

聚会时间表 Weekly Meetings

星期 Date	时间 Time	聚会 Event	地点 Venue	联络人 Contact
二 Tue	10:30	粤语查经班 Cantonese Bible Study	教会屋 Church House	罗李元带姊妹 Sis. Yuen Tai Law 07830999950
三 Wed	19:00	学生团契 Student Fellowship	教会屋 Church House	石凌姊妹 Sis. Karen Shi 07894230979
四 Thu	19:00	粤语查经班 Cantonese Bible Study	教会屋 Church House	温康妮姊妹 Sis. Connie Woon 07828012727
隔周五 Every other Fri	10:30	祷告会 Prayer Meeting	教会屋 Church House	罗李元带姊妹 Sis. Yuen Tai Law 07830999950
五 Fri	19:30	英语查经班 English Bible Study	教会屋 Church House	Sis. Stella Liang 07906592835
日 Sun	10:30	国语查经班 Mandarin Bible Study	教会屋 Church House	韦信良弟兄 Bro. Bob Wei 07909545834
日 Sun	13:30	主日崇拜 Sunday Service	Sunbridge Road Mission	房新民弟兄 Bro. Kenneth Fong 07763060822
日 Sun	13:30	主日学 Sunday School	Sunbridge Road Mission	Sis. Margot Williams 01274678174
日 Sun	16:00	祷告会 Prayer Meeting	Sunbridge Road Mission	罗李元带姊妹 Sis. Yuen Tai Law 07830999950

会务报告 announcements:

1. 上周主日崇拜出席人数 Last Sunday Service Attendance: 65
2. 上周奉献总额 Last Week's Total Offering: £180
3. 逢星期天黄昏 5:30pm 在教会屋有游戏和团契的开放招待会将会继续。Open house at 5:30pm on Sunday evenings at Church house is continuing, for relaxed games and fellowship.

教会主席 Church Chairman: 房新民弟兄 Bro. Kenneth Fong

陈月明牧师 Rev. Irene Chan (电话 Tel: 07930241998)

教会屋 Church House: 8 Ashgrove, Great Horton Road, Bradford, UK BD7 1BN

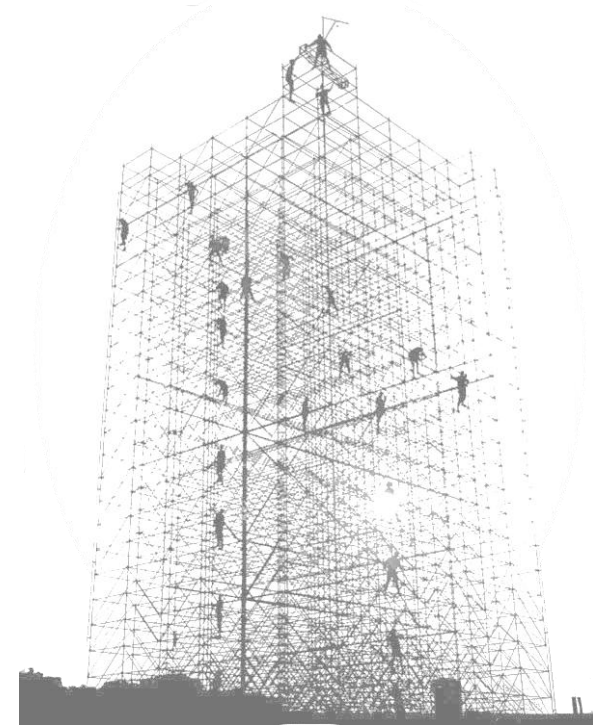
电话 Telephone: 01274 735682



Bradford Chinese
Christian Church

百福華人基督教會

建立神的教会
Building the Church of God



Sunbridge Road Mission, Gaynor Street, Bradford, West Yorkshire, UK BD1 2LF

网址 Web Site: www.bradfordccc.org * 电邮 E-mail: info@bradfordccc.org

Charity number: 1097657

04/04/2010

主日事奉轮值表 Sunday Service Duty Rota

	04/04/2010	11/04/2010
主席 Chairman	房新民弟兄 Bro. Kenneth Fong	蔡美华弟兄 Bro. Bobby Chai
敬拜 Worship	何汉彬弟兄 Bro. Benjamin Ho	张国威弟兄 Bro. Kevin Cheung
司琴 Pianist	张结桃姊妹 Sis. Grace Cheung	罗智行弟兄 Bro. Ben Law
讲道 Speaker	陈月明牧师 Rev. Irene Chan	Rev. Alen Wharton
圣餐 Communion	-	-
司事 Steward	Mrs. Li Connie	Ah Mei Pauline
育婴室 Creche	Jasmine's parents Ah Mei	Carley's parent Yuen Tai
主日学幼儿班 Sunday School Infant	Grace Cheung	Hui Hui Ng
主日学初班 Sunday School Junior	Vivien Moss	Jim
主日学中班 Sunday School Intermediate	Fun	Elizabeth
圣经班 Bible Class	-	-
茶点主持 Tea Fellowship Chair	何汉彬弟兄/房新民弟兄 Bro. Benjamin Ho / Bro. Kenneth Fong	房新民弟兄/韦信良弟兄 Bro. Kenneth Fong / Bro. Bob Wei
茶点预备 Tea Fellowship Preparation	Sis. Connie Woon/Sis. Pauline	李家强弟兄/徐静姊妹 Bro. Victor Lee/Sis. Christina Xu

感恩与祷告 Thanksgiving and Prayers: 若有需要代祷的事项，请联络罗李元带姊妹，带到祷告小组一同代祷。 Anyone who has prayer needs please contact the Prayer Meeting Group - Sis. Yuen Tai Law.

