The Point 主題拆局

職場倫理為何？

Be a sinner and sin boldly, but believe and rejoice in Christ even more boldly, for he is victorious over sin, death, and the world. As long as we are here we have to sin. This life is not the dwelling place of righteousness … No sin will separate us from the Lamb, even though we commit fornication and murder a thousand times a day … Pray boldly—you too are a mighty sinner.

Luther's letter to Philip Melanchthon on 1st August 1521 from Luther's Works, *48:281-2*

倫理，向來是職場牧養其中一個主要的向度，其要旨大概是：基督徒在職場中要為鹽為光，尤其在面對倫理兩難時，要高舉、堅持基督教的道德價值，實踐聖經和信仰的倫理教導。而且，這通常還會加上「上帝必定祝福」的應許：我們這樣行，必蒙上帝保守，雖然工作或業務上的困難不一定即時獲得解決，但上帝終必會報答我們的好行為。Good Christian means good ethics; good ethics means good business.

這樣的論述固然正統，有聖經明確的支持，不少信徒的經歷也可作援引。但它也有不少的困難和局限。第一，這論述過於簡單、正面，低估了職場的複雜性和陰暗面。就算銷售雷曼債券的前線銷售人員盡都是基督徒，迷債事件大概仍會發生。聲稱秉持聖經原則營運的甘泉航空，最終還是走上破產之途。而且，這樣的思維很容易導致我們忽略職場的深層結構與大環境，在實踐基督教倫理見證時，往往流於只見樹木不見樹林，小事上成聖，大事上失見證。道德的人，不一定能締造出道德的職場。

第二，舊約學者 Chris Wright 認為，聖經倫理基本上是社群性的，先有社會倫理的願景和基礎，才可談得上個人倫理。就算是個人倫理，也是以社群為本的——我們想要有怎樣的社會，自己就當怎樣行事為人。是以，聖經倫理是「平天下、治國、齊家、修身」的倫理，跟儒家思想的次序剛好相反。如果基督教倫理壓根兒是社會倫理，由於墮落以後人類社會普遍存在結構性的罪惡，我們要在職場這公共空間實踐基督教倫理，遇上灰色地帶、倫理兩難甚或妥協，在所難免。道德的人縱有德性，身處不道德的職場，也必犯罪。

第三，「應然」（ought-to）的倫理論述並不是聖經的唯一聲音，也不符合所有基督徒的經驗。縱使這樣的論述如何高尚，我們不可把它當作所有基督徒唯一的倫理信念或必須有的信仰經歷。由於身處的職場環境以及個人的呼召，個別信徒不一定有這樣的信念或經歷。如果我們以此論述當作所有信徒的模範，那麼，就只會有一部分信徒才能得到真正的屬靈幫助。（請不要誤會，上帝仍賜福那些單純遵行祂倫理旨意的人。）道德與不道德，誰能為正邪定分界？

今期，馬來西亞衛理公會會督華勇博士借用基督徒社會參與的一個代模，為普羅在職信徒建構出一個更為完整但蘊含張力的倫理框架，以此開展出基督徒倫理多元回應的可能性。重量級職場神學家 Robert Banks 更大膽提出，在一定的條件下，妥協可以是回應上帝的呼召一個最屬靈的行動。他亦具體指出好些原則，基督徒何以能作出「好的」妥協。

不過，傳統簡化的職場倫理思維不會就此消失。惟有信徒對上帝和生活的閱歷不斷增加，認識自己獨特的呼召與職場環境，越熟識聖經（尤其是舊約），培養孕育出智慧人的屬靈氣質，深刻體會「唯獨恩典」的真實，職場倫理的神學反省方能有所進深。

A Christian Ethical Framework

■ Hwa Yung

The purpose of this paper is to help Malaysian Christians in the marketplace develop an ethical framework by which they can view the corporate world and deal Christianly with the problems they confront there.

Developing a theology of social engagement

Robert Webber in his book *The Secular Saint* helpfully sums up the models that have been developed in Christian thought in history. These are the "Separational Model", the "Identificational Model", and the "Transformational Model".

