



Bible Reading 
8am & 9.30am:
Jeremiah 4: 11-12, 22-28
Luke 15: 1-10
Luke 12: 54-56
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 . 6.45pm
services

8am—Worship
Led by Clive Pearson

9am—Worship @ the Willow's

9.30am—Worship
Led by Hugh Darling and Clive Pearson
Includes the Baptism of Chase Ariaratnam. 
We welcome the family and friends of Chase to Worship today.
KUCA Preschool, Years K-2 & Years 3-8

5pm—Shine BBQ offsite

6.45pm—Worship
Led by Clive Pearson and Daniel Gibb

Thank you for worshipping with us today.

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

MONDAY 12 SEPTEMBER
9am—Sorting & pricing for
Op Shop lower hall
12pm—Upstairs hall in use by Preschool

SATURDAY 17 SEPTEMBER
2pm-4pm—Church and community room in use

TUESDAY 13 SEPTEMBER
9am-2pm—Op Shop open
9.30am-11am—Christian Meditation in the church
12pm—Upstairs hall in use by Preschool
7.30pm—Thrive Bible Study lower hall

SUNDAY 18 SEPTEMBER
8am—Worship

WEDNESDAY 14 SEPTEMBER
9am-2pm—Op Shop
10am-12pm—Women's
Fellowship upper hall & church
12pm—Upstairs hall in use by Preschool

9.30am—Worship
KUCA Preschool, Years K-2 & Years 3-8
6.45pm—Worship

THURSDAY 15 SEPTEMBER
9am-2pm—Op Shop open
12pm—Upstairs hall in use by Preschool

FRIDAY 16 SEPTEMBER
12pm—Upstairs hall in use by Preschool
5pm-7pm—Alive Youth Group



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:
BAULKHAM HILLS UNITING CHURCH
PO BOX 773 BAULKHAM HILLS 1755

WEB SITE: www.stmatthewsuniting.net.au
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SONALI WANIGESEKERA
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Lost

From chapter 9 through to chapter 19 Luke includes much material only found in this gospel. There are many parables peculiar to Luke in this section. As a matter of fact Jesus tells 24 parables in Luke and 18 of those are unique to this gospel. This week's parables reflect the balancing act between male and female that Luke performs across gender: the parable of the lost sheep featuring a shepherd is following by a woman looking for her lost coin.

The parable of the lost sheep should be seen of course, within the context of Jesus being the good shepherd (more clearly laid out in John) and the Hebrew traditions of regarding the people of Israel being the flock of God's pasture. This particular parable is told in more abbreviated form as well at Matthew 18:12-14. In Luke the telling of the parable is strategically placed: it comes after Jesus has been held in suspicion by the Pharisees and scribes for eating with tax collector and sinners—the lost sheep of Israel's flock. It is a parable that contains within it four movements: loss, seeking, finding and rejoicing. The ending of joy (in heaven) stands in contrast to the response of the Pharisees and scribe so the company Jesus keeps. The standard works of art depict the shepherd returning with the sheep carried around the shoulders.

In the parable of the lost coin a silver coin is a *drachma*. It would have amounted perhaps to a day's wages. The woman lights a lamp that lights up the dark places. She searches 'diligently': she perseveres until she finds the coin. That coin represents the one who is lost; the woman's seeking out of that coin reflects a motherly, tender concern for the one who has been lost – this parable is followed by the father who grieves over his lost son, the prodigal. Once again there is a rejoicing—this time with friends and neighbours; the contrast is thereby made by the response of the Pharisees and scribes.

Music:

Abigail Washburn (in Chinese) The Lost Lamb

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

Guy Penrod, 'The Ninety and the Nine'

<https://www.youtube.com/watch?v=3NbHZjInWos>

Anthem, Bach 'Sheep May Safely Graze'

<https://www.youtube.com/watch?v=lh-P4dYhOk>

SeeLaw (rap) 'Lost Sheep'

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

A Moment in Time: How the Bible Came into Being (2).

The present order of the New Testament does not reflect the order in which they were written. Paul's epistles provides us with the oldest layer of written material. It is

likely 1 Thessalonians was written first and Romans last. The material to be found in the gospels most likely circulated in oral traditions that collected around themes or topics—for example, birth narratives, the passion, the resurrection, miracles, teaching. It is likely that Mark brought them together in the first written down gospel—probably around the year 70AD. Matthew, then Luke followed: sometimes Matthew (maybe 80AD) and Luke (maybe 85AD) shared traditions that Mark did not seem to possess and both have material which is peculiar to them. Nearly one-third of Luke is only found in Luke. The gospel of John seems to have come much later (maybe 90-100AD): it is very different. Over 90% of John's gospel is only found in John.

There is no original manuscript of any part of the New Testament. The version we have comes about through a reading and sorting of the best ancient manuscripts in terms of what they include and where they were found. There is a scale that is used to evaluate disputed readings: A – expresses confidence, B – a little less confident, but most likely; C – more questions are beginning to appear; and D – the most uncertain. You can become aware of these things when at the bottom of the page of your Bible it may say: 'some authorities read / suggest / have....'

