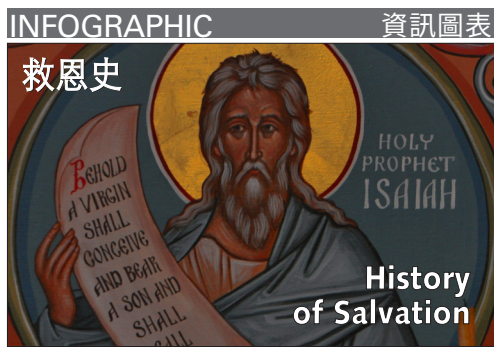




FAITH & LIFE | PAGES 8 & 9

號
角
報

oclarim

DIRECTOR Rev. José Mario O. Mandía

YEAR 67 | No 33 | 12 DECEMBER 2014 | FRIDAY | Macau Catholic Weekly | PRICE Mop/HKD 5.00 IF SOLD SEPARATELY

PT EN CH

www.oclarim.com.mo

2

POPE FRANCIS' OPENING ADDRESS TO HUMANUM CONFERENCE

Children need a father and a mother

3

POPE IN THE PHILIPPINES

Manila declares 5-day holiday for pope

3

USJ ON FEAST OF ST FRANCIS XAVIER

Faculty of Religious Studies celebrates their Faculty Day

4

DECEMBER 12 – OUR LADY OF GUADALUPE

Letters to a Brother Priest: Roses in The Snow

5

FRANCIS AND CLARE

Spiritual Companions

5

“SIMBANG GABI”

Dawn & Evening Mass Schedule

6

SUNDAY REFLECTION

Just and joyful

7

PURIFYING FIRE

Buying heaven in installments

THE SAINTS OF DAILY LIFE



Pope Francis: Houses built on rock give us hope

THE TRUE CHRISTIAN puts the Word of God into practice; it is not enough to say that you have faith. Commenting on the parable of the house built on rock or on sand, taken from the day's (December 4) Gospel, Pope Francis said we should not be “Christians in appearance,” made-up Christians, because when the rain comes, the make-up runs off. It is not enough to belong to a very Catholic family, or to an association, or to be a benefactor, if we do not follow God's will. “So many ‘apparent Christians,’ collapse at the first temptation,” he said, because “there is no substance there,” they have built on sand. On the other hand, there are many saints among the People of God – “not necessarily canonized saints, but saints” – who “put the love of Jesus into practice.” They build their houses on the rock, which is Christ.

“Let us consider the smallest... the sick who offer their sufferings for the Church, for others. Let us consider so many of the elderly who are alone, who pray and make offerings. Let us consider so many mothers and fathers of families, who, with so much effort, raise their

families, educate their children, carry on their daily work, bear their problems, but always with hope in Jesus, who do not strut about, but do what they can.”

They are “the saints of daily life,” the Pope said.

“Let us consider so many priests who are not seen, but who work in their parishes with such love: [doing the work of] catechesis for children, care of the elderly, of the sick, the preparation of new spouses... and every day the same, the same, the same. They are not bored because their foundation is the rock. It is Jesus, it is this that gives holiness to the Church, it is this that gives hope!”

“We should think about so much hidden holiness there is in the Church,” Pope Francis said, “Christians who remain in Jesus. Sinners, eh? We are all [sinners]. And yet sometimes one of these Christians commits some grave sin, but is penitent, seeks pardon, and this is great: the capacity to seek pardon, to not confuse sin with virtue, to know well where virtue is, and where sin is. These are founded on rock, and the

rock is Christ. They follow the path of Christ, they follow Him.”

“The proud, the vain, the ‘Christians in appearance’ will be demolished, humbled,” the Pope said, while “the poor will be those who triumph, the poor in spirit, those who in the presence of God consider themselves to be nothing, the humble, and they carry forward salvation, putting into practice the Word of the Lord.” He continued, citing St Bernard: “Today we are, tomorrow we will not be. Think, man, what will become of you: [you will be] the food of worms... The worms will eat us, all of us. If we do not have this rock, we will end up trampled down.”

“In this time of preparation for Christmas, let us ask the Lord to be founded firmly on the rock that is Him, our hope [which] is Him. We are all sinners, we are weak, but if we place our hope in Him we can go forward. And this is the joy of a Christian: knowing that in Him there is hope, there is pardon, there is peace, there is joy. And not to place our hope in things that are today, and tomorrow will not be.” ■

POPE FRANCIS' OPENING ADDRESS TO HUMANUM CONFERENCE

Children need father and mother

Pope Francis opened the interreligious conference on Complementarity of Man and Woman held from November 17 to 19 in the Vatican. The occasion was attended by leading religious leaders including Rabbi Jonathan Sacks and Pastor Rick Warren. Here is the full text of the Holy Father's address.

