



st. matthew's
UNITING CHURCH
BAULKHAM HILLS
growing together

Weekly Newsletter

10 July 2022

Pentecost 5

Bible Reading

8am & 9.30am:
Colossians 1: 1-14
Luke 10: 25-37

Response after Bible Readings

Leader: Hear the word of the Lord

Response: Thanks be to God



Welcome to St. Matthew's Community Room.

Children are very welcome at St. Matthew's and that means their noise is welcome too. This room is here if you feel the need to step out of the service or would like some more privacy but still want to see and hear what's going on in the service.

OPEN FROM 9.30AM

Livestreaming

at all	. 8am
three	. 9.30am
worship	
services	. 6.45pm

8am—Worship

Led by Pamela Leslie and Clive Pearson

9am—Worship @ the Willow's

Led by Warren Arthur

9.30am—Worship

Led by Daniel Gibb and Clive Pearson

KUCA in recess

6.45pm—Worship

Led by Jane Cole and Daniel Gibb

Thank you for worshipping with us today.

What's happening this week at St. Matthew's

MONDAY 11 JULY

7am-5pm—Preschool roof building work continues each week day weather permitting

9am—Sorting & pricing for Op Shop lower hall

TUESDAY 12 JULY

9am-2pm—Op Shop open

9.30am-11am—Christian Meditation in the church

10.30am—Clive's workshops Week 2 "Who do you say that I am?" in the church

7.30pm—Thrive lower hall

7.30pm—Clive's workshops Week 2 "Who do you say that I am?" in the church

WEDNESDAY 13 JULY

9am-2pm—Op Shop

10am-12pm—Women's Fellowship church and upstairs hall

7.30pm—ZOOM

Clive's workshops week 2 "Who do you say that I am?"

<https://us02web.zoom.us/j/3602745736>

THURSDAY 14 JULY

9am-2pm—Op Shop

FRIDAY 15 JULY

No Scheduled events

SATURDAY 16 JULY

2pm-4pm—church and community room in use

SUNDAY 17 JULY

8am—Worship

9.30am—Worship

KUCA in recess

6.45pm—Worship



SUPPLY MINISTER

REV. CLIVE PEARSON 0409 523 024

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CHILDREN, YOUTH AND YOUNG ADULTS MINISTRY WORKER

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CHURCH OFFICE SECRETARIES:

ROBYN MORRALL AND LYNN SAMUEL

CHURCH OFFICE HOURS 9AM-3PM MON-FRI

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BAULKHAM HILLS

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Who is my neighbour?

For the past 3 and a bit years I have been living in the company of the good Samaritan seemingly every day. One of my doctoral students is from the small, low-lying island of Vaitupu in the Tuvalu group. No part of these islands is more than 3 metres above sea-level. They face the prospect of their islands being submerged by rising sea levels through no fault of their own. Almost everyone on the islands is Christian: they are a deeply Bible-conscious people. My student's thesis makes use of the parable only found in the gospel of Luke but does so with a twist: the lawyer asked Jesus 'who is my neighbour?' to which the storyline of a man beaten up and left for dead on the road between Jerusalem and Jericho is the response. My student asks another question instead: 'am I not your neighbour?'. He does so for the sake of his family and yet-to-be born generations.

The parable of the good Samaritan is probably the best known of all Jesus' parables. It has its life outside the church, in society at large. The Samaritan represents the person or body of people who will help others in times of distress when no other offer of hope appears to be forthcoming. It is the first of the parables that Jesus tells in Luke's gospel. He is making his way from Galilee to Jerusalem and passes through Samaritan territory on the way. He has not long before sent out the 72 in the surrounding towns to proclaim that the kingdom of God is near. Jesus is only too well aware that the gospel can be rejected. Now he is faced with an expert in the law who is seeking to trap him.

What we know as the parable falls into two parts. The first part is the exchange between the lawyer and Jesus. It is like an introduction which explains why Jesus will tell this story. The discussion had begun with the question 'what must I do inherit eternal life?'. It is an imperfect question, of course: an inheritance is a gift rather than the product of one's 'doing'. This question quickly turns into a discussion on the summary of the law and becomes one of who is the neighbour.

