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Beyond the door



Fr. Raymond Ambrose Executive Secretary of the FABC Office of Social Communication, welcomes all the participants and thanks his Grace Bishop José Lai for inviting them to Macau to organize the FABC event.

FEDERATION OF ASIAN BISHOPS' CONFERENCE

On its 19th year, Bishops' Meet goes to Macau

ANTHONY G. ROMAN

THE FEDERATION of Asian Bishops' Conferences - FABC (an apex body of the Asian Catholic Church) has various offices to carry out its mandate and one among them is the Office of Social Communication. The aim of this office is to promote communicate apostolate in Asia. Similarly the Catholic Church has National Conferences of the dioceses in the country and they too have various offices to carry out the mandate. Each National Office of the Asian Churches also has a special office dedicated to the Communication Apostolate in that country headed by one of the Bishops of the Country and a National Secretary for this Communication office. The office of Social Communication of FABC calls every year a meeting of all the heads and National Secretaries of the National Communications Offices every year. This year the Assembly of the heads and National Secretaries of Communication Offices will meet for 19th time at Macau from 17-22 Nov. 2014. Macau Bishop

Jose Lai and the Macau Diocesan Center for Social Communication are hosting the meeting this year Choc Van retreat centre. More than 30 participants representing 10 Bishops' Conferences in Asia will attend this meeting.

The brain behind this yearly meeting is communication stalwart and former FABC-OSC executive secretary Fr. Franz-Josef Eilers, SVD. The vision was to bring the participants together in a forum that discusses a theme of relevance but more so in a common platform where issues of importance and networking can be done. This is deemed imperative considering the changing communication landscape in the region along with its implications on the "way of being Church in Asia."

Salesian Archbishop Thomas Menamparampil, SDB has been a long standing official of the FABC having served various capacities including membership in the Executive Board of Bishops of the FABC Theological Advisory Commission and Office of Evangelization. In 2013, he was conferred an Honorary Doctorate Degree in Missiology by Urbaniana

University in Rome. His presentation in this year's Bishops' Meet is titled "Asian Spirituality and New Evangelization: Basic Considerations in FABC Perspective." Divine Word Father Franz-Josef Eilers is now consultant of the FABC-OSC will focus on the communication dimension of "Asian Spirituality and New Evangelization."

Dr. Thaddeus Jones heads the Asia section of the Pontifical Council for Social Communications (PCCS) in the Vatican. His presentation will deal with "Communication and the *New Evangelization*."

True to the FABC tradition of solidarity and subsidiarity, the FABC-OSC Bishops' Meet includes common reflections and workshops in its dynamics. Thematic workshops couple with regional workshops to discuss pressing issues and concerns. In the end, the resolutions are put together in a "Final Statement" which serves as a guidepost for the communication apostolate in Asia. An anthology of FABC-OSC Bishops' Meet Final Statements is available at <http://www.fabc.org/offices/osc/docs.html>

INTER-RELIGIOUS DIALOGUE

The Third Catholic-Muslim Forum

(Royal Islamic Strategic Studies Centre) - MUSLIM AND CATHOLIC leaders and scholars issue a joint communiqué at the third Catholic-Muslim Forum which was held at the Vatican on 11-13 November 2014. The Forum was held with the theme "Working Together to Serve Others".

Three particular issues were dealt with in papers from both sides: working together to serve young people, enhancing our interreligious dialogue, and service to society.

The Catholic delegation was headed by His Eminence Cardinal Jean-Louis Tauran, President of the Pontifical Council for Interreligious Dialogue (PCID).

HRH Prince Ghazi bin Muhammad of Jordan, co-ordinator of the Muslim side, could not attend the event. The assembled participants sent him a message expressing their good wishes. The Muslim delegation was led by H.E. Prof. Seyyed Hossein Nasr, Professor of Islamic Studies at The George Washington University, Washington DC, USA.

