

Next Sunday

October 22nd, 2023, @ 10am Pentecost + 21 – Hearts in Holy Rhythm

Leader: Deok Hee
Preacher Deok Hee
Holy Communion Deok Hee

Exodus 33:12–23; Psalm 99; 1 Thessalonians 1:1–10
Matthew 22:15–22

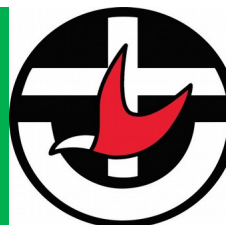
Church Council

Chair Richard Goodman
Secretary Sue Baglin
Treasurer John Baglin

Councillors Robert M°Alpine (2024) Sue Baglin (2025)

Elders John Baglin (2025) Richard Goodman (2024)
Dinah Roepers (2024)

Safe Church Contact Person Richard Goodman



The Uniting Church in Australia

KOGARAH UNITING CHURCH

*We welcome people of all cultures and lifestyles,
We create a safe place for the community
We share the journey of life and faith.*

October 15th, 2023, @ 10am Pentecost + 20 – Engaging Emotions

Leader: Dinah
Preacher Deok Hee

Exodus 32:1–14; Psalm 106:1–6, 19–23; Philippians 4:1–9
Matthew 22:1–14



For details and information about our church activities and The Kogarah Storehouse, check out the websites: kogarah.uca.org.au

For pastoral concerns,
please contact Rev Deok Hee Cho
on 0401 975 745

Face to face Services
Kogarah Uniting Church
At 10:00am

Some COVID Conditions have changed
**There are fewer cases at the moment, but
there is still a need to be careful. A new strain
was detected last week.**

Masks are highly recommended given the vulnerability of
some of our members. Please do not come in if you are feeling
unwell.

Watch this space for any changes.

• Planning Ahead

1. 19th October Kogarah UC Church Council @ 7pm via Zoom
2. 1st November Kogarah Storehouse Board of Management AGM (Time TBA)
3. 16th December Possible Storehouse/Church Christmas celebration

Presbytery Events

- 9 December – Christmas Event for whole of Presbytery

Please pray for ...

The mission and ministry of our congregation and for our Minister, Deok Hee.

Worship leaders; helpers, leaders, followers The Kogarah Storehouse and its many clients; Lala and staff of the Storehouse.

Dorothy and Godfrey and the work of LACLA.

Nick Hedges and the scripture teaching at JCBTHS and MGHS

The team, parents and children in the Early Learning Centre.

Those who are sick, sad or lonely:

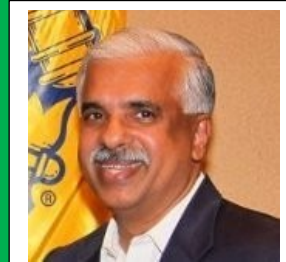
*We pray especially today for Matagi Vilitama, Brian and Rhonda ,
Prema and Priya, Jim and Bobbie, Denis and Dolly, Jim Bird, Naghuia,
health care workers in this time of COVID-19, including Richard, Millin
and Roseline Goodman and Dorothy Makasa and Elin.*

For others whom we name in our hearts.

*Pray for the people of Türkiye, Syria, Ukraine, Russia, Niger, Sudan,
Morocco. Libya. Israel and Palestine*

*We give thanks for Deok Hee, Ellin, Christopher and their family and
their safe return to us, and especially Deok He who has made such an
improvement after his sick leave.*

*Today, the people from Georges River Presbytery will be praying for
Oatley UC and their minister Rev Alex Thomas.*



Engaging Emotions

God of Moses, we acknowledge those elements in life that separate us from your presence. Whatever our blockages, be they economic, political, or cultural, forgive us and grant us peace and reconciliation at this time. Amen.

This week's texts invite reflection on moments that make us falter in our faith, the moments when our fear, however small, prevails over our instincts to do good.

