



### Bible Reading



**8am & 9.30am:**  
**Colossians 1: 15-23**  
**Luke 10: 38-42**

*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 Roland Bryant  
and Clive Pearson

### 9.30am—Worship

Led by Sharon Underwood  
and Clive Pearson

**KUCA** in recess

### 6.45pm—Worship

Led by Alexander Lawless  
and Nicola Lawless

Thank you for worshipping with us today.

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

#### MONDAY 18 JULY

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

**9am—Sorting & pricing for Op Shop** lower hall

#### TUESDAY 19 JULY

**9am-2pm—Op Shop open**  
**9.30am-11am—Christian Meditation** in the church

**10.30am—Clive's workshops**  
**Week 3 "Who do you say that I am?"** in the church Final

**7.30pm—Clive's workshops**  
**Week 3 "Who do you say that I am?"** in the church Final

#### WEDNESDAY 20 JULY

**9am-2pm—Op Shop**  
**10am-12pm—In Stitches** in upstairs hall

**7.30pm—ZOOM**  
**Clive's workshops Week 3**  
**"Who do you say that I am?"**

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

#### THURSDAY 21 JULY

**9am-2pm—Op Shop**

#### FRIDAY 22 JULY

**7pm-9pm—Alive in upstairs hall**

#### SATURDAY 23 JULY

**11am-3pm—Christian Meditation "Spiritual Intelligence" part 2** in lower hall

#### SUNDAY 24 JULY

**8am—Worship**  
**9.30am—Worship**  
**KUCA** Preschool, Years K-2 & Years 3-8

**6.45pm—Worship**



#### SUPPLY MINISTER

REV. CLIVE PEARSON 0409 523 024  
Email: minister@stmatthewsuniting.net.au

#### CHILDREN, YOUTH AND YOUNG ADULTS MINISTRY WORKER

DANIEL GIBB Part Time  
Email: daniel@stmatthewsuniting.net.au

#### SENIORS PASTORAL CARER

MICHAEL STRONG Part Time  
Email: mike@stmatthewsuniting.net.au

#### CHURCH OFFICE SECRETARIES:

ROBYN MORRALL AND LYNN SAMUEL

**CHURCH OFFICE HOURS** 9AM-3PM MON-FRI

**OFFICE :** 9686 3003

#### LOCATION:

CNR CHARLES & EDGAR STREETS  
BAULKHAM HILLS

#### POSTAL ADDRESS:

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# Gospel of Creation

It is relatively rare for the passage from the epistle to the Colossians to be the subject of sermon / message. That is a little surprising. It is one of the New Testament texts that is beginning to attract an increasing attention from Christian scholars concerned for the well-being of God's creation. It is one of those texts that also lie behind the 5<sup>th</sup> face (or mark) of mission which reads:

To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.

The faces/marks of mission are ecumenical. The Uniting Church has observed these generally - and this fifth mark is consistent with the work of Uniting Earth and it reaches back in spirit to The Statement to the Nation (1977). It is one that has appealed greatly to students and younger members of the church.

The text itself is a hymn. The city of Colossae was about 160 km from the much larger city of Ephesus. Paul has already given thanks to the church there as was the custom of the day. Paul has heard about their faith, their sense of hope and how they have been 'bearing fruit'. Paul has been praying for their growth in spiritual wisdom and understanding. Immediately before he launches into the hymn Paul refers to how we have been 'rescued from darkness', redeemed and concludes with the forgiveness of sins.

The hymn is marked by three quite distinctive claims: the first has to do with Christ being the 'image of the invisible God'. We might say that a line like this gives the stamp of God's approval on what Jesus did in his public ministry through to his obedience to the way of the cross. That is no small thing: Jesus attracted much criticism for the way in which he drew alongside those on the margins, his apparent disregard for some aspects of the law, and his dining habits; the cross was also a scandal, a stumbling block for his fellow Jews and a folly, a madness to the Greeks.

The second claim lifts Jesus out of his life and ministry in the first century. It places him within a wider context which even goes beyond resurrection and ascension. It goes back to creation itself: so often the ecological concern in the Christian faith seems to follow on through a belief in God the creator, but Colossians alters the line of thought. This epistle claims that 'in him [Christ] all things in heaven and on earth were created, visible and invisible ... all things have been created in him and through him'.

What we have here is what is called the cosmic Christ.

The third claim features the words 'the gospel of creation'—in some versions it says the gospel will be preached to every creature. This reference is peculiar to Colossians. Our default position is often to think that the gospel is for 'me' or for 'us' humans. There is more going on here, though—and it is similar to what we find in John's gospel when it said that the Word became flesh. It does not say that the Word became a human being: that would be a very different word from the Greek one in the gospel. The word there is 'flesh' and it presupposes the material world as a whole.

The care of God's good creation then is also care for the creation which was made in, through and for Christ. It isn't really an optional extra for the life of discipleship and practice of mission. I wonder what that might mean for the community that gathers at St. Matthew's.

## Some musical offerings:

John Rutter and the Cambridge Singers,  
For the beauty of the earth.

