

Council for World Mission

世界傳道會

Mission Development Programme

宣教發展計劃



Hearing God's Cry

傾聽上帝的哭喊

HEARING GOD'S CRY

The Bible opens with the cry of God bringing life into being
A story which tells of how God speaks to us simultaneously from the text and from the world
God's cry creates the world and sends us into the world
Mission is announced when God cries
Where God is in mission, there God's cry can be heard.

翻開聖經，我們看見上帝將生命的氣息帶來世上，我們也聽到祂的哭喊。
上帝透過聖經及萬物與我們對話
上帝的哭喊創造了世界，讓人類廣佈。
上帝的哭喊開啟了宣教。
與上帝同行的宣教，就會聽見祂的哭喊。

God's cries and our cries are joined,
as we know from Abel in Genesis, (Gen 4:10)
as we know from Moses in Exodus, (Exod 3:7)
as we know from Jesus in the Gospel of Mark (Mark 7:34)
And as we know from the Spirit in Romans (Romans 8: 26)
God's cries and our cries are joined.
And God's Spirit says to the churches, "Listen then if you have ears" (Rev 2:7)

上帝與人類一同哭喊，如聖經所示：
創世記的亞伯（創世記 4:10）
出埃及記的摩西（出埃及記 3:7）
馬可福音的耶穌（馬可福音 7:34）
羅馬書的聖靈（羅馬書 8:26）
上帝與我們哭喊。
上帝的聖靈向眾教會說：「凡有耳的，就應當聽！」。（啟示錄 2:7）

Listen to God's cry of pain in places like Aleppo, in Gaza, in West Papua and in Kashmir
And hear how God urges us to work for a just peace.
上帝錐心的哭喊顯現在阿勒頗、加沙、西巴布亞、喀什米爾之地，
祂催促我們開創一個公義的平安之地。

Listen to God's cry of joy in the breaking of chains of oppression.
And be swept up in movements that bring freedom.
上帝喜悅的哭喊顯現在打破壓制的鎖鏈。
解放自由的運動，席捲而來。

Listen to God's cry of outrage at our refusal to see the intrinsic worth of each and all...
And be challenged to dismantle systems that exploit.
上帝憤怒的哭喊顯現在我們拒絕看見對方身為人的本質。
祂挑戰我們廢除剝削體制。

Listen to God's cry giving birth to new possibilities in the midst of our resistance to change
And open up to all that God can do.

上帝更新的哭喊顯現在新的可能之中，即使我們拒絕改變。
讓我們迎向在祂沒有難成的事。

Listen to God's cry in Creation's woundedness
And be inspired to live more gently upon the earth.

上帝痛苦的哭喊顯現在萬物的哀傷之中。
喚起我們溫柔地對待世界。

In all these things, listen to God's cry of invitation
And join our voices in a song of hope
and travel the road in the wilderness that is holy with God's coming amongst us.

我們一同來傾聽上帝呼召的哭喊，
齊聲唱出希望之歌，
併肩行在曠野之中，
虔敬在上帝的榮耀。

“Hearing God's Cry” is a programme and process of The Council for World Mission which invites churches to listen to voices they perhaps ignore; voices that may be drowned out by the internal noise we make. A process which asks us to find our location in the stories of those who have responded to God's call.

「傾聽上帝的哭喊」是 CWM 的計劃和展望，我們邀請眾教會傾聽被遺忘的聲音，這微弱之聲被世界的紛紛擾擾所掩蓋。我們將透過「傾聽上帝的哭喊」的展望計劃回應上帝在歷史之中的呼召。

As we listen, reflect and discern
God's cry will reveal our calling and our direction in response
And as partners we will try to find the companionship and courage to respond together.

