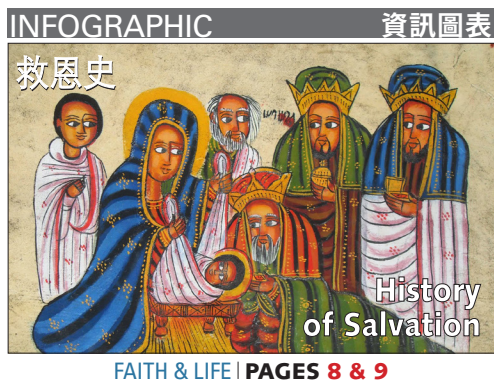




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O clarim

DIRECTOR Rev. José Mario O. Mandía

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O CLARIM wishes
all its readers a Blessed
Christmas and a Holy
Year ahead. We shall be
taking a break next week.
See you on January 2!

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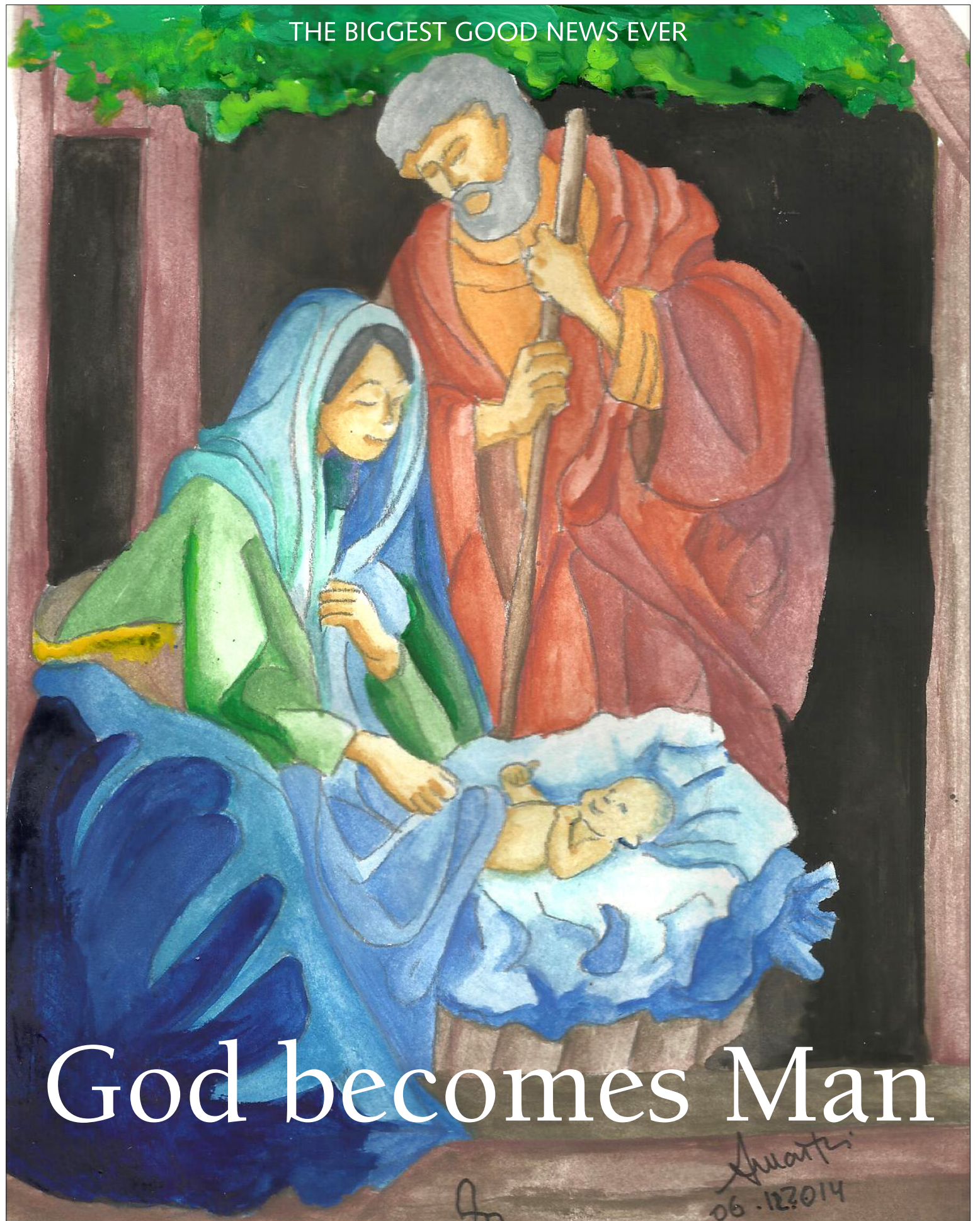
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MATTHEW AND LUKE

NOW THE BIRTH of Jesus Christ took place in this way.

In those days a decree went out from Caesar Augustus that all the world should be enrolled. This was the first enrollment, when Quirinius was governor of

Syria. And all went to be enrolled, each to his own city. And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be enrolled with Mary, his betrothed, who was with child. And while they were there, the time came for her to be delivered.

