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## The Point 主題拆局

# 職場傳福音？

今日傳福音工作有很多需要。就我來說，最缺乏的還是思想，特別是神學層面的思維。在這最為重要的工作上，教會投資的思想本錢，實在少得可憐。

有人說傳福音最要緊的是行動。這話可能不差。但加上思想則更為佳妙。

.....教會沒有在傳福音事上下工夫，因為他們以為福音的內容已經啟示了，釐定了，甚至公式化了，而傳福音的使命也已清楚地給予了每個信徒及教會。在這兩個重要的確定下，餘下末了的事，便只有兩項。一是組織，資源，策略等管理上的關注。一是承擔，熱誠，奉獻等屬靈上的關注。兩者都重要。但兩者基本上都沒有必要作神學層面的思考。

——馮煒文：《傳福音的再思》



把職場看作福音的禾場（workplace is the field of evangelism），在其中領人歸主，加入教會，大概是本地教會職場事工的主流。

然而，福音派教會對傳福音以至福音本身的神學反省向來薄弱，甚至有點偏差。職場佈道，恐怕只是把這套「壞鬼」神學照搬到職場裡去。所以，儘管不少信徒熱心傳福音，但職場裡並沒有出現像昔日約翰衛斯理帶給英國社會那種徹底的改變。

本期三位作者對傳福音的詮釋皆是靈修性、生活性並社會性的。傳福音是屬靈操練，非因我們要操練好靈性或學習很多的傳福音方法才能傳福音，而是因為傳福音——與人分享好消息——本質上就是基督徒的生活方式。我們生活的一切：工作，家庭，教會，市井，都是我們與主相遇的地方，也是我們傳福音的場所。

曾聽過有基督徒教師說：「我的正業是傳福音，教書只是副業。」起初聽來，覺得這位老師非常屬靈。但想深一層，她的學生、校長和家長會怎樣想？一個沒有盡教學本份的教師，他（她）傳福音只會白費。況且，全心全意地教學，使人在其中遇見基督，本身就是「傳福音」（work is evangelism）。在職場傳福音，我們的生活方式比言傳來得更重要。聖方濟（St. Francis of Assisi）嘗言：Preach the gospel always. If necessary, use words，對不？

職場傳福音也必然是社會性的。耶穌開始傳道時曾引用以賽亞書作為祂的「使命宣言」：傳福音給貧窮的人，宣告被擄的得釋放，瞎眼的得看見，受壓制的得自由.....。經文的出處並耶穌的言行，都堅拒我們把這段說話靈意化、個人化。人子來，為要尋找拯救失喪的人，包括在職場中被罪所傷的人。

這樣的職場神學才能拉闊教會的使命，糾正壞鬼神學，真實幫助信徒回應職場的福音挑戰。

# CONVERSION, THE CHURCH AND THE MARKETPLACE



Gordon T. Smith grew up in Ecuador and is president of reSource Leadership International. Formerly academic dean and associate professor of spiritual theology at Regent College in Vancouver, his particular area of interest is the theology of religious experience. In this connection we've invited him to lecture on conversion and transformation in October. Visit his blog at [www.gordontsmith.com](http://www.gordontsmith.com).

We long that our churches would be spaces and communities of personal and social transformation, where people come to faith in Christ in and through an experience that empowers them to grow in wisdom, love others as they have been loved, experience a depth of joy and also engage the world and the marketplace in a manner consistent with the kingdom of God. That is, we long that people would not only come to faith in Christ, but also become mature Christians who are active agents for peace, justice and wisdom in church and society.

sufficiently recognize the pivotal place that conversion has in this process?

We tend to think conversion is necessary, of course. But we tend to distinguish discipleship from conversion – first you become a Christian and then you are discipled, it is often said. But perhaps we need to re-think conversion and see it as integral to disciple-making, as part of the very fabric of the Christian life and as, indeed, the foundation for what it will take to be a mature Christian. Perhaps the key to the Christian life is a good beginning – where our conversion sets us on a course of life and growth that enables us to know the transforming grace of God.



