

Exploring Sino-Spirituality

「中色」屬靈觀初探

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Dichotomized Views: Western and Chinese Cultural Influence

Chinese ministers from different backgrounds tend to hold different views on the spirituality of a servant. Generally speaking, those who receive Western theological training insist that the spirituality of a servant should include: having been called by God and ordained by the church, blessed with spiritual gifts and employed by a congregation, authorized by the government to officiate wedding, baptism, funeral, etc., competent in administration, and efficient in his profession. However, ministers from a more traditional Chinese background see these qualities as secularized and Westernized. They believe that the spiritual qualities of God's servants should be: saved and called by God's grace, pious in orientation, humble in attitude, and faithful in service.

Both views are correct and incorrect at the same time. They are both correct in that each identifies one dimension of the true spirituality of a servant of the Lord. They are both wrong because they insist on only one dimension of spirituality, operating on the "either-or" assumption and orientation. According to the Bible, the characteristics listed in these two views should be in a "both-and" relationship (Gen. 1-2; Matt. 3:16-17, 28:19; Jn. 1:14, 18, 15:26, 17:24; 2 Cor. 13:14; Gal. 4:6; Heb. 1:5-6).

Rethinking Spirituality from the Chinese Cultural Viewpoint

The "Western Cognitive Pattern," inherited from Europe and represented in current American culture, is dualistic. Take English as an example. There is a distinction between subject and predicate in any sentence, e.g. "He (subject) + is a boy (predicate)." Names of people and places begin from the parts to the whole, e.g. James Smith; 7 Main St.; Paradise, PA, USA. As shown in Figure 1, the circle is partitioned into two halves, A & B. According to Aristotelian logic and the law of non-contradiction, A is not B, and B is not A, each half being either A or B.

中西文化薰陶下的歧見

來自不同背景的華人教牧領袖對事奉者屬靈質素往往持有不同的看法。一般來說，接受西方神學訓練的牧者大多堅持事奉者屬靈質素應是：被神呼召，具恩賜，由教會按立，受堂會聘任，經政府授權主持婚、喪、浸禮，且必須具備行政及領導才能，辦事請效率求稱職的專業人仕。但承襲傳統中國思想的領袖則會認為上列條件是西方屬世的世俗化觀念，而主要質素應為：蒙神恩典拯救及陶造，具美好靈性，是一位靈命高超卻態度謙下，忠心事主的主僕。

然而，以上雙方的見解可以同時對又同時不對。兩者均對，因為各列事奉者屬靈質素必具相異而互補的特性。兩者均不對，因為各執己見，堅持單方面的特性，而誤用了「非此即彼」的互斥想法。雙方所列的特性，按聖經教導應是「相合互補」的（參創 1-2；太 3:16-17, 28:19；約 1:14, 18, 15:26, 17:24；林後 13:14；加 4:6；來 1:5, 6）。

從華人文化角度再思「屬靈」

以歐洲大陸為背景及時下美國為代表的「西式思維形態」，屬分異型。正如英文語句有主賓的介定 (e.g. He is a boy: subject + predicate)，人名地址均由局部到整體 (e.g. James Smith, 7 Main St., Paradise, PA, USA)。如圖一所示，圓形二分為 A 及 B，正如亞里士多德的「矛盾律」，A 不是 B，B 不是 A 的二分法。

Figure 1 圖一

Western "Either-or" Dualistic / dichotomistic Pattern
西方「非此即彼」二分型

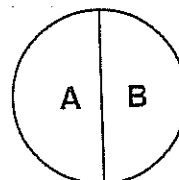
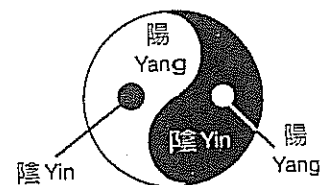


Figure 2 圖二

Sino "Both-and" Dualistic / complementary Pattern
東方「既此亦彼」型



Chinese have a very different cognitive pattern. For instance, since Chinese is monosyllabic and ideographic, the formation of words and sentences has to do with the complementary parts forming the whole. Names for people and places begin with the clan, and then move to family, and onto the individual. Formation of phrasal words is the combination of opposite pairs. Figure 2 illustrates the complementary parts of "yin-yang" in an equilibrium, forming the whole. It is holistic (the whole circle) with complementary parts of yin and yang. It is integrationistic but not dichotomistic, for there is "yang in yin" and "yin in yang." The two are neither dialectic nor mutually exclusive; but are **both-and** and holistic.

