

一同反思  
**中小型堂會**

**由堂會研究到教會觀**  
Fr. Congregational Studies to Ecclesiology




關瑞文 20-9-2011

# 中小型的定義？

□ 定義的多元性

□ "The definition of "small" is a matter of disagreement. Some identify a small church by its **attendance**. . . Another approach has tried to identify the small church in terms of the **number of pastors** who serve the church; a small church is one served by a single pastor. For the purposes of this essay, "small" is defined in terms of certain **shared characteristics** that affect the church's identity, leadership dynamics, and patterns of growth or non-growth". (John M. Koessler, "The Dynamics of Small Church Ministry," *Master's Seminary Journal* 3, no. 2 (1992): 176)


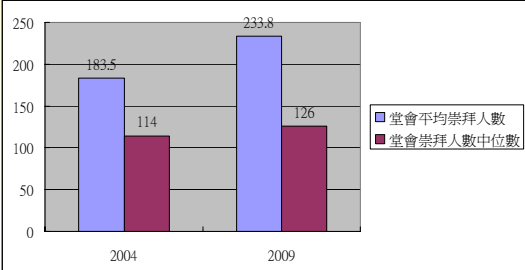
## 西方堂會情況



	家庭式堂會 (極小型)	牧養型堂會 (小型)				牧養/禮式型堂會 (偏中型)			居間型堂會 (中型)				禮式型堂會 (大型)				企業型堂會 (巨型)
		0-50	75	100	150	200	250	300	350	400	500	600	700	800+	800+		
Warren J. Hartman	教友人數	< 50	50-150				> 150			> 350							
	崇拜人數	< 35	35- 85/90				> 85/90										
Arlin J. Rohauge	崇拜人數	0-50	50-100				150-350			250-800							
Douglas Alan Walrath	教友人數	< 75	75-200				200-350			350-800				800+			
	崇拜人數	< 50	40-100				75-200			150-400				350+			
Lyle E. Schaller	崇拜人數	< 50								> 250							

來源：Foltz, Nancy T., ed. *Religious Education in the Small Membership Church*. Birmingham, Ala.: Religious Education Press, 1990.

## 香港堂會情況

年份	堂會平均崇拜人數	堂會崇拜人數中位數
2004	183.5	114
2009	233.8	126

### 表3: 堂會規模 (以崇拜人數計), 2004及2009年

堂會規模	2004			2009		
	堂會數目	堂會比率	崇拜人數	堂會數目	堂會比率	崇拜人數
小型堂會(50人內)	205	17.4%	7,688	140	11.2%	5,087
中小型堂會(51-100人)	343	29.0%	26,168	330	26.4%	25,558
中型堂會(101-200人)	357	30.2%	50,571	413	33.1%	59,371
中大型堂會(201-500人)	215	18.2%	61,886	276	22.0%	83,897
大型堂會(501-1000人)	61	5.2%	70,426	59	4.7%	40,339
特大型堂會(1000人以上)				32	2.6%	78,035
<b>總計</b>	<b>1,181</b>	<b>100.0%</b>	<b>216,739</b>	<b>1,250</b>	<b>100.0%</b>	<b>292,287</b>

## 有關中小型堂會之堂會研究

相關文獻之回顧 (過往約二十年)

- 論述開始於1980年代中
- 零散的討論開始於更早

- Sherrill, Lewis Joseph. *Religious Education in the Small Church*. Philadelphia.; Westminster, 1932.
- Webber, F. R., and Gilbert Prover Symons. *The Small Church: How to Build and Furnish It, with Some Account of the Improvement of Existing Buildings*. Cleveland, O.: J. H. Jansen, 1939.
- Copenhaver, Charles Leonard. "Religious Education in the Small Church: A Paper for R.E. 21-22." Thesis (M.A.), Columbia University (New York, N.Y.), 1940.
- Tucker, Chester Alan. "Outline for the Courses 'Music in the Small Church' And 'Music in Christian Education': Two Leadership Training Courses of the Methodist Church." Thesis (S.M.M.), Union Theological Seminary (New York, N.Y.), 1942.
- Rootbach, Rosemary K. *Teaching Children in the Small Church*. Nashville: Methodist Pub. House, 1943.
- Home Missions Council of North America. *Planning the Small Church, a Book of Plans and Suggestions Designed for Ministers, Field Superintendents, Architects, and All Interested in the Erection and Improvement of Smaller Church Buildings*. New York, N.Y.: The Church building committee of the Home missions council of North America, 1945.
- Ristine, Ethel. *A Vacation Church School in the Small Church*. [Nashville, Tennessee.; Dept. of Christian Education of Children, The Division of the Local Church, The General Board of Education of the Methodist Church, 1951.
- Domingos, Ana Maria. *Working with Children in the Small Church*. Nashville.; Methodist Pub. House, 1952.
- Foster, Virgil E. *How a Small Church Can Have Good Christian Education*. New York.; Harper, 1956.
- Adams, Rachel S. *The Small Church and Christian Education*. Philadelphia.; Westminster, 1961.
- Madsen, Paul O. *The Small Church—Valid, Vital, Victorious*. Valley Forge, Pa.; Judson, 1975.
- Dudley, Carl S. *Unique Dynamics of the Small Church*. Washington; Alban Institute, 1977.
- Dudley, Carl S. *Making the Small Church Effective*. Nashville: Abingdon, 1978.

