



**Parramatta
Mission**



**uniting
church**
in Australia,
Synod of NSW & ACT

OUR NEWS
1st November
2020

**A Church-Based
Community
Transforming
Lives**

Our Values
Grace, Inclusion,
Dignity,
Faith and Hope.



**Congregational life @ Westmead & Parramatta, Hospitality,
Community and Mental Health Services across Greater Sydney,
Central Coast, Hunter and Mid-North Coast**

**Parramatta Mission acknowledges that all of our work and our
36 sites are on the land of traditional owners.
We pay respect to the traditional custodians of the land on which
we gather, and acknowledge Elders past and present,
and emerging leaders.**

Matthew 23: 1-13, Mark 12: 38a, Mark 9: 30-37

Pentecost 22A, 2020

Vladimir Korotkov

Be Aware of the dance of power

Becoming slaves to love

1. Jesus is pretty upset in our reading for this week in Matthew 23: 1-13. And he becomes most woe-fully upset as the chapter continues.

Jesus is upset because he “sees” the *dance of power* of the scribes and Pharisees, the Jewish leaders. He uses strong language to describe their dominant power-over the whole of life: social, cultural, religious and political. He “sees” how they use their positions and roles to gain power and honour for themselves, and treat others as competition; they do not express a shared-equal-power approach.

2. “They sit on Moses’ seat”, Jesus says. Which means, they hold the highest authority, their

power was absolute. It affected every aspect of that society, biopower, all-of-life power: Yes, Moses presented the ancient Israelites with the commandments. But Moses also, with others, created hundreds of other guidelines for every aspect of their shared life together: religious, social, cultural and political life. Jesus shares with his listeners that the scribes and Pharisees take advantage of “sitting on Moses seat”, and continue to create more guidelines based on their views. And that these guidelines are “heavy burdens, hard to bear”; what angered and frustrated Jesus is that these leaders “lay these burdens on the shoulders of others; but they themselves are unwilling to lift a finger” to address these burdens.

In complete contrast, Jesus heartfully and compassionately says, “Come to me all who labour and are carrying heavy burdens, and I will give you rest” (Matt 11: 28-30).

3. Before this event, Jesus moved among villages and people, and witnessed how people were

burdened by these strict, unnecessary guidelines and rules. He supported people. He challenged the burdensome rules, because he “sees” what they produced: starvation, sickness, people becoming beggars, land being taken by clever scribe-lawyers, widows having homes taken from them. He “sees” how Pharisees created strict purity laws that were impossible for poor people to fulfil. No wonder his heart was deeply troubled. And through him, how the heart of God aches. And even more, that, with good leadership, this poverty and hardship could be prevented. It is not the fault of the poor and oppressed! It is the system and its poor leadership and lack of cooperation that creates injustice, poverty. Jesus “sees” this and challenges it!

But, “when the prophet speaks, no one listens”, as Van Morrison sings in *The Prophet Speaks*.

4. Jesus further observes that they contradict the teaching of Moses by “not practising what

they teach”. They gain significant power and respect from society, and then they abuse this trust. “Beware of them”, Jesus says in Mark’s version. And in our common humanity, Jesus implies that should be aware when we contradict our values.

5. Jesus “looks” even deeper into their desires and motivations: “They do all their deeds to be “seen”; ... They love to have places of honour at special events ... “They desire to be the greatest”.

Jesus makes these comments not to ridicule their behaviour, as some Christians have interpreted, but with humility to understand and discern their dance of power. And, we too are invited to learn and reflect on what causes this dance of power, in this context and our own.

Such desires - to be seen, to be noticed and looked at, to hold places of honour, to be the greatest – were common in ancient societies. Honour was one of the most valued experiences. And because they were limited experiences, people aggressively and ruthlessly competed for them. So common was this desire for honour that in Mark 9: 33-37, Jesus overhears his followers arguing about which of them was the greatest. And it was common in Matthew’s communities.

6. Studies have shown how these desires are expressed in daily interpersonal emotional dynamics: we don’t realise it, but we can so want what the other is or has that we want to replace them with ourselves.

In St Augustine’s Confessions he “reports seeing a little boy bitterly eyeing his baby brother at his mother’s breast. ... What he wants is to be the figure of completion he sees before him. ...envy focussed on being, not having: envy targets what the other is, not what the other has; it is a form of identification [to be the other].” (Jean Wyatt, *Risking Difference*, 20f) To be the brother being fed by the mother becomes an ongoing, life-long desire for this brother to find similar fulfilment and satisfaction in objects. The object of envy is more important than the person envied! They do not exist! They need to be destroyed!

6. What Jesus is doing is sharing his critical observations of the use of power, and sharing examples of the burdensome effects of such use of power on the whole of society. And this happens in all societies! And it happened with the followers of Jesus during his ministry.

What does Jesus say to his disciples who practice a competitive dance of power and argue about who is the greatest? Jesus informed them that “whoever desires to be first must be last of all, and servant of all”.

