

Glen Waverley Uniting Church

Sunday Service — English / 中文 (Simplified) Parallel Order of Service

中文翻译为初稿 — Chinese translation is a draft

Order of Service — 16 August 2026 | Pentecost 12A

Prelude

TIS738 — Shout to the Lord

An exuberant call to praise, celebrating God's power and majesty and God's steadfast love as shelter and strength, and inviting all the earth to join the shout of worship.

TIS738 — 《向主呼喊》

一首热情洋溢的赞美之歌，颂扬神的大能与威严，以及神信实的爱如同庇护与力量，邀请全地一同发声敬拜。

Welcome and Notices — Ian

Greeting and Welcome

Leader: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

主领：愿我们主耶稣基督的恩惠、神的慈爱、圣灵的感通，常与你们众人同在。

All: And also with you.

会众：也与你同在。

Acknowledgement of Country

As we gather here in Glen Waverley we acknowledge the Wurundjeri-Woiwurrung and Bunurong peoples of the Kulin Nation. And wherever you are on the live stream take a moment to remember the local first peoples.

我们在格伦韦弗利（Glen Waverley）聚集，谨此承认此地为库林民族（Kulin Nation）中乌伦泽利-沃伊乌伦（Wurundjeri-Woiwurrung）族与布农隆（Bunurong）族原住民世代守护的土地。也邀请正透过直播与我们同在的你，一同片刻默想所在之地的原住民。

From river to ocean, from campfire to hearth,
may the First People who have cared for this Land be blessed.

从江河到海洋，从营火到炉火，
愿世代守护此地的原住民蒙福。

From breath to song, from step to dance,
may those who follow your ancient stories
guide us on the journey of living honourably in this place.

从呼吸到歌声，从脚步到舞蹈，
愿那些传承古老故事的人，
引导我们学习在此地正直生活的道路。

From greeting to Amen, from silence to chorus,

从问候到阿们，从静默到颂唱，

may our worship join with the voices of the First Peoples of this Land.

愿我们的敬拜与此地原住民的声音相连。

Welcome

Welcome to those in the room and those joining us on the livestream.

欢迎在场以及透过直播与我们同在敬拜的每一位。

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，以及本周过生日的弟兄姊妹。

Notices

Bible Study Thursday night

周四晚上查经班

First Nations Book Discussion today

今天举行原住民主题读书会

The Hub special morning tea Thursday this week (raising money for Fight Parkinsons)

本周四The Hub特别茶叙（为“对抗帕金森氏症”筹款）

Call to Worship — Ian

In the words of Psalm 67...

以下是诗篇67篇的话语.....

May God be gracious to us and bless us
and make God's face to shine upon us,
that your way may be known upon earth,
your saving power among all nations.
Let the peoples praise you, O God;
let all the peoples praise you.

愿神怜悯我们，赐福与我们，用脸光照我们，
好叫世界得知你的道路，万国得知你的救恩。
愿列邦称赞你，神啊；
愿万民都称赞你。

Let us worship God and sing our praise.

让我们敬拜神，歌颂赞美。

Song of Praise

Come, People of the Risen King (Getty)

An invitation to people in every circumstance — joy or sorrow, young and old — to unite their voices in praise of the Risen King, whose steadfast love and mercy hold true through every season of life.

Bible and Candle carried in during song

《来吧，复活君王的子民》（Getty）

邀请每一位处境不同的人——无论喜乐或忧伤、年长或年幼——同声颂赞复活的君王；他不变的慈爱与怜悯，贯穿人生的每个季节。

诗歌颂唱时，圣经与烛光被请入会堂

Introduction to Theme — Chris

Prayers of Adoration and Confession — Ian

Our prayer of Adoration and Praise is woven from words used to describe God in our two Bible readings today. We will sing a refrain from Psalm 67.

我们的赞美与敬拜祷文，取材自今日两段经文中描述神的话语编织而成。我们将颂唱诗篇67篇的一段副歌。

Sung response: TIS63 Let all the peoples praise you, O Lord (refrain only)

颂唱回应：TIS63《万民都要赞美你，主啊》（仅唱副歌）

Let all the peoples praise you, O Lord,
let all the peoples praise you;
let all the peoples praise you, O Lord,
let all the peoples praise you.

万民哪，你们要赞美耶和华，
愿万民都赞美你；
万民哪，你们要赞美耶和华，
愿万民都赞美你。

Leader: God of justice, you bring equality to the peoples of the earth, and guide all nations into peace.