Dear brothers and sisters,

I warmly greet you. I thank Cardinal Muller for his words with which he introduced our meeting. I would like to begin by sharing with you a reflection on the title of your colloquium. You must admit that "complementarity" does not roll lightly off the tongue! Yet it is a word into which many meanings are compressed. It refers to situations where one of two things adds to, completes, or fulfills a lack in the other. But complementarity is much more than that. Yet complementarity is more than this. Christians find its deepest meaning in the first Letter to the Corinthians where Saint Paul tells us that the Spirit has endowed each of us with different gifts so that just as the human body's members work together for the good of the whole—everyone's gifts can work together for the benefit of each. (cf. 1 Cor. 12). To reflect upon "complementarity" is nothing less than to ponder the dynamic harmonies at the heart of all Creation. This is a big word, harmony. All complementarities were made by our Creator, so the Author of harmony achieves this harmony.

It is fitting that you have gathered here in this international colloquium to explore the complementarity of man and woman. This complementarity is a root of marriage and family. For the family grounded in marriage is the first school where we learn to appreciate our own and others' gifts, and where we begin to acquire the arts of cooperative living. For most of us, the family provides the principal place where we can aspire to greatness as we strive to realize our full capacity for virtue and charity. At the same time, as we know, families give rise to tensions: between egoism and altruism, reason and passion, immediate desires and long-range goals. But families also provide frameworks for resolving such tensions. This is important. When we speak of complementarity between



Photo: <http://sg.theasianparent.com/>

man and woman in this context, let us not confuse that term with the simplistic idea that all the roles and relations of the two sexes are fixed in a single, static pattern. Complementarity will take many forms as each man and woman brings his or her distinctive contributions to their marriage and to the formation of their children — his or her personal richness, personal charisma. Complementarity becomes a great wealth. It is not just a good thing but it is also beautiful.

We know that today marriage and the family are in crisis. We now live in a culture of the temporary, in which more and more people are simply giving up on marriage as a public commitment. This revolution in manners and morals has often flown the flag of freedom, but in fact it has brought spiritual and material devastation to countless human beings, especially the poorest and most vulnerable.

Evidence is mounting that the decline of the marriage culture is associated with increased poverty and a host of other social ills, disproportionately affecting women, children and the elderly. It is always they who suffer the most in this crisis.

The crisis in the family has produced an ecological crisis, for social environments, like natural environments, need protection. And although the human

race has come to understand the need to address conditions that menace our natural environments, we have been slower to recognize that our fragile social environments are under threat as well, slower in our culture, and also in our Catholic Church. It is therefore essential that we foster a new human ecology.

It is necessary first to promote the fundamental pillars that govern a nation: its non-material goods. The family is the foundation of co-existence and a remedy against social fragmentation. Children have a right to grow up in a family with a father and a mother capable of creating a suitable environment for the child's development and emotional maturity. That is why I stressed in the Apostolic Exhortation *Evangelii Gaudium* that the contribution of marriage to society is "indispensable"; that it "transcends the feelings and momentary needs of the couple." (n. 66) And that is why I am grateful to you for your Colloquium's emphasis on the benefits that marriage can provide to children, the spouses themselves, and to society.

In these days, as you embark on a reflection on the beauty of complementarity between man and woman in marriage, I urge you to lift up yet another truth about marriage: that permanent commitment to solidarity, fidelity and fruitful

love responds to the deepest longings of the human heart. I urge you to bear in mind especially the young people, who represent our future. Commit yourselves, so that our youth do not give themselves over to the poisonous environment of the temporary, but rather be revolutionaries with the courage to seek true and lasting love, going against the common pattern.

Do not fall into the trap of being swayed by political notion. Family is an anthropological fact — a socially and culturally related fact. We cannot qualify it based on ideological notions or concepts important only at one time in history. We can't think of conservative or progressive notions. Family is a family. It can't be qualified by ideological notions. Family is *per se*. It is a strength *per se*.

I pray that your colloquium will be an inspiration to all who seek to support and strengthen the union of man and woman in marriage as a unique, natural, fundamental and beautiful good for persons, communities, and whole societies.

I wish to confirm according to the wishes of the Lord, that in September of 2015, I will go to Philadelphia for the World Meeting of Families. Thank you for your prayers with which you accompany my service to the Church. Bless you from my heart. ■

POPE IN THE PHILIPPINES

Manila declares 5-day holiday for pope

(CBCP News) - Nov. 28, 2014— MAYOR JOSEPH Estrada has declared as a five-day, non-working holiday in Manila for Pope Francis' visit on Jan. 15 to 19.

