



Plan for United Cooperation

教會合作計劃書

Introduction 前言

In September of last year, church leaders were gathered in the conference at Seattle. During the forum, the Unity Proposal Group was formed by nine representatives from different churches. The responsibility of this group is to present a feasible "Plan for United Cooperation" that would further unity throughout our fellowship. It is my honor to be selected as one of the members and to represent Hong Kong Church of Christ participating in the discussions.

After countless meetings, discussions, revisions and proofreading, "Plan for United Cooperation" was finally completed. It was released at the same time all over the world on the websites of our churches by 12th March 2006. The purpose of this proposal is to call a true unity of our worldwide fellowship and to maximize the strength of our unified body of Christ.

We print this proposal as a booklet for more convenient in reading so that every brother and sister can understand it fully. The proposal is quite long, but if we read it attentively, it will definitely help us to see the road ahead and to inspire our dream for the kingdom of God.

I would like to acknowledge the "Translation & Proofreading Team" here. With their effort, this booklet is published successfully. (Team members: Raymond Wong, Chris Chan and Teresa Leung)

29th March, 2006 (Wednesday) is a worldwide day of prayer and fasting about this "Plan for United Cooperation". We request all brothers and sisters to join us on that day. Let's witness the revival of the kingdom of God.

2005年9月，「國際基督教會」的教會領袖在美國西雅圖舉行會議，成立了一個「合一建議書委員會」(Unity Proposal Group)，並推選九名代表，負責撰寫一份可行的「教會合作計劃書」，以促進眾教會的團結及合作。我有幸成為其中一員，能參與討論及見識一番。

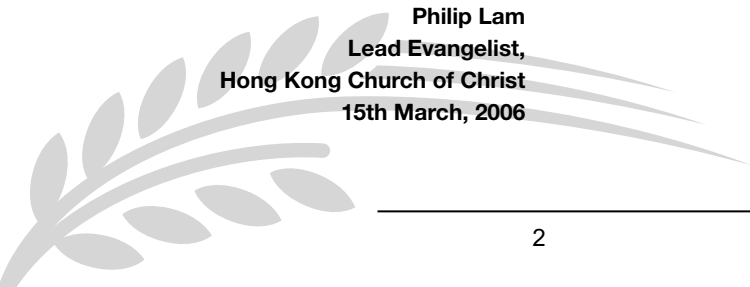
經過無數的會議和討論，多次反覆的修訂和校對，「教會合作計劃書」終於完成，並已於2006年3月12日在全球眾教會的網站上同步發佈。這份計劃書的目的，是呼籲全球教會要有真正的團結，發揮肢體合一的力量。

為使大家對計劃書內容有充分的了解，教會特為此印製成冊，供弟兄姊妹傳閱。當中有多篇附錄文章，詳述背後的屬靈價值觀，乃可讀性甚高的文章。雖然篇幅較長，但只要細心閱讀，相信一定能助我們看清前路，激發我們對神國的夢想。

我在此特別向「翻譯及校對小組」致謝，是你們的努力，讓此書能順利出版!(小組成員: 王偉明、陳中傑、梁慧琳)

在2006年3月29日(星期三)當天，全球教會將會為今次的「教會合作計劃書」禁食禱告。我們籲請弟兄姊妹同心參與，一起去見證神國的復興。

林志信
香港基督教會主任牧師
2006年3月15日



Philip Lam
Lead Evangelist,
Hong Kong Church of Christ
15th March, 2006

Index 目錄

Preface 引言	P.5-7
------------------	-------

Plan for United Cooperation 教會合作計劃書

1. A People Belonging to God 屬乎神的子民	P.9-17
2. Course Corrections 方針糾正	P.18-25
3. Strengthening the Churches 鞏固眾教會	P.26-28
4. Concluding Vision 宏大願景	P.29-32

Appendix 1 附錄一

Effective Leadership 有效領導	P.34-42
---------------------------------	---------

Appendix 2 附錄二

Hyper Autonomy 過度自主	P.43-52
---------------------------	---------

Appendix 3 附錄三

Questions & Answers 問題與解答	P.53-57
---------------------------------	---------

Appendix 4 附錄四

Hong Kong Church of Christ — Shares Believe 香港基督教會 — 信仰確據與實踐	P.58-59
---	---------

The following document is a plan for united cooperation submitted by the Unity Proposal Group to church leaders around the world after six months of prayer, study, counsel and discussion. A “Question and Answer” document is available as well to help answer the most frequently asked questions. Please feel free to submit any questions you may have at Unity@chnts.net.

We are asking each church leadership to prayerfully consider ratifying this plan after discussing it with their members. For ratification, send an email to Unity@chnts.net. Beginning April 3rd, we will publish a continually updating list of churches that affirm this Plan for United Cooperation.

We are also asking all disciples and churches to pray and fast on Wednesday, March 29th for a day of unity, repentance, forgiveness and renewal. Please join us so that together we can allow our light to shine brightly before men so that they may see our good deeds and glorify our father in heaven (Matthew 5:16).

後頁所載的「教會合作計劃書」，是由「合一建議書委員會」花了近六個月的時間，一起禱告、研經、諮詢、討論，最後達成共識而製訂。書末另附有一份「問題與解答」，裡面刊載了一些常被問及的問題，並詳列解答。倘大家對本計劃書內容有任何疑問，歡迎電郵 Unity@chnts.net 查詢。

我們懇請眾教會在經與會眾討論後，會接受本「計劃書」的邀請，成為我們的一員。如蒙接納，請電郵 Unity@chnts.net 以確認。由4月13日開始，我們會陸續公佈確認參加此計劃的教會名單，供各位參考。

同時，我們懇請世界各地的門徒，在3月29日(星期三)當天，為眾教會的合一、悔改、寬恕、重整，一起去禁食禱告。讓我們一起攜手，將光照在人前，讓世人看到我們的好行為，把榮耀歸給天上的父。(馬太福音5:16)



PREFACE 引言

The purpose of the following paper is to affirm and enhance the unity of the family of churches known, since 1992, as the International Churches of Christ. In early September of 2005, during a forum organized by the 2005 International Leadership Conference coordinators in Seattle, we, a group of nine brothers, were elected by ballot to serve as a Unity Proposal Group. We left Seattle with a clear charge from commended brothers to present a proposal to our churches that would further cooperation, unity and missions throughout our fellowship.

As a group, we believe that it has been very beneficial for the nine of us to have experienced firsthand a significant cross section of our churches and leadership roles. Four of us have served as elders and evangelists (Mike Fontenot, Sam Powell, Steve Staten, and Bruce Williams). Three are non-American evangelists (Andy Fleming with 17 years in Northern Europe, former Soviet Union, and Middle East and Phil Lam and John Louis serving for decades in Asia). Two other evangelists have extensive experience outside the USA as well (Scott Green 10 years in China, Mike Taliaferro 16 years in Africa and South America). Two currently serve as teachers (Andy Fleming and Steve Staten). Almost every one of us has been a disciple for over 25 years.

We have worked on the Plan For United Cooperation for about six months. For the first eight weeks, we collected and reviewed about 40 proposals and submissions on the topic of unity from disciples throughout our worldwide fellowship. We are very grateful to all who took the time to study God's Word, formulate their thoughts and submit them to us. We also studied Scriptures, sought other advice from in and outside our fellowship, and read various books on church government including one entitled Perspectives on Church Government: Five Views of Church Polity, describing in detail how other conscientious religious leaders in the past wrestled with similar issues. It was helpful to see

本計劃書的目的，是要加強眾教會(自1992年起，教會正名為「國際基督教會」)之間的合作，發揮團結力量。在2005年9月，我們的「國際領袖會議籌委會」在西雅圖舉行了一次會議，推選九名代表(弟兄)成立了一個小組，並授權該小組進行一個很重要的任務：「為眾教會撰寫一份可行的「教會合作計劃書」，以促進國際間眾教會的合作和團結，一起去完成 神賦予我們的使命。」

小組的九名成員，都是經驗豐富的教會領袖，曾在不同的地區中作帶領，他們為此「教會合作計劃書」的籌劃，作了很重要的貢獻。小組成員中，有四名是教會的長老暨傳道人，他們分別是Mike Fontenot, Sam Powell, Steve Staten, 和 Bruce Williams；有三名是「美國以外地區」的傳道人，他們分別是過去17年曾帶領北歐、蘇聯和中東教會的Andy Fleming、帶領著亞洲教會超過十年的Philip Lam和 John Louis;還有兩名傳道人，Scott Green擁有十年在中國、Mike Taliaferro擁有十六年在非洲及南美，現時都是帶領著美國本土教會的經驗。其中Andy Fleming和Steve Staten，更是教會的教師。而各人成為門徒的日子，幾乎全部都超過25年。

由籌劃至提交這份「教會合作計劃書」，小組共花了近六個月的時間。在最初的八個星期裡，我們收集了近四十份來自不同教會，有關「合一」的建議書及提案，並加以詳閱。很感激過去曾付出時間和心力，去研讀聖經、將他們的建議組織起來，並提交意見書給我們的弟兄姐妹。同樣，小組也通過研讀聖經、徵詢教內教外不同人仕的意見，與及閱覽有關「教會發展」的書籍，作為構思「合一」建議的參照。其中一本題為《領導教會:對教會體制的五種看法》的書，給了我們很大的啟發。這本書詳述了很多教會的先賢，如何絞盡腦汁、

that we were not the first to wrestle with issues of church government, but rather a part of a long list of many who have struggled with these very same things for centuries. We then met on November 14-17 to pray and discuss the various submissions and then develop a comprehensive plan to represent our churches, one based on sound biblical principles and the perceived needs within our fellowship.

While it is not our intention to create a document that will last for centuries, we have made every effort to write something that meets the need for the present and the near future. As a proposal, this has been shown in various forms to over 200 evangelists, elders, teachers, administrators, and members from a host of countries. Christians from six continents gave us valuable insight and wisdom. The proposal group held countless meetings and conference calls with church leaders from around the world. We do not feel alone in this endeavor. Indeed, we wish to thank all those who wrote, called, and gave us feedback on this document. Without your help, we would never have completed the task. We also wish to thank our home congregations who patiently allowed us to focus our efforts on this proposal. Our thanks also go to the thousands of disciples who prayed and fasted for the success of this effort. Finally, we wish to thank our God, who makes everything possible.

We have no desire with this process to formulate judgments about any of those in other fellowships. We agree that, "We are not the only Christians but are Christians only". The design of this plan is to strengthen the bonds between some 500 churches that share a common history and heritage so that we might continue on our journey together in faithfulness to God on the way to heaven. Additionally, we originally thought the document might be somewhat shorter, but became convinced during the process that the present length was necessary for clarity and fullness.

費盡心神，去處理一些像我們最近所面對的情況。然後，在11月14至17日，小組成員再度開會，一起禱告、一起討論，希望在審議了眾多提案、考慮了眾多意見後，能總結出一份「建基於純正的聖經原則」、「適切地考慮到不同教會的需要」的「教會合作計劃書」，來代表不同教會成員間的想法和意見。

我們並不奢望這份計劃書，能千秋不變。我們只求這份努力，能符合眾教會在當下的要求、滿足到現時最迫切的需要。這份計劃書在發佈之前，曾經在不同國家，交付超過200位傳道人、長老、教師、行政、會眾等傳閱，作廣泛諮詢。來自地球六大洲的門徒，都給了我們很多寶貴的意見。「合一小組」藉多次的會面、數不清的電話會議，並與各地領袖一起探討這份計劃書的內容，我們發現，在這條「合一」的路上，我們並不孤單。我們衷心感謝曾經為計劃書提供意見的人，沒有你們的參與，我們的工作無法完成。我們也特別感謝自己的所屬教會，容許我們專心處理這項任務。同時，我們也感謝一眾為此「教會合作計劃書」作禱告、作禁食的門徒，多謝你們的誠心祝願。最後，我們感謝天上的父神，祂為我們教會，成就了一切不可能的事。

我們無意利用這份計劃書，去比較(甚至批判)其他教派。我們認同「並非我們才算是基督徒，我們只是基督徒而已」。本計劃書的目的，是要去團結在我們當中，為數約五百間有著相同歷史、相同承傳的教會，讓我們一起憑藉對神的忠心，攜手走向通往天國之路。我們也曾經想過，要刪減本計劃書的字數，避免長篇大論。但我們發現，若不以現時的篇幅，實在無法清晰和滿意地表達我們的想法，所以最後維持了這份「很長」的計劃書。

Since September, our prayer has been to have “complete unity” among our brotherhood—the kind of unity Jesus described in John 17:23. However, we have also been praying for revival and a return to the mission Jesus entrusted to us upon his departure. We recognize that commitment to our unity and mission may not still be shared by every church and that there may be some churches that share our commitment to both but decide not to accept this plan. It would be inappropriate for anyone to make hasty judgments based on that kind of decision. Our goal all along was to prayerfully discern how our fellowship could faithfully, humbly and powerfully move forward, learning from past mistakes without over-reacting to them and, at the same time, maintaining faithfulness to biblical principles.

自去年9月以來，我們一直為眾教會之間，能達致像約翰福音17:23中所形容的「完全合一」去禱告。同時，我們也為「耶穌託付我們的使命」而禱告。然而，我們相信此計劃書所提倡的「合一」和「使命」的程度，可能有部份教會不同意；亦有可能有部份教會同意這「合一」和「使命」，但並不採納本計劃書。我們無權(亦不會)對不支持我們的教會，妄下判斷。我們最大的目標，是希望透過堅定的禱告，最終能1) 察驗我們能忠心地、謙卑地、有力地，帶領著教會成長;2) 在矯正過往錯誤的同時，也避免有過多的負面反應;最後是 3)我們能貫徹始終地，堅守聖經的原則和信念。

With humble thanks 主內弟兄：

Mike Fontenet (Elder/Evangelist, Hampton Roads, VA 傳道人暨長老~維珍尼亞州•漢普頓市)

Scott Green (Evangelist, Seattle, WA 傳道人~華盛頓州•西雅圖市)

Philip Lam (Evangelist, Hong Kong, China 傳道人~中國•香港)

John Louis (Evangelist, Singapore 傳道人~星加坡)

Sam Powell (Elder/Evangelist, New York, NY 傳道人暨長老~紐約)

Steve Staten (Evangelist/Teacher, Chicago, IL 傳道人暨教師~伊利諾州•芝加哥市)

Mike Taliaferro (Evangelist, San Antonio, TX 傳道人~德州•聖安東尼奧市)

Bruce Williams (Evangelist, Los Angeles, CA 傳道人~加州•洛杉磯市)

Andy Fleming (Middle East Missions Evangelist/Teacher, LA, CA 中東地區傳道人暨教師~加州•洛杉磯市)

PLAN FOR UNITED COOPERATION 教會合作計劃書

Our life with God on this earth is a journey, and our destination is heaven. Our aim is to love God and others as God has loved us and to take as many with us as possible on the journey. The Lord has already blessed us with a remarkable family of churches composed of disciples of Jesus from nations, cultures and races throughout the world.

In order to strengthen the bonds between our churches, we are asking you to consider four areas, each of which entails specific convictions. First, we must continue to be a **people belonging to God**. Secondly, as God's family, we must recognize and properly respond with **course corrections** to the major events that have occurred in recent years. Thirdly, we see the need for **strengthening the churches** "so that the body of Christ may be built up . . . and become mature. . ." (Ephesians 4:12-13). Lastly, there is a **concluding vision**, which includes a call to repentance. To summarize, then, this proposal is a series of calls we ask you to prayerfully consider:

- **A Call to Humility**
- **A Call to Sound Shared Beliefs**
- **A Call to Healthy Interdependence Everywhere**
- **A Call to Dynamic "One-Another" Relationships at a Regional Level**
- **A Call to Effective Local Leadership Dynamics**
- **A Call to Strengthen the Churches Worldwide**
- **A Call to Revival—Conviction, Mature Discipling and the Great Commission**

我們在世上與神同行，就像一個旅程，目的地是天堂。我們的人生目標，是要去愛神，其次是愛人如己，並且盡最大努力、帶領最多的人，一起加入這個旅程。神已經大大祝福了我們，讓我們擁有一個由不同國籍、不同文化、不同種族、由耶穌門徒所組成，一個讓我們感到自豪的教會。

為增進世界各地教會的團結，以下有四個很重要的理念，請大家和我們一起去反思。1) 我們需要繼續成為**屬乎神的子民**。2) 作為神的國，我們必須對過去幾年所發生的大事，予以反省，並作出適當的**方針糾正**。3) 我們留意到，**眾教會有被鞏固的需要**，「為要成全聖徒、各盡其職、建立基督的身體...滿有基督長成的身量」(以弗所書4:12-13)。4) 我們要有一個讓人省悟的**宏大願景**。總括而言，這其實是一份對各方面作出「呼召」的計劃書，我們懇請大家籍著禱告，去思想以下的「呼召」：

- 一個對「謙卑」的呼召
- 一個對「共同信仰確據」的呼召
- 一個對「互助互愛」的呼召
- 一個對「互動的彼此關係」的呼召 (地區性)
- 一個對「高效帶領模式」的呼召
- 一個對「鞏固世界各地教會」的呼召
- 一個對「復興聖經信念、門徒訓練、大使命」的呼召

1. A PEOPLE BELONGING TO GOD 屬乎神的子民

But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. 1 Peter 2:9

You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. Galatians 3:26-27

We believe the spiritual characteristics that should represent a family fellowship of God's people are the following anchors—our Humility and our Shared Beliefs.

Humility

We wish to remind the reader that our collective humility must precede any objective, no matter how noble, in order for God to bless it.

As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. Ephesians 4:1-3

In our commitment to follow Jesus, each of us has accepted the responsibility of being “completely humble”—a key for unity and peace:

- Humility to God and his Word.
- Humility that accepts others when our opinions differ (Romans 14, 15).
- Humility to retract what we may have once written or said after reflection.
- Humility that is satisfied by the confession of our sin only, without making reference to or blaming the sins of others.
- Humility to forgive all forms of sin just as we have been forgiven of all sin.
- Humility to be a doorkeeper in God's house, whether we are an unknown servant, a well-known disciple or a person who held a prominent role in the past.
- Humility to identify what God is teaching us personally in difficult times.

