

注意: 以下以英語原文為準, 如有錯漏, 祈請來函指正, 可寄電郵地址: chanap@yahoo.com

Statement and Confession

宣告與宣言

Preamble:

緒言:

This meeting of the National Executives of the Reforming Alliance and EMU on 27-28 February 2006, takes place at a point of crisis of faith in the life of the Uniting Church in Australia. This is a perilous time for the church and we are constrained by the witness of the Old and New Testaments to Jesus Christ to make this confession of faith before the church and all people:

在澳洲聯合教會面對信仰危机的時刻, 改革聯盟及佈道同盟的全國行政人員於二零零六年二月廿七至廿八日召開了會議. 這是教會瀕臨險境的時候, 並為着新舊約聖經所見證的耶穌基督, 我們逼於無奈要向教會及所有人士提出這信仰的宣言:

1. We believe in Jesus Christ, witnessed to in the prophetic and apostolic testimony of the Old and New Testaments who is the one Word of God whom we must hear, trust and obey in life and in death.

我們相信先知及聖徒在新舊約聖經中所見證的耶穌基督, 祂就是我們生死必須聽從, 信賴, 和遵循的神唯一之道.

2. He who is the Truth declared that from the beginning God has ordered creation so that a man should leave his father and mother and cleave to his wife and the two shall become one flesh (Mark 10:6-9; Genesis 2:24).

祂就是真理, 並宣稱從起初創造的時候, 人要離開父母與妻子連合, 二人成為一體 (馬可福音 10 章六至九節. 創世記 二章廿四節).

3. We reject the unsubstantiated claim made in the name of diversity that other understandings of sexuality can be accepted alongside that of the apostolic testimony in the Scriptures and followed by the Catholic Orthodox and Evangelical church over the past two thousand years.

我們否定以多樣化為名, 但毫無根據的倡議去接納除了聖經所認同以外的性行為. 二千年以來, 大公教會, 東正教會, 及福音派教會都單只遵從使徒在聖經中的言証.

We therefore find ourselves in unresolved conflict with the Assembly's declared permission to ordain practising homosexual persons living in "right relationships" on a case-by-case basis (The so called 'Resolution 84.'). We believe the ordination of a person in a same gender sexual relationship is irreconcilable with the faith and order of the Church.

所以我們對全國大會所宣佈的以個別情況處理為準則, 准許按立生活於"正當關係"的同性戀者(所謂'第 84 決議') 存在不可分解的爭議. 我們相信, 按立一個與同性別者有性行為的人是教會的信仰和守則所不可妥協的.

4. By accepting the implications of Resolution 84 the Uniting Church has determined to incorporate into the church's order what the Old and New Testament and the tradition of the universal church holds to be a sin. By this decision the church has set itself apart from the universal tradition of the church and the clear teaching of the apostolic witness to Christ and has thus become a disordered and apostate church.

接受第 84 決議所牽涉到的結果就是表示聯合教會決定將一些新舊約聖經及普世教會在傳統上認為是罪的東西加入了聯合教會的守則當中。由於這決定，聯合教會便是脫離了普世教會的傳統和使徒見證基督的教義，因此成為離經叛道的教會。

5. We plead, therefore, with our sisters and brothers in the Uniting Church to heed the warnings from our sister churches (Roman Catholic, Orthodox, and Lutheran) which will impact on the progress towards unity. Further, we affirm that as members of the Uniting Church our prior loyalty is to Jesus Christ the Word of God as attested in the Holy Scriptures and the Faith of the Catholic, Orthodox and Evangelical Church.

所以，我們呼籲聯合教會的弟兄姊妹聽取各姊妹教會(包括羅馬天主教，東正教，和路德會)的忠告，我們扁差的決定是將對教會合一帶來負面的影響。再者，作為聯合教會的成員 我們肯定首先要忠於耶穌基督，聖經所明証神之道，和大公教會，東正教會，及福音派教會的信仰。

6. We join in the prayer of paragraph 18 of *The Basis of Union* that 'the People of God on the way' 'through the gift of the Spirit will be constantly subject to correction of all that is erroneous in the church's life; that it will be brought into deeper unity with other Churches, ...'