Similarly, we learn from the doctrine of the Trinity that there is only one God who is supreme above all and yet the Father, the Son and the Holy Spirit sharing in honor, power and glory. As shown in Figure 3, the three are distinct in identity, one in essence but three in existence, unity with diversity, union in fellowship and holistic in harmony. This is the Trinitarian model, complementary to the Chinese pattern (both-and).

華人另有一種思維模式，中文為單字及圖象語言，人名地址均由整體到局部（如：國、城、鎮、鄉、住宅，然後家庭姓氏在先，個人名字在後，如中國廣東省台山縣羅洞鄉十八號陳養生教授收），字由形、音、義整合而成，發音由元音與輔音整合，字形由直、上下或左右整合，語句由主賓平衡整合而成，詞語由二元對立相成，如：最工部為「人」+「事」部；最長為「長」，最短為「短」，評估有「是非黑白」，「功過得失」；世故曰「人情世故」，處境為「安」+「危」；生計是「飲」+「食」；時間為「春」、「秋」，「朝」+「夕」或「寒」+「暑」等。如圖三所示，二元對立由「陰」「陽」組合，且「陰」中有「陽」，「陽」中有「陰」，二元對立於統一之二分法，華人的思想形態乃屬「二元相輔相成整合型」。

同樣可見圖三所示三位一體的真理，是「三元相輔相成整合型」，普天下只有一位真神，祂是獨一自存，具同尊、同榮、同福的聖父、聖子、聖靈；故此聖父是神，聖子是神，聖靈是神，但聖父既不是聖子，聖子亦非聖靈，聖靈亦非聖父。這三位有和同契合的本性，是「三一神學形態」的觀點。

