

「福音派靈修」作為屬靈傳統 和學術科目的現況和發展評析

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一 引言

本文旨在引介及評析「福音派靈修」(evangelical spirituality)在北美至今最新的發展和趨勢，包括福音派靈修作為具歷史性之屬靈傳統的討論和認受性，它和其他靈修傳統的異同和關係，並它作為學術科目(academic discipline)的身分確立、研究範疇和重點、方法論等重要課題。本文下半部會借助上半部的結論來解說「福音派屬靈導引」(evangelical spiritual direction)的發展至今的情況，評析主要困難所在和趨勢。

二 「福音派靈修」作為一個富歷史性的靈修傳統

(一) 福音派缺乏靈修的深度？

近代(Contemporary)的福音派運動始於二次世界大戰後的美國，即美國福音派協會(National Association of Evangelicals, 1942年)和世

界福音派團契（World Evangelical Fellowship，1951年）的成立。麥格夫在1994年曾慨歎「美國福音派或者有三千英哩闊，但是它只有六吋深」，即強於佈道而弱於進深的靈性塑造，屬靈觀也很淺薄，¹他甚至提及，英國部分福音派信徒因為靈性上的不滿足而改投天主教。²不過他也深信源自宗教改革的福音派之歷史傳統充滿靈修資源，是靈修界中沈睡的巨人，因此呼籲應該盡快復興福音派靈修的研究。³

經過多年的努力，很多學者都有力論證了，福音派之歷史傳統真的充滿豐富靈修資源，但近代福音派教會普遍對自己歷史的認識卻很貧乏。⁴

學者普遍認為，現代（Modern）的福音派其實起源於十八世紀英美兩地的福音信仰復興運動（Evangelical Revivals），這運動承繼了改教運動領袖、敬虔運動和清教徒的靈修精神和資源，⁵而改教運動本質

¹ Alister McGrath, *Spirituality in an Age of Change: Rediscovering the Spirit of the Reformers* (Grand Rapids: Zondervan, 1994), 9.

² 麥格夫著，趙崇明譯：《基督教靈修學》（香港：基道，2004），頁137。

³ McGrath, *Spirituality in an Age of Change*, 18; Louise Kketzschmar, "Evangelical Spirituality: A South African Perspective," *Religion & Theology* 5, no. 2(1998): 172.

⁴ "Evangelicals are not known for their awareness of or appreciation for their own history. Derek Tidball recognizes the effect of this chronological amnesia when he observes 'evangelicals have not sufficiently understood their own heritage in spirituality and have been made to feel unnecessarily inferior when brought into contact with those of other traditions.'" Tom Schwanda, "Evangelical Spiritual Disciplines: Practices for Knowing God," *Journal of Spiritual Formation & Soul Care* 10, no.2 (2017): 220.

⁵ David W. Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (London: Routledge, 1995), 20; "But the origins of modern evangelicalism, as it is generally understood in the English-speaking world, are to be found in the revivals in the North Atlantic region in the early eighteenth century as antecedent movements of devotion such as Pietism, Puritanism, and the Anglican holy living tradition coalesced to generate a general spiritual awakening on both an Anglo-German and Anglo-American axis." Bruce Hindmarsh, "Contours of Evangelical Spirituality," *Journal of Spiritual Formation & Soul Care* 10, no.2 (2017): 195; Ian Randall, "Recovering Evangelical Spirituality," *European Journal of Theology* 19, no. 1 (2010): 34; Tom Schwanda, ed., *The Emergence of Evangelical Spirituality: The Age of Edwards, Newton, and Whitefield* (Mahwah, NJ: Paulist Press, 2016), 2.

上其實是一場靈修革命，旨在糾正中世紀教會的無知和迷信，並要恢復新約教會的信仰和生命力。⁶ 近年已開始有歷史學者論證，源於十八世紀的現代福音派運動不單在信仰上，甚至是靈修上，才是繼承歷代教會的正統教導和靈修精神。⁷

2016年史汪達（Tom Schwanda）在 *The Classics of Western Spirituality* 系列中出版的 *The Emergence of Evangelical Spirituality: The Age of Edwards, Newton, and Whitefield*，⁸ 反映英語學界普遍認受現代福音派的靈修作為歷史中主要靈修傳統之一，它不論在信仰重點、靈修特色和表達形式、發展之歷史脈絡和承傳之羣體都清晰可見，就像天主教各修會或靈修學派一般的歷史承傳。⁹ 其實早在2012年，德馬雷斯特（B. Demarest）在 *Four Views on Christian Spirituality* 一書中，已經將福音派靈修列為主要靈修傳統之一，並將之與天主教、東正教和「前衛」基督教進

⁶ 廖炳堂：《靈修神學》第二版（香港：建道，2015），頁52。

⁷ "Gerald Sittser's volume *Water From a Deep Well* (IVP, 2007) is an excellent door into the Church's two thousand years of spiritual practice. His book is one of the most important volumes on Christian Spirituality published in the past decade, especially given our culture's deep historical ignorance. Sittser is an established and able historian." Kelly M. Kapic, "Why a Historical Approach to Christian Spirituality is Crucial: An Appreciation of Gerald L. Sittser's *Water from a Deep Well*," *Journal of Spiritual Formation & Soul Care* 10, no.2 (2017): 342; 參 Gerald L. Sittser, *Water from a Deep Well: Christian Spirituality from Early Martyrs to Modern Missionaries* (Downers Grove, IL: Intervarsity Press, 2007); Gerald L. Sittser, "The Long and Deep Memory of Evangelicalism," *Journal of Spiritual Formation & Soul Care* 10, no.2 (2017): 207-19.

⁸ "See for example, Tom Schwanda, ed. *The Emergence of Evangelical Spirituality: The Age of Edwards, Newton, and Whitefield* (Mahwah, NJ: Paulist Press, 2016). Kyle Strobel is working on a volume of Jonathan Edwards' writings for the same series. Depending on how we define 'evangelical' we might also argue that the volumes on, for example, Luther, Early Anabaptism, Pietism, and/or the German Awakening are all treatments of evangelicalism." Evan B. Howard, "Contributions to Evangelical Spirituality," *Journal of Spiritual Formation & Soul Care* 10, no.2 (2017): 238 n.7.

⁹ "A spirituality or a spiritual tradition is a certain, symbolic way of hearing and living the Gospel. This 'Way' is conditioned by a period, a 'fertilized soil' the particular influence of a specific milieu. It can be incarnated in a clearly identified group of human beings and can continue, historically, enriched or impoverished ... In this way, a 'spiritual tradition' or a 'school' of spirituality comes to be." Hindmarsh, "Contours of Evangelical Spirituality," 205.

行交流對話，反映出福音派自成一派的靈修特色，已足以將它與天主教、東正教、神祕主義、五旬宗、跨宗教合一主義等等靈修路線清晰分別出來。¹⁰

(二) 福音派靈修的主要特色

甲 引言

很多學者都接受了貝賓頓 (David Bebbington) 提出有關現代福音派運動的四個特色，也就是福音派靈修的特色：¹¹ 首先是強調悔改和重生 (Conversionism) 之必須性，借用莫拉維弟兄會的表達，就是基督藉此帶着能力進入了信徒的內心，重生的信徒已經被喚醒，一生要去繼續追尋與基督相遇及再相遇的進深經歷。第二是強調聖經在靈命進深上的關鍵角色 (Biblicism)，是靈命追求的方向、準則和動力的所在。第三是強調十架代贖恩典 (Crucicentrism) 之獨特性，使罪人可以和基督連結的活潑關係。第四是強調與基督一同傳福音，一同事奉的外向型靈命形態 (Activism)，事奉不再只是一種付出，也同時是經歷上帝、領受恩典的時刻。我們同意藍道爾 (Ian Randall) 通過五旬宗運動學到的功課所加上的第五點，就是強調基督受死代贖之餘，也必須同時強調基督復活大能的敬拜生命。¹²

另一位學者霍華德 (E. Howard) 則認為福音派靈修和大公會靈修一直互有交流和學習。它對大公會靈修的獨特貢獻，也可以反映了福音派靈修的主要特色。

¹⁰ 參Howard, "Contributions to Evangelical Spirituality;" Bruce Demarest, ed., *Four Views on Christian Spirituality* (Grand Rapids, MI: Zondervan, 2012); 溫偉耀：《追求屬靈的得與失》(香港：卓越使團，1998)。

¹¹ David W. Bebbington, *The Dominance of Evangelicalism: The Age of Spurgeon and Moody* (Downers Grove, IL: IVP Academic, 2005), 2-17, 20; Schwanda, *The Emergence of Evangelical Spirituality*, 1; Randall, "Recovering Evangelical Spirituality," 33.

¹² Randall, "Recovering Evangelical Spirituality," 33.

乙 福音派靈修強調活出福音的生命見證

首先，霍華德認為作為貢獻，有時不一定是福音派運動中人出於刻意努力的成果：由於福音派強調活出福音才能見證福音，福音派信徒個別和整體的生命見證，不但使很多人認信基督，也使很多非福音派的信徒，更自覺反思和追尋個人和神的關係。他甚至懷疑這方面是福音派靈修在歷史上至今最大的特色和貢獻。¹³

丙 福音派靈修強調全人的整合性靈修

第二、福音派靈修一向強調屬靈經歷要建基於基礎教義，¹⁴ 是強調知、情、意、行和反思上的整合性靈修。¹⁵

現代福音派繼承傳承了早期敬虔運動領袖和清教徒強調聖經／教義研究和靈修經歷整合的精神，¹⁶ 對後現代靈修熱潮中人普遍重視感受和經歷，卻不重視教義理性的傾向，實在是很重要的提醒。¹⁷

清教徒強調必須有清晰明確的教義認知，才足以指引、分辨和詮釋大大小小、起起跌跌之生命經歷，指明人與神同行之應有方向和準則。清教徒稱基要教義為人神之間「恩約之必要條款」（Covenant Essentials），¹⁸ 而人因相信接受恩約而稱義、與基督聯合，也因此而

¹³ Evan B. Howard, "Contributions to Evangelical Spirituality," *Journal of Spiritual Formation & Soul Care* 10, no. 2 (2017): 237-47.

¹⁴ "Evangelical Contributions as a Set of Beliefs," Howard, "Contributions to Evangelical Spirituality," 241; cf. 242; "For many years evangelical spirituality meant to me a relationship with God that is built upon the fundamentals of Christian doctrine."

¹⁵ 廖炳堂：《靈修神學》，頁 537。

¹⁶ 清教徒領袖每每能夠同一人著述教義神學和靈修性兩類著作，這現象在現今時代仍然罕見。

¹⁷ "We have gained much from our long and deep immersion in these doctrines. It is time we share them as contributions of spirituality with others." Howard, "Contributions to Evangelical Spirituality," 243.

