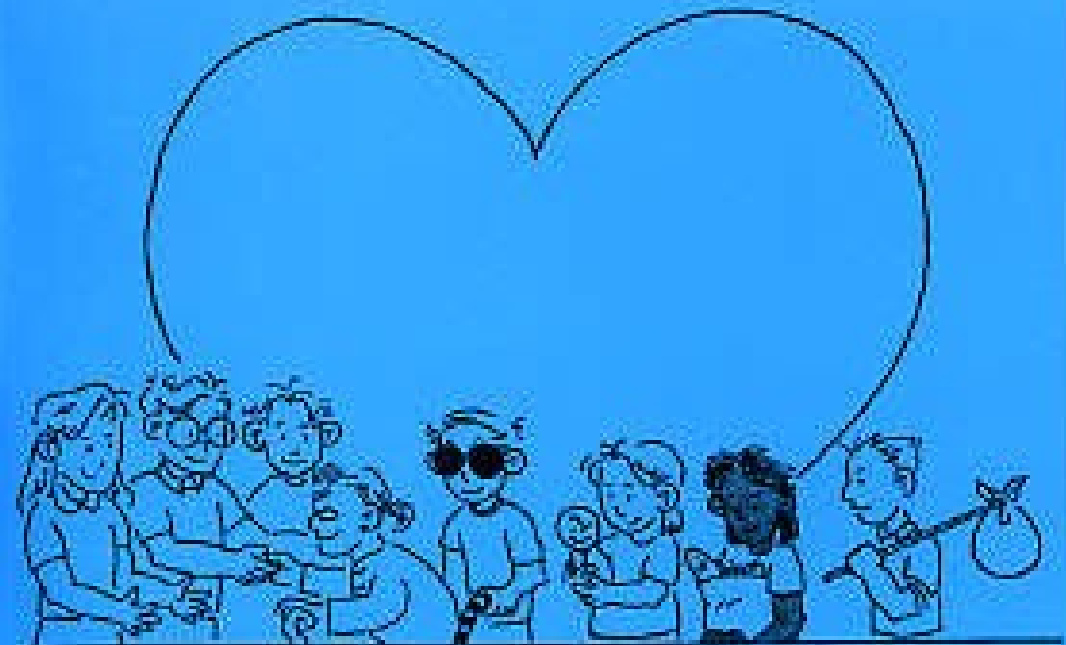


天主教香港教區
堂區關社組指引

Catholic Diocese of Hong Kong
Diocesan Guidelines for
Parish Social Concern Groups



堂區關社組指引

前言

胡樞機於一九九五年五旬節發表了落實執行「邁向光輝的十年」牧函各項建議的中期報告及其後五年的計劃書，當中提到制訂社會事務具體計劃，強調教會的「僕人角色」及「先知角色」之均衡發展的重要性(6.1 項)，並支持堂區關社組的發展，「鼓勵教區關社機構今後把支持關社組的發展列為重要任務，協助教區制訂『堂區成立關社組的教區指引』」(6.4 項)。這幾年裡，堂區在成立關社組的事項上遇到頗多困難，使大家更感覺到教區制訂「指引」的需要。「牧民福傳」和「關心社會」是教會的兩隻手，缺一不可。教區現公佈下列簡要的「指引」，以鼓勵並幫助所有堂區及早成立堂區關社組。

堂區關社組的

1. 宗旨

堂區關社組按照福音精神及教會的社會訓導，在社區及社會，以行動直接為有需要的人士服務、為福音作證，並實踐社會正義及維護人性尊嚴，使教會成為社會的良心。

2. 功能

2.1 關注社區及社會整體的問題，敏銳地覺察及回應弱勢人士的需要，並就不公義的政策或事件作討論分析，找出問題背後的成因，及作出積極回應。

准印：香港主教胡振中樞機

1999年8月10日

Imprimatur: Cardinal John B. Wu
Bishop of Hong Kong
10 August 1999

2.2 培育堂區教友關懷社區和社會的意識，並推動教友參與關懷社區及社會的行動。

3. 關注範圍

堂區關社組的關注範圍，可由服務社區，伸展至回應香港社會、中國，以至全世界的需求。

4. 實踐模式

堂區關社組應同時兼顧以下兩種模式：

4.1 意識培育：把關懷社區及社會的意識納入各方面的堂區生活，例如透過舉辦關社講座、研習班、與慕道者及信仰小團體成員分享關社經驗、投稿堂區通訊、舉辦教會的社會訓導工作坊、堂區招募義工為社區服務等。

