

天主教徒的投票 (Baker 教區主教的牧函)

歐神父的前言

朋友們好，幾個星期前我們已經在我們的 eNews 和網站提供了我們的教區和主教所準備的資料，關於如何更好的準備去參與美國的大選。最近我又找到另一個很具體的資料，是一下所介紹的，鼓勵你們參考！（今天用中文提供這資料的第一部分，希望下個星期可以提供第二部分）。我知道可能很多的你們已經投票，這些資料還是重要，如果你們有任何的問題，或是發現我們的翻譯需要改善，請你們跟我直接聯絡。天主保佑！

歐神父

白瑞雲的前言

主內親愛的兄弟姊妹，收信平安！感謝歐神父在大選前，為我們選了 Baker 教區主教（俄勒岡州）有關大選的訓導。謝謝立鈞及趙忠在短短二天內，幫忙完成翻譯及修訂。主教強調「生命尊嚴」仍是教會最優先考量的議題，但並不表示其它議題不重要。因為所有其他議題皆奠基於此「基本人權」。每年死於墮胎的孩子總數高達「六千萬」，尚不包括約「二千萬」的黑數。號稱天主教友的拜登及其政黨支持的「pro-choice」，乃推廣極端的墮胎——不論懷胎甚至已達九個月，仍可將胎兒剪碎或藥物流產，若胎兒出生未死，不予救援，令其凍斃手術胎上。何其泯滅人性！胎兒的器官分門別類出售，很大的商機。是否為極大的惡？要承認，雖然他有不少缺點，特朗普三年多任期內，天主卻用他及其政策，每年拯救七十五萬胎兒生命！天主的作為真的千奇萬妙。主教呼籲我們出來為那些沈默無聲，最脆弱的人類出來投票發聲！放下政治及意識形態，在信仰的光照及教會教導下，勿再自欺欺人地做出符合天主心意的抉擇。天佑美國及大選！天佑世界！

瑞雲謹上

A CATHOLIC VOTES (天主教徒投票)

Pastoral Letter of BISHOP LIAM CARY on the 2020 Election

(LIAM CARY 主教的對教友的牧函)

Part I: The Sanctity of Life (第一部分：生命的神聖)

(為了幫助教友更好的學習主教的牧函，我們與邊際數字分每段，提供英/中的文件)。

1. At Sunday Mass in September we heard the word of God to the Prophet Ezekiel: "I have appointed watchman for the house of Israel" to do something essential: "you shall warn them for Me." And if "you do not speak out" when the stakes are high, "I will hold you responsible." 在 9 月 6 號，星期天的彌撒中，我們聽見天主向厄則克耳先知說「我派你作以色列家族的守衛」，去做一件至關重要之事：「你應代我警告他們。你若不警告他，也不宣講」，當問題升高到危險地步時，「我要向你問責」。
2. **In a time of peril, the shepherd must speak out; the watchman must warn.** The 2020 election is such a time for American Catholics, for grave and gathering dangers menace the freedom of Catholic conscience in this good land. **在危險時期，牧者必須要發言；守衛必須做警告。** 2020 大選就是美國天主教徒面臨的危險時刻，因為嚴重和不斷增加的危險，正威脅著這片美好土地上天主教徒良知的自由。
3. It falls to me as a bishop to help form and strengthen Catholic conscience according to the teaching of the Church. But I must begin with myself. In what **follows I will share the soul searching I've gone through personally in the months leading up to the election.** 作為教會的主教，我責無旁貸地根據教會教導，去幫助教友建立和加強「天主教信仰的良知」。但是我必須從我自己開始。在接下來的內容裏，我將分享在選舉前幾個月中，我所做的靈性分辨和探索。