In an executive order, Estrada declared the suspension of classes and a declaration of a holiday in all the city government offices during the papal visit.

The city government cited

the millions of people from all over the country who are expected to come to Manila to see the Pope as among the reasons for the declaration of the holiday.

"The Manila Committee for the Papal Visit, the Manila Police District and the Manila Disaster Risk Reduction Management Office have recommended the declaration of a

work holiday and suspension of classes during the Papal Visit to ensure public order, safety and convenience," part of the executive order reads.

Estrada, however, added that suspension of work in all private offices in Manila "is left to the discretion of their management."

The mayor's order also excludes those in public offices

are involved in the maintenance of peace order, disaster and risk management, traffic enforcement, health and sanitation.

Malacañang earlier said it is also considering to declare a holiday when the pope arrives in Manila.

Executive Secretary Paquito Ochoa said in a media briefing last Nov. 14 that suspension of

classes and non-working holidays in areas to be visited by the pontiff could be an option for security measures.

"If it will help, definitely, then we will do that," he said.

Among the venues in Manila to be visited by the Pope are the Malacañang, Manila Cathedral, University of Santo Tomas and Quirino Grandstand. ■

UNIVERSITY OF SAINT JOSEPH ON THE FEAST OF ST FRANCIS XAVIER

Faculty of Religious Studies celebrates their Faculty Day



PAUL AUNG MYINT WIN, OP

ON DECEMBER 03, 2014, the Faculty of Religious Studies (FRS) of the University of St. Joseph celebrated its Faculty Day in honor of its patron saint Francis Xavier at St. Lawrence Church in Macau. The program was organized by the Faculty's Student Association which has just founded for the first time since the beginning of the establishment of the Faculty of Religious Studies in 2007. Thus, the 2014 Faculty Day was a historic event.

Currently, the FRS is led by a new Dean, Prof. Arnold Monera, and a new Coordinator for the Department of Catholic Theology, Prof. Franz Gassner, SVD, with 50 students coming from different countries and cultures of Asia such as Myanmar, Timor Leste, Vietnam, South Korea, Indonesia, Philippines and Macau, and plus one sister from Ethiopia as well. Indeed these multi-cultures have shown a colorful concord and harmony that beautifies the Faculty itself in its historical celebration.

The celebration began at 9 AM with a short welcoming and introductory program. At 9:30 AM the Eucharistic celebration was presided by Fr. Fausto Gomez O.P and the homily was delivered by Fr. João Eleutério, the former Dean of the Faculty. Other three priests also joined in the Eucharistic celebration. In his homily, Fr. João encouraged the students to imitate the great apostle and missionary, St. Paul in preaching the Gospel. Moreover, the students should foster the zeal of another great missionary, St. Francis Xavier in spreading the Good News. During the Eucharistic celebration, the melodious hymns were rendered by all the FRS' students led by their Dean.



Then, a short break with snacks.

At 11 AM, the respected Jesuit speaker, Rev. Fr. Luis Sequeira gave an inspirational talk to the students and the guests. In his profound reflection on the life of St. Francis Xavier, time and space, or history and culture are part of God's plan for Xavier and for us today as well. Ask why Xavier was able to do so much, the great Discovery is so significant that opened many doors for him to spread the Gospel in India, Japan, and China. Xavier In his conclusion, he said, "we are not here by chance or accident, but by God's plan. We all are called for a purpose which is to spread the Good News." Fr. Sequeira finally encouraged the students and guests

to possess zeal, creativity and joy within the context of our own time.

At noon, a plentiful lunch followed. Then, there was a pause for the guests to see the varied cultural exhibits of the students. Then, at 1:30 PM, the cultural presentation of the students began with their respective performances by country, including games and giving souvenirs to the contributors as well. The two-hour show was much appreciated by every participants including professors and guests. Indeed, joy and smile were on every faces.

At 3:30 PM, the Dean gave a closing remark underlining the showcase of students' cooperative work, sharing responsibilities and the strength of unity,

above all, their witnesses of Christ's love as brothers and sisters.

In their first effort in organizing the Student Association is, according to the President of the Student Association of the Faculty of Religious Studies, first of all, for the students to participate actively in the life of the Faculty, for example, to organize the Faculty Convocation, the Faculty Day and some related activities of the Faculty. By organizing this, the students may come to know and familiar each other in order to promote a strong sense of belongingness in the campus, in order to work together and value to share their knowledge with one another in their journey of philosophical and theological studies. ■

DECEMBER 12 – OUR LADY OF GUADALUPE

12月12日瓜達盧佩聖母

Letters to a Brother Priest: Roses in The Snow

給多默神父的信： 在冬日盛開的玫瑰

J.M.J.

