

Q: 關於主日講台，目前是解經式講道方式，教會領導是否考慮過試用主題講道方式？

A: 這個問題在過去的會員溝通會中問過了，也回答過了。可能是問者當時不在場，或許是沒聽懂、或是不記得了。發問題者，大概對以下幾件事是不清楚的：

1. **Topical preaching** 應該翻譯為「專題式講道」，而不是主題講道。因為每一篇釋經式講道 **Expository preaching** 都是有其主題的，俗稱 **One big idea**。

2. 有人對專題式講道有偏愛，有可能是在過去的華人教會中的信息所慣用的方式。容易應景、應當時需要加以發揮。但是其缺失之處，卻是過份地注重講員個人的想法。人的因素過份受重視。

3. 反之，釋經講道 **Expository Preaching** 卻是近幾十年來，正統福音教派神學家、忠心於神話語的神僕們所公認的、共識的，是對牧養教會頂佳之途。眾所週知的 **Dr. Haddon Robinson, John MacArthur, David Jeremiah**, 英國的名牧及神學家 **John Stott** 在講道學中強調，一個忠心的「神話語的工人 **Minister of God's Word** 乃是神聖言的僕人」：在其講章應該受「神話語的支配」而不可有意或無意地，欲從找尋神的話語中找尋支持自己論點的講章！企圖用「神話語來支持自己的講章」是有欠嚴謹，有欠對神的敬。**Dr. Walter Kaiser** 甚至於半開玩笑地警告：「你可以稍用『專題講道』不過講後得認罪。」我們的講員們還不至於執著到這種地步，大約一年之內有百分之三十上下使用「專題式」。譬如，一連兩年的暑期中，我們講述教會的五大宗旨，不是嗎？

4. 釋經式講道 **Expository preaching** 是本教會眾牧師，多年來集思廣益：平衡營養的菜單 **best balanced diet**

5. 釋經式講道 **Expository preaching** 英語堂聘牧師的首要條件

6. 為什麼我們這麼重視釋經講道？聽了，還有經文可以回味：本教會中英堂的牧者均提供聽道之後復習，並實踐的查經材料，好讓有心認真學習的人上網再聽，反復思考。

7. 上帝的啟示是我們手上的聖經，並非一本系統神學

Q: 主日崇拜講台的型式及內容，是否與主日成人主日學有重疊的地方？是否教會可

考慮平衡 "Preaching" (主日崇拜的信息) vs "Teaching" (主日學的教導) 的功能？

A: 本教會光是華語部門就有十七班主日學、卅幾團契小組，主日講台是不可能反頭作尾地去一一配合這麼多元化的教導功能。反之，我們的信念是主日信息居主導地位，其他有教導性的事工，**teaching ministry** 設法配合。

A:我想關於鼓勵會眾積極參加教會禱告會一事，教會是否可以考慮有一系列的有“禱告”主題講道？

問得好！我們的「禱告專題」不是在融匯在今年講主禱文時、有應必求、禱告的聖政嗎？今年佳例。而且，聽道重在聽而信、知而行：家禱、私禱、公禱、即時禱、長期禱、為建堂、為宣教、聘牧禱告，也為肢體需要禱告！豈不是一直在提醒嗎？難怪有人說，有一天我們聽過的道，要來審判我們。戒之！勉之！

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**Q:** 今年的長老提名作業完成並公告人選名單後，出現一位候選人不符合教會章程第五章第一條第二款“每一位長老都應已在聯會服事至少四年。”的要求而無法成為候選人。失去一位長老團原先認定符合聖經長老和監督資格的長老候選人，不僅令人惋惜，更使教會受到虧損，無法讓主耶穌基督在普世神的家中，所栽培及預備的屬靈且有恩賜的肢體，即時成為長老候選人出來服事教會。反思本教會的洪長老和孫長老遷到外地，若受到類似內規年限的攔阻而不能出任長老服事當地教會，則會是永生神家中的損失；感謝主，孫長老已被當地教會按立為長老，繼續事奉永生神的家。因此提案，懇請長老團能夠考慮將這有礙於提名符合聖經長老和監督資格的長老候選人的條款年限部分除去，謝謝。