4. "Our citizenship is in heaven," St. Paul re-minds us. I need to guide my earthly-city deliberations with a heavenly-city perspective. I need to form my conscience according to the mind of my Church, not the mind of my party. 「我們的家鄉原是在天上」（斐 3:20），聖保祿提醒我們。我當以天國的眼光來指導人間的深思熟慮。我良心的形塑應該根據教會/的思慮而不是根據黨派的思慮。
5. The first step is to rid my mind of confusion concerning crucial moral issues at play. Conscience leads me to clarify what I stand for--and what I can never stand for---before I decide whom to vote for. 第一步，是清除我心中所有在道德上混

淆不清的議題。在我決定投票給誰之前，良心引導我澄清我堅信的——和我絕不能妥協的——議題。

6. Consistent Catholic moral teaching lets me make **"a clear distinction between political issues about which men and women of good will can disagree and those issues that have to do with human rights and should never be treated politically,"** as **Bishop David Konderla** puts it. 始終如一的天主教道德教導，如同 David Konderla 主教所說的，我們必須很清楚的分別：哪些議題可以在善良的人中存異，哪些有關人權的議題絕不應從政治上加以處理。
7. In the earthly city, politics works to attain in ever greater measure the common good of justice. That's the direction in which I want my country to move, toward a society that gives each person in it his or her due. 在此塵世，政治在更大程度上實現了正義的共同利益。我希望我的國家朝這方向前進，讓每一個人在這社會中，得到他或她應享有的。
8. But visions of justice conflict, and so do consciences that seek to do justice (as they conflicted in the election of 1860 over the nation-dividing issue of slavery). When the time comes to mark my ballot this year, what alternatives will my conscience allow? To answer this question I need to take to heart the Church's prophetic teachings about what justice demands and injustice ignores. 但公義的願景有時會有衝突，尋求公義的良心有時也會有矛盾。（如同 1860 年大選因奴隸議題造成國家分裂）。今年當我在選票上勾選時，我的良心會允許我有那些不同的選項？要回答這個問題，我需要將教會有關「公義的要求和不義所輕忽的」先知性的教導，放在心中衡量。
9. The claims of justice spring from our beginning, from the starting point of human dig-nity. If I bring my mind to a halt short of that starting point, if I refuse to reach back all the way to our origin, I fail to acknowledge what justice must seek and what it prompts reason to find at the foundation of political life. 正義的要求從起初開始，從人類的尊嚴開始。如果我的思想停頓而不思考生命的起源，如果我拒絕去探索我們的源頭，那我便錯失認知正義尋求的到底是什麼，以及促使我們尋找政治生活基礎的原因。
10. **That finding is this: ". . . from the time that the ovum is fertilized, a life is begun which is neither that of the father nor the mother; it is rather the life of**

a new human being with his own growth. It would never be made human if it were not human already." These are the words of Pope St. John Paul II in *The Gospel of Life* (60). In giving us life, the Pope goes on to say, "God demands that [we] love, respect, and promote life. The gift thus becomes a commandment, and the commandment is itself a gift" (52). 這個發現是這樣的：「……從卵子受精的那一刻開始，生命既不是父親的，也不是母親的；那是一個具有自己成長的新的人類的生命。如果受精卵不能被稱之為人的生命，那就永遠無法成為人的生命。」在教宗聖若望保祿二世的通諭《生命的福音》(60)中有這樣的陳述。教宗說天主賜給我們生命時，「命令我們相愛，尊重，提升生命。天主的這禮物就成了誠命，而這誠命本身就是一件禮物」(52)。

