

Order of Service 19/7/2026 · 崇拜程序 2026年7月19日

Pentecost 8A · Intercultural Neighbouring Sunday · 圣灵降临期第八主日(甲午)· 跨文化睦邻主日

Prelude	前奏
Goodness of God (CeCe Winans) — Band / 乐队 [Lyrics are copyrighted and not reproduced here — sung from existing CCLI-licensed slides. Summary of content:] A worship song reflecting on God's lifelong faithfulness. The singer testifies that God has been present and good through every stage of life, in both dark times and bright ones, and responds with surrendered praise and trust.	《上帝的良善》 (CeCe Winans) — Band / 乐队 【歌词受版权保护,此处不予重现,崇拜中使用现有CCLI授权投影片。内容摘要:】 这首敬拜诗歌反思上帝一生的信实。歌者见证上帝在人生每个阶段——无论黑暗或光明——都同在、都良善,并以全然降服的赞美与信靠来回应。
Welcome and Notices <i>lan</i>	欢迎与报告 <i>lan</i>
Greeting and Welcome	迎接与欢迎
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.	愿我们主耶稣基督的恩惠、上帝的慈爱、圣灵的团契,常与你们众人同在。 也与你同在。
Acknowledgement of Country	承认原居民土地
This land is God's land and God's Spirit dwells here. We acknowledge the Wurundjeri-Woiwurrung and Bunurong peoples of the Kulin Nation, traditional custodians of this land under God. We commit ourselves again to working for justice and reconciliation in this land.	这片土地是上帝的土地,上帝的灵住在此地。我们承认库林民族(Kulin Nation)的沃伦泽里-沃伊沃隆(Wurundjeri-Woiwurrung)族人与布农隆(Bunurong)族人,是蒙上帝所託、这片土地的传统守护者。我们再次委身,在这片土地上致力于公义与和解。
Welcome	欢迎
Welcome to those in the room and those joining us on the livestream.	欢迎在场的每一位,也欢迎透过网络直播与我们同在的朋友。
A special welcome and blessing to those who are visiting with us today and to those who are celebrating birthdays this week.	特别欢迎并祝福今天来访的朋友,以及本周庆生的弟兄姊妹。
Notices	报告事项
Call to Worship <i>lan</i>	崇拜宣召 <i>lan</i>
God shows no partiality. Every nation. Every people. Every home.	上帝不偏待人。 万国,万民,每一个家庭。

This one was born far away. This one was born near. God says: this one is mine.	这一位生在远方,那一位生在近处。 上帝说:这都是我的。
Peace has been preached to us in Christ. He is Lord of all.	基督已将平安传给我们。 祂是万有之主。
Come, let us worship the God of every nation. We are many. We are one.	来,让我们敬拜万国之上帝。 我们众多,却是一体。
Song of praise – TIS105 Let All the World, In Every Corner Sing <i>Organ / 风琴 — Bible carried in and Candle lit during song / 唱诗时圣经被抬入会堂,烛光点燃</i>	颂赞诗歌 — TIS105 《普世万方,每个角落都歌唱》 <i>Organ / 风琴 — Bible carried in and Candle lit during song / 唱诗时圣经被抬入会堂,烛光点燃</i>
1 Let all the world in every corner sing: My God and King! The heavens are not too high, his praise may thither fly; the earth is not too low, his praises there may grow. Let all the world in every corner sing: My God and King!	1 让普世万方,每个角落都来歌唱:我的上帝,我的君王! 诸天虽高,颂赞仍可飞扬其上; 大地虽卑,颂赞仍可在此生长。 让普世万方,每个角落都来歌唱:我的上帝,我的君王!
2 Let all the world in every corner sing: My God and King! The church with psalms must shout, no door can keep them out; but, above all, the heart must bear the longest part. Let all the world in every corner sing: My God and King!	2 让普世万方,每个角落都来歌唱:我的上帝,我的君王! 教会当以诗篇高声颂唱,没有一扇门能将其拦阻; 但最重要的,是心灵所存留最长久的部分。 让普世万方,每个角落都来歌唱:我的上帝,我的君王!
Introduction to Theme <i>Chris</i>	主题引言 <i>Chris</i>
This morning we join with the wider Uniting Church to celebrate Intercultural Neighbouring Sunday, a reminder that God's vision for community is far bigger than anything our headlines or politics can offer.	今天早上,我们与更广大的联合教会一同庆祝「跨文化睦邻主日」,提醒我们上帝对群体的心意,远远大过任何新闻头条或政治议题所能提供的。
Australia is full of mixed messages right now about multiculturalism and who belongs, but God's message is beautifully simple: every person is loved, every culture is valued, and every neighbour is included in God's story.	澳洲此刻充满着关于多元文化以及「谁属于这里」的各种矛盾讯息,但上帝的信息却美丽而简单:每一个人都被爱,每一种文化都被珍视,每一位邻舍都被纳入上帝的故事之中。
As we worship today, we'll lean into that hope and explore what it means to be an intercultural church shaped by Christ's wide-open welcome.	今天崇拜中,我们要倚靠这份盼望,一同探讨:何谓一个被基督宽广接纳所塑造的跨文化教会。
And as we do, we'll ask how our own neighbourhood can become a place where God's inclusive love is seen, shared, and lived.	同时,我们也要问:我们自己的社区,如何能成为一个让上帝那广纳众人的爱被看见、被分享、被活出来的地方。
Song	诗歌