Figure 3 圖三
A Diagram of the Trinity
三位一體的真理圖解

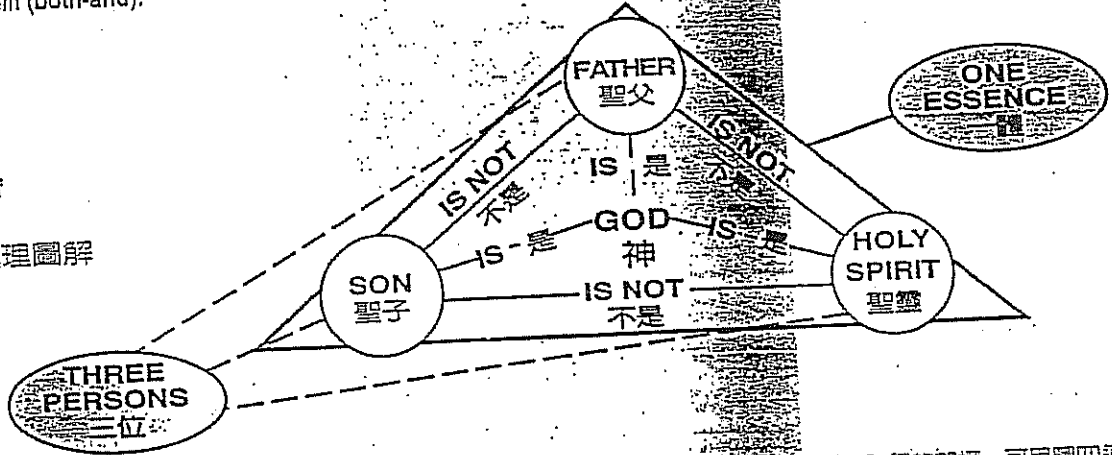


Figure 4 illustrates the formation of various theological issues from the perspectives of church history and systematic theology. Chinese ministers, in receiving Western theological training, often find the following debates boring: the christological controversies of the early years in church history, the conflict (Calvinism vs. Arminianism) on the doctrine of salvation in the Reformation, the debate on the inerrancy of the Scriptures, the search and study of the "historical Jesus," and the phenomenon of the "Jesus seminar" in recent years, etc. This is because they operate from a Sino "both-and" mindset whereas the root of the contentions and conflicts, and contrast sprang from the Western "either-or" cognitive pattern. Figure 5 compares and contrasts the strengths and weaknesses of the Western and Sino-cognitive patterns.

若就教會歷史的脈絡，用系統神學的架構，可用圖四道出西方神學派系的形成及發展因由，對於接受西方神學教育的華人教牧而言，在神學院研習主後數百年基督論的爭執，宗教改革時加爾文派及亞米尼派在救恩論的爭論，近期因為教會論互具引起宗派門戶之爭，以及近年聖經無誤論的辯論時，很可能覺得枯燥無味，因為本身固有華人「既此亦彼」的思維形式尤在，故未能瞭解西方神學家、聖經專家們因為「非此即彼」的思維而帶來二千多年來不斷的爭執。圖五則指出西式及「三一」（或可稱「中色」，即具中國文化色彩）兩類神學型態互具長短之處。

Figure 4 圖四

Western "Either-or" Pattern and Theological Issues 西方「非此即彼」二分型與神學爭論

Western Pattern 西方型式	Either-Or: Contradictory & Dialectical 非此即彼 互異相斥		
Theological Topics 神學論題	Christology 基督論	<ul style="list-style-type: none"> Christ's divinity 基督的神聖 The Christ of "kerygma" 宣告中的基督 	<ul style="list-style-type: none"> Christ's humanity 基督的人性 The historical Jesus 歷史性的耶穌
	Soteriology 救恩論	<ul style="list-style-type: none"> God's sovereignty & predestination 神的主權 Faith 信心 Grace 救恩 Evangelize to save souls 佈道救亡靈 	<ul style="list-style-type: none"> Man's choice & free will 人的自由與抉擇 Reason 理智 Works 行善 Social gospel: being light & salt 社會福音：作光和鹽
	Ecclesiology 教會論	<ul style="list-style-type: none"> Universal church 普世教會 Organismic union 生命契合 	<ul style="list-style-type: none"> Local congregation 地方教會 Organizational structure 組織聯合
	Eschatology 末世論	<ul style="list-style-type: none"> Already 已際 	<ul style="list-style-type: none"> Not yet 未濟
	Bibliology 聖經論	<ul style="list-style-type: none"> Divine revelation & inspiration 神聖啓示 / 默示 	<ul style="list-style-type: none"> Human communication & interpretation 人為溝通 / 詮釋

Figure 5 圖五

Comparing & Contrasting the Two Patterns 西式與三一（中色）神學型態比對表

Items 項目	Western 西方	Trinitarian (Sino) 三一（中色）
Nature 本質	Either-or, dichotomistic, dialectical, contradictory & exclusive 非此即彼，相對式、辯証式、互異相斥型	Both-and, integrationistic, equilibrium, complementary & holistic 既此亦彼，合一性、整合論式、異同契合型
Strength 強處	Analytically powerful at macro level 宏觀層面分析力強	Integratively powerful at macro level 宏觀層面整合力強
Weakness 弱點	Prompts to be paradoxical and dialectical 易流於相對式及辯証式	Tends to be monistic and syncretistic 易流於一元論及綜攝式
Characteristic 特色	Confrontational, changing, individualistic, self-reliant, autonomous 衝突、競爭、求變、個人、自決、自強	Harmonious, stable, group-solidaristic, interdependent, other-directed 和諧、合作、不變、集體/團、互倚、他助
Macro 宏觀	Dialectical dualism 相爭 / 辯証式二元論	Complementary equilibrium 互補 / 契合平衡論
Micro 微觀	Competitive, changing, lineal 衝突 / 求變 / 單線型	Cooperative, conservative, cyclical 共存 / 保守 / 循環型

