

<b>Order of Service – 14 June 2026 / Pentecost 3A</b>	<b>崇拜程序 – 2026年6月14日 / 圣灵降临节后第三主日 (A年)</b>
<b>Prelude</b>	<b>序乐</b>
'No Outsiders' by Rend Collective (Lyrics and translation: see projection / song sheet – CCLI licensed)	《No Outsiders》Rend Collective 演唱 (歌词及翻译：见投影 / 歌词单 – CCLI 授权)
<b>Welcome and Notices</b>	<b>欢迎及报告 – Chris</b>
Greeting and Welcome  The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all. And also with you.	问安与欢迎  愿我们主耶稣基督的恩惠、上帝的慈爱、圣灵的感动，常与你们众人同在。 也与你同在。
Acknowledgement of Country  This church is built upon Wurundjeri-Woiwurrung country and the Glen Waverley area also includes Bunurong country – let's acknowledge the elders and ancestors of the Kulin Nation who have constantly celebrated the presence of the Creator here through law, custom and ceremony from time beyond our dreaming. May God speak fresh to us today from this ancient land.	国土致敬  本教会坐落于Wurundjeri-Woiwurrung族的土地上，Glen Waverley地区也包括Bunurong族的土地。让我们向Kulin民族的长老与先祖致敬，他们历世历代藉着律法、习俗与礼仪，不断在此地颂扬造物主的同在。愿上帝今天藉这古老的土地，向我们说出新的话语。
Welcome  Welcome to those in the room and those joining us on the livestream.  A special welcome and blessing to those who are visiting with us today and to those who are celebrating birthdays this week.	欢迎  欢迎在场的各位，也欢迎透过网络直播与我们一同崇拜的朋友。  特别欢迎今天来到我们当中的访客，并为本周生日的弟兄姊妹献上祝福。
Notices	报告事项
<b>Bible and Candle</b>	<b>圣经与烛光 – Chris</b>
We welcome the Holy Scriptures, God-breathed and full of life. Its voice echoes through time, meeting us here with truth and grace.	我们欢迎上帝所呼出、充满生命的圣经。它的声音穿越时代，在此以真理与恩典与我们相遇。

<p>We light this Christ candle as a sign of Jesus' presence with us. May its flame remind us that He is here among us and at work in our lives.</p>	<p>我们点燃这支基督蜡烛，象征耶稣与我们同在。愿这火焰提醒我们，祂在我们中间，并在我们生命中工作。</p>
<p><b>Call to Worship</b></p>	<p><b>宣召 – Chris</b></p>
<p>On this day, we gather in God's light.          We come, trusting God will speak; we come, ready to listen.          We come to follow Jesus.          We follow, knowing He is with us; we follow, ready to serve.          We open our lives to God's Spirit.          We open our hearts and hands, ready to receive and to give.          We come ready, with open minds and full attention, to worship God</p>	<p>今天，我们在上帝的光中聚集。          我们前来，相信上帝必说话；我们前来，预备聆听。          我们前来跟随耶稣。          我们跟随，因知道祂与我们同在；我们跟随，预备服侍。          我们向上帝的灵敞开生命。          我们敞开心与手，预备领受，也预备给予。          我们怀着敞开的心思、专注的心意，前来敬拜上帝</p>
<p><b>Song of Praise</b></p>	<p><b>赞美诗</b></p>
<p>TIS52 – Let us sing to the God of salvation          (Lyrics and translation: see projection / song sheet – CCLI licensed)</p>	<p>TIS52 – 让我们歌颂救恩的上帝          (歌词及翻译：见投影 / 歌词单 – CCLI 授权)</p>
<p><b>Introduction to Theme</b></p>	<p><b>主题介绍 – Ian</b></p>
<p>Our theme for today is hospitality. Our two bible readings present hospitality from opposite directions. In our first reading from Genesis, Abraham and Sarah show us what radical hospitality looks like — extravagant, self-giving, offered without question to strangers who turn out to be messengers of God. In our gospel reading, the movement reverses: Jesus sends his disciples out empty-handed — they will be entirely reliant for their food and shelter on the hospitality of strangers. The disciples are to be like the divine messengers in Genesis, seeking a welcome from the world on behalf of God. In both cases it is ultimately God who is seeking hospitality. God approaches the world through the divine messengers to Abraham and Sarah, and through the disciples sent by Christ.</p>	<p>我们今天的主题是“款待”。两段经文从相反的方向呈现了款待。在创世记的第一篇读经中，亚伯拉罕和撒拉向我们展示了何为彻底的款待——慷慨、舍己，毫不犹疑地向几位后来证实是上帝使者的陌生人付出。在福音书读经中，方向却倒转过来：耶稣差遣门徒出去，两手空空——他们的饮食与住处，将完全倚靠陌生人的款待。门徒要像创世记中的天使使者一样，代表上帝去寻求世界的接待。无论哪一种情况，最终都是上帝在寻求款待。上帝藉着向亚伯拉罕和撒拉显现的使者，也藉着基督所差遣的门徒，临近这个世界。</p>
<p><b>Prayers of Adoration and Confession</b></p>	<p><b>赞美与认罪祷告 – Chris</b></p>
<p>Holy and welcoming God,</p>	<p>圣洁而好客的上帝，</p>