Exodus 32 The people are camped near Mount Sinai. Moses has gone with his assistant Joshua to meet with God. Moses has left his brother Aaron and nephew Hur in charge of the camp. Moses and Joshua are gone for 40 days and 40 nights – a biblical number symbolic of birth, rebirth, and change. While they are away, the people get restless and make demands on Aaron. They seek assurance of God's presence, but in the form of idols from nature-religions of the ancient Near East with which they would have been familiar and comfortable. The golden calf was an image of strength and virility, common in religions of that area – it was meant to soothe their troubled hearts.

Moses returns from the mountain to the camp with clear divine instruction about how the gold brought from Egypt (Exodus 11:2) is to be used, only to find that it has been moulded into an idol of another religion. Four things become clear as a result of the encounter with God that follows. First, God pays attention: God is frustrated with the behaviour of these chosen people, calling them perverse, stiff-necked, and disobedient. Second, God is being changed: it's clear from the interaction with Moses that God can be influenced. Third, God seeks relationship: Moses is remembered as the prophetic leader who had a direct and dynamic relationship with God. They argue, they commiserate, they cajole, they rant, and they care. A healthy relationship with the holy can include all that and much more. Fourth, God loves: perhaps God's anger, judgment, and repentance are all grounded in the reality that the creation is beloved of God.

In the story of the golden calf, Moses stands, according to Psalm 106:1–6, 19–23, “in the breach” that has developed between God and the rest of the community. Moses repairs the broken trust on both sides, calling God and the people back into covenant. Who stands in the breach today? How can we be people who repair broken trust between different entities? What kind of faith, leadership, and patience would that entail?

Having a sense of centredness helps. Paul calls for such a state of being in Philippians 4:1–9 writing the iconic phrase, “the peace of God, which surpasses all understanding.” His is a plea, like Moses' plea, to not be afraid, even when the world seems to let go of the possibility of liberation, physical or social or spiritual. But how does one not fear? Paul seems to suggest that the lack of fear comes from a grounding in the promise of love.

Amid these calls for peace and freedom from fear, Matthew 22:1–14 seems jarring. At a surface level, it appears that the people who do not dress right are the ones whom God punishes. Why would God do this, forgetting a preferential option for the poor and oppressed? God is the one who teaches that fineries matter less than spirit.

This is a parable, and parables speak in symbol and irony. Read on a deeper level, the clothing signifies our spiritual preparedness for what God provides. Perhaps the robe is a robe of justice, or equality, or community. When are we so busy or fearful or distracted and forget to clothe ourselves in these values?

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The people of Israel encountered issues of leadership choices and vulnerability when they were removed from familiar surroundings and facing unknown circumstances. They were on a journey, as were those who are responding to the teachings of Jesus and the apostle Paul. It is the same for us as we journey in faith.

Invitation

*God has laid a feasting table,
all her guests are gathered 'round,
from the highways and the byways.
All the lost have now been found.*

*When we hear the invitation
will we lay our burdens down? (repeat)*

*At this table all are welcome,
No-one need be left behind.
God is greater than our difference.
Christ can see where we are blind.*

*When we hear the invitation
Will we love all humankind? (repeat).*

*God is crying out for justice.
Christ is weeping in the street.
When will be the time for laughter?
When will all have food to eat?*

*When we hear the invitation
Will we make God's will complete? (repeat)*

Shawn Whelan (Brunswick Uniting Church in Tune In)

For the Middle East...

*"Kindle a flame to lighten the dark
and take all fear away."*

~ Iona chant

*Sometimes, in the midst of terror and grief and
incomprehension, kindling a flame is all we can do to keep
the darkness at bay and our hope alive.*

*Today, we kindle that flame for those in Israel and the
Gaza strip who have lost their lives,,,*

we kindle it for their families and loved ones...

*we kindle it for those who have been taken hostage and all
who are injured and shocked...*

*we kindle it for emergency workers, for the fearful and the
broken and the children...*

*and, we kindle a flame, forever and always, in hope, in
prayer, in longing for peace for all, everywhere...*

*O God who calls us always and everywhere to be people of
peace, be near us now, hear us and help us.*

Amen. (Source: Jamberoo Abbey)