當我們開始傾聽、反思和理解，
上帝的哭喊將會啟示我們的呼召和道路。
CWM 將追尋夥伴教會間的友誼與勇氣，一同回應上帝的哭喊呼召。



For video introduction to the HGC programme, follow the link below:

<https://www.youtube.com/watch?v=FySCkwQ9N2k>

若您想看一段本方案的介紹影片，請使用上方連結。

HEARING GOD'S CRY PROCESS AND PROGRAMME

「傾聽上帝的哭喊」的展望計劃

In June 2016 CWM Council made a decision to develop a programme which could bring together Team Visits and Face the Facts so that member churches can be assisted in reading the signs of their times and identifying a mission response. Hearing God's Cry (HGC) offers a biblical and theological process for member churches which invites new mission thinking and practice that is rooted in reflection on the contexts the churches serve and the presence of God amongst and beyond us.

世界傳道會 (CWM) 於 2016 年 9 月決定執行一個能將**小組探訪 (Team Visits)** 與**面對不公 (Face the Facts)** 計劃結合的行動。夥伴教會能透過此行動解讀時代的異象，並回應宣教的呼召。「傾聽上帝的哭喊」(HGC) 為夥伴教會提供聖經與神學上的思考，帶來新的宣教想法和實行，進而反思現今教會所服事的背景脈絡，及至高上帝在我們當中顯現的關係。

Through this process churches will explore and discern a reading of their own life and the life and context around them. It will explore what Empire looks like in their setting and identify who is speaking out for God's vision of life in fullness. This will then identify what God is crying out for and amongst whom. This will help set a further mission agenda for the member church and the action needed to respond to God's cry. It will be led in partnership between the member church leadership and CWM Mission Secretaries for Mission Development and the relevant Region.

教會利用此計劃來探索和理解它們自身與周遭的生命背景，並將帝國勢力揭示出來，找尋上帝對生命整全的發聲，讓我們瞭解上帝為何人及何事哭喊，引導夥伴教會訂立明確的宣教目標，並執行上帝的呼召。夥伴教會成員、CWM 宣教幹事、與相關地區將一同執行此宣教任務。

CWM thinks of mission in life-affirming ways, summed up in the idea of Life in fullness through Christ. From Abel onwards God has heard the cry of those who suffer and hurt, (Gen 4: 10, see also God hearing cries in Gen. 21:17, Ps. 18:6, Isa. 38:5, Matt. 20:30, Mark 2:17, Luke 8:50, John 11: 33 -35, Hebrews 5:7). It has prompted God to act in mission.

基督是豐盛生命的重心，因此 CWM 著重肯定生命的宣教方式。從亞伯開始，上帝就聽見受苦及受難人的呼求。（創 4：10，也請見上帝的哭喊於創 21：17、詩 18:6、賽 38:5、太 20:30、可 2:17、路 8:50、約 11:33-35、來 5:7）上帝聽見他們的呼喊並在宣教中與我們同行。

God also cries out. The voice of God invites creation to be, (Gen. 1: 3 etc), blesses migrants (Gen 15: 5), challenges kings, (1 Sam 12:7ff), sets out challenge and choice, (Deut. 30: 15ff) demands justice, (Amos 5:24) heals (Matt. 8:2) forgives, (Luke 23:34) makes new (Rev. 21: 3ff). God cries from communities and persons affected by poverty, violence, discrimination, and death. The cry of God then summons us to work for transformation of structures and systems; persons and relationships; hearts, minds and souls. It is not enough to try to help people carry on in the same way. Instead, it is to bring change, salvation, deliverance.

上帝也哭喊。上帝的聲音創造世界（創 1: 3 等等）、祝福遷移的人（創 15: 5）、挑戰諸王（撒下 12:7ff）、設立挑戰和選擇（申 30: 15ff）、要求公義（摩 5:24）、醫治（太 8:2）、寬恕（路 23:34）、更新（啟 21: 3ff）。上帝為面對貧困、暴力、歧視與死亡威脅的群體及人類哭喊。祂的哭喊呼召我們去改變結構與體制、人際關係、性情、心思及心靈。若只幫助人們走在同一條路上是不夠的，我們須要改變、救贖與釋放。



PHASE 1: THE STORY OF OUR STORY

階段 1：聖經揭示我們的故事

In brief:

簡介：

We start the process by trying to locate our life and mission as a church within the biblical story. It will help us get a measure of ourselves and where we feel we are.