J.M.J.

Dear Fr. Thomas,

There are few advantages to being a chairperson. Usually, it is just a lot of hard work. Sometimes, however, there is a benefit to it. As chairperson of the Guadalupe Foundation, I got a free ticket to Mexico.

I am writing you from the Shrine. It's magnificent. During my holy hour I was thinking. What is better: The visit Our Lady gave to Juan Diego, or one hour in the Presence of Jesus in the Blessed Sacrament?

Roses bloomed in the snow. A poor garment is imprinted with an image of Our Blessed Mother. It has lasted for centuries and no scientist can figure out how the image is on the cloth. She is the woman clothed with the sun. The sun is symbolic of her Eucharistic Son. Both hearts beat as one.

Look at her request to the Bishop. Build a chapel. Who is in the chapel? Her Eucharistic Son! Mary brings all of her children to the Eucharist.

During our holy hour of prayer there is always the beauty of Guadalupe. No matter how cold our heart, the roses of holiness bloom. The fragrance of sanctity will last for all eternity. Each moment we spend in His presence we grow, we bloom; we blossom like the roses in the snow.

And with each holy hour there is a new and special image indelibly imprinted on our soul. This image is far more beautiful than the one here at the shrine, where people come from all over the world and look with awe-inspiring amazement.

All the angels of heaven gaze in ecstasy at the image left on your soul, dear Thomas, after each holy hour you make in the presence of Jesus in the Blessed Sacrament.

But just as Juan Diego had to wait until he got to the Bishop's Palace to realize what precious, priceless, possession he carried, so will we have to wait. Then, like Juan Diego, when he opened the cloak to show the Bishop the roses and was astounded to see the image, we will be flabbergasted for all eternity to see the effect of a single holy hour of prayer.

This is why Pope Paul VI states in *Mysterium Fidei* that a single holy hour of prayer before the Eucharist gives us

"incomparable dignity." People look for dignity in seeking social status, financial security, popularity, nationality or the number of academic degrees. Like the song says, everyone is "looking for love in all the wrong places." Dignity is found in the Presence of the Supreme

親愛的多默神父：

當主席的，往往吃力而不討好，但有時也會得到些利益的。例如，由於我身為瓜達盧佩基金會的主席，結果就得到了一張



Being who raises us up higher and higher to Himself. The height and prestige of one's real dignity is one's degree of union with Christ in the Blessed Sacrament.

This is why I have a life-size image of Our Lady of Guadalupe in my office, to remind me of where my true dignity is.

Barth Bracy is an American who recently came to my office with his friend Michael. A couple of years ago a holy layman named Dan Lynch brought a missionary image of Our Lady of Guadalupe to Barth's home at the request of his mother Linda. It had a profound effect on Barth and helped change his life. He is now studying to be a priest for the Missionaries of the Blessed Sacrament. ■

Fraternally yours in His Eucharistic Love

Msgr. Pepe

Feast Day of Our Lady of Guadalupe,
December 12, 1993

的奇跡，依然會繼續出現。不管我們的心如何冰冷，聖德的玫瑰仍會怒放，聖德的芬芳也會永恒不變。隨著時光一分一秒地流逝，我們在耶穌聖體的面前會不斷成長，不斷開花，如同當日在雪中盛開的玫瑰一樣。

每次守聖時的時候，天主都會在我們的靈魂上，印上一個新而特別，又永不磨滅的肖像。許多來自世界各地的人，在這裡看見瓜達盧佩聖母美麗的肖像時，都會肅然起敬，歎為觀止。可是，那印在我們靈魂上的肖像，比那布上的瓜達盧佩聖母像更美呢！

親愛的多默，你在耶穌聖體面前守完聖時後，天上所有的天使都會凝望著那印在你靈魂上的肖像而出神呢！

但是，正如弟耶高必須等到抵達主教府時，才發覺自己所穿的粗布服裝是無價之寶；同樣，我們也必須等到抵達天堂時，才能清楚知道守聖時的價值。抵達主教府之後，弟耶高打開服裝前面的袋子，想給主教看他所摘的玫瑰花。當他看見衣袋裡面竟然印上了聖母的肖像時，不禁大為驚異；當我們將來在天堂上，看到守聖時所產生的後果時，也會同樣地驚歎不已。

無怪教宗保祿六世在《信德的奧蹟》通諭中說：「聖體聖事賜與教眾無可比擬的尊嚴。」人們往往拼命往上爬，更換國籍，提高學歷，徵名逐利……以為自己就會因此而獲得尊嚴；可惜，他們錯了，正如一首歌的歌詞所說的：人人都「在錯誤的地方去尋找愛」。要獲得尊嚴，我們必須在那至高者的面前尋找，因為祇有祂才能把我們高高舉起，使我們日益接近祂。人與聖體內的基督結合得越深，就越能享有真正的自尊。