主领： 公义的神，你使地上万民得平等，引导万国走向和平。

We lift up our hearts in praise to you.

我们向你举心赞美。

Leader: Welcoming God, Covenant maker, you gather people from every nation together. Strangers become one family in your love.

主领： 接纳万民的神，立约的神，你聚集万邦的人同来敬拜。在你的爱里，陌生人成为一家人。

We lift up our hearts in praise to you.

我们向你举心赞美。

Leader: God of saving power, our deliverer, you come to us in Jesus to upset the power structures of our world.

主领： 拯救大能的神，我们的拯救者，你在耶稣里临到我们，颠覆这世界的权力结构。

We lift up our hearts in praise to you.

我们向你举心赞美。

Leader: God of grace, blessing giver, you are the Light of the World shining upon us, you are the fire of hope burning within us.

主领： 施恩典的神，赐福的神，你是照耀我们的世界之光，你是在我们心中燃烧的盼望之火。

We lift up our hearts in praise to you.

我们向你举心赞美。

Let all the peoples praise you, O Lord,
let all the peoples praise you;
let all the peoples praise you, O Lord,
let all the peoples praise you.

万民哪，你们要赞美耶和华，
愿万民都赞美你；
万民哪，你们要赞美耶和华，
愿万民都赞美你。

Prayer of Confession

Leader: God of justice, we confess the inequalities of our world.

主领: 公义的神, 我们承认这世界的的不平等。

Leader: God of saving power, we confess the corruption of power in our world.

主领: 拯救大能的神, 我们承认这世界权力的败坏。

Leader: Welcoming God, we confess a hard hearted lack of hospitality in our world.

主领: 接纳万民的神, 我们承认这世界铁石心肠、缺乏款待。

Silence

静默

Leader: God of grace, forgive us. Turn us again toward your light, and burn in us with a world renewing passion for justice, peace and love.

主领: 施恩典的神, 求你赦免我们。求你使我们重新转向你的光, 在我们心中燃起更新世界的热忱, 追求公义、和平与爱。

For still we praise you...

然而我们仍要赞美你.....

Let all the peoples praise you, O Lord,
let all the peoples praise you;
let all the peoples praise you, O Lord,
let all the peoples praise you.

万民哪, 你们要赞美耶和华,
愿万民都赞美你;
万民哪, 你们要赞美耶和华,
愿万民都赞美你。

Word of Grace — Ian

Hear the good news:

请听这好消息:

God's justice, saving power, welcome, and grace
have come to us in Jesus Christ
who gathers outcasts
and heals every heart with love.

神的公义、拯救的大能、接纳与恩典,
已藉着耶稣基督临到我们;
他招聚被排斥的人,
以爱医治每一颗心。

Leader: In Jesus Christ, we are forgiven and made new.

主领: 在耶稣基督里, 我们蒙赦免, 得以更新。

Thanks be to God.

感谢神!

The Peace — Ian

שלום (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)
शान्ति (shanti) — shanti (Hindi – India)

שלום (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
शान्ति (shanti) — 印地语

Leader: The peace of Christ be always with you:

主领： 基督的平安常与你们同在：

And also with you.

也与你同在。

With the Children — Chris

Song

Great Are You Lord (All Sons & Daughters)

A simple, breath-by-breath declaration that all life, love, light and hope come from God, moving into a chorus of praise poured out in response, with a bridge envisioning all creation joining the song.

《主你真伟大》 (All Sons & Daughters)

以简单而真挚的语言宣告一切生命、爱、光与盼望都源自神，进而以副歌倾心献上赞美，桥段更描绘全地万物一同颂唱的景象。

Bible Readings — Beth Shelton

Isaiah 56:1, 6–8

以赛亚书 56:1, 6–8

1 Thus says the LORD:
Maintain justice, and do what is right,
for soon my salvation will come
and my deliverance be revealed.

1 耶和华如此说：
你们当守公平，行公义，
因我的救恩临近，
我的公义将要显现。

6 And the foreigners who join themselves to the LORD,
to minister to him, to love the name of the LORD,
and to be his servants,

6 还有那些与耶和华联合的外邦人，
要事奉他，要爱耶和华的名，

all who keep the Sabbath and do not profane it
and hold fast my covenant—

要作他的仆人，
就是凡守安息日不干犯，
又持守他的约的人，

7 these I will bring to my holy mountain
and make them joyful in my house of prayer;
their burnt offerings and their sacrifices
will be accepted on my altar,
for my house shall be called a house of prayer
for all peoples.

