Order of Service 15/11/2026 · 崇拜程序 2026 年 11 月 15 日

Pentecost 25 A – Growing in Community · 圣灵降临节后第 25 主日（A 年）——在群体中成长

English	中文（简体）
Welcome and Notices — Chris 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.** Acknowledgement of Country Wurundjeri-Woiwurrung and Boonwurrung peoples of the Kulin Nation *incl. invitation for online viewers to acknowledge the country they are on.* 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. Notices GWUC Christmas Lunch – Sunday 29 November (ad in folder) The Hub Christmas Morning Tea – Thursday 3 December (ad in folder) Living Nativity – Sunday 6 December Remembrance Service – Tuesday 8 December (ad in folder) Multicultural Christmas & Lunch – Sunday 13 December (ad in folder) Stewardship stuff – Table of Abundance (ad in folder)	**欢迎与报告事项——Chris** 问安与欢迎 愿主耶稣基督的恩典、 神的慈爱、 圣灵的交通， 常与你们众人同在。 **也与你同在。** 承认原住民土地 库林民族（Kulin Nation）的乌伦杰里-沃伦吉（Wurundjeri-Woiwurrung）和布努龙（Boonwurrung）人民 *包括邀请线上观众承认他们所在的土地。* 欢迎 欢迎在场的各位，以及通过直播与我们一同敬拜的朋友们。 特别欢迎今天来访的朋友，并为本周过生日的弟兄姊妹送上祝福。 报告事项 GWUC 圣诞午餐——11 月 29 日（主日）（宣传单在文件夹内） The Hub 圣诞早茶——12 月 3 日（周四）（宣传单在文件夹内） 活的圣诞马槽（Living Nativity）——12 月 6 日（主日） 追思礼拜（Remembrance Service）——12 月 8 日（周二）（宣传单在文件夹内） 多元文化圣诞聚会及午餐——12 月 13 日（主日）（宣传单在文件夹内） 管家事工——“丰盛之桌”（Table of Abundance）（宣传单在文件夹内）

Bible and Candle — Chris

We welcome the Bible, a living witness to God's presence among God's people across the ages. May the Spirit open our hearts to hear what God is saying to us this day.

We light the Christ candle and remember that God is with us. May the light of Christ guide our worship, shape our lives, and strengthen our witness.

圣经与烛光——Chris

我们欢迎圣经——它是神在历代子民中同在的活见证。愿圣灵开启我们的心，使我们听见神今天对我们所说的话。

我们点燃基督的蜡烛，记念神与我们同在。愿基督的光引导我们的敬拜，塑造我们的生命，坚固我们的见证。

Call to Worship — Chris

Come, for God welcomes us with open arms.

We come as we are, loved and received by grace.

Here there is room for the joyful, the weary, the certain, and the searching.

We gather at God's table as one family.

Let us worship the One who calls us by name.

With grateful hearts, we come to praise God.

敬拜宣召——Chris

来吧，因为神张开双臂欢迎我们。

我们如实而来，因恩典蒙爱、蒙接纳。

这里有位置给喜乐的人、疲惫的人、笃定的人，也给寻求的人。

我们作为一家人，聚集在神的桌前。

让我们敬拜那按名呼召我们的主。

怀着感恩的心，我们来赞美神。

Gathering Song

Christ be our Light (Bernadette Farrell)

Verses 1, 2, 3 & 5

Summary: A prayer for Christ's light to shine in a dark and longing world, bringing truth, peace and hope. It asks to be made bread broken for the hungry, and servants to one another, as many people with many gifts find they belong.

开始诗歌

愿基督成为我们的光（Christ be our Light，Bernadette Farrell）

第 1、2、3、5 节

内容简介：这首诗歌祈求基督的光照亮这个黑暗而渴慕的世界，带来真理、平安与盼望。它求神使我们成为为饥饿者掰开的饼，成为彼此的仆人，让许多拥有不同恩赐的人都能找到归属。

Introduction to Theme — Ian

Last week we sat down at the table and noticed what God has already set before us. We gave thanks for the welcome, the friendships, the worship and the care we have received here.

This week we ask a different question. If this table has fed us, how do we keep it set so that others can join us?

