



2

FRANCIS WARNS DOCTORS AGAINST 'FALSE COMPASSION'

Pope Says
Euthanasia, Abortion,
Artificial Fertilization
Are Sins Against the
Creator

3

TAIWAN

Taiwan Government
awards Catholic
school for multimedia
presentation on AIDS
prevention

3

POPE AT FAO

There's food for
everyone but not
everyone has access
to it

4

ESCOLA DA SAGRADA FAMÍLIA

Charity event raises
funds for two schools
in the Mainland

5

FELLOW TRAVELERS

The Samaritans in our
midst

6

SUNDAY REFLECTION

Be vigilant, God is
near

7

WHEN "NO" BECOMES FOREVER

You're (probably) not
going to like this



CHINA - VATICAN

For *Global Times*, Beijing open on Vatican choosing bishops, closed on Patriotic Association

BERNARDO CERVELLERA

(AsiaNews) - BEIJING is prepared to give the Vatican a voice and share in episcopal appointments. Indeed, the Holy See would be granted the right choose between two candidates proposed by the State Administration for Religious Affairs (SARA).

China, however is adamant about the Chinese Catholic Patriotic Association (CCPA), the Communist Party agency that controls Church activities, whose raison d'être - to build a Church independent of Rome - is "incompatible with Catholic doctrine," Pope Benedict XVI said in his Letter to Chinese Catholics.

The aforementioned proposal is not relayed in an official diplomatic letter, but in an article published by the *Global Times*, an English-language close to the

People's Daily, the official mouthpiece of the Chinese Communist Party.

The article in question quotes an "anonymous source close to the negotiations" who talked to Hong Kong-based newspaper *Wen Wei Po* about this overture.

According to the source, prospective episcopal candidates may be elected by diocesan committees, their names given to the Council of Chinese bishops and SARA, which in turn would communicate with the Vatican for consecration, if there is a consensus between the two (SARA and the Holy See). Another possibility would be for the Vatican choose between two candidates.

The Holy See has never been unwilling to find an agreed way for choosing episcopal candidates, provided that the last word remains with the pope. Benedict XVI himself, in the letter cited

above (no. 9), called for an agreement with the government on choosing and appointing bishops and on getting them recognized by civil authorities.

He also notes that "the appointment of Bishops for a particular religious community is understood, also in international documents, as a constitutive element of the full exercise of the right to religious freedom."

Likewise, the pope, when he issues the apostolic mandate for the ordination of a Bishop, exercises his supreme spiritual authority. As such, it is not a question of a "political authority, unduly asserting itself in the internal affairs of a State."

At the same time, the article steadfastly defended the Chinese Catholic Patriotic Association, noting that "[t]he Vatican seems to hope for more agree-

FRANCIS WARNS DOCTORS AGAINST 'FALSE COMPASSION'

Pope Says Euthanasia, Abortion, Artificial Fertilization Are Sins Against the Creator

DEBORAH CASTELLANO LUBOV

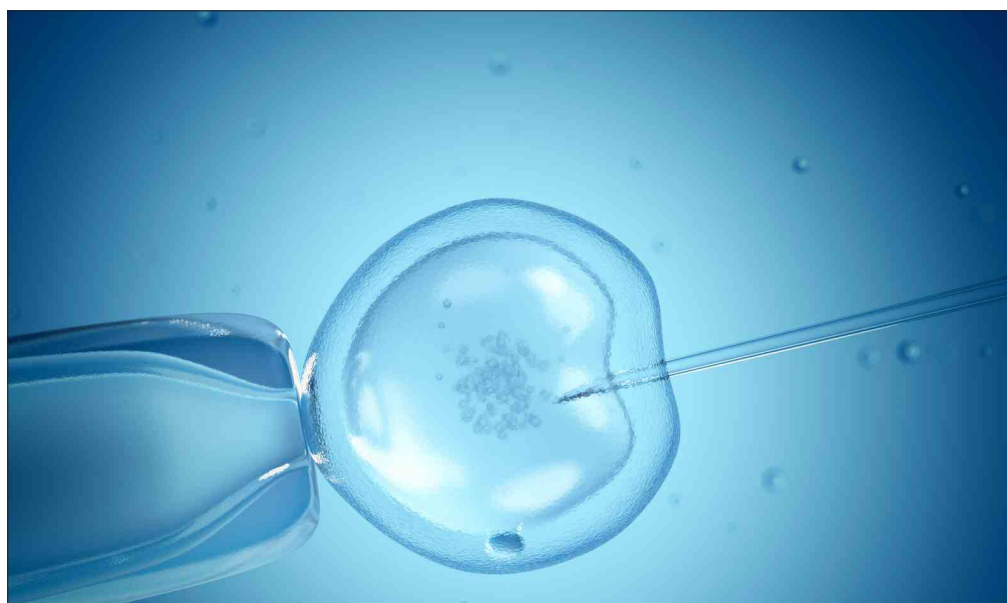
(Zenit.org) - POPE FRANCIS is warning doctors to resist any possible temptation to see life-destroying acts as being, on some level, a service to others.

