



st. matthew's
UNITING CHURCH
BAULKHAM HILLS 
 growing together

Weekly Newsletter

28 June 2026

Pentecost 5

Bible Readings



John 10: 1-19

Response after Bible Readings

Leader: *In this we hear the word of God*

Response: *Thanks be to God who speaks to us as spirit.*

5th Sunday
 After
 Pentecost



8am—Worship

Led by Sara Wienand
 Followed by morning tea

9.30am—Worship

Led by Alexander Lawless

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

Followed by morning tea

5pm—Shine

Setup from 4pm

6.45pm—Worship

Led by Alexander Lawless

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 9AM

twitch.tv

Livestreaming at

8am, 9.30am and
 9am in January each
 year

Thank you for worshipping with us today.

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

MONDAY 29 JUNE

9am-sorting & pricing
 Lower hall

7.30pm—Christian Meditation

TUESDAY 30 JUNE

9am-2pm—Op Shop

9.30am-11am—Christian
 Meditation
 community room and church

WEDNESDAY 1 JULY

9am-2pm—Op Shop

THURSDAY 2 JULY

9am-2pm—Op Shop

10am-12pm—Coffee & Discovery
 Upstairs hall and church

FRIDAY 3 JULY

No Scheduled Activities

SATURDAY 4 JULY

9am-12pm—Op Shop

9am-12pm—Garage Sale
 lower hall

SUNDAY 5 JULY

8am—Worship
 Includes Communion

9.30am—Worship
 Includes Communion
 Followed by morning tea

KUCA in Recess for school holidays

6.45pm—Worship

6th Sunday
 After Pentecost



MINISTER

REV JON HUMPHRIES

Email: jon@stmatthewsuniting.net.au
 jhumphries@nswact.uca.org.au

PASTORAL CARE WORKER

SARA WIENAND
 SUNDAY am, MONDAY, TUESDAY
 Email: saraw@nswact.uca.org.au

CHURCH OFFICE SECRETARY

LYNN SAMUEL : lynns@nswact.uca.org.au
CHURCH OFFICE HOURS 8AM-2.30PM
 TUESDAY, WEDNESDAY, THURSDAY

OFFICE : 9686 3003
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CHURCH COUNCIL CHAIRPERSON

MIKE UNDERWOOD
 Email: mikeu@nswact.uca.org.au

CHAIRPERSON OF ELDERS

HELEN OLLEY
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 BAULKHAM HILLS

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Something to think about 28 June Pentecost 5

Revised Common Lectionary Readings:

Genesis 22:1-14

Psalm 13

Romans 6:12-23

Matthew 10:40-42

An End to Othering – At least the divisive kind.

If we are to be truly Christian – that is one in Christ and one with Christ, we need to put an end to othering – at least the divisive kind. Divisive othering is the making of someone someone-else. Divisive othering is making *another* into *the other*. It is *us* separating ourselves from *them*. There is something in our human nature or human condition which leads us to othering. We make those who we share humankind and human being with into some other kind and they become them, which is different to us. When we are at our worst as humans we practise enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions [Galatians 5: 20] This is divisive othering.

In Christ there is no us and them. There is only we and us. Before God's incarnation as Jesus - the Christ, God was wholly and holy other. God was beyond us, being in heaven and we being on Earth. God was present with us but separate from us. In the person of Jesus, who was Immanuel – God with us, God

became us – the Word made flesh. The Word that was with God, and which was God, now became us: fully human.

Symbolically, God was separate, holy and divine. Whilst we were created in God's image, God was beyond us in being. God was immortal whilst we are mortal. This separation was symbolised formally in the Jewish temple, where the locus [symbolic place or location] of God was in the Holy of Holies, separated by a great curtain also called a veil. When Jesus, who we believe and proclaim to be God as a human, died – which is the most human thing to do other than being born, the curtain of the temple was torn in two from top to bottom. [Matthew 27:51] Given that the curtain was said to be 18 metres tall, the symbolism is that God tore it, and in doing so tore open the divide between God and us. In Jesus God was fully human and at-one with us in life and death. This is the great at-one-ment in the sacrifice of Jesus. God fully embraced human being.

Whilst God was always present with us as Holy Spirit and guiding and helping us [see Matthew 10:19-20; Luke 12:11-12; Mark 13:11], we welcome God as being not only present with and within us, but as making home in us following the resurrection of Jesus [John 14 23] as God as Holy Spirit dwells within us. We therefore become temples of God as Holy Spirit, [1 Corinthians 3:16; 2 Corinthians 6:16; Ephesians 2:21-22]. There is no need for a building that is a temple, with a separate section as the Holy of Holies. That has been undone. We are the temple of God, and our heart becomes like the Holy of Holies.

