

25/07/2010

主日事奉轮值表 Sunday Service Duty Rota

	25/07/2010	01/08/2010
主席 Chairman/Interpreter	Bro.Kenneth Fong/YimFun Hu	Bro.Andrew Moss/Kenneth
敬拜 Worship/Interpreter	Bro. Victor Lee/Esther	Bro. Kevin Cheung/Kevin Zhang
司琴 Pianist	Bro. Ben Law	Sis. Grace Cheung
讲道 Speaker/Interpreter	Bro. Andrew Moss	Pastor Irene
圣餐 Communion	-	-
司事 Steward	Mrs. Li / Susan	Connie / Pauline
育婴室 Crèche	Jasmine's mum/ Sophie	Kevin/ Susan
主日学幼儿班 Sunday School Infant	Hui Hui	Grace
主日学初班 Sunday School Junior	Jim	Stella
主日学中班 Sunday School Intermediate	Stella	Margot
圣经班 Bible Class	Elizabeth	-
茶点主持 Tea Fellowship Chair	李家强弟兄/孙定福弟兄 Bro. Victor Lee/ Bro.Johnny Sun	孙定福弟兄/房新民弟兄 Bro.Johnny Sun/Bro.Kenneth Fong
茶点预备 Tea Fellowship Preparation	房罗房生弟兄/罗李元带姊妹 Bro.Gordon Law/Sis.Yuen Tai Law	孙定福弟兄/胡艳芬姊妹 Bro.Johnny Sun/Sis.YimFun Hu

感恩与祷告 Thanksgiving and Prayers:

- 为婆婆和 Letitia 早日康复祷告。Continue to pray Granny Mrs Chan & Baby Letitia's health to get better soon.
- 为正在刻苦学习的学生以及已经完成学业正在找工作的学生祷告。Pray for all the students who are working hard to finish their project & assignments. Pray also for those who have finished their studies that they would find a suitable job.
- 为我们教会的青年人祷告，他们在暑假期间参加各种活动，愿神祝福他们，造就他们的属灵生命。Pray for our young people during this summer as they undertake various activities. May the Lord bless them in their activities & in their spiritual walk with HIM.
- 为由于美韩联军演进而将引发南北朝鲜局势紧张祷告。Pray for peace between North & South Korea as tension arises as a result of the joint US-South Korea military exercises this weekend.
- 英军在阿富汗与伊拉克战场阵亡人数不断上升，请为他们的亲人以及政府能有一个好的解决方案祷告。Pray for the British forces in Afghanistan & Iraq as the death toll & casualties continue to rise. Pray also for their loved ones & families at this worrying time. Pray for the government to formulate an exit policy.

5. 人混淆受造物和造物者

此外，有一些人喋喋不休地说是一种秘密的灵感赏赐生命给全宇宙，但他们所说的一些不但毫无说服力，也是完全亵渎神的。也因此他们喜欢威吉尔(Vergil)的这首名诗：*起初，内在的灵充满天、地、日、月，和沃田。这灵的心智引领、感动万有，并与万有联合。这联合产生人类、飞禽、走兽，甚至清澈如玻璃海下神秘的生物。这些生命的种子都以火为力，以神为源。*

就好象神为了彰显自己的荣耀所创造的宇宙是自我存在的！此外，这位诗人在另一首诗中也表达了希腊人和拉丁人普遍的想法：*据说，蜜蜂领受心智，这天上来的福分。因世人说，神充满万有：全地、海洋、天空。群鸟和牛群、人类和多样野兽脆弱的生命从祂而来，至终也归回祂。他们并非被造，不死，再更新，翱翔众星之天。*

难道，遍及全宇宙的心智赐生命给世界，这虚妄的猜测能造就和培养敬虔的心吗？更明显的证据是那极其污秽如脏犬般的路科蒂雅(Lucretius)所说亵渎神的话，因为他所说的正是出自这一原则。事实上，他捏造了一位虚幻的神，而摒弃了那位我们应当敬畏和赞扬的真神。我承认人有可能敬虔地说大自然就是神，只要这想法是出于敬畏神的心；但无论如何，这种说法仍是不恰当的，因为大自然是神所安排的秩序。在这么重要的事情上，格外的虔诚是应当的，所以若将神与祂的受造物混为一谈是邪恶的，神乃是我们敬拜的对象。

6. 造物主在受造物上彰显祂的主权

当我们每一个人思想到自己本身时，要留意有一位独一无二的真神掌管所有的人，并且祂要我们仰望祂、相信祂、敬拜和求告祂。我们若享用那些证明神与我们同在的奇妙机能，却忽略白白赐我们机能的神，则没有比这更荒谬的了。

The talk of certain persons concerning a secret inspiration quickening the whole world, is not only silly, but altogether profane. Such persons are delighted with the following celebrated passage of Virgil:—
" Know, first, that heaven, and earth's compacted frame, And flowing waters, and the starry flame, And both the radiant lights, one common soul Inspires and feeds—and animates the whole. This active mind, infused through all the space, Unites and mingles with the mighty mass: Hence, men and beasts the breath of life obtain, And birds of air, and monsters of the main. Th' ethereal vigour is in all the same, And every soul is filled with equal flame."

The meaning of all this is, that the world, which was made to display the glory of God, is its own creator. For the same poet has in another place,³ adopted a view common to both Greeks and Latins:—
"Hence to the bee some sages have assigned A portion of the God, and heavenly mind; For God goes forth, and spreads throughout the whole, Heaven, earth, and sea, the universal soul; Each, at its birth, from him all beings share, Both man and brute, the breath of vital air; To him return, and, loosed from earthly chain, Fly whence they sprang, and rest in God again Spurn at t' grave, and, fearless of decay, Dwell in high heaven, and star th' ethereal way."

Here we see how far that jejune speculation, of a universal mind animating and invigorating the world, is fitted to beget and foster piety in our minds. We have a still clearer proof of this in the profane verses which the licentious Lucretius has written as a deduction from the same principle.² The plain object is to form an unsubstantial deity, and thereby banish, the true God whom we ought to fear and worship. I admit, indeed, that the expression, " Nature is God," may be piously used, if dictated by a pious mind; but as it' is inaccurate and harsh (Nature being more properly the order which, has been established by God), in matters which are so very important, and in regard to which special reverence is due, it does harm to confound the Deity with the inferior operations of his hands.

6. Let each of us, therefore, in contemplating his own nature, remember that there is one God who governs all natures, and, in governing, wishes us to have respect to himself, to make him the object of our faith, worship, and adoration. Nothing, indeed, can be more preposterous than to enjoy those noble endowments which bespeak the divine presence within us, and to neglect him who, of his own good pleasure, bestows them upon us.

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.*