7 我必领他们到我的圣山，
使他们在祷告我的殿中喜乐。
他们的燔祭和平安祭，
在我坛上必蒙悦纳，
因我的殿必称为
万民祷告的殿。

8 Thus says the Lord GOD,
who gathers the outcasts of Israel:
I will gather others to them
besides those already gathered.

8 主耶和华，就是招聚以色列被赶散的，说：
在这被招聚的人以外，
我还要招聚别人归并他们。

Psalm 67

诗篇 67篇

1 May God be gracious to us and bless us
and make his face to shine upon us,
2 that your way may be known upon earth,
your saving power among all nations.

1 愿神怜悯我们，赐福与我们，
用脸光照我们，
2 好叫世界得知你的道路，
万国得知你的救恩。

3 Let the peoples praise you, O God;
let all the peoples praise you.

3 神啊，愿列邦称赞你！
愿万民都称赞你！

4 Let the nations be glad and sing for joy,
for you judge the peoples with equity
and guide the nations upon earth.

4 愿万国都快乐欢呼；
因为你必按公正审判万民，
引导世上的万国。

5 Let the peoples praise you, O God;
let all the peoples praise you.

5 神啊，愿列邦称赞你！
愿万民都称赞你！

6 The earth has yielded its increase;
God, our God, has blessed us.

6 地已经出了土产；
神，就是我们的神，要赐福与我们。

7 May God continue to bless us;
let all the ends of the earth revere him.

7 神要继续赐福与我们；
地的四极都要敬畏他。

Reflection — Chris

When I was training to become a minister, I used to do some lay preaching at other churches from time to time. One visit stands out, for two reasons.

我在接受按牧培训期间，曾不时到其他教会做平信徒讲道。有一次探访令我印象特别深刻，原因有两个。

At GWUC, we stand at the start of the service to welcome the Bible in and light the Christ candle, a sign of honour to God, God's word, and the light of Christ. It echoes the old custom of standing when a king or someone of authority entered a room. I assumed every Uniting Church did the same.

在格伦韦弗利联合教会（GWUC），我们在崇拜开始时起立，迎接圣经进堂并点燃基督蜡烛，以此向神、神的话语，以及基督的光表达尊崇。这呼应着古时君王或权贵进入房间时众人起立的传统。我当时以为每一间联合教会都是这样做的。

So at this particular church, sitting about halfway back, I watched the Bible begin its way up the aisle and started to rise with it. I got to about half a squat before I noticed: nobody else was standing. Just me, frozen mid-crouch, in no-man's-land, every eye in the building suddenly finding me. I sat back down as fast as dignity allowed. Too late, you could feel all the eyes watching me.

于是在那间教会里，我坐在大约中段的位置，看着圣经开始沿走道被请入会堂，便跟着站了起来。我半蹲到一半时才注意到：没有其他人站起来。只有我，僵在半蹲的姿势中，进退两难，全场的目光突然都聚焦在我身上。我尽量保持仪态，迅速坐了回去。可惜为时已晚，你能感觉到所有人的目光都落在你身上。

Later in the service, someone shared an interview about a soup kitchen the church ran. I was genuinely moved by it. When the interviewer said, "Let's give these guys a round of applause and give praise to God," I clapped, and kept clapping, loudly, a good few seconds after everyone else had stopped.

崇拜稍后，有人分享了一段关于教会所办施食站的访谈。我真心被感动了。当访问者说：“让我们为这些人鼓掌，也将荣耀归给神”时，我鼓起掌来，而且持续鼓掌，声音很大，比其他人晚了好几秒才停下来。

Afterwards, someone came up to me. Not to comment on the reflection, or the children's talk. They said: "Thank you for being over-enthusiastic this morning. Sometimes we need it."

事后，有人走过来对我说。不是评论信息，也不是儿童时间。他们说：“谢谢你今早这么热情过头。有时候我们真的需要这样。”

I've thought about that morning a lot since, because it accidentally captures two things I want to unpack today. The standing was a genuine mistake, I just didn't know every church honoured the Bible coming in the way we do. But the clapping wasn't a mistake at all. I don't think you can have too much praise.

That's what I want to spend the next few minutes on: what praise actually is, why it's sometimes meant to look slightly over the top, and when we come to church praise is never meant to be a solo performance.