¹⁸ Ping-Tong Liu, *Towards an Evangelical Spirituality: A Practical-Theological Study of Richard Baxter's Teaching and Practice of Spiritual Disciplines with Special Reference to the Chinese Cultural Context* (Hong Kong: Alliance Bible Seminary, 2000), 77.

重生、成聖。¹⁹ 例如福音派靈修有別於天主教靈修，在於堅持聖經權威和因信稱義；它有別於神祕靈修，在於堅持創造主和受造物本質不同；它有別於五旬宗靈修，在於堅持上帝的主權與十架道路；它有別於修道主義；在於強調傳福音的外向型靈命；²⁰ 它有別於基要主義靈修，在於強調神的形象和一般啟示的文化觀；²¹ 它有別於社會福音或跨宗教靈修，在於強調悔改和重生；²² 它有別於世俗主義／新紀元靈修，在於強調主再來和大審判、天堂和地獄等等。

我們認為，近年福音派靈修及教義學者有關「與基督聯合」的主題的研究，很符合改革宗，特別是清教徒的恩約神學和靈修方向，是有效應對信徒普遍認為成聖（或靈修）不是「必須」（即非律法主義）的心態；²³ 或應對很影響成聖追求之偏差的二元對立思維（神的恩典

¹⁹ "Yes, there was a sense that we evangelicals 'became Christians' through some kind of converting experience and we were all certainly active in our faith. But my primary sense of evangelical identity in that environment came from a sense of fidelity to the central doctrines of the faith: the authority of the Scriptures, the deity of Christ, the substitutionary atonement, and the literal return of Christ." Howard, "Contributions to Evangelical Spirituality," 241.

²⁰ "Evangelicals Protestants have always been keen to make the gospel available in the language of the common people. While this aspect of evangelical spirituality raises eyebrows among scholars (as with many lay movements through history), it has fueled the translation of the Bible into countless languages and stimulated the emergence of a wide range of unique and vibrant global Christian expressions." Howard, "Contributions to Evangelical Spirituality," 244.

²¹ "But my primary sense of evangelical identity in that environment came from a sense of fidelity to the central doctrines of the faith: the authority of the Scriptures, the deity of Christ, the substitutionary atonement, and the literal return of Christ. Yes, perhaps I thought of myself as different from—or perhaps a bit more highly evolved—than fundamentalists, who believed the same doctrines as we, but who were afraid to attend Ivy league schools or to listen to rock music." Howard, "Contributions to Evangelical Spirituality," 241-42.

²² "We could devote articles and volumes to the study of the evangelical experience of repentance or to the development of the concept of being 'born again.' These are matters which are of interest to the wider world and regarding which evangelicals have something to offer." Howard, "Contributions to Evangelical Spirituality," 244.

²³ "Similarly, evangelical voices have called for renewal when the world has fallen into either a licentious antinomianism or a pharisaic legalism." Howard, "Contributions to Evangelical Spirituality," 246. "Timothy George, in *For all the Saints: Evangelical Theology and Christian Spirituality* (2003), talks about a 'deadly divorce' between theology and spirituality that has arisen in part because two realities, justification by faith alone and union with Christ, have not been seen as indissolubly bound together. They are bound together, he insists, in the cross." Randall, "Recovering Evangelical Spirituality," 35.

vs 人的努力，信心 vs 善行，神的榮耀 vs 人的榮耀），或應對將靈修操練成效「機械化」而非「關係化」的誤解，²⁴ 都很值得進一步探討。²⁵

丁 福音派靈修是有生命力的歷史傳統

第三，福音派靈修是一個植根於深厚歷史傳統，²⁶ 而仍然富有生命力的當代羣體。²⁷ 霍華德認為從改教領袖、敬虔運動、清教徒運動、十八世紀以來多次的福音復興運動和宣教運動，都塑造了福音派靈修的特色，強調羣體和個人都需要專奉聖經權威、悔改重生、不斷改革更新、²⁸ 有原則的合一主義、外向事奉型的靈命、和以信徒及日常生活為本的靈修操練和體驗。²⁹

²⁴ "Wesley warned of the danger of confusing the means with the ends. He asserted that spiritual practices guarantee nothing: 'before you use any means let it be deeply impressed on your soul: There is no power in this.' Like Whitefield, Wesley affirmed the essential role of the Holy Spirit, for there is no profit in engaging the means without depending on the Spirit's guidance." Schwanda, "Evangelical Spiritual Disciplines," 222.

²⁵ Liu, *Towards an Evangelical Spirituality*, 41 ff.; 廖炳堂：《靈修神學》，頁 125 ff.; Ronald S. Wallace, *Calvin's Doctrine of the Christian Life* (Eugene OR: Wipf and Stock Publishers, 1997), 47 ff.; 參 Dennis E. Tamburello, *Union with Christ: John Calvin and the Mysticism of St. Bernard*, Columbia Series in Reformed Theology (Westminster: John Knox Press, 1994); Michael S. Horton, *Covenant and Salvation: Union with Christ* (Westminster: John Knox Press, 2007); Grant Macaskill, *Living in Union with Christ: Paul's Gospel and Christian Moral Identity* (Grand Rapids, MI: Baker Academic, 2019)。

²⁶ 詳參由 David W. Bebbington 和 Mark A. Noll 主編，由 IVP Academic (2004-2017) 出版一套五冊之 History of Evangelicalism Series: People, Movements and Ideas in the English-Speaking World. 1) Mark A. Noll, *The Rise of Evangelicalism: The Age of Edwards, Whitefield and the Wesleys*; 2) John R. Wolfe, *The Expansion of Evangelicalism: The Age of Moore, Wilberforce, Chalmers and Finney*; 3) David W. Bebbington, *The Dominance of Evangelicalism: The Age of Spurgeon and Moody*; 4) Geoff Treloar, *The Disruption of Evangelicalism: The Age of Mott, Machen and McPherson*; 5) Brian Stanley, *The Global Diffusion of Evangelicalism: The Age of Graham and Stott*.

²⁷ "Evangelical Contributions as an Historical-Contemporary Community." Howard, "Contributions to Evangelical Spirituality," 243. "What resulted was a form of Christian spirituality with roots in earlier traditions of Christian spirituality that was nevertheless highly adapted to the conditions of the emerging modern world." Hindmarsh, "Contours of Evangelical Spirituality," 195-96.

²⁸ A Reformed church is always reforming [according to the bible]. Restorationism.

²⁹ "I [Howard] have adapted and revised various lists of evangelical characteristics for the sake of exploring the spirituality of evangelicalism as an historical movement, identifying Protestant, orthodox, lived conversion, active, lay-oriented, and bounded ecumenicity as salient features to consider." Howard, "Contributions to Evangelical Spirituality," 244.

福音派靈修尤為強調信徒皆祭司和上帝在一切事上的主權，因此強調只要心中有道，日常生活（everyday life）和職場都是經歷上帝和事奉上帝的場景和機會，³⁰ 換言之，這些都是上帝用來塑造人靈命素質的恩典媒介（means of grace）。福音派強調上帝臨在並要更新信徒生活的每一方面，因此福音派會強調合乎聖經的靈修操練，必須對普羅大眾的日常生活有效，而非只針對少數精英（例如隱修士）的特殊體驗。

近年很多學者根據豐富歷史證據，力證現代福音派靈修擁有豐富的靈修操練資源。³¹ 福音派靈修方式很多元化而且具深度，包括研讀、禱告、大自然默想、聖經默想、內心省察、靈修日記、屬靈自傳、默觀、團契、聖詩、聖禮、講道集、釋經書、家庭聚會、守安息日、牧養關顧、屬靈分辨及靈命指導等等。

不同學者都指出，現今福音派信徒普遍對自己傳統的歷史認知薄弱，容易導致兩個極端現象，或是對自己靈修傳統無知，而妄自菲薄，不去細究便轉投其他靈修傳統，造成「信一套、做一套」的狀況；又或是對福音派現時各種靈修操作缺乏歷史處境意識，將相對的傳統變成絕對（例如「每日靈修」〔Quiet Time〕），³² 拒絕與其他傳統交流，造成

³⁰ 參Robert Banks & Paul Stevens, *The Complete Book of Everyday Christianity* (Downers Grove, IL: Intervarsity Press, 1999)。

³¹ 包括C. E. Hambrick-Stowe, *The Practice of Piety: Puritan Devotional Disciplines in Seventeenth-Century New England* (Chapel Hill, NC: University of North Carolina Press, 1985); Liu, *Towards an Evangelical*; Kyle Strobel, *Formed for the Glory of God: Learning from the Spiritual Practices of Jonathan Edwards* (Downers Grove, IL: Intervarsity Press, 2013); Tom Schwanda, "Evangelical Spiritual Disciplines" 等等。

³² "The 'Quiet Time' is the last chapter that must be briefly told in this history of evangelical spiritual disciplines. This spiritual exercise actually emerged from the older practice of the Morning Watch from the 1870s. The morning watch developed from Keswick spirituality and stressed personal Bible study and intercessory prayer as a battle against evil and for empowerment to missionary service. By the 1920s and the conclusion of WWI this militaristic language lost much of its traction and the quiet time grew in popularity. Intercessory prayer against the powers of evil that was by nature externally oriented was replaced by a more privatized prayer of listening to God for experiencing greater communion. This eventually became the standard expectation for evangelicals to begin the day offering themselves to God in prayer and Bible reading." 參 Schwanda, "Evangelical Spiritual Disciplines," 234。

故步自封，未能與時並進，失去了「改革宗教會應該常常改革中」之福音派原始生命動力。³³

福音派的歷史告訴我們，從改教領袖開始，敬虔運動領袖、清教徒、多次福音復興運動的領袖，不但跨越各宗派及地域，而且一向對大公教會的靈修傳統存着既開放又批判的態度，進行過濾性吸納，霍華德稱之為「有界限的教會合一主義」，³⁴ 我們認為稱之為「有原則的教會合一主義」（Principled Ecumenism）或「福音派大公主義」³⁵ 更為貼切。³⁶ 基要運動的「分離主義」是現代福音派的偏離而非主調，今日不少教會誤將這弱點當成是應該持守的特色，拒絕與大公教會傳統交流，反映不認識自己的歷史。³⁷

³³ "Derek Tidball recognizes the effect of this chronological amnesia when he observesevangelicals have not sufficiently understood their own heritage in spirituality and have been made to feel unnecessarily inferior when brought into contact with those of other traditions ...," Schwanda, "Evangelical Spiritual Disciplines," 220; It also recognizes that as evangelicals discover their vibrant spiritual legacy it better prepares them for ecumenical dialogue with other Christian traditions for cultivating the spiritual life. Schwanda, "Evangelical Spiritual Disciplines," 220-21.

³⁴ "Bounded Ecumenism," Howard, "Contributions to Evangelical Spirituality," 244.

³⁵ Evangelical Catholicism; Howard, Contributions to Evangelical Spirituality," 242 n.17.