4.2 具體回應：就社區或社會個別事件或政策，作出回應行動，包括 —

4.2.1 為堂區所屬的社區提供直接服務，及

4.2.2 組織社區關注行動或參與社會行動。

5. 結構

關社組成員可選自堂區所有關心社會、願負起「僕人」及「先知」使命的教友，已參加其他善會者也可參加關社組。關社組組長或其指派的代表應在堂區（牧民）議會有一議席，或至少可列席議會會議，為把關社事項帶到整個堂區層面。

6. 運作

關社組的活動，應按組員或堂區（牧民）議會所達致的共識，分別以關社組名義或堂區名義舉辦，並應事前得到堂區主任司鐸或堂區牧職團協調主任同意。

各堂區的關社組在總鐸區層面宜有聯繫：彼此交流支持，甚或合辦活動。

7. 為堂區關社組提供協助的教區組織

堂區關社組在成立及發展過程的不同階段，均需要為組員提供培育活動，內容包括教會的社會訓導、關社神修、社會分析、社會倫理、組織技巧等，以深化組員的信仰與關社意識。以下教區組織可支援堂區關社組為其組員或堂區教友舉辦的培育活動，亦可與關社組合辦活動：

教區教友培育辦事處

教區教理中心

香港天主教教友總會

教區青年牧民委員會

堂區與明愛聯絡委員會

香港天主教正義和平委員會

香港天主教勞工事務委員會

以上教區組織可派出代表，共同組成教區層面的「關社培育小組」，合力推廣關社培育事工。

附錄一

教會的社會訓導

1. 教會與人類大家庭有密切聯繫：「我們這時代的人們，尤其貧困者和遭受折磨者，所有喜樂與期望、愁苦與焦慮，亦是基督信徒的喜樂與期望、愁苦與焦慮。凡屬於人類的種種，在基督徒心靈內，莫不有所反映。……因此，教會深深感到自身和人類及其歷史，具有密切的聯繫。」（梵二《論「教會在現代世界」牧職憲章》1節）
2. 基督徒不應使信仰與日常生活分割，而應關心社會和時事，促進公益：「固然，在此世，我們並沒有永遠的國土，而應尋求永生的國土，但如果信友認為可以因此而忽略此世任務，不明白信德更要他們各依其使命滿全此世任務，則是遠離真理。」（同上 43節）「世事深入而迅速的變動，迫切要求人們不得懶惰成性，不注意時局，只顧個人的倫理。為滿全正義及愛德任務，迫切需要每人各盡所能，並依照他人的急需，對公益有所貢獻。」（同上 30節）
3. 對教會的關社使命，教宗若望保祿二世一九八七年十二月卅日發表的《論「社會事務的關懷」通諭》提供了下列原則：
 - 3.1 教會的福傳和牧民使命，包括促進人類的全人發展（31, 41節；參照保祿六世《「在現代世界傳福音」宗座勸諭》[1975年12月8日] 31節。另參照《第二屆世界主教會議決議》[1971年11月30日] 3節；《決議》引言指出：「教會救贖人類及把人類自壓迫中解放出來的使命，其構成幅度包括促進正義和參與轉化世界。」）

