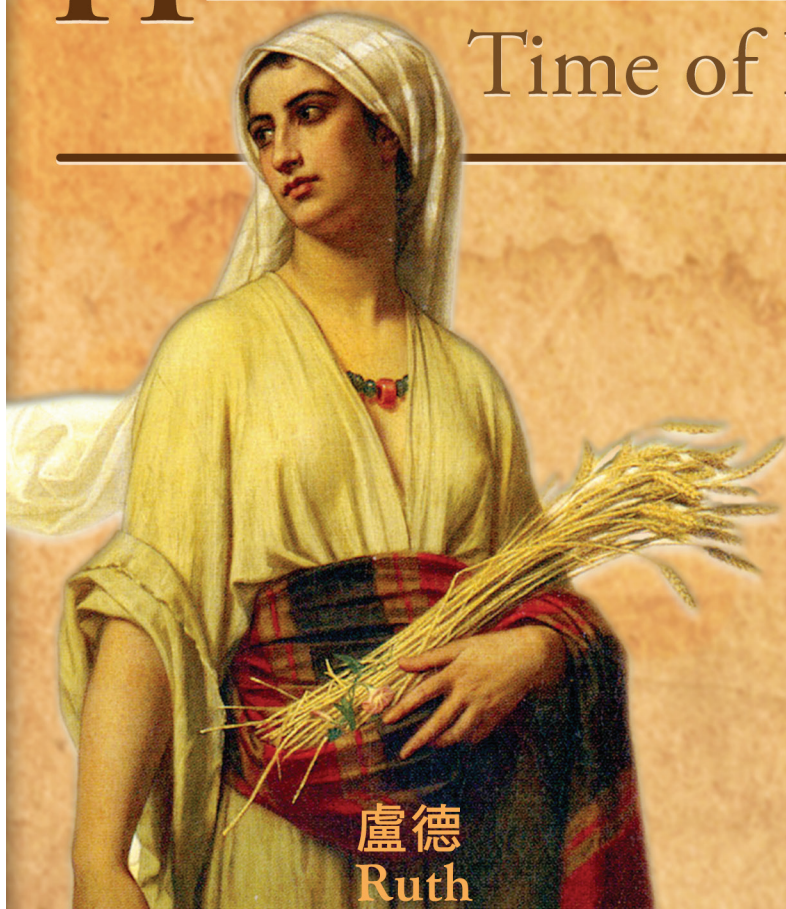


HISTORY OF SALVATION

Time of Israel (XVII)

救恩史

以色列時代（十）



盧德
Ruth

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

「盧德原是摩阿布地方的外邦女子，嫁給一個從白冷到摩阿布逃避饑荒的猶太人的兒子為妻，婚後不久，丈夫便去了世。那時她的婆母也守了寡，今又喪二子，雖有兒媳作伴，但身居異國，究非生身之地，於是決意返回白冷故鄉。身為兒媳的盧德，雖經婆母再三苦勸，要她在本鄉嫁人，無如盧德一片孝心，堅持要陪婆母返回白冷。兩人在收麥時到了白冷，盧德就拾麥奉養婆母。她在拾麥時，認識了自己丈夫的親支波阿次，且依婆母的勸告，夜探波阿次求婚，叫他履行兄弟立嗣的義務；波阿次遂娶了她，生了一個兒子，名叫敖貝得。」（思高聖經盧德傳引言）敖貝得生葉瑟，葉瑟生達味。

Ruth was originally a local Moab Gentile (not a Jew) woman, married to a Jew who went from Bethlehem to Moab to escape famine. Soon after the marriage, the husband passed away. Her mother in law was also widowed, aside from losing her two sons (one of them the husband of Ruth), and decided to return to Bethlehem. Ruth insists on going with her mother-in-law despite the latter's advice dissuading her from going. When they arrive in Bethlehem, it was the time of the harvest. Ruth goes to glean after the reapers so she could get some food. There she meets Boaz, who was a close relative of her mother-in-law. Eventually Ruth becomes the wife of Boaz. From this marriage is born Obed. Obed is the father of Jesse, and Jesse is the father of David.

實現 Reality

新選民（教會）

所有的人都奉召參加天主的子民。因此這個子民應遍及普世，涵蓋萬代，成為獨一無二的子民。這樣就能實現天主的計劃。

The new Chosen People (the Church)

All men are called to belong to the new People of God. This People, therefore, while remaining one and only one, is to be spread throughout the whole world and to all ages in order that the design of God's will may be fulfilled.



史
(七)

兩位外邦女子列入救主耶穌的族譜中： 盧德傳

TWO GENTILE WOMEN BECOME JESUS' ANCESTORS: THE BOOK OF RUTH



天主的眷顧在於甚麼？

「天主的眷顧在於祂為引導萬物的各項措施，使能達到它們應有的最後完美。不過，在實施計畫時，祂也利用受造物的合作。同時祂也賜予它們這種尊嚴，可以自主行動，彼此互為原因。」（天主教教理簡編，55）

What is Divine Providence?

"Divine Providence consists in the dispositions with which God leads his creatures toward their ultimate end. God is the sovereign Master of his own plan. To carry it out, however, he also makes use of the cooperation of his creatures. For God grants his creatures the dignity of acting on their own and of being causes for each other." (Compendium of the Catechism of the Catholic Church, 55)

► 預像 Figure

天主用平凡生活的事情，而非用奇蹟，來照叫與指引盧德。God uses the events of ordinary life (not miracles) to call and guide Ruth.

實現 Reality

「你們現在必須明白更清楚，天主召叫你們在人生平凡的、實在的、和世俗的活動中侍奉祂，也透過這些活動侍奉祂。每一天，祂在實驗室、手術室、軍營、大學宿舍、工廠、工作坊、田間、家庭，和形形色色的工作中等待著我們。要清楚明白這一點：即使在平凡的情況裡，都隱藏著一些神聖的、來自天主的事務，只在乎你們每一個人去發現它。」 - 聖施禮華

"You must realize now, more clearly than ever, that God is calling you to serve him in and from the ordinary, secular and civil activities of human life. He waits for us every day, in the laboratory, in the operating theatre, in the army barracks, in the university chair, in the factory, in the workshop, in the fields, in the home and in all the immense panorama of work. Understand this well: there is something holy, something divine hidden in the most ordinary situations, and it is up to each one of you to discover it." - St. Josemaria

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)