我把一幀仿如真人大小的瓜達盧佩聖母像，放在我的辦公室裡，用來提醒自己該在何處尋覓真正的尊嚴。

有一位美國人名叫白禮時 (Barth Bracy)，最近跟友人彌額爾結伴而來，到我的辦公室來探望我。原來兩年之前，有一個叫做連丹 (Dan Lynch) 的熱心教友，按他母親蓮黛 (Linda) 女士的請求，把一幅瓜達盧佩聖母像送到他的家中。想不到，那幅聖母像竟然深深地影響了白禮時，甚至改變了他的生命。如今他也有志成為聖體傳教會的神父，正在修院裡求學呢。■

你在耶穌聖體之愛內的兄弟
賴明禮蒙席

往墨西哥的免費機票了。

現在我就是在墨西哥那個著名的朝聖地給你寫信的。那裡瓜達盧佩大殿真是宏偉啊！在守聖時的時候，我在想：能像弟耶高 (Juan Diego) 那樣看見瓜達盧佩聖母顯現，實在是一樁美事；花一個小時在耶穌聖體前祈禱，也是一樁美事。但兩者中究竟哪一件事更好呢？

在十六世紀一個冬日的早上，芬芳的玫瑰竟在墨西哥的山上盛開。在弟耶高一件以粗布製造的衣服上，又竟然印上了瓜達盧佩聖母美麗的肖像。肖像歷數百年之久而絲毫不變，至今仍未有科學家知道它究竟是怎樣出現在布上的。在墨西哥行奇蹟的瓜達盧佩聖母，就是那位「身披太陽的女人」(默 12:1)，而太陽就象徵她在聖體內的聖子耶穌。他們母子二人的心，猶如一心，是一齊跳動的。

你知道瓜達盧佩聖母對當地的主教有什麼要求嗎？就是建造一座聖堂！誰住在聖堂裡呢？就是她在聖體中的聖子！原來聖母願意把她所有的孩子都帶到耶穌聖體面前。

在我們守聖時的時候，瓜達盧佩聖母所行

1993年12月12日
瓜達盧佩聖母顯現紀念日

Spiritual Companions

TERESA LO

chifan103@gmail.com

ALL THE BAPTIZED do have the companionship of godmothers or godfathers on the day of Baptism. I have two – one on the day of Baptism and another on the day of Confirmation. But both of my godmothers are fading in the course of time, as each of us is taking on different routes along the journey.

When I first started to serve in the religious department in 1998, I was looking for companions, not colleagues, who could discuss with me the spiritual needs of the students and teachers in the eyes of the Divine. God just kept me wait until a time He saw appropriate. In 2006, He sent Simona and Pauline – the newly baptized and the would-be baptized then – to teach students' catechism together with a few seasoned teachers. In 2008, Margarida – my student and goddaughter – joined the force. In 2012, Virginia came and replaced Margarida during her part-time year. In 2013, Isabel and Anna – the newly baptized – added their names to the list of the workers serving in the vineyard. The name list goes on, with new entrants like Sr. Lily, Francis and Candy.

God answers prayers in the eternity of time, and always for



the good of the Church. Each new worker coming in brings something unique and beautiful with them, like a grateful heart, a humorous personality, a dedicated attitude and a creative mind. The fragrance of love permeated around the classrooms, the staff room, the Religion room, the chapel and literally every corner of the school.

Companionship – walking together in the footsteps of Christ – is a most wonderful gift of God if we are to embark on the journey of faith.

Last June during the school pilgrimage to Assisi, the then Fr. Joseph Ha (now the auxiliary bishop of Hong Kong Diocese) brought us to the Bishop's Palace where Francis stripped his clothes at the feet of his father as he wanted to throw himself in the hands of the Heavenly Father. Clare, a thirteen or fourteen-year-old girl at that time, was one of the witnesses among the astonished townspeople. What was so different about this little spectator was she knew in her mind's eye that she would follow Francis in

perfect poverty of life when the time came.

A few years later, Clare did join Francis in the deepest recesses of Lady Poverty after overcoming a flurry of tests and obstacles. Being a woman and the purest flower in Assisi, Clare complemented Francis and the brotherhood in her tender love and motherly warmth. Francis sent his brothers to Clare for healing, like Brother Stephen, afflicted with emotional problem that caused seizures and screaming. Through the simple sign of the Cross and direct-

ing Brother Stephen to sleep in the choir stall where she prayed, Clare became an instrument of healing for him. His seizures ceased and he returned to the brothers healed.

