
台灣青年奮興現象所形成
「後宗派」處境的神學反省

Theological Reflections in the
"Post-denominational" Context within
Youth Revival Phenomenon in Taiwan

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Abstract

Proselytism has become a “hot issue” in discussions about the unification of the church and missiology. The decline of the traditional denominations is an important topic that the churches have to face. Basically the definition and interpretation of this topic come mainly from the more traditional, received and historical denominations because they come to be aware of the crises they face, namely that their “orthodoxy” is declining with the rapid growth of younger churches. Therefore, the younger ones become target of condemnation by the traditional ones. How shall the main-line churches and their theologies face this “post-denominational” age is the context to be treated seriously. The paper begins with a treatment of the Lutheran theologian Paul Tillich. The dialectic between potentiality and realization in a spiritual community brings out movement as the nature of the church. On the other hand, the paper starts with Calvin’s Reformed thinking of church and faith community and reflects upon the growing movement of denominational believers in light of transcendental election. It then tries to give some theological reflections upon both the traditional denominations and the emerging churches that attract the movement of youths.

Keywords: Tillich’s pneumatology, Calvin’s ecclesiology, church/spiritual community, flee from denomination, Consumer Evangelicalism

摘要

改變信仰 (proselytism) 近年已經成為合一教會論與宣教學其中一個「熱門話題」。傳統宗派的式微對於美國這個以基督教作為象徵性國家宗教的社會而言，是一個日漸清晰的宗教現象。¹就台灣教會的實況來看，獨立教會的「宗派化」已經讓傳統的宗派教會倍感壓力，如何面對這個現象，²已經是當代教會不得不正視的重要議題。基本上，這個議題的定義與解讀大多來自較傳統、已經被接納、且具歷史意義的宗派性教會所關注，因為這個危機通常是傳統／宗派教會意識其「正統的信仰」正逐漸式微，取而代之的是年輕教會的快速成長；因此，後者往往成為前者所「指控」的對象。³如何面對這個「後宗派」(Post-denomination) 時代的來臨，無疑是宗派教會與神學所亟需真實面對的信仰實況。本文嘗試從路德宗神學家田立克與長老會神學家加爾文對於教會／屬靈群體的思考出發，重新思索這個日益頻繁的宗派移動現象，並嘗試對傳統宗派與吸引青年人移動的新興教會做出適度的神學反省。

關鍵詞：田立克聖靈論、加爾文教會論、教會／屬靈群體、宗派出走、消費福音主義

1 Donald E. Miller, "Postdenominational Christianity in the Twenty first century," *Annals of the American Academy of Political and Social Science* 558 (July 1998): 196-210.

2 筆者認為，獨立教會的宗派化指標可以從下述二方面表達出來，首先是所開設的分堂繼續保留母堂的名稱，例如：新竹靈糧堂、台中靈糧堂、高雄靈糧堂，或者是台南旌旗教會、台北旌旗教會；其次是成立制度性的神學教育機制，例如：靈糧神學院、旌旗神學院等。

3 卡維里，《教會論：全球導覽》，陳永財譯（香港：基道，2010），119-20。