And she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the inn.

All this took place to fulfill what the Lord had spoken by the prophet: "Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel" (which means, God with us). ■

Pope Francis' Christmas schedule



– CELEBRATE Christmas Mass in St. Peter's Basilica at 9:30 p.m. Dec. 24.
– Address the crowds gathered in St. Peter's Square and give his blessing "Urbi et Orbi" (to the city and the world) at noon on Christmas.
– Celebrate evening prayer Dec. 31 in St. Peter's Basilica at 5 p.m. and lead the "Te

Deum" to thank God for the year that is ending.
– Celebrate Mass at 10 a.m. Jan. 1, the feast of Mary, Mother of God, and the World Day of Prayer for Peace, in St. Peter's Basilica.
– Celebrate the feast of the Epiphany Jan. 6 with a Mass at 10 a.m. in St. Peter's Basilica. ■

POPE TO THE CATHOLICS OF IRAQ AND SYRIA

Holy Father expresses solidarity with those displaced by violence

(AsiaNews) - "SOLIDARITY, compassion," remembrance in prayer and encouragement to the Syrian Catholics "of Iraq and Syria, who are living moments of great suffering and fear in the face of violence" was expressed today by Pope Francis during a morning meeting with Ignace Youssif III Younan, Patriarch of Antioch of the Syrians, accompanied by bishops and faithful of the Syriac Catholic Church during the annual Synod of their Church, held in Rome from 8 to 10 December.

"The difficult situation in the Middle East - the Pope said - provoked and continues to provoke in your Church the displacement of faithful to eparchies in the diaspora, and places you before new pastoral demands. It is a challenge: on the one hand, being faithful to one's origins; on the other, inserting yourselves into different cultural contexts at the service of the good of souls and of the common good. This movement towards countries considered to be safer impoverishes the Christian presence in the Middle East, land of the prophets, of the first preachers of the Gospel, of the martyrs and of many saints, cradle of the hermits and of monasticism. This obliges you to reflect on the situation in your eparchies, which

need zealous pastors, as well as courageous faithful, capable of witnessing to the Gospel when in discussions, sometimes not easy, with people of different religions and ethnicities."

"Many have fled to seek shelter from an inhumanity that throws entire populations out into the streets, leaving them without any means of survival," he said. "With the other Churches, seek to coordinate your efforts to respond to the humanitarian needs, whether of those who remain in their homelands or of those who have sought refuge in other countries."

"Returning to your Churches, you are refreshed by this experience of communion at the of the Apostles Peter and Paul; a communion which today finds particular expression here, in raising a prayer of gratitude and petition to the Lord, together with the Successor of Peter."

"I urge you - he concluded - to continue in your pastoral commitment and ministry of hope in the service of the venerable Syriac Catholic Church. I greet with affection the faithful who accompany you and in whom I see represented the different communities you serve. I invite you to bring to all the assurances of my closeness and my prayer to the Lord." ■

A HISTORICAL FIRST

Opus Dei Prelate appoints Auxiliary Vicar, and a new Vicar General

OPUS DEI PRELATE appoints Auxiliary Vicar, and a new Vicar General (Opus Dei Information Office) - The Prelate of Opus Dei has a new Auxiliary Vicar, Msgr. Fernando Ocariz, and a new Vicar General, Msgr. Mariano Fazio.

In accordance with the possibility foreseen in the Statutes of the Prelature, the Prelate of Opus Dei, Bishop Javier Echevarría, has named Msgr. Fernando Ocariz (born in Paris, October 27, 1944) Auxiliary Vicar, with the executive authority necessary for the government of the Prelature, including powers reserved to the Prelate, except those that require being a Bishop. The position of Auxiliary Vicar is established by law in sections 134.1 and 135 of the Codex iuris particularis Operis Dei, which was promulgated by Saint John Paul II with the Apostolic Constitution Ut sit on November 28, 1982.

In the decree of appointment, dated December 9th, Bishop Echevarría explains that "the extension of the apostolic work of the Prelature and the growth of the number of regional jurisdictions, centers and activities whose pastoral care is entrusted to Opus Dei have meant an increase in the work of government required of the Prelate." As a consequence, he adds, "taking my age into account as well, I consider it advisable to name an Auxiliary Vicar."

In the Opus Dei Prelature, the role of the Auxiliary Vicar can take two forms.

The first, which is the present case, is foreseen for instances in which, because of an increase in the work of government or the advanced age of the Prelate or other similar circumstances.

The other type of Auxiliary Vicar is that foreseen in cases in which the Prelate is impeded in the exercise of his function. In such a situation, there is a procedure for the election of an Auxiliary Vicar, to whom all of the powers of the Prelate are transferred, except the title (and without the right of succession), which requires confirmation by the Holy See.

To replace Msgr. Fernando Ocariz in his current role as Vicar General of the Prelature, Msgr. Javier Echevarría has named — with a deliberative vote of his General Council — Msgr. Mariano Fazio, until now the Vicar of Opus Dei in Argentina, Paraguay and Bolivia. Msgr. Fazio was born in Buenos Aires on April 25th, 1960.

