

2025年1月6日-1月12日

聖餐

金句:

利未記 27:28 凡

.....凡永獻的是歸給 耶和華為至聖。

回應式誦讀：

歌羅西書 3:12 你們, 16, 17

馬可福音 12:41-44

歌羅西書 3:12你們既是 神的選民，聖潔蒙愛的人，就要加上憐憫、恩慈、謙虛、溫柔、忍耐的心。

16 當用各樣的智慧，把 基督的教導豐豐富富的存在你們心裏，用詩章、頌詞、靈歌，彼此教導，互相勸戒，心被恩感，歌頌 主。

17 無論作甚麼，或說話或行事，都要奉 主耶穌的名，靠著他感謝 父神。

馬可福音 12:41 耶穌對銀庫坐著，看百姓怎樣投錢入庫；多有財主往裏投了許多的錢。」

42 有一個窮寡婦來，往裏投了兩個小錢，就是一個大錢。

43 耶穌叫他的門徒來，對他們說：「我實在告訴你們：『這窮寡婦所投入庫裏的，比眾人所投的更多。」

44 因為，他們都是自己多有餘剩，拿出來投在裏頭；但這寡婦是自己不足，把她一切養生的都投上了。」

1
Bible

(1) Leviticus 19:2 Ye

2 Ye shall be holy: for I the Lord your God am holy.

(2) Isaiah 30:21 thine, 29

21 thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

29 Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel.

*Science and Health with Key to The
Scriptures*
by Mary Baker Eddy

(1) 492:7 (only)

Being is holiness, harmony, immortality.

(2) 518:21

All the varied expressions of God reflect health, holiness, immortality — infinite Life, Truth, and Love.

(3) 514:8

In humility they climb the heights of holiness.

(4) 481:5

Like the archpriests of yore, man is free “to enter into the holiest,” — the realm of God.

1
聖經

(1) 利未記 19:2 你們要

2 你們要聖潔，因為我 耶和華—你們的 神是聖潔的。

(2) 以賽亞書 30:21, 29

21 你耳必聽見你後邊有話，說：「這是正路，你們向左向右的時候，要行在其間。」

29 你們必唱歌，像守聖節的夜間一樣；並且心中喜樂，像人吹笛，上 耶和華的山，到以色列的大能者那裏。

科學與健康附聖經之鑰匙
瑪麗·貝格·愛迪著

(1) 492:7 (祇一句)

靈性存在就是聖潔、和諧、永生。

(2) 518:21

神各種各樣的表現，反影著健康、聖潔、不朽——即反影著無限的 生命， 真理與愛。

(3) 514:8

他們謙卑地攀上聖潔的至高峰。

(4) 481:5

如昔日的祭司長，人是自由“進入至聖所，”——即 神的皇國。

(3) Isaiah 35:1 the desert, 8 (to 1st :)

1 the desert shall rejoice, and blossom as the rose.

8 And an highway shall be there, and a way, and it shall be called The way of holiness;

(4) Matthew 4:18-20

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

(5) Matthew 8:14, 15

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

Science and Health

(5) 271:26-29 (to 1st .)

Those, who are willing to leave their nets or to cast them on the right side for Truth, have the opportunity now, as aforetime, to learn and to practise Christian healing.

(6) 227:23-24

Jesus marked out the way.

(7) 476:32-5

Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy.

(4) (3) 以賽亞書 35:1 荒漠, 8 (至第一個;)