In English the word neighbour comes from a root meaning those who live 'nearby'. We might say who lives next door, in the next unit, in your street, in your neighbourhood / postcode. The Samaritans were 'next door' to the Jews in a manner of speaking: they lived in a territory between Galilee and Jerusalem – but there were significant tensions. The Samaritans were descended from two of the original twelve tribes of Israel. Some 600-700 years before Jesus the roots of difference

had been established through the Assyrian invasion and occupation: some of the people from Judah had been carried off into captivity while the Assyrians had also settled peoples in Israel's lands who knew nothing about the God of Abraham, Moses and co. Now the Jews and Samaritans were divided over where God was to be truly worshipped – on Mount Zion or Mount Gerizim. The Jews were deeply suspicious of the Samaritans and believed they observed a corrupted faith.

The priest and the Levite pass by the wounded man left for dead in the parable. They do so not because they have pressing appointments elsewhere; nor need they have been concerned about their own safety: were the robbers still around? Their lives and vocation are shaped by the laws of purity. That prevents them from considering giving help. Contact with a stranger who might be dead – or more dead than alive – was deemed to be an act of impurity. They would not have been able then to carry out their functions in the Temple if they intervened; they had 'jobs' to do and they do not wish to risk going into a first-century equivalent of isolation.

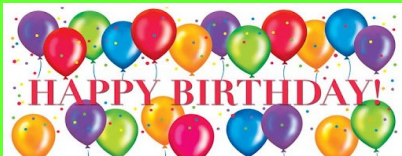
The Samaritan provides extravagant assistance. It is odds on that 'the certain man' who was set upon by the robbers might not (in other circumstances) appreciate the attention he is given by the Samaritan who tends to his wounds and provides resources for his subsequent care. The Greek word that is used to express his disposition to the victim is 'compassion'. The word is a very strong one. It suggests that deep down in your guts you are deeply moved by the plight of the one before you.

The parable sets before us an example of who is a neighbour: in the story it is anyone who assists whoever is in need, irrespective of class culture, status etc. It moves beyond being an example, though. It becomes more like a command, a duty, an obligation: in response to the lawyer identifying who has acted in the capacity of being a compassionate neighbour Jesus says: 'Go and do likewise!'. Imagine that!

Note two things: i). The qualifying term 'good' is not actually used in the parable at all. It might be better to call it the parable of the compassionate Samaritan; and, ii). The lawyer recognizes who has acted as a neighbour but still cannot call him 'the Samaritan'.

Yours in Christ,

Clive



PEOPLE NEWS BIRTHDAYS

Jeff Cuff

Susan MacWilliam

Our very best wishes to all the St. Matthew's community who are celebrating their birthdays this week.

All Group Leaders and Others

Please remember to **ALWAYS** lock and activate the security alarm at the conclusion of your gatherings at the church.

Please also **ALWAYS** turn off all lights, close windows, **turn off air-conditioners and fans.**

And leave the space neat and tidy ready for the next group. *Thank you.*

Ecumenical Prayer Cycle

10—16 July

Eritrea, Ethiopia

Donations of fresh flowers



Katherine Pedersen is asking the church for donations of fresh flowers and foliage from members of the congregation who have excess to their needs. Katherine uses the flowers and foliage to make up arrangements to sell at the Op shop, and also to give to people we know who would benefit from receiving a gift from the church community. Please contact Katherine Pedersen on 0437 772 011



*Being prepared for
next week's worship:*

17 July 2022

Pentecost 6

**“The gospel
of creation”**

17 July 2022 Sunday:

8am, 9:30am &

6:45pm

Bible Readings:

Colossians 1:15-23

Luke 10: 38-42

The reading in Colossians for today is sometimes described as a ‘hymn’. It is one which is rather startling for it speaks about the gospel having been ‘proclaimed to every creature under heaven’. Some translations speak about ‘the gospel of creation’. It is not surprising then that it is sometimes used by theologians who demonstrate a concern for the state of the environment, changes to what is called the Earth System and the ‘climate emergency’.