Keeping a table set takes more than good intentions. It takes lights, rooms, staff, and the things we use to welcome children and newcomers. Right now there is a gap of about $40,000 a year between what we have and what we need to keep our core ministries going. That gap is not a sign of failure. It tells us the table is busy and growing.

主题介绍——Ian

上周，我们在餐桌前坐下，留意到神已经为我们摆设了什么。我们为在这里所领受的欢迎、友谊、敬拜和关怀献上感恩。

本周，我们要问一个不同的问题：既然这张桌子供养了我们，我们如何让它继续摆设，好让别人也能加入我们？

要让一张桌子保持摆设，光有好意是不够的。它需要灯光、场地、同工，以及我们用来接待孩子和新朋友的各种资源。目前，我们现有的收入与维持核心事工所需之间，

As we worship this morning, hold this question gently: what would it take, from each of us, to keep room at this table for all those Jesus invites to his feast?	每年有大约 4 万澳元的缺口。这个缺口并不是失败的标志，它说明这张桌子很热闹，也在不断成长。 今天敬拜时，请轻轻地存着这个问题：我们每个人需要付出什么，才能在这张桌子旁，为所有耶稣邀请赴他筵席的人保留位置？
Prayers of Adoration and Confession — Chris Loving God, your kingdom is like a feast where tables stretch beyond the horizon. You are the host who keeps pulling out more chairs and setting more places. We adore you because your invitation keeps reaching further than we expect. You invite the rich and the poor, the confident and the uncertain, the lifelong believer and the curious seeker. In Jesus, we see a God who shares meals, builds friendships, and gathers people together. We confess that we have sometimes forgotten how big your table is. We have judged who belongs and who does not. We have placed limits on the people you welcome. We have built fences where you were building bridges. Forgive us. Give us hearts that rejoice whenever someone finds their place in your family. Help us to reflect the generosity of your invitation in everything we do. In the name of Jesus. AMEN.	**敬拜与认罪祷告——Chris** 慈爱的神啊，你的国度如同一场筵席，餐桌延伸到地平线之外。你是那位不断拉出更多椅子、摆上更多座位的主人。我们敬拜你，因为你的邀请总是比我们所想的伸得更远。 你邀请富人和穷人，自信的人和犹疑的人，一生信主的人和好奇的寻求者。在耶稣里，我们看见一位与人同席、建立友谊、聚集众人的神。 我们承认，我们有时忘记了你的桌子有多大。我们评判谁属于这里、谁不属于。我们给你所欢迎的人设下了界限。你在架桥，我们却筑起围栏。求你赦免我们。 求你赐给我们这样的心：每当有人在你的家中找到自己的位置，我们就为此欢喜。帮助我们在所做的一切事上，反映你邀请中的慷慨。 奉耶稣的名求。阿们。
Word of Grace — Chris Friends, hear this good news. God's invitation has your name on it. Nothing can separate you from the love revealed in Jesus Christ. You are welcomed, forgiven, and embraced by grace. There is room at God's table for you. So take your seat, and begin again.	**恩典的话语——Chris** 朋友们，请听这好消息。 神的邀请上写着你的名字。 没有什么能使你与基督耶稣里所显明的爱隔绝。 你已蒙欢迎、蒙赦免，被恩典拥抱。 在神的桌前，有你的位置。 所以，请入座，重新开始。
The Peace — Chris (shalom) — sha-LOHM (Hebrew) 平安 (píng'ān) — ping-ahn (Mandarin)	**彼此问安——Chris** (shalom) — sha-LOHM（希伯来语）

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)

Male me gora — marlay mugra (Nuer – South Sudan)

शांति (shanti) — shanti (Hindi – India)

The peace of Christ be always with you:

and also with you.

平安 (píng'ān) — ping-ahn（普通话）

Damai — Dah-my（印尼语）

சமாதானம் (samāthānam) — sa-maa-dhaa-nam（泰米尔语）

평화 (pyeonghwa) — pyong-hwa（韩语）

سلام (salām) — sah-LAHM（波斯语 / 阿拉伯语）

Kalinaw — Ka-LIN-ore（菲律宾维萨亚语）

Male me gora — marlay mugra（南苏丹努尔语）

शांति (shanti) — shanti（印度印地语）

愿基督的平安常与你们同在：

也与你同在。

Gospel Reading — John Campbell

Luke 14:1, 12-24

1 On one occasion when Jesus was going to the house of a leader of the Pharisees to eat a meal on the Sabbath, they were watching him closely.