惟有你們是被揀選的族類，是有君尊的祭司，是聖潔的國度，是屬神的子民，要叫你們宣揚那召你們出黑暗、入奇妙光明者的美德。(彼得前書 2:9)

所以，你們因信基督耶穌，都是神的兒子。你們受洗歸入基督的，都是披戴基督了。(加拉太書 3:26-27)

我們相信一個「由屬神子民組成的大家庭」的特質，應該建基於兩大支柱之上：「我們的謙卑」和「我們的共同信仰確據」。

謙卑

我們要提醒大家，沒有「一致的謙卑」，神不會祝福我們理想～包括任何宏大的理想。

我為主被囚的勸你們，既然蒙召，行事為人就當與蒙召的恩相稱。凡事謙虛、溫柔、忍耐，用愛心互相寬容，用和平彼此聯絡，竭力保守聖靈所賜合而為一的心。(以弗所書 4:1-3)

自從決定跟從耶穌那一刻開始，神已將「凡事謙虛」的態度賜給我們，叫我們能和平共處、團結友愛：

- 對「神的話語」，謙卑受教。
- 對「不同意見」，虛心聆聽。(羅馬書14,15)
- 對「曾發表過的言論」，錯而能改。
- 對「認罪的態度」，旨在「罪己」，不去「罪人」。
- 對「原諒別人的過犯」，要像「神原諒我們的過犯」般包容和接納。
- 對「我們在教會的角色」，無論是一個普通的門徒，還是一個偉大的領袖，都要謙卑地做神家裡的守衛。
- 對「面對逆境時」，要有一顆謙卑的心，去認清神正在教導我們一些什麼。

Without humility, no plan can facilitate unity. Perhaps the greatest connection of humility and unity in the Bible comes from comparing the story of Babel to the epic event of Pentecost just days after Christ ascended to heaven. One of those who submitted their thoughts to the unity proposal process observed:


As an example, in Genesis 11, God divided the people of the “plain of Shinar” (later to become Babylonia) because they wanted to reach heaven by human effort and make a name for themselves. In a single day, he scattered them by confusing their languages. They lost unity because of pride. They could no longer be unified because God caused a complete communication breakdown. Even if they wanted unity it would not have been possible. God authored their division. The good news is that God also reversed the curse of Shinar, disunity and babble on a single day. In spite of language barriers and cultural differences, he united his people on the day of Pentecost. Pride led to confusion and division in Genesis 11. However, in Acts 2, humility preceded clarity and unity because God had blessed them.

In the early days of the church, the message of the crucified Christ served as an equalizer. Aside from the apostles who had been with Jesus, there was no sense of position or title of greater worth than simply being a disciple of Jesus—a Christian. This humble sense of community occurred before innovative methods, bigger-than-life dreams, lengthy papers, cool websites or any other human achievements ever began to compete for the true glory owed solely to God. That said, the message of the cross should prompt, renew and bring God’s blessings on all such methods, expressions and human efforts. Everything worth doing begins when each individual is “cut to the heart” (Acts 2:37) by the message of the cross (1 Corinthians 2:2). The gospel of the death, burial and resurrection is still of first importance as it was in the first century, and as when we first responded to the gospel.

縱使我們有最完美的計劃書，若欠缺「謙卑」，便無法「合一」。在聖經中，有兩件事最能說明「謙卑」與「合一」的關係。第一是「巴別塔事件」，第二是「五旬節發生的大事」。在眾多交來的提案中，其中一份有這樣的觀點：

在創世記11章，神將示拿平原的人(後來成為巴比倫人)分散，因為他們想藉自己的力量去揚名。在一天之內，神變亂了他們的言語，將他們分散，「驕傲」令他們失去「合一」。神讓他們的溝通完全崩潰，使他們不能再團結起來，縱使他們想達致「合一」，也不能成事。神在一天內咒咒示拿；但也在一天內，將這樣的情況扭轉。在五旬節那一天，群眾雖然來自不同地方，有很多語言障礙和文化差異，但神仍能讓他們合而為一。在創世記11章，「驕傲」導致混亂和分散；但在使徒行傳第2章，「謙卑」帶來合一與信念。

在一世紀教會初期，耶穌被釘十字架的訊息，促使人人平等。那時，除了耶穌的「使徒」這身份外，沒有什麼比「門徒」這個最簡單的稱號更為重要。這種謙卑的群體精神，比起任何創意的方法、遠大的夢想、長篇大論的文章、出色的網頁，或其他人為成就，企圖去爭奪神的榮耀，出現得更早。換句話說，只有十字架的道理，才最讓人感到激發、更新，並帶來神的祝福。任何最有價值的事，都仍然是由十字架的訊息(哥林多前書2:2)，讓人感到「扎心」(使徒行傳2:37)開始。死亡、埋藏和復活的訊息，無論是在第一世紀、當代、我們初信時，同樣重要。



We would be the first to tell you that the following plan is not perfect. We are certain that there will be things that will stand out to you that you would have put in or left out or that you wish we could change or have said a little differently. At some point, we must put our trust that the Lord is answering our prayers and leading us with this effort and begin to rebuild. After hundreds of hours of prayer, study, reading, discussions, and edits as well as soliciting many ideas and much counsel, we can honestly tell you that this plan is our very best effort. The arrangement within this plan is what seems best for now, but we understand that we are all a work in progress who will be led by God as we proceed and learn. But for God to lead us individually or collectively, we believe it is best for us to already be moving in the direction that we now view to be most functional at this stage in our journey.

Shared Beliefs

As a family of churches, we already share a theological unity on the nature of Christ and our salvation, but we lack a framework and a summary. No devoted member in our churches would doubt that we stand on solid ground on what is of first importance—the gospel, as stated in 1 Corinthians 15:1-5, the promise of salvation espoused in the earliest gospel sermon of Acts 2 or the essential doctrines of Ephesians 4:4-6. These passages and others take us to Christ, through his death, resurrection and ascension into heaven.

The earliest Christians formed principle statements based on inspired texts such as Philippians 2:5-11, 1 Timothy 3:16 and 1 Peter 3:18-22. They used these statements to convey truths at baptism, to instruct new converts, to write strengthening letters, to put together theological treatises, to prepare communion meditations and to create defenses against heresy.

我們應該是第一個告知你，這份計劃書，其實仍然有很多不完美的地方。同時，我們亦可以肯定地告訴你，在這份計劃書裡，你一定會發現一些你想過但被忽略、你求變但沒有改變、你想聽到有點不同，但最後是仍然是相同的東西。可是無論怎樣，我們都應該相信，神是應允了我們的禱告，祂正在帶領我們去重整教會。經過無數次的禱告、查經、討論、修改、求問不同人士的意見，坦白地告訴你，我們已經盡了最大的努力，完成這份對目前處境來說，最適切計劃書。或許以後仍有很多地方需作改進，但我們相信，神正帶領我們朝著一個現時看得到最正確的方向出發，而非原地踏步。

共同的信仰確據

我們的眾教會，在信仰的本質和得救的信念上，已經有著理念上的合一。可是，我們仍欠缺一個明確的綱領和總結。在我們教會中，相信沒有那一個堅固的門徒，會懷疑我們下面這三個重要的信念：1) 哥林多前書15:1-5 提及的福音；2) 使徒行傳第2章講道出現的得救應許；3) 以弗所書4:4-6 的重要教義。這些經文，帶領我們籍著耶穌的死、復活和升天，都一同歸向他。

我們的先輩們，按著聖經中一些如：腓立比書2:5-11、提摩太前書3:16、彼得前書3:18-22等這些甚具啟發性的經文，立下了重要的宣言。他們利用這些宣言，去論證受洗的真理、教導剛歸信的門徒；修書勉勵門徒、整理神學論文；準備聖餐默想、甚至來抵禦異端邪說。

The maze-like proliferation of creeds in church history should not make us hesitant in our own day to make meaningful expressions of core truths—truths we want to defend. We will use this opportunity to assert our long-shared convictions in this proposal but will not introduce new core beliefs or develop a creed. It is important to acknowledge that some among us have philosophical aversions to all statements of faith, even if they are exact expressions of Scripture. (For more on this matter see the Questions and Answers)

As brothers and sisters brought together by the cross of our Lord and Savior Jesus Christ, we aspire to love, honor and obey God. Out of our belief that the Bible is God's inspired Word, and in our desire to please the Lord, we wish to find a unity in Christ that comes from him. In order to best communicate our beliefs, we are striving both to articulate the theological framework of "the faith that was once for all entrusted to the saints" (Jude 3) and to reaffirm those truths and emphases that have particularly shaped our branch of God's movement, from the campus ministry days until now. This outline signals the order of importance and process—GOD, his GOSPEL, the INDIVIDUAL, and the CHURCH COMMUNITY.

在教會的發展歷史中，雖然有很多激增的教條，令人感到困惑。但這實在不應擾亂和影響我們對信仰的核心價值和一些要維護的真理，作出積極和有意義的回應。我們通過希望這份計劃書，來重申一些大家長久以來都持守的共同信仰確據。我們同時提醒自己，不要再加添新的信念，或推展新的教條。最後，我們還得要承認，在這計劃書上的信仰宣言，縱使都是根據聖經作最適切的演繹，但相信在我們中間，仍有人會持不同的意見。(有關此部份，詳見「問題與解答」)

我們藉著耶穌的十架，得以走在一起成為弟兄姊妹。在我們決定成為門徒前，大家都承諾要去過一個愛神、榮耀神、服從神的生命。我們都相信聖經是神的話，都想達成祂的期望；因此，我們實在有必要，要達致在「基督裡的合一」。為了有效地表達教會的基本信念，我們盡了最大的努力，把「從前一次交付聖徒(猶大書1:3)」這高深的神學理論，弄得容易令人明白。同時亦再次強調，我們這個由校園發展只今的運動，就是藉這個信念來打造的。這個信念為我們定準了屬靈的主次：神、聖經、個人和教會。



STATEMENT OF SHARED BELIEFS 共同信仰確據宣言

"May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me." John 17:23 NIV

The following longstanding biblical doctrines and cooperative ideals have already guided us well on our journey thus far. These statements begin with the highest historical Christian essentials and move toward our common aspirations to be well-connected in Christ.

GOD: Father, Son and Holy Spirit

We believe in and we surrender our lives to the one God who made the heavens and earth and who breathed life into humanity. We worship and praise the Father who spoke the world into existence. We worship and praise Jesus, the Son, who died upon the cross to redeem us from sin. We worship and praise the Holy Spirit who is the seal of our salvation.

1. Our eternal purpose is to know God and to glorify him as God, and let our life shine so others will see God. Our devotion and ultimate loyalties are to the Father, who is over all and in all and through all; to Jesus the Son, who has been declared both Lord and Christ; and to the Holy Spirit, who lives in us and empowers us to overcome the workings of the sinful nature (Acts 2:22-36, Romans 8:12-28).
2. The cornerstone of our faith is our belief in Jesus Christ. Everything we hold dear in our faith originates from his words and his way of life (John 3:16, John 12:47-48, 1 John 2:5-6).
3. The Bible is the inspired and infallible Word of God. It is sharp, powerful, effective, challenging, exposing, and encouraging when it is revered, studied, preached, taught, and obeyed because it is from our Creator and therefore relevant for all generations. (1 Timothy 4:13, 2 Timothy 3:16-17, 4:1-5, Hebrews 4:12-13).

"我在他們裡面，你在我裡面，使他們完完全全的合而為一，叫世人知道你差了我來，也知道你愛他們如同愛我一樣。" 約翰福音17:23

以下一些聖經中的教義，長久以來帶領著我們走當走的路。這些教義，由基督徒歷史中最精髓的部分開始，發展到今天，成為我們在基督裡對「團結合一」的共同追求。

神：父、子和聖靈

我們相信天地的創造者，並將我們的生命，交托給這位賦予人類生命的主宰。我們敬拜和讚美那憑著自己的話，創造出宇宙萬物的天父。我們敬拜和讚美在十字架上為我們犧牲的耶穌。我們敬拜和讚美聖靈，這是我們得救的憑證。

- 1) 我們的永恆目標，是認識神並榮耀祂，叫我們的生命如星閃耀，使其他人可以見到祂。我們對：(1)在萬有之上，也在萬有之中的神，(2)被認為為主、為基督的耶穌，(3)與及住在我們中間，給我們力量去對抗罪惡的聖靈，有完全的投入和忠心。(使徒行傳2:22-36，羅馬書8:12-28)
- 2) 我們信心的房角石，是來自對耶穌基督的堅信。我們所珍而重之的信心，都來自他的話語和他活出的生命。(約翰福音3:16，約翰福音12:47-48，希伯來書12:2，約翰一書2:5-6)
- 3) 聖經是神所默示、充滿權能的話。當我們去尊敬、去研讀、去傳誦、去教導、去遵守聖經時，會發現聖經是尖銳的、有力量的、有效的、挑戰的、揭露的，鼓勵的，因為它是由神而來，關乎萬眾萬民。

福音：神的工

GOSPEL: the work of God

The culminating event of the Christian faith occurred between the time of the Passover and Pentecost at the end of the Gospels through early Acts. The death, burial and resurrection of the perfect Lamb of God are the substance of our faith. What the first twenty chapters of Exodus are to the Jews (as God rescued and brought them to Sinai to hear the law) is very much what the events in Jerusalem were for disciples. Many were eyewitnesses to events of the atonement, the risen Jesus as “both Lord and Christ”, and heard the promise that was for everyone, even “those who are far off”.

4. Our salvation totally depends on the work of God, prompted by his own mercy and grace, not our good deeds. That work redeems those who hear, believe and obey the Gospel message through baptism into Christ through their faith in God's power and continue to remain faithful unto death (Romans 2:7, Acts 2:22-37, Ephesians 2:8-10, Colossians 2:12, Hebrews 10:32-39, James 1:12).
5. Our earthly mission involves every member's participation in the Great Commission to “Seek and save what was lost,” in bringing the good news of Jesus Christ to all parts of the world. As we go about this mission, our testimony must be consistent with a Christ-like life of doing good deeds and supporting and encouraging other Christians and churches around the world. In imitation of Jesus' mission, we are committed to remembering the poor by demonstrating compassion to those who suffer by regularly doing whatever we can to lessen their burdens and supporting group benevolent efforts through international agencies such as HOPE worldwide and others (Matthew 28:19-20, Acts 10:37-38, Colossians 3:1-6, Luke 19:10, Galatians 2:10, James 1:27).
6. Our motivation to love God, love each other and love the lost is prompted by God's love for us, demonstrated in its greatest form by the sacrificial death of Jesus Christ on a cross for our behalf (2 Corinthians 5:14-21, 1 John 3:16, Luke 10:27).

基督徒信心的高峰，曾經在「逾越節」和使徒行傳中的「五旬節」出現過。耶穌的受難、埋葬、復活，都是我們信仰的核心。出埃及記前二十章，是記載神拯救以色列人，帶他們到西奈山聽神的律法；這些事跡，跟耶穌門徒在耶路撒冷所發生過的事，極為相似。當時有很多人在場的人，都親眼見證過耶穌的復活，都親耳聽見過耶穌給每一個人、甚至是「遠方的人」的應許。

- 4) 神拯救我們，是出於祂的恩典、祂的憐憫，而非我們的善行。神救贖那些聽見、相信，並遵守聖經的教導，願意受洗歸入基督、信任神的大能、持守至終的人。(羅馬書2:7，使徒行傳2:22-37，以弗所書2:8-10，歌羅西書2:12，希伯來書10:32-39，雅各書1:12)
- 5) 我們在世都有一個使命，就是要尋找和拯救失喪的人，把福音傳遍世界。在這使命上，我們要仿效基督，努力行善、支持和鼓勵各地的門徒和教會。同時，我們也去顧及窮人的需要，通過一些如「寰宇希望」等的福利機構，去幫助有需要的人。(馬太福音28:19-20，使徒行傳10:37-38，歌羅西書3:1-6，路加福音19:10，加拉太書2:10，雅各書1:27)
- 6) 神的愛激勵我們，讓我們也學會去愛祂、愛弟兄姊妹、愛失喪的人。神通過祂兒子耶穌的犧牲，向我們表達了完全的愛。(哥林多後書5:14-21，約翰一書3:16，路加福音10:27)

個人的回應：完全放下自己

The INDIVIDUAL Response: the surrender of God's children

As disciples of Jesus, we surrender our lives to his Lordship. We rejoice in our adoption as God's children, and each accepts the call to be holy and follow the example of Jesus.

7. Our conversion begins with belief in Jesus as God's Son, and in his death and resurrection from the dead. Subsequent steps must include unmistakable repentance of sin, embracing discipleship, and confession that "Jesus is Lord." Finally, we become Christians at the miracle of rebirth with our immersion in water for the forgiveness of our sins and the promise that God will give us the gift of the Holy Spirit (John 20:31, Luke 14:25-33, Acts 2:38-41, Romans 10:9, Titus 3:3-5).
8. Our personal discipleship to Christ begins with our total commitment to the Father, who is over all and through all and in all. It involves an understanding of and a commitment to his terms of surrender to his Lordship, a daily decision to deny self and persevere to the very end (Luke 9:23ff; 14:33, Romans 2:7, Galatians 6:9).
9. Our holiness in daily living is a command from God. From baptism we are called to be set apart from the world and the ways of the world (sanctified) and live as saints of God (Ephesians 1:1, Ephesians 2:1-4, 1 Thessalonians 4:3-8, 1 John 2:15-17). With holiness in mind, the romantic and marriage relationships of Christians are to be pursued with only those who "belong to the Lord" as defined by Scriptures (2 Corinthians 6:14-7:1, 1 Corinthians 7:39).

作為耶穌的門徒，我們要放下自己的生命，交給神去掌管。我們的喜樂，來自成為神的兒女。我們也決定跟隨耶穌的榜樣，成為聖潔。

- 7) 我們的歸信，由相信耶穌是神的兒子和祂的復活開始，然後是認真的悔改、接受門徒訓練、承認「耶穌是主」，最後我們成為基督徒，在水裡獲得重生、赦罪和領受所應許的聖靈。(約翰福音20:31，路加福音14:25-33，使徒行傳2:38-41，羅馬書10:9，提多書3:3-5)
- 8) 我們跟基督的個人關係，由一份對萬有的神的「完全投入」開始。這份投入，包括要明白和願意把自己的生命，交給神作主，也要天天捨己，並堅持到最後一天。(路家福音9:23，14:33，羅馬書2:7，加拉太書6:9)
- 9) 神吩咐我們，每天要過一個聖潔的生命。由受浸那一刻起，神叫我們不要再效法這世界，要離開邪惡的道路，成為聖潔。(以弗所書1:1，以弗所書2:1-4，帖撒羅尼迦前書4:3-8，約翰一書2:15-17) 這聖潔的觀念，讓我們在考慮「戀愛」和「婚姻」時，也懂得選擇在聖經中被定義為「屬神的人」作對象。(哥林多後書6:14 ~ 7:1，哥林多前書7:39)

教會中的群體：彼此分享和互勉

THE CHURCH COMMUNITY: sharing in

fellowship and strengthening

As members of the body, we are bonded by our immersion in water that united us with Christ's death and brought with it the promise of absolute forgiveness, the Holy Spirit and a new life; our hope of heaven and the gift of eternal life; the church body and our devotion to being members of the family of God—a community that helps its members grow to be like Jesus.

