

CBCGB 募款章程

版本 1.0

2007 年 9 月 9 日

目的:

1. 為 CBCGB 的募款作清楚的定義.
2. 鼓勵會員以聖經為原則來管理.
3. 確定會員在有信心可以負責任的同時, 也能享受其富創意性的募款活動.

規章:

1. “募款“, 是任何由一位或一位以上 CBCGB 的會員所組織, 在教會場地內進行, 並邀請整個教會會眾在財務上幫助一個特別 CBCGB 事工的活動.
 - 1.1 任何一個 CBCGB 的團契, 可以’選擇’, 並專門支持一位被批准的宣教士或宣教活動, 如果其基金完全是在其團契內部中所募得.
 - 1.2 任何經教會核准的募款活動, 在整個教會會眾中所募得的款項, 應交由教會財務存放, 並按照所建立的募款活動規章來分配.
2. 未經教會核准, 任何個人或組織, 不得在教會場所募款或拍賣服務.
 - 2.1 任何 CBCGB 的個人或團契小組, 不得為非 CBCGB 所支持的組織或個人, 向教會會眾募款或推銷服務.
 - 2.2 任何 CBCGB 的個人或團契小組, 不得將在教會場所募款的所得, 用來資助其個人或其團契自身的活動.
3. 任何團契, 可以為了後勤及行政管理上的目的, 自其團契會員中募合理的費用, 並將其所得存入其自己的戶頭.
4. 教會的主任牧師, 或中文/英文/青年相關教會堂會的帶領牧師, 在教會沒有主任牧師的情況下, 將成為主要聯絡人物 (POC), 以接受並處理募款者的要求. 這位 POC, 以及這募款活動所針對之事工的領導人, 將聯合評估並決定其募款是否符合章程的標準, 必要時可拒絕募款者的要求. POC 應將所有募款要求及決定, 通知長老團.

一些聖經經文參考;

林前 16:2 每逢七日的第一日、各人要照自己的進項抽出來留著·免得我來的時候現湊。

林前 16:3 及至我來到了、你們寫信舉薦誰、我就打發他們、把你們的捐資送到耶路撒冷去。

鼓勵信徒通過十一奉獻及其他奉獻來支持神國的擴展。引導信徒認識正確基督徒的捐贈意願與方式。

林後 9:6 少種的少收、多種的多收。這話是真的。

林後 9:7 各人要隨本心所酌定的。不要作難、不要勉強。因為捐得樂意的人、是神所喜愛的。

林後 9:8 神能將各樣的恩惠、多多的加給你們。使你們凡事常常充足、能多行各樣善事。

讚賞基督徒慷慨捐贈，這乃是深信神有能力供應捐贈者的具體表現。

提醒教會奉獻理應是可喜悅的和可教導人的經驗

太 21:12 耶穌進了神的殿、趕出殿裏一切作買賣的人、推倒兌換銀錢之人的桌子、和賣鴿子之人的凳子。

太 21:13 對他們說、經上記著說、『我的殿必稱為禱告的殿。你們倒使他成為賊窩了。』

提醒信徒教會的場地不是世俗銀錢交換的場所

章程範例：

範例 (1):

(歷史) 青年/家長會和台灣短宣隊, 許多年來, 一直共同舉辦母親節午餐活動. 整個教會會眾, 通過在崇拜時的報告, 大廳的報名桌, 以及口頭傳話, 均被邀請. 參加者在愉快參與其活動時, 也完全了解他們所付的金錢, 將直接支持這個為 CBCGB 所認同的台灣短宣事工所做的努力.

範例 (1.1):

(假設) Charis 團契, 因為他們和中國 Ro 家的關係, 希望大力地幫助他們的事工. Charis 的會員了解並同意 CBCGB 宣教的規則, 必須按照事先已決定的數目, 來分發宣教基金. 但是, 他們希望能增加對 Ro 的支持. 這個募款章程將會鼓勵他們如此作, 然而, 他們只能在其 Charis 團契裡, 尋求這分額外的支持.

範例 (1.2):

(原則) 通過教會財務 (假定為一般基金) 一起存放基金, 也許會為財政小組增加額外的工作. 但是, 它卻是增加教會內裡和會員之間負責任與信任感的一個必要安全措施.