- 3.2 所謂「全人發展」，必須顧及天主的救恩計劃、人的本性和「聖召」、人在靈肉上的均衡需要、人與人之間的關係，以及人與宇宙萬物的關係（參照 27-34節）。

「真正的發展必須建基於對天主和對近人的愛，並必須促進個別人士與社會的關係。」（33節）（比照保祿六世《論「民族發展」通諭》[1967年3月26日] 14節）
- 3.3 不論從人類是四海一家、同出一源、走向同一歸宿（*common destiny*）的角度，或從愛德和眾人都是天父子女的基督信仰角度，或從彼此都是基督徒（即使宗派不同）的角度，或從彼此都有宗教信仰（即使教派不同）的角度，或從社會事務的複雜性和世界各地的人士都息息相關（*interdependent*）的角度，我們都必須本著「互相關懷」（*solidarity: We are all really responsible for all.*）、「攜手合作」（*collaboration*）和「共融」（*communion*）的精神，致力人類「全人發展」和人的「真正解放」（*true liberation*）。（參照 26, 38-40, 46-47節；《論「教會在現代世界」牧職憲章》26節；路 10:25-37；16:19-31）
- 3.4 基督徒的關社行動，在於按照信仰、福音精神和教會的社會訓導所提供的反省原則（*principles for reflection*）、判斷標準（*criteria for judgement*）及行動指南（*directives for action*），去考慮、演繹人和社會的個別具體境況，並從倫理角度，判別這些境況符合或偏離福音的要求和人的聖召至何程度，及採取相應的改善行動（參照 7, 41節；比照若望二十三世《「慈母與導師」通諭》[1961年5月15日] 235節；梵二《論「教會在現代世界」牧職憲章》4節；保祿六世《「八十年」

牧函》[1971年5月14日]4節；《論「民族發展」通諭》13節；教廷信理部《論「基督徒自由與解放」訓令》[1986年3月22日]72節)

- 3.5 關社所涉及的問題和解決方法，往往要求在本質上屬於倫理層面的抉擇，並要求人相對自己，並在與他人、與社會，以至與自然界的關係上，作屬靈的徹底革新，為能克服「罪惡」和消除「罪惡的架構或境況」，以促進公益和個別人士及人類整體的「全人發展」。(參照 35-38 節；比照 8-9 節)
- 3.6 關社應以「關懷邊緣人士和弱勢社群」作為第一優先。(參照 42-43 節)
- 3.7 關社行動不可訴諸仇恨和暴力。(參照 24, 47 節；比照《第二屆世界主教會議決議》3 節；保祿六世《「在現代世界傳福音」宗座勸諭》37 節)
- 3.8 任何在現世促進人性尊嚴和人類「全人發展」的努力，無論如何不完美或不持久，總不致於徒然白費，而必會有助天國在來世的圓滿實現。(參照 48 節；比照梵二《論「教會在現代世界」牧職憲章》39 節)

附錄二

堂區關社組的成立及發展過程

1. 推廣期

- 1.1 在堂區(牧民)議會、屬「聯會」性質的聖職人員組織或教友組織(例如香港天主教教友總會)，及總鐸區的會議討論成立關社組的可行性。
- 1.2 開始在堂區整體營造關社氣氛。
其中一些可行活動：
 - 堂區(牧民)議會舉辦關社活動(例如：講座、展覽、工作坊、課程、社區服務、證道)
 - 總鐸區層面舉辦研習教會的社會訓導活動，並推動總鐸區轄下堂區支持參與。
 - 讓信仰小團體及善會分享關社聚會資料。
 - 安排有關社會層面的生活見證。

2. 招募及組成期

招募成員的一些可行方法：

- 在各種關社活動中發掘有潛質的教友。
- 在新領洗者中宣傳及跟進。
- 在信仰小團體中發掘有潛質的教友。

3. 成長及發展期

- 3.1 正式成立堂區關社組。
- 3.2 透過教區層面關社組織的協助，繼續凝聚堂區關社組組員的團體感，並為他們及堂區教友提供培育活動及在堂區各層面推動關社意識。