The Spiritual Qualities of a Servant

In responding to the issue of "spirituality of a servant," ministers with a strong Chinese background and the pietistic heritage of traditional Chinese Christians would list the characteristics in the left-hand column of Figure 6. On the contrary, those ministers who are raised and educated in the West and trained under the "either-or" style of theological tradition would emphasize the characteristics in the middle column of the diagram. However, spirituality that is biblically based and compatible with the Sino-type cognitive "both-and" pattern should be the "Trinitarian" model on the right-hand column of Figure 6.

Figure 7 summarizes the principle and practice of spirituality which fits the Sino-type cognitive thinking on the quality of spirituality. Basically, the "both-and" pattern encompasses the two columns under the heading "Principle," emphasizing the order of priority.

The "spirituality" that adheres to biblical truth and that is compatible with Chinese culture should have 7 aspects. Each aspect has two levels. It is very important to keep the proper order of the components in each level. Mixing the order will distort the truth about spirituality.

1. Grace → Gifts

A spiritual man should be a recipient of God's grace of redemption and regeneration with calling to serve and be a saint (set apart). Experience of God's life-changing grace should precede the ministry/service gifts (i.e. the manifestation of grace in the form of gifts for service: evangelism, teaching, healing, etc.). Claiming to have received God's grace but not serving others is hypocritical and selfish. Merely demonstrating gifts without the grace of bearing the fruit of the Spirit (love, joy, peace, humility, etc.) renders the presumed gifts questionable, suggesting them to be no more than counterfeits. Grace precedes gifts but not without gifts to serve.

2. Life Quality → Ministry Productivity

Before showing any ministry productivity, i.e., "God working through him," a servant of the Lord should have experienced the transformation of life by "God working in him." Without the Spirit-indwelling reality, the Spirit endowment of gifts for service is impossible. Otherwise, those who are prone to the busybody, "Martha-like" service will lose that blessing which Mary secured (Lk. 10:42). Those who boast of having high qualities and supreme spirituality but without productive ministry are unwise stewards or

事奉者屬靈質素

回到文首探討有關「事奉者屬靈質素」的問題，具有濃厚中國思想及傳統華人信徒觀點者，認為屬靈質素應有圖六左方各項。生長於海外並受西化影響，且在美國接受「非此即彼」西方神學教育者，則強調圖六中間各項。然而，既合聖經教導又合乎華人「既此亦彼」思想形態的屬靈質素，原則上應是二者俱備，即圖六右方。

Figure 6 圖六

"Spirituality" from three perspectives

「屬靈質素」

Traditional Chinese Cognitive Pattern 傳統華人信徒觀點	Western Cognitive Pattern 受西方影響觀點	Trinitarian (Sino) Type 「中色」觀點
Grace 恩典	Gifts 恩賜	"Both-and" 二者俱備
Life Quality 生命實質	Ministry Productivity 工作果效	
Faithfulness 忠心	Fruitfulness 效率	
Character 品性	Career 職位	
Servanthood 僕人精神	Leadership 領導才能	
Solidarity 群體	Individuality 個人	
People-Oriented 人	Program-Oriented 事	

Figure 7 圖七

Principle and Practice of Spirituality: Integrationist or "Both-and" Pattern with Order of Priority

屬靈質素 = 先後次序及二者俱備的原則

Practice 細則	Principle 原則	
	Primary 首要	Secondary 次要
Origin 本源	Grace 恩典	Gifts 恩賜
Nature 本質	Life quality 生命實質	Ministry Productivity 工作果效
Criterion 準則	Faithfulness 忠心	Fruitfulness 效率
Worker 工人	Character 品格	Career 職位
Attitude 態度	Servanthood 僕人精神	Leadership 領導才能
Primacy 要點	Solidarity 群體	Individuality 個人
Focus 重點	People-Oriented 人	Program-Oriented 事

lazy workers, lacking strong desire to serve effectively with Spirit-empowerment. Life quality precedes ministry productivity but not without the latter.