So, God is no longer other. God is in Christ and we are the Body of Christ. [1 Corinthians 12:27; Romans 12:4-5; Ephesians 4:15-16; Colossians 1:18] God is at home in us as Holy Spirit and we have been adopted as children of God [Romans 8:15; Galatians 4:4-5; Ephesians 1:5] and we are co-heirs with Christ [Romans 8:17; Galatians 4:7; Ephesians 3:6; Titus 3:7]. We are not separate from God's family, but now truly part of it. This being the Body of Christ put an end to othering. As the Body of Christ there are no others. We are all one being baptised by God as Spirit, no matter our background. [1 Corinthians 12: 13; Galatians 3:28]

The great irony of othering is that the word other is actually related to 'another,' which means that someone is like us or the same kind. Others are the same kind as us, that is humankind, not different and separate. Separation and differentiation based on difference are human constructs. They are the work of divisive othering. This is something God calls us to end.

In the person of Jesus, Jesus did not differentiate people from other people. Race or religion, what they did or what they had done, where they lived or where they had come from, did not separate them from his love, compassion and grace. In fact, he practised radical inclusion. Radical, whilst we often use it to mean something extremely different, comes from the Latin word radix, which means "root". Since the root is the deepest and most essential part of a plant, it means getting back to the core or basic idea. Jesus' radical inclusion was radical, sadly because people too often back then and today practise divisive othering which ostracised and separated and divided people into classes of otherness, forgetting that we are all humankind.

So, we need to, if we are to be the Church, the Body of Christ, and to follow Jesus and worship God, put an end to divisive othering which seeks to make distinctions between people. In Christ there is no us and them, only we and us. The love of God makes othering into welcoming and inclusion. It is why Jesus summed up all of Scripture with the teaching of loving our neighbour as ourselves [Leviticus 19:18; Matthew 22:39; Mark 12:31; Luke 10:27; Romans 13:9; Galatians 5:14; James 2:8] The number of Biblical references about this surely indicate its importance in our life and living. All people are simple another person loved and cared for by God. All people are created in the image of God and God wills that all people be saved. [1 Timothy 2:3-4; 2 Peter 3:9; John 3:16]

The reality, which we confess as the Church, is that we do practise divisive othering. How do we as individuals let this kind of thinking be a part of our language and values? How do we as the Church let this be part of our language and values? More importantly, how do our actions and behaviours, systems and processes, actually result in divisive othering, even if we don't intend them to? Putting an end to divisive othering takes courage and soul-searching. However, we are called to loving othering. That is what God did as the person of Jesus. That is what God does as the person of the Holy Spirit. So, that is what we are called to do. Putting an end to divisive othering is therefore something to really think about.

God bless.

Jon

PEOPLE NEWS



Annette Watson

Jacinta Bell

Callum Wood

Peter Sexton

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

Ecumenical Prayer Cycle

28 June — 4 July

Kenya, Tanzania



WCCM
MEDITATION & COMMUNITY



CHRISTIAN MEDITATION

Weekly Sessions

@ St. Matthew's Uniting Church
Baulkham Hills

Cnr Charles and Edgar Street, Baulkham Hills

MONDAY EVENINGS
7.30pm

TUESDAY MORNINGS
9.30am-10.30am

Weekly SYNOD SPOTLIGHT

Uniting Church Synod of NSW and the ACT

Uniting Church Synod Spotlight Newsletter

For (19 June 2026) please see link to Synod weekly:

[Synod Spotlight - 19 June | Happy Anniversary UCA](#)

St Matthew's

HAPPY HOUR!

At Baulkham Hills

Sports Club

11 Renown Rd, Baulkham Hills

21

5:30 PM

AUGUST

FRIDAY



COME AND SHARE IN SOME HAPPY CONVERSATION, A DRINK AND SOME FOOD WITH FRIENDS FROM ST MATTHEW'S.

RSVP to Belinda or just come along
belinda.schuster0709@gmail.com



Please pick up the latest

insights

Magazine for

Winter 2026

From the church foyer

News from Friends of the Middle East

The Friends of the Middle East (FME) are members of the Uniting Church in Australia who share an interest in nourishing the relationship between the Uniting Church and churches in the Middle East.



FME are currently providing support to the Near East School of Theology (NEST). NEST is an interconfessional Protestant Seminary serving the evangelical churches of the Middle East. The primary purpose of the School is to train pastors and church workers for ministry in the churches and other evangelical organizations in the Middle East. It is also concerned with continuing education for pastors and church workers in active service and with theological education of the laity.

The Uniting Church and FME have been working with the synod's Disaster Recovery Chaplain, Rev Stephen Robinson, who will lead a 3 day, online, summer education program for graduates of the Near East School of Theology on 'trauma care' and the care of the self in a time of trauma. NEST was unable to run its own onsite summer school due to the conflict. The graduates are in positions of ministry in Lebanon, Jordan, Palestine, Syria, Armenia and Dubai.