* 各階段的目標及供參考的評估指標見附錄三。

附錄三

堂區關社組各階段的目標及供參考的評估指標：

推廣期目標	供參考的評估指標
1. 總鐸區及聯會層面 增加總鐸區及聯會層面對關社的了解及重視。	<ul style="list-style-type: none"> - 曾否在總鐸區會議及聖職人員或教友的聯會（例如香港天主教教友總會）會議中討論成立關社組？ - 司鐸們是否支持在堂區發展關社組？
2. 堂區領袖層面 2.1 就成立堂區關社組,在意見上集思廣益。 2.2 加強堂區領袖層面對關社內容的認識。 2.3 在堂區領袖層面醞釀成立關社組。	<ul style="list-style-type: none"> - 堂區領袖[堂區司鐸、牧職團、牧職修女、牧民助理、堂區(牧民)議會成員等]有否增加對成立關社組的承擔？ - 有沒有人負責臨時統籌？
3. 堂區層面 營造關社氣氛,並吸引堂區教友參與關社活動。	<ul style="list-style-type: none"> - 堂區舉辦了多少關社活動？ - 有多少教友參加關社活動？ - 教友參與活動時是否投入？
4. 信仰小團體及善會層面 4.1 信仰小團體聚會增加關社議題,及以行動回應。 4.2 善會意識到自己也有協助推廣關社的責任。	<ul style="list-style-type: none"> - 信仰小團體有沒有討論社會問題及以行動回應？ - 善會的事工有沒有涉及關社？
5. 教友家庭及個別教友層面 5.1 教友家庭及個別教友初步認識信仰與關社的關係。 5.2 教友家庭及個別教友增加對社區及社會事務的興趣。	<ul style="list-style-type: none"> - 個別教友家庭及個別教友較難觀察,但他們可各自衡量關社意識有否增加。

招募及組成期目標	供參考的評估指標
1. 堂區領袖層面 鼓勵堂區領袖們繼續在資源及精神上推廣關社活動。	<ul style="list-style-type: none"> - 堂區領袖們有否跟進關社組的成立？ - 關社組的負責人有否定期匯報,並由堂區(牧民)議會討論並給予意見？
2. 關社組組織層面 2.1 藉關社活動發掘有興趣的教友;設法成立核心小組,並藉不同方法擴充該小組。 2.2 藉核心小組內的信仰分享增加組員的團體凝聚力。 2.3 確立核心小組的目標及計劃。 2.4 改善組員舉辦活動及籌備信仰反省的技巧。	<ul style="list-style-type: none"> - 探訪及各式宣傳活動能否發掘有興趣的教友?數目有多少? - 組員彼此的相熟程度如何?他們願意出席會議和參與討論的程度,有否隨著信仰分享及舉辦活動的過程而增長? - 對小組的關社目標有否初步的構想及共識? - 舉辦活動的技巧是否一次比一次進步?
3. 關社組成員的信仰及知識層面 3.1 增加對社區的了解及對社會問題的認識。 3.2 對信仰的社會幅度作反省。	<ul style="list-style-type: none"> - 小組討論對社會或社區的觀察有否加深? - 信仰反省是否深入? - 信仰反省內容有否擴闊社會幅度?

成長及發展期目標	供參考的評估指標
<p>1. 堂區領袖層面</p> <p>1.1 關社組組長或其指派的代表在堂區(牧民)議會應有一議席,或至少可列席議會會議,以增進議會與關社組之間的溝通與了解。</p> <p>1.2 堂區(牧民)議會的周年計劃應包括關社活動,例如社區服務、關注行動、意識培育等。</p>	<ul style="list-style-type: none"> - 堂區(牧民)議會有否在每次會議撥出時間討論關社組成立初期的種種問題? - 堂區(牧民)議會有否實質上支援關社組的活動? - 堂區周年計劃中有多少是關社活動?
<p>2. 小組組織層面</p> <p>2.1 加強組員的凝聚力、歸屬感和使命感。</p> <p>2.2 加深組員對社會服務的經驗及回顧反省。</p> <p>2.3 讓組員盡量接觸社會上不同的弱勢社群,了解他們的需要與期望,以增加組員的生活體驗。</p>	<ul style="list-style-type: none"> - 組員彼此的相熟程度如何?他們願意參與討論及出席會議的程度有否穩定下來? - 組員在工作表現及小組討論上的信心有否增加? - 社會服務及生活體驗共舉辦過多少次?隨後的反省討論有否使組員更了解導至弱小群體實況的社會原因?
<p>3. 關社組成員的信仰及知識層面</p> <p>3.1 對社區資源(或欠缺)有更深入的了解。</p> <p>3.2 學習了解香港社會現況在哪些方面違背了福音精神。</p> <p>3.3 加深對教會的社會訓導的了解。</p> <p>3.4 反省及了解基督徒在社會上的責任。</p>	<ul style="list-style-type: none"> - 組員有否因加深了解社區的資源或欠缺,而在舉辦活動時更符合社區的真正需要? - 組員能否分辨符合與不符合福音精神的事件? - 有否為組員舉辦教會的社會訓導研習班或工作坊? - 組員有否增強作為基督徒的社會使命感?