範例 (2):

(歷史) 幾年以前, 一個超教會的機構要求在我們教會的大廳裡, 設立桌子來賣書籍與小物品, 藉其募款支持他們的機構. 我們教會, 基於教會沒有正式認同/支持其機構, 這樣的活動不符合教會崇拜的氣氛的原因, 而拒絕他們的要求.

範例 (2.1):

(原則) 教會可以禁止在教會裡或 CBCGB 的聚會中有非正式的活動, 但確不能禁止機構或個人, 私自或在教會場所之外所做的募款請求.

範例 (2.2):

(歷史) 青年家長會幾年來組織胸花製造和買賣, 來支持台灣短宣事工. 今年雖然台灣短宣事工停頓, 青年家長會依然繼續這項受歡迎的活動. 因此, 募款所得, 並沒有正式的用途. 有人建議將這筆錢用來支持青年家長會的活動, 但被拒絕, 因為其募款的最初目的, 是支持宣教事工. 因此章程第三點, 繼續邀請各團契在不製造任何有可能引起懷疑或不信任的情況之下, 對教會的事工, 做具有創作性的支持.

範例 (3):

(原則), 教會中許多的團契, 幾年來在團契會員裡募款或收集費用, 以資助其所辦的活動. 章程第四點是第三點的平衡補充; 教會並不想要對團契的運作, 作不合理的限制, 或是過度的增加教會財務的負擔. 章程第三點, 容許團契小組保留一定程度的, 在其內部自行募集的基金.

範例 (4):

(原則) 章程第四點建立一個過程, 個人或小組得以要求許可, 在教會的會場裡或與團契一起募款. 與募款要求性質最具關聯的事工領導牧師, 將成為其主要聯絡人.

CBCGB Fund Raising Policy
Version 1.0
9 September 2007

Purposes:

1. To define clearly “fund-raising” for CBCGB.
2. To promote the Biblical principles of stewardship to the members.
3. To ensure that members may enjoy creative fund-raising activities while having confidence that they are being accountable.

The policy:

1. “Fund-raisers” are any activities, organized by one or more CBCGB members and taking place on the church campus, that invite the church-at-large to financially assist a particular CBCGB ministry effort.
 - 1.1 A CBCGB fellowship may “adopt” a specific, approved missionary and support that missionary exclusively if the funds are collected just from that fellowship.
 - 1.2 The proceeds of any approved fund-raiser that was collected from the church-at-large must be deposited with the church treasurer and distributed according to the guidelines established for the fund-raising events.
2. An organization or individual that does not have the church’s approval may not raise funds or sell services on the church campus.
 - 2.1 A CBCGB individual or fellowship group may not raise funds from or sell services to the church-at-large on behalf of a non-CBCGB supported organization or individual.
 - 2.2 A CBCGB individual or fellowship group may not raise funds from the church-at-large if the money collected will be used to finance his/her/its own internal activity.
3. A fellowship may collect reasonable fees – for logistical or administrative purposes - from its members and deposit the sum in its own account.
4. The senior pastor or the lead Chinese/English/Youth pastor of the respective congregation in the absence of the senior pastor will be the point of contact (POC) for receiving and processing fund-raiser requests. This POC and the lead of the ministry for which the requested fund-raiser is intended will jointly evaluate and determine if the

criteria set forth in this policy are met and can turn down the request for a fund-raiser.

The POC shall inform the Board of Elders of any fund-raising request and the decision.

Some Biblical references:

1 Corinthians 16:2-3

“On the first day of the week let each one of you lay something aside, storing up as he may prosper. Then, when I arrive, I will give letters of introduction to the men you approve and send them with your gift to Jerusalem.”

Encourages believers to support the advancement of the Gospel through tithes and offerings.

Introduces intentionality and methodology to the concept of Christian giving.

2 Corinthians 9:6-8

“Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work.”

Praises generosity in giving, which demonstrates a trust in God’s ability to provide for the giver.

Reminds the church that giving should be an enjoyable and edifying experience.

Matthew 21:12-13

“Jesus entered the temple area and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves. It is written," he said to them, my house will be called a house of prayer, but you are making it a den of robbers."