In making these appointments, the Prelate has asked for the prayers of the faithful of Opus Dei and all those who participate in the pastoral activities of the Prelature, "in order to give a renewed apostolic dynamism to the work of Opus Dei, in the service of the Church and all souls." ■



Pope Francis receives Bishop Echevarría and Msgr Fernando Ocariz, Opus Dei's new Auxiliary Vicar

Bishop's Christmas message

My dear friends,

The yearly celebration of Christmas brings us a message of love and peace, reminding us that we have to live sincerely according to the teachings of Jesus in order to achieve harmony and peace.

The year 2014 has brought disasters, earthquakes, plane accidents, the Ebola virus and other terrifying events that could paralyze us. There are still many places affected by war, conflicts, political upheavals, killings which have caused much suffering. In a world where natural disasters cannot be avoided, this presents a challenge, because our daily life is full of many concerns from the hustle and bustle of city life, and achieving peace of mind does not seem easy! The heart is contaminated by external pollution and erosion, causing constant nervousness, conflicts, death, violence, nostalgia of the past, lack of moral values, social change, evolution of times and lifestyles, leading to different values that ignore respect for nature and others. However, the basic human longings remain unchanged.

On the bright side there is "loyalty,



filial love, faith and justice," values which find their full expression in the maxim "love others as yourself;" the dark side shows increasingly strong conflicts, much greed, doubt, jealousy and hatred that affect our living. Mencius taught that morality is founded on virtue.

Love goes beyond geographical space and time! To live an unselfish love, to do what the Lord Jesus taught, "Love your neighbor as yourself," to establish friendly relations with each other and live in harmony: this is the turning point for peace. It is the only way to banish the world's darkness and achieve inner peace and maintain the natural order of things, because the human heart is basically a huge world without borders, from which should spring goodness and peace to eliminate all anger and hate.

May the harmonious song of Christmas night fill the earth!

A Merry Christmas to everyone and a New Year full of God's blessings! ■

+ José Lai
Bishop of Macau



On the 6th of December 2014, the locals of Macau made a pilgrimage trip to Shangchuan, China organized by Rev. Fr. Jojo Ancheril. It was on this island that the Patron Saint of Missionaries, St. Francis Xavier died before entering China. During the trip, a rosary procession was held, followed by a talk by Professor Chan Kai Yung Anna on St Francis, the Way of the Cross, confessions and Eucharistic celebration at the chapel. At the end, the group posed for a photo.

SANTA ROSA DE LIMA ENGLISH SECONDARY CHORAL ACTIVITIES

“To Bethlehem with Saint Francis – A Christmas Journey through Prayers and Songs”

ON DECEMBER 18 (6.30 - 8 pm), Santa Rosa de Lima School English Secondary will host “To Bethlehem with Saint Francis - A Christmas Journey through Prayers and Songs” and a Christmas Concert, a ceremony now in its third year of existence.

The ceremony will remember the Greccio first Nativity scene, created by Saint Francis of Assisi. Three choirs from Santa Rosa de Lima English Secondary will enrich the ceremony with their singing, making the prayers more intense at

the sound of their beautiful voices! They will be joined by Our Lady of Fatima Girls' School primary and secondary choir and some instrumentalists from the two schools. The meditations for this ceremony will be proposed by our Director of Choral Activities and Director for Liturgical Music, Maestro Aurelio Porfiri that will also coordinate the musical part for this ceremony. Maestro Porfiri remarked, “We are very happy our school is getting attention for the level of our choirs, espe-

cially the secondary school choir. In these days they are having a workshop with a very famous American conductor that is very pleased with their level. Hope people will join us also to enjoy our other two choirs, primary and preparatory and the Fatima choir.” The Supervisor of Santa Rosa de Lima School, Sister Judith Alice Yuen FMM, will preside the ceremony. After the ceremony will be offered a short Christmas Concert. All will take place in the School Holy Spirit Chapel.

Members of the media and general audience are cordially invited to attend the ceremony and participate with us in this meaningful moment in preparation for Christmas. Details are as follows:

Date: December 18, 2014

Time: 6:30 pm – 8pm

Venue: SRL School Chapel

Address: 367 Av. Dr. Rodrigo Rodrigues, Macau

Santa Rosa de Lima English Secondary (Macao) ■

USJ Students' Association Note of Thanks



THE UNIVERSITY of Saint Josephs Students' Association had the opportunity to participate in the “45th annual charity Caritas Bazaar” in Nam Van Lake. In the event, our booth was able to raise a total of MOP 9,118.70. We were able to donate MOP 7,789.10 after the expenses were covered. Despite not being a large sum of money, the amount raised proved the hard work of everyone who came to the three-day event.

We would therefore like to thank and give our utmost gratitude to the following institutions and parties, because without their assistance and support this activity and event would not have been successful.

Firstly, we would like to thank Macau Coca-Cola Co.

We would also like to give our grat-

itude and thanks to the University of Saint Joseph, St. Joseph's University Student Affairs Office and Prof. Jacky. We wouldn't be able to run this program without your support.