<p>You come near to us again and again, sometimes as guest, sometimes as host.          You meet us in strangers, and you send us into the world in your name.          Your love is open, generous, and without limit.          You provide more than we need and invite us to share freely.          Your kindness reaches beyond all boundaries and calls us into your grace.</p> <p>Yet we confess we do not always live this way.          We close our doors and our lives to others.          We choose comfort over kindness, and fear over trust.          We miss the moments when you come to us in unexpected ways, and we hesitate to go where you send us.</p> <p>Forgive us, gracious God.          Open us to your presence in every person we meet.          Teach us to welcome others as we would welcome you.          Give us courage to go out, to trust, and to receive as well as give.          Make us people of generous and joyful hospitality.          We pray in Jesus' name.          Amen.</p> <p>Let's continue to pray in song...</p>	<p>你一次又一次地临近我们，有时作客，有时作主。          你在陌生人中与我们相遇，又奉你的名差遣我们进入世界。          你的爱是敞开的、丰盛的、无限的。          你所赐的超过我们所需，又邀请我们慷慨分享。          你的仁慈超越一切界限，呼召我们进入你的恩典。</p> <p>然而我们承认，我们并非总是如此生活。          我们向他人关闭了自己的门和生命。          我们选择安逸而非仁慈，选择恐惧而非信任。          我们错过了你以意想不到的方式临到我们的时刻，也迟疑着不愿前往你所差遣的地方。</p> <p>慈悲的上帝，求你赦免我们。          求你使我们在每一个遇见的人身上，都能察觉你的同在。          教导我们以欢迎你的心去欢迎他人。          赐给我们勇气，使我们能走出去、能信任、也能领受与给予。          使我们成为慷慨而喜乐地款待他人的人。          我们藉耶稣的名祈求。          阿们。</p> <p>让我们继续用诗歌祷告...</p>
<p><b>Song</b></p>	<p><b>诗歌</b></p>
<p>'Come as you are' (Crowder)          (Lyrics and translation: see projection / song sheet – CCLI licensed)</p>	<p>《Come as you are》 Crowder 演唱          (歌词及翻译：见投影 / 歌词单 – CCLI 授权)</p>
<p><b>Word of Grace</b></p>	<p><b>恩典之言</b></p>
<p>Friends, hear the good news: God meets us with grace, even when we fall short.          In Jesus Christ, we are forgiven, welcomed, and made new.          Thanks be to God</p>	<p>朋友们，请听这好消息：即使我们有所亏欠，上帝仍以恩典与我们相遇。          在耶稣基督里，我们得蒙赦免、被接纳，并成为新人。</p>

	感谢上帝
<b>The Peace</b>	<b>平安礼 – Chris</b>
<p>         םיְשׁוּ (shalom) – sha-LOHM (Hebrew)          平安 (píng'ān) – ping-ahn (Mandarin)          Damai – DAH-my (Bahasa Indonesia)          ஸமாதானம் (samāthānam) – sa-maa-dhaa-nam (Tamil)          평화 (pyeonghwa) – pyong-hwa (Korean)          سلام (salām) – sah-LAHM (Farsi / Arabic)          Mal – mul (Nuer South Sudan)          Kalinaw (Visaya – Philippines)       </p> <p>The Peace of Christ be always with you. And also with you.</p>	<p>         םיְשׁוּ (shalom) – 沙隆 (希伯来语)          平安 (píng'ān) – 普通话          Damai – 印尼语          ஸமாதானம் (samāthānam) – 泰米尔语          평화 (pyeonghwa) – 韩语          سلام (salām) – 波斯语 / 阿拉伯语          Mal – 努尔语 (南苏丹)          Kalinaw – 维萨亚语 (菲律宾)       </p> <p>愿基督的平安常与你们同在。 也与你同在。</p>
<b>Bible Reading – Genesis 18:1–8 (NRSVue)</b>	<b>圣经选读 – 创世记 18:1-8 (和合本) – Barb Hurst</b>
<p>         1 The LORD appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day.          2 He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them and bowed down to the ground.          3 He said, “My lord, if I find favor with you, do not pass by your servant.          4 Let a little water be brought, and wash your feet, and rest yourselves under the tree.          5 Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant.” So they said, “Do as you have said.”          6 And Abraham hastened into the tent to Sarah and said, “Make ready quickly three measures of choice flour, knead it, and make cakes.”          7 Abraham ran to the herd and took a calf, tender and good, and gave it to the servant, who hastened to prepare it.          8 Then he took curds and milk and the calf that he had prepared and set it before them, and he stood by them under the tree while they ate.       </p> <p>For these words of wisdom, and for Christ the living word:</p>	<p>         1 耶和華在幔利橡樹那里向亞伯拉罕显现出来。那时正热，亚伯拉罕坐在帐棚门口，          2 举目观看，见有三个人在对面站着。他一见，就从帐棚门口跑去迎接他们，俯伏在地，          3 说：“我主，我若在你眼前蒙恩，求你不要离开仆人往前去。          4 容我拿点水来，你们洗洗脚，在树下歇息歇息。          5 我再拿点饼来，你们可以加添心力，然后往前去。你们既到仆人这里来，理当如此。”他们说：“就照你说的行吧。”          6 亚伯拉罕急忙进帐棚去见撒拉，说：“你速速拿三细亚细面调和做饼。”          7 亚伯拉罕又跑到牛群里，牵了一只又嫩又好的牛犊来，交给仆人，仆人急忙去预备好了。       </p>

