



# 大使命

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普世回民 • 東于回民

## 回教世界 The Muslim World



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# 同工心聲

感謝神，帶領大使命中心同工在1996年前半年，馬不停蹄地在世界各地作佈道、培訓、建立教會，及福音豫工的事奉，在華人及非華人中間有美好的見證。隨著事工的開展，宣教工場の開拓，神更賜我們得力的新同工。

## 一、大使命中心香港辦事處董事會重組及辦公室遷移

大使命中心香港董事會於今年五月正式選出黎建強博士為董事會新任主席，並自本年七月一日大使命中心香港辦事處已遷至香港西環干諾道西 188 號香港商業中心 (Hong Kong Plaza) 2715室辦公。電話為：2540-0131，傳真為：2540-9770。董事會自本年七月一日開始聘任黃朱惹碧師母為執行幹事，黃師母畢業於香港浸信會神學院，有多年牧會經驗，曾赴蒙古宣教，去年曾兩度與大使命中心短宣隊前往哈薩克共和國東干民族中工作，對開荒宣教工作甚有負擔。

## 二、大使命中心加拿大董事會正式獲加國政府核准簽發免稅奉獻收據

在神的恩典及加拿大董事會努力之下，今年四月終於獲得加國政府核准簽發免稅奉獻收據。此後，加拿大弟兄姊妹對大使命中心的奉獻，可逕寄至 Great Commission Center (Canada)，地址是 9670 Bayview Avenue, Richmond Hill, Ontario, Canada L4C 9X9，電話：(905) 884-3399，傳真：(905) 884-9465。支票抬頭請寫：Great Commission Center。

## 三、宣教同工新動向

神在過去幾個月中，為我們開啓了東歐和西歐一些國家的事奉。為配合各地的需要，大使命中心三位宣教同工在本年下半年有新的任命。

### 1. 高崇志牧師

高牧師原負責在俄國莫斯科和聖彼得堡的華人教會。去年十月，台福基督教會普世宜道豐盛中心願意接辦莫斯科華人教會，高牧師以半年時間與新同工交接後，今年五、六月間陪同王永信牧師應邀赴西班牙，在六處帶領聚會，與當地教會有美好的交通及事奉。該六處教會聯會本年六月致函大使命中心，請求差派高牧師前赴西班牙，協助該六處教會的牧會工作。高牧師一家已於七月下旬前赴西班牙就任。

### 2. 易明牧師

易牧師即將結束半年的述職，將於十月初重新踏上工場。新工場已定為波蘭。易牧師家有五位女兒及高齡母親，並需部分時間照顧其本身在費城的教會，故事奉方式仍暫為在工場兩個月，在本地一個月，如此可兼顧雙方面需要，請大家多為易牧師禱告。

### 3. 簡磯法牧師

簡牧師原為羅省永生神的教會主任牧師，曾參加大使命中心匈牙利短宣工作。簡牧師自本年八月正式加入大使命中心為宣教同工，全家派駐匈牙利，對象為來自中國大陸的華人。簡牧師事主不遺餘力，曾多次赴大陸作培訓工作，近來蒙神呼召全時間投身宣教事工。布達佩斯被稱為「東歐的大門」，希望在神的恩典下，該教會成為前線之宣教基地，繼續向在東歐其他國家之眾多華人進行福音及植堂工作，並請大家代禱。

# 「回宣」：新千年的最大挑戰

雷恆

## 引言

穆斯林人口約佔世界人口的十八多個巴仙，擁有十萬萬以上的教徒。基督教（包括天主教和東正教）之外，伊斯蘭教是世界最強大的宗教群體。因此若談「普世宣教」（「普宣」，World Mission），不能不談「回宣」（Muslim Evangelism）。凡是胸懷「大使命」的機構或團體，都不得不關注「回宣」。何況在新的世紀，甚至新的千年，在世界各地區，包括歐美國家，伊斯蘭將崛起成爲基督教的最大勁敵！甚至在目前，它已經是基督教的最大勁敵！歷史上它曾吞掉基督教大半江山！

筆者提述以下血淚故事，不是要長別人威風，削自己銳氣。我們要面對歷史，面對事實，並且痛定思痛，從歷史汲取血淚功課，才能有「翻身」的機會，才能有「突破」。談到「回宣」，特別想到大片失土時，用「翻身」這詞彙並不過份。至於「突破」，在主的憐憫和恩待之下，深信有這樣的一天。

## 東西羅馬基督教國的血淚教訓

中古時期（大約公元500—1500年）的基督教國，可分爲兩大版圖，即以羅馬城爲主的西羅馬帝國，和以君士坦丁堡爲首的東羅馬帝國。東羅馬帝國的版圖包括中東、小亞細亞、北非等地區；西羅馬帝國的則蓋括西歐和中歐。面對伊斯蘭教的挑戰，東羅馬和西羅馬的基督教國都顯出虧欠。

(1)公元第七世紀，伊斯蘭教崛起，可惜新舊約《聖經》都還未被翻譯爲亞拉伯文，以至伊斯蘭先知穆罕默德無從親身從《聖經》受教。亞拉伯半島所擁有的第一本亞拉伯文經書似乎就是《古蘭經》。若《聖經》提早被翻譯爲亞拉伯文，那局勢可能大大的不同。可惜蒙政權恩寵的教會不是把握時機翻經宣教，而是把資源精力消耗在神學派系的鬥爭。

(2)第七世紀的基督教會，已分裂爲數個彼此紛爭逼害的教派。較早發生過的正統與亞流派之爭不談；在東羅馬帝國，有以君士坦丁堡爲首的「卡西教」派（因他們持守卡西教Chalcedonian信經），也稱爲「皇家派」(Melkites)，因東羅馬皇帝支持這派系。卡西教派曾向「神人一性」派（Monophysites，也稱爲Jacobites—領導人Jacob Baradaeus）和「涅斯托利」派（Nestorians—領導人Nestorius）施壓，定他們爲異端，並仗著皇家的勢力向他們抽重稅。這兩個被欺壓的派系在敘利亞（即巴勒斯坦）和埃及有許多支持者。當伊斯蘭的軍隊前來攻打敘利亞和埃及，被欺壓的基督徒許多不惜向伊斯蘭軍投降，有的甚至把他們當「解放軍」看待！在這趨勢下大馬色(635A.D.)和耶路撒冷(638A.D.)等城都輕易的換手，而亞歷山大城(642A.D.)幾乎是雙手奉上。

(3)《古蘭經》5:116節意思顯示穆罕默德對基督信仰有個誤會。經文說：「

彼時，安拉說：『馬爾焉之子爾撒！你對眾人說過，在阿拉以外你們把我和我母親也當著兩個主麼？』……」。在穆氏眼中，基督徒似乎除了阿拉，也敬奉耶穌和馬利亞。恐怕他以為這就是基督教的三位一體。這問題的產生，顯示當代基督教的一個墮落，即崇尊、甚至敬拜聖像；又特別高舉馬利亞，稱她為「上帝之母」。在穆斯林眼中，對聖像、十字架、聖物（指古代聖徒的遺骨或遺物）的崇尊，幾乎是拜偶像！在伊斯蘭掘起時期，這風氣已相當興盛。這是基督教會的一筆大敗績，有須深切省悟。

(4)第五世紀時候，埃及以西北非一帶約有七百個教區。當伊斯蘭軍佔領了有關地帶，在公元700年，教區的數目已削減到三、四十個；再過三百年，餘留的只有三、五個。整個北非教會可說已是被連根拔起。學者研究發覺，北非的教會很少向當地土著柏柏人(Berbers)傳福音，也沒有把《聖經》翻譯為當地語文。教會著重在城市地區外來移民如羅馬人和希拉人等中間發展。及至戰亂來臨，外來移民都紛紛逃離他鄉。此外，多那底派(Donatists)與羅馬公教(Catholics)之間的內鬥早已削弱了許多教會。加上新興伊斯蘭的壓力，教會於是逐漸消失。

(5)在伊斯蘭的統治之下，中東一帶的教會，似乎並不奮發圖強，振興會務，反而繼續的彼此分裂，爭權奪利。例如：涅斯托利派的一位教長(Catholicus Timothy, 780-819A.D.)，乃利用不正手法以贏得高位。在第十世紀上半葉，卡西教派差遣一位主教到巴格達(Bagdad)牧養該教派的信徒，涅斯托利派的教長認為對方侵犯地盤，告到穆斯林首長那兒，不准對方駐堂，只能派人巡迴探訪！

甚至有教派間不許彼此通婚的記載。有些教會領袖彼此訴訟，告到穆斯林首長當局。這一切都羞辱主名。

(6)基督教會間在信仰上的分歧，特別是在三一論和基督論方面的爭執，穆罕默德多少有些聽聞。《古蘭經》19:37有話說：「但他們之中有幾個派別，彼此不同……。」第十三世紀，一位知名的穆斯林學者Ibn Taymiyya批判說：「若你召集十位基督徒，他們將分裂出十一個意見。」筆者讀了覺得羞愧汗顏，無論誰是誰非基督教給人的印象是訴說不盡的內亂。要如何帶領穆斯林歸主呢？

(7)以君士坦丁堡為首的東羅馬基督教會和以羅馬為首的西羅馬基督教會，長期來彼此嫉妒、紛爭。兩者之間在語文文化上有些不同。在信仰上肯定是大同小異，主裏一家。羅馬教派施聖餐時用無酵餅，君士坦丁堡教派則用有酵餅。可惜在公元1054年，兩者為了「和子」兩個字，在拉丁文只有「Filioque」(and the Son)，而彼此咒詛開除對方的教籍。

羅馬教派相信聖靈從父「和子」而出，君士坦丁堡教派堅持聖靈從父「藉子」而出。在該年七月十六日，羅馬教皇利奧九世(Leo IX)的代表在君士坦丁堡聖蘇非亞大教堂的祭壇上，宣佈其大教長為異端；四日後，大教長瑟拉留(Celularius)以牙還牙咒詛對方。東西方羅馬帝國教會的大分裂終於「告成」。其實真正的因素還是兩者之間的權力之爭，都要爭著作基督教會的「大頭」。到了公元1965年，羅馬教皇才廢除有關開除令。主的話「不要含怒到日落」應當何解？

(8)公元1204年發生一件令人痛心疾首的事，第四次的十字軍本來要到中東向伊斯蘭國進行「聖戰」，卻被一些威

尼斯的商人唆使去攻佔和搶奪君士坦丁堡，更加深了雙方的仇恨！這事件大大損傷了君士坦丁堡的元氣，是導致它於公元1453年被伊斯蘭土耳其帝國攻佔的一個因素；東羅馬帝國於是滅亡！

(9)公元1095年，羅馬教皇烏爾班二世(Urban II)發動十字軍東征。但是誰給了教皇發動十字軍的吩咐和權利？教皇圖謀從穆斯林手中奪回聖地，以方便基督教徒去朝聖。接下來約兩百年一系列的基回爭戰，加深了基督教徒與穆斯林之間的仇恨。結果成事不足，敗事有餘，帶來更大的福音攔阻。伊斯蘭可以為宗教而進行「聖戰」，但基督徒絕對不容許為宗教原因而殺人。雖然是先有伊斯蘭軍的「北伐」，才引起十字軍的「東征」，但從信仰的立場，我們不得不承認十字軍東征是個錯誤和悲劇！

回顧歷史，面對伊斯蘭的崛起和挑戰，東西羅馬基督教國實在有太多的虧欠和失敗。中東一帶教會的沒落不是偶然。應當從中學習些血淚和教訓。當年失去的版圖，幾乎佔了基督教國的一半！是當年文明最發達的地區。至今在中東和北非一帶的基督徒人數仍在不住的減少中。無論東西羅馬基督教國早已成為歷史遺跡。在十九世紀「宣教的偉大世紀」激發出好些回宣事工，但失去的都無法挽回。主啊，難道這地區的群體是永遠的失去麼？

### 「回宣」事工有待突破： 給華人教會的挑戰

伊斯蘭教得以迅速發展之一因素，在於當年基督教不先更多的得到阿拉伯人、土耳其人、蒙古人；也未能帶領波斯人歸主。身為福音教會的教牧和信徒，我們對穆斯林傳福音見證主的使命和

責任是無可推諉的。面對新的千年，看來除非亞洲教會站立起來，承當起這新千年的挑戰，「回宣」事工將無從突破。靠歐美人向穆斯林宣教的時機似乎是過去了，雖然肯定的，現代的東西方教會更須要在此事工緊密合作。然而若亞洲教會，特別是華人教會，不站起來承當這責任，「回宣」的前景將是一片暗淡。

穆斯林對歐洲人一向以來都沒有好感。中古時期的穆斯林如何看待歐洲人呢？按第十世紀的一位伊斯蘭地理學家所描繪，歐洲這地方既冷又暗，歐洲人是既醜又粗又笨！越是北上越是野蠻。

第十一世紀在西班牙Toledo的一位伊斯蘭法官曾描述他所知道的一些國家和民族，包括印度、波斯、希拉、羅馬、迦勒底等。他特別提到中國人和土耳其人，稱他們是「尊貴的民族」。至於歐洲人，他們是無知蠢笨。Ibn Khaldun是中古時代最知名的地理和歷史學家；他寫道：「聽說地中海以北之地區哲學(philosophical sciences)發達，有許多學者，但只有阿拉知道他們擁有的是些甚麼東西。」

本來印象就不好，加上日後的十字軍東征、彼此之間的許多衝突，以及近代的西方殖民主義、帝國主義、物質主義、無神主義、世俗主義等，以至穆斯林多有仇恨和輕看歐美人士者。他們特別批判歐美的個人主義、自由主義、放縱行為和世俗主義，更把他們的自由主義和世俗主義看為癡瘋！在此情況下如何有效的對他們傳福音呢？

在基督教與伊斯蘭關係的歷史中，曾出了一些高瞻遠矚的學者和領袖；例如：亞奎那(Thomas Aquinas)就曾主張不能以壓力逼迫異教徒歸主；培根(Roger

Bacon)反對十字軍，提倡以愛心、寬容、和平的方式傳道，並鼓勵人學好語文爲主作見證。教皇Honorius IV也提倡學習阿拉伯語文，首先在巴黎大學開課。十四世紀時，數處歐洲大學開辦了東方語言學系。聖芳濟(Francis of Assisi)曾三次去向穆斯林傳道，雖然只有第三次抵達目的地埃及，並向穆斯林教長個人談道。盧雷門(Raymond Lull)是十三世紀「回宣」的英雄，曾多次到北非佈道，並在那兒殉道。

恆利馬廷(1781-1812)是現代最知名的一位「回宣」勇士，把新約聖經翻譯爲很優美的波斯文等語文，也在穆斯林中爲主作些見證。茲運美(Samuel Zwemer)則是廿世紀的最特出人物，被稱爲「伊斯蘭的使徒」。從領人歸主的角度來看，歷代以來這些偉人所成就的還是那麼的一點點。但從學術研究與奠基的角度來看，他們作出了很大貢獻。當然還有其他許多這方面的偉人，只是從古今中外整個局勢來看，「回宣」事工有待突破。

印尼的處境有些特殊。在那兒許多穆斯林有機會接觸福音並歸信基督。特別在1965—1975年間，許多人加入教會。可惜這幾年來，局勢逐漸敏感和緊張。然而若信徒積極的、低調的爲主作見證，仍有大開的門。在其它地區，零星的有穆斯林信主，但都不能算「突破」。總的來說，整個伊斯蘭世界，是擺在前頭的大壓力、大挑戰。

華族信徒在這方面的潛能和前景如何？看來華族人在先天上已佔了些優勢。穆罕默德對中國有相當的尊敬。他曾說：「爲了追求知識甚至可以去到中國。」中國人被看爲是「尊貴的民族」。馬來西亞的政界領袖讚揚鄭和在五百年

前下南洋時不是帶著槍炮，乃是帶著禮物，而當年的馬六甲王朝也樂於向中國俯順。許多學者認爲馬來人乃在二千年前從中國雲南移民前來。印尼蘇北的亞齊人自認爲他門血統中也滲有中國人的血液。但願華人基督徒，無論是在中國或是在海外，都能有這方面的看見和負擔。據說被派到非洲等地區服務的中國人，一般上都得到當地人士包括穆斯林的敬重。若華族和其它新興教會信徒不肯在此方面被主興起使用，恐怕「回宣」的前景還是暗淡。啓示錄第五章9-10節的「各族、各方、各民、各國」恐怕就要少了許多穆斯林群體。

## 結論

面對伊斯蘭，若只看過去千多年來的歷史，肯定令人頹喪。教會須要有個「新千年」的視野和志向，並要立即採取積極行動。有人說，共產政權跨了，接下來伊斯蘭也會跨台；這是不認識歷史，不知伊斯蘭本色者的言論。那麼應該如何具體和積極的面對挑戰？那絕非三言兩語所能闡明。它須要有心人集思廣益，從歷史、神學、文化、語文、宣教策略等有關層面加以深入的探討。更重要的，應當具備獻身殉道的心態。可慰的是：父上帝已叫主耶穌從死裏復活，設立祂爲全人類的救主和君王，而這真理待時機成熟時必然顯明，因此至終主耶穌是已經勝定了的。但蒙恩的教會，在所託付的使命上表現如何，那就要看你我蒙恩人如何迎向新千年的大挑戰了。面對那麼大的挑戰，筆者三言兩語抒發個人內心的一些感觸和負擔，言論中掛一漏萬之處在所難免，尚希讀者主裏包容賜教。阿們。

□作者爲神學教授。

# When Failure is Your Teacher

## — Lessons from Mission to Muslims —

J. Dudley Woodberry

Failure can be one of the best teachers, because it encourages students to keep reevaluating their approaches rather than blindly carrying on business as usual. Yet the reevaluation must look at the missionary, the approach, the context, and the receptors. Since the thrust of our reflection will center on the approach, let us first look at the other elements.

### The Mission and the Muslims

Though no mission work has had less success than Christian mission to Muslims, the failure should not be laid primarily at the door of the missionary, for no finer train of Christ's ambassadors have appeared among non-Christians. None have surpassed them in dedication, training, and perseverance.