Many thanks to our Volunteers who kept the booth running despite the hot weather: Mukeh, Richard, Sam Mok, Timothy, Vivian, Wayne, Chloe Ao, Rafelle Marie Allego, Owen, Dennis, Colin Chan, Hoi Chi Man, Sanka, Sophia, Sofia, Daniel, Vanessa Josefina, Fidel and so on.

Lastly, we would like to acknowledge those who donated for the cause: Cynthia, Andre, Mukeh, Sophia, Joey, Colin, Xenia, Abby, Daniel, Nicole, Kenny, Karman, Noel, Vanessa, Claire Alexis May Jorado, Samantha Sio, FELIPE FARINHA, Sofia, Terry, Manday, Alice, Gaug and so on. ■

A few words on the responsorial psalm

AURELIO PORFIRI

HEY... does anyone know what the destiny of the responsorial psalm is? Please let me know, because I am starting right now to be confused. Now, let us see together some background information. In the Mass before the liturgical reform, today called the Extraordinary Form of the Roman rite we had the Gradual, a very complex composition for very skilled singers. Some masterworks of Gregorian chant are indeed in this musical genre. Now, that was a lyrical meditation on the psalmodic text and, at the end, on the topic of the entire liturgy of the day. So we had there the exaltation of the text, the flourishing of the words. Now, after the liturgical reform we have the responsorial psalm. So - this was the rationale - that also the people can participate joining in the refrain. No problem about that. But still we need to remember that this moment is a lyrical, poetical, musical meditation of the psalm.

Today, in lucky cases, we focus just on the refrain, giving to the psalmodic text some recitative tones, referred by someone as the “Gelinau disease”. Someone can tell me: you are also doing the same thing, we saw your responsorial psalms! It is partially true. When I compose responsorial psalms sometimes I also tend to find refuge in this easy escape (mea culpa, mea culpa, mea maxima culpa!) so I want to say to myself first, and to others after, that maybe it is time to rethink the role and importance of this liturgical moment in the shining light of a wonderful musical tradition. If ever there will be a hospital for liturgical musicians, the section for those with the disease mentioned above will be for sure one of the most crowded...

There is also the use of singing all the

psalm, including the verses, by the entire congregation. I think this is an abuse, coming from the influence of protestant liturgies. The responsorial psalm is “responsorial” and requires one skilled singer to propose the melody for the “response” and the spiritual good of all the congregation. The singing of the entire congregation will force using a tune that is not elaborated or intended for solo singing. There is this aspect of listening and participating that was really neglected in recent decades, focusing only in the participating, going to one extreme to the other: “Shema Israel, Hear O Israel,” says the Bible!

We have this new disease that a known Italian liturgist has called “participationism” (Father Silvano Maggiani): everyone has to do something. But this was never asked by the Vatican II that was just emphasizing ministerial roles; it means that roles that require skills (like singing, playing, reading and so on) have to be done by people that have these skills. There is a time for singing and a time for listening to a beautiful voice, that is a gift from God that has to be appreciated because it reflects the beauty coming from the highest source of Beauty, Him.

How should this responsorial psalm be performed? We ought to remember that is a lyrical moment. I am not in favor of chanting on a recitative tone for this liturgical moment and certainly this way does not work well with tonal languages like Chinese. It has to be a melody, but a melody that has a liturgical quality, not just copying easy listening tunes from pop music. Writing a responsorial psalm is not easy but if the outcome is good, it really adds splendor and depth to the liturgy of the Word and to the whole Eucharistic celebration, for the glory of God and the edification of the faithful. ■

聖誕禮儀時間表

Christmas Liturgy Timetable

聖誕前夕子夜彌撒及告解時間 (週三)

Christmas Eve Masses (Wednesday)

主教座堂 Cathedral：告解 Confessions 3-6 PM; 10-12 PM
主教座堂 Cathedral：彌撒 Mass (P+C) 12:00. (取消廿四日下午六時之葡語彌撒 The 6:00 PM Mass is cancelled.)
玫瑰聖母堂 San Domingos：彌撒 Mass (E) 11:00
望德聖母堂 San Lazaro：彌撒 Mass (C) 11:00
聖安多尼堂 St Anthony：告解 Confessions 8:00 PM
聖安多尼堂 St Anthony：彌撒 Mass (C) 9:00; (P) 12:00 PM
花地瑪聖母堂 Fatima：告解 Confessions 10:30 PM
花地瑪聖母堂 Fatima：彌撒 Mass (V) 9:30; (C) 12:00
聖老楞佐堂 St Lawrence：彌撒 Mass (C) 12:00
望廈聖方濟各堂 St Francis Xavier (Mong Ha)：彌撒 Mass (C) 12:00
仔嘉模聖母堂 Mt Carmel (Taipa)：彌撒 Mass (E) 9:00; (C) 12:00 PM
路環聖方濟各堂 St Francis Xavier (Coloane)：告解 Confessions 9:00 PM
路環聖方濟各堂 St Francis Xavier (Coloane)：彌撒 Mass (C+E) 10:00 PM
聖若瑟勞工主保堂 St Joseph the Worker：彌撒 Mass (C+E+M) 12:00
崗頂聖奧斯定堂 St Augustine：彌撒 Mass (E) 8:00 PM
聖嘉辣小堂 (聖羅撒中文部內) St Clare Chapel
Sta Rosa da Lima Chinese Section：彌撒 Mass (E) 8:00 PM

