

2020_台北教區_調查問卷.。本堂神父 English G. form

2020_台北教區_調查問卷

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)

* Required

我的EMAIL: *

h

我的本堂是: *

h

性別 *

男

女

年齡 *

15-30歲

31-50歲

51-70歲

71歲以上

我是 *

- 台灣多數族群（包含閩南、客家等...）
- 原住民
- 新住民
- 外籍人士

我是: *

- 1. 本堂神父
- 2. 本堂31歲以上的教友
- 3. 本堂15-30歲(含30歲)的教友

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本堂神父填答的問題

a. 在您的堂區，平常在普通的周末有多少人來參加彌撒(包括星期六晚上和星期天)? *

100

b. 在您的堂區，平常在普通的周末有多少15至35歲的年輕人參加彌撒? *

20

c. 在您的堂區，聖誕節平常有多少人參加彌撒? *

150

接下來的調查回答,我要填寫 *

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Survey__English Version--To answer this survey, for each topic you must choose all the suggestions that you consider important . At the end of each topic you can also make your own suggestions.

1. Church and Children-- Children and youths in Taiwan are very much engaged by their studies. Many of them have hardly ever received the sacraments and they come very seldom to the Church. Suggestions and solutions : (Multiple choices are possible) *

- 1.1 Often the schedule and the style of Sunday celebrations and activities are meant for adults or elders. We should care more for the children and the youth as their faith is weaker.
- 1.2 Whenever possible, we should entrust some services to the children and the youth on Sunday during the liturgy or on other occasions, in order that they can feel the responsibility of being involved and become active.
- 1.3 Religious gatherings for children could be organized focusing on their schoolwork (with prayers asking for diligence and blessings, Bible stories geared to this focus).
- Other: _____

2. Church and youth--The increasing distance between the youth and the Church keeps the teenagers away from the Church because they are not integrated in a sodality where they can find their peers. Therefore, parishes which still have no youth groups fail to attract young people. Suggestions and solutions : (Multiple choices are possible) *

- 2.1 The Church should gather the youth in some centers (parishes or other places) to have liturgical celebrations and other activities there, in a style more adapted to them.
- 2.2 The parish should offer to the youth not only a catechetical formation, but also activities and space where they can stay for fellowship and in joy.
- 2.3 To encourage the youth leaders to go to the parishes with good youth groups and activities, in order to learn from them.
- 2.4 The Diocese should train young people, not only by means of theories, but also practically on how to lead a youth group.
- 2.5 Train the young people to develop their capacity of planning and organizing church activities by allowing them to serve and to perform at important celebrations of the Church, and by encouraging them to play actively their roles.
- 2.6 The youths should have their representatives in the pastoral councils.
- Other:

3. Trained leaders for the youth--Some parishes do not have enough children to organize activities and do not collaborate with the neighboring parishes to organize activities for the youth. As a result, we are not able to attract young people to come to church. Suggestions and solutions : (Multiple choices are possible) *

- 3.1 The current pastoral care policy will be the cause of the failure of the Church after 20 years. For pastors and volunteer helpers will be replaced. Only experts who are hired to improve the pastoral care for the youth can give rise to vitality assuring continuity.
- 3.2 The Church should adopt a professional (skilled) approach at every level of education (elementary, secondary and college), including a skilled person for developing pastoral programs and a centralized supervision of the Diocese.
- 3.3 The Diocese takes the lead and pastors should cooperate. [Some dioceses have centralized the direction of the parish kindergartens and run them professionally, and they can do the same as regards youth catechesis/activities].
- 3.4 We slowly start to lose our young parishioners. The price will be too high to pay if we rely only on the help of the volunteers. Some parishes should spend money for training and employing professionally trained youth leaders.
- 3.5 We cannot afford to spend money for the youth.
- Other: _____

4. Challenges of Aboriginal children--The indigenous faithful living in the west coast face further challenges because they celebrate Masses and say prayers in their mother tongues, which their children do not understand. As result of that, their increasingly turn away from the Church. Suggestions and solutions : (Multiple choices are possible) *

- 4.1 In the parish, the indigenous children should receive an appropriate sacramental formation, in the language they understand better.
- 4.2 We should integrate Chinese and the language of the indigenous people in the celebration of the Mass.
- 4.3 We should have separated Masses (in Chinese for the children/youth and in the mother tongue for the adult/elders.).
- 4.4 We should combine the catechism, lessons support, music, art, etc. for teaching and guidance and strengthen the contact with the family.
- 4.5 During summer classes and Sunday catechism for children, add the learning of aboriginal culture, such as the learning of songs and the Bible in their mother tongue.
- 4.6 In this parish we don't have this problem
- Other: _____

