



Bible Readings



1 Peter 2: 4-10
John 20: 19-31

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
8am & 9.30am only

8am—Worship
Led by Vivienne Strong
and Clive Pearson

9.30am—Worship
Led by Clive Pearson
KUCA Camp Out

5pm—Shine

6.45pm—Worship
Led by Nicola Lawless
and Clive Pearson

Thank you for worshipping with us today.

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

MONDAY 24 APRIL

9am Sorting & Pricing for Op Shop lower hall

7.30pm—Property Committee Meeting in the Community Room

TUESDAY 25 APRIL

ANZAC DAY



Public Holiday

WEDNESDAY 26 APRIL

9am-2pm—Op Shop
7.30pm—Elders meeting in the church

THURSDAY 27 APRIL

9am-2pm—Op Shop

FRIDAY 28 APRIL

5pm-7pm—Fusion

SATURDAY 29 APRIL

No Scheduled activities

SUNDAY 30 APRIL

8am—Worship

9am—Worship @ the Willow's

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:

BAULKHAM HILLS UNITING CHURCH
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Thank you to all who have contributed to this publication.

Easter 3

'So I send you'

23 April

1 Peter 2: 4-10 John 20: 19-31

The way in which the resurrection is told in each of the gospels provides us a number of personal encounters. In the case of John there are three that stand out in particular: Mary Magdalene meets Jesus in the garden, Thomas with his doubts, and Peter is asked whether he loves Jesus three times and is then told to 'feed my sheep'. These accounts are only in John.

The way in which the gospel of John gives an account of the resurrection is very different from what we find in Matthew. Here we have the disciples still in Jerusalem. They are fearful. It is the evening of the first day. We are not told how many of the disciples are present – Thomas is certainly not present, but the number of those gathered might have been greater than the 12 minus him and Judas.

Placed alongside Matthew's story there is no hint yet of them heeding the advice of the women and making their way to Galilee where they will see Jesus: instead Jesus appears to them, even though the doors were locked'. One week later (when Jesus again appears to them) they are still in Jerusalem. This particular incident with the locked doors has often led to debates over whether the resurrection of Jesus was physical or spiritual. It so happens that both possibilities are represented in the combined resurrection narratives. The sceptical response is made by Thomas [the Twin]: we are not told why, but he was not present when Jesus appeared to the other disciples in this way. Thomas had not been present with the others on Sunday!

In this encounter with the risen Christ he does not tell the disciples to not be afraid—though that is what they are. Instead he bids them 'peace'. He does so on more than one occasion. In terms of bestowing peace Jesus, in this gospel, offers a double peace. The first is by putting their fear of the Jews into perspective. The second is a deeper peace that the world cannot give. The peace he bestows calms their fears as well as provides an opening, a vocation, beyond their present fear: they will become witnesses to God's *shalom*, peace with God, with ourselves and our past, and with others.

In terms of witness Jesus shows them the wounds on his hands and side: that is a gesture that seeks to confirm that he is the one who is crucified and that he is now raised. That witness is further emphasized later when Thomas is invited to overcome his reluctance to believe by putting his finger here and his hand there to see the wounds made by the nails. Thomas had earlier in John responded to one of Jesus' 'I am' sayings ('I am the way, the truth and the life') and said 'we do not know the way'. Thomas is known through history as 'doubting Thomas': he refused to believe the word of the other disciples that Jesus was risen and had appeared to them. Thomas is nevertheless the first one to acknowledge that

Jesus is not simply the Lord but 'my God'. By way of an aside the imperial cult of the Roman Empire sometimes referred to the emperor as 'our Lord and God'. It is time to 'rehabilitate' Thomas.

The tradition in which John writes is very different from the first three synoptic gospels. The tendency is to write from the perspective of the son who is already back in the presence of God. The outline of his public ministry is designed to show through a series of 'signs' and 'I am' sayings who he truly is. This reading concludes with an intimation of 'many signs' that have not been described 'in this book'. The purpose of these signs in general to nurture the belief that 'Jesus is the Messiah, the Son of God' so that you may have 'life in his name'.

There is no need then for an ascension or Pentecost. These things are already assumed. So in this locked room Jesus effectively merges together in this first evening of the resurrection John's equivalent of the Pentecost and the great commission. Rather than tongues of fire and speaking in different languages—and the crowd of onlookers thinking they are drunk—Jesus breathes on them so that they might 'receive the Holy Spirit'. This act of 'breathing' is like Genesis 2:7 when Yhwh (God) breathes life into Adam. The word receive is very common in John:

The commission is, in effect, to continue the ministry on the basis of who is the one who sends them. Jesus refers back to how he was sent and now he sends them. There is no reference to going to all nations, baptizing and teaching (as in Matthew). The core of their being sent is to forgive sins.