廿五日聖誕節 (週四) 彌撒時間

Christmas Day Masses (Thursday)

主教座堂 Cathedral: (C) 7:30 AM; (C) 9:00 AM; (P) 11:00 AM;

(E) 6:00 PM
望德聖母堂 San Lazaro: (C) 7:30; (C) 9:30; (E) 11:00;
(P) 6:00 PM
聖安多尼堂 St Anthony: (C) 8:30 AM; (P) 10:00 AM
花地瑪聖母堂 Fatima: (C) 7:00; (C) 9:00; (E) 12:00 NN;
(V) 4:30 PM
聖老楞佐堂 St Lawrence: (C) 7:30 AM; (C) 9:00 AM
望廈聖方濟各堂 St Francis Xavier (Mong Ha): (C) 8:15 AM;
(C) 9:30 AM; (C) 6:00 PM
仔嘉模聖母堂 Mt Carmel (Taipa): (C) 9:00 AM;
(E) 10:00 AM; (P) 11:00 AM
路環聖母聖心小堂 Immaculate Heart Chapel (Coloane):
(C) 8:30 AM
路環聖方濟各堂 St Francis Xavier (Coloane): (C) 10:00 AM
聖若瑟勞工主保堂 St Joseph the Worker: (C) 9:30 AM;
(E) 5:30 PM
崗頂聖奧斯定堂 St Augustine
聖嘉辣小堂 St Clare Chapel
(聖羅撒中文部內) Sta Rosa da Lima Chinese Section

十二月卅一日 年終謝主 (星期三)

31 December Te Deum

主教座堂 Cathedral: (P+C) 5:30 PM
望德聖母堂 San Lazaro: (C) 3:00 PM
聖安多尼堂 St Anthony: (P+C) 4:00 PM
花地瑪聖母堂 Fatima: (C) 8:00 PM
聖老楞佐堂 St Lawrence: 彌撒 Mass (C) 5:00 PM
望廈聖方濟各堂 St Francis Xavier (Mong Ha): (C) 6:30 PM
仔嘉模聖母堂 Mt Carmel (Taipa): 彌撒 Mass (C) 5:00 PM;
(E) 6:00 PM
路環聖母聖心小堂 Immaculate Heart Chapel (Coloane):

(C) 6:00 PM
聖若瑟勞工主保堂 St Joseph the Worker: (C) 6:30 PM
聖若瑟修院 St Joseph Seminary: 彌撒 Mass (C) 2:00 PM

二零一五年元旦日 天主之母節 (星期四) 彌撒時間

1 January - Mary, Mother of God (Thursday)

主教座堂 Cathedral: (C) 7:30 AM; (C) 9:00 AM; (P) 11:00 PM;
(E) 6:00 PM
望德聖母堂 San Lazaro: (C) 7:30 AM; (C) 9:30 AM;
(E) 11:00 AM; (P) 6:00 PM
聖安多尼堂 St Anthony: (C) 8:30 AM; (P) 10:00 AM
花地瑪聖母堂 Fatima: (C) 7:00 AM; (C) 9:00 AM;
(E) 12:00 NN; (V) 3:00 PM
聖老楞佐堂 St Lawrence: (C) 7:30 AM; (C) 9:00 AM
望廈聖方濟各堂 St Francis Xavier (Mong Ha): (C) 8:15 AM;
(C) 9:30 AM; (C) 6:00 PM
仔嘉模聖母堂 Mt Carmel (Taipa): (C) 9:00 AM;
(E) 10:00 AM; (P) 11:00 AM
路環聖母聖心小堂 Immaculate Heart Chapel (Coloane):
(C) 8:30 AM
聖若瑟勞工主保堂 St Joseph the Worker: (C) 9:30 AM;
(E) 5:30 PM

P = 葡文 Portuguese
C = 粵語 Cantonese
M = 普通話 Mandarin
E = 英文 English
V = 越南語 Vietnamese
AM = 上午
PM = 下午

“Come, O Christmas, Come”

SR. SAM

AS THE MONTH of December begins, everyone around the world feels the joy of the season, and become busy in preparing for Christmas. Decorations around the house and street, becomes the key point for the celebrations.

Business profits zoom with good sale of decorations, sweets, clothes and other things. Unknowingly everyone becomes very busy in preparing external things.

Can anyone stop for a while, and ask oneself: “Are the decorations and sweets alone a Christmas celebrations? Is the external preparation more important than internal preparations?” Perhaps no, and certainly not.



Decorating our hearts with love, peace and Joy of Christ is the decoration we need to do for Christmas celebrations. Because Christ is born in a manger, which was simple but humble shelter for God incarnation.

