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## The Point 主题拆局

# 职场公共灵性

Someone asked Abba Anthony [the founder of Eastern monasticism], "What must one do in order to please God?" the old man replied, "Pay attention to [these three things]: whoever you may be, always have God before your eyes whatever you do; do it according to the testimony of the holy Scriptures; *in whatever place you live, do not easily leave it.*"

*The Sayings of the Desert Fathers*

当你回顾自己「属灵操练」的经历，会想起以下哪些图象？

向内 (Inward)	向外 (Outward)
退隐 (Withdrawal)	投入 (Engagement)
独处 (Solitude)	人群 (Community)
静止 (Stillness)	活动 (Movement)
休息 (Rest)	工作 (Work)
简单 (Simple)	矛盾 (Paradox)
默想 (Contemplative)	行动 (Active)
他世 (Other worldly)	现世 (This worldly)

很有可能，你大部分会选左栏，很少选右栏。这并不意外。福音派的灵性观一向强调内程 (journey inward) 而忽略外程 (journey outward)，叫我们抽 (逃) 离现实世界，退隐到一个私人、内在、静谧、甚至神秘的世界，以为这才是属灵操练或灵性生活的高峰。殊不知这是鸦片。

「灵性生活」这词也很累事，仿佛「灵」只是人的某个部分，而非涉及人的整体存有 (whole being)。于是乎，人有灵性生活与非灵性生活之

分。但我们只在「灵性」上爱上帝，在意志、情感、心智和行动上却爱世界，这是否可能？灵性生活，根本上就是基督徒整个人的生活，无分公私圣俗。做基督徒，就是去做一个人。

新进的澳洲神学家 Simon Holt 曾这样重新定义灵性生活：Spirituality is about discovering and responding to the presence and purposes of God in every context, every task, every relationship and every moment of every day.<sup>1</sup>

在当下的日常生活中，我们体验上帝的临在，发现祂的恩典作为，回应祂的呼召，这就是灵性生活的真义。

职场是在职信徒的第一道公共空间，可惜教会（也有些职场事工机构）给我们的职场灵性指引，多是强调退隐、内程和他世，对应不了职场的现世性与尘俗性。教会推动职场事工，除了在传福音与伦理教导以外，如何为信徒开创出一条崭新的职场／公共灵性之路，需要十分迫切。假若有一天教会能发展出竞争、灰色地带、办公室政治等等的灵性操练，就是成功。

今期两篇主题文章，分别从福音派和天主教的角度，示范如何讲述和探讨职场灵性。Simon Holt 舍弃传统 spirituality for work 的方法，另辟蹊径，改行 spirituality through work 的路。约望保禄二世大概是近代唯一曾经「打过工」的教宗，他的《工作通谕》(Laborem Exercens) 也论及人可借着工作，与神圣结连。看罢欢迎来邮讨论。

<sup>1</sup> Lausanne Committee for World Evangelization, *Lausanne Occasional Paper No. 40: Marketplace Ministry* (2005), p. 37; 全文可于 [www.lausanne.org/documents/2004forum/LOP40\\_IG11.pdf](http://www.lausanne.org/documents/2004forum/LOP40_IG11.pdf) 下载。“Spirituality in the World of Work”一文主要执笔者为 Simon Holt。

# MY FATHER'S HANDS:

## *Touching God through Daily Work*

■ Simon Carey Holt

As days of the week go, Sunday stands out from the rest in my memories of childhood. Not because it was the day for church, but because it was the one day of the week my father wore a suit. I always thought he looked pretty good on Sundays. As the youngest I often sat next to dad during the morning service. Sermons seemed to go on for the longest time, so I passed the time by playing with his hands. Dad's hands were always one of my favourite things about him. They were big and callused. Underneath dad's nails was always black. We had one of those plastic nailbrushes sitting beside the bathroom sink. Every Sunday before church dad would stand over the sink vigorously scrubbing, but the black grease was deeply imbedded. No matter how hard he scrubbed, it was there to stay.