³⁶ Liu, *Towards an Evangelical Spirituality*, 108-109, 199-200; "Despite the surprising work of God in their own times, the first generation of evangelicals saw themselves in continuity with earlier generations of Christians in their concern for true religion...It was the 'experimental godliness,' spiritual insight and devotional use of Scripture in these Catholic spiritual writings that made them good sources for evangelical spirituality. Thus, evangelicals since John Wesley have been readers of Thomas a Kempis's Imitation of Christ and other continental Catholics, such as the Quietist writer Madam Guyon, who has reappeared at many points on the reading lists of evangelicals from the eighteenth-century poet William Cowper to the twentieth-century pastor and devotional writer A. W. Tozer. For all their adaptations to modernity, evangelicals have drawn deeply from the wells of earlier Protestant and Catholic spirituality. They have also actively reprinted, abridged, and popularized this devotional literature in collections such as Wesley's Christian Library in the eighteenth century or James M. Houston's Classics of Faith and Devotion in the twentieth." Hindmarsh, "Contours of Evangelical Spirituality," 198-99.

³⁷ "There are practices that transcend denominational borders, that these are not necessarily contradictory to their own confessional traditions, and that they are, in fact, in line with key elements of that tradition. It confirms how ancient traditions of both Protestants and Roman Catholics blend in with their particular theological and denominational traditions. The Protestant appreciation of spiritual practices is no longer burdened by simplistic theological prejudices and uninformed, superficial understandings of spiritual practices. To the contrary, Protestantism has discovered that spiritual practices are part of its rich heritage that has deep roots in early Christianity." George Marchinkowski & Pieter G.R. De Villiers, "The Rediscovery of Spiritual Practices within Protestantism," *Stellenbosch Theological Journal* 6, no.1 (2020): 429-56.

戊 福音派靈修是一種不斷追求更新的靈性動力

最後，福音派靈修是一種不斷自我要求、追求更新的靈性動力。³⁸

福音派運動一方面不鼓勵沒有神學教義理性為基礎的感性追求，一向對狂熱主義（Fanaticism）高度警惕；但另一方面也源起於擺脫後改教運動時期唯理傾向的死正統主義。³⁹

正如歷史學者席特澤（G. Sittser）所言，歷史中的教會從起初便內藏着一種在世而不屬世、不斷煉淨自我、守着本源的更新動力，包括沙漠教父及教母、修道主義、中世紀募緣修會和第三（平信徒）修會的興起，而宗教改革及其後至今、此起彼落的福音奮興運動背後的「復原主義」（Restorationism），正是歷代「不斷追求自我更新」的精神體現。⁴⁰宗教改革要革新中世紀的迷信和功德思想，敬虔主義革新後改教運動時期，更正教會內強調爭辯批判、忽略靈命牧養的唯理傾向，清教徒要革新十六、十七世紀英國國教缺乏生命力之教會體制及屬靈追求；十八世紀第一次及第二次英美兩地為中心的大覺醒運動，並十九世紀中後期

³⁸ "Each movement—the desert fathers and mothers, early monasticism and later renewal movements within it, the mendicants and Third Orders, various branches of the Reformation, and the like—was a product of its own time and circumstances... Evangelicalism is a more recent manifestation of the same impulse... Early evangelicalism shared much in common with the concerns of Pietism and Moravianism, both of which embodied reactions to what was perceived as the dead orthodoxy of the late Reformation period. To know doctrine was not enough. Knowledge of doctrine ought to engender holiness of life and love for the world." Sittser, "The Long and Deep Memory of Evangelicalism," 211. "Evangelicals have always been most themselves when seeking to be Christians, not when seeking to be evangelicals. J. I. Packer thus describes evangelicalism as an ethos of convertedness within a larger ethos of catholicity. Convertedness is a divine dynamic, generated by an understanding of the gospel, and issuing in a renewal of life. It is a form of life. It is like a mainstream current within the great Mississippi River, a mainstream that flows onward, despite eddies and bayous, mudflats and reed beds." Hindmarsh, "Contours of Evangelical Spirituality," 205; Howard, "Contributions to Evangelical Spirituality," 245; Schwanda, "Evangelical Spiritual Disciplines," 224; Randall, "Recovering Evangelical Spirituality," 36.

³⁹ Dead Orthodoxy; Howard, "Contributions to Evangelical Spirituality," 246.

⁴⁰ "Returning to the Bible for inspiration, the leaders of these movements read, interpreted, and followed it differently. Thus Antony of Egypt would have questioned Calvin's decision to marry, and Bernard of Clairvaux would have challenged Menno Simons' commitment to pacifism. What unites them is their memory of and desire to return to the original." Sittser, "The Long and Deep Memory of Evangelicalism," 210; also 211.

英美兩地的聖潔運動和凱錫克運動，都旨在抗衡啟蒙運動帶來在社會及教會內的世俗化趨勢，這些運動帶來多次教會復興浪潮、高舉重生和得救確據的教導、社會改革和影響全球的海外宣教運動；二十世紀初的基要主義抗衡了神學自由主義和社會福音、捍衛了聖經權威、核心基要真理和分別為聖生活的重要性；五旬宗運動則喚醒了更正教、甚至包括天主教及東正教更重視經歷聖靈的能力和有活力的敬拜，也帶來全球性的教會增長。⁴¹

四十年代興起的近代福音派運動，也明顯是一個不斷追求更新的運動：首先，它力圖承傳基要主義的強項，卻革新它的反智、反文化、反社關和分離主義的路線；其次，世界福音派聯盟（World Evangelical Alliance）從成立初期便接受五旬宗主要宗派為會員，一方面保留五旬宗運動的強項，但繼續透過神學對話，討論它在釋經神學的偏差、主觀迷信的傾向、和經歷蓋過真理等弊端；⁴² 第三，它在持守聖經權威的前提下，鼓勵和一般學術界並不同神學傳統進行批判性對話，以致近年在信仰和科學、性別議題、政治神學、文化解讀、基督教輔導和詮釋學的領域上都有明顯的進步及發展；而 1978 年福音派的維真神學院設立首個靈修神學教席、同年傅士德以介紹古典屬靈操練為主的《屬靈操練禮讚》一書，不但廣泛地被福音派圈接受，而且迅速引發反思多年來福音派內外強中乾：重傳福音、重事奉、也強調好的靈性和「每日靈修」，卻在近兩個世紀已沒有對靈性和靈修進行神學研究的怪現象，⁴³ 牽起重尋福音派靈修學的熱潮。⁴⁴

⁴¹ 廖炳堂：《靈修神學》，頁419；廖炳堂：《五旬宗及靈恩運動：研究導論及趨勢評估》（香港：天道，2021）。

⁴² 例如它的官方學刊 *Evangelical Review of Theology* 1996 年一月號便以「成功神學」為主題，選刊出一次學術會議宣言 "Statement on Prosperity Theology and Theology of Suffering" 2（頁5～13）。

⁴³ 廖炳堂：《靈修神學》，頁61。

⁴⁴ "Perhaps the most-stark contrast between the first two plus centuries of evangelicals and today is the absence of a deep sense of communion with God... Directly related to this impoverished understanding of communion with God, increasing numbers of contemporary evangelicals have sought to recover a contemplative awareness that was more common in the eighteenth century and continued until the 1920s." Schwanda, "Evangelical Spiritual Disciplines," 234.

因此，正如霍華德所言，福音派不但關注並評論圈外偏差的神學或靈修路線，例如某些天主教或神學自由主義的思想，它更常常敏銳圈內的偏差和軟弱，凡有偏離聖經的思想，或者表面符合聖經，卻「只能說、不能做」的現象，或是缺乏生命力的信仰形態，都是它要起來呼籲革新的時刻；福音派靈修追求的，是真敬虔、真信仰、真信心的生活型態("genuine piety," "real Christianity," "authentic faith,"⁴⁵ "a way of life"⁴⁶)。

所以嚴格來說，福音派靈修不像耶穌會等有一套固定的靈修操作傳統，反而是不斷追求在思想上和任何生活處境中，都完全被上帝所得着，而準則就是聖經。簡而言之，福音派靈修是在追求「上帝的道」在生命中完全掌權，所以不論個人或教會都要不斷因應時代，追求靈命更新，操練方法是既有自己的承傳，又不斷過濾性地吸納不同靈修傳統而更新，「改革宗的教會永遠在改革之中」的靈性動力，就是福音派靈修的精神所在。

我們認同霍華德和欣德馬什(B. Hindmarsh)的觀察，現代的福音派產生於現代時期而進入後現代，也難免逐漸顯露出它帶着若干現代主義的弱點：例如偏向個人主義，對情感、經驗、文學、藝術、女性主義或後殖民主義等為的了解仍很不足，這類課題對信仰及靈修的含義值得深探討。⁴⁷

⁴⁵ "It is as an agent of renewal and as a form of spirituality that I think evangelicalism may have some of its most significant contributions to make. It makes these by paying attention to what Bruce Hindmarsh in his article in this journal has identified as 'true religion,' 'Genuine piety,' 'real Christianity,' 'authentic faith': these and other similar phrases have been used throughout history to call Christians into a vibrant spirituality." Howard, "Contributions to Evangelical Spirituality," 245.

⁴⁶ "Evangelicals likewise insisted that their first concern was with a 'way' of life itself—true religion or real Christianity—more than with a system of ideas, and their concern was that women and men be formed or 'schooled' within this way." Hindmarsh, "Contours of Evangelical Spirituality," 205.

⁴⁷ "Bruce Hindmarsh in his article, along with others, has made it clear: evangelicalism is a distinctly modern expression. The individualism of our view of conversion. The colonialism of our view of action. The modern parochial views we take toward hermeneutics and the cross. We evangelicals have been very modern as a historical expression. But as a renewal impulse, as a form of spirituality this need not be the case." cf. "Contributions to Evangelical Spirituality," 246-47.

三 「福音派靈修」作為一個學術科目的發展

(一) 引言

筆者在《靈修神學》⁴⁸一書中，綜述了由初期教會至公元 2000 年的靈修研究之歷史，並指出靈修神學在宗教改革之後，一直是更正教神學課程中的核心科目，直至十八世紀中葉才因為種種原因而漸漸消失了。⁴⁹

近代對於靈修學研究的復興，始自梵蒂岡第二屆大公會議（1962-1965；簡稱梵二會議）的呼籲，由天主教及「普世教會協會」（World Council of Churches）的神學院推動，⁵⁰漸漸形成「跨宗教靈修對話」路線（Interfaith dialogue）；而加拿大維真神學院在 1978 年設立靈修神學教席，普遍被認為是福音派圈子對靈修學研究復興的里程碑。

(二) 「福音派靈修」作為學科的研究範圍及方法論

梵二會議之前，靈修神學普遍被理解為「從信仰啟示的原則，演繹出屬靈生命的構成元素，和信徒如何成長和達至完全的境地」。⁵¹換言之，學科的性質是神學教義的應用，研究方法是由理論到應用的單向思維模式（Linear Model）。

梵二會議之後，學科的焦點和方法論都較前強調屬靈經驗的角色，例如歐邁安（J. Aumann）對靈修神學的定義：「靈修神學屬於神學科目之一，是根據上主啟示的真理和個人的宗教經驗，確定靈修生活的本質，說明其成長和發展的規律，並且闡解人靈從靈修生活開始、直到聖善滿

⁴⁸ 廖炳堂：《靈修神學》。

⁴⁹ 廖炳堂：《靈修神學》，頁 61。

⁵⁰ Bradley C. Hanson, ed., *Modern Christian Spirituality: Methodological and Historical Essays* (Atlanta, GE: Scholars Press, 1990), 15.

