

共享智慧作為信仰群體的禮物： 群體神學視域下的 基督教教育實踐

Shared Wisdom as the Gift of
the Faith Community:
Christian Education Practice
from a Communal Theological Perspective

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摘要

本研究從實踐神學觀點出發，提出「共享智慧作為信仰群體的禮物」之命題，探討後疫情時代華人教會在知識商品化、靈性碎片化與代間斷裂處境下，如何重構其「教育性的信仰共同體」身份。文章首先梳理「共享智慧」的聖經與神學基礎，指出智慧乃上帝白白賞賜、指向公共益處的恩典。針對當代知識商品化的危機，本文提出本體論式的批判，指出將真理視為可交易的資本，將導致信仰教育淪為效率導向的消費行為，削弱了智慧的公共性。

其次，本文在歷史與當代處境中追索智慧的群體性，並綜合 Groome 的「共享的基督信仰實踐」、Palmer 的關係性認識論與 Allen 等人的跨世代信仰培育研究。特別針對華人教會處境，本文分析了儒家尊師傳統與面子文化如何構成「共享」的文化張力，並提出權威觀轉化與恩典空間建立的具體路徑。

在實務層面，本文提出若干指向「共享智慧」的教育實踐：由單向灌輸轉向共學共責的夥伴關係；強化團契作為智慧流動的關鍵場域；並在數位媒介「去身體化」的挑戰下，重申具身性互動的重要性，將個人敘事與集體記憶編織為「禮儀之後的禮儀」。綜言之，本文主張「共享智慧」可成為後疫情時代基督教教育的核心範式，為華人教會在全球化與數位化情境中，提供一條兼具神學深度與文化自覺的實踐路徑。

關鍵字：基督教教育、共享智慧、智慧團契、群體神學、禮物神學、後疫情教會、門徒訓練

Abstract

This article develops the thesis of “shared wisdom as the gift of the faith community” from a practical-theological perspective, examining how Chinese churches in the post-pandemic era may reconstruct their identity as “educative faith communities” amid knowledge commodification, spiritual fragmentation, and generational discontinuity. The study first articulates the biblical and theological foundations of shared wisdom, offering an ontological critique of the commodification of knowledge. It argues that treating truth as tradeable capital reduces faith education to efficiency-driven consumption, thereby eroding the public and gracious character of wisdom.

Historically and contextually, the study traces the communal character of wisdom. Bringing Groome’s shared Christian praxis, Palmer’s relational epistemology, and Allen’s intergenerational formation into conversation, it specifically addresses the cultural tensions within the Chinese context — such as the Confucian reverence for authority and the dynamics of “face” — and proposes pathways for transforming authority and creating spaces of grace.

On the practical level, the article outlines educational practices ordered toward shared wisdom: shifting from teacher-centered transmission to co-learning and shared responsibility; highlighting fellowship groups as key arenas for the flow of wisdom; and emphasizing the necessity of “embodiment” in response to the “disembodiment” of digital media. By weaving personal narratives into a “liturgy after the liturgy,” the article argues that “shared wisdom” serves as a core paradigm for Christian education, offering a pathway

that is both theologically grounded and culturally responsive for the post-pandemic church.

Keywords: christian education, shared wisdom, community of wisdom, communal theology, theology of gift, post-pandemic church, discipleship formation