**A:** This requirement was added to the CBCGB Bylaws approved and became effective on January 1, 2014. The original proposal by the Bylaws Revision Committee was minimum of 6 years serving in the Church Council. During one of the review session between BOE and Bylaws Revision Committee this minimum requirement was reduced to 4 years serving in the Church Council. The reasons of this revision originally proposed by the Bylaws Revision Committee were as follows;

1. Ensure that this elder candidate has good understanding of the current church governing structure, CBCGB policies and the process of how CBCGB run its ministries.
2. Ensure that this elder candidate has the hands on people's skill and team player qualification to serve in CBCGB as a leader by serving the Lord and congregation.
3. Ensure that this elder candidate known church leaders and congregation very well and be known by the church leaders and congregation through his leadership in the church.

Elders Serving in BOE have significant impact to the church direction and policy making. Therefore, selecting an elder candidate should be as objective as possible and should not be taken lightly. Each church has different way of setting the qualification of elder candidates. Serving in Church Council for 4 years turned out to be one of the qualifications adopted in this church.

Besides, since this requirement is written in the church Bylaws. BOE alone does not have the authority to remove it from the Bylaws. Removing this requirement has to go through formal Bylaws revision process which involves drafting Bylaws revision proposal by Bylaws Revision Committee, reviewed and approved the proposal by BOE and Church Council, and finally submitted to and approved by congregation in a congregational meeting.

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**Q:** 教會的異象 **emphasized** 人人成為門徒。教會門徒訓練事工：如何與團契事工結合？是否可分享一些事工的具體計劃內容？

**A:** 回答：團契事工的方向就是『裝備聖徒』。今年初已經開始培訓小組領袖 23 人，下半年已經在四個鎮新建立四個小組，其中三個已經開始聚會，而且已經在接待新移民、並且領人歸主。以後的模式就是每年上半年培訓小組領袖，後半年建立小組。小組事工是扎實的門徒培訓、扎實的關懷、扎實的傳福音和扎實的新移民關懷事工。

團契事工從七月中旬已經開始提供與主日講道同步的查經材料。放在團契事工網頁上。以後還會有相關的帶查經培訓。

詳情請見教會年度報告。

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**Q:** 單元和多元化指什麼？指多種語言，多種文化背景？如果是，我們教會早就有中文和英文二部。我們看到英文堂歡迎不同文化的弟兄姊妹及朋友們一同敬拜，已經多元化。在目前教會的資源情況下把多元化作為異象之一，是否時機還不成熟？

**A:** 單元指一種文化。多元指多種文化。我們教會中文部尚屬單元文化，英文部則已步入多元文化。以中文部而言，傳福音與門徒訓練工場目前重點仍然在華人當中。面對中國來的留學生與移民潮，這還會持續幾年。可是正因為我們教會有中文與英文兩部，我們的異象不能只限制在中文部的華人單元文化。從單元至多元文化是講到我們教會的特色、不是指要從單元發展到完全成為多元、而是同時包括這兩類族群的範圍。當我們差派宣教士到某國家、學習當地語言文化也是從事當地的單元文化宣教。從波士頓到地極也不是具時間性，等波士頓宣教作完、有足夠資源再往海外宣教。我們教會乃是本地宣教與海外宣教並行、中文部與英文部單元與多元攜手合作、叫每個與我們接觸的人成為主的門徒。

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**Q:** A vision needs strategy and a strategy needs tactical plans to execute. Have we formulated key strategies and tactical plans to back up the vision? Otherwise , it is just cliches and slogan.

The purpose of establishing a vision for the church is to inspire, to excite, to challenge, to motivate and to focus the congregations in order to lift up the church to a higher ground in the God's kingdom. Can the current proposed vision achieve such purpose?

**A:** These are good questions. Elders and other church council members are fully aware of needs for the next steps for church vision project. As stated in the report on the church status during our 46th church annual meeting, we will develop mission statement and strategic goals to achieve the vision we just developed. Please continue to pray for church leadership team, to lead the next vision process.

We need prayers from all church members, not only church leaders, that the vision statement we agreed on will inspire and lift us. We are grateful that our church council members were able to pray together and get agreed on the vision statement. In the meantime, we need to continue to pray, that all ministries in entire church will serve together as one body towards the vision we agreed on.

Please refer to the newsletter from elders (September 2015) for more details about church vision.