

2019-2020 年全國福傳大會第一階段：堂區優先

Evangelization Congress 2019-2020, first phase: parish discussions

一、心靈和具體的籌備：

Spiritual and practical preparation

目的：祈禱和幫助教友了解福傳大會的重要性

Goal: to pray and to help the faithful to understand the importance of the Evangelization Congress

做法舉例如下：

1. 10 月初每個堂區可以舉辦一個祈禱會，開始福傳大會（朝拜聖體或其它方式）

At the beginning of October each parish will start the Evangelization Congress with a prayer vigil (adoration of the Blessed Sacrament or other prayers).

2. 每個主日彌撒時同心合意恭唸為福傳大會祈禱文（會準備）。

We will prepare a prayer to pray together every Sunday at the end of the Mass.

二、堂區討論之操作方式

Method for the discussions at the parish level

每個堂區試著挑戰自己較弱的地方，而不是向他人展示成就。特別要注意的領域是培養和吸引青年的能力及向非教友傳教的能力。因此，堂區必須選擇適合其情況的主題和適當的人來討論。The goal is that each parish tries to challenge itself in the area where it is weaker, and not to show to others its achievements. The areas of special concern are its capacity of nurturing and attracting the youth

and its missionary reach out to non-Catholics. So, the parish must choose the topics that fit its situation and the right people to discuss them.

最終目標是選擇一些可以幫助堂區更加有活力，更有利於推動福傳的議題，並為其執行做出規劃。

The final goal is to choose some priorities that can help the parish to be more alive and more missionary oriented and to plan for their implementation.

各堂區安排時間討論堂區的議題。

Each parish organize some meetings to discuss the topics related to the parish.

操作方式參考如下：

模式 1：

Method 1:

10 月開會一次（3 個小時）：討論議題的第一部份【使我們的堂區更具有活力】

One meeting in October (3 hours): To discuss the first part of the topics [To make our community more alive]

11 月開會一次（3 個小時）：討論議題的第二部份【使我們的堂區能推動福傳】

One meeting in November (3 hours): To discuss the second part of the topics [To make our community able to evangelize]

模式 2：

Method 2:

10 月主日彌撒後開會 3 次（每次 1 個小時）：每次討論 2~3 個議題

In October 3 meetings after the Sunday Mass (one hour each): to

discuss 2~3 topics each time.

11 月彌撒後開會 3 次（每次 1 個小時）：每次討論 2~3 個議題

In November 3 meetings after the Sunday Mass (one hour each): to discuss 2~3 topics each time.

成員：

Participants:

傳協會邀請其他教友一起討論（大堂區應該定人數，不要只有傳協會成員；小堂區願意參加的教友都可以）

The Parish Council invites other church members to discuss together the topics (the large parishes may limit the number of people for the discussions, but in the small parishes all the people willing to participate are welcome)

討論青年問題時傳協會邀請所有的年輕人來參加

Concerning the youth issues, the Parish Council invites all young people to participate to the discussions.

三、堂區討論的議題

Concerning the topic of discussion in the parish

1. 每個堂區不一定要討論所有的議題，可以選擇適合本堂區情況的議題。

Each parish does not have to discuss all the issues and can choose the topics that fit the situation in the parish.

2. 每個堂區可以提出其他議題，或在同樣的議題可以提供解決方案。
Each parish can propose other topics or provide other solutions to the same topics.

3. 每個議題有的結論：

Each topic has such a conclusion:

【以上的提案您選哪一個為您堂區的優先？(可複選，但也可都不選)】

“Which of the above proposal do you choose to be a priority for your parish? (You can choose more than one, but also none of them)”.

勾選優先順序並回報給教區，即使堂區不會很快實施此優先。

Your parish chooses the solutions to the topics that are priorities for you, even though you are not yet ready to implement them in the near future, and you report them to the diocese.

4. 如果堂區可以提出其他議題，每個議題應有同樣的結論：

【關於這議題我堂區的優先是：。。。】

If you discuss some new topics, in the end there should be a similar conclusion:

“For this topic, the priority of our parish is: ...”

堂區把要執行的優先議題和解決方案、具體做法，回報給教區。

Your parish report to the diocese the topics that are your priorities and their practical solutions you have chosen.

5. 在議題的最後有一個結論：

At the end of the topics there is such a conclusion:

【堂區在討論之後，關於福傳大會相關議題，向教區報告我們的決定：】

“Following the discussions in our parish, the following are the decisions taken by our parish concerning the discussions related to the Evangelization Congress. We report these decisions to our diocese”.

1.第一優先.....

First priority...

1a 實施日期.....

Date for implementation ...

1b 委員會或負責實施的人員.....

Committee or people in charge of the implementation ...

1c 創建實施費用的方式.....

The way of founding the expenses for the implementation ...

2.第二優先.....

Second priority ...

2a 實施日期.....

Date for implementation ...

2b 委員會或負責實施的人員.....

Committee or people in charge of the implementation ...

2c 創建實施費用的方式.....

The way of founding the expenses for the implementation ...

其它優先....

Other priorities ...