<p>Thanks be to God.</p>	<p>8 又取了奶油和奶，并预备好的牛犊来，摆在三人面前，自己在树下站在旁边，他们就吃了。</p> <p>这是智慧的话语，也是基督，那活的道：感谢上帝。</p>
<p><b>With the Children</b></p> <p><b>Song</b></p>	<p><b>儿童时间 – Chris</b></p> <p><b>诗歌</b></p>
<p>'Come, people of the risen King' (Getty) (Lyrics and translation: see projection / song sheet – CCLI licensed)</p>	<p>《Come, people of the risen King》Getty 创作 (歌词及翻译：见投影 / 歌词单 – CCLI 授权)</p>
<p><b>Bible Reading – Matthew 9:35–10:15 (NRSVue)</b></p>	<p><b>圣经选读 – 马太福音 9:35-10:15 (和合本) – Barb Hurst</b></p>
<p>35 Then Jesus went about all the cities and villages, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness.</p> <p>36 When he saw the crowds, he had compassion for them because they were harassed and helpless, like sheep without a shepherd.</p> <p>37 Then he said to his disciples, "The harvest is plentiful, but the laborers are few;</p> <p>38 therefore ask the Lord of the harvest to send out laborers into his harvest."</p> <p>1 Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness.</p> <p>2 These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee and his brother John;</p> <p>3 Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus and Thaddaeus;</p> <p>4 Simon the Cananaean and Judas Iscariot, the one who betrayed him.</p> <p>5 These twelve Jesus sent out with the following instructions: "Do not take a road leading to gentiles, and do not enter a Samaritan town,</p> <p>6 but go rather to the lost sheep of the house of Israel.</p> <p>7 As you go, proclaim the good news, 'The kingdom of heaven has come near.'</p>	<p>35 耶稣周游各城各乡，在会堂里教训人，宣讲天国的福音，又医治各样的病症。</p> <p>36 他看见许多的人，就怜悯他们；因为他们困苦流离，如同羊没有牧人一般。</p> <p>37 于是对门徒说：“要收的庄稼多，做工的人少。</p> <p>38 所以你们当求庄稼的主，打发工人出去收他的庄稼。”</p> <p>1 耶稣叫了十二个门徒来，给他们权柄，能赶逐污鬼，并医治各样的病症。</p> <p>2 这十二使徒的名：第一，西门又称彼得，还有他兄弟安得烈；西庇太的儿子雅各和他兄弟约翰；</p> <p>3 腓力和巴多罗买；多马和税吏马太；亚勒腓的儿子雅各，和达太；</p> <p>4 奋锐党的西门，还有卖耶稣的加略人犹大。</p> <p>5 耶稣差这十二个人去，吩咐他们说：“外邦人的路，你们不要走；撒玛利亚人的城，你们不要进；</p> <p>6 宁可往以色列家迷失的羊那里去。</p> <p>7 随走随传，说：‘天国近了！’</p>

8 Cure the sick; raise the dead; cleanse those with a skin disease; cast out demons. You received without payment; give without payment.  
9 Take no gold, or silver, or copper in your belts,  
10 no bag for your journey, or two tunics, or sandals, or a staff, for laborers deserve their food.  
11 Whatever town or village you enter, find out who in it is worthy, and stay there until you leave.  
12 As you enter the house, greet it.  
13 If the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you.  
14 If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town.  
15 Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.

For these words of wisdom, and for Christ the living word:  
Thanks be to God.