The Pope delivered this forceful message to the Association of Italian Catholic Doctors gathered Saturday in the Vatican, on the occasion of the association's 70th anniversary.

"The dominant thinking sometimes suggests a 'false compassion,' that which believes that it is helpful to women to promote abortion; an act of dignity to obtain euthanasia; a scientific breakthrough to 'produce' a child and to consider it to be a right; or to use human lives as guinea pigs presumably to save others," the Holy Father told the doctors.

Instead, he affirmed, the compassion of the Gospel is that which accompanies in times of need, that is, the compassion of the Good Samaritan, who "sees," "has compassion," approaches and provides concrete help.

Stressing the dignity and importance of being a doctor, Francis not only reminded them all lives are sacred, but



(IVF Media)

urged them to "continue with humility and trust on this road" of implementing the teaching of Magisterium of the Church into the field of medical ethics.

Noting how their mission as doctors puts them in daily contact with many forms of suffering, he encouraged them to take on cases as "Good Samaritans," caring in a special way for the elderly, the infirm and the disabled.

"Fidelity to the Gospel of life and respect for life as a gift from God," he said, "sometimes require choices that are courageous and go against the current, which in particular circumstances, may become points of conscientious objection."

Such fidelity, the Jesuit Pope stated, entails many social consequences.

"We are living in a time of experimentation with life. But a bad experiment.

Making children rather than accepting them as a gift, as I said. Playing with life. Be careful, because this is a sin against the Creator."

The Pope said he was asked as a priest about why the Church is opposed to abortion, and answered that it's not a religious or philosophical problem, but rather a "scientific problem," because "there is a human life there, and it is not lawful to take out a human life to solve a problem."

Francis said this same logic applies to euthanasia.

"We all know that with so many old people, in this culture of waste, there is this hidden euthanasia. But there is also the other," he explained. "And this is to say to God, 'No, I will accomplish the end of life, as I will.' A sin against God the Creator! Think hard about this," he stressed.

While expressing his wish to the physicians that their association's 70 years will stimulate a further process of growth and maturation, the Pope prayed that they may "work constructively with all the people and institutions who share your love of life and seek to serve it in its dignity, sanctity and inviolability." ■

For *Global Times*, Beijing open ...

FROM PAGE 1

beyond bishop ordination, such as canceling the CCPA. But that doesn't appear likely."

To bolster this view position, the paper cited Yan Kejia, the director of the Institute of Religious Studies at the Shanghai Academy of Social Sciences, who said, "The CCPA is a result of Catholic development in China and a historic legacy."

The CCPA is indeed part of Maoism's "historic legacy." Set up by Mao himself in 1958, it controls the Catholic Church, following the expulsion of all foreign missionaries and the imprisonment of many bishops and priests who wanted to preserve the spiritual link with the pope.

Since China underwent major modernizations and changes, the institu-

tion that controls and runs the life of Christian communities has never been touched. Its statutes and ideals call for the establishment of a Church independent of the Holy See, and adapt the Church to socialism (i.e. the Party).

As such, it is "incompatible with Catholic doctrine," as Pope Benedict XVI said in his Letter (no. 7). Hence, it must be dismantled for future diplomatic relations between China and the Holy See.

Many Chinese bishops also want the Church to be free from CCPA control and that the latter be stripped of its Catholic label or placed under episcopal control rather than the other way round.

One may wonder then why the *Global Times* article steadfastly and repeatedly defended the CPCA; however, that should not be at all surprising.

In small gestures, China and the Vat-

ican have shown some overture to each other. Pope Francis and Xi Jinping have exchanged messages and Beijing had authorized the plane carrying the pope to and from Korea to fly over its airspace.

On his flight back from Korea, the pontiff used the occasion to say that the Church only "seeks freedom for her mission, for her work; no other condition."