11. With this great gift, the Author of Life clears a bright path for justice to follow, in spheres both personal and social. As the American bishops noted in 1998, it is fitting that He Who is Justice shows us the way: "No one but the Creator is the sovereign of basic human rights--beginning with the right to life" (*Living the Gospel of Life*, 15). **Therefore, "whoever attacks human life in some way attacks God Himself" (GL, 9); because "No human law can validly contra-dict the Commandment: 'Thou shalt not kill' (LGL, 31).** 生命的創造者，因這偉大的禮物，清楚的闢出一條追尋正義的光明大道，讓個人和社會遵循運作。誠如美國主教們 1998 年所說的，因為天主本身是正義，祂教導我們正義之道，這是適當的：「除此造物主外，無人是一類基本人權的統治者—從生命之權有開始」(《活出福音的生命》，15)。所以，「誰用不同方法攻擊生命就是攻擊天主本身」(《生》，9)；因為「沒有人類的法律可以有效的和天主誠命抵觸：「不可殺人」(《活》，31)。
12. "To claim the right to abortion . . . and to recognize that right in law means to attribute to human freedom . . . an absolute power over others and against others" (GL, 20). This constitutes a betrayal of justice at the very foundation of the legal structure designed to attain it. 「宣告自己有權墮胎...而且讓墮胎合法是剝奪生命的自由...是一個絕對超越和反對別人的權利」(《生》，20)。這構成了對於公義背叛，而且這背叛在於旨在實現這一目標的法律結構的基礎。
13. From these teachings we American bishops draw a practical conclusion in our statement for this year's election: **"The threat of abortion remains our preeminent priority be-cause it directly attacks life itself, because it takes**

place within the sanctuary of the family, and because of the number of lives de-stroyed." In the words of Bishop Thomas Paprocki, "To say that an issue is 'preeminent' does not mean that it is the only issue, but that it surpasses all others in importance. It is preeminent in that it is the basic human right on which all other rights depend." 美國主教從這些教導中得出了今年大選務實的結論：「墮胎的威脅仍是我們最優先重視的議題，因為它直接攻擊生命本身，因為它發生在家庭的至聖所內，而且因為被摧毀的生命數量是如此之多」。用 Thomas Paprocki 主教的話來說「說一個議題是最優先的議題，並不是說這是惟一的議題，而是說生命權這議題的重要性超越其他議題。這優先性是因為其它人權是基於這個基本人權」。

14. In the 2016 election, the formerly pro-choice Donald Trump did not easily convince wary voters of his commitment to the pro-life cause. Though he chose a notably pro-life candidate for vice-president and pledged to appoint Constitutionalist judges to the Supreme Court, his promises as a novice office-seeker clashed with positions he'd taken previously. 在 2016 年大選中，曾支持墮胎的唐納德·川普 (Donald Trump) 難以用支持生命反墮胎的承諾說服那些持謹慎態度的選民。儘管他挑選了一位特別支持生命反墮胎的副總統候選人，並承諾任命最高法院的憲政大法官。他競選新政府所做的承諾與他以前的立場發生了衝突。
15. Would he follow through on them if elected? There was ample reason to doubt that he would. In 2020, however, four years of governance have dispelled that doubt completely: **as president, Mr. Trump has an unequalled record of achievement in defense of unborn life. He has more than fulfilled his pro-life promises of 2016.** 如果當選，他真會執行承諾嗎？當時有充分的理由懷疑他會這麼做。然而，到了 2020 年，四年的執政下，他徹底消除了這一疑慮：**作為總統，川普先生在捍衛未出生生命方面，取得了無與倫比的成就紀錄。他已經兌現甚至超出了 2016 年的競選承諾。**
16. In his first week in office, Mr. Trump **reinstated the Mexico City Policy**, which bans taxpayer funding of organizations that pro-mote abortion in developing