12 He said to the one who had invited him, "When you give a luncheon or a dinner, do not invite your friends or your brothers and sisters or your relatives or rich neighbors, in case they may invite you in return, and you would be repaid. 13 But when you give a banquet, invite the poor, the crippled, the lame, and the blind. 14 And you will be blessed because they cannot repay you, for you will be repaid at the resurrection of the righteous."

15 One of the dinner guests, on hearing this, said to him, "Blessed is anyone who will eat bread in the kingdom of God!" 16 Then Jesus said to him, "Someone gave a great dinner and invited many. 17 At the time for the dinner he sent his slave to say to those who had been invited, 'Come, for everything is ready now.' 18 But they all alike began to make excuses. The first said to him, 'I have bought a piece of land, and I must go out and see it; please accept my regrets.' 19 Another said, 'I have bought five yoke of oxen, and I am going to try them out; please accept my regrets.' 20 Another said, 'I have just been married, and therefore I cannot come.' 21 So the slave returned and reported this to his master. Then the owner of the house became angry and said to his slave, 'Go out at once into the streets and lanes of the town and bring in the poor, the crippled, the blind, and the lame.' 22 And the slave said, 'Sir, what you ordered has been done, and there is still room.' 23 Then the master said to the slave, 'Go out into the roads and lanes, and compel people to come in,

福音经文——John Campbell

路加福音 14:1，12–24（和合本）

1 有一个安息日，耶稣到一个法利赛人的首领家里去吃饭，他们就窥探他。

12 耶稣又对请他的人说："你摆设午饭或晚饭，不要请你的朋友、弟兄、亲属，和富足的邻舍，恐怕他们也请你，你就得了报答。13 你摆设筵席，倒要请那贫穷的、残废的、瘸腿的、瞎眼的，14 你就有福了；因为他们没有什么可报答你，到复活的时候，你要得着报答。"

15 同席的人有听见这话的，就对耶稣说："在神国里吃饭的有福了！"16 耶稣对他说："有一人摆设大筵席，请了许多客，17 到了坐席的时候，打发仆人去对所请的人说：'请来吧！样样都齐备了。'18 众人一口同音地推辞。头一个说：'我买了一块地，必须去看看，请你准我辞了。'19 又有一个说：'我买了五对牛，要去试一试，请你准我辞了。'20 又有一个说：'我才娶了妻，所以不能去。'21 那仆人回来，把这事都告诉了主人。家主就动怒，对仆人说：'你快出去，到城里大街小巷，领那贫穷的、残废的、瞎眼的、瘸腿的来。'22 仆人说：'主啊，你所吩咐的已经办了，还有空座。'23 主人对仆人说：'你出去，到路上和篱笆那里，勉强人进来，坐满我的屋子。24 我告诉你们，先前所请的人，没有一个得尝我的筵席。'"