Reminds people that the church campus is a not a place for secular money transactions.

Scenarios for the policy:

Example for point 1:

(Historical) The Youth/Parent Association, in conjunction with the Taiwan Missions Team, has hosted the Mother's Day luncheon for many years. The church-at-large has been invited during worship announcements, a sign-up table in the lobby, and by word of mouth. Participants enjoy the event fully knowing that their money will directly support the TMT effort, a CBCGB-sanctioned ministry.

Example for point 1.1:

(Hypothetical) Charis Fellowship, because of their relationship with the Ro's in China, may wish to support their ministry in a greater way. Charis members understand and agree with CBCGB's missions policy which distributes mission funds in pre-determined amounts. However, they wish to add to the Ro's support. This policy will encourage them to do so, but they may only solicit this additional support from within Charis itself.

Example for point 1.2:

(Principle) Depositing funds with the church's treasurer (presumably in the General Fund) may create additional work for our financial team. However, it can be considered a necessary safeguard in promoting accountability and trust-worthiness within our church and between members.

Example for point 2:

(Historical) Several years ago, a para-church organization asked about setting up tables in our lobby to sell books and small items to raise funds to support its operation. Our church declined that request on the grounds that the church did not officially recognize/support that organization and that such an event would be incompatible with the atmosphere of worship in the church.

Example for point 2.1:

(Principle) The church may prohibit unofficial activities on campus or within CBCGB gatherings, but would be unable to deny private or off-campus solicitations performed by organizations or individuals.

Example for point 2.2:

(Historical) The YPA has for several years organized the manufacture and sale of floral corsages in support of the TMT effort. The YPA continued this popular practice this year even though TMT is on hiatus; therefore, the money raised had no official destination. A suggestion to use this money to support YPA's activities was turned down because its original intent was to support missions. Point 3 therefore continues to invite fellowships to creatively support church ministries without creating a situation where doubt or mistrust may ensue.

Example for point 3:

(Principle) Many fellowship groups within the church have over the years raised funds or collected fees from its members to finance its activities. Point 4 is a counterbalance to point 3; the church would not want to unreasonably restrict a fellowship's operations or overly burden the church treasurer. This point allows each fellowship group to maintain a certain amount of autonomy over funds that it collects internally.

Example for point 4:

(Principle) This point establishes a process by which an individual or a group may request for permission to raise funds on campus or with a fellowship. The lead pastor of the ministry most closely associated with each request would be the point of contact.

兒童安全規則

劉梅碧儀牧師

4/28/2003

教會的各項設施，是由教會眾會員擁有並管理的公共財產。雖然教會提供的活動，常有大人監管，也有安全措施；但是，家長不該認為孩子到教會來，不會發生任何危險。感謝神過去的保守。然而，我們要再次強調幾項安全規則。

1. 任何時候在教堂，不論室內室外，兒童都需要大人陪伴，並注意他們的安全。
2. 任何時候，兒童都要尊重神、尊重教會產物、尊重每一個人。
譬如：對人有禮貌，不粗魯。
 先徵得許可才使用各項器材，包括：鼓、吉他、鋼琴、麥克風、輪椅、計算機等等。
 不擅自移動各項器材。
 不擅自塗抹牆壁及白板，尤其是用簽字筆。
 對於損毀的器材，父母有賠償或修理的責任。
3. 兒童不得進入大堂、副堂、禱告室、或空教室玩耍，尤其正有人在裡面開會或研討聖經。
4. 兒童不得在停車場、餐廳、樓梯間、走廊、門的裡外、教室、廁所、儲藏室等各處追逐，也不可在電梯內玩耍。
5. 兒童不得在教室內吃喝，除非家長負責隨即清掃乾淨。
6. 特別保健須知：以維護教會整體的健康。
 - 任何兒童或大人，若患傳染性疾病〈感冒、咳嗽、嘔吐、發燒、下痢、及其他上呼吸道症狀〉，請勿參加教會聚會、教導、及兒童事工的服事，直到痊癒。
 - 根據總統行政命令，及麻州州法規定；對於傳染性疾病〈如白喉、霍亂、感染性肺結核、天花、及 SARS 等等〉的患者需採取隔離。

請遵守CDC〈疾病控制中心〉及WHO〈世界衛生組織〉的一般規則及特別建議；諸如：經常用肥皂及溫水洗手，酒精消毒，避免接觸感染的病患或地區。

Chinese Bible Church of Greater Boston

Invitation Policy for Outside Speakers and Performers

Pastoral Staff-02 (Rev. 1)
08 Nov 2014

This document provides guidelines for all CBCGB-affiliated gatherings and groups that would like to invite an outside speaker or performer to address or perform at their event.