CWM 執行此計劃的目的是要在聖經故事的脈絡中，確認我們的生命和宣教事工如同一間行動教會，並幫助我們評估教會自身的定位和宣教方向。



“... the woman left her water-jar and went back to the city. She said to the people, ‘Come and see a man who told me everything I have ever done!’” (John 4:28 – 29, NRSV)

「那婦人就留下水罐子，往城裡去，對眾人說：你們來看！有一個人將我素來所行的一切事都給我說出來了，莫非這就是基督嗎？」（約翰福音 4：28，中文和合本）

“They said to each other, ‘Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us’” (Luke 24: 32, NRSV)

「他們彼此說：在路上，他和我們說話，給我們講解聖經的時候，我們的心豈不是火熱的嗎？」（路加福音 24：32，中文和合本）

Christians look to the Bible to illuminate and understand our calling, context and time. Its stories and teachings speak to the realities of our lives and times. Its stories accompany us through the year in worship as a way to remind us of God’s mission to the world. The texts speak best when they address our context and begin an ‘interpretive conversation’ which gives us fresh eyes and ears for what God is doing.

基督徒透過聖經闡明及瞭解上帝的呼召與現今的時代背景，它的故事和教導直指我們生活的境況。我們在整年的敬拜中因聖經的陪伴，藉此提醒我們上帝在世上的宣教行動。聖經的最大恩典在於它反映出我們的現況並呈現「處境詮釋型對話」（interpretive conversation），讓我們能用新的眼光來理解上帝的作為。

The HGC process begins with identifying a biblical story which speaks to the life and situation of the member church and tells something of what it is facing and feeling in these days. The aim is to get a faith perspective on the life of the member church rather than an organisational perspective. The story might illuminate a key struggle the church has, or a particular campaign it is focusing on. Through this the church can express its sense of the mission God is calling them to today.

HGC 計劃始於認同聖經故事，它說出了夥伴教會的生命處境及呈現他們所面對的問題及感受。我們的目標是希望夥伴教會成為生命信仰的團體而非組織機構而已。也許我們會聽到一間教會所面臨的掙扎，亦或是一件特別的運動。這些故事啟發教會在現世中表明對上帝的呼召。

In order to discover the story, the member church might address questions like:

為了探索聖經故事對我們宣教的啟示，夥伴教會能琢磨下列問題：

- If your church was one of the disciples of Jesus, which one would it be and why?
如果您的教會代表耶穌的 12 個門徒之一，您的教會是哪一位門徒？為什麼？
- If you put your church as a character in a parable of Jesus, which one would it be and why?
如果您的教會代表耶穌的比喻，您的教會是哪一個寓言？為什麼？
- Is there a biblical teaching that either sums up life in your church or spells out a challenge your church faces? Is there one which speaks to a challenge your church is avoiding but needs to face?
哪個聖經教導代表您教會的生命現狀？亦或說出您的教會正面臨的挑戰？哪則聖經教導
- If the prophets of the Old Testament were to visit your office, which one would it be and what words might he or she share?
如果舊約的其中一位先知來拜訪您的教會，會是哪一位？您覺得他/她會分享什麼訊息？
- If Paul or one of the writers of the Epistles was to include your church in the letters they sent out to the others Churches, which particular text might be sent especially to you?
如果保羅或使徒書信中的其中一位寫信給您的教會，他們會勸勉您什麼？
- If you were to look at the letters to the churches in Revelation, would your church be Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia or Laodicea?
您的教會會是啟示錄中的哪一間教會？以弗所、士每拿、別迦摩、推雅推喇、撒狄、非拉鐵非、或老底嘉？



Once this story is identified and the church's own interpretation given, we will then share this with others as a way to invite insight into the text from a range of directions. These commentators might also suggest other text, partner texts or counter texts which speak to a similar context. This will give us some biblical grounding for developing shared reflections. It will also provide the CWM member churches some fresh and engaging bible study materials that will assist in developing missional congregations.