He went on to say, "We must not forget that fundamental document for the Chinese problem is the Letter to the Chinese written by Pope Benedict XVI. That Letter is still timely today." And if Benedict XVI's letter is still timely, the CPCA is still incompatible with Catholic doctrine.

By the same token, the CCPA is also incompatible with the anti-corruption campaign launched by the Chinese president. By controlling the Church's

assets and institutions, its top officials, especially its honorary president and undisputed leader for decades, Anthony Liu Bainian, have without problems taken land, buildings and money from the dioceses.

It is estimated that local leaders have earned some 130 billion yuan (about US\$ 16 billion) in business deals involving Church assets under Communist control.

It is likely that CCPA insiders are behind the article in the *Global Times* in order to deflect the anti-corruption campaign by defending the agency's "historic legacy."

If Xi Jinping really wants a China without corruption, he might consider getting rid of such a cumbersome legacy, which undermines all the ideals that he has been preaching. ■

TAIWAN

Blessed Imelda's School gets first prize for project on AIDS prevention

XIN YAGE

(AsiaNews) - THE GOVERNMENT of Taiwan has awarded the Blessed Imelda's Catholic School the first prize for its innovative multimedia project on AIDS prevention. The government established the award after realising the level of ignorance among young Taiwanese about the disease.

Earlier generations learnt first-hand the shock of Acquired Immunodeficiency Syndrome when it first hit in the 1980s, experiencing the difficulty of finding treatments that could at least contain it.

By contrast, today's teenagers are for the most part oblivious to its danger. In recent years, the rate of HIV infection has in fact increased proportionately more among people 15-24 years of age.

According to official statistics, about 25,000 people have shown symptoms of the disease between 1984 and 2014. This included as many as 4,700 people between 15 and 24 years of age in the last seven years.

For this reason, the city of Taipei launched a competition among all schools, public and private, to induce students to take part in the event under teacher supervision.



The competition's aim was to create a multimedia platform that could explain the danger of AIDS to young people.

Sadly, data show that each year many young lives are ruined because of negligence or simple ignorance about the mode of infection. Hence, the message must be clear and reach the largest cohort of students.

The competition saw the victory of a high school class from the Blessed Imelda's School (修女中), the oldest Catholic school in Taiwan.

The students are under the

care of Professor Sophia Wu (吳瑞玲 老師), who has won two national awards for teaching in recent years, beat the competition hands down.

Professor Wu comes from southern Taiwan, and is a graduate in Education in Religious Studies from Fujen University.

Not very tall ("I am standing, can you see me?" she says regularly at the beginning of each meeting where she invited to talk about her excellent and innovative teaching methods), she is a super-expert in multimedia communication for teens.

"Clarity, synthesis, passion

and precision," she said, "must be the hallmarks of all our projects. Kids need to immediately grasp the importance of the topic in order to be able to become passionate about it and share it."

The multimedia presentation - on the ease of HIV transmission and on AIDS prevention - that won the competition is actually meant to offer a more important content, which is a message marked by the human values that young students can share and turn 'viral' in social media.

"Inquiring, sharing and helping each other without judging

or leaving anyone in the streets: together we can do it," said two school pupils who participated in the project.

Professor Wu currently goes to the Sacred Heart Parish in Taipei. Until three years ago, she taught at another Catholic school, a technical school for students from economically disadvantaged backgrounds in Xinzhu.

"It was an important experience. Initially, the kids were ashamed of belonging to the school. Eventually, we worked on the premise that dignity did not require anyone's recognition, that it was something inside oneself and that no one ought to be ashamed of their background but instead be proud of human values (Christian value for Christian believers) on which to base one's life."

Strong-willed, funny, undoubtedly one of the most resourceful Catholic figures in Taiwan, Ms Wu revealed the secret of her success. "Let the students run free! Let them loose to find new ways to communicate the values they believe in."

According to Professor Wu "where there is life and imagination one can only generate fresh sparkles that are contagious for all those who are touched by them, just as Jesus did with his contemporaries." ■

POPE AT FAO

There's food for everyone but not everyone has access to it

(Rome Reports) - POPE FRANCIS ARRIVED to the FAO headquarters in Rome and was welcomed by the Director General of this organization, José Graziano da Silva.

The UN's Food and Agriculture Organization held its Second International Conference on Nutrition. Pope Francis addressed its assembly with a speech that criticized that profit often overshadows the food industry.

