

世界主教代表會議 - 教區諮詢階段

Synod of Bishops – Diocesan Consultation Phase

工作會議 Coordination Conference 16/10/2021 16:00 @主教公署 Paço Episcopal



官方網頁(外文)Synod Official Webpage (Eng, Ita, Esp, Port, etc): www.synod.va

教區專題網頁(中文)Diocesan Special Webpage (Chinese): www.catholic.org.mo/list-252

意見收集電郵 Email for collecting consultation results: synod2021@catholic.org.mo

WHAT?

- 說明共識精神是今回全球主教代表會議的核心觀念，是梵二教會改革的期望 To illustrate that synodality is the core concept of this Synod, the expectation of the reform of the Church of Vatican II.

世界主教代表會議的目標 main objectives :

- 回顧聖神曾如何藉着歷史帶領教會的進程，而今天又召叫我們一起成為天主之愛的見證人； recalling how the Spirit has guided the Church's journey through history and, today, calls us to be, together, witnesses of God's love;
- 活出一種有參與性並有包容性的教會性的進程，給每一個人提供機會——特別是那些因各種原因而處於邊緣的人——來表達自己，並被傾聽，以便對天主子民的薰陶有所貢獻； living a participative and inclusive ecclesial process that offers everyone—especially those who for various reasons find themselves on the margins—the opportunity to express themselves and to be heard in order to contribute to the edification of the People of God;
- 認出並珍惜聖神為了教會團體的益處，也為了整個人類大家庭的裨益，寬宏大方地賜予的恩賜與神恩； recognizing and appreciating the wealth and the variety of the gifts and charisms that the Spirit liberally bestows for the good of the community and the benefit of the entire human family;
- 在傳揚福音和致力建設一個更美好和更適合居住的世界時，探討應如何以參與的方式履行責任； exploring participatory ways of exercising responsibility in the proclamation of the Gospel and in the effort to build a more beautiful and habitable world;
- 省視責任和權力如何在教會裡實踐，以及省視教會處理責任和權力的結構，為找出一些非源於福音中的偏見和扭曲的行為，並設法改正； examining how responsibility and power are lived in the Church as well as the structures by which they are managed, bringing to light and trying to convert prejudices and distorted practices that are not rooted in the Gospel;
- 認定基督徒團體在社會交談、癒合、和好、包容和參與，重建民主、促進友愛和社交友誼等等的路途上，是一個可靠的主體及可信賴的同伴；重建基督徒團體成員間的關係，以及團體與其他社會團體的關係，例如：其他教派或其他宗教信友團體、民間社團組織、民間的各種運動等等之間的關係； accrediting the Christian community as a credible subject and reliable partner in paths of social dialogue, healing, reconciliation, inclusion and participation, the reconstruction of democracy, the promotion of fraternity and social friendship; regenerating relationships among members of Christian communities as well as between communities and other social groups, e.g., communities of believers of other denominations and religions, civil society organizations, popular movements, etc.;

- 珍惜並善用近來在普世、區域、國家和地方層次上共議性經驗的成果，並加以醞釀。fostering the appreciation and appropriation of the fruits of recent synodal experiences on the universal, regional, national, and local levels.

WHO?

- 「特別留心聆聽全體天主子民，無一例外，特別關注那些偏遠的、在諮詢時遇到更大困難的人。」
“Listen to the whole People of God, without exception, with particular care to involve also those who are further away and are consulted with greater difficulty.”

- 澳門教區聯絡人 Diocesan Phase Contact: 劉偉傑神父 Fr. Cyril Law 李仁基先生 Mr. Simon Lei

HOW?

- 各單位以適合形式展開諮詢。意見可以文字、影像或其他藝術媒介呈現(但為方便呈交最終版本給羅馬，成品如能附有英文或葡文解釋為佳)。Each unit begins consultation in the most appropriate means. Results could be presented in words, audio-visual or other artistic forms of expression (But to facilitate the final submission to Rome, it would be ideal if the finished products be accompanied by explanations in either English or Portuguese).

有待探討的十個核心主題 Ten Thematic Nuclei to be Explored: *請各單位選擇從以下十個主題中選取考慮集中考慮的三個主題，並於 2021 年 10 月 31 日號前電郵 synod2021@catholic.org.mo 告知已選之題目。Would each unit please choose 3 out of the following 10 topics for consideration and send the choice of topics to synod2021@catholic.org.mo before 31st Oct 2021.

1. 同行伴侶 I. THE JOURNEYING COMPANION

在教會和社會中，我們都是同道中人。在你們的地方教會，誰是你們的「同行者」？當我們說：「我們的教會」，誰是它的成員？是誰要求我們一路同行？誰是我們的同行伴侶——包括那些教會圈子外的人士？什麼人士或群組被遺留在邊緣地帶，或事實上已留在邊緣地帶？In the Church and in society, we are side by side on the same road. In your local Church, who are the ones “journeying together”? When we say: “our Church,” who is part of it? Who is asking us to journey together? Who are the road companions, including those outside the ecclesial perimeter? What persons or groups are left on the margins, expressly or in fact?