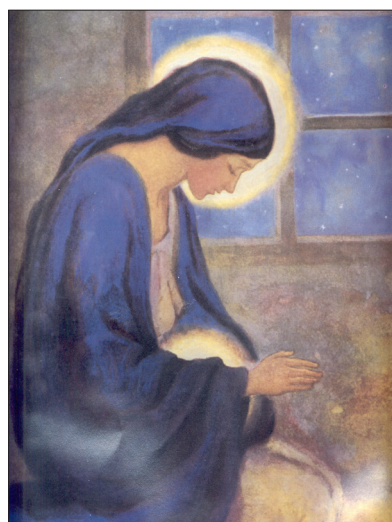
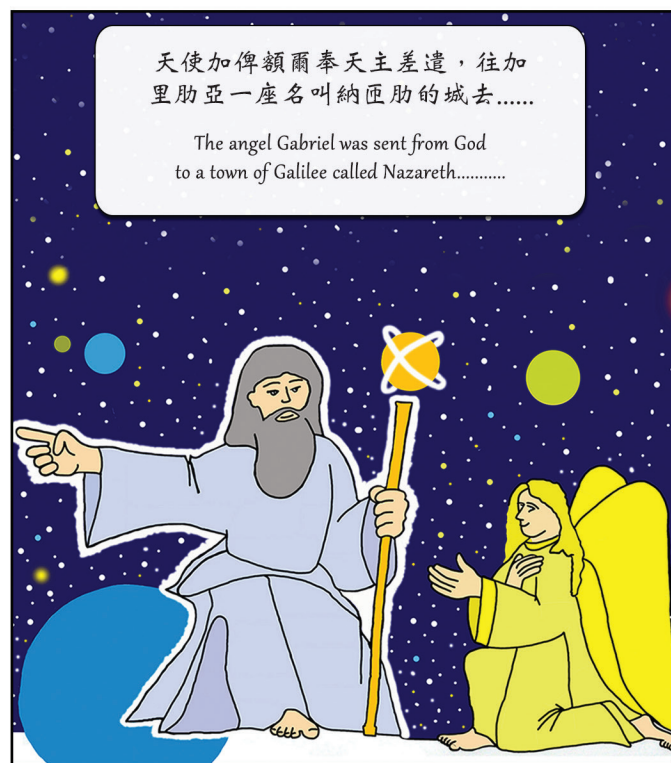
We need to make our Christmas meaningful and it becomes meaningful only when we believe in Christ and follow His teachings, and be like Him, compassionate and merciful. We need to see Christ being born in human hearts.

Little Johnny was enjoying his shopping with his father in a huge Mall, he was very much excited about the Christmas celebrations, after the big shopping as he was coming out of the mall, he saw some of the poor children standing far away from the mall and expectantly looking

at the decorations and toys hanging around. Johnny came with bags filled with toys, sweets and clothes in his hand, he passed by, looked at those poor children and went a head silently, after walking few steps, he turned around and came back to those children and he took out one by one of his toys, clothes and sweets and distributed to those poor children, leaving nothing behind for him. His father was astonished at this act of his son. Johnny looked at his daddy with bright smile and said “Happy Christmas Daddy”. Johnny’s father bent down and embraced him and kissed him, and said “This is true Christmas my son.” Because the joy what we feel now, could not be substituted with all these things. Both together voiced “Come, O Christmas, come”. ■

主日福音
Sunday Gospel

將臨期第四主日
Fourth Sunday of Advent



2 Sam 7:1-5,8b-12,14a-16; Rom 16:25-27; Lk 1:26-38

THE BIRTH of a new child in a family is always a difficult time, but also full of joy and hope. The life being born is fragile

and weak. Parents have to give the new baby a lot of attention and care. The baby then becomes the center of the family's attention. This is the only way in which the new life can grow and the child will be able to be a full human person. This process is fraught with difficulties. The newborn represents an enormous responsibility for the parents. The joy of the birth will be complete gradually as the parents collaborate in the development of the child. Thus the expectation of birth is a time of hope and also a time of concern. Will everything be all right?

Mary is the protagonist of this last Sunday in Advent. The time of Jesus' birth is near. Mary, doubtless, lived this time in hope and joy. As any other mother, she probably had

many questions about the future of the life she was carrying in her womb. And she didn't doubt the promise God had given her: what she bore in her womb had a fruit of the Spirit of God. Faith is a characteristic of Mary's attitude. She was had full trust in the Lord. That's why she could go to visit her cousin in order to help her at the time of birth.

The joyful hope of faith must characterize the life of the Church and of our Christian community. The presence of God is coming into our world. To prepare ourselves for Christmas is to have hearts that are open to the newness that God can bring into our lives at any moment, because God continues to be born in our world. God continues to be present in our world, some-

times in unusual ways, and certainly, always among the favorites; the poor and simple. We will be blessed if we are able to perceive that mysterious presence of God near us! Then, we will really be able to prepare to celebrate Christmas.

FOR REFLECTION

When we look at our society, are we able to discover the presence of God there?

What signs of salvation and life do we see in our world?