Lord of All <i>(Hillsong) — Band / 乐队</i> <i>[Lyrics are copyrighted and not reproduced here — sung from existing CCLI-licensed slides. Summary of content:]</i> A declaration of Jesus' lordship over all creation. The song expresses a longing to see God glorified in every part of life, and calls all creation to worship him as the exalted King over heaven and earth.	《万有之主》 <i>(Hillsong) — Band / 乐队</i> 【歌词受版权保护,此处不予重现,崇拜中使用现有CCLI授权投影片。内容摘要:】 这首诗歌宣告耶稣是万有之主,表达渴望在生命的每个层面都见证上帝得着荣耀,并呼召全受造界一同敬拜这位在天地间被高举的君王。
Prayers of Invocation and Confession <i>Ian — [Prayer of Invocation drawn from the 4th Assembly, Uniting in Prayer 2026, UCA Assembly] / [祈求祷文取自澳洲联合教会大会第四届大会《祷告中合一》2026]</i>	祈求与认罪祷告 <i>Ian — [Prayer of Invocation drawn from the 4th Assembly, Uniting in Prayer 2026, UCA Assembly] / [祈求祷文取自澳洲联合教会大会第四届大会《祷告中合一》2026]</i>
Invocation	祈求祷文
Come to us, God of peace. Come with your healing and your reconciling power. Come, that fear may be cast out by love; that weapons may be replaced by trust; that violence may give way to gentleness: Come to us, God of peace.	求你来到我们中间,赐平安的上帝。求你带着你的医治与和解的大能前来。求你来,使爱能驱除恐惧;使信任能取代武器;使温柔能胜过暴力:求你来到我们中间,赐平安的上帝。
Come to us, God of justice. Come with your righteous judgments and your mercy. Come, that we may hear the cries of the oppressed in every land; that we may see the suffering of the poor in our own land; that we may return to the way of righteousness and compassion: Come to us, God of justice.	求你来到我们中间,施公义的上帝。求你带着你公正的判断与怜悯前来。求你来,使我们能听见各地受欺压者的哀求;使我们能看见本地贫穷人的苦难;使我们能回转,行公义、存怜悯:求你来到我们中间,施公义的上帝。
Come to us, God of love. Come with your extravagant kindness and your goodness. Come, that we may see you in the people of every race and culture; that we may embrace you in the lonely, the bereaved and the rejected; that we may be an accepting and a caring church: Come to us, God of love.	求你来到我们中间,施慈爱的上帝。求你带着你丰盛的恩慈与良善前来。求你来,使我们能在各种族、各文化的人身上看见你;使我们能在孤单者、丧亲者与被拒绝者身上拥抱你;使我们成为一个接纳、关怀的教会:求你来到我们中间,施慈爱的上帝。
Come to us, God of unity. Come with your forgiveness and your healing grace. Come, that we may witness to reconciliation for a divided world; that we may gather around Christ's table as one people; that we may affirm one church, one faith, one Lord: Come to us, God of unity.	求你来到我们中间,合一的上帝。求你带着你的赦免与医治的恩典前来。求你来,使我们能为这分裂的世界见证和和解;使我们能同为一民,聚集在基督的桌前;使我们能确认一个教会、一个信仰、一位主:求你来到我们中间,合一的上帝。
Come to us, God of hope. Come to us with your promises, come in your mysterious presence. Come, that we may marvel at your faithfulness in past generations; that we may celebrate the new things you are doing among us today; that we may be your pilgrim people on our journey to your kingdom: Come to us, God of hope.	求你来到我们中间,赐盼望的上帝。求你带着你的应许前来,以你奥秘的同在临到我们。求你来,使我们能因你历代以来的信实而惊叹;使我们能庆贺你今日在我们中间所行的新事;使我们能成为你在天国路上的朝圣子民:求你来到我们中间,赐盼望的上帝。
Confession	认罪祷告