When we understand this, it changes what we think we're doing when we praise God together each week.

Some people believe the Old Testament is basically about God loving Israel and Israel only, and then the New Testament turns up and God suddenly decides to include everyone else too. Old Testament: members only. New Testament: doors open, everyone welcome.

It's a tidy story. It's also not true, and Isaiah 56 is one of the places that proves it.

Isaiah 56 was written for a community that had just come back from exile in Babylon. They were rebuilding Jerusalem, rebuilding the temple, rebuilding their whole sense of who they were. And when a group of people does that kind of rebuilding, there's always a temptation to draw the boundaries very tightly. Who's really one of us? Who gets a say? Who's allowed near the important stuff? People can be a bit guarded. You wouldn't blame Israel for saying lets do this ourselves, we have been burnt before, lets just stick to ourselves for the time being until we get things back to how they were.

But Into that exact moment, God says something remarkable. Foreigners who join themselves to the Lord will be brought to God's holy mountain and given joy in God's house of prayer. And then the line that should stop us in our tracks: God's house will be called "a house of prayer for all peoples." Not "a house of prayer for Israel, with a small side door for others if they behave." All peoples.

Israel was never meant to be a private club with a "Members Only" sign out front. Israel was meant to be more like a lighthouse, blessed so that other people could see the light too. God's love for the whole world was never a New Testament plot twist. It was there from the start; Isaiah is just one of the places it comes right out and says so.

那天早上的事，我此后常常想起，因为它无意间捕捉到了我今天想要探讨的两件事。起立是一个真实的误会——我只是不知道并非每间教会都像我们这样迎接圣经进堂。但鼓掌完全不是一个错误。我不认为赞美可以过多。

这就是接下来几分钟我想谈的：赞美究竟是什么，为什么它有时理应显得有点过火，以及当我们来到教会时，赞美从来都不该是一场独角戏。

当我们明白这一点，就会改变我们对每周一同赞美神这件事的理解。

有些人认为，旧约基本上是关于神只爱以色列，然后新约出现后，神才突然决定也要接纳其他所有人。旧约：仅限会员。新约：门户开放，人人欢迎。

这是个整齐利落的说法，但它并不真实，以赛亚书56章正是证明这一点的经文之一。

以赛亚书56章是写给一群刚从巴比伦掳掠之地归回的群体的。他们正在重建耶路撒冷，重建圣殿，重建他们对自身身份的整体认知。而当一群人进行这样的重建时，总会有一种把界线划得非常紧的诱惑。谁才真正算是“我们的人”？谁有发言权？谁可以接近重要的事物？人们难免会有些防备。你也不会怪以色列说：让我们自己来做这件事吧，我们以前受过伤，暂时先守着自己人，直到一切恢复原状。

然而就在这样的时刻，神说出了一句令人惊讶的话。凡与耶和华联合的外邦人，都要被领到神的圣山上，在神的祷告殿中得着喜乐。接着这句话应当使我们停下脚步：神的殿要称为“万民祷告的殿”。不是“以色列祷告的殿，外加一扇小侧门给表现良好的其他人”。而是万民。

以色列从来都不该是一个门口挂着“仅限会员”牌子的私人俱乐部。以色列理应更像一座灯塔，蒙福是为了让其他人也能看见那光。神对全世界的

爱从来都不是新约才出现的情节转折，它从一开始就在那里；以赛亚书只是明白直说了这一点的经文之一。

That matters, because it tells us why we're here this morning. We're not here because we found our way into an exclusive club. We're here because God's house of prayer was always meant to have a very wide door.

这一点很重要，因为它告诉我们今早为何在此。我们在这里，不是因为我们设法挤进了一个精英俱乐部。我们在这里，是因为神的祷告殿本该有一扇非常宽阔的门。

Now, here's where it gets a little uncomfortable, in a good way.

接下来，事情会变得有点让人不太自在——但这是一种好的不自在。

If you asked most of us what we pray about, honestly, a fair chunk of it would sound something like: my family, my health, my finances, my plans for the week, possibly my football team, though God's ability to influence a football match remains, theologically, an open question.

如果你问我们大多数人平时祷告些什么，老实说，相当一部分听起来会是：我的家人、我的健康、我的财务、我这周的计划，也许还有我支持的足球队——不过神能否左右一场足球比赛的结果，在神学上仍是一个悬而未决的问题。

None of that is wrong. Personal prayer matters enormously. God cares about the granular, specific, unglamorous details of your actual life, your test results, your job interview, your terrible sleep last night. That is not a lesser form of prayer.