The obstacles have been primarily in the nature of the receptors and their context. The barriers have been first *sociological*. In most regions where Islam predominates there is group solidarity, which leads to family and community ostracism and persecution of the convert. In some cases the historic Law of Apostasy in Islam has resulted in death to the convert. This has taken place recently in many places like Iran and Pakistan.

The second are *theological*. Since Islam is the only world religion to rise after Christianity, Muslims believe that all that is of value in Christianity is contained in Islam, and they commonly hold that the Jewish and Christian Scriptures have been corrupted. As traditionally understood, their Qur'an also specifically denies such cardinal Christian doctrines as the Trinity and Christ's incarnation, sonship, and crucifixion.

The third barriers are *political*. Since Islam is understood to apply to every area of life, including the political, non-Muslims are commonly de facto if not de jure second class citizens among a Muslim majority. Despite ancient churches which date back

to pre-Islamic times in many Muslim countries, Christianity is often associated with the West, hence considered foreign.

This identification has led, fourthly, to *cultural* barriers. Western forms of worship have often been imported without the recognition that most Muslim forms of worship have been adopted or adapted from Jews and Christians.

Fifthly, *historical* obstacles are based on the fact that much of the contact between Muslims and Christians militarily, politically, and religiously has been hostile. The Muslim enemies have included successively the Byzantines, medieval Europe, the Crusaders, the colonial powers, and Western "economic imperialists" and supporters of Israel -- all in some way considered "Christian."

Finally, there are the *spiritual* obstacles, for "we wrestle not against flesh and blood." Furthermore, the popular forms of Islam actually encountered have often been mixed with occult elements from local folk religion.

### Historic Approaches

One approach that led largely to failure was the attempt by missionaries under the American Board of Commissioners for Foreign Mission to work almost exclusively to be catalysts in the revival of the ancient churches of the Middle East, who in turn would be the major evangelists to the Muslims. Although there have been notable exceptions up to the present day, generally the barriers of fear, prejudice, custom, and even language alienated the Muslims and militated against the traditional Christians being interested in reaching out to the Muslims. Particularly after the massacres of Armenians and Nestorians by Muslim Turks and Kurds, Christians wanted to emigrate from Muslim areas and not seek to bring the Muslims into the Church. *The first lesson learned is that missionaries should not choose antagonists of*



***Muslims to be the major -- certainly nor the exclusive -- means for reaching Muslims.***

Related to the choice of people for initial work was the choice of language. Many missionaries to the Middle East learned Armenian or neo-Aramaic to work with the traditional Christians, but this made them incomprehensible to the Muslims. Even among Muslims the choice of Arabic, Turkish, Kurdish, or Persian could alienate the missionary from other Muslims, where cultures were in conflict even if they understood the language. ***Thus, lesson two is to choose the heart language of the Muslims to which one is called.***

Since groups such as Nestorians, also called Assyrians, were more responsive to the gospel as preached by Western Protestants and Roman Catholics, missions tended to cluster where the Nestorians were found. The result was considerable competition among Christians, leading to confusion, not to mention cynicism, by Muslims as to what true Christianity was. ***The third lesson, therefore, is that Christians should practice comity -- at least by people groups.***

Though missionaries often opposed the actions of their home countries, in the eyes of those they hoped to reach they were linked to colonial powers. When these colonial powers were seen to betray Middle Easterners in the partitioning of land after World War I, for example, this reflected badly on the missionaries and their message. The same is true today when the missionaries' sending countries support such locally unpopular causes as Zionism. At times missionaries have been viewed as the vanguard of foreign military and political incursions. Independence or revolution in many Muslim countries, such as the revolution in Libya in 1969, led to the banning of foreign missionaries.

At other times missionaries have been linked too closely with local governments which suppressed various local peoples or engaged in unpopular or unjust acts -- for example, Philippine government treatment of the Muslim Moros of Mindanao. In the factional politics of parts of the Muslim world close association with a government becomes a disadvantage when that government is deposed. Although the gospel speaks prophetically to political structures and people, ***lesson four is that the foreign missionary in particular needs to avoid close alliances with governments, foreign or local.***

Another failure has involved the approach to decision making. Missionaries from the West where individualism is a value have often approached individuals, who became extracted from their clan as they became Christians, or children were approached with the gospel in contexts where they had little influence on the decision making of the family. The results led to ostracism and persecution of the individuals for breaking from group beliefs and practice, and little impact was made on the groups from which they came.

Although many other factors are at work, there have been greater results in places like Bangladesh where conscious efforts was made to involve decision makers of the village or clan by delaying baptism of individuals until the head of the family could also be baptized. ***Lesson five is to seek to use the natural channels of decision making in each culture.***

Failure to understand or incorporate sound biblical contextualization has also led to failure. Missionaries have often failed to understand that the form of Christianity they brought had been contextualized to their own culture by the questions their own ancestors asked and did not ask of Scripture and by the ways they found worship meaningful.

Furthermore, the missionaries failed to see how God contextualized his relationship with humans in succeeding generations. For example, his covenant with Abraham was expressed by passing between severed animals and by circumcision -- both practiced in the local culture. His covenant with Moses in Exodus 20 took the form of the contemporary Hittite suzerainty treaty, where vassals on the basis of the benefits provided by the suzerain agreed to abide by a set of laws.

Likewise, the structure of the church in the New Testament was originally patterned after the synagogue, which was not divinely instituted but developed in the dispersion where Jews could not get to a central temple in Jerusalem. At first the church had only elders like the synagogue but then added deacons as more functions were needed.

Some of the forms of worship brought to Muslim lands were particularly offensive. Thus statues of Mary and others in Roman Catholic churches looked like idolatry to Muslims, who take the second commandment far more literally than do most Christians. In this respect missionaries could

have learned much from observing the types of Islam that flourished among different Muslim peoples. For example, why did the Naqshibandi order of mysticism with its dancing and music flower more among some Kurdish Muslims groups than the traditional forms of Sunni mosque worship without music and dance?

Furthermore, many missionaries branded so-called Muslim forms of worship and religious vocabulary as wrong, without knowing that virtually all quranic religious vocabulary, including the name "Allah," and virtually all the forms of worship except those specially related to Muhammad, were used by Jews and/or Christians before they were used by Muslims. Thus, unless they have so taken on unbiblical meanings during their sojourn in Islam, they could bear the gospel again if local people found them helpful, as in Bangladesh where the New Testament has been translated using vocabulary that Muslims use and where followers of Christ have been free to adopt forms of prayer like their Muslim neighbors without compromising biblical content. Attention needs to be given to elements in both the host and sending religious culture that can be adopted or adapted or must be rejected. ***The sixth lesson is that attention needs to be given to the Muslim receptors to see how the gospel can be most relevantly expressed to them.***

The contextualization process will not only employ vocabulary and forms of worship but also motifs or metaphors that are used to explain the theology of the gospel. The writer of the Epistle to the Hebrews under the guidance of the Spirit of God used the sacrificial system to explain the atonement. Paul in the Roman Empire was guided to use the language of the court of law. Throughout history Christian scholars have developed various theories to explain the atonement. For example, Anselm



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developed the satisfaction theory where one person of God satisfies another person of God. Yet this division of God is harder for Muslims to grasp than some other explanation.

Missionaries have often gone to the field ill-equipped to understand Islam. They have been trained in "The Christian Message to Islam" and think of Islam as a monolithic system rather than a cluster of beliefs, practices, and cultures. They have only studied formal Islam, whereas perhaps most of the Muslims they encounter have beliefs and practices heavily influenced by local folk religion. They have emphasized the cognitive, the theological, only to find that folk Muslim are more interested in power. (Does God through Christ have more power than the spirits I fear?) They have assumed Muslims have the same felt needs as the Christian missionary, not realizing that the folk Muslim commonly sees the needs for a savior from fear more than the need for a savior from sin. They have thought of Islam as giving different answers than Christianity to the same questions, rather than realizing that Muslims often ask different questions. For example, since the Qur'an describes human nature as good or neutral rather than like the Bible, as biased toward wrong, Muslims often ask only "What is the will of God?" not as the Christian, "How can I be transformed to do that will?" ***The seventh lesson, overlapping the sixth on contextualization, is that missionaries need to learn the varieties of Muslims and their felt needs and questions, in order to meet them where they are.***

Another problem has been using methods that met felt needs but did not lead to an easy transition to a self-financing, self-governing, and self-propagating church. The missionaries brought in schools and medical clinics and hospitals. These presented a holistic gospel but also brought in institutions that could not be supported financially and in personnel by the local church, thus ensuring continued foreign involvement and the necessity of a major amount of time, energy, and resources to maintain the institutions. ***The eighth lesson is that means should be emphasized that foster an indigenous church that is self-governing, financing, and propagating.***

Finally, missionaries have not always been sufficiently aware of the "fullness of time" for various people. A period of pre-evangelism is necessary, and history has shown that events lead to

certain periods of responsiveness to the gospel. Such a time was the late 1960s in Java when the Communists made an abortive coup which provoked Muslim Santris to massacre many Communists or suspected Communists. When it became necessary to choose a faith to show that Indonesians were not atheistic Communists, many chose Christianity because of the bad example of orthodox Muslims and the helpfulness of Christians. Other missionaries have stayed in unresponsive rural areas when research in Jordan and Lebanon showed that people who recently moved to the city -- having needs and being open to new ideas -- are more responsive. *The ninth lesson is that timing is important as increased responsiveness follows catastrophe, change of location or conditions, suffering from co-religionists, or disillusionment with people's faith or faith community.*

### What God is Blessing

Despite the failures of the past, there is a greater responsiveness to the gospel among Muslims today than ever before. And God is using some of the failures of society to bring this about. We shall look at five phenomena of our day that God is using to bring Muslims to Christ.

First are *political* events. The revolution in Iran led to the imposition of strict Islamic law, but this in turn led to disillusionment with that form of Islam, with the result that there was an increase in the sale of Bibles and Muslims coming to churches to find Christ. Likewise in Pakistan when President Zia al-Haq tried to impose Islamic law into government, more Bibles were sold, more enrolled in Bible correspondence courses, and more proclaimed faith in Christ. When East Pakistanis suffered under their co-religionists from West Pakistan in the name of maintaining the unity of Islam, they not only formed Bangladesh but became more responsive to the gospel.

When the Kurds of northern Iraq suffered under their fellow Muslim Saddam Hussain, they likewise became more responsive. With different dynamics, when the Soviet Union collapsed, the Muslims of the former central republics became responsive because of their spiritual hunger after 70 years of atheistic Communist rule. God is using political conditions.

A second phenomenon involves *natural catastrophes*. In places like Bangladesh these have

involved tidal waves and Christian agencies bailing out cups of water in Christ's name. In places south of the advancing Sahara Desert, it has involved drought and giving cups of water or milk in Christ's name. But on the whole, Christian relief and development agencies have been more responsive than their Muslim counterparts, with the result that Muslims have seen the love of Christ and responded to Him.

The third phenomenon is the *migration* of peoples. This has been from war or increased opportunity, as in urbanization. Flight from the Soviet invasion of Afghanistan made over a quarter of Afghans refugees. Many fled to countries with greater freedom for gospel proclamation and found faith in Christ. Likewise, many refugees from the war triggered by the Iraqi invasion of Kuwait were aided by Christians and turned to Christ. Other like the North Africans migrated to countries like France for greater opportunities. Christian organizations like L'Ami welcomed them when otherwise they felt alienated. Still others migrated to cities, where they needed friends and were more open to new ideas. Later many have become secularized or disillusioned and adopt fundamentalist Islam, but during a window of opportunity numbers have been coming to Christ.

A fourth phenomenon is a desire for *power*, especially those who feel powerless in the wake of sickness or fear of evil spirits. As more Christians are open to God demonstrating His power through them in answer to prayer, God is demonstrating His power in healing, even as He in other situations shows His power through giving grace to see us through suffering. This has been a factor in the growth of the church in Muslim areas of Africa and elsewhere.

Finally, there is *ethnic resurgence*. We saw how God used this where Kurds were suppressed by their co-religionist Saddam Hussain. We also see this in places like Bangladesh when Muslims find that they can worship God through Christ in culturally relevant ways without feeling foreign.

Failure has been a good teacher, and the God whose strength is made perfect in weakness continues to work in our failures and teach us by them.

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# Undergirding the Effort with Prayer:

## Muslims Being Reached Foremostly Through Extraordinary Prayer

J. Christy Wilson, Jr.

"The opening of the Muslim world for the gospel," writes Patrick Johnstone, "cannot be organized by human effort or stratagems but only by prayer. Our weapons are spiritual, not carnal. Pray for an army of intercessors to be raised up that a breakthrough as decisive and sudden as that in China and the former USSR may also occur in the Muslim world."

Of the approximately 11,000 people groups in the world still to be evangelized, about 4,000 of them are Islamic. Our Lord has promised, "This gospel of the kingdom will be preached in all the world as a testimony to all nations (*ethne* or people groups), and then the end will come" (Matthew 24:14). In that same message, Christ said, "Heaven and earth will pass away, but My words will never pass away" (Matthew 24:35). Thus world evangelization is absolutely certain. But how are the Muslim people groups going to be reached? The answer is: Foremostly through extraordinary prayer.

### The First Level

Dr. J. Edwin Orr, in his books on the history of awakenings, has pointed out that there are four levels to every true revival. This is true in the book of Acts and on down through Church history. (1) The first stage is prayer and reconciliation among Christians. (2) The second is evangelism as the lost are won to the Lord. (3) The third is that of missions with participation in world evangelization and, (4) the fourth is our service for Christ in action as we love our neighbors as ourselves and supply their needs physically, intellectually, socially and spiritually.

Most of the revivals in the past have been localized because of the difficulty of transportation and communication. I believe that we are now on the verge of an awakening of worldwide proportions. This will fulfill the prophecy of Joel (Joel 2:28-32), quoted by the apostle Peter:

In the last days, God says, I will pour out My Spirit on all people. Your sons and your daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out My Spirit in those days, and they will prophesy, I will show wonders in the heaven above, and signs in the earth below. And everyone who calls on the name of the Lord will be saved. (Acts 2:17, 18, 19, 21)

This revival, I believe, will bring about the completion of Christ's commission of world-wide evangelization and will be the heart of reaching unreached Muslim groups for Christ.

### Revival Resulting in Missions to Muslims

We see this on a limited scale in the awakening of 1858 and following. It started with a convert of Charles Finney who was an urban missionary, by the name of Jeremiah Lanphier, who began the Fulton Street Wednesday noon prayer meeting in 1857 for workers and business people in New York City. Within six months, about ten thousand were gathering for prayer every noon. This revival resulted in over a million converts being added to the American churches in the next two years.

The most prominent leader of this awakening in the States, as well as in the British Isles, was D. L. Moody. One of his closest associates, Ruben A. Torrey, said that Moody was a far greater man of prayer than he was a preacher. Here again we see the absolute necessity of intercession in great awakenings. Moody was not only involved in evangelism, as huge numbers came to Christ through his messages, but he also helped establish the Y.M.C.A. in North America, started schools for girls and boys, established the Moody Bible Institute and founded a Christian publishing house, now called

Moody Press.

His involvement in missions, which is another stage of true revival, came through close friends like Arthur T. Pierson who popularized the phrase, "The evangelization of the world in this generation." In reference to this, Moody said, "It can be done -- it ought to be done -- it must be done." According to our Lord's promise in Matt. 24:14, we can add "It will be done." In the summer of 1886, Moody invited Pierson along with Adoniram Judson Gordon to speak to 251 student leaders who had been invited to his Mount Hermon School for Boys in Massachusetts. One of these was Robert Wilder who had just completed his senior year at Princeton.

Wilder was born in India where his parents had been missionaries. He and his sister, Grace, prayed faithfully that 100 of the students at the Mount Hermon Conference would give their lives for foreign missionary service. In answer to their intercession, exactly 100 signed pledge, "God helping me, I purpose to be a foreign missionary," and the Student Volunteer Movement was born.

The following academic year of 1886-87, Robert Wilder and John Foreman, a seminary student, spread the vision by visiting campuses across the United States and Canada. Over 2,000 more signed the pledge to become missionaries. One of them was Samuel Zwemer at Hope College in Holland, Michigan. He went to become the greatest missionary to Muslim peoples in history.

Zwemer believed that God was calling him to the hardest mission field in the world, the Islamic peoples of Arabia. No mission board would send him. They said that he would be killed for sure and they did not want to be responsible for that. Therefore he and Dr. Cantine formed their own agency, the Arabia Mission. As Dr. Zwemer said, "If God calls you and the board won't send you, bore a hole through the board and go anyway." After exploring around the whole Arabian Peninsula, they established mission stations in Muscat, Kuwait, Bahrain and Busra.

After working in the Muslim world for 25 years, Zwemer was invited to speak at a Keswick Convention in England. He used as his text,

Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word, I will let down the net. And when they had this done, they enclosed a great multitude of fishes:

and their net broke. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. (Luke 5:5-7, KJV)

Zwemer went on to say that he and others had toiled in the Muslim world all night and had taken next to nothing. He could count the Muslim converts on his fingers. But he said we have the command of Christ to obey and that if we are faithful the time will come when so many Muslims will come to Christ, that like the problem with the overloaded boats, there will not be room in the churches to hold them. The people at the Keswick Convention were so touched that they asked Dr. Zwemer what they could do. His answer was, "Pray!" This was the beginning of the Fellowship of Prayer for Muslims which has conducted special times of intercession ever since. For example, days of prayer for Muslims are now held several times a year in Philadelphia and in Los Angeles area. They also produce and distribute literature which encourages prayers.

It was the Student Volunteer Movement that also influenced Dr. William Mc E. Miller (1892-1993) to give his life for missions. While he was studying in seminary, he put a map of the world on the wall of his dormitory room. He would then kneel by his bed in front of it and would pray, "Lord, I am willing to go anywhere in this world for You. Show me where." It was then that he heard Dr. Zwemer share the challenge of the Muslim world. God, through him, called Bill Miller to go to Mashad in Eastern Iran near the border of Afghanistan.