這是堂區福傳會議的最後結論。堂區把要執行的優先議題(不用太多，可以 1~2 題或 5 題、、、)和解決方案、具體做法，回報給教區。

This is the final conclusion of the Evangelization Congress of your parish. To fill up this part, you choose the priorities that you will seriously try to implement in the near future and you report them to the diocese (not too many, 1 or 2, maximum 5).

最後，每個堂區把這份資料填寫好交給教區（期限：12 月中旬）

At the end, after filling up this document, each parish will give it back to the Diocese as the final report (deadline: middle December).

四、短期行事曆：

2019 年 10、11 月：在堂區進行討論。(堂區福傳大會)

2019 年 12 月：每個堂區把堂區討論資料填寫好交給教區（期限：12 月中旬）

2020 年 1 月：每個教區籌備福傳委員會將準備關於堂區討論後的初步報告。

1. 堂區討論階段結果：每個教區準備堂區優先的統計報告
2. 每個教區分析堂區階段討論結果來修改給教區討論的議題
3. 為了教區討論階段做計劃

下次會議：

日期：2020 年 2 月 19 日，地點：未定

堂區與福傳－活化我們的信仰團體

「你們也就成了活石，建成一座屬神的殿宇。」（伯前 2:5）

教會是建基於復活主基督的團體，基督給了教會生命與力量；祂是生活的基石，在這基石上，我們也被召叫成為生活的基石，充滿信德與愛德。我們這次福傳大會的目的就是聆聽聖神的指引，以面對我們時代的挑戰並更新我們的團體生活，使我們更充滿信德與愛德而能滿全我們的使命：將福音的真光帶給更多人。

The Church is a community gathered around the risen Lord Jesus Christ, who gives it life and strength. He is the living cornerstone. Built on such a stone, we are called to be living stones too, full of faith and love. The purpose of our Evangelization Congress is to listen to the Spirit in order to face the challenges of our time and to renew our community life, to make it more fervent in faith and love, so that it can nourish ourselves and fulfill its mission: to attract other people to the light of the Gospel.

提供堂區討論的議題

第一部份目的：使我們的堂區更具有活力

1st SESSION Purpose: to make our community more alive

☐ 1. 學校體系及它對孩子參與教會活動的不利影響

The school system and its repercussion on children participation to church's activities

台灣學校的競爭相當激烈，所以孩子和年輕人都很專注於學習，因此，他們幾乎沒有閒置的時間。在這種情況下，家長往往不帶孩子去教會。他們當中有許多人幾乎沒有領受過聖事；即使有，也往往沒有充分的準備。再者，他們未曾經驗參與教會的禮儀和活動，這些不被視為他們生活中重要或相關的。

The school in Taiwan is quite competitive and so the children and the youths are

very much absorbed by their studies; as a result, they have little free time. In such a situation, the parents often do not bring the children to the church. Many of them have barely received the sacraments, and often with very little preparation. Moreover, they do not experience the participation in the Church liturgy and activities as something important or relevant in their life.

討論議題及方案：

- ☐1.1 通常主日和活動的安排與形式是以適應成人或老年人為主。我們應更多設想到兒童和青年，因為他們的信仰是更為脆弱的。（如何在我們堂區做到這一點？）

Often the schedule and the style of Sunday celebrations and activities try to adapt to an audience of adult or old people, while the target should be more the children and the youth, because they are the more vulnerable in their faith. (How this can be done in our parish?)

- ☐1.2 堂區團體應注意在禮儀或在其他情況下，在主日賦予兒童和青年一些服務或任務，使他們能夠有參與感和責任感。

The community should take care of giving to the children and the youth some services or tasks to perform on Sunday during the liturgy or in other circumstances, in order that they can feel the responsibility of being present and active.

- ☐1.3 可為兒童舉行信仰培育，更多聚焦於兒童的學校功課（同時安排關於學習熱情、祝福、聖經故事等）。

There could be religious meetings for children where there is more focus on the children's school work (prayer for study zeal, blessings, Bible stories geared with this focus).

- ☐1.4 其它...Do you have further proposals?...

以上的提案您選哪一個為您堂區的優先？（可複選，但也可都不選）

Which of the above proposal do you choose to be a priority for your parish? (You

can choose more than one, but also none of them.)

☐ 2. 教會與青少年的距離

The distance of youth with the church

對青少年來說，與教會的距離日益嚴重；即使是很多曾經習慣去教會的孩子，到了中學後也會停下來。對他們來說，教會成為一個遠離他們生活的組織。孩童時期在父母的堅持下，他們參與彌撒，但到了青少年時，通常他們不願再參加沒有同儕夥伴的團體和聚會。因此，對於尚未有青年團體的堂區，幾乎不太可能吸引年輕人。

The distance with the Church becomes more serious for the teenagers: even many of the children who are used to go to the church stop to do so when they reach secondary school. The Church becomes for them a structure far from their life. While the children can go to attend Mass with their parents, if they insist, young people normally will not integrate in a congregation or a group where there are no other fellow young people. Therefore, for the parishes that do not have already a youth group it is almost impossible to attract young people.