2. 聆聽 II. LISTENING

聆聽是第一步，但要求有開放的思想和胸襟，不存偏見。我們的地區教會（教區）需要聆聽什麼人士？我們是如何聆聽平信徒，尤其是年輕人和婦女？我們如何融會度獻身生活者的貢獻？對於少數族羣、被遺棄者及被排斥者，他們有表達訴求的空間嗎？我們是否能辨識出阻礙我們聆聽他人的偏見和成見？我們如何聆聽我們生活於其中的社會和文化環境？Listening is the first step, but it requires having an open mind and heart, without prejudices. To whom does our particular Church “need to listen to”? How are the Laity, especially young people and women, listened to? How do we integrate the contribution of Consecrated Men and Women? What space is there for the voice of minorities, the discarded, and the excluded? Do we identify prejudices and stereotypes that hinder our listening? How do we listen to the social and cultural context in which we live?

3. 勇於發言 III. SPEAKING OUT

每一個人應邀勇於發言、放膽說話——亦即暢所欲言和本着真理和愛德來說話。在團體和它的組織裡，我們如何避免表裡不一的毛病和投機主義，來推動暢所欲言和真誠溝通的作風？面對我們所隸屬的社會，我們又如何推動這種溝通作風？我們應在何時，並該如何說出自己覺得是重要的事情？我們與媒體（不僅天主教會的媒體）的關係又如何運作？誰代表基督徒團體發言？這些人士是如何揀選出來的？All are invited to speak with courage and parrhesia, that is, integrating freedom, truth, and charity. How do we promote a free and authentic style of communication within the community and its organizations, without duplicity and opportunism? And in relation to the society of which we are a part? When and how do we manage to say what is

important to us? How does the relationship with the media system (not only Catholic media) work? Who speaks on behalf of the Christian community, and how are they chosen?

4. 慶祝 IV. CELEBRATING

「一路同行」，只有在共同聆聽聖言和舉行感恩聖祭的基礎上才有可能。祈禱和禮儀如何啟發和帶領我們「一路同行」？它們如何啟發我們作出最重要的決定？我們如何推動全體教友積極地參與禮儀和負起聖化職務？我們給予讀經員和輔祭員多少空間去履行職務？“Journeying together” is only possible if it is based on communal listening to the Word and the celebration of the Eucharist. How do prayer and liturgical celebration inspire and direct our “journeying together”? How do they inspire the most important decisions? How do we promote the active participation of all the Faithful in the liturgy and the exercise of the sanctifying function? What space is given to the exercise of the ministries of the reader and acolyte?

5. 共負責任地履行使命 V. CO-RESPONSIBLE IN THE MISSION

共議精神是為助長教會的使命，而教會全體成員都奉召參與這使命。既然我們都是傳教的門徒，每一位已領洗者如何被召在這使命中成為主角？我們的團體如何支持其成員致力為社會服務（在社會和政治事務、科學研究和教學、推動社會正義、維護人權和關懷人類共同的家園等方面）？我們如何按照傳教的邏輯來幫助這些成員踐行他們的承諾？如何分辨與我們使命有關的那些抉擇，以及由誰來參與分辨？如何將構成很多教會團體的祖傳產業的不同傳統——特別是東方教會的傳統，按作為有效基督信仰見證的共議精神，整合起來和使之互相適應？在有不同獨特體制（*sui iuris*）的東方禮教會臨在的地區，那些教會之間是如何合作？Synodality is at the service of the Church’s mission, in which all her members are called to participate. Since we are all missionary disciples, how is each Baptized person called to be a protagonist in the mission? How does the community support its members committed to service in society (social and political commitment, in scientific research and teaching, in the promotion of social justice, in the protection of human rights, and in caring for the Common home, etc.)? How do you help them to live out these commitments in a logic of mission? How is discernment about mission-related choices made, and who participates in it? How are the different traditions that constitute the III. IV. V. patrimony of many Churches, especially the Oriental ones, integrated and adapted, with respect to the synodal style, in view of an effective Christian witness? How does collaboration work in territories where different *sui iuris* Churches are present?