nations. 川普上任的第一周就恢復了《墨西哥城政策》，該政策禁止納稅人資助在發展中國家促進墮胎的組織。

17. **Short-ly thereafter, he signed an executive order exempting faith-based employers from laws that forced them to violate their religious beliefs to comply. He went on to encourage Congress to pass the Pain-Capable Unborn Child Protection Act and strongly supported the Hyde Amendment, which prohibits federal funding of abortion throughout the United States.** 此後不久，他簽署了一項行政命令，豁免基於信仰的雇主必須遵守違反其宗教信仰的法律。他繼續鼓勵國會通過《有疼痛能力的未出生兒童保護法》，並大力支持《海德修正案》，該修正案禁止在全美範圍內聯邦資助墮胎。
18. **He strengthened federal enforcement of religious liberty laws that protect medical providers from having to assist with abortions. To the dismay of Planned Parenthood, he issued new rules that directed federal funds away from abortion clinics to community health centers. This January he became the first president to attend the annual March for Life in Washington, D.C.** 他加強了聯邦對宗教自由法的執法，以保護醫療供應者免於協助墮胎。令《計劃生育組織》（Planned Parenthood）感到沮喪的是，他發布了新規定，將聯邦資金從墮胎診所轉移到社區衛生中心。今年 1 月，他成為第一位參加華盛頓特區年度「為生命而走」反墮胎大遊行的總統。
19. **But of all Mr. Trump's interventions on behalf of unborn life, perhaps the most significant has been his remaking of the federal judiciary.** True to his promise, he has named three Constitutionalist justices to the Supreme Court and more than 200 similarly minded jurists to the lower federal courts. 在川普先生維護未出生嬰兒的所有作為中，最為突出重要的應當是重整聯邦司法制度。他信守承諾，提名了 3 位最高法院憲政大法官和超過 200 位地方聯邦法官。
20. **In stark contrast, Joseph Biden promises to appoint to the federal courts only judges who pass his litmus test of support for Roe v. Wade.** Indeed, across the whole range of issues regarding the defense of unborn life, his positions are diametrically opposed to those of Mr. Trump. 與之形成鮮明對比的是，喬·拜登（Joseph Biden）承諾，要用是否支持羅伊訴韋德（Roe v Wade）案作為基本測試，來決定誰能被指定為聯邦法官。實際上，在有關捍衛未出生生命

的所有問題中，他的立場與川普先生的立場截然相反。

21. To enact his reproductive health agenda, Mr. Biden would undo the good Mr. Trump has done and further extend abortion's death-dealing reach. On his campaign website, the former Vice President pledges:

- to "protect the constitutional right to an abortion" by writing abortion on demand into federal law;
- to repeal the Hyde Amendment;
- to "rescind the Mexico City Policy";
- to "restore federal funding for Planned Parenthood";
- to "stop the rash of state laws" that limit abortion liberty: parental notification requirements, mandatory waiting periods, and ultra-sound imaging as a condition for abortion.

為了製定他的生殖健康議程，拜登先生將廢除川普先生所做的善舉，並進一步擴大墮胎致死的影響範圍。以下是這位前副總統在競選官網上的承諾：

- 通過將按需墮胎寫入聯邦法律來「保護墮胎的憲法權利」；
- 廢除《海德修正案》；
- 「停止墨西哥城政策」；
- 「恢復《計劃生育的》(Planned Parenthood)聯邦資金」；
- 「將要制止」限制墮胎自由的州法律：父母的通知要求，強制性等待時間和超音波成像作為墮胎的條件。

22. Over one hundred members of Democrats for Life of America objected that Mr. Biden is here taking "an extreme position on abortion rights" that recent polls show to be "radically out of line with public opinion":

- 79% oppose Democratic leaders' support for abortion on demand-- that is, at any time for any reason;
- 60% oppose taxpayer funding of abortion;
- 76% oppose taxpayer funding of abortion in developing countries.

超過一百位美國維護生命的民主黨人反對拜登先生在這裡所持的極端墮胎立場，最近的民意調查顯示，拜登先生「與公眾輿論根本不符」：

- 79%的人反對民主黨領導人支持按需墮胎-也就是說，出於任何原因在任何時候皆可墮胎；
- 60%反對納稅人提供資金墮胎；

- 76%的人反對納稅人資助發展中國家的墮胎。

23. On this evidence well over half of Americans across party lines want to see the number of abortions decrease--precisely the purpose of the two protective measures Mr. Biden would do away with if elected. 根據這一證據，跨黨派的美國人中有超過一半的人希望減少墮胎-這正是拜登當選後將廢除兩項保護措施的目的。

