

香港中文大學崇基學院神學院
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主題：處境中的靈性操練



總結回應

關瑞文

Spiritual

各路多元豐富的探索



心理學

psychology of religion, parapsychology,
existential psychology, holistic psychology,
consciousness studies, Gestalt psychology,
psychotherapy, and positive psychology ...

人類學

本土靈性現象、靈性與儀軌、
靈性與文明的生成、
techno-spirituality...

社會工作學

長者靈性、智障人士靈性...

社會學

現代後的新興靈性、再著魅...

女性主義

Feminist Spirituality...

醫學、護理學

全人健康、靈性健康...

教育學

心靈教育、生命教育、
天人物我...

政治學

Political spirituality...

These divisions were provided to us by the American theologian Martin Marty, former editor of *Christian Century* and a professor at the University of Chicago.

1. *Humanistic spirituality* (about 7% of population)
 - Focus on the human spirit
 - Believe in human self-transcendence on own terms
 - Have no transcendent reference (agnostic)
 - Accept no tie or claim, no higher power
 - Have a highly developed ethical system
 - Albert Camus and Ernest Hemingway exemplify
2. *Unmoored spirituality* (about 7% of population)
 - Belong to upper middle class; cultural elite
 - Includes many educators and mental health professionals
 - Are individualistic; not religious or institutional
 - Believe in energy, connection, nature,

- crystals, healing touch, astrology, parapsychology
- Shirley MacLaine exemplifies
- 3. *Moored spirituality-Eastern type* (<3% of population)
 - Comprises Buddhists, Taoists, Shintoists, Hindus
- 4. *Moored spirituality-Western type I* (about 25% of population)
 - Includes evangelical, conservative Protestants, Catholics, Eastern Orthodox, Jews, Muslims
 - Feel responsible to someone (Theocratic)
 - Offer prayers that are very specific and directed
 - Believe in faith healing, anointing with oil
 - Focus on a God who intervenes
 - John Wimber exemplifies
- 5. *Moored spirituality-Western type II* (about 60% of population)
 - Includes mainline Protestants, Catholics, Eastern Orthodox, Jews, Muslims
 - Believe all of our lives are under God
 - Don't expect specifics; pray for God's will

WITH ESSAYS BY Gordon D. Fee and Dallas Willard
Linda M. Cannell, Lawrence S. Cunningham, Jeffrey P. Greenman,
David P. Gushee, Christopher A. Hall, D. Bruce Hindmarsh, George Kalantzis,
Kelly M. Kapic, Cherish Fee Nodding, Susan S. Phillips, James C. Wilhoit

Life in the Spirit

Spiritual Formation in Theological Perspective



EDITED BY
Jeffrey P. Greenman and George Kalantzis

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PART ONE: THEOLOGICAL CONTOURS

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2. ON GETTING THE SPIRIT BACK INTO SPIRITUALITY

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Dallas Willard 45

*Christianity
Spirituality:*

**於本真與扭曲的歧義現實裡
在聖靈臨在中
使能
朝歸
生命的本真與究極標的**

Spirit-empowered Struggle in the midst of all kinds of Ambiguities of Life (interaction of essential and existential finitude) for returning to the Essence and Telos of Life

生命的本真與究極標的

(領域 domains [例子])

社群

生態

控制 vs. 連結

人際

誠 vs. 交易

團體/組織

愛 vs. 工具

政治

公義 vs. 利益

自我

聆聽內在聲音
Vs.
外在雜音

宗教/道德

與神同行、盼望、意義、
使命、超越、仁愛、公正、
寬恕、連結、
踐行主話 ...

順聖靈的臨在，恢復上帝形象

雅各書

1：22但是，你們要作行道的人，不要只作聽道的人，自己欺騙自己。23因為只聽道而不行道的，就像人對著鏡子觀看自己本來的面目，24注視後，就離開，立刻忘了自己的相貌如何。25惟有查看那完美、使人自由的律法，並且時常遵守的，他不是聽了就忘，而是切實行出來，這樣的人在所行的事上必然蒙福。

Neuroplasticity:
It's time for a change.