Diocesan Guidelines for *Parish Social Concern Groups*

19 July 1999

Diocesan Guidelines for *Parish Social Concern Groups*

Introduction

On Pentecost Sunday, 1995, Cardinal John B. Wu published the “*Interim Report*” on the implementation of the Pastoral Exhortation “*March into the Bright Decade*” and the “*Proposals*” for the following five years. With regard to the formulation of a concrete plan on social affairs, there is an emphasis on the importance of a balanced development between the “servant role” and the “prophetic role”(Section 6.1). The plan is also in favour of the idea of developing social concern groups in parishes, and “encourage[s] the diocesan social concern organizations to give priority in the future to supporting the development of social concern groups”, and “to assist the Diocese in formulating *Diocesan Guidelines for the Establishment of a Social Concern Group in Parishes*” (Section 6.4).

During the past few years, parishes have encountered many difficulties in establishing social concern groups, showing a need for the diocese to issue diocesan guidelines. “Pastoral care-evangelization” and “social concern” are the two arms of the Church, and neither of them can be dispensed with. The diocese now announces the following concise “Guidelines” in order to encourage and assist all parishes in establishing Parish Social Concern Groups as soon as possible.

The Parish Social Concern Group’s

1. Aims

In accordance with the spirit of the Gospel and the social teachings of the Church, the Parish Social Concern Group aims to directly serve those in need and to bear witness to the Gospel in the neighbourhood district community and in society through action, and to promote social justice and defend human dignity, so that the Church may become the conscience of society.

2. Functions

- 2.1 To be concerned with social problems in the neighbourhood district community and in society as a whole; to be sensitive and responsive to the needs of marginalized groups; to examine and analyse unjust policies and social issues, to find out their roots and causes, and to respond to them actively.
- 2.2 To provide parishioners with formation on social awareness, so that they may feel themselves part of the neighbourhood district community and of society; to promote the participation of the laity in social concern action for the neighbourhood district community and for society.

3. Areas of Concern

Apart from serving the neighbourhood district community, the Parish Social Concern Group can also involve itself in responding to the needs of Hong Kong society, China and the world at large.

4. The Parish Social Concern Group should adopt both of the following approaches:

- 4.1 Conscientisation: To bring concern for the neighbourhood district community and for society into different aspects of parish life by conducting seminars on social concern, organizing study groups, sharing with catechumens and members of small faith communities the experience of social concern, writing to parish newsletters, conducting workshops on the social teachings of the Church, and recruiting volunteers in the parish to serve the neighbourhood district community, etc.
- 4.2 Concrete Response: To respond to individual social issues or policies relating to the neighbourhood district community or society, including-
- 4.2.1 Direct service to the neighbourhood district community to which the parish belongs; and
 - 4.2.2 organizing social concern action in the neighbourhood district community or participating in social action.

5. Structure

The members of the Parish Social Concern Group are chosen from among those parishioners who are willing to take on the roles of “servant” and “prophet”. Members of other parish associations can also join the group. The Group leader or the representative assigned by him/her should have a seat on the parish (pastoral) council, or at least should be able to attend the council meetings, so as to bring social concern issues to the parish level.

6. Operation

The activities of the Parish Social Concern Group should be conducted in the name of the Group or the parish, depending on whether a consensus has been reached by the Group members or by the parish (pastoral) council. These activities should also be conducted with the prior consent of the Parish Priest or the Moderator of the Parish Pastoral Team.

It is fitting that there be co-ordination between the Parish Social Concern Groups at the deanery level, with a view to exchanging ideas, giving mutual support, or organizing activities together.

7. Diocesan Organizations Offering Help to Parish Social Concern Groups

Throughout the different stages of its establishment and development, the Parish Social Concern Group should provide its members with formation activities on various subjects, such as the social teachings of the Church, the spirituality of social concern, social analyses, social ethics and organizational skills, in order to deepen the faith and social awareness of members. The Social Concern Group can hold various formation activities, whether for its members or for parishioners, with the help of and in co-operation with the following diocesan organizations:

- Diocesan Office for Laity Formation
- Diocesan Catechetical Centre
- HK Central Council of Catholic Laity
- Diocesan Youth Commission
- Steering Group on Co-operation between Caritas and Parishes

Justice and Peace Commission of the Hong Kong Catholic Diocese
HK Catholic Commission for Labour Affairs

The above diocesan organizations may send their representatives to form a “Joint Social Concern Formation Team” at the diocesan level to promote formation on social concern.