24. Congress passed the first of them, the Hyde Amendment, in 1976, to stop the use of federal Medicaid funds to pay for abortions. In the previous three years Medicaid had funded over 250,000 abortions a year--a total of 750,000 lost lives. The Amendment made an immediate and enduring difference. No other public policy can be said to have reduced the number of abortions so effectively. It is estimated that the Hyde Amendment currently saves up to 60,000 lives a year. But Mr. Biden would undo it--and thereby assure a sizeable increase of abortions in America. 國會在 1976 年通過了其中第一個措施——《海德修正案》，以停止使用聯邦醫療補助基金支付墮胎費用。在立案前的三年中，醫療補助計劃每年為超過 25 萬例墮胎提供資金-總共有 75 萬人喪生。該修正案產生了直接而持久的影響。可以說沒有其他公共政策如此有效地減少了墮胎次數。據估計，《海德修正案》目前每年可挽救 60,000 條生命。但是拜登先生將撤銷它-從而確保在美國大量增加墮胎。

25. In 1994 then-Senator Biden wrote to a Delaware constituent that "the government should not tell those with strong convictions against abortion, such as you and I, that we must pay for them." In 2020, however, he abruptly withdrew this decades-long support for the Amendment that protected **his "strong convictions"** just when they needed protection more than ever. 1994 年，當時的參議員拜登致信特拉華州一名選民，「政府不應該對反對墮胎有強烈信念的人——例如您和我——說我們必須為墮胎付稅」。然而，時間到了 2020 年，就在他的「堅定信念」特別需要保護的時刻，他突然撤回了對這項修正案長達數十年的支持。

26. This sudden and striking change of course came with no olive branch to the 20 million pro-life-friendly members of his party. Instead, Mr. Biden deliberately cast his lot with its extremists, from whose number he carefully picked as his running mate Senator Kamala Harris, a leader eager to tighten abortion's political lock grip

and a notably hostile critic of Catholic influence in American public life. 當然，這一突如其來的驚人變化沒有給他的 2000 萬支持生命反墮胎的黨派成員帶來橄欖枝。相反，拜登先生一意孤行地下注於黨內極端份子，從他在競選人中精心挑選了他的競選夥伴參議員賀錦麗 (Kamala Harris) 而可見一斑，她是一位渴望加強墮胎的政治控制權的領導人，並且是對天主教徒在美國公共生活中的影響力特別懷有敵意的批評家。

27. "I'm a practicing Catholic," Mr. Biden says on his campaign website. Nonetheless, though he professes to accept his faith's teaching that abortion is profound social injustice, he will not use the law to stop the abortionist's hand. Personally, opposed but unwilling to impose, he will not grant the unborn child what justice demands: birth. 拜登在競選網站上說：「我是一個虔誠的天主教徒。」儘管他聲稱接受信仰教導墮胎是深度的社會不公，但他不會利用法律來阻止墮胎者的手。他本人反對墮胎，但不願強加於人，同時他不會給未出生的孩子伸張正義的要求：讓我出生。

28. Mr. Biden's stance mirrors the one Governor Mario Cuomo adopted in the early 1980s. Bishop Patrick Ahern's rejoinder to the Governor then fits the nominee for president now: "You are opposed to abortion personally. Presumably that is because you believe it takes a human life. How then can you believe in and support choice? How can anyone have the right to choose to take the life of another human being? It is like saying, "I am personally opposed to slavery, but I respect your choice to own slaves if you think it is alright." . . . "The most serious consequence I see in your rhetoric is that it confuses and misleads people who might otherwise think straight on this issue of such enormous consequence to humanity." Regrettably, "Joe Biden's Agenda for the Catholic Community" does just that. It begins with "a basic tenet in my household": "Treat people with dignity. Everyone's entitled to dignity." 拜登的立場反映了 1980 年代初州長馬里奧·庫莫 (Mario Cuomo) 所採取的立場。帕特里克·阿赫恩 (Patrick Ahern) 主教當時質問州長的立場，如今正好適用於這位總統候選人的立場：「您個人反對墮胎/人工流產。大概是因為您認為墮胎奪走了人類的生命。那麼您又怎麼能相信並支持選擇墮胎呢？任何人如何有權利選擇奪走另一個人的生命呢？這就像在說：“我個人反對奴隸制度，但我尊重您選擇擁有奴隸，如果