In a church as large as CBCGB, members will have a wide range and diversity of contacts available to speak or perform. Both pragmatic and theological considerations drive the need for screening and scheduling.

In the history of Christianity, itinerant speakers and performers have always traveled the world in ministry. The New Testament supports the practice of screening visiting speakers (see, for example, Romans 16:1-2; 1 Corinthians 4:17; 2 Corinthians 3:1-2; 8:16-24; Philippians 2:19-23,25-30; 1 Peter 5:12; 2 John 10-11; 3 John 9-10,12).

The submission and approval process is as follows:

- (1) For the purposes of this policy, any CBCGB ministry or missionary receiving official and regular CBCGB support is considered pre-approved, subject to the consent of the pastor and Advising Elder overseeing the program and scheduling of the group issuing the invitation.
- (2) In all other cases,
 - (a) The name and a brief biography of the proposed speaker or performer is to be submitted to the overseeing pastor and Advising Elder at least two months ahead (six months minimum in the case of Sunday worship). Speakers and performers must be approved prior to extending any invitation.
 - (b) The overseeing pastor will screen prospective speakers and performers regarding topic, theology, testimony, character, lifestyle and expertise.
 - (c) Typically outside speakers will not be approved to speak on controversial topics. In all cases, fundraising, solicitation, the sale of items, and honorarium must be preapproved by the overseeing pastor and Advising Elder before the invitation is issued (subject to the CBCGB fund-raising policy, and the availability of funds).
 - (d) Final decision-making authority for congregation-wide gatherings and groups rests with the senior pastor in consultation with the BoE. Final decision-making authority for all other gatherings and groups rests with the overseeing pastor or Advising Elder for the gathering or group; in case of conflict, the final decision-making authority rests with the senior pastor in consultation with the BoE.

波士頓郊區華人聖經教會

靈恩立場之聲明

2006年9月

核心價值

波士頓郊區華人聖經教會(以下簡稱本教會)是一所本於聖經，超宗派的教會。我們相信聖經是神惟一的默示和無誤謬的真道。也是所有信仰和生活的最高權威。(提後 3:16-17; 帖前 2:13; 彼後 1:19-21; 提前 4:12-13; 雅 1:21-25)。準此，聖經是我們明白和解釋聖靈工作的主要根源。

靈恩立場

鑑於本教會成員來自眾多不同文化、國家、與宗派，對於某些事物，包括靈恩的實行和看法各有不同。凡不涉及基要信仰之範疇，我們尊重每個人不同的信念：既不傳播某一特定立場為唯一正確解釋；也不推行可能會冒犯其他會友的觀點。同時，教會同工們有責任解決教會內對聖靈工作和經歷的歧見，並以聖經為基礎，給予會眾合宜的屬靈引導。

基於聖靈的運行是多重多方的認知，本聲明內容僅著重於基本原則和適用於本教會的實踐導引。

神學基礎

父神一切福份，都在祂兒子基督裏賜給了我們；都藉著祂權能的聖靈作工在我們身上；也都在祂的聖經中向我們顯明。我們渴望按聖經所顯明和指示的去認識、享受、和教導這三位一體神所賜的一切福份。

本教會強調，人之得以重生，是神的靈扮演根本的再造之工：若沒有基督的靈，人「就不是屬基督的」(羅 8:9)。我們相信，聖靈持續的聖化之工使我們能以在恩典和聖潔中長進，直到被塑成基督的樣式(羅 8:29)。教會也認知，按祂的主權，神可能賜予祂子民得救的經歷；或在歸信後賜予使我們靈命成長或事奉得力的經歷。