> *Jesus identified with the world; was separate from the ideologies that rule it; and by His death, resurrection, and second coming assured its transformation.*

The "Separational Model" draws on biblical emphases like Christians being "aliens and exiles" in the world (1 Pet 2:11), and that we are not to "love the world" (1 Jn 2:15). It is characterized in history especially by the pre-Constantine church and the Anabaptists. It emphasizes the Christian's separation from the world and withdrawal from public life.

The "Identificational Model" draws on Old Testament examples of God's people in public life like Joseph and Daniel, and on Jesus' incarnation as an expression of his concern to identify with the world. Historically it is represented especially by the Constantine church and civil religion. This model sees the Christian as living simultaneously under God's law in two realms, the church and the state (representing the world), since both are ordained by God. The Christian is often caught in the tension between the two in their conflicting demands. The danger for the Christian is to slide into accommodation with the world.

The "Transformational Model" draws on images like Christians being "salt" and "light" (Mat 5:13-16), and on

the total thrust of biblical teaching. It is supremely identified with Augustine and Calvin historically. It rejects the idea of withdrawal emphasized by the first model, and accommodation which the second model often slips into. It accepts the distinction of the Christian living in two separate realms, the church and the world, but sees the church as being in position to convert and change the structures of the world into something which is more in tune with God's laws.

Webber goes on to note that the basic thrust of each of these three models are rooted in some aspects of biblical teaching, and therefore to emphasize one at the expense of another will lead to an unbalanced approach. Further, he argues that the cultural and sociopolitical contexts may demand an emphasis on one model more than on another. He therefore argues that we should integrate the three models under the "Incarnational Model" which is rooted in the way Jesus related to the world. Jesus "*identified* with the world; was *separate* from the ideologies that rule it; and by His death, resurrection, and second coming assured its *transformation* (my emphasis)".
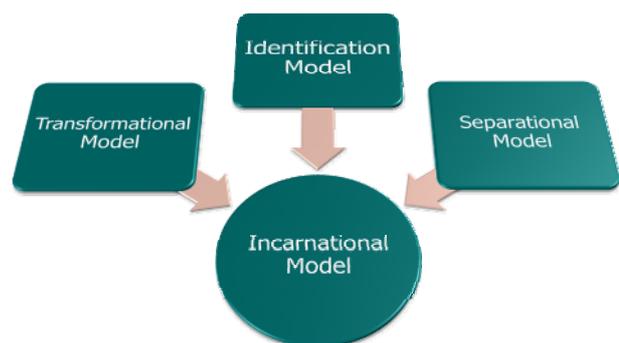
The "Incarnational Model" in Practice

How does the incarnational model work in practice? I will, for illustration, use the issue of corruption, as this poses the issues involved in the most acute form.

To begin with, we need first to be clear about the difference between the "incarnational model" and the "separational model". One can only avoid corruption altogether if one applies the "separational model" rigidly. This can only be

done if one opts for a hermit's existence or, like some groups of Anabaptist in history, e.g. the Amish of North America, one lives in communities isolated as far as possible from the rest of the world. We will call this "Alternative A". Very few have succeeded to live in that way. The vast majority of Christians will find themselves "in the world", though not wanting to be "of the world" as well. But once we are "in the world", we cannot pretend that we remain untouched by it. We then have two other options before us. The first, which we will call "Alternative B1", is to opt for jobs wherein it is possible to avoid corruption as much as possible. This would usually mean jobs in the government sectors where we can choose not to be touched by corruption if we wish to. It could also include certain jobs in the marketplace e.g. some professions like medicine or law.

The other alternative, "Alternative B2", is the one wherein a majority of people in the marketplace have to work in, where corruption ranges from the relatively mild to the serious. Examples of these would include accountancy, manufacturing, building industry, etc. Those who opt for jobs in these sectors will find it impossible to avoid some entanglement with corrupt practices, whether directly or indirectly.

Some have attempted to solve the problem by taking one of three possible positions. One is, "If I am the boss, and paying is the only way to get things moving, I will ask one of my subordinates or 'friends' to do it. I don't want to be directly involved." The second is, "If the boss asks me to do it, I will do it. But I am not responsible." The third is, "If the boss asks me to do, I will still not do it. But I will ask him to get someone else to do it. I don't wish to dirty my hands." Careful analysis of each of the above apparent solutions will show that, whether you like it or not, you have to bear part of the responsibility, directly or indirectly.

