| English | 中文 |
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| **Order of Service 22/11/2026**<br>**Christ the King – Growing in Capacity** | **崇拜程序 2026 年 11 月 22 日**<br>**基督君王主日——能力的增长** |
| **Prelude – Build My Life (Pat Barrett)**<br>**Song summary:** *A song of worship declaring that Jesus is worthy of every song and all our praise, and that we live for him. It asks God to open our eyes in wonder, fill us with his heart, and lead us in his love to the people around us. It closes with a commitment to build our lives on his love as a firm foundation, trusting in him alone so that we will not be shaken.* | **序乐——《Build My Life》（建造我的生命）（Pat Barrett)**<br>**诗歌简介：** *这是一首敬拜诗歌，宣告耶稣配得我们一切的歌声和赞美，我们为祂而活。诗歌祈求神开启我们的眼睛，使我们满怀惊叹，以祂的心充满我们，并在祂的爱中引领我们去到身边的人那里。结尾立志把生命建造在祂的爱之上，以这爱为坚固的根基，单单信靠祂，使我们不被动摇。* |

## 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**

As we come together in worship, we acknowledge the Wurundjeri-Woiwurrung and Bunurong peoples of the Kulin Nation, the traditional custodians of this land. We also give thanks to the traditional owners of the land from which you might be watching this from. We give thanks for their deep spiritual relationship with the land, and for their faithful care of God's creation throughout countless generations. We commit ourselves to walk together in justice, reconciliation, and peace. May God bless this land and all who dwell upon it.

**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 – Table of Abundance (ad in folder)
Bible Study Group – Thursday evening – What does the Bible say about Feminism?
The Meeting of the Congregation scheduled for today has been postponed to early 2027.

## 欢迎与报告——Chris

**问安与欢迎**

愿主耶稣基督的恩惠、

神的慈爱、

圣灵的感动，

常与你们众人同在。

也与你同在。

**承认原住民土地**

当我们聚集敬拜时，我们承认这片土地的传统守护者——库林族（Kulin Nation）的 Wurundjeri-Woiwurrung 和 Bunurong 人民。我们也感谢那些正通过直播观看的朋友所在之地的传统拥有者。我们感谢他们与这片土地之间深厚的属灵联系，也感谢他们历经无数世代，忠心看守神所造的大地。我们承诺在公义、和解与平安中同行。愿神赐福这片土地和一切居住其上的人。

**欢迎**

欢迎在场的各位，也欢迎通过直播与我们一起敬拜的朋友。

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。

**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 圣诞上午茶——12 月 3 日（星期四）（宣传单在文件夹内）

活现耶稣降生剧（Living Nativity）——12 月 6 日（主日）

追思礼拜——12 月 8 日（星期二）（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）

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| | 管家职分（Stewardship）——“丰盛的餐桌”(Table of Abundance)系列（宣传单在文件夹内）<br>查经小组——星期四晚上——圣经对女性主义有什么说法?<br>原定于今天举行的会众大会已延期至 2027 年初。 |
| **Free Spirit**<br>Let My Heart Be Quiet – Heather Schopf<br>https://www.youtube.com/watch?v=m7NeTGx_CKA | **静思乐曲（Free Spirit）**<br>《Let My Heart Be Quiet》（愿我的心安静）——Heather Schopf<br>https://www.youtube.com/watch?v=m7NeTGx_CKA |
| **Call to Worship**<br>God calls us from many places.<br>We gather as one family.<br>God knows each of our names.<br>We are held in God’s love.<br>Let us share peace and kindness.<br>Let us praise God together. | **宣召**<br>神从各处呼召我们。<br>我们聚集成为一家人。<br>神认识我们每一个人的名字。<br>我们被神的爱所托住。<br>让我们彼此分享平安与善意。<br>让我们一同赞美神。 |
| **Gathering Song – Hosanna (Hillsong)**<br>*The Bible is carried in and the candle is lit during the song.*<br>**Song summary:** *A song of worship that pictures Christ, the King of glory, coming on the clouds, with his love and mercy washing over our sin as the people sing. It celebrates a rising generation of selfless faith and a longing for revival stirred by prayer. The bridge asks God to heal and cleanse our hearts, open our eyes to what is unseen, teach us to love as we have been loved, and move us with the things that move his own heart, giving everything for the cause of his kingdom. The refrain cries “Hosanna in the highest.”* | **开始诗歌——《Hosanna》（和散那）（Hillsong）**<br>*诗歌进行时，圣经被迎入，烛光被点燃。*<br>**诗歌简介：** *这是一首敬拜诗歌，描绘荣耀的君王基督驾云降临，祂的爱与怜悯洗净我们的罪，众人同声歌唱。诗歌赞美一代怀着无私信心兴起的人，以及在祷告寻求中被激起的复兴渴望。过渡段祈求神医治并洁净我们的心，开启我们的眼睛，使我们看见那未见之事，教导我们像被爱那样去爱人，让我们的心被神所在意的事感动，并为神国的事业献上一切。副歌高呼：“高高在上的和散那。”* |
| **Introduction to Theme — Ian** | **主题介绍——Ian** |