Bill Miller then started a daily prayer meeting in his room to ask God for missionaries in accord with Christ's command, "Pray the Lord of the harvest that He will thrust forth laborers into His harvest" (Matthew 9:38). Through prayer, he was able to get over a hundred to be willing to be missionaries. Among those were Dr. Philip Howard, the father of Elizabeth Elliot, whose husband Jim was killed by the Auca Indians, who also was the father of David Howard who has been a missionary in Colombia, Latin America, who has headed up two of the Urbana Student Missionary Conventions, was Director of the Lausanne Congress in Pattaya, Thailand, then was Executive Secretary of the World Evangelical Fellowship and is now vice president of the David C. Cook foundation. Through Bill Miller's

challenge, my parents also went as missionaries to Iran. Thus we see the results in the Muslim world that came through prayer following the great awakening of 1858.

### Prayer for Muslim in Afghanistan

I was born in Iran where my parents were missionaries. As a little boy, I heard them praying for a country to the east which had no Christians. It was Afghanistan. I do not remember this incident, but my mother told me that our Iranian Pastor, Stephen Khoobyar, once asked me what I wanted to be when I grew up. I said that I wanted to be a missionary to Afghanistan. He replied that missionaries were not allowed in that land. I said that was the reason I wanted to be a missionary there.

Not only did the missionaries and Christians in Iran pray for the closed nation of Afghanistan, but dedicated men and women of God on the borders of that country in India, later in Pakistan and in Russia also interceded. For example, Flora Davidson from Scotland lived in a two-story adobe house in the town of Kohat on the Northwest Frontier. In front of a window which looked out on the mountains of Afghanistan in the distance, she had a little bench. There she would spend hours on her knees praying that God would open that country to the gospel.

She also started a circle of prayer for Afghanistan. She would regularly distribute requests for intercession to believers who were concerned about reaching that nation for Christ. Later Margaret Haines, the sister-in-law of Dr. William Miller, worked with Flora Davidson in Kohat. She edited and published a quarterly prayer bulletin called "Missions on the Borders of Afghanistan." When she returned to the Philadelphia area because of poor health, she continued to encourage intercession for Afghanistan and for years put out monthly prayer letters for the work in that country.

After I finished my studies, Afghanistan was still closed to regular missionaries. Therefore, I signed a contract with the Ambassador at the Afghan Embassy in Washington, D.C. to teach English in that country. After arriving there in 1951, while reading my Bible, I saw that this was what the Apostle Paul did (Acts 18:1-4). Following him, I became a self-supporting missionary.

When my wife, Betty, and I arrived in Kabul, our main ministry was prayer. We also met with other Christian teachers for intercession. This was



the way a house church began in our home. I used to pray every day for my Afghan Muslim students in the government school where I taught. One of these for whom I interceded went abroad for further study. He belonged to the Royal Family of Afghanistan. Later on I received a letter from him telling how he had put his trust in Jesus Christ as his Savior. He also had joined an evangelical church and was teaching a young people's Sunday school class. He enclosed a check to help out with God's work in Afghanistan.

Not only is prayer for Muslims effective, but also prayer with them for their felt needs can be a sign and a wonder when they see the answer which then can lead them to accept Jesus Christ as their Lord and Savior. On one occasion, an Afghan friend came to me with his uncle who needed a cataract operation. They had just been turned away from the government hospital where they were told that a bed for him to have the operation would not be available for three months.

My friend explained to me that this made it very difficult since his uncle came from the central highlands which was a journey of several days each way. It therefore would be difficult for him to make the trip and come back in three months. On the other hand it would be very hard for him to stay in Kabul,

the capital, away from his family for three months. He asked me whether I knew the head of that government hospital. I said that I did. He then asked me kindly to write a note explaining the situation and asking whether it might not be possible to admit his uncle sooner. I replied that I did not have to write a note but would personally speak to the head of the hospital.

The friend then asked me what the name was of the one in charge of the hospital. I answered, "His name is the Lord Jesus Christ. He is the Head of every hospital." I then said, "Let us talk to Him now." Praying in their language, I explained the situation to the Lord and asked Him to help. I then told them to go back to the government hospital. But they were reluctant to return there since they had just been turned away. I said to them, "You asked me to intercede with the Head of the hospital and I did this. Now go back." Finally they agreed to try again.

Several hours later my friend returned to see me and he was all excited. He exclaimed, " You do know the Head of that hospital!" He went on to explain that as soon as they returned, a patient was just being discharged and they admitted his uncle immediately, putting him in the bed which had just been vacated. And they would perform the needed operation soon. This Muslim became a believer in Jesus Christ as his personal Lord and Savior.

A Muslim convert to Christ in Europe had found prayer to be an effective means of evangelism. He finds out what needs they have and then challenges them to pray to Jesus to help them with these needs. When the Lord answers, they see a sign and a wonder in response to their prayers. Many Muslim then also pray to Christ to forgive them their sins and receive Him as their Savior and Lord.

### **The Weapons of our Warfare.**

As the Apostle Paul reminds us, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (II Corinthians 10:4). He also brings this out when he writes,

Be strong in the Lord and in the power of His might. Put on the whole armor of God that you may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world,

against spiritual wickedness in high places.  
(Ephesians 6:10-12)

Our real foe is Satan and all of his evil forces. In the same way, Jesus Christ has taught us to petition daily in the Lord's Prayer that we might be delivered from "the evil one" [*tou ponerou* in Greek] (Matthew 6:13).

Notice that Paul says our struggle is not against flesh and blood or people. We need constantly to love our Muslim friends. Our Lord loves them infinitely and this is the reason He has not only died for them but has commanded us to take His good news of forgiveness and eternal life to them. We must see that we are really fighting against the spiritual powers behind Islam. For this reason the passage adds that along with being strong in the Lord and putting on the whole armor of God so that we can stand against the devil, we also need to "pray in the Spirit on all occasions with all kinds of prayers and requests" (Ephesians 6:18).

What accounts for the origin of Islam? Muhammad claimed that an angel or messenger from God appeared to him and gave the revelation of the Qur'an. He stated this in Surah 81:19-23, "This is in truth the word of an honored messenger, mighty, established in the presence of the Lord of the Throne, (One) to be obeyed and trustworthy; and your comrade is not mad. Surely he beheld him on the clear horizon." We might ask, was this revelation really from God?

It is interesting to see how certain cults also trace their origin to a vision of an angel or a special messenger who they claim came from God. For example, Joseph Smith, Jr., the one Mormons follow as their prophet, claimed that the angel Moroni appeared to him and gave him his commission three times. Also Sun Myung Moon who started the Unification Church claims that Jesus Christ appeared to him in Korea on Easter Day in 1936 and called him to be a special messenger. The Apostle Paul warns us that at times "Satan himself is transformed into an angel of light" (II Corinthians 11:14).

The Apostle John tells us in the Bible that "the reason the Son of God appeared was to destroy the devil's work" (I John 3:8b and 4:1-3). He also tells us to "test the spirits to see whether they are from God." He then reveals the test for determining the source. "This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus

Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God" (I John 4: 1-3). In other words, true divine revelation acknowledges the incarnation of Christ. The Qur'an throughout denies that Jesus is God or the Son of God. Furthermore, Islam also denies that Christ died on the cross for our sins.

It was through seeking the real forgiveness of his sins that Haji Sultan Muhammad received Jesus as his Savior. He writes his testimony in the booklet, *Why I Became A Christian*. After being an Islamic leader, a scholar and one who had performed the pilgrimage to Mecca, he finally concluded that only in the death of Christ was there atonement for his sins.

Even though Muhammad was a preacher or forthteller, he was not a prophetic foreteller. There is no instance in the Qur'an where he prophesied a future event which then came true, such as the prophets of the Old and New Testament did. Moses stated,

You may say to yourselves, 'How can we know when a message has not been spoken by the Lord?' If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message that the Lord has not spoken. The prophet has spoken presumptuously. Do not be afraid of him. (Deuteronomy 18:21-22)

Muhammad had no authenticating miracles with his message such as Moses, Elijah, Elisha, Christ and Paul. Furthermore Christ said, "I am the way, the truth and the life, no one comes to the Father but by Me" (John 14:6). Or as the Apostle Paul said, "There is no other name (apart from that of Christ) under heaven given among men whereby we must be saved" (Acts 4:12). This is the reason we should be deeply concerned since some billion people of the world are trusting a false absolute for their eternal salvation.

George Otis, in his book *The Last of the Giants*, points out that just as Joshua and his armies had to fight warriors of great size before the Holy Land was occupied, so we today have awesome forces that hinder the evangelization of the world. He points out that the greatest of these giants is Islam. John Wimber states that Jesus Christ has won the war for world evangelization, but we through His

strength need to do the mopping up and win the battles. The way we are to do this is not through our own strength, but through prayer to the Commander of the Lord's army, even as Joshua did (Joshua 5: 15-18).

### A World-Wide Revival of Prayer

We should be greatly encouraged with the present revival of prayer around the world. The Concerts of Prayer Movement is gaining faithful groups of intercessors on every continent. Dr. C. Peter Wagner, who is Coordinator of the AD 2000 Prayer Track, writes, "It is becoming clear that the real battle for world evangelization is a spiritual battle." Campus Crusade's Dr. Kim Joon-Gon of Korea writes, "The Lord Jesus has the keys to open what no one can shut. I believe in the next ten years, history's greatest revival will take place."

In 1993 and 1994, Youth With A Mission encouraged Christians to fast and pray in a special way for Muslims during the Islamic lunar month of Ramadan. They plan to continue this practice on a yearly basis. Also October 1993 was set aside as a time for focused prayer for the 10/40 Window of 62 countries. Over two-thirds of these nations were Islamic.

### Conclusion

God the Father gives the promise to God the Son, "Ask of Me and I will give You the nations for Your inheritance and the uttermost parts of the earth for your possession" (Psalms 2:8). We too can claim this promise for Muslim peoples. As our Lord said, "Until now you have not asked for anything in My name. Ask and you will receive, that your joy will be complete" (John 16:24). World-wide awakening will come through what Jonathan Edwards called "explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advancement of Christ's Kingdom on earth." In this way, all unreached people groups, including the Muslim peoples, will be reached. Then, as the Bible has promised, "The earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Habakkuk 2:14).

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# Launching Ministries among the Hui People

## — A Case Study —

Bryan Choe

On April 14, 1996, a service was held at Berendo Street Baptist Church (BSBC) in Los Angeles, CA to commemorate and make public the church's commitment to "adopt" the Hui people (回族) in China.

BSBC's decision to adopt the Hui people of China was based on two major factors: their size and religion. According to the 1990 Chinese census, there are 8.6 million Hui living in the People's Republic of China (PRC), making them the third largest of the 55 minority nationalities in PRC. Many Christian sources, however, place the total in the range of 9 to 10 million, and estimate that there are only about twenty Hui Christians. Their large population renders much credence to a mission organization's assessment of the Hui as the largest people group in the world without a single known Christian fellowship. In addition to being one of the largest unreached people groups in the world, Hui are Muslims, a people group considered by many missiologists as posing the toughest challenge to the gospel of Jesus Christ. In addition to the Hui, there are nine Muslim nationalities in PRC. The ten Muslim nationalities represent between four and five percent of China's population, or 17-20 million, which is larger than the population of traditional Muslim countries such as Saudi Arabia and Iraq.

BSBC set out to take concrete steps in adopting the Hui. The first step was preliminary research, followed by a three-week field research in PRC. The preliminary research comprised of two elements: locating and collecting published materials on the Hui, and contacting mission agencies who are involved in reaching out to Hui and soliciting their internal, sometimes highly sensitive, materials. Information gleaned from these materials constituted initial findings on the Hui people. Perhaps more importantly, the preliminary stage created a sense of affinity to the Hui people, which in turn led to more

personal and fervent prayers for them. Our prayers were fueled by a sense of gratitude and excitement that God has entrusted a people group to our church, and a sense of responsibility that accompanied such privilege.

Initial findings formed a general background and enabled us to develop a panoramic, albeit sketchy, view of who the Hui people are. Hui are geographically the most widespread minority in PRC as they can be found in every province of PRC, as well as in Taiwan and former Soviet Central Asia, where they are known as the "Dungans." Small communities of Hui exist in Thailand and Burma as well.

Hui trace the beginning of their ancestral history in China back to the Tang Dynasty (唐朝, 618-907) when Islam first entered China. Muslims from the Middle East came to China along the famous Silk Road in the northwest and by sea in the



southeast through seaport cities, such as Guangzhou (Canton). These Arab and Persian traders who came to China in search of riches settled down at various points along the two trade routes and married local Chinese women. Another group of Muslims from the Middle East entered the northwest China in the middle of the eighth century, when the Chinese emperor requested assistance from the Arabs to counter a rebellion in the region.

Hui speak the local dialect of Chinese of the respective regions where they live. Their ancestors spoke Persian, Arabic, Turkish, or Mongolian. Some Persian and Arabic words and phrases have entered the vocabulary of Hui, and they are an important element of the Hui ethnic identity. This is especially true in the religious arena. Proficiency in Arabic, the religious language of Islam, is highly regarded. Ahongs conduct Hui Islamic ritual in Quranic Arabic, and recitation and public reading of the Quran at mosques are conducted in Arabic.

At the core of Hui identity is the concept of "qing zhen" (清真), which means "pure and true." The Hui, by virtue of their Arabic ancestry and Islamic ceremonial rituals, consider themselves to be a "pure and true" people. Pork taboo is one of the most important and prevalent manifestations of Hui ethnicity in accordance with the concept of "qing zhen."

Hui have long been neglected by Christians. Much of the missionary efforts in China has been



centered on Han Chinese (漢人). There were, however, notable exceptions. The famous "Borden of Yale," who died an untimely death in his 20's while preparing for mission work among Chinese Muslims, inspired a group of Christian missionaries to the Hui. George and Winifred Harris, for instance, spent 35 years working among the Hui in Xining, Linxia, and Lanzhou. Christian missionaries who were fully devoted to working among the Hui, such as the Harrises, however, have been too far and few in between.

Armed with general background information and the questions it generated, a two-man team with a Chinese-speaking guide embarked on a three-week research trip under the auspices of Joshua Project 2000. The journey covered eight cities in six provinces. In six of the eight cities, we visited the local Hui district and mosques, where we observed and spoke to Hui men and women in an effort to verify and enhance our understanding of them. In each city we visited, there were idiosyncrasies in expressing Hui identity, and a varying level of adherence to the Islamic rules and regulations. On the one end of the spectrum was an elderly man at a mosque in S province, who admonished us for improperly carrying the Quran. His scornful facial expression amply communicated his deep commitment to Islam. On the other end of the spectrum was a young university student in N province who told us that she is a Hui but not necessarily a Muslim. She was not alone in her sentiment toward Islam as we learned that many young Hui consider it as nothing more than a "superstition" for old people.

These differences notwithstanding, all Hui are in dire need of the gospel of Jesus Christ, and messengers who will take the gospel to them. One of the most important accomplishments of the research trip was meeting and establishing a relationship with some of the messengers of the gospel, working among Hui. Their dedication and commitment inspired and humbled us, and reminded us of our position as the "11th-hour workers" (Matthew 20: 1-16). Fully realizing that evangelizing a people group of over nine million requires teamwork and cooperation among many churches and mission agencies, BSBC is committed to learning from and supporting others with the same goal of seeing a church of Jesus Christ among the Hui people.