3. Faithfulness → Effectiveness

Contemporary Christian workers place too much emphasis on efficiency and often forget that ministry opportunities and results are given by God, not man-made, methodology-induced or efficiency-driven. On the other hand, those who talk of being faithful, focusing on minutiae, missing the Kingdom perspective, and losing the vision for worldwide evangelization are not exercising their spiritual gifts in ministry and cannot claim to be faithful at all. Faithfulness precedes effectiveness but not without the latter.

4. Character → Career

Whether serving God vocationally (full-time) or not, no godly servant should think of himself as having a career or a profession alone. Neglecting the primacy of godly character over career is "ministerial professionalism," and not "ministerial spiritualism." Many servants of God are conscious of the godly character required for Christian ministry at the early stage of their service. Unfortunately, when Christian organizations grow bigger, institutional organizations become more complex, quantity gradually replaces the quality and the preoccupation of getting things done professionally then crowd out matters of character. True spirituality requires both character and career in their proper order.

5. Servanthood → Leadership

A true servant of the Lord is a humble servant of all, as Christ was (Lk. 22; Jn. 13; 1 Cor. 9). Leadership, according to the world, is occupying a high position above others. Self-appointed leaders of the world are not Christ's way of servanthood. Only those who serve others with God-fearing, self-abasing humility are leaders of true spirituality. Christ's exaltation by God the Father as Lord/leader above all came only after his lowly service, painful crucifixion, and humiliating death. Moses made many excuses for himself when called by God. This was not a sign of true spirituality. He only sounded humble and seemed spiritual when resisting God's calling and refusing God's commission. Servanthood is a prerequisite attitude/orientation of humility for godly leadership and genuine spirituality.

圖七扼要地列出屬靈質素的原則與細則，既合乎華人意識形態的屬靈質素 (quality of spirituality)，原則上是「既此亦彼」，兼備圖六左中兩欄，且維持正確先後次序的細則。

不過聖經真理又合乎華人思想形態的屬靈觀，理應俱備圖七各項，而又包括每項主要及次要兩個層面，同時也保持適當的先後次序；否則分割支離，本末倒置，違反真理，後果堪虞。

1. 恩典 (Grace) → 恩賜 (Gifts)

屬靈的人必先經歷神的恩典 (如罪赦得救、蒙召成聖等)，後領受及應用神的恩賜 (神賜信徒事奉神及服事人的效用：如先知講道、領人信主、醫病趕鬼、講譯方言等)。徒受恩典而未按恩賜事奉的「屬靈」是虛假自私，不討神悅的。單求恩賜表演，缺乏恩典而強調恩賜的「屬靈」，是膚品而非真屬靈。

2. 生命實質 (Life Quality) → 工作果效 (Ministry Productivity)

信徒必具生命的實質及生命的改變 (God working in us)，始而樂意事奉，工作漸見果效，事奉多有成績 (God working through us)。未有聖靈內住 (Spirit indwelling) 的生命改變，又何從強求聖靈恩賜 (Spirit endowment)？否則豈有烏大忙亂而失去烏利亞上好的福份。

3. 忠心 (Faithfulness) → 果效 (Effectiveness)

現代人講求辦事效率，務求事半功倍，設法節力省時，多方獎勵成就；卻忘記神更看重我們內裏的忠心，多時忘卻機會乃神所施，增長亦神所賜，無論事大或事小，向神盡忠更重要。反過來說，先談忠心，只重小節，失去國度視野，忘記普世宣教，漠視群衆沈淪，高談小事忠心，大唱屬靈高調，只是懶惰人的藉口，未能按神施恩賜及機會而忠心。

4. 品性 (Character) → 職位 (Career)