Word of Grace <i>lan</i>	恩典的话语 <i>lan</i>
In Christ, we are a new creation, one body with many members. In Christ, strangers become neighbours, and neighbours become kin. In Christ, we are forgiven, reconciled, and sent. Thanks be to God!	在基督里,我们是新造的人,是一个身体、却有许多肢体。 在基督里,陌生人成为邻舍,邻舍成为亲人。 在基督里,我们蒙赦免、蒙和好、蒙差遣。 感谢上帝!
The Peace <i>lan</i>	平安礼 <i>lan</i>
𐤑𐤋𐤔 (shalom) — sha-LOHM (Hebrew) 平安 (píng'ān) — ping-ahn (Mandarin) Damai — Dah-my (Bahasa Indonesia) சமாதானம் (samāthānam) — sa-maa-dhaa-nam (Tamil) 평화 (pyeonghwa) — pyong-hwa (Korean) سلام (salām) — sah-LAHM (Farsi / Arabic) Kalinaw — Ka-LIN-ore (Visaya - Philippines) Mal — mul (Nuer - South Sudan)	𐤑𐤋𐤔(shalom)— 希伯来语 平安(píng'ān)— 华语 Damai — 印尼语 சமாதானம்(samāthānam)— 泰米尔语 평화(pyeonghwa)— 韩语 سلام(salām)— 波斯语/阿拉伯语 Kalinaw — 菲律宾维萨亚语 Mal — 南苏丹努尔语
The peace of Christ be always with you: and also with you.	愿基督的平安常与你们同在:也与你同在。
Bible Reading <i>David Morgan</i>	读经 <i>David Morgan</i>
Acts 10:34-43 (NRSVue)	使徒行传 10:34-43(和合本)
34 Then Peter began to speak to them: “I truly understand that God shows no partiality, 35 but in every people anyone who fears him and practices righteousness is acceptable to him. 36 You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. 37 That message spread throughout Judea, beginning in Galilee after the baptism that John announced: 38 how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. 39 We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree, 40 but God raised him on the third day and allowed him to appear, 41 not to all the people but to us who were chosen by God as witnesses and who ate and drank with him after he rose from the dead. 42 He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. 43 All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.”	34 彼得就开口说:「我真看出神是不偏待人。35 原来各国中,那敬畏主、行义的人都为主所悦纳。36 神藉着耶稣基督(他是万有的主)传和平的福音,将这道传给以色列人。37 这话在约翰宣传洗礼以后,从加利利起,传遍了犹太。38 神怎样以圣灵和能力膏拿撒勒人耶稣,这都是你们知道的;他周流四方,行善事,医好凡被魔鬼压制的人,因为神与他同在。39 他在犹太人之地,并耶路撒冷所行的一切事,有我们作见证;他们竟把他挂在木头上杀了。40 第三日,神叫他复活,显现出来;41 不是显现给众人看,乃是显现给神预先所拣选为他作见证的人看,就是我们这些在他从死里复活以后和他同吃同喝的人。42 他吩咐我们传道给众人,证明他是神所立定、要作审判活人死人的主。43 众先知也为他作见证说:凡信他的人,必因他的名得蒙赦罪。」

For these words of wisdom and for Christ the Living Word: Thanks be to God.	因这智慧的话语,因基督——那活着的道: 感谢上帝。
With the Children <i>Chris</i>	儿童时间 <i>Chris</i>
Song	诗歌
We are Many, We are One <i>Words and Music by Nancy Bodsworth — Band / 乐队</i> <i>[Lyrics are copyrighted and not reproduced here — sung from existing CCLI-licensed slides. Summary of content:]</i> A song celebrating unity within diversity in the body of Christ. It encourages listeners to open their eyes and hearts to God's love in others, to learn from those around them, and to let their differences become a source of joy as they act together as Christ's hands and feet — echoing the image of many small lights shining as one.	《我们众多,我们合一》 <i>Words and Music by Nancy Bodsworth — Band / 乐队</i> 【歌词受版权保护,此处不予重现,崇拜中使用现有CCLI授权投影片。内容摘要:】 这首诗歌颂扬基督身体内「在多元中合一」。诗歌鼓励听者敞开眼目与心灵,看见上帝在他人身上的爱,彼此学习,让彼此的差异成为喜乐的泉源,并同心作基督的手与脚——呼应「众多微小的光合而为一同发光」的意象。
Bible Reading <i>Yolandy Lovell — Read in Tamil / 以泰米尔语诵读</i>	读经 <i>Yolandy Lovell — Read in Tamil / 以泰米尔语诵读</i>
Psalm 87 (NRSVue)	诗篇 87篇(和合本)
1 On the holy mount stands the city he founded; 2 the LORD loves the gates of Zion more than all the dwellings of Jacob. 3 Glorious things are spoken of you, O city of God. 4 Among those who know me I mention Rahab and Babylon; Philistia, too, and Tyre, with Cush— “This one was born there,” they say. 5 And of Zion it shall be said, “This one and that one were born in it,” for the Most High himself will establish it. 6 The LORD records, as he registers the peoples, “This one was born there.” 7 Singers and dancers alike say, “All my springs are in you.”	1 可拉后裔的诗歌,是圣诗,交与伶长。耶和華所立的根基在圣山上。2 耶和華愛錫安的門,勝於愛雅各一切的住處。3 神的城啊,有榮耀的事乃指着你說的。(細拉)4 我要提起拉哈伯和巴比倫人,是在認識我之中的;看哪,非利士和推羅并古實人,个个生在那里。5 論到錫安,必說:這一个,那一个,都生在其中,而且至高者必亲自堅立這城。6 當耶和華記錄萬民的時候,他要点出這一个生在那里。(細拉)7 歌唱的,跳舞的,都要說:我的泉源都在你里面。
For these words of wisdom and for Christ the Living Word: Thanks be to God.	因这智慧的话语,因基督——那活着的道: 感谢上帝。
Song – TIS699 A New Commandment <i>Organ / 风琴</i>	诗歌 — TIS699 《一条新命令》 <i>Organ / 风琴</i>
A new commandment I give unto you that you love one another as I have loved you, that you love one another as I have loved you. By this will others know that you are my disciples if you have love one for another; by this will others know that you are my disciples if you have love one for another.	我赐给你们一条新命令,叫你们彼此相爱,像我爱你们一样;你们也要彼此相爱,像我爱你们一样。 众人因此就认出你们是我的门徒,若你们彼此相爱;众人因此就认出你们是我的门徒,若你们彼此相爱。
Reflection <i>Chris</i>	信息分享 <i>Chris</i>