⁵¹ "The science which deduces from revealed principles what constitutes the perfection of the spiritual life and how man can advance towards and obtain it." Joseph de Guibert, trans. Paul Barrett, *The Theology of the Spiritual Life* (London: Sheed and Ward, 1953), 11.

全狀態所經歷的過程。」⁵² 歐邁安一方面肯定靈修神學是根據上主啟示的真理的權威性和客觀性，另一方面作為實踐學科，方法論必須包括「個人的宗教經驗」並加以探討，但他當時或許仍未有現今跨科際研究之思維，因此也未有在方法論上再進一步論述「真理」和「宗教經驗」之間各自的角色和關係。

八十年代學界漸漸匯聚共識，靈修的研究的學名已由傳統的「靈修神學」(Spiritual Theology) 漸變為「靈修學」(Spirituality)，⁵³ 主要原因包括：認為基督教靈修學的重點，是研究屬靈經驗的反思多過教義的應用，⁵⁴ 並且研究的方法也漸漸從過去強調歷史神學的進路，轉為強調實踐的詮釋學進路，⁵⁵ 而施奈德 (S. Schneider) 的幾個定義也漸漸得到學界的認受：施奈德認為靈性是人的本質，靈性經驗也是人類共有的經驗，所以它基本上是一種人文 (humanistic) 現象而不一定是宗教現象。她給靈性經驗的定義是「人自覺地去整合自己的生命，不再自我孤立或自我封閉，而是自我超越，邁向自己所認知的終極價值」，⁵⁶ 這定義的主要元素包括人自覺性的追求，邁向成長，透過自我超越來整合自我和終極價值。如果終極價值是和超越者 (或神祇) 有關，這就是一種宗教的靈性。如果這神祇是指涉基督教之上帝的話，這就是基督教的靈性。⁵⁷ 施奈德界定「靈修的研究，乃是以跨科際方式〔包括神學〕去研究任何

⁵² "That part of theology that, proceeding from the truths of divine revelation and the religious experience of individual persons, defines the nature of the supernatural life, formulates directives for its growth and development, and explains the process by which souls advance from the beginning of the spiritual life to its full perfection." (Underlying mine) Aumann 1980, 22, 標楷體筆者所加。

⁵³ 參廖炳堂：《靈修神學》，頁 101 及後。

⁵⁴ 施奈德也認為教義是由屬靈經驗所產生，而非相反。Sandra M. Schneiders, "Theology and Spirituality: Strangers, Rivals, or Partners?" *Horizons* 13, no.2 (1986): 270.

⁵⁵ Sandra M. Schneiders, "Approaches to the Study of Christian Spirituality," in *The Blackwell Companion to Christian Spirituality*, ed. Arthur G. Holder. Malden (MA: Blackwell Pub., 2005), 17.

⁵⁶ Schneiders, "Theology and Spirituality," 267.

⁵⁷ Schneiders, "Theology and Spirituality," 266.

屬靈經驗本身的『屬靈』性、『經驗』性」。⁵⁸ 施奈德也認為詮釋學的進路比傳統的歷史神學的進路「更充分」(more adequate)符合靈修學的研究重點(屬靈經驗)和目的(經驗之反思及更新)。⁵⁹

更正教傳統上對談論「屬靈經驗」(spirituality)很不安，在二十世紀五旬宗及靈恩運動興起之後，傳統福音派就更加疑慮。六十年代以來，英語世界之福音派信徒一直對採用「屬靈經驗」這詞彙抱有疑慮，總會聯想到主觀狂熱、或者苦修功德等負面事情，故不少仍偏好採用愛主(godliness)、敬虔(piety)、或聖潔(holiness)等詞彙；⁶⁰ 而在研究上，在1978年之後，雖然大勢所趨，福音派一些著作也開始採用「屬靈經驗」一詞，但很多時實質上仍是指客觀教義「成聖論」的研究。⁶¹ 這些著作的思維仍然是由聖經到實踐的單向性思維

⁵⁸ Schneider, "Theology and Spirituality," 274; Sandra M. Schneiders, "Spirituality in the Academy," *Theological Studies* 50 (Dec. 1989): 692; Hanson 1990, *Modern Christian Spirituality*, 31.

⁵⁹ "The three approaches to the study of spirituality that he [B. McGinn] describes, namely, the theological, the historical-contextual and the hermeneutical, are important and mutually complementary, and that they should all be kept alive and in conversation with each other, especially during the formative years of this new field of study. I remain persuaded, for reasons I will soon to propose, the hermeneutical approach is more adequate to the subject matter, though it might not always be best suited to the academic context, the resources of the institutions, and/or of the competencies of the researcher." Elizabeth Dreyer, *Minding the Spirit: the Study of Christian Spirituality* (Baltimore, MD: Johns Hopkins University Press, 2005), 49.

⁶⁰ Schneider, "Spirituality in the Academy," 690; "In fact, until recently, the word 'spirituality' was viewed with some suspicion by Protestants. They preferred terms such as Godliness, piety, holiness of life or the devout life because these seemed less tainted than 'spirituality' with the erroneous doctrine of works-righteousness. The situation has changed substantially;" Marchinkowsk & De Villiers, "The Rediscovery of Spiritual Practices within Protestantism," 430; Joseph D. Driskill, *Protestant Spiritual Exercises: Theology, History, and Practice* (Harrisburg, PA: Morehouse Pub, 1999), 6. ?1991

⁶¹ 例如 Donald L. Alexander, ed., *Christian Spirituality: Five Views of Sanctification* (Downers Grove, IL: Intervarsity Press, 1988); Donald G Bloesch, *The Crisis of Piety* (Grand Rapids: Eerdmans, 1968); Donald G Bloesch, *The Struggle of Prayer* (Colorado Springs: Halmers & Howard, 1988) 和 Donald G. Bloesch, *Spirituality Old & New: Recovering Authentic Spiritual life* (Downers Grove, IL: Intervarsity Press; Nottingham, England: Apollos, 2007); 或 J.I. Packer, *A Passion for Holiness* (Nottingham: Crossway Books, 1992) 和專文 J.I., Packer, "An Introduction to Systematic Spirituality," *Crux* 26, no.1 (1990): 2-8。

(Linear Thinking)，⁶² 即有關聖經／教義對靈命或靈命成長的教導，而非當代「靈修學」以屬靈經歷為主要研究內容、或聚焦信仰和經驗互動的雙向性研究，即詮釋學螺旋的進路。⁶³

在 1978 年至九十年代中期，福音派靈修學者的靈修學著作處於開創及探索階段，以維真神學院 (Regent College) 首兩任靈修神學教授為例，休斯敦 (J. Houston) 和畢德生 (E. Peterson) 都是因為個人經歷靈性幽谷，自修研讀歷代靈修著作而得幫助和啟迪，學而優則教。休斯敦本身是地理學教授，他的靈修學大概是藉助一些巴特 (K. Barth) 強調關係性存有 (being in encounter) 的神學來表述他的靈修觀點。⁶⁴ 畢德生本身則是聖經學者和牧師，⁶⁵ 他們兩人對靈修都有很多創見，但似乎都源自綜合個人信仰和經驗的心得，多於採用一套可以清晰表述的研究方法。

近年大部分福音派靈修學者對靈修學的研究焦點和方法論，已和非福音派的學界非常相近，例如欣德馬什認為靈修學的研究範疇，就是基督徒活潑的屬靈經驗 (lived experience)，多過抽離現實生活和時空的純神學教義或操練方式的討論；他甚至認為「活潑的屬靈經驗」正是現代福音派運動在十八世紀發源的原因，旨在糾正當代更正教內死灰復

⁶² 有趣的歷史觀察：加爾文之《基督教要義》一向被視為更正教首部完整之系統神學鉅著，但拉丁文原著第一版 (1536) 之副題其實是「包括近乎一切關於敬虔之事」。換言之，在加爾文的心目中這是一本靈修神學，而體裁是教義性的論述和應用。

⁶³ 參 Grant Osborne, *The Hermeneutical Spiral*, revised and expanded ed. (Downers Grove, IL: IVP Academic, 2006)。

⁶⁴ Liu, *Towards an Evangelical Spirituality*, 37; 參 James M. Houston, "The Loss and Recovery of the Personal," in *Quest for Reality*, ed. C.H.F. Henry (Downers Grove, IL: Intervarsity Press, 1973); James M. Houston, "Prayer as the Gift and Exercise of Personal Relationships," *Crux* 21, no.:3 (Spr. 1985): 3-8; James M. Houston, *The Transforming Friendship* (Oxford: Lion, 1989); James M. Houston, "Spirituality and the Doctrine of Trinity" in *Christ in Our Place*, ed. D.Y. Hadidian (Exeter: Paternoster, 1989)。

⁶⁵ 例如 Eugene Peterson, *Working the Angles: The Shape of Pastoral Integrity* (Grand Rapids, MI.: Eerdmans, 1989)，中譯本為尤金·畢德生著，郭梅瑛譯，《建造生命牧養真諦》(台北：以琳，2000)；Eugene Peterson, *The Contemplative Pastor: Returning to the Art of Spiritual Director* (Grand Rapids, Mich.: Eerdmans, 1993)。

燃經院哲學式的唯理主義（Reformed Orthodoxy）。⁶⁶ 藍道爾也認為現今福音派靈修是復原（Recovery）而非新發現（discovery），他指的是這運動在十八世紀發源的原始精神之復興，而福音派靈修學作為學科，乃是現今基督教靈修學的分支，研究焦點是屬靈經驗。⁶⁷

以教科書為例，麥格夫（Alister McGrath）⁶⁸ 和曾廣海（Simon Chan）⁶⁹ 在方法論上，可算是近年福音派靈修學兩部代表性的著作，兩者上半部分都是討論各項主要教義的靈修含義，然後下半部分是靈修操練實踐和屬靈經驗有關的神學反思，接近詮釋學的雙向性反思：反思部分，麥格夫討論與聖經意象、地方和時間有關的操練，和靈修經典的教導；而曾廣海則討論禱告與三大類靈修操練、和屬靈分辨和導引。

霍華德在 2008 年出版的 *The Brazo's Introduction to Christian Spirituality* 則進一步擺脫了教義神學的框架，他已經可以運用靈修本身的課題為框架，在各課題之下，整合地表述教義神學和靈修經驗的反思。⁷⁰ 首先，

⁶⁶ "The field of spirituality is especially concerned with 'lived experience,' rather than doctrine or practices in isolation from their embodiment and expression in real life in real time. And it was precisely a focus on 'lived experience' that united evangelicals in a common mission from the outset of the movement. Evangelicals shared in the post-Reformation experiential tradition which reacted against the emphasis upon doctrinal precision and moral rectitude in a scholastic orthodoxy that had become aligned with territorial notions of the church and which led to what W. R. Ward called the 'confessional Armageddon' of religious war in the seventeenth century." Hindmarsh, "Contours of Evangelical Spirituality," 197-98.