so that my house may be filled. 24 For I tell you, none of those who were invited will taste my dinner.’ ” For these words of Wisdom and for Christ the living Word, **Thanks be to God.**	为着这些智慧的话语，也为着基督这活的道， **感谢神。**
With the Children — Chris Song after Children’s Time: Invitation (Shawn Whelan) *Summary: God has laid a feasting table where all are welcome and no one is left behind. Each verse asks whether we will answer the invitation by laying down our burdens, loving all humankind, and joining God’s work for justice and food for all.*	**儿童时间——Chris** 儿童时间后的诗歌：邀请（Invitation，Shawn Whelan） *内容简介：神摆设了筵席，所有人都受欢迎，没有人被落下。每一节都在问：我们是否愿意回应这份邀请——放下重担，爱全人类，并加入神为公义、为使众人有饭吃所做的工作。*
Bible Readings — John Campbell Deuteronomy 15:7-11 7 “If there is among you anyone in need, a member of your community in any of your towns within the land that the LORD your God is giving you, do not be hard-hearted or tight-fisted toward your needy neighbor. 8 You should rather open your hand, willingly lending enough to meet the need, whatever it may be. 9 Be careful that you do not entertain a mean thought, thinking, ‘The seventh year, the year of remission, is near,’ and therefore view your needy neighbor with hostility and give nothing; your neighbor might cry to the LORD against you, and you would incur guilt. 10 Give liberally and be ungrudging when you do so, for on this account the LORD your God will bless you in all your work and in all that you undertake. 11 Since there will never cease to be some in need on the earth, I therefore command you, ‘Open your hand to the poor and needy neighbor in your land.’ For these words of Wisdom and for Christ the living Word, **Thanks be to God.**	**圣经读经——John Campbell** 申命记 15:7–11（和合本） 7 “在耶和华你神所赐你的地上，无论哪一座城里，你弟兄中若有一个穷人，你不可忍着心、攥着手，不帮补你穷乏的弟兄。8 总要向他松开手，照他所缺乏的借给他，补他的不足。9 你要谨慎，不可心里起恶念，说：‘第七年的豁免年快到了’，你便恶眼看你穷乏的弟兄，什么都不给他，他就因你哀求耶和华，罪便归于你了。10 你要痛痛快快地给他，给他的时候，心里不可愁烦；因耶和华你的神必在你这一切所行的，并你手所办的事上，赐福给你。11 原来那地上的穷人永不断绝，所以我吩咐你说：‘总要向你地上的困苦人和穷乏人松开手。’” 为着这些智慧的话语，也为着基督这活的道， **感谢神。**
Reflection — Ian	**讲道——Ian**
I want to begin this reflection today with something shocking and disturbing with the hope that it will eventually guide us to end up somewhere beautiful — so please stay with me for the journey.	我想以一件令人震惊、令人不安的事开始今天的反思，但愿它最终能引导我们走向某个美好的地方——所以请跟我一起走完这段旅程。
I want to begin with Kevin and Neenu, a couple from the Indian state of Kerala. I was introduced to their story a few years ago by a news article which reported the sentencing of 10 men to life imprisonment for murdering Kevin. The judges described the crime as a clear case of an “honour” killing. Kevin, a 23-year-old, and Neenu, 21, met at a bus stop, fell in love, had a secret relationship for a	我想从凯文（Kevin）和妮努（Neenu）说起，他们是来自印度喀拉拉邦的一对夫妻。几年前，一篇新闻报道让我知道了他们的故事，报道说有 10 名男子因谋杀凯文被判处无期徒刑。法官把这起罪行定性为典型的“荣誉”谋杀。凯文 23 岁，妮