- 注意：之前，中小型堂會並非焦點→70s開始以之為焦點

□ 1950s – 1970s: 教會增長論述從開始到成熟

(Davidson, James O. "The 1970s and the Emerging Interest in Church Growth and Decline." *Journal of Religious Research* 10 (2008): 43-44.)

- 1955—Donald A. McGavran的 *The Bridges of God* (= 1936年 *Church Growth and Group Conversion* 之擴延)
- 1957—McGavran建立Institute of Church Growth in Eugene, Oregon
- 1970—McGavran's *Understanding Church Growth*
- 1973: James A. Beckford 的 *Religious Organization* 展開了把教會作為組織的社科研究。

- 過去廿年多的書種

□ 一般性/為小型堂探路, 例如

- Kemp, Bill. *Holy Places, Small Spaces: A Hopeful Future for the Small Membership Church*. Nashville, TN: Discipleship Resources, 2005.
- Trebilcock, Robin J. *The Small Church at Large: Thinking Local in a Global Context*. Nashville: Abingdon, 2003.
- Damon, Glenn. *Shepherding the Small Church*. Grand Rapids, MI: Kregel, 2002.
- Pappas, Anthony. *Entering the World of the Small Church*. Bethesda, MD: Alban Institute, 2000.
- Pellon, Robert S. *Small Christian Communities: Imagining Future Church*. Notre Dame, IN: University of Notre Dame Press, 1997.
- Scholler, Lyle E. *The Small Membership Church: Scenarios for Tomorrow*. Nashville: Abingdon, 1994.
- Scholler, Lyle. *The Seven Day a Week Church*. Nashville: Abingdon, 1992.
- Roy, David R. *The Big Small Church Book*. Cleveland OH: Pilgrim, 1992.
- Burt, Steven E., and Hazel Ann Roper. *Raising Small Church Esteem*. Washington, D.C.: Alban Institute, 1992.
- Scholler, Lyle E. *The Small Church Is Different!* Nashville, Tenn.: Abingdon, 1982.
- Walroth, Douglas Alan. *Finding Options for Ministry in Small Churches: A Report to the Program Committee for Professional Church Leadership, National Council of Churches, Feb. 1981*. New York, NY: Professional Church Leadership, National Council of Churches, 1981.

- 量/質的增長策略, 例如

- Crandall, Ronald K., and Ronald K. Crandall. *Turnaround and Beyond: A Hopeful Future for the Small Membership Church*. New ed. Nashville: Abingdon, 2008.
- Farnsworth, Kirk E., and Rosie Farnsworth. *All Churches Great and Small: 60 Ideas for Improving Your Church's Ministry*. 1st ed. Valley Forge: Judson, 2005.
- Benton, John. *The Big Picture for Small Churches and Large Ones, Too! How to Survive and Thrive as a Small Congregation*. Webster, NY: Evangelical 2005.
- Scholler, Lyle E. *Small Congregation, Big Potential: Ministry in the Small Membership Church*. Nashville: Abingdon, 2003.
- Patton, Jeff. *If It Could Happen Here: Turning the Small-Membership Church Around*. Nashville: Abingdon, 2002.
- Biery, Steve R. *How to Thrive as a Small-Church Pastor: A Guide to Spiritual and Emotional Well-Being*. Grand Rapids, Mich.: Zondervan, 1998.
- Biery, Steve R. *Help for the Small-Church Pastor: Unlocking the Potential of Your Congregation*. Grand Rapids, Mich.: Zondervan, 1995.
- Crandall, Ronald K., and Herb Miller. *Turnaround Strategies for the Small Church*. Nashville: Abingdon, 1995.
- Hazelton, Paul H. *Seven Steps to Revitalizing the Small-Town Church*. Kansas City, MO: Nazarene Publishing House, 1993.
- McCarty, Doran. *Leading the Small Church*. Nashville: Broadman, 1991.
- Presbyterian Church (U.S.A.) General Assembly. *Partners in Small Church Strategy: Report and Recommendations to the 201st General Assembly*. [Louisville: Office of the General Assembly, Presbyterian Church (U.S.A.), 1989.
- Burt, Steven E., and Douglas Alan Walroth. *Activating Leadership in the Small Church: Clergy and Laity Working Together*. Valley Forge, PA: Judson, 1988.
- Pappas, Anthony. *Entering the World of the Small Church: A Guide for Leaders*. Washington, DC (4125 Nebraska Ave., N.W., Washington 20016): Alban Institute, 1988.