The delegates acknowledged many examples across the world of active Catholic-Muslim collaboration in educational, charitable, and relief efforts. After the presentations of the papers and the dis-



HRH Prince Ghazi bin Muhammad of Jordan (left) speaks during the forum as His Eminence Cardinal Jean-Louis Tauran, President of the Pontifical Council for Interreligious Dialogue (right) listens.

cussions which ensued in a cordial and fraternal atmosphere, the participants agreed on four points:

1. The delegates recognized that their gathering took place in a time of severe tension and conflict in the world, underlining the vital importance of enhanced service and mutual cooperation. In this context the delegates unanimously con-

demned acts of terrorism, oppression, violence against innocent persons, persecution, desecration of sacred places, and the destruction of cultural heritage. It is never acceptable to use religion to justify such acts or to conflate such acts with religion.

2. The education of young people, be it in the family, school, university, church or mosque, is of the utmost importance

for the promotion of a well-rounded identity which builds respect for others. To this end, school curricula and textbooks should portray an objective and respectful image of the other.

3. The participants affirmed the importance of the culture of interreligious dialogue for deepening mutual understanding. This is required to overcome prejudice, distortions, suspicions, and inappropriate generalisations, all of which damage the peaceful relationships we all seek.

4. It was felt that dialogue should lead to action, particularly among young people. The participants encouraged Christians and Muslims to multiply opportunities for encounter and cooperation on joint projects for the common good.

On Wednesday 12th November, His Holiness Pope Francis gave an audience in which he greeted all the participants, encouraging them to persevere on the path of Christian-Muslim dialogue, and was pleased to note their shared commitment to the selfless and disinterested service of society.

Finally, the delegates expressed their satisfaction at their fruitful encounter, and looked forward to the next meeting of the Forum. ■

MUSEUM OF THE BIBLE

It's a combination of scholarly research and a Disney theme park

(Rome Reports) - IT WILL BE the first museum of its kind. A state of the art facility in Washington D.C, dedicated specifically to the Bible. Everything from its history, to its impact and current relevance.

Carry Summers, Chief Operating Officer of the Museum of the Bible, says "We really have only one goal: It's for people to engage with the Bible. It has had impacts on governments, on education, on family, crime and justice, science. It has had impact on the time that we tell."

The building spans over 400,000 square feet and it will



include a vast and private collection of more than 40,000 biblical antiquities, rare texts and relics. People can expect a lot more than

just a regular museum visit. "It's a combination of a Disney theme park, museum, scholarly library from around the world, theater productions, biblical restaurants, really cool coffee shops, kids area to play in and all of that is in this big box," Cary explains

David Greenbaum, an architect who works in the museum explains, "We'll have a 500 seat theater as part of that and a 500 seat ballroom, a coffee shop, restaurant space and a whole floor dedicated to research, teachings and scholarship of the Bible."

The project is being independently funded by the Green

Family. Even though the museum will be in the U.S, just a few blocks from the U.S capitol, it will showcase the impact the Bible has had in different time periods and in different parts of the world.

"It's been burnt more than any book in history. It's been outlawed. It's been crucified it has tried to be destroyed. It's still the best selling book of all time. It's still the most influential book of all time. It's still the most banned book of all time, it's still book that's burnt the most of any book and it's still there and it's still having an impact," Summers explains.

The team includes over 100 academics and five creative teams. Together, they're making sure the museum is historically accurate and interactive. Above, everything else, they want it to be an experience and not just a visit.

Summers concludes, "When God says my Word is alive and well, it's alive—It literally is alive. As the world tries to destroy more of the Bible, it becomes even more powerful."

The Museum of the Bible is currently under construction. It's scheduled to open in the year 2017. ■

POPE'S PHILIPPINE VISIT

Itinerary of apostolic visit released



(CBCP News) - POPE FRANCIS will bring his message of "mercy and compassion" to at least 11 different venues in the province of Leyte and Metro Manila during his Apostolic Visit to the Philippines on January 15 to 19, 2015.