Appendix I

The Social Teachings of the Church

1. Solidarity of the Church with the whole human family: “The joy and hope, the grief and anguish of the men of our time, especially of those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well. Nothing that is genuinely human fails to find an echo in their hearts...That is why Christians cherish a feeling of deep solidarity with the human race and its history” (Vatican II, *Gaudium et Spes*, n.1).
2. Christians should not separate their faith from their daily life. They should be concerned with society and social issues and help foster the common good. “It is a mistake to think that, because we have here no lasting city, but seek the city which is to come, we are entitled to shirk our earthly responsibilities; this is to forget that by our faith we are bound all the more to fulfil these responsibilities according to the vocation of each one” (Ibid. 43). “The pace of change is so far-reaching and rapid nowadays that no one can allow himself to close his eyes to the course of events or indifferently ignore them and wallow in the luxury of a merely individualistic morality. The best way to fulfill one’s obligations of justice and love is to contribute to the common good according to one’s means and the needs of others” (Ibid. ,n.30).
3. Regarding the Church’s mission of social concern, Pope John Paul II’s Encyclical Letter *Sollicitudo Rei Socialis for the Twentieth Anniversary of Populorum Progressio*, published on December 30, 1987, provides the following principles:

- 3.1 Evangelization and the pastoral ministry of the Church include the promotion of the integral development of humankind (nn.31, 41; cf. Paul VI, *Apostolic Exhortation on Evangelization in the Modern World* (8/12/1975), n.31. Cf. also Synod of Bishops, Second General Assembly (30/11/1971), “Justice in the World”, n.3; the Introduction points out that “Action on behalf of justice and participation in the transformation of the world are constitutive dimensions of the Church’s mission for redemption of the human race and its liberation from oppression.”).
- 3.2 The “integral human development” should take into account God’s salvific plan, our human nature and “vocation”, a balance between the needs of our body and our soul, human relationships, and the relationships between the human race and the created order (nn.27-34). “True development is based on love of God and neighbor, and helps promote the individual’s relationships with society” (n.33; cf. Paul VI, Encyclical Letter *Populorum Progressio* on the Development of Peoples (26/3/1967), n.14).
- 3.3 We can have different perspectives: “That the whole world is one family with a common origin and destiny; that as Christians we ought to love our neighbours and that everybody is a child of God; that with other Christians we are all followers of Christ (though of different confessions); that with other believers we all believe in God (though we adhere to different religions); that social affairs are often complicated and people from different parts of the world are all interdependent.” And yet, from whichever of the foregoing perspectives, we have the obligation to devote ourselves, in solidarity (We are *all* really responsible for *all*.), collaboration and

- communion with one another, to man’s “integral development” and “true liberation”. (nn.26, 38-40, 46-47; cf. Vatican II, *Gaudium et Spes*, 26; Luke.10: 25-37; 16: 19-31).
- 3.4 The social concern action of Christians consists in examining and interpreting individual concrete situations of man and society in the light of faith and the spirit of the Gospel. Then, with the help of the principles for reflection, the criteria for judgement and the directives for action provided by the social teachings of the Church, Christians should discern, from the moral perspective, to what extent the foregoing situations are in line or in contradiction with the Gospel and the human vocation, and take appropriate action to bring about improvements. (nn.7, 41; cf. Pope XXIII, Encyclical Letter *Mater et Magistra* on Christianity and Social Progress (15/5/1961), n.235; Vatican II, *Gaudium et Spes*, n.4; Pope Paul VI, Apostolic Letter *Octogesima Adveniens*, Commemorating *Rerum Novarum* (15/5/1971), n.4; Paul VI, Encyclical Letter *Populorum Progressio*, n.13; Congregation for the Doctrine of the Faith, Instruction on Christian Freedom and Liberation (22/3/1986), n.72).
- 3.5 From time to time, social concern involves problems and solutions that entail essentially moral decisions. This in turn demands a radical spiritual renewal in regard to oneself, to others, to society and to nature, so as to overcome “sin” and remove “the structures or situations of sin”, with a view to promoting the common good and the “integral development” of individuals and of humankind (nn.35-38; cf. nn.8-9).
- 3.6 The first priority of social concern is “caring for the socially marginalized and the poor.” (nn.42-43).