## Reflection

Jesus says, Matthew 10:14-15 (NRSVue): "If anyone will not welcome you ..., shake off the dust from your feet as you leave that house or town. Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town." For the town where people would not show you hospitality.

May the words...

It is all about hospitality today. I've just read you an unpleasantly judgemental verse from Jesus which basically says, the world will be judged on the basis of the hospitality, or lack of, that is shown to God's messengers and the good news they bring.

8 医治病人，叫死人复活，叫长大麻风的洁净，把鬼赶出去。你们白白地得来，也要白白地舍去。  
9 腰袋里不要带金银铜钱；  
10 行路不要带口袋，不要带两件褂子，也不要带鞋和拐杖；因为工人得饮食是应当的。  
11 你们无论进哪一城，哪一村，要打听那里谁是好人，就住在他家，直住到走的时候。  
12 进他家里去，要请他的安。  
13 那家若配得平安，你们所求的平安就必临到那家；若不配得，你们所求的平安仍归你们。  
14 凡不接待你们、不听你们话的人，你们离开那家，或是那城的时候，就把脚上的尘土跺下去。  
15 我实在告诉你们，当审判的日子，所多玛和蛾摩拉所受的，比那城还容易受呢！

这是智慧的话语，也是基督，那活的道：  
感谢上帝。

## 讲道 – Ian

耶稣说，马太福音10:14-15（和合本）：“凡不接待你们、不听你们话的人，你们离开那家，或是那城的时候，就把脚上的尘土跺下去。我实在告诉你们，当审判的日子，所多玛和蛾摩拉所受的，比那城还容易受呢！”因为那城的人不肯接待你们。

愿这话语...

今天我们要谈的，全都是关于款待。我刚刚读了耶稣一句颇为严厉、带着审判意味的话——大意是说，这世界将按照人们是否款待上帝的使者，以及他们所带来的好消息，来受审判。

<p>Now I'm not big into judgement in my faith — I'm more about the love — but if we are going to read the bible without skipping large chunks of it, we are going to have to confront passages like this one. And today I'd like to do so by attempting to make clear what it is that is being judged. What is Jesus unhappy about today? "If anyone will not WELCOME you," things will go very badly for them on the day of judgement.</p>	<p>在我的信仰里，我并不太强调审判——我更看重的是爱。但如果我们读经时不愿跳过大段经文，就必须直面这类经文。今天，我想透过厘清“到底什么正在被审判”来面对它。耶稣今天到底在为什么而不悦？——“若有人不接待你们”，在审判的日子，他们的境况将会非常糟糕。</p>
<p>Welcome. Hospitality.</p>	<p>接待。款待。</p>
<p>What do you think of when you hear the word hospitality? Hospitality is a great thing isn't it? — the offering of welcome. Receiving someone into our home, our church, our country. Making room in our lives for someone. Offering them the basic stuff of life: food, drink, shelter, company. Are you someone who enjoys offering hospitality? When is a time you have experienced receiving hospitality? Those of us who went on the church visit to our sister congregation in Manado Indonesia last year were almost overwhelmed by hospitality. They would say to us, "There is no meeting without eating" and sure enough, everywhere we went there was food, everyone we met gave us a meal. We did not go hungry.</p>	<p>当你听到“款待”这个词，会想到什么？款待是件美好的事，不是吗？——表达欢迎，将人接到我们的家中、教会、国家，在我们的生命中为人腾出空间，给他们生命中最基本的东西：食物、饮水、栖身之处、陪伴。你是一个喜欢款待人的人吗？你曾在什么时候经历过被款待？去年我们当中有些人到印尼万鸦老（Manado）的姊妹堂会探访，几乎被那里的款待“淹没”。他们对我们说：“没有聚会是不吃饭的。”果然，我们走到哪里都有食物，遇见的每一个人都请我们吃饭。我们一点都没有挨饿。</p>
<p>Do you remember how capitalism works? It takes our basic needs and sells them back to us, which is how we end up with something called the "Hospitality Industry" upon which the local economy of Glen Waverley now seems to depend. And in which most of our children probably got their first paid job — mine certainly did. Hospitality. Food. Drink. The basic stuff of life. And as we see in our bible readings today, hospitality is also basic, fundamental foundational to our faith.</p>	<p>还记得资本主义是怎样运作的吗？它把我们最基本的需要，重新包装卖回给我们，于是我们就有了所谓的“款待业”（Hospitality Industry），如今Glen Waverley的本地经济似乎也颇为依赖这个行业。我们当中大多数孩子的第一份有薪工作，可能就是在这个行业里找到的——我的孩子确实如此。款待。食物。饮水。生命中最基本的东西。而正如我们今天的经文所显示的，款待也是我们信仰中最基本、最根本的元素。</p>
<p>Here are Abraham and Sarah, in our reading from Genesis, demonstrating biblical hospitality, the kind of hospitality that God values and that Jesus looks for from the world.</p>	<p>在我们今天创世记的经文中，亚伯拉罕和撒拉向我们展示了“合乎圣经”的款待——这正是上帝所看重、也是耶稣期望这世界能展现的款待。</p>
<p>Abraham and Sarah are sheltering from the heat of the day in their tent by the oaks of Mamre when 3 strangers appear. We heard this encounter read to us in 8 verses of scripture, and 7 of those 8 verses are given over to describing the acts of hospitality that Abraham and Sarah perform for the strangers. First they offer a warm welcome — Abraham runs out to meet them, bows low to them, humbles himself before them, and invites them to stay. He provides a shady place to</p>	<p>亚伯拉罕和撒拉在幔利的橡树下，于帐棚中躲避正午的炎热，这时三位陌生人出现了。我们刚刚听到的这段经文共有8节，其中7节都是在描述亚伯拉罕和撒拉为这些陌生人所做的款待。首先，他们给予热情的欢迎——亚伯拉罕跑去迎接他们，向他们俯伏下拜，谦卑自己，邀请他们留下。他为客人提供阴凉之处歇息、清水洗脚、饼食充饥。接着撒拉用上</p>

