




**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*



**8am—Worship**  
Led by Clive Pearson

**9.30am—Worship**  
Led by Dean Drayton  
and Clive Pearson

**KUCA** Preschool, Years K-2 & Years 3-8

**6.45pm—Worship**  
Led by Abbey Sim  
and Clive Pearson

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 . 6.45pm  
services

Thank you for worshipping with us today.

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

- MONDAY 25 JULY**  
9am—*Sorting & pricing for Op Shop* lower hall  
7.30pm—*Netball Meeting* in upstairs hall
- TUESDAY 26 JULY**  
9am-2pm—*Op Shop open*  
9.30am-11am—*Christian Meditation* in the church  
7.30pm—*Property Committee meeting* Upper or Lower hall
- WEDNESDAY 27 JULY**  
9am-2pm—*Op Shop*
- THURSDAY 28 JULY**  
9am-2pm—*Op Shop*
- FRIDAY 29 JULY**  
5pm-7pm—*Fusion Youth Group* in upstairs hall
- SATURDAY 30 JULY**  
*No Scheduled Events*

- SUNDAY 31 JULY**  
8am—*Worship*  
9.30am—*Worship*  
10.30am—**St. Matthew's AGM**  
In the church  
**KUCA** Preschool, Years K-2 & Years 3-8  
6.45pm—*Worship*



**SUPPLY MINISTER**  
REV. CLIVE PEARSON 0409 523 024  
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**CHILDREN, YOUTH AND YOUNG ADULTS MINISTRY WORKER**  
DANIEL GIBB *Part Time Email:*  
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MICHAEL STRONG *Part Time Email:*  
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**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:**  
BAULKHAM HILLS UNITING CHURCH  
PO BOX 773 BAULKHAM HILLS 1755

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# Saying the Lord's Prayer.

## Slow down! Notice what you are saying!

I suspect that we often say the Lord's Prayer far too fast. It rolls of the tongue and before you know it we're finished and on to the next thing. Sometimes we may get tripped up along the way. It can be rather off putting to hear someone saying a different version: you say debts, they say sins; you say trials, I say temptations—and, before you know it, we have lost the thread.

The Lord's Prayer is the most well-known prayer inside the church and outside as well. It is often employed in public funerals even if and when the majority of people at such an occasion are not really a part of a worshipping community. Its importance and its use, of course, flow from the way in which it was Jesus' response to a request from the disciples on how they should pray. The disciples were not the liturgists of Israel; they had no training; they were not experts in the law and the worship of the Temple. No wonder they asked Jesus how they should pray.

There are two versions of the Lord's Prayer in the New Testament. One is shorter than the other. Matthew's version (6:9-13) is longer than Luke's (11:2-4). There are seven petitions in Matthew's prayer—3 address God and 4 have to do with human needs and concerns. By way of comparison Luke has 3 petitions, two of which have to do with 'us' and one to God. Both versions end with a doxology—that is, a word of praise. The word 'daily' is translated in both versions from the Greek and this is the only time it is mentioned in the New Testament. Only Matthew has the line 'your will be done'. In Matthew the prayer comes in the midst of the extended sermon on the mount (which finishes at the end of chapter 7). In Luke it comes after the parable of the Good Samaritan and Mary sitting at the feet of Jesus. It is hard to know why Mark does not include the Lord's Prayer.

Well before it was translated into English, the prayer was said in Greek, Latin and Syriac. Jesus would have said it in Aramaic / Abun d'Beschmayo.

<https://www.youtube.com/watch?v=AdPIRWIam0>

One of the first attempts at translating the New Testament into English was done by John Wycliff in 1389: imagine saying this version:

Oure fadir That art in hevenes  
Halwid be thi name  
Thi kingdom come to  
Be thi wille don  
On erthe as in hevenes  
Give to us this day oure bred ovir othir substance  
And forgiv us oure dettis  
As we forgiven oure detours  
And lede us not in to temptacioun  
But delyevr us from yvel

It is a prayer that reaches back in time to Jesus himself: it connects us with all Christians across time and place (even if and when we do not understand their language).

Sometimes it can be helpful to slow the saying of the Lord's Prayer down. That may not be so easy in a service of worship but it can be done in a private devotion. There is a good reason to do that and to use the words that translate more precisely what Jesus actually said. Each line, each petition, can be repeated over and over again before you move onto the next one. Allow yourself time and space to dwell with the words and notice what comes to mind. How might this petition speak into your life now? How might it speak into our common public life?