- 就各種牧養範疇而寫的書, 例如

- Parks, Lewis. *Preaching in the Small Membership Church*. Nashville: Abingdon, 2009.
- Tye, Karen B. *Christian Education in the Small Membership Church*. Nashville: Abingdon, 2008.
- Wallace, Robin Knowles. *Worshiping in the Small Membership Church*. Nashville, TN: Abingdon, 2008.
- Killen, James L. *Pastoral Care in the Small Membership Church*. Nashville: Abingdon, 2005.
- Speidel, Royal. *Evangelism in the Small Membership Church*. Nashville, TN: Abingdon, 2007.
- Tyson, John H. *Administration in the Small Membership Church*. Nashville: Abingdon, 2007.
- Canada, David. *Spiritual Leadership in the Small Membership Church*. Nashville, TN: Abingdon, 2005.
- Grassel, Rich. *Help! I'm a Small Church Youth Worker: Achieving Big-Time Success in a Non-Mega Ministry*. Grand Rapids, MI: Zondervan, 2002.
- Walroth, Douglas Alan. *Making It Work: Effective Administration in the Small Church*. Valley Forge, PA: Judson, 1994.
- Warden, Michael D. *Small Church Youth Ministry Programming Ideas*. Loveland, Colo.; Group, 1994.
- Foltz, Nancy T. *Caring for the Small Church: Insights from Women in Ministry*. Valley Forge, Pa.: Judson, 1994.
- Foltz, Nancy T. *Religious Education in the Small Membership Church*. Birmingham, Ala.: Religious Education Press, 1990.

- 過去廿年多幾個常見的主題

- 英美現況
- 小型教會在統計學上是主流, 大教會在意識形態上是主流
- "size" 何所指的討論
- 小型教會不一定甚至不必朝向大型教會進發 (較近期著作)
- 例: Gallagher, Robert A. *Parish Size: Categories, Dynamics, and Issues* (2002)
  - Now let's go back to the tricky part—wearing shoes too big for your existing size so you can grow into them. . .When a parish does this several things are true
    - it feels awkward and unfamiliar
    - you are spending money and energy that serves your hoped for size and not your existing size
    - that may feel stupid and bring resistance to the changes. . .
    - power will begin to change; and that may bring more resistance
- 例: Dale, Tony, Felicity Dale, and George Barna. *Small is Big: Unleashing the Big Impact of Intentionally Small Churches* (2009)
  - We realized that we needed to view the New Testament through the lens of a small group setting in order for it to make sense. How can you bear one another's burdens (Galatians 6:2) or teach and admonish one another (Colossians 3:1-6) in a congregation of five hundred when you may not even know the person sitting next to you? What does it really mean to love one another and prefer one another in love (Romans 12:10)?
- 例: Christian Schwarz 的 NCD 健康比量更重要

- **小型教會的特色 (small is different)**
  - 小型教會 ≠ 大型教會的未成年版獨特處
    - 重人情關係/團契親密
    - 重視人與人之間之信任
    - 人際關係較為穩定
    - 好領袖 = 關係型領袖(被評核時的重點)
    - 以人的需要為本多於以教會的需要為本
    - 權威 = 資深、血源關係
    - 牧者 = 牧養者
    - 低度分工(同工)
    - 非行政化的面對面溝通
    - 傾向於非計劃型
    - 個體(非委員會)行事
    - 全民皆兵(層級簡單)
    - 參與性決策
    - 彈性行事曆並較受個別教友或突發事情影響
    - 家庭式的崇拜
    - 奉獻形態—按需要付出
    - 關係式(非程序式)的宣教/牧養
    - 人數增長倚靠友誼
    - 忠心於教會而非牧者
    - 易齊心、也易分裂(尤其在經歷轉變時)