My father is a turner-and-fitter by trade. When I was just one year old, my parents moved off the family dairy farm in the Gippsland. Financially they couldn't make it anymore. I am one of six sons. With a large family to care for, my parents decided that dad should look for work in the factories of an industrial

suburb on the southern edge of Melbourne. For the next twenty years, six days a week, I awoke to the familiar sound of the front door closing as my father headed off to work for another day. I understood very little then of the responsibility that dad had carried as he walked out the door each morning. I understood even less the price he had to pay to meet that responsibility. Supporting a large family on a tradesman's wage made overtime essential. He could never afford the luxury of dwelling upon his own sense of fulfilment or need for personal advancement. Work was simply a necessity; it had to be done. The factories were cold, noisy and impersonal. The work was hard, repetitious and dirty, and the hours long. He would come home tired, strained and smelling of the factory. He was always glad to be home. Work could be forgotten until morning.

Sundays were different though. My dad was an important man in the church. He served as a deacon and an elder for all the years I can remember. In those days, his love, gentleness, and compassion drew respect from his fellow church members and his own family. In all matters of concern in the church, he was called upon for his wisdom. He was kept busy



on boards and committees, and spent countless evenings visiting, pastoring and praying. In church he was somebody!

Despite of all of this, no one in the church seemed to notice my dad's hands. To my knowledge, nobody ever asked him why his nails were constantly black. It never seemed to matter in this context who my dad was outside the church. His value—indeed his spirituality—was always measured by who he was in the church. It was as though my dad lived in two different worlds.

It is simply not right that people like my father have had to live life in two worlds with no apparent connection, deprived of the resources and encouragement to discover the presence and purposes of God in that which has taken up so much of life. The question that I wish to address here is simply this: How is it that we can 'touch God' in our daily work?

In our search for a realistic spirituality of work—a daily 'touching of God' in and through our labours—there are a number of 'disciplines' that are at one and the same time important to our understanding of Christian experience and present in our work.

### **Work as Creation**

In Gen. 1:28, God blesses humankind with the words, "be fruitful and increase in number; fill the earth and subdue it." Unfortunately, the English word 'subdue' carries with it some negative connotations. To subdue most often infers domination, control, or the 'breaking' of something into submission. All this sounds anything but creative. In contrast, the Hebrew word from which it comes is *kabhash*, which literally means 'to knead' or 'to tread.' Given my professional background as a chef, I immediately think of kneading bread or treading grapes, activities fundamental to the creation of these two culinary staples, and both wonderfully creative.

Seasoned bread makers will know that successful baking relies upon one's skill to work with yeast, a notoriously temperamental ingredient. One soon learns that kneading has little to do with domination and control, as though one can beat the bread dough into submission. Rather, it is about working with the basic ingredients provided by God and

gently, slowly and skillfully bringing those ingredients to their full potential. It seems to me that at it best, this is what much of our work is about. Think of a musician, a carpenter, a teacher, a parent, a metal worker, a gardener, an architect. Each one takes basic ingredients created by God— be they music, wood, metal, seeds and plants, even a human mind—and through various means endeavour to work those elements to their full potential. In this sense, as those commanded to subdue the earth, we are called to be co-creators with God.



context of potential divine encounter. In some cases, the work of community building is explicit to a role or task. Urban planners, teachers, community workers, and café proprietors all have community making as an important activity in their job description (or at least they should have). For others, the work of nurturing community is more a choice to be made in the way one works and relates than it is a task on the official to-do list. Either way, community nurture is an intentional outworking of Christian commitment.



### Work as Providence

The God of the bible is not one who creates and walks away, but one who stays intimately connected with the creation. That God is Provider is not simply descriptive of a role or function that God fulfils. Rather, it speaks of God's character and being.

As workers created in the image of God, not only are we co-creators, we are co-providers. Providing is a God ordained responsibility. In light of this, it seems to me that this business of working to provide for those who are dependent upon us is an activity entirely underrated. Too often the response, "I just work to earn a living" is meant to indicate that the activity is a near-meaningless one as far as spiritual significance is concerned. But this is not so. Our call to co-provision is gathered up in the 'image' that we share with God. To provide is not merely an activity we engage by necessity; it is an expression of our God-likeness.

### Work as Community

Christians profess faith in a God encountered in community. The call to conversion is a call to enter into the fellowship of that community nature of God—the 'body of Christ', the 'household of God'—for it is in relationship with those around us that God is embodied. Our response to God and our response to those around us are indivisible.