God Does Not Show Favouritism	神不偏待人
As I have shared before, I grew up in the western suburbs of Melbourne in a place called Melton. Nowadays if you go to Melton it is a hub of multiculturalism, with lots of people from all different nationalities calling it home. But when I grew up there in the 80' s and 90' s it was a very different story. It was a very mono-cultural, have a look at a class photo of mine back in the day, can you spot which one I am? But as you can see it we were all very similar, accents didn' t really exist, we all liked the same things, they were a few people from European backgrounds but that was many generations ago.	正如我以前曾分享过的,我在墨尔本西区一个叫墨尔本(Melton)的地方长大。如今如果你去墨尔本,那里已是多元文化的聚集地,住着来自世界各地不同国籍的人。但在我成长的八十、九十年代,情况却大不相同。那时是非常单一文化的社区——不妨看看我当年的班级合照,你能认出哪一个是我吗?正如你所看到的,我们当时都非常相似,几乎没有口音的差异,大家喜欢的东西也都一样;虽然也有一些欧洲背景的家庭,但那已经是好几代以前的事了。
It was an Australian rules football town. If you didn' t play Aussie rules then you were considered an outsider. But I followed my brothers' love of soccer and I played soccer. It' s fair to say there were some jokes at my expense for playing soccer, and people used racist names for us because of it. In their minds, real Aussies didn' t play soccer.	那是一个澳式足球(Aussie Rules)当道的小镇。如果你不踢澳式足球,就会被视为局外人。但我追随哥哥们对足球(soccer)的热爱,选择踢足球。老实说,因为踢足球,我没少被开玩笑,甚至有人用带有种族歧视意味的绰号称呼我们。在他们心目中,真正的澳洲人是不踢足球的。
I eventually thought if needed to progress in my soccer career I needed to move to a bigger club. I moved soccer clubs to a neighbouring town of Sunshine, it was about 15 minutes away from Melton. At that time, Sunshine was a vibrant hub for different cultures, and this particular club had a very strong, proud Maltese background. I walked into the changing rooms thinking, "Finally! I have found my people!"	后来我认为,若要在足球生涯上更进一步,就需要转到一个更大的球会。于是我转会到邻镇阳光镇(Sunshine),距离墨尔本大约十五分钟车程。当时,阳光镇是不同文化交融的活力社区,而我加入的这家球会有着非常浓厚、引以为傲的马耳他(Maltese)背景。我走进更衣室时心想:「终于!我找到我的同类了!」
I was wrong.	我错了。
Instead of welcoming me as a brother, the players instantly started teasing me. Why? Because I didn' t have a European name, my skin didn't tan in the sun, and my family' s idea of spicy food was adding a tiny bit of black pepper. In Melton, I was "too ethnic" because I liked soccer. In Sunshine, I wasn' t ethnic enough to play it properly!	球员们并没有把我当作弟兄般接纳,反而立刻开始取笑我。为什么呢?因为我没有欧洲式的名字,皮肤晒不出古铜色,而我家对「辣」的理解不过是加一点点黑胡椒。在墨尔本,我因为喜欢足球而「太有异国色彩」;到了阳光镇,我却因为不够「异国」而「不够格」踢好这项运动!

