



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.**

20th July 2025 @ 10am

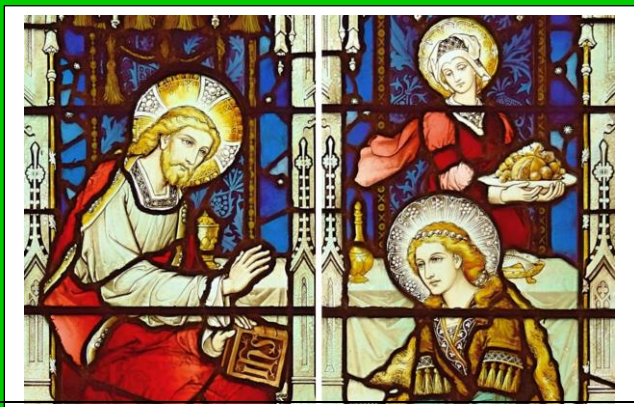
**KUC AGM & Election of Elders and Church
Councillors**

Pentecost 6 - Proper 11

Joining in God's Dream for the World

Amos 8:1–12; Psalm 52; Colossians 1:15–28; Luke 10:38–42

**Leader: Richard
Reflection: Deok Hee**



For details and information about our church activities and The Kogarah Storehouse, check out the websites:
kogarah.uca.org.au and
<https://www.kogarahstorehouse.org.au/>

**For pastoral concerns, please contact Deok Hee on
0401 975 745.**

Scriptures

Amos 8:1–12

Amos reveals God's judgement of Israel's greed and wrongdoing.

Psalms 52 paints a picture of trust and flourishing in God's presence, using the metaphor of a green olive tree. These trees endure even the harshest conditions, their deep roots anchoring them to the soil. Similarly, God's people remain steadfast, not because life is easy, but because their roots go deep into God's love, enabling them to thrive and stand firm in faith.

Colossians 1:15–28 powerfully centres Christ—the image of the invisible God—in whom all things hold together. Christ's presence not only reshapes how we live and love but also reorders the world, drawing all things into divine purpose and connection.

Luke 10:38–42

In the story of two sisters, we wrestle with the tension between serving and being present with God. Jesus doesn't dismiss Martha's service but affirms Mary's choice to listen—inviting us to find balance in both action and attentiveness, responding to God's call with open hearts.

Theme Focus

In the story of two sisters, we wrestle with the tension between service and listening as Jesus wholeheartedly affirms Mary's place as a disciple, inviting us to grow in discipleship by balancing action with attentiveness to God's call.

Word for the Day

Jesus and his company stop in a village where they are welcomed into the household of Mary and Martha. Martha, frantic with the duties of hospitality, is concerned about Mary who is seated at the Master's feet listening to his teaching.

Was Martha upset that Mary had left her to do all the work of rushing around and taking care of everyone? There could be some truth here. Is Jesus affirming the value of contemplative spirituality rather than one that is purely active, in other words, a mindset so consumed with doing things for God that we miss out on being with God? While, again, there might be something to take from this notion, these explanations don't tap into the heart of the matter in this scene. This scene is actually just as wildly radical as the previous episode with the lawyer and the parable of the good Samaritan, where Jesus dismantles long-held distinctions between insiders and outsiders (neighbour love knows no boundaries). Following on from this we discover that not only was Jesus redrawing the boundaries of God's people beyond what people previously imagined, but he was also redrawing the boundaries between men and women within Israel.

The major challenge and scandal present within this episode is that it is located within a culture that affirmed clear divisions between male and female spaces—men would meet in the public room. Women would inhabit the kitchen and other areas that outsiders did not see. The only exceptions were the married bedroom and areas outside of the home. N.T. Wright explains that 'Mary had crossed an invisible but very important boundary within the house, and another equally important boundary within the social world.' (N.T Wright in *Luke for Everyone*, p.130)

What, then, does Jesus do when Mary crosses over these invisible boundaries? Jesus here provides a wholehearted affirmation of Mary's actions. Mary has heard Jesus calling people to take their part in God's dream for the world, and she wants in. She is one of Jesus' fully awake dreamers, defined not by what others might expect of her but rather by the extravagant and empowering love of God that does not discriminate or relegate anyone when it comes to participation in God's dream for the world. The heartbeat of God cries, 'Take your place in the divine symphony—whoever you are, whatever your history, status or gender—all are invited'.