### Prayers of Adoration and Confession — Chris

Loving God, you open your arms to all people. You make room for the joyful and the tired, the confident and the unsure. You welcome those who come with many questions and those who come with quiet hearts. You know each of us by name, and you call us beloved. Your love is wide enough for everyone, and your table has room for all. We praise you for your open heart and your generous welcome.

We confess that we do not always welcome others as you welcome us. We can hold back our time, our care, or a kind word. We may stay close to people we already know and fail to notice someone who feels alone. Sometimes we make quick judgements, or let our fear keep us from reaching out. Forgive us when our actions make others wonder if they belong.

Give us open hearts and gentle words. Help us notice those at the edge and make room for them beside us. Give us courage to cross the distance between us, and patience to listen to each person's story. Teach us to welcome others with the same grace we have received. Amen.

### 赞美与认罪祷告——Chris

慈爱的神，你向万民张开双臂。你为喜乐的人和疲倦的人、有信心的人和心存疑惑的人都预留了位置。你欢迎带着许多疑问而来的人，也欢迎心中安静而来的人。你按名字认识我们每一个人，称我们为蒙爱的。你的爱宽广得足以容纳每一个人，你的餐桌为所有人都留有位置。我们赞美你敞开的心怀和慷慨的接纳。

我们向你认罪：我们并不总是像你接纳我们那样接纳别人。我们有时吝惜自己的时间、关怀，或一句善意的话。我们可能只与熟悉的人亲近，却没有留意到那孤单的人。有时我们匆忙地下判断，或让恐惧阻止我们伸出援手。当我们的行为使别人怀疑自己是否被接纳时，求你饶恕我们。

求你赐给我们敞开的心和温柔的话语。帮助我们留意那些在边缘的人，并在身旁为他们留出位置。赐给我们勇气，跨越彼此之间的距离；赐给我们耐心，聆听每个人的故事。教导我们用所领受的同样的恩典去接纳别人。阿们。

### Word of Grace — Chris

Hear the good news: God's welcome is for you. In Jesus Christ, you are known, loved, and forgiven. Nothing can take you outside the reach of God's love.

### 恩典的宣告——Chris

请听福音：神的欢迎是给你的。在耶稣基督里，你被认识、被爱、被饶恕。没有任何事物能使你落在神的爱之外。

## The Peace — Chris

(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)

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.

## 平安问候——Chris

(shalom) — sha-LOHM（希伯来语）

平安 (píng'ān) — ping-ahn（国语）

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（菲律宾米沙鄢语）

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 – Matthew 25:31-46 — Vida Foo

31 “When the Son of Man comes in his glory and all the angels with him, then he will
sit on the throne of his glory. 32 All the nations will be gathered before him, and he
will separate people one from another as a shepherd separates the sheep from the
goats, 33 and he will put the sheep at his right hand and the goats at the left. 34 Then
the king will say to those at his right hand, ‘Come, you who are blessed by my
Father, inherit the kingdom prepared for you from the foundation of the world, 35 for
I was hungry and you gave me food, I was thirsty and you gave me something to
drink, I was a stranger and you welcomed me, 36 I was naked and you gave me
clothing, I was sick and you took care of me, I was in prison and you visited me.’ 37
Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and
gave you food or thirsty and gave you something to drink? 38 And when was it that
we saw you a stranger and welcomed you or naked and gave you clothing? 39 And
when was it that we saw you sick or in prison and visited you?’ 40 And the king will
answer them, ‘Truly I tell you, just as you did it to one of the least of these brothers
and sisters of mine, you did it to me.’ 41 Then he will say to those at his left hand,
‘You who are accursed, depart from me into the eternal fire prepared for the devil
and his angels, 42 for I was hungry and you gave me no food, I was thirsty and you
gave me nothing to drink, 43 I was a stranger and you did not welcome me, naked
and you did not give me clothing, sick and in prison and you did not visit me.’ 44
Then they also will answer, ‘Lord, when was it that we saw you hungry or thirsty or
a stranger or naked or sick or in prison and did not take care of you?’ 45 Then he will
answer them, ‘Truly I tell you, just as you did not do it to one of the least of these,
you did not do it to me.’ 46 And these will go away into eternal punishment but the
righteous into eternal life.”