Music:

BBC 'Make me a channel of your peace'
<https://www.youtube.com/watch?v=1WbdhSjgKYc>

Aled Jones 'Make a channel of your peace'
<https://www.youtube.com/watch?v=67HczAyQKqM>

Nickel Creek 'Doubting Thomas'
https://www.youtube.com/watch?v=E3c_8hYK0eo&t=122s

She Wakes 'Doubting Thomas' (cover)
<https://www.youtube.com/watch?v=m3Po1JjD7bc>

Citizens and Saints 'Doubting Doubts'
<https://www.youtube.com/watch?v=wHCx4vlsewc>

Anzac Day Hymn

Viva Voce
'Honour the dead'
(Colin Gibson and Shirley Murray)
<https://www.youtube.com/watch?v=hAsP2dB3UOo>

City Choir, Dunedin 'Honour the dead'
<https://www.youtube.com/watch?v=B8EhR44SU4>

Yours in Christ,

Clive

On Singing 'Lead, Kindly Light' in the Dug-out on Pope's Hill...

Article by Rev Assoc Prof Clive Pearson
(first printed in the Parramatta Mission Heritage Committee's ANZAC booklet,
We Will Remember Them, 2021)

It is arguably the case that the Christian faith in the west has never recovered from the First World War ('the great war' that became 'the great massacre'). Both sides prayed to the same God whom they believed was on their side: some ministers of religion seemed to act like recruiting agents for the army and many church leaders initially provided the necessary words which would liken the campaign to a 'baptism of fire' and service to sacrifice and 'no greater love is there than that a man should lay down his life for the sake of others'. Here in Australia some church leaders 'welcomed' the outbreak of the war which they believed would 'purify' and ennoble the nation.

In the course of time it would be the English war poets who would somehow find Christ in "no man's land"; many returned soldiers saw such sights and survived so much trauma themselves that it became difficult to believe in 'the Fatherhood of God and the brotherhood of man'. How could one speak of a God of love in such a time and place like those found on the Western Front and at Gallipoli. The English chaplain and poet, 'Woodbine Willie' (Geoffrey Studdert Kennedy), let go of a God of power and might for one who suffers. Soon enough the language of Armageddon and the apocalyptic would surface.

Into this grim, larger story, lies the work of the military chaplains. The Australian Army Chaplains department had been set up in December 1913. During the war there would be 414 chaplains who would serve: the majority were Protestant (and yes, there was some denominational competition about the allocation of numbers of chaplains). They were usually in their 30s or 40s, and thus, younger than ministers who remained in their congregations but older than the men whose personal and spiritual needs they now sought to serve. There was initially no formal training or induction. They were left to devise their own ministries in the contexts in which they found themselves.

The Gallipoli campaign – our baptism of fire – was preceded by the several weeks at sea on the troop ships and then several months in Egypt. For some (not used to swearing and drunkenness) life on board was a culture clash. The chaplains took services, arranged for sing songs, Bible classes, hospital visitation, personal interviews, writing and censoring letters, and organising sports (e.g. boxing bouts), games and other pastimes like photography. The voyage allowed the chaplains to get to know the men and become more used to army culture. Once in Egypt the chaplains often defended the moral reputation of the men. There had been seemingly no forethought given to what the troops might do in their leisure time and the 'peep shows' and other 'attractions' of Cairo were close by.

On the first day of the Gallipoli campaign only one chaplain landed on the beaches. The Catholic padre, John Fahey, disobeyed orders to do so. He scarcely survived the landing with a bullet going through his sleeve 'and catching the lad behind me'. The landing craft were reserved for combatants. The other chaplains were at first confined to the troop ships where they acted out the role of medical orderlies. Within a few days a number of chaplains were ashore: some were killed while acting as stretcher-bearers. One of the most pressing tasks was to conduct funeral services which kept them 'very busy' and were done at night. The setting was sombre. The chaplains spent their time recording the details of death, the burial place and the recovery of personal effects. They shared with the men the poor diet, the extremes of heat and cold – and dysentery. They established a more intimate relationship with the troops at Gallipoli than was later possible in northern France because of the more confined nature of the battle site.

The chaplains helped establish a semblance of routine. Each Sunday a short service of worship would be held a little after 4pm when the Turks would take a short break for one of the two main meals of the day. There were regular prayer meetings in the dug-outs. Prior to a fresh engagement one padre would gather together those nearby and have them recite with him the words of Psalm 23. One of the chaplains at Gallipoli was Colonel-Chaplain, Ernest Northcote

Merrington (whose hymn 'God of eternity, Lord of the ages', composed in 1912, was the first and for a very long time the only Australian hymn to gain international recognition). His diary, held at the Australian War Memorial, Canberra, records a short service taken in a dug-out on Pope's Hill: he refers to the singing of 'Nearer, my God, to thee' and 'Lead, kindly light' while "bullets were flying over the burial-ground like bees at swarming time." Merrington noted that "I am sure we shall never hear them in time without thinking of these scenes." One other chaplain recorded how he scattered many silver wattle seeds over the land before him.