一旦我們能從聖經故事中找到教會自身的定位及詮釋，我們便能與大家分享，並透過分享的過程，從不同的詮釋方向帶來新眼光。這些詮釋者在相同的背景下也許會建議不一樣的經文、感同身受的經文或對立的經文。在擁有聖經的基本知識下，我們能發展共通的輿論。除此之外，這些新穎實際的讀經資料有利於 CWM 夥伴教會發展宣教團體。

PHASE 2: RECOGNISING EMPIRE IN OUR MIDST

階段 2：揭示帝國勢力

In brief:

簡介：

This stage asks us to identify what is God trying to change and transform in our context and who is resisting that, and who is profiting from a world which is not as God intends it to be. To ask where there is brokenness of life rather than fullness of life, and who is causing the brokenness.

我們於此階段要能認出在現世中什麼是上帝想改變及改觀的事，誰在抵制、誰又行上帝眼中不悅之事並從中獲利。我們要找尋破碎的心靈而不是豐碩的人生，並質問誰是造成破碎的源頭。

A summary of CWM's use of the idea of 'Empire'

CWM 對「帝國勢力」的定義概述

“For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places”. (Ephesians 6:12, NRSV)

「因我們並不是與屬血氣的爭戰（原文作摔跤；下同），乃是與那些執政的、掌權的、管轄這幽暗世界的，以及天空屬靈氣的惡魔爭戰。」（以弗所書 6:12，中文和合本）

“As for yourselves, beware; for they will hand you over to councils; and you will be beaten in synagogues; and you will stand before governors and kings because of me, as a testimony to them. And the good news must first be proclaimed to all nations”.

(Mark 13: 9 – 11, NRSV)

「但你們要謹慎；因為人要把你們交給公會，並且你們在會堂裡要受鞭打，又為我的緣故站在諸侯與君王面前，對他們作見證。然而，福音必須先傳給萬民。人把你們拉去交官的時候，不要預先思慮說什麼；到那時候，賜給你們什麼話，你們就說什麼；因為說話的不是你們，乃是聖靈。」（馬可福音 13:9-11，中文和合本）

Mission is not a neutral activity. Jesus' mission, like those of the prophets, met with resistance and rejection. The forces of Empire wanted Jesus stopped and so they put him to death. Jesus warned his disciples that they too would experience similar persecution and rejection. As CWM has looked at the world, it has discerned forces and interests that are connected in their desire to

control, profit and exploit peoples, planet, minds and allegiances. In a world of national differences, global movements nevertheless exert power and influence which destroys the earth, divides peoples and damages the most vulnerable. This is not accidental or unexpected. It is deliberate and planned. These forces and interests are not only political, economic, financial, military and cultural, they are also religious. The consequences of these forces and interests are portrayed as inevitable for progress. These are amongst the key consequences we name:

宣教是一種態度。耶穌及眾先知都遇到抵制和拒絕。羅馬帝國阻止耶穌傳福音並把他釘在十字架上，耶穌曾警告門徒，他們也會遭受同樣的迫害和拒絕。CWM 從這世界中看見一股勢力和利益籠罩在掌控、得利、剝削族群、萬物、心靈和忠誠之上。然而，在這充滿不同國家的世界之中，全球化運動施加權勢和影響力，破壞地球、分裂族群、迫害脆弱的，這都是預料之事，蓄意且有計劃地執行。權勢和利益影響的範圍不僅止於政治、經濟、財政、軍事和文化，也包含宗教。我們認知此權勢和利益帶來的後果是進步中不可避免的苦果。以下，我們指出一些嚴重的後果：

- Climate Change, 氣候變遷
- Economic Injustice, 經濟不平等
- Human Trafficking, 人口販賣
- Militarisation, 軍事化
- Religious Intolerance and the rise of exclusivist nationalisms
排斥宗教、民粹主義
- Forced Migration. 強迫遷移



CWM does not believe that these factors are accidental. They are the product of powers and policies, actions and attitudes, which might be disconnected by geography. They have a connection in both intention and interest. This is what we have named as Empire. It brings death and destruction to the many and wealth and security to the few. Empire is always most evident in how power is used and profit made. Empire is not the world as God wants it. It not the fullness of life for all that Christ promised, nor the vision of shalom inspired by the Spirit.

