



## 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.**

**24<sup>th</sup> August 2025 @ 10am**

**Pentecost 11 - Proper 16**

### **Call and Response**

**Jeremiah 1:4–10; Psalm 71:1–6; Hebrews 12:18–29;**

**Luke 13:10–17**

**Leader Sue**

**(Deok Hee is on holiday)**

**Reflection Sue**



**THIS WEEK'S GOSPEL LESSON**

**LUKE 13:10-17**

**Jesus Healing the Sick  
by Kenneth D Dowdy**

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

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

## Scriptures

**Jeremiah 1:4–10** God calls Jeremiah to prophetic words and actions. These words outline the key themes of the whole book: plucking up and pulling down, building and planting.

**Psalms 71:1–6** is a prayer for protection and a declaration of trust in God's presence through all circumstances.

### **Hebrews 12:18–29**

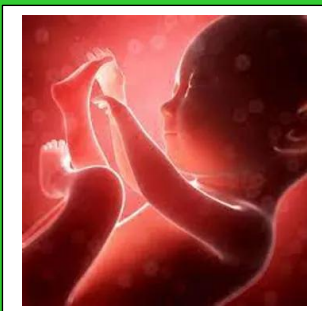
The writer uses imagery of the awe experienced by the ancient Israelites at Mt Sinai to consider the awe experienced by the community as they encounter Christ. If you use this passage in worship, pay careful attention to the ways you explore the relationship between Jewish and Christian faiths.

### **Luke 13:10–17**

Jesus heals a woman on the sabbath day of rest. In doing so, he raises questions among the religious leaders about the purpose of sabbath rest.

## Theme Focus

We consider how God knows the prophet Jeremiah and his context intimately and reflect on what it means for God to know us and our context and to call us.



## Word for the Day

It is helpful to read this story of God's call to Jeremiah beginning a few verses earlier—at the beginning of chapter 1. These verses give us the context into which this call story is placed. They read:

<sup>1</sup>"The words of Jeremiah son of Hilkiah, of the priests who were in Anathoth in the land of Benjamin, <sup>2</sup>to whom the word of the Lord came in the days of King Josiah son of Amon of Judah, in the thirteenth year of his reign. <sup>3</sup>It came also in the days of King Jehoiakim son of Josiah of Judah, and until the end of the eleventh year of King Zedekiah son of Josiah of Judah, until the captivity of Jerusalem in the fifth month."

The names of these kings tell us that Jeremiah's call takes place during a time of multiple crises and fears for the people living there. There were multiple threats of war across this time frame, culminating in the destruction of the city of Jerusalem and its temple and the exile of some of the community to Babylon. Jeremiah bears witness to all of this: he lives it. In the midst of the threat to Jeremiah's community, the text that we have read offers an intimate image of God forming, knowing, and preparing Jeremiah to speak into this context of threat, uncertainty, and violence.

The passage evokes an intimacy with which God knows Jeremiah: in the womb, in his fear, in the physical act of touching his mouth. The words that God places in Jeremiah's mouth are heavy: plucking up, pulling down, destroying, overthrowing, and only then building and planting. The passages that follow offer God's words against the injustices within Judah—systems and actions to pluck up, pull down, destroy and overthrow! There is also a thread of promise that God would not desert the people—building and planting again with relationships of care at the heart of the community.

The intimacy evoked in this call story continues through the book of Jeremiah, and we might look for it in the weeks that follow. We read about his public ministry, but also his prayers (his laments, confessions, or complaints) that reflect his struggles and wrestling with his context and his role.

## Ideas for Reflection

- What is similar within Jeremiah's context to your context? What is different?
- I wonder what this community experiences as threat, uncertainty and violence. Are all members of the community equally affected?
- What systems, structures and actions need plucking up, pulling down, destroying, and overthrowing? Building up and planting?
- The call of Jeremiah evokes God's intimate knowing of the prophet. I wonder how you experience this relational God or if you have experienced God knowing you.