- **小型教會的壓力**
  - 資源(人、財等)的壓力
  - 同類教會的競爭
    - 例, 於1997年的座談會上一段對話 (Larson, Craig Brian, Lyle E. Schaller, and R. Kent Hughes. "Pastoring with Integrity in a Market-Driven Age: Consumerism Doesn't Have to Cause Compromise." *Leadership* 18, no. 3 (1997): 108-15.)
      - Most pastors say, "We don't compete with other churches for members; we're interested only in the non-churcher."
      - Lyle Schaller: Forgive me, but that's not quite the real world.
  - 「大者為優」的成功/發展神學及其批判
    - 例, "infatuation with size as a measure of success and worth has impacted the way evangelical Christians view church size... in a culture that believes that bigger is better, it is understandable that smaller churches might feel inferior and insignificant" (Benton, John. 2005. *The Big Picture for Small Churches and Large Ones: Tools How to Survive and Thrive as a Small Congregation*).
    - 例, "Even though most churches are small—roughly half of all churches have fewer than 200 members, and about two-thirds have fewer than 300—most church resources are designed for the bigger churches" (Selbold, Loren. 1999. Why I Love Small Churches. *Christianity Today* 43 (2): 64-65).
    - 例, "small church is always demeaned and never sign of success" (Roy, Thomas K. 1996. *The Small Church: Radical Reformation and Renewal of Ministry*. Anglican Theological Review 78 (4): 413-421).
  - **維生/求生/求增長的方法和策略**
    - 重視小型教會的優勢、突顯家庭關係的吸引力、以質取勝(John Benton的 "quality presence, quality welcome, quality teaching, quality hospitality, and quality prayer")、結合福音工作及宗教教育、Pauline Model、強化屬靈氣氛、小組生活、外展、適切的牧養...

一些觀察

- 大量地運用社科研究方法
- 著重 What, How, Why...
- 缺乏神學反思

→ 「中小型教會論述」長久地被置放在「教會增長論述」當中...

教會增長論述的基因

	Missional	Church Growth
Orientation/Perspective	Theocentric Theological Postmodern	Anthropocentric Practical Modern
Theological Focus	<i>Missio Dei</i>	Great Commission
Beginning Question	What is the gospel?	What makes the church grow?
Perspective on Scripture	Narrative of God's purposes	Propositional truth
How does mission happen?	By the Spirit (God's "surprises")	By strategic planning
Nature of community	Inclusiveness, unity of the body of Christ	People groups
Focus of Evangelism	Initiation of people into the kingdom of God; holistic understanding of "making disciples"	Differentiation between discipling and perfecting, individual salvation
Orientation toward Social Action	The Gospel, evangelism, and social action cannot be separated	Priority of evangelism and church planting over social action; Reactive to the Social Gospel

來源：  
 1. Van Rheenen, Gailyn. "Contrasting Missional and Church Growth Perspectives." *Restoration Quarterly* 48, no. 1 (2004): 225-32.  
 2. Van Gelder, Craig. "Gospel and Our Culture View." In *Evaluating the Church Growth Movement*, edited by Gary McIntosh, 75-102. Grand Rapids: Zondervan, 2004.  
 3. Van Rheenen, Gailyn. "Reformist View." In *Evaluating the Church Growth Movement*, edited by Gary McIntosh, 167-89. Grand Rapids: Zondervan, 2004.