1 荒漠也必快樂，又像玫瑰開花。

8 在那裏必有一條大道，又是道路，稱為「聖路」；

(4) 馬太福音 4:18-20

18 耶穌在加利利海邊行走，看見弟兄二人，就是那稱呼彼得的西門和他兄弟安得烈，撒網在海裏；他們本是打魚的。

19 耶穌對他們說：「來跟從我，我要叫你們成為以得人為得魚的。」

20 他們就立刻捨了自己的網，跟從了他。

(5) 馬太福音 8:14, 15

14 耶穌到了彼得家裏，見彼得的岳母害熱病躺著。

15 耶穌把她的手一摸，熱就退離她了；她就起來，服事他們。

科學與健康

(5) 271:26-29

那些為 真理而捨棄他們魚網或把網投在右邊的人，當下如早期一樣有機會學習及實踐基督徒的療癒。

(6) 227:23-24

耶穌已標誌出那道路。

(7) 476:32-5

對耶穌而言，在「科學」上見到的是完美之人，而對必朽者而言，見到的是犯罪的必朽之人。在這完美之人上， 救主見到 神自己的樣式，並且這對人的正確觀點療癒了病者。因而耶穌教導， 神的國是完整的、普世的，而且人是純潔與聖潔的。

(8) 18:6-9

He did life's work aright not only in justice to himself, but in mercy to mortals, — to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility.

(9) 241:23-24

One's aim, a point beyond faith, should be to find the footsteps of Truth, the way to health and holiness.

(10) 264:10

We must look where we would walk, and we must act as possessing all power from Him in whom we have our being.

3

Bible

(6) Hebrews 3:1

1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

(7) Matthew 15:30, 32-38

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

(8) 18:6-9

他一生行事正確徹底，不僅對自己公正也對必朽者慈悲，——就是對他們展示自己如何去 做，而不是代他們做，或減輕他們任何責任。

(9) 241:23-24

人超越信心之上的目標，該是去尋找 真理的 腳踪，往健康及聖潔的道路。

(10) 264:10

我們必須看我們將走向何處，並且我們必須以 自祂而擁有的所有力量去運作，我們存留都在 乎祂。

3

聖經

(6) 希伯來書 3:1

1 同蒙天召的聖潔弟兄啊，你們應當思想，我 們所宣認為 使徒，為 大祭司的 基督耶 穌。

(7) 馬太福音 15:30, 32-38

30 有極多的人到他那裏，帶著瘸子、瞎子、啞 吧、有殘疾的，和許多別的病人，都放在耶穌 腳前；他就治好了他們。

32 耶穌叫他的門徒來，說：「我憐憫這眾人， 因為他們同我在這裏已經三天，也沒有吃的 了；我不願意打發他們餓著回去，恐怕在路上 困乏。」

33 他的門徒對他說：「我們在這曠野，哪裏有 這麼多的餅叫這許多人吃飽呢？」

34 耶穌對他們說：「你們有多少餅？」他們 說：「有七個，還有幾條小魚。」

35 他就吩咐眾人坐在地上。

36 耶穌拿著這七個餅和幾條魚，感謝了，擘 開，遞給他的門徒，門徒又遞給眾人。

37 眾人都吃，並且吃飽了；他們收拾剩下的零 碎，裝滿了七個籃子。

38 吃的人，除了婦女孩子，共有四千。

(8) II Corinthians 9:8

8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

Science and Health

(11) 206:15

In the scientific relation of God to man, we find that whatever blesses one blesses all, as Jesus showed with the loaves and the fishes, — Spirit, not matter, being the source of supply.

(12) 258:1-6

A mortal, corporeal, or finite conception of God cannot embrace the glories of limitless, incorporeal Life and Love. Hence the unsatisfied human craving for something better, higher, holier, than is afforded by a material belief in a physical God and man.

(13) 264:13-15

As mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible.

(14) 518:15-19

Assistance in brotherhood

The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good.

(15) 570:14-18

Receptive hearts

Millions of unprejudiced minds — simple seekers for Truth, weary wanderers, athirst in the desert — are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences.

4

Bible

(8) 哥林多後書 9:8

8 神能將各樣的恩典多多的加給你們，使你們凡事常常充足，能多行各樣善行。

科學與健康

(11) 206:15

在 神與人的科學關係上，我們發覺到凡恩賜其一，便恩賜全部，就如耶穌以餅和魚來顯示，—— 靈才是供應的來源，而非物質。

(12) 258:1-6

一個認為 神是必朽的、肉身的或有限的概念，不能環抱無限的榮耀，也就是不能環抱非肉身的 生命與 愛。因而，不滿的人類渴望某些比物質信念所提供那物質的 神與物質的人更好、更高、更神聖的。