I can laugh about it now, and the banter in those changing rooms was very funny, but it taught me an early lesson about human nature: We love to draw lines. We love to decide who is "in" and who is "out."	现在回想起来我能一笑置之,更衣室里的那些玩笑话其实相当有趣,但这段经历也让我很早就学到关于人性的一课:我们喜欢划分界线,喜欢决定谁「属于我们」、谁「不属于我们」。
Let' s fast forward to today, to 2026. If we look around Australia, those lines haven' t disappeared. In fact, things feel quite difficult right now.	让我们把时间快转到今天,来到2026年。若环顾澳洲四周,那些界线并未消失。事实上,眼前的处境相当艰难。
We are living in a deeply divided society. People feel isolated and lonely. It is very easy to feel anxious or suspicious of people who are different from us, whether they speak a different language, eat different food, or come from a different country. We often prefer comfort. We prefer to stay with people who look like us and talk like us. There is a strong political movement at the moment for Australia to return to a monocultural country and for Australia to limit immigration and the intake of Refugees. What a great mistake that would be. This call to return to a monocultural society ignores the very heart of the gospel, which tells us that Gods love is for all and God' s family is intentionally diverse, every tribe, every tongue, every nation. Jesus constantly crossed cultural boundaries, choosing relationship over fear, welcome over exclusion. A monocultural vision shrinks the kingdom of God down to something far smaller than what Jesus proclaimed.	我们正活在一个严重分裂的社会中。人们感到孤立、孤单。当遇到与我们不同的人——无论是说不同语言、吃不同食物,还是来自不同国家——我们很容易感到焦虑或猜疑。我们往往偏好舒适圈,倾向只与长相、谈吐都跟自己相似的人相处。目前有一股强烈的政治势力,呼吁澳洲回归单一文化社会,限制移民与难民的接收。这将会是一个极大的错误。这种呼吁回归单一文化社会的主张,忽略了福音的核心——福音告诉我们,上帝的爱是给所有人的,上帝的大家庭本就刻意呈现多元:每一个支派、每一种语言、每一个民族。耶稣不断跨越文化的界线,选择建立关系而非恐惧,选择接纳而非排斥。单一文化的愿景,只会把上帝的国度缩小成远比耶稣所宣讲的更狭隘的东西。
And look at the place where are right now. We are right here in Glen Waverley.	再看看我们此刻所在之处——我们就在格伦韦弗利 (Glen Waverley)。
What a unique, beautiful position we are in! Glen Waverley is a wonderful mix of cultures. If you walk down Kingsway any night of the week or go to the Glen, you are walking through a global intersection. You can smell amazing food from all over the world, and you hear a beautiful chorus of different languages.	我们所处的位置何等独特、何等美好!格伦韦弗利是各种文化美妙交融之地。无论哪个晚上走在Kingsway大街上,或是走进The Glen购物中心,你都仿佛穿行在一个全球交汇之处。你能闻到来自世界各地的美食香气,也能听见各种语言交织而成的美妙合唱。

Recently, in our church visioning sessions, you highlighted this exact thing. You said loud and clear that we value the multicultural aspect of our church. But you didn' t just say it was "nice." You explicitly noted that this incredible cultural mix represents a great mission need and a massive opportunity for us to share God's love.	最近,在我们教会的异象研讨会中,大家正好强调了这一点。你们清楚而响亮地表达:我们珍视教会的多元文化特质。但你们所说的,并不只是「这样很好」而已,而是明确指出:这份令人惊叹的文化交融,正代表着一项重大的宣教需要,也是我们分享上帝之爱的巨大契机。
Now, quick clarification, because these two words get mixed up all the time. Multicultural simply means many different cultures existing alongside each other. Intercultural means those cultures actually interacting, exchanging, and learning from one another. Basically, multicultural is a food court, lots of amazing cultures sitting side by side, each doing their own delicious thing. Intercultural is a church potluck, everyone brings a dish to contribute, and you grab one plate, and it ends up piled high with food from all different cultures, all mixed together. Glen Waverley has nailed the food court. But we want to be like the potluck plate.	在此稍作澄清,因为这两个词常常被混淆。「多元文化」(multicultural)单纯是指许多不同的文化并存共处;「跨文化」(intercultural)则是指这些文化真正彼此互动、交流,并互相学习。简单来说,「多元文化」就像美食广场——许多精彩的文化并排而坐,各自做着自己拿手的美味;而「跨文化」则像教会的百家宴(potluck)——每个人都带一道菜来分享,你拿起一个盘子,最后盘子里堆满了来自各种文化、彼此交融的食物。格伦韦弗利已经把「美食广场」做得非常出色了,但我们渴望成为的,是那个「百家宴的盘子」。
We want to be good neighbours. But how do we do that when parts of the world outside tells us to stay separate?	我们渴望成为好邻舍。但当外面的世界有些声音要我们彼此隔离时,我们该如何做到这一点呢?
To find out, we have to look at a moment in history where God broke down a massive wall.	要找到答案,我们必须回顾历史上一个上帝亲手拆毁巨大隔墙的时刻。
In our Bible reading today from Acts 10, we meet two men who were never supposed to be friends.	在今天使徒行传第十章的经文中,我们遇见两个原本绝不可能成为朋友的人。
First, there is Cornelius. He is a Roman centurion, an officer in the army occupying Israel. He represents the enemy. But Cornelius is also a deeply spiritual man who prays to God constantly and helps the poor.	首先是哥尼流。他是罗马的百夫长,是占领以色列的军队中的军官,代表着「敌人」。然而,哥尼流同时也是一个极具属灵深度的人,他常常向上帝祷告,也乐于帮助穷人。
Second, there is Simon Peter. He is a Jewish fisherman and a follower of Jesus. Peter has spent his whole life keeping strict rules about food and culture. He only eats certain foods, and he only associates with certain people.	其次是西门彼得。他是一名犹太渔夫,也是耶稣的门徒。彼得一生都严格遵守关于饮食与文化的规条——他只吃某些特定的食物,也只与某些特定的人来往。