- 註腳: 香港教會增長論述
- **引入增長論述的年代**
    - Cressy, Earl Herbert, and Loren E. Noren. 1960. *Urban Church Growth in Hong Kong, 1955-1958: Second Hong Kong Study, City Churches in East Asia*; 7. Hong Kong: S.n.
    - Noren, Loren E. 1963. *Urban Church Growth in Hong Kong 1958-1962: Third Hong Kong Study*. Kowloon, Hong Kong: the author.
    - 吳明節. 1978. 《教會增長學》。香港：道聲。
    - 桑安柱. 1979. 《亞洲人與華人教會》。香港：晨光。
    - 羅曼華. 1979. 《香港教會增長研究報告書》。香港：世界華人福音事工聯絡中心、天道。
    - 世界華人教會增長研討會. 《1981. 世界華人教會增長研討會彙報》。香港：世界華人福音事工聯絡中心會議部。
    - 盧樹珠. 1983. 《他們如何增長？香港教會增長抽樣調查報告》。香港：世界華人福音事工聯絡中心。

- 教會增長論述 vs. 神學
- 例: Gailyn Van Rheenen 如是說: I embrace Steuermagel's belief: "As we move into a new century, ... we need to reposition ourselves and to work once again on the agenda." **The church growth model is inadequate. By beginning with anthropology rather than theology and segmenting theology and practice**, church growth advocates assume that their model reflects the nature of God. In other words, church growth determines effective practice and then seeks to validate this practice by the use of Scripture. The movement emphasizes growth rather than faithful proclamation of the gospel and faithful living of the gospel.
  - **少數例外**: Kenneson, Philip D., and James L. Street. *Selling out the Church: The Dangers of Church Marketing*. Nashville, TN: Abingdon, 1997. (由Stanley Hauerwas寫前言)

□ 註腳:

□ 教會增長至健康教會的論述轉型在深層裡並沒有改變其基因:

Iannaccone's "Reassessing Church Growth: Four Statistical Pitfalls" (1996a) underscored the fact that much research on churches *does* use numerical improvement as the most important descriptive parameter of congregational efficacy, particularly since this was the metric of choice emphasized by the controversial Church Growth Movement

"[rejecting the engineering mindset] does not mean we can avoid the need to think practically, weighing likely effects and relative costs of available strategies" (John Howard Yoder)

□ 觀現實的情況，要完全脫離「教會增長論述」是困難的，也不一定必要。

□ → 是否可以兩者兼顧？

□ → 由神學開始，以「增長」為後果而非動機？

使徒行傳 2:43 眾人都心存敬畏；使徒們又行了許多奇事神蹟。2:44 信的人都聚在一處，凡物公用，2:45 又賣了田產和家業，照每一個人所需要的分給他們。2:46 他們天天同心合意恆切地在聖殿裏敬拜，且在家中擘餅，存着歡喜坦誠的心用飯，2:47 讚美神，得全體百姓的喜愛。主將得救的人天天加給他們。

— 獻議 —

從增長到教會觀

在增長研究中有關「嚴格(Strictness)」的論述

□ 背景

□ 「嚴格」這個觀念，被譽為是最具影響力之一的增長宗教社會學觀念 (Shekat, Darren E., and Christopher G. Ellison. "Recent Developments and Controversies in the Sociology of Religion." *Annual Review of Sociology* 25 (1999): 343-64.)

□ 1972: Kelley, Dean M. *Why Conservative Churches Are Growing: a Study in Sociology of Religion*. 1st ed. New York: Harper & Row, 1972. (Kelly為當時的National Council of Churches做研究)

□ 以'seriousness,' 'strictness,' 'costliness,' 'bindingness' 解釋為何保守信仰的教會增長，但主流教會衰落

□ 1994: Iannaccone 以宗教經濟學角度詮釋 Kelly 的發現，並發表 Laurence R. Iannaccone, "Why Strict Churches are Strong," *American Journal of Sociology* 99, no. 5 (1994): 1180-1121.

□ 何謂「嚴格」？

□ "How do we define strictness? Kelley (1986, pp. 79-84) cataloged three traits of the ideal-typical strict church—absolutism, conformity, and fanaticism—and contrasted them to three traits of the more lenient church—relativism, diversity, and dialogue. Strict churches proclaim an exclusive truth—a closed, comprehensive, and eternal doctrine. They demand adherence to a distinctive faith, morality, and lifestyle. They condemn deviance, shun dissenters, and repudiate the outside world. They frequently embrace "eccentric traits," such as distinctive diet, dress, or speech, that invite ridicule, isolation, and persecution" (Iannaccone).

□ 絕對主義

□ 順服

□ 狂熱

□ → 高度地忠誠於信仰、化忠誠為嚴謹的實踐、強調教會的另類性

□ 「嚴格」== 教派式的 (Sectarian)

教會...作為另類群體

□ 類近的教會觀

□ David Bosch 的 *Alternative Community* ("The Church as The "Alternative Community." *Journal of Theology for Southern Africa* 13 (1975): 3-11.)