10. Our membership in each congregation constitutes baptized disciples, men and women who have pledged to live their lives as saints of God in the holiness he requires. Our members agree to strive to be devoted, not only to their Maker, but to the body life of the church. This includes making wholehearted efforts, for example, to attend each applicable meeting of the body, and pursuing joyful, watchful, challenging, and encouraging “one another” relationships in which we spur one another on toward love and good deeds (Acts 2:42, Romans 12:10, Hebrews 3:12-13; 10:24-25).
11. Our community worship includes our devotion to God's Word, prayer, fellowship, and the Lord's Supper as a weekly sharing in the presence of Christ as a sacred event—breaking the bread and drinking the fruit of the vine together. As a community imitating the first century disciples, we give a willing sacrifice to God as a fragrant offering and a sign of our thankfulness. Since everything we enjoy in life is a gift from God, we agree to cheerfully and sacrificially contribute of our finances to the church so that the ministry of Jesus will advance throughout our communities and around the world (Acts 2:42-47, 1 Corinthians 10:17-34, 1 Corinthians 9:7-14, Philippians 4:14-19).
12. We believe in the church supporting women as they serve a vital ministry role in evangelizing,

作為基督身體的肢體，我們在水中的浸禮，把我們和「耶穌的死」連繫在一起，並得到所應許的赦免、聖靈和新的生命；還有日後在天堂和永生的盼望；更有今世在教會這家庭中成為一份子，幫助我們以耶穌為榜樣，穩步成長。

- 10) 我們教會的成員，由一班接受了施洗的門徒所組成，他們都承諾按照神的標準，活一個聖潔生命。我們的成員都同意，不單要對神投入，也同時要竭力地投入教會的生活。這包括：參加教會聚會，追求喜樂、成長、互勉的門徒關係，讓大家在愛心和善行上，得以長進。(使徒行傳2:42，羅馬書2:10，希伯來書3:12，13;10:24-25)
- 11) 我們的敬拜，除了遵行聖經的話、禱告、門徒之間的交誼等，還有每週一次的聖餐～以「擘餅」和「飲葡萄汁」為記，以紀念基督的身體。我們也做效一世紀的門徒，樂意捐獻，當作馨香之祭，作為對神的感謝。我們生命中享有的東西，都是神所賜予，我們願意作回饋，用一個甘心樂意的奉獻態度，資助教會把福音傳遍天下。(使徒行傳2:42-47，哥林多前書10:17-34，哥林多前書9:7-14，腓立比書4:14-19)
- 12) 我們支持女性擔任重要的侍奉，在傳道、

baptizing, teaching, counseling, and training other women. In addition, we recognize the value and significant influence that all sisters can have in the lives of the brothers (1 Corinthians 9:5, Titus 2:3-4, Acts 18:24-26, Romans 16:1-15).

13. The decision-making responsibilities of established congregations belong to the individual congregation. We are also resolved to pursue and maintain our congregation's links with other congregations and individual Christians—soliciting, giving and receiving input and godly influence from those outside our local congregation (1 Peter 5:5).
14. Our communication within the church and outside of our brotherhood should always be genuine, respectful and never deliberately antagonistic. We affirm the authority of exemplary leadership—including the twin shepherding responsibilities to build up the church according to her needs and discipline the church in order to protect her (1 Peter 2:17).
15. Mature conflict resolution is a priority to our churches and may sometimes require help from outside our own congregation. We agree to obey the scriptures that insist on godly conflict resolution, renouncing gossip and slander (1 Corinthians 5:1-13, 6:1-8, Philemon).

施洗、教導、輔導、訓練上，幫助其他女仕。同時，我們亦肯定女性的價值，她們在教會中對男性的影響力，極為重要。(哥林多前書9:5，提多書2:3-4，使徒行傳18:24-26，羅馬書16:1-15)

- 13) 每一間教會，都有獨立的決策權，自行決定會務。但我們亦銳意維持教會之間(和基督徒之間)的連繫，互相求問意見，彼此分享、互勵互勉。(彼得前書5:5)
- 14) 教會肢體間的溝通，無論是在所屬教會之內，或在教會團隊之間，大家都應該以真誠和尊重的態度相待，不應作無理的對抗。我們服膺於「好榜樣」的帶領，更推崇「雙長老」的領導模式，在教會有需要時提供幫助，以作建立；在教會有缺失時執行管教，以作保護。(彼得前書2:17)
- 15) 教會內遇有衝突或意見分歧時，首要是用成熟的態度處理，有時甚至要請其他教會來協助調解。我們同意用聖經教導去解決問題，不可以用「散播流言」和「誹謗」的方法。

2. COURSE CORRECTIONS 方針糾正

We praise God for the incredible way our family of churches has stayed together. He deserves our many thanks, and countless Christians are to be commended for their perseverance in remaining committed to God and to each other. For many years, we publicly and privately proclaimed that we would repent and adhere to Scripture whenever we found ourselves straying from it. Praise God for loving us and for disciplining us as our Father. We are so grateful to those who have listened to his training and are seeking the harvest of righteousness and peace (Hebrews 12).

The crisis and recovery of the past three years and its resolutions have created many reactions and many opportunities. One conflict management expert told the leadership of one of our larger congregations that we 'have an enviable opportunity to rethink and redevelop a church culture before the recent status quo becomes a new system. By the time five years have passed, it will be too late.' We agree with his assessment as it also relates to our larger fellowship. The appointment of the Unity Proposal Group demonstrated that most of our churches believe there is a need to study, pray, reflect, decide and act before the reactions among us define us.

Much commentary on the past has occurred and over time further reflection will be valuable. Right now we have a unique opportunity to define ourselves by what we stand for instead of what we stand against. Some of the most apparent shifts have to do with correcting the current trend of radical independence, overcoming the vagueness of congregational objectives, moving to stronger ligaments in our geographical regions and improving our local team-leadership dynamics.

感謝神，讓我們的眾教會，得以奇妙地保持著密切的關係。我們不但稱頌 神偉大的作為，也感謝無數的門徒，感謝你們的堅持，也感謝你們對 神和教會的投入。多年來，我們無論在公開場合，還是在內部討論，我們都宣稱：「當教會出現偏離聖經的教導時，我們會遵照 神的旨意，認真悔改。」感謝神，祂以父親的愛去愛護和管教我們。在此，我們也感謝所有願意遵從 神的管教，並追求仁義果子的弟兄姊妹。(希伯來書12)。

過去三年，教會裡雖然出現一些危機和動盪，但同時亦為我們帶來很多機會和反思。當中有不同的回應，也有很多人提出解決方案。有一位「危機處理」專家，對我們其中一個教會領袖說：「你們正有一個千載難逢的機會，趁你們還未變得僵化和固步自封前，有機會重新思考、重新建立教會的文化。如果在五年內，還沒有好好把握這個機會，到時候一切都會變得太遲了。」我們同意他的看法，也認同這些都與我們大部分教會有關。成立「合一建議書委員會」這一決定，意味著大部分的教會都相信，在現時的情況快要將我們定位前，我們絕對有需要去深入研經、祈禱、反思，並作出行動和決定。

在過往，外界對我們有很多的評論；但今天，我們有一個很好的機會，可以為自己所堅持的信念去定位，而非為一些我們反對的立場而去抗辯。現時，我們有一些很明顯的偏離，是需要盡快糾正和改善的。偏離的如：教會的獨立自主傾向、教會目標含糊不清；改善的如：加強相同地區教會的聯繫、改善教會內部的領導風氣。

Abandoning Independence for Interdependence

Perhaps the most visible shift in our fellowship in the last three years is a radical change in our church-to-church relationships. We suddenly transformed from a fully developed institution with a clear, established and global ecclesiastical structure into a fragmented fellowship of churches with many levels of spiritual health, leadership models and productive independence. To address this matter in light of the example of the New Testament church, we released an auxiliary article, Hyper-Autonomy on January 30, 2006, in which the following observation was made.

We know that unity is largely about humility and relationships, not just a set of beliefs. In the New Testament, we see the strong bond which existed between the congregations and reputed leaders for solving problems when an impasse existed (1 Corinthians 4:14-21, 2 Corinthians 13:1-3), answering trans-congregational issues (Acts 15:1-5) or cooperating on widespread needs (Romans 15:25-29). This is commonly called “connectionalism” or interdependence.

Many changes were indeed necessary, but we suffered a great loss of many of our connections during the duress by abrupt responses. This loss was largely rooted in the clash of human nature with disappointing disclosures, misinformation and long surfacing of tensions that had been suppressed by the strong parental control of the institution. Hindsight reveals how this eventually led to leaders of some churches proudly declaring their independence from other figures, and then the people they led proudly declared their own independence from such leaders. This “freedom” led to license that too often repeated the Galatian mindset Paul rebuked (Galatians 5:13). There is a need to reclaim a biblical freedom—one that seeks wisdom and considers the implications of our choices on other Christians and other churches.

以「互助互賴」代替「獨立自主」

過去三年眾教會最明顯的偏移，莫過於教會之間相互關係的轉變。我們由過往一個擁有清晰、成熟、全球化、完善發展制度的教會團隊，突然瓦解為一群自主、自立、自決的教會群體；由不同屬靈程度、不同領導模式的領袖所帶領。對於這個現象，我們根據新約聖經中所記載的教會例子，在2006年1月30日發表了一篇參考文章，題為「過度自主」。以下是文章中提及的其中一個觀點。

我們知道，教會若要「合一」，除了要有共同的信念外，還需要有彼此謙卑的態度和良好的關係。我們留意到，新約教會在解決問題時，不論是出現僵局(哥林多前書4:14-21，哥林多後書13:1-3)、回應跨教會的問題(使徒行傳15:1-5)或一起去達致會眾的需要上(羅馬書15:25-29)，眾教會與有名望的領袖之間，都保持非常堅固的關係。我們把這樣的關係，稱為「肢體相連」或「相互依賴」的關係。

無可否認，教會確實有很多需要改善的地方，但在我們還未弄清方向，甚至在重重的束縛下，一些草率的行為和決定，為教會之間的關係帶來了極大的傷害。這些傷害，大部分源於「真相披露」、「錯誤訊息」，甚至是一些「被強勢禁止，但最後卻被揭露了的消息」，動搖了彼此的關係。有些事情在發生後被揭發，導致某些教會領袖驕傲地宣告，要脫離某些人而獨立；然後是他們所帶領的人，也驕傲地宣告，要脫離這些領袖而自主。這種放任的「自由」，仿佛回到保羅所斥責的加拉太教會，就像當時會眾們的心態(加拉太書5:13)。在此，我們需要慎重地重申，我們的「自由」，是要合乎聖經原則：謹慎地想清楚我們的選擇，會對其他教會或門徒，做成什麼影響。

Clarifying Our Objectives

The popular confusion over the mission and purpose of the church is not ours alone. Contemporary Christianity has tended to overemphasize experience or worship. Our fellowship tended to make no distinction between mission and purpose, and to over-emphasize evangelism and under-value spiritual growth, shepherding, etc. In this time of reevaluation, some of our churches have become lost in the maze of contemporary church trends, popular thinking and the calls of human culture. Without a clear sense of identity and mission, we increasingly take our cues from our godless environment without realizing it.

Throughout the ages, God has constantly called his people to return to him and to his will for them. Defining our God-given purpose and mission from Scripture will lead us to a healthier church family. Our eternal purpose and earthly mission are distinguished under Statement of Shared Beliefs. The main distinction is that our purpose is about our knowing God and exemplifying a life of that learning, whereas the mission is about our participation with various aspects of the gospel of Jesus. It is of particular importance that we review our local priorities regularly to make sure the latest philosophy does not take us captive (Colossians 2:6-8) because our best perspective comes from the experience of living within the will of God. As our churches are properly “rooted and built up in him” (Colossians 2:6), others will say, “... all over the world this gospel is bearing fruit and growing, just as it has been doing among you since the day you heard it and understood God’s grace in all its truth.” Colossians 1:6

認清我們的目標

很多教會都曾經把他們的「使命」和「目的」，放在不恰當的位置上，我們便是其中之一。當代的基督教會，有一個很普遍的傾向，就是過份著重「經歷」或「敬拜」；我們的教會卻恰恰相反，常將「使命」與「目的」混為一談，並且過分強調傳道，對屬靈成長不太重視，也疏於牧養。現時我們的眾教會，大部份正處於反思和重整的階段，但有很多教會卻不自主地，陷入「隨大流」、「跟大隊」、「受文化左右」等的迷思裡。假如沒有一個清晰的定位和使命，很快便會發現，我們正被這些「不屬神的處境」所同化，而卻又不自知。

綜觀歷史，神在不同的年代，都不斷地呼召祂的子民歸向祂，並遵行祂的旨意。從聖經中去查考、去確認一些屬神的目標和使命，會助我們眾教會有更健康的成長。在上面的「共同信仰確據」中，我們教會所持有的「永恆目標」和「在世使命」，已經有清晰的描述。我們的「目標」就是要去認識神，並去榮耀祂；我們的「使命」就是要學習耶穌，行事為人要模倣祂在世時的榜樣。因此，教會需定期檢討核心信念的主次，而且也要把信念活出來，才能確保我們不會被層出不窮的理學所擄去(歌羅西書2:6-8)。當我們能認真在神的話語中「紮根」時(歌羅西書2:6)，就會得到這樣的評價：「這福音傳到你們那裡，也傳到普天之下，並且結果增長，如同在你們中間，自從你們聽見福音，真知道神恩惠的日子一樣。」(歌羅西書1:6)

Regional Partnership in the Church

"Now you are the body of Christ, and each one of you is a part of it. And in the church God has appointed first of all apostles, second prophets, third teachers..." (1 Corinthians 12:27-28). God described the church universal as a family and as a body. We must therefore see the church and not just our individual congregation as a body that is growing and maturing to bring honor to God. What, then, should this greater body of Christ look like in basic cooperation and function? We can know at least that it should be true to the scriptural metaphors of Family and Body.

Seen this way, the principles and commands that nurture disciples **within** a local congregation are just as true and vital **between** congregations. In times past, a hierarchy often thwarting congregational maturity obscured this truth. Now this truth has more recently been blocked by the reactions of some to our former structure—to various degrees of defensive isolation from each other. Both extremes fail to recognize what most members sense—that the church could meet our universal need for objective insight and input from outside of ourselves. That applies to our personal lives and our congregations. We need each other, both within congregational fellowships and between congregations, to become more like Christ (1 Corinthians 12, 13; Ephesians 4; Hebrews 3:12-13).

Just as in a healthy family, each congregation should be born, raised and matured to become responsible for its decisions. However, just as in a healthy family, no congregation should proudly say, "I don't need you!" (1 Corinthians 12:21) no matter how old or mature. On the contrary, the combined strengths and gifts of the Body should know no borders, especially for Christians with historical ligament-connection. In this spirit of both Ephesians 4 and 1 Corinthians 12, each congregation should ultimately be self-responsible for its own maturity and decisions, yet never, ever self-sufficient. Therefore, we commit to, at least, the following:

教會的「區域性夥伴關係」

「你們就是基督的身子，並且各作肢體。神在教會所設立的：第一是使徒，第二是先知，第三是教師...」(哥林多前書12:27-28) 神把我們全球各地的教會，形容為一個家庭、一個身體。因此，一個榮耀神的身體，不單只對個別教會來說，乃是對整個教會而言。那麼，這個較大的基督身體，應該如何運作？怎樣合作？我們相信，至少應該像經文所比喻的家庭和身體吧！

從這角度看，在教會中用作訓練門徒的原則和命令，也同樣適用於教會之間的關係。但在過去，這個簡單的道理，被教會內的階級觀念所混淆，阻慢了教會關係的發展。現在，這道理又被以往制度所遺留下來的問題所影響，很多教會在不同程度的自我保護下，變得孤立起來。這兩種情況，都不能滿足大部份門徒對「得到外來的客觀意見和啟發」的期望。這道理無論是在個人生命上，甚至在教會之間的關係上，都同樣適用。我們在眾教會之間，需要有彼此的關係，才能使我們成長得更像耶穌(哥林多前書12,13；以弗所書4；希伯來書3:12-13)。

就如一個正常家庭，每個教會都必須經過初生、長大和成熟，最後才能自立，走自己當走的路。可是，也就如一個正常家庭，不論一個教會有多強大、有多成熟，也絕不能驕傲地說：「我用不著你！」(哥林多前書12:21)。反而，身體各部分的長處和恩賜，應該無分彼此地聯合起來，互補不足。尤其是一些擁有相同歷史背景的教會，更應如此。在以弗所書4章和哥林多前書12章，都有清晰的教導：「每個教會最終都要為自己的成長負責，但永遠不應是自給自足。」所以，我們最少要投入在以下兩點：

-
1. Leaders and leadership groups of our congregations (including elders, evangelists, deacons, etc) agree to humbly and regularly reach out to leaderships of other churches in either their geographical region or historical/relational circle to practice biblical, mature discipleship; to encourage one another (Hebrews 3:13); to sharpen one another (Proverbs 27:17) and to spur one another on to love and good deeds (Hebrews 10:24). Many geographic families of churches have already emerged over the past several years with others in the process of being developed. Moreover, each congregation agrees to encourage fellowship with other congregations within their region or relational circle through regional events and by inviting other leaders into their churches for counsel and input.
 2. Some needs transcend even regional discussion. When such needs arise, geographical regions shall send representatives (2 Corinthians 8:23) to service relevant needs (such as our annual leadership conference, missions support, etc.).
- 1) 教會領袖和領導團隊(包括長老，傳道人，執事等等)，同意以謙卑的態度，定期聯繫其他在相同區域，或有相同歷史背景的教會領袖，實踐一些既成熟、又符合聖經原則的門徒訓練關係：彼此相勸(希伯來書3:13)、彼此提升(箴言27:17)、彼此相顧、激發愛心、勉勵行善(希伯來書10:24)等。在過去幾年，其實在我們中間，已經有很多不同地區的教會，自發地組織起來，團結彼此關係。除此以外，每個教會還需同意，會透過地區性的活動，和邀請其他領袖互訪，彼此給予意見和指導，以加強相同地區或有相同歷史背景的教會之間的聯絡。
 - 2) 在眾教會之間，有時會出現一些情況，是超越「區域」性的。當出現這些情況時，「地域教區」就要派出代表，去協調有關事項，並作出貢獻。(如周年領袖會議、傳道奉獻等)



Measures for Regionalization

Because we understand that the one Body of Christ consists of more than just one congregation and that we are commanded to “be completely humble” (Ephesians 4:2) and “make every effort to keep the unity of the Spirit through the bond of peace” (Ephesians 4:3), we commit ourselves to mutual discipling and accountability with other church leaderships in the spirit of obeying the “one another” Scriptures. We recognize that there are already numerous church leaderships that either presently have or have had some historical roots of working together in the past. There are also numerous church leaderships that are connected to a certain region of churches within the U.S. because of monetary and spiritual support that they may receive.

While each congregation is encouraged to strongly consider becoming part of a regional group in their geographical area, every church leadership has the freedom to decide which one, based on the relationships that will spur them on. Although most churches would consider the benefits of connecting with other leaderships that are in the same proximity to be significant, there may be legitimate or appropriate reasons for a church leadership to join a regional group outside of one's geographic area. At present, there seems to be 29 specific church “families” functioning together for mutual encouragement:

(A chart of either established or potential geographic regions is on the following page. This has been compiled to the very best of our ability based on the most current information that we have in our possession. Please do not look upon this as any more than a reference point. There is no intention here to dictate to what regional group a church must be connected.)