The Holy Father remarked, "It is also painful to see that the struggle against

hunger and malnutrition is hindered by 'market priorities', the 'primacy of profit', which have reduced food to a commodity like any other, subject to speculation, also of a financial nature. And while we speak of new rights, the hungry remain, at the street corner. They ask to be recognized as citizens, to receive a healthy diet. We ask for dignity, not for charity."

Using an image that John Paul II used during his visit to the same organization back in 1992, Pope Francis talked about

the so called "paradox of abundance."

He explained, "There is food for everyone, but not everyone can eat, while waste, excessive consumption and the use of food for other purposes happens before our very eyes."

Any kind of pressure on food distribution, the Pope continued, is unacceptable. He also said the planet should be taken care of.

"I remember a phrase that I heard from an elderly man many years ago:

God always forgives ... our shortcomings, our abuse, God always forgives; people forgive at times; but the Earth never forgives. We must care for our sister the Earth, our Mother Earth, so that she does not respond with destruction," he added.

The Pope concluded that individualism and division in society end up taking away the dignity of the poorest. He also called on the international community to save lives by tackling world hunger. ■

CARNIVAL FUND RAISING FOR THE POOR IN CHINA

Charity event invigorates participants in Escola da Sagrada Família

BENEDICT KEITH IP
senhorkeithip@gmail.com

It was a sunny day on November 23, 2014 where Escola da Sagrada Família (EDSF) held an annual carnival to raise funds for two schools in Cong Yang County (桐陽縣), Anhui Province, with the hope of improving their study environment and facilities.

The opening ceremony began at 9:30 AM. All the guests were invited to launch confetti cannon (see photo agenda in Chinese section page 4). The School principal Sr. Lin Shuhua (林淑華修女) thanked all the teachers and students for the extra weeks of effort they have spent to prepare this carnival. She added a note that with the assistance of the Dominican Fathers, EDSF started contributing donations and various supports to the least brethren in China since 2008. EDSF has already helped 8 schools to construct, renovate and upgrade their campus and resources.

The Head of Department of Education in DSEJ, Ms. Leong Vai Kei (梁慧琪廳長), stressed the importance of sharing joys and parental love to the suburban students through this charity opportunity. She reminded the students to treasure and be thankful for what we have

been offered by the parents. Secretary-General of Macau Caritas Paul Pun Chi Ming (潘志明總幹事) praised the works and environmental care the school has done for the poor. It is easy to build new facilities but it is hard to conserve the environment if we are over-developing. EDSF has done a great job in handling the development as well as environmental protection.

The ceremony then proceeded to four shows prepared by teachers and students. The school has raised \$45,615.10 altogether before the event. There was an interactive band show, a lively cheering squad dance, junior students' dragon dancing, and a very dynamic rope skipping. The Chinese Educators Association of Macau Mrs. Chan Hong (陳虹理事長) told O Clarim that this event is very valuable for all guests here to express the care and love of the motherland. The carnival also offered a very good platform for students to demonstrate their performance. They can actually participate in the process of fundraising and, at the same time, express the variety of extra curricular activities that the students have learnt from. She hopes EDSF can keep and develop this great tradition and thus contribute to Greater China. ■



EDSF principle Sr. Lin Shuhua.



Cheering squad performance.



Guests and students enjoying the carnival.



Dragon dance performance.

Fellow travelers

TERESA LO

chifan103@gmail.com

THE GOSPEL comes alive in our lives all the time if we pay close attention to what is happening in and outside of us. I experienced a dramatic healing on a Sunday afternoon under the care of two most beautiful Samaritans during the time of my eight-day retreat. The parable as told by Jesus has become a mysterious metaphor recurred in my workaday life in its own magnificent way.

Two days after the end of my retreat, I wanted to take an evening promenade alongside the reservoir, giving myself some quiet moments to reflect on what God has said to me.

Out of curiosity, I walked up a long staircase leading to an unknown path whose end was blinded by the trees. The lights were dim. Halfway through, I paused, fearing that the bleak quietness might be signals of hidden danger. I turned back, descending the staircase, there I was, missing a big step and losing my balance. The left ankle was swelling up.

A couple passed by, asking me if I needed assistance. The lady delicately walked me down the stairs, saying they would come back and brought me home if the pain persisted. Upon returning home, I called a dear friend, who happened to finish her evening mass close by and en route to my house. She laid her warm hands on my sore foot, while waiting for the



"Christ and the Samaritan Woman" (1624 or 1626) Abraham Bloemaert, Dutch (1566–1651) Oil on canvas

ice cubes to be formed in the freezer.

