




Bible Reading 
8am & 9.30am:
Jeremiah 2: 4-13
Luke 14: 1, 7-14
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 Albert Olley
 and Clive Pearson

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



6.45pm—Worship
 Led by Nicola Lawless
 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 29 AUGUST

9am—Sorting & pricing for Op Shop lower hall
12pm—Upstairs hall in use by Preschool
7pm—Netball Club AGM upper hall

TUESDAY 30 AUGUST

9am-2pm—Op Shop open
9.30am—11am—Christian Meditation in the church
12pm—Upstairs hall in use by Preschool
7.30pm—Thrive lower hall

WEDNESDAY 31 AUGUST

9am-2pm—Op Shop
12pm—Upstairs hall in use by Preschool
10am-12pm—In Stitches upper hall

THURSDAY 1 SEPTEMBER

9am-2pm—Op Shop open
10am-12pm—Coffee & Discovery
Guest Speaker Alan Wright
"Around the World in 5 Decades"
 upstairs hall & Church
12pm—Upstairs hall in use by Preschool

FRIDAY 2 SEPTEMBER

12pm—Upstairs hall in use by Preschool
7pm-9pm—Alive Youth Group
 in upstairs hall

SATURDAY 3 SEPTEMBER

9am-12pm—Op Shop & Mini Mart in lower hall
10am—Care and Prayer in the church
10am-3pm—St. Matt's Endurance series contact Brad Turner

SUNDAY 4 SEPTEMBER



8am—Worship
includes Communion
9.30am—Worship
Includes Communion
KUCA Preschool, Years K-2 & Years 3-8

6.45pm—Worship
Includes Communion



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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Where is the Lord?

The book that bears the name of the prophet Jeremiah is a far from comfortable read. For those who like to hear some good news then it might be best to read another book – like Isaiah, beginning at chapter 40. It is true that there are the occasional lighter moments in Jeremiah: the most notable is Jeremiah 31:33 (But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts, and I will be their God, and they shall be my people.) That text stands out because the prophet has been given a tough job. It leads to him being sometimes described as 'the weeping prophet'.

Jeremiah was 'the son of Hilkiah'; he lived sometime around 650-570 BC. Jeremiah was a reluctant prophet, declaring himself to be too young, not good at speaking. Jeremiah was informed that being a prophet meant not being afraid, standing up to speak, speaking as told, and going where sent. He would pay a heavy price for the 'word of the Lord' that came to him and which he was then obliged to declare. There were plots to kill him; he was imprisoned in a cistern where he sank into the mud. And, if he tried to shut God's word up within, then it would burn in his heart—and he must speak.

Who would want to be a prophet?

The task set by God for Jeremiah was to proclaim the destruction of Jerusalem by invaders from the north – and then explain to those who had been carried off into exile in Babylon that their fate was a consequence of their pagan worship of *Baal*. The covenant with God had been broken. Jeremiah was called upon to prophesy forthcoming famine, foreign conquest, plunder and captivity.

Our reading from today comes near the beginning of this prophetic ministry. It takes the form of an oracle whereby God seeks to understand why Israel has gone after other gods. In this midst of this turning away the oracle poses the question why did the priests not cry out (in protest) 'where is the Lord?' to be found.

This text is set alongside the one in Luke's gospel where Jesus turns a meal invitation into a discussion on places of honour (and shame). It is a passage that will lead into the parable of the kingdom of God being likened to a great banquet. What is rather intriguing about this talk of who sits where at the table is the way in which Jesus inserts the word 'humble'. The word 'humility' is related to the 'humus' – down to earth, earthiness. The ancient world did not prize humility. It became a Christian virtue—and, of course, Jesus himself is the marker of what humility means.

The Uniting Church often implies or talks openly about being a prophetic church because of its concern for social justice and those denied particular rights. That is certainly part of the

prophetic story beginning with Amos—but it is not the whole story. The prophetic tradition is bound up with the return to God, with worship; in the case of the gospel the question where is the Lord, or where is Christ to be found, might keep in mind this reading to do with hospitality and humility. So often we look for strong leaders, who can do this and that: we may miss the mark of a prophetic humility.

Music for the week:

'Jeremiah was a prophet' Phil Keaggy
<https://www.youtube.com/watch?v=cB38caW2izY>

'God has spoken by His prophets'
<https://www.youtube.com/watch?v=RoPiKqKTmbg>

'At the name of Jesus'
<https://www.youtube.com/watch?v=OI2rKRCWmOU>

'Inspired by love and anger'.
<https://www.youtube.com/watch?v=D4ac0s0cH3s>

A Moment in Time How did we get the Bible? Part 1

There are no original copies of any of the biblical books. They simply do not exist. The process of our getting the Bible in its form today is a long and complicated one. It would take several centuries for that to happen. The word Bible itself comes from the Greek language, *biblia*, simply meaning 'the books'.