(13) 264:13-15

當必朽者取得有關對 神與人更多的正確觀點時，以前諸多看不見的受造物便會看得到。

(14) 518:15-19

兄弟情誼的幫助

全都有著同一 原則，即 父，在廣義的弟兄情誼上，那在靈上富裕的幫助靈上貧乏的；見到其弟兄的需要並作出供應的人有福了，在幫助他人上得到自己的裨益。

(15) 570:14-18

善於接納之心

無數無偏見的心靈——誠摯的 真理尋求者，疲累的流浪者，乾渴於荒漠中——為安歇和飲的而等候著並守望著。以 基督之名給予他們一杯涼水，而絕不懼怕後果。

4

聖經

(9) Luke 7:37, 38, 44–47 (to :)

37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much:

(10) I Corinthians 3:16, 17 2nd the

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 the temple of God is holy, which temple ye are.

Science and Health

(16) 4:17–22

Watchfulness requisite

Simply asking that we may love God will never make us love Him; but the longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character, will mould and fashion us anew, until we awake in His likeness.

(17) 365:19

If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalen gained from Jesus, then he is Christian enough to practise scientifically and deal with his patients compassionately; and the result will correspond with the spiritual intent.

(9) 路加福音 7:37, 38, 44–47 (至第一個。)

37 恰巧那城裏有一個女人，是個罪人，知道耶穌在法利賽人家裏坐席，就拿著盛香膏的玉盒，

38 站在耶穌背後，挨著他的腳哭，眼淚便洗耶穌的腳，就用自己的頭髮擦乾，又用嘴連連親他的腳，把香膏抹上。

44 於是耶穌轉過來，向著那女人，便對西門說：「你看見這女人嗎？我進了你的家，你沒有給我水洗腳；但這女人用眼淚洗了我的腳，用她的頭髮擦乾。

45 你沒有與我親嘴；但這女人從我進來的時候就不住的用嘴親我的腳。

46 你沒有用油抹我的頭；但這女人用香膏抹我的腳。

47 所以我告訴你：『她許多的罪都饒恕了；因為她的愛多。

(10) 哥林多前書 3:16, 17 神的殿是聖的

16 豈不知你們是 神的殿， 神的 靈住在你們裏頭嗎？

17 神的殿是聖的，這殿就是你們。

科學與健康

(16) 4:17–22

警醒是需要的

僅僅請求我們可以愛 神永不會使我們愛祂；但想更好和更聖潔的渴望是要表現在每日警醒和極力吸收更多的神性特性上，這會把我們塑造和造就成新，直到我們以祂的樣式醒來。

(17) 365:19

倘若科學教徒有充份基督般的愛，去贏得其自身的赦免，就如抹大拉得到耶穌那般的嘉許，那麼其便充份基督徒般科學地實踐，並仁愛地治理其病人；而且結果會以靈性的意向為回應。

(18) 367:3-16

Genuine healing

The tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love.

Gratitude and humility

This is what is meant by seeking Truth, Christ, not “for the loaves and fishes,” nor, like the Pharisee, with the arrogance of rank and display of scholarship, but like Mary Magdalene, from the summit of devout consecration, with the oil of gladness and the perfume of *gratitude*, with tears of repentance and with those hairs all numbered by the Father.

(19) 54:8-10 All

All must sooner or later plant themselves in Christ, the true idea of God.

(20) 192:30

Whatever holds human thought in line with unselfed love, receives directly the divine power.