The night was spent at peace, despite the seething pain. In the morning that followed, I had an appointment with my colleagues in the teachers' catechism class. "That's quite a walking challenge," I thought. The distance between my house and the bus stop was manageable, yet the one from the final bus stop to the school seemed a bit far. God took care of that part too, by sending forth a surprising traveler. Right after the morning mass, I met Sr. Judith, a rare guest in my parish,

said she just changed her usual place of mass. Not only did she offer me her arm while walking, she invited me to join the ride to school as a teacher would soon come and pick her up in her car.

I arrived at school twenty minutes early, and ate my breakfast in the basement. A colleague came, noticing the wounded foot. She said Christopher, her son, was about to send the cooking utensils somewhere outside later, and might drive me to the doctor's clinic.

Then came the call of another dear friend, who touched me

deeply when she said she was queuing up for me in the doctor's clinic and asked me not to hurry. I told her I forgot to bring the purse in haste. She understandingly said she would take care of the payment.

For the rest of the day, a few more good Samaritans added in, like an army of angels descending from heaven.

How mesmerizing the picture is! The image of the Samaritan can be traced back to my childhood days, continued and prolonged in my days in school and in every moment of the day.

The first month of the scholastic year – the preparation of St. Francis' Feast Day – was supposedly the toughest and wildest to me being made the main coordinator of the event. I was panting for ideas just like a thirsty man dying for water. But with the intercessions of this gentle saint, grace fell on me like raindrops from the sky.

In my inability to carry on the big plan, then came two good Samaritans, personified

in Ms. Anna and Ms. Sarita who not only did a most ingenuous sharing, but also made themselves open to God's glory shining through. The Samaritan nature, or God's mercy, was further amplified with Mr. Lee's positive reply in supplying me with some of the best and cute dancers in his dancing team.

The good Samaritan in Jesus' parable "approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn and cared for him" (Luke 10:34). Anna, Sarita and Mr. Lee were my fellow travelers in the journey, having shared their precious time, unique presence and personal resources.

Be they Catholics or non-Catholics, they bob up when they are needed most, partaking beautifully in the great plan of God without even knowing that the Divine dance has begun. The beleaguered me was ultimately taken up to the safe inn, feeling bright, warm and clean within. ■



CHURCH ANNOUNCEMENT

New Sunday English Mass available

1. ST. LAZARUS Church: English Mass on every Sunday Morning 11am is scheduled starting from December 7, 2014.
2. Holy Spirit Chapel at the Santa Rosa de Lima (English Secondary): English Mass on every Sunday afternoon 5pm is scheduled starting from November 30, 2014. ■

IN UNION WITH THE HOLY FATHER

You are cordially invited to the Opening Ceremony for the **Year of the Consecrated Life** to be officiated by the Most **Reverend José Lai, Bishop of Macau**



on Saturday, November 29, 2014
at 7:30 PM
in the Bishop's Palace.

Light refreshments will be served.

Organised by
Year of Consecrated Life Organising Committee

主日福音
Sunday Gospel

將臨期第一主日
First Sunday of Advent



NOVEMBER 30, 2014 – 1ST SUNDAY OF ADVENT

Be vigilant: God is near

Is 63:16b-17,19b; 64:2b-7; 1 Cor 1:3-9; Mk 13:33-37

IN THE MARKET that is today's world, there are many who would like to sell salvation cheaply. Some offer a salvation based on consumption: "Buy this product," "Use this or that." They tell us that all that will make us happier. Everything in everyone's reach as long as you have enough money in the bank.

Others speak about God: "Make a donation;" "Pray this or that;" "Go to this or that pilgrimage." Pedro went and his cancer was cured. Miguel did not have any more drinking problems.

There is also the other side, the threatening one: Jose did not pray and all his problems got worse. This God presented here seems like a dream magic potion. A little pill ... and all problems are solved. That is heaven in our reach. Those who proclaim these things seem to be magicians who control God with their power and make him work at their service. But salvation is not there either.

Reality is much more complex. God is not a magician who solves everything. Our world makes its own way. We find God by our side, encouraging us to take control of our own lives, to become responsible for our lives and our decisions. We find his presence in daily life, in the people we meet, and in events. There is

a lot of God and grace in our lives.