"How good and how pleasant it is, when brothers dwell together as one!" (Psalm 133:1) The Dream of St. Francis was brought to perfection with both the masculine and the feminine playing side by side, until the Dream became one.

The unity I experienced in school is not merely a slogan but an authentic experience through communal prayer and sharing. I remembered so vividly the afternoon when the Franciscan Group – a small group comprised of teachers that have a penchant for Franciscan spirituality – gathered together in the chapel, each shared a favorite bible verse about community and prayed for the future direction.

Sometimes the Dream of St. Francis was challenged when fear lurked in the community. We knew what went wrong inside but were just too vulnerable to move on. Mary, the Blessed Mother of Jesus, would then pray with us, just as she prayed with one accord with the eleven apostles in the upper room (Acts 1:13-14).

The pilgrimage to Assisi came to a close, but the pilgrimage to the Mount of Christ with our spiritual companions will continue. ■

The Filipino tradition of a novena (nine days) of Masses before Christmas 菲律賓聖誕節前的九日敬禮

SAN AGUSTIN CHURCH
聖奧古斯丁教堂

SIMBANG GABI

(Evening English Masses - 守夜感恩祭)
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
聖老楞佐教堂

SIMBANG GABI (Dawn Masses 黎明感恩祭)
December 16-24 @ 05:00 AM ■

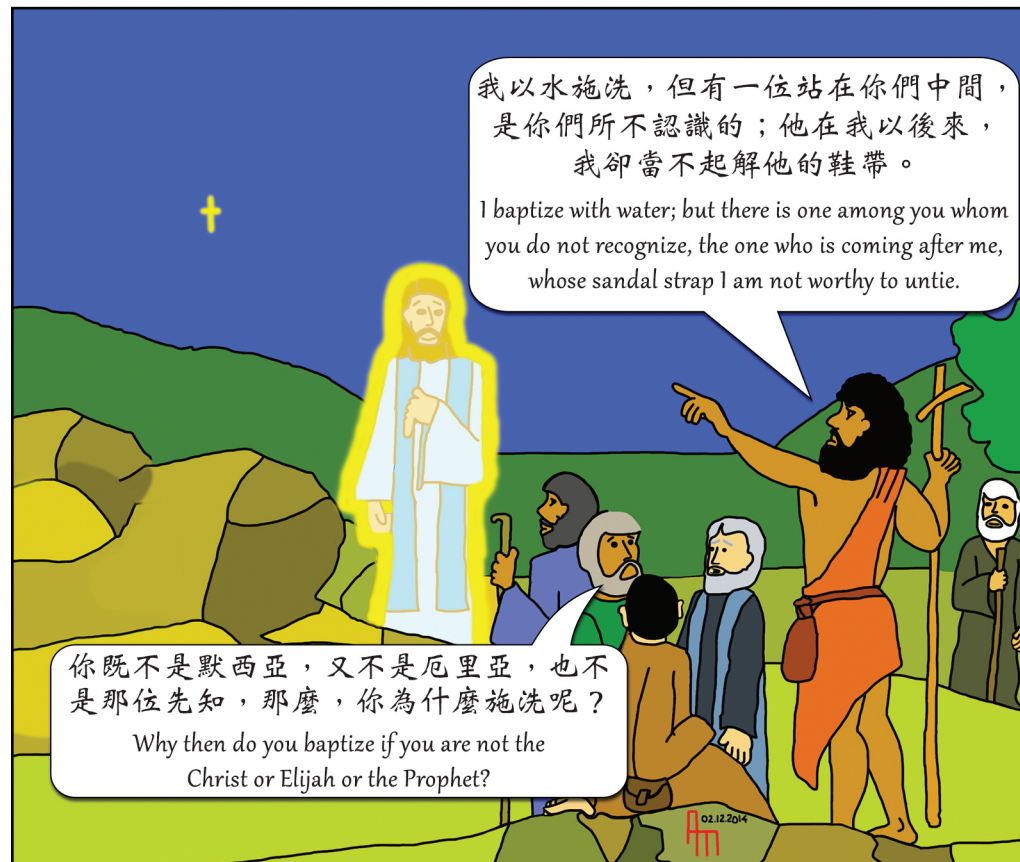


GRAPHIC: <http://philembassy-uk.org/>

主日福音 Sunday Gospel

將臨期第三主日
Third Sunday of Advent

猶太人從耶路撒冷派遣了司祭和肋未人，到約翰那裡問他說.....
The Jews from Jerusalem sent priests and Levites to John to ask him.....