number of years, then eventually married without their parents' knowledge or consent. When the news of this reached their families, Neenu's brother felt his honour so severely impugned that he returned to Kerala from his job in the Persian Gulf in order to kidnap and murder Kevin with the help of 9 other members of his family – all of whom are now in prison for life.	努 21 岁，他们在一个公交车站相遇，坠入爱河，秘密交往了好几年，最后在父母不知情、未同意的情况下结了婚。这个消息传到两家人那里后，妮努的哥哥觉得自己的荣誉受到了极其严重的侮辱，于是从他在波斯湾的工作岗位回到喀拉拉邦，在另外 9 名家人的协助下绑架并杀害了凯文——这些人如今全都在监狱中服无期徒刑。
And I mention this disturbing, distant, foreign crime this morning, not out of any sense of cultural superiority or judgement, but because the way of life that led to his horror, the culture of honour and shame, that is a way of life that the characters in our gospel reading today would be very familiar with — it is their way of life.	我今天早上提起这起令人不安的、遥远的、异乡的罪案，并不是出于任何文化优越感或论断，而是因为导致这场惨剧的生活方式——荣誉与羞耻的文化——正是我们今天福音书经文中的人物所熟悉的生活方式，那就是他们的生活方式。
Jesus is a guest at a meal in the home of a leader of the Pharisees on the Sabbath day. And the religious leaders gathered at the table with him are looking at him suspiciously — they are watching to see whether he will break with tradition, will disregard religious laws, will act dishonourably, upsetting their codes of honour and class. And will he? My oath he will.	耶稣在安息日作客，赴一位法利赛人首领家中的一席饭。同桌的宗教领袖们用猜疑的目光看着他——他们在观察，看他是否会打破传统，是否会无视宗教律法，是否会做出不名誉的举动，扰乱他们的荣誉与阶层之规。他会吗？他当然会，千真万确！
Jesus says to those gathered around the meal table, "When you give a luncheon or a dinner, do not invite your friends or your siblings or your relatives or rich neighbours, … [but] invite the poor, the crippled, the lame, and the blind."	耶稣对围着餐桌的人说："你摆设午饭或晚饭，不要请你的朋友、兄弟姐妹、亲属，或富足的邻舍……[倒要]请那贫穷的、残废的、瘸腿的、瞎眼的。"
Yes, Jesus is a pretty rude and disruptive dinner guest. And because our vision here in this church is to follow Jesus across generations and cultures, because we value intergenerational growth and intercultural vitality, because we want to keep our table set and ready to receive all comers, because of all that we are likely to experience some of his disruption here as well.	是的，耶稣是一位相当失礼、爱捣乱的客人。而因为我们在这间教会的异象，是要跨越世代和文化跟随耶稣，因为我们重视跨代的成长和跨文化的活力，因为我们希望让我们的餐桌一直摆设好，随时接待所有前来的人，所以，我们很可能也会在这里经历他带来的一些扰动。
When Kevin and Neenu got married, their families experienced extreme cultural disruption to their codes of honour and class, or caste as they call it in India. Neenu comes from a wealthy high caste Catholic Christian family, her father has high social status. Kevin, on the other hand, was a Dalit Christian. Dalits, formerly called untouchables, are the lowest of the low in terms of status in India. They are like the poor, the crippled, the lame, and the blind whom Jesus would invite to the banquet.	凯文和妮努结婚时，他们的家人经历了对其荣誉与阶层之规——在印度称为种姓——的极大文化冲击。妮努出身于一个富有的高种姓天主教家庭，她的父亲社会地位很高。而凯文则是一位达利特（Dalit）基督徒。达利特，过去称为"不可接触者"，是印度社会地位最低下的人。他们就像耶稣要邀请来赴筵席的那些贫穷的、残废的、瘸腿的、瞎眼的人。