7. I suggest that Matthew’s Jesus shared these observations and assessments to encourage us to “be aware of the dance of power” within ourselves and our own contexts. To make us look, see, and think! And to “think against our thinking” – that is, to question ourselves as a spiritual exercise: what would Jesus say about my use of power and position? Which means to learn to see what is underneath our desire to be first and greatest. To really look deeply at and in our “self”. Jesus is challenging us to be aware of the what makes us play for power, in our own self, in our families, organisations and communities.

As William Loader writes:

People bent on power surround themselves with the trappings of power, which are often designed to reinforce their claim. What we wear, where we sit, how we are greeted – these are elements of the persona we want people to see and respect. Behind it is often a frail yearning for love which has been met by such compensatory strategies. Abuse of others is frequently the result of exploiting others to meet our own stifled needs.

8. I like his term, “frail yearnings for love”, the way we do things, set things up to gain power. We are invited to uncover these self-serving ways and to learn about our inner yearnings and desires; to have enough courage to see and accept our contradictions; and to really live in the midst of life and taking the risk to share power equally. Jesus calls all who wish to follow him to live in an alternative way: “whoever desires to be first must be last of all, and servant of all”.

9. I suggest that this means being a *slave to love* – taking over Bryan Ferry’s song, “*Slave to love*”, 1985. Not using his romantic meaning but to live love as relationship and collaboration, shared-equal-power-with. An impossible possibility, I know!!!! It is such a radical way of being that it requires a courageous decision to “be born again” into it.

And the term “servant”: Jesus often takes a term that people can see clearly in their society; there were servants, slaves, everywhere; so Jesus says, “hey, be a slave to love”, and turns the whole idea of servanthood upside down. Servanthood has often been abused and misunderstood. That is why “love” is the master, not another person as master to whom we betray our lives; for Matthew, Jesus is about love of God and love of neighbour. Remember last week, Jesus taught, no one is to be called Teacher, for you only have one Teacher, Jesus.

10. In his baptism Jesus is seen, valued and loved by God! He enjoys the purity of this honour; even before he starts his ministry, God honours his humanity.

In our baptism, we too are seen by God. We receive a new self, which is co-equal with others, which brings light into the darkness of our “desire to compete with the other”. Daily spirituality is to learn about this darkness and allow the gaze of grace and truth to be enough to fill our human hunger for equal power. A spirituality of “dying and rising daily” to our competitive urges, and being a slave to have power over others.

We are named, loved, affirmed and invited into the intimacy of a community of truth, honesty, grace and love. In the story of Jesus, we have been offered intimacy, companionship and identity like no other has or can offer us. And the love of God is given to us, even before we know it. And this God accompanies us to bravely live our life together.

Let us daily take into our hearts and life together that the dance of power is about being slaves to love, about love as relationship and collaboration, shared-equal-power-with, which is our vision and mission in Parramatta Mission.



ALL SAINTS DAY



'All Saints Day', 1 November, or 'The Feast of All Saints' (the day before 'All Souls Day') is traditionally a day of thanks and remembrance for Christians in which saints, loved ones and church members departed from us, are solemnly acknowledged. 'All Saints Day' is dealt with differently by many cultures and Christian groups around the world. Worship programs, candle-lighting and floral offerings are common practices. Painting: *The Forerunners of Christ with Saints and Martyrs* (c. 1424), a painting by early Italian Renaissance painter and Dominican friar, St. Fra Angelico.

LEADERS TEAM UPDATE

Behind the scenes over several months, the Leigh Memorial Leaders' team (Bruce - Chairperson, and Fiona, Samantha, Johana, Moses & Liz) have been hard at work, supporting small groups formed when our lockdown commenced, leading various programs, fulfilling representational responsibilities on the Mission Council and the CCLM, and completing reports, notices for the newsletter and other contributions as required. Recently, the team held a key planning meeting with Vladimir, PM's interim Lead Minister. Please contact the Leaders with queries, concerns, suggestions and updates via 9891-2277.

YOUTH

Many thanks to Samantha and her crew for keeping the Leigh Memorial Youth Group going throughout the year. The group meets via 'Zoom' on Saturday nights and is thriving and happy. Young people in the group range in age from early high school to young adult school leavers/ uni students. Prayers for all as they continue to gather on a 'virtual' basis in the coming months and to develop and enjoy their faith and friendships.

PASTORAL CARE & WORSHIP

We continue to hold the Pastoral team, Mission Council, CCLM and PM staff in our prayers, along with congregation members in need of additional support at this time. Many thanks again to everyone who generously facilitates our 'Zoom' worship program each Sunday – with special thanks to Robert Key, who not only coordinates our weekly Worship Roster, but contributes in many crucial ways to our congregational and Mission leadership, life and witness, including via his role as Mission Secretary.

REV MANAS

For anyone who missed the news last week – Manas has accepted the call to a supply ministry role at St. John's Uniting Church, Wahroonga. Continued prayers for Manas and Nita as they embark on a new era of Christian service and prepare to re-locate. Our prayers go with them.