### Work as Service

One of the more defining images of the spirituality of Jesus is provided in John 13, the account of Jesus washing his disciples' feet. With Jesus as our model, it is not difficult to see the difference between the profit-driven nature of 'customer service' in the contemporary workplace, and the very humbling, selfless, and routine embodiment of grace evident in the act of foot washing. Perhaps there is a place for Christians working in 'service' industries to reclaim the notion of service as virtue rather than a profit motivated strategy.



When I look for similar examples today of this selfless and routine act of service, it is hard to go past the image of my father. In a very real sense, by walking out that front door every morning to go to work, my father served me, routinely, humbly, and selflessly. Why did he work? In large part, he worked for me. Six days a week, for 20 years, my father took off his outer garments, knelt down before me and washed my feet. In assessing my father's actions in this way, I am not suggesting that he felt every morning with a divinely inspired sense of purpose, or that there was some stream of heavenly light that circled his head as he stood at his lathe. No, the service of foot washing is not like that. It is an ordinary, routine, dirty, domestic task. Tomorrow it will need to be done again, and again. Surely this is, in part at least, the real test of service as Jesus envisioned it.

### Work as Perseverance

For a significant number of people, work is simply a necessity. Regardless of its nature, outcomes, or alignment with personal gifts or interests, it is a matter of financial survival. It is much more challenging to find the 'God-

It follows from this that anywhere we are about nurturing human community, we nurture a place or



connections' for those engaged in the more menial and 'unskilled' aspects of work.

Perhaps we must look for signs of 'the Spirit' more in the character or attitudes that we bring to a task than in the nature of the task itself. One of the character traits valued in the New Testament is perseverance. In Romans 5:3-4, the writer notes that "suffering produces perseverance; perseverance, character; and character, hope." Perseverance is an important link in the 'chain' of spiritual maturity. It speaks of our faithfulness to God and to those around us. It mirrors the image of God—the one whose persevering grace holds human existence together and points us confidently and persistently to the future.

Daily work—most especially work that is routine, mundane or difficult—demands perseverance in great measure. When we persevere in difficult or tedious circumstances for a greater good, we touch the character and heart of God.

### **Work as Grace**

"Absence makes the heart grow fonder." There is a principle at work here that applies much more broadly than within intimate relationships. Think of work. It is often a gift that we do not fully appreciate until we are without it.

Sociologically and psychologically, we are defined today by our ability to provide, produce and purchase. To be without work is to be significantly diminished in these abilities and therefore diminished in our sense of self-worth and the worth attributed to us by mainstream society. From a Christian perspective, there is much that should be questioned and challenged in these measurements of human worth. However, it must also be acknowledged that the needs to produce and provide are, in large measure, God-given. To be invited into the co-creation and co-providence of God through human work is a part of the on-going and gracious activity of God.

### **Work as Celebration**

In the creation story, there is clearly a time when God steps back from the work of creation and celebrates the results: "God saw all that he had made, and it was very good" (Gen. 1:31). Celebration is essential to our spirituality for it is time given over exclusively to contemplating, assessing and enjoying the real worth of who we are and what we have in God.

Celebration is always seasonal and occasional. The depth of celebration is directly proportional to the effort or struggle extended in working forward the goal. Think of

the therapist who meets week after week with a struggling client: the tears, the anger, the ups and downs, 2 steps forward, 3 steps backward. Finally, maybe months or even years later, she watches her client walk out the door for the last time, significantly more whole and stable than before. In so many expressions of work there come moments when we can say with God, "It is good." Such moments bring to us perspective and hope. They remind us who we are and what we are created for.

### **Work as Prayer**

"To work is to pray." So said the monastics of some five centuries ago. As lovely as it sounds, there are not too many workplaces that look anything like this.