⁶⁷ "In speaking about a 'recovery' of evangelical spirituality, the implication is that something has been lost. Significant work on evangelical spirituality has been done in recent years. This study argues that the recovery of evangelical spirituality requires re-assessment and re-appropriation of the four distinctive set out by David Bebbington. The view taken here is that evangelicalism is a specific stream of Christian spirituality, to do with 'lived experience'." Randall, "Recovering Evangelical Spirituality," 33.

⁶⁸ Alister McGrath, *Christian Spirituality: An Introduction* (Oxford: Blackwell, 1999).

⁶⁹ Simon Chan, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Grove, IL: Intervarsity Press, 1998).

⁷⁰ 「整合」之詳情可以參看全書的篇章結構：1. Introducing Christian spirituality; 2. Exploring Christian spirituality; 3. Human experience; 4. The God of Christian spirituality; 5. Christian experience; 6. The divine-human relationship; 7. Christian transformation; 8. Christian spiritual formation; 9. The life of prayer; 10. The life of care; 11. Christian discernment; 12. The renewal of Christian spirituality.

他認為靈修研究的重點是個人或者羣體和神關係中的整全經驗；⁷¹ 其次，他強調聖經權威，⁷² 但同時採用了跨科際的研究方法，他認為研究靈修起碼涉及六大範疇，即個人經歷、聖經、日常人際關係、靈修歷史、神學和哲學和人文科學，他強調各個範疇之間都可以互相批判和糾正，⁷³ 正是當代典型的跨科際詮釋學進路。⁷⁴

施奈德的詮釋學進路⁷⁵ 其實是當代實踐神學方法論的一個分支，⁷⁶ 而當代福音派學術對於批判地採用實踐神學方法論並無困難，例如筆者的博士論文 *Towards an Evangelical Spirituality: A Practical-Theological Study of Richard Baxter*、⁷⁷ 安德森的、⁷⁸ 安德魯斯 (A. Andrews) 的

⁷¹ "Spirituality, on the other hand, is concerned with the entirety of the lived experience of an individual or group in relationship with God." Evan B. Howard, *The Brazos Introduction to Christian Spirituality* (Grand Rapids, Michigan: Brazos Press, 2008), 19.

⁷² "In both our lived relationship with God and our account of the nature of our divine-human relationship, our thoughts, feelings, and actions are obligated to 'fit' the revelation of God in and through the texts of holy Scripture. Our respectful treatment of scripture includes the historical or propositional dimension of scripture (facts, concepts, doctrines, statements *about* things), but it is not exhausted by that dimension." Howard, *The Brazos Introduction to Christian Spirituality*, 47; cf. 28

⁷³ Howard, *The Brazos Introduction to Christian Spirituality*, 69

⁷⁴ "Interdisciplinary study in Christian spirituality seeks to summarize the range of thought in various academic fields and realm of experience in an effort to bring it all to bear on one's understanding of relationship with God." Howard, *The Brazos Introduction to Christian Spirituality*, 41

⁷⁵ S. Schneider 認為靈修學的研究有三個經常涉及的層面：(1) 描述階段：目的主要是將有關經驗的數據盡量呈現出來，這階段的最相關的科目和角度包括歷史學、文本學 (textual studies) 和宗教比較學。(2) 分析和批判階段：目的是解釋和評估，這階段的最相關的科目和角度包括人文學科、社會科學和神學。(3) 綜合和建構階段：目的是研究者將研究成果體現在自己身上，這階段的最相關的科目和角度是當代的詮釋學。廖炳堂，《靈修神學》，頁 104 ~ 105；Schneider, "Theology and Spirituality," 257 ff。

⁷⁶ "The author argues that spirituality should not be understood simply as a subdiscipline of practical theology but instead as a disciplinary partner whose subject matter, aims, and methodologies overlap with those of practical theology in rich and mutually fruitful ways. Moreover, the study of spirituality raises questions (for example, questions about the pneumatology grounding our scholarship) that impinge on the work of all practical theologians." Claire Wolfteich, "Animating Questions: Spirituality and Practical Theology," *International Journal of Practical Theology* 13, no.1 (August, 2009): 142.

⁷⁷ Liu, *Towards an Evangelical Spirituality*.

⁷⁸ Ray Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (Downers Grove, IL: InterVarsity, 2001), 14-21.

The Kingdom Life: A Practical Theology of Discipleship and Spiritual Formation,⁷⁹ 和董家驊的《21世紀門徒現場：實踐神學新探索》等。⁸⁰

筆者認為，上述福音派學著作的實踐神學方法論，都具備了以下兩項特色：（1）能夠兼容聖經啟示權威，並「神學」與其他學科之間可以互相批判和糾正的原則；⁸¹ 即能夠兼容第一序較強調「先理論、後應用」的教義神學式思考，即先「聖經教導」，後「聖經應用」，和第二序應用實踐後經驗的神學反思，即實踐神學思考，並將兩者有機整合成符合聖經啟示權威的知識論之詮釋螺旋。⁸²

麥格夫在1993年出版的 *Evangelical Spirituality* 一書中曾慨歎，現代福音派人士處理靈性問題常常太注重教義角度的「應然」論述，卻嚴重缺乏對人性深度了解的「實然」角度：包括感受、經歷、掙扎和過程等，⁸³ 以致有關教導常使人感覺「高不可攀」、「不吃人間煙火」，卻難以在現實中實踐。筆者認為現今福音派能發展出自己一套以「屬靈經驗」為核心的靈修神學，並採用實踐神學方法實在是研究範式上的一大突破，不但可以強化學科的實用性，也能和後現代重視詮釋學的學術對話。

⁷⁹ Alan Andrews's (ed.) *The Kingdom Life: A Practical Theology of Discipleship and Spiritual Formation* might be the first among many books that advances a strategically organized and multi-authored 'mere spirituality' as an evangelical practical theology." (Colorado Springs, CO: NovPress, 2010). Joseph E. Gorra, "Beyond an Evangelical 'Mere Spirituality'? Reflections on The Kingdom Life and Practical Theology," *Journal of Spiritual Formation & Soul Care* 4, no. 2 (2011): 290-313.

⁸⁰ 董家驊：《21世紀門徒現場：實踐神學新探索》（台北：校園，2019）。

⁸¹ 參 "The present work challenges what amounts to an emerging consensus that sees meaning as relative to the encounter of text and reader. The interpretation of Scripture, on this view, owes as much to community tradition as to the canonical text itself... that meaning is independent of our attempts to interpret it." Kevin Vanhoozer, *Is there a Meaning in the Text* (Grand Rapids, MI: Zondervan Academic, 2009); John M. Frame, *Systematic Theology: An Introduction to Christian Belief* (Phillipsburg, NJ: P&R Publishing, 2013), 697-770。

⁸² 詳參 Grant Osborne, *The Hermeneutical Spiral*.

⁸³ Alister E. McGrath, *Evangelical Spirituality* (London: Alister E. McGrath, 1993), 6.

(三)「福音派靈修學」的教研組織及課程

「福音派靈修學」的發展現況，也可以從教研組織、課程及資源的發展反映出來，以下我們只簡介一些較主要的例子。

甲 有關福音派靈修學的課程及院校

現時提供有關學位課程的包括：哲學博士課程（Southern Baptist Theological Seminary; Midwestern Baptist Theological Seminary）、教牧學博士課程（Fuller Theological Seminary, Gordon-Conwell Theological Seminary; Biola University, George Fox University, Tyndale University; Denver Seminary）、神學碩士課程（Tyndale University）、道學碩士課程（Biola University, Baylor University, Tyndale University, Denver Seminary）、文學碩士課程（Biola University, George Fox University, Richmond Graduate University, Denver Seminary, Baylor University）、神學研究碩士（MTS）課程（Tyndale University）。

至於非學位課程，有關靈命塑造方面，北美福音派靈修導師協會（Evangelical Spiritual Directors Association, 簡稱 ESDA）⁸⁴ 認可有關靈命塑造課程的機構約十三間，多數提供為期一至兩年部分時間的培訓，較著名的包括由傅士德（Richard Foster）創立的 Renovaré Institute，和 ESDA 網絡外由霍華德（Evan Howard）創立的 Spirituality Shoppe 等。至於屬靈導引的訓練，北美福音派靈修導師協會認可的有關導師訓練的機構約十五間，多數為二至三年部分時間的課程及實習。⁸⁵

⁸⁴ ESDA是北美福音派靈修導師的最大網絡，宗旨是："to support Christian spiritual directors in their work, promote the ministry of spiritual direction in the church and connect believers with skilled spiritual directors." <<https://www.graftedlife.org/spiritual-direction/esda>>（2022年10月15日下載）。

⁸⁵ <<https://www.graftedlife.org/spiritual-direction/spiritual-formation-and-direction>>（2022年10月15日下載）。

乙 有關福音派靈修學的研究單位（Research Centers）

- The Center for Biblical Spirituality，由 Southern Baptist Theological Seminary 的惠特尼（Don Whitney）帶領。⁸⁶
- Biola University 的 The Institute for Spiritual Formation，由科伊（John Coe）帶領。⁸⁷
- Westmont College 的 The Dallas Willard Center for Christian Spiritual Formation，由穆恩（Gary Moon）帶領。⁸⁸
- Renovaré Institute，由傅士德等帶領。⁸⁹
- Metamorpha Ministries，由斯特羅貝爾（Kyle Strobe）等帶領。⁹⁰
- Spirituality Shoppe: A Center for the Study of Christian Spirituality，由霍華德帶領。⁹¹

丙 專門針對福音派靈修學的教研資源

- 以下我們提供的是專門針對福音派靈修學的教研資源
- 研究書目指南：Howard, Evan. "Resources for the Study of Evangelical Spirituality." 2008（共 89 頁）⁹²
- 百科全書：Scorgie, Glenn ed.. *Dictionary of Christian Spirituality*. Zondervan Academic, 2011（共 864 頁）
- 教科書格式的著作：
Schwanda, Tom. ed.. *The Emergence of Evangelical Spirituality: The Age of Edwards, Newton, and Whitefield*, Classics of Western Spirituality Series. Mahwah, NJ: Paulist Press, 2016.