(For much of this information I am indebted to Michael Gladwin, *Captains of the Soul: A History of Australian Army Chaplains*, (Newport: Big Sky Publishing, 2013); pp. 31-49. Also, Alan Wilkinson, *The Church of England and The First World War*, (London: SPCK, 1978); Philip Jenkins, *The Great and Holy War: How World War I Changed Religion For Ever*, (New York: Lion Hudson, 2014); Frank Furedi, *First World War: Still No End in Sight*, (London: Continuum, 2014).



PEOPLE NEWS

Ron Mallyon

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

Ecumenical Prayer Cycle 23—29 April



Armenia, Azerbaijan, Georgia

Newcomers - and how we make them feel welcome and included at St. Matthew's

I am collecting recollections from people about their own experiences as a newcomer here at St. Matthews. That's when they first came to St. Matthews and as they settled into our church family.

If you would like your own story to be included in a small booklet for newcomers please send me just a paragraph about your experience, when you first arrived at St. Matthew's and then as you got to feel at home here. You might like to include why you stay.

We are currently reviewing all our processes for making sure newcomers are always welcomed well!

Please email your paragraph to Judy Mann as soon as you can at:

judyruhm@gmail.com

or ring or text Judy with your story on:
0414 591 548

Please return completed forms by 30 April

Worship Roster Non Availability Forms for June, July & August 2023
FOR BOTH MORNING SERVICES
are available in the church foyer.

st. matthew's
UNITING CHURCH
BAULKHAM HILLS
growing together



An email has been sent out with an electronic copy. NEW HELPERS WELCOME



Please return forms to the blue mail tray or church office.



Blankets for Refugees

We are collecting blankets for Ukrainian refugees, some who have arrived in Australia and some who are in Poland. A lady whose family in Poland is supporting the refugees is organising a shipment of clothes and would like to include blankets. Her group is also supporting refugees who have arrived in Australia.

If you have any spare woollen blankets that you would like to donate please drop them in to the Op Shop. They can be in any condition as they can be washed and mended if needed. Contact Pamela Leslie 0404 023 588 or Amanda Manson 0407 221 374

APRIL SUNDAY WORSHIP SERVICES

at the church

2 April - 8am, 9.30am & 6.45pm
includes Communion

9 April - 8am, 9.30am & 6.45pm

16 April - 8am, 9.30am & 6.45pm

23 April - 8am, 9.30am & 6.45pm

30 April - 8am, 9.30am & 6.45pm

Live streaming continues for 8am & 9.30am services only

MAY SUNDAY WORSHIP SERVICES

at the church

7 May - 8am, 9.30am & 6.45pm
includes Communion

14 May - 8am, 9.30am & 6.45pm

21 May - 8am, 9.30am & 6.45pm

28 May - 8am, 9.30am & 6.45pm

Live streaming continues for 8am & 9.30am services only

Katherine Pedersen Open Garden

Dates for APRIL

Wednesday mornings of 19 & 26 April at 9.30am- 12noon

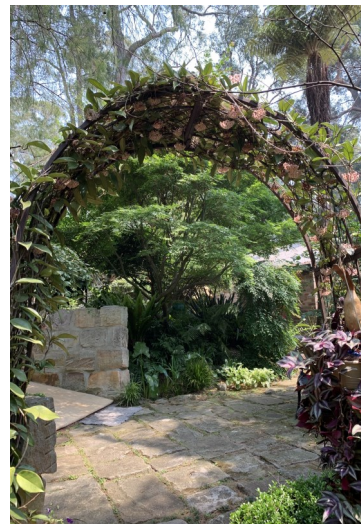
Saturday afternoons of 1st, 22 & 29 April at 1.30pm-3.30pm

Dates for May

Wednesday mornings of 3, 10 & 31 May at 9.30am- 12noon

Friday afternoon of 12 May at 1.30pm-3.30pm

Saturday afternoons of 6 May at 1.30pm-3.30pm



Up to 8 people can visit on any open day.

\$10 adults 18 years and over includes drink and sweet or savoury offering of the day.

\$5 school children to 18 years includes drink and sweet or savoury offering of the day.

(Children must be constantly supervised by their parents or carers and follow the Instructions for their safety.)

Cash is required for payment and some extra as there are plants for sale

Visitors must be physically able to walk down 100metres including a couple of hills. There is Water, steps, trip hazards, wildlife in the garden .

The garden will be open at various times each month of this year, sometimes on other days of the week.

For bookings and enquiries, please contact the owners, Gary and Katherine Pedersen, kathped56@gmail.com

This initiative is a fundraiser to assist with the cost of replacing the St. Matthew's roofing.