CWM 相信事出必有因，雖然地理位置上並不相連，但它們是權力及政治、行動及傾向的產物，它們的企圖和利益是相連的，因此我們稱之為「帝國勢力」。帝國勢力引領死亡與毀滅，只為了少數人的安全利益；它最顯著的特徵就是濫用權力及不當獲取；它並不是基督所承諾的豐盛生命，也不是聖靈所啟示的平安異象。

In his address to CWM Assembly in Jeju, Korea, Rev. Dr. Collin Cowan committed us again to this understanding of Mission in the context of Empire.

Collin Cowan 牧師在韓國濟州島舉行的 CWM 大會中再次承諾，要透徹瞭解在帝國勢力環伺下的宣教要如何進行。



“Over this Assembly period we intend to continue our focus on mission in the context of empire, embracing our conviction that there are alternatives to this life-denying regime and engage in actions aimed at healing, peace and reconciliation”. (Rev. Dr. Collin Cowan, CWM General Secretary 2016)

「在這幾次的大會中，我們不斷強調在帝國勢力環伺下的宣教要如何進行，並堅定我們的信念，相信必定有另一種方式可以取代否定生命價值的政權，積極投入醫治、和平與和解」。 (Collin Cowan 牧師，CWM 總書記 2016)

This vision of mission comes from a theological understanding. We are children of God, the Creator, Redeemer and Sustainer of all that is and is to come, who is calling all creation into new relationship with each other and with God, (Romans 8: 14ff). To this God we owe love and honor above all other, (Deut. 6:4, Mark 12:28ff, Acts 10:36).

宣教的異象來自神學上的理解。我們是上帝的子民，祂是世界的創造者、救贖者、扶持者，祂將要到來。祂呼召所有的子民更新彼此間的關係。(羅馬書 8:14ff) 因祂的大能，我們歸榮耀於祂，敬拜祂甚過世上所有的。(申命記 6:4、馬可福音 12:28ff、使徒行傳 10:36)

We are disciples of One who was condemned by Empire because he confronted injustice, hatred and hurt. In opposition to Empire, he counter-created justice, love and liberation, (Mark 10: 32 – 34). This counter-creation is at work amongst and beyond us through God’s liberating Spirit, (2 Cor 4: 11-12).

身為救世主的門徒，我們看見祂因反其道而行遭受帝國的迫害。祂挑戰不公義、仇恨、暴力；祂向世人傳達公義、愛和釋放。（馬可福音 10:32-34）藉由上帝的聖靈，耶穌與眾不同的道行在我們當中，超越我們的想像。（哥林多後書 4:11-12）

We are citizens of a land that exists as a counter reality in the many contexts we inhabit, (Ephesians 2:19, Philippians 3:20). We seek to live as signs of this counter-reality through all we do in mission and witness, (Matt. 5:13 – 16, 21:43). We are a people whose chains have been broken by Christ, and live under a call to liberating life. We are a people empowered by the Spirit, sharing in a mission that proclaims Christ in the face of all powers, forces and systems, (Mark 5: 1-20, Philippians 2: 1 - 10).

我們是這塊土地的居民，它是多元的載體，承載不一樣的時代背景。（以弗所書 2:19，腓立比書 2:1-10）我們企圖在這多樣化的背景脈絡中，透過宣教及見證，活出主耶穌基督的樣式。（馬可福音 5:13-16，21:43）耶穌基督將我們身上的疆鎖解開，使我們接受祂的呼召去釋放心靈不自由的人。我們靠著聖靈的力量在宣教中向一切權勢、壓迫者及體制表明耶穌基督的權能與榮耀。（馬可福音 5:1-20，腓立比書 2:1-10）

Yet, we are often willingly or unwittingly put back in chains, and made to work to the profit of lesser goals and gods. We participate in oppressing structures, perpetuate hateful attitudes and actions that do not befit followers of one who has brought down the powerful from their thrones, and lifted up the lowly; and filled the hungry with good things, and sent the rich away empty, (Luke 1: 52-53)