5. Sunday homilies--Homilies should be rooted in spirituality, but at the same time in simple language and relevant to people's daily life. Suggestions and solutions : (Multiple choices are possible) *

- 5.1 In the homiletic formation of the seminarians, importance should be given to the pastoral aspect of the homilies, and not just to theological understanding.
- 5.2 The Dioceses should see to the ongoing formation of the priests, with special attention to what good topics they should preach about.
- 5.3 When preparing homilies, priests could ask lay people for input, especially on how to relate the Gospel to their life.
- 5.4 Usually, the homilies are good and inspiring.
- Other:

6. The liturgical songs : 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. Suggestions and solutions : (Multiple choices are possible) *

- 6.1 The choir should aim at serving and not at substituting the assembly. The choir directors should give priority to this basic liturgical principle, and not been primarily concerned with choosing songs fitting the liturgical readings of the Sunday.
- 6.2 The choir directors should receive specific formation on the Vatican II's spirit of the liturgy.
- 6.3 The choir directors should choose the songs not on their own but in cooperation with the liturgical group.
- 6.4 As a general principle, during the Mass the majority of the songs should be chosen among those familiar to the assembly.
- 6.5 New songs should be taught not only to the choir members but somehow also to the assembly (as far as it is possible).
- 6.6 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).
- 6.7 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).
- 6.8 The Catholic Church of Taiwan has not published enough collections of liturgical hymns, and so there are not many options. It should publish new hymns, lively and easy to sing, to get the parishioners (especially young) to sing.
- 6.9 In this parish we don't have this problem
- Other: _____

7. To develop small Christian communities : Unfortunately, the resolution of 1998 symposium on evangelization, on the establishment of "Basic Ecclesial Communities" has not been successful. (Multiple choices are possible) *

- 7.1 The Basic Ecclesial Communities are still very important, because all the parishioners there read the Bible, pray together, care for each other, and are socially active in their neighborhood.
- 7.2 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.
- 7.3 We are a very small parish with few members, so we do not need the Basic Ecclesial Communities.
- 7.4 In the large parishes we should promote the Cell community of Evangelization, similar to the Basic Ecclesial Communities: a part from the community meeting, they have a method to evangelize our relatives, neighbors, colleagues, and friends.
- 7.5 We should provide good training for the lay people in order to be good leaders of small communities.
- 7.6 Are the parishioners willing to take an active part in small Christian communities and share their faith? If not, we should make our priority to motivate them.
- 7.7 We should not continue to not insist on promoting the small Christian communities in Taiwan.
- Other: _____

8. Sacrament of reconciliation--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. (Multiple choices are possible) *

- 8.1 To have fixed hours in which a priest is available for confession in the parish.
- 8.2 To have some churches, located in areas provided with easy public transportation, which offer more hours of confession during the week.
- 8.3 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.
- 8.4 In the parish, when preaching and having retreats, we should help parishioners deepen their understanding of this sacrament.
- 8.5 In this parish we don't have this problem
- Other: _____

9. Preparation for marriage : 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 and very few children. (Multiple choices are possible) *

- 9.1 In general, the need for attending a course for marriage preparation has not been understood and interiorized by many faithful.
- 9.2 Although in the parishes there is some kind of marriage preparation courses, there is still much room for improvement to make them more effective.
- 9.3 The parish priest should involve married lay people in the courses of preparation for marriage.
- 9.4 The parishes should organize groups of married people who can accompany young families and help those with problems.
- 9.5 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.
- 9.6 The dioceses should set clear guidelines for the necessity and the modality of marriage preparation.
- 9.7 The dioceses should form lay people who, in cooperation with the parish priest, will promote groups of married couples in the parishes to take care of the marriage courses preparation and accompany young families in their beginning.
- 9.8 The existing organizations, e.g. Marriage Encounter, Miracle in Cana, and other groups operating in this sector, should cooperate with the dioceses to help train people in every parish to set up groups for families.
- 9.9 In this parish we don't have this problem
- Other: _____

10. The marriage of Catholics with non-Catholics : In Taiwan 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. (Multiple choices are possible) *

- 10.1 The Church has a pastoral obligation to fervent singles who want but can't find a Catholic marriage partner to help them find a Catholic spouse. Therefore, it should find practical ways to implement this.
- 10.2 The Parish should provide more groups and activities for Catholic singles so they can meet a Catholic partner.
- 10.3 The "Miracle in Cana" in Taipei and similar programs in other dioceses aim to generate more Catholic marriages. The parishes should cooperate with them.
- 10.4 In this parish we don't have this problem
- Other: _____