我們參與在合一基礎中第十八段的禱告：'... 神的子民，朝向應許之終點邁進，祈求神以聖靈之恩賜不斷地矯枉過正。這樣，才能使聯合教會與其他教會更能合一；...'

7. But we warn that if the Uniting Church continues in its present course it will result in schism. As the distinguished Lutheran theologian, Wolfhart Pannenberg declares; "For a church that would permit itself to be pressured to no longer understand homosexual activity as a deviation from the biblical norm and to recognize homosexual partnerships alongside marriage, such a church would no longer be based on the foundation of Scripture, but, rather in opposition to its unanimous witness. A church that took this step would cease to be the one, holy, catholic, and apostolic church." Pannenberg in *Christianity Today* (Nov. 11, 1996; pp.34-38).

但我們提出警告，倘若聯合教會繼續循此歪道而行，將會引致分裂。正如著名的路德派神學家，Wolfhart Pannenberg 所言，“一個教會如讓其被逼不再認為同性戀行為是離開聖經之正道，而去承認同性結合與男女結婚有同等地位的話，那這教會便不再建基於聖經，却是違背了聖經不變的見證了。若有教會到此地步，此教會就將不再是整體的聖潔大公教會。” Pannenberg 於 *今日基督教* (1996 年 11 月 11 日；34-38 頁)

8. The false teaching present in the Uniting Church Assembly's decision has not originated in the living Word by which the Church's faith and obedience is nourished and regulated, but has its origins in the developing secular culture of a more permissive attitude to sexual behaviour in the Western world.

聯合教會全國大會的決定所發表的歪論並非源於培養和維持教會信仰與順服的永活之道，而是

始於近代西方屬世文化的發展對性行為的態度愈來愈寬容所致。

9. The confessional statement which follows is based upon the apostolic witness in which we hear the Word of God, and the Faith of the Church as understood in the Basis of Union of the Uniting Church in Australia.

以下的坦言宣告是根據我們聽從聖使徒所見證神之道，以及澳州聯合教會在其合一基礎所了解的教會之信仰。

Our Confession

我們的宣言

We confess our faith in God the Creator who endows human life with the gift of sexuality whereby female and male partners are joined in one flesh.

我們坦言我們信仰的神是創造者，祂賜給人類有男有女，互相結合成為一體。

The apostolic witness of the New Testament follows a clear path of reasoning. Jesus, when challenged by the Pharisees on the grounds for divorce invokes neither the law nor right relationships based on love. Sexuality is set at a more basic level of human existence. Jesus cites the creation stories in Genesis. God made humans male and female. (Mark 10:8)

使徒所見證的新約聖經是跟從明確的論證途徑的。當法利賽人試探耶穌，問人可否離婚時，祂沒有引用律法也沒有提出只基於愛的‘正當關係’去回應。性行為是本於人類繁衍生存的基本需要。耶穌引述創世的故事。神造人是造男造女。(馬可福音 10 : 8)

In the Genesis account (Gen 1:26-27) humans' likeness to God is not spelled out in terms of the human creature's rationality, creativity, moral consciousness, free will or any other distinctive feature that distinguishes humans from animals. It is the fact of gender which distinguishes human beings in their personal and relational likeness to God.

創世記 (1:26-27) 敘述神以自己形像所造的人，並不是以人類的理性，創作性，道德觀念，自由意志或其它與動物有異的特點來作定義的。人類有男女性別之分正表明人在個性及關係方面都有神的形像。

Whereas the world of animals is 'created according to its' kind' or species, humankind is not so classified into various species of race or culture or other kind of diversity, but simply by way of gender. Gender is not a species. Humans' co-existence as male and female, the basic form of their humanity, is

the expression of their likeness to God. The sanctioning of homosexual relationships countenances another species of human being which is contrary to God's word.