But as soon as we begin to think and speak this way, we run into a problem. Evangelicals are immersed in a language of conversion that we have inherited from revivalism – a language that may not be all that helpful.

**Evangelicals** are immersed in a **language of conversion** that we have **inherited from revivalism** – a language that may **not** be all that **helpful**.

What will it take for this to happen? How can the church be a venue for this kind of transformation?

Typically, we seek to answer this question by addressing programs of spiritual formation and discipleship – wondering what methods or approaches will help us “turn converts into mature disciples.” But could it be that we need to give more attention to the beginning – to the experience of conversion itself? Could it be that we do not

Revivalism – as a theological and religious movement arising out of the experience of North American churches in the 19th century – rightly emphasized the need for conversion and the possibility of conversion. But this call for conversion made some assumptions that should be questioned. For example, the language of revivalism:

(1) assumes that conversion is simple and a point-in-time, rather than a complex process – you are “saved” and it is a

simple event, perhaps in connection with the so called “sinners prayer”;

(2) essentially leads to disengagement from the world for the focus is on the afterlife (you are saved so that you can “go to heaven” and for now you are heavily involved in the church);

(3) is highly individualistic when it comes to conversion – a person experiences “salvation” on their own, in the privacy of their personal prayers;

(4) focuses on the heart, and perhaps on the will (“we need to make a decision”), and so is a perspective on conversion that tends to give little attention to the renewing of the mind and engagement with the world;

(5) is a language of conversion that views baptism as incidental and not integral to conversion and thus to the rest of the Christian life.

(1) It would mean that we see conversion is both a beginning and a foundation – as the start of a life of faith and discipleship and the foundation on which we build: we become Christians *so that* we might become mature in Christ.

(2) It would also mean that conversion is a *complex* experience – not so much a moment in time, but a series of events that engage heart, mind and will – an experience that is comprehensive and radical. And because it is comprehensive and radical, it will often take time. This would require that we do not confuse God’s work in our lives – God’s act of salvation – from our *response* to God’s work. God may well choose, in a moment, to accept us as his sons and daughters. Wonderful! But let us not confuse this with the slow, deliberative process by which we become aware of God’s love and call, and begin to understand and feel what it means to respond wholeheartedly to this call to become followers of Christ.

**Worship** is evangelization – not because we preach evangelistic sermons, but because **we meet Christ** and **invite others** to join us in the **encounter** with **Christ**, who stands in our midst.

But is this a biblical and thus helpful understanding of conversion? Is it a perspective that fosters an approach to conversion that leads to personal and social transformation? The evidence suggests not. It is not biblical and, further, we are typically left asking how we can get converts to become true disciples.

What would it mean to recover a biblical understanding and practice of conversion so that the experience of coming to Christ is one that sets a foundation for a life of deep engagement with our world?

(3) It would also surely mean that we recognize conversion takes place in community – it is not an isolated or individual experience (solely). Yes, the pivot point of conversion is when an individual accepts the call of God and responds in belief, repentance and obedience. Yet, we also need to appreciate that we cannot come to faith in isolation from the church. It is in community that we hear the Gospel proclaimed and see it lived; it is in community that we find the encouragement and help we need to embrace the demands of the Gospel.

(5) Then we also need to re-affirm the vital place of baptism in conversion. The New Testament links conversion and discipleship with baptism, but evangelicals have typically insisted, often in reaction against Roman Catholicism and other historic traditions, that baptism is not integral to conversion but *follows* conversion. Can we affirm while baptism does not “save” us, it is nevertheless integral to the experience of coming to faith in Christ? And might this then help us see that baptism is a sacramental act that empowers us for life and work in the world?



We are **not “soul winners”** seeking the **best techniques** for getting others to become Christians. Rather, we are all but **participants in a process** that is **superintended by the Spirit**: some plant, some water and some harvest.