In the cultural world that Jesus inhabits, a similar world to that of Kevin and Neenu, status and social hierarchy, are measured by honour. Honour and its opposite, shame, dictate how people relate and work, how they do business, who they eat with, where they sit at the dinner table. Honour designates the place that a man (and only a man – I'll get to women in a moment) has in society – his public worth, his reputation, his claim to status. Even in our society think of what we still call our judges, who have such high cultural status, "Your Honour". In the gospel world, a man can inherit honour from his parents, but he can also earn honour – it is like a currency. A man can challenge another in public for his honour with an insult, a debate or a gift requiring a reciprocal response. If a man can shame another, his stock of honour increases. (John Squires At Table with Luke UTC publication 2000 pp20ff)	在耶稣所处的文化世界里——一个与凯文和妮努相似的世界——地位和社会等级是以荣誉来衡量的。荣誉及其反面羞耻，决定了人们如何相处与工作，如何做生意，与谁同席，坐在饭桌的哪个位置。荣誉标示出一个男人（而且只是男人——女人的部分我稍后再谈）在社会中的位置——他的公众价值、名声和对地位的主张。即使在我们的社会里，想想我们仍然如何称呼那些文化地位崇高的法官——"尊敬的法官大人"（Your Honour）。在福音书的世界里，一个男人可以从父母那里继承荣誉，也可以赚取荣誉——它就像一种货币。一个男人可以在公开场合，以侮辱、辩论或赠礼向另一个人的荣誉发起挑战，而这要求对方作出回应。如果一个男人能让另一个人蒙羞，他的荣誉储备就增加了。（约翰·斯奎尔斯 John Squires，《与路加同席》At Table with Luke，UTC 出版，2000 年，第 20 页起）
Shame is the opposite of honour, and it is a positive thing if a woman has it. There are hints of this in our society when we say, "have you no shame?!" — as if having shame were a good thing. If a woman loses her shame, if she acts shamelessly, if she takes honour from a man, then in the most extreme circumstances, it could be fatal for her, or as in Neenu's case, for the one she loves. Honour killing comes from this devastating play of honour and shame.	羞耻是荣誉的反面，而对女人来说，拥有羞耻是一件好事。我们的社会中也有这方面的影子，比如我们会说"你难道没有羞耻心吗？！"——仿佛有羞耻心是件好事。如果一个女人失去了她的羞耻，如果她行事不知羞耻，如果她夺走了一个男人的荣誉，那么在最极端的情形下，这可能会让她丧命，或者像妮努的情形那样，让她所爱的人丧命。荣誉谋杀就源于荣誉与羞耻之间这场毁灭性的博弈。
In the gospels, many women behave shamelessly in the presence of Jesus: the Syrophoenician Woman, the Samaritan Woman at the well, Mary and Martha, the woman who washed Jesus' feet with her tears and wiped them with her hair, to mention a few – they are shameless taking honour from Jesus in the eyes of his world — and yet, he affirms and embraces them all.	在福音书里，许多女人在耶稣面前行事"不知羞耻"：叙利腓尼基妇人、井旁的撒玛利亚妇人、马利亚和马大，还有那位用眼泪洗耶稣的脚、用头发擦干的女人，仅举几位——在他那个世界的眼中，她们是不知羞耻地从耶稣那里夺取荣誉——然而，耶稣却肯定她们，拥抱她们每一位。
So when Jesus arrives as a guest for dinner at the house of the high status leader of the Pharisees today, we should be prepared for him to challenge the social currency of honour and shame there. After all, Jesus embodies good news of a great reversal where the powerful are brought down and the lowly lifted up — his mother sang about this even before he was born in her magnificat. And his host at the table today, a member of the social and religious elite, is one of those for whom the Good News will involve a loss of status.	所以，当耶稣今天作为客人来到这位高地位的法利赛人首领家中赴宴时，我们应当预备好看他在那里挑战荣誉与羞耻这套社会货币。毕竟，耶稣所体现的好消息是一场大翻转：有权势的被拉下，卑微的被举起——他的母亲在他出生之前，就在她的《马利亚尊主颂》（Magnificat）中唱过这件事。而今天同席的主人，一位社会和宗教精英阶层的成员，正是那些好消息将使他失去地位的人之一。