[FME are currently supporting fundraising for NEST](#) that will allow them to pay for the eBooks required by their students who are working remotely due to current conditions in Beirut.

How Can We Help?

Earlier this year at St Matthews we asked if people, if they were able, to consider contributing to the cost of the eBooks that are used for distance learning at NEST. The fundraising for this is ongoing. Please email library@nswact.uca.org.au with the subject 'NEST' for details of how to donate specifically to the eBooks, please don't use the FME website. Donations of over \$20 will attract a tax deduction.

Also please pray for the faculty and students of the Near East School of Theology, as well as the churches and people in the Middle East.

In the midst of so much upheaval where we can do so little, this is one thing we can do – to make a difference. It is much appreciated.

*Blessings,
Clive Pearson & Amanda Manson*

Friends of the Middle East

**Re: E-books for the
Near East School of Theology
(NEST) in Beirut.**

If you would like to consider offering some financial assistance, **please email: library@nswact.uca.org.au with the subject 'NEST'.**

Every donation counts.
**Donations of over \$20
will attract a tax deduction.**

The only way to donate specifically to the e-books is directly via the library as shown above and not via the FME website.



St Matthew's Social Action Missional Ministry Team

How doing little things makes a big difference.

Topic: Everyone Belongs: A Refugee Week Reflection

We continue with Refugee week in this article. There are former refugees who are now Socceroos legends. A refugee is a person who has been forced to flee their home country because of war, violence, or a well-founded fear of persecution. According to international legal frameworks, such as the 1951 UN Refugee Convention, a person must be outside their country of origin and unable or unwilling to return due to a threat to their life, freedom, or serious human rights violations.

Millions of refugees end up in camps out of necessity, not choice. These camps are basic and offer only limited support. Many live in overcrowded tents with poor sanitation and not enough food. They often lack proper shelter, protection from the weather, or are denied access to medical care. As a result, their dignity and wellbeing are severely affected. Refugees may also face suspicion, discrimination, dehumanisation, and exclusion, leaving them treated as second-class citizens. Political rhetoric can further fuel discrimination against refugees and multiculturalism, creating unnecessary negativity and division.

No one knows this better than the Socceroos. The Australian Men's soccer team reflects modern Australia's diversity, bringing together players from long-established families and refugee backgrounds. For many refugees, adapting to a new country means learning English and unfamiliar customs, but football offers a shared language. It helps people connect, build friendships, and break down barriers. On the field, everyone belongs, and when a Socceroo scores, Australians stand together as one.

Anti-immigration sentiment continues to grow, but the Socceroos have responded with a powerful video message ahead of the World Cup. This message grew from discussions organised by the players' union, Professional Footballers Australia (PFA) led essentially by co-president Jackson Irvine. PFA chief executive, Beau Busch, stated the Socceroos "highlight the profound impact of multiculturalism" in Australia and remind us that we exist as one nation. In it, they speak proudly about their heritage and the honour of representing Australia. Twenty out of twenty-six squad members recorded short clips for the nearly two-minute message, united by a pledge to multiculturalism.

Awer Mabil, a winger for Castellón in Spain, opens the video by saying, "I was born in Kakuma refugee camp in Kenya. My parents are South Sudanese." Defender Lucas Herrington, who has Zimbabwean heritage, says he was born in Brisbane. Full-back Aziz Behich adds, "My family migrated from Cyprus." Jason Geria, who has Ugandan roots, also says he was born in Australia. Mo Touré shares that he was born in Guinea to Liberian refugee parents before moving to Adelaide as a refugee. Milos Degenek reflects on his journey, having fled Croatia as an 18-month-old, lived in Serbia as a refugee, and moved to Sydney at the age of six.

Irvine presents the video's central message in a strong Scottish accent: "No matter where you come from, football is for everyone." Jacob Italiano, Aiden O'Neill, and Harry Souttar repeat the slogan, reinforcing Irvine's point that "the Socceroos aren't just a team; we are a reflection of modern Australia." Mathew Leckie says, "Our diversity is our strength." Geria adds that the Socceroos are one of the strongest representations of modern Australia today. Together, the players show pride in their backgrounds and gratitude for the privilege of representing the country.

As one player says, “Every time I put on the jersey, I want to do the country proud.” Representing Australia is one of the greatest honours of their lives. Playing with freedom, without being weighed down by pressure, allows them to give their best for Australia.

The Socceroos show multiculturalism in action, proving that diversity strengthens Australia. Their unity reflects social justice through fairness, equal opportunity, and respect for their differences as they work toward shared aspirations.

Leviticus 19:33–34

"When a stranger resides with you in your land, you shall not do him wrong. The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself..."