Notices:

(i). The Office:

Robyn is currently on leave. Lynn will not be back in the office until Wednesday of next week.

(ii). October Communion.

Clive will be away for the first 2 Sundays in October. He is presenting a paper on 'The Theology of Liveable Cities' at the Triennial Conference of the Global Network of Public Theology being held in Curitiba, Brazil. Clive was one of the three founders of this Global Network which includes 40 universities and research centres around the world. He is the editor-in-chief of the *International Journal of Public Theology* (which has to do with how do we talk about public issues from the perspective of faith).

For one month only, communion in October will be on the second Sunday. It will be celebrated by Dean Drayton.

Yours in Christ,

Clive



PEOPLE NEWS

Graeme Gordon

Noni Medcalf

Blake Wood

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

Ecumenical Prayer Cycle

11—17 September

Ghana, Nigeria

Sympathy to Mike and Vivienne Strong and family on the death of Mike's brother Barry. A funeral service was held at the Northern suburbs crematorium on Thursday 8 September.

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.



Being prepared for next week's worship:

18 September 2022

Pentecost 15

"Integrity"

Sunday

18 September:

8am, 9:30am &

6:45pm

Bible Readings:

Jeremiah 8: 18-9: 1

Luke 15:1-10

What a problematic parable this one is? It is not surprising that this parable does not feature in the other gospels. It is evident that Jesus was well aware of corruption and extortion. The manager in the parable is not content with squandering the wealth of his rich master; he now makes those who are in debt to the master complicit in acts of deceit. The deals the manager makes with the master's clients would have been binding.

In the normal course of events we would assume legal proceedings were around the corner. The virtues of integrity and accountability are seemingly being trashed. And yet in the parable the dishonesty is commended on the grounds of being shrewd? Jesus nevertheless still calls him dishonest. Maybe the manager is seeking to cancel misdeeds through good deed in debt, recognizing that one cannot take wealth beyond the grave. Perhaps he is prudent. Even if that is so, the dishonesty remains. The verses that follow seem to undermine the positive spin placed upon the parable. The issue now becomes one of a measure of faithfulness and

leads into the saying about how one cannot serve two masters—God and wealth.

In the reading from Jeremiah we hear his anguish. He has to do proclaim the most searching and devastating news to his people. This does not mean he does not care for them even though they conspire against him. We can see here why Jeremiah was known as the 'weeping prophet'. The line that is probably best known from this passage is what might be for many rather obscure: 'Is there no balm in Gilead?'. This balm was looked upon as a rare perfume used as a medicine. It became a symbol of universal healing. It was highly treasured.

In contemporary literature *Gilead* is the name of a novel by Marilynne Robinson, the memoir and diary of a fictional Congregationalist minister. BBC News reckoned it to be the 4th best novel since 2000; it is one of Barack Obama's favourites.

CHRISTIAN MEDITATION

You are invited to come along to the church on

Tuesdays at 9.30am—10.30am

All are welcome

The Muscle of Attention

During September and October the Tuesday morning Christian Meditation Group will be listening to these 10 - 20 minute talks given in 2021 by Laurence Freeman as part of the hour long session. We then do the work of silently repeating our mantra, giving attention only to the mantra to take the attention off our distracting thoughts.

We meet in either the Community Room or Church Sanctuary.

Everyone is welcome to join this group to find out how exercising our muscle of attention produces love and community.

Please contact Rosemary Sexton or Katherine Pedersen

043 777 2011

kathped56@gmail.com to find out more about the World Community for Christian Meditation.

There are groups all over the world and you can join many online groups, watch podcasts, seminars, introductory sessions and undertake courses online.

<https://meditationtalks.wccm.org/cd/cwkSXCFld4mXpGb6pFGc>

Daily Wisdom

So this gift of meditation is that it has to be accepted by the person to whom it is being offered. This means that in the same way, when we pay attention to someone, we give them our attention – this great act of generosity when you really pay attention to someone as a unique, individual manifestation of God – then what you hope will happen is that your gift of attention to them will stimulate a response from them, a reciprocation of that attention, that they will pay attention to you, to what you are saying, not just to you as a ego but to you, as a channel. And when that happens, God is born, the Word becomes flesh. And that is the glory of God manifesting in the fullness of human life.

([Attention and Love 1](#) by Laurence Freeman OSB)



Uniting Church Hawkesbury Zone:

“TWILIGHT OF JAZZ”

On the banks of the Hawkesbury River -
at Ebenezer Church

SUNDAY 16th OCTOBER

4:00PM - 8:00PM
Gates open at 3:00pm

Featuring:
HARMONIX BIG BAND

TICKETS \$20 per head - School students free
To prebook your tickets call or text Rebecca on
0439 309 303 or visit our Facebook page.

Tickets will be available on the night from 5:00pm

Bring your chairs, blanket or a picnic.

Sausage sizzle, cake stall, tea & coffee
will be available to purchase.

BYO Alcohol



Find us on
Facebook Ebenezer Uniting Church - Twilight Jazz

Funds raised go to the West Papuan Development Company- for clean water wells.