您認為那是可以的。「我在你的言論中看到的最嚴重的後果是，它使人們迷惑，並誤導了人們，否則他們可能會直接考慮給人類帶來如此巨大後果的這個問題。」遺憾的是，「喬·拜登回答天主教群體的策略」就是這樣做的。它以「我的家規是開頭：“有尊嚴地對待人們。每個人都享有尊嚴的權利。」

29. For Americans, then, "no matter where you start in life, everyone should be able to live up to their God-given potential." Our economy should be one "where everyone comes along, and we protect the 'least of these.'" The word I've highlighted threads through the paragraph, but just how wide a bandwidth does "everyone" cover? Does not everyone "start in life?" at conception? Does not everyone begin to develop "God-given potential" in his or her mother's womb? Do not the unborn deserve the greatest consideration among "the least of these" we are called to "protect"? 那麼，對於美國人來說「“無論您的生命從何處開始，每個人都應該能夠發揮出天主賦予的潛力。」我們的經濟應該是「每個人都可參與，其中最弱小的獲得保護」。我特別強調的用詞「每個人」貫穿整個段落，而“每個人”這個詞概括的範圍有多寬廣？每個人難道不都是從生命之初開始嗎？不是從受孕開始嗎？每個人不都是在母親的胎中開始發展「上主賜予的潛力」嗎？難道我們被召叫去「保護“最弱小的”時，這些未出生者不值得獲享最大的保護嗎？

30. **Sad to say, the candidate who puts himself forward as an exemplary Catholic politician refuses to address such questions at all**, and his policies are designed to dismiss them from gaining a foothold in public life. 悲哀地說，把自己推至一個模範天主教政客候選人的地位，卻拒絕解決所有這些問題，甚至推的政策反是要消滅最弱小者，不讓他們出生、在人世有立錐之地。

31. But "we are the people of life and for life," St. John Paul II wrote, "and this is how we present ourselves to everyone" (GL, 78). It follows that, to be true to ourselves as Catholics, "any political agenda which hopes to uphold equal rights for all must affirm the equal rights of every child, born and unborn" (LGL, 35). Though the issues that cry out for justice are many and complex, "the failure to protect and defend life in its most vulnerable stages renders suspect any claims to the 'rightness' of positions in other matters affecting the poorest and least powerful" (LGL, 22). 但是聖若望保祿二世寫道：「我們是生命，為生命，這就是我們向所有人展示自己的方式」（《生》，78）。隨之而來的是，要以天主教徒

的身份實現自己的信念，「任何希望維護所有人平等權利的政治議題，必須確保每個出生和未出生的孩子的平等權利」（《命》，35）。儘管要求司法公正解決的問題很多，也很複雜，但「未能在生命最脆弱的生長階段保護和捍衛生命，使人們懷疑在影響最貧窮和最弱勢群體的其他事務中立場的『正確』是令人質疑的」（《命》，22）。

32. **"No public official . . . claiming to be a faithful and serious Catholic . . . can responsibly advocate for or actively support direct attacks on innocent human life" (LGL, 31).** 「沒有任何自稱是一個忠實而認真的天主教徒的公職人員.....可以負責任地主張或積極支持對無辜人類生命的直接攻擊」（《命》，31）。
33. Since "abortion is the pre-eminent moral issue of our time," warns Archbishop Mitchell Rozanski, "if you don't struggle to justify voting for a candidate whose record or policy would favor or even expand abortion, then you probably aren't forming a Catholic conscience in preparation to vote." 總主教米切爾·羅贊斯基警告說，既然「墮胎是我們當今時代最重要的道德問題」，「如果您尚未努力調整心態，仍要將票投給在紀錄上或政策上支持墮胎，甚或擴張墮胎的候選人，那麼你可能還沒塑造出完整的天主教良心，以準備好投票。」

