



# 中華聖母傳教中心

Our Lady of China Pastoral Mission

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2009年11月01日(乙年)

諸聖節 Solemnity of All Saints



## 本主日讀經

默示錄 Rev 7:2-4, 9-14

聖詠: Ps 24:1-2, 3-4, 5-6

若望一書 1 Jn 3:1-3

瑪竇福音 Mt 5:1-12

## 下主日讀經 常年期第三十二主日

列王紀上 1 Kgs 17:10-16

聖詠: Ps 146:7, 8-9, 9-10

希伯來人書 9:24-28

瑪爾谷福音 Mk 12:38-44 or 12:41-44

主任司鐸: 阮明神父 Rev. Ming Ruan

中心網站: [http:// www.ourladyofchina.net](http://www.ourladyofchina.net)

## 彌撒時間

華府聖瑪利天主之母堂

St. Mary, Mother of God Church

727 Fifth Street NW, Washington, DC 20001

主日彌撒 Sunday 11:30AM

告解時間: 主日 11:00AM 或聯絡神父

玫瑰經: 彌撒後於音樂室

每月第一及第三主日(彌撒後--禮堂) 午膳分享

洛城聖瑪利小堂

St. Mary's Catholic Church

Our Lady's Chapel

520 Veirs Mill Rd., Rockville, MD 20852

主日彌撒 Sunday 3:00PM

告解時間: 主日 2:30PM 或聯絡神父



## 婚姻只應是一男一女的結合

### *Marriage must be between a man and woman*

最近哥倫比亞特區推動立法承認同性婚姻，教會甚為關注。華盛頓總教區發表以下聲明：

世界各文化數千年來對婚姻有同樣的定義，我們需認真考慮婚姻是什麼，為什麼它存在。婚姻雖是私人關係但含有顯著公共的意義。基督提升婚姻為聖事，因夫婦的愛模仿著基督對教會的愛。而且，**一男一女的婚姻提供所生育的兒女一個體制 (structure)** 去享受父親和母親獨特的才能。實際上，男人和女人不能互換但可互補身體，心理和情感，有助兒童的成長。婚姻保護兒童擁有父親和母親的權利，並從中獲益。

教會從婚前和家庭輔導，以及教育和醫療服務經驗中知道有父母的兒童多數幸福，而單親家庭有許多掙扎。研究證實兒童的發展有賴兩位親生父母；長遠來說，**來自一個完整、有父母的家庭的兒童會更出色。**

**婚姻是一個基於自然律的機制 (institution)。**自然律不僅是天主教教義的基礎，也是公民法律的基礎。政府沒有任何理由重新介定婚姻制度，不該因少數人的願望而故意剝奪兒童擁有父親和母親的權利。若要保障某些人的產權或醫療抉擇，政府可以通過其他方式處理。試圖立法重新介定婚姻，等於強迫社會公開接受同性戀關係，並否認男女的獨特性。這

並非民權：歷來各地政府都肯定一男一女的婚姻制度為孕育下一代兒童的重要性。

重新介定婚姻制度將會影響你和你的教會。自從 5 個州通過同性結合合法化後，宗教和良心自由再沒保障。麻省天主教會不得不放棄領養兒童服務，以免違反道德信念。在新澤西州有循道衛理公會因拒借場地予同性結合者，而被告歧視。

我們不能說政教要分離，因為憲法第一修正案保障每個公民都有權發言，和自由地活出個人的信仰。作為天主教徒，我們不得不出來說話。正如教宗本篤十六世在去年訪問華盛頓時向美國主教說，「...你們被召叫在公共場所作意見交流... 在一個珍惜言論自由的場合裡，並在鼓勵積極和誠實的辯論中，讓你可敬的聲音為目前緊迫的社會和道德問題提供寶貴的討論。」(2008 年 4 月 16 日)

欲了解更多關於婚姻的教義，請瀏覽 [www.MarriageMattersDC.org](http://www.MarriageMattersDC.org) 和今期的教區週報 *Catholic Standard*。婚姻定義只應是一男一女的結合。

## Same Sex Marriage: *Does the definition of marriage really matter?*

Earlier this year, the District of Columbia City Council pushed through legislation, later signed into law by the mayor, to recognize same sex marriages performed in other jurisdictions. This was done without an opportunity for voters to have a voice. In September, marriage supporters, seeking a voice for the people on this critical issue, filed a request for a ballot initiative that would affirm marriage as a union between a man and a woman. The Archdiocese of Washington

has submitted a letter supporting this initiative with the District of Columbia Board of Elections and Ethics.