1. 许多弟兄姐妹去参加各个不同的复活节营会或者度假，我们为他们有个祝福满满的旅程来祷告。

Many brothers and sisters are away for various Easter Conferences or on holidays. Pray that God will grant them a blessed time.

罗12:3 要照着神所分给各人信心的大小，看得合乎中道 他现在乃是说到我们应当看得合乎中道的理由。因神所分赐给人的恩惠有所不同，所以每一个能以神所赐的信心范围之内，规定自己的行动，是最有智慧的。如果我们不注意神所赐给我们的才智，却因我们的疏忽或卤莽而超越了我们自己知识的范围，这不但表示我们喜爱那对于我所不需要的智慧，并且忽略了我们所当知的，有益于我们的，却去寻求那我们所不当知的，于我们无益的事。这种傲慢的态度一定会受到神的刑罚。我们时常看见，那些因愚蠢的野心而越出了神为他们所设立的范围，以至于因他们的愚昧而走上了歧途。

主要的理由是：我们理所当然的事奉，就是要将我们自己献上，以谦恭受教的心来接受神的管理和引导。保罗在此指出信心是与人的判断相反的，因此他禁止我们发表自己的意见，同时又特意信徒立下了一个界限，他们可以留在他们应当的范围之内，不至于出岔。

4. 正如我们一个身上有好些肢体 保罗现在证实每个信徒的呼召是各有不同的，如同他在前面所说的每个信徒都是按照他信心的程度，而所得的智慧也各有限度。我们蒙召的条件，就是要联合成为一个身体，因为基督为所有信祂的人建立了一个组织上的连合与关系，如同人的身体上肢体与肢体的关系一样。因为人们自己不可能达到这样的合一，祂自己就成为这个连合的关键。因为基督徒彼此之间的关系，正如身上肢体之间的关系，保罗用这个比喻来证明每一个信徒当如何注意他自己的本性、职分和才干。这个比喻虽有各种表征，但是这里主要是应用在下述一方面：有如肢体各有不同的功用，而且各肢体也各因不同，又因为没有一个肢体会有一切肢体全部的功用，所以这个肢体就不能取代那个肢体的职分；神也是这样将各种恩赐分给我们各人。因有这种判别，祂规定我们站在祂要我们站的地位上，各人可以按照所量给他的才干而彼此配搭，不会占据别人应有的地位或本分。无人能在同时有一切的才干，他应当满足于神所给了他的，而愿意约束自己而不夺取别人的职分。然而当保罗明明地指出我们中间的连系时，他同时也暗示我们要以我们各人所有的能力来促进全身的利益。

Rom12:3 To everyone as God has distributed, etc. (*Unicuique ut divisit Deus.*) There is here an inversion of words, instead of — *As to everyone God has distributed* And here a reason is given for that sober-minded wisdom which he had mentioned; for as distribution of graces is various, so everyone preserves himself within the due boundaries of wisdom, who keeps within the limits of that grace of faith bestowed on him by the Lord. Hence there is an immoderate affectation of wisdom, not only in empty things and in things useless to be known, but also in the knowledge of those things which are otherwise useful, when we regard not what has been given to us, but through rashness and presumption go beyond the measure of our knowledge; and such outrage God will not suffer to go unpunished. It is often to be seen, with what insane trifles they are led away, who, by foolish ambition, proceed beyond those bounds which are set for them.

The meaning is that it is a part of our reasonable sacrifice to surrender ourselves, in a meek and teachable spirit, to be ruled and guided by God. And further, by setting up faith in opposition to human judgment, he restrains us from our own opinions, and at the same time specifies the due measure of it, that is, when the faithful humbly keep themselves within the limits allotted to them.

4. For as in one body, etc. The very thing which he had previously said of limiting the wisdom of each according to the measure of faith, he now confirms by a reference to the vocation of the faithful; for we are called for this end, that we may unite together in one body, since Christ has ordained a fellowship and connection between the faithful similar to that which exists between the members of the human body; and as men could not of themselves come together into such an union, he himself becomes the bond of this connection. As then the case is with the human body, so it ought to be with the society of the faithful. By applying this similitude he proves how necessary it is for each to consider what is suitable to his own nature, capacity, and vocation. But though this similitude has various parts, it is yet to be chiefly thus applied to our present subject, — that as the members of the same body have distinct offices, and all of them are distinct, for no member possesses all powers, nor does it appropriate to itself the offices of others; so God has distributed various gifts to us, by which diversity he has determined the order which he would have to be observed among us, so that everyone is to conduct himself according to the measure of his capacity, and not to thrust himself into what peculiarly belongs to others; nor is anyone to seek to have all things himself, but to be content with his lot, and willingly to abstain from usurping the offices of others. When, however, he points out in express words the communion which is between us, he at the same time intimates, how much diligence there ought to be in all, so that they may contribute to the common good of the body according to the faculties they possess. <罗马书注释>12:3-4 Commentary on Romans by John