For Peter, walking into a Gentile' s house, the home of a non-Jew, was strictly forbidden by his tradition. It was completely "out of bounds."	对彼得而言,走进外邦人——也就是非犹太人——的家中,是他的传统严格禁止的事,完全是「不可逾越的界线」。
But God changes the rules. Cornelius has a vision telling him to send for Peter. At the same time, Peter has a strange vision where God tells him that no food, and no person, is unclean.	但上帝改变了规则。哥尼流得到一个异象,吩咐他派人去请彼得来。与此同时,彼得也得到一个奇特的异象,上帝在其中告诉他:没有一样食物、也没有一个人是「不洁净」的。
When Cornelius' s messengers arrive, Peter understands the message. He travels to Caesarea, walks into this Roman officer's house, looks at the crowd, and says these famous words in verse 34:	当哥尼流所派的使者抵达时,彼得明白了这异象的含义。他前往该撒利亚,走进这位罗马军官的家中,望着眼前的众人,说出了第34节那句著名的话:
"I now realize how true it is that God does not show favouritism..."	「我现在真看出,神是不偏待人的.....」
God Does Not Look at the Mask	上帝不看外表的面具
The Greek word used in the Bible for "showing favouritism" or "partiality" is a very interesting compound word: prosopolepsia	圣经中用来表达「偏待人」或「偏私」的希腊字,是一个非常有趣的复合词:prosopolepsia(普罗索雷普西亚)。
It literally means "to take or judge someone by their face." It is "face-taking." It means looking at the outside, someone's skin colour, their accent, their wealth, or their surname, and deciding how you will treat them based on that. This was a big practice in the ancient world. Judges could be bribed or persuaded in their judgement because of the skin colour of the people they were dealing with.	这个字的字面意思是「按着一个人的脸来评断或取舍」,也就是「看脸行事」。意思是只看外在——一个人的肤色、口音、财富或姓氏——并依此决定该如何对待他们。这在古代世界是相当普遍的做法,审判官也可能因当事人的肤色而收受贿赂,或在判决上受到左右。
Peter looks at this room of Roman outsiders and realizes: "God is not a face-taker. God does not look at the skin colour or the outward appearance. God does not practice prosopolepsia."	彼得看着眼前这群罗马「外人」,恍然大悟:「上帝不是一位『看脸行事』的神。上帝不看肤色,也不看外在的样貌。上帝不施行prosopolepsia(偏待人)。」
As human beings, we are experts at face-taking. We do it in a second. We judge people by their outer appearance. But God does not look at the face; He looks at the heart.	身为人类,我们都是「看脸行事」的高手,几秒钟内就能做出判断。我们凭外表来评断他人,但上帝不看外貌,祂看的是内心。