「地域化」的模式

我們清楚知道，基督的身體是由眾教會所組成。神亦明令我們，要「凡事謙虛」（以弗所書4:2），並且要「用和平彼此聯絡，竭力保守聖靈所賜合而為一的心」（以弗所書4:3）。我們承諾會本著聖經訓示的「彼此」精神，去彼此訓練、彼此守望。根據現時的情況，我們知道有很多教會領袖，彼此之間無論是過往或現在，已經建立起一些合作的關係。還有部份領袖，是由於「財政資助」或「屬靈支援」的原因，與一些美國本土教會，建立了密切的聯繫。

我們深切的期望，每一個教會能積極地考慮，在其所在區域中參加一個「區域小組」，成為其中的一員。各教會都可以自行決定加入那一個「小組」，只要你認為那小組能勉勵你的教會前進。雖然大部份教會都會加盟鄰近的「區域小組」，但只要有充份的考慮，亦可以跨區加入其他小組。到目前為止，我們已大致分有三十個「區域小組」，讓大家都得到彼此的鼓勵。

（所有已經成立或有機會成立的「區域小組」，詳見下面列表。這些組合都是根據現有的數據，盡力符合各方的要求而定出。這些組合只提供作參考，並無規定或左右各教會的加盟決定。）

Geographic Region 區域小組

	Number of Churches 教會數目	Membership 會眾人數
SW U.S. / Korea / Mongolia / Hawaii 美國西南部 / 韓國 / 蒙古	23	10413
Mexico/Central America 墨西哥 / 中美洲	33	8054
Philippines/Rocky Mountains 菲律賓/洛磯山脈	20	5594
Southeast Asia 東南亞	35	5460
India 印度	51	4931
Southeast U.S. 美國東南部	16	4518
South America 南美洲	26	4484
South U.S. 美國南部	13	4477
New York 紐約	7	4589
Ukraine / Central Europe 烏克蘭 / 歐洲中部	19	4323
West Russia / Caucasus / Central Asia 俄羅斯 / 高加索地區 / 亞洲中部	14	4030
American Commonwealth 美國聯邦地區	23	3900
French West Africa 西非法屬地區	20	3478
New England U.S. 美國新英倫	9	3377
West Africa 西非	16	3327
China 中國	20	3298
Midwest U.S. 美國中西部	8	3199
Southern Africa 南非	18	2857
Caribbean 加勒比海地區	19	2466
Texas U.S. 德克薩斯州	12	2179
Continental Europe 歐洲大陸	31	1955
East Russia / Urals 東俄羅斯 / 烏拉爾	14	1742
NW U.S. / West Canada 美國西北部 / 加拿大西部	15	1725
East Africa 東非	8	1644
Central / Eastern Canada 加拿大中部及東部	10	1357
United Kingdom 英國	21	1245
Heartland U.S. 美國中心區	12	1220
Australia 澳洲	12	815
Middle East 中東	16	443
Undeclared 未申報	5	2279

In order for us to begin moving forward together, we recommend that the leadership group of every congregation will become a part of one of these 29 current regional discipleship groups, trusting that God will lead us to make any changes that we need to make in the future. A congregational leadership's ratification of this proposal means that they agree to become an active part of one of these groups. Several of these groups have already found it beneficial to meet together once or twice a year. In addition to having consistent and regular communication, we recommend that church leaderships make the effort to meet together in these regional groups one to two times a year for mutual edification, leadership training and assistance, and maintaining unity.

Over time, it is certainly possible that some current groups may change and some groups may even choose to consolidate with other groups. For the sake of stabilizing continuity in decision-making, it seems best at this time to limit the total number of nominating groups for such an international session to the present 29. Any new emerging groups would then cooperate with one of the twenty-nine larger regions to nominate delegates.

Dynamic Leadership Teams

At the congregational level, as we study and sort out the roles and offices of biblical leadership, we must take care, while conscientiously straining out past mistakes, to avoid inadvertently embracing basic leadership ineffectiveness. Whatever the leadership model, the church must be effectively and victoriously led. And this effectiveness necessarily implies a church that is growing, in the end, in both maturity and numbers.

To accomplish this, our models, dynamics and titles must not exasperate the best use of the various gifts God has bestowed upon our memberships and leaderships (Romans 12:3-8). If we miss this point, then no configuration of titles and no configuration of elders, evangelists, deacons, teachers or other leaders will bring the church to health and victory.

As the world changes and as we grow as a fellowship, the elements of this proposal need to be continually reexamined and matured according to what God reveals to us in the future through the Scriptures. The shifts in our culture are not always predictable, but regional connection and effective leadership teams will help us navigate them together. (See the auxiliary article, Effective Leadership)

為使眾教會能一起前行，我們懇請各教會領袖，能帶領教會在現時這三十個「區域小組」內，加入其中一個組別。相信在往後的日子，神一定會帶領我們，在有不同的需要時，會作出相應的變動。當教會確認加入某一組別時，即表示同意成為該組別的一份子，熱心參與「區域小組」內的事務。其中有幾個「區域小組」，已經體會到每年一兩次聚會的果效。為使小組內成員保持固定和恆常的溝通，我們建議大家每年舉辦一兩次的聚會，是互相教導也好，是領袖訓練也好，最重要的，是維持合一團結。

隨著教會的發展，「區域小組」內的成員可能會有變動，甚至小組之間也可能會合併。為維持決策的穩定和持續，以目前的情況來看，最好的安排是盡量維持這三十個遍佈世界各地的「區域小組」，任何新加盟的小組，可以委任代表，參與這三十個較大的區域組織之內。

富動力的領導團隊

站在教會的層面，當我們學習聖經中的領袖榜樣，在謹慎地不要重犯過往錯誤的同時，也要避免昏庸無能的領導模式。無論是那一種模式，教會的帶領必須是「高效的」和「得勝的」，意思就是說，教會無論在成熟程度上，和門徒數目的增長上，都要有所進步。

為此，我們在領導模式上、能力上和職稱上，都應該盡量發揮 神賜給會眾和領袖們的各種恩賜(羅馬書12:3-8)。否則，便沒有任何職稱、任何長老、傳道人、執事、教師或其他領袖的架構，能帶領教會有健康和勝利的成長。

隨著世界的轉變和教會的成長，這計劃書的內容，將會藉聖經對我們的啟示，不斷地作出改善和修正。世界文化的轉變，並非我們能預料，惟有藉著地區之間的聯繫、有效的領導團隊，才能幫助我們在這些轉變中，繼續有效地帶領教會前進。(請參閱附錄文章《有效的領導模式》)

3. STRENGTHENING OF THE CHURCHES 鞏固眾教會

“It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.” Ephesians 4:11-13

The Scriptures give a strong example for the strengthening of the churches through Christians from other places (Acts 14:22, 15:32, 15:41, 16:5, 18:23). The apostles were not the only ones who met these needs. Would humility lead us to believe that we do not have the same needs today that existed in the first century? We also need faithful people who can meet these needs. Additionally, there exists a great need to more formally coordinate and strengthen our mission efforts. Also, the revitalization of our youth, campus and singles ministries will be crucial to the future of our fellowship.

Regional Representatives

Who or what will help strengthen our churches? In most areas of the world, many of our churches are currently being helped by respected and mature Christians who show respect and are commended by their spiritual character, moral authority and talents. They are serving much like “Judas (called Barsabbas) and Silas” of Acts 15:22, Barnabas, Timothy, Epaphroditus, Titus and others. Of course, they would not be holding positional authority but natural commendation of the churches, usually by region.

Who will represent those same congregations in coordinating affairs that relate to the rest of our international family of churches? Just as large families designate representatives to plan family gatherings, etc., only a limited number of people can represent our churches. Regionalization helps us accomplish this. Regional representatives will meet,

他所賜的有使徒，有先知，有傳福音的，有牧師和教師。為要成全聖徒，各盡其職，建立基督的身體，直等到我們眾人在真道上同歸於一，認識神的兒子，得以長大成人，滿有基督長成的身量。(以弗所書4:11-13)

聖經中提到，在「鞏固眾教會」的事工上，並非單靠使徒；有很多重要的經文，都提及各地的門徒，如何在「鞏固教會」這事工上，作了很多偉大的貢獻。(使徒行傳14:22, 15:32, 15:41, 16:5, 18:23)。如果我們認為：「今時今日教會已經很好，不需要再被鞏固」的話，我們未免是太驕傲了。真正的情況是：「我們實在需要很多忠心的門徒，一起來鞏固教會。」不但如此，我們在「使命」的事工上，也需要有更正規的協調和鞏固。還有，如果我們能有效地去鞏固「青少年」、「校園」和「單身事奉組別」的團契，他們將來對教會的復興，會有著極大的影響。

區域代表

在「鞏固眾教會」的事工上，我們可以仰賴誰？他們可以為教會做什麼事？我們在世界不同地區的教會，都有很多成熟和穩重的門徒，他們對當地教會有著很大的貢獻。他們都具有端正的品德、卓越的才能、屬靈的品格，因而備受尊重。他們就像猶大(巴拿巴)和西拉(使徒行傳15:22)、巴拿巴、提摩太、以巴弗提、提多和其他門徒一樣，盡心服侍教會。他們受到當地會眾的愛戴，並不是仗著任何權力或地位，而是他們自身的好榜樣。

為什麼我們需要有「區域代表」，去協調眾教會在國際上的事務呢？情況就如一個大家族，會委任一些家庭代表去計劃家族活動一樣，所以我們也需要選出一些人，代表我們的「區域小組」內的眾教會，去處理相關事務。所以，我們提出了「區域化」的建議，就是要

perhaps once a year, to help our fellowship with common needs. Many of those needs came up in the unity proposal process, including the following:

- **Mission plantings and funding**
- **Continued education/training for evangelists, elders, missionaries**
- **Reconciliation and conflict resolution**
- **Internet communication standards**
- **Advice for hurting or weak churches**
- **Standards for administration**
- **Helping churches without ministers and ministers without churches**
- **More efforts with our youth, campus and singles**
- **Helping the poor, disaster relief, coordination with HOPE worldwide and other relief initiatives**
- **Possible name change for our fellowship**
- **Further studies on church discipline, etc.**

These matters can be facilitated by selecting task forces of qualified and commended people to sort them out and provide recommended solutions. Most of these topics were beyond the scope of this unity proposal group.

When the need arises to discuss a trans-regional issue, an international session could be called, decided by a simple majority of the number of groups. If such an assembly is convened, each regional group could send a representative delegation of two per group. Those groups that represent a collective membership over 2000 shall have the option to send an additional representative per 1000 members. (This would mean 87 international representatives, with two thirds of these from outside the United States.)

去完成這個任務。這些「區域代表」可能每年舉行一次會議，一起去討論一些共同關注的事項，並去推動以達致目標。下列是一些在討論此「教會合作計劃書」的過程中，被提及的共同關注事項：

- 差派「傳道團」和其財政安排
- 為傳道人、長老、傳道團成員等，去進行持續性教育和訓練
- 討論「處理衝突」和「全面和解」的方案
- 製訂「互聯網溝通標準」
- 為「受創」和「弱勢」的教會，提供支援和建議
- 為「教會行政工作」製訂標準和規範
- 為「沒有牧師的教會」和「沒有教會的牧師」作出協調和幫助
- 為青少年、校園和單身事奉組別的團契，作更多的投入
- 與「寰宇希望」合作，救災扶危、對窮人施予幫助
- 對教會「重新命名」作可行性研究
- 對「教會紀律」等這類議題作進一步的討論

以上大部分的事項，都超越了「合一建議書委員會」的任命範圍；但我們可選出獲推薦並符合條件的門徒，組成工作小組，去整理和討論事項，並提出建議和完成報告書。

當需要討論一些跨區域的事情時，我們會以「少數服從多數」的原則，組成一個「國際小組」去進行研討。這個「國際小組」，由每個「區域小組」派出兩名代表參加，對於一些二千人以上的「區域小組」，可按每千人可多派一個代表的比例，加入「國際小組」。(以現時的區域人數推算，我們將會選出87名國際代表，其中有二份之二來自美國以外地區。)

Missions Coordination Conference

“Because of the service by which you have proved yourselves, men will praise God for the obedience that accompanies our confession of the gospel of Christ, and for your generosity in sharing with them and with everyone else” (2 Corinthians 9:13). Without question, one of the most encouraging aspects of our short history is our whole-hearted devotion to missions. We praise God that even through the hardships and transitions of recent years, the majority of our churches have kept their mission focus sharp and clear, and have continued to give to help support the ongoing evangelization of the world.

We are currently supporting mission work in more than 160 countries through the dedicated operation of eight mission societies, as well as the direct pairing of certain supporting churches with specific groups of mission churches. Considering the importance for strong relationships and mutual understanding between the supporting churches and supported churches, we would like to propose that one full day preceding our annual International Leadership Conference be devoted to missions—sharing valuable reports (good news and struggles), biblical instruction and synergistic fellowship.

With an increasing involvement on the side of our supporting congregations, it would be incredibly beneficial and productive to commit this time to learning about successful ongoing programs, the exchanging of new ideas and inspiring greater vision for saving the lost around the world.

傳道合作會議

「他們從這供給的事上得了憑據，知道你們承認基督，順服他的福音，多多的捐錢給他們和眾人，便將榮耀歸與神。」(哥林多後書 9:13) 毫無疑問，在我們短暫的教會歷史中，其中一樣最令人鼓舞的事，就是我們對「傳道」的熱誠，可說是全情投入。讓我們把這頌讚，歸與天上父神！縱使在過去幾年，我們面對很多困難和波折，但我們大部分的教會，依然保持清晰明確的傳道焦點，對「福音傳遍天下」這夢想，從沒間斷。

透過八個「傳道組織」的努力，和一些捐獻給傳道團的直接資助配對，我們現正為超過 160 個國家的傳道工作，給予資助。為使「捐助教會」與「受助教會」之間，能建立更深厚的關係和明白彼此的需要，我們建議利用「周年國際領袖會議」的前一天，檢討全球的傳道工作，讓我們有充分時間，去深入明白聖經的訓示、去彼此分享勝利和掙扎，讓大家能互助互勉。

隨著傳道捐獻的增加，我們應該把握時機，投入多一點時間，一起去交換新構思、去效法成功經驗、去激勵更遠大的願景。這些努力，對於「福音傳遍天下」這偉大事工，會有很大的成效和幫助。



4. CONCLUDING VISION 宏大願景

"No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it." Hebrews 12:11

God has blessed our congregations. He has shown his love for us by preserving our family of churches, disciplining us as his children and maturing us by allowing the fire to test us. The devil took advantage of the moment but will not be the victor in the end. We have much to be thankful for during these times. God promised he would honor our response of repentance with a harvest of righteousness.

Tens of thousands of saints have persevered and remained true to Christ's name under the most extraordinary circumstances. Most of our older leaders have owned their mistakes, publicly repented and remain among us serving diligently. During the storm, many newer leaders stood in the gap and received the accusations for things that others did. Many Christians of various roles repented immediately and thoroughly—even when it was not "safe" to admit wrongs during the firestorms. Of course, for others it has taken more time. Heroic missionaries returned to their native countries, often with little or no funds to begin their new life. Newly formed elderships and many non-staff leaders carried such an enormous load for the sake of Christ and his church during these times. Numerous other moves, ministry overhauls and transitions suddenly occurred, testing the character and hearts of our churches. All Christian men and women who provided stabilizing voices during these pendulum-swinging years deserve our commendation and will one day receive their praise from God. Prayerfully, we will see many of those who were misplaced by the drama of the upheaval return or be restored once again to our fellowship.

「凡管教的事，當時不覺得快樂，反覺得愁苦，後來卻為那經練過的人，結出平安的果子，就是義。」希伯來書12:11

神愛護我們，祂不斷給我們祝福。祂讓我們眾教會存活下去，以顯明祂的愛。神像父親對待孩子般，用火般的試練去訓練我們，使我們更完備和成熟。現在這一刻，魔鬼似乎佔了上風，但它絕不會是最後的勝利者。在這段試煉的期間，其實有很多東西，是值得我們感謝的。神曾應許過，祂會以公義的果子，來賞賜我們對悔改的回應。

在這段非常時期，有數以萬計的門徒，他們對基督依然忠心耿耿。我們有很多資深的領袖，曾公開地向會眾承認他們的過犯，並認真悔改，繼續辛勤地服侍我們。在風暴期間，有很多新冒升的領袖，他們處於夾縫之中，默默忍受著很多「其他人的過犯」而帶來的指控。在風暴期間，很多曾擔任帶領角色的門徒，縱使他們知道在風頭火勢下「認錯」並不「安全」，但他們都選擇用不保留的態度，勇於認錯和悔改。當然，也有一些領袖，需要多一點時間去面對挑戰。有一些曾參與傳道團的勇士，他們很多靠著僅餘（甚至沒有）的積蓄，要回流到自己的家鄉，開展他們的新生活。有很多剛被委任的長老、一些非全職的領袖，為了神和教會的緣故，在這段期間，都背負著沉重的重擔。這些突如其來的變動、改革、過渡，都不停地在考驗著我們對神的忠心、在訓練著我們堅強的性格。在這「混亂」的時期，所有曾協助教會「穩定人心」的門徒，都值得我們尊敬，他們將來一定會得到神的稱許。我們希望藉著禱告，叫神把那些曾經受傷害，並在這動盪中流失的弟兄姊妹，有一天能得到醫治，重新得力，回到我們身邊。

The recent storm is past. We acknowledge God's discipline and prayerfully we have become wiser for future storms. Just as those still helping with the tsunami and the hurricanes, now we must go forward and rebuild. The Holy Spirit's bond of peace unites us and motivates us to make every effort. One way to ensure that we keep our bond tight is by each of us striving to live in obedience to the one Lord. The same is true for the congregations.

Further Repentance

This Unity Proposal is not just a call to deepen the relationships between our churches and between disciples. It is also a time for us as a fellowship of churches to recognize the need for on-going repentance. As long as the Spirit is transforming us into the image of Christ, we will be changing.

One of the most obvious ways we need to grow and mature is in the area of seeking and saving the lost. Our Lord said that he himself "came to seek and save what was lost" (Luke 19:10). How can we imitate him without imitating his passion and mission? Even a cursory glance at our membership figures from DisciplesToday.net shows that our churches have become less and less evangelistic for almost a decade. Many churches have not grown numerically in seven or eight years. While it is crucial to experience Christ in our daily walk, it is equally crucial to proclaim him as well. Both maturity and mission matter. We cannot just know God, but we must make him known as well. That is both the command and the example of Jesus. That is certainly the example of the first century church. Surely, lack of numerical growth is not a sign of maturity.

It is true that in many places there may have been too much reliance on accountability and too much focus on numbers and statistics, rather than developing a compassionate heart and a greater focus on loving motivation, equipping and inspiration. This is not to say that there is not


感謝神的管教，這風暴總算過去，我們得保平安。經此一役，我們更長了智慧，更有信心面對將來可能出現的變動。情況就如一些面對海嘯和風災過後的災民，我們現在需要做的，就是要努力重建、繼續前行。聖靈所賜的平安，會把我們連結起來，變得更加團結、更盡心竭力。我們建議一個方法，可以讓我們變得更團結，就是各人盡力服從「一主」，立志為神而活。這方法不但適用於我們，也適用於教會內部之間的關係。

進一步的悔改

這份「教會合作計劃書」，不但喚醒我們，要加深教會之間和門徒之間的關係，也讓我們醒覺，我們要有「不斷悔改」的態度，聖靈才能塑造我們，讓我們活得更似耶穌。

我們有一個最需要成長的地方，就是要積極「尋找拯救失喪靈魂」。耶穌曾說過：「我來，為要尋找拯救失喪的人」（路加福音 19:10），如果我們不去模仿耶穌的熱心，怎能說是以祂為榜樣呢？只要你隨便到 DisciplesToday.net 看一看，你便會發現，我們的教會在過去十年，越來越欠缺傳道熱心。很多教會在過去七、八年間，在人數上完全沒有增長。不錯，我們在日常生活中，與神同行是非常重要的，但同樣重要的，是我們要去傳揚祂。「屬靈成長」和「屬靈使命」，兩者都不可或缺。我們不單要認識神，亦要讓其他人認識祂。這既是神的命令，也是耶穌的榜樣，也是一世紀教會給我們所作的例子。教會在人數上沒有增加，肯定不是成長的標記。

無可否認，我們過往曾過份著重統計數字，也曾不當地要求有太多的匯報；其實我們應該花更多的心思，去裝備和激勵門徒，讓他們在愛心和憐憫上，有更大的成長，以拯救失喪的靈魂。這並不是說，我們不可以做



a place for appraisal and record-keeping. There are numerous Scriptures that indicate how a congregation or region is progressing numerically. But it cannot go back to being used as a prime motivational tool instead of the cross of Christ. As we correct our course, we must boldly face the fact that, today, we have come to a virtual standstill evangelistically. Many of our churches are dangerously close to becoming lukewarm and stagnant in the mission. While there are some churches that are growing, the vast majority are not. This must change. Let us face head-on the issue of seeking and saving the lost in every congregation, and let us as a movement return to the biblical example of every disciple being a fisher of men and women. As mature churches, let us not just baptize people, but let us teach them and help them mature in the faith, bearing fruit of the Holy Spirit.