作神僕人 (無論全職或帶職事奉)，不能只談職位或職業，而忽視工人應有的品性，否則流於事奉職業化 (ministerial professionalism)，而非事工屬靈化 (ministerial spiritualism)。新信徒 (或新工人或新教會) 初仍注意品質，後因人多事大，組織複雜，量多質差。能質量俱備，工人品性兼顧，職位分明者，始為真屬靈。

6. Solidarity → Individuality

He who seeks self-fulfillment above the Kingdom of God or focuses on self-interest before the collective good of the group cannot be really spiritual. Individualism is one of the primary features of Western culture with preoccupation of individual rights, self-actualization, self-autonomy, self-reliance, etc. The emphasis of group (e.g. family, clan, etc.) in Eastern cultures is closer to the teaching on group solidarity of the Bible (e.g. solidarity in Christ, the Church, the Kingdom of God, etc.). Salvation begins with the universal atonement of Christ before an individual's decision for Christ but not without the latter. The doctrine of the Church gives primacy to the solidarity of the body of Christ, the household of God, etc. over individual members but not without the latter. True spirituality gives priority to collective solidarity over individual persons but not without the latter.

7. People-Oriented → Program-Oriented

Contemporary Christians, living in a technological society, are prompt to place much emphasis on ministry techniques, method of spiritual formation, program-oriented ministry plans, and accomplishment of designated tasks. God takes time to prepare His messengers before He can use them, yet Christians are preoccupied with the "how" or "how to." Spiritual ministry should first and foremost be people-oriented rather than program-oriented. There is the priority of people/personnel over program, but not without the latter.

Spirituality in accordance with Scripture and within the context of Chinese culture as shown in Figure 7 is to integrate the two dimensions in each of the above seven aspects (primary & secondary principles) and yet maintain the proper order. Otherwise it is fragmented, faulty, contradictory to Scriptural teachings and consequently unchristian. The compartmentalization of the two dimensions and the dialectical/ dichotomistic orientation of the Western perspective of spirituality can be misleading.

5. 僕人精神 (Servanthood) → 領導才能 (Leadership)

真的屬靈人必不好為人師，恭敬謙讓，不求高位美名而謙下，不爭領導地位而謙讓，只作忠心僕人奉主及服務人，甘自卑下服事而得神升高，自潔脫離卑賤而被神大用，小事忠心而受託重任。這些都是合乎聖經真理的屬靈質素。同時又不應像摩西被神召用時諸多推卻，口中謙卑而逃避領導天職，口談屬靈而少顯神的大能，均為不善。

6. 群體 (Solidarity) → 個人 (Individuality)

屬靈的人絕不會單求自我表現或單顧個人成敗，而是先從大處（整體/團體）着想。西方社會崇尚個人主義，請求個人自由 (individual rights)，渴求自我實現 (self-actualization)；東方社會重視群體權益（如大家庭、大家族等）。聖經教訓中救恩論本於基督代贖而非個人決志；教會真理言重信徒同為基督的身體及互為肢體，信徒一家等。合乎聖經的屬靈觀是群體與個體俱備，相得益彰。

7. 人 (People-Oriented) → 事 (Program-Oriented)

今日教會內外都非常重視方法 (methodology)，設辦節目 (program-oriented)，重視事工 (designated task)。按聖經屬靈原則，更應重視工人 (messenger)，顧及全人 (people-oriented)，忠於使命 (divine commission)。「人」、「事」倒置不對，「人」、「事」不分亦不該，「人」、「事」兼顧始為真屬靈。

上述七項有其先後次序，又須二者俱備，不可或缺卻又相輔相成。此種整全性 (holistic)、合體性 (integrationistic) 及先後性 (prioritized)，是華人（及東方人）思想型態的特點。正如圖二所示：圖形之整全性（即陰陽相合）；不似西方所重分割性（非此即彼）；陰陽相輔（即陰中有陽，陽中有陰）；而非西式二分法 (dichotomistic) 或辯證法 (dialectical)；或顯此失彼 (exclusive-obsessive)。

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