The points that follow are addressed to those who have adopted the incarnational model, especially those in "Alternative B2."

(a) The separation principle requires that all forms of active corruption be absolutely prohibited.

It would be helpful to begin by making a distinction between *active corruption*, which involves paying a bribe to get something done illegally and/or immorally, and *passive acceptance* within a corrupt system, which involves paying to get something legitimate moving faster. All Christians would affirm that the former must be strictly prohibited. This would include, for example, the following:

(i) Receiving bribes in any form for oneself to do something unjust or illegal for someone else.
(ii) Giving bribes in any form to secure something unjustly or illegally for oneself.
(iii) Outright lies and dishonesty.
(iv) Sexual immorality.
(v) Outright exploitation of workers.
(vi) Defective products.

(b) The separation principle means that we should avoid as much as possible any form of passive acceptance of corruption.

If the first category of corrupt practices is strictly prohibited, the second should be avoided as much as possible, although total avoidance will be impossible. I am aware that I am advocating a position here that does not view everything in black-and-white terms. For lack of a better term, I have used the term *passive acceptance* to describe this position. Many will balk at any suggestion of such a thought, because we are used to seeing things in black-and-white and that this smacks of compromise. Perhaps the following comments will help.

> *Radical as the Christian message is, there is also a recognition in the Bible that not everything can be changed overnight. There appears to be situations in which God seems prepared to give a society time to work at changes gradually.*

First, I have already argued that once we adopt the incarnation model, we cannot avoid some forms of *passive acceptance* of corruption in life. To think otherwise would be untruthful to the facts of life.

Second, a careful reading of the Bible shows that whilst God's moral demands are absolute, a certain degree of accommodation to human weaknesses is nevertheless found in real life situations. For example, the Bible is consistent throughout that monogamy is God's ethical ideal for humanity. Yet, there is not a single direct condemnation of polygamy in the Old Testament. But in time, the Jews came to see clearly the full implications of Old Testament teaching, and monogamy was the norm by Jesus' time. God appears to be prepared to wait hundreds of years to allow His Word to have its leavening effect on a culture and a people.

Perhaps the most relevant example to our subject is Jesus' attitude to the Roman taxation system. Tax collection was farmed out by the Romans to tax collectors, who often made loads of money on the side (cf. Zacchaeus in Lk 19:1-10). It was a widely known form of corruption. Yet, having challenged the corruption of the system through the conversion of Zacchaeus, Jesus nevertheless accepted that taxes (with all the extras going towards corruption) must still be paid in his statement that we are "to give to Caesar what belongs to Caesar" (Lk 20:25).

In each of the above examples, we find a form of *passive acceptance* of the corruption of life in the world. Radical as the Christian message is, there is also a recognition in the Bible that not everything can be changed overnight. There appears to be situations in which God seems prepared to give a society time (sometimes centuries) to work at changes gradually.

Recognition of the above means that, in dealing with the second form of corruption in the marketplace, that of *passive acceptance*, Christians will need a similar wisdom. This is especially true when the line between a gift and a bribe is not clear in our culture. The law may say that the latter is illegal, but social customs adheres the giving of the former.

> *Both callings [total separation and total involvement], when conscientiously obeyed, can be just as difficult and costly, and just as powerful in its witness.*

The way forward appears to be that, as far as possible, we should avoid any direct involvement even with respect to the *passive acceptance* of corruption. This would mean, that if we are in the position of the boss, we should always view that as the very last resort. It should never be used as a short cut to avoid hard work to find every legitimate means of solving the problem. Or, if we are under orders, we may need to say to the boss, at the risk of incurring his wrath or even losing our jobs, *"Please get someone else to do it."*

However, in doing so we must always remember two things. First, when taking this position, we must avoid any sense of personal moral superiority on our part, which allows us to be judgmental towards those who are directly involved. For whether we are directly or indirectly involved, we share in the sinfulness of that action—in so far as it is

less than God's ideal. Secondly, by saying that we would rather not do it, we are making a point, which is, that we do not believe that this is ultimately the basis upon which our society should be built. There is something improper about such actions. And ideally this should not have to be so. Ultimately, it is still the Christian's goal to wipe it out for the good of all. This leads to the third principle.