We propose an immediate return to cross-driven, love-empowered proclamation of his word. One brother summed it up this way: "We began as God-centered, then we became man-centered, and we ended up self-centered!" Let us remember the things we did at first and repent (Revelation 2:5). When we truly center on the cross, we will experience a depth of gratitude, grace, forgiveness and love that we have yet to see. Let us seize this moment as a family of churches to do away with all bitterness and malice, extending forgiveness as freely as we have been forgiven by God himself. Let us not experience a moment of repentance, but build a culture of repentance.

We have made huge changes in the past three years. We have repented of things quickly as a family of churches. Let us once again pray, fast, repent, forgive and recommit to making Christ known to our world. We propose Wednesday, MARCH 29, 2006, as a worldwide day of fasting and prayer for our repentance, forgiveness, unity and progress. There will be no unity without repentance and our "bearing with one another in love" (Ephesians 4:2). Then we

任何評估或數字記錄，其實在聖經中有很多地方，都有很多引用數字來描述教會的成長地方。我們只是說，再不能像以往一樣倚重「數字」作為激勵人心的工具，而不是用耶穌的十字架。在我們糾正過往錯誤的同時，我們也要勇敢地承認：今天我們在傳道方面的工作，實在是停滯不前。有很多教會已經到了不冷不熱、原地踏步等的危險階段。雖然也有些教會保持成長，但絕大多數的教會並不如此，這實在是有必要改變的情況。讓我們每個教會，都認真面對「尋找拯救失喪靈魂」這大使命，讓我們重返合乎聖經的期望，每個門徒都會成為得人如得魚的漁夫。作為成熟的教會，讓我們不單給人施洗，也教導和培育他們，使他們的信心有根有基、結出聖靈的果子。

在宣揚福音的事工上，我們要藉著十架的推動，被神的愛所充滿，重新得力。有一個弟兄，曾為我們作過這樣的總結：「起初，我們是「以神為本」；慢慢地，我們變成「以人為本」；最後，我們都「以我為本」。』我們需要悔改，重拾我們起初有的熱心（啟示錄 2:5）。當我們把焦點放回十架時，我們才能真正體會到，感激、恩典、饒恕、愛心，是何等的有力量。作為神家裡的人，請停止再向對方懷恨、敵對，我們要以神寬大的心，彼此接納、彼此饒恕。讓我們不要再停留在「這一刻的悔改」，我們要一起來，一起去建立一個「悔改的文化」。

過去三年，我們雖然有很大的變動，但亦很快改變過來。讓我們一起祈禱、禁食、悔改、寬恕，重新投入「叫世人認識基督」這使命中。我們籲請全球教會，在2006年3月29日（星期三）當天，為我們的悔改、合一、進程，一起去禁食禱告。沒有悔改、沒有「用愛心互相寬容」（以弗所書4:2），我們便沒有合一。讓

can enjoy the promised refreshment that repentance brings to our souls and to those whom God can save because we have repented (Acts 3:19).

“May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ.” Romans 15:5-6

Paul's words to the Christians in Rome serve as a reminder that only God gives us authentic unity. Our job is to make every effort to maintain the unity he has given us. Every person wants unity in his or her family. But not everyone is always willing to humble himself, focus on and repent of his own sin, and completely forgive just as freely as he has been forgiven. May each of us be humbly grateful for our adoption into God's family. As a people of God, may we recommit to each other our humility and openness. And may we demonstrate a determination to respond spiritually to the changes that occur among us. We should continually strengthen each other so that we, like those who helped us, can effectively and powerfully reach out to this lost world with the good news of Jesus Christ, until we all finish the journey and spend eternity together in heaven.

See Questions and Answers for further help in understanding the proposal.

我們將焦點，放在那重新得力的盼望，並禱告神在我們悔改後，讓更多人得到新生命。(使徒行傳3:19)

但願賜忍耐、安慰的神，叫你們彼此同心，效法基督耶穌，一心一口榮耀神、我們主耶穌基督的父。(羅馬書15:5-6)

保羅對羅馬門徒所說的話：「惟有神給予我們真正的合一」，給我們帶來提示。我們的任務，是盡心竭力地維持祂所賜給我們的合一。在家庭中，每個人都希望大家可以團結，但卻不是每個人都願意謙卑自己、承認自己的過犯、寬恕別人的過錯。我們期望教會中每一個門徒，都會衷心地感激被神所收納，成為這家庭的一份子。作為神的子民，讓我們再次投入彼此的關係中，謙卑地相處、彼此學習、用屬靈的態度面對我們今天的轉變。我們要繼續堅固彼此的信心，要有力地向這失喪的世代，傳揚耶穌基督的好消息，直到我們完成人生的旅程，在天堂上一起享受永生。

要進一步瞭解此計劃書，請參看詢問及回應部分。





Appendix

附錄

Appendix 1 : Effective Leadership 有效的領導模式

Function is Greater than Form and Fossil

功能比架構和守舊的模式重要

For the past three years, most of our churches have taken painstaking and sober inventory of our past leadership deficiencies and failures, striving in general to replace hyper-authority, over-control, and rigid hierarchy with something new and prayerfully, more Biblically mature. Clearly this has meant questioning not only the role of authority between congregations, but within congregations. We understandably ask, were Evangelists (who led in most churches) the problem? Should elders and/or teachers be the answer? Was the problem the “one man model?” Is the answer “consensus leadership?” Who exactly has what authority and how should it be exercised?

In the context of disappointment, confusion, or bitter experience, it may even be tempting to abandon these questions altogether and decide that human authority itself is the enemy. We would be wise, though, to resist that temptation. We would be wise to reject inadvertent anarchy in our churches and wholesale fear of authority, because the Scriptures conspicuously and unmistakably affirm authority as a fundamental emanation of God's will and nature. It is clear that God has all authority since he gave it to his son Jesus (Matthew 28:18), and that all human authority comes from Him (Romans 13:1-2)—not meaning that all authority is virtuous.

In Israel, God gave authority to various leaders, including what we might in parallel today call “lay leadership,” (Numbers 27:20, Deuteronomy 1:15). In the first century God gave authority to leaders to preach the word (Matthew 10:1), to build up the body of Christ (2 Corinthians 10:8, 2 Corinthians 13:10, 1 Thessalonians 4:2) and expected disciples to submit to that authority (Hebrews 13:17, Titus 2:15). Moreover, all disciples have authority to obey and realize the scriptures in their own lives, in the fellowship, and in the world. God clearly gave authority to secular kings and rulers (Daniel 7:6,

過去三年，我們大部分教會都煞費苦心，慎重地去檢討過去在領導模式上一些不足和失敗之處。總體上，大家都藉著禱告，努力以嶄新和更符合聖經的成熟領導模式，取代過往那種「權力至上」、「過度操控」和「帶有死板階級觀念」的方式去帶領。明顯地，這會引起有關教會之間與教會內部對權力角色的質疑。我們會理所當然地問：是一眾傳道人(那些帶領大部分教會的)出了問題嗎？長老或教師會否就是答案？問題是否在於「一言堂領導」？「集體領導模式」是否可行？到底是誰人有那些權力？和怎樣運用？

在感到失望、混淆、甚至背負苦澀經歷的情況下，我們很容易被試探去放棄理會所有問題，並且判斷「人的權力」就是敵人。我們若能抵擋這試探，就是有智慧。我們若拒絕眾教會處於無意的混亂狀態，和整體上對權力的恐懼，便屬明智。因為經文顯著並權威地確定，人的權力基本上是從神的旨意和本性散發出來的。我們清楚知道神擁有所有的權柄，因為神把它給了祂的兒子耶穌(馬太福音28:18)，而且所有人的權柄也是由祂而來(羅馬書13:1-2)，但這並不代表各種權柄都是良善的。

在以色列，神賦予權力給不同的領袖，包括那些相對於今時今日我們統稱的「非全職領袖」(民數記27:20，申命記1:15)。在第一世紀，神給予權力讓領袖去傳福音(馬太福音10:1)、建立基督的身體(哥林多後書10:8，哥林多後書13:10，帖撒羅尼迦前書4:2)；並期望門徒順服這種權力(希伯來書13:17，提多書2:15)。不但如此，所有門徒也有權力在自己的生活中、教會中和世界中服從和明白經文。神明確地把權力賜予世上的皇帝和君王(但以理書7:6,14)，期望我們會順服(彼得前書

14), expects our general submission to it (1 Peter 2:13), and has power to completely take it away (Daniel 4:31). Authority, clearly, is not the problem, but rather in how it is exercised (Matthew 20:25). We should correct our authority problems while affirming godly authority principles, avoiding quick fixes and reactionary swings which are likely to need correction themselves.

Until recently, strong “Lead Evangelists” have, for the most part, had the greatest authority or influence within our congregations. This was true even in churches with mature men serving as elders—in many cases, the evangelist would direct the affairs of the congregation without the elders’ and/or lay leadership’s serious consultation. Predictably, this created alienation in the leadership as a whole. In reaction, several, perhaps many churches have swung to the opposite extreme, with elders assuming leadership of the congregations in a way alienating former Lead Evangelists. In some extreme cases, elderships have relegated the evangelist to the role of employee, ignoring their particular gifts and experiences in church building.

These conflicts can engender weariness, and when we tire, it may be tempting to rush to overly simplistic judgments about what leadership should look like. We ought to pause, however, in the face of the broader sweep of church history, and stand in awe of just how old these questions and conflicts really are. At least since the Reformation, Christians have struggled with the boundaries of church governance. Early Episcopal forms featuring hierarchical executive decision-making (i.e. Catholic, Lutheran, and Episcopal denominations) by Bishop-leaders were followed by reactionary Presbyterian forms that promoted more group leadership—bodies of elders locally, then regionally, then nationally. (One might argue that while Presbyterian structures were more pluralistic, they still were essentially Episcopal/hierarchical in philosophy between “levels” of elders.) Still later in the Reformation came Congregationalism

2:13), 祂也絕對有能力把它完全收回(但以理書4:31)。由此可見，權力並不是問題所在，如何運用權力才是重點(馬太福音20:25)。我們應在糾正我們權力問題的同時，確認屬神的權力原則，避免那些本身也需糾正的權宜之計和反應式的轉向。

有力的「主任傳道人」在眾教會中擁有的權力或影響力，曾經一时无兩。就算在有成熟弟兄擔當長老的教會中，很多時傳道人不去與長老或非全職領袖認真協商，便自行決定教會的事務。無可避免地，這導致整體領導團隊變得疏離。有一部分，甚至是很多教會所作的反應走到另一極端，讓長老僭越領導教會的位置，把主任傳道人的角色孤立。在一些更極端的例子中，長老把傳道人的角色貶低為雇員，忽視了他們在建立教會中的獨特恩賜和經驗。

這些衝突讓我們疲乏不堪。在我們疲倦時，便很容易受到試探，對領導模式作出過分簡單的判斷。我們必須停下來，更宏觀地察看教會歷史，便會對這些問題和衝突原來已經出現那麼多次而感到驚訝。至少自宗教改革起，基督徒一直對教會管理權的界線上，有很多的爭論。早期聖公會成立以主教級領袖為特色的階級行政決策(即天主教、路德教派和聖公會教派)；接著有保守的長老會教派，成立一個提倡團隊領導的模式，一個由長老們組成的身體，先是當地教會，再擴大為地區並全國教會。(有人可能爭議長老會的架構讓一人兼任多職，理論上與聖公會或階級觀念一樣，長老的「級別」仍然是重要的。)在宗教改革後期有公理主義(即浸信會運動、基督教會)，她們在當地教會保留了長老會的架構，但終止了地

(i.e. Baptist movements, Church of Christ) which kept the Presbyterian form locally while severing it from regional or national obligations & hierarchies. Within this tradition yet another evolution has come: the emergence within the Baptist movements of a leader/Pastor—a kind of “Elder of elders” charged locally with preaching, teaching, and shepherding.

We rightly seek the Scriptures for clarity and resolution: what are the Biblical patterns of congregational governance? What are the New Testament commands? As we ask these questions, one conspicuous caveat bears timely heeding: “Accept him whose faith is weak, without passing judgment on disputable matters” (Romans 14:1). Without being exhaustive, the following list summarizes our common prominent observations about congregational leadership, especially the eldership:

1. Old Testament tribes were led by elders; that is, the “elders” were simply the leaders of their people—spiritually, but also in administrative, legislative, and judicial milieu.
2. In addition, these elders looked to various executives for leadership—to Moses, Joshua, the judges, and then the kings of Israel.
3. Moreover, these elders were supplemented by specialists: priests, “rulers” and teachers of the law, for example.
4. The elders of Israel collectively comprised the Sanhedrin of Jesus’ day.
Probably, these relationship observations should have some bearing on how we view elders in the New Testament.
5. New Testament elders were apparently to be appointed in each church as men became qualified, and apparently by traveling apostles and evangelists. (Acts 14:23, Titus 1:5)
6. At the Jerusalem council, the leaders of the Jerusalem church were identified “the apostles and elders,” who met to consider the question of the Gentiles and who apparently made the ultimate decision.

區或全國義務和階級。在這傳統中另有一個改革產生了：浸信會運動之內出現的一種領袖或牧師模式，一種像「長老們中的長老」負責掌管當地教會的講道、教導和牧養。

我們正在聖經中追求清晰的方向和解決辦法：什麼是符合聖經的教會管理形式？新約聖經的命令是什麼呢？當我們提出這些問題時，需要注意一個明顯的警告：「信心軟弱的，你們要接納，但不要辯論所疑惑的事。」(羅馬書 14:1) 以下幾點簡短地概括出我們對於教會領導模式，特別是長老的角色的共同觀點：

1. 舊約時代的支派是由長老帶領的：「長老」簡單來說就是人民的精神領袖，同時負責管理、法律、審判。
2. 這些長老倚仗不同領袖的領導。不論是摩西、約書亞、士師們，後來是以色列的王。
3. 此外，這些長老會被特別人士支持：例如祭師、「當權者」和文士。
4. 以色列的長老共同組成耶穌時代的議會。這些觀察很有可能與我們對新約長老的觀點有所關聯。
5. 新約長老應該是每個教會中一些符合資格的弟兄，他們大抵是被走訪各地的使徒和傳道人所按立的。(使徒行傳 14:23，提多書 1:5)
6. 在耶路撒冷會議中，耶路撒冷教會的領袖被識別為「使徒和長老」，他們聚會商議有關外邦人的問題，也是最終的決策者。

7. Before Paul's capture, he made a moving "farewell" address to the elders of Ephesus.
8. From 1 Timothy 5:17 we know that elders "direct the affairs of the church," or, as the KJV puts it, "rule" the church.
9. From 1 Peter 5:1 we learn, among other things, that elders are admonished not to lord it over the flock, but to lead by example.
10. We see other leaders in an executive role (Paul, Titus, Timothy) appointing, advising, and leading elders under some circumstances.
11. We see beachhead ministries established apparently not by groups of elders but by apostles, evangelists, and sometimes teachers (such as Philip).
12. We see deacons (servants) appointed in the local churches to expand the leadership net within the congregations. (1 Timothy 3)
13. It seems obvious, then, that the manifest will of God is to bring about unity and maturity in His church by utilizing a plurality of variously gifted leaders in local churches and in the kingdom overall (Eph 4). Leaders are to lead by example, not by lording over the flock. They are to shepherd and oversee. Some are called to be full time—some in preaching and teaching, some in other fields.

And that's pretty much it. The patterns and examples do not seem to be all that many or all that complicated. In fact, one of the most striking things about leadership patterns in the Bible is not how much is revealed, but how much is left unrevealed—the area of "disputable matters." Consider these questions and observations that cry out for more information:

1. When Timothy lived in Ephesus, who led with the highest authority? Was it Timothy, as an evangelist, who might have to rebuke an elder? (1 Timothy 5:20). Was it the elders, who laid hands on Timothy? Was it neither? Is it clear?
 2. When Paul called together the elders of Ephesus,
7. 在保羅被捕之前，他對以弗所長老作出感人的告別。
 8. 從提摩太前書5:17中，我們知道長老「管理教會事務」，或者套用英語欽定版聖經所採用的，他們「管轄」教會。
 9. 在彼得前書5:1我們看到在對長老的眾多勸告中，最重要的是不要轄制群羊，乃是以自身的榜樣帶領。
 10. 我們看到擔任管理角色的領袖(保羅，提摩，提摩太)在某些情況下按立、勸告和帶領長老。
 11. 我們看到重點事奉組別應該不是由一眾長老所建立的，而已由使徒、傳道人，甚至有時是教師(例如腓利)所建立的。
 12. 我們看到執事(僕人)在當地教會被按立，幫助擴大教會內部的領導網路。(提摩太前書第3章)
 13. 無論在每個教會或整個神的國中，神明確的旨意是要發揮有才能的領袖們為祂的教會帶來合一和成熟(以弗所書第4章)。領袖需要以身作則，並不是轄制會眾。他們的責任是牧養和看管神的教會。有些人被呼召作全職事奉，當中有一部分是負責傳道和教導的，也有負責其他方面的。
- 我們所觀察到的大抵是這樣了。領導形式和例子並不是很多、亦不複雜。事實上，聖經中的領導模式其中一個最惹人注目地方，不是已知的啟示，乃是未顯露出來的啟示，這些都落在「可爭論事情」的範圍。請探討以下正渴求更多線索的問題和觀點：
1. 提摩太住在以弗所時，誰是最高權力領袖？是有機會督責長老的傳道人提摩太嗎？(提摩太前書5:20)是按手在提摩太的長老們嗎？還是兩者都不是？有清楚的界定嗎？