Pope Francis is expected to arrive in Manila from Sri Lanka, the first leg of his Asian trip, around 5 p.m. on January 15, and will go on a motorcade to the Apostolic Nunciature on Taft Avenue in Manila.

The Nunciature, which is the embassy of the Holy See, will be the Pope's official residence in the Philippines.

The following morning, January 16, the pope will be officially welcomed by President Benigno Aquino III at Malacañang Palace on J. P. Laurel Street in Manila and will be followed with a meeting with the members of the diplomatic corps.

After the Palace reception, he will go on a motorcade to the Cathedral-Basilica of the Immaculate Conception, also known as the Manila Cathedral in Intramuros for a Mass with bishops, priests, and the religious.

After the Mass, Pope Francis will also

have an encounter with families at the Mall of Asia Arena in Pasay.

On January 17, the pontiff will visit some areas devastated by Typhoon Yolanda in Leyte particularly Tacloban City and its adjacent town of Palo.

Pope Francis will offer Mass upon his arrival at the Tacloban Airport and will later dine with the poor and survivors of recent natural calamities at the residence of the Archbishop of Palo.

Among those who will be sharing lunch with the Pope are victims of the 7.2 magnitude earthquake that levelled several century-old churches in Bohol.

He will also bless the Pope Francis Center for the Poor and visit the Cathedral of Our Lord's Transfiguration, both in Palo, to meet with priests and the religious before going back to Manila on the same day.

On January 18, the Pope have a brief meeting with the religious leaders and will meet young people at the Pontifical University of Santo Tomas in Manila. In the afternoon, he will go on a motorcade for the Concluding Mass at Quirino Grandstand in Rizal (Luneta) Park.

Pope Francis will leave for Rome on

January 19.

Archbishop Socrates Villegas, president of the Catholic Bishops' Conference of the Philippines (CBCP), said that Pope Francis is bringing the "joy of Gospel personally, to us, on the five special days in January that we have officially announced."

But the bishops reiterated that the papal visit "carries a message of pastoral love, mercy and compassion" and it is "through the understanding and living out of this message that the grace will flow."

"I invite you all, my fellow Filipinos, to extend a hearty and warm welcome to our Pope. But most importantly let us open our hearts to the message he will bring and, even now, extend the love, mercy, compassion and kindness that he practices to one another, that he may find in our country a blessed, kind, and grateful people," Villegas said.

"Let us all work and act together to make his visit a moment of grace for us and our country," he said. "When Pope Francis comes, he will show us the face of God. When the Pope sees us Filipinos, may he see the living God in us." ■

CLEAN SOULS, CLEAN BODIES

Showers for homeless to be installed near St. Peter's Square

(Rome Reports) - WITH THE APPROVAL of the Pope, the Vatican will install three showers inside the tourist washrooms just outside of St. Peter's Square. That way, homeless people who sleep around the area can have a place to bathe.

The Pope agreed to the installation, after his so called 'Papal Almoner' Msgr. Krajewski, told him about a local homeless man. The priest invited him to a restaurant to celebrate his 50th birthday. The homeless man said he didn't want to go though, because he smelled bad and was embarrassed. He also said that while



food may be easy to find, it's a lot more complicated to find a place to bathe.

So, three showers will be installed in the Vatican's tourist bathrooms. It won't stop there though. The Vatican has called for ten nearby parishes to install showers as well. The bill will be paid with money from Pope's Charity fund. Msgr. Krajewski is also looking for volunteer salons or barber shops who will offer free haircuts once in a while, and donations for towels and underwear. Catholic News Agency reports that Andrea Boccelli has already made a generous pledge through his foundation. ■

THE PRIESTS IN OUR MIDST

Beautiful angels

TERESA LO

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How is it possible that a mustard seed turns to a tree? “When it was fully grown, it became a large bush and ‘the birds of the sky dwelt in its branches’ “ (Luke 13:19).

Teachers do not only teach in school, but also need to be nurtured spiritually like little plants. For the plants to grow healthily, fertilizers can work wonders.