5

Bible

(11) John 17:1

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

(12) Luke 22:1, 2 (to :), 14, 15, 19, 20, 27 I am

1 Now the feast of unleavened bread drew nigh, which is called the Passover.
2 And the chief priests and scribes sought how they might kill him;
14 And when the hour was come, he sat down, and the twelve apostles with him.
15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:
19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

(18) 367:3-16

真正的療癒

對病人親切的話及基督般的鼓勵，對病人的恐懼予以憐愛的耐心及把其恐懼移除，勝過滔滔不絕的理論，勝過模式化套用的言詞，及機械式重複的爭論，那些都祇不過是對真正基督科學的諸多拙劣模仿，真正的基督科學燃點著神性之愛。

感恩與謙卑

尋求真理，基督的意義，並非“為餅與魚”，也非如法利賽人那樣，抱著等級上的傲慢及學術上的表現，卻應如抹大拉的馬利亞，自虔誠奉獻的巔峰，以喜悅之油與感恩的芬芳，以悔改的淚水和那些所有被父數過的頭髮來奉獻，這才是尋求真理，尋求基督。

(19) 54:8-10 所有人

所有人必遲早將其自身植根於基督，即植根於神的真正意念上。

(20) 192:30

凡保持人類思想與無私之愛一致的，都直接得到神性力量。

5

聖經

(11) 約翰福音 17:1

1 耶穌說了這些話，就舉目望天，說：「父啊，時候到了，願你榮耀你的兒子，使你的兒子也榮耀你；

(12) 路加福音 22:1, 2 (至；), 14, 15, 19, 20, 27 我

1 除酵節，又名逾越節，近了。
2 祭司長和文士想法子怎麼才能殺害耶穌；
14 時候到了，耶穌坐席，十二使徒也和他同坐。
15 耶穌對他們說：「我很願意在受害以前和你們吃這逾越節的筵席；
19 他又拿起餅來，感謝了，就擘開，遞給他們，說：「這是我的身體，為你們捨的；你們也應當如此行，為的是記念我。」

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

27 I am among you as he that serveth.

(13) Acts 2:22-24, 32

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

32 This Jesus hath God raised up, whereof we all are witnesses.

(14) I Peter 1:13, 15 as

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

15 as he which hath called you is holy, so be ye holy in all manner of conversation;

(15) Romans 12:1

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Science and Health

(21) 40:25

Service and worship

Our heavenly Father, divine Love, demands that all men should follow the example of our Master and his apostles and not merely worship his personality. It is sad that the phrase *divine service* has come so generally to mean public worship instead of daily deeds.

20 晚餐後也照樣拿起杯來，說：「這杯是用我血所立的新約，是為你們流出來的。」

27 我在你們中間如同服事人的。

(13) 使徒行傳 2:22-24, 32

22 「以色列人哪，請你們聽我的話，神藉著蒙神悅納、拿撒勒的耶穌在你們中間施行異能、奇事、神跡，將他證明出來，這也是你們自己知道的。

23 他既按著神的定旨先見被交與人，你們就捉拿他，並藉著惡人的手，把他釘在十字架上，殺了。

24 神卻將死的痛苦解釋了，叫他復活，因為他原不能被死拘禁。

32 這耶穌，神已經叫他復活了，我們都為這事作見證。

(14) 彼得前書 1:13, 15

13 所以要束上你們思想的腰，謹慎自守，盼望耶穌基督顯現的時候所帶來給你們的恩，一直到底；

15 那召你們的既是聖潔，你們在一切行為上也要聖潔。

(15) 羅馬書 12:1

1 所以弟兄們，我以神的慈悲勸你們，將身體獻上，當作活祭，是聖潔的，是神所喜悅的；你們如此事奉乃是理所當然的。

科學與健康

(21) 40:25

禮拜和崇拜

我們的天父，神性的愛，要求所有人都應遵循我們師主及他使徒的榜樣，而不僅僅崇拜他的個人性格。遺憾的是神性禮拜該詞已普遍地用作意指公眾崇拜，而不是每日的行事。

(22) 32:20–25

Spiritual refreshment

The true sense is spiritually lost, if the sacrament is confined to the use of bread and wine. The disciples had eaten, yet Jesus prayed and gave them bread. This would have been foolish in a literal sense; but in its spiritual signification, it was natural and beautiful.

(23) 35:25

Our Eucharist is spiritual communion with the one God. Our bread, “which cometh down from heaven,” is Truth. Our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers.

(24) 33:31–17

Are all who eat bread and drink wine in memory of Jesus willing truly to drink his cup, take his cross, and leave all for the Christ-principle? Then why ascribe this inspiration to a dead rite, instead of showing, by casting out error and making the body “holy, acceptable unto God,” that Truth has come to the understanding? If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or *God with us*; and if a friend be with us, why need we memorials of that friend?