(c) The incarnational model would require that we practise identification only to the extent that it allows for us to work for transformation.

Some systems are so inherently corrupt that it would seem impossible to effect any transformation from within. The Gestapo or the ex-Soviet KGB would be good examples. More relevant to our discussion would be some corporations which are founded on an inherently corrupt basis. The only course of action would be to get out in such cases.

In other situations which are more grey, one would have to weigh the various options. Would staying allow me to effect some socioeconomic transformation which is for the common good of all?

This brings us back to the question of compromise. Apart from what has already been argued above, I would like to draw attention to another principle in the Scripture. Consider the episode described in Jer 38:14-28. Jeremiah lies (v.24, 27) to a group of evil men to protect the king's position and his own life. This appears to be morally justified. One evangelical ethicist, Norman L. Geisler, speaks of the need of a "graded absolutism" in our ethical thinking. God's various moral commands are absolute, but they are not all of the same level of importance. To tell a lie in order to save a life is to recognize that life-saving is more important than truth-telling in God's hierarchy of values.

In speaking of compromise here, we need to recognize that the same principle of a "graded absolutism" is at work. Does our Christian responsibility to the wider public take precedence over the acceptance of a relative low level of *passive acceptance* of corruption in the system? Does it allow me to work in the longer term to effect some genuine transformation in society, along the lines of the values of the Kingdom of God? Or have I to opt out of the marketplace altogether because it has become so inherently corrupt that the only legitimate form of Christian witness is the "separational model"? These are hard questions. But they need to be faced not by Christian individuals as individuals, but as members of a pastorally supportive and prayerful community.

(d) It may be that different Christians, after genuinely seeking God's mind, will find themselves emphasizing different aspects of the "incarnational model" and end up taking different approaches. In such a situation, we must avoid being judgmental towards each other. God may have different callings for us.

God's gifts to us are different and so is His calling. Some may find that the marketplace is altogether too distasteful and opt for a model of total separation. For example, the Anabaptist and the spiritual descendants today, the Mennonites, have always tended towards this position. It may be that God is calling forth some in Malaysia to do the same, setting up Christian counter-communities as a means of showing to the world something more of what the values of the Kingdom of God are like. But God may be calling others to be totally involved in society, caught up constantly in all its contradictions. Both callings, when conscientiously obeyed, can be just as difficult and costly, and just as powerful in its witness.

(e) In all these we must never lose sight of the transformation principle, built on the Christian's calling to be "salt" and "light".

It is important to emphasize that the position advocated here is not one of unprincipled compromise. Rather it is a position firmly rooted in principled arguments. Further, it is also a position which tries to look honestly at the facts of the case and does not try to pretend that in some ways we can live in a sterilized world, untouched totally by its moral contradictions. It does not provide easy straightforward answers in many cases, but neither is it meant to be taken as a licence for unbridled corruption in the marketplace.

The Christian must never lose sight of one fact: whether in separation or identification with the world, the incarnational principle ultimately calls us to work as "salt" and "light" for its transformation.

Excerpted by permission from Christians in the Marketplace, *edited by Cheong Seng Gee, Florence Ma and Teoh Mei Lin (Petaling Jaya: Graduates Christian Fellowship, 1995).*

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COMPROMISE

■ Robert Banks

Compromise is generally regarded as a dirty word. It is something to avoid. To make a compromise, to be compromised, even to accept a compromise, is to settle for second best, at worst to be involved in a shady activity. Therefore ethically inclined, especially Christianly committed, people should steer away from compromise. The difficulty with this view is that there is scarcely any situation in life in which at some point compromise is not required. Some Christians, especially those who are very idealistic, are troubled by having to abandon what they feel is God's will for them. Since they are concerned to do God's will, anything less seems a departure from God's ideal plan for them or wider purposes.