In my recollection of the teachers’ formation in the past years, God did fertilize the soil with spiritual food provided by a constellation of angels from the Macau diocese and from different religious congregations in and outside Macau.

Among them is Fr. Domingos Un, known as a master of prayer and contemplation, who gave us words of life, and directed us to love the things that cannot be seen with the eyes of the flesh. We had no way to know how to go about the preparation of the Adoration of Eucharist in school were he not there to give guidance. His love for prayer and liquid speech soothed our weary heart like balm.

In one winter, we invited Fr. Peter Chung to come and share. So wisely, he spoke,



“Why not watch movies?” Not a movie fanatic myself, I had the slightest idea which were the good ones. Sitting down in the old parish hall one night, Fr. Chung and I exchanged views on education, and concluded the discussion with a movie of his choice – *Mr. Holland’s Opus*. On the day of formation, he came, watched the movie together and strengthened us with his new insight on what we should value as educators. We knew he had to attend the prayer meeting for Christian unity that very evening, yet, he still came, amidst the heavy schedule, joyfully, energetically. Time is his gift for us.

The soil on which we grow

has also been well nourished by God’s other angels – Order of Friars Minor, Secular Franciscan Order and Salesians of Don Bosco. So wholesome and moisturizing were their fertilizers that we all blossomed.

I remember vividly the “downtime” offered by Fr. Joseph Ha (now the auxiliary bishop of diocese of Hong Kong) during the 80th anniversary pilgrimage to Assisi. As the spiritual director leading 90 teachers, he sensed that some of us might need to understand more about God in a more personal and friendly way. After dinner, he sat on the couch in the hotel lobby, waiting for his visitors. The “downtime” had

been turned into a precious moment for God to speak to our hearts again with his humor, his joy, his Franciscan simplicity and much more.

Even that momentary stay with the 80-year-old Fr. Antonio Chung, SDB, was another gift from God. We first met him in the Catacombs of Rome, then three months later he paid us a formal visit – a thirty-minute sharing with the teachers on theology of body and two-hour personal conversation or confession. I sat next to him during lunch, and he said adamantly but lovingly, “Repeat all the words loudly in my left ear. My right one doesn’t work well.” He might

not have keen ears, but undoubtedly got keen eyes that allow him to be on the lookout for the sheep entrusted to him by Christ.

The “mustard seed” planted in the garden is growing at a pace the Lord is pleased, thanks to the fertilizers given by these beautiful angels.

The Gardener praises the fragrance of these fertilizers as they all carry the smell of love. Only love. A love that announces the divine word. A love that gathers together God’s family as a brotherhood all of one mind. A love that leads them in the Spirit, through Christ, to God the Father (*Lumen Gentium Ch.3 #28*). ■



Students along with their families attend the drawing competition event. The winning artworks will feature in the Diocese’s 2015 calendar.

FATHER ALBERTO ROSSA, CMF

Catholicism helps strengthen national unity in China

PEDRO DANIEL OLIVEIRA
pedrodanielhk@hotmail.com

Argentine priest Alberto Rossa believes that Catholicism has contributed to promote the unity of China due to its moral values. The missionary also demystified the problems of the Catholic Church in the PRC and adds the example of the good will of the Chinese Catholic Patriotic Association toward Claretian Publications, a publishing house managed by him.

You were born in Argentina and for 27 years you did pastoral and also editorial work in the Philippines. After that you established in Macau the Claretian Publications, a subsidiary of the Claret Publishing Group, which spans Buenos Aires, São Paulo, Bangalore, Chennai, Manila, Barcelona and Madrid. Why Macau?

In our congregation we had missionaries from the 1920s to 1949 who were in Anhui province of the People's Republic of China. They were expelled like everyone else [Catholic missionaries, due to the Cultural Revolution] but there was always the desire in our congregation to do something for China. And since we were in this part of the world [in the Philippines], close to China, I volunteered and started to do something. I came, and so did other missionaries. Now some are in Macau, others in Hong Kong and also in Taiwan.

