

13/06/2010

主日事奉轮值表 Sunday Service Duty Rota

	13/06/2010	20/06/2010
主席 Chairman/Interpreter	Sis. YimFun Hu/Esther	Sis. Vivien Moss/Bob
敬拜 Worship/Interpreter	Sis. Yuen Tai Law/Kenneth	Bro. Kevin Zhang
司琴 Pianist	张结桃姊妹 Sis. Grace Cheung	Bro. Ben Law
讲道 Speaker/Interpreter	Vivien Moss/Bob	Pastor Irene/Esther
圣餐 Communion	-	韦信良弟兄/李家强弟兄 Bro. Bob Wei/Bro. Victor Lee
司事 Steward	Ching / Belinda	Sze Ho / Fung Lam
育婴室 Crèche	Jasmine's mum / Li Zhu	Jerry's parent / Sophie
主日学幼儿班 Sunday School Infant	Margot	Susan
主日学初班 Sunday School Junior	Stella	Margot
主日学中班 Sunday School Intermediate	Janet	Stella
圣经班 Bible Class	Roger	-
茶点主持 Tea Fellowship Chair	房新民弟兄/韦信良弟兄 Bro. Kenneth Fong/Bro. Bob Wei	韦信良弟兄/李家强弟兄 Bro. Bob Wei/Bro. Victor Lee
茶点预备 Tea Fellowship Preparation	李戊生弟兄/李黄洁玉姊妹 Bro. Mo Sang Li/ Sis. Kit Yuk Li	张日兴弟兄/叶凤枝姊妹 Bro. Kevin Zhang/ Sis. Feng Zhi Ye

感恩与祷告 Thanksgiving and Prayers:

1. 婆婆已经出院，现在跟她儿子住在一起。请为她早日康复代祷。Granny Mrs Chan has been discharged from hospital and stays with her son at present. Pray that she will have a quick recovery.
2. Benjamin 和 Jingjing 已经搬去 Warwick，为他们尽早安定下来并能找到神为他们准备的教会祷告。Benjamin & Jingjing have already moved down to Warwick. Pray that they settle well soon and find a church God has prepared for them.
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. 为墨西哥海湾石油泄漏能够早日解决以防止进一步的环境污染以及经济跟外交冲突来祷告。Pray for the oil spill in the Gulf of Mexico that it can be stopped soon to avoid further environmental damage as well as economic & diplomatic crises.
5. 为中东的和平以及巴勒斯坦与以色列之间的和解祷告。Pray for peace in the Middle East and reconciliation between Palestinians & Israelis.

因迷信者所喜爱的几乎是神宣称祂所轻看的。迷信就是轻视或公开地拒绝神所吩咐并向我们启示祂所喜悦的事。所以，一切自己设立敬拜神仪式之人只不过是敬拜和赞扬他们自己的狂傲。若非他们已先在自己心里雕刻一位荒谬毫无意义的神，他们绝不敢如此玩弄神。因此使徒保罗称这对神笼统和错误的观念为对神无知：“从前你们不认识神的时候，是给那些本来不是神的作奴仆”（加四8）。他在别处经文也教导说，当以弗所的信徒偏离对独一真神正确的认识时，他们便“没有神”（弗二12）。至少在这种情况下，不论你捏造一种或多种神都无关紧要，因为你这样做就是离弃真神，因此你所拥有的只是一个可憎的偶像。所以我们同意拉谭休斯（Lactantius）所说：宗教若不真理联合就是虚妄的。

4. 不认识神之人的另外一项罪便是：除非迫不得已，否则他们连想都不会想到神；除非神强制他们，否则他们绝不会靠近神。当他们来到神面前，他们没有主动将神的威严所当得的敬畏归给祂，他们唯一所感觉到的仅是对神的审判、被迫和奴役式的惧怕。既因他们不能逃脱这审判，所以惧怕到甚至恨恶的地步。史塔修（Statius）说世上的神之所以存在，是因人的惧怕而捏造的，但这只是反宗教者的立场。那些敌对神公义的人晓得，神的审判已经准备妥当，要刑罚一切冒犯祂的人，然而他们却恨不得推翻神的审判台。因这缘故，他们就与那位必定审判世人的神作战。虽然他们知道神将以自己的大能审判他们，也知道他们不能免除或逃脱这审判，因此惧怕颤抖。神的威严就像重担压在他们身上，为了不让人认为他们藐视那位众人所深信极有威严的神，他们便行出一些宗教仪式，但同时也没有停止用各样的邪恶来污秽自己，甚至恶上加恶，直至在各方面违背神圣洁的律法、完全轻视祂的公义。我们至少可以说他们对神所谓的敬畏并没有遏止他们在自己的罪中打滚、自夸自傲。他们宁愿放纵自己的肉体也不愿受圣灵约束。

Usually fastening merely on things on which he has declared he sets no value, it either contemptuously overlooks, or even undisguisedly rejects, the things which he expressly enjoins, or in which we are assured that he takes pleasure. Those, therefore, who set up a fictitious worship, merely worship and adore their own delirious fancies; indeed, they would never dare so to trifle with God, had they not previously fashioned him after their own childish conceits. Hence that vague and wandering opinion of Deity is declared by an apostle to be ignorance of God: "Howbeit, then, when ye knew not God, ye did service unto them which by nature are no gods." And he elsewhere declares, that the Ephesians were "without God" (Eph. ii. 12) at the time when they wandered without any correct knowledge of him. It makes little difference, at least in this respect, whether you hold the existence of one God, or a plurality of gods, since, in both cases alike, by departing from the true God, you have nothing left but an execrable idol. It remains, therefore, to conclude with Lactantius (*Instit. Div. lib. i. 2, 6*), "No religion is genuine that is not in accordance with truth."

4. To this fault they add a second—viz. that when they do think of God it is against their will; never approaching him without being dragged into his presence, and when there, instead of the voluntary fear flowing from reverence of the divine majesty, feeling only that forced and servile fear which divine judgment extorts—judgment which, from the impossibility of escape, they are compelled to dread, but which, while they dread, they at the same time also hate. To impiety, and to it alone, the saying of Statius properly applies: "Fear first brought gods into the world" (*Theb. lib. i.*). Those whose inclinations are at variance with the justice of God, knowing that his tribunal has been erected for the punishment of transgression, earnestly wish that that tribunal were overthrown. Under the influence of this feeling they are actually warring against God, justice being one of his essential attributes. Perceiving that they are always within reach of his power, that resistance and evasion are alike impossible, they fear and tremble. Accordingly, to avoid the appearance of contemning a majesty by which all are overawed, they have recourse to some species of religious observance, never ceasing meanwhile to defile themselves with every kind of vice, and add crime to crime, until they have broken the holy law of the Lord in every one of its requirements, and set his whole righteousness at nought; at all events, they are not so restrained by their semblance of fear as not to luxuriate and take pleasure in iniquity, choosing rather to indulge their carnal propensities than to curb them with the bridle of the Holy Spirit.

摘自<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 *Institutes of the Christianity Religion Book1-Ch4-The Knowledge of GOD Stifled or Corrupted, Ignorantly or Maliciously*