我們都需要不斷的從聖靈得力，渴望能豐滿地結出聖靈的果子，並且充分的發展那些按祂權能分賜給眾人以建立基督身體的恩賜(弗 4:7; 林前 12:7; 羅 12:6; 彼前 4:10)。

在新約時期，方言固然是聖靈恩賜之一，但無論方言本身或說方言，都不是人受靈洗不可或缺的證據。方言的恩賜是聖靈按其主權分給祂要賞賜的人(林前 12:11)，因此不是人人得說方言(林前 12:29,30)。聖經也教導：「不要禁止說方言。[然而]凡事都要規規矩矩的按著次序行」。(林前 14:39,40)。

聖經有關「基督身體」的教義教導我們「合一」的真理，並呼召我們「用和平彼此聯絡竭力，保守聖靈所賜合而為一的心」：一個身體，一位元首，一位聖靈(弗 4:3,4,15)。因此我們絕不可因過分強調任何經文解釋或關乎神恩典的特殊經歷而導致肢體間糾紛和分裂。

基本原則

本教會認知並接納會眾對聖靈工作和屬靈恩賜運用持有不同立場。從而提出下列的原則以助於我們持守在基督裏的合一，並以敞開的態度來接受聖靈的引導。

- 我們不認可任何要求所有信徒在歸信後仍必需從神領受某些獨有或特殊經驗的教導。
- 教會確認在神全權的恩典和聖靈作工之下，所有信徒均領受屬靈恩賜。我們鼓勵會眾時時追求聖靈在他們生活中和事奉中深化的工作。
- 在認知會友對某些靈恩現象或有不同的神學解讀的同時，我們肯定在渴慕認識神、領受祂福

份、和經驗祂聖靈於聖潔和聖工上的能力等方面基本上是一致的。我們也確認我們在基督身體裡和在渴慕實踐屬靈恩賜的意願基本上是一致的。

實踐導引

基於我們在信仰和實踐上的差異，特制定以下的導引用以保守在基督裏合一和在事工中合作，以致榮耀真神、開展聖工、和豐富團契。

- a. 我們確信沒有任何特定的經歷、方法、或技巧等，可被當作通向靈命活潑和事奉突破的關鍵門路。
- b. 屬靈恩賜在公開場合的功能是造就教會並傳福音給未信的人(林前 12:7; 14:1-25; 弗 4:7-13)。在公開應用恩賜時應按聖經的定規：分辨、守序、自制、和在愛中持守合一。若有人說方言，就當有人翻方言(約壹 4:1-3; 林前 14:26-33)。至於私下裏說方言，則屬個人信念所為。
- c. 我們認知教會成員對經文中和啟示有關的恩賜及其實踐有不同的理解。若有人相信自己領受啟示，要在團體中分享，他就應懷分辨和謙卑之心，以陳述的方式表達。例如：「我相信神在這情況下，向我們說的是這樣...」這類啟示的言語，目的必須是造就人，也不可與聖經真理相違背。在公眾場所運用這類恩賜者，必須將其教導提交教會同工審核(林前 14:29)。
- d. 關於一些醫治與神蹟的現象，我們認知，這類恩賜在顯明神的大能與憐憫上，有其特別價值；同時，我們也理解，運用這類恩賜，有可能引發錯誤的期望，或無根據的宣告病得醫治。我們尋求神恆常地作工，藉著基督福音的傳講，使眾人信而得救(林前 1:22-25; 羅 1:16-17; 弗 6:19-20)，也在需要時按其主權使病得醫治和鬼被驅趕。同時，我們也尋求神以祂認為最好的方式來印證祂的信息和使者(來 2:3-4; 太 7:20-23; 徒 4:29-31)。在言語和行為上我們也肯定，能力全屬乎神，不屬乎我們。作為神施行主權和能力的管道，我們應竭力避免給人印象，以為能力來自於特殊技巧的運用，或者神可以受自私的目的操弄。若是禱告蒙神奇妙地應允，我們接納其為神權能恩典的作為；若是禱告未蒙垂聽，我們也不懷疑禱告者的信心。
- e. 關於「釋故事工」，我們認知，在現象上，心理或精神病態的現象常與鬼附相混淆；因此，最佳的診斷應由屬靈與醫療同工合組團隊進行。既知聖經中從未認定或列舉為基督徒趕鬼之事，在求助於這類治療的時候，我們就應謹慎。經驗並不足以自我解釋：即使「釋故事工」導致情緒發洩或屬靈釋放，若沒有可靠的證據證實，我們不能輕易認定病人先前的症狀是鬼附。
- f. 關於強烈的情緒表達或恍惚的舉止，這類外顯行為本身，既不能證實也不能否決屬靈經驗的本質。確切的說，屬靈的更新顯現於在事奉神和服事人中喜樂持續增長和深化。不論外表有否明顯不同，我們都應該追求持續性的更新。
- g. 為了合一的目的，也為了避免無謂干犯其他肢體，我們懇請會友，當教導屬靈恩賜(或任何看法相左的議題)之時，若逢解釋上有明顯歧見的經文，切勿將己見當作唯一可接納的論點。