# 我們愛回教徒

馮浩鑾 鄭珍妮

巴基斯坦人很愛問問題，特別對我們這兩個黃皮膚、黑頭髮的華人醫生十分好奇。有些問題令我們深思，也給我們機會，分享主在我們身上的工作。

初到埗時，最常遇的問題是：「你們為甚麼來這裏工作？」他們還切身處地的為我們想原因：「莫非你們斷錯症，把病人弄死，所以才到這邊暫避？」「香港的薪水一定很低，你們要來謀生，這城市是全國最富裕的，你們找對地方了。」「九七臨近，香港人都尋求移民啦！」

在言語不通、停水停電、全市罷工、街頭槍戰頻生時，我們也會問，為何我們要放下香港安定的生活、受人尊敬的職業，到一所設備不足、人手短缺、薪金不及香港一成的醫院工作。在香港教會生活穩定，有事奉機會，又能令人歸主，不是很好嗎？

「原來基督的愛激勵我們；因我們想，一人既替眾人死，眾人就都死了；並且祂替眾人死，是叫那些活著的人不再為自己活，乃為替他們死而復活的主活」（林後5:14-15）。

基督已為巴基斯坦的一億回教徒付上自己的生命，我們放下的又算甚麼？唯願主耶穌的恩典，透過我們的不完全，臨到巴國的朋友，除去他們對基督教的誤解和偏見，能明白和接受主的愛。

「中國人不全是佛教徒嗎？你們怎麼會信耶穌？」「你們父母都是基督徒吧，不然你們怎會成為基督徒？」

回教徒多是世代相傳的。若問及一個巴基斯坦人的信仰，他通常回答說：

「我是巴基斯坦人，當然是回教徒。」他們的民族性很強，家庭觀念很重，一切都是集體行動，個人選擇宗教是不可思議的。推己及人，基督教是歐美信仰，佛教是華人傳統，怎麼我們那樣不合體統？多少次，因著他們的好奇，我們可以分享自己的得救見證，述說神如何透過聖經改變我們，讓我們與祂建立個人關係。又告訴他們，這不是年青人追求西方思想，因為浩鑾的祖父，就在八十高齡認識主，在病床上得著安穩確實的盼望，無畏的面對死亡。

有些時候，這問題也令我們想到不少第一代華人基督徒面對的難處。我們的父母未認識主，也不能明白我們事奉的心志；更因浩鑾是長子，又是醫生，期望特別高。對於我們投身宣教工作，就更難接受。

然而神的恩典足夠，在工場數年，神繼續供應家中的需要。每逢家中有特別需要時，祂都有及時的預備。漸漸地，父母明白到我們事奉並不就是不顧家。我們收入雖不如前，生活卻無缺乏，也絕不推卸照顧家人的責任。

「你們結婚多久？」「三年？有多少個孩子？」「還沒有？！有沒有看醫生？」

巴基斯坦人重家庭，也不談家庭計劃，結婚三個月沒有孩子就看醫生，使珍妮的婦科門診其門如市。對我們一把年紀，結婚「多」年，膝下猶虛的人，他們自然關切殷殷。

到珍妮懷孕時，他們跟我們一起感到歡喜興奮。我們終於成為正常人，可

真正的成家立室。可惜短短三個月後，珍妮小產了。那一次經歷十分傷痛，卻讓我們和當地人的關係拉近了。他們發現醫生也會成爲病人；外國人、基督徒也同樣經歷生、老、病、死。他們有的爲我們送食物，有的與我們同哭。剎那間，我們真正成爲他們中間的一份子。

在給他們的謝咭中，我們可以分享神在傷痛中的安慰。祂體會我們的心情，祂也會因十字架，經歷喪子之痛。神認識、看重我們所未見過的孩子。祂更是我們來生盼望的把握。

在回教文化中，雖然我們在同一間醫院工作，卻不能在公眾場所牽手，更遑論親熱的表現。然而，我們互相的關懷和支持，卻逃不過同事們的目光。我們也沒有著意，在女性地位低微、男女分隔的社會中，這有甚麼特別意義。

直至有一天，一位同事私下問浩鑒：「你是敬虔的基督徒，我是虔誠的回教徒。你能否告訴我，你們的聖經如何教導你選擇妻子？」他父母正爲他物色配偶，安排婚事呢！

那一天，浩鑒有機會與他分享：丈夫愛妻子，是因爲基督愛教會，爲她捨己。我們也確定了家庭的見證，在回教徒中的重要性。他們需要見到聖經的原則，在家庭中、在生命中被實踐出來。他們從小被教導聖經被人塗改了，在信仰上有種種偏差。故此教義的辯論不能改變他們的心，他們要見到基督教信仰和聖經教導的可行性。

另一方面，當回教徒接受福音時，最大的攔阻是家庭壓力。大多數的回教徒歸主者都面對被逐出家門、毒打、私刑，甚至喪命的可能性。我們盼望透過家庭見證，領他們全家歸主。這樣，他們面對社會批判、壓力時，就能互相支持。

回到香港，弟兄姊妹的問題同樣地多。「你們究竟是醫生，還是宣教士？」「你們的時間如何分配？三成七成，還是一半一半？」

醫院的工作、語言的學習、教會的參與及事奉，加上生活上種種的不便，有時叫我們筋疲力倦，感到各層面事奉的張力。同事們從我們的工作態度中，體會我們背後的價值觀，是建基在我們的信仰之上。漸漸地，他們接納我們，願意聆聽我們的分享，與我們建立了珍貴而深厚的關係。

我們從不隱藏基督徒的身份，更清楚表明我們工作的動力、行事的準則、心中的盼望和平安，都來自愛我們的天父。回教徒的神是嚴厲的，是遙不可及的，他們有崇高、嚴謹的生活守則，卻缺乏實踐的能力，對生命沒有盼望，對永生沒有把握。

「只要心裏尊主基督爲聖。有人問你們心中盼望的緣由，就要常作準備，以溫柔、敬畏的心回答各人」（彼前3:15）。當我們在工作上盡忠，無僞地在回教徒同事、鄰舍中間生活時，神就開路讓我們見證祂。

今日，在亞洲二十億未聞福音的人民中，八成人所生活的地區、國家，是不能持宣教士簽證進入的。回教地區，更是如此。但他們都歡迎專業人仕和商人，協助他們的社會和經濟發展。

今日華人教會蒙神祝福，各門的專業人仕，比比皆是。面對這機會和挑戰，願我們一同起來回應。主已爲二十億回教徒付上重價，我們絕不能再遲疑耽延。讓我們一起，以我們的生命回答回教徒的問題，使他們最終在基督裏尋著生命的答案。

□作者夫婦曾在巴基斯坦醫療宣教，馮浩鑒現爲海外基督使團香港委員會執行主任。

# 簡介伊斯蘭教

雷恒

## 引言

現代伊斯蘭教的復興，乃由下列許多因素造成，包括：第二次世戰後國家與民族主義的抬頭，導致被西方統治的殖民地穆斯林群體紛紛獨立；一九七三年第四次以色列—阿拉伯戰爭之後，石油價格暴漲，給產油的伊斯蘭國家帶來滾滾油錢，在物質和精神的建設上都得以大展鴻圖。猶太主義和以色列國的成立都刺激穆斯林群體，特別在中東一帶的阿拉伯國家，更加要合作和奮發圖強。一九七九年爆發的伊朗回教革命，對許多穆斯林來說是股很大的振奮劑。

另一方面，西方世界在信仰和道德上的淪落，加上近年來流行世界各處的「尋根熱」，都給穆斯林群體注入新的信心和勇氣，要在他們的信仰和文化上扎根，並以它來抗衡西方，「拯救」世界。對穆斯林來說，西方的沒落等於是基督教的沒落。當然伊斯蘭內部的信仰動力更是不容輕看或忽視，特別是它學自猶太教和基督教的一神信仰。下文將對伊斯蘭教作個簡介。用詞方面，筆者以較適當的「伊斯蘭」（Islam，具「順從」和「平安」的意思）稱呼回教，因它不單只屬中國的回族；以「穆斯林」或「穆民」（Muslim，具「順從者」的含意）稱呼回教徒。

## 創導者穆罕默德

伊斯蘭的創導者為亞都拉的兒子「先知」穆罕默德(Muhammad ibn Abdullah)。當本文提到「先知」穆罕默德，並非把他與新舊約中的先知相提並論，而是指「伊斯蘭先知」的意思。穆氏生平的年代列為公元571（或570）至632年。但他出生的年代可能更早些（更早三、五年？）。

公元610年當穆氏約四十歲的時候，他開始在麥加傳教。最先跟隨他的有夫人Khadijah、堂弟Ali、僕人和義子Zaid、社會聞人Abu Bakr等。但麥加穆氏自己古來氏家族的人排斥他、逼迫他和其追隨者。公元622年，穆氏在麥加以北麥地那城已歸信者的邀請下遷移到該城去，作他們的教長和社會領袖。當地的三個猶太族部落也容納他。從此伊斯蘭教在麥地那不住生根成長，開花結果，並延伸到整個中東和世界其他地區。公元622年事件稱為「聖遷」，是伊斯蘭紀元的開始；今年是「聖遷」(anno Hijrah)後1417年（伊斯蘭以陰曆算）。穆氏總共結婚十三次，其中兩次未經圓房而讓女方離去；小妾的數目還不算在內。他活著時指揮或親自參與的大小戰役約六十五次。

## 伊斯蘭教的五大「信條」(Iman)

伊斯蘭教認為一個人要得救，必須遵守五大信條和五大功修；兩方面都缺一不可。五大信條簡述如下：

### 1. 信阿拉(Allah)

阿拉者乃創造並統管萬物之主宰，除他以外別無真神。伊斯蘭教強調阿拉的獨一性和合一性(Tauhid)。他有七大屬性，除了是獨一者，他也是自有永有者，並且有意願、全能、會聽、會看、會講。穆斯林把這些屬性擴大闡釋為二十屬性。阿拉有九十九個美名；他被稱為是仁慈的、憐憫的、至高的、公正的、尊榮的等等。但可惜他不能被為「父」，如「阿拉天父」或「天父阿拉」。

### 2. 信天使(Malaikah)

天使有十大類，如報喜訊的Jibrail、供人糧食的Mikail、吹末日號角的Israfil、掌管死亡的Izrail、管理樂園的Ridzwan等。此外世上有眾多的精靈(Jinns)，有善有惡；而惡者的「魔鬼頭」稱為Iblis。民間穆斯林有些尋求這些精靈作法以幫助人或害人。

### 3. 信真經(Kutub)

伊斯蘭相信阿拉曾降下104部經典，但其中100部已失傳。餘留的四部為摩西的律法書Tawrat、大衛的詩篇Zabur、耶穌的福音書Injil，和穆氏的天經Qur'an。可惜前三者已被篡改失真，因此只留下古蘭天經為獨一真實可靠經典。古蘭經為穆氏前後約二十三年的個人講道記錄，也反映他的生平事跡。但穆斯林相信它每節每字都是阿拉從天上降示下來的，穆氏只是作「傳聲筒」罷了。

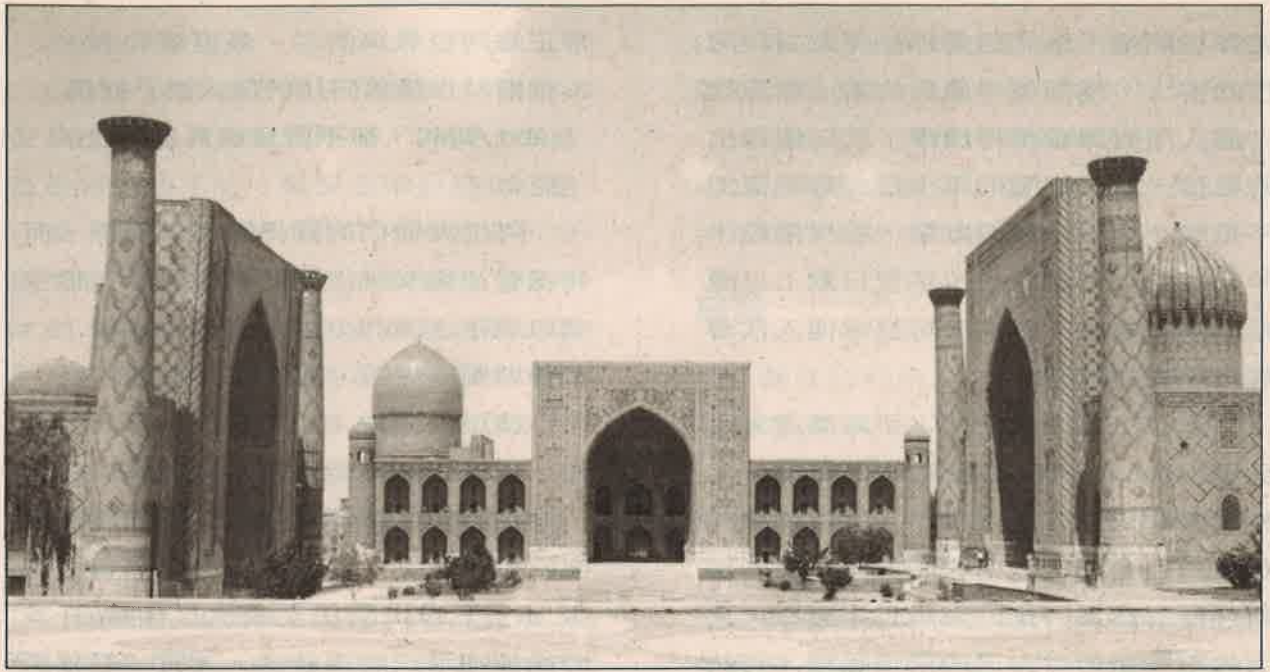
### 4. 信先知(Risalat)

伊斯蘭相信阿拉曾差派124,000或更多的先知和使徒到世上各國各方各民當中，古蘭經中提到其中二十五人的名字，包括基督徒或可辨認出的Adam、Nuh、Ibrahim、Ishaq、Yacob、Musa、Dawud等。耶穌被稱為Isa，也是大先知之一。但只有穆罕默德是至高、至終、「封印」的最大先知。穆斯林把穆氏的名和阿拉的名並排並列，甚至說順服穆罕默德就是順服阿拉，雖然伊斯蘭堅持穆氏只是人而不是神。

### 5. 信後世(Akhirah)

伊斯蘭相信死人入土後便要面對兩位黑臉天使Munkar和Nakir的審問。問題包括「誰是你的先知」、「甚麼是你的宗教」。答錯了死人將被擊打直到末日的審判。在末日天使吹號時，死人都要復活，面對「天平」的審判。若義行重過惡行者將有機會進入樂園，然而有須先經過另一個「刀橋」關的考驗；配得者將輕易越過刀橋，不配者將跌入下面的火獄。樂園中有各種享受，包括喝不醉的酒和眼睛黑溜溜的處女服侍。伊斯蘭教相信一千個人當中，或有999人將或長或短經歷火獄的痛苦熬煉，但只要是穆斯林，至終在穆氏的代求下，他們還是能夠進入樂園中。

除了上述五大信條，伊斯蘭教也相信「命定」(Qadr)。它相信在胚胎發展到第120天時，天使將把生命氣息吹入他的體內，並在他的生命中寫上一生的年歲、職業、行為，和至終的「命運」（是進樂園還是下火獄）。



烏茲別克斯坦共和國塔什干回教寺 Mosque in Tashkent, Uzbekistan

## 伊斯蘭教的五大「功修」(Ibadah)

五大信條必須加上五大功修，才形成完整的伊斯蘭信仰。五大功修簡述如下：

### 1. 念功(Shahada)

念功指念伊斯蘭的兩句真言：「除了阿拉，沒有別神；穆罕默德是他的使者。」有的穆斯林認為若一個人真誠的念此字句，就可算為是個信徒（或說「穆民」）。每念一次都有功勞，在審判的日子可得善報。

### 2. 拜功(Salat)

穆斯林必須每日五次按時間向阿拉拜禱。這拜禱是以第一線朝陽露面時的「晨拜」(al-fajr)為開始；接著有中午的晌拜(al-zuhr)、下午的晡拜(al-asr)、黃昏的昏拜(al-Maghrib)，和晚上的宵拜(al-Isha)。星期五的晌拜是在教堂舉行，也是穆斯林聚會的日子。拜禱時教堂都會發出有關的呼喚，稱為「adhan」，拜禱的儀式是固定的，千篇一律，稍有差

錯都會影響其效能。

### 3. 課功(zakat)

課功指宗教上的課稅，像古代以色列人的十分之一，不過伊斯蘭的要求在錢財上是四十分之一，牛羊農產品等有不同的算法。「zakat」含有「潔淨」之意，意思說課稅後所擁有的財物才算潔淨合法。非強制性的樂捐稱為Sadaqa，可增加一個人在阿拉面前的功德。

### 4. 戒功(Saum)

在伊斯蘭曆九月「Ramadan」期間，穆民整個月都要嚴守齋戒，白天不能吃喝，甚至連吞口水也不能；不過晚上則可飲食。「Ramadan」月所以被守為聖月，因為伊斯蘭謂古蘭經的啓示是在這個月份的廿七日降示給穆氏。老、弱者和兒童則不勉強；孕婦日後要補回。十月一日開齋的那一天是個全民慶賀的佳節，稱為Id Fitri。

### 5. 朝功(Hajj)

朝功指穆民一生人至少一次須到聖

城麥加朝聖。他們認為那是應邀去作阿拉的客人，是極榮幸嚴肅的事。朝聖後一個人所有罪孽都得潔淨，就好像新生的嬰孩一般。朝聖的第十日在離開麥加不遠的小鎮Mina有個獻祭，穆民屠殺牛羊或駱駝以記念亞伯拉罕昔日獻上以撒為活祭這事跡。貧病者可要求他人代替履行朝聖這義務。

除了上述五大功修，伊斯蘭還有「聖戰」(jihad)，也當被算為功修之一。特別當穆民受外敵威脅時，每位穆斯林都有義務參與衛教衛民的聖戰。有的穆斯林學者認為刀劍的聖戰是小聖戰；更大的聖戰是對付自己的邪情私慾。有些把鑿除拜偶像者也當聖戰看待。

## 伊斯蘭的信仰和道德準繩

伊斯蘭以古蘭經為信仰與生活的最高準繩。其次是穆罕默德的言行和榜樣，被收集在「聖訓集」(Hadith)裏頭。再其次是穆斯林學者的「公意」(ijma)，討論後通常以「宗教判詞」(fatwa)發表。若從上述管道得不到指示，則穆斯林可在不違背信仰原則下作個人理性的裁判和決定。五大信條和五大功修都是義務性的(wajib)，非作不可。酗酒、奸淫、賭博、吃豬肉和拜偶像一樣是屬於嚴禁的(haram)，作了不悔改將導致滅亡。

## 基督教與伊斯蘭教的比較

以下針對基督教與伊斯蘭教，作個簡單的比較。篇幅所限只能略述：

1. 伊斯蘭有上帝(阿拉)，卻沒有「天父」。

穆民稱阿拉為主為王，卻不敢稱他為「父」；而對基督徒來說，「父」上

帝正是阿拉最美的名，最溫馨的名。

2. 穆斯林自稱為阿拉的僕人或「奴僕」(abd Allah)，卻不敢自認為是阿拉的兒女。

阿拉與他們的關係是主僕關係，而非基督徒與父神之間的親子關係。但主僕與親子之間的分別是何等的大啊！

3. 伊斯蘭有先知，卻沒有「救主」。

穆民信先知，也以穆氏為最大的先知。但按正統不能稱穆罕默德為「救主」，也否定主耶穌為救主。他們認為只有阿拉是救主，人要得救必須靠自己的努力。不過民間伊斯蘭(folk Islam)許多時候卻把穆氏看為救主。其實一般穆斯林相信穆氏在末日代禱的功效，可說已經把他「救主化」了。

4. 伊斯蘭有律法，卻沒有「救贖」。

伊斯蘭的律法稱為「sharia」，它是阿拉給人類的指引「huda」。遵守「sharia」是得救的唯一道路。另一方面只有仰賴阿拉的旨意和憐憫。他們否定主耶穌十字架的救贖，認為那是誤會歷史，不合理性，也違背道德的。阿拉至高至偉，有無比的權能，為何須要流血贖罪呢？

5. 伊斯蘭有「道成聖典」，卻否定主耶穌為「道成肉身」。

他們相信阿拉的話可以降下被收集成為一部書，卻否定與他同在、出自他的道本身可以降世為人，來到人世間代替阿拉也代表阿拉以成就那永恆救恩。他們認為主耶穌不過是阿拉的一句話的「產品」而已，而否定主耶穌的神性。另一方面他們卻堅持古蘭經每一句話的神性。