然而，我們時常有意無意地銬回鎖鏈，去追求次好的目標和偶像。我們也一同壓迫、散播仇恨的態度和行為。身為耶穌基督的跟隨者，這樣的形象不是主的樣式，因祂叫有權柄的失位，叫卑賤的升高；叫飢餓的得飽美食，叫富足的空手回去。（路加福音 1:52-53）

Given this theological and missiological understanding, we must discern the power of Empire in our various contexts so that we can discern where God is seeking to resist and overcome it and with whom. Central to this is a vision of the counter-community of fullness Jesus created amongst those others despised and rejected. A community that was the first fruit of the liberation, salvation and deliverance Jesus brings through his death, resurrection and through the mission his Spirit continues amongst us.

熟悉神學和宣教上的意義後，我們必須在多樣的文化背景中揭示帝國勢力，如此才能瞭解上帝要拒絕及克服的人事物。耶穌當時在被輕視和拒絕的人當中，建造一個生命整全的多样文化群體。透過耶穌的死、復活，這群體是自由、救贖和釋放的第一顆美好果實，而耶穌的聖靈也在宣教中持續與我們同在。

The task is to identify the impact Empire is having as we look at our environment, our economies, our politics, our relationships and our culture's values. This phase will revolve around conversations and, if possible, visits exploring where Empire is most manifest in our places and an articulation of this by the member church.

我們要去找出帝國勢力導致的衝擊，它影響環境、經濟、政治、人際關係、及文化價值。此階段大家要不斷地對話及討論，更好的話，能去探訪帝國最常顯現的地方，進而讓夥伴教會發出宣言。

In order to recognise Empire, the member church might address questions like:
為了認出帝國勢力，夥伴教會能琢磨下列問題：

- In what ways is our society and our economy unequal? Who benefits from that?
我們的社會和經濟是如何不平等？誰是既得利益者？
- How are our lands, waters and natural resources being used? Who benefits from that?
我們如何使用土地、水資源、及自然資源？誰是既得利益者？
- Where is there intolerance and violence in our society and why?
排斥與暴力發生在哪裡？為什麼？
- Who does our society and culture, our church push to the margins?
我們的社會、文化、宗教排擠誰？
- How are we using money and status as a church?
教會如何使用錢財和自身的影響力？



PHASE 3: WHO ARE THE PROPHETS AND WHAT ARE THEY SAYING?

階段 3：誰是先知？他們預言什麼？

In brief:

簡介：

Having identified the areas where God's life, love and world is being resisted we try to identify who is addressing such issues and what they are saying. They will be people inside and outside the church.

確認哪些地方沒有接收到上帝的生命、愛、及世界後，我們要找出誰指出了相關的議題？他們說了什麼？不論他們是不是來自教會。

"Then the Lord came down in a pillar of cloud, and stood at the entrance of the tent, and called Aaron and Miriam; and they both came forward.

And he said, 'Hear my words:

*When there are prophets among you,
I the Lord make myself known to them in visions;
I speak to them in dreams".*

(Numbers 12:5-6, NRSV)

耶和華在雲柱中降臨，站在會幕門口，召亞倫和米利暗，二人就出來了。

耶和華說：你們且聽我的話：

你們中間若有先知，
我—耶和華必在異象中向他顯現，
在夢中與他說話。

(民數記 12:5-6，中文和合本)



*"In the last days it will be, God declares,
that I will pour out my Spirit upon all flesh,
and your sons and your daughters shall prophesy,
and your young men shall see visions,
and your old men shall dream dreams.*

*Even upon my slaves, both men and women,
in those days I will pour out my Spirit; and they shall prophesy".*

(Acts 2: 17 – 18, NRSV)

「神說：在末後的日子，我要將我的靈澆灌凡有血氣的。你們的兒女要說預言；你們的少年人要見異象；老年人要做異夢。在那些日子，我要將我的靈澆灌我的僕人和使女，他們就要說預言。」（使徒行傳 2:17-18，中文和合本）

