

**11/07/2010**

**主日事奉轮值表 Sunday Service Duty Rota**

|   | <b>11/07/2010</b>                             | <b>18/07/2010</b>                             |
|---|---|---|
| <b>主席 Chairman/Interpreter</b>              | Bro. Bob Wei/Esther                           | Bro. Roger Williams/Kenneth                   |
| <b>敬拜 Worship/Interpreter</b>               | Bro. Yuen Tai Law/Kenneth                     | Bro. Kevin Zhang/Esther                       |
| <b>司琴 Pianist</b>                           | Bro. Ben Law                                  | Sis. Grace Cheung                             |
| <b>讲道 Speaker/Interpreter</b>               | Pastor Irene                                  | Pastor Irene                                  |
| <b>圣餐 Communion</b>                         | -   | 韦信良弟兄/李家强弟兄 Bro. Bob Wei/Bro. Victor Lee      |
| <b>司事 Steward</b>                           | Qing/Belinda                                  | Susan / Sophie                                |
| <b>育婴室 Crèche</b>                           | Jerry's mum/Sophie                            | Kevin / Li Zhu                                |
| <b>主日学幼儿班<br/>Sunday School Infant</b>      | Janet   | Susan   |
| <b>主日学初班<br/>Sunday School Junior</b>       | Jim   | Margot  |
| <b>主日学中班<br/>Sunday School Intermediate</b> | Fun   | Janet   |
| <b>圣经班<br/>Bible Class</b>                  | Andrew  | -   |
| <b>茶点主持<br/>Tea Fellowship Chair</b>        | 房新民弟兄/韦信良弟兄<br>Bro.Kenneth Fong/Bro.Bob Wei   | 韦信良弟兄/李家强弟兄 Bro. Bob Wei/Bro. Victor Lee      |
| <b>茶点预备 Tea Fellowship Preparation</b>      | 李士昇弟兄/林雯欣姊妹<br>Bro.Shing Lee/ Sis.Wen Xin Lin | 房新民弟兄/蒋桂珍姊妹 Bro. Kenneth Fong/Sis. Alice Fong |

**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. 婆婆现在在圣路加医院 F6 病房，请继续为她早日康复祷告。Granny Mrs Chan is now at St. Luck's F6.

Continue to pray for her recovery.

2. Letitia 宝宝已经住进 Bradford 皇家医院进行抗生素治疗，请为她早日康复祷告，同时也为她父母 Kevin&Zhi 祷告。Letitia has been admitted into BRI and has been put on antibiotic treatment. Pray that she will recover quickly. Pray also for Kevin & Zhi at this time.

4. 然而，人污秽、忘恩负义的心却显露出来。人的身体好像器皿，盛满神数不清的作为，同时也好像一间宝库，装满祂所赐无法估计的财富。虽然他们理当因此情不自禁地赞美神，但他们却更加高傲自大。他们在许多方面可以感觉到神奇妙地在心里运行；他们使用众多才能的时候，便得知是神出于祂的慷慨赐给他们的。因此，他们心知肚明 -- 不管他们承不承认 -- 这一切都证明了神的存在，但他们却将这认知压抑了。事实上，人没有必要为了认识神，在自身之外寻求证据，只要人不把神从天所赐的说成是自己的，因这么做就泯灭了神光照人让人认识祂的证物。

直到如今，地球仍滋养着许多可怕的人，而这些人为了诋毁神的名，竟毫无良心地蓄意误解神在人身上彰显祂自己的一切证据。如此疯狂之举何其可憎：人虽然在自己身上和灵魂里多次发现神存在的证据，却用神所赐的才智来否定神的存在！他们不敢说自己与野兽不同只是一个巧合。然而他们却对神置之不理，而称“大自然”这一词为万物的创造者，这就是他们不信神的借口。他们从身上的肢体，从嘴巴到眼睛，甚至从脚趾甲上都看得到神优美的技艺，但他们却以大自然来代替神。灵魂遨游、杰出的机能和稀有的恩赐，都特别证明神的存在，这是难以掩盖的事实—除非像伊比鸠鲁学派的人，如：赛路比 (Cyclopes) 【译者：赛路比是希腊神话中的独眼巨人】一样，居然用这一切奇妙的证据无耻地企图继续与神作战。难道神一切的智慧管理人这五尺之躯，而其他的受造物却非如此吗？即使人灵魂的某些机能与身体的某些器官是对应的，然而这不但不会扼杀神的荣耀，反而更彰显神的荣耀。我们要请伊比鸠鲁回答，什么样的原子系统能做饭及饮料，并将其中的一部分化为粪便，另一部分变为血，并且能够产生活力使身体的各个功能发挥它们的功用，就好像许多人经过商量而达成协议统治这身体！

4. But herein appears the shameful ingratitude of men. Though they have in their own persons a factory where innumerable operations of God are carried on, and a magazine stored with treasures of inestimable value—instead of bursting forth in his praise, as they are bound to do, they, on the contrary, are the more inflated and swelled with pride. They feel how wonderfully God is working in them, and their own experience tells them of the vast variety of gifts which they owe to his liberality. Whether they will or not, they cannot but know that these are proofs of his Godhead, and yet they inwardly suppress them. They have no occasion to go farther than themselves, provided they do not, by appropriating as their own that which has been given them from heaven, put out the light intended to exhibit God clearly to their minds. At this day, however, the earth sustains on her bosom many monster minds—minds which are not afraid to employ the seed of Deity deposited in human nature as a means of suppressing the name of God. Can anything be more detestable than this madness in man, who, finding God a hundred times both in his body and his soul, makes his excellence in this respect a pretext for denying that there is a God? He will not say that chance has made him differ from the brutes that perish; but, substituting nature as the architect of the universe, he suppresses the name of God. The swift motions of the soul, its noble faculties and rare endowments, bespeak the agency of God in a manner which would make the suppression of it impossible, did not the Epicureans, like so many Cyclops, use it as a vantage-ground, from which to wage more audacious war with God. Are so many treasures of heavenly wisdom employed in the guidance of such a worm as man, and shall the whole universe be denied the same privilege? To hold that there are organs in the soul corresponding to each of its faculties is so far from obscuring the glory of God, that it rather illustrates it. Let Epicurus tell what concourse of atoms, cooking meat and drink, can form one portion into refuse and another portion into blood, and make all the members separately perform their office as carefully as if they were so many souls acting with common consent in the superintendence of one body.

摘自<基督教教义>-卷一第五章 – 有关神的知识也彰显着宇宙的创造和护理之中 *Institutes of the Christianity Religion Book1-Ch5-The Knowledge of GOD Conspicuous in the Creation and Continual Government of the World.*