This Sunday we start Advent. It is a time of preparation for the coming of the Lord. The Word of God invites us to be watchful. We need to be attentive because in our streets, in our families, and in our world there is a new presence. Christian communities are a sign of that presence. There are many good people working for others. These are the signs of the presence of God. God is with us!

God's presence is growing! Advent is our opportunity to watch and be attentive, to discover the signs of the true presence of God and to celebrate them in our liturgy and in our prayer. Watch then, lest God comes at your side and in your life and you don't recognize him.

FOR REFLECTION

Watching means being alive and attentive to the great and small things that happen around us. Are we concerned about those things that happen, or do we live so closed up in our own problems that our world ends at the same point where our sight reaches?

When and where do we discover God near us? ■

Fr Fernando Torres, CMF
CLARETIAN PUBLICATIONS

THE FILIPINO TRADITION OF A NOVENA
(NINE DAYS) OF MASSES BEFORE CHRISTMAS

“Simbang Gabi” (Dawn Mass)

SAN AGUSTIN CHURCH

- SIMBANG GABI (Evening English Masses)- Dec. 15-23 @ 08:00 PM
- CHRISTMAS EVE (English Mass)- December 24 @ 08:00 PM
- CHRISTMAS DAY - Dec 25 @ 10:30 AM (Tagalog) & 04:30 PM (English)
- NEW YEAR'S EVE (English Mass) - December 31 @ 08:00 PM
- NEW YEAR'S DAY - Jan. 01 @ 10:30 AM (Tagalog) & 04:30 PM (English)

SAN LORENZO CHURCH

- SIMBANG GABI (Dawn Masses) - December 16-24 @ 05:00 AM



WHEN "NO" BECOMES FOREVER

You're (probably) not going to like this

REV. JOSÉ MARIO O. MANDÍA

jmomandia@gmail.com

ON MARCH 2014, Pope Francis met with families of the victims of the Italian mafia. At the end of his discourse, he put his notes down and told those gathered there, "I feel that I cannot finish without saying a word to those who are absent today, to the absent protagonists: to the men and women of the mafia. Please, change your lives, convert, stop what you are doing, stop doing harm. And we pray for you. Convert, I ask you this on my knees; it is for your own good. This life you are living now will not bring you pleasure, it will not bring you joy, it will not bring you happiness.

He continued, "Power, the money you have now from your many dirty dealings, from your many mafia crimes, is blood money, it is power that is stained with blood, and you will not be able to take it with you to the next life. Repent, there is still time, so as not to end up in hell. This is what awaits you if you continue on this path. You have a father and a mother: think of them. Cry a little, and repent."

That was not the first time that Pope Francis spoke about hell. He has made it clear that he firmly adheres to the teaching of Jesus about eternal damnation.

Hell is not a fairy tale. The Catechism of the Catholic Church (1034) teaches: "Jesus often speaks of 'Gehenna' of 'the unquenchable fire' reserved for those who to the end of their lives refuse to believe and be converted, where both soul and body can be lost (cf Matthew 5:22, 29; 10:28; 13:42, 50; Mark 9:43-48)."

We often see hell portrayed with this fire that Jesus talks about. For me, however, another image explains it better. Jesus Christ says that in hell "men will weep and gnash their teeth" (Matthew 13:42). Why weep, why gnash the teeth? Let us try to explore this idea.

In some past articles, we have spoken about freedom. Freedom is an awesome power. It enables us to accept God's plan, to say "Yes" to Him. But it is also a terrible power – that of be-



ing able to say "No" to Him, of telling Him, "I have no need of You."

What happens when I say "Yes" to God? It means that I open myself to the Source of everything that is real, good, and beautiful. I welcome the Maker of every single thing I can ever enjoy on earth.

And what happens when I say "No"? It means I reject the Source of everything that is real, good, and beautiful. I turn my back on the One who has made every single thing that I can ever enjoy on earth. Instead, I choose self. And what has the self got? Nothing. St Paul asks, "What have you that you did not receive?" (I Corinthians 4:7) Choosing self means choosing nothing. If death comes, and I have not changed my mind, then my refusal is sealed forever, my heart is forever closed to everything that is true, good, beautiful.