(6) Furthermore, and perhaps more crucial than anything else, the biblical vision of conversion is one of encounter with a person – the Lord Jesus Christ: to become a Christian is to meet Christ, and respond to his call to be his disciple. Conversion is not an encounter with an idea, or a principle or even a set of “spiritual laws.” And there is no more likely place to meet Christ than in the worship of the people of God. This means worship is evangelization – not because we preach evangelistic sermons, but because we meet Christ and invite others to join us in the encounter with Christ, who stands in our midst.



(7) The New Testament vision of conversion also assumes conversion is the fruit of the work of the Spirit. We are not “soul winners” seeking the best techniques for getting others to become Christians. Rather, we are all but participants in a process that is superintended by the Spirit: some plant, some water and some harvest – but in the end, it is only the Spirit who can be described as the “soul winner.”

(8) And finally, through conversion the new Christian is empowered to grow in faith, hope and love, but more, they are also anointed by the Spirit to be “in but not of the world.” Now their passion and call is to do their work in the world “as unto the Lord” (Col 3:23). Revivalism was very church centered – viewing the numerical growth of the church as the sign of success; but a biblical view of conversion is one where the impact of the church is not so much in its size as the way in which its members make a difference in their world Monday morning! Conversion enables us to be in the world, in business, the arts, education – indeed in every sphere and sector of society – as those called to live our lives in Christ and under Christ. Rather than viewing church ministry as superior to the so called “secular” vocations, the ministry of the church is precisely one of equipping disciples to be fully engaged with the world into which we are called.

This re-thinking of the nature or character of conversion is happening in our time in a way that is leading to a wonderful new consideration of what it means to be the church, of how we approach the ministry of evangelism, and how we encourage one another to accept and embrace the call of God on our lives.

A **BIBLICAL** VIEW OF CONVERSION IS ONE WHERE  
THE **IMPACT OF THE CHURCH** IS **NOT** SO MUCH IN  
**ITS SIZE** AS THE WAY IN WHICH  
**ITS MEMBERS** MAKE A DIFFERENCE  
IN THEIR WORLD **MONDAY MORNING!**

# 傳福音的再思

(本文蒙香港基督徒學會准許，節錄自馮焯文：  
《傳福音的再思》，分題及強調為編者所加)

## 一·人的真相——被罪者

他就在我面前。  
我很想向他傳福音。  
我可以對他說甚麼話？  
甚麼信息可以捉摸到他心靈的真實？

在傳福音事上，  
神學上的定位十分重要。  
神怎樣的看他，  
那樣的確是他的真相了。  
若我不了解他是誰，  
我可以向他傳甚麼信息？

在我面前的，  
有一個答案。  
從起初踏上基督徒的旅程，  
這答案便根植在我的思想裡。

他是誰？  
他是一個罪人。  
我的傳福音對象。

多年來，  
另外一個答案臨到我。  
人是罪人，但不單是一個罪人。  
他是一個被罪者。  
人的確是侵犯了神的律法，  
但他也是一個被侵犯的人。  
人傷了神的心，  
但他本身也是一個受傷者。

人是被罪者的理解，  
來自聖經，  
也來自人的經歷。

耶穌走遍各城各鄉，  
在會堂裡教訓人  
宣講天國的福音，  
又醫治各樣的病症。  
他看見許多的人，  
就憐憫他們，  
因為他們困苦流離，  
如同羊沒有牧人一般。

困苦流離，像沒有牧人的羊群。  
這動人心弦的景像，  
人的真相的經典描述：  
是等同罪人？

抑或是等同被罪者？

在耶穌眼中，  
人最基本的真相，  
是被罪惡所侵犯。  
就是為了這些人，  
我們的主宣講天國的福音，  
醫治他們的疾苦，  
動了憐憫的心。

當日耶穌與之為友  
同桌共食的「罪人」，  
其實就是今日我們所說的被罪者。  
耶穌對當日宗教勢力的主要挑戰，  
就是為罪人加上重新定義。  
在前的將要在後，  
在後的將要在前。  
貧窮的人有福了。  
哀慟的人有福了。  
受迫害的人有福了……