However, before we dismiss this business of work as prayer outright, we need to consider again the New Testament directive in Romans 12:1-2: "Therefore, I urge you, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship." Similarly, in Colossians 3:23-24: "Whatever you do, work at it with all your heart, as working for the Lord ... it is the Lord Christ you are serving." Though it sounds terribly clichéd, it is clear from these two directives that life is potentially a prayer. By offering up to God who we are in our fullness and completeness as human beings, everything that issues from our hands, hearts, and imaginations is sanctified. It is prayer. In all its ordinariness, messiness, and momentariness, we find the sacred and the eternal. It is not about being transported to some spiritual plane where we are constantly attuned to the Spirit around us. It is simply going about our daily routines with the confidence that God is present—listening, speaking, celebrating, even grieving.

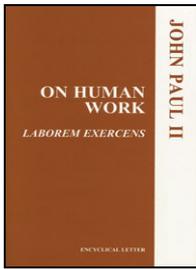
My list is not complete. But in it all, I want to communicate this: I love my father's hands. Although they no longer seem quite as big as they once did, they still retain the obvious signs of many years of hard work. The black under dad's nails had faded a little now. But no matter how many years go by, his hands will always be those of a worker. They say that when we gather in heaven, Jesus will still bear the scars of the nails in his hands; an eternal sign of the sacrifice made on our behalf. It is my hunch that when my dad lifts his hands in worship on that day, God will see his blackened nails and smile.



Simon is Senior Lecturer in Practical Theology & Associate Dean for Research at Whitley College, University of Melbourne. Prior to teaching, Simon spent 10 years in pastoral ministry after his earlier career as a qualified chef. Simon's passions for theology and for food have converged in a number of creative ways, most notably in publications and television. His personal website is at [www.simoncareyholt.com](http://www.simoncareyholt.com).

# ON HUMAN WORK

■ Gaius Berg



Gaius has been partner of Chicago Research & Trading Group, a global financial options and derivatives trading firm (now merged into Bank of America), a tentmaker and a student worker. He's now pastor of Kurume Bible Fellowship in Tokyo, Japan.

Allow me to introduce to you one of the most influential persons in the collapse of communism in the 20th century. Surprisingly, he may turn out to be one of the most influential persons in the collapse of capitalism in the 21st century. He is a person with keen insight into larger questions of economic systems, but also with keen insight into the practical issues of everyday work and the spirituality of work. He is a person deeply in love with Jesus Christ, and the foundation of his faith, in his own words, is above all the revealed Word of God. His name is Karol Wojtyla, and he is the author of a 60-page book (he called it a letter) on the subject of human work. Though short, many consider *On Human Work* to be one of the best things written on the subject of work and the theology of work.

It is not easy reading, especially for those who are accustomed to the anecdotal writing of Christians who have written the stories of their successful business careers. Wojtyla's writing is heavily theological and philosophical, but even more, it is heavily biblical. For a concise, thoughtful, and biblical critique of human work today, there is nothing better.

Karol Wojtyla is better known to us as Pope John Paul II. His encyclical *On Human Work (Laborem Exercens)* was written in 1981. John Paul was bishop in Cracow, Poland during the 1960's and 1970's when that country was under a repressive, atheistic government. As bishop his preaching was fearless. According to George Weigel, biographer of John Paul II, a revolution of conscience launched by John Paul II in June 1979 gave birth to the Solidarity movement in Gdansk, and ten years of non-violent struggle later, communism was finished.

But John Paul's writing is by no means simply anti-Communist rhetoric. His biblical foundation, augmented by keen sociological, historical, and psychological insight, makes him a critic of capitalism as well. Both capitalism and communism, he says, are based on error—the error of materialism. While communism may be founded on

theoretical materialism, capitalism is based on practical materialism. Both systems have led to subordinating people to things, and thus are opposed to biblical teaching. The bible, says John Paul, clearly teaches the priority of the personal—that persons created in God's image are to have dominion over the material world. A biblical understanding will always keep in mind that things in the material world are tools to be used to benefit people, people are never to be viewed as tools for the benefit of the material world.

John Paul addresses not only macroeconomic issues, but the day-to-day issues of ordinary working people as well. It is refreshing to hear the Pope recognize both the dignity and the suffering we experience in our work: man's life is built up every day from work, from work it derives its specific dignity, but at the same time work contains the unceasing measure of human toil and suffering and also of the harm and injustice which penetrate deeply into social life.