6. 伊斯蘭有「聖靈」，卻非同聖經所啓



示者。

對一般穆民而言，「聖靈」是指天使長加百列。無論如何，「聖靈」不是像聖經所啓示的，是父上帝自己的「靈」或「氣」，屬於上帝、出自上帝，並攜帶著父上帝完備的位格和屬性，被差派到人世間，與成了肉身的道共同成就永恆救贖聖工。他可住在人的心裏，帶來新生與能力，並引領人爲人代求。伊斯蘭沒有這樣的一位「聖靈」。

#### 7. 阿拉有憐憫，卻沒有十字架的自我犧牲。

主耶穌十字架上的死，可以說是上帝「在基督裏」爲罪人所作的自我犧牲，猶如作父母者在生命的親情裏爲兒女捨己。阿拉對他僕人的愛，不過像君王或沙漠酋長對其子民般的憐憫和關懷。若說父上帝爲人類作出十字架捨己的愛，伊斯蘭認爲那是不必要的。尊榮全能的阿拉爲甚麼須要這樣作賤自己？

#### 8. 伊斯蘭教有道德，卻缺乏十字架捨己犧牲的愛，特別對外人更是如此。

按照伊斯蘭教義，如果能寬恕一個人，或仇敵，那是件美事。但他們沒有義務這樣作；以眼還眼、以牙還牙，是天公地道的原則。因爲他們否定了父上帝在基督裏所彰顯的那種愛，因此外人也不能要求他們對別人，特別是對頭，擁有主動尋求和睦甚至捨己的愛心。人的道德表現很難超過信仰的準則。

#### 9. 穆斯林有宗教敬虔，卻沒有父上帝的生命和性情。

穆斯林的宗教敬虔是明顯的，有時甚至震撼人心。看到成千上萬，甚至上百萬的穆民很整齊一致的集體拜禱，恐怕基督徒自嘆不如。可惜得很，其教義

卻否定人可與神的生命和性情有份。而對基督徒而言，這才是信仰的關鍵所在：透過基督的救贖和聖靈的內住，與神建立了生命的關係，重生爲他的兒女。伊斯蘭認爲那是僭妄越軌的「歪理」。

## 結論

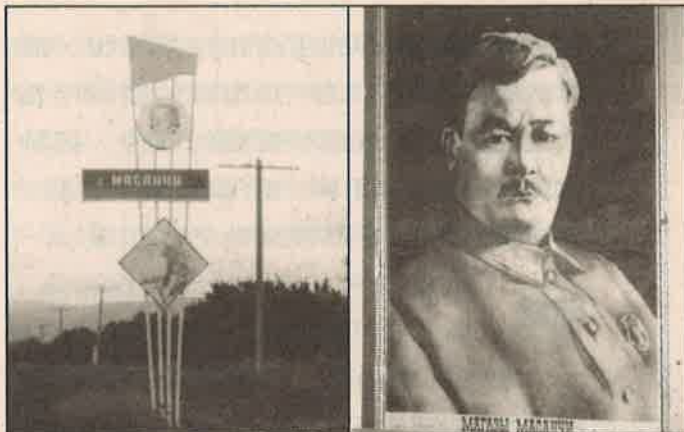
筆者的結論是：穆斯林肯定的需要基督的福音。哥林多後書第三章15節說：「然而直到今日，每逢誦讀摩西書的時候，帕子還在他們心上」。因著那帕子，以色列人看不見，也不敢看，摩西臉上的榮光。可惜直到今日，每逢穆斯林誦讀古蘭經的時候，那帕子還是蒙在他們的心上，叫穆斯林看不到：①上帝父性的榮耀光輝；②父上帝在基督裏，特別在十字架上，向罪人所彰顯聖潔和捨己的愛的榮耀光輝；因此他們看不到③基督耶穌乃父上帝爲全人類所設立的獨一救主和君王的榮耀光輝。同時他們也看不到④聖靈的神性和他運行在神兒女中的榮耀光輝；以及⑤「塵土的人」可蛻變爲神永恆、尊貴、榮耀、親愛兒女的榮耀光輝。這一切，都是因爲他們棄絕了主耶穌榮耀的福音的緣故。

父上帝的「宏願」，是要看到「各族、各方、各民、各國」都有人被主的寶血所買贖，歸屬於他，也與他榮耀的國度有份（啓5:9-10）。穆民是「各族、各方、各民、各國」中最需要福音的人。他們蒙恩得救的重任，如今應該是落在我們新興教會的肢體身上了。特別在各處的華裔信徒，更應當裝備自己，迎向一個新千年的挑戰。

□作者爲神學教授。

# 東干 圖片特輯

①



②



①馬山清村入口處標誌。

②馬山清將軍畫像。馬山清村是為紀念馬將軍而命名。

③



③馬山清村公車站（左上角是站牌），及站前小販攤子。

④東干婦女服飾。

⑤東干回民傳統房屋。

⑥馬是東干小童的代步工具。

⑦飲用水是馬山清急需外界協助的。居民都要到街頭輪候取水。

⑧馬車是成年人的代步工具。

④



⑥



⑦



⑤



⑧



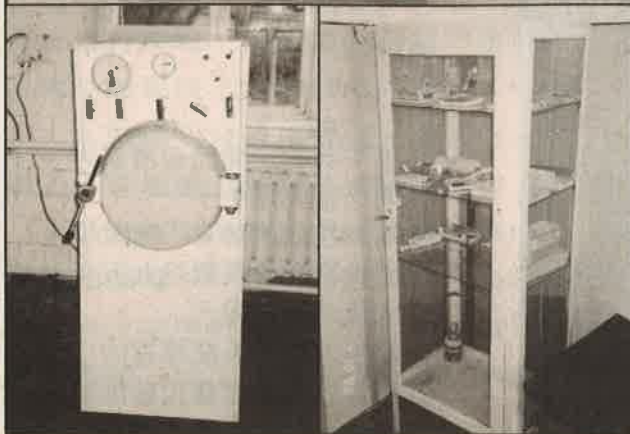
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- ①馬山清醫院外貌。龐大的建築物，但沒有器材設備。
- ②設備簡陋的兒科病房。
- ③醫院內唯一的消毒儀器。
- ④藥房內時常沒有藥物供應。
- ⑤東干人以麵食為主，拉麵是他們的拿手。
- ⑥東干人多用手抓食。
- ⑦東干婦女除了家務外，還需下田耕種。
- ⑧托克馬克(Tokmak)的菜場。

⑥



⑦



⑧



①



②



③



④



⑤



⑥



- ①東干共有三間回教清真寺，一間仍在興建中。  
 ②回民在飯前禱告「阿拉」。  
 ③回民協會會長歡送九五年五月大使命短宣隊。  
 ④參加短宣隊英語課程的小童。  
 ⑤短宣隊員張振耀化驗師替病人檢查。  
 ⑥短宣隊員不單為回民購置全套電腦，還教導他們如何操作電腦。

# 東干事工個案研究

陳惠文

## 引言

自從八零年代後期，前蘇聯及中國大陸逐漸開放，一群聚居在哈薩克斯坦及吉爾吉斯斯坦，被蘇聯人稱為「東干人」的少數民族，才驀然為人所知。

九五年四月神更帶領大使命中心的同工奇妙地遇上這群「未得之民」。

過去在東干事工主任楊嘉善長老的策劃和領導下，眾多短宣隊員先後在東干工場上辛勞耕耘，他們累積的寶貴經驗和觀察，成了這篇報導的重要基礎。

## 東干民族介紹

### 歷史背景

東干人是中國陝西回民的後裔。他們之所以被稱為「東干人」，乃因蘇聯在第二次世界大戰後進行人口普查，發現這一群居民，詢問他們的來處，他們以陝西方言回答說「東岸子」（即東方），於是蘇聯政府便稱他們為「東干族」。

在1860年間，中國陝西、甘肅等地發生回民動亂，是我們熟知的「陝甘回亂」。清廷派遣兵部尚書左宗棠大舉鎮壓，起義回民連家眷約八萬五千人，在領袖白銀虎帶領下，邊打邊逃，歷十七年顛沛流離的生活，穿越隴西高原、祈連山脈、河西走廊、戈壁沙漠，最後橫

跨天山山脈，進入吉爾吉斯斯坦。這群劫後餘生的回民只剩下三千多人，他們從此便在吉國定居下來。

### 人口分佈

一百多年來，這群陝西回民自力更生，生兒育女，自成一群，與外界甚少聯繫。目前散居在中亞的東干人約有十萬之譜，絕大部分居住在哈薩克斯坦和吉爾吉斯斯坦兩國沿Chu河谷(Chu River Valley)一帶，散佈在吉國首府畢斯克附近約兩小時車程的圓周之內。兩個較大的東干村落均以他們的民族英雄命名，分別為馬山清及白銀虎。其餘東干人多聚居在哈國首府阿拉木圖和Djumbul及吉國的托克馬克(Tokmak)附近的村落。

### 語言文化

陝西方言仍是東干人的「圈內人」交流用語，就是他們唯一的報紙，也是用俄語拼音的陝西方言。漢字早已被遺忘了，而且他們的陝西方言，越來越多俄語詞彙，語音也越來越含混不清。年青的一代已不懂陝西方言，俄文是他們的日常用語。但一部分在1960年代中國大陸移居Zarya Vostoka的陝西回民仍操國語。

在習俗方面，他們保留著濃厚的清末陝西農村的傳統，如房屋結構、飲食習慣、禮節及社會制度。住的是四合院

式房子，吃的是回族食物，婚禮是典型的清末禮儀，是大家庭式制度，兒子婚後仍與父母同住。年青人敬重年長者，一家之主或一族之主還是有相當的地位和權威。

當地回民男少女多。女性地位不高，除料理家務，養兒育女外，還得下田幫忙。已婚婦女需頭戴回巾；若沒有丈夫的准許，不可離家外出。大部分東干人早婚，且兒女成行；平均每戶有八名以上的子女。一夫二妻是合法的，且非常普遍。

## 民生概況

東干人生活簡樸，以農業為本。家家擁有牛、羊、雞、狗、馬群和耕地；主要農作物有洋蔥、包心菜、韭菜、黃瓜、胡蘿蔔、玉米、蕃茄和茄子等。他們刻若耐勞，胼手胝足，年年豐收；因此不僅自給自足，還有餘糧運到城中出售，賺取金錢，生活頗為豐裕。

可惜，因與外界接觸不多，沒有食品加工的知識和技術，更沒有羊毛加工的設備。他們極需外來技術的援助，以建立中、小型工廠。

食水和田地灌溉用水也極需改善。全區只有一個蓄水池，儲存天山溶雪下流的天水，引到馬山清、白銀虎等數個東干村莊的田園；但因堤壩不高，儲水量有限，很多田地分配不到水。

另一方面，馬山清村（又稱舊區）每十家共用一個水龍頭，每天只供水三次。白銀虎村（新區）的房子，則每家都有自己的水井。因此，馬山清極需新的水井，或重修已廢棄的水井，以幫助村民有食水供應。

醫療方面，也是東干人需要的服務。馬山清村只有一個診所，白銀虎村有一所有50張病床的醫院；但因經費短絀，沒有設備，沒有器材，沒有藥物。他們最常見的疾病是：高血壓、關節炎、腰痛、膝痛、背痛、胃痛、頭痛、痔瘡、糖尿病、腎結石、眼疾及白內障等，多是與他們的飲食、生活習慣及環境衛生有關。

## 教育程度

當地政府提供十一年（包括中、小學）的義務教育。因此大部分東干人都完成十一年的俄語教育。若要升讀大學，則需自費。普遍而言，東干人的教育水平比當地人毫不遜色；可惜他們的工作機會不多，大學畢業生也多數下田工作。

目前在馬山清村有兩所學校，一所設有一至十一班，學生共1,765人，另一所則只有一至九班，學生有450人。而白銀虎村也有三所學校，兩所提供一至十一班，共有學生1,700人，另一所只有一至九班，學生680人。因此，在學學童總人數達4,595人。

雖然全部課程均以俄語授課，但也設哈薩克語、德語、英語及東干語等選修科，以應各族裔的需求。

## 宗教信仰

回教是東干人傳統的宗教。但經過七十年共產主義無神論的薰陶，大部分的東干人都沒有實在的信仰。自從共產黨失勢以後，宗教也開始蓬勃。過去八年來，東干人的村落已重建了三座回教寺，可見回教勢力迅速抬頭。他們並自

中國陝西請來回教大師教授可蘭經，積極恢復回教信仰。一間正在興建的清真寺，還計劃附設一語言中心，教授阿拉伯文，使信眾可以自己誦讀可蘭經。

## 大使命中心 接觸東干民族的經過

大使命中心同工及短宣隊在九五年第一次阿拉木圖和畢斯克的短宣行程中，偶遇這群中國陝西回民後裔的東干人。其後一年內有多次接觸，並建立了誠懇的友誼和初步的合作。

### 初步接觸（九五年四月）

九五年四月大使命中心短宣隊成員走在阿拉木圖和畢斯克的街頭上，遇上一些有中國人面孔的行人，他們既非來自中國大陸的同胞，也不會說國語，但偶爾冒出一兩個帶陝西話的字詞。他們自稱是東干人，並引領短宣隊到他們的大本營——馬山清村去。其後，更得會見東干回民協會會長Iskhar Yu-Lou先生，成為第一批進入馬山清並蒙正式接待的基督徒。大使命中心開始與東干人建立友誼。

### 簽署合作合約（九五年七月）

大使命中心會長王永信牧師與回民協會會長在首次見面時交談甚歡，Iskhar先生向王牧師分享東干的需要，並盼望大使命中心能提供協助。九五年七月另一次短宣隊再次造訪回民協會會長，會長正式向大使命中心提出多方面要求，邀請差派二十多名專業人才前往協助該族的發展。所需人才包括：醫生、護士

、藥劑師、食水處理工程師、衛生工程師，以及電腦、英語及華語教師等。

### 第一次短期服務隊（九五年十月）

大使命中心既與東干會長簽訂了合約，於是即開始招募專業人才前往協助東干族醫療及教育等需要，且成立了大使命中心馬山清辦事處，楊嘉善長老被委任為東干事工主任。第一次服務隊於九五年十月出發，為期兩週，隊員共16位，分別來自香港及美、加等地。按各人的專業分為醫療、工程、語文及水利四組，目的在探討各項服務的可能性和範疇。此行對東干族，特別是馬山清村及白銀虎村，在上述各項服務的需要有初步的瞭解。醫療組更開始診症，在一星期多內診治了四百多位病人。在工程組建議下，隊員們集資了三千五百元，以為足夠馬山清村開鑿兩口新井費用。其後才知道因估價乃1991年工價，與95年實際需要相距甚遠，因此只足夠小部分費用。

### 醫療組資料搜集（九六年三月）

楊嘉善和張振耀兩位長老聯袂於九六年三月再次赴東干，搜集醫療組所需資料，並與會長商討五月份第二次短期服務隊接待事宜。此行最大收穫是落實日後服務隊簽證、住宿事宜，並探得電腦、傳真等器材售價，知道小型房車及住屋售價，以為日後購置器材及建立辦公室的參考。醫療組則編列東干所需醫療器材和藥物清單。

### 第二次短期服務隊（九六年五月）

這次短期服務隊隊員共二十位，均

## 短期服務隊工作範圍

來自美、加兩國，一半隊員逗留兩週，另一半隊員則停留三週，分為醫療組、工程組、電腦組及教育組，為東干人提供服務。在短短兩、三週內各組有很大的進展。醫療組已開始設立病歷記錄；工程組為馬山清食水改善定有具體的計劃；電腦組已為東干月報（每月出紙一頁）購得一套可供排版用的電腦，並訓練有關人士操作。第一次由新電腦排版的報紙出刊。教育組在馬山清及白銀虎兩所學校擔任英文科教員，並於晚間為東干英文教員補習；同時也開始了華語教授。

此外，為方便日後服務隊，大使命中心更斥資購置一個約800方尺的小公寓及一部俄國製可載五人的汽車，為隊員使用。

### 第三次短期服務隊（九六年六月）

這次短期服務隊分別由美國及香港大使命中心組織，美國隊較香港隊早一週出發。美國隊共七人，香港隊則有十二人。

此行有幾項重要發現：

1. 回民協會是新成立的組織，與居民關係不大。另一歷史較悠久的組織是集體農莊，是糧食控制中心，是當地主要的組織，與居民息息相關。
2. 六、七、八月是當地農忙季節，男女老幼都得下田幫忙。因此除醫療服務外，其他服務參加人數不多。
3. 教育組若不配合當地人的學制，沒有果效。或許可考慮差派有經驗英語教員，協助他們英語師資訓練。至於華語學習，當地人盼望能有操陝西語的老師。
4. 回民對回教真正認識不深。

由於回民以回教為社會及生活的準則，對基督教有相當程度的防範。為此多次短期服務隊均本基督的愛心，透過服務和關懷作福音的鬆土工作（福音豫工）。直至九六年六月為止，三次服務隊曾作以下服務：

### 醫療服務

醫療是東干回民最受歡迎的服務。當地醫療設備非常落後，又缺乏醫療人才，所以每次服務隊平均每天要為六、七十人診治。藥物，甚至檢驗器材，均需由隊員攜備。回民不僅信賴西醫，對中醫、針灸，甚至腳底按摩甚表歡迎。四大常見疾病為：痔瘡、糖尿病、腎病和心臟病。

### 水井勘測

隊員曾仔細檢查食水供應情況。白銀虎村因每家都有水井，所以食水供應不成問題。但馬山清村1760多戶居民中只有兩口水井，居民需排隊輪候。若要改善供水和污水處理系統，需長期計劃；但為解決燃眉之急，隊員建議在現有兩口井，連同一口被棄置多年的水井，裝設強力抽水機，並建水塔。

