

02/05/2010

主日事奉轮值表 Sunday Service Duty Rota

	02/05/2010	09/05/2010
主席 Chairman	李士昇弟兄 Bro. Shing Lee	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	张结桃姊妹 Sis. Grace Cheung
讲道 Speaker	陈月明牧师 Rev. Irene Chan	陈月明牧师 Rev. Irene Chan
圣餐 Communion	-	-
司事 Steward	Mrs Li Connie	Ah Mei Pauline
育婴室 Creche	Jasmine's parent Ah Mei	Caley's parent Yuen Tai
主日学幼儿班 Sunday School Infant	Susan	Grace
主日学初班 Sunday School Junior	Vivien/Alice	Lucy
主日学中班 Sunday School Intermediate	Fun	Elizabeth
圣经班 Bible Class	-	Andrew Moss
茶点主持 Tea Fellowship Chair	孙定福弟兄/何汉彬弟兄 Bro. Johnny Sun / Bro. Benjamin Ho	何汉彬弟兄/房新民弟兄 Bro. Benjamin Ho/Bro. Kenneth Fong
茶点预备 Tea Fellowship Preparation	房新民弟兄/蒋桂珍姊妹 Bro. Kenneth Fong/Sis. Alice Fong	罗房生弟兄/罗李元带姊妹 Bro. Gordon Law/Sis.Yuen Tai Law

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. 为泰国紧张局势能够和平解决祷告。Please pray for a peaceful resolution to the recent chaos in Thailand.
2. 为英国大选以选出一个好的公正的政府为结果而祷告。Pray for the general election in UK that a good & just government will be elected.
3. 为 Roger 和 Margot 在深圳的最后一周代祷，也为他们有个平安的旅程归来祷告。Pray for Roger & Margot for the final week in Shenzhen and a safe journey back to UK.
4. 为青海地震中受害的人民祷告。Pray for the people in Qinghai who have been affected by the recent earthquake.

我所谓对上帝的认识，不单指要有这样一位神的观念，而且要熟悉一切我们对上帝所当知道的，而有助于他的荣耀和我们的幸福之事。因为严格说来，我们说认识上帝，却没有宗教或敬虔，这就是不对的。我在这里所说的，并不是丧失与被定罪之人所藉以认识上帝在中保基督里为救赎者的那种知识；我所说的，只是亚当若保存着天真，自然的真秩序必会引我们到达的那种最初而纯粹的知识。因为在人性目前的腐败情况中，虽然除了藉着基督为中保，没有人会认识上帝是父，是拯救之主，或是慈爱的；可是，晓得我们的创造者上帝以他的权能扶持我们，以他的照顾管理我们，以他的仁慈养育我们，并以各种福祉加惠于我们，是一回事，而领受那在基督里赐与我们的复和的恩典，又是另一回事。所以，上帝既然首先在宇宙的机构与圣经的要义里。只显明为创造者，以后在基督里启示自己为救赎主，对他的认识因而有两方面；我们且先论前者，后者留待适当之处再谈。因为，虽然我们未有想到上帝而不多敬拜他的，可是仅知道他是普遍敬拜与景仰的唯一正当对象是不够的，我们还要确信他是万善的源头，而专心追求他。我如此主张，不但是因为他以无限的权力支持他所创造的宇宙，以智慧管理它，以仁慈保存它，尤其是以公义和审判统治人类，向他们容忍施怜悯，保护他们；我如此主张，乃是因为一切智慧、光明、公义、权能、正直、与真理，没有不是由他而来，也无不认他为创始者；所以我们应该向他求这一切，并感谢他所赐与的。因为神之完全的这种意识，为的是要以那产生宗教的虔敬教训我们。我所谓敬虔，是指那从认识他的福祉而生的敬爱上帝之心。因为直到人知道，他们所有的无不是来自上帝，他们是受他的父爱所支持，他们所享的福都是他所赐，也没有一样东西可以得之于上帝以外，他们总不会自动地服从他的权威；除非他们惟独依赖他得真幸福，他们绝不会诚心诚意地服事上帝。By the knowledge of God, I understand that by which we not only conceive that there is some God, but also apprehend what it is for our interest, and conducive to his glory, what, in short, it is befitting to know concerning him. For, properly speaking, we cannot say that God is known where there is no religion or piety. I am not now referring to that species of knowledge by which men, in themselves lost and under curse, apprehend God as a Redeemer in Christ the Mediator. I speak only of that simple and primitive knowledge, to which the mere course of nature would have conducted us, had Adam stood upright. For although no man will now, in the present ruin of the human race, perceive God to be either a father, or the author of salvation, or propitious in any respect, until Christ interpose to make our peace; still it is one thing to perceive that God our Maker supports us by his power, rules us by his providence, fosters us by his goodness, and visits us with all kinds of blessings, and another thing to embrace the grace of reconciliation offered to us in Christ. Since, then, the Lord first appears, as well in the creation of the world as in the general doctrine of Scripture, simply as a Creator, and afterwards as a Redeemer in Christ,—a twofold knowledge of him hence arises: of these the former is now to be considered, the latter will afterwards follow in its order. But although our mind cannot conceive of God, without rendering some worship to him, it will not, however, be sufficient simply to hold that he is the only being whom all ought to worship and adore, unless we are also persuaded that he is the fountain of all goodness, and that we must seek everything in him, and in none but him. My meaning is: we must be persuaded not only that as he once formed the world, so he sustains it by his boundless power, governs it by his wisdom, preserves it by his goodness, in particular, rules the human race with justice and judgment, bears with them in mercy, shields them by his protection; but also that not a particle of light, or wisdom, or justice, or power, or rectitude, or genuine truth, will anywhere be found, which does not flow from him, and of which he is not the cause; in this way we must learn to expect and ask all things from him, and thankfully ascribe to him whatever we receive. For this sense of the divine perfections is the proper master to teach us piety, out of which religion springs. By piety I mean that union of reverence and love to God which the knowledge of his benefits inspires. For, until men feel that they owe everything to God, that they are cherished by his paternal care, and that he is the author of all their blessings, so that nought is to be looked for away from him, they will never submit to him in voluntary obedience; nay, unless they place their entire happiness in him, they will never yield up their whole selves to him in truth and sincerity. <基督教教义>-卷一第二章-对上帝的认识之性质及趋势 Institutes of the Christian Religion-Book I-What is to know GOD by John Calvin