<p>rest, water to wash his guests' feet, and bread to eat. Then Sarah makes cakes with the choicest flour, while Abraham has their servant slaughter a calf, tender and good, and they cook up a feast for these people whom they have never met and don't know anything about.</p>	<p>等的细面做饼，亚伯拉罕又叫仆人宰了一只又嫩又好的牛犊，为这些素不相识、毫不了解的人摆设了一席丰盛的筵席。</p>
<p>The story is saying, like Abraham and Sarah you also should welcome the stranger; you also should make space in your life for the outsider; you also should give them the best that you have. And you should do this, because you never know when God might come to visit you in the other. It's like we read in the letter to the Hebrews 13:2: Do not neglect to show hospitality to strangers, for by doing so some have entertained angels without knowing it. That's what Abraham and Sarah do today. In offering their home and their sustenance to these three strangers they are welcoming God into their midst.</p>	<p>这个故事告诉我们：你也应当像亚伯拉罕和撒拉那样接待陌生人；你也应当在生命中为外人腾出空间；你也应当将你最好的给予他们。你应当这样做，因为你永远不知道上帝何时会藉着“他者”来探访你。正如希伯来书13:2所说：“不可忘记用爱心接待客旅，因为曾有接待客旅的，不知不觉就接待了天使。”这正是亚伯拉罕和撒拉今天所做的。他们将家与食物献给这三位陌生人，其实就是在他们中间迎接了上帝。</p>
<p>Giving our best to a stranger... Not just giving them a snack, but feeding them with the treats that we have been saving for a special occasion. That's what Abraham and Sarah do.</p>	<p>将我们最好的给予一个陌生人.....不只是给他们一点小食，而是用我们特意留待特殊场合的珍藏来款待他们。这正是亚伯拉罕和撒拉所做的。</p>
<p>Our bible here reflects an ancient cultural practice of radical hospitality. It is an archaic and culturally foreign practice to me, but not to everyone in our world. For example these ancient customs of hospitality are still current among the tribal peoples of Afghanistan, many of whom have come to Australia as refugees seeking the hospitality of our nation. They have come fleeing the violent authoritarian rule of the Taliban, that fundamentalist militant nationalist political movement. One of the criticisms brought against the Taliban by other Afghanis is that they have neglected or corrupted the ancient pre-Islamic tribal code of the region — in particular the practice of Melmastia — Melma means guest, Melmastia means hospitality.</p>	<p>这段经文反映的是一种古老的、彻底的款待文化。对我而言，这是一种古旧而陌生的文化实践，但对世上许多人来说并非如此。例如，这种古老的款待习俗，在阿富汗的部落民族中至今依然盛行，他们当中许多人作为难民来到澳洲，寻求我们国家的款待。他们逃离的是塔利班——这个奉行暴力、威权统治的伊斯兰极端主义民族主义政治运动。其他阿富汗人对塔利班的一项批评，正是他们已经忽视甚至腐化了这地区前伊斯兰时期古老的部落律法——特别是“Melmastia”（待客之道）的习俗——Melma意为“客人”，Melmastia即“款待”。</p>
<p>And here is an example of Melmastia from the American War (as Afghanis call the war in Afghanistan) – this is a true story told in a war film from a few years back called “Lone Survivor”, and warning, it is a war film so it is a violent story, but I think it illustrates the kind of radical hospitality that Abraham and Sarah show today. In the movie, 4 US Navy SEALs, elite combat soldiers, are inserted into the mountainous Hindu Kush region of Afghanistan to find a notorious Taliban leader. Four go in but, as the movie title suggests, only one survives. And how does he survive? — the answer is Melmastia, hospitality.</p>	<p>这里有一个来自“美国战争”（阿富汗人对阿富汗战争的称呼）中 Melmastia的真实例子——这是几年前一部战争电影《孤独的幸存者》（Lone Survivor）所讲述的真实故事。提醒一下，这是一部战争电影，内容描述暴力，但我认为它正好说明了亚伯拉罕和撒拉今天所展现的那种彻底的款待。在电影中，四名美国海军“海豹突击队”精英战士，被派往阿富汗兴都库什山区，搜寻一名声名狼藉的塔利班首领。四人深入山区，但正如片名所暗示的，只有一人存活下来。他是如何存活的呢？——答案就是Melmastia，款待。</p>