Do we celebrate them with joy? ■

Fr. Fernando Torres, CMF
CLARETIAN PUBLICATIONS

DECEMBER 21, 2014 – 4TH SUNDAY OF ADVENT

Mary represents joyous expectation

子夜感恩祭

Midnight Christmas Mass Gospel

耶穌聖誕節
The Nativity of the Lord

CHRISTMAS PRESENTS

Choose: wrapper or gift?

REV. JOSÉ MARIO O. MANDÍA

jmomandia@gmail.com

THESE DAYS, we await the coming of the Savior. The Compendium of the Catechism of the Catholic Church (no 85) asks: "Why did the Son of God become man?" It gives four reasons.

"For us men and for our salvation, the Son of God became incarnate in the womb of the Virgin Mary by the power of the Holy Spirit. He did so [1] to reconcile us sinners with God, [2] to have us learn of God's infinite love, [3] to be our model of holiness and [4] to make us 'partakers of the divine nature' (2 Peter 1:4)." Let's talk about the second reason.

Why is it important to know that God loves us? Because in this way, we will be capable of love. St Augustine tells us that we will not be capable of loving were we not loved. "*Quia nec diligimus, nisi prius diligamur.*" "We do not love unless we have first been loved." (St Augustine, Sermo 34) Unless a child experiences the love of his dad and mom, he will not know what it means to love. St John says in his first letter: "*Nos diligimus, quoniam*



ipse prior dilexit nos." We love, because he first loved us. (I John 4:19)

In the Encyclical *Deus Caritas Est*, the Benedict XVI wrote: "Anyone who wishes to give love must also receive love as a gift. Certainly, as the

Lord tells us, one can become a source from which rivers of living water flow (cf. John 7:37-38). Yet to become such a source, one must constantly drink anew from the original source, which is Jesus Christ, from whose pierced heart

flows the love of God (cf. John 19:34)."

Our task is to discover this love of God. We discover it at Christmas. We discover it when we look at the Cross. We discover it in the Lord's Eucharistic presence. Blessed Mother Tere-

sa said that when we look at the cross, we see how much God loved us. When we look at the Eucharist, we see how much he loves us NOW. But we can also discover this love in thousands of blessings that he sends us disguised in different forms – "blessings in disguise."

When we receive gifts, what do we do with the wrapping? We put it aside and enjoy the gift. At Christmas, we receive a wonderful Gift. This Gift comes in different wrappings: parties, holidays, good food, nice company ... But quite often, we mistake the wrappings for the Gift. We set aside the Gift, and keep the wrapping. If after Christmas you get that empty feeling, you know what you have missed.

At Christmas, we receive a wonderful Gift. St Robert Southwell, SJ (1561-1595), wrote in a poem that God knows no better gift for man than God himself. And man cannot receive a better gift than God himself. Who else but God can supply everything man needs and yearns for? Who else but the Maker of the whole universe can make us happy? God gives himself as Gift. What can I give him?

"God is my gift, Himself He freely gave me,

God's gift am I, and none but God shall have me." ■

HISTORY OF SALVATION

Time of Israel (XXII)

救恩史

以色列時代 (二十二)

從來只有祂一人，在受孕的數千年以前，已有預言祂的降生。

There is only one Man whose birth was foretold thousands of years before he was conceived and born.

► 耶穌聖誕 BIRTH OF JESUS

上主天主對蛇說：「我要把仇恨放在你和女人，你的後裔和她的後裔之間，她的後裔要踏碎你的頭顱，你要傷害他的腳跟。」

(創世紀 3:14-15)

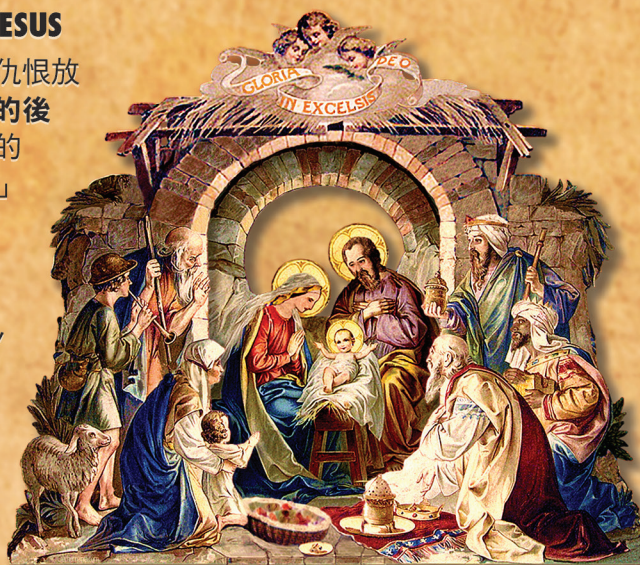
The LORD God said to the serpent, "I will put enmity between you and the **woman**, and between your seed and **her seed**; he shall bruise your head, and you shall bruise his heel."