For these words of wisdom and for Christ the Living Word:
Thanks be to God.

## With the Children — Chris

## 福音书经文——马太福音 25:31–46——Vida Foo

31 “当人子在他荣耀里，同着众使者降临的时候，要坐在他荣耀的宝座上。 32 万民都
要聚集在他面前。他要把他们分别出来，好像牧羊的分别绵羊山羊一般， 33 把绵羊
安置在右边，山羊在左边。 34 于是王要对那右边的说：‘你们这蒙我父赐福的，可来
承受那创世以来为你们预备的国。 35 因为我饿了，你们给我吃；渴了，你们给我喝
；我作客旅，你们留我住； 36 我赤身露体，你们给我穿；我病了，你们看顾我；我
在监里，你们来看我。’ 37 义人就回答说：‘主啊，我们什么时候见你饿了，给你吃，
渴了，给你喝？ 38 什么时候见你作客旅，留你住，或是赤身露体，给你穿？ 39 又什
么时候见你病了，或是在监里，来看你呢？’ 40 王要回答说：‘我实在告诉你们，这些
事你们既做在我这弟兄中一个最小的身上，就是做在我身上了。’ 41 王又要对那左边
的说：‘你们这被咒诅的人，离开我，进入那为魔鬼和他的使者预备的永火里去！ 42
因为我饿了，你们不给我吃；渴了，你们不给我喝； 43 我作客旅，你们不留我住；
我赤身露体，你们不给我穿；我病了，我在监里，你们不来看顾我。’ 44 他们也要回
答说：‘主啊，我们什么时候见你饿了，或渴了，或作客旅，或赤身露体，或病了，
或在监里，不伺候你呢？’ 45 王要回答说：‘我实在告诉你们，这些事你们既不做在我
这弟兄中一个最小的身上，就是不做在我身上了。’ 46 这些人要往永刑里去；那些义
人要往永生里去。”

为这些智慧的话语，也为基督这位活的道：
感谢神。

## 儿童时间——Chris

## Song – TIS 256 The Servant King

**Song summary:** *This hymn follows the story of Christ the Servant King. He came from heaven as a helpless child with his glory veiled, not to be served but to serve and to give his life so that we might live. It recalls his sorrow in the garden, where he took up our burden and yielded to the Father's will, and invites us to look at the scars of the cross, where the hands that made the stars were given over to the nails. The chorus declares him our God, the Servant King, who calls us to follow him and to offer our lives daily as worship. The final verse urges us to learn to serve, to enthrone Christ in our lives and put others' needs before our own, for it is Christ whom we serve.*

## 诗歌——TIS 256《The Servant King》（仆人君王）

**诗歌简介：** *这首诗歌讲述基督——仆人君王——的故事。祂从天上降临，成为无助的婴孩，荣耀被隐藏起来，不是要受人服事，乃是要服事人，并舍命使我们得生。诗歌回顾祂在园中的忧伤：祂担起我们的重担，顺服天父的旨意；又邀请我们看十字架留下的伤痕——那创造星辰的双手，竟被钉子刺穿。副歌宣告祂是我们的神、仆人君王，呼召我们跟随祂，每天把生命作为敬拜献上。最后一节劝勉我们学习服事，让基督在我们生命中作王，把别人的需要看得比自己的更重要，因为我们所服事的正是基督。*

## Bible Reading – Romans 12:3-8 — Vida Foo

3 For by the grace given to me I say to everyone among you not to think of yourself
more highly than you ought to think but to think with sober judgment, each
according to the measure of faith that God has assigned. 4 For as in one body we
have many members and not all the members have the same function, 5 so we,
who are many, are one body in Christ, and individually we are members one of
another. 6 We have gifts that differ according to the grace given to us: prophecy, in
proportion to faith; 7 ministry, in ministering; the teacher, in teaching; 8 the
encourager, in encouragement; the giver, in sincerity; the leader, in diligence; the
compassionate, in cheerfulness.

For these words of wisdom and for Christ the Living Word:
Thanks be to God.