Hell is not God's creation. It is a creation of human freedom. As Saint John Paul said in July 1999, "It is not a punishment imposed externally by God but a development of premises already set by people in this life." He adds, "Eternal damnation",

therefore, is not attributed to God's initiative because in his merciful love he can only desire the salvation of the beings he created. In reality, it is the creature who closes himself to his love. Damnation consists precisely in definitive separation from God, freely chosen by the human person and confirmed with death that seals his choice for ever. God's judgement ratifies this state."

The Catechism of the Catholic Church (1033) teaches us: "We cannot be united with God unless we freely choose to love him. But we cannot love God if we sin gravely against him, against our neighbor or against ourselves: 'He who does not love remains in death. Anyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him' (I John 3:14-15). ... To die in mortal sin without repenting and accepting God's merciful love means remaining separated from him for ever by our own free choice. This state of definitive self-exclusion from communion with God and the blessed is called 'hell.'"

So what is there in hell? Nothing. Nothing but myself.

Once I close myself to God and to my neighbor, I am only left with self and nothing else. Just imagine having no wi-fi signal. Imagine having no phone, or no television, or anything that puts you in contact with others. Hell means not having anything that can make one happy. "Weeping and gnashing" mean eternal frustration and also eternal boredom.

The talk about hell is not a scare tactic of the Church. The Catechism of the Catholic Church (1036) gives two reasons for speaking about hell: it is a call to make responsible use of freedom, and a call to conversion and repentance.

On February 19, 2014, Pope Francis challenged those listening to him in Saint Peter's Square: "Everyone say to himself: 'When was the last time I went to confession?' And if it has been a long time, don't lose another day! Go, the priest will be good. And Jesus, (will be) there, and Jesus is better than the priests – Jesus receives you. He will receive you with so much love! Be courageous, and go to confession."

The Holy Father noted, "Someone can say, 'I confess my sins only to God.' Yes, you can say to God, 'forgive me,' and say your sins. But our sins are also against our brothers, against the Church. This is why it is necessary to ask forgiveness of the Church and of our brothers, in the person of the priest."

"Forgiveness is not something we can give ourselves," added the Pope. "One asks forgiveness, one asks it of another person, and in confession, we ask forgiveness from Jesus."

Let us end with the Fatima prayer that we say during the Rosary: "O my Jesus, forgive us our sins, save us from the fires of hell, and lead all souls to heaven, especially those in most need of your Mercy." ■

ENGLISH MASSES IN MACAU

SATURDAY (Anticipated Mass)

05:30 PM – St Francis Xavier (Mong Ha)

06:30 PM – Our Lady of Mt Carmel (Taipa)

SUNDAY

09:15 AM – Penha Hill

10:00 AM – St Francis Xavier (Coloane)

10:00 AM – Our Lady of Mt Carmel (Taipa)

11:00 AM – St. Lazarus Church

11:15 AM – Salesian Institute

12:00 NN – Our Lady of Fatima

04:30 PM – St Augustine

05:00 PM – Holy Spirit Chapel, Sta Rosa de Lima (English Secondary)

05:30 PM – St Joseph the Worker

06:00 PM – Sé Cathedral

TAGALOG MASS

10:30 AM – St Augustine

USEFUL TELEPHONES FOR FILIPINO

MIGRANTS IN MACAU

Philippine Consulate – 2875-7111

Immigration Department – 2872-5488

Labor Department – 2840-0333

Police – 2857-3333

Emergency – 999

Enquiry – 181



HISTORY OF SALVATION

Time of Israel (XIX)

救恩史

以色列時代 (十)



撒烏耳
Saul
(1050-1010)

達味
David
(1008-970)

撒羅滿
Solomon
(970-931)

雅洛貝罕
Jeroboam I
(922-901)

(922-915)

勒哈貝罕
Rehoboam

(915-913)

阿彼雅
Abijah

第八章 Chapter 8

以色列眾長老便聯合起來，往辣瑪去見撒慕爾，對他說：「看，你已經老了，你的兒子們不走你所走的路。如今請你給我們立一位君王治理我們，如同各國一樣。」撒慕爾聽到他們要求說：「請給我們立一位君王治理我們，」大為不悅，便去祈求上主。

上主對撒慕爾說：「凡民眾向你所說的話，你都要聽從，因為他們不是拋棄你，而是拋棄我作他們的君王。自從我領他們出離埃及直到今日，凡他們做的，無非是拋棄我而事奉別的神；他們現在也這樣來對待你。好罷！你就聽從他們的要求，但必須清楚警告他們，要他們明瞭那統治他們的君王所享有的權利。」

Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, "Behold, you are old and your sons do not walk in your ways; now **appoint for us a king** to govern us like all the nations." But the thing displeased Samuel when they said, "Give us a king to govern us." And Samuel prayed to the LORD. And the LORD said to Samuel, "Hearken to the voice of the people in all that they say to you; for they have not rejected you, but **they have rejected me** from being king over them. According to all the deeds which they have done to me, from the day I brought them up out of Egypt even to this day, forsaking me and serving other gods, so they are also doing to you. Now then, hearken to their voice; only, you shall solemnly warn them, and show them the ways of the king who shall reign over them."