How about the Claretian Publications?

It's a publishing house under the aegis of the Pastoral Bible Foundation, which is registered in the Philippines. We publish the Bible in 12 languages. We publish several books in traditional Chinese for Macau,



Hong Kong and Taiwan. And for Mainland China we publish, especially the Bible, in simplified Chinese.

What is the importance of this work?

This is a base for me to work with teams of people in Mainland China and other parts of the world, especially for the publication of a new translation of the Bible in Chinese. Recently we published the New Testament and other books that are for seminary and pastoral use. As missionaries we cannot do a direct work in Mainland China, so indirectly we help in the formation of evangelizers.

Is there any institutional bridge between your publishing house and the Chinese Catholic Patriotic Association?

Publishing books is an open ministry because it cannot be underground. At the very beginning, starting in the 1990s, the first time when I was still in the Philippines it was necessary to ask for permission if I wanted to do something involving publications. I simply asked for permission from the Chinese Catholic Patriotic Association

and to my surprise they were always very generous. They saw the materials that we wanted to publish and they said: "no problem." Since we cannot distribute in Mainland China, I went to the biggest Catholic publishing house in the People's Republic of China, which is the Faith Press. They cannot sell the books in the open market, but they have permission to publish and to distribute into the 6,000 parishes and associations that have permission to function.

Is Catholicism helping the People's Republic of China to strengthen the country's unity?

Definitely! Catholics want to preserve the culture and accept the people as they are. Even Government officials state that the moral values of the people are upheld in the Catholic Church. So with our publications we try to help anyway we can for the Gospel values to spread in China.

But why are there so many difficulties between China and the Vatican to establish a relationship?

It is very complicated. There

were times when they were closer. Now we have hopes that there will be some contacts. Recently, a Chinese Catholic writer [Kin Sheung Chiaretto Yan] presented a manuscript called "Evangelization in China." Later on I published the book under the name of "Sharing the Joy of the Gospel in China." The last part of the book precisely deals with the difficulties of relationship between China and the Vatican. And this author, himself a Chinese who studied overseas, proposes some possible solutions.

Can you briefly tell us some?

The relationship should be firstly based on trust, respect and following the steps of not to invade and not being too harsh...

What do you mean by that?

Once in Beijing, long time ago, I asked why isn't China more open in dealing with the Vatican. And what I've learnt from the answer that I got was that some authorities in China were wondering how was it possible that the Vatican offers an olive branch with one hand and on the other allows or tolerates

that members of its Church would be always attacking China's regulations.

Is it because of the concept that Western powers want to bring to China, and since Catholicism is really strong in the West, then China doesn't understand the real intentions of this religion?

Not really. One of the problems now is that the Catholic Church has no control of the opinions of the people in the Church. You can have a Bishop or a person in the United States saying something very strong against the Government of China and since they are Bishops, somehow they represent the Church. On the other hand, we have seen from the Vatican recent signs of building bridges with China.

There is little knowledge of China in the West...

I think the people who are in the Vatican right now with Pope Francis know very well what's going on in the People's Republic of China and they are working on it. This is just my belief...

Do you know Pope Francis in person?