## 圣经经文——罗马书 12:3–8——Vida Foo

3 我凭着所赐我的恩对你们中间的各人说：不要看自己过于所当看的，要照着神所分
给各人信心的大小，看得合乎中道。 4 正如我们一个身子上有好些肢体，肢体也不都
是一样的用处。 5 我们这许多人，在基督里成为一身，互相联络作肢体，也是如此。
6 按着所得的恩赐，各有不同。或说预言，就当照着信心的程度说预言； 7 或作执事
，就当专一执事；或作教导的，就当专一教导； 8 或作劝化的，就当专一劝化；施舍
的，就当诚实；治理的，就当殷勤；怜悯人的，就当甘心。

为这些智慧的话语，也为基督这位活的道：
感谢神。

## Free Spirit

O Love – Elaine Hagenberg

https://www.youtube.com/watch?v=U2cqblTDR8w

## 静思乐曲（Free Spirit）

《O Love》（爱啊）——Elaine Hagenberg

https://www.youtube.com/watch?v=U2cqblTDR8w

## Reflection – Matthew 25:31-46 — Ian

## 反思分享——马太福音 25:31–46——Ian

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| This week in our stewardship series we are highlighting the fact that for Christians, giving is more than financial, it transcends money. Volunteering, serving, helping, caring, going on rosters are a vital part of what we give as Christians. Why is that? Why does Christianity have this emphasis on service? — other religions do too, but what is particular about the Christian approach to this subject? | 本周，在我们的管家职分系列中，我们要强调一个事实：对基督徒而言，奉献不只是金钱上的，它超越了金钱。作志愿者、服事、帮助、关怀、参加事奉轮值，都是我们作为基督徒所奉献的重要部分。为什么会这样呢？为什么基督教如此强调服事？——其他宗教也是如此，但基督教对这个主题的看法有什么独特之处？ |
| Since the recent mid-term elections in the USA — which for some reason were international news followed closely by people all over the world, me included — for me, it was kind of like a giant reality TV show, a show about the end of the world, and once you're hooked it's hard to look away, know what I mean? — since those elections, there's been a bit of chatter in the news media I follow about politics and religion — yes, that old chestnut! Interestingly, this time the spotlight has been on the Christian Left. In recent years, discussion of religion in politics has tended to focus on more conservative Christians with their emphasis on moral issues, like sexuality and abortion. But the USA mid-term elections saw a number of self-identified progressive Christians elected, including a Methodist pastor and a Presbyterian seminarian — people from the same ecclesiastical tradition as us here in the Uniting Church. | 自从美国最近的中期选举以来——不知为什么，这场选举成了国际新闻，全世界的人都在密切关注，我也不例外——对我来说，它有点像一场巨大的真人秀，一场关于世界末日的节目，一旦被吸引住，就很难移开视线，你们明白我的意思吗？——自从那些选举以来，我关注的新闻媒体上出现了一些关于政治与宗教的议论——是的，又是那个老话题！有意思的是，这一次聚光灯照在了“基督徒左翼”(Christian Left)身上。近年来，关于宗教与政治的讨论，往往集中在较为保守的基督徒身上，他们强调性与堕胎等道德议题。但这次美国中期选举中，有一批自称进步派的基督徒当选，其中包括一位卫理公会牧师和一位长老会神学生——他们来自与我们联合教会相同的教会传统。 |
| I read an article asking whether Australia is also ready to embrace a new Christian left in its politics — the commentator's answer was "probs not" noting that unlike the US, Australia is a largely secular nation where overt displays of religiosity in politics make mainstream voters uncomfortable. That same article referred to the gospel reading we heard read today, Matthew 25. And it wasn't the first article that I have read in the past couple of weeks that has mentioned it. Matthew 25: Christ's story of the metaphorical sheep and goats being judged based on the degree to which they have cared for the poor and needy, and welcomed the stranger. In my media browsing, I saw those newly elected Christian politicians from the left in the USA described as "Matthew 25 Christians." That's an interesting phrase, isn't it? Would you describe yourself as a Matthew 25 Christian? | 我读到一篇文章，问澳大利亚是否也准备好在政治上接纳一股新的基督徒左翼——评论员的回答是“大概不会吧”，并指出与美国不同，澳大利亚基本上是一个世俗国家，在政治中公开表现宗教色彩，会让主流选民感到不自在。同一篇文章还提到了我们今天听到宣读的福音书经文——马太福音 25 章。而且在过去几个星期里，这不是我读到的第一篇提到它的文章。马太福音 25 章：基督讲的那个比喻性的绵羊和山羊的故事，人们是按着自己照顾穷人和有需要的人、接待客旅的程度而被审判。在浏览媒体时，我看到美国那些新当选的左翼基督徒政治人物被称为“马太福音 25 章基督徒”(Matthew 25 Christians)。这个说法很有意思，不是吗？你会把自己称为“马太福音 25 章基督徒”吗？ |