Despite our radical theology and agenda, we know that member churches and CWM itself struggles with being true to our justice calling and quickly church matters dominate decision making. However, there are individuals and movements in all our contexts that speak and act prophetically. The prophets saw themselves as visionaries and agitators for God's alternative way of living. They spoke out against injustice, (Isaiah 1), confronted power, (2 Sam 12), called God's people to have hope even in the midst of injustice (Jer. 29), offered a vision of an alternative world, (Amos 9, Habakkuk 3), and reminded the people that God was served through doing justice (Isa. 58, Micah 6). They called God's people to fresh faithfulness in God and God's promises, (Ezek. 37). Some of the prophets were priests, like Jeremiah and Ezekiel, some came from outside the religious life like Moses and Amos, who were shepherds. Some were slaves like Joseph or Daniel, some were Judges like Deborah or scholars like Huldah. They took up positions on the edge of the religious and political power of their day. And they spoke truthfully to them, (Jer. 7).

夥伴教會及 CWM 在真實回應公義的呼召及教會決議的事工之間掙扎，儘管我們表達激進的神學與議程。幸好猶如先知般的人及運動在現今發出聲音並有所作為。先知們視自己為遠見者及鼓動者，他們提供從上帝來的生命道路。他們反抗不義（以賽亞書 1）、面對權勢（撒母耳記下 12）、呼喚上帝的子民要在不義中保持希望（耶利米書 29）、提出一個不一樣的國度（阿摩司書 9，哈巴谷書 3）、並提醒子民服事上帝就是行公義之事（以賽亞書 58，彌迦書 6）。他們也向上帝的子民發預言說要在上帝的應許中更新對上帝的忠誠（以西結書 37）。有些先知是祭司，像耶利米與以西結；有些不是來自宗教背景，像摩西與阿摩司，他們是牧羊人；有些是奴隸，像約瑟與但以理；有些是士師，像底波拉，或是學者，像戶勒大。這些先知們在當時宗教及政治情勢險峻的背景下，盡忠職守，他們如實地對上帝的子民述說（耶利米書 7）。

God's cry will be raised in part by the victims of Empire but also by the opponents of Empire. These are the prophetic voices we need to hear, understand and interpret. This phase will then try to identify the prophets of our day, some who are speaking within our traditions and some speaking from outside. 'Who are the Prophets?' aims to identify such prophets and invite them and their thinking into the lives of our churches/regions. In some cases, these might be familiar

voices and names, but in many cases, they might be activist movements engaging with common issues in mission in the context of Empire. Their voices are needed both for context reading but also for mission visioning. Work will be needed to ensure the Prophets we choose are not just our friends, bringing familiar messages. Their critique and alternative vision can inform and empower our mission vision, practice and partnership.

上帝的呼喊會在帝國的迫害者及反對者中聽見。我們需要如先知般的聲音，瞭解它並且詮釋它。此階段要能在現世中找出先知的聲音，有些人是從我們的宗教傳統來發聲，有些人會在社會中發聲。「誰是先知？」行動想要尋出這些先知們，邀請他們分享訊息，使教會和地區都能聽見。有些先知可能是我們熟悉的人和輿論，但大部份來說，在帝國勢力背景下的宣教，先知們的聲音會出現在社會運動關注的公共議題中。先知的聲音必須是處境解讀及異象宣教。我們需要確認我們認出的先知們不只是像個朋友帶來熟悉的訊息而已，先知們要能批判、帶來不一樣的視野，使我們的宣教行動、訓練、及夥伴關係大大得力。

In order to discern the Prophets, the member church might address questions like:

為了能認出先知，夥伴教會能琢磨下列問題：

- Who is speaking with and from the communities our society or church marginalises or ignores?
誰在替被教會及社會邊緣化及忽視的人發聲？
- Who is speaking from the issues and actions we identified as Empire
誰在替帝國的議題與行為發聲？
- Who is part of movements we can partner with and learn from?
我們能與誰同工執行運動並且一起學習？
- Who reads the Bible in ways which address these issues?
誰透過聖經詮釋當今的議題？



PHASE 4: HEARING GOD'S CRY GATHERING

階段 4：傾聽上帝呼喊的集會

In brief:

簡介：

A bringing together of insights and ideas for wider discussion.