*Even work that is menial, monotonous, or alienating has dignity because it is a human being doing the work. None of us need belittle our work, or think of ourselves as just a worker.*



The command given to the human race in Genesis to subdue the earth is the bedrock doctrine that undergirds all of the Pope's teaching on work. He is constantly pointing us back to the subjective nature of work—that the really important question in any work is not so much what is accomplished, but who is doing the accomplishing. Work done by any person has value and dignity, regardless of how much status that job has in society, because it is work done by a being created in the image of God. The purpose of work is not simply to produce goods, but to serve human beings. Work serves people in three ways: (1) it provides income so a person can care for themselves and their family; (2) it contributes to the development and fulfillment of the worker; (3) it produces goods or services for the benefit of society at large.

Even work that is menial, monotonous, or alienating, he says, has dignity because it is a human being doing the work. Thus none of us need belittle our work, or think of ourselves as just a worker, but rather, we can think of ourselves as part-owners of the world. We are part-owners because all work in the world is intended by God to be for our benefit as human beings.



*When God chose to enter the world as a human being, he spent the majority of his life doing ordinary physical labor. The fact that Christ spent most of his life doing ordinary work is the most eloquent gospel of work.*

God is portrayed in the early chapters of Genesis as a worker, and a key aspect of our being God's image bearers is that we too work. This, John Paul says, is the heart of Christian teaching on work. Added to this lofty conception that human work copies the creator's work is a further divine stamp of approval in that when God chose to enter the world as a human being, he spent the majority of his life doing ordinary physical labor. The fact that Christ spent most of his life doing ordinary work is the most eloquent gospel of work.

As we said earlier, John Paul II criticizes communism and capitalism because both are materialistic (making the personal subservient to the material). He also says that both communism and capitalism are mistaken on their views of private property. Communism is mistaken in its outright rejection of private property, whereas capitalism is mistaken because it fails to recognize that the only legitimate title to private property is when it is used to serve people. Though the bible endorses private ownership, it does so only with the understanding that ownership is never to be for purely selfish use but always for the benefit of others. The material order is not something any of us built or earned—it came to us as a gift. It came as a gift from previous generations who worked hard, and it came as a gift from God. The instructions that God gave with the gift were, use this for the benefit of everyone.

John Paul's critique of capitalism is especially needful for those Christians tempted to believe that communism's collapse in 1989 was God's endorsement of capitalism (whose commitment to any economic system is always qualified). Is it possible that both systems see the material world as the first order of being, with human beings as tools to be used in the development of the material world? Rather than gloating over the victory of capitalism in 1989, should we not be evaluating capitalism, the world's dominant economic system, in light of the bible? For those Christians who do want to seriously consider this question, Pope John Paul II's encyclical *On Human Work* is an excellent place to begin.

The final section in this work is titled "Elements for a Spirituality of Work" and is particularly refreshing. Many religious teachers today seem to carry on the monastic bias

that says drawing near to God requires leaving ordinary work. Protestant preachers often make their parishioners feel that if they would only spend less time at work and more time serving on church committees, they would be closer to God. John Paul does not see things this way. Rather, he calls on the church to form a spirituality of work which will help all people to come closer, through work, to God. While some preachers call on us to abandon the world to its downward spiral, John Paul calls on workers to see their ordinary jobs as opportunities to participate in the unfolding of the creator's work. In giving us dominion over the created order, God has invited us to improve the circumstances of the world, and when we do our jobs to improve the world, we are doing what we were created to do as image bearers of God.

The basic view of work in this document is highly positive and optimistic, but not in a way that ignores the harsher realities of work. All work, John Paul says, is inevitably linked with toil. Though the earth is a gift given by God to humanity, it is a gift that has been cursed because of human sin and thus all work involves some suffering. What is the Christian response to this ugly reality about work? Questions about suffering are always difficult, but we must seek answers to these questions, John Paul tells us, in the mystery of the suffering and death of Christ.

*It is in the daily toil and suffering of our work that we can show ourselves true disciples of Christ and carry our cross. The cross is indispensable in the spirituality of human work.*



Though most Christians recognize that their jobs involve suffering, few have learned to associate this kind of suffering with Christ's command to carry our cross. We have been taught to think of cross-bearing as done in a religious context, unrelated to the realities of everyday work life. Yet, says John Paul, it is in the daily toil and suffering of our work that we can show ourselves true disciples of Christ and carry our cross. The cross, he says, is indispensable in the spirituality of human work.