Meditation Talks Series beginning on the first Tuesday in April

Tuesdays at 9.30am—11am at the church

All are welcome

“The Art of Waiting”

By Laurence Freeman OSB



These talks invite us to understand patience as an essential condition for spiritual growth. The ability to be fully present to the moment that we are in, without the need for answers or control, is the poverty of spirit that allows God's power to manifest in our lives. In a culture accustomed to speed and instant outcomes, this insight presents a challenge. Laurence Freeman says we need to relearn the art of waiting through the practice of meditation. The twice-daily discipline of reciting the mantra without expectations teaches us gradually to just be in the present moment, giving God the space to do his transforming work in us.

- Week 1—Conditions for Breakthrough
- Week 2—The Art of Waiting
- Week 3—God is waiting for us
- Week 4—Conversion
- Week 5—Fruits of the Spirit & Divinisation
- Week 6 —Unified Consciousness
- Week 7 —State of Assurance
- Week 8—The last stage of saying the Mantra
- Week 9—Beatitudes; The new way of Being

Enq: Katherine Pedersen 0437 772 011, Rosemary Sexton

*Being prepared
for next week's
worship:*

30 April

**Theme:
Easter 4**

'Go'

Sunday

30 April:

8am

9.30am

6.45pm

Bible Readings:

Acts 2: 37-42

Matthew 28: 16-20



The ending of the gospel of Matthew differs from the others. There is no ascension as there is in Luke. There is no request for Peter to feed the sheep, and thus occupy a pastoral role within the new community who confess that the crucified Jesus has been raised from the dead. There is no fish breakfast with the disciples beside the lake. The very last phrase declares that the risen Christ will be 'with' them to the close of the age. It reminds us of how Jesus is described as Emmanuel, God with us, at his birth. The intervening gospel has been designed to show how God is with us in and through the narrative that Matthew has just related.

It is evident that the women have handed on the message to the remaining disciples who have headed back to Galilee; there had been no previous reference to a mountain. There had been no reference to such in the four predictions that Jesus had made of his death and resurrection: there is no mountain mentioned in the exchanges between the angel and the risen Jesus with the two Marys at the tomb. Mountains feature prominently in Matthew. Jesus' public teaching began on a mountain: the transfiguration takes place on one while Jesus prays on a mountain.

Whereas the two Mary's left the tomb with a mixture of fear and joy (in Mark it was only fear), the disciples are a mix of worship and doubt. There has been no account of Thomas who doubts in this gospel nor the equivalent of talk of an 'idle tale' as in Luke.

The silence of Jesus in his trials before the chief priest and elders—and Pilate—is now set aside. In the wilderness Jesus had been taken up on to a very high mountain tempted by the devil with splendour of all the kingdoms of the world. They will be given to Jesus so long as he bows down and worship Satan. Jesus resisted: now, having undergone the cross—and being raised—on a mountain he declares that 'all authority has been given to me on heaven and

on earth'. This authority is not local. It is not confined to one place, one people, one nation. The resurrection the validation of God for the way in which Jesus observed the 'will of the Father'. Rather than having been the way of splendour it has been the way of the cross.

The gospel ends with the commission for the disciples to make their way 'to all nations'. They are to become apostles (which means 'the sent ones'). They are to 'go', just like Abraham and Sarah and Moses had done in the past. It is open-ended what will transpire. That the disciples should go to all nations marks one aspect of the parting of the ways with the Jews of the synagogue. Their community will include Gentiles. This commission is a fulfilling of the promise made to Abraham who will have descendants from all nations (Genesis 22:15-18). They are to baptize. There is no evidence in the gospels that Jesus baptized. They are to baptize in the name of the Father, Son and the Holy Spirit. This formula did not become settled into how the church came to understand more fully the Trinity: that will take several centuries to emerge. Whether Jesus used those words is a moot point. In the book of Acts (2:38) Peter baptizes only in the name of Jesus. It would seem as if it was in this name that baptisms were carried out this three-fold name: that might have been an emerging and local practice. Teaching has played a pivotal role in Matthew. There are five blocks of teaching dispersed throughout the gospel. Each block ended with something along the line of 'when Jesus has said these things'. At the transfiguration the voice from the crowd declares to the three disciples to 'listen' to him. The tasks of the disciples includes teaching those who have been baptized all that Jesus has taught them. It is signposted as a matter of obedience.

**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 dove image / publications.**

LOST PROPERTY BOX

**PLEASE CHECK THE LOST PROPERTY BOX IF YOU
HAVE LOST ANY ITEMS WHILE AT THE CHURCH.
THE LOST PROPERTY BOX IS LOCATED ON THE
CABINETS AT THE BOTTOM OF THE STAIRS.**