6. 在教會與社會中的交談 VI. DIALOGUE IN CHURCH AND SOCIETY

交談是一條需要毅力的途徑。這途徑也包括保持沈默與承受痛苦，但它卻有助我們收集不同人士和民族的經驗。在我們的地區教會（教區），我們有那些交談的地點和模式？我們如何面對看法上的分歧、種種衝突和困難？我們如何推動與鄰近教區的合作，推動與地區內的修會團體、教友善會和教會運動等等的合作，以及推動它們彼此間的合作？我們與其他宗教的信徒或無信仰者，曾有什麼交談與合作的經驗？教會與社會的其他層面，如政治、經濟、文化、公民社會、窮人等等之間如何交談，又從他們學習了什麼？Dialogue is a path of perseverance that also includes silences and sufferings, but which is capable of gathering the experience of persons and peoples. What are the places and modes of dialogue within our particular Church? How are divergences of vision, the conflicts, the difficulties addressed? How do we promote collaboration with neighboring Dioceses, with and among religious communities in the area, with and among lay associations and movements, etc.? What experiences of dialogue and shared commitment do we have with believers of other religions and with non-believers? How does the Church dialogue with and learn from other sectors of society: the world of politics, economics, culture, civil society, the poor...?

7. 與其他的基督教宗派 VII. WITH THE OTHER CHRISTIAN DENOMINATIONS

因同一個聖洗而結為一體的不同宗派基督徒，他們之間的交談，在同道偕行的歷程中有特殊的地位。我們與其他基督教宗派的弟兄姊妹保持着什麼關係？他們關心的是那些領域？與他們「一路同行」，我們從中得到什麼成果？有什麼困難？The dialogue between Christians of different confessions, united by one Baptism, has a special place in the synodal journey. What relations do we have with the brothers and sisters of other Christian denominations? What areas do

they concern? What fruits have we drawn from this “journeying together”? What are the difficulties?

8. 權柄和參與 VIII. AUTHORITY AND PARTICIPATION

一個共議性的教會是一個眾人參與和共負責任的教會。我們如何辨識大家要共同追求的目標、達到這些目標的途徑，以及應採取的步驟？在我們的地區教會（教區），權柄是如何行使？如何實踐團隊合作及共同負責的做法？如何擴展平信徒的職務和推動信友們去承擔責任？共議性的組織如何在地區教會（教區）發揮功能？那是個結實纍纍的經驗嗎？A synodal Church is a participatory and co-responsible Church. How do we identify the goals to be pursued, the way to achieve them, and the steps to be taken? How is authority exercised within our particular Church? What are the practices of teamwork and co-responsibility? VI. VII. VIII. 36 37 How are lay ministries and the assumption of responsibility by the Faithful promoted? How do synodal bodies function at the level of the particular Church? Are they a fruitful experience?

9. 分辨與決定 IX. DISCERNING AND DECIDING

共議的模式，是以分辨來作出決定。這分辨是建立在共識之上，而共識是源於眾人都應遵從的聖神。我們是透過什麼步驟及方法來一同分辨和作決定？這方面還有改善的空間嗎？在有聖統制結構的團體裡，我們如何推動大家一起參與作決定的行動？我們如何把諮詢階段與作決定的階段結合起來，又如何把作決定的過程與作決定的時刻結合起來？我們使用何種工具，來增加透明度和問責性？In a synodal style, decisions are made through discernment, based on a consensus that flows from the common obedience to the Spirit. By what procedures and methods do we discern together and make decisions? How can they be improved? How do we promote participation in decision-making within hierarchically structured communities? How do we articulate the consultative phase with the deliberative one, the process of decision-making with the moment of decision-taking? How and with what tools do we promote transparency and accountability?

10. 培育我們的共議精神 X. FORMING OURSELVES IN SYNODALITY

一路同行的靈修，正被號召成為一個培育人格、基督徒、家庭和團體的教育性原則。我們如何培育信友，尤其是那些在基督信仰團體內肩負責任的信友，使他們更具備「一路同行」的能力，彼此聆聽以及一起參與交談？對於分辨和行使權柄，我們提供什麼培育？有那些工具可幫助我們了解我們身處其中的文化及其動態，以及這些動態給我們地方教會的作風所帶來的衝擊？The spirituality of journeying together is called to become an educational principle for the formation of the human person and of the Christian, of the families, and of the communities. How do we form people, especially those who hold roles of responsibility within the Christian community, to make them more capable of “journeying together,” listening to one another and engaging in dialogue? What formation do we offer for discernment and the exercise of authority? What tools help us to read the dynamics of the culture in which we are immersed and their impact on our style of Church?

WHEN?

- 16/10/2021 (六 Sat) 16:15 @公署 Bishop's Office 第一次工作會議 -所有堂區神父，堂區教友代表、各男女修會代表、教區性善會代表、委員會代表 1st Meeting – all parish priests and representatives of units [屆時會提供諮詢問卷範本 Sample Questionnaire will be distributed that day]
- 31/10/2021 前請從十大主題中選三項主題，電郵知會 Please inform by email the THREE topics chosen out of the ten nuclei topics: synod2021@catholic.org.mo
- 13/02/2022 意見收集截止日期 Deadline of Submission of Consultation Results [電郵 by email: synod2021@catholic.org.mo 或親付主教公署 or in person]
- 26/02/2022 (六 Sat) *暫定 Tentatively *- 教區諮詢階段結束會議 -分享諮詢成果 Closing Conference – Sharing of Consultation Results