This has always been God' s plan. In Psalm 87, we read a beautiful poem about Zion, the city of God. God lists the nations that belong to His city, and He names Egypt, Babylon, Philistia, and Tyre. These were the historic enemies and outsiders of Israel! Yet God says of them: "This one was born in Zion." God writes the outsiders onto the birth certificate of His family.	这一直都是上帝的心意。在诗篇87篇中,我们读到一首关于锡安——上帝之城——的美丽诗歌。上帝在这首诗中列出属于祂城中的列国,提到埃及、巴比伦、非利士和推罗。这些正是以色列历史上的仇敌与外人!然而上帝论到他们说:「这一个生在锡安。」上帝把这些「外人」的名字,写进了祂家中的出生证明。
Then back to the Acts text and Peter says something powerful about Jesus in verse 36: "He is Lord of all." Not just Lord of one group, but Lord of everyone.	回到使徒行传的经文,彼得在第36节说出一句关于耶稣、极具份量的话:「他是万有的主。」不只是某一个群体的主,而是所有人的主。
And this is where the story challenges us. When Peter arrives at Cornelius' s house, what is Cornelius doing? He is already praying. God did not wait for Peter to arrive before He started working. God was already there.	而这正是这段故事向我们提出挑战之处。当彼得抵达哥尼流家中时,哥尼流正在做什么呢?他早已在祷告了。上帝并没有等到彼得抵达才开始工作——上帝早已在那里动工。
This completely flips the way we think about cross-cultural ministry.	这完全颠覆了我们对跨文化事工的既有想法。
Sometimes, churches think about "reaching multicultural communities" with a one-way mindset. We assume that we are the ones with all the blessings, the correct answers, and the gifts, and they are the ones who just need to receive from us.	有时候,教会在思考「接触多元文化群体」时,抱持的是一种单向的心态。我们会假设自己拥有一切的祝福、正确的答案与恩赐,而对方只是需要从我们这里领受的一方。
But Acts 10 shows us that the traffic runs both ways.	但使徒行传第十章向我们显明,这条道路是双向的。
Peter does not leave Cornelius' s house the same man. Peter is changed. He didn't just teach Cornelius; Cornelius taught Peter about how big and wide God' s love really is. Peter learned something about God that he never could have learned if he stayed in his safe, comfortable group.	彼得离开哥尼流家中时,已经不再是原来的那个人了。他被改变了。彼得不只是在教导哥尼流,哥尼流同样也教导了彼得,让他看见上帝的爱究竟有多么宽广、多么浩大。若彼得一直留在他那安全、舒适的小圈子里,他绝不可能学到这一课。
True neighbouring is not a one-way street. It is a mutual exchange. Often, the person we think we are "helping" or "reaching out to" has more to	真正的睦邻并非单行道,而是彼此的交流。往往,我们自以为是在「帮助」或「接触」的那个人,在信仰、群体生活与款待之道上,能教导我们的,远比我们教导他们的更多。

teach us about faith, community, and hospitality than we have to teach them.	
This brings me back to my time at the soccer club in Sunshine.	这让我想起自己当年在阳光镇足球俱乐部的那段日子。
As the weeks went on, the club tried to include me. After our training sessions, the players, coaches, and passionate supporters would gather for big club meals. They introduced me to traditional Maltese food, things like pastizzi (delicious, flaky pasties) and fenek (rabbit stew).	随着时间过去,球会也努力想要接纳我。每次训练结束后,球员、教练和热情的支持者都会聚在一起享用丰盛的球会聚餐。他们向我介绍传统的马耳他美食,像是 pastizzi(酥皮馅饼,非常美味)和fenek(兔肉炖菜)。
They opened their doors to me, and I ate their food. I wanted so badly to fit in. But honestly? I still never really felt like I belonged. I was still the Anglo boy trying to fit into a Maltese world. The cultural gap was just too wide to bridge on our own.	他们向我敞开大门,我也吃了他们的食物。我是多么渴望能够融入其中。但说实话呢?我始终没有真正感到自己是属于那里的。我仍然只是一个努力想融入马耳他世界的盎格鲁男孩。单靠我们自己的努力,这文化的鸿沟实在太宽,难以跨越。
Eating together is beautiful, but human efforts to include people can only go so far. We still feel the barriers.	一起用餐固然美好,但单靠人的努力去接纳他人,终究是有限的。我们仍然能感受到那道隔阂。
But this is why the gospel is such good news. Our ultimate unity doesn't come from coming from the same country, speaking the exact same English, or eating the same food. Our unity comes from Jesus, who is Lord of all.	但这正是福音之所以成为「好消息」的原因。我们最终的合一,并非来自拥有同一个国籍、说着一模一样的英语,或是吃着相同的食物。我们的合一,来自那位「万有之主」耶稣。
At the table of Jesus, nobody is a guest trying to fit into someone else's club. We are all equally invited, equally loved, and equally at home.	在耶稣的筵席上,没有人是勉强融入别人圈子的客人。我们都同样蒙邀请,同样被爱,也同样如同在家中一般。
One of the greatest joys of being part of this church is discovering how richly God has blessed us through our cultural differences. Each culture brings its own gifts: hospitality, prayerfulness, music, food, wisdom, humour, resilience. When these gifts meet, something extraordinary happens. We don't just coexist, we enrich one another. We become a community where faith is deepened, compassion is widened, and joy is multiplied.	成为这间教会一份子,最大的喜乐之一,就是发现上帝如何透过我们的文化差异,如此丰富地祝福了我们。每一种文化都带来独特的恩赐:好客的心、祷告的精神、音乐、美食、智慧、幽默感、韧性。当这些恩赐相遇时,奇妙的事就会发生——我们不只是彼此共存,更是彼此丰富。我们成为一个信心被加深、怜悯被扩大、喜乐被倍增的群体。