討論議題及方案：

- ☐2.1 這是許多堂區共同面臨的問題，因此吸引年輕人到教會是須共同聯合努力的；將年輕人集中於某些據點（堂區或其他地方），以更符合年輕人的形式舉行禮儀和活動。（如何能做到這點？）

Since this is the situation in many parishes, to attract young people to the Church there should be a combined effort to concentrate the youth in some centers (parishes or other places) where to have liturgical celebrations and other activities in a more youth style. (How this can be done?)

- ☐2.2 堂區提供給年輕人不僅是教理的教導（雖然這方面也常是不夠深入），而是要能提供活動和空間，使他們能彼此分享友誼和喜樂。（我們如何能在堂區做到這點？）

The parish should offer to the youth not only a catechetical formation

(though often also this one is not very deep), but also activities and space where they can stay together in friendship and happiness.(How this can be done in our parish?)

- ☐2.3 尋找堂區中優秀的青年，他們是能夠陪伴年輕人的，鼓勵他們為年輕人服務並培訓他們。

To see in the parish who are the best young people who could lead others younger fellow, to encourage them to serve the youth and to train them.

- ☐2.4 鼓勵青年領袖到有好的青年團體和活動的堂區觀摩，以便向他們學習。

To encourage the youth leaders to go to the parishes that have good youth groups and activities, in order to learn from them.

- ☐2.5 專為年輕人安排特別的活動，邀請堂區所有的年輕人參加，即使是平時不來教會的年輕人。(我們如何能在堂區做到這點?)

To organize special events for the youth and to invite all the young people of the parish, even those who usually do not come to church. (How this can be done in our parish?)

- ☐2.6 我們從國小四年級即漸漸失去年輕人；我們若只用志願者組成專務年輕人的體系，這損失實在太大了。堂區可以花錢培訓和雇用具有專業素養的青年領袖。

Losing our youth starting in the fourth grade is too big a price to pay for the luxury of having a volunteer youth system. Our parish can spend money for training and employing a professional-skilled youth leader.

- ☐2.7 其它...Do you have further proposals?

以上的提案您選哪一個為您堂區的優先？(可複選，但也可都不選)

Which of the above proposal do you choose to be a priority for your parish? (You can choose more than one, but also none.)

- ☐ 3. 原住民孩子所面對的特殊挑戰

The peculiar challenges faced by aboriginal children

原住民教友面臨著進一步的挑戰，其中有許多現居在西岸的城市。為保有他們的文化，原住民父母用自己母語組織禮儀和活動，但他們往往和孩子在家裡並沒有使用母語。其結果是，當這些孩子們與父母或爺爺奶奶參與禮儀時，他們不能理解，不知道如何應對，也無法學習共同的祈禱（甚至連天主經、聖母經都不會）。他們與教會的疏離變得十分明顯，但很多人並不認為這是個嚴重的問題。

The aboriginal faithful, many of which now live in the cities of the west coast, face further challenges. To keep their culture, they organize liturgies and activities in their mother language, but often it is a language they do not use at home with their children. The result is that when these attend the liturgies with their parents or grandparents, they do not understand, they do not know how to respond and do not learn the common prayers (often not even the Our Father and the Hail Mary). Their alienation from the Church becomes quite clear, but many people do not consider this problem a serious one.

討論議題及方案：

- ☐3.1 原住民的孩子在堂區以適當的語言接受合適的基督信仰陶成。（我們如何能在堂區做到這點？）

In the parish, the aboriginal children should receive an adequate formation for the sacraments in the language they understand better. (How this can be done in our parish?)

- ☐3.2 在彌撒中同時融入漢語和原住民語言。

We should integrate the Chinese and aboriginal languages in the same Mass.

- ☐3.3 分開舉行彌撒（兒童-青年用中文，成人-老人用原住民語）。

We should have separated Masses (in Chinese for the children-youth and in the mother language for the adult-old people).

- ☐3.4 其它...Do you have further proposals?

以上的提案您選哪一個為您堂區的優先？（可複選，但也可都不選）

Which of the above proposal do you choose to be a priority for your parish? (You can choose more than one, but also none.)

☐ 4. 禮儀歌曲

The liturgical songs

從梵二大公會議的角度來看，會眾必須能主動積極參與禮儀。這樣的參與有一個重要的面向-詠唱聖歌與答唱詠。聖詠團應該協助會眾達到此目的。他們的角色是在於服務而非取代會眾。不幸的是，聖詠團的指揮往往沒有優先考量到這個基本的禮儀原則，而主要考慮的卻是選擇適合主日讀經的歌曲。其結果乃是他們所選擇的部分歌曲是會眾不熟悉的。這造成許多歌曲只是聖詠團的詠唱，大多數的教友無法一起詠唱，只能聆聽。

In the perspective of the second Vatican council, the assembly has to take active participation on the liturgy. An important aspect of such participation is the singing of songs and hymns. The choir should help the assembly to reach its goal. Its performance should aim at serving and not at substituting the assembly. Unfortunately, the choir directors often do not give priority to this basic liturgical principle, but are primarily concerned with choosing songs whose content fits the liturgical readings of the Sunday. As a result, part of the songs they choose are not enough familiar to the assembly. The consequence is that many of the songs are performed only by the choir, while the majority of the faithful get use not to sing, but only to listen.