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| You might have heard about James Talarico, the newly elected senator from Texas — he was training to be a Presbyterian minister before going into politics. Talarico often cites Matthew 25 as the basis of his politics. In an interview with Jimmy Kimmel recently he said, “Matthew 25 tells us Christians exactly how we’re going to be judged and how we’re going to be saved: by feeding the hungry, by healing the sick, by welcoming the stranger. I often wonder what would Jesus do if he visited the US Senate. I think he would tell the senators on the floor, ‘Depart from me. For I was hungry and you cut my food assistance. I was sick and you kicked me off Medicaid. I was a stranger and you deported me and my family.’” OK James. I guess that’s what it means to be a Matthew 25 Christian. Are you OK with Talarico’s use of scripture there? — his paraphrasing of Matthew 25 for political reasons? — his meshing of faith and scripture and social policy? | 你们也许听说过 James Talarico,来自得克萨斯州的新当选参议员——他在从政之前，曾接受培训，准备成为长老会牧师。Talarico 经常引用马太福音 25 章，作为他政治主张的基础。最近他在接受 Jimmy Kimmel 访谈时说：“马太福音 25 章清楚地告诉我们基督徒，我们将如何被审判、如何得救：就是喂饱饥饿的人，医治病人，接待客旅。我常常想，如果耶稣来到美国参议院，祂会怎么做。我想祂会对站在议事厅里的参议员们说：‘离开我吧。因为我饿了，你们削减了我的食品援助；我病了，你们把我踢出了医疗补助计划（Medicaid）；我作客旅，你们却把我和我的家人遣返了。’”好吧，James。我想，这大概就是作“马太福音 25 章基督徒”的意思了。你们对 Talarico 这样运用经文，觉得可以接受吗？——他为了政治目的而转述马太福音 25 章？——他把信仰、经文和社会政策混合在一起? |
| For Jesus, it is all about this thing called the Kingdom of Heaven, the Reign of God, or as I like to call it, the Commonwealth of Love. Jesus’ basic message is, “Repent, for the kingdom of heaven has come near.” God’s realm of love is breaking into this world through Jesus, and we can recognise its presence among us by its signs and characteristics: the hungry are fed, the thirsty given water, the stranger welcomed, the naked clothed, the sick cared for. This is what the reign of God looks like as it breaks into our world. | 对耶稣来说，一切都围绕着一件事，那就是天国，也就是神的掌权，或者像我喜欢称呼的：爱的联邦（Commonwealth of Love）。耶稣的基本信息是：“天国近了，你们应当悔改！”神那充满爱的国度，正通过耶稣闯入这个世界，我们可以凭着它的标记和特征，认出它在我们当中的临在：饥饿的得到食物，口渴的得到水喝，客旅得到接待，赤身的得到衣穿，生病的得到照顾。这就是神的掌权闯入我们世界时的样子。 |

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| And Jesus himself embodies the presence of this Kingdom. “I was hungry and you gave me food,” says the one who feeds the hungry multitudes with 5 loaves and 2 fish. “I was a stranger and you welcomed me,” says the one who offers the hospitality of God’s love to those otherwise rejected and excluded, the sinners and tax collectors of the world. “I was sick and you cared for me,” says the one who brought compassionate healing wholeness to all he encountered. Thus Jesus manifests the Kingdom of Heaven during his life on earth, but then takes it a whole step further by personally identifying with those people and places where these signs of the kingdom are needed – “just as you did it to one of the least of these my brothers and sisters, you did it to me.” In other words, the kingdom of God breaks into our world when the hungry are fed, the naked clothed, outsiders welcomed in. And Jesus himself is present when that happens. The King himself identifies with the needy poor. | 而耶稣自己就体现了这国度的临在。“我饿了，你们给我吃”——说这话的，正是那位用五个饼、两条鱼喂饱饥饿群众的耶稣。“我作客旅，你们留我住”——说这话的，正是那位把神之爱的款待，赐给那些原本被拒绝、被排斥的人，就是世上的罪人和税吏的耶稣。“我病了，你们看顾我”——说这话的，正是那位把满怀怜悯的医治与完整，带给每一个与祂相遇之人的耶稣。这样，耶稣在地上的生活中彰显了天国，然后又更进一步，亲自与那些需要这些国度标记的人和地方认同——“这些事你们既做在我这弟兄姊妹中一个最小的身上，就是做在我身上了。”换句话说，当饥饿的得到食物，赤身的得到衣穿，外人被接纳进来时，神的国就闯入了我们的世界。而当这些事发生时，耶稣自己就在那里。君王本人与有需要的穷人认同。 |
| Critics of James Talarico say his use of Matthew 25 is a classic example of liberal Christians distorting the Bible to support their social agenda. One Christian critic writes, “Talarico subjects the Christian Bible to verbal origami.” He says Talarico errs in applying Matthew 25 to government healthcare policy because “nowhere does Jesus say he will reward followers for healing the sick, only for visiting them (and the phrase ‘my brothers [and sisters]’ further limits the application only to those sick who are in Christ).” Whoa, this guy is saying that Matthew 25 only applies to the care of Christians. And you know what? — the problem for aspiring Matthew 25 Christians like me, people who want to claim this passage as the basis for a faith of action and service and care, is that Talarico’s critic is correct. | 批评 James Talarico 的人说，他对马太福音 25 章的运用，是自由派基督徒歪曲圣经以支持其社会议程的典型例子。一位基督徒评论者写道：“Talarico 对基督教圣经施展了‘文字折纸术’。”他说，Talarico 把马太福音 25 章用于政府医疗政策是错误的，因为“耶稣从来没有说过，祂会奖赏那些医治病人的跟随者，祂只说会奖赏探望病人的人（而且‘我的弟兄[姊妹]’这个说法，进一步把适用范围仅限于那些在基督里的病人）。”哇，这个人是说，马太福音 25 章只适用于对基督徒的照顾。你们知道吗？——对于像我这样渴望成为“马太福音 25 章基督徒”、想把这段经文当作行动、服事与关怀之信仰的基础的人来说，问题在于：Talarico 的批评者是对的。 |