隊員亦曾將當地的食水樣本帶回美國化驗，發現食水內礦物質含量可接受，水質尚算不錯。

### 語文教授

九六年五月的隊員開始嘗試在白銀虎及馬山清的學校教授英文，可惜為期只有十天，而且對當地教育制度及學生



程度事前並不知情，無法準備教材和教具。但因當地非常缺乏英語教員（有一所學校已有一年多沒有英文教員），所以學生的反應不錯；可惜五月廿四日所有學校開始放暑假，所以只能做補習式的教學。

此外，九六年五月的隊員中有一位來自中國大陸的弟兄，開始在晚上為有興趣學習華語的回民授課，參加者大部分是廿餘歲的年青人，有意和中國大陸貿易。

## 電腦訓練

電腦組隊員因見出版東干月報，每次需花約四百美元，並動用六、七人才能將報紙排好送印，於是決意要為他們購置一台IBM相容的Pentium系統電腦。加上鐳射印字機、圖像掃描器、視窗95程式及MS辦公室套件等軟體，全套約五千元。

電腦組隊員並教導當地負責電腦操作的先生新電腦的各項操作。五月廿四日是東干電腦新紀元的歷史性時刻：負責人用新電腦印出他們第一次全用電腦排版的報紙。

## 短期服務隊的體驗

短期服務隊的隊員大部分停留在東干的時間是二至三星期（九六年六月份香港短期服務隊有一對夫婦及一位姊妹計劃逗留三月），他們都是本著基督的愛，透過實際的行動，在回民中作福音豫工的服務。

綜合歷次服務隊的報告，歸納出隊員們的體驗如下：

## 屬靈的體驗

每日早上的靈修、分享是隊員們的最愛。雖然大家來自不同地區、不同教會，有不同的背景，而且是才剛認識，但交通分享毫無隔膜。兩個小時靈修的時間，切實經歷神的同在，沉醉在「祂與我同行，又與我共話」(And He walks with me, and He talks with me)的溫馨中。

東干的門，是神為華人信徒打開的，回民協會會長第一次與王永信牧師見面，即邀請海外華人前往協助該地的發展。回民協會知道大使命中心是一個基督教機構，而所有服務隊的成員都是有傳福音心志的成員，可見東干回民對基督徒開放的態度在回教徒中是少見的。

雖然服務隊尚未能正式在東干回民中開展直接的福音工作，但神已在當地的漢人中動工。九五年四月一對漢人祖孫欣然信主，並協助服務隊的工作；此外，三位女隊員亦有機會向一位當地婦女解釋《聖經》是一本甚麼書（詳情請參閱黃朱蕙碧姊妹的見證）。隊員們深信神會繼續動工。

九六年六月當地一位漢人在夢中見到耶穌，向隊員們請教，接受了耶穌作他個人的救主，才一天已把半本聖經唸完了，可見他對福音的渴慕。同年六、七月的隊員經歷了不少屬靈的爭戰，甚至趕鬼。

## 生活的體驗

簡陋大宿舍的生活，使隊員們重溫中學時代夏令營的生活。弟兄姊妹和睦同居，是何等的善，何等的美。衛生環境的適應，對隊員而言，是一個不容易的學習。尤其是夏天，蒼蠅之多，有如

國際機場的停機坪，不僅停滿了待命的班機，更是此起彼落，好不熱鬧。原始毛廁的設備，亦非一般都市人所能接受。在神的恩典及各隊員的努力下，大家逐漸適應，也不至生病。

羊肉是當地主要的肉食，豬肉是沒有的（回教不吃豬肉），牛肉、雞肉及其他家禽也非常罕見。有時從早到晚，每餐都是羊肉加麵條，對一些不喜歡羊肉的弟兄姊妹，真是一個考驗。

當地居民對時間觀念不大注意，工作效率也不講究。一件工作通常需多花二至五倍時間方能完成，是訓練隊員們忍耐的好機會。

## 友誼的重要

東干人民多年受異族的統治，無論百多年前在中國清朝或後來寄居在前蘇聯的政體下，甚至近期在哈國的管治下，他們都是少數民族。為此，他們努力保守自己的文化，不願意接受外來的事物，免得被同化。在這種情形之下，外人不宜干擾他們任何的風俗習慣。

東干人民非常好客，喜歡請朋友到他們家中「喝茶」，通常除了品茗名茶外，還加上午膳和晚膳，每次都需三、四小時以上。這種社交雖然費時，但卻是接觸一家大小最好的時候，是建立友誼的開端，是讓他們認識基督的愛的機會。

總括而言，歷次服務隊隊員已贏得當地人民的友誼，尤其是教育組的隊員與學生們話別時，學生都依依不捨，還掉下眼淚來，甚至抱著老師痛哭。

白銀虎村一位中學校長在隊員歡送會上更表示：「我們很喜歡你們，我要

禱告『阿拉』通知你們的耶穌，早日再派你們回來。」可見大使命中心的服務隊已蒙東干人接納。

## 東干事工的長期計劃

直至九六年六月為止，大使命的東干事工仍在開荒、摸索階段。服務隊成員與大使命中心的同工和義工一同摸索事工類別的可能性和可行性，綜合各人的觀察和嘗試，在未來一至三年內可以在以下方面協助東干人民：

### 語文教授

可徵召母語為英語的華裔弟兄姊妹，每年九至十二月或二至五月（每期四個月），前往馬山清村及白銀虎村教授英語，亦可設英語老師培訓班，協助訓練當地英語老師。暑期補習班因時值當地農忙季節，除小童外，很難找出時間參加，所以效果不大。

至於漢語教授，宜以中國大陸拼音為主。因當地學校沒有將漢語列入學校課程中，所以只能在課外進行。目前是以補習方式於晚間舉行，參加者多為計劃與中國大陸通商的年青的一代。

### 醫療訓練

可鼓勵中西醫療人才，前往服務及培訓，尤其是中醫、針灸及腳底按摩等療法，所需器材不多，頗適合當地使用。西醫方面需要提高當地醫療人員的醫護知識，可作一些培訓及實地臨床教學，同時也需要輸入一些基本醫療器材及藥物。

## 技術及經濟改革

一些基督徒商人可本著服務回民的宗旨，在當地開設小型工廠，例如：罐頭、羊毛、麵粉等工廠，一方面教導當地人現代的技術，一方面藉此改善東干人的民生。

大使命中心盼望從九七年開始徵召較長時期（一至四個月）的服務隊員，前往協助東干人民，如此才能真正和東干人民建立友誼，實際體會當地的生活習慣，工作才能有點果效。

東干事工至目前為止，仍是福音預

工。雖然將福音帶給東干人民是我們最終的目的，但向回教徒傳福音，需要格外小心，否則欲速則不達。願神賜智慧予大使命中心的同工，並興起三方面的義工（語文教授、醫療訓練、技術及經濟改革）策劃前面事工計劃，釐訂一、三、五年的工作方針，並號召普世華人教會投入此項策略性事工。若東干回民歸主後，我們更可以藉此作借鏡，進軍分佈在中國大陸各地的回民。

□作者為「大使命中心」策劃及研究主任。

## 與東干婦人阿美娜一席話

黃朱蕙碧

九五年六月和秀英、婉儀一行三人在俄國宣教師的協助下，取道阿拉木圖及畢斯克，進入東干人的大本營馬山清村。按著依稀的印象，找到了馬山清學校。因時值暑假，校內只有兩、三位東干女老師盯著我們這些外來客，彼此以英語、俄語、國語和陝西語交談溝通，並得校長的東干書記接待，被安排住在校長的秘書Margarita，一位德裔女孩的家。

Margarita有一位好朋友名叫阿美娜，她是一位已婚並有一個一歲小孩的女老師。阿美娜住在Margarita的斜對面，是傳統的東干人。從她的眼神中知道她很聰明、能幹，但不容易得到她的信任和友誼。感謝主，經過一段時間生活相處，我們已經建立了信任的友誼關係。當我和其他同工再入村時，阿美娜便熱情地接待我們進她的家。

由於我們是女孩子，特別被接待在外房中。房門是傳統的中國木門，上面是玻璃，所以所有人進出都必經過我們

的房間，並對房內情況一目了然。每天早上我們或坐或跪，專心讀經禱告的樣子，逃不過他們的眼目。有一天，阿美娜指著我們各人床前的聖經問道：「這是甚麼？」我們不敢直說，只說是「書」，因為不知她的底蘊。但我和婉儀都有感動要把握機會向她傳福音。但如何才能安全地傳福音呢？

快離開前的一天，我和婉儀把阿美娜拉進房間去，拿著聖經問她是否想知道裏面說甚麼？她傻傻地回答「是」。我們便告訴她，那是聖經，是神的書，聖經告訴我們神愛世人。可惜這時外面傳來人聲，催促著我們赴送行宴，福音的講解只好停止了。但我們相信神的智慧高過人的智慧，或許那不是最合適的時間，或許神是保護著我們的福音預工。從阿美娜認真地思想的態度，和她專心聆聽的表情，我知道有一天她一定會認識主耶穌是救主的道理。

□作者為「大使命中心」香港分會執行幹事。

# 東干短宣反思

鄺明遠

今年五月，我參加了大使命中心的東干短宣隊。這隊伍分別有醫療、教育、工程及電腦四個小組。這次短宣是十分令人興奮的事工，然而當中亦有令人氣餒的地方。我希望可以在此分享一些個人反思，讓大家對短宣事工有更深的了解。

## 有口難言之苦

由於東干人信奉回教，不容許我們公開傳福音，因此這次短宣中有口難言的限制，造成我們內心極大的苦惱。此外，他們的陝西口音，不是我們短時間內可以掌握的，於是產生極大的無力感。但當再三反思省察自己內心的不安時，發現自己不單是為這些可愛的東干朋友的得救而感心焦那般簡單。當中還滲雜了其他因素，例如內心的急躁，覺得用了那麼多金錢和精力，祇有兩三星期短暫的時間，必須有些成果，才覺得不枉此行。加上教會眾弟兄姊妹的代禱及支持，向他們交代的心變成無形的壓力，亦是造成內心焦急的因素。許多時候，在教會中聽到的見證都是振奮人心的信主奇蹟，極少分享傳福音失敗之苦，往往令人產生錯覺，以為傳福音是十分簡單快捷的，祇要懂四律或三元福音方法，便可以得心應手地領人歸主了。但事實上，大多數情況不是單單口傳信息，更需要在他們當中活出基督的樣式，才能見證福音的大能。對於一些回教已成為文化一部分的東干朋友，歸信基督教恐非一朝一夕之事。我們的急躁反而成為福音的攔阻，因為生命的改變是緩慢的，是當人被愛感動，繼而回應及更

生以至成長，那不是頭腦知識、高深神學哲理，或外在壓力所能促成的。

## 投資與回報心態

今日教會深受現代工商管理概念所影響，注重投資與回報，這亦符合聖經中教導我們做一個好管家的原則。假若單從這角度來看，每位東干短宣隊員費用二千元，十八人的隊伍共三萬六千元，這兩三個星期的事工便十分昂貴。有人會質疑是否應該如此運用資源。金錢是否可以用得更有效果？但是這「好管家」心態是否聖經中唯一或是最優先的原則呢？試看耶穌生平，從餵飽五千人而被高舉，到他釘十字架時門徒四散，道成肉身的投資在當時的回報，可說是虧本的。今日我們在回教徒中做很多事情，在短時間內不可能有甚麼得救成果。但是我們在他們當中一起生活，彼此認識，讓他們知道基督徒並非像當年十字軍那般傷害他們、壓逼他們，而是滿有愛心的服事他們，這種生命見證的機會是十分寶貴的。為此，我為大使命中心能夠開啓這東干之門而感恩，並鼓勵更多弟兄姊妹參與這事工。

整全的福音是全人的福音。單是關注肉身的需要而沒有信息，肯定不夠完全；單是口傳信息而沒有實質行動，亦是廉價福音。至於東干事工，我們需要的是忠心事奉，神容許我們可以做多少便盡力去做多少，不至因達不到自己期望而灰心。讓我們存著喜樂的心去服事有需要的人。

□作者為藥劑師，現居羅省。

# 匈牙利全國復興會議

在大使命中心之推動及經濟補助下，180位匈牙利宗派及教會領袖於九六年五月七至十三日在首都布達佩斯郊區舉行全國性教會復興會議。神的靈與大會同在，使這匈牙利歷史中第一次的福音會議大大得福。以前不常來往的眾宗派領袖聚集一起同聲禱告、交通、研討主國度的事工。大會並組成跟進委員會，在全國各省各區繼續推進全國福音遍傳運動。請大家為他們代禱。

## Hungarian Renewal Conference

In a suburb of Budapest, the capital of Hungary, 180 Hungarian religious and church leaders met on May 7-13, 1996. This national Renewal Conference was promoted and financially supported by the Great Commission Center. The Holy Spirit was present in the conference, and this first evangelical conference in Hungary was richly blessed. The leaders from different backgrounds, who had hardly communicated with each other before, gathered to pray, share and discuss the Kingdom's ministry together. A follow-up committee was established in order to promote evangelism in different areas throughout the country.



匈牙利福音會議籌備委員會同工們  
Members of the Preparation Committee of the Hungarian  
Renewal Conference



大會中詩班獻詩  
Choir Presentation at the Conference



大使命中心會長王永信牧師被邀為大會主要講員  
Rev. Thomas Wang, President of the Great Commission  
Center, was one of the main speakers at the Conference

# CONFERENCE DECLARATION

## "For the 1100 Years Old Hungary's Evangelization AD2000 & Beyond"

We, the participants for the Evangelization of the 1100 years old Hungary until the year 2000 and Beyond Conference, from different churches and denominations, declare the following:

1. We are thankful for our 1100 years old country, that this beautiful land is our home, where we have heard and accepted the Good News of Jesus Christ and where we can participate in proclaiming His Gospel.

2. We are thankful to God because during our history He has spoken to all generations. We are thankful for the first pioneer missionaries for the different movements of the last centuries and for all the Christian denominations and churches who are the fruit of their labor.

3. We exalt God because we, as converted and born again believers, are members of the universal (invisible) body of Christ, although we belong to different denominations and churches. We declare that Jesus Christ is the Son of God, our Saviour and Lord, and the Bible is the only source of our faith. We respect the differences in the identity of the various denominations and churches and we appreciate their history. We are committed to encouraging one another and in this way, come closer to each other and to Jesus Christ.

We want to have fellowship in Christ's love and in worship to Him. In this way, our differences would complete a colorful picture for evangelism and promote its effectiveness in reaching every part of our nation.

4. We confess with great sorrow that our differences have not only separated us but turned us against each other. Although we know Jesus' priestly prayer in which He interceded for our unity, yet very often we rejected this and worked against this unity, we didn't seek this unity. We sadly confess that we are the ones who caused great distress for our nation, nor encouraging them to seek God, the faith and in this way they turned against the church as well.

5. We acknowledge with sadness that both the morale and spiritual level of our nation is in great decline and in fact is lower than ever. Crime and violence, addiction and suicide are worse than ever before. We have become a pessimistic and a hopeless nation. At the same time, as never before, we are in desperate need for God's grace, for the comfort of the Holy Spirit and deliverance that comes from Jesus.

6. We confess that - although we saw the great spiritual need around us, we didn't do everything as members of the church to be renewed in our faith and now commit ourselves to the work of God - to save the perishing souls.

Therefore, we make every effort to make an evangelistic strategy for the completing of the Great Commandment of Jesus Christ priority in our ministry.

7. We decide to let Christ's love work in us and put jealousy and prejudicial attitudes behind us and bless one another. We are searching to find a way how we can best help one another to reach the lost and help to bear each other's burdens. Our aim is to see people being saved in Jesus Christ and seeing them find spiritual homes in our churches.

8. Facing the practical realities on the area of evangelism, we have the following proposals:

- Pastors and leaders should meet on a regular basis and have fellowship, share and support one another.
- Interdenominational prayer fellowships should start praying for one another's evangelical events, pray for the communities, for the region and for the spiritual revival in our country.
- Pastors and leaders should discuss and advertise the upcoming special evangelistic meetings.

We commit to make every effort toward our denominations and churches for them to move out of their state of ignorance.

9. Our churches and denominations should cooperate on local and national levels as well as develop a kind of spiritual, personal, financial strategy which focuses on evangelism.

We declare the above by faith, believing that by the grace of the Almighty God, the wind of the Holy Spirit will sweep across our country. He will cause repentance and revival which will not only empower the churches and cause an increase of believers, but will cause a spiritual revival across the nation.

We, as partakers of this conference, declare with celebration and prayerful hearts that we commit ourselves to act accordingly to these declarations in our locations. We will be the vessels for promoting the Victory of the Gospel!

Csilleberc, May 9, 1996.