Parramatta Nepean Presbytery

Retreat via zoom

For Lay Leaders



Wednesday 18th Nov evening–

for preparation– 7-8.30pm

Saturday 21st Nov day

9.00am—2.00pm

Tuesday 24th Nov evening–

for debriefing and follow up (if desired) – 7.8.30pm

The opening and closing sessions will be via Zoom with periods of time in the middle of the day for individual reflection.

(The link will be available on registering)

The retreat is an opportunity for Lay Leaders (including those leading worship or groups) within the Parramatta Nepean Presbytery to join with others in a day of refreshment, reflection and engaging in a time together.

There are limited places so please reply to Rev Christine Bayliss Kelly cbaykel@gmail.com to register your place. (0409 925 607)



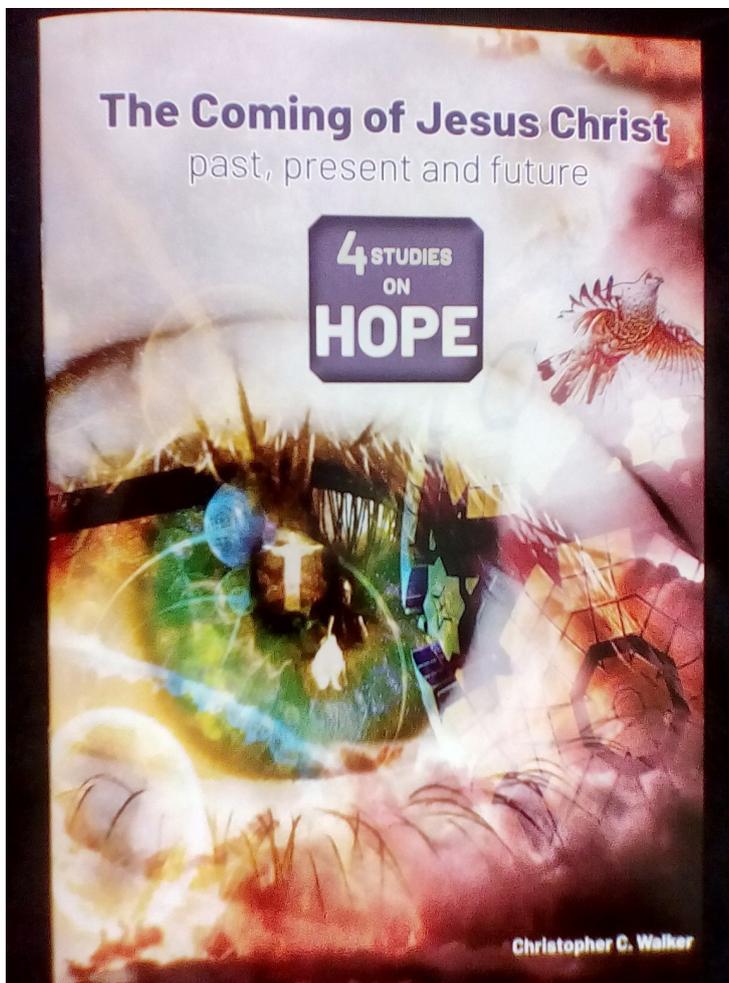
An Event this Sunday - online!
SINGING THE LORD'S SONG IN A STRANGE LAND
Theology on tap Series

A conversation to help us imagine what the future might look like as we emerge from this pandemic. Is it possible that our encounter with this crisis could help us reassess how we live? What church can look like? How we care for the earth and for each other? Is there an invitation to see the life and words of Jesus in a new way? To live the kingdom of God more authentically?

Moderated by David Busch, who has worked for the ABC and is now a minister in the Uniting Church tradition.

One of the Panel is our own Rev Amelia

<https://www.eventbrite.com/e/singing-the-lords-song-in-a-strange-land-tickets-124202903227?utm-medium=discovery&utm-campaign=social&utm-content=attendeeshare&aff=escb&utm-source=cp&utm-term=listing>



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ABRAHAM CONFERENCE 2020

INTERFAITH ON THE FRONTLINES



Rachael Kohn
Facilitator



Renata Ieremias
Jewish Care



Dan Fleming
St Vincent's Health



Haroon Kasim
Medical Hospitalist

JEWISH, CHRISTIAN AND MUSLIM FRONTLINE WORKERS SHARE THEIR STORIES OF HARDSHIP AND HOPE IN UNCERTAIN TIMES

SUNDAY | 15 NOVEMBER | 2PM-3.30PM



THE ABRAHAM CONFERENCE WILL LIVE STREAM ON ZOOM

To receive the Zoom link, register for FREE at 

<https://events.humanitix.com/abraham-conference-2020-interfaith-on-the-frontlines>



INDIAN CRESCENT SOCIETY OF AUSTRALIA INC

WESTMEAD Congregation

ZOOM:<https://uca-nswact.zoom.us/j/3958336709>

WELCOME TO WORSHIP AT WESTMEAD today. REV. AMELIA KOH-BUTLER will lead the service today.