Millennial glory

If all who ever partook of the sacrament had really commemorated the sufferings of Jesus and drunk of his cup, they would have revolutionized the world. If all who seek his commemoration through material symbols will take up the cross, heal the sick, cast out evils, and preach Christ, or Truth, to the poor, — the receptive thought, — they will bring in the millennium.

6

Bible

(16) John 21:1–6, 9, 12, 14

1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

(22) 32:20–25

靈性的更新

假如聖禮局限於用餅和酒，那麼靈性上的真正意義就失去了。門徒已經吃過了，然而耶穌禱告後並把餅遞給他們。在字面上這會是無意義的；但在其靈性意義上，是自然而美的。

(23) 35:25

我們的聖餐是與唯一的神靈性交融。我們的餅，“從天上降下來”，是真理。我們的杯是那十字架。我們的酒是愛的啟發，是我們師主所喝並是對他追隨者所囑咐的。

(24) 33:31–17

凡是以吃餅和喝酒來紀念耶穌的人，是否都真正地願意去喝他杯的，背起他的十字架並為基督的原則而離棄一切呢？那麼為甚麼把這啟發歸於一個死的儀式，而不以趕出謬誤並使身體“是聖潔的，是神所喜悅的”來展示從真理得到的理解呢？如果基督，真理已在顯示上到我們來，其他任何紀念都是不必要的，因為顯示的是以馬內利，即神與我們同在；而且如果一個朋友與我們在一起，我們為甚麼還需要對那位朋友作紀念呢？

千禧年的榮耀

假使所有曾經參與過聖餐的人，真實地紀念耶穌的苦難也喝他杯的，他們就已改革了世界。如果所有以物質象徵來尋求對他紀念的人，會背起十字架、療癒病者、趕出邪惡，並對貧乏的人——那善於接納的思想，傳揚基督，即真理，——他們就會把千禧年帶來。

6

聖經

(16) 約翰福音 21:1–6, 9, 12, 14

1 這些事以後，耶穌在提比哩亞海邊又向門徒顯現；他顯現乃是這樣的。

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

(17) I Thessalonians 3:11, 13

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Science and Health

(25) 591:23

Morning. Light; symbol of Truth; revelation and progress.

(26) 34:18–23, 29–14

Fellowship with Christ

Through all the disciples experienced, they became more spiritual and understood better what the Master had taught. His resurrection was also their resurrection. It helped them to raise themselves and others from spiritual dulness and blind belief in God into the perception of infinite possibilities.

2 有西門·彼得和稱為低土馬的多馬，並加利利的迦拿人拿但業，還有西庇太的兩個兒子，又有兩個門徒，都在一處。

3 西門·彼得對他們說：「我打魚去。」他們說：「我們也和你同去。」他們就出去，立刻上了船；那一夜並沒有打著甚麼。

4 天將亮的時候，耶穌站在岸上，門徒卻不知道是耶穌。

5 耶穌就對他們說：「小子，你們有吃的沒有？」他們回答他說：「沒有。」

6 耶穌對他們說：「你們把網撒在船的右邊，就必得著。」他們便撒下網去，竟拉不上來了，因為魚甚多。

9 他們一上了岸，就看見那裏有炭火，上面有魚，又有餅。

12 耶穌對他們說：「你們來吃。」門徒中沒有一個敢問他：「你是誰？」因為知道是主。

14 耶穌從死裏復活以後，向門徒顯現，這是第三次。

(17) 帖撒羅尼迦前書 3:11, 13

11 願 神我們的 父，和我們的 主耶穌基督，一直指引我們到你們那裏去。

13 好使你們，當我們 主耶穌 基督同他眾聖徒來的時候，在我們 父神面前，心裏堅固，成為聖潔，無可指摘。

科學與健康

(25) 591:23

早晨：光； 真理的象徵；啟示與進步。

(26) 34:18–23, 29–14

與 基督團契

通過一切門徒們所經歷的，他們變得更在靈性上並更理解師主所教導的。他的復活也是他們的復活。這幫助他們提升自己及提升他人，從靈性遲鈍及對 神的盲目信念進至無限可能的感知中。