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| The King in Matthew 25, the King who is Jesus, says “Truly I tell you, just as you did it to one of the least of these brothers and sisters of mine, you did it to me.” Now, this phrase, “the least of these, my brothers and sisters” is used throughout the gospel of Matthew and it always refers to the followers of Jesus, his disciples, the church. For example, in Matthew 10:40-42, as Jesus sends his disciples out on a mission to proclaim the good news in word and action, he says to them, “The kingdom of heaven has come near. Whoever welcomes you welcomes me…” and then he says, “whoever gives even a cup of water to one of these little ones, one of the least of these my brothers and sisters, …truly I tell you, none of those will lose their reward. For I was thirsty and you gave me a drink, I was a stranger and you welcomed me.” | 马太福音 25 章里的那位君王，就是耶稣，说：“我实在告诉你们，这些事你们既做在我这弟兄姊妹中一个最小的身上，就是做在我身上了。”现在，“我这弟兄姊妹中最小的”这个说法，在整部马太福音中都有使用，而且它指的总是耶稣的跟随者，祂的门徒，也就是教会。例如在马太福音 10:40–42,当耶稣差遣门徒出去，用言语和行动宣讲好消息时，祂对他们说：“天国近了。人接待你们，就是接待我……”然后祂又说：“无论何人，就是把一杯水给这小子里的一个，给我这弟兄姊妹中一个最小的喝，……我实在告诉你们，这人不能不得赏赐。我渴了，你们给我水喝；我作客旅，你们留我住。” |
| So the story of the sheep and goats as told by Matthew is not saying Christians are judged on the basis of how we treat the poor, but that the world is judged on the basis of how it treats us Christians, how it receives and welcomes the coming reign of justice, peace and love proclaimed in the actions of those sent by Jesus, his followers, his disciples. In other words, when Jesus talks about “the least of these my brothers and sisters” he is talking about us. | 所以，马太所讲述的绵羊和山羊的故事，并不是说基督徒是按着我们如何对待穷人而被审判，而是说世界是按着它如何对待我们基督徒而被审判，也就是看它如何接受并欢迎那将要来临的、公义、和平与慈爱的统治——这统治是由耶稣所差遣的人，就是祂的跟随者、祂的门徒，以行动所宣告的。换句话说，当耶稣说“我这弟兄姊妹中最小的”时，祂指的就是我们。 |
| Clearly this is a disastrous teaching that we should never mention outside of these walls — I don’t think anyone is listening in, are they? Because we (and the rest of our world) can only hear it today through the distorting megaphone of Christendom. Christendom is that period of the church’s history lasting a millennium and a half when the church identified itself not with the last and the least of Christ’s brothers and sisters, but with the first, the greatest, the most powerful. This is the church concerned with earthly power, a church that anointed kings and presidents and tycoons and said you are where we see Jesus present most of all, in your power and wealth. The Jesus who comes to us in Matthew 25 wouldn’t recognise that church. | 显然，这是一个灾难性的教导，我们绝不该在这些围墙之外提起——我想没有人在偷听吧？因为今天我们（以及我们周围的世界），只能通过“基督教世界”(Christendom)这个扭曲的扩音器来听见它。“基督教世界”是教会历史上长达一千五百年的一段时期，在这段时期里，教会不是与基督那些末后的、最微小的弟兄姊妹认同，而是与最先的、最伟大的、最有权势的人认同。这是一个关心世上权力的教会，一个膏立君王、总统和大亨，并对他们说“我们最能在你们身上看见耶稣的同在，就在你们的权势与财富之中”的教会。马太福音 25 章里来到我们面前的那位耶稣，是不会认得那个教会的。 |