討論議題及方案：

☐4.1 聖詠團的指揮應接受梵二大公會議禮儀精神的特別培育。

The choir directors should receive specific formation on the Vatican II's spirit of the liturgy.

☐4.2 他們應與禮儀組一起選擇歌曲，而非單憑自己決定。

They should choose the songs not on their own but in cooperation with the

liturgical group.

- ☐4.3 一個普遍的原則，彌撒中所選擇的歌曲應是大多數會眾熟悉的。

As a general principle, during the Mass the majority of the songs should be chosen among those familiar to the assembly.

- ☐4.4 新的歌曲不應只是教導聖詠團成員，也應教導會眾（盡可能地）。

New songs should be taught not only to the choir members but somehow also to the assembly (as far as it is possible).

- ☐4.5 新的歌曲應該重複幾個主日，直到教友們熟悉它們（儘管它們的內容與當天的讀經內容不符）。

New songs should be repeated for several Sundays until the faithful have become familiar with them (even though their content do not correspond to the readings of the day).

- ☐4.6 應鼓勵年輕人每月一次或至少在某些情況下領唱歌曲（推動他們活躍在教會中）。

The youth should be encouraged to lead the songs once a month or at least on some occasions (to push them to be active in the Church).

- ☐4.7 其它...Do you have further proposals?

以上的提案您選哪一個為您堂區的優先？（可複選，但也可都不選）

Which of the above proposal do you choose to be a priority for your parish? (You can choose more than one, but also none.)

☐ 5. 發展小型基督徒團體

Develop small Christian communities

關於 1998 年福傳大會的第六項決議，即針對堂區和傳福音的決議，特別提到：「促進基層信仰團體的發展」。這意味著有許多小型的團體分散在堂區所屬的範圍內，邀請所有堂區的教友參加，一起讀經、祈禱、彼此關懷及主動與鄰近社區有所交流。決議之初，為落實這樣的小團體產生曾付出極大的努力，但最終仍未成功。

The sixth resolution of 1998 symposium on evangelization, on the sixth resolution, regarding the Parish and evangelization, specifically mentions: “to bring about the development of Basic Ecclesial Communities”. These are meant to be small communities spread in the territory of the parish, to which all the parishioners are invited to participate, in order to read the Bible, to pray together, to care for each other, and to be socially active in their neighborhood. In the beginning, there has been a serious effort of implementing such communities, but eventually it did not succeed.

討論議題及方案：

- ☐5.1 儘管以前沒有成功啟動台灣基層信仰團體，我們應該再試一次，調整它們的方法適應台灣社會和教會的特殊情況。（我們的堂區如何做到這一點？）

Despite the previous unsuccessful attempts of starting the Basic Ecclesial Communities in Taiwan, we should try again and adapt their method to the peculiar situation of Taiwan society and Church.(How this can be done in our parish?)

- ☐5.2 我們只是一個小的堂區，而且教友人數不多，所以我們不需要建立基層信仰團體。

We are a very small parish with few members, so we do not need the Basic Ecclesial Communities.

- ☐5.3 在台灣，有一些類似於基層信仰團體，這些團體已經成功地延續至今。我們可以學習一種方法並在堂區開始。

In Taiwan, there are some kind of communities, similar to the Basic Ecclesial Communities, which have managed to continue up to the present days. We can learn one method and start it in the parish.

- ☐5.4 我們應該了解原因，為什麼在堂區裡許多堂區教友不願意積極參加基層信仰團體，然後採用這種方法更好地回應他們的關注。

We should understand the reasons why in the parish many parishioners are

not willing to take an active part in Basic Communities and then adapt this method to better respond to their concerns.

- ☐5.5 我們應該邀請專家為平信徒提供良好的培訓，以成為信仰小團體的優秀領導者。

We should invite expert people to provide good training for the lay people in order to be good leaders of small communities.

- ☐5.6 其它...Do you have further proposals?

以上的提案您選哪一個為您堂區的優先？（可複選，但也可都不選）

Which of the above proposal do you choose to be a priority for your parish? (You can choose more than one, but also none.)

☐ 6. 和好聖事

Sacrament of Reconciliation

定期領受和好聖事的教友持續減少。即使在聖誕節和復活節，大多數天主教徒也不去告解了。一方面，在許多堂區沒有固定的辦理和好聖事的時間；另一方面，大多數堂區教友來教會是為參加彌撒或其他目的，而非只是為了辦告解。

The faithfuls regularly receiving sacrament of Reconciliation are continually decreasing in number. Even at Christmas and Easter, the majority of Catholics do not go to confession. On the one side in many parishes there is no fixed time for confessions, on the other side, the majority of parishioners come to church for attending Mass or other purposes but not only for confession.

討論議題及方案：

- ☐6.1 神職人員有固定的時間在堂區提供辦理和好聖事。

To have fixed hours in which a priest is available for confession in the parish.

- ☐6.2 一些位於交通便利的堂區，可在一周內提供更多辦理和好聖事的時間。

To have some churches, located in areas provided with easy public transportation, which offer more hours of confession during the week.