⁸⁶ <www.BiblicalSpirituality.org>（2022年10月15日下載）。

⁸⁷ <<https://www.biola.edu/talbot/academics/isf/about>>（2022年10月15日下載）。

⁸⁸ <<https://dallaswillardcenter.com/staff/>>（2022年10月15日下載）。

⁸⁹ <<https://renovare.org/institute/overview>>（2022年10月15日下載）。

⁹⁰ <<http://www.metamorpha.com/>>（2022年10月15日下載）。

⁹¹ <<https://spiritualityshoppe.org/>>（2022年10月15日下載）。

⁹² <<https://spiritualityshoppe.org/resources-for-the-study-of-evangelical-spirituality/>>（2022年10月15日下載）。

- Howard, Evan. *The Brazos Introduction to Christian Spirituality*. Grand Rapids, Michigan, 2008. 中譯本：霍華德著，李永明、鄭淳怡譯。《21世紀基督教靈修學導論》。新北市：校園，2014。
- Chan, Simon. *Spiritual Theology: A Systematic Study of the Christian Life*. Downers Grove: IVP, 1988.
- McGrath, Alister E. *Christian Spirituality*. Oxford: Blackwell, 1999.

- 學術期刊：

- Journal of Spiritual Formation & Soul Care* (Biola University, 2008年創刊至今)
- Conversations: A Forum for Authentic Transformation* (Dallas Willard Center, Westmont College, 2008年創刊至今)

(四) 小結：福音派靈修學作為學科的近況

福音派靈修在學界已普遍認受為發源自十八世紀英美兩地的靈修傳統，它的本質是承傳了宗教改革和歷代教會那種尊奉聖經權威，復原新約教會信仰及生命力，不斷更新之靈性運動。

福音派靈修作為學術科目，在學界亦已取得初步共識：研究的範疇重點是屬靈經驗的第二序神學反思，研究方法主要是實踐神學，而輔以歷史神學的進路，因此與第一序的教義神學的範疇重點（例如成聖論／聖靈論／人論）和方法論（釋經／教義建構）可以清楚分別出來。從學科內容來看，可分為「靈命塑造」及「屬靈經驗的分辨和導引」兩大部分，比成聖論論述整體靈命更深入及更多實踐經驗的反思，⁹³ 兩者之間好像教會論和教牧學課程的分野和關係。

從專門針對福音派靈修學的課程、院校及教研資源來看，這學科從1978年至今已大致過渡了「百家爭鳴」的實驗階段，而進到在研究的範疇和方法有基本共識之成形學科的初階。從學術界的角度，它屬於

⁹³ 參 Biola University 福音派靈修學的課程名稱是Spiritual Formation and Soul Care。

靈修學的分流、是基督教靈修學以下的一個分支學科，像耶穌會靈修學一樣，它既是一個擁有自己獨特歷史的傳統，也是現今富有影響力的一個學派，既對靈修有自己獨特的觀點和堅持，也和大公會很多傳統都有相似和可以交流的地方。

四 福音派的屬靈導引

(一) 引言

正如上文所述，屬靈導引是靈修神學的一個主要實踐事工：靈命塑造幫助人經歷神，而屬靈導引則幫助人分辨和詮釋不同的靈性經歷。以下我們會討論北美福音派屬靈導引發展至今的情況，主要困難和趨勢。

作為工作性的定義，我們可以參考「福音派靈修導師協會」(ESDA)的定義：「一位基督教的靈修導師，是一位受過訓練的聆聽者，在信徒分享自己的屬靈旅程之時，陪伴和幫助他（或她）更敏銳神沿途的同在和介入，同時敏銳信徒自己個人對此的感受和回應。屬靈導引是一個基於聖經的接待和保密的職事，目的是幫助信徒在禱告中成長，並活出他（或她）作為基督門徒的呼召。」⁹⁴

(二) 福音派屬靈導引的重尋

當代靈修學者普遍認為屬靈導引並非新創事工，反是一項古典傳統職事的重新發現和重視。這職事源自初期教會牧者對信徒個別的靈性

⁹⁴ "A Christian spiritual director is a trained listener who will accompany you as you share about your spiritual journey, helping you to notice God's presence and activity along the way, as well as your personal reactions and responses. Hospitable, confidential, and grounded in biblical truth, spiritual direction is a ministry that helps you grow in prayer and live into your calling as a follower of Christ." <<https://www.graftedlife.org/spiritual-direction/about-spiritual-direction>> (2022年10月4日下載)。

照顧和指導，因此屬靈導引又稱為牧靈（Soul Care），⁹⁵ 歐登（Thomas Oden）和賴斯（Howard Rice）甚至認為牧靈應該是貫穿牧者各種職事的共通本質和目標。⁹⁶

筆者在《靈修神學》一書中，曾經詳細討論二十世紀現代心理學興起之後，牧靈事工迷失方向的困境，原因是有關牧靈工作的著作參考，大幅度從傳統的教牧神學和靈修傳統轉向心理輔導，以致教牧輔談的目標不再是在順境逆境都經歷神的同行，而是輔導情緒或心理的問題，但其實這不是一般教牧的訓練專長、也不是他們應有的角色，造成教牧和信徒雙方期望的落差和誤會，⁹⁷ 牧者牧靈工作的實踐模式和相關神學急需重建。

1978年福音派靈修學的復興，也帶來福音派屬靈導引的復興。以維真神學院首兩任靈修神學教授為例，休斯敦被尊稱為福音派靈修導師的先導者（Pioneering Spiritual Director to Evangelicals），⁹⁸ 而畢德生也強調他牧會只專注做兩方面的工作：一是周末的教導和講道，此外就是在周間探訪和做個別信徒的屬靈導引，⁹⁹ 他在著作中多次論述屬靈導引，¹⁰⁰ 但只停留在觀念的概括性說明和推介的層面，未有提供一套符合福音派靈修神學的實踐模式。

⁹⁵ Ray Van Neste, "The Care of Souls: The Heart of the Reformation," *Themelios* 39,no.1 (April, 2014): 53ff.; Margie Van Duzer, "Spiritual Direction and Evangelicals: Exploring its Growth" (D.Min. Dissertation, George Fox University, 2011), 41; Thomas Oden, *Pastoral Theology: Essentials of Ministry* (New York: HarperOne, 1983), 186; Guillet & others, *Discernment of Spirits* (Collegeville, MN: The Liturgical Press, 1970), 5.

⁹⁶ Thomas Oden, *Care of Souls in Classic Tradition* (Minneapolis, MN: Fortress, 1984), 26 ff.; Howard Rice, *The Pastor as Spiritual Guide* (Nashville: Upper Room Books, 1998), 59 ff.

⁹⁷ Rice, *The Pastor as Spiritual Guide*, 15; 廖炳堂：《靈修神學》，頁 427; Oden, *Care of Souls in Classic Tradition*, 4.

⁹⁸ Arthur Dicken Thomas Jr., "James M. Houston, Pioneering Spiritual Director to Evangelicals. Part One: Geographer of the Soul and Friend of C.S. Lewis," *Crux* 29, no.3 (Sept., 1993): 2-10; Arthur Dicken Thomas Jr., "James M. Houston, Pioneering Spiritual Director to Evangelicals. Part Two: Professor of Spiritual Theology at Regent College," *Crux* 29, no.4 (Dec., 1993): 17-27.

⁹⁹ Eugene Peterson, *Subversive Spirituality* (Grand Rapids, Mich.: Eerdmans, 1997), 217, 227.

¹⁰⁰ 參 Peterson, *Working the Angles*; Peterson, *The Contemplative Pastor*:

其後多位學者都提及，福音派圈子對屬靈導引服務和相關訓練的需求急劇增加，至今方興未艾的情況，¹⁰¹ 香港也有相同的情況。¹⁰²

(三) 福音派屬靈導引的現況及挑戰

甲 福音派屬靈引導事工的現況

現時北美提供有關福音派靈修導師訓練的學位課程包括：教牧學博士課程（Fuller Theological Seminary, Gordon-Conwell Theological Seminary; Biola University, George Fox University, Asbury Seminary）、道學碩士課程（Tyndale University; Baylor University; Richmond Graduate University; George Fox University, Moody Bible Institute）、文學碩士課程（George Fox University, Baylor University, Gordon-Conwell Theological Seminary, Biola University, Moody Bible Institute）、神學研究碩士（MTS）課程（Tyndale University）。

有關福音派靈修導師訓練的非學位課程，北美福音派靈修導師協會（ESDA）認可有關課程的機構約十五間，多數為兩至三年部分時間的課程及實習；研究生證書課程（Graduate Certificate）的包括 Gordon-Conwell Theological Seminary、George Fox University、Richmont Graduate University、Kairos University、North Park University、Moody Bible Institute 等；證書課程中較著名的有 ESDA 網絡外的 Christian Formation & Direction Ministries 等。

¹⁰¹ "Now spiritual direction seems to be finding its way into Protestant conversations. As I look back over the last twenty years, I see an enormous amount of change. I suppose that is true in any comparable length of time, but the pace of change from the early 1980s to the present seems to have been more exponential than linear." Jeannette Bakke, *Holy Invitations: Exploring Spiritual Direction* (Grand Rapids: Baker, 2000), 8. "Whatever the reason, programs in spiritual direction are popping up at many evangelical colleges." Agnieszka Tennant, "A Shrink Gets Stretched," *Christianity Today* (1 May 2003): 54. "Literature on spiritual direction itself has mushroomed especially in recent years." Van Duzer, "Spiritual Direction and Evangelicals," 9.

¹⁰² 廖炳堂：《靈修神學》，頁 17 及後、73。

福音派屬靈導引服務方面，除了上述開辦靈修導師訓練的機構通常都會同時提供屬靈導引的服務之外，其較著名的包括 Spirituality Shoppe、"b" (believing being becoming) 機構和 Unhurried Living 等。

福音派屬靈導引訓練或服務的公共專業認證機構方面，加拿大比美國發展更快。加拿大的天道大學 (Tyndale University) 所提供的幾項課程加上符合實習要求，便可以成為加拿大專業認證總會 (The Canadian Council of Professional Certification) 的認證靈修導師 (Certified Spiritual Director)，¹⁰³ 他們必須遵守有關的專業倫理守則，可以按規定私人執業；並且符合執業年資歷及有關要求的，便可申請成為認證的靈修導師實習生督導人 (Supervisor for Certified Spiritual Director)。

美國方面，個別宗派性認證機構有 Evangelical Covenant Church 系統的 The Association of Covenant Spiritual Directors。¹⁰⁴ 跨宗派性的認證機構是 2011 年成立的「福音派靈修導師協會」(ESDA)，至今有三百多名活躍會員，協會認可之靈修導師必須接受該會的教義立場，遵守有關的專業倫理守則，並已完成協會認可的靈修導師訓練課程。¹⁰⁵

綜合而言，福音派靈修導師的訓練仍處於百花齊放的實驗階段，而且受訓對象大部分是信徒而非教牧，就算是 ESDA 認可之課程，不論

¹⁰³ <<https://www.tyndale.ca/seminary/tasd/csdcandidates>> (2022年10月18日下載)。

¹⁰⁴ <<https://covchurch.org/acsd/>> (2022年10月15日下載)。

¹⁰⁵ "Grafted Life Ministries formed this professional association in February 2011 with the dual purpose of supporting spiritual directors working in evangelical contexts and advocating for the ministry of spiritual direction to the evangelical community. We started with a mere 20 members. Since then, ESDA has had almost 500 people join the organization, with a current active membership of over 300 and growing. Spiritual Director members must meet three standards. They must affirm our doctrinal statement, agree to abide by our Code of Ethics, and have completed spiritual direction training/formation at an approved program (that meets our minimum requirements) or have equivalent experience. Educational Companion members tend to be in the training/formation process for spiritual direction and have an interest in learning about spiritual direction." Monica Romig Green, "Spiritual Direction and the Evangelical Church: Today, Yesterday and Tomorrow," *Journal of Spiritual Formation & Soul Care* 10, no.2 (2017): 313-14.