Without even waiting to let that process work through the system, some members of the City Council are moving ahead with yet more legislation, this time to redefine marriages performed within the District of Columbia itself. There is a reason cultures worldwide have had the same definition of marriage for thousands of years. Before rushing ahead, we all really need to carefully consider what marriage is, and why it exists.

### **Why is the Catholic Church involved in the same sex marriage issue?**

The bottom line is because marriage matters. Marriage is a private relationship with public significance.

Despite what you might think from the media these days, marriage is about a lot more than two people who love each other. That is, of course, a very important part of marriage. After all, Christ did raise marriage to a sacrament – married love imitates Christ’s love for the Church. But, this love leads to the second important reason why marriage is between a man and a woman: giving children a structure in which they are created and nurtured, benefiting from the unique gifts of both father and mother.

The reality is men and women are not interchangeable. They complement each other physically, psychologically and emotionally. Each has distinctive gifts that they bring to a child’s upbringing. Marriage protects the rights of children to have - and benefit from - both a father and a mother.

### **Is the right definition of marriage really important?**

In the Church we know the importance of marriage from our experience – we are on the front lines of preparing couples for marriage, supporting marriage enrichment, and providing education, foster care, health care and counseling for children and families. We know how much

children benefit when they have both a father and mother, and we know the struggles of many families who don’t.

We all recognize this intuitively. For example, why do city and community leaders encourage mentoring programs for boys without dads if dads don’t matter? Because they know, as each of us does, that fathers do matter even if a child has a wonderful extended family. So do moms. In fact, studies confirm what we know from our own lived experience: “...it is not simply the presence of two parents, as some have assumed, but the presence of two biological parents that seems to support children’s development.” (Child Trends, 2002) An article in Time magazine earlier this year stated, “Few things hamper a child as much as not having a father at home.” Men and women are equal, but research tells us that fathers and mothers do differ - on how they interact with their children and even on things like how they vote once they become parents. And, researchers tell us that children in an intact family with father and mother do better in the long run than those raised in other arrangements.

Civil governments have granted special recognition to marriage solely between a man and a woman because, as the Maryland bishops recently wrote in a pastoral letter, “marriage belongs by nature to the relationship between a man and a woman.” Marriage is a human institution that is based on natural law. Natural law is not only at the foundation of our faith teachings, but it also is the foundation of civil law. However one might want to change natural law, it is not possible. The government has long recognized its responsibility for promoting the common good and thus ensuring that children have the right to both a father and a mother.

*Marriage is a private relationship  
- with public significance.*

### **Why should our government redefine marriage?**

There is no reason. Marriage has a very specific meaning, held throughout all time. It is the union

of a man and woman open to creating and nurturing children, with their unique and complementary gifts. In fact, redefining marriage would mark the first time society would intentionally deprive a child of a right to a father and a mother. That is not something to be taken lightly or to be done because of the wishes of a small number of people.

Some individuals claim marriage needs to be redefined because of issues such as property rights or medical decision-making. The truth is those issues can be handled in other ways without redefining marriage.

Efforts to redefine marriage are not about property rights, but about forcing society to give public acceptance to same sex relationships and denying the uniqueness of men and women. Yet, their uniqueness is what makes marriage unique.

### **This won't affect me...or will it?**

You may not realize it now, but redefining marriage will affect you and your church. In the few jurisdictions that have redefined marriage (only five states have redefined marriage; at least 40 others specifically protect marriage through constitutional or legislative means), and in other areas with varying laws on civil unions, religious liberty and conscience rights have not been protected even with "exemptions." In Massachusetts, the Catholic Church had to give up doing adoptions to avoid violating its moral beliefs. In New Jersey, a Methodist organization was held in violation of anti-discrimination laws for following its moral teachings and not allowing its property to be used for a same sex union. In Canada, a discrimination complaint was filed against a local Knights of Columbus after it declined to rent its reception hall to a gay couple.

### **What about separation of church and state?**

Some have suggested the Church doesn't have a right to speak out on redefining marriage because of the "separation of church and state." Every citizen has a right to speak on issues, including

people of faith. The First Amendment guarantees free speech and freedom to live out one's faith.