- 3.7 Social concern action should not resort to hatred and violence [nn.24,27; cf. Synod of Bishops, Second General Assembly (30/11/1971), “Justice in the World,” n.3; Paul VI, *Apostolic Exhortation on Evangelization in the Modern World*, n.37].
- 3.8 Any effort that contributes to the promotion of human dignity and the “integral development” of humankind, however imperfect or temporary, is never wasted and will help to bring about the fullness of the kingdom of heaven in the life to come (n.48; cf. Vatican II, *Gaudium et Spes*, n. 39).

Appendix II

The Process of the Establishment and Development of the Parish Social Concern Group

1. Promotion Stage

- 1.1 Discuss the feasibility of setting up a social concern group at the meetings of the parish (pastoral) council, federations of clerical or lay associations (e.g., the Hong Kong Central Council of Catholic Laity) and the deaneries.
- 1.2 Begin to build up a social concern atmosphere in the parish as a whole.

Some possible activities:

- organize social concern activities (such as seminars, exhibitions, workshops, courses, community services and preaching).
- Conduct activities on the study of the social teachings of the Church at the deanery level and get the parishes in the deanery to give support and participate.
- Let small faith communities and parish groups share materials from social concern gatherings.
- Arrange for experience sharing on bearing witness to the Gospel at the social level.

2. Recruitment and Establishment Stage

Some ways for recruiting members:

- Single out Catholics who are potential members in all kinds of social concern activities.
- Promote social concern among the newly-baptized and follow up.

- Recruit potential members in small faith communities.

3. The Growth and Development Stage

3.1 Official establishment of the parish social concern group.

3.2 With the help of diocesan social concern organizations, continue to consolidate the sense of community among group members, provide them and parishioners with various formation programmes, and promote social awareness at different levels of the parish.

* See Appendix III for the goals and criteria for assessment for each of the above stages.

Appendix III

Goals and Criteria for Assessment of Individual Stages:

Goals of Promotion Stage	Criteria for Assessment
<p>1. Level of Deaneries and Federations of Clerical or Lay Associations</p> <p>Help the deaneries and federations to know more about social concern and to pay more attention to it.</p>	<ul style="list-style-type: none"> • Has the establishment of parish social concern groups been discussed at the meetings of the deaneries and federations of clerical or lay associations (e.g., the Hong Kong Central Council of Catholic Laity)? • Is the establishment of social concern groups supported by priests?
<p>2. Level of Parish Leadership</p> <p>2.1 Collect and assimilate all the useful opinions concerning the establishment of a parish social concern group.</p> <p>2.2 Help the parish leadership to know more about social concern.</p> <p>2.3 Motivate the parish leadership as to the need to establish a social concern group.</p>	<ul style="list-style-type: none"> • Do members of the parish leadership [parish clergy, parish pastoral team, pastoral sisters, pastoral assistants, members of the parish (pastoral) council, etc.] accept to assume more responsibilities with regard to the establishment of the social concern group? • Is there anyone responsible for the overall planning temporarily?
<p>3. Level of Parochial Community</p> <p>Create an atmosphere conducive to social concern and stimulate parishioners to join social concern activities.</p>	<ul style="list-style-type: none"> • How many social concern activities has the parish organized? • How many parishioners participated in these activities? • Were they actively involved in these activities?
<p>4. Level of Small Faith Communities and Lay Associations</p> <p>4.1 Add some more social concern topics during the gatherings of small faith communities and respond through action.</p> <p>4.2 Help lay associations to realize that they also have the responsibility to assist in promoting social concern.</p>	<ul style="list-style-type: none"> • Do small faith communities discuss social issues and respond through action? • Do the apostates and activities of lay associations involve the area of social concern?