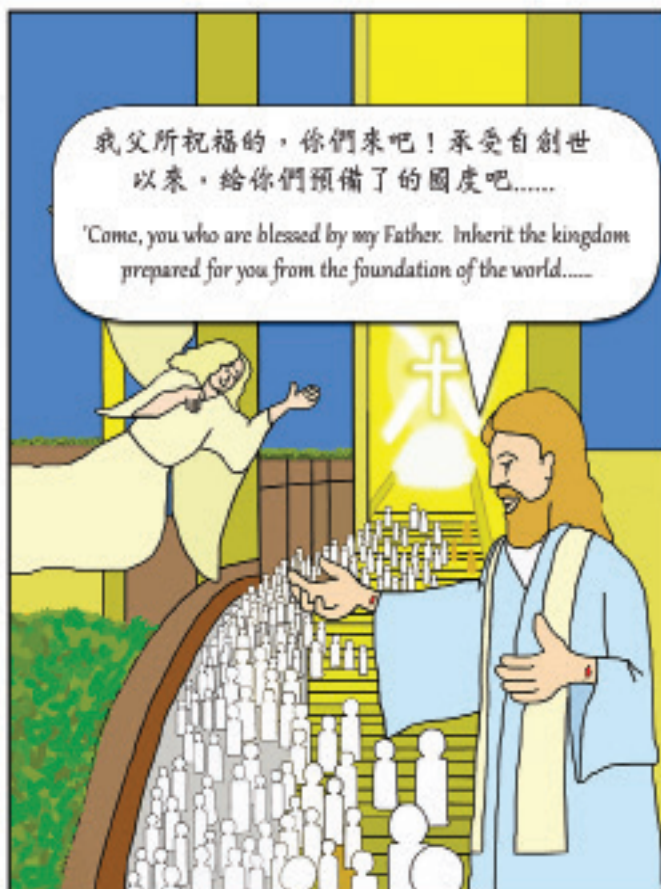
I don't, but I can tell you something... The Vatican publishing house has the rights of what Pope Francis says and writes. But Claret Publishing Group holds the rights of the books that he previously wrote as Archbishop of Buenos Aires. The books have been translated into 28 languages. Here in Macau, Claretian Publications has published several of these books in English and simplified and traditional Chinese.

What was the last book published?

It was not long ago. The title is "Open mind, Faithful Heart", by Jorge Mario Bergoglio, now Pope Francis, in both traditional and simplified Chinese. It came out after the English version last year. ■

主日福音
Sunday Gospel

我們的主、耶穌基督、普世君王
The Solemnity of Our Lord Jesus Christ, King of the Universe



NOVEMBER 23, 2014 – CHRIST THE KING

The king of beggars

Ez 34:11-12,15-17; 1 Cor 15:20-26,28; Mt 25:31-46

AS A CONCLUSION to the liturgical year, today's feast proclaims that Jesus Christ is the King of the universe. He is above all people and things. As Christians, we recognize him as the center of our lives and we respect him as such. But, where do we meet him? This is a key question for Christians. We know Jesus is present in the Eucharist, and that's why we respect churches. We believe Jesus is present in churches.

But today's gospel speaks of a larger presence. Jesus is to be found in the smallest people in society. Today's gospel leaves no room for doubt about it. Using a comparison with the final judgment day, Jesus tells us where he wishes to be adored and respected. And he is not exactly speaking of churches. Jesus did not make up the parable about judgment day. All believers throughout all times have believed that at the end of time there will be a judgment where our actions will be weighed. What Jesus does,



Giovanni Agostino da Lodi

though, is to change the ending of the story. In the parable the king, Jesus himself, doesn't say to those who are being judged that they are being rewarded or punished for the things they did or didn't do to others. They will be rewarded or punished for what they have done to the king himself.

Jesus identifies with those who are hungry and thirsty, with strangers and those in need of clothing, with the sick and the imprisoned. Whatever is done to one of these, the least in the eyes of the world, is done to Jesus. It

is in them that we must find Jesus and the best place to revere him. Pity those who wait until they see Jesus in person in order to adore him! They don't realize that they meet Jesus every day in the streets of their own cities, and in their own homes and places of work. The measure of our Christianity is how we revere Jesus in each one of the last in the eyes of society, in our brothers and sisters in need. Every time we welcome and care for one of these, we welcome and care for Jesus himself.

FOR REFLECTION

What is our attitude towards the smallest of this world?

Jesus does not say he identifies with poor people who are good persons; he simply speaks about poor people. How often do we harshly judge those who are poor?