☐6.3 每月至少一次，邀請神職人員在彌撒中聽告解（儘管這不符合禮儀的理想），為能對抗目前的趨勢。

At least once a month, to invite a priest to hear confessions during Mass, (even though is not the liturgical ideal) in order to counter the current trend.

☐6.4 其它...Do you have further proposals?

以上的提案您選哪一個為您堂區的優先？（可複選，但也可都不選）

Which of the above proposal do you choose to be a priority for your parish?(You can choose more than one, but also none.)

☐ 7. 婚前的準備

Preparation for marriage

現代社會的家庭面臨許多挑戰和危機，在某些情況下導致離婚，以及沒有基督宗教婚配的同居。由於同居、晚婚和其他社會因素造成的不穩定，每個家庭的子女人數也大幅減少。與非天主教徒結婚往往也使得天主教徒的一方難以保持自己的信仰，也難以傳給下一代。雖然堂區有某些婚前準備的課程，但要使課程更有效果和幫助，仍有很大的改進空間。一般來說，許多教友並不理解參加婚前準備課程的必要性。

The family in modern society faces many challenges and crises, which in a number of cases result in divorces and situations of cohabitation without Christian marriage. Due to the instability of cohabitations, late marriages, and other social factors, the number of children per family has also significantly decreased. The mixed marriages with non-Catholics often make also difficult for the Catholic part to keep her/his faith, and to pass to the children. Although in the parishes there is some kind of marriage preparation courses, there is still much room for improvement to make them more effective and helpful. In general, the need for attending a course for marriage preparation has not been understood and

interiorized by many faithful.

討論議題及方案：

- ☐ 7.1 堂區神父應讓已婚的平信徒也參與婚前準備課程。

The parish priest should involve married lay people in the courses of preparation for marriage.

- ☐ 7.2 堂區應組織已婚人士團體，由他們來陪同年輕家庭和協助遇到問題的家庭。（我們如何能在堂區做到這點？）

The parishes should organize groups of married people who can accompany young families and help those with problems.(How this can be done in our parish?)

- ☐ 7.3 堂區神父應該常常提醒教友須參加婚前準備課程，從結婚前一年或至少六個月開始。他們應向堂區所屬轄區的每個家庭發送有關此事的資訊。

The parish priests often should remind the faithful about the necessity of participation to marriage preparation courses starting one year or at least six months before marriage. They should send information on this matter to each family living in the parish territory.

- ☐ 7.4 其它...Do you have further proposals?

以上的提案您選哪一個為您堂區的優先？（可複選，但也可都不選）。

Which of the above proposal do you choose to be a priority for your parish? (You can choose more than one, but also none.)

☐ 8. 20-40 歲天主教社青的婚姻

The marriage of catholic working singles 20 to 40 years old

大多數年齡在 20 歲至 40 歲之間單身的天主教社青，很少去教堂或根本不去教堂，他們也很少或根本沒有天主教的朋友。由於他們認識的每 100 名年輕人中只有一個是天主教徒，因此當他們到了尋找伴侶的年齡時，非天主教徒自然也成為他們最可能選擇的對象。其結果是，有 80% 的天主教徒（在教堂

舉行婚配)與非天主教徒結婚，而後其中 51%的人離開了教會；34%變得或保持不冷不熱的狀態。他們的孩子只有三分之一接受領洗，而且領洗的孩子並沒有都初領過聖體。

Most Catholics aged 20 to 40, single and working, go to church only infrequently or not at all and have few or no Catholic friends. Since only one out of every 100 young people their age they know is Catholic, they, being of the age when one is on the lookout for a spouse, meet a non-Catholic as a potential spouse. The result is that 80% of Catholics (who do hold a church wedding) marry non-Catholics; 51% of them drop out of the Church; and 34% become or remain lukewarm. Only one in three of their children are baptized and not all of those baptized receive first communion.

討論議題及方案：

☐8.1 我們的堂區應該為天主教單身人士提供更多的團體和活動，使他們能夠有機會認識天主教的伴侶。(我們如何能在堂區做到這一點?)

The Parish should provide more groups and activities for Catholic singles so they can meet a Catholic partner.(How this can be done in our parish?)

☐8.2 「愛在加納-天主教聯姻網」的主旨是為促成更多的天主教徒聯姻。我們的堂區可與他們合作，獲得更有成效的方法。

The “Miracle in Cana” program aims to generate more Catholic marriages. Our parish can cooperate with it in a fruitful way.

☐8.3 其它...Do you have further proposals?

以上的提案您選哪一個為您堂區的優先？(可複選，但也可都不選)

Which of the above proposal do you choose to be a priority for your parish? (You can choose more than one, but also none.)

☐ 9. 在台灣的外籍天主教徒

Communities of foreign Catholics in Taiwan

在一些堂區有移民的團體，使用他們的語言舉行禮儀（英語、越南文或印尼語）。儘管因為語言的不同，他們也是臺灣教會的一部分，但他們並沒有很好地融入其中。其實，他們的存在有助於我們本地教會成為國際和多元文化的教會。

In some parishes there are communities of immigrants with their liturgical celebrations (in English, Vietnamese or Indonesian). They are part of the Church in Taiwan, even though, due to the different language, they are not well integrated into it. Their presence helps our local Church to be international and multicultural.