□ John Howard Yoder 的 *Confessing Church* ("A People in the World: Theological Interpretation," in *The Concept of the Believers' Church: Addresses from the 1967 Louisville Conference*, edited by James Leo Garrett, 252-83. Scottsdale, Pa.: Herald, 1969.)

□ Stanley Hauerwas 的 *Resident Aliens* (Hauerwas, Stanley, and William H. Willimon. *Resident Aliens: Life in the Christian Colony*. Nashville: Abingdon, 1989.)

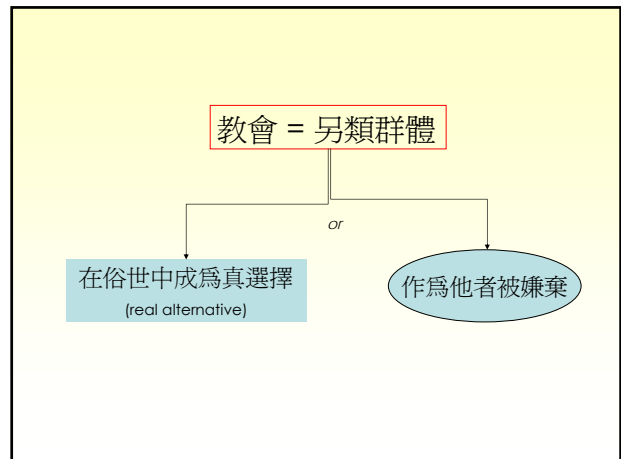
□ 另類群體 與 增長

□ Hong, Young-gi (韓國漢城純福音中央教會(Yoido Full Gospel Church)牧師、president of the Institute for Church Growth) 分析 90s是韓國教會自增長至衰退的分水嶺

□ 重要因素: 教會是否在苦困的社會中被人看得見是無私、可靠、社會良心

### Hauerwas 口中 Yoder 的 Confessing Church

- Activist Church vs. Conversionist Church vs. Confessing Church
- Confessing Church
  - 教會決心在一切事上只崇拜基督
  - 以對主忠誠信任 (faithfulness) 來體現對果效 (effectiveness) 的執著 (i.e., 即使天塌下來也深信上帝旨意必成)
  - 使人信主 = 使人加入另類城邦 (alternative polis)
  - 以建立另類城邦 (即成為教會) 來影響/批判世界
  - 以建立另類城邦 (即成為教會) 而在世作見證 (參與社會運動 = 宣告行動)
  - 是背上十字架的教會 (不可避免地成為世界的他者/怪異者/敵對者)
  - 培育願付代價的門徒



### Yoder: 基督徒群體5個實踐

*Body Politics: Five Practices of the Christian Community before the Watching World. Scottsdale, Pa.: Herald, 1992.*

- 以「愛」及「對話」來在地上捆綁/釋放(太 18.18)  
*Binding & loosing (Matthew 18.15-18)*
- 聖餐 = 與人無私的分享  
*Breaking of bread = economic sharing*
- 洗禮 = 成為一體, 把世界的界線/層級融化  
*Baptism into a people where all prior identities are transcended*
- 基督的豐盛/恩賜 → 人人皆有價值  
*Fulness of Christ (Ephesians 4.11-13): each has distinctly identifiable, divinely validated & empowered role.*
- 每一個人的參與皆受尊重及重視  
*Rule of Paul (1 Corinthians 14):*

"The Church consists of those... who are stamped with the marks of membership in elect communities. To put this point in the terminology of social sciences, the people of God consists of cultural-linguistic groupings that can be meaningfully identified by ordinary sociological and historical criteria as Christian or Jewish" (George Lindbeck [Sociological Sectarianism]).

### 是嗎?

- 中小型教會更易成為另類群體
  - 齊一/同心而不霸道
  - 重人情關係
    - 愛、對話、寬恕、參與、受重視、實踐分享
  - 重人多於重組織
    - 培育門徒

**使徒行傳** 2:43 眾人都心懷敬畏；使徒們又行了許多奇事神蹟。2:44 信的人都聚在一處，凡物公用，2:45 又賣了田產和家業，照每一個人所需要的分給他們。2:46 他們天天同心合意恆切地在聖殿裏敬拜，且在家中擘餅，存着歡喜坦誠的心用飯，2:47 讚美神，得全體百姓的喜愛。主將得救的人天天加給他們。