I don't think our church is governed by honour and status. I think we are already shaped by the radical egalitarianism of the Kingdom of God — we are already under the influence of Jesus' good news. There is a place for everyone at our table. But that doesn't mean it is always easy — culture has a powerful hold on everyone everywhere. Cultural belonging and status in the world can easily make its way into the church, and we have to work to keep our table set and open to those Jesus would have us include. Who are our poor, crippled, lame, and blind in a metaphorical sense? — those cultural outsiders who cannot reciprocate our invitation, cannot repay our hospitality, people without honour in our eyes, who might shame us or at the very least make us uncomfortable by their presence?	我不认为我们的教会是由荣誉和地位所支配的。我认为我们已经被神国那种彻底的平等主义所塑造——我们已经处在耶稣福音的影响之下。在我们的餐桌旁，每个人都有位置。但这并不意味着这总是容易的——文化对每个地方的每个人都有强大的掌控力。文化归属感和世俗地位很容易渗入教会，我们必须努力，让我们的餐桌始终摆设好，并向耶稣要我们接纳的人敞开。谁是我们隐喻意义上的穷人、残废的、瘸腿的和瞎眼的？——那些无法回请我们、无法回报我们款待的文化局外人，在我们眼中没有荣誉的人，他们也许会使我们蒙羞，或者至少因他们的在场而使我们不自在？
I note that Kevin and Neenu, despite their different places in the social hierarchy of their world, have something very significant in common. They are both members of a small minority group in India, they are both Christians. And I wonder what role their faith played in their story? To put it another way, is Jesus implicated in Kevin's death with his radical honour upsetting, status disturbing teachings? Were Kevin and Neenu brought together just by the western scourge of romantic love? – or did the good news of Jesus Christ, with the radical status reversal of the kingdom of God, also play a role?	我注意到，凯文和妮努虽然在他们那个世界的社会等级中处于不同位置，却有一个非常重要的共同点。他们都属于印度的一个小少数群体，都是基督徒。我不禁想，他们的信仰在他们的故事中扮演了什么角色？换一种说法：耶稣是否与凯文之死有牵连——因着他那些扰乱荣誉、动摇地位的激进教导？凯文和妮努走到一起，仅仅是因为西方那种浪漫爱情的"祸害"吗？——还是说，耶稣基督的好消息，连同神国那种彻底的地位翻转，也起了作用？
Over 70% of all Christians in India are Dalits. Because when the missionaries came to India with Christ's radical gospel of status reversal, mass conversions of lower caste Hindus took place. They believed that Christianity could provide an egalitarian escape from caste oppression. But as Kevin and Neenu's story sadly demonstrates, Christianity does not simply wipe away culture. The gospel brings a culture clash, a clash that can be violent. What is that clash within us? – how does the gospel of Christ challenge the ways we privilege some over others, the ways we dictate who sits where at the table of life?	印度的基督徒中，超过 70%是达利特人。因为当宣教士带着基督那激进的地位翻转的福音来到印度时，大批低种姓的印度教徒归信了。他们相信，基督教可以提供一条摆脱种姓压迫的平等之路。但正如凯文和妮努的故事令人悲伤地表明的，基督教并不会简单地抹去文化。福音带来文化冲突，而这种冲突可能是暴力的。我们内心的这种冲突是什么？——基督的福音如何挑战我们偏待一些人胜过另一些人的方式，挑战我们规定谁坐在人生餐桌哪个位置的方式？
Here is a table. It is here during this month when we are reflecting on stewardship. There is another table behind me of course. We always worship at a meal table in church — for us, this is not an altar where sacrifices are made, it is a dinner table where we share our family meal — the table in our aisle this month is just an amplification of what is always here. And when you have a meal here, says Jesus, don't just invite your friends or your siblings or your relatives or rich neighbours, people like you who can repay you. Rather invite the poor, the crippled, the lame, and the blind. Cultural and religious outsiders, who will not increase your honour and will not be able to repay you.	这里有一张桌子。在我们思想管家职分的这个月里，它就摆在这里。当然，我身后还有另一张桌子。我们在教会里一直是围着一张餐桌敬拜——对我们来说，这不是一座献祭的祭坛，而是我们共享家庭饭食的餐桌——这个月摆在我们走道上的桌子，只是把一直在这里的东西放大了而已。耶稣说，当你在这里吃饭时，不要只请你的朋友、兄弟姐妹、亲属或富足的邻舍——那些和你一样、能够回报你

	的人。倒要请那贫穷的、残废的、瘸腿的、瞎眼的。就是那些文化上和宗教上的局外人，他们不会增添你的荣誉，也无法回报你。
Let us pray:	让我们祷告：
Gracious God, host of the great banquet, you turn our ideas of honour upside down and set a table where no one has to earn a seat.	慈爱的神， 伟大筵席的主人， 你把我们关于荣誉的观念 彻底颠倒， 并摆设一张桌子， 在这里没有人需要赚取一个座位。
Forgive us when we measure worth by status and welcome only those who can repay. Open our eyes to the ones we overlook, and make our table wide enough for them.	当我们以地位衡量价值， 只欢迎那些能够回报我们的人时， 求你赦免我们。 求你开我们的眼睛， 看见我们所忽略的人， 并使我们的桌子 宽阔到足以容纳他们。
As we think now about how we give, help us see our gifts as the way we keep this table set, the lights on, and a place ready for whoever walks in.	当我们现在思想如何奉献时， 求你帮助我们看见，我们的奉献 就是我们让这张桌子保持摆设、 让灯继续亮着、 并为每一位走进来的人 预备好位置的方式。