<https://www.youtube.com/watch?v=1bDoMfiYErE>

Jubilate Singers

O God of boundless hope

<https://www.youtube.com/watch?v=9Eit1nhVAMs>

Paul Somerville / Paddington Uniting Church Cherish the delicate earth

<https://www.youtube.com/watch?v=xbsUrrw2z3M>

Let all things now living

<https://www.youtube.com/watch?v=U2BrrTk1T8k>

For the fruits of all creation

<https://www.youtube.com/watch?v=IBXHDbesb7k>

Shirley Murray

Touch the earth lightly

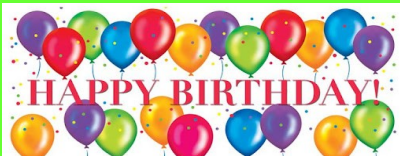
<https://www.youtube.com/watch?v=XGHU2F2g3K0>

Pope Francis' encyclical, *Laudato Si'*: On care for our common home can be read at:

[https://www.vatican.va/content/dam/francesco/pdf/encyclicals/documents/papa\\_francesco\\_20150524\\_enciclica-laudato-si\\_en.pdf](https://www.vatican.va/content/dam/francesco/pdf/encyclicals/documents/papa_francesco_20150524_enciclica-laudato-si_en.pdf)

*Yours in Christ,*

*Clive*



## PEOPLE NEWS BIRTHDAYS

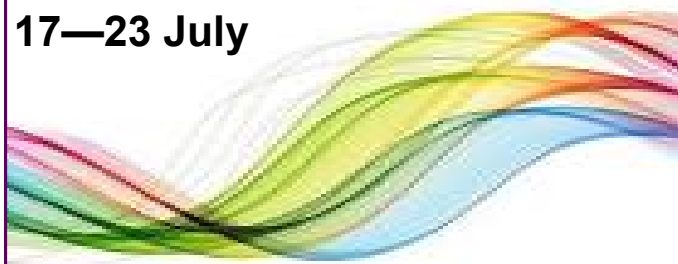
Daniel van Kruyssen  
Ida Batten  
Fran Courts

Chris Bunn  
Margaret Leckie

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

## Ecumenical Prayer Cycle

### 17—23 July



### *Djibouti, Somalia*



*Being prepared for  
next week's worship:*

**24 July 2022**

**Pentecost 6**

# “The Lord's Prayer”

**24 July 2022 Sunday:**

**8am, 9:30am &**

**6:45pm**

**Bible Readings:**

**Hosea 1: 2-10**

**Luke 11: 1-13**

Our default practice is to say the Lord's Prayer far too fast! It is so easy to slip into automatic mode. One of the great 'secular' saints of the twentieth century was Simone Weil. She has sometimes been described as the 'patron saints of outsiders'. One of her spiritual practices each day was to say the Lord's Prayer very slowly, very deliberately as if she was 'chewing' the words. In the past I have led workshops where I encouraged people to recite the Lord's Prayer in such a way that they left time to dwell upon the words of each line and think about how they might speak into their experience of the world. Read in this way the Lord's Prayer attracts a relevance and currency that is surprising.

The Lord's Prayer – slowed down – is revolutionary and calls into practice many of the values presently held in our society. One of the comments made by Gustavo Gutierrez in his liberation theology was that many people are inclined to pray the equivalent of 'Our Father in heaven, stay there ....'. Gutierrez is assuming that life on earth ought to be transformed in the light of the concern Jesus showed for the poor and disadvantaged: he is imagining that the kingdom of God is seeking to make life on earth as it is in heaven. Those familiar lines to do with having sufficient daily bread (rather than excess), the hope that debts will be forgiven, and that we will not be complicit (intentionally or otherwise) in the ways of evil are sufficient in and of themselves – said slowly, and contemplated upon.

The version that we find in Luke's gospel is much shorter than its equivalent in Matthew. It has to do essentially with the provision of daily sustenance, forgiveness and avoiding evil. The way it is introduced is via a request made of Jesus by the disciples asking him to teach them as John the Baptist taught his followers. This request is situated within a wider concern for perseverance.

The Lord's Prayer plays a part in naming who we are – our identity in Christ. The disciples make this request of Jesus after having watched him pray. The Hosea reading begins with a loss of identity and status within the reconciling purposes of God. The book of Hosea belongs to the category of the minor Hebrew prophets – the major ones are Ezekiel, Jeremiah and Isaiah. It is reckoned to have been written somewhere between 760 and 720 BC. The Northern Kingdom of Israel has fallen to the Assyrians. It seems as if the leaders of the people had turned away from the covenantal God of Israel and begun worshipping the Canaanite deity, Baal and the calves of Jeroboam. The book of Hosea compares their conduct to Hosea's relationship with his unfaithful wife, Gomer. The names of her children bear names that reflect Yahweh's (God) response to their peoples apostasy. Hosea will remain faithful as will God who will eventually transform the people back into 'the children of the living God'.

## 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 4<sup>th</sup> 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 4<sup>th</sup> 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 7<sup>th</sup> July and completed by 14<sup>th</sup> July, depending on weather.
3. Stage 1 of Preschool work – 1<sup>st</sup> August to 30<sup>th</sup> 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 – 1<sup>st</sup> October to 29<sup>th</sup> 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.**