在入學要求（學歷、靈命狀況、教會生活及事奉等），訓練和實習內容、長短、程度（非學位、學位、高等學位）、師資質素和形式（面授或網上），畢業考核及跟進等等都有很大差別，ESDA 認可之外的課程的質素之差異就更大。換言之，不同靈修導師之間的服务質素可以有很大差異。

乙 福音派屬靈引導事工的挑戰

北美的福音派屬靈引導的服務，主要是附屬於有關學院或機構、或者私人執業兩種方式進行，據 ESDA 的介紹，有關服務收費各有不同，ESDA 認可之服務，平均是美金 50 元一節（45 分鐘至 1 小時），每個月會見一次。¹⁰⁶

根據兩份由福音派靈修導師協會¹⁰⁷及 Leadership Transformations Incorporation 公布在 2017 年進行的調查結果顯示，坊間對福音派的屬靈

¹⁰⁶ <<https://www.graftedlife.org/spiritual-direction/about-spiritual-direction>>（2022年10月19日下載）。

¹⁰⁷ 是項研究的設計是："We sent an extensive 40 question survey to all 496 current and former ESDA members. Through a combination of closed and open-ended questions, we gathered basic information about each person's spiritual direction ministry and their relationship to the church today as spiritual directors. We then asked them the same questions again, but this time with reference to when the respondents first started offering spiritual direction. This gave us clear data to compare, allowing us to gauge changes over time in the shape of their ministries and in their experiences within their church contexts. Finally, we invited respondents to share their perspectives on the future of their spiritual direction ministries, turning their attention to what they think it will be like over the next five to ten years.

Our hope was to gain a clearer picture about spiritual directors working today in evangelical contexts than from our anecdotal gleanings, and to determine if the need for continued advocacy for spiritual direction is as widespread as we believe it might be. We received either partial or complete responses from 47% of the people who received the survey (235 people). Of those who responded, 191 or 81% completed the full 20-minute-long survey, while 44 people or 19% completed it in part. 2 Survey was designed and administered by ESDA using online survey development software. Invitations and reminders to participants were sent via e-mail, and responses were collected from April 21 through May 16, 2017. All responses were given anonymously." Green, "Spiritual Direction and the Evangelical Church," 314.

導引服務兩方面的需求仍在急增。¹⁰⁸以 ESDA 會員人數為例，總會 2011 年成立的初期只有二十多個會員，2017 年活躍會員已增至三百多人，受訪的靈修導師多數是 1990 年至 2010 年之間認識，或者接受屬靈導引服務，其中一些人在得到幫助之後，有心志接受靈修導師訓練去幫助其他人。格林 (M. Green) 預計 2005 至 2015 年仍然是靈修導師訓練的第一浪高峰時期。

福音派的靈修導師訓練課程的總量一直在增長中，但遠不及基督宗教的靈修導師訓練課程總量的增長，更大幅落後於整體靈修導師訓練課程總量的增長。¹⁰⁹

福音派的靈修導師女比男多，絕大部分是白人。¹¹⁰ ESDA 調查受訪的靈修導師，在首年執業至受訪之時 (2017) 受導者人數平均增加了 42%，男女比例仍維持 1:2；服務以個人面談形式為主，小組形式則減少了 14%；服務除了在輔導室進行，網上形式急增了近 10 倍 (988%)，電話形式也增加了近 8 倍 (780%)。¹¹¹

但另一方面，多方面跡象反映，教會普遍對這項服務認受性仍然進度緩慢：雖然「知道有屬靈導引服務及積極使用的教會」，由 27% 增加到 39%，但「不知道或不使用這服務的教會」仍然有 54%。此外，「借出地方給靈修導師提供服務的堂會」由 19% 減至 17%；「堂會轉介的個案」由 16% 減至 12%；雖然隨着服務總量會繼續增長，受訪者都相信，

¹⁰⁸ "More and more Protestants and evangelicals are being drawn to the inward journey and to the contemplative path, and as they hear about spiritual direction, they feel a real attraction to it. But we [spiritual directors] don't have any space to take on new directees, and we have to refer people out, requiring training of new directors. That says something pretty remarkable!" Green, "Spiritual Direction and the Evangelical Church," 313-14.

¹⁰⁹ Susan Porterfield Currie, "Entrusted with the Mysteries: The Growth of Evangelically-Oriented Spiritual Direction Training and Formation Programs over the Past Decade," *Journal of Spiritual Formation & Soul Care* 10, no.2 (2017): 294.

¹¹⁰ Currie, "Entrusted with the Mysteries," 301.

¹¹¹ Green, "Spiritual Direction and the Evangelical Church," 317.

這服務的認受性隨着時間會慢慢地改善，但 63 % 受訪者同時相信這服務在未來五至十年間，仍然會繼續受到大部分教會的漠視甚至誤解。¹¹²

丙 觀察及評估分析

綜合而言，福音派靈修導師的訓練仍處於急增並百花齊放的實驗階段。正如上文所說，福音派靈修學的學術地位和學術資源雖然已經建立了初步基礎，但要將學科提升到足以應用在有質素的屬靈導引的服務上，就好像要將普通心理學提升到成為輔導心理學或精神醫學一樣，仍有待相當的努力處理下述幾方面的大課題：神學的定位、教會職事中的定位和服務質素。我們可以作以下初步的評析。¹¹³

1. 福音派靈修導師訓練模式的神學定位

靈修學界亦早已有共識，靈修的操作和經驗及其背後的理念和詮釋是不能分割的，每一種基督教靈修都有它特定的神學傳統和羣體，沒有

¹¹² "With so much progress, one might assume that ESDA's steady membership growth would also indicate a growing acceptance for spiritual direction as a ministry within the evangelical church. We started the association due in part to the stories we heard from our fellow spiritual directors about the struggles they faced in practicing their ministries in their evangelical contexts. However, over time, we were surprised to hear our members share more stories of challenge in their church communities rather than fewer. Even at our most recent member gathering in February 2017, themes arose around feeling misunderstood, lonely and like an outsider within one's church. All these stories led me to wonder how common these problems are for spiritual directors today and if they have improved or deteriorated over time... But with additional information, might the two highest categories be found to relate to spiritual direction having a low level of acceptance in the church." Green, "Spiritual Direction and the Evangelical Church," 317.

¹¹³ 以香港為例，屬靈導引服務和導師的需求也是有增無減：1989年1月號以「屬靈引導」為主題的《教牧分享》，很可能是華人教會中最早期討論有關這觀念的期刊，而2000年譚沛泉在道風山叢林開辦「靈修指導文憑課程」，很可能是香港最早期開辦的相關課程。其後道風山叢林也開始提供靈修指導的服務至今。至2022年，其他開辦有關課程的機構，包括道在人間、生命福音事工協會、靈文化社等機構，而開辦相關學位及高等學位課程有建道、信義宗和中國宣道等神學院等。2013年起衛理園為了加強靜修的項目，也正式設立屬靈導師職位，及提供屬靈導引服務和活動。長洲思維靜院秉誠耶穌會傳統，一向都有提供屬靈導引服務和活動，而據我們所知，近年很多尋求屬靈導引服務和活動參加者，甚至其中提供好幾位屬靈導師的服務，都是福音派教會的背景。廖炳堂：《靈修神學》，頁73、78。

靈修是可以「跨越傳統」的，¹¹⁴ 在屬靈導引上更是如此。如史密斯（G. Smith）所說，靈修導師的訓練必須包括有關屬靈導引的釋經、教義和歷史神學層面的訓練，¹¹⁵ 但直到如今，福音派屬靈導引的主要著作，都仍集中在實踐操作層面，非常缺欠神學層面的討論。

畢德生有關屬靈導引的兩本書 *Working The Angles* 和 *The Contemplative Pastor*，¹¹⁶ 旨在介紹基本概念和個人實踐的經驗之談，沒有任何實踐模式的神學討論。魏樂德 *Hearing God* 一書，¹¹⁷ 主要是寫屬靈分辨多於屬靈導引，內容是哲學性多於神學。霍華德的博士論文 *Affirming the Touch of God: A Psychological and Philosophical Exploration of Christian Discernment*¹¹⁸ 有提及依納爵和愛德華茲，但全文主要運用心理學和哲學的研究方法，神學的部分只有幾頁。班納（D. Benner）承認自己寫 *Sacred Companions* 一書時仍是「業餘性」的探討，¹¹⁹ 而他引用的歷史先例主要都是神祕主義者的見解，特別是第一章。穆恩和班納的 *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices* 反映早期屬靈導引的推動者主要是福音派的輔導學者，他們當時已留意到屬靈導引的主要歷史參照太狹窄，因此嘗試引入更正教的

¹¹⁴ "There is no such thing as 'generic spirituality.' Spirituality as lived experience is, by definition, determined by the particular ultimate value within the horizon of which the life project is pursued." Schneider, "Spirituality in the Academy," 684.

¹¹⁵ "... one can hardly expect to be attentive to the Spirit without a biblically informed theological understanding of the way of the Spirit... Most effective spiritual directors are those who have some awareness of the history of Christian Spirituality so that they can draw on the wisdom or heritage of the church in their spiritual counsel." Gordon Smith, *Spiritual Direction: A Guide to Giving & Receiving Direction* (Downers Grove, IL: Intervarsity Press, 2014), 83.

¹¹⁶ Peterson, *Working the Angles*; Peterson, *The Contemplative Pastor*.

¹¹⁷ Dallas Willard, *Hearing God: Developing a Conversational Relationship with God* (Downers Grove, IL: Intervarsity Press, 1999); originally published as *In Search of Guidance* by Regal Press in 1984.