In a way that might surprise reflecting on the Lord's Prayer might well release insights into contemporary society. I have encouraged students in the past to say it slowly and think about in terms of the climate emergency. I have sometimes spoken about how Gustavo Gutierrez, a leading twentieth-century theologian, once wrote that so many Christians acted as if they were praying 'Our Father in heaven .... stay there' when, of course the prayer would have us (in Matthew's version) say your will be done on earth as in heaven

For all its familiarity – slowed down and with due attention given to its petitions – the Lord's Prayer is a revolutionary prayer. Some Christian scholars say it represents a summary of the gospel itself.

*Yours in Christ,*

*Clive*

**Music on the web: The Lord's Prayer:**

Jazz version of Malotte: Jimi Martinez and Tony Williams

<https://www.youtube.com/watch?v=IGWTue8zsKM>

Dolly Parton

<https://www.youtube.com/watch?v=HcgJ59it8H8>

Aled Jones

[https://www.youtube.com/watch?v=u-xG2nm\\_37k](https://www.youtube.com/watch?v=u-xG2nm_37k)

Andrea Bocelli

<https://www.youtube.com/watch?v=u8jlmjg4UY>

(in Fijian) Leigh Memorial

<https://www.youtube.com/watch?v=erouzTRlzt8>

(in Korean)

<https://www.youtube.com/watch?v=v9NLLhVFY0E>

(in Tamil)

<https://www.youtube.com/watch?v=YnyPi1o8Tts>

Hillsong

<https://www.youtube.com/watch?v=nCxqjEz5hJ4>



PEOPLE NEWS

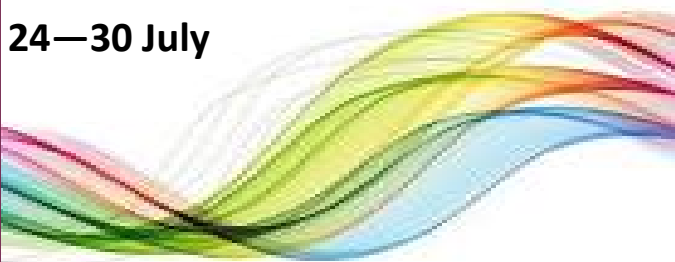
Elaine Cater

Alexander Lawless

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

## Ecumenical Prayer Cycle

24—30 July



*Burundi, Democratic Republic of Congo, Rwanda*



*Being prepared for  
next week's worship:*

**31 July 2022**

**Pentecost 8**

## “Well Off and Foolish”

**31 July 2022 Sunday:**

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

**6:45pm**

**Bible Readings:**

**Colossians 3:1-11;**

**Luke 12: 13-21**

The gospel of Luke is noted for its bias to the poor and its warnings with regards to seeking security in the riches of this world. In this instance the parable Jesus tells is sometimes called the parable of the rich fool. That naming seems a bit harsh! In today's cultural climate we might deem him to be a wise steward, a good investor, someone worth imitating. He has made the most of what he has got and his land has 'produced abundantly'. He in a position to enjoy the good life insofar as he has 'ample goods' and so, why not 'relax, eat, drink and be merry'.

It is God in the parable who declares him to be the 'fool'. Sometimes the language of the fool is actually used positively in the New Testament. Think of how Paul describes the cross as the foolishness of God. Here the charge of being a fool follows from the mistaken conviction that the good life depends upon material security. The rich man may have the necessary goods to enjoy life but his life is about to come to an end that very

night and he is deemed not to be 'rich toward God'.

The placement of this parable demonstrates how the rich man has made the wrong choices. It follows hard upon Jesus speaking about those who will acknowledge him and those who will not. It is followed by the teaching to do with not to be anxious about tomorrow, 'what you will eat, about your body, what you will wear. For life is more than food and clothing'.

In keeping with the tone of this parable the Colossians passage invites those who have been raised with Christ to 'seek the things that are above'. It amounts to an invitation to be a citizen of heaven while living in the earthly city with all its temptations and compromises. The epistle aspires after a 'new self', renewal and being appropriately clothed not in fine apparel but in the practices of one who has been 'stripped of the old practices; and now is free in Christ.

# Church Property News Update

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.

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. ***Preschool Roof is now completed. We have had a bust two weeks with the rain and all. Congratulations to the builders, Skope Constructions, for doing the best to stick to the work schedule despite the rain.***

1. 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.

2. Stage 2 of Preschool work – 1<sup>st</sup> October to 29<sup>th</sup> October – Handicapped Toilet and New Entry pathway.

3. 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.