34. **At campaign's end no one can deny that the candidates take diametrically opposed positions on what constitutes justice for the unborn. And there is every reason to believe that both candidates would follow through on their campaign commitments upon elec-tion.** 在競選活動的最後，沒有人可以否認兩位候選人對憲法賦予未出生者的正義持守截然相反的立場。
35. **We can expect Mr. Trump to continue to appoint judges like Judge Barret from his list of prospective nominees, to lift conscience-oppressing regulations, and to validate the pro-life position publicly with the weight of his office.** With equal confidence we can trust Mr. Biden to withdraw protections for unborn life and extend the rule of Roe by judicial appointment, administrative regulation, and public funding. These are the political facts. I have to face up to them squarely and make a choice. I can't fool myself about what is at stake. 而且，我們有充分的理由相信，兩位候選人都將在選舉中恪守競選承諾。我們可以預期，川普先生

將繼續從其預期候選人名單中任命像巴雷特這樣的法官（編：教友巴雷特於 10 月 26 日被參議院確認為史上最年輕的大法官），撤消違背良心的規定，並以其身為總統的權力，公開確認保護生命的立場。我們同樣有信心相信拜登先生會撤銷對未出生生命的保護並延伸羅伊的法規，用行政規定，挹注公共基金資助墮胎。這些都是必須嚴正面對的政治現實，現在正是面對他們做出選擇的時候。我不能自欺欺人。

36. But that's just what Planned Parenthood wants me to do. Planned Parenthood wants me to vote for the candidate who favors abortion, even if I strongly disapprove of the practice myself and withhold my approval of that part of the party agenda. Planned Parenthood is happy to get my vote along with all the objections my conscience attaches, because conscientious objections don't register at the polls. Only my vote counts; my objections don't. And my vote will be counted as a vote for abortion. I will be voting with--and for--Planned Parenthood. 但是，良心的自我麻痺，正是計劃生育組織希望我做的。計劃生育組織希望我投票贊成支持墮胎的候選人，即使我本人強烈不同意這種做法，並反對黨的這一部分議程。計劃生育組織會很高興獲得我在良心上帶有反對的「含淚投票」，因為良心反對不是一種選票，只有我投的票才被計算；我良心的反對不會被計算。我的投票將被算作贊成墮胎票，即我會協同計劃生育組織，支持計劃生育組織而投票。

37. "See that you do not despise one of these little ones," Our Lord tells us, "for I say to you that their angels in heaven always look on the face of My heavenly Father." Planned Parenthood has had a voice--a very loud voice--in this campaign. The millions of children in the womb have been silent; they cannot speak and cannot vote--unless you and I speak and vote for them. 我們的主告訴我們：「請不要輕視這些小子中的一個，因為我對你們說，他們的天使在天上常常看見我在天之父。」計劃生育組織在這場競選活動中發出了聲音-一種非常響亮的叫囂。在母胎中的數百萬兒童則保持著沉默；他們不能說話，也不能投票-除非您和我為他們發聲並投票。

In the Lord of Life, (因生命的主之名)

A handwritten signature in blue ink that reads "+ Liam Cary". The signature is written in a cursive style with a cross at the beginning.

Most Reverend Liam Cary
Bishop of Baker
17 October 2020

Link to the original online document (about **The Sanctity of Life**) :

<https://dioceseofbaker.org/documents/2020/10/2020%20Pastoral%20Letter%20part%201.pdf>

Link to the second part of this document that we will translate into Chinese next week:
(About **Religious Liberty**)

https://dioceseofbaker.org/documents/2020/10/CATHOLIC_VOTES_II.pdf