討論議題及方案：

- ☐9.1 我們的堂區應該設法幫助天主教的外國團體做好準備融入堂區，感受為同一家庭的一部分。（我們堂區如何做到這一點？）

Our parish should find ways to help the foreign community of Catholics to be well integrated in the parish and feel part of the same family. (How this can be done in our parish?)

- ☐9.2 一些外國人與台灣人結婚生子，說中文。在堂區我們應該找到方法讓他們的孩子接受定期的教理問答課程。（我們的堂區如何做到這一點？）

Some foreigners are married to Taiwanese and have children, who speak Chinese. In the parish, we should find ways so that their children receive regular catechism classes. (How this can be done in our parish?)

- ☐9.3 對外籍移工而言，重要的是不僅要有彌撒，還要有能提供聚會和相互幫忙的空間。堂區應努力提供這樣的機會與空間。

For the foreign workers it is important not only to have Mass but also to have a space in which to gather and find mutual support. The parish should make an effort to provide such a space.

- ☐9.4 堂區可以策劃活動使本地人與外籍人士相互認識、慶祝、一起吃飯和培養共融一家的精神。（我們如何能在堂區做到這一點？）

The parish can organize activities in which the local and the foreigner can

meet, celebrate and eat together, to foster a spirit of family. (How this can be done in our parish?)

☐ 9.5 其它...Do you have further proposals?

以上的提案您選哪一個為您堂區的優先？（可複選，但也可都不選）

Which of the above proposal do you choose to be a priority for your parish? (You can choose more than one, but also none.)

第二部份目的：使我們的堂區能推動福傳

2nd SESSION Purpose: to make our community able to evangelize

☐ 1. 推動直接福傳

To promote direct evangelism

直接福傳的目的是吸引非天主教徒相信基督並願接受洗禮。其最困難的地方在於如何吸引非天主教徒參加慕道班。總體而言，「進堂的老教友」通常不能成功地邀請非天主教徒加入慕道班。反而是新領洗的教友，或是其生命經歷過重大「第二次皈依」的人，較能成功邀請其他人加入慕道班。因此，一個福傳非常重要的因素乃是成立一個包含新領洗教友的團體。他們不僅可繼續鞏固其信仰，強化其對教會的歸屬感，並能吸引其他新人加入。

Direct evangelism aims at attracting non-Catholics to believe in Christ and receive baptism. The most difficult aspect of direct evangelism is attracting non-Catholics to a catechumen class. On the whole, stable “long practicing” Catholics are not so successful at inviting non-Catholics to a catechumen class. Often the recently baptized (or someone who has undergone a significant “second conversion”) are more successful in inviting non-Catholics to a catechumen course. Therefore, one very important factor for evangelism is forming a community that includes recently baptized. They will continue to consolidate their faith, to strengthen their belonging to the Church and attract new people.

討論議題及方案：

- 1.1 尋找堂區深具信仰熱誠的教友和新領洗的教友，組成一個專為福傳的小團體，包括聖經分享、祈禱及服務，其目的是為吸引非天主教徒，陪伴他們在認識基督、教會和慕道的過程。

To look for the most fervent faithful in the parish and the recently baptized to form a small evangelizing community of Bible sharing, prayer, and service which aims at attracting non-Catholics and accompanying them in the way to discover Christ, the Church, the catechumenate, etc.

- 1.2 成立一個關懷團體，留意那些在主日第一次來到教會的人。他們的任務除了表達歡迎，給予必要的訊息外，並向他們介紹福傳小團體；若可能，留下他們的聯繫方式，保持對他們的關懷，適時邀請他們參加教會的活動。

To form a group of faithful who, on Sunday, will pay special attention to those who come to the Church for the first time. Their task is to welcome them, to give the necessary information, to introduce them to a small evangelizing community, and, if possible, to take their contacts and to continue to follow up in caring for them and inviting them to the Church activities.

- 1.3 神父在主日彌撒中應找到方法協助堂區教友認識慕道者，並願支持他們（例如：在信友禱詞中為所有慕道者提名祈禱）。

The Priest, during Sunday's Masses should find ways to help the community to know and to support the catechumens (for example, praying by name for all catechumens at Prayer of the Faithful).

- 1.4 邀請輔仁聖博敏神學院福傳組，協助成立堂區福傳小團體及後續的推動。

To invite the team of Direct Evangelism of S. R. Bellarmine Faculty of Theology to help in forming and following the small evangelization community in the parish.

- ☐ 1.5 雖然在復活前夕領洗是優先的禮儀原則，但不應造成候洗人在其他時期無法領洗。當有足夠人數的候洗者時，牧者或許可以儘快地開始新的慕道班，即便在禮儀年的其他主日亦可付洗。

The ideal liturgical principle of baptizing people during the Easter vigil should not be a reason to lose candidates to the catechumenate. Pastoral concerns may suggest organizing the starting of new catechumenal classes as soon as possible, when there is a sufficient number of candidates ready, even if this means to have baptisms also in other Sundays of the liturgical year.

- ☐ 1.6 其它...Do you have further proposals?