11. The involvement of lay people in parish planning : According to the last year survey, 50% of the parish priests stay in a parish just one to three years and another 23% four to six years, so they do not have enough time to know well the situation and the parishioners. (Multiple choices are possible) *

- 11.1 To assign priests to the parishes for longer terms.
- 11.2 We should form the faithful in the parishes to be actively engaged in parish life and administration, so that they will be less affected by the changes of parish priests and will be able to implement the parish projects.
- 11.3 In this case, the priest will keep his role of supervising, but his main role would be in the fields of liturgy and spiritual guidance.
- 11.4 When a new priest is assigned, the parish council with the priest identify the problems and make a long-term plan to face these problems.
- 11.5 In this parish we don't have this problem
- Other: _____

12. Responsibility of the laity in the parishes affected by shortage of priests :
Some parishes are closing down for various reasons. Among them, there is also a shortage of priests. (Multiple choices are possible) *

- 12.1 Instead of closing parishes, some priests should be assigned there to be celebrate Sunday Mass and other very basic priestly ministries. For the rest of liturgical, pastoral, financial and administrative matters the laity should take care.
- 12.2 When a priest is not available on Sundays, the faithful can organize a liturgy of the Word.
- 12.3 In some cases, the lay people, on a voluntary basis, can take care of all the parish activities for which a priest is not strictly required. In other cases, one person, with salary, can take responsibility.
- 12.4 One or more sisters, with salary, can also take responsibility of a parish without a resident priest and organize its activities.
- 12.5 The laity should receive pastoral and catechetical training in order to be good leaders.
- 12.6 The seminarians and the priests should receive more pastoral training to be effective leaders, capable of inspiring, organizing and encouraging the members of the parish.
- 12.7 If there is a shortage of priests we should close some parishes.
- Other: _____

13. Communities of foreign Catholics in Taiwan : In some parishes there are communities of immigrants with their liturgical celebrations. They are part of the Church of Taiwan and help it to be more international and multicultural. (Multiple choices are possible) *

- 13.1 The parishes should find ways to help the foreign community of Catholics to be well integrated and feel part of the same family.
- 13.2 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.
- 13.3 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.
- 13.4 The parish should organize activities in which the local and the foreigner can meet, celebrate and eat together, to foster a spirit of family.
- 13.5 In this parish we don't have this problem
- Other: _____

14. The possibility of introduction of permanent deacons : The shortage of priests is a worldwide problem so in the near future the shortage of priests will be even greater. The permanent deacons made a great contribution to the Church's life in many countries. (Multiple choices are possible) *

- 14.1 The permanent deacons should be introduced in the Church of Taiwan. They would help to take care of the parishes or other Church's activities and organizations.
- 14.2 The permanent deacons should not be introduced in the Church of Taiwan.
- Other: _____

15. The opening of new parishes in populated areas : For 50 years various rural parishes have seen the number of their faithful dropping drastically. So, some of them were closed down and eventually sold out. But in some populated areas of the cities not enough new parishes were established. (Multiple choices are possible) *

- 15.1 Every diocese should have competent staff that deal with the acquisition of new lands in residential areas, where there is high a concentration of houses and there is no church.
- 15.2 They should provide legal and technical assistance for the building of new churches and the annexed constructions.
- Other: _____

16. Formation on the spirit of mission : Parishes in Taiwan run mostly on "maintenance mode" which means we take care mainly of our own people and we do not focus on attracting other people. There is a need to switch to "mission mode". (Multiple choices are possible) *

- 16.1 An evaluation at the national level should be made on the efficacy of the different methods of evangelization that have been tried a Taiwan.
- 16.2 Each diocese should organize courses to promote and give practical training on the methods that are more effective.
- 16.3 The dioceses and the parishes should invite the communities, groups, associations, and movements that have positive experiences of evangelization in Taiwan to train people on their methods.
- 16.4 We should not try to evangelize other people
- Other: _____

17. Reaching out to the many lost sheep : Many parishioners usually don't go to Church. The parish priest and the fervent laity have the responsibility to visit them, to keep contact with them, to inform them of the parish main activities and to invite them to join. (Multiple choices are possible) *