¹¹⁸ Evan B. Howard, *Affirming the Touch of God: A Psychological and Philosophical Exploration of Christian Discernment* (Lanham, Maryland: University Press of America, 2000).

¹¹⁹ David G. Benner, *Sacred Companions: The Gift of Spiritual Friendship and Direction* (Downers Grove, IL: Intervarsity Press, 2004), 19.

四個傳統：改革宗、聖潔運動、社會公義和靈恩，但都是初步探討性的文章。¹²⁰ 奧爾斯達德（Kim Olstad）在 *Dictionary of Christian Spirituality* 中 "Spiritual Direction" 一文，¹²¹ 旨在提出屬靈導引服務需要在教會中恢復，他介紹這服務和其他助人專業的分別，只提及屬靈導引在天主教、東正教和聖公會都有深厚傳統，但完全沒有交代神學的討論。史密斯明言自己是受訓於兩位耶穌會的學者，全書以依納爵模式為依歸，但沒有提及他如何作神學過渡。¹²²

同樣情況也反映在訓練課程之中：福樂神學院（Fuller Seminary）曾有幾年和魏樂德中心（Dallas Willard Centre）合辦訓練課程，嘗試整合魏樂德和依納爵的學說；¹²³ 但最近委任了一位聖公會背景的課程總監，改為整合凱爾特（Celtic）、貴格會和依納爵的傳統。杜澤（Van Duzer）在他的論文建議將盧雲（H. Nouwen）和畢德生的學說整合，但沒有交代神學內容。簡言之，福音派屬靈導引仍出現大多數人認同的模式和神學。

我們認為，要建構福音派屬靈導引模式的神學框架，起碼要包括以下幾個關鍵課題：¹²⁴

¹²⁰ Gary W. Moon and David G. Benner, eds., *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices* (Downers Grove, IL: Intervarsity Press, 2004), 8.

¹²¹ Kim Olstad, "Direction, Spiritual," in *Dictionary of Christian Spirituality*, ed. Glen G. Scorgie (Grand Rapids, MI: Zondervan, 2011), 402-3.

¹²² Smith, *Spiritual Direction*, 13-14.

¹²³ <<https://dallaswillardcenter.com/doctor-of-ministry-in-spiritual-direction-fuller-theological-seminary/>> (2022年10月15日下載)。

¹²⁴ 參廖炳堂：〈一個改革宗領袖論情感和靈命的關係：從靈修神學看愛德華滋的《屬靈情感》〉，張雲開及陳智衡主編：《我信，所以說話：梁家麟院長六秩壽辰紀念祝賀文集》（香港：建道神學院，2018），頁297～327；廖炳堂：〈上帝是愛：愛德華茲論靈命追求與社會政治參與〉，《建道學刊》第52期，2019年7月，頁23～40；廖炳堂：〈建構福音派之屬靈分辨模式：愛德華滋和聖依納爵傳統對話——兼評霍華德的知識論〉，陳天祥編：《靈性經驗與心理學：會議論文集2018》（香港：基督徒宗教心理學學會，2020），頁25～50。

(1) 要與當代福音派對分辨神帶領的主要觀點對話和評析，例如 *How Then Should We Choose? Three Views on God's Will and Decision Making* 一書，¹²⁵ 便將現今福音派的觀點主要分為三大路線：藍圖派、智慧派和關係派；

(2) 要討論神對個人的帶領只是原則性（智慧派）還是有具體性選項（其他兩派），即每一個現實生活處境中的眾選項之中，是否都有更榮耀神的偏向性選項？¹²⁶

(3) 福音派神學如何理解靈修導師非指導性的角色（Non-directive approach），即預設個別信徒可以和上帝直接禱告互動／並經驗上帝的回應，分辨出祂偏向性的選項，而在整個過程中，靈修導師主要是促進者（facilitator）去引導受導者經歷神，多於教導者的角色？

(4) 如何幫助受導者在進行屬靈分辨之前有「充足」的屬靈準備，例如依納爵教導受導者對各項選項要「平心」（Indifference）——一項既有神學根據，能否作經驗分辨的準則？

(5) 上帝回應人的不同方式該如何分類？例如依納爵將之分為三類：神祕經歷、神慰與神枯、平心之下的理性比較——既有神學根據，也能作經驗分辨的分類；

(6) 每一類經歷按甚麼準則分辨真假和詮釋含義？

簡言之，福音派的屬靈導引模式的神學框架仍在摸索及建構中；我們認為北美福音派教會信任及認受有關服務進展緩慢，有關服務的神學定位不清，屬靈路線參差不齊是第一大原因。

¹²⁵ Douglas S. Huffman, *How Then Should We Choose? Three Views on God's Will and Decision Making* (Grand Rapids: Kregel, 2009).

¹²⁶ Preferential Option, Jules J. Toner, *Discerning God's will: Ignatius of Loyola's Teaching on Christian Decision Making* (Saint Louis: Institute of Jesuit Sources, 1991), 30; Jules J. Toner, *What Is Your Will, O God? A Casebook For Studying Discernment Of God's Will* (Saint Louis, MO: Institute of Jesuit Sources, 1995), 6.

2. 屬靈導引服務在教會職事中的定位

第二大原因，是將屬靈導引看為信徒而不是教牧同工的主要職責。正如上文所述，二十世紀教牧和信徒個別輔談事工被心理輔導模式支配，是角色的迷失，結果淪為次專業（paraprofessional）的心理輔導員。¹²⁷ 我們同意歐登和賴斯的看法，牧靈的焦點應該是幫助信徒在順逆境都經歷上帝的同行，而非情緒心理問題；而且牧者有牧養呼召和神學訓練，應用在屬靈導引上本來就是順理成章的事，我們更同意本質上教牧各種職務（講道、教導、行政領導和聖禮等等）就是屬靈導引。¹²⁸ 因此，教牧輔談應該以人神關係為焦點，即屬靈導引為主要模式，心理輔導的知識和技巧只屬輔助，而不應本末倒置。牧職的呼召，本質上就是屬靈導引的呼召。

此外，教牧同工在會堂牧職中提供屬靈引導服務，也較容易解決很多當前教會信任的阻礙：靈修導師本身的靈性情況、督導和監管服務質素的問題、應否收費的問題、¹²⁹ 執業倫理和操守問題等等。

至於信徒領袖是否合適合作靈修導師的問題，我們認為：首先，我們認為如果有信徒有恩賜和負擔去幫助人經歷上帝，這本身就是一個全職牧養的呼召（提前三 1～7），他（或她）應該先回應這呼召接受包括有屬靈引導的神學訓練，以教牧同工的角色從事牧靈的工作等。

¹²⁷ 廖炳堂：《靈修神學》，頁427。

¹²⁸ Oden, *Care of Souls in Classic Tradition*, 26 ff.; "Three pastoral acts are so basic, so critical, that they determine the shape of everything else. The acts are praying, reading Scripture, and giving spiritual direction." Peterson, *The Contemplative Pastor*, 3; Rice, *The Pastor as Spiritual Guide*, 59 ff., 497.

¹²⁹ 天主教不同團體或場所對於屬靈導引的費用有不同的處理方式，有的以收費形式，有的包括在避靜費中，有的以自由奉獻形式等。1995年筆者在福樂神學院認識一位教授，他既是私人執業的心理治療師，也是靈修導師，他的心理治療服務收費不菲，但屬靈引導的服務卻是免費的。

其次，其他信徒領袖作為輔助牧養的角色，不論是堂會外的助人專業之基督徒（社工、輔導員、精神科醫生等），¹³⁰ 或是堂會內的團契導師、主日學老師等，接受屬靈引導訓練便可以輔助原有角色（或專業）的工作，但不是將靈修導師看為一個獨立的專業資格，原因起碼有二：第一，這不會令信徒的事奉和教牧牧靈工作混淆、重疊甚至產生惡性競爭和比較；第二，現時「福音派屬靈引導」作為學科仍在草創階段，根本未能給予相關服務提供足夠的理論基礎：包括神學及服務成效（effectiveness）評估兩方面。

現時北美屬靈導引訓練和服務主要是市場供求之力量所推動，我們相信數量上仍會持續增長，但質素和教會認受的問題卻不是成立一個專業學會就可以解決，我們認為，這階段首要為屬靈引導建構一個大多數人認同的福音派實踐神學框架（參上文四（三）丙 1. 福音派靈修導師訓練模式的神學定位），像福音派靈修學的發展一樣，能說服福音派圈子它的「神學」有足夠福音派特色，並且「服務模式」也有一定成效。

我們認為清教徒傳統（例如愛德華茲）對屬靈經歷的神學，和依納爵屬靈引導的模式（例如托納〔J. Toner〕）應該是其中極為重要的研究資源。¹³¹ 當日後福音派屬靈導引作為學科發展成熟，¹³² 在這個基礎上運作的專業學會，其課程和服務才會較容易得到福音派神學院及教會普遍認受。

¹³⁰ 當代心理輔導訓練都認受靈性資源對輔導員的幫助，例如香港大學近年已開辦「佛法輔導學」。

¹³¹ 廖炳堂：〈一個改革宗領袖論情感和靈命的關係〉；廖炳堂：〈上帝是愛〉；廖炳堂：〈建構福音派之屬靈分辨模式〉。

¹³² 成熟的指標包括在學界中已經有大多數人認同的實踐模式和神學、教科書等學術資源，並在高等學位課程（博士、神學碩士）已經可以培養出的哲學博士資歷的老師，以致在教育系統中已自足培養出新一代的相關學術人材等。

(四) 結論

福音派靈修學自 1978 年經過四十多年的努力，終於成為一個學界接受的歷史性靈修傳統、學術科目和學派，應驗了早年麥格夫的預言：¹³³ 福音派運動真的是靈修界中沈睡的巨人，而他今天終於甦醒和躍動起來了！也許我們也可以同時用信心宣告，福音派的屬靈導引既已在甦醒之中，離開躍動之日相信也不會太遠了。

撮 要

本文旨在引介及評析「福音派靈修」(evangelical spirituality)在北美至今最新的發展和趨勢，包括福音派靈修作為具歷史性之屬靈傳統的討論和認受性，它和其他靈修傳統的異同和關係，並它作為學術科目(academic discipline)的身分確立、研究範疇和重點、方法論等重要課題。本文下半部會借助上半部的結論來解說「福音派屬靈導引」(evangelical spiritual direction)的發展至今的情況，評析主要困難所在和趨勢。

ABSTRACT

The aim of this article is to review the latest development and trends of evangelical spirituality in North America. We'll discuss the status of evangelical spirituality as a spiritual tradition, its distinctives among other traditions, recognition in academic circle, and as an academic discipline, its scope of enquiry and methodological issues, etc. The second part will utilize our findings on abovementioned issues to interpret and evaluate the latest development of evangelical spiritual direction, its major obstacles and trend.

¹³³ McGrath, *Spirituality in an Age of Change*, 18.