被宗教領袖定位為罪人的  
其實是被罪者。  
「罪人」，及其他毫不留情的控訴，  
耶穌保留給文士、祭司、法利賽人。  
在整個四福音書中，  
沒有一次的記述，  
耶穌有指向著一個人，說  
「你是個罪人。」

然而，罪人的現實  
你我罪性的實存，  
如何處理？  
「人是罪人」這個真相，  
難道不用傳講？

不，「被罪者」的理解，  
從不否認「罪人」的事實。  
但傳達這真理的途徑，  
不是「你是罪人」，  
乃是「我是罪人」。

在革尼撒勒湖邊，  
耶穌宣講神的話。  
西門彼得與他的兄弟正為生計忙碌。  
「老師，我們整夜辛勞，但毫無所得。」  
耶穌向彼得伸出援助的手。  
就在這一刻，  
西門面臨一個新的發現。  
他發現自己跪在耶穌面前，  
「主啊，請你離開我，我是個罪人。」

在這次邂逅，  
我們的主從沒有主動向彼得提及他的罪。  
然而，西門彼得卻明白了。  
在耶穌跟前，  
彼得深深地明白自己的真相：  
主啊，離開我，我是個罪人。

傳福音不可少的，  
是促使人與耶穌相遇。  
如同彼得一樣。  
在主的亮光中，  
「我是罪人」進入人的醒覺，  
也成了人對恩典的回應。

容我作個結論。  
若我們不能體會人被罪惡侵犯的事實，  
我們便沒有產生惻隱的能耐。  
缺乏人是被罪者觀念的傳道事工，  
只是一套沒有惻隱的宣傳活動。

讓我告訴你我得著被罪者觀念的由來。  
是多年的事了。  
唐嬌是個孤零五十多歲的婦人，  
一直在深水埗一間茶樓工作，  
廿多年的洗碗、清潔、任勞任怨。  
每天工作十多小時，  
換取僅可糊口的工資。  
假期從來與她無分。  
只有當她信了耶穌後，  
才容許自己每星期日放假半天作禮拜。

一天，她出現在我的寫字樓，  
告訴我她被辭退了。  
她沒有很多話說，  
只是不斷地自言自語：罪過，罪過。  
就在那一刻，我看見人世的真相。  
一個商業的決定不單是一個商業的決定，  
一個商業的決定有深度的屬靈後果；  
遺棄，孤單，落寂，自卑，  
清楚地印在她的目光。  
罪過！罪過！  
她經歷的，不是失業壓力，  
是罪惡的侵犯。

認識一對中年夫婦，  
全心全意的教育工作者。  
兩人白天教學，  
晚上也教學，  
每星期七天有六天的晚上。  
為的是供款一間五六百方呎的居所。  
持續十二年的晚上。