# 大會宣言

我們一群來自不同教會及宗派，參與「在主後2000年及之後將福音在擁有1100年歷史之匈牙利遍傳大會」的基督徒，現作以下宣告：

1. 我們為擁有1100年歷史的國家獻上感恩。這片美麗的地土是我們的家。我們在這裏得聞及接受耶穌基督的福音，並有機會傳揚這好消息。
  2. 我們感謝神，因祂曾向我們歷代說話。我們感謝在過去數個世紀，不同運動中的先驅宣教士，及他們所建立的宗派和教會。
  3. 雖然我們來自不同宗派和教會，我們仍要同心歌頌神，因為作為重生得救的信徒，我們乃是普世基督身體的成員。我們宣告耶穌基督乃是神的兒子及我們的救主，而聖經乃是我們信仰的唯一根據。我們尊重各宗派和教會之間的差異，並對它們各自的歷史表示欣賞。我們立志互相激勵，從而促進彼此的合一，而且讓我們和耶穌基督更親近。我們希望在基督的愛和敬拜祂的當中，得著彼此的交通。這樣，我們之間不同之處便能促進福音事工的多元化，使它能更有效地接觸全國每一角落。
  4. 我們帶著沉重懊悔的心，承認過去不單因彼此的差異而分隔，更為此互相批評指責。雖然我們知道主耶穌在其大祭司禱文中為我們的合一代求，然而我們卻往往跟這種合一背道而馳——我們根本就不會嘗試尋求這種合一。我們悲痛地承認曾為自己的國家帶來莫大的困擾，沒有鼓勵自己人民尋求神，以至他們與教會為敵。
  5. 我們帶著悲傷，承認我們國家的士氣及屬靈狀況經歷重大的衰落，現正處於前所未有的低潮。罪案、暴力、毒癮及自殺達到了最壞的水平。我們已成了一個悲觀和沒有盼望的國家。在這時候，我們從未這般渴求神的恩典、聖靈的安慰，和來自主耶穌的釋放。
  6. 作為教會的肢體，儘管我們看到四週龐大的屬靈需要，我們承認未曾竭盡全力尋求信心上的更新；我們現在要委身於神的工作——拯救失喪的靈魂。
- 故此，我們將竭盡所能，使完成耶穌基督大使命的福音策略，成為我們最優先的事工。
7. 我們立志讓基督的愛在我們當中工作，把嫉妒及偏見拋諸腦後，並彼此祝福。我們正尋求一個讓我們最有效地互相幫助得著失喪靈魂，及背負彼此的軛之方法。我們的目標是要讓人們在耶穌基督裏得蒙拯救，並在我們教會中尋到屬靈的家。
  8. 面對著福音事工的實際考慮，我們現提出以下建議：
    - 牧者及教會領袖應定期聚集在一起，互相交通、分享和扶持。
    - 跨宗派之禱告團契應開始為彼此的佈道聚會、群體和地區的需要，和我們國家的屬靈復興祈禱。
    - 牧者和教會領袖應為即將舉行之特別佈道聚會，作出商討和宣傳。

我們致力帶領我們的宗派和教會走出愚昧無知的境地。

9. 我們的教會及宗派應在地方及全國的層面上互相合作，並製訂一套以福音事工為中心之屬靈、個人及財政策略。

我們憑著信心作出以上的宣告，相信靠著全能的神之恩典，聖靈之風必吹遍全國。神不單會賜下悔改和復興的心，剛強教會和增添信徒，祂並要帶來一次全國性的屬靈復興。作為今次會議的參與者，我們帶著禮讚和禱告的心，宣佈我們委身於在所在之處實踐以上之宣告。我們要成為傳揚福音得勝的管道！

Csilleberc 1996年5月9日

(李君樸譯)

## 西班牙巡迴佈道之旅

高崇志



西班牙古城Avila

「西班牙」，一個熟悉的地名，但在實際生活上卻是個完全陌生的地方。一方面是因為地點遙遠，另一方面是因為不論在經濟、文化和信仰等等，都與中國人的世界似乎是毫不相干。因此，能有機會到此佈道，實在是件奇妙的經歷。

大使命中心王永信牧師接到的邀請，是由「西班牙全國交通會」所發出，告知西班牙有多處城市，許多華人居住，當地信徒盼望王牧師可以過去協助他們傳福音的聚會，巡迴在六個主要的大城市，舉辦十八天的佈道會。筆者接到王牧師的通知，在六月二號由加州起飛到馬德里，再轉機到瓦倫西亞與王牧師會合，開始這趟特別的宣教之旅。

在西班牙的佈道過程中，慢慢地才瞭解到，原來僑居當地的華人，幾乎清一色全是浙江省青田縣的人。早期他們的祖先背著一袋袋的手工藝特產「青田石」，來到西班牙經商。以後他們便發揮了橋樑的作用，使一批一批的親人、鄰居及村人，由中國南部的小鄉村，遷移到歐洲最西南的西班牙，最後連青田

鄰近的溫州也循線趕來。整個西班牙的，華人便數青田和溫州的人最多了。其他地方來的華人少之又少，青田的華僑歷史較長久，人數最多。

溫州素有中國的耶路撒冷之稱，原因是當地福音興旺，信主的人佔很高的比例，而且有些地方全村都信主。青田也有不少信徒，當他們到達西班牙這個天主教國家，也將中國的家庭教會帶過去。十年前有幾位愛主的青田弟兄姊妹們，四處打聽，招聚四散的信徒，開始舉行固定的聚會。隨著生意的擴展，這個聚會也逐漸擴大。在西班牙的華人，最大的生意就是開中國餐廳，有當老闆的，有在裏面打工的。在大城市如馬德里和巴塞隆那有五百家到一千家的中國餐館，真是令人嘆為觀止。即使在小城市中也有三、五間到二、三十間的中國餐館。如此一來，華人餐廳便無所不在地遍佈了整個西班牙的版圖。許多成功的老闆由一家餐廳開到四、五家餐廳的比比皆是。另外有些人則經營成衣加工廠。教會在十年之間也分佈到六個聚會點。每個聚會點都有些主要同工在輪



流服事，並且全國的聚會處互相連絡，成立了「全國交通會」，行政上彷彿已是個小型的宗派模式。

我們在當地的聚會真是日夜顛倒，挑燈夜戰。爲了配合餐廳工作的時間，聚會每天一到三堂不等，第一堂是下午五點到七點，第二堂是凌晨一點到兩點半，第三堂是凌晨兩點半到四點。在熬了大半夜後，再用些點心，檢討一下當天聚會的情形，到入睡時，天已微亮。每天我們只休息三到五小時，連續十八天，經過統計，我們兩人共講了四十堂道，體力幾乎完全耗盡，意志力也面臨了一項很大的考驗。但是，當我們面對一批一批在深夜不辭勞苦來追求的信徒時，雖感到力量匱乏，仍是全力以赴地將神託付我們的信息，一篇一篇地供應。一次又一次地挑旺、激勵，在多處有人信而受洗，有人蒙召獻身，生命的挑戰，一站一站地延續下去。王牧師的信息以造就教會爲主，將教會的使命與國度的異象傳遞在各處同工信徒心中；我則負責佈道與傳福音的信息。這次的宣教事工在當地教會中是一大突破，使他們了解到傳福音是每個信徒的責任，教會應當要負起宣教的使命。教會的向上、向內及向外的三大功能都應兼具。我們給他們的幾項建議與教導有：教會認領城市，發動福音傳遍事工；全國聯合組織的行政健全化；人人佈道拯救靈魂……等等，得到當地的同工及會眾一致的贊同與支持，在幾天的協助策劃之下，開始了當地的「福音廣傳運動」。

西班牙華人教會雖然在全國已有幾百個會友，但是仍有成千上萬的華僑未信主，教會的使命尚有很大的空處要實踐。幾年以來，教會滿足現狀，缺乏組織，缺少傳福音的使命與方法，使教會望著廣大的禾場而興嘆。現在正是要邁出大步撒種，也要預備收割



西班牙巴塞隆那華人教會  
Chinese Church, Barcelona, Spain



西班牙馬德里華人教會  
Chinese Church, Madrid, Spain



西班牙瓦倫西亞華人教會  
Chinese Church, Valencia, Spain



西班牙昆迦華人教會  
Chinese Church, Cuenca, Spain

的時期，不能再順其自然「聽天由命」式地追求發展，也不能在劃地自限中求復興。西班牙華人教會極需靠主恩典剛強壯膽，再度挺立。另外，葡萄牙的里斯本華人教會與西班牙毗鄰，盼望這復興的火焰與福音遍傳的呼聲也可以傳遞過去，使兩地福音工作齊驅並進。

西班牙會眾的熱情款待與他們熱切追求主的態度神情相映，令人難忘。當地禾場發白，信徒渴慕，教會等待大復興已多時，求主差派工人收取祂的莊稼，在這塊土地上得著祂當得的榮耀。

（編按：高崇志牧師返美後，王永信牧師有機會前往訪問葡萄牙唯一的一間華人教會，在首都里斯本。該教會約有廿五人，每週三借用葡人教會副堂作禮拜，每週二、五並有查經及禱告，在鳳凰樓餐館舉行。弟兄姊妹們非常渴慕，但也是沒有傳道人。王牧師曾拜訪葡人教會牧師，並請他或他的同工每月兩次向華人教會講道，希望對他們有幫助。王牧師並協助促進西、葡兩國華人教會之溝通與合作。將來西、葡事工可統一籌劃，統一推進，請各處弟兄姊妹代禱。）

□作者為「大使命中心」宣教士，現被差派在西班牙宣教。



西班牙薩拉高薩華人教會  
Chinese Church, Zaragoza, Spain



西班牙馬維拉華人教會  
Chinese Church, Marvella, Spain



葡萄牙里斯本華人教會  
Chinese Church, Lisbon, Portugal



西班牙首都馬德里古市政廳  
Old City Hall, Madrid, Spain

# 宣教——屬靈的戰場

曾家彬

開荒佈道、傳福音植堂、推動宣教、差遣宣教士等事工，都是面對一場猛烈的屬靈戰爭。若不明白這一點，就很容易灰心喪志或枉死沙場。

傳福音救亡靈，是從惡魔爪中搶救失喪靈魂。差遣宣教士到福音未得之民，好像派海軍陸戰隊去搶灘頭、佔陣地，是十分危險和艱巨的戰事。我們的仇敵是魔鬼，是邪靈。但仇敵往往利用人，利用政治、團體、家人，甚至軟弱的教會和不愛主的信徒，來攔阻和反對傳福音植堂和宣教事工。本文嘗試揭穿仇敵的面具，列舉敵人反對宣教的幾種邪靈：

**（一）攔阻的靈：**教會要推動宣教，面對內外的攔阻勢力。外的勢力是邪靈利用政治勢力逼害宣教士、不准宣教士入境、不信的人的攻擊反對……等。內的勢力是教會有權勢者阻攔、內部不同心、為錢為人結黨紛爭。外面被人攻擊，政府諸多限制攔阻建堂；內部被自己宗派同工反對，內部長執不同心。邪靈好像很威風，但教會仍是被建立了。新堂落成，代價甚重，但邪靈是失敗的，主名得榮耀。

**（二）灰心的靈：**因為仇敵的攻擊、宗派領袖的無能，加上一些不愛主的長執和信徒的紛爭，邪靈的工作是叫神的工人灰心，叫一大批信徒灰心跌倒。這就是現今地上很多教會失敗的見證。教會分裂，主的心傷痛，教會就無力量去推動植堂傳福音和宣教事工，很多初

信未信的人就更加灰心甚至離開教會了。教會宗派領袖和教會長執為甚麼不明白這是魔鬼的計謀？本是同根生，相煎何太急？教牧長執不愛主，帶來傷害何等大！但主的恩大過人的軟弱，魔鬼以為得勝，在逼害中卻有更多教會被建立起來。這是活的見證。

**（三）分心的靈：**有歷史的教會很容易分心，不去作傳福音植堂和宣教的事工。例如建堂需要錢，需要人力，為了建大堂而不遵行大使命。又有人說，先要培靈，對內栽培，顧內再顧外，所以不要植堂，不要差傳。先顧自己，只顧自己，就不顧主的大使命了。分心的靈是出自魔鬼，遵行大使命是教會存在的目的，請不要分心。

**（四）分化的靈：**有一位牧者植堂，得了一塊地皮，原本是一間西人教會所有，但該教會被分化的靈攻擊，最後該教會解散失敗。後來這位華人牧者被邀前往植堂，多年來一直被分化的靈攻擊，建堂小組被分化，長執被分化，同工被分化，宗派領袖被分化，甚至一位前任宣教士也被分化。魔鬼的詭計是何等惡毒。惡者就利用個別不愛主的長執分化宗派領袖，分化了植堂宣教的力量，使多人灰心。但主奇妙保守，同時卻在逼迫中植了二間堂會；主是得勝的君王。傳福音植堂宣教，要付上何等重的代價！

□作者為加州宣道會忠愛堂主任牧師。

# 宣教工作檢討

易明

近年華人教會對宣教事工漸漸比較關注，不少教會投入物力、人力，成立宣教委員會，支持宣教機構，甚至以宣教作為教會首要事工，這都是美事。本人有幸蒙主引導，也得教會肢體的鼓勵、支持，先後曾在費城植堂，然後奉命到俄國及匈牙利宣教，有機會體驗宣教士的甘苦得失。現在稍作停息之際，想認真檢討工場上實際的需要，盼望可作自己和別的同工以後事奉的參考。

## 一、需要

莫斯科的街頭有許多吉布賽小孩漠然和詭異的眼光；克里姆林宮外宏偉的地鐵轉換隧道裏，衣冠楚楚的紳士高歌行乞；聖彼得堡冬宮外的圓石廣場有位女歌手白髮蕭疏，還揹著手風琴朝遊客旋舞，聲震四鄰；多瑙河鍊橋上有沉默背著行囊，迎風而落泊的旅客；波羅的海灣小館裏，滿面鬍鬚的孤客在獨啜啤酒；捷克有一雙沿鐵軌蹣跚而行的母子；斯洛伐克的茫茫雪原裏，有夜半候車的疲倦老婦，……在這些遠遠的異國街頭、角落、火車、月台無數陌生的臉孔上，我看到人類靈魂中深沉的呼喊：「我有需要！」「請幫助我！」

苦於言語的障礙，我無法與他們溝通，我能談話的對象很有限，只是操普通話的中國人、說越語的越南人，或偶爾會攀談英語的波、匈人。和這些人談話使我接觸到從未經驗或想像過的世界。原來人類比我所知道的複雜得多。每個人裏面都有不同的歷史、不同的價值觀、不同的渴求、疑慮與無法逾越的障礙，表現於外面的言詞舉止、職業習慣

、試探、挑戰，只不過是人心深藏的冰山外一個小小浮角而已。

我也遇到許多來自中國大陸真摯的信仰追尋者，一旦發現真理，不惜全力以赴，置生死於度外，令我感愧自責：怎樣儘量去為主找尋這些人？

北美教會注重全人的福音，我們相信要「吃主的肉、喝主的血」；也相信必需獻上五餅二魚；把房頂拆開，合力把癱子縋下去。我們更相信縱然金銀沒有，也要奉主名叫跛子起來行走；我們以好撒瑪利亞人為己任。當我到海外面對人們靈魂與肉身巨大深沉的飢荒與殘缺，我只能回到主前說：

「主啊，這正是活在你震怒下的人群，  
是你曾被釘的世界，  
苦難與罪惡太深重了，  
我們沒有能力去幫助拯救任何一個人，  
更沒有辦法去改變現狀，  
求你指教我做些甚麼！」

宣教工作要求全體教會作靈性和人才的投資；恆切、同心、隨時多方的為失喪的世界呼求；在聖靈帶領下差派工人出去。宣教機構需要有裝備與策略，因為我們必需把神的心意傳給這失落的世代，講述耶穌基督在十字架上為罪人死、祂復活的大能如何改變我們的生命，以及見證我們怎樣每天追隨祂的帶領、實踐祂的計劃、盼望祂的再臨。宣教工人應把握有限的時間把福音廣傳，留給人不可磨滅的印象；但更應作深入個人感召，訓練門徒的工作。這些工作需要全然奉獻與作僕人的心志，需要謙遜、紀律與裝備，更需要聖靈所賜的愛心

、忍耐、勇氣與智慧。

宣教事工的需要太大，遠超過我們所能供應的。我們所能做的不過是適時而行，遵主的話把僅有的餅與魚獻上；或把水倒進缸裏，端到筵席上去而已。

## 二、途徑

每年夏天，福音短宣工作者在世界各地的城市進行大型佈道會、福音爆炸運動、音樂見證、街頭個人證道等等，帶領許多人決志祈禱。這些決志者中，若有十分之一願意繼續到基督徒聚會中學習，效果就算很成功了。

聽說中世紀匈牙利和拉丁美洲的傳教是用武器和聖水，若有人對信教洗禮稍為遲疑，馬上利鏃穿胸，或人頭落地。今日在貧窮的俄國和東歐，許多福音派宣教士則用「麵包與聖經」方法，宣教機構為初信主的青年提供神學訓練和基本生活需要，讓他們一面學聖經，一面實習傳道。許多教會人數迅速倍增，新教會跟著紛紛設立。我探訪莫斯科的一個越南青年教會，見有二十多人聚會，其中十人是神學生。一位供職的牧師也正在進修神學，月薪只有五十美元左右，卻非常喜樂熱誠事奉主。

華人教會和福音機構在這方面比較審慎保守。我們資源有限，對當地法制不熟，往往依據傳統教會的學道規制，讓時間與環境把信道者的熱心過濾。到後來真正能經得起法律、政治壓力及生存競爭的沖激而仍然不被篩去的基督徒，幾乎寥寥無幾。

感謝神的眷顧與宣教同工全力以赴的佳美榜樣，今天無論在俄國與匈牙利都有許多赤誠愛主，願意捨己服事的華人信徒。波蘭雖然未有華人教會，但三個城市都有幾位經常傳福音，領人一起查經，辛勤忠心的弟兄姊妹。至於東歐越南人，有其政治與種族文化的特殊性，還需要類似東干預工一般等待時機。

我覺得下面的步驟也許可作為宣教

靈工不斷進行的模式：

第一步：恆切祈禱——在一切活動之前、中、後，認真尋求神旨意，在屬靈爭戰中要儆醒。

第二步：竭誠關懷——未信者考慮信主最堅固的基礎，是對福音工人和信徒的信賴，這個基礎必須建立好。

第三步：啓導救恩——傳講應注重激發對基督之愛的回應，及對罪的真切領悟、悔改，不必急求決志的人數。敷衍或在壓力下的舉手，可說沒有長遠的價值。

第四步：愛護維繫——儘速建立忠誠相交、生活上靈命上互助互愛的維護圈子，如支持小組、屬靈伙伴。

第五步：查經共禱——普遍的門徒基本操練，繼之以深入的成長及服事栽培。

第六步：繼續傳接——證道及領人歸主實踐。

第七步：鼓勵完全——致力於仁愛、和平、信實、公義、聖潔新形象的全人建立；勝過試探、罪惡，作榮耀主的見證。

要留意避免的事：

1. 避免在對工場情況深入了解之前，太早對人對事持定見。（林前9:20-22）
2. 避免工人的替換帶來工作方向的變動，令人無所適從。（腓1:5-6）
3. 避免對個人、教會、地區或國家批評，以免引起糾紛，或令人競相效尤。（林後6:3）
4. 避免宗派或地盤性的排外，要為主的愛作謙遜的僕人。（林後6:11）
5. 避免文化隔離，要儘可能跨越文化，為和平的福音作親睦的使者。（弗2:14, 17）
6. 避免太多不必要的活動，以至無法做好傳福音、建造門徒的事工。（弗5:15-17）

□作者為「大使命中心」宣教士，現被差派在波蘭宣教。

# 「主，請再稍候。」

## 總有其他更好的時候吧？

Gordon MacDonald

謝惠華編譯

**在**我心底有一靈敏的角落，  
它曾多次聽見基督如此的呼召：  
你要以天國的眼光洞察現實，  
你要以慷慨慈悲的胸懷  
處世為人，  
你要為神國謀大事、難事，  
走一條不尋常的路！

然而，側耳傾聽是一回事，  
如何回應卻又是另外一回事。

**十**來歲時第一次聽到祂的呼召，  
我順理成章安慰自己：  
等我考上駕照，可以交女朋友，  
可以自主...

有些許樣子的時候再談也不遲！

**幾**年後，基督二度向我召喚，  
這一回我的託辭是：  
我還需要多一些時間磨練成長，

還需要多見見世面，  
好肯定自我的價值...