这些都没有错。个人祷告极其重要。神在乎你实际生活中琐碎、具体、毫不起眼的细节——你的检验报告、你的求职面试、你昨晚糟糕的睡眠。这绝不是次一等的祷告。

But Isaiah 56 does not describe God's house as a room where everyone quietly prays their own personal shopping list and nothing else. Isaiah imagines people who are completely different from Israel, different backgrounds, different nations, different life stories, showing up and praying together. And Psalm 67 takes that same vision and turns the volume up. God's blessing was never meant to stop with one group. "May the peoples praise you, God; may all the peoples praise you." The nations are invited in, not to watch from the car park, but to praise, to rejoice in God's justice, to know God's ways.

但以赛亚书56章所描绘的神的殿，并不是一个各人安静地念着自己的祷告清单、别无其他的房间。以赛亚所想象的，是与以色列截然不同的人——不同的背景、不同的国族、不同的人生故事——一同前来、一同祷告。而诗篇67篇延续同样的异象，并将声量调得更大。神的祝福从来都不打算只停留在一个群体身上。“愿列邦称颂你，神啊；愿万民都称颂你。”万国受邀而来，不是站在停车场外观望，而是要一同赞美，为神的公义欢欣，认识神的道路。

So when we come to church, it's not just about us. It's not just, "God, help me get through this week", although that's a perfectly good prayer, and please keep praying it. It's also, "God, make me attentive to the people I usually overlook." The people who are different from me. The people in this community and around the world I don't naturally think to pray for, because they don't look like me, live like me, or vote like me.

所以，当我们来到教会时，这不仅仅关乎我们自己。这不只是“神啊，帮助我熬过这一周”——虽然这也是一个非常好的祷告，请继续这样祷告。这也是：“神啊，使我留心那些我平常忽略的人。”那些与我不同的人。这个群体以及世界各地那些我不会自然而然为他们祷告的人，因为他们的样貌、生活方式或政治立场都和我不同。

Which brings me to the question I raised with the kids: what is praise, and what are we doing with it when we do it in church?

Here's a definition I'd offer: praise is the part of prayer where we stop talking about ourselves, and, most of the time, it's also the part we're a little self-conscious about doing wholeheartedly. Most of life trains us to modulate our enthusiasm to match the room: clap the right amount, for the right length of time, and stop the moment everyone else does. That instinct is exactly what failed me that morning with the soup kitchen story. I wasn't restrained. I kept going. And it turned out that was the one thing I got completely right.

This is also why praise and thanks aren't quite the same thing, even though we tend to use the words interchangeably. Thanks is a response to what someone does for you: thank you for the meal, thank you for getting me through the week. Praise is a response to who someone is, what a good outcome reveals about their character. That's precisely why praise turns the focus away from ourselves and onto God. Thanks can still quietly be about us, what we received, how we benefited. Praise can't. The moment we praise God, the sentence stops being about us at all. It's entirely about him. Praise is prayers like God, you are strong. Nothing is too hard for you, and You are the King. And you are still close to me.

Think about our usual prayer of adoration and confession each week. Notice the order. We don't start with confession, "God, here's everything wrong with me", and we don't start with requests, "God, here's everything I need." We start with adoration. We start with praise.

That's not accidental, and it's not just liturgical tidiness. Historically, Israel's worship consistently began with praise, before requests, before confession. Praise does something to us before we've asked God for a single thing, it takes our eyes off "my week, my needs, my problems" and puts them on "God's greatness, God's absurdly wide welcome." Only once we've seen how generous God actually is does honest confession make sense, because now we can see how small and tightly-fenced our own hearts tend to be by comparison.