At the time of Jesus there was not yet in place the full version of what we know as the Old Testament. For the Hebrew people there are three parts to their Scriptures which the Christian faith has 'inherited'. The first five books are called the Torah (the law); the second group is called the *Nevi'im* (the prophets) and the third part is the *Ketuvim*, (the writings which includes the psalms, proverbs and historical narratives). The Hebrew Bible did not take on its final form until after the destruction of the Temple in 70AD. The Torah and the prophets were settled in the years of Jesus' ministry but there was still some fluidity about what should be included in the writings and where they should be situated in relation to one another.

The Christian tradition would initially be indebted to a Greek translation of the Hebrew Bible. It was called the Septuagint (meaning the translation of the seventy scholars). It is not an exact copy of the Hebrew version as it included some books not found in the other. In the Hebrew script you read 'right to left' – and here is where it gets tricky. To begin with there were no equivalents of our vowels. The letters were all consonants. In due course a system of dots and squiggles (this was called 'pointing') was introduced into the Hebrew text to represent the vowels.

Yours in Christ,
Clive



PEOPLE NEWS

Robyn Burn
Will Samuel
Elaine King

Adele Arthur
Dean Drayton
Ellen Keegan

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

Ecumenical Prayer Cycle

28 August—3 September

Cape Verde, Gambia, Guinea, Guinea-Bissau, Senegal



Being prepared for next week's worship:

4 September 2022

Pentecost 13

“The Cost of Discipleship”

**Sunday
4 September:
8am, 9:30am &
6:45pm**

**Bible Readings:
Philemon 1-21
Luke 14:25-33**

All of the gospels assume that there is a cost of discipleship. In the other two synoptic gospels (Matthew and Mark) that cost is most vividly expressed in the call to take up one's cross which comes in the wake of Jesus asking the disciples who do they think he is. Luke situates the cost differently: he brings together a series of potential obstacle to becoming a disciple. It is a daunting list and we would all fail on some of them

This emphasis on cost is nevertheless important for a time like this. There are so many demands put upon us these days and so many competing attractions. So many celebrities and politicians compete for our attention and favours. It is relatively easy for the life of discipleship to slip to one side and be seen as something that we might manage to include in our lifestyle options. The Luke reading is a reminder of the priority given to being a disciple and how it ought to be a considered choice. The cost of being a disciple is crafted against a background of competing enterprises each one of which could lay claim to our loyalty, time, energy.

The transformative nature of discipleship is captured in the shortest book of the New Testament, Philemon. There are

only 335 letters (characters) in the Greek text. The epistle is essentially one of forgiveness and reconciliation. It seems as if Philemon was a wealthy Christian in whose home (probably in Colossae) a house church met. Paul himself is in prison but he writes to Philemon on behalf of a runaway slave, Onesimus. It seems as if he had stolen some money from Philemon. We do not know how he met Paul but it was through this encounter that Onesimus was converted. Paul sends him back to Philemon (presumably back in to slavery) but Paul will repay the debt. The only other reference to Onesimus is at Colossians 4:7 where he is described as a 'faithful and beloved brother'.

Paul frequently used the language of slavery and freedom with references to the change in life brought about by faith in Christ. From our vantage point we might wonder why Paul did not call for the abolition of slavery. It would not, of course, been possible for him or those first Christians to make that kind of change; what they did instead was include slaves within the Christian company of believers (through baptism) and provide a degree of pastoral care and oversight who found themselves in this position.

The St. Matthew's Uniting Church weekly Newsletter is available to view at the end of each week for the upcoming Sunday on the St. Matthew's website www.stmatthewsuniting.net.au Click on the metal bird image / publications.

Wear a Beanie and support Brain Cancer

The Preschool is organising a fundraiser in support of **Brain Child Foundation** and will be holding Beanie for Brain Cancer Days on 23rd, 24th and 25th August at the Preschool.



The children are encouraged to wear a beanie to preschool and raise much needed funds for this foundation

On **Sunday 28th August** we are inviting the church congregation to get involved too and **wear a beanie** to Sunday worship. A collection box will be placed at the front entry door for donations

Demi our preschool student, whose mother Marly is a teacher at the preschool, was diagnosed with a brain tumour in early April. Support for this charity has been requested by the family

The Brain Child foundation provide support to the children and families affected by brain and spinal cord tumours while striving for a cure.



Soul Care conference 31 August—2 September at Wesley Mission Centre *Rediscover and reimagine pastoral care at Soul Care*

Soul Care is just around the corner! With just over two weeks until the conference, in-person ticket sales must close in one week from today - **Monday 22 August**. If you haven't already, you can purchase tickets from our [Eventbrite page](#). In-person tickets are available in both three-day and single-day pass options. Morning and afternoon tea are also included with all in-person tickets.

If you can't make it in person, there are also virtual ticket options available which must close **Monday 29 August**.

Uniting



We're thrilled to have an amazing line up of keynote and plenary speakers, workshops, panel discussions and more. You can also visit the [Soul Care website](#) for more information

Please reach out to us via email at soulcare@nswact.uca.org.au if you have any questions or would like to chat further!