- 17.1 Every parish should organize the list of all the parishioners living in its territory, with their addresses, and regularly send them information and invitations (at least for Christmas, Easter and Parish Patron feast day).
- 17.2 The parish priest and the parish council should discuss a plan for gradually visiting all the parishioners.
- 17.3 The groups and associations that have an orientation toward active apostolate should participate in a coordinated plan for visiting the parishioners, especially those who don't go to Church.
- 17.4 In this parish we don't have this problem
- Other: _____

18. The catechumenate of adults : The Church in Taiwan does not have precise guidelines for the duration of the catechumenate of adults. In some parishes it is very short, the catechumens are not well prepared and they don't know enough the parishioners. So, after baptism many of them stop coming to Church. (Multiple choices are possible) *

- 18.1 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.
- 18.2 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, to be more integrated and know more parishioners.
- 18.3 When the insertion in a group is not possible, at least a couple of Catholic friends should accompany the catechumen in his journey towards baptism.
- 18.4 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).
- 18.5 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.

- 18.6 The whole Church of Taiwan should set clear guidelines for the duration and the modalities of the catechumenate.
- 18.7 The whole Church of Taiwan should set clear guidelines for the duration and the modalities of the catechumenate.
- 18.8 In this parish we don't have this problem
- Other: _____

19. To promote direct evangelism : Often the recently baptized are more successful in inviting non-Catholics to a catechumen course. Therefore, it is important to form a community that includes recently baptized, to consolidate their faith and attract new people. (Multiple choices are possible) *

- 19.1 To look for the most fervent faithful in the parish and the recently baptized to form a small evangelizing community to attract non-Catholics and helping them to discover Christ, the Church, the catechumenate, etc.
- 19.2 To form a group of faithful who, on Sunday, to welcome the new comer to the Church give them information, take their contacts, invite them to the Church activities and take care of the following up.
- 19.3 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 the Prayer of the Faithful).
- 19.4 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.
- 19.5 In this parish we don't have this problem

20. The lay catechists : In our days, the catechists with salary are very few, but in many parishes there is a secretary who stays in the office and doesn't go outside to evangelize. The Church has lost much of its initial missionary impulse. (Multiple choices are possible) *

- 20.1 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. Voluntary lay people should take care of some administrative tasks.
- 20.2 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.
- 20.3 The dioceses should find new ways to implement the formation of Taiwanese lay professional catechists, according to the needs of our time.
- 20.4 Stronger collaboration with the S. Bellarmine Faculty of Theology, which already has a formation for catechists, would be very helpful.
- 20.5 The rural parishes and the small ones, should have catechists with salary, to evangelize more. If the parishes cannot afford to pay for them, the other richer parishes and the dioceses should help.
- 20.6 Only large parishes can afford to hire a catechist. The concept of "large parishes adopting the small" should be implemented to favor a balance on the pastoral means available to the parishes.
- 20.7 The Church in Taiwan no longer needs lay catechists with salary.
- 20.8 In this parish we don't have this problem
- Other: _____

21. Reaching out to the society through service : Several congregations of sisters, are engaged in social and charitable activities. Usually, they are very little connected with the parishes. The parishes, on the other hand, have little social involvement. (Multiple choices are possible) *

- 21.1 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.
- 21.2 The parish could set up a system of outreach to the poor just as they have for liturgy, finances, etc.
- 21.3 The parishioners could do voluntary service in the church's social centers for a few hours every week, so there will be a connection with the parish!
- 21.4 Some parishes could open their facilities one day a week for aged people, both Catholic and others, to gather and socialize. This can be paid for by the government community care organization.
- 21.5 The church can better evangelize through social services (schools, institutions, hospitals, etc.), where there is a strong atmosphere of faith, if priority is given to evangelize the staff.
- 21.6 The Church's institutions should give priority to the priests (or sisters), and promote the position of the staff engaged in pastoral services, to show that the nature of the Church is "to be missionary".
- 21.7 Since the government provides many social services, the Church should invest fewer people in this sector and concentrate more on direct evangelization.
- 21.8 In this parish we don't have this problem
- Other: _____

22. The laity in the church's structures of social service : In the Church of Taiwan there is an imbalance: some priests and sisters are doing the social services that lay people are supposed to do, and too few lay people are involved in the social institutions of the Church. (Multiple choices are possible) *

- 22.1 The priests and religious, brothers and sisters, engaged in social institutions should make an effort to form lay people to take over and eventually substitute them.
- 22.2 To pursue this result they should be more in touch with the parishes, to discover there the best possible candidates.
- 22.3 More efforts are needed to propagate the Social Teachings of the Church both in Sunday sermons and through courses.
- 22.4 In this parish we don't have this problem

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