- did he have authority over them? If he did, was it because of his unique apostolic (and now obsolete) role in revealing God's inspired word, or because of his more common (and not obsolete) "father-in-the-faith" role in having taught them in the past? Can we know the answer to this for sure? If he did have a kind of authority, was it just the authority to inspire, to remind, to exhort, or was it the authority to dictate detailed actions in their city? Again, how can we know for sure?
3. In local churches, did elders appoint a chairman, or "quarterback" elder? Is it an open question, a "disputable matter," or does the Biblical example prohibit any kind of "lead elder," even if temporary? How much freedom do we have here?
 4. In our own movement, did "Lead Evangelists" exercising strong authority generally get the job of maturity done? If not, will a group of elders exercising strong authority get the job done? If so, will it be because of their number? Or will it be because of their age and wisdom? Has this kind of leadership paradigm produced growing churches in the past, and if it was working, why did the Lead Evangelist paradigm get traction?
 5. How do we navigate these complex leadership interactions and dynamics? Surely the Scriptures can shed bright light on vigorous and harmonious church leadership—God would not leave us high and dry on these incredibly consequential questions, would He?
2. 保羅聚集以弗所的長老們，他有較高的權力嗎？如果有，是因為他擁有能啟示神的話語的獨特(現在不再存在的)使徒角色嗎？還是因為他曾經教導他們，所以是他們「信心的父親」(現在仍然存在)？我們能確定這問題的答案嗎？如果保羅有權力，這只是激勵、提醒、勸勉長老的權力嗎？還是這權力可以支配他們教會的行動？同樣，我們怎樣肯定地回答呢？
 3. 在每個教會中，長老們會委任主席或「核心」長老嗎？這是沒有固定答案的問題？是「可爭論事情」？還是聖經的例子禁止任何形式，即使是暫時性的「主任長老」？我們在這方面的自由度有多大？
 4. 在我們的運動中，運用強勢權力的「主任傳道人」一般真的能推動教會邁向更成熟嗎？如不是，一眾運用強勢權力的長老們能達到這目標嗎？這樣的話，兩者的分別是否只在他們的人數？還是在於領袖的歲數和智慧？這種領導模式在過往曾推動斷教會的持續成長嗎？如果這是可行的，為什麼主任傳道人模式依然具有牽引力？
 5. 我們該怎樣對待領袖之間複雜而又互相影響的關係呢？聖經肯定能指示我們怎樣才是強壯與和諧的教會領導模式；神絕不會讓我們孤立無援地面對這些意義重大的問題。

Perhaps we have not been looking at all the evidence. Relying too often on "patterism" as our hermeneutic, we have perhaps created a philosophy, even a doctrine, of church leadership akin to speculating anthropologists who sculpt whole primate creatures out of just a few fossilized jaw fragments. Perhaps the key is in understanding not just New Testament patterns of leadership, but in combining these with clear and abundantly referenced New Testament principles of leadership. What, then, are these principles? Surely they include the following:

也許我們沒有周全地考慮所有的證據，過於依賴「模式主義」作為我們的聖經註解。我們也許創造了一個對於教會領導模式的哲學，甚至一個教義；這近似於推測人類學者利用幾塊顎骨化石碎片雕塑出整個靈長類動物。也許竅門就是不單明白新約的領導模式，而是把它與很多清晰的新約領導原則結合起來。那麼，這些原則是什麼？肯定包括以下重點：

1. Leadership must be effective. Revelation's letters to the seven churches in Asia describe God's basic expectations of the church. The church must purge sin, must find its first love, and must never tolerate lukewarmness. The beautiful picture painted in Ephesians 4:11-16 holds up a model of maturity, security, and unity, all clearly engendered by appropriate leadership. The entire book of Acts shows the most prominent leaders in NT history shepherding the flock and leading that flock to striking evangelistic fruitfulness. The letters of Peter and First and Second Timothy admonish leaders to fulfill their charge and call. No matter what titles we bestow upon our leaders, and no matter what configuration they assume, the Bible is clear that leaders must be equip the church to continual growth and maturity; if not, God is ultimately not pleased.

In our own time, for example, we may have often relied on youth, vigor, and talent more than proven effectiveness. We should take care to avoid putting the partner attributes—age, deliberation, and wisdom—on the same pedestal. The question is still competence and proven effectiveness. No matter what we propose, leadership must actually lead effectively, and this should be clearly felt and seen by the lay leaders and the congregation as a whole.

2. Natural influence and natural authority come from example, not title. In the past, most will agree, we relied too much on titles—especially the title of Evangelist. Will we repeat this same phenomenon with different titles—Minister, Deacon, Elder, Teacher? Will different titles save us from the same mistakes? Paul spoke of those “reputed to be pillars,” (Gal 2:6 NIV). This reference strongly suggests even first century struggles with real versus perceived leadership.

1. 領導模式必須起到影響作用。啟示錄中給七間亞細亞教會的信形容了神對教會的基本期望。教會必須清除罪、找到她的初愛、永不容許不冷不熱。以弗所書4:11-16繪畫的美麗圖畫舉出了成熟、安全和合一的模範，這些特質都是合宜的領導模式所衍生。整卷使徒行傳展示了新約歷史中最著名的領袖如果牧養群羊和帶領他們竭力結出傳道的果子。彼得前、後書和提摩太前、後書勸告領袖們履行他們的責任和呼召。無論給予我們的領袖什麼名銜，或者他們在一個怎樣的架構，聖經清楚列明領袖需要帶領教會不斷成長成熟，若非這樣，最終也是不能取悅神的。

在這時代，我們可能經常著重青春、魄力和才能過於公認的影響力。我們當小心避免把年齡、深思熟慮和智慧等特質與影響力混為一談。問題依然是在於能力和公認的影響力。無論我們提出什麼建議，領導模式必須有力地領導著，這應該明確地讓非全職領袖和整體會眾真切地看見和感受到的。


2. 自然的影響力和權力來自榜樣，而不是名銜。大部分人會同意我們在過往太著重名銜，特別是傳道人這名銜。我們會否帶著不同的名銜，如牧師、執事、長老、教師等而重蹈覆轍？不同的名銜讓我們避免同樣的錯誤？保羅曾談及「那稱為教會柱石」（加拉太書2:9）。這經文有力地提出就算第一世紀教會也在真正與認知得來的領導模式之間掙扎。

Jesus made it clear that leadership is first and foremost an issue of example (John 13:15-16). Paul told a young and perhaps unconfident Timothy to take his stand by setting “an example for the believers” (1 Tim 4:16). The pantheon of elders’ qualifications in Titus 1 and 1 Timothy 3 has everything to do with proven example. Thus, if we want the church to be evangelistically effective, we must allow those who have set a proven example in that area—practically, motivationally, and spiritually—to lead with authority in that area. The same is true for nurturing the body of Christ, for administration, and in areas such as marriage and parenting. Such examples are easily commended, then, by the body in the spirit of Acts 15:40.

The reality of this principle can get obscured by misunderstanding the role of “overseer,” a term used interchangeably with “elder” (Titus 1:5-7). In any other organization—business, military, non-profit, sports—the concept of overseeing cannot be separated from the concept of expertise. We oversee what we have already thoroughly experienced or intimately understand. We sometimes miss this evident point when we have our eyes focused on a different lens—such as the need for men of general maturity (including age) in leadership. It’s crucial to refocus on the larger point of overseeing—the ability to train, correct, and demonstrate how something ought to be done. By contrast, if by “overseeing,” we mean the role of critic, or dissenter (not that we don’t need to sometimes wear those hats too), we will encourage the hampering, discouragement, and muffling of those who have and can set the example in the area being criticized. Genuine overseeing, as in overseeing an engineering firm, implies experience, expertise, and, again, example. It is a logical mistake to attempt, in the name of overseeing, to control the decision making in an area with which we lack real expertise.

耶穌清楚地說明，帶領最重要是關於榜樣（約翰福音13:15-16）。保羅告訴年青和或許欠缺自信的提摩太要以作「信徒的榜樣」（提摩太前書4:16）來堅定他的立場。在提多書第1章和提摩太前書第3章的長老資格列表，全部都是被公認的例子。所以，如果我們想教會在傳道上有影響力，我們必須讓那些在這方面，包括實際方式、動機上和屬靈上都由好榜樣有權力地帶領。同樣的道理適用在孕育基督的身體、管理教會和教導婚姻與養育子女等方面。這些榜樣很容易被整個肢體以使徒行傳15:40的精神去表揚。

這原則可被對「監督」角色的誤解而弄得模糊，「監督」是可與「長老」互換的名詞（提多書1:5-7）。無論在商業、軍事、非牟利、運動方面的任何其他組織中，「監督」和「專家」這兩個觀念是不可分割的。我們會監督一些我們已透徹經歷或詳盡理解的事情。有時候，我們把目光投放在不同的鏡頭會錯過明顯的重點。例如需要一個較為成熟（包括年齡上）在充當帶領的角色。重新把焦點放在監督的更深層意義上是非常重要的，這包括對訓練、糾正和示範如何完成一些事情的能力。相反地，如果「監督」代表批評、或反對的角色（並不表示我們有些時候不需擔任這些角色），我們會變成讓那些能作監督榜樣的人因批評而被束縛，變得灰心和受抑制。真正的監督，就如監督一間工程公司，需要經驗、專業資格和榜樣。嘗試以監督角色去控制我們欠缺真正專業知識的決定，是邏輯上的錯誤。

- 
3. Full-time leadership carries implicit special authority. This is an issue of clear thinking. If we commission someone to enter the full-time ministry, regardless of field—administration, evangelism, teaching, marriage and parenting—we do so because we believe them to either be an expert in the area or especially gifted with potential in the area. If this were not so, why on earth would we hire them? Once hired, we ought not, then, to muzzle their leadership, whether financially or administratively. When we want to commission a party to be responsible for an area, we must give them commensurate authority in the area. Anything else is a contradiction and will frustrate the very person who has been commissioned. No one can thrive while being micro-managed. If we respect them enough to hire them, we must respect them enough to attempt to follow their lead in the areas of expertise for which we have hired them.
 4. In spiritual men and women, gift sets transcend titles. That is to say, the appropriate order is to give spiritually gifted & exemplary men the appropriate title rather than bestow title and hope for gifted leadership. The Bible speaks volumes about how God has deliberately set up the body of Christ to have various gifts (1 Corinthians 12:4-31; Romans 12:3-8). This is the clear and enthusiastic will of God. His vision demands the careful and conscientious employment of appropriate skill sets to leadership, in order to lead the church to effective maturity and effective missions (Eph 4:11-16). Moreover, the gifts of leadership itself (no matter what the milieu)—powers of motivation, vision, skills of goal-setting, training, and delegation, bold and clear preaching and teaching—seek to be given the actual reins of leadership. We should let those Spirit-gifted leaders lead and take care to not repeat our past mistake of focusing so much on titles that we lose the forest for the trees.
 3. 全職領袖擁有默認的特權。這是在於清晰的思考。如我們委任某人在任何方面全職事奉，無論是行政、傳道、教導、婚姻和子女養育等，這代表我們相信他們在這方面有專業知識或因獨特的恩賜而有發揮潛力。若非這樣，我們為什麼聘請他們呢？一旦聘請了，我們就不應當鉗制他們的帶領方式，也不要對其有財政或行政上的封鎖。當我們想委任一個小組負責這方面的事情，我們必須給予那小組相稱的權力。如果我們不按照這邏輯，便是自相矛盾，而且令被委任的人感到灰心。沒有人可以在微觀管理下有所發揮。如果我們對他們有相當的尊重而雇用他們，我們便要有相當的尊重，去服從他們在我們所聘用的專業方面作領導。
 4. 在屬靈的世界中，恩賜超越名銜。給有屬靈恩賜的和模範的人適當的名銜，應該比把名銜和希望給有恩賜的領袖來得更合適。聖經有很多篇幅是有關神怎樣刻意把各樣恩賜配搭在基督的身體(哥林多前書12:4-31；羅馬書12:3-8)。這是神清楚和熱衷的旨意。祂的願景需要謹慎和認真地配合適當的領導技巧，才能帶領教會有效地成熟成長(以弗所書4:11-16)。而且，領導恩賜本身(不論環境如何)一推動力和願景，訂立目標、訓練和分工的技巧，大膽、清晰的講道和教導—尋求獲給予駕馭領導的能力。我們應該讓那些充滿聖靈恩賜的領袖帶領，但要小心重蹈過往錯誤的覆轍，太注重名銜-因一棵樹木而失去整個森林。

These, and other leadership principles, are to be studied and obeyed just as much as Jesus' admonition (Mark 10) on lording over and Paul's delineation of elders' characteristics (Titus 1). We simply are not free to ignore these basic principles. When we do, we fall into the trap of placing the leadership cart before the horse. The consequences are significant, creating frustration and often paralysis within leadership circles and the body at large. These symptoms are not "normal" and ought not to be accepted as such, by leaders and members alike, anymore than they would be accepted in a physical family structure.

In the end, no matter what titles (elders, deacons, teachers, or anything else) or configurations of them we contemplate, we must put shepherding principles first, by making sure our churches benefit from true north leadership principles, putting relationship over authority (as in family), example over position and title, and gifted, even full-time leadership, over traditions. The results will be obvious, harmonious, and blessed. In this context, we will have effective elders, some of them full-time (some of them not), leading with vision and inspiration, and working as a team with other exemplary leaders/ministers (whether evangelists, teachers, and the like), deferring within and without the eldership to gift-based leaders who, like them, are setting an example.

這些(還有其他)領導原則，應該像對耶穌對「管轄」的勸告(馬可福音第10章)和保羅對長老性格的描述(提多書第1章)一樣加以研讀和服從。我們並不可以輕率地忽視這些基本的原則。否則我們是將領導模式本末倒置，會帶來挫敗，令領袖圈子甚至整個身體的癱瘓。這些徵狀並非正常，領袖和門徒也不應該接受，就如在自己家庭中也不會接受一樣。

最後，無論我們思量什麼名銜(長老、執事、教師或其他)或架構，我們必須把牧養的原則放在首要，確定我們的眾教會可因這正確無誤的領導原則中獲益、把關係放在權力之上(如家庭一般)、把榜樣放在位置、名銜、恩賜、全職領導和傳統之先。結果是明顯、和諧和被祝福的。在這情況中，我們會有具影響力的長老(部分是全職，部分不是)以願景和激勵帶領，而且與其他模範領袖/牧師(傳道人、教師等)像團隊一樣合作，無論有長老或沒有，都聽從具備恩賜和榜樣的領袖。

Appendix 2 : Hyper-Autonomy 過度自治

Abandoning Independence for Interdependence

It seemed necessary to send out an article in advance of the upcoming Plan for United Cooperation. There is a prevalent disconnect of many of our churches. Alongside this six-page paper is four pages of suggested group Bible studies that can be discussed among evangelists, elders and teachers and between regional church leaders.

Introduction

The current state of relationships between individual congregations in the International Churches of Christ ranges on a sliding scale from strong and collaborative to expectant but underdeveloped to neglected and even non-existent. Although many of our third world churches are still well connected and enjoying community in the first category, many of the other churches seem to fall in the middle categories and are currently exploring the possibilities of healthy and mature trans-congregational relations—an interdependence on each other as member of the body of Christ.

There is clear evidence in the New Testament that mature churches were intended to be led locally and maintain responsibility for their own affairs through either a team leadership (Ephesians 4:11-16), the elders (Acts 20:28-31), local evangelists (2 Timothy 4:2-5), or whatever form of local leadership was available in the church (Acts 13:1, Hebrews 13:7, 17 and 24). At the same time it is obvious from the very writing of the epistles that the early churches were influenced by spiritual leaders from outside their local congregation. For the most part, that influence on their local ministry was according to their spiritual maturity (1 Corinthians, etc.) but established churches were not intended to be directed about most of their personal matters by those from a distance place.

摒棄獨立，互助互賴

現時世界各地眾教會的關係，都普遍顯得很疏離。在「教會合作計劃書」發佈之前，我們希望藉著這篇前瞻性的文章，讓眾教會的傳道人、長老、教師和區域領袖等，先行就教會彼此之間的關係，作出討論。

概述

我們眾教會之間的關係，現在正處於滑落階段。我們從原來的緊密合作，倒退到現在的「有期望但不去建立」、「忽略對方」、甚至「沒有任何關連」。縱使現時有某些第三世界地區的教會，仍然維持著彼此間緊密的聯繫；但我們看到更多的是，很多教會對彼此的關係，似乎倒退到一些中間地帶，甚至似有若無。可喜的是，這些教會都意識到，而且也正在主動探求，一些在彼此之間發展成熟和健康關係的機會，務求達到基督肢體的「互助互賴」。

在新約聖經中，有很多經文談及「成熟的教會」，一般都會由本地人帶領。他們透過領袖團隊(以弗所書4:11-16)、長老(使徒行傳20:28-31)、本地傳道人(提摩太後書4:2-5)或在教會冒升的本地領袖(使徒行傳13:1，希伯來書13:7，17和24節)，來負責管理內部事務。同時，我們在使徒的書信中亦發現，「外地領袖」對早期的教會，有很明顯的影響力。但普遍來說，他們只對一些「新興教會」(如：哥林多前書等)的影響較大，「成熟的教會」在大部分內部事務上都可以自決，較少受外地領袖的影響。

Though the word never appears in Scripture, the locally directed model is sometimes described as self-governing, or “autonomy.” However, this word evokes a plethora of negative emotions for a number of disciples because of their previous experiences with mainline churches of Christ and other groups. And some groups have taken this concept to mean far more than mature responsibility. They have taken it to the level of “hyper-autonomy” – an isolated lack of connection with other churches.


Our churches have learned much from our shared trials, we have a unique opportunity at this hour to reevaluate and renew our relationships on the healthiest, biblical basis. We know that unity is largely about humility and relationships, not just a set of beliefs. In the New Testament, we see the strong bond which existed between the congregations and reputed leaders for solving problems when an impasse existed (1 Corinthians 4:14-21, 2 Corinthians 13:1-3), answering transcongregational issues (Acts 15:1-5) or cooperating on widespread needs (Romans 15:25-29). This is commonly called “connectionalism” or interdependence.

It is apparent that many of the International Churches of Christ have, in the past few years, abandoned much of our positive connectional history as a reaction to the previous hierarchical model that was too often exclusively top-down, overly commanding and often out of touch with the local churches who were being dramatically affected by the decisions being made in another location detached from the situation. However unintentionally, in the 1990's the family of God and the body of Christ models were supplanted by a corporate model that did not allow for maturation and natural growth of leaders and churches to take on more of their own responsibilities. A process for change was initiated in November of 2002 with the disbanding of the World Sector Leaders group and the suggestion to reorganize and reconvene a representative council in May of 2003. Unfortunately,

雖然在聖經中沒有出現過「自主」這個詞語，但每當論及「本地管理模式」時，通會常被理解為「自我管治」或「自主」。然而，「自主」這個詞，往往會觸動一些門徒跟過往「主流基督教會」或其他組織的關係，而產生一些負面想法。有些教會也誤將這個概念，套用在一些其「力有不逮」的責任上，變成「過度自主」，甚至自我孤立，跟其他教會沒有連繫。

眾教會在經歷了一些共同試煉後，獲益良多。在這段期間，我們有一個很難得的機會，能夠在聖經的基礎上，去檢討和更新我們彼此之間的關係。我們知道，教會若要「合一」，除了要有共同的信念外，還需要彼此謙卑的態度和良好的關係。我們留意到，新約教會在解決問題時，不論是出現僵局(哥林多前書 4:14-21，哥林多後書 13:1-3)、回應跨教會的問題(使徒行傳 15:1-5)或一起去達致會眾的需要上(羅馬書 15:25-29)，眾教會與有名望的領袖之間，都保持非常堅固的關係。我們把這樣的關係，稱為「肢體相連」或「相互依賴」的關係。

在過去幾年，有很多原屬「國際基督教會」的教會，摒棄了往常一樣跟其他教會的正常聯繫。我們相信，今天教會關係的疏離，跟以往一些「由上而下」、「過度指揮」、「外地領袖遙控當地教會」等的一些「官僚主義」式領導所產生的抵抗情緒，有直接影響。我們清楚知道，領袖們並非故意這樣做，但事實是，我們自九十年代起，教會瀰漫著一股「企業化」的管理文化，這對很多教會的成長做成了窒礙，令他們無法變得更成熟，無法變得更具有力量，去肩負更重要的任務。在2002年11月，隨著「世界教區領袖組別」的解散，並建議在2003年5月再重開「代表大會」那時期開始，各地眾教會正式進入了改革的進程。



during extraordinary circumstances, the reactionary call to become completely autonomous was being heralded by some church leaders without the needed reflection and study.