As Catholics, we also are compelled to speak out. We work with children and families every day. And, as Pope Benedict XVI told the United States bishops during his visit to Washington, DC last year, "...you are called to participate in the exchange of ideas in the public square...In a context where free speech is valued, and where vigorous and honest debate is encouraged, yours is a respected voice that has much to offer to the discussion of the pressing social and moral questions of the day." (April 16, 2008)

### **What now?**

It is important for you to be informed.

- Learn more about marriage at [www.MarriageMattersDC.org](http://www.MarriageMattersDC.org).
- And, feel comfortable sharing with elected officials and friends the truth: that marriage is, by definition, between a man and a woman.

[www.MarriageMattersDC.org](http://www.MarriageMattersDC.org)

**Source: Archdiocese of Washington**



## 堂區佈告欄

- ❖ 近日因H1N1疫情，團體決定在彌撒中平安禮和唱天主經時請不要相互握手或牽手，教友們可以行禮的方式彼此行平安禮，團體將會於疫情舒緩後宣佈解除，請教友們注意。Because H1N1 starting this Sunday during Mass, we will not shake hands or holding hands until the flu season is over.
- ❖ 十一月是煉靈月，請為已亡靈魂祈禱。聖師聖奧思定(St. Augustine)曾教導過：靈魂獲准升天堂之前，是要為所犯的過失而被煉火淨化。本月，我們特別為已亡的親友及眾靈魂祈禱和奉獻，求天主仁慈地垂允我們，使我們堅信基督從死者中復活，並殷切期望去世的靈魂都能獲得同樣的復活，求主使去世的眾人安息，進入永生，得享天堂的福樂。教友們如欲為已亡的親友奉獻彌撒，請與阮神父聯絡。  
Throughout November the Church prays for the departed souls who are in the Purgatory. We can relieve their sufferings through celebration of Mass; pray and do sufferings and penances acts that have indulgences attached to them. The following prayer is taken from the *Handbook of Indulgences* and a partial indulgence can be gained by it recitation. This indulgence is only applicable to the souls in purgatory.  
**Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace. Amen**望主賜伊等永光，及永光照之，息止安所。凡諸信者靈魂，賴天主仁慈，息止安所。亞孟
- ❖ 十一月三日(星期二)晚上七點三十分在洛城小堂有彌撒，是為亡者靈魂祈禱。希望大家踴躍參與，為去世的家人、親戚、朋友的靈魂祈禱。On Tuesday, 11/3, Fr. Ruan will celebrate an evening Mass 7:30pm for **All the Faithful Departed (All Souls)** at the St. Mary's Chapel in Rockville. Please come and pray together.
- ❖ 洛城信仰成長班於十月份開始，每二周於光啟中文學校舉行，時間為上午 10:45 至 11:45，下主日十一月八日將由阮明神父主

講，主題為「煉獄」，希望教友們踴躍參與。**Rockville Adult faith formation sessions (English)** – Starting in October, there will be monthly talks by various speakers. On November 8th, Fr. Ming Ruan will speak about Purgatory. Location will be at Richard Montgomery HS cafeteria, and time will be 10:45am-11:45am.

- ❖ 十二月份堂區雙月刊將於十二月第一週出刊，歡迎教友們投稿，有意投稿分享者，請與孫老師聯絡。
- ❖ **Post confirmation faith formation sessions** – Luke Li will be the speaker to the teens and interested adults on Sunday Nov. 15<sup>th</sup>, 1:35pm-2:30pm, room 166 at Richard Montgomery HS. The topic is “**Catholic Apologetics/Defending your faith**”. Please encourage your teen to participate this monthly talk and sharing. Luke Li 將於十一月十五日為 Post Confirmation class 及有興趣的教友舉行座談會。本月主題是”為您的信仰辯護”。以不同於以往的上課方式，Rockville Post Confirmation class 將安排一系列的座談，安排適合青少年的主題及主講人來與青少年分享信仰生活，希望教友們多多鼓勵您的青少年參加，使他們在領完堅振到進入大學之前，仍能繼續在信仰上充實自己。
- ❖ 請為這一年來去世的親友們祈禱，特別是 Ben Ouyang's godmother Mrs Cecelia Petry(11/28/08)、甘健芬(Vincent Wing)過世的弟媳婦 Vivian Allot Wing、Sr. Joan Bland、鄭焱父親(1/1/09)、楊為華的大哥楊為菁先生(12/30/08)、阮德賢神父的姨丈阮明自先生(12/27/08)、陳菊蘭的母親張陳桂妹老太太(12/29/08)、江國富的三姐夫陳高華先生(1/17/09)、段康順老太太、陳銘嘉(Alex Tran)的母親馬文慧女士、江若珉的父親(05/2009)、金秀蓮的父親(盧瑞平的岳父)(05/2009)、王宇鵬神父的母親及陳天智神父的弟弟陳天山先生(9/28/09)。
- ❖ 請大家為所有在病痛中的教友和親友們祈禱，特別是彭永泰、陳桂清和蔡素珍的兒子陳達威(David Chen)、Stephen Chow and