以色列王國分裂

以色列的分裂，是由於第三任國王撒羅滿王晚年不忠於天主，所以種下王國分裂的惡因；加上撒羅滿本身在位其間大肆興建，及其子勒哈貝罕登位後的無知，使得盛極一時的國家，於公元前931年分裂，存在二百多年之久。

DIVISION OF THE KINGDOM

The division of Israel was brought about by the infidelity of King Solomon. Moreover, his massive building projects brought about a heavy financial burden. His son Jeroboam contributed to the division, and the kingdom split in 931 BC. It remained divided for two hundred years.

【北國】以色列王國

(首都：撒瑪黎雅)

北國一共 209 年，歷經九個王朝，十九個國王，其中沒有一個被聖經評價為好王，因為他們都帶領百姓去拜偶像。

[North] KINGDOM OF ISRAEL (Capital: Samaria)

The Northern Kingdom lasted 209 years, under 19 kings from 9 different dynasties. None of the kings was good, because they all worshipped idols.

【南國】猶大王國

(首都：耶路撒冷)

南國一共 345 年，忠於達味王朝。

[South] KINGDOM OF JUDAH (Capital: Jerusalem)

The Southern Kingdom lasted 345 years and remained in the Davidic Dynasty.

耶胡
Jehu
(843-815)

約阿希
Jehoash
(815-786)

(843-837)

阿塔里雅 (太后)
Athaliah (Queen Mother)

約阿希
Jehoash

(公元前 722)

亞述王攻陷了耶路撒冷，把以色列人擄往亞述。Hoshea the king of Assyria carried the Israelites away.

(715-687)

則克雅
Hezekiah

(687-642)

默納舍
Manasseh

亞當與厄娃
Adam and Eve

亞巴郎
Abraham

公元前？
? BC

公元前1800
1800 BC

民長
JUDGES

王帝
KINGS

先知
PROPHETS

公元前？
? BC

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
(九)

以色列王國分裂:
撒慕爾紀與列王紀

ISRAEL DIVIDES INTO TWO KINGDOMS:
THE BOOKS OF SAMUEL AND THE BOOKS OF KINGS

納達布 Nadab (901-900)	巴厄沙 Baasha (900-887)	厄拉 Elah (887-876)	齊默黎 Zimri (876)	提貝尼 Tibni (876)	敖默黎 Omri (876-869)	阿哈布 Ahab (869-850)	阿哈齊雅 Ahaziah (850-849)	耶曷蘭 Joram (849-843)
(913-873)				(873-849)		(849-843)		(843)
阿撒 Asa				約沙法特 Jehoshaphat		約蘭 Jehoram		阿哈齊 Ahaziah

哈次 Jahaz (802)	約阿士 Jehoash (802-786)	雅洛貝罕 Jeroboam II (786-746)	則加黎雅 Zechariah (746-745)	沙隆結黨 Shallum (745)	默納恆 Menahem (745-737)	培卡黑 Pekah (737-736)	培卡希雅 Pekahiah (736-732)	烏齊雅 Hoshea (732-724)
(800-783)		(783-742)		(742-735)		(735-715)		
阿瑪責雅 Amaziah		阿匝黎雅 Azariah		約堂 Jotham		阿哈次 Ahaz		

722) (722 BC)
了撒瑪黎雅，
(列王紀下 17:1-12)
ia captured Samaria, and
way to Assyria (II Kings 17:1-12)

(642-640)	(640-609)	(609)	(609-598)	(598-597)	(590)	(公元前 586) (586 BC)
阿孟 Amon	約史雅 Josiah	約哈次 Jehoahaz	約雅金 Jehoiakim	耶苛尼雅 Jehoaichin	漆德克雅 Zedekiah	猶大被擄往巴比倫 (列王紀下 24-25) Judah was exiled to Babylon (II Kings 24-25)