A tempered evaluation would have outlined both the strengths and weakness inherent in this radical shift of thinking and practice. The pendulum swung. In many cases we went from not allowing churches to grow up to assuming that “maturity” meant churches should be left on their own. This reaction led to what may be termed as “hyper-autonomy.” It is more a description of lack of relationship with other churches than it is an expression of maturity of the local church.

When any concept is emphasized repeatedly, and emphasized without context, without other principles to provide balance and in a world of turmoil and suspicion, that concept can easily take on a distorted meaning. Every dogma, no matter how correct, can be exaggerated. For instance, if we only emphasize Christ’s divinity and not his humanity, we have heresy.

With the rise of hyper-autonomy (which also has historical associations of Western individualism), we have seen a rise in self-sufficiency and pride. Furthermore, many disciples have felt equally hurt by the kind of decisions or indecisions made in isolation as they did during the last years of the hierarchical model. Switching between extremes does not lead to health and maturity.

Hyper-autonomy has undesirable and unintended consequences. In some cases, leaders who want their church to be autonomous from other influences are wind up being very controlling in their own congregations. Some of the leaders of our churches who declared their autonomy from outside influences were shocked when the people they led declared themselves autonomous from the local leader.

但不幸的是，在這個非常的情況下，有部份教會領袖沒有經過深入的討論、認真的研讀聖經，便貿然宣佈獨立自主，最終演變成今天的情況。

對於這樣的觀念和做法，若以理性的尺度來衡量，當然可以分辨出當中的利弊，但以今天的情況來看，我們似乎已經走到了另一個極端。在合理的情況下，我們並不認同一個「成熟」的教會，是等同這個教會可以「獨立存在」。這樣的所謂「過渡自主」，其實並不代表「成熟」，只是反映出「我們的關係很薄弱」這個情況而已。

在這個混亂和充滿疑惑的世代，若不斷地去重複和強調一個「概念」，但不去為這個概念提供「實質的內容」，而又沒有其他的「平衡原則」，這個「概念」通常很容易會被曲解。「教義」也是一樣，無論有多正確，也有可能被誇大。例如：如果我們只強調基督的「神性」，而不論及祂「人性」的一面，我們所說的，便跟真正的意義相違背。

當「過度自治」抬頭(與西方的獨立主義有關)，我們見到的，是有很多的「自滿」和「驕傲」。更甚者，就是教會在孤立無援的情況下，對很多事情無論是作出「決定」還是「猶疑不決」，門徒也會感受到像以往在「官僚主義」帶領下同樣的傷害。無論是那個極端，都不能為教會帶來健康的成長。

「過度自治」有時甚至會為教會帶來一些意想不到的惡果。有些教會領袖急欲脫離其他人的管轄，最後在自己的教會中，變得更加專制。也有些領袖，在宣佈了獨立的同時，亦為到教會內的會眾同樣宣佈自主而感到吃驚。

Decisions we make about the relationships among churches actually indicate our convictions about the church being the family of God and the body of Christ. Interdependence is a concept that puts in perspective a view of the church as the body of Christ. In fact, the apostle Paul helped the Corinthians with their self-sufficiency in 1 Corinthians 12. The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" (1 Corinthians 12:21) Just as in the local church, a member cannot say "I don't need you!", one church cannot say to another church "I don't need you!" How strongly do we truly believe "we were all baptized by one Spirit into one body." (1 Corinthians 12:13) Rather than using the term autonomy, which has come to mean self-reliance in practice, maybe we should strive to be self-responsible or self-conscientious. These terms imply that when a local leadership has an ongoing problem, they are then responsible for obtaining help rather than just solving it within their own congregation. The concept of responsibility continues when a matter cannot be resolved from within. After all, we are one body. The hyper self-governing observed over the last few years implies we have to figure this out ourselves, and it has become clear that a notable number of congregations have become exasperated and stuck in their efforts to move forward in a positive way.

"But We Have No Apostles!"

Various churches have adopted different models of leadership based on convictions, culture and needs. The hermeneutics (i.e., the science and methodology of interpreting texts) of the mainline Churches of Christ heritage hinders most interdependence of their congregations -- from organizing or recognizing representatives, to interceding and, when needed, an interventionist role that the apostles obviously fulfilled in the first century. The apostles are not here today. But the needs are still there.

我們如何看待教會之間的關係，反映出我們是否有清晰的信念，把教會視為「神的家」和「基督的身體」。「教會是基督的身子」這個概念，有一個很重要的原則，就是「互助互賴」。事實上，使徒保羅曾對一些「自滿」的教會，作過一些挑戰。眼不能對手說：「我用不著你！」頭也不能對腳說：「我用不著你！」(哥林多前書12:21)正如在教會內，一個門徒不能對另一個門徒說：「我不需要你！」一個教會，不能對另一個教會說：「我不需要你！」我們都堅信，「我們都從一位聖靈受洗、成了一個身體」(哥林多前書12:13)。「自主」這個詞，負面的解讀是「單靠自己」；我們何不努力地做到「自我負責」、「自強不息」，為這個詞下一個正面的定義。這些正面的意義，亦可引申為：當教會出現一些難纏的問題時，教會領袖需要做的，並不是只顧在「內部尋找解決」，而是努力地往「外面請求援助」。一個真正負責任的領袖，在問題未得到解決前，要有責無旁貸的精神，妥善處理事件。說到底，我們仍然是一個身子。過去幾年，我們看到很多「過度自治」而帶來的惡果，也看到很多教會在努力「自我推進」的路上，感到無力和煩倦。是時候我們要去檢討一下，如何為教會找到一條出路。

「可是我們沒有使徒！」

每一個教會，都會按照自己的信念、文化和需要，而採用不同的領導模式。「主流基督教會」所承襲的解釋學(利用科學和方法學去解讀文字)對教會之間的「互賴」，無論在籌劃上、仲裁上、選取代表上，或是其他的需要上，都有很重要的影響。第一世紀的使徒，明顯地擔當著「參與者」的角色，去滿足這些需要。現在「使徒」雖然已經不在，但這些「需要」卻仍然存在。

In the mainline churches various other means have developed to try to meet these needs -- often by Christian colleges, journals, people with specialized skills, lectureships, missions organizations, etc.

Yet the fierce theological commitment to autonomy hinders even the noblest of efforts. Many will privately acknowledge the limitations and problems with being so strongly separated.

The Unity Proposal Group surveyed numerous religious bodies to see what others had learned from years of experience and from the Scriptures. Nearly every model we found rightly stated that much of the service the apostles performed still needs to be filled—usually by a collective approach.

This approach involves a group of qualified people with moral and relational authority acting as representatives and working in consensus to meet the same existing needs that were once met by the apostles and their first century coworkers (i.e., prophets, evangelists, and shepherd-teachers – Ephesians 4:11-13). Of course, today's representatives could not have positional authority associated with the office of an apostle, nor does there exist anyone today with the same prophetic gift able to give us new revelation in addition to the already revealed Word of God – the Bible.

In the case of meeting the same needs met by apostles, we should state the obvious—we no longer have the apostolic ministry in our day. There were The Twelve, Matthias (who replaced Judas) and later Paul, the apostle to the Gentiles. These were the apostles of Christ and they each met certain stringent qualifications in regard to their personal association with Jesus (Acts 1:21-22, Galatians 1:15-17, 1 Corinthians 15:7-9). They held an office, they were to be obeyed and it was authority from Christ. Perhaps even a greater number held this office, but those who did would have to be proven legitimate through “miracles and wonders” (2 Corinthians 12:11-12).

「主流基督教會」發展了很多不同的方法，透過一些基督教學院、期刊、能人、講師、傳道組織等，去滿足這些「互賴」的需要。

即使是最熱切的「自主」追求者，最後都會發覺，他們所有的努力都是徒勞無功。甚至有很多人會私下議論，這些「過度分離」的關係，為他們帶來很多問題，也做成很多掣肘。

「合一建議書委員會」跟很多宗教團體談過，了解過他們在結合了聖經的信念和多年的經驗後，學到些什麼？幾乎所有的團體都認為：當年使徒們為教會所作的侍奉，今天有很多我們仍然需要去進行～而且，這些侍奉通常要大家一起合作，才能成功。

這種「合作」方式，需要有一群無論在個人品德上、與大眾關係上都有代表性的人物，聯合起來，才能接續一世紀使徒和他們的同工們(先知、傳道人和牧養教師，以弗所書4:11-13)以前的工作，一起合力去滿足會眾的需要。當然，這些代表已不可能擁有像使徒們一樣的權力和位置，他們也沒有一些屬靈的恩賜，如懂得說預言，以幫助我們在聖經以外，得到額外的啟示。

在「我們要去完成使徒的任務」的前提下，我們需要特別強調：今天，我們不再擁有由使徒組成的事奉組別。這個組別是由當時的十二使徒、馬提亞(取替猶大)和保羅(外邦人的使徒)一起組成。他們是基督的使徒，各人都跟耶穌有個人的關係，因而使人信服(使徒行傳 1:21-22，加拉太書1:15-17，哥林多前書 15:7-9)。他們有一個來自耶穌的職份，並要服從基督。也許還有其他人有這樣的職份，但這要透過他們能行各種的「奇事神蹟」，才可以確認他們的身份(哥林多後書12:11-12)。

It is certain that we do not have apostles today. But that does not mean that many of the same needs do not exist in churches today. There is no reason that respected Christians can't be helpful to each other through their experience, expertise, inspiration, moral authority and spiritual depth.

Through personal relationships, preaching, teaching, mentoring of church leaders, spiritual books and other written materials, brothers and sisters can be quite helpful in strengthening many congregations. The Bible is full of examples of regional bonds.

Regional Bonds in the New Testament

What can we learn from the New Testament relationships about congregational interdependence and a congregation's relationship to certain commended disciples?

First, we can publicly circulate letters containing insight about our strengths and challenges. "After this letter has been read to you, see that it is also read in the church of the Laodiceans and that you in turn read the letter from Laodicea." (Colossians 4:16) The circulation and sharing of letters implies trust, regional association and even camaraderie. Now consider the following Jerusalem-Antioch bi-regional connection of Judea and Syria.

27 "During this time some prophets came down from Jerusalem to Antioch. 28 One of them, named Agabus, stood up and through the Spirit predicted that a severe famine would spread over the entire Roman world.

(This happened during the reign of Claudius.) 29 The disciples, each according to his ability, decided to provide help for the brothers living in Judea. 30 This they did, sending their gift to the elders by Barnabas and Saul." (Acts 11:27-30)

無可否認，今天「使徒」已不在我們當中；但這也並不表示，教會已經沒有「使徒職份」的需要。一些受人尊重的門徒，沒理由不可以憑著他們的經驗、專長、所獲的啟發、道德上的權力、屬靈的深度等，對會眾作出幫助。

很多有能力的弟兄姊妹，通過他們自己與會眾的關係，甚至其講道、教導、指導教會領袖、出版屬靈書籍、撰寫其他閱讀材料等，他們在「鞏固眾教會」的侍奉上，其實可以有很大的貢獻。聖經中充滿著這些區域連繫的例子。

新約教會的區域連繫

從新約教會的關係中，我們在「教會之間的互賴」，與及在「教會與有名望門徒之間的互信」，我們學到一些什麼？

第一：對一些批評教會的信件，無論是讚賞或是挑戰，我們都可以公開傳閱。「你們念了這書信，便交給老底嘉的教會，叫他們也念；你們也要念從老底嘉來的書信。」(歌羅西書4:16)把書信公開傳閱和分享，意味著教會重視地區性連繫，也是向對方表達信任、友愛和忠誠。請參考以下「耶路撒冷暨安提阿」這個聯合教區與「猶太和敘利亞」之間的聯繫。

27節：「當那些日子，有幾位先知從耶路撒冷下到安提阿。」28節：「內中有一位名叫亞迦布，站起來，藉著聖靈指明天下將有大饑荒。」

(這事到革老丟年間果然有了。) 29節：「於是門徒定意照各人的力量捐錢，送去供給住在猶太的弟兄。」30節：「他們就這樣行，把捐項託巴拿巴和掃羅送到眾長老那裡。」(使徒行傳11:27-30)

Second, we need to know more about each other. Even though we do not have prophets, we do have Agabus types who can provide information that is useful from a global perspective. We need to know about our brother who was recently shot in Haiti and the tens of thousands of orphans due to AIDS in the African churches in our fellowship. We can be strengthened through trusted emissaries, and this should come as no surprise because we have seen how helpful this has been on so many occasions in the past.

Well-known disciples who are commended by God and the fellowship can be helpful in various ways. Missionaries help us stay encouraged and focused on our mission by giving reports broader than a church's individual area and enlightening us on all that God is doing.

In the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul. 2 While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." 3 So after they had fasted and prayed, they placed their hands on them and sent them off. (Acts 13:1-3)

Barnabas and Saul went to many places and experienced great victories, as the following chapter in the Book of Acts revealed. Can we imagine the suspense and doubt that would have transpired if that particular follow-up visit had never occurred?

From Attalia they sailed back to Antioch, where they had been committed to the grace of God for the work they had now completed. 27 On arriving there, they gathered the church together and reported all that God had done through them and how he had opened the door of faith to the Gentiles. 28 And they stayed there a long time with the disciples. (Acts 14:26-28)

第二：我們需要有深入的「彼此瞭解」。就算現今我們中間沒有先知，我們也需要有像「亞迦布」這樣的人，可以從整體和全面的角度，為我們提供有用的訊息。我們需要關注在海地被槍擊的弟兄；甚至在非洲教會成千上萬受到愛滋病感染的兒童。從過往的經驗和成效中，我們已經體會到：這些特使為我們帶來的訊息，一定可以大大地鼓勵我們。

一些被揀選有聲望的門徒，可以在很多方面助教會一臂之力。在外地的傳道者，經常帶給我們一些其他教會的消息，能鼓勵我們保持傳道的熱誠，也能增加我們對神的信心。

在安提阿教會中，有幾位先知和教師，就是巴拿巴、稱為尼結的西面、古利奈人路求、馬念(與分封之王希律一起長大)和掃羅。他們在禁食的時候，聖靈說：「要為我分派巴拿巴和掃羅，去作我召他們所作的工。」於是他們禁食禱告，按手在巴拿巴和掃羅頭上，就打發他們去了。(使徒行傳 13:1-3)

接著巴拿巴和掃羅到過很多地方，並獲得重大的勝利，這些都在使徒行傳14章中有所提及。假如他們之後沒有重訪那些地方，你能想像那些剛信的人，他們在信心上會出現多少憂慮和懷疑嗎？

他們從亞大利坐船往安提阿，就是那個當日蒙神之恩，並受眾人所託，要去傳福音的地方。到了那裡，他們就聚集了會眾，述說神藉他們所行的一切事，並告知他們，神怎樣為外邦人開了福音之門。二人就在那裡，同門徒住了很多天。(使徒行傳 14:26-28)

Have we not felt the same sense of awe as we were able to see disciples giving their contribution in vegetables in Russia and seeing people baptized in Papua New Guinea? Reports on what has happened in various ministries helps to inspire and reward the faith of disciples, comforted by the fact that their prayers, preparation and funds given to that cause really meant something. Hearing the impact the gospel was making, and having an extended visit from a particular missionary must have really bonded the Gentile churches.

Third, we can solve problems that are bound to happen similar to how they did in the first-century. The Jerusalem congregation (made up primarily of Jews and including believers who were Pharisees) and the Antioch congregation (made up primarily of Gentile believers) could have easily collided on many fronts. Fortunately, the Jerusalem and Antioch churches, key churches for the regions of Judea and Antioch, already had strong relationship ties through a brother like Barnabas who ministered significantly to both congregations.

Some men came down from Judea to Antioch and were teaching the brothers: "Unless you are circumcised, according to the custom taught by Moses, you cannot be saved." 2 This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question. 3 The church sent them on their way, and as they traveled through Phoenicia and Samaria, they told how the Gentiles had been converted. This news made all the brothers very glad. 4 When they came to Jerusalem, they were welcomed by the church and the apostles and elders, to whom they reported everything God had done through them. (Acts 15:1-5)

當我們有機會見到俄羅斯的門徒，以蔬菜作教會奉獻；巴布亞新幾內亞有門徒受洗，這都不令我們對神產生敬畏之心嗎？不同事奉組別的消息，能鼓勵徒的信心，讓他們知道他們為了福音的緣故，所作的禱告、準備和奉獻，都是有價值的。能聽到有關福音大能的消息，和一些傳道團的探訪，對外幫的眾教會而言，更能令他們團結。

第三：我們可以採用一世紀教會的方法，去解決一些必然出現的問題。耶路撒冷教會（主要由猶太人和曾經是法利賽人的信徒組成）和安提阿教會（主要由外邦信徒組成），本來可以在很多方面出現衝突。慶幸的是，這兩個屬猶太和敘利亞地區的主要教會，透過曾經帶領過他們的巴拿巴的原故，彼此關係變得十分緊密。

有幾個人從猶太下來，教訓弟兄們說：「你們若不按摩西的規條受割禮，不能得救。」保羅和巴拿巴就與他們辯論；最後他們選出保羅和巴拿巴做代表，帶同本會中幾個信徒，為辯論的事上耶路撒冷去見使徒和長老。於是教會送他們起行，他們經過腓尼基、撒瑪利亞，隨處傳說外邦人歸主的事，叫眾弟兄都甚歡喜。到了耶路撒冷，教會和使徒並長老都接待他們，他們就述說神同他們所行的一切事。（使徒行傳 15:1-4）

Then the apostles and elders, with the whole church, decided to choose some of their own men and send them to Antioch with Paul and Barnabas. They chose Judas (called Barsabbas) and Silas, two men who were leaders among the brothers. 23 With them they sent the following letter: (Acts 15:22-23)

More could be said on regional bonds. It is striking that nowhere does the New Testament record affirm or infer regional a spirit of ambivalence, hands off, or self-sufficiency. For even when the saints in one place were spiritually competent (Rome, Romans 15:14) sure congregations in other places tended to struggle perpetually (i.e., Corinth). The Bible neither hides these realities nor indicates that churches were just on their own. There was clearly an emotional, spiritual and physical link (connectionalism) within the early church that did not sacrifice local respect and an individual church's need to manage their own affairs. This undoubtedly was driven by the fact that they were aliens in this world and knew that they needed each other.

Conclusion

Using the term autonomy is only technically correct in describe referring to a church's distinct affairs but otherwise utterly incomplete because it overlooks inter-church relations. It is inadequate by itself to simply speak of self-government because the church is more about being a body and being a family than about being a government.

A commitment to enthusiastic connectionalism and interdependence will correct much of our recent and detrimental isolationism. It will lead us away from the phenomenon called groupthink, when a group is so familiar with itself its members can't appreciate ideas beyond themselves.