(A Poem by Malcolm Guite. Malcolm is an Anglican priest in Cambridge.)  
October 17 2018

## Luke

His gospel is itself a living creature

A ground and glory round the throne of God,

Where earth and heaven breathe through human nature

And One upon the throne sees it is good.

Luke is the living pillar of our healing,

A lowly ox, the servant of the four,

We turn his page to find his face revealing

The wonder, and the welcome of the poor.

He breathes good news to all who bear a burden

Good news to all who turn and try again,

The meek rejoice and prodigals find pardon,

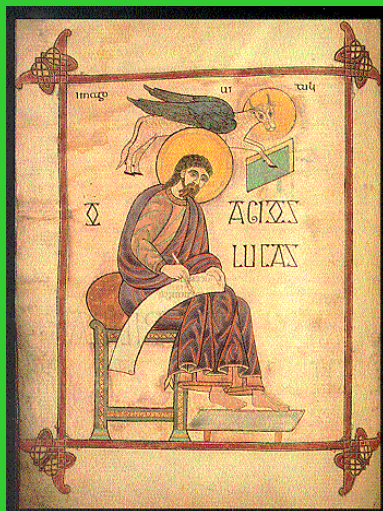
A lost thief reaches paradise through pain,

The voiceless find their voice in every word

And, with Our Lady, magnify Our Lord.

*'...since there are four zones of the world in which we live, and four principal winds, while the Church is scattered throughout all the world,*

*and the “pillar and ground” of the Church is the Gospel and the spirit of life it is fitting that she should have four pillars, breathing out immortality on every side, and vivifying men afresh. From which fact, it is evident that the Word, the Artificer of all, He that sitteth upon the cherubim, and contains all things, He who was manifested to men, has given us the Gospel under four aspects, but bound together by one Spirit.*  
‘ St. Irenaeus of Lyons (ca. 120-202 AD) – *Adversus Haereses* 3.11.8



*St. Luke accompanied by his ‘creature’ the winged ox*

from the opening page image of the Gospel in the *Lindesfarne Gospels*

As well as being himself a Physician, and therefore the patron saint of doctors and all involved in healing ministry, Luke is also the patron of artists and painters. In this iconographic tradition Luke’s emblem is the ox, the lowly servant His gospel seems to have a particular connection with those on the margins of his society. In Luke we hear the voices of women more clearly than in any other gospel, and the claims and hope of the poor in Christ find a resonant voice. MG

(The book with these sonnets was published by *Canterbury Press* and is available from all the usual *Amazons* etc.)

## **Planning Ahead**

- **August 17 – August 31 – Deok Hee on holiday**
- **August 31 (after church) Congregational meeting to consider the 2025-2026 budget and receive the report on our Life and Mission.**
- **September 7 till September 28 – Season of Creation**

### **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, Ngahua, 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. Sudan, Thailand, Cambodia

## Next Sunday

**31<sup>st</sup> August 2025 @ 10am**

**Pentecost 12 - Proper 17**

### **Living Waters/God's Table for All**

**Jeremiah 2:4–13; Psalm 81:1, 10–16; Hebrews 13:1–8, 15–16;  
Luke 14: 1, 7–14**

**Leader        Robert**

**(Deok Hee is on his rostered day off)**

**Reflection    Robert**

**Holy Communion   Richard**



### **Church Council 2024-2025**

***Chair***

**Richard Goodman**

***Secretary***

**Sue Baglin**

***Treasurer***

**John Baglin (2027)**

***Councillors***

**Robert M<sup>c</sup>Alpine (2026)**

**Sue Baglin (2025)**

**Joshua Chang (2026)**

***Elders***

**John Baglin (2026)**

**Bobbie Miller (2028)**

**Richard Goodman (2027)**

**Dorothy Makasa (2026)**

***Safe Church Contact Person***

**Richard Goodman**