以上的提案您選哪一個為您堂區的優先？（可複選，但也可都不選）

Which of the above proposal do you choose to be a priority for your parish?(You can choose more than one, but also none.)

☐ 2. 成人慕道班

The catechumenate of adults

台灣的教會對於成人慕道的期程沒有明確的規範。因此，對某些堂區而言，這期間是非常短的。內容上往往也是停留於一般的要理講授，較缺乏深度靈性的培育。再者，慕道者往往未能充分融入堂區生活和活動，造成與堂區其他教友未能熟絡，未能經驗到對堂區的參與感。因此，領洗者常常因為未能與堂區團體充分地融為一體，基於個人的因素及未妥善得到團體的支持，有時候在領洗之後，他們便不再去教會了。因此，在領洗與領洗後持續到教會之間有了重要的差距。

The Church in Taiwan does not have precise guidelines for the duration of the catechumenate of adults. As a result, in some parishes it is very short. Often it is done prevalently on a catechetical level, with some doctrinal notions but without nurturing a deep spiritual growth of the catechumens. Moreover, the catechumens often do not get enough involved in the parish life and activities, so they are not

familiar with other parishioners and do not have an experience of participating in a group of the parish. As a consequence, often the one baptized is not integrated enough in the parish community, therefore, due to personal problems and lack of support from the community, it is easier for him/her to stop going to Church sometime after baptism. So, there is an important gap between the people who get baptized and those who continue regularly to go to Church after baptism.

討論議題及方案：

- ☐2.1 慕道的內容不應只是包含慕道的準備，也應提供靈性的滋養並能引導對堂區某些活動的參與。

The catechumenate should not consist only on catechetical preparation but should offer spiritual nourishment and lead to some kind of involvement in the parish activities.

- ☐2.2 堂區的神父或福傳師應鼓勵慕道者參與堂區的某些團體，使得慕道者有團體的經驗及認識堂區的其他教友。其他教友也能認識他們，有益於堂區結為一體。

The parish priest and/or the catechist could encourage the catechumen to have a kind of exposure in some of the groups of the parish. This would allow the catechumen to have some group experience and to know other parishioners. At the same time, the parishioners could know him/her and facilitate the integration into the parish.

- ☐2.3 當不可能中途加入某一團體時，隨同教理的講授，至少應有幾位天主教友能陪伴慕道者。

When the insertion in a group is not possible, along with the catechetical preparation, at least a couple of Catholic friends should accompany the catechumen in his journey towards baptism.

- ☐2.4 能有一位或多位堂區教友在慕道者慕道期間，以及領洗後的一年內能夠陪伴他們（這是履行代父母職責更有意義的方式）。

One or more parishioners could follow the catechumens during the

catechumenate and the first year after baptism(a more meaningful way of performing the Godfather task).

- ☐2.5 如果同時領洗的人數很少，可以為他們新創一個領洗後的小組，使他們得以繼續在基督徒的生活中進步。

If there are few adults that are baptized at the same time, an after-baptism group could be created for them, to continue to progress in Christian life.

- ☐2.6 其它...Do you have further proposals?

以上的提案您選哪一個為您堂區的優先？（可複選，但也可都不選）

Which of the above proposal do you choose to be a priority for your parish?(You can choose more than one, but also none.)

☐ 3. 尋找迷失的羊

Reaching out to the many lost sheep

有許多教友通常不參加教會的禮儀，他們中的有些人幾乎從未出現過，另一些人只是在聖誕節或其他特殊情況下出現（如葬禮、婚禮.....）。堂區的神父和熱心的平信徒有責任尋找他們（他們就像走失的羊一樣）並與他們保持某種程度的聯繫，至少是為了避免與教會完全疏離，盡可能協助他們能回來。可實行的方法是去拜訪他們，定期向他們發送關於堂區活動的資訊，邀請他們參加堂區年度主要活動。這似乎是不常見的做法；相對地，牧者的關懷多半仍以那些進堂的教友為主。

Many parishioners do not usually attend Church services, some of them almost never and others only at Christmas or in other particular circumstances (funeral, weddings...). It is the responsibility of the parish priest and of the fervent lay people to look for them(like the lost sheep) and to keep some kind of contact with them, at least to avoid a complete estrangement from the Church, and possibly to help them to come back. One way of doing so is to visit the parishioners, and regularly to send them information on the parish's activities and invitations for the main events of the year in the parish. It seems that in many places it is not the

common practice. Instead, often the pastoral care is concentrated almost exclusively on those who come to the Church.

討論議題及方案：

- ☐3.1 每個堂區應該整理居住在其範圍內的所有堂區教友的名單及地址，並定期向他們發送資訊和邀請。

Every parish should organize the list of all the parishioners living in its territory, with their addresses, and regularly send them information and invitations.

- ☐3.2 堂區神父和堂區傳協會應討論逐步拜訪所有堂區教友的計畫。

The parish priest and the parish council should discuss a plan for gradually visiting all the parishioners.

- ☐3.3 有意成為主動積極門徒的團體或善會，應參與拜訪教友的協調計畫，特別是去拜訪那些不常來教會的教友。

The groups and associations that have an orientation toward active apostolate should participate in a coordinated plan for visiting the parishioners, especially those who do not come to the Church.

