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The Point 主题拆局

职场传福音？

今日传福音工作有很多需要。就我来说，最缺乏的还是思想，特别是神学层面的思维。在这最为重要的工作上，教会投资的思想本钱，实在少得可怜。

有人说传福音最要紧的是行动。这话可能不差。但加上思想则更为佳妙。

……教会没有在传福音事上下工夫，因为他们以为福音的内容已经启示了，厘定了，甚至公式化了，而传福音的使命也已清楚地给予了每个信徒及教会。在这两个重要的确定下，余下未了的事，便只有两项。一是组织，资源，策略等管理上的关注。一是承担，热诚，奉献等属灵上的关注。两者都重要。但两者基本上都没有必要作神学层面的思考。

——冯炜文：《传福音的再思》



把职场看作福音的禾场（workplace is the field of evangelism），在其中领人归主，加入教会，大概是本地教会职场事工的主流。

然而，福音派教会传福音以至福音本身的神学反省向来薄弱，甚至有点偏差。职场布道，恐怕只是把这套「坏鬼」神学照搬到职场里去。所以，尽管不少信徒热心传福音，但职场里并没有出现像昔日约翰卫斯理带给英国社会那种彻底的改变。

本期三位作者对传福音的诠释皆是灵修性、生活性并社会性的。传福音是属灵操练，非因我们要操练好灵性或学习很多的传福音方法才能传福音，而是因为传福音与人分享好消息本质上就是基督徒的生活方式。我们生活的一切：工作，家庭，教会，市井，都是我们与主相遇的地方，也是我们传福音的场所。

曾听过有基督徒教师说：「我的正业是传福音，教书只是副业。」起初听来，觉得这位老师非常属灵。但想深一层，她的学生、校长和家长会怎样想？一个没有尽教学本份的教师，他（她）传福音只会白费。况且，全心全意地教学，使人在其中遇见基督，本身就是「传福音」（work is evangelism）。在职场传福音，我们的生活方式比言传来得更重要。圣方济（St. Francis of Assisi）尝言：Preach the gospel always. If necessary, use words，对不？

职场传福音也必然是社会性的。耶稣开始传道时曾引用以赛亚书作为祂的「使命宣言」：传福音给贫穷的人，宣告被掳的得释放，瞎眼的得看见，受压制的得自由……。经文的出处并耶稣的言行，都坚拒我们把这段说话灵意化、个人化。人子来，为要寻找拯救丧失的人，包括在职场中被罪所伤的人。

这样的职场神学才能拉阔教会的使命，纠正坏鬼神学，真实帮助信徒回应职场的福音挑战。

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.

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!**

传福音的再思

(本文蒙香港基督徒学会准许，节录自冯炜文：
《传福音的再思》，分题及强调为编者所加)

一. 人的真相——被罪者

他就在我面前。
我很想向他传福音。
我可以对他说甚么话？
甚么信息可以捉摸到他心灵的真实？

在传福音事上，
神学上的定位十分重要。
**神怎样的看他，
那就的确是他的真相了。**
若我不了解他是谁，
我可以向他传甚么信息？

在我面前的，
有一个答案。
从起初踏上基督徒的旅程，
这答案便根植在我的思想里。

他是谁？
他是一个罪人。
我的传福音对象。

多年来，
另外一个答案临到我。
人是罪人，但不单是一个罪人。
他是一个被罪者。
人的确是侵犯了神的律法，
但他也是一个被侵犯的人。
人伤了神的心，
但他本身也是一个受伤者。

**人是被罪者的理解，
来自圣经，
也来自人的经历。**

耶稣走遍各城各乡，
在会堂里教训人
宣讲天国的福音，
又医治各样的病症。
他看见许多的人，
就怜悯他们，
因为他们困苦流离，
如同羊没有牧人一般。

困苦流离，像没有牧人的羊群。
这动人心弦的景像，
人的真相的经典描述；
是等同罪人？

抑或是等同被罪者？

在耶稣眼中，
人最基本的真相，
是被罪恶所侵犯。
就是为了这些人，
我们的主宣讲天国的福音，
医治他们的疾苦，
动了怜悯的心。

当日耶稣与之交友
同桌共食的「罪人」，
其实就是今日我们所说的被罪者。
**耶稣对当日宗教势力的主要挑战，
就是为罪人加上重新定义。**
在前的将要在后，
在后的将要在前。
贫穷的人有福了。
哀恸的人有福了。
受迫害的人有福了……

**被宗教领袖定位为罪人的
其实是被罪者。**
「罪人」，及其他毫不留情的控诉，
耶稣保留给文士、祭司、法利赛人。
在整个四福音书中，
没有一次的记述，
耶稣有指向着一个人，说
「你是个罪人。」

然而，罪人的现实
你我罪性的实存，
如何处理？
「人是罪人」这个真相，
难道不用传讲？

不，「被罪者」的理解，
从不否认「罪人」的事实。
但传达这真理的途径，
不是「你是罪人」，
乃是「我是罪人」。

在革尼撒勒湖边，
耶稣宣讲神的话。
西门彼得与他的兄弟正为生计忙碌。
「老师，我们整夜辛劳，但毫无所得。」
耶稣向彼得伸出援助的手。
就在这一刻，
西门面临一个新的发现。
他发现自己跪在耶稣面前，
「主啊，请你离开我，我是个罪人。」