(Genesis 3:14-15)

由葉瑟的樹幹將生出一個嫩枝，由它的根上將發出一個幼芽。

上主的神，智慧和聰敏的神，超見和剛毅的神，明達和敬畏上主的神將住在他內。(依撒意亞 11:1)

There shall come forth a shoot from the **stump of Jesse**, and a branch shall grow out of his roots. And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the LORD. And his delight shall be in the fear of the LORD. (Isaiah 11:1)



因此，吾主要親自給你們一個徵兆：看，有位貞女要懷孕生子，給他起名叫厄瑪奴耳。(依撒意亞 7:14)

Therefore the Lord himself will give you a sign. Behold, a **virgin** shall conceive and bear a son, and shall call his name Immanu-el. (Isaiah 7:14)

厄弗辣大白冷！你在猶大群邑中雖是最小的，但是將由你從我生出一位統治以色列的人，他的來歷源自亙古，遠自永遠的時代。(米該亞 5:1)

But you, O **Bethlehem** Ephrathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days. (Micah 5:2)

► 耶穌的苦難和聖死 PASSION AND DEATH

熙雍女子，你應盡量喜樂！耶路撒冷女子，你應該歡呼！看，你的君王到你這裏來，他是正義的，勝利的，謙遜的，騎在驢上，騎在驢駒上。(匝加利亞 9:9 - 預言默西亞榮進京城)

Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your **king** comes to you; triumphant and victorious is he, humble and riding on an ass, on a colt the foal of an ass. (Zechariah 9:9 - prophecies triumphal entry into Jerusalem)

連我素來信賴的知心友好，吃過我飯的人，也舉腳踢我。(聖詠 41:9)

Even my bosom friend in whom I trusted, who ate of my bread, has lifted his heel against me. (Psalms 41:9)



史
(二)

在舊約中有關默西亞的預言

OLD TESTAMENT PROPHECIES ABOUT THE MESSIAH

以後，我對他們說：如果你們看著好，就給我工資，不然，就算了。他們於是衡量了二十兩銀子作我的工資。那時上主對我說：「你把他們對我所估計的高價投入寶內！我就是拿了那三十兩銀子，投入上主殿內寶庫裏。」（匝加利亞 11:12-13）

Then I said to them, "If it seems right to you, give me my wages; but if not, keep them." And they weighed out as my wages thirty shekels of silver. Then the LORD said to me, "Cast it into the treasury"—the lordly price at which I was paid off by them. So I took the **thirty shekels of silver** and cast them into the treasury in the house of the LORD. (Zechariah 11:12-13)

他受盡了侮辱，被人遺棄；他真是個苦人，熟悉病苦；他好像一個人們掩面不顧的人；他受盡了侮辱，因而我們都以他不算什麼。然而他所背負的，是我們的疾苦；擔負的，是我們的疼痛；我們還以為他受了懲罰，為天主所擊傷，和受貶抑的人。可是他被刺透，是因了我們的悖逆；他被打傷，是因了我們的罪惡；因他受了懲罰，我們便得了安全；因他受了創傷，我們便得了痊癒。

我們都像羊一樣迷了路，各走各自的路；但上主卻把我們眾人的罪過歸到他身上。他受虐待，仍然謙遜忍受，總不開口，如同被牽去待宰的羔羊；又像母羊在剪毛的人前不出聲，他也同樣不開口。（依撒意亞 53:3-7）

He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth. (Isaiah 53:3-7)

惡犬成地圍困著我，歹徒成夥地環繞著我；他們穿透了我的手腳，我竟

能數清我的骨骼；他們卻冷眼觀望著我，他們瓜分了我的衣服，為我的長衣，他們拈鬮。（聖詠 22:17-19）

A company of evildoers encircle me; they have **pierced my hands and feet**— I can count all my bones— they stare and gloat over me; they divide my garments among them, and for my raiment they cast lots. (Psalm 22:16-18)

► 耶穌的復活和升天

RESURRECTION AND ASCENSION

因此我心高興，我靈喜歡，連我的肉軀也無憂安眠。因為你絕不會將我遺棄在陰府，你也絕不讓你的聖者見到腐朽。（聖詠 16:9-10）

Therefore my heart is glad, and my soul rejoices; my body also dwells secure. For thou dost not give me up to Sheol, or let thy godly one see the Pit. (Psalm 16:9-10)

兩天後祂必使田復生，**第三天**祂必使我們興起，生活在祂的慈顏下。（歐瑟亞 6:2）

After two days he will revive us; **on the third day** he will raise us up, that we may live before him. (Hosea 6:2)

上主對我主起誓說：你坐在我右邊，等我使你的仇敵，變成你腳的踏板！

（聖詠 110:1）

The LORD says to my lord: "**Sit at my right hand**, till I make your enemies your footstool." (Psalm 110:1)



耶路撒冷及聖殿被毀
Destruction of Jerusalem and the Temple
巴比倫侵略猶大（南國）
Babylon invades Kingdom of Juda

公元前586/587
586/587 BC

Temple rebuilt
重建聖殿

歸國
RETURN

羅馬人
Romans

公元前63
63 BC

放逐巴比倫
EXILE

公元前721/722
721/722 BC

亞述侵略以色列
（北國）
Assyrians invade
Kingdom of Israel

公元前538
538 BC

波斯滅巴比倫
Persians defeat
Babylonians

公元前300
300 BC

馬其頓人（希臘）
Macedonians (Greeks)