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| So when Jesus calls us, his followers, the little ones, his siblings, he is not talking about the church as it became — the powerful church of Christendom — but about the church as it should be, the church Jesus describes in the beatitudes: the blessed poor in spirit, the humble, those who hunger and thirst for righteousness, the merciful, the pure in heart, the peacemakers, the persecuted. The church that is found among the poor. | 所以，当耶稣称我们这些跟随者为“小子”、为祂的兄弟姊妹时，祂所说的不是后来变成的那个教会——基督教世界里有权有势的教会——而是教会本来应有的样子，就是耶稣在八福中所描述的教会：有福的虚心的人、谦卑的人、饥渴慕义的人、怜恤人的人、清心的人、使人和睦的人、受逼迫的人。这是在穷人中间被找到的教会。 |
| The profound challenge of Matthew 25 is that Jesus identifies himself with us, his people — “just as you did it to one of my brothers and sisters you did it to me.” But the story only works today if his people find their identity in him, if we are found where he is. And where is he to be found? “I was hungry, I was thirsty, I was a stranger, I was naked, I was sick, I was in prison.” | 马太福音 25 章深刻的挑战在于：耶稣把自己与我们——祂的子民——认同：“这些事你们既做在我弟兄姊妹中一个身上，就是做在我身上了。”但是，只有当祂的子民在祂里面找到自己的身份，当我们被发现在祂所在的地方，这个故事在今天才行得通。那么，在哪里能找到祂呢？“我饿了，我渴了，我作客旅，我赤身露体，我病了，我在监里。” |
| And that is why service is not just an optional extra for Christians, it is baked into our identity. When we volunteer, serve, and care for one another, we are not just completing random tasks; we are actively embodying the presence of Christ in our community. We are becoming the least of these his siblings. By stepping up to help, we ensure that the hungry are fed, the stranger is welcomed, and the Kingdom of Heaven, the Commonwealth of God’s love, is open and available to all. | 这就是为什么服事对基督徒来说不只是一件可有可无的额外之事，它已经深深融入了我们的身份。当我们作志愿者、服事、彼此关怀时，我们不只是在完成一些零散的任务；我们是在我们的群体中积极地活出基督的同在。我们正在成为祂那些“最微小的”兄弟姊妹。我们挺身而出帮助别人，就是确保饥饿的得到食物，客旅得到接待，让天国——神之爱的联邦——向所有人敞开，人人都能进入。 |

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| Let us pray…<br>Servant King,<br>make us a church<br>that looks like you.<br>Give us open hands<br>and willing hearts,<br>and let us be found<br>where you are.<br>Amen. | 让我们祷告……<br>仆人君王，<br>求你使我们成为<br>一个像你的教会。<br>赐给我们敞开的双手<br>和乐意的心，<br>让我们被发现<br>在你所在的地方。<br>阿们。 |
| https://www.theguardian.com/commentisfree/2026/nov/18/is-australia-ready-to-embrace-a-new-christian-left-religion-politics-ntwnfb?CMP=Share_iOSApp_Other<br>https://washingtonstand.com/article/talarico-healing-the-sick-is-how-we-will-be-saved | https://www.theguardian.com/commentisfree/2026/nov/18/is-australia-ready-to-embrace-a-new-christian-left-religion-politics-ntwnfb?CMP=Share_iOSApp_Other<br>https://washingtonstand.com/article/talarico-healing-the-sick-is-how-we-will-be-saved |

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| **Offering Song – TIS 650 Brother, sister, let me serve you**<br>**Song summary:** *A hymn of mutual service within the community of faith. We ask to be Christ to one another, and for the grace to let others serve us in turn. We are pilgrims and companions on a journey, helping each other walk the road and carry the load. Each verse makes a promise: to hold up Christ's light for one another in times of fear, to reach out a hand and offer the words of peace that others long to hear, to weep and laugh together, and to share joy and sorrow until the journey is complete. The hymn looks ahead to the harmony we will find in singing to God in heaven, a harmony shaped by all we have shared of Christ's love and suffering. The opening verse returns as the closing verse.* | **奉献诗歌——TIS 650《Brother, sister, let me serve you》（弟兄姊妹，让我服事你）**<br>**诗歌简介：** *这是一首表达信仰群体中彼此服事的诗歌。我们祈求在彼此眼中成为基督，也求神赐恩典，使我们愿意让别人来服事我们。我们是同行旅程的朝圣者和同伴，彼此扶持，同走这条路，同担重担。每一节都是一个承诺：在彼此恐惧的夜晚举起基督的光，伸出援手，说出人们渴望听到的平安的话；与哀哭的人同哭，与欢笑的人同笑，分担喜乐与忧伤，直到旅程走完。诗歌也展望将来在天上向神歌唱时所要找到的和谐——这和谐出自我们彼此同行一路所经历的基督的爱与受苦。第一节在结尾再次出现。* |

## Offering Dedication — Ian

To those joining us by livestream, and to the churches and households worshipping with us from far away: you are part of this table, may God bless the gifts you bring and the service you offer wherever you are.