在这次邂逅，
我们的主从没有主动向彼得提及他的罪。
然而，西门彼得却明白了。
在耶稣跟前，
彼得深深地明白自己的真相：
主啊，离开我，我是个罪人。

传福音不可少的，
是促使人与耶稣相遇。
如同彼得一样。
在主的亮光中，
「我是罪人」进入人的醒觉，
也成了人对恩典的回应。

容我作个结论。
若我们不能体会人被罪恶侵犯的事实，
我们便没有产生恻隐的能耐。
缺乏人是被罪者观念的传道事工，
只是一套没有恻隐的宣传活动。

让我告诉你我得着被罪者观念的由来。
是多年的事了。
唐婶是个孤零五十多岁的妇人，
一直在深水埗一间茶楼工作，
廿多年的洗碗、清洁、任劳任怨。
每天工作十多小时，
换取仅可糊口的工资。
假期从来与她无分。
只有当她信了耶稣后，
才容许自己每星期日放假半天作礼拜。

一天，她出现在我的写字楼，
告诉我她被辞退了。
她没有很多话说，
只是不断地自言自语：罪过，罪过。
就在那一刻，我看见人世的真相。
一个商业的决定不单是一个商业的决定，
一个商业的决定有深度的属灵后果；
遗弃，孤单，落寂，自卑，
清楚地印在她的目光。
罪过！罪过！
她经历的，不是失业压力，
是罪恶的侵犯。

认识一对中年夫妇，
全心全意的教育工作者。
两人白天教学，
晚上也教学，
每星期七天有六天的晚上。
为的是供款一间五六百方呎的居所。
持续十二年的晚上。

就是这样，
庞大的财富，
从许多许多人的血汗
转移到很少数人的口袋里。
一切都很合法，
人人都是自愿。
罪的封杀权势在此表现无遗。

人是被罪者，
可能是被他人践踏，
被社会鄙视，
被文化习俗压制，
被潮流价值诱惑，

被经济力量剥削，
被政治权势蹂躏……

终极的分析，
就是那恶者，那空中掌权者，
那咆哮的狮子，择人而食的灵界恶势力。
魔鬼。撒但。

既然如此，
基督徒在社会，经济，政治范围的见证，
就不纯是社会，经济，政治等等的工作，
乃是属灵的事奉。
在那里的争战，
就是属灵的争战。

二. 福音的见证——心存盼望

到底是甚么吸引了别人，
背起十架，跟随耶稣？

使徒彼得告诉我们：
吸引人的是我们心里的盼望。

盼望。
不是已经达到的，
乃是决意建立的。
不是今日的成就，
乃是对明天的渴求。
不是现在成功的庆祝，
乃是为将来美好而奋斗。

吸引人的是有盼望的生命。
不是完整无瑕的生命，
更不是自以为完整无瑕的生命。

我有一个儿子，
从小便和我们一起到礼拜堂。
读书也不错，
我们心感庆幸。
他十九岁的那年，
我们开始感到不安的改变。
彼此谈话少了。
他明显地变得愤怒苦闷，
很强烈的批判，特别是对教会，
虽然不无道理。
我们夫妇有足够的书本知识
归之为年轻人的生长过程，
进入成熟独立的必然阶段。
但这理解并不减除我们心里的不安。

如何处理这情况？

我们作了一个小决定。
决定在晚饭时作短短的代求。
为家庭每一个人，
为工作，为读书，为考试，
为旅行远足，为远方的亲人代求。

就只是一两分钟，
人人围在饭桌旁，
在黄昏时分。
也有为离婚的朋友，染上毒瘾的同学，
失业的青年，区内的老人，
外地成千成万的饥荒者
代求。

就是每天的这一两分钟
改变我的儿子，
也改变了我们一起的生活。
我们中间的隔膜很快便消失。
两年后，他接受水礼加入教会。
很认真的决志。

我不完全理解转变的因由，
只有一些的揣测。
我想在儿子心目中，
我一向是个能者。
没有甚么困难解决不了。
没有甚么需要不能满足。
是个强者，在世上自在自行
没有别人也能过日子。
这样的能者强者
与他距离很远，
他处理不了。

晚桌前的代祷，
即使只是那一两分钟
足够打破了这神话，
这从来就是虚有的幻象。
在神的面前，
人人都没有能者强者的样相。

原来传福音不需要完全人，
也不需要成功人士，
更不是属灵智者圣者的专业。
福音的传播者，
是犯错累累，
经常跌倒的平常人。
只要心存盼望，
为今天明天奋斗。
人便被吸引。

传福音
随时准备向人解释，
解释的是甚么？
心里的盼望。

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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.”¹

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.

¹ 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 活动

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

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

信主与更新：内圣外王的职场圣徒

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.

- *Open Lecture 1 (23rd): The Language of Revivalism has Failed Us – Re-Framing Conversion for Marketplace Christians* [何谓信耶稣？从奋兴运动说起]
- *Open Lecture 2 (24th): Conversion is (Only) a Good Beginning: The Call to Personal and Social Transformation* [信主仅是开始：个人更新与社会改革的呼召]

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 迴响

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.