我跟主說：

「也許過了這一段喜好冒險的年月，  
等我夠成熟了，  
對人生問題嚴肅些，  
我想  
我會多花心思在屬靈的責任上。」

**大**學時，又聽到那熟悉的呼喚，  
但我依舊全副武裝，  
拒祂於千里之外，

「主，請再稍候，  
待我結了婚，安頓下來，

待我有位好伴侶，她也預備好  
走奉獻之路時，那就容易多了。」

**大**學畢業，我接著進研究院，  
之後是一連串的忙碌：  
覓職、就業、加班、出差；  
調職、再加班...

基督竟不忘闖入我的跑馬圈中，  
提醒我那個老話題。

這一回我誠懇的請求祂開恩豁免，  
我向祂指出：

「單身貴族看重自由、獨立和安全感，  
他們不喜歡被長期的責任所綁住，  
也不喜歡被人強迫、指使，  
在人生的這一階段，應當給他們  
自由度和空間，

能把各樣可能的選擇列在眼前...」

我似乎聽到基督支吾的說

祂了解我的想法，但我也不能確定。

**不**久之後，我走過紅毯，  
許下誓言，享盡蜜月，  
那個熟悉的聲音又出現了，  
這回顯得有些刺耳！

「主啊！再等一會好嗎？

等我和我的另一半  
花時間好好彼此認識，  
等我們有孩子，  
等我們投資買一棟房子，  
等我們去歐洲旅遊一趟，  
等我們存夠基金...

對了，到那時候，  
你會常常在教會見到我們，

因為我們知道  
孩子接受屬靈教育的重要性。  
至於金錢和恩賜的奉獻，  
恐怕你得等到  
我們的孩子成年之後了。」

**孩**子果真一個個來到，  
養育他們也果真耗費良多，  
不單在金錢上、時間上，  
更是在體力精神上，  
(每天夜晚，我都弄到精疲力竭。)  
當我再度聽到基督的召喚時，我說：  
「也許等這一切的煩亂過去，  
孩子們的學費付清之後，  
我們就會有許多的  
時間、金錢、體力可供你使用。」

**到**了五十八歲，還是六十二歲？  
我也算不清了！  
基督又來找我，  
我必須承認，  
這一次祂的呼召很深刻動人！  
可惜祂忽略了一個事實——  
我已上了年紀，  
我需要的是休息，不是責任；  
是閒暇，不是奔波！  
我說：  
「主啊！我們已盡了我們的一份，  
該讓年輕人起來接棒了。  
退休年限已屆，  
我們要為養老生活作好打算，  
特別是在這個經濟不景氣的時候...」

**最**後一次，  
是在我剛過七十八歲生日時，  
我終於開始去思想：  
為何我靈裏常覺虛空？  
為何我常陷入失望的深淵中？  
為何我總覺得  
自己沒有留下有永恆價值的東西？  
那時我遇見基督，我問祂：  
為何你沒有在年輕時用我？

**現**在，我已老眼昏花，無法開車，  
大學所學的東西忘得一乾二淨，  
孩子們各奔東西，難得一聚...  
我現在空閒得很——若有人需要我——  
我覺得孤單，無所事事...

**似**乎沒有人在乎——  
我是誰？  
我的想法如何？  
我有甚麼可貢獻的？  
沒有人問我...  
沒有人招呼我...  
連基督也不來找我了。

□ 作者為 Grace Chapel 之主任牧師。此文原載  
Discipleship Journal, #99 (1995)。

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# Knowing Means Doing

Os Guinness

Modern knowledge is characteristically noncommittal. Much is known, but all is consequence-free. What we know and what we do about it are two different things. Various roots of this noncommittal style of knowing could be explored. Philosophically, for example, the Anglo-Saxon world in the twentieth century has been dominated by what John Dewey described well as "the spectator theory of knowledge." Owing to the triumph of such forces as empiricism and science, the myth is prevalent that knowledge is objective, universal, and certain -- and therefore neutral, detached, impersonal, noninvolving and nonresponsible. What we do with what we know has nothing to do with knowledge itself.

Other factors have reinforced the noncommittal character of modern knowledge. An obvious one is the impossible overload of modern information. Another is the essentially detached style of the media -- epitomized by Christopher Isherwood's famous but absurd line in *A Berlin Diary*, "I am a camera with its shutter open, quite passive, recording, not thinking."

Another obvious factor is bureaucracy. This has become a process of specialization through which the rise of specialists, technicians, and experts has led to a dual loss: of the sense of the wider whole and of the responsibility anything other than his or her own part. But when all possible factors are taken into account -- from ethics and psychology and so on -- the result is the disastrously irresponsible way of knowing that characterizes the so-called information era. Never has more been known; never has less been required of what is known. From abstract mathematical formulas to anguishing international atrocities, the common reaction to modern knowledge is, So what? Who cares? What do you expect me to do?

We could argue that this response is philosophically unwarranted -- that in fact responsibility is an inescapable assumption of all human knowing. But this point is stronger for the follower of Christ who is committed to thinking Christianly. For what is at best a small assumption of the better modern philosophy is a central assertion of Christian theology.

The Christian idea of the responsibility of knowledge is rooted in the notion that God is there and that he speaks. He is therefore the one with both the first decisive word on life -- in creation -- and the last decisive word -- in judgment. Thus human life is essentially responsible, answerable, and accountable.

Such responsibility of knowledge is the silent assumption in many basic doctrines. Sin, for example, is a deliberate violation of the responsibility of knowledge -- human beings become responsible where they should not be (playing God) and refuse to be responsible where they should be (denying guilt).

This responsibility of knowledge is also embedded in the root meaning of many of the biblical words. For example, the Hebrew word "to know" includes the meaning "to care for." The idea is that "knowledge of" something is "power over" it, "responsibility to" it, and "care for" it. Thus when the Proverbs say that "A righteous man cares for his beast, but a wicked man is cruel at heart" (Prov. 12:10 NEB), the Hebrew word "cares" is actually "knows." It signifies that a righteous person has a caring knowledge that responsibly treats his animal with integrity -- that is, true to the truth of what it is before God. The wicked person, by contrast, understands all knowledge in relation only to himself or herself rather than to God and therefore "understands no such concern."

We can see the biblical understanding of the responsibility of knowledge supremely in Jesus. For where the first man, Adam, severed the link between knowledge and responsibility, the second Adam reunited them. Refusing the devil's temptations to make claims that had no consequences, Jesus set his face toward Jerusalem and the cross. The responsibility of his knowing who he was and what he had come to do marked his way to his death.

Needless to say, what matters for our thought-style is not simply doctrine but the Christian responsibility of knowledge exhibited in all our knowing. Possible applications are myriad -- in our attitudes to education, careers, specialization, elitism, cynicism, resistance to evil, and a score of different areas. But the recurring motif is the costly obedience of Christian knowing. Knowledge for the Christian is never noncommittal nor consequence-free. Knowledge carries responsibility. Knowing means doing. What we do with what we know is what Christian knowing is all about -- and the responsibility of knowledge is only one example of the importance of Christian thought-style.

※ Adapted from Os Guinness, *Fit Bodies, Fat Minds*.  
(Grand Rapids: Baker, 1994), pp.146-148.



## 屬靈閱讀

王志學

我兒，還有一層，你當受勸戒：著書多，沒有窮盡；讀書多，身體疲倦。（傳12:12）

我在特羅亞留於加布的那件外衣，你來的時候可以帶來，那些書也要帶來，更要緊的是那些皮卷。（提後4:13）

求知是人的本能。我們不願被稱作無知，因為無知總使人聯想起愚昧、落後和土氣。求知欲驅策我們，儘管深知「吾生也有涯，而知也無涯」，還是願意無反顧地航向無止境的知識海洋。

但知識是叫人自高自大……

（林前8:1）

一般來說，我們常見求知的動機有兩種：好奇心和控制欲。好奇心驅使我們要去分析明瞭宇宙海洋人體的奧秘，或窺探追縱演藝明星的私生活，或走進百貨商場看看有那些最新的產品。這種為了滿足好奇心的知識，其本身便是求知的目的。然而源於控制欲的求知，是要把知識作為手段，用來支配自己、別人、環境，甚至神明，好達成不同（政治、醫療、經濟、宗教……）的目的。

若果好奇心和控制欲成為了我們求知的主要動機，則很可能導致求知者（the knower）和被知者（the known）的分割對立。我們亦不會，更不懂得怎樣帶著尊重和關懷的心去認識和參與被知者，因為我們所關心的只是怎樣去利用和操縱。這種心態也使我们無法建立互助互愛的群體，整個求知的歷程只是個人與個人彼此競爭、較量高低、適者生存的掙扎經驗。

好奇心和控制欲也會微妙地隱藏在

我們熱心追求屬靈知識的動機裏。參加各種不同的講習班、閱讀眾多的屬靈書籍，本身可以只是為了滿足好奇心，或「厭煩純正的道理」（提後4:3）而嚮往「新奇」的教導。探求屬靈知識可不自覺地為了要操縱屬靈生活，像我掌握了這「靈命七要」，便必然靈命增長；認識神是為了支配神，像我明白「蒙神祝福十二律」，祂肯定依照這十二律來祝福我的人生；或我們的教會若應用「教會增長七秘訣」，便必然成功。弟兄姊妹聚在一起，看誰比誰快讀了一本靈修經典、多聽了一堂神學講座、更有獨特深度的見解，這也大大破壞了團契的真義。

……惟有愛心能造就人。

（林前8:1）

若求知的動機是愛心，則知識會帶來醫治與和諧。若「盡心盡性盡意盡力愛神」和「愛人如己」（可12:30-31）是求知的動力，讀書便不但是理性的活動，也成為了敬虔的操練；研究是開創知識的挑戰，也是服事鄰舍的機會。身在象牙塔中，仍可聽見貧民窟的呻吟；安坐書房，並沒有忘記教會的需要。這種對求知的了解，接上了教會的靈修傳統，也幫助我們在此認識下，培養對屬靈閱讀的正確態度。

### 屬靈閱讀的背景

在教會歷史中，歷代聖徒均見證屬靈閱讀的必需。屬靈閱讀是促進靈命成長的方法之一。屬靈閱讀的歷史根源可追溯至修道傳統(monastic tradition)的禱讀操練(*lectio divina*)。每天修士們都會花

數小時的時間，以禱告的心來閱讀聖經或屬靈書籍。閱讀(*lectio*)的目的不是要掌握知識，而是領受神愛的啓示。因此儘管當時教育不普及，很多修士不懂閱讀，也還是能夠參與這操練，因為重點是操練在神的同在中安靜聆聽祂的啓示，然後進入默想(*meditatio*)神的話，繼而進入禱告(*oratio*)和靜觀(*contemplatio*)。這過程就像一頭牛在草場上吃草(閱讀)，然後坐在樹下反芻(默想)，直至體內造出奶液(禱告)和乳脂(靜觀)。閱讀與禱告自始即有著緊密的關係，屬靈閱讀有促進禱告的功用。大德蘭(Teresa of Avila, 1515-1582)分享她的個人體驗：「這許多年日以來……我總不會在沒有書本的情況下開始禱告。」

## 屬靈閱讀的內容

聖經是屬靈閱讀的基礎和核心。荒廢閱讀聖經，我們的天路歷程會愈走愈黑暗，且避免不了誤入歧途，因為「你的話是我腳前的燈，是我路上的光」(詩119:105)。所有能餵養我們屬靈生命的讀物，也必然是建基在聖經的教訓上。除了聖經之外，屬靈閱讀的內容並沒有所有人均須跟從的「正典」，而可以因為各人靈程處不同的階段，生命有不同之需要和聖靈個別的引導而迥異，有經驗的屬靈導師會根據信徒之獨特景況而作閱讀指引。

在我們的天路歷程上，「有這許多的見證人，如同雲彩圍著我們」(來12:1)，由於他們立志「將萬事當作有損的……以認識我主基督耶穌為至寶」(腓3:8)，付代價恆久地操練禱告、追求聖潔、合乎主用，因而對神有深刻的經歷，對屬靈生活有豐富的體會。他們被教會尊稱為聖徒或屬靈偉人，其屬靈洞見和經驗是教會寶貴的財產。他們的作品被稱作屬靈經典，是屬靈閱讀不可或缺的重要材料。

## 屬靈閱讀的層次

屬靈閱讀包括了知識性(informative)和更新性(transformative)兩個層次，它們雖然各有不同的特點和目的，但卻是關係密切的。

知識性層次的閱讀是著重認識背景、掌握觀念。我們在整個過程中，會常常運用分析、比較和綜合的工夫，要起碼找出下列問題的答案：

1. 這部作品的時代背景與寫作環境是甚麼？
2. 它怎樣描述人心對神的渴慕？
3. 它怎樣描述人相交契合的本質、過程和影響？
4. 它怎樣描述屬靈生命的危機和考驗？
5. 它怎樣察辨屬靈經歷的真偽？
6. 它怎樣描述成熟靈命的特徵？
7. 它怎樣表達對耶穌基督的認識？
8. 它怎樣解釋運用聖經？
9. 它代表著哪一種屬靈傳統？它繼承了甚麼？又開創了甚麼？
10. 它怎樣描述禱告與生活(行動)的結合？
11. 它怎樣描述群體的角色？
12. 根據聖經的教訓，這部作品的內容有那些值得商榷的地方？
13. 這部作品有甚麼現代意義？

若果知識性閱讀的形象是「鋤挖」典籍，那麼更新性閱讀則可說是「安居」在典籍中。當我們操練更新性閱讀時，是要放下剖析批評的態度，以一顆謙卑期待的心，等候聖靈透過作品向我們的生命說話。速讀的方法在這過程中是完全派不上用場的，也不在乎我們一下子掌握很多的知識，我們閱讀的過程愈慢愈好，讓心靈「安居」在文字中，又讓文字「安居」在我們的心靈裏，這樣我們的生命才能得著更新改變。

※本文轉載自王志學：《經歷神——退修默想導引》(香港：基道書樓，1993)。

# 深化靈命基礎閱讀建議

王志學

「著書多，沒有窮盡；讀書多，身體疲倦。」(傳12:12)

這書目只是從眾多好書中挑選一些出來，作為基础性閱讀建議。

若能照著這裏羅列之次序來閱讀，效果可能更佳；若然可行，儘量找英文原著來讀，其次才求諸譯本。

1. 滕近輝：《路標》（香港：宣道出版社，一九七一）  
或 John White, The Fight. (Downers Grove: IVP, 1976)
2. James I. Packer, Knowing God. (Downers Grove: IVP, 1973)  
巴刻：《認識神》，林來慰譯（香港：證道出版社，一九七九）
3. Gordon MacDonald, Ordering Your Private World. (Nashville: Oliver-Nelson, 1985)  
麥哥登：《心意更新》，吳李金麗譯（香港：證道出版社，一九八八）
4. John R. W. Stott, The Message of the Sermon on the Mount. (Downers Grove: IVP, 1978)  
史托德：《基督教文化的挑戰》，潘蘇齊冰、李秀芳、文達參譯（香港：宣道出版社，一九九二）
5. James Houston, Transforming Power of Prayer. (Colorado Springs: NavPress, 1996)  
侯士庭：《轉化生命的友誼》，陳恩明譯（香港：中國教會研究中心，一九九二）
6. Dietrich Bonhoeffer, Life Together. Trans. by John W. Doberstein. (San Francisco: Harper & Row, 1954)  
潘霍華：《團契生活》，單倫理譯（香港：基督教文藝出版社，一九五八）
7. Howard & Geraldine Taylor, Hudson Taylor's Spiritual Secret. Edited & revised by Gregg Lewis. (Discovery House Publishers, 1932, 1990)  
戴存義夫婦：《戴德生傳》，胡宣明譯（香港：證道出版社，一九五〇）
8. 溫偉耀：《無能者的大能》（香港：卓越書樓，一九九一）  
或 Henri Nouwen, Walk With Jesus. (Maryknoll: Orbis Books, 1990)
9. Malcolm Muggeridge, Something Beautiful for God: Mother Teresa of Calcutta. (San Francisco: Harper & Row, 1971)
10. Richard Foster, Celebration of Discipline. Revised Edition. (San Francisco: Harper & Row, 1978, 1988)  
傅士德：《屬靈操練禮讚》增修本，周天和譯（香港：學生福音團契出版社，一九八二，一九九三）
11. D. Martyn Lloyd-Jones, Spiritual Depression. (Grand Rapids: Eerdmans, 1965)  
鍾馬田：《靈性低潮》，詹正義譯（香港：證道出版社，一九七七）
12. 楊牧谷：《再生情緣》，（香港：卓越書樓，一九九三）  
或 Philip Yancey, Where Is God When It Hurts. Revised Edition. (Grand Rapids: Zondervan, 1990)

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