<p>The four soldiers become stranded with no communications and end up in a gun battle with a hundred Taliban fighters. Three of the Americans are killed, while one, the titular “lone survivor” jumps over a cliff to escape. There at the foot of the cliff, wounded, battered and bleeding he stumbles upon a group of local tribesmen. They take him to their village where their tribal leader receives him under the code of Melmastia which requires that any person be afforded a host’s protection regardless of race, religion, economic status, or previous relationship — so even an enemy who comes seeking refuge, must be granted it and neither harmed nor handed over. So, the tribal leader shelters the American soldier in his own home, tends his wounds and sends for help to the nearest American airbase.</p>	<p>四名士兵失去通讯，与一百名塔利班战士发生枪战。三名美军阵亡，片名所指的“孤独的幸存者”则跳下悬崖逃生。他在崖底，伤痕累累、浑身是血，遇到了一群当地部落的村民。村民将他带回村里，部落首领依照 Melmastia 的律法收留了他——这律法要求，任何人，无论其种族、宗教、经济地位或过往关系，都应得到主人的保护；即使是前来寻求庇护的敌人，也必须得到接纳，不可被伤害或被交出。于是，这位部落首领将这名美国士兵收留在自己家中，为他治伤，并派人前往最近的美军基地求援。</p>
<p>The American soldier is baffled. He keeps asking, “Why are you helping me?” It is beyond his understanding as perhaps it is beyond ours, but Abraham and Sarah would understand – because it’s how they live. The Afghani tribal villagers protect this one wounded imperialist infidel with their lives, going so far as to fight the Taliban who come to claim him. Many of the villagers are killed and their homes destroyed in the ensuing battle before American helicopter gunships arrive to save the day.</p>	<p>这名美国士兵感到难以理解，不断问：“你们为什么要帮助我？”这超出了他的理解范围，或许也超出了我们的理解范围，但亚伯拉罕和撒拉会明白——因为这正是他们生活的方式。这些阿富汗部落村民，用自己的生命保护这位受伤的“帝国主义异教徒”，甚至与前来索人的塔利班开战。在随后的战斗中，许多村民被杀，家园被毁，直到美军武装直升机赶到才结束这场战斗。</p>
<p>Radical self-sacrificial hospitality, that puts the stranger before the self. This is what Abraham and Sarah demonstrate today. Hospitality biblical style.</p>	<p>彻底而舍己的款待，将陌生人置于自己之先。这正是亚伯拉罕和撒拉今天所展现的——圣经式的款待。</p>
<p>I’m not oblivious to the fact that we are living in a time where the opposite value is being forcefully promoted. Populist nationalist movements around the world and here in Australia are saying, NO to the stranger and the outsider, the refugee and the immigrant. The politics of immigration are complex, I’m not going to delve into that morass today. I raise it only to ask, what values do we bring to the public conversation about this issue as Christians? If ours is indeed to be a society based on Judaeo-Christian values, what does our faith offer into this debate?</p>	<p>我也清楚意识到，我们正活在一个与此截然相反的价值观正被强力推动的时代。世界各地、包括澳洲在内的民粹民族主义运动，正在向陌生人、外人、难民和移民说“不”。移民政策的议题非常复杂，今天我不打算深入那片泥沼。我提起这一点，只是想问：作为基督徒，我们在这议题的公共讨论中，带来了什么价值观？如果我们的社会真的是建基于犹太-基督教价值观之上，我们的信仰能为这场辩论提供什么？</p>
<p>The answer I think is radical biblical hospitality — hospitality that loves the stranger, the outsider, the foreigner, including the one who might be our enemy — loves them with our lives, and gives them the best that we have. It’s a big ask, a profound challenge in this day and age — but it seems to me, that is the challenge of biblical faith.</p>	<p>我认为答案就是“彻底的、合乎圣经的款待”——这种款待会去爱陌生人、外人、异乡人，甚至包括可能是我们敌人的人——用我们的生命去爱他们，将我们最好的给予他们。在这个时代，这是一个极大的要求，一个深刻的挑战——但在我看来，这正是圣经信仰所带来的挑战。</p>