為了保守教會裏的和諧與穩定，也為了避免誤解教會對靈恩問題的立場，會友勿私自組織聚會或推動可能導致混亂的教導。在組織邀請外來講員的聚會之前，會友請預先尋求教會同工之首肯。

□ 這篇聲明改編自「海外基督使團」(OMF 手冊, 2004 年 5 月)靈恩立場之聲明，經大幅修改而成。獲此協助，感激不盡。文中任何相異之處，均以適用於本教會立場為主，與 OMF 無關，特此聲明。

CBCGB Service Qualifications Guideline

Pastoral Staff

Revised on June 9, 2009

We welcome everyone to come to our church's worship services and others activities. We also encourage everyone to participate or serve in the church. Given that different ministries have different functions, the requirements for serving in various ministries may also be different. This guideline describes three broad categories of service and the qualifications required. Furthermore, everyone who serves in a particular ministry must also be spiritually and technically suited to serve in that ministry.

1. Those serving in teaching and leadership ministries should be members of CBCGB.¹ The following is a list of examples:
 - Elected offices: elders and deacons
 - Pastoral & administrative staff
 - Worship leaders: presiders, worship team leaders, choir directors, orchestra conductors
 - Sunday School teachers
 - Fellowship group advisors, counselors, coordinators, and leaders²
 - Standing committee members – Stewardship Committee, Missions Committee, Membership Committee, Finance Committee, Human Resources Committee

2. Those serving in worship services, short-term missions, and positions of influence should be baptized Christians.³ The following is a list of examples:
 - Worship team members
 - Choir members (regular or occasional) and accompanists
 - Ushers
 - Those leading small group Bible studies and/or song leaders⁴
 - Short-term missions team members

3. We welcome everyone to serve in all service ministries. The following is a list of examples:
 - Audio & visual, and recording coworkers
 - Nursery caregivers and babysitters
 - Transportation and parking team members
 - Food service team members
 - Snow removal team members
 - Short-term service project team members

We sincerely hope that everyone coming to our church will consider this church as his/her spiritual home. It is our desire that the non-Christians among us will soon become Christ followers, just as Paul says in 1 Timothy 2:4, “[God] wants all men to be saved and to come to a knowledge of the truth.” Amen.

¹ Church membership is important because it demonstrates the commitment and submission of an individual to the Local Body of Christ. Given that our church only conducts membership classes several times a year, those who are in the process of becoming church members may be considered acceptable unless otherwise specified in our bylaws.

² Exceptions will be considered on a case by case basis.

³ Baptism is the public proclamation of faith in Jesus and identification with His death and resurrection. It was exemplified and commanded by our Savior for all believers. It is an act of obedience to Christ and incorporation into the Body of Christ. Therefore, all Christians should be baptized and be members of the Local Body of Christ. Those who are in the process of getting baptized and those who cannot be baptized due to special circumstances may be considered acceptable.

⁴ Those leading small group Bible studies are in positions of influence comparable to that of teaching. Therefore, we expect them to agree to the Statement of Faith of our church and be submissive to the leadership of our church. Anyone who leads Bible studies in our church and has reservation to the above should bring it to the attention of our pastoral staff.