動物界是分類別種地被創造的,但人類却沒有分種族,文化或其它類別而被造,只按性別而受造.性別不是等於種類的.男女共同存活是人的本性,也是表現人有神的形象.准許同性戀關係倣如出現另一類違返神道的人種.

In the same way Paul argues the case for relationships using the doctrine of 'the body' and the language of the creation story. In condemning prostitution he cites the same passage (Genesis 2:24) using the Greek word for 'clinging' to Christ rather than 'clinging' to a 'prostitute' (I Corinthians 6:12-20) and invokes 'the two shall be one flesh'. Paul sets the body relationship in the redemptive language of the Trinity: since we have been bought by the Father with a price our bodies are meant for our Lord Jesus Christ; our bodies are the sanctuary of the Holy Spirit.

同樣地保羅引用'身子'的教導和創世記的言詞去辯論性關係的議題.他責備娼妓時引用同一段經文,'二人連合成為一體'(創世記 2:24),中的希臘文'連合'時說,應是與基督'連合'不該與娼妓'連合'(哥林多前書 6:12-20).保羅引用贖罪性的語文來定立身子與聖父聖子聖靈的關係:因為我們的身子是父神用重價買來,原是屬於主耶穌基督的,而我們的身子就是聖靈的殿.

Like Paul's emphasis on the one flesh unity of husband and wife, the author of Ephesians invokes the dual connection of Christ's love for the church (5:25) and his tender care for the church 'because we are members of his body.' (5:30).

正如保羅強調夫妻結合成為一體,以弗所書的作者重申基督愛教會(弗 5:25)和關懷教會'因為我們是祂身上的肢體'(弗 5:30).

In a dramatic way, he invokes the Genesis passage, 'For this reason a man will leave his father and mother and be joined to his wife and the two will become one flesh. This is a great mystery, and I am applying it to Christ and the church.' (5:31-32). Thus the death and resurrection of Christ is tied to the 'members of his body' and, for the Christians, that unity is sacramentally linked to the bodily unity of husband and wife becoming one flesh.

他又戲劇化地引用創世記經文,'為這個緣故,人要離開父母,與妻子連合,二人成為一體.這是極大的奧祕,但我是指着基督和教會說的.'故此基督的受死和復活是關於'祂身上的肢體',而對基督徒而言,神聖的結合是連帶着夫妻結合成為一體.

Therefore we confess our faith in God the Creator and Redeemer whose will and purpose for man and woman revealed in the giving of Christ's body in love for the Church is that they should become one

flesh with Him as members of His Body. We honour those who are called by Christ (1Cor 7 Cf. Matt 19:12) to the celibate life for the sake of their discipleship to Christ.

所以我們坦言我們信靠神這位創造者和救贖者。祂對男人和女人的願望和目的啟示於基督因愛教會而捨身為要他們連為一體如同祂身上的肢體。我們尊重那些被基督呼召為要當基督的門徒而守獨身生活的人。(哥林多前書 7;馬太福音 19:12)

Homosexuality condemned in Scripture: With matching clarity and consistency the Hebrew Scriptures (Genesis 19:1-29, Leviticus 18:22, 20:13a.) and the Apostolic Witness (Romans 1:26-28, I Corinthians 6:9-10) reject all other forms of sexual activity. Paul affirms that ‘fornicators male prostitutes, sodomites’ (among others) will not inherit the kingdom of God.’ and this is what some of you used to be. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.’

同性戀行為在聖經中是受責備的: 希伯來經文(創世記 19:1-29, 利未記 18:22, 20:13a)和聖徒見證(羅馬書 1:26-28, 哥林多前書 6:9-10) 都同樣清楚和堅持地反對所有不正當的性行為。保羅斷言 ‘ 無論是淫亂的, 作變童的, 親男色的.... 都不能承受神的國..... 你們中間也有人從前是這樣; 但如今你們奉主耶穌基督的名, 並藉着我們神的靈, 已經洗淨, 成聖稱義了.’