Look at Psalm 67 again. It's eight verses long, and the word "praise" turns up roughly seven times, not a psalm that's economical with its enthusiasm. It can't stop repeating itself, because real praise tends to

这就带出了我早前问孩子们的那个问题：什么是赞美？当我们在教会中赞美时，我们究竟在做什么？

我想提出这样一个定义：赞美，就是祷告中我们不再谈论自己的那一部分；而且大多数时候，这也是我们对全心投入会感到有点不自在的那一部分。生活大多训练我们要调节自己的热情，使其与全场一致：鼓掌鼓得恰到好处，时间也恰到好处，别人一停我们就停。而正是这种本能，在那天早上施食站的故事里让我“失手”了。我没有克制，我继续鼓掌。而事实证明，那恰恰是我唯一做对的事。

这也是为什么赞美与感谢并不完全相同，尽管我们常常把这两个词互换使用。感谢，是对某人为你做了什么的回应：谢谢你请我吃饭，谢谢你陪我熬过这一周。赞美，则是对某人是谁的回应，是好的结果所揭示出的他的品格。这正是赞美能把焦点从我们自己身上移开、转向神的原因。感谢仍可能悄悄地关乎我们自己——我们得到了什么，我们如何受益。赞美却不能。一旦我们赞美神，这句话就完全不再关乎我们自己了。它完全关乎祂。赞美是这样的祷告：“神啊，你是刚强的。没有一件事对你太难。你是君王。而你仍然与我亲近。”

想想我们每周惯常的敬拜与认罪祷告，留意它的顺序。我们不是从认罪开始——“神啊，这是我身上所有的问题”，我们也不是从祈求开始——“神啊，这是我所需要的一切”。我们是从敬拜开始，我们从赞美开始。

这并非偶然，也不只是礼仪上的整齐规范。历史上，以色列的敬拜始终是从赞美开始，先于祈求，先于认罪。赞美在我们向神求任何一件事之前，就已经在我们身上动了工——它把我们的目光从“我的这一周、我的需要、我的问题”移开，转而定睛在“神的伟大、神那近乎荒谬般宽阔的接纳”上。唯有当我们看见神实际上是何等慷慨，诚实的认罪才有意义，因为这时我们才能看清，相较之下，我们自己的心是何等狭小、何等紧闭。

再来看看诗篇67篇。全篇只有八节，“称颂 / 赞美”这个词却出现了大约七次——这不是一首在热情上斤斤计较的诗篇。它止不住地重复自己，因

multiply rather than run out. You've probably met someone like that, hard to shut up once they get going about something they love. Turns out the psalmist was that person about God.

And crucially, praise here is never described as private property. It's not, "let me praise God quietly, alone, in a way that doesn't disturb anyone." It's "let all the peoples praise you" a global sing-along, not a solo performance. That's exactly the difference between the two moments in my story. The standing was a solo, me, alone, mid-squat, in no-man's-land, because nobody else in the room was doing it with me. But the clapping, oddly, wasn't a solo at all, even though I was the only one still going. I was doing, a little too enthusiastically, what the whole room was actually there to do. When we stand together on a Sunday and sing, or when our prayer of adoration goes up, we are, in a small, occasionally off-key way, rehearsing for the day when it isn't just this room, but "all the peoples," doing it together.

So here's something practical to take with you, and I promise it's simpler than it sounds.

This week, when something good happens, the call goes well, the results come back clear, the tricky conversation lands softer than you feared, say thank you, absolutely. But don't stop there. Ask the next question: what does this reveal about who God actually is? Not just "thanks for getting me through that," but "God, you're the kind of God who stays close in the hard bits." Let the specific thing become a window onto God's character, not just a favour to be grateful for.

I'll finish where I started, that morning at a different church where, I managed to embarrass myself twice before morning tea.

Here's what I didn't understand at the time: I wasn't wrong twice. I was wrong once, about the standing, a small, forgivable mix-up between two churches with different customs. But the clapping wasn't a mistake at all. I just didn't know yet that praise, done properly, is allowed to look a little over the top. It's allowed to keep going a beat or two after everyone else has quietly wrapped it up, because you've actually understood what you're praising for.

为真正的赞美往往会不断增生，而不是渐渐耗尽。你大概也遇到过这样的人：一旦谈起自己所爱的事，就再也停不下来。原来诗人对神，正是这样的人。

而关键在于，这里的赞美从来不是私有财产。它不是“让我安静地、独自地赞美神，不打扰任何人”。而是“愿万民都赞美你”——是一场全球大合唱，而不是一场独角戏。这恰恰是我故事中那两个时刻的差别所在。起立是一场独角戏，只有我一人，僵在半蹲之间，进退两难，因为屋里没有其他人和我一同站立。但鼓掌，说来奇怪，其实完全不是独角戏，尽管只有我还在继续鼓掌。我只是有点过于热情地，做着全场原本就该一起做的事。当我们主日一同起立歌唱，或当我们的敬拜祷告升起时，我们其实是在以一种微小、偶尔走调的方式，为那一天预演——那一天，不再只是这一间会堂，而是“万民”一同赞美的日子。