Our diversity is not a challenge to overcome; it is a feast to savour. And every time we gather, we taste a little more of God' s goodness.	我们的多元,不是一个需要克服的难题,而是一场值得细细品味的筵席。每一次我们聚集在一起,都能多品尝到一点上帝的美善。
Amen.	阿们。
Offering Song – TIS459 (ii) In Christ There Is No East Or West <i>Organ / 风琴</i>	奉献诗歌 — TIS459(二)《在基督里没有东方与西方》 <i>Organ / 风琴</i>
1 In Christ there is no east or west, in him no south or north, but one great fellowship of love throughout the whole wide earth.	1 在基督里没有东方,也没有西方,在他里面也没有南方与北方, 唯有一个爱的大团契,遍及全地。
2 In Christ shall true hearts everywhere their high communion find, his service is the golden cord close-binding humankind.	2 在基督里,普天下真诚的心都寻得那崇高的团契, 事奉他就是那条金色的绳索,将全人类紧紧相连。
3 Join hands, then, people of the faith, whate'er your race may be; who serves my Father as his child is surely kin to me.	3 信仰的众人哪,让我们携手同心,不论种族为何; 凡以儿女的心服事我天父的人,必定是我的骨肉之亲。
4 In Christ now meet both east and west, in him meet south and north, all Christlike souls are one in him throughout the whole wide earth.	4 在基督里,东方与西方如今相遇,在他里面南方与北方也相遇, 凡有基督样式的灵魂,在他里面都合而为一,遍及全地。
Offering Dedication <i>Chris</i>	奉献祝献文 <i>Chris</i>
These gifts come from many hands and many stories. We offer them to the God who gathers every nation, every tongue, every gift, together under heaven.	这些礼物来自许多双手,来自许多不同的故事。我们将它们献给那位聚集万国、万方语言、万般恩赐、同聚一堂的上帝。
Bless what we bring, that it may become welcome for the stranger, bread for the hungry, and love for our neighbours.	求你赐福我们所献上的,使它成为陌生人的欢迎,饥饿者的粮食,以及邻舍所得的爱。
We are many. We are one. We offer what we have. Amen.	我们众多,我们合一。我们献上所有的。阿们。
Prayers of the People <i>Margaret Campbell</i>	代祷 <i>Margaret Campbell</i>
Sending Song	差遣诗歌

We Are One In The Spirit <i>(incl. "They'll Know We Are Christians") — Organ/Band / 风琴/乐队 ?</i> <i>[Lyrics are copyrighted and not reproduced here — sung from existing CCLI-licensed slides. Summary of content:]</i> A song affirming the unity of Christians in the Spirit and praying for that unity to be restored. It pledges that Christians will be known by their mutual love as they walk and work side by side, honouring one another's dignity, and closes with praise to the Trinity.	《我们在圣灵里合一》 <i>(incl. "They'll Know We Are Christians") — Organ/Band / 风琴/乐队?</i> <i>【歌词受版权保护,此处不予重现,崇拜中使用现有CCLI授权投影片。内容摘要:】</i> 这首诗歌肯定基督徒在圣灵里的合一,并祈求这合一得以恢复。诗歌承诺基督徒将因彼此相爱而被人认出,彼此同行、并肩同工,彼此尊重对方的尊严,并以对三一上帝的颂赞作结。
Blessing and Sending <i>Chris and Ian</i>	祝福与差遣 <i>Chris and Ian</i>
Chris: Go now, as one body with many members, to challenge injustice, to stand with the oppressed, to walk together as First and Second Peoples, and to make room for every member to belong.	Chris: 去吧,作为一个身体、却有许多肢体,去挑战不义,与受压迫者同站,与原住民及后来的移民同行,并为每一位成员腾出归属之地。
Ian: And the blessing of the Holy Trinity of love be upon you: may God, who is love, fill your hearts. Christ Jesus, who is new life, inspire your hopes. The Holy Spirit, who is lifegiver, spur you to deeds of compassion.	Ian: 愿那充满慈爱的三一上帝的祝福临到你们:愿上帝——就是爱——充满你们的心;愿主耶稣基督——那新生命——激发你们的盼望;愿圣灵——那赐生命者——催促你们行怜悯的事。
Together: Go in peace to love and serve. In the name of Christ. Amen.	同声: 平安地去,去爱、去服事。奉基督的名。阿们。
Organ Postlude	风琴殿乐