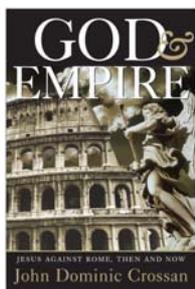
For all Christians who desire to be led by Christ in every area of life, including their life at work, John Paul's encyclical *On Human Work* is well worth the effort. It is a solid foundation, not only for a theology of work, but also for a spirituality of work.

*Editor's note:* The encyclical *On Human Work* can be downloaded at: [www.cin.org/jp2ency/laborem.html](http://www.cin.org/jp2ency/laborem.html).

## On the Nightstand

## 读好书

In each issue we will ask some of our friends to share their current reading list. In encouraging your consulting these resources, *Creatio* does not necessarily endorse every idea and viewpoint expressed in them.



***God and Empire: Jesus against Rome, Then and Now*, by John Dominic Crossan (New York: Harper Collins, 2007)**

*C. H. Chu (Pastor)*

How would God respond to empire? How would biblical writers confront the onslaught of empires and their ideologies? Crossan offers an intriguing analysis of human history with the help of biblical witnesses and extra-biblical materials. The result is a refreshing journey of discovery and appreciation concerning the Bible's deep commitment to justice, equality, non-violence and love – God's alternative to the force, militaristic or ideological, of empire.

Most often we read Jesus' words as universal religious wisdom. Biblical scholars have done historical-social-grammatical studies to piece together a larger picture of the world where ancient prophets worked. But the Roman Empire, the obvious context of New Testament, has not been seriously considered until fairly recently. Crossan argues the Jesus movement and Christianity that comes after it are both religious and political; separating them is a modern fantasy.

But Crossan's idea of empire goes beyond the Imperial Rome. The main theme he wants to communicate is how violence becomes the normalcy of human civilization. Civilization to him has an inherent imperial nature. Crossan also makes a punitive and sharp comparison between the Roman Empire and the American Empire. How is it possible to be a faithful Christian in an American Empire facilitated by a violent Christian Bible? How easy it is to believe that Jesus gives us a religion or a spiritual practice that has nothing to do with politics? But if Jesus was critical to Imperial Rome's military aggressions, he would be equally critical to American's military empire. If Jesus was upset by the money-exchangers at the Temple, he would be equally upset by the economical exploitation of global financial corporations.

Understanding Christianity and its intertwining relationship with empire also brings about new struggles. The empire is not out there, but within us. Without Constantine's helping hand, there would be no Christianity – the world religion. But if we understand Christianity begins as a non-violent, anti-empire religious reform movement within ancient Judaism, Christians need to confront a troubling contradiction: Jesus' message of peacemaking, non-violent, and radical love and our obsession with power and domination. Despite a faith community based on God's love, equality and self-sacrificing, Christianity always risks becoming a spiritual sword for conquering. Christians have not to turn the cross of Christ into sword.

I am intrigued by Crossan's analysis. As we seek to make the gospel message a reforming force for the marketplace, our following of Jesus should lead us to transform the world at each and every sector, business, non-profit and government alike. This is an enjoyable book for all.



***Financial Times***

*Sherman Lam (Senior executive of a listed developer)*

On every business day I read the Financial Times (FT). From the perspectives of an ordinary business executive, a non-professional investor and a Christian marketplace minister, I want to say FT is not just a newspaper but an "edutainment" that enriches my life.

As an ordinary business executive, I've to keep abreast of the latest economic news, figures and data in different economies. Other than hot spots such as the US and UK, EU, Japan, and China, FT covers regions or countries like Central & Eastern Europe, Russia, Middle East, Africa, India, ASEAN, and Latin America which we seldom gain access from local media. More important, FT does not lack insightful comments in its Editorial and Analysis section.