就是這樣，  
龐大的財富，  
從許多許多人的血汗  
轉移到很少數人的口袋裡。  
一切都很合法，  
人人都是自願。  
罪的封殺權勢在此表現無遺。

人是被罪者，  
可能是被他人踐踏，  
被社會鄙視，  
被文化習俗壓制，  
被潮流價值誘惑，

被經濟力量剝削，  
被政治權勢蹂躪……

終極的分析，  
就是那惡者，那空中掌權者，  
那咆哮的獅子，擇人而食的靈界惡勢力。  
魔鬼。撒但。

既然如此，  
基督徒在社會，經濟，政治範圍的見證，  
就不純是社會，經濟，政治等等的工作，  
乃是屬靈的事奉。  
在那裡的爭戰，  
就是屬靈的爭戰。

## 二·福音的見證——心存盼望

到底是甚麼吸引了別人，  
背起十架，跟隨耶穌？

使徒彼得告訴我們：  
吸引人的是我們心裡的盼望。

盼望。  
不是已經達到的，  
乃是決意建立的。  
不是今日的成就，  
乃是對明天的渴求。  
不是現在成功的慶祝，  
乃是為將來美好而奮鬥。

吸引人的是有盼望的生命。  
不是完整無瑕的生命，  
更不是自以為完整無瑕的生命。

我有一個兒子，  
從小便和我們一起到禮拜堂。  
讀書也不錯，  
我們心感慶幸。  
他十九歲的那年，  
我們開始感到不安的改變。  
彼此談話少了。  
他明顯地變得憤怒苦悶，  
很強烈的批判，特別是對教會，  
雖然不無道理。  
我們夫婦有足夠的書本知識  
歸之為年輕人的生長過程，  
進入成熟獨立的必然階段。  
但這理解並不減除我們心裡的不安。

如何處理這情況？

我們作了一個小決定。  
決定在晚飯時作短短的代求。  
為家庭每一個人，  
為工作，為讀書，為考試，  
為旅行遠足，為遠方的親人代求。

就只是一兩分鐘，  
人人圍在飯桌旁，  
在黃昏時分。  
也有為離婚的朋友，染上毒癮的同學，  
失業的青年，區內的老人，  
外地成千成萬的饑荒者  
代求。

就是每天的這一兩分鐘  
改變我的兒子，  
也改變了我們一起的生活。  
我們中間的隔膜很快便消失。  
兩年後，他接受水禮加入教會。  
很認真的決志。

我不完全理解轉變的因由，  
只有一些的揣測。  
我想在兒子心目中，  
我一向是個能者。  
沒有甚麼困難解決不了。  
沒有甚麼需要不能滿足。  
是個強者，在世上自在自行  
沒有別人也能過日子。  
這樣的能者強者  
與他距離很遠，  
他處理不了。

晚桌前的代禱，  
即使只是那一兩分鐘  
足夠打破了這神話，  
這從來就是虛有的幻象。  
在神的面前，  
人人都沒有能者強者的樣相。

原來傳福音不需要完全人，  
也不需要成功人士，  
更不是屬靈智者聖者的專業。  
福音的傳播者，  
是犯錯纍纍，  
經常跌倒的平常人。  
只要心存盼望，  
為今天明天奮鬥。  
人便被吸引。

傳福音  
隨時準備向人解釋，  
解釋的是甚麼？  
心裡的盼望。

馮煒文是本地資深神學工作者，亦是亞洲城市工業宣教運動的先驅。曾任香港基督教工業委員會主任，普世教會協會宣教幹事。91年返港出任香港基督徒學會資深執行幹事，及後從事即時傳譯工作，為立法會、政府機構及國際會議提供服務。

# EVANGELISM

John Drane

One of the terms used most frequently in the New Testament to describe the Christian message is the Greek word *evangelion*, which means “good news.” The English word *evangelism* is derived from that and simply means “sharing the good news.” When Jesus visited the synagogue in his home village of Nazareth, he declared, quoting from the Old Testament book of Isaiah, that his purpose was “to bring good news to the poor ... to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor” (Lk 4:18-19). Hence evangelism can be defined as “ways to awaken or reawaken personal faith in Jesus Christ, and to proclaim to the nations the character and will of God.”<sup>1</sup>

Evangelism is at the very heart of the Christian faith. By definition, to be a Christian is to share the good news with others. Paradoxically, however, evangelism is not always experienced as “good news.” For many unchurched people, it is the exact opposite. Having been targeted by earnest believers as the objects of their evangelizing efforts, they go along to missions and crusades out of a sense of curiosity, only to find themselves feeling conned and trapped by well-meaning church people whose main concern seems to be to process everyone to be like themselves. Even Christians have mixed feelings about evangelism. For some, the constant round of revival meetings has become a way of life. Others – perhaps the majority – find themselves afflicted by a mixture of embarrassment and guilt whenever the subject comes up. On the one hand, evangelism is something they would never do to their dog, let alone their best friend; yet on the other, they know their best friends should hear the good news, but they have no idea how to tell them.

