

30/05/2010

主日事奉轮值表 Sunday Service Duty Rota

|                                     | 30/05/2010                                      | 06/06/2010                                      |
|-------------------------------------|---|---|
| 主席 Chairman                         | 房新民弟兄 Bro. Kenneth Fong                         | Bro. Andrew Moss                                |
| 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                          | 张雅琴姊妹 Sis. Yia Ching Zhang                      | 陈月明牧师 Pastor Irene                              |
| 圣餐 Communion                        | -   | -   |
| 司事 Steward                          | Mrs. Li<br>Connie                               | Ah Mei<br>Pauline                               |
| 育婴室 Creche                          | Jasmine's parent<br>Ah Mei                      | Kevin<br>Susan                                  |
| 主日学幼儿班<br>Sunday School Infant      | Hui Hui   | Grace   |
| 主日学初班<br>Sunday School Junior       | Praise Time and Sharing                         | Jim   |
| 主日学中班<br>Sunday School Intermediate | Praise Time and Sharing                         | Margot  |
| 圣经班<br>Bible Class                  | Praise Time and Sharing                         | -   |
| 茶点主持<br>Tea Fellowship Chair        | 李家强弟兄/何汉彬弟兄 Bro. Victor Lee /Bro. Benjamin Ho   | 何汉彬弟兄/房新民弟兄 Bro. Benjamin /Bro. Kenneth Fong    |
| 茶点预备 Tea Fellowship Preparation     | 温康妮姊妹/Pauline 姊妹 Sis. Connie Woon/ Sis. Pauline | 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. 为下周日将要受洗的人祷告。Pray for the candidates to be baptised next Sunday.
2. 为何汉彬和晶晶移居 Warwick 代祷。Pray for the family of Benjamin & Jingjing as they settle down in Warwick.
3. 阿妹将要回国，求神引导她的前程。Pray for God's guidance for Ah Mei as she returns to China for good.
4. 为陈月明牧师代祷，5月31日至6月4日，她要参加 COCM 员工退修会。Pray for Pastor Irene as she is away from 31 May till 4 June for COCM staff retreat.
5. 为近期发生在我们教会附近的谋杀案祷告。Pray for the recent events & murders happening in Bradford just around our church.
6. 为南北朝鲜紧张局势祷告。Pray for the tensions between North & South Korea.

因此，显然那些没有用一切思想和行动来达成这目标的人，就没有尽到他们被创造的本分。从前的哲学家也知道这点。如柏拉图 (Plato) 常常教导说，灵魂的高尚莫过于效法神，而当人领悟认识神时就会完全改变而效法神。同样，在普特拉 (Plutarch) 的作品中葛利勒 (Gryllus) 极巧妙地辩论道，若宗教一旦与生活分开，人类便与禽兽相差无几，甚至在许多方面比禽兽更可悲。人既因罪恶滔天，(他们)便在无休止的争吵和不安中痛苦地过生活。所以，唯有敬拜神才使人有别于禽兽，也唯有这样的人才能获得永生。(《基督教教义》-卷一第三章)

<基督教教义>-卷一第四章 - 这种知识因无知和恶毒被压抑或败坏了

1. 经验告诉我们，神在人心播种了宗教的种子。但人心里接受这种知识，在百人当中却很难找到一个培养这种子的人，并且没有一人会开花，更不用说按时候结果子了 (诗一3)。此外，虽然有些人在群众的迷信中迷失了方向，或有一些人是故意和邪恶地离弃神，然而所有的人都从认识神的真知识中堕落了，全世界都没有真敬虔的人。至于我上面所提到的一些在迷信中迷失了方向的人，虽是受他人影响而误信，但也无可推诿。因为他们的心盲几乎都混杂着傲慢和顽梗。事实上，这些可悲的人之所以全靠自己寻求神，用自己属肉体、愚昧的标准衡量神，也漠视正当的寻求方式，因此证明他们的傲慢；出于好奇心的他们对神妄加揣测。并不按神的启示那样接受祂，反而想象祂就是他们在自己假想中所形塑的那位。当他们如此地离弃神时，不论他们往何方向，都免不了跌倒、自取灭亡。事实上，不管他们用什么方式敬拜、服事神，他们都无法将之当作供物献给神，因他们所敬拜的不是神，而是他们自己所幻想的。保罗一针见血地指明这种败坏：“自称为聪明反成了愚拙” (罗一22)。他在前一节中说：“他们的思念变为虚妄” (罗一21)。然而为了避免有人为自己的罪找借口，保罗接着说：神叫他们瞎眼是公义的。因他们不满心谦卑，反而看自己过于所当看的，他们任性地堕入黑暗，实际上，他们因自己虚空邪恶的傲慢反成了愚拙。因此他们的愚拙是无可推诿的，因这愚拙不仅是出于虚妄的好奇心，也是由于过分的奢想过于神所要他知道的，及出于毫无根据的自信心。

It is clear that all those who do not direct the whole thoughts and actions of their lives to this end fail to fulfil the law of their being. This did not escape the observation even of philosophers. For it is the very thing which Plato meant (in *Phced. et Theact.*) when he taught, as he often does, that the chief good of the soul consists in resemblance to God; i.e., when, by means of knowing him, she is wholly transformed into him. Thus Gryllus, also, in Plutarch (*lib. quod bruta anim. ratione utantur*), reasons most skilfully, when he affirms that, if once religion is banished from the lives of men, they not only in no respect excel, but are, in many respects, much more wretched than the brutes, since, being exposed to so many forms of evil, they continually drag on a troubled and restless existence: that the only thing, therefore, which makes them superior is the worship of God, through which alone they aspire to immortality. (Institutes of the Christian Religion-Book I-Ch3)

Ch4 -The Knowledge of GOD Stifled or Corrupted, Ignorantly or Maliciously

1. BUT though experience testifies that a seed of religion is divinely sown in all, scarcely one in a hundred is found who cherishes it in his heart, and not one in whom it grows to maturity, so far is it from yielding fruit in its season. Moreover, while some lose themselves in superstitious observances, and others, of set purpose, wickedly revolt from God, the result is that, in regard to the true knowledge of him, all are so degenerate, that in no part of the world can genuine godliness be found. In saying that some fall away into superstition, I mean not to insinuate that their excessive absurdity frees them from guilt; for the blindness under which they labour is almost invariably accompanied with vain pride and stubbornness. Mingled vanity and pride appear in this, that when miserable men do seek after God, instead of ascending higher than themselves, as they ought to do, they measure him by their own carnal stupidity, and, neglecting solid inquiry, fly off to indulge their curiosity in vain speculation. Hence, they do not conceive of him in the character in which he is manifested, but imagine him to be whatever their own rashness has devised. This abyss standing open, they cannot move one footstep without rushing headlong to destruction. With such an idea of God, nothing which they may attempt to offer in the way of worship or obedience can have any value in his sight, because it is not him they worship, but, instead of him, the dream and figment of their own heart. This corrupt procedure is admirably described by Paul, when he says, that "thinking to be wise, they became fools" (Rom. 1:22). He had previously said that "they became vain in their imaginations," but lest any should suppose them blameless, he afterwards adds, that they were deservedly blinded, because, not contented with sober inquiry, because, arrogating to themselves more than they have any title to do, they of their own accord court darkness, nay, bewitch themselves with perverse, empty how. Hence it is that their folly, the result not only of vain curiosity, but of licentious desire and overweening confidence in the pursuit of forbidden knowledge, cannot be excused.