*Blessings,
Dr Sandra Morell
Social Action Missional Ministry Team (SAMT)*

To ask about joining the Social Action Group at St Matthew’s
email Alexander on alexander.lawless7@gmail.com
Our next meeting will be on Tuesday 18th Aug 2026 at 7pm in the Lower Church Hall



Smart debit regular giving

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- ✓ Start/vary/stop as you choose
- ✓ No fees
- ✓ Regular recurring gifts allows St Matthew’s to budget more accurately

Thankyou to all St Matthew’s regular givers whatever method – cash, envelopes, direct debit and Pushpay!

JUNE 13 – SEPTEMBER 21, 2026
EVERY EVENING · 9.00PM - 9.15PM AEST

A NATIONAL CONTEMPLATIVE INITIATIVE
100 DAYS OF PEACE

*One hundred voices. One hundred days.
One shared moment of stillness each evening.*

100
COMMUNITY
VOICES OF PEACE

3 MIN
CONTEMPLATIVE
REFLECTION

10 MIN
COLLECTIVE
SILENCE

FREE
NO REGISTRATION
NEEDED

CONTRIBUTING VOICES INCLUDE

FAITH & SPIRITUAL

Archbishop Thabo Makgoba: Cape Town
Fr Laurence Freeman OSB
Archbishop Ric Thorpe: Melbourne
Sister Jayanti & Sister Shivani
Satsguru Uday Singh Ji
Rabbi Ralph Genende
Rev Sandy Boyce

RESEARCH & WELLBEING

Professor Craig Hassed
Professor Mark Williams
Professor Sara Lazar
A/Professor Nicholas van Dam
A/Professor Tilman Ruff AO
Dr Ian Gawler OAM
Pauline McKinnon OAM
Dr Tami Roos
Asher Packman

CIVIC, BUSINESS & COMMUNITY

Simon McKeon AO
The Hon Bob Carr
Commissioner Vivienne Nguyen AM
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Sister Brigid Arthur
Martin Hosking
Dr Hyppolite Ntigurirwa

SPORTS & ARTS

Justin Langer AM
Paul Roos
Dr Hannah MacDougall
Cody Weightman
Simon Tedeschi
Caroline Sharpen OAM
David Jones
Carmen Warrington

And many more across faith, arts, civic and community life - see [website details](#).

*"Now more than ever, we must focus on peace."
— Clover Moore AO, Lord Mayor of Sydney*

Join us each evening from June 13th — no registration needed
www.calminthecity.org.au/100daysofpeace
FREE · OPEN TO ALL · tiny.cc/100Days2026



QR CODE TO
REGISTER FOR
UPDATES



QR CODE
TO JOIN
ONLINE





**PARRAMATTA COMMUNITY
UNITING CHURCH**



CHRISTMAS

IN JULY LUNCH

SAT 4TH JULY 2026
12:30PM

PCUC Northmead Site
3-7 Hammers Rd, Northmead

- 3 course meal & drinks - BYO alcohol
- Bookings essential - RSVP by 30/06/26
- RSVP email: Paul.Griffin@pcuc.org.au
- Tickets Adults \$25 Child (5-16yrs) \$15

- Enquiries Jan ph: 9624 5994 or
email: bjmounties@hotmail.com



Ness Williams-Henke and Jon are back with their all-age / intergen podcast, 'On the Way with Ness and Jon.' It has a new look to make it more appealing to all ages. This has taken some time to get set up. The latest season is ready for Pentecost and After Pentecost, looking at the Fruit of the Spirit.

Watch on YouTube

<https://www.youtube.com/@OnTheWaywithNessandJon>

or listen wherever you listen to podcasts

LET'S CHAT ABOUT LIFE AND FAITH



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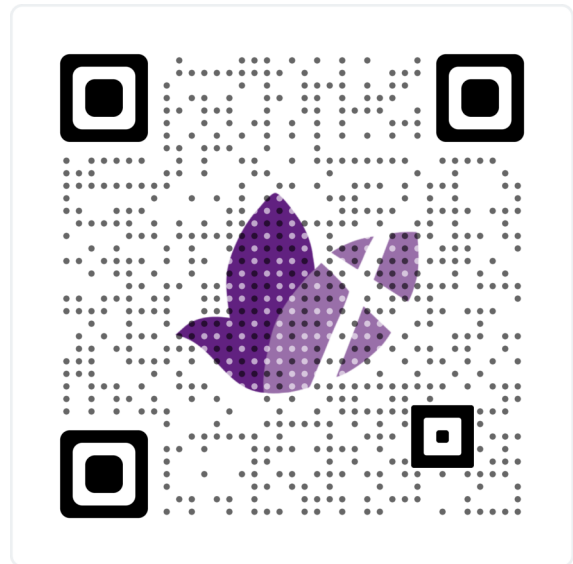


Why Is Love A Fruit Of The Spirit?



What Is The Fruit Of The Spirit?

Please see QR Codes for links for YouTube,
Facebook & Twitch



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 or find in recent posts.