Flora Au-Yeung's daughter Uriella、張卡洛的父親、黎昱良的父親黎鐵軍先生、Sandra Pao (郭錫銘)、周徐繼秀、程光復、韓媽媽與韓伯伯、黃寶玲、姚芸芸、黃玉環、賴媽媽、譚玉環的母親張月英女士、Steven Yang 的父親楊先民先生 (Christina Yu's father in law)、賀湯儀貞的先生、以及所有身心上痛苦的教友親人。

❖ 10/25/09 主日奉獻收入

華埠:	\$1,008
洛城:	\$1095.10
光啟:	\$

**為煉靈祈禱文 St. Gertrude's Purgatory Prayer**

永恆的天父，我把祢至聖聖子耶穌的血，連同今日在世界各地所做的彌撒聖祭全獻給祢，是為在煉獄裡的靈魂為各地的罪人、為教會內的罪人、也為我家裡及親人內的罪人。

阿們。Eternal Father, I offer you the Most Precious Blood of your divine son Jesus, in union with all the masses said throughout the world today, for all the holy souls in purgatory. For sinners everywhere. For sinners in the Universal Church. Those in my own home and within my family.

(This prayer was given to St. Gertrude and Jesus PROMISED that every time it was said, 1000 souls would be released from Purgatory and allowed into God's presence. 此篇經文是主耶穌基督親授聖女日多達，每念一次就可救一千個煉靈升天。每日可隨意念誦，次數不拘。

聖女日多達 1263 年生於德國，生前曾多次得見耶穌顯現。據悉，聖女日多達習於每日誦唸禱文，主耶穌在一次神視中顯示，親授此篇禱文，因這禱文可助無數的煉靈脫離煉獄，揚升天國。)



**Daily Reading 本週每日讀經、聖人主保及瞻禮**

11/02(一)	智慧篇 Wis 3:1-9; 詠 Ps 23:1-3a, 3b-4, 5, 6; 羅馬人書 Rom 5:5-11 or Rom 6:3-9; 若望福音 Jn 6:37-40 追思亡者 Commemoration of all the faithful departed (All Souls)
11/03(二)	羅馬人書 Rom 12:5-16ab; 詠 Ps 131:1bcde, 2, 3; 路加福音 Lk 14:15-24 聖瑪爾定·包瑞斯修士 Optional Memorial of Martin de Porres, religious
11/04(三)	羅馬人書 Rom 13:8-10; 詠 Ps 112:1b-2, 4-5, 9; 路加福音 Lk 14:25-33 紀念聖嘉祿·鮑榮茂主教 (Memorial of Charles Borromeo, bishop 藝術家的主保)
11/05(四)	羅馬人書 Rom 14:7-12; 詠 Ps 27:1bcde, 4, 13-14; 路加福音 Lk 15:1-10
11/06(五)	羅馬人書 Rom 15:14-21; 詠 Ps 98:1, 2-3ab, 3cd-4; 路加福音 Lk 16:1-8
11/07(六)	羅馬人書 Rom 16:3-9, 16, 22-27; 詠 Ps 145:2-3, 4-5, 10-11; 路加福音 Lk 16:9-15 真福吳國盛 (殉道)

**聖人名言:**

如果我們希望在服務上主的事上有所進步的話，我們定要以新的熱情開始我們每日的生活。我們定要盡力讓自己處於主的臨在中，而且在我們的行動不可有其他目的，我們的行動只是單單為了光榮天主而作。(聖嘉祿·鮑榮茂)

If we wish to make any progress in the service of God we must begin every day of our life with new eagerness. We must keep ourselves in the presence of God as much as possible and have no other view or end in all our actions but the divine honor.(St. Charles Borromeo)