*As Christians live the Christian life, they share their faith naturally and un-self-consciously and in the process invite others to follow Jesus.*

One thing that is common to all these people, Christian and non-Christian alike, is that they identify evangelism with a particular style of Christian activism. It is about holding missions, crusades and revivals in order to recruit people for the church. Even when it happens on a more intimate level, maybe in the context of a home group, evangelism can still look like a scaled-down version of the mass crusade, with Christians giving a summary statement of their belief and then inviting others to accept it and come into the life of the church.

<sup>1</sup> R. Fung, *The Isaiah Vision* (Geneva: World Council of Churches, 1992), p. viii.

### **Evangelism and Lifestyle**

Surprisingly, the New Testament contains very little overt advice about how to evangelize. The apostles recognized that some people might have special talents in sharing their faith, and the role of “evangelist” is listed as one of the foundational gifts of Christ to the church (Eph 4:11). But the earliest Christian communities did not generally think of evangelism as some special activity to be delegated to experts, who then needed special training. Sharing the good news was the natural outcome of Christians being Christians.



As Christians live the Christian life, they share their faith naturally and un-self-consciously and in the process invite others to follow Jesus. To appreciate the importance of this can bring a great sense of freedom in evangelism – as well as an even greater challenge to scrutinize carefully what is being communicated. “The medium is the message,” said Marshall McLuhan. Whether Christians realize it or not, everything that they do is communicating something about their faith to those who are as yet not Christians.

In John’s Gospel the “new commandment” is a central feature of Jesus’ teaching: “Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another” (Jn 13:34). The New Testament suggests it is not events and techniques that are the central features of effective evangelism but integrity in spirituality and lifestyle.

### **Evangelism and Theology**

Ultimately, our views about evangelism stem from our understanding of who God is. A defective view of God produces dysfunctional evangelism.

In Scripture, evangelism is not about Christians doing things on God’s behalf. God is actually the first and primary evangelist, and authentic evangelism starts with the conviction that God is at work in the world. Christians are called to recognize what God is doing and to get alongside it. To invite God to come alongside our efforts is to put the cart before the horse.

*Much Western Christianity has a shallow view of sin as something people do, rather than as a cosmic universal reality from which people suffer. As a result there is often little compassion in evangelism.*

In stories about Jesus, the New Testament actually provides a model for how this style of evangelism might work: “As the Father has sent me, so I send you” (Jn 20:21). What then can be learned by taking Jesus as a paradigm? What do Christians need to learn in order to be sent in the same way as Jesus was?

First, for Jesus, evangelism was holistic, reflecting the all-encompassing nature of the gospel. Jesus had a broad understanding of the human condition. He saw people not just as sinners but also (even primarily) as sinned against. Modern evangelism sometimes begins by putting people down: you are a sinner, responsible for your sin or pain, but you can choose to follow Christ instead. But not everyone does have the freedom to choose, especially not the marginalized and oppressed. The message of the gospel is “You can be responsible,” and for those who are wounded, this is really good news. Much Western Christianity has a shallow view of sin as something people do, rather than as a cosmic universal reality from which people suffer. As a result there is often little compassion in evangelism. Jesus always affirmed and lifted people up. It is never good news to do otherwise.

*Jesus took his message into other people’s territory. He did not invite people to come to places where he felt safe and they felt threatened. And he did not set up evangelistic events when he got there. He was simply there, sharing in the life of whatever was happening – and listening.*

Second, Jesus took his message into other people’s territory. He did not invite people to come to places where he felt safe and they felt threatened. He went to the beach, to the market, to the city streets. And he did not set up evangelistic events when he got there. He was simply there, sharing in the life of whatever was happening – and listening. Even when it was obvious what people needed (for example, at the pool of Bethesda in Jn 5:2-9), Jesus asked questions in order to empathize more effectively with other people. Effective evangelism begins not when Christians speak but when they listen. In response to what he heard, Jesus most often told stories. Stories do not present ready-made (and maybe irrelevant) answers. They create a space in which people can interact and respond in

their own ways. Evangelism is about creating a space for God to work in people's lives.