We ask it in the name of Jesus, our guest and our host. Amen.	奉耶稣的名求， 他是我们的客人，也是我们的主人。 阿们。
We've heard how Jesus overturns the idea that a seat at the table is something we earn. Tables, though, still have to be set. Giving is one way we do that, and I'd like us to hear from someone who has thought about it for a long time. Sony, would you join me?	我们已经听到，耶稣如何推翻"桌边的座位要靠赚取"的观念。然而，桌子仍然需要有人来摆设。奉献是我们摆设它的一种方式，我很想听听一位对此已经思考了很长时间的人怎么说。Sony，请你过来好吗？
Interview Questions for Sony What does giving mean for you? How have you tried to shape a culture of giving in your own family? What has giving changed in you?	**给 Sony 的访谈问题** 奉献对你意味着什么？ 你如何在自己的家庭中努力塑造奉献的文化？ 奉献在你里面改变了什么？
Thank you, Sony.	谢谢你，Sony。
Let's take a minute to talk to our neighbours. What have you learnt and tried to teach to your family about the practice of and reasons for giving? Discussion.	让我们花一分钟和旁边的人聊一聊：关于奉献的实践和理由，你学到了什么？又尝试把什么教给了家人？ 讨论。
Giving is not about paying for our seat. It is how we say thank you, and how we keep a place laid at the table for the next person who walks in. As we take up our weekly offering now, I invite you to think about your own giving, and to pray about whether there is a step you could take to help close that $40,000 gap. Let us bring our gifts to God.	奉献并不是为我们的座位付钱。它是我们说"谢谢"的方式，也是我们为下一位走进来的人，在桌边留好位置的方式。现在我们要收取每周的奉献，我邀请你思想你自己的奉献，并祷告，看看是否有一步可以迈出，帮助填补那 4 万澳元的缺口。 让我们把我们的礼物带到神面前。
Offering Song TIS 473 Community of Christ *Summary: A call to the church to live out its creed, look beyond its own doors to the refugee, the hungry and the poor, serve neighbours humbly, and cry out for justice and peace. It imagines a world where love is our currency and food and faith are shared by all.*	**奉献诗歌** 圣诗 TIS 473《基督的群体》（Community of Christ）

	内容简介：这首诗歌呼召教会活出信仰告白，目光越过教会的门，看见难民、饥饿的人和穷人，谦卑地服事邻舍，为公义与和平发声。它描绘了这样一个世界：爱是我们的通用货币，食物与信仰为众人所共享。
Offering Dedication — Ian *incl. blessing for online viewers and churches* Gracious God, host at the great banquet of life. We thank you for the seat you have given each of us at the table, for the welcome we have known in this place, and for the people who made room for us. Take these gifts, and the lives behind them. May what we give keep the table set, and a place ready for the child, the stranger, the seeker and the weary. In the name of Jesus, who welcomes us to his table. Amen.	**奉献祷告——Ian** *包括为线上观众和教会的祝福* 慈爱的神， 你是生命大筵席的主人。 我们感谢你，在这桌旁为我们每个人预备了座位， 感谢我们在这里所蒙受的欢迎， 也感谢那些为我们腾出位置的人。 求你收纳这些奉献，以及奉献背后的生命。 愿我们所献的，使这张桌子保持摆设， 并为孩子、陌生人、 寻求者和疲惫的人预备好位置。 奉耶稣的名， 他欢迎我们来到他的桌前。阿们。
Prayers of the People — Kaye Morgan	**会众代祷——Kaye Morgan**
Sending Song God of Justice (Tim Hughes) *Summary: A song celebrating Jesus, who came to rescue the weak and the poor and to serve. Having freely received, we freely give. It asks to be moved beyond singing into action: feeding the hungry, standing beside the broken, acting justly, loving mercy and walking humbly.*	**差遣诗歌** 公义的神（God of Justice，Tim Hughes） *内容简介：这首诗歌颂赞耶稣——他来拯救软弱的人和穷人，也来服事人。我们白白得来，也要白白地舍去。它祈求我们不只是唱歌，更被推动去行动：给饥饿的人食物，站在破碎的人身旁，行公义，好怜悯，存谦卑的心行走。*
Blessing and Sending — Ian Go out as guests who have been fed and as hosts who will make room.	**祝福与差遣——Ian** 愿你们作为蒙喂养的客人出去，

May God keep a place ready in you for the stranger, may Christ free you from counting who is worthy, and may the Spirit make you generous with your gifts and your welcome. Go in peace to love and to serve. In the name of Christ. Amen.	也作为愿意腾出位置的主人。 愿神在你里面为陌生人预留一个位置， 愿基督使你不再计较谁配得座位， 愿圣灵使你在恩赐和欢迎上慷慨大方。 平平安安地出去，去爱人，去服事。 奉基督的名。 阿们。