DECEMBER 14, 2014 – 3RD SUNDAY OF ADVENT

Just and joyful

Is 61:1a,10-11; 1 Thes 5:16-24; Jn 1:6-8,19-20

ADVENT is a journey to Christmas. How do we prepare for it? How to prepare the way of the Lord who comes? The readings for this Sunday can help us to understand how to prepare. The first indication is given in the gospel. John the Baptist was asked the same question. What must we do? The answer was very clear: turn to justice. Act as brothers and sisters of each other and share what you have.

It is not difficult to understand what John the Baptist is asking us to do. What is more difficult is to do it. What does justice mean in our lives? In our families? In our work? In our world? These are the questions we need to answer. But it is difficult, because we realize that answering them probably demands a change in our lives. That is precisely what John the Baptist tells us we have to do: turn to justice.

The second indication is to be found in the first two readings. There is a repeated theme in them: joy. We are asked to rejoice, to be joyful and at peace. Joy, then must be another trait of our hope, of our preparation for the coming of the Lord. Justice and joy must be the characteristics of the Christian community and of the church. Our message for all the men and women of this world is a mes-



sage of hope. God's salvation, for all, is coming. What God promises is salvation, not condemnation. It is life, not death. So from now on we make the effort to erase any sign of injustice and hatred among people. We make a commitment with life and for life, against an unjust death (loneliness, poverty, discrimination) that many people around us suffer today. And we do all these with the joy of those who know they are preparing the ways for the Lord of Life.

For reflection

What does being just mean for our daily lives?

What can we share with others?

Does our community live in the joy of anticipation?

Do I know how to communicate joy and hope to those who live near me? ■

Fr. Fernando Torres, CMF
CLARETIAN PUBLICATIONS

O clarim

Subscription Form

One-year subscription
(including postage)

MacauMOP \$200

Hong KongHK \$250

ForeignUS \$50

Name:.....

Address:.....

Phone:.....

Fax:.....

Email:.....

I would like to receive "O Clarim"
from...../dd...../mm...../yy.

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

Please send or fax the deposit slip to
confirm payment.

PURIFYING FIRE

Heaven in installments

REV. JOSÉ MARIO O. MANDÍA

jmomandia@gmail.com

IF YOU THOUGHT last week's piece was a sales pitch, well, in a way it was. We priests are, in a way, real estate agents for your dream home in heaven. Didn't Jesus say that in heaven there are many mansions (not flats)? We priests work in marketing and sales. We also arrange the financing so that, through the Sacraments, you can make use of the vast resources that Jesus has won for us with his sacrifice.

But Jesus made it clear that the heavenly mansion is not for free. Yes, he has agreed to cover 99% of the cost, but we have to pay installment for the remaining 1%. Saint Paul tells the Colossians (1:24), "in my flesh I complete what is lacking in Christ's afflictions." If Jesus didn't make the down payment, we would never be able to purchase that home. Prices of flats here on earth are nothing compared to celestial dwellings which are beyond "sky-high" and "astronomical". But we have to shoulder part of the cost and it doesn't come cheap.

So how do we make those installments? Simple. Saint Paul teaches, "Whether you eat or drink, or whatever you do, do all to the glory of God" (I Corinthians 10:31). What does getting to heaven have to do with God's glory? Every time someone makes it to heaven, God's plan of salvation succeeds, and he gets the glory. St Irenaeus said, "*Gloria Dei, vivens homo*" – The glory of God is the human person fully alive, and to be alive consists in beholding God." So we pay our little installment each time we offer to God any good act that we do or some setback that we suffer (as long as we are in the state of grace). We pay installment when we offer sacrifices. Fasting is one of those sacrifices, but one cannot fast everyday. But we do have many opportunities everyday to offer little mortifications to God when we fulfill with promptness, diligence, competence, and joy the duties of our occupation and of family life. One need not look for unusual ways of purifying oneself. His ordinary life presents him with countless occasions to do it. Saint Josemaría taught that

many times, a smile has more value than fasting, because it is more difficult to do.

There is another way of paying installment, and that is through indulgences. I will talk about this on another occasion.

But what happens if, at the end of this life, we have not finished with our installments? Then we cannot occupy our house right away. We have to pay for it with the pain of what we call "Purgatory".

Let us use another analogy. Suppose someone has invited me to a formal dinner just as I come back from a game of tennis. Would I rush to dinner in my tennis shorts? No, I would probably wash up first, and dress properly. Well, that is what Purgatory does for us. We are given a good cleansing for the Great Party. The *Compendium of the Catechism of the Catholic Church* (no. 210) teaches us: "Purgatory is the state of those who die in God's friendship, assured of their eternal salvation, but who still have need of purification to enter into the happiness of heaven."