Do we perhaps use those judgments as an excuse to do nothing for them, or not to revere the presence of Jesus in them? ■

Fr. Fernando Torres, CMF
CLARETIAN PUBLICATIONS

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RECKONING

Beyond the door

REV JOSÉ MARIO O. MANDÍA

jmomandia@gmail.com

"HE'S DEAD, Jim." That's the message I get when my browser crashes. That's what they will say, or something similar, when we breathe our last. So what happens next? As I said last time, when one has Faith, that Faith tells him what to expect.

So what does the Faith say? In chapter 16 of Saint Luke's Gospel (verses 19-23), we read this parable, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom." (Luke 16)

Right away after death, each man knows where he is going. This means that after we breathe our last, we are assigned our respective destinations. At that moment, it will become very clear to us that the destinations are of our own choosing in this life (see previous piece on Freedom). Oh, sorry, maybe we should not say that the destinations are "assigned". Rather, we should say that our respective destinations are confirmed – we had made the booking earlier. God accepts the decision we have made in this life, sealed forever in death. When I face God after I die, he tells me, "Your will be done."

"Men die only once, after which comes judgment" (Hebrews 9:27). The *Catechism of the Catholic Church* (no 1022) confirms: "Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ: either entrance into the blessedness of heaven – through a purification or immediately – or immediate and everlasting damnation."



Jesus talks also about another judgment that takes place at the end of the world – the General Judgment. Check, for example, Matthew 25:31,32,46. The judgment I was describing earlier is called the Particular Judgment. In his book *Jesus as Friend*, Father Salvador Canals explains that in the Particular Judgment, the book that we had been writing all our life is read aloud to us. In the General Judgment, it is published. Aw, shucks!

Okay, so much for the horror story. So what now? What can you and I do? Obviously, if we want Jesus to tell us "Your will be done" at the end, that "will" had better be our eternal happiness and satisfaction. It is a decision that we renew every time we decide to struggle against our weakness.

One specific thing we could do to avoid any unpleasant surprises at the end is to examine ourselves daily. We are the ones writing the book anyway, so why not read it daily to see if the story written there is what we would like to be read to us and be published eventually? While we are here, we can proofread our work and correct our mistakes.

It just takes a few minutes to place ourselves before God, asking the Holy Spirit to shine the penetrating light of grace on

the secret corners of our heart. It doesn't take much to make an examination of conscience. "Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any wicked way in me, and lead me in the way everlasting!" (Psalm 139:23-24)

But ... surprise! We will not only find bad things in the heart. We will discover so many graces, so many blessings, for which we should be grateful. "Thank you, Lord!"

Then God's light reveals our cold response. It shows many filthy corners for which we ask pardon. "I'm sorry, Lord."

But we want to begin once more, so we ask for his assistance, "Help me more!"

That was how Blessed Álvaro del Portillo, successor of Saint Josemaría prayed: "Thank you! I'm sorry! Help me more!"

The examination of conscience also reminds us of another important thing. The only one who can judge is God. We creatures are in no position to judge anyone. Saint Paul says, "It is the Lord who judges me. Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then every man will receive his

commendation from God." (I Corinthians 4:4-5)

Two consequences arise from this fact. First, we should not be afraid of the judgment of men, because all of us will be judged. Second, we should not judge, because that is neither our right nor our responsibility. "For at the judgment seat of Christ we are all to be seen for what we are, so that each of us may receive what he has deserved in the body, matched to whatever he has done, good or bad." (II Corinthians 5:10)

Why is there a need for a final judgment? Because God is infinitely just. He wishes all good or evil that has been done to be publicly acknowledged and rewarded or punished. But there is something probably more important than this reason. Justice is not only for the creature, but also for the Creator. Let me explain.

So many times in our life we miss out on the good things that God does for us. In fact, on many occasions, because we do not see the full picture, we think he is punishing us. But God hardly punishes anyone in this life. There will be time for that – in the afterlife. But here, he continually sends us opportunities to book our place in heaven in little installments, but quite often we miss those opportunities. We may even curse God for sending those trials. In the Final Judgment, God will show us the full story.