> *There is scarcely any situation in life in which at some point compromise is not required.*

This issue becomes particularly acute in connection with our work. It is often thought to be especially connected to certain occupations. Politics, for example, with its adversarial dynamics, is as well "the art of compromise". This is why many people regard politics with suspicion, but nothing would take place in politics, even developing and implementing the best policies, without it. And according to the New Testament, politics is a task in which even unbelievers, if doing right, can be servants of God (Rom 13:4). It is not essentially different in the world of commerce, especially in the making of business deals. This is also the case in various professions, especially in law. In a world that is more and more culturally diverse and pluralistic, a whole range of activities inside and outside the workplace require the various parties to make concessions to one another. But making compromises in any of these areas troubles many Christians, leading them to regard themselves as second-rate Christians or to develop a growing skepticism about the relevance of biblical ideals to everyday life.

### Approaching the Issue of Compromise

What do we mean by compromise? Generally we use it in one of two ways. First, it is used for taking a middle way between two courses of action that may be based on different principles. Second, it is used for a decision or action that seems to involve a lowering of standards. A

Making compromises troubles many Christians, leading them to regard themselves as second-rate Christians or to develop a growing skepticism about the relevance of biblical ideals to everyday life.

situation such as the first usage has in mind certainly enables us to engage in a positive compromise. Regarding the second usage, what sometimes appears to be a lowering of standards in making a decision may not necessarily involve that. But depending on the circumstances and the decision, the first situation can lead to a negative compromise as much as the second.

It is also helpful to distinguish compromise from two overlapping ways of operating: between compromising and strategizing and between compromising and negotiating. Strategizing involves working out a long-term, often complex, set of tactics for reaching a desired end. This may involve all kinds of moves and countermoves, unexpected demands and apparent concessions, which initially and for some time may obscure the goal of the exercise. Such strategies are means to an end, temporary positions that are part of the larger game being played. Strategizing is broader than compromising and may involve good or bad compromises. A subset of strategizing is negotiating. While there may be legitimate and illegitimate, or more and less legitimate, ways of conducting negotiations, compromise is not necessarily involved here, though sometimes it is. A negotiator may make many proposals and responses in coming to an agreement without at any point yielding something basic, only appearing to do so. In the case of both strategizing and negotiating, a person may take into account people's sensitivities, particular circumstances or specific cultural contexts, without which a good agreement—or sometimes any agreement—cannot be reached. So, to the extent that compromising is sometimes confused with appropriate strategizing or negotiating, there need not necessarily be anything negative involved in it.

Strategizing

Compromising   *Negotiating*
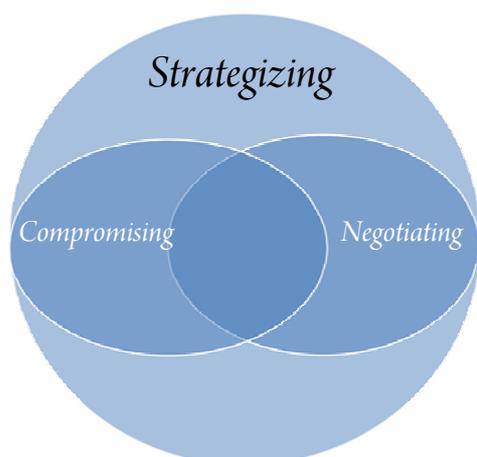
What then is compromise? Is it betraying one's basic convictions for the sake of expediency, because it is opportunistic to do so, to relieve the pressure one is under or simply as a consequence of moral weakness? Or is it possible to make good compromises that are not a betrayal of principles so much as perhaps under the circumstances the most appropriate response to them? If this is the case, how can we tell the difference between these two, and what practical steps can people take to ensure that they do not break faith with their own strongest convictions and standards or those of the institution they represent?