廣泛探討，聚集見解和思想。

“Let anyone who has an ear listen to what the Spirit is saying to the churches”.

(Rev. 2:7, NRSV)

「聖靈向眾教會所說的話，凡有耳的，就應當聽！得勝的，我必將神樂園中生命樹的果子賜給他吃。」（啟示錄 2:7，中文和合本）

“By people of strange tongues and by the lips of foreigners I will speak to this people; yet even then they will not listen to me,” says the Lord”. (1 Cor. 14: 17, NRSV)

「你感謝的固然是好，無奈不能造就別人。」（哥林多前書 14:17，中文和合本）



A significant amount of the process could be contained just within the leadership of the member church. The reflections and findings need to be shared with others to test them further. A gathering is held to bring together our insights with others within the member church, ecumenical and also partners within the CWM region. It should include hearing from some of the prophets and commentators on our texts and analysis of Empire. And then offer space to bring directions for mission planning for the member church.

一連串的重要計劃可能只包含於領導的夥伴教會，然而思想及調查結果需要分享給其他人，並檢驗及見證它們。集會的概念就是將夥伴教會、普世成員、及 CWM 區的同伴們所有的分享見解匯合在一起。它們應包含傾聽先知與詮釋者(釋經者?)針對現今帝國的分析與詮釋，給與夥伴教會宣教方向不一樣的空間。

It would include features like:

特點如下：

- Worship which brings a healing, prayerful and loving spirit to our meeting and our contexts. This would be a deep and devoted moment reflecting with love on our world and blessing it and our neighbours.
敬拜為我們的聚會及時代帶來復原、虔誠、仁愛的聖靈。我們在敬拜中深刻地感受對世界及鄰人的愛與祝福。
- Hearing from the Prophets & Recognising Empire in our midst. Context reading led by social movements and activists whose concern is justice not the church. This will enable churches to be challenged to go beyond their pet topics and hopefully build fresh partnerships with activists on justice issues.
傾聽先知、認知帝國勢力。社會運動與社運份子解讀時代背景在於關心正義而不是教會。對教會而言，這是一種挑戰，促使教會跳脫習以為常的議題，並與社運份子建立新關係。
- Biblical and theological reflections on the movement of the Spirit in our context.
我們透過聖經及神學的沉思看見聖靈運行在現世。
- Story sharing and idea creating from participants, exploring individual church capacity and mission program matters
參與者分享故事及提出想法、探討獨立教會的能力、執行宣教計劃。
- Recommendations for action aimed at the Region, the Denomination, the local church and CWM programme
給予區域、支派、當地教會及 CWM 計劃行動建議。

Phase 5: 'MISSION MATTERS WORKSHOPS'

階段 5：宣教第一工作坊

In brief:

簡介：

An event to give training or develop responses in practice to the key issue that has been chosen from the Hearing process.

經由傾聽計劃，我們選出主要議題，讓工作坊透過訓練及回應實際操作。

The process should throw up new directions of work which need deeper thought and engagement. This is to make us move beyond further analysis to discerning how missional congregations engage practically with these issues, and move us to mission projects in the context of Empire. This can also flow into Mission Support Programme (MSP) and Capacity Development Programme (CDP) processes. The Mission Matters workshops can begin to focus on devising new methods for mission given the theological and missiological discernment.

此計劃應當拋出事工的新方向，它必須代表深刻的思想及參與。我們要超越單純的分析研究，一起思索在帝國勢力的環境下，宣教群體該如何實際參與計劃。Mission Support Programme (MSP)及 Capacity Development Programme (CDP)也將投入此計劃中。宣教第一工作坊有鑒於神學和宣教上的眼光，事工將專注於構思新的宣教方式。

For more information, please contact CWM's Mission Development Team at

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