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<p>5. Level of Catholic Families and Individual Parishioners</p> <p>5.1 Help Catholic families and individual parishioners to have a rudimentary understanding of the relationship between faith and social concern.</p> <p>5.2 Help Catholic families and individual parishioners to show more interest in issues relating to their neighbourhood district community and to society.</p>	<ul style="list-style-type: none"> • It is rather difficult for us to observe individual Catholic families and individual parishioners, but they can assess whether or not they themselves have deepened their social awareness.
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Goals of Recruitment and Establishment Stage	Criteria for Assessment
<p>1. Regarding Parish Leadership Encourage the parish leadership to continue to promote social concern activities by providing resources and giving spiritual support.</p>	<ul style="list-style-type: none"> • Do members of the parish leadership follow up the establishment of the social concern group? • Does the person(s) in charge report regularly and does the parish (pastoral) council discuss and give comments on the reports?
<p>2. Regarding the Organization of the Group</p> <p>2.1 Recruit interested Catholics through social concern activities; try to organize a core group and expand it by various means.</p> <p>2.2 Enhance the solidarity of group members through sharing of faith experience within the core group.</p> <p>2.3 Identify the objectives and plans of the core group.</p> <p>2.4 Improve the group's skills of organizing activities and preparing for faith reflections.</p>	<ul style="list-style-type: none"> • Have visits and all kinds of promotional activities been able to single out interested parishioners? How many are there? • How close are the members? Does their readiness to participate in meetings and discussions grow with sharing of faith experience and organizing of activities? • Do members have some preliminary ideas and consensus about the objectives of the social concern group? • Is there more and more improvement on the skills of organizing activities?
<p>3. Regarding Faith and Knowledge of Group Members</p> <p>3.1 Let members know more about the neighbourhood district community and social issues.</p> <p>3.2 Reflect on the social dimension of faith.</p>	<ul style="list-style-type: none"> • Does the group in its discussions get a deeper knowledge of society and the neighbourhood district community? • Are the faith reflections keen enough? • Has the social dimension of faith reflections been expanded?

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Goals of Growth and Development Stage	Criteria for Assessment
<p>1. Regarding Parish Leadership</p> <p>1.1 The social concern group leader or the representative assigned by him/her should have a seat on the parish (pastoral) council, or at least should be able to attend the council meetings, so as to facilitate and enhance the mutual communications and understanding between the council and the group.</p> <p>1.2 The annual plan of the parish (pastoral) council should include social concern activities, such as services to the neighbourhood district community, social concern action, formation on social awareness.</p>	<ul style="list-style-type: none"> • Does the parish (pastoral) council spare time in each meeting to discuss the problems encountered by the social concern group in the early stage of its establishment? • Does the parish (pastoral) council give actual support to the activities of the social concern group? • How many social concern activities are there in the annual plan of the parish?
<p>2. Regarding the Organization of the Group</p> <p>2.1 Strengthen the group's solidarity and sense of belonging and mission.</p> <p>2.2 Deepen the group's experience of social services and subsequent reflections.</p> <p>2.3 Let group members enrich their personal experience by keeping contact as much as possible with marginalized groups in society and understanding their needs and expectations.</p>	<ul style="list-style-type: none"> • How much do the members know one another? Does their readiness to participate in meetings and discussions become more stable? • Do members feel more confident in group discussions? • How many social services and exposures have taken place? Do follow-up discussions and reflections help members to understand better the social causes of the situations of marginalized groups?
<p>3. Regarding Faith and Knowledge of Group Members</p> <p>3.1 A more thorough understanding of the resources (or their insufficiency) of the neighbourhood district community.</p> <p>3.2 Learn to grasp in what aspects the present situation of Hong Kong society contradicts the spirit of the Gospel.</p> <p>3.3 Deepen understanding of the social teachings of the Church.</p> <p>3.4 Reflect on the social mission of Christians and grasp its significance.</p>	<ul style="list-style-type: none"> • Has a better understanding of the resources of the neighbourhood district community or their insufficiency been helpful in organizing activities that best serve the needs of the community? • Can members distinguish between issues that are in line or in contradiction with the spirit of the Gospel? • Have there been seminars or workshops for group members on the social teachings of the Church? • Has the sense of social mission of group members as Christians been strengthened?