接下来是一件你可以带走的实际功课，我保证它比听起来简单。

这周，当好事发生时——电话谈得顺利、检验结果清楚、那场棘手的对话比你担心的更温和——请务必说声谢谢。但不要止步于此。接着再问一个问题：这件事揭示了神实际上是怎样的一位神？不只是“谢谢你带我度过那件事”，而是“神啊，你就是那位在艰难时刻仍与我亲近的神”。让这件具体的事，成为一扇窗，让我们看见神的品格，而不只是一件值得感恩的恩惠。

我想以开头的那个故事作结——那天早上，在另一间教会里，我在茶点时间之前，成功让自己出了两次糗。

而我当时不明白的是：我并没有错两次。我只错了一次——起立那件事，那不过是两间习俗不同的教会之间一个小小的、可以理解的误会。但鼓掌完全不是一个错误。我只是当时还不知道，真正做得恰当的赞美，是可以显得有点过火的。它可以在别人已经悄悄停下之后，再多持续一两拍，因为你其实真的明白自己在为什么而赞美。

That's the house Isaiah describes, the house Psalm 67 fills with an entire planet's worth of praise. Nobody in that house gets a tap on the shoulder for clapping too long. If anything, they get what I got afterwards: someone quietly grateful that you didn't hold back.

那正是以赛亚所描绘的那座殿，也是诗篇67篇以整个地球分量的赞美所充满的那座殿。在那座殿里，没有人会因为鼓掌太久而被人拍拍肩膀提醒。若说有什么的话，他们得到的，会是我事后所得到的那种回应：有人默默地、心存感激，因为你没有收敛。

This week, don't ration your praise. Don't save it for when things go well, or trim it down to fit the room. Let it be bigger than you're used to. So let's praise God this week, not just for what God does, but for who God is.

这一周，不要限量你的赞美。不要把它留到事情顺利时才拿出来，也不要为了迎合场面而收敛它。让它比你平常习惯的更大一些。所以，这周让我们赞美神——不只是为了神所做的，更是为了神是谁。

Offering Song

TIS147 — To God Be the Glory

A classic hymn of gratitude for salvation, celebrating God's gift of Christ and the redemption won through his sacrifice, and looking forward to the greater wonder of seeing Christ face to face.

TIS147 — 《将荣耀归给神》

一首感恩救恩的经典圣诗，颂扬神赐下基督、并借着他的牺牲成就救赎，也展望未来见基督时那更深的惊叹与喜乐。

Offering Dedication — Chris

God of justice, welcoming God, God of saving power,
you have blessed us, and the earth has yielded its increase.
We bring these gifts as our praise —
offered with open hands,
for the work of the church,
the care of the poor,
and the gathering in of all your family.
In Jesus' name.

公义的神，接纳万民的神，拯救大能的神，
你赐福与我们，地也已经出了土产。
我们献上这些礼物作为我们的赞美——
以敞开的双手献上，
为教会的事工，
为照顾贫穷人，
也为聚集你所有的儿女。
奉耶稣的名祷告。

Amen.

阿们。

Prayers of the People — Susan Karoly

Sending Song

Hear Our Praises (Hillsong Worship)

《听见我们的赞美》 (Hillsong Worship)

A prayer that God's presence and glory would fill homes, streets and nations — that injustice would give way as people turn to prayer, and that God's light would break into darkness across the whole earth.

祈求神的同在与荣耀充满家庭、街道与列国——愿人转向祷告，使不公得以止息；愿神的光照亮全地的黑暗。

Blessing and Sending — Ian and Chris

Chris: Go in peace, to praise God in your living – one family in love, gathered from all nations by the grace of God.

Chris: 平安地去吧，在生活中赞美神——因神的恩典，我们从万国聚集，在爱中成为一家人。

Ian: Go in peace, to shine with the light of the world and burn with the fire of hope,

Ian: 平安地去吧，以世界之光照耀，以盼望之火燃烧，

Chris: May God be gracious to you, and bless you, and make God's face to shine upon you.

Chris: 愿神恩待你们，赐福与你们，使他的脸光照你们。

Ian: And may the blessing of God, Creator, Redeemer, and Sustainer, be with you now and always.

Ian: 愿创造者、救赎者、保惠者——三一真神的祝福，常与你们同在，直到永远。

In the name of Christ.

奉基督的名。

Amen.

阿们。