那時，使徒和長老並全教會，定意從他們中間揀選一些人，差他們和保羅、巴拿巴同往安提阿去。所揀選的就是稱為巴撒巴的猶大和西拉，這兩個人在弟兄中是作首領的。還寫了一封信，著他們帶去。(使徒行傳 15:22-23)

對於教會之間的連繫，可討論的還有很多。其中最發人深省的，是在新約聖經中，從沒有任何經文提及，或甚至只是推論，在教會之間曾經出現「矛盾衝突」、「漠不關心」或「各家自掃門前雪」的情況。即使一個教會屬靈上比較穩定（羅馬書15:14的羅馬教會）；另一個地方長期在掙扎中（例如哥林多），聖經從來不隱瞞這些事實，但也不表示他們「只顧自己」。早期的教會，無論在情感上、屬靈上和物質上，他們都有著很緊密的連繫（肢體相連）。但他們也沒有因此而忽略對本地教會的關顧，去管理好教會的內部事務。這種密切關係，背後的推動力，來自早期的教會都有同一信念：他們都不屬這世界，所以他們需要對方。

總結

「自主」這個詞語，只有在教會處理內部的事務時適用，否則就是用得當，因為這忽視了教會之間的關係。若說作是「自我管理」，也不見得很高明，因為教會較像一個家庭，或一個身體，多過是像一個政府。

積極投入在「肢體相連」和「互助互賴」，有助我們改變現在不健康的孤立主義。這孤立令我們不能「集思廣益」，甚至我們的領袖在過於熟識自己的情況下，很難接納外來的意見。

Brothers and sisters from outside our own congregations can then help us, where appropriate, to mature and advance, but not because of titles and authority. Instead their influence will be a function of reputation: are they commended for their example? As brothers (and sisters) with high standards of authenticity and spiritual gifts are commended for various roles and tasks, others who compromise the Gospel or who exhibit various forms favoritism (cronyism, nepotism, etc) will be marginalized. Those who live in the light, demonstrate a love for the brotherhood, respect others and are determined to build up the body of Christ will be invited and welcomed more frequently.

The possibilities from developing more healthy ligaments among our fellowship of churches are then endless. There are clearly regions in our fellowship where the connection between disciples, their leaders and nearby congregations is going well. At this hour, we are in need of a new, loving and respectful Declaration of Interdependence.

See the article [Stimulating Healthy Interdependence for Regional Elders and Evangelists](#)

外來的弟兄姊妹，可以幫助我們更成熟、更進步。他們不是仗著名銜和權力，而是憑藉著他們的個人聲譽和榜樣。高度贏得信任和具備屬靈恩賜的弟兄姊妹，被揀選擔當不同的角色或職務時，那些降低聖經標準和偏待事情(任用親信，偏袒等)的人會被疏離。那些活在光明中、關愛弟兄、尊重別人、堅決建立基督的身體門徒，會經常被其他教會所邀請，並廣受歡迎。

在教會之間發展健康的連結關係，機會可以說是無窮盡的。我們教會在某些地區，有些在門徒與門徒之間、領袖與領袖之間、教會與教會之間，已經發展了很緊密的關係。此時此刻，我們更需要訂出一份嶄新的、有愛心的、受尊重的共同宣言，讓我們更加緊靠。

請參閱文章：[增進區域長老與傳道人之間的良性互賴](#)



Appendix 3 : Questions and Answers 問題與解答

Related to the 2006 Plan for United Cooperation

有關2006「教會合作計劃書」

1. Why do we need a statement of belief?

The use of belief statements can be both positive and negative, but our heritage tends to focus on the negative. We must remember the cultural derivation of some of these past teachings. This sincere posture seems derived from times past when religious America was so convicted about numerous issues and matters of opinions that people divided over trivial points and elevated them to matters of salvation. At its inception, the Restoration Movement took on creedalism, by rightly championing the Bible as the ultimate authority. We hold, however, that early-on a posture of suspicion about all things written has become a significant liability in this post-modern, stand-for-little world. There are many more of us who have greater concerns of the consequences of not stating our convictions than we do of putting them in writing. There are also many brothers and sisters who are wondering where different congregations stand on specific issues of practice and doctrines.

While no one is suggesting a creed, we are therefore advocating a break from the anti-statement thinking and encouraging our churches to be consistent and clear on their most pertinent convictions. To help with this, we have included statements that are in agreement with our shared beliefs. The following reasons indicate why we advocating such statements.

- 1) The apostolic church and succeeding generations expressed core convictions whenever it was called for.
- 2) We live in a time that requires greater clarity, and the anti-creedal DNA of our heritage actually makes it harder for us to stand for something in this age.

1. 我們為何需要明確地寫下「信念宣言」？

對於寫下「信念宣言」，本來可以有正、反兩面，但傳統基督教會的承傳，較傾向負面的看法。然而，我們可以從歷史中，看到一些因著這種傾向而帶來教訓。這種負面傾向，相信是由於以往很多「美式」宗派，大家對不同事情都有自己的看法，往往把很多「枝節」的觀念，奉為真理，甚至成為「得救」的憑據，然後用文字各自表述，最後形成種種教條。其實從一開始的時候，我們的「復興運動」也是本著一些寫下來的信念，並奉行「以聖經為最終的權威」來開展。我們認為，這些對於「凡被寫下來」都置以懷疑目光的態度，會令這世界變得「不切實際」和「矯枉過正」。同時，我們有更多的人認為，倘若「不把信念清晰地表述出來」，會比「凡事寫得清清楚楚」，帶來更多更壞的影響。還有，我們相信會有很多弟兄姊妹，都渴望知道其他教會在教義和常規上，是否採取同一立場？

我們並非鼓吹「教條」，只是要釐清「反教條主義」對我們帶來的影響。同時，也藉此機會，讓我們重申一些堅定不移的信念。為此，我們已把一些對信念的共識，在「共同信仰確據」中，作了清晰的闡述。以下是我們在闡述這些信念時所作出的考慮：

- 1) 教會無論是在使徒時代，或是在其繼任的年代，在有需要時，也會對外清楚重申他們的核心信念。
- 2) 我們活在一個「凡事要說清楚」的年代，一些活在我們體內的「反教條基因」，會令我們很難在這個時代立足。

- 3) Others will misrepresent us if we do not represent ourselves.
- 4) Declaring them in advance hinders those of hidden belief systems from rising up in times of uncertainty.
- 5) The consensus among our fellowship is for us to stand together for greater truths and cherished values and to express them honestly.

2. What exactly are you asking us to sign up for?

We are simply calling for those churches that are unified on the statement of beliefs, general practices and connections to begin the process of functioning as a stronger and more unified brotherhood.

3. Do you have a plan for meeting needs and challenges that go beyond a church's regional grouping?

Yes, each regional group will send representatives to resolve those needs and challenges that will arise (through prayer, Bible study and discussion). A chairman and an agenda committee would be selected by those representatives to serve in that capacity for a period of two years.

This committee would organize and prioritize the ideas and concerns and facilitate the coordination of smaller subcommittees that would then make presentations to the general assembly.

4. How would those needs and challenges be put on the agenda?

Any representative from a participating church could submit a proposal to the Agenda Committee. Currently so many needs have gone overlooked or been neglected that it will take some time for this group to catch up, so to speak.

- 3) 如果我們不表明自己的立場，其他人會歪曲我們的觀點。
- 4) 預先闡明我們的信念，可以阻止一些「另類的道理」在不明確的時間崛起。
- 5) 眾教會共識信念，能讓我們在這真理和價值上，站立得穩，並且坦然無懼的向其他人表明出來。

2. 到底要求我們簽處一些什麼？

我們是呼籲那些和我們在信仰確據宣言上、在整體運作上和在關係上合一的眾教會，共同開始重建一個更強壯、更合一的兄弟教會關係。

3. 當有一些「區域小組」未能處理的問題或挑戰出現時，你們有什麼計劃？

當這些情況出現時，每一個「區域小組」會派出代表，一起去討論、研經、祈禱，去解決這些問題和挑戰。代表們會推選一位主席，並成立一個「議程委員會」去討論問題，主席和委員的任期為兩年。

委員會的工作，是為一些大家共同關注的事項，去作協調和促進，然後向大會作出報告。

4. 這些共同關注的問題和挑戰，怎樣才可以放入議程作討論？

每一個「區域小組」的代表，都可以向「議程委員會」提出建議事項，以作討論。現時我們手頭上有很多問題需要討論和決議，「議程委員會」需要較長時間，才能趕得上進度。

5. What if a church decides later to join or not participate?

The door should never be closed for a church to later join or withdraw their association at anytime for any reason.

6. How should those churches be treated that choose not to sign up?

There may be many different reasons why some churches may not sign up. They are still our brothers and sisters in Christ, and we need to continue to respect, love, and cherish one another in the Lord.

7. Would our church ever be coerced to give up leaders, people, or money to other churches or mission efforts?

No. These coercive practices are not respectful, loving, and considerate and must never be tolerated. Great respect and love must be freely given between congregations that both give and receive training and input.

8. Would churches ever be required to give a specific amount to mission's support?

No, we do not believe that any amount should ever be given under compulsion (2 Corinthians 9:7). Certainly appeals would be made as needs come up, strategies are formed and consensus is formed.

9. Does our commitment of the older women training the younger women mean that the women must be paid staff?

No. Although that may be preferred and encouraged, the commitment is not one of compensation, but believing that women have a God-given ministry with other women—one of training, counseling, and studying with other women.

5. 倘若一些教會決定遲一些、或不參加這個計劃，這會怎樣？

無論有教會是決定遲一些才參加，又或在中途不論任何原因決定退出，我們的大門是不會關上的。

6. 對於一些不加盟計劃的教會，你們會怎樣看待？

可能由於不同的原因，有些教會沒有加盟這計劃，但他們仍然是我們在主內的弟兄姐妹，我們需要繼續尊重、愛護和珍惜對方。

7. 我們會否因為其他教會、或其他傳道工作的需要，而被強制要求「奉獻」領袖、人力或金錢？

不會。這些強制性的行為，是不尊敬、無愛心和欠體諒的表現，我們絕不容忍。無論是在「付出幫助」，或是「接受幫助」的教會，彼此間都應該互相尊重和愛護對方。

8. 教會會否被要求，要為「傳道事工」作定額捐獻？

不會。無論是數量多少，我們都不贊成強迫捐獻。(哥林多後書9:7)我們相信當有這樣的需要時，便會有相應的訴求，大家會很快形成共識，並提出對策。

9. 對「成熟姊妹」訓練「年輕姊妹」的承諾，是否代表女性必定是受薪職工？

不是。我們雖然是鼓勵和贊同受訓姊妹成為職工，但這並不是一個補償，而是相信女性擁有神所賜屬於女性的事奉組別，當中包括女性之間的訓練、輔導和查經。

10. Does “remembering the poor” mean that our church must give to a particular charity such as HOPE Worldwide?

Not necessarily. While we encourage our churches to remember the poor around the world and appreciate the tremendous impact of HOPE Worldwide, those decisions remain with the leadership of the local congregations.

11. Are you saying that this fellowship is against members being romantically involved with and marrying non-Christians?

Yes, because God has made it clear that he is against it.

12. What if our church supports most of the shared beliefs, but not all? Should our church, then, ratify this plan?

No, that would be problematic. There are many Protestant denominations that could state that they agree with most of these shared beliefs. Part of ratifying this proposal is to recognize those congregations that still share these beliefs and convictions and are willing to fully commit to them.

13. What if we cannot meet the deadline of April 3rd?

The April 3rd date is not a deadline, but rather the date that we will begin to publish those churches that affirm this plan. This list will be updated regularly to reflect those churches that wish to be added.

10. 在「紀念窮人」這事工上，是否代表我們必須捐獻給指定的(如：寰宇希望)慈善機構？

並非一定要這樣做。雖然我們欣賞「寰宇希望」在福利工作的成就，更讓我們很多門徒有機會參與，但是否捐助，最後還是由各教會領袖自行決定。

11. 我們是否反對會眾與非基督徒談戀愛，甚至結婚？

是。因為神反對這樣做。

12. 假如我們支持大部份的「共同信仰確據」，但並不是全部，這會怎樣？我們可否修改計劃書的內容？

我們不同意這樣做，因為這會產生很多問題，會令這計劃書失去原來的意義。甚至可以說，現時有很多「新教徒」，他們也都同意這份計劃書內大部份的「信念」，但這並不表示，「同意大部份」就等於有相同的投入，願意把福音傳遍天下。

13. 假如我們在4月3日限期前仍未能決定參加，將會怎樣？

4月3日並非一個限期，只是我們會自那天起，定期公佈加入「合作計劃」的教會名單。



14. Why is the document so long?

There are some that would have preferred a shorter document, but there are others that appreciate the efforts that we made to provide more explanation.

15. I'm not sure which region our church would be a part of. Do we have a choice?

Yes, but it is recommended that each church consider the geographical region you are near. However, each church would make the final decision in each case.

16. Can we have more regions than those listed?

First of all, remember that one of the purposes behind gathering together within a region is to have a large enough group to provide synergy, powerful fellowship, and spiritual sharpening. That being said, there will probably be some large regions that will choose to meet sometimes all together and other times gather together in smaller sub-regions for practical reasons.

14. 為什麼這份計劃書的篇幅那麼長？

確有一部份人喜歡較短的篇幅，但也有一部份人很欣賞我們的努力，為計劃書作出詳盡的解釋。

15. 我們不知道屬於那個「區域小組」，可以自行選擇嗎？

可以。但建議應把「鄰近地理位置」列為一個重要的考慮因素。然而，每個教會有權作自行最後決定。

16. 有更多的「區域」可供選擇嗎？

首先，組成「區域小組」其中一個目的，是讓我們在一個較具規模的組別內，能為彼此提供力量、友誼，以裝備我們的屬靈生命。這就是說，有些規模較大的「區域小組」，間或會召集區內全體教會走在一起；但也有些時候，為了一些實務原因，會分為不同的小組聚會。

Appendix 4 : Hong Kong Church of Christ - Shared Beliefs

香港基督教會 - 信仰確據與實踐

1. We believe that the Father, the Son and the Holy Spirit are the one and only true God of Heaven and earth. (Matthew 28:19; Hebrews 1:1-4; John 1:14:18; John 16:13-15)
2. Jesus, the son of God, is our Savior and Lord. He died on the cross for our sins and was resurrected from death three days later. (John 14:6; Acts 4:12; 1 Corinthians 15: 1-4)
3. The Holy Bible is truly inspired by God through the Holy Spirit. It is the one and only standard for disciples' lives and doctrines of the church. (2 Timothy 3:16-17; 2 Peter 1:20-21)
4. Salvation comes from God's grace and the blood of Jesus Christ. It redeems those, who through faith, have submitted to Christ's lordship, repented and baptized, so that their sins can be forgiven. (Ephesians 1:7-10; 2:8-10; Acts 2:38-39)
5. We believe that God desire to build only one worldwide church. (Ephesians 4:4) Everyone should make every effort to take heed of his life and doctrine, which should follow closely to the teaching of the Bible. (1 Timothy 4:16) Disciples should build up the body of Christ aggressively, value the chances of church gatherings, bond brothers and sisters together in this spiritual family with "love one another" attitude and encourage each other to grow spiritually. (John 13:34; Matthew 6:33; Hebrews 10:24-25)
6. Disciples should keep the greatest commandment diligently – "love the Lord your God with all your heart, and with all your soul and with all your mind", and to "love your neighbor as yourself". (Matthew 22:37-39; James 2:8)
1. 我們相信三位一體獨一的真神。(太28:19;來1:1-4;約1:14:18;約16:13-15)
2. 神的獨生兒子耶穌是我們的救主及生命的主，祂為我們的罪釘死在十字架上，而祂的肉身死後第三天復活。(約14:6;徒4:12;林前15: 1-4)
3. 聖經是神藉聖靈無偽的唯一默示，是門徒生命及教會教義的唯一依據。(提後3: 16-17;彼後1:20-21)
4. 救恩是本乎神的恩典和耶穌基督的寶血，藉著人的信心、順服基督的主權、悔改並且全身受浸，以致罪得赦免。(弗1:7-10;2:8-10;徒2:38-39)
5. 我們相信神只建立一個普世教會。(弗4:4)各人要竭力保守自己的生命和教義都合乎聖經的教導(提前4:16);並積極投入建立基督的身體，重視教會聚會的時間表，與弟兄姊妹建立互愛互助的屬靈家庭，彼此激勵成長。(約13:34;馬太6:33;來10:24-25)
6. 門徒要堅守大誡命，盡心、盡性、盡意愛神，並要愛人如己。(太22:37-39;雅2:8)

7. Discippling is an important and integral part of a healthy spiritual life. The relationship between disciples should be close and honest. Every disciple need to be trained by other disciples after he/she is baptized in order to practice the “one another” principles taught in the scriptures of the Bible. With the help of each other, we aim at living out a Christ-like life on earth. (Matthew 28:20; John 13:34-35; 1 Corinthians 11:1)
8. Discippling can be carried out in different formats – one on one training, peer partners or group discipling. Everyone should be willing to be trained and bear the responsibility of training others. (2 Timothy 2:1-2; Colossians 1:28-29; Galatians 6:2; 1 Thessalonians 5:11)
9. God is the Lord of all our blessings, which include our money, time and talent. Regarding contribution of money, God loves a cheerful and sacrificial giver. Disciples should contribute to the church stably according to their income. (2 Corinthians 9:6-13; Deuteronomy 8:10-19). We should administer the gifts and talent granted by God faithfully, respond to God’s call with faith, and serve God and His church with these gifts. (Hebrews 11:1-16; 1 Peter 4:7-11; 1 John 3:16-17)
10. We uphold openness and purity in the relationships between brothers and sisters. Disciples who are single or engaged will take the initiative to seek advice from mature disciples. We insist that single brothers and sisters will only date and marry other disciples of the opposite sex who hold on to the same shared beliefs. (Galatians 5:16-21; 1 Corinthians 6: 9-10,18; 2 Corinthians 6:14-16)
11. The ministry and mission of the disciples are to “seek and save the lost”, and “make disciples of all nations.” (Matthew 28:19-20; 2 Corinthians 5:18-21)
7. 門徒訓練是健康的屬靈生命的重要組成部份。門徒之間要有緊扣和坦誠的關係。每一位門徒受洗後都需要被其他門徒教導，並實踐聖經中有關『彼此』的經文，互相幫助，以活出基督的樣式為目標。(馬太 28:20;約13:34-35;林前 11:1)
8. 門徒訓練可以通過一對一的教導、互勉，或門徒小組進行。大家樂意教導別人與及受人教導，互相承擔。(提後 2:1-2; 西 1:28-29;加6:2;帖前5:11)。
9. 神是我們各樣恩賜的主人，當中包括我們的金錢、時間和才幹。在金錢方面，以樂意和犧牲的心作捐獻是神所喜悅的。門徒應因應收入，穩定地作出教會奉獻。(林後9:6-13;申8:10-19) 我們要作神的好管家，以信心回應神的呼召，以神所賜的才幹和能力服侍神和祂的教會。(來11:1-16;彼前4:7-11;約壹3:16-17)
10. 我們持守光明和純潔的男女交往。未婚或訂了婚的弟兄姊妹會主動尋求成熟的門徒的輔導。我們堅持未婚的弟兄姊妹只會與有相同信仰確據的異性門徒約會和結合。(加5:16-21;林前6: 9-10, 18;林後6:14-16)
11. 門徒的職份和使命是「尋找、拯救失喪的靈魂，使萬民作耶穌基督的門徒」。(馬太 28:19-20，林後5:18-21)。