<p>And to highlight just how challenging it is, I now want to take us to Sodom and Gomorrah. Trigger warning — discussing the story of Sodom and Gomorrah necessitates mentioning sexual violence.</p>	<p>为了说明这个挑战究竟有多大，我现在想带大家一同来看所多玛和蛾摩拉的故事。内容警示——讨论所多玛与蛾摩拉的故事，将不可避免地提及性暴力的内容。</p>
<p>After receiving the hospitality of Abraham and Sarah, the three messengers of God head off down the road to the city of Sodom and things don't go so well for them there hospitality-wise. In fact the bible gives us a deliberate juxtaposition, a direct contrast between the hospitality shown at the Oaks of Mamre by Abraham and Sarah, and the hospitality abused at Sodom by the citizens of that city.</p>	<p>在接受了亚伯拉罕和撒拉的款待之后，上帝的三位使者继续上路前往所多玛城，而在那里，他们在“款待”这件事上的遭遇却很不理想。事实上，圣经在此刻意安排了一个对照——将亚伯拉罕和撒拉在幔利橡树下所展现的款待，与所多玛城居民所滥用、辜负的款待，作了一个直接的对比。</p>
<p>The story of the destruction of Sodom and Gomorrah is repulsive and we rightly don't focus much on it here. The trouble is, a distorted misinterpretation of that story has embedded itself in the popular cultural imagination and even in our language. I mean we all know the depravity inflicted on the 3 strangers that caused Sodom to be destroyed by sulphur and fire — the city gives its name to the crime, Sodomy. The three divine visitors are threatened with violent gang rape there. And a note: this story was never about sex between consenting adults of the same gender — it was always about sexual violence, a terrible crime whatever the genders of the people involved. But the worse crime — and I hope I am able to say this carefully and sensitively without trivialising the horror of sexual violence — because according to the ancient culture represented in this bible story, the worse crime is the failure to show the three strangers hospitality. In this ancient context, the threat of sexual violence is seen as a corruption of the overriding value of radical hospitality. And it is for that reason that Sodom is judged, condemned and destroyed — for their lack of hospitality. And it is for the same reason that Jesus recalls Sodom and Gomorrah when he is condemning those who fail to show hospitality to his messengers.</p>	<p>所多玛与蛾摩拉被毁灭的故事令人不安，我们在这里也理应不去过多渲染它。问题是，这个故事一种扭曲、错误的诠释，已经深深嵌入大众的文化想像，甚至嵌入我们的语言之中。在英语里，正是这座城市的名字——“Sodom”（所多玛）——衍生出了“sodomy”一词，用来指称对那三位陌生人所施加的暴行，那也是导致所多玛被硫与火毁灭的罪行。这三位天上来的客人在那里受到了集体性暴力的威胁。这里要特别说明：这个故事从来都不是关于成年人之间出于自愿的同性性行为——它讲述的始终是性暴力，无论涉及的人是什么性别，这都是一项可怕的罪行。但更严重的罪——我希望能够小心而温柔地说出这一点，绝无轻看性暴力之恐怖的意思——是因为，按照这段圣经故事所反映的古代文化，未能款待这三位客旅，才是更严重的罪。在那个古代的语境中，性暴力的威胁，被视为对“彻底款待”这一至高价值的败坏与玷污。正因如此，所多玛才受到审判、被定罪、被毁灭——是因为他们缺乏款待之心。也正是因为这个缘故，当耶稣谴责那些不肯款待他所差遣之人的人时，他会提起所多玛和蛾摩拉。</p>
<p>We see the world differently today. We don't need other categories to allow us to condemn sexual violence — it is an evil unto itself quite apart from the value of hospitality which is a separate moral issue for us. If someone threatens sexual violence today we send them to prison. And if someone threatens to refuse hospitality to strangers? Well we might elect them to parliament. That could be seen as a pretty</p>	<p>今天，我们看待这个世界的方式不同了。我们不需要借助其他范畴来谴责性暴力——它本身就是一种邪恶，与款待这个价值是分开的，对我们而言，是另一个独立的道德议题。今天，如果有人施行性暴力的威胁，我们会把他送进监狱。但如果有人威胁说要拒绝款待陌生人呢？——嗯</p>