Jesus was not of course a climate activist or deep ecologist ahead of his time. Nor were any of his contemporaries. It can be said that he was embedded in the natural world, however. He makes use of flowers, the birds of the air and animals like sheep, goats and wolves in his talking about the life of discipleship and the breaking in the kingdom of God. What this reading does is takes thing a step further. The hymn describes how ‘all things on heaven and on earth were created ... through him and for him’ and how ‘in him all things hold together’.

If this is so, then how we care for all created things in what Paul, elsewhere, identifies as this ‘groaning creation’ is bound up with confessing who Christ is. In the book of Genesis the days of creation end with God declaring the creation to be ‘good’. In the book of Proverbs we hear that the figure of Wisdom was with God before the dawn of creation. Now all things have been made in and through the cosmic Christ who holds things together.

Perhaps it is time to reflect more deeply on this connection and ask how does it feature in our future directions. How we care for the planet and its climate is tied up with how we respect Christ. So often other activities, interests and hobbies can get in the way of time dedicated to such reflection. In our gospel reading Martha is always busy. Jesus commends Mary on this occasion as she ‘sat at Jesus’ feet’. This is a way of saying that Mary has put herself into the role of a learner, a pupil, a disciple who sits at the feet of the teacher and is seeking to be instructed and learn more.

More Church Property News

The first site meeting with Skope Constructions was held this morning to discuss the commencement of the project and a draft program for the work. It was opportune to have this meeting, because the Preschool will close for a two-week period starting 4th July. During this period shutdown, the roof over the Preschool will be the first area to be refurbished with Colour bond roofing. This will minimise the effect of the work on the operation of the Preschool.

Like all programs this a draft and is subject to weather and change for many reasons. Safety inductions are carried out by the Builder for his staff and contractors. If someone needs access to a work area then the Builder will need to give that person a Safety Induction, to be arranged through our Project Manager, Derek Lee.

Hopefully, there will be little interference with Church programmed activities until we need to close the Hall to replace the windows or accommodate Preschool activities that may need to be held in there from time to time when that area is closed. As much notice will be given as possible and we thank you for your cooperation during this period.

The following time table was discussed to commence the work.

1. Access to the site – during working hours 7:00am to 5:00pm – from 4th July until completion of work. Builders will have their own construction toilet in a fenced-off area of the Preschool.
2. Roof over the Preschool – The western end, up to the gable, will be replaced starting 7th July and completed by 14th July, depending on weather.
3. Stage 1 of Preschool work – 1st August to 30th September – Staff rooms etc – Minimum disruption to the Preschool operation. Preschool staff will liaise with the Project Manager at all times.
4. Stage 2 of Preschool work – 1st October to 29th October – Handicapped Toilet and New Entry pathway.
5. Roof over the Church – No date at this time, but likely in late July starting from the Church (eastern) end and working towards the Preschool.

Repair to the water damaged areas of the Church – This area will be cordoned off while work is in progress – no date at present.

Colour of the Roof – Several people were asked and provided input. Thank you for your suggestions and choice of DUNE colour. This is the colour of the Church Front Door and Windows.

Undated information will be circulated as and when available.

Preschool - Raising money for Kids Cancer and supporting one of our own community

We would like to bring to the Church Communities attention the case of Demi, one of the Preschool students (and also daughter of Marly, a member of teaching staff)

Demi was recently diagnosed with a rare & incurable, inoperable brain tumor.

This has obviously been a very difficult time for her and her family. They are fortunate though to have amazing support within family and friends and have requested that instead of support for themselves that support be focused towards fundraising.

Donations raised so far will go to The Kids Cancer Project.

So far \$2483.95 has been raised. A great effort!

For anyone who'd like to donate, please donate via the below link.

<https://www.pirateday.com.au/unitingcarestmattthewspreschool>

Another fundraiser is also being planned for Term 3 – Beanie's for brain cancer. This one could give an opportunity to support in a more practical sense potentially. Once plans are finalised the Preschool will advise details which will be shared.

Anyone who would also like to support the family can contact the Preschool office.

Please hold Demi and her family in your prayers.