

美國華府

中華聖母傳教中心暨光啓中文學校

2008 年春節敬天祭祖大典

- 典禮開始：（全體肅立）

一、 奏樂：（歌唱）

感謝天主

你們應當稱謝天主，因為祂是至善的，(重唱)

你們應當稱謝天主，因為祂是至美的，(重唱)

稱謝那以睿智創造宇宙的，(重唱)

在我們困難的境地，祂顧念了我們，(重唱)

你們應當稱謝天主，因為祂是全能的，(重唱)

（重唱）因祂的仁慈永遠長存，祂的仁慈永長存。

二、 讀經：恭讀德訓篇 ----- 第四十四章 1~15 節（請坐下）

現在讓我們來讚揚那些著名的偉人，和我們歷代的祖先；上主在他們身上，作出許多光耀的事，自太古就對他們顯示了自己的偉大。他們中，有在自己國內為王的，有因自己的能幹而名聞天下的；有因自己的明智而作參議的，有因自己的先知任務而明察一切的；有因自己的決策和明智，而作當時民眾領袖的；有以自己賢明的訓言，教導民眾的學者；有因其所長，創作樂曲的，有寫作敘事詩的；有的是富而有權勢的人，有的愛好美術，在自己家中，過著安靜的生活。這一切人，在自己的民族中，歷代受人尊敬，他們在世時就被人誇讚。他們中，有的已

留名於後世，使人讚頌不已；有的卻沒有留下紀念，他們死了，好像他們沒有存在過；他們生了，好像沒有生過；他們的子孫也同他們一樣。

但我所要稱揚的人，都是寬大為懷的人，他們的義舉，不會被人遺忘；他們的善行與子孫同存，他們的後裔，保有這善行的產業；他們的子孫履行盟約，他們的子女，因了他們，也是如此；子子孫孫，永世常存；他們的光榮，決不會泯滅；他們的遺體必被人安葬，名譽必留於永世；民眾必稱述他們的智慧，集會必傳揚他們的美德。 ----以上是天主的聖言

全體：感謝天主

MEMORIAL SERVICE

Memorial Service Begins (All Stand)

Opening Song (Ps. 136) (*Sung in Chinese*)

O give thanks to the Lord, for he is good, **R)**

O give thanks to the Lord, for he is perfect, **R)**

To him who by understanding made the heavens, **R)**

It is he who remembered us in our estate, **R)**

O give thanks to the Lord, for he is almighty, **R)**

R. for his steadfast love endues for ever.

A reading from the book of Sirach 44:1-15 (Please Sit)

Now will I praise those godly men, our ancestors, each in his own time; The abounding glory of the Most High's portion, his own part, since the days of old. Subduers of land in kingly fashion, men of renown for their might. Or counselors in their prudence, or seers of all things in prophecy; Resolute princes of the folk, and governors with their staves; Authors skilled in composition, and forgers of epigrams with their spikes; Composers of melodious psalms, or discoursers on lyric themes; Stalwart men, solidly established and at peace in their own estates -- All these were

glorious in their time, each illustrious in his day. Some of them have left behind a name and men recount their praiseworthy deeds; But of others there is no memory, for when they ceased, they ceased. And they are as though they had not lived, they and their children after them. Yet these also were godly men whose virtues have not been forgotten; Their wealth remains in their families, their heritage with their descendants; Through God's covenant with them their family endures, their posterity, for their sake. And for all time their progeny will endure, their glory will never be blotted out; Their bodies are peacefully laid away, but their names lives on and on. At gathering their wisdom is retold, and their assembly proclaims their praise – The Word of the Lord

All: Thanks be to God.

三、 勗勉：

四、 祝禱文：（請起立）

天生我靈，祖傳我身，生我養我，天主至尊；

撫我育我，祖宗至親，洪恩大德，山高海深。

慎終追遠，報本感恩，春節歲首，吉日良辰；

一元復始，大地回春，飲水思源，孝心永存。

五、 祭禮：

1. 主席就位

2. 宣讀祭文：

歲次戊子開元，我華府中華聖母傳教中心同道，暨光啓中文學校師生親友共聚一堂，追念頌揚我列祖列宗，敬表孝愛感恩之情。

中華民族興起於炎黃先祖，綿延五千餘年，歷經朝代變遷、內憂外患。幸賴先祖英明勤奮、刻苦耐勞、再接再勵，為華夏民族，建數千年持續不絕之文化傳統；為世界人類，樹揚萬里寬宏博大之文明典範。

今我同道，身居美國，心懷故土。謹肅立於先祖靈位之前，敬申尊榮，誓循先表，互友互愛，精誠團結，奮發圖強，造福人群，以慰先祖在天之靈。謹獻香、花、酒、果，敬祈垂納。 尚饗。

3. 獻香 (全體肅立) **Incense Ritual (All stand)**

(司禮點香三炷，雙手捧交主祭，主祭接過，以雙手舉香，齊額致敬後，將香插入香爐中央。)

4. 獻花，獻酒，獻果。 **Offering**

5. 向列祖、列宗致最敬禮：三鞠躬。

一鞠躬、二鞠躬、三鞠躬。

Pay Respect to Ancestors (Bow Three Times)

六、禮成（詠唱：奇異恩典）

- 家庭祭拜（請坐下）

中國天主教祭祖之由來

中國天主教「祭祖」典禮在教宗比約十二世時正式獲得批准，但中國天主教會沒有積極施行，直到一九七一年，故于斌樞機才正式提倡農曆新年舉行祭祖典禮，於一九七二年擴大推行，受到國內各界人士熱烈響應。

于斌樞機說：「敬天祭祖」，是中國的傳統文化。敬天，是對神的「崇拜」；「祭祖」，是對祖先的「追念」。我特別在當代提倡敬天祭祖，是為「敦教化，厚風俗」，這也是從事宗教活動的人，所追求的理念之一。

A BRIEF HISTORY OF ANCESTRAL VENERATION IN THE CHINESE ROMAN CATHOLIC CHURCH

Ancestral Veneration in the Chinese Catholic Church was first promulgated by His Holiness Pope Pius XII. However, it was not fully introduced until the seventies. In 1971, His Eminence Paul Pin Cardinal Yu of Taiwan started to encourage the practice of Ancestral Veneration in Catholic parishes. He also suggested holding this ceremony on the occasion of Chinese New Year. This practice became widespread in

1972. It was well adopted and received with enthusiasm by the Chinese Catholics in Taiwan.

The late Cardinal Yu reflected that the reason for integrating this ceremony with the liturgy was rather simple. “Revering God” and “Venerating Ancestors” are both rooted in the traditional Chinese culture and custom. Carrying on this tradition can help us deepen the effect of education and heighten the standard of morality. This conveys a special meaning in today’s society and it is one of the ideals that any Christians should seek and pursue.