Some may object: Purgatory is not in the Bible. That's right, the word "Purgatory" is not in the Bible. (Neither is the term "Blessed Trinity.") But the Bible does explain what it is.

In the Encyclical *Spe Salvi* (no 46), Pope Benedict quotes Saint Paul to explain Purgatory: "Paul begins by saying that Christian life is built upon a common foundation: Jesus Christ. This founda-

tion endures. If we have stood firm on this foundation and built our life upon it, we know that it cannot be taken away from us even in death. Then Paul continues: 'Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, straw—each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire' (I Corinthians 3:12-15)." The person is saved, but he still has to pass through the fire that purifies and purges. Just think of the dentist drilling your tooth. Aww, that hurts!

Pope Benedict also recalls the parable of the rich man and Lazarus (Luke 16:19-31) and explains that the "hell" mentioned in the parable is not the place of the damned, but more like Purgatory. We can cite two reasons that support this teaching. The first is that the rich man was still able to communicate with Abraham. Such kind of communication with another is not possible in hell, as we have already seen two weeks back. Secondly, the rich man showed compassion on his brothers. In hell, such compassion is impossible, because there is no love in hell, only hatred.

When a person faces God without having completely cleansed himself of sin, or having made up for his past failures, the dazzling glory of God makes him realize that he is not worthy to stand before Him. Hence, the Letter to the Hebrews (12:14) teaches: "Strive ... for the holiness without which no one will see the Lord." In a similar vein, the book of Revelation (21:27) says: "But nothing unclean shall enter it." Full purification is absolutely essential for someone to enjoy heaven. Without it, we would feel out of place in heaven.

One last thing. In the Creed

we say we believe in the Communion of Saints. In modern terms, it is like having a network of friends. The Old Testament tells us about making "atonement for the dead, that they might be delivered from their sin" (II Maccabees 12:45). And this should console us, because a soul that finds himself in Purgatory knows that he can count on the prayer of people he may not even know, who are praying for him. Pope Benedict was right when he said in April 2005, "Those who believe are never alone – neither in life nor in death." ■



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 (XXI)

救恩史

以色列時代 (二十一)

撒烏耳
Saul
(1050-1 010)

達味
David
(1008-970)

撒羅滿
Solomon
(970-931)

雅洛貝罕
Jeroboam I
(922-901)

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)

厄里亞
Elijah

(922-915)
勒哈貝罕
Rehoboam

(915-913)
阿彼雅
Abijah

(913-873)
阿撒
Asa

(873-849)
約沙法特
Jehoshaphat

(849-843)
約蘭
Jehoram

「先知」一詞是指受到聖神默感、以天主名義說話的人。聖神使舊約的預言在基督身上完全應驗，並在新約中揭示基督的奧跡。

(天主教教理簡編 140)

The term **"prophets"** means those who were inspired by the Holy Spirit to **speak in the name of God**. The Spirit brings the prophecies of the Old Testament to their complete fulfillment in Christ whose mystery he reveals in the New Testament. (Compendium of the Catechism of the Catholic Church, 140)

從梅瑟直到今日天主按照祂的許諾派遣先知從未中斷。聖經中的【先知書】自公元前八世紀起開始記載直到公元前400年左右。

From Moses until today, God continues to send prophets as he has promised. The Prophetic Books of the Bible were written from the 8th to the 4th century BC.

以色列民透過先知們，明白天主仍然是出於愛，而從未終止拯救他們，也未終止寬恕他們的不忠和罪惡。(天主教教理 218)

Thanks to the prophets Israel understood that it was again out of love that God never stopped saving them and pardoning their unfaithfulness and sins. (Catechism of the Catholic Church, 218)



平信徒都是先知

Baptized Lay faithful are also prophets

平信徒分享基督的先知職，不斷以信德接受基督的聖言，並透過生活的見證，以言語、福傳工作和教理講授，向世界宣講基督的聖言。這種福傳工作具有一種特殊的效力，因為它是在世俗的普通環境中完成的。

(天主教教理簡編 190)

The lay faithful participate in Christ's prophetic office by welcoming evermore in faith the Word of Christ and proclaiming it to the world by the witness of their lives, their words, their evangelizing action, and by catechesis. This evangelizing action acquires a particular efficacy because it is accomplished in the ordinary circumstances of the world.

(Catechism of the Catholic Church, 190)



瑪拉基亞**
Malachi**

匝加利
Zechariah

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

公元前1200
1200 BC

公元前1000
1000 BC

公元前920/930
920/930 BC

諾厄
Noah

梅瑟
Moses

以色列十二支派
Twelve Tribes

達味
David

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
一)

先知:
列王紀、編年紀、先知書

PROPHETS:
THE BOOKS OF KINGS, CHRONICLES AND PROPHETS