Third, Jesus issued a simple invitation: "Follow me." He accepted anyone who would follow – and in the process often caused offense to religious people. Different people responded and followed in different ways, but Jesus accepted them all. There was no single stereotyped pattern for discipleship. The only requirement was a willingness to be open to the good news and to respond to its challenge whenever and wherever that might come. In William Temple's words, it was about "as much as I understand of myself responding to what I know of God." As a consequence, following Jesus was not a static once-and-for-all experience but an evolving and growing relationship that demanded the whole of life.

Fourth, Jesus' style exemplified weakness in action. At the heart of the gospel story is the fact that in Jesus, God became a child. It is significant that God did not become a full-grown adult. Adults, especially evangelists, like to be in control of things, and they dislike being vulnerable. This is why many Christians feel they can never be evangelists – because they do not have this kind of dominant, extrovert personality. Judged by these standards, Jesus would not be regarded as a successful evangelist either.

Christians have something to share with others, not because they are different but precisely because they are not different. Their concerns and struggles are the same as other people's; the difference is that in the midst of struggle Jesus is also present. Understanding this, and taking it as a model for evangelism, might easily be costly. But it really will be good news – for Christians as well as for those who are not yet following Christ.

– Excerpted by permission from Robert Banks and R. Paul Stevens, eds, *The Complete Book of Everyday Christianity (IVP, 1997)*

## Events 活動

23-26 Oct 2008@Tsimshatsui Swatow Christian Church  
Rev. Dr. Gordon T. Smith

### Conversion and Transformation: Enabling Personal & Social Transformation in the Marketplace

#### 信主與更新：內聖外王的職場聖徒

This course is about the theology of conversion and spiritual transformation, and its implications for the church, the workplace and evangelism. It enables students to think critically and theologically about the nature and character of conversion, demonstrating that a comprehensive

experience of conversion is essential for spiritual transformation and a meaningful presence in the marketplace. It will examine the theological rationale for programs that foster conversion and spiritual formation in an adult/work context, and empower the church to proclaim a Gospel that is relevant to today's marketplace. As a primary focus, the Weekend Intensive enables students to see how understanding their own conversions will foster self-knowledge and personal transformation. Pastors and church leaders will gain fresh theological insight on transforming their congregation into an authentic and workplace-friendly faith community. Practitioners will be challenged and empowered to make a difference in the workplace through a transformational Christian presence. For more details please visit [www.vocatiocreation.com.hk](http://www.vocatiocreation.com.hk).

- *Open Lecture 1 (23rd): The Language of Revivalism has Failed Us – Re-Framing Conversion for Marketplace Christians* [何謂信耶穌？從奮興運動說起]
- *Open Lecture 2 (24th): Conversion is (Only) a Good Beginning: The Call to Personal and Social Transformation* [信主僅是開始：個人更新與社會改革的呼召]

20-23 Nov 2008

Dr. R. Paul Stevens Marketplace Conference: Vocation, Work and Ministry

- *Pastor Conference (20th): Empowering God's People for Their Life, Work and Mission*
- *Vocational Discernment Retreat (21st-23rd): Finding Your Personal Calling*

## Feedback 迴響

*It is very useful and insightful, especially to people who have the traditional way of thinking reductionist life pattern is the only way to balanced life. In fact it is vocational and disciplinary way of living. Meaningful!*  
– Patricia

*I must say you are doing a very excellent job and service. I just browse the journal and can feel the difference of it from what we have now in the market. ... Congratulations!*  
– Kenneth

*This is extraordinary! Well done! The only suggestion I have is to make it shorter, but to do it more often.*  
– Jeff

*It's good that you have used both Chinese and English. The Chinese one is simple and concrete while the English one is "wisdom-wise."*  
– Michelle

*Tell us how you feel about this issue of Creatio. Do you have a topic in mind that you want us to explore? Or rather, you want to write us something as a contribution? Please email us at [unjournal@vocatiocreation.com.hk](mailto:unjournal@vocatiocreation.com.hk).*