What a contrast between our Lord's last supper and his last spiritual breakfast with his disciples in the bright morning hours at the joyful meeting on the shore of the Galilean Sea! His gloom had passed into glory, and his disciples' grief into repentance, — hearts chastened and pride rebuked. Convinced of the fruitlessness of their toil in the dark and wakened by their Master's voice, they changed their methods, turned away from material things, and cast their net on the right side. Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of mind in matter, into newness of life as Spirit.

This spiritual meeting with our Lord in the dawn of a new light is the morning meal which Christian Scientists commemorate. They bow before Christ, Truth, to receive more of his reappearing and silently to commune with the divine Principle, Love.

(27) 15:25–30

Christians rejoice in secret beauty and bounty, hidden from the world, but known to God. Self-forgetfulness, purity, and affection are constant prayers. Practice not profession, understanding not belief, gain the ear and right hand of omnipotence and they assuredly call down infinite blessings.

7

Bible

(18) Romans 5:5 the

5 the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

(19) Colossians 3:16, 17

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

我們主的最後晚餐，相比在加利利海邊，那光明的清晨時分和他門徒最後靈性早餐的歡樂聚會，那對比多麼大啊！他的憂傷轉為光榮，而他門徒的悲傷轉為悔改，——內心受到懲戒，驕傲受到斥責。深信他們在黑暗中辛勞而無成果，但被師主聲音所喚醒，他們改變了方法，轉離物質上的事物，並將其網下在右邊。分辨出 基督，真理，在時間的岸上更新，使他們能夠在某些程度上，從必朽的官感，即從埋沒在物質上的心靈，提升進至生命就是 靈那更新。

基督科學教徒所紀念的是，與我們師主在新光黎明早餐的靈性聚會。他們在 基督，在真理前俯首，來接受其更多的再現，並靜默地與神性 原則，與 愛交流。

(27) 15:25–30

基督徒在深藏的美和豐裕上得喜樂，其是世俗所見不到的，但 神悉知。忘己、純潔和關愛都是不斷的祈禱。實行而非言表，理解而非信念，就得到全能耳朵的聆聽及其右手的幫助，並且肯定召來無限恩賜。

7

聖經

(18) 羅馬書 5:5 所

5 所賜給我們的 聖靈將 神的愛澆灌在我們心裏。

(19) 歌羅西書 3:16, 17

16 當用各樣的智慧，把 基督的教導豐豐富富的存在你們心裏，用詩章、頌詞、靈歌，彼此教導，互相勸戒，心被恩感，歌頌主。

17 無論作甚麼，或說話或行事，都要奉 主耶穌的名，靠著他感謝 父神。

(20) Leviticus 27:28 every

28 every devoted thing is most holy unto the Lord.

Science and Health

(28) 140:16–18

We worship spiritually, only as we cease to worship materially. Spiritual devoutness is the soul of Christianity.

(29) 234:4

Crumbs of comfort
Whatever inspires with wisdom, Truth, or Love — be it song, sermon, or Science — blesses the human family with crumbs of comfort from Christ's table, feeding the hungry and giving living waters to the thirsty.

(30) 516:12–13

Love imparts beauty
Love, redolent with unselfishness, bathes all in beauty and light.

(20) 利未記 27:28 凡

28 凡永獻的是歸給 耶和華為至聖。

科學與健康

(28) 140:16–18

祇有當我們停止物質上敬拜，我們才在靈性上敬拜。靈性上虔誠是基督信仰的靈魂。

(29) 234:4

安慰的碎屑
凡受智慧、真理或愛啟發的——無論是歌曲、佈道或‘科學’——以自 基督桌上安慰的碎屑來恩賜人類家庭，牧養飢餓的，也給活水予乾渴的。

(30) 516:12–13

愛賦予美
愛，散發著無私，把一切浸浴在絢麗和光明之中。

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