<p>harsh punishment I guess! But you take my point I hope — our culture gives a much lower value to hospitality to strangers that the bible does.</p>	<p>，我们可能会选他进国会。这或许也可以算是相当严厉的“惩罚”了吧！但我希望大家明白我的意思——在我们的文化中，对陌生人的款待，远不如圣经所看重的那样具有价值。</p>
<p>So to finish, let me come back to the reason the Christian bible gives for valuing hospitality so highly. Hebrews 13:2: Do not neglect to show hospitality to strangers, for by doing so some have entertained angels without knowing it. Abraham and Sarah show hospitality to strangers, and entertain angels without knowing it. The people of Sodom refuse hospitality to strangers and abuse angels without knowing it.</p>	<p>最后，让我回到基督教圣经如此看重款待的根本原因。希伯来书13:2：“不可忘记用爱心接待客旅，因为曾有接待客旅的，不知不觉就接待了天使。”亚伯拉罕和撒拉款待了陌生人，在不知不觉中接待了天使。所多玛的居民拒绝款待陌生人，在不知不觉中凌辱了天使。</p>
<p>In whom does God come to us? Who is the stranger we are called to welcome thereby entertaining angels without knowing it?</p>	<p>上帝藉着谁来到我们这里？我们蒙召要去接待的那个陌生人，又会是谁——让我们在不知不觉中接待了天使？</p>

<p><b>Offering Song</b></p>	<p><b>奉献诗歌</b></p>
<p>TIS217 – Love Divine, all loves excelling (Lyrics and translation: see projection / song sheet – CCLI licensed)</p>	<p>TIS217 – 圣爱超越万爱 (歌词及翻译：见投影 / 歌词单 – CCLI 授权)</p>
<p><b>Offering Dedication</b></p>	<p><b>奉献祷文 – Ian</b></p>
<p>God of open hands, you gave Abraham and Sarah everything they needed to offer their guests the very best. We bring our gifts to you now – not what is left over, but what is best.</p> <p>Take them, and through them let strangers find welcome, let angels be entertained unaware, and let your kingdom come near.</p> <p>In the name of Jesus, guest and host at the table of our lives. Amen.</p>	<p>敞开双手的上帝， 你赐给亚伯拉罕和撒拉一切所需，使他们能将最好的献给客人。 我们如今将我们的礼物献给你——不是剩余的，而是最好的。</p> <p>求你接纳这些礼物，并藉着它们，使陌生人寻见接待，使天使在不知不觉中得到款待，使你的国度临近。</p> <p>我们奉耶稣的名祈求，他既是我们生命筵席中的客人，也是主人。 阿们。</p>
<p><b>Prayers of the People</b></p>	<p><b>众人的祷告 – John Hurst</b></p>

<p><b>Sending Song</b></p>	<p><b>差遣诗歌</b></p>
<p>'Trust and Obey' (AHB531) (Lyrics and translation: see projection / song sheet – CCLI licensed)</p>	<p>《Trust and Obey》(AHB531) (歌词及翻译：见投影 / 歌词单 – CCLI 授权)</p>
<p><b>Blessing and Sending</b></p>	<p><b>祝福与差遣 – Ian</b></p>
<p>Go from this place as Abraham ran to meet the strangers, ready, eager, unguarded.</p> <p>Go as the disciples went, empty-handed, trusting the hospitality of the world.</p> <p>And wherever you go, may you welcome the stranger as Christ, and be welcomed as Christ in the stranger.</p> <p>There are no outsiders to God's love, and you are sent to make that true in your living.</p> <p>The blessing of God, Source of life, Word of love and Breath of peace, go with you, now and always.</p> <p>In the name of Christ. Amen.</p>	<p>从这里出去，如亚伯拉罕跑去迎接陌生人那样——预备好、满心渴望、毫无防备。</p> <p>从这里出去，如门徒那样——两手空空，倚靠世界的款待。</p> <p>无论你往哪里去，愿你接待陌生人如同接待基督，也愿你在陌生人中被接待，如同基督被接待。</p> <p>在上帝的爱里没有局外人，你被差遣，要在生活中使这成为真实。</p> <p>愿上帝——生命的源头、爱的道、平安的灵——的祝福常与你们同在，从今直到永远。</p> <p>奉基督的名。 阿们。</p>
<p><b>Musicians / Rosters</b></p>	<p><b>乐队 / 服事人员</b></p>
<p>Organist: Matthew Boldiston Band Leader: Jacob Davey Woodwind: Martin Wojak Singers: Yan Emms, Vida Foo</p> <p>Communion Stewards: N/A Door Stewards: Jan Clear, Anne Newton Sound: Thomas Leister</p>	<p>司琴：Matthew Boldiston 乐队带领：Jacob Davey 木管乐器：Martin Wojak 歌手：Yan Emms, Vida Foo</p> <p>圣餐招待：无 门口招待：Jan Clear, Anne Newton 音响：Thomas Leister</p>