Ideas for Reflection

Consider the cross-cultural experiences in your life where those cultural scripts or invisible boundaries were more obvious.

- How did these cultural scripts or invisible boundaries shape or guide behaviours and relationships?
- How were these navigated?
- Reflect on any who have felt excluded in any way from practising their discipleship fully. What have been the barriers? Have barriers been overcome?
- How can our faith communities become more aligned with God's vision for who we might be together?

From the Uniting Church Assembly resources for an Inclusive church



the 1990s, the number of people in the world who are under 15 years of age is expected to increase from 1.1 billion to 1.4 billion.

As the world's population grows, the demand for food and other resources will increase. This will put pressure on the environment and on the world's food supply.

One way to meet this demand is to increase the amount of food that is produced. This can be done by using more land for agriculture, by using more water, or by using more fertilizers and pesticides.

Another way to meet this demand is to reduce the amount of food that is wasted. This can be done by improving the way that food is stored and distributed, or by changing the way that people eat.

There are many other ways to meet the world's growing demand for food and other resources. It is important that we find ways to do this that do not harm the environment or the people of the world.

One of the most important things we can do is to make sure that everyone has access to the food and resources that they need to live. This is a goal that we should all strive for.

There are many challenges ahead of us, but if we work together, we can find the solutions that we need to meet the world's growing demand for food and other resources.

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Planning Ahead

Sue Baglin Councillor 2 years
Joshua Chang Councillor 1 year

Bobbie Miller	Elder	3 years
John Baglin	Elder	1 year
Dorothy Makasa	Elder	1 year

- **July 20 2025 - AGM and Elections – the nominations are above.**
- **July 27 2025 - Possible commissioning of Elders/ Councillors**
- **August 1 Discussion of the Sunbird @ Bobbie's from 11:30am**
- **August 7 2025 Kogarah Church Council @ 7pm via Zoom**

Please pray for ...

The mission and ministry of our congregation and for our Minister, Deok Hee, and Wynne Cheng as they make links to the Chinese community.

Worship leaders; helpers, leaders, followers The Kogarah Storehouse and its many clients; Lala and staff and volunteers at the Storehouse. Dorothy and Godfrey and the work of LACLA. The team, parents and children in the Early Learning Centre.

Those who are sick, sad or lonely: We pray especially today for Dennis and Robyn Lyons, Rhonda Chamberlain and family; Prema and Priya, Denis and Dolly, Ngahuia, Peter and Sue; Dinah; Ern Edwards; Jim Bird, Cindy, Dorothy, Sue B. For others whom we name in our hearts.

Pray for the people of Syria, Iraq, Iran, Jordan, Ukraine, Russia, Israel and Palestine, especially the people of Gaza and Lebanon. The USA and the countries of Europe. Suda

Next Sunday

27th July 2025 @ 10am

Pentecost 7 - Proper 12

Responding to Life's Difficulties

Hosea 1:2–10; Psalm 85; Colossians 2:6–15, (16–19); Luke 11:1–13

Leader: Deok Hee

Reflection: Deok Hee

Holy Communion Deok Hee



Church Council 2024-2025

Chair
Secretary
Treasurer
Councillors

Elders

Richard Goodman
Sue Baglin
John Baglin
Robert McAlpine (2026)
Sue Baglin (2025)
Dinah Roepers (2025)
John Baglin (2025)
Bobbie Miller (2025)
Richard Goodman (2027)

Safe Church Contact Person

Richard Goodman