Toward a Positive View of Compromise
It is possible to compromise in ways that are positive and defensible from a Christian point of view. As always, the Bible provides a good place to start. There are many biblical stories in which people made decisions that seem to be acceptable to God or to even further God's will even though these did not express all of their basic beliefs or hopes. A clear example is the meeting in Jerusalem between Paul and Barnabas, on the one hand, and the apostles and elders, on the other, to discuss the validity of the Gentile mission. There was considerable debate, and the upshot was an agreement in which the Jewish Christians endorsed Paul's initiative in taking the gospel to the Gentiles and Paul's missionary team accepted the condition that they communicate certain restrictions on the behavior of Gentile Christians that could be interpreted as supportive of idolatry and promiscuity (Acts 15:23-29). Another example in Acts is Paul's apparently contradictory practice of, in one place, circumcising one of his coworkers and, in another place, refusing to do so. The first concerned Timothy, who was half-Jewish; Paul felt there was some ground for placating the scruples some Jewish Christians had about him. The second concerned Titus, a Gentile, whose circumcision, no matter how strongly certain Jewish Christians may have desired it, would have betrayed Paul's basic convictions about Gentile Christians' freedom from keeping Jewish observances.

We also find in the Bible examples of poor compromises. In Paul's letters we find the classic case of the behavior of Peter in the controversy between Jewish and Gentile Christians at Antioch. Though Peter has his own strong convictions on what is required of each group, he bends under pressure from people who have come down from Jerusalem. Peter urges the withdrawal of the Jewish Christians from the Lord's table because of the Gentile Christians' different eating habits (Gal 2:11-14). At principle here from Paul's point of view was the gospel's full acceptance of the Gentiles even though they did not observe all the regulations of the law of Moses. Though it was not his intention, Peter's position was a compromising one in a seriously negative sense. This is why Paul would not yield so much as an inch.

The story of Peter's rebuke indicates that compromise can have serious negative effects. This is so, first and foremost, for the person who makes it. Acting in this way weakens a person's capacity to made good compromises or other good decisions in the future. It is also unfortunate for those affected by the compromise. The key then is how to know the difference between good and bad, or better and worse, compromises. At this point our moral terminology can often get in the way. So long as we think only in terms of black and white, we are limited in our capacity to deal with such situations as discerning when good compromises can be made, what they are, when we are in danger of making a bad compromise or when no compromise should be made at all.

We can be helped here by the language of the Old Testament Wisdom literature, which expands its moral vocabulary to judge actions according to whether they are wise or unwise, fitting or unfitting, appropriate or inappropriate. There are times when it is better not to press for something that is good simply because it would not be wise to do so and we would jeopardize any possibility of its happening later. Or sometimes it may be wise to engage in an action even if it is not what we would most prefer since it is the best that is likely to come out of the situation and is far better than other choices that could be made.

	RIGHT	WRONG
WISE	Right and Wise	Wrong but Wise
UNWISE	Right but Unwise	Wrong and Unwise

Does this not mean that it is the will of God for us in that circumstance? Given the circumstances, what more could be called for? Helpful here is Dietrich Bonhoeffer's distinction between ultimate and penultimate realities, the latter constrained by events, situations and people in this world. Sometimes the latter, to use his words, require us to "sacrifice a fruitless principle to a fruitful compromise". The latter, though not the ultimate, is still derived from it and points toward it.

Learning How to Make Good Compromises
A legitimate or fruitful compromise will seek to preserve our basic faith convictions, safeguard loving relationships and retain vision for the future. If it does, this will be an expression of the will of God in its particular time, place and set of circumstances. More specific criteria include the following:

- Does it generate good or bad effects?
- Is it likely to lessen evil and wrong?
- Does it extend justice, particularly to those who require it most?
- Will it exhibit a proper regard for all persons with a stake in it?
- Have those involved shown throughout a genuine concern for truth in what is under discussion?
- Is there a recognition of the choice involved and an avoidance of talk about "having to do it"?
- Do both the process and the decision display the virtue of patience?
- Can the decision be altered if circumstances change and another decision becomes possible?

> *The key is how to know the difference between good and bad, or better and worse, compromises.*

Though these criteria are still very general, at least they provide a framework within which a proper decision can be reached and the appropriate compromises, if necessary, made.