We confess anew our faith in Christ who ‘died for our sins’ (I Cor 15:3) in order that we might be forgiven; reconciling us through his death, and making us part of his new creation. Consequently, the nature of God’s will and purpose for human life and its negation through sin is central for the understanding of faith, the proclamation of the Gospel and ‘the new order of righteousness and love.’ (paragraph 3 *The Basis of Union*).

我們坦言重新我們信仰基督, 祂‘為我們的罪死了’(哥前 15:3)以至我們得赦免; 藉着祂的死使我們與神和好, 並成為祂新創造的一部份。故此, 我們要明白信仰的中心是包括神對人的意願與目的, 和人因犯罪而被神所否定的意義, 宣揚福音, 及 ‘公義和愛的新秩序.’ (合一宣言第 3 段)

We therefore confess our faith in Jesus Christ whose compassion and love is directed to all people. Since all have fallen short, God calls all to repentance to receive the gift of forgiveness through faith, bestowing the Holy Spirit and calling humans to obedience.

我們所以坦言我們所信仰的是施憐憫和將愛賜給所有人的耶穌基督。因為世人的虧欠, 神呼召世人懺悔, 憑信接受赦免的禮物, 並賜下聖靈呼喚世人順服。

We believe that the Church’s solidarity with but not conformity to the world (Rom 3:23), and its gratitude for the reconciliation of the world in Christ (2 Cor 5:16-21) commits her:

我們相信教會是與世界相關但非隨從世俗的, 為在基督裡世人能與神和好而感恩, 教會要承諾:

- To speak Christ’s word of mercy and friendship to any person who is tempted by homosexual practice, and to offer them counselling and pastoral care (John 8:1-11) when they experience temptation, hostility, illness or bereavement (Galatians 6:1-6).

- 以基督憐憫和友善的言語去和受同性戀行為所誘惑的人對話 (約翰福音 8:1-11), 並且當他們經歷引誘, 敵意, 疾病, 或哀慟的時候要給他們輔導和牧養 (加拉太書 6:1-6).
- To invite people practicing homosexuality to experience Christ's freedom by abandoning behaviour which is contrary to the clear witness of Scripture (Galatians 5:16-25).
- 邀請履行同性戀的人去放棄那違背聖經所明証的行為, 以致可以體驗在基督裏的真自由 (加拉太書 5:16-25)

We accept our obligation to love all people welcoming them to worship and providing them with pastoral care.

我們接受我們有義務去愛所有的人並歡迎他們來崇拜和牧養他們。

We affirm the naming of sins which stand in the way of being made whole in Christ. This is not for condemnation but for salvation (John 3:16-17). We therefore reject attempts to affirm any form of homo- or bi-sexual practice in the name of 'justice or 'compassion'; we find no basis for this view in the Old and New Testaments.

我們定意要指出那些阻礙我們在基督裏可得完全的罪。這並不是為要定人的罪, 乃是為要拯救罪人 (約翰福音 3:16-17)。所以我們拒絕意圖去肯定藉'公正或憐憫'為名的任何形式的同性或二性行為; 我們在新舊約聖經中都找不到這種觀點的根據。

Willing to be corrected: With the Scots Confession of 1560 we would plead that if any should note in this confession anything contrary to God's word in the Old and New Testaments they would of their Christian charity make us aware of it in writing. We promise that if we are proved to be amiss by the Holy Scriptures we shall acknowledge such and make amendment. Until then our consciences are bound to God's word whose witness confirms our hope in the Lord Jesus Christ as the Truth to whom we must cleave and whom we must obey.

願意接受糾正: 與 1560 年的史各士宣言一樣, 如有注意到這 宣言文中有任何違反新舊約聖經中神的話語者, 我們懇請各位本着基督仁愛之心, 以書面提出指正。我們應允如證實文中有與聖經不符者, 將會承認並加以修正。我們的良心是維繫於神的道, 這道確証了我們在主耶穌基督裏的盼望也是我們必須持守和遵行的真理。

Amen

阿們