As a non-professional investor, I often read FT's Lex column. I'm still impressed by how Lex challenged PetroChina's market capitalization relative to that of ExxonMobil at the time when the former was listed on A-share market in 2007. This explains why it's the most popular part of FT and is reproduced in the HKEJ (《信报》) on a daily basis. I also enjoy perusing the daily Short View column and every Saturday's Long View column by John Authers, who often offers contrarian views on market trends. When the market is overwhelmed with optimism or bearish sentiment, he could always argue the way round with valid data and crisp analysis.

As a Christian marketplace minister, I always read through FT's Comment section. As a collection of articles on global macro-economic issues and international affairs, the section frequently touches on economic ethics or ideological debate. For instance, the article "The Closing of the Thatcher Era" on April 28 has attracted so many meaningful responses. For me, FT's Comment is a source of inspiration to reflect how Christian faith should interact with ideologies or values behind different social, economic and political systems around the globe. In this section, I'm especially fond of reading Martin Wolf's Economists' Forum. Martin, FT's chief economics commentator, is always able to enlighten readers with the interconnectedness among different economies in the world. He has also been championing the Future of Capitalism series, inviting economists, strategists, and officials around the world to contribute their views.

Relative to other international newspapers, I find FT more objective, more balanced, and more thought-provoking. However, FT does not attempt to hide its backing behind Anglo-American model of financial capitalism and seems to intentionally suppress other economic models or ideologies, particularly from Continental Europe and Asia. Its consistent attacks on Merkel's not following the US's urge for higher fiscal stimulus and unreasonable allegations against China on excessive savings as one of the factors leading to the US and UK's profligacy do not earn my endorsement. Whether it achieves "without fear and without favour" as it advertises in its Editorial, I'd better leave the readers to judge by themselves.

## Event 活动

29 June ~ 11 July, 2009

**Rev. Dr. Simon C. Holt** (Senior Lecturer in Practical Theology & Associate Dean for Research, Whitley College, University of Melbourne)

### **The Chef, The Theologian, God at Work**

Enquiry: 2314-3331 (HKPES)  
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#### *Pastor Conference*

**I. When the Going Gets Tough: Sustainability in Ministry**  
June 29 (Mon) 9.30am-5.00pm

**II. Faith@Work: Empowering Congregations for Ministry in the Marketplace**  
July 6 (Mon) 9.30am-5.00pm

#### *Public Lecture*

**I. Heaven All Around Us: Finding God in Everyday Life**  
June 30 (Tue) 7.30-9.30pm

**II. These Hands Belong to God: Discipleship in the Workplace**  
July 7 (Tue) 7.30-9.30pm

Cantonese interpretation is provided for all above programs, which take place at Jubilee Ministries, 16/F, Sino Cheer Plaza, 23-27 Jordan Road, Kowloon.

*Offered by Vocatio Creation, HKPES & Jubilee Ministries in partnership with Catering Evangelical Fellowship, Central Gospel Mission & CCC Cheung Sha Wan Kei To Church.*

#### *Public Lecture*

**III. Spiritual Formation in the Workplace: Some Lessons from the Kitchen**  
July 8 (Wed) 7.30-9.30pm  
City Campus, Alliance Bible Seminary, 1/F, Rialto Building, 2 Landale Street, Wanchai

#### *Weekend Intensive*

**Welcoming Strangers: Hospitality as Skill, Practice and Gift in Today's Marketplace**  
July 11 (Sat) 9.30am-5.00pm  
ECC Ministry Centre, Room 226, 2/F, Hankow Centre, 5-15 Hankow Road, Tsimshatsui

No interpretation is provided for above programs.

*Offered by Vocatio Creation & HKPES in partnership with Central Gospel Mission & Evangelical Community Church.*

18-20 Sep, 2009

**Rev. Dr. Christopher J. H. Wright** (International Director, Langham Leadership International)

### **Walking in the Ways of the Lord: Old Testament Ethics for the Church and the Marketplace**

- *Open Lecture* (18th): **Moral Society Thus Moral Man: Reshaping Marketplace Ethics from an Old Testament Perspective**
- *Weekend Intensive* (19-20th): **Old Testament Ethics for the Church and the Marketplace**

*Offered by Vocatio Creation, St. Andrew's Church & Evangelical Community Church in partnership with Langham Foundation Hong Kong & HKPES.*

*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).*