On the other hand, there are people who seem to be lucky all the time, who seem to be perpetually blessed, and yet they are "bad" people. Why is that? Here is one possible explanation. God is infinitely just, so when a person does something good, God will reward it. But if that person is in the state of sin, God cannot give him the reward after death. So he rewards him now. So, are you still complaining? ■

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

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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)

撒慕爾紀 The Book of Samuel



君王
Kings

司祭
Priests

先知
Prophets

受傅者
The Anointed

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

在以色列，那些為執行天主賦予的使命而奉獻於主的人，才因天主的名而被傅油。例如：君王、司祭、以及少數的先知。

- 天主教教理 436

In Israel those consecrated to God for a mission that he gave were **anointed** [with oil] in his name. This was the case for kings, for priests and, in rare instances, for prophets.

- Catechism of the Catholic Church 436

► 實現 Reality

因為耶穌完全實現了這詞（「基督」）所表達的神聖使命，它將不會成為祂的專有名字。耶穌以其司祭、先知和君王的三重功能，實現了以色列對默西亞的期望。

- 天主教教理 436

It became the name proper to **Jesus** only because he accomplished perfectly the divine mission that "Christ" signifies. Jesus fulfilled the messianic hope of Israel in his threefold office of **priest, prophet and king**.

- Catechism of the Catholic Church 436

► 實現 Reality

（一）「整個天主子民參與基督王的職務」，並承受由此產生的

- 天主教教理 783。參考784-786, 901-

（二）聖秩聖事使領聖秩者肖似負起基督司祭、先知、君王的三

(1) "The **whole People of God** partake in the mission of Christ [of priest, prophet, and king] for mission and service that flow from his mission."
- Catechism of the Catholic Church 783. See

(2) The Sacrament of **Holy Orders** in his triple office as Priest, Prophet, and King.
- Cf Compendium of the CCC 335

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

受傅者： 司祭、先知、與君王

THE ANOINTED： PRIESTS, PROPHETS AND KINGS



這三重職務【司祭、先知和君
使命和服務的責任。」

913
基督，按所領受的聖秩等級，
重職務。- 參天主教教理簡編335

icipates in these three offices of
] and bears the **responsibilities**
om them."
e 784-786, 901-913
configures the **recipient** to Christ
et, and King.



平信徒 Lay People

傅油聖事
Sacrament of Anointing

司祭職
Priestly Office

君王職（牧者）
Kingly Office (Shepherd)

先知職
Prophetic Office

聖洗聖事 Baptism
堅振聖事 Confirmation

把世界（一切活動、祈禱、宗徒事業、夫婦和家庭生活、日
常操作、身心的休閒、種種考驗，若能耐心地忍受）奉獻給
天主
Offer the **world** (works, prayers, and apostolic undertakings,
family and married life, daily work, relaxation of mind and body,
the hardships of life if patiently born) to God

克制自己*
Self-mastery*
關懷及服事身邊的人
Care for and take care of the **people around him**
藉著每日的工作管理這世界
Administer **the earth** through daily work

在世俗的普通環境中完成福傳工作，
以「言語和生活的見證」去宣講基督
Evangelize in the **ordinary circumstances** of the world, through the
proclamation of Christ **by word and the testimony of life.**

主教及司鐸 Bishops & Priests

聖秩聖事 Holy Orders

以基督元首的身分奉獻彌撒
聖祭
Offer the **Sacrifice** of the **Mass**
in the person of Christ.

以基督元首的身分管理教會
Govern the Church in the
person of Christ

以基督元首的身分向萬民宣
講天主的福音
Preach the Good News to all
creatures in the person of
Christ.

*「凡能克制自己肉體、統馭自己靈魂，不讓自己沉溺於私慾偏情的，就是自己的主人，他可被稱為王，因為他能自律。」
（聖安博）

"That man is rightly called a king who makes his own body an obedient subject and, by governing himself with suitable
rigor, refuses to let his passions breed rebellion in his soul, for he exercises a kind of royal power over himself." - St Ambrose