Gracious God,
you came among us not to be served but to serve.
You are the King who is found
in the hungry, the thirsty, the sick and the stranger.

We bring you our offerings today:
our money, our time, our gifts and our hands.
Take what we give and let it become food for the hungry,
a welcome for the stranger,
and care for those who need it.

We offer all that we have and all that we are
in the name of Jesus, the Servant King.
Amen.

## 奉献祷告——Ian

给通过直播与我们一同敬拜的朋友，以及远方与我们同心敬拜的教会和家庭：你们也是这张餐桌上的一分子；愿神赐福你们所献上的礼物，以及你们无论身在何处所付出的服事。

恩慈的神，

你来到我们中间，不是要受人服事，乃是要服事人。

你是那位君王，

在饥饿的、口渴的、患病的和作客旅的人中被寻见。

今天我们把奉献带到你面前：

我们的金钱、我们的时间、我们的恩赐和我们的双手。

求你收纳我们所献上的，使它成为饥饿者的食物、

给客旅的欢迎，

以及给有需要之人的看顾。

我们将我们所有的、所是的，

奉耶稣——仆人君王——的名献上。

阿们。

## Prayers of the People — Sue Morgan

## 会众代祷——Sue Morgan

## Sending Song – Send Me (Planetshakers)

**Song summary:** *A song of response to God's call. Its refrain, "Send me, I will go," is offered for our city, our nation and the nations of the world, together with the proclamation that Jesus Christ is Lord. The verses ask that God's Spirit would set us apart to bring good news and freedom, and cry out for families, for blind eyes to be opened and for people to be set free. They pray for the nation to turn back to God and for revival to sweep the land. The bridge calls us to humble ourselves, seek God's face and turn from our ways, trusting that God will hear, forgive and heal the land.*

## 差遣诗歌——《Send Me》（差遣我）（Planetshakers）

**诗歌简介：** *这是一首回应神呼召的诗歌。副歌"差遣我，我愿前往"为我们的城市、国家和世界万国而献上，并宣告耶稣基督是主。诗节祈求神的灵将我们分别出来，去传扬好消息与自由；并为各个家庭呼求，愿瞎眼的得开，被捆绑的得释放；也祈求国家回转归向神，复兴临到这片土地。过渡段呼召我们谦卑自己、寻求神的面、转离我们的恶行，相信神必垂听、赦免，并医治这地。*

## Blessing and Sending — Ian

Go now from this place in peace,
to follow the Servant King.

Go to the hungry, and share your bread.
Go to the thirsty, and bring them water.
Go to the stranger, and make room at the table.
Go to the sick and the lonely, and sit beside them.

And when you do not see Christ there, look again.
He is present in the last and the least.

Go with the blessing of God,
the Source of all life,
the Servant King,
the Spirit of grace.

Go in peace to love and to serve.
In the name of Christ.
Amen.

## 祝福与差遣——Ian

现在，请平安地离开这里，

去跟随仆人君王。

去到饥饿的人那里，与他们分享你的饼。

去到口渴的人那里，为他们送上水。

去到客旅那里，在餐桌旁为他们留出位置。

去到患病的和孤单的人那里，陪伴在他们身旁。

当你在那里看不见基督时，请再看一看。

祂就在那末后的、最微小的人中间。

愿你们带着神的祝福前去——

神是一切生命的源头，

是仆人君王，

是施恩的圣灵。

愿你们平安前去，去爱，去服事。

奉基督的名。

阿们。

## Musicians

Organist: Matthew Boldiston
Band Leader: Jacob Davey
Woodwind: Michele Stringer
Guitar: David Fraser
Singers: Vida Foo, Joanne Boldiston, Susan Stringer

## Rosters

Communion Stewards:
Door Stewards: Geraldine Fleming, Diana Coles
Sound:

## 乐手与司歌

管风琴： Matthew Boldiston

乐队负责人： Jacob Davey

木管乐器： Michele Stringer

吉他： David Fraser

歌手： Vida Foo, Joanne Boldiston, Susan Stringer

## 事奉轮值

圣餐招待：

门口招待： Geraldine Fleming, Diana Coles

音响：