

# THE UNITING CHURCH IN AUSTRALIA

## ROSTERS FOR 19 th October

### Portarlington

9.00 am

**Managers:** Keith & Heather Pigdon

**Morning Tea:** Harold & Heather Gould

**Pastoral Care:** Bruce Bertram

**Prayers:** Bruce Bertram

**Readings:** Marilyn Bertram

**PowerPoint:** Joan Kelly.

### Drysdale

9.00 am

**Kitchen:** Denise's team

**Counting:** Colleen Diamond

10.45 am

**Duty Elder:** Ken Handley

**Prayers:** Ken Handley

**Readings:** Vince King.

**Door:** Marg MacGillivray & Mary Grieve

**Morning Tea:** Irene & Bob Stevenson

**Flowers:** Denise McLaverty

### St Leonards

7.00 pm

**Welcoming:** Shirley Hadden

**Reading:** Marion MacGillivray

**Prayer:** Marj Wilson

**Brass & Flowers:** Shirley Hadden



will you come?

*Matthew 22:1-14*

there is no mistake  
you are invited  
called to the table  
the time has come

you who have  
pitched on the periphery  
lived on leftovers  
and managed on mercy  
are summoned to the feast

no more,  
the last and least

yes, there are those  
who chose  
to remain the same  
consumed by the ordinary  
tied to the terminal tread  
of self satisfaction  
married to the marketplace of more  
and they have missed  
the beloved's tender kiss

but be prepared  
for only those who dare  
to wear  
tunics of transformation  
will dance  
to the music of the maker  
and feast  
on the bread of life

how  
will you come?

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St Leonards



Portarlington



Drysdale

## Pentecost 18

**Sunday, 12th October, 2014**

The theme of worship surrounds both the record of the golden calf incident in Exodus 32 and the poetic memory of it in Psalm 106, although these are negative examples of incorrect worship. Our beautiful Philippians passage uses rich imagery calling us to focus upon God and the good things of life. As such, Philippians 4:1-9 in this context is an antidote for wrong worship in that it helps people turn their thoughts, prayers, and giving to God, as they listen to the right kinds of worship practices.

Abingdon Worship Annual

## LECTIONARY

12 October <i>Pentecost 18</i>	Exodus 32: 1-14 Philippians 4:1-9	Psalm 106:1-6, 19-23 Matthew 22: 1-14
19 October <i>Pentecost 19</i>	Exodus 33: 12-23 1 Thessalonians 1:1-10	Psalm 99 Matthew 22: 15-22

### LINKED MINISTER:

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### CHURCH OFFICE:

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### UNITINGCARE OPSHOP:

Village Walk Drysdale  
Phone: 5251 3640

## THIS WEEK IN OUR CONGREGATIONS:

**Sunday, 12 October**– Pentecost 18

### Portarlington

9:00 am Rev. Marion Latham HC  
Loose change & Food bank

### Drysdale

9:00 am Wayne's Team  
10.45 am Mr. Martin Kent

### St Leonards

9.00 am Combined Holy Communion  
Anglican

### Monday, 13 October

9:30 am Drysdale KYB  
1.30pm Portarlington UCAF

### Tuesday, 14 October

7:30 pm Drysdale Bible study

### Wednesday, 15 October

9.00-12.45 Drysdale mainly music  
11.00 am Drysdale Coffee & Chat

### Thursday, 16 October

9.00 am Portarlington Choir practice  
9.30 am Drysdale Choir practice  
11.00am Ann Nichol House service

### Friday, 17 October

9:15-10.00 am Drysdale Friday School

### Saturday 18 October

8.00 am Prayer Breakfast at Zoo Café

**Sunday, 19 October**– Pentecost 19

### Portarlington

9:00 am Rev. Marion Latham

### Drysdale

9:00 am Café Church  
10.45 am Rev. Marion Latham

### St Leonards

7.00 pm Rev. Marion Latham HC  
Loose change & Food bank

## OUR CONGREGATIONS NEWS

### DRYSDALE

#### U.C.A.F.

Drysdale U.C.A.F members are advised that the Peninsula Christmas Lunch will be held at Ormond Rd, East Geelong on Wednesday 26<sup>th</sup> November, at 11.30am for church service Cost \$20 Please supply at our next meeting 22<sup>nd</sup> October with money.

#### Loose Change

Our special offering this month raised \$89.25. This year our support is for the Samaritan House providing accommodation and support for homeless men. No matter the amount it all helps. Thank you.

#### Bible Studies

The second week of bible studies will be held:-

Date: Tuesday 14<sup>th</sup> October 2014

Time: 7.30pm

Venue: Unit 6. Bellview. 66 Wyndham St.  
Drysdale/home of Pat & Ken Handley

NB. Will those attending please park in Wyndham Street.

Topic: "How we got our Bible"

An historical look at the development of scripture.

Everyone welcome. Please come along.

### PORTARLINGTON

#### U.C.A.F.

The U.C.A.F. will meet at 1.30pm on Monday 13<sup>th</sup> of October in the meeting room for the Annual Review to look back at what we have done and to plan for the year ahead. Your comments and ideas will be most welcome. Enquiries to Elizabeth (52592442) please.

### ALL CONGREGATIONS

#### Thoughts on the Lectionary

The people of Israel encountered issues of leadership choices and vulnerability when they were removed from familiar surroundings and facing new and unknown circumstances. They were on a journey, as were those who were responding to the teachings of Jesus and the apostle Paul. It is the same for us as we journey in faith. When we feel separated from God, what we focus on can become a "new god" or "other god." This could be our latest purchase or holiday, a new friendship, a political party, or sporting club. When the people of Israel felt adrift in the wilderness they turned their focus to a god they could see.

Seasons of the Spirit

Listening to the Language of the Bible  
Exerpts from a book by Lois Tverberg.

2. Hebraic insights that deepen our thinking – **Shema**.  
*Shema*: listen and obey. Our modern Western culture tends to focus on mental activity. 'It's the thought that counts', we say. Biblical cultures were very action – oriented, and this is reflected in the language. Many verbs we consider mental activities (hearing, knowing, remembering, etc.) are broadened to include their physical outcomes as well. *Shema* has a primary meaning of 'hear' or 'listen'. In the Bible, *shema* is widely used to describe hearing and also its outcomes: understanding, taking heed, being obedient, doing what is asked. Almost every place we see the word 'obey' in English in the Bible, it has been translated from the word *shema*. Try reading 'obey' when you see the word 'hear' or 'listen' in the Scriptures, and note how the meaning is enriched. When Jesus says, 'He who has ears to hear, let him hear', he is calling us to be doers of the word, and not hearers only. Hebrew thinking emphasises that we have not truly taken what we have heard into our hearts until it transforms our lives as well.