- ☐3.4 其它...Do you have further proposals?

以上的提案您選哪一個為您堂區的優先？（可複選，但也可都不選）

Which of the above proposal do you choose to be a priority for your parish? (You can choose more than one, but also none.)

☐ **4. 透過服務走進社會**

Reaching out to the society through service

社會服務既是為人民服務的機會，同時也是福傳的機會，即把這些人與教會聯繫起來。一些宗教團體，特別是修女們，所從事的社會活動為的是幫助窮人、社會邊緣人、病人等等。通常，他們是靠著一些員工和一個完善的組織自己做，但往往與堂區的平信徒沒有聯繫。另一方面，堂區也鮮少參與社會的活動。

The service in the society is both an opportunity to serve people and at the same time to evangelize, that is to connect those people with the Church. Several religious congregations, especially of sisters, are engaged in social activities in order to help the poor, the marginalized, the sick... Usually, they do it on their own, with some staff and a good organization, but often they are not connected with the lay people in the parishes. The parishes, on the other hand, have little social involvement.

討論議題及方案：

- ☐4.1 參與社會服務的修女、修士、神職人員和一般員工如何更好地與堂區和教區聯繫起來，發揚他們的社會活動。（我們如何能在堂區做到這一點？）

The sisters, brothers, priests and lay staff involved in social service should be better connected with the parishes and dioceses and ferment their social activities. (How this can be done in our parish?)

- ☐4.2 堂區應建立一個與窮人聯繫的制度，如同堂區在禮儀、財務上所建立的制度一樣。

The parish could set up a system of outreach to the poor just as they have for liturgy, finances, etc.

- ☐4.3 教友們可以每週用幾個小時去這些社福機構服務，這樣便可使他們與堂區聯繫起來。

The parishioners could help in the social centers for a few hours every week, so they could get connected with the parish.

- ☐4.4 堂區可以每週一天開放設施給老年人，讓教友和其他的人聚集一起交流。這筆費用可向政府社區關懷組織申請補助。

The parish could open its facilities one day a week for aged people, both Catholic and others, to gather and socialize. This could be paid for by the government community care organization.

- ☐4.5 其它...Do you have further proposals?

以上的提案您選哪一個為您堂區的優先？（可複選，但也可都不選）

Which of the above proposal do you choose to be a priority for your parish? (You can choose more than one, but also none.)

☐ 5. 平信徒傳道員

The lay catechists

早期平信徒傳道員（有支薪）對台灣教會的建立扮演很重要的角色，但後來他們的任務終止了。現在存留下來有薪資的傳道員已非常少了。相反地，許多堂區聘請付薪的員工，其工作內容多半是屬秘書處理事務的範圍。他們大多是在辦公室內處理堂務，而非外出進行福傳的工作。這樣的結果使得教會失去了起初福傳的熱火，而流於像是一個只關注其內部成員的組織機構而已。

In the beginning, the lay catechist (with salary) played an important role in the establishing of the Church in Taiwan, but later somehow their particular mission died out. In our days, the remaining catechists with salary are very few. On the contrary, in many parishes there are employees, with salary, whose work is more on the secretarial level. They mainly stay in their offices and take care of parish matters, but do not go outside to evangelize. The obvious result is that the Church has lost much of its initial missionary impulse and functions like an organization that has to care for its own members.

討論議題及方案：

☐ 5.1 所謂堂區的「秘書」須接受培訓為了能從事像傳道員一樣的工作，其主要的工作是福傳及增進教會的成長。有些他們負責的行政工作則可由平信徒志工來分擔。

The “secretaries” in the parish should receive a formation in order to be able to work as a catechist whose main role is to evangelize and make the Church to grow. Some of their administrative tasks should be taken care of by the lay people, on a voluntary basis.

- ☐5.2 我們堂區應該聘雇一位平信徒傳道員，其主要職責是傳福音，使更多的人認識我們的信仰，在教會內受洗並積極參與我們堂區生活。

Our parish should hire a lay catechist whose main duty will be to evangelize, that is to bring new people to the faith, to be baptized in the Church and to be active in our community.

- ☐5.3 其它...Do you have further proposals?

以上的提案您選哪一個為您堂區的優先？（可複選，但也可都不選）

Which of the above proposal do you choose to be a priority for your parish? (You can choose more than one, but also none.)

堂區在討論之後，關於福傳大會相關議題，向教區報告我們的決定：

Following the discussions in our parish, the following are the decisions taken by our parish concerning the discussions related to the Evangelization Congress. We report these decisions to our diocese.

1.第一優先.....

First priority...

1a 實施日期.....

Date for implementation ...

1b 委員會或負責實施的人員.....

Committee or people in charge of the implementation ...

1c 創建實施費用的方式.....

The way of founding the expenses for the implementation ...

2.第二優先.....

Second priority ...

2a 實施日期.....

Date for implementation ...

2b 委員會或負責實施的人員.....

Committee or people in charge of the implementation ...

2c 創建實施費用的方式.....

The way of founding the expenses for the implementation ...

其它優先....

Other priorities ...