What can we do to ensure as far as possible that we are in the best position to judge an issue by these criteria and work toward the best possible compromise? The following considerations are relevant whether we are dealing with issues that we encounter in the workplace, or with issues of a social or political kind on which we have to cast a vote. In these situations we should:

1. Continue to give first priority to maturing in our relationship with God and others, for good compromises are more likely to proceed from people who are attempting with God's help to become increasingly good.
2. Keep the big picture in mind, never letting go of our ultimate aims and purposes, so that we can preserve a proper perspective on the issues at hand.
3. Consult closely as much as possible with other people so that we have as much wisdom as possible in making decisions involving compromise.
4. Be prepared to give way on minor issues where a major issue is at stake; otherwise, we will tend to confuse the forest for the trees and win or lose small victories at the expense of big ones.
5. Aim at a win-win rather than a win-lose or lose-win situation, for which lateral thinking or seeing new possibilities is really required.

If we keep these factors in mind, are serious about bringing such matters to God in prayer and meditation, and have resort to a group of supportive people with whom we can sometimes talk over these issues, we can have every confidence that God will go with us into our decisions and help us discern how best to respond.

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

Dr. Robert Banks is perhaps Australia's most original theologian, having written many seminal books such as *Paul's Idea of Community*, *God the Worker*, *Redeeming the Routines*, *The Church Comes Home*, *The Tyranny of Time*, *Reviewing Leadership*, and *Reenvisioning Theological Education*.

On the Nightstand 讀好書

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.
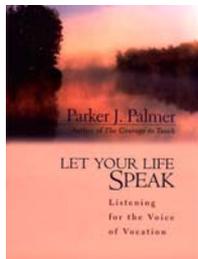
Let Your Life Speak: Listening for the Voice of Vocation by Parker J. Palmer (San Francisco: Jossey-Bass, 2000)

■ Shelly Mok

"What am I meant to do? Who am I meant to be?" are no doubt the questions that most of us have raised in search of our identity at adolescent stage. To some or many of us, we may raise these questions again when we tick the box of the thirties' group after having worked for a few years. Many may ponder on these questions, but only a few may take up the courage to discover and reclaim the gracious gifts they already received, and live their lives in congruence with the way they are fearfully and wonderfully made, in the Creator's image.

With the same questions in mind, Palmer candidly leads us onto his pathway of seeking his vocation in his early thirties. Frederick Buechner (quoted by Palmer) defines vocation as "the place where your deep gladness meets the world's deep need". Palmer explained that vocation begins "not in the world needs (which is everything), but in the nature of the human self, in what brings the self joy, the deep joy of knowing that we are here on earth be the gifts that God

created". He also shared from his own experience that vocation "does not mean a goal that I pursue. It means a calling that I hear. Before I can tell my life what I want to do with it, I *must* listen to my life telling me who I am." It calls for listening to "truth and values at the core of my own identity, not the standards by which I must live". It calls for unveiling the masks behind the heroes that I try to imitate and piercing through my ego to be the person God created me to be.

So the guidance is from within. Our life's stories give us all the clues about us—from our birth, throughout our lives, our success and shattered dreams, strength and weakness, emotions and intellect, potentials and limitations. It is in embracing our whole being that we discover our greatest desire, when "true vocation joins service". That is how we can serve the world with our received gifts and how our gladness can meet the world's needs.

By sharing his mistakes—the wrong turns he made, misreading of his true identity and his pain and depression in the journey, I found a teacher whose words of wisdom brought me comfort, encouragement and inner conviction from God that I was on the right track. I also encountered a friend, who was able to side with me and echo my heart in my journey.

The book also opened my eyes to the term "vocation" as God does not call me or you to do everything which is simply a fallacy. No one is the same as we are all wonderfully and fearfully made. The gift of true self is not forced onto us to become someone we are not meant to be but lavishly given to us by His unforced rhythm of grace and love. Our Creator is waiting patiently for us to "recover and reclaim" all that we are meant to be.

Event 活動

「尋求神的旨意：豈有此理？」公開講座
循道衛理聯合教會九龍堂　主辦
Vocatio Creation、從心會社、商區福音使團　協辦

日期：12 月 11 日（五）
時間：7.30-9.30pm
地點：循道衛理聯合教會九龍堂
　　　（九龍油麻地加士居道 40 號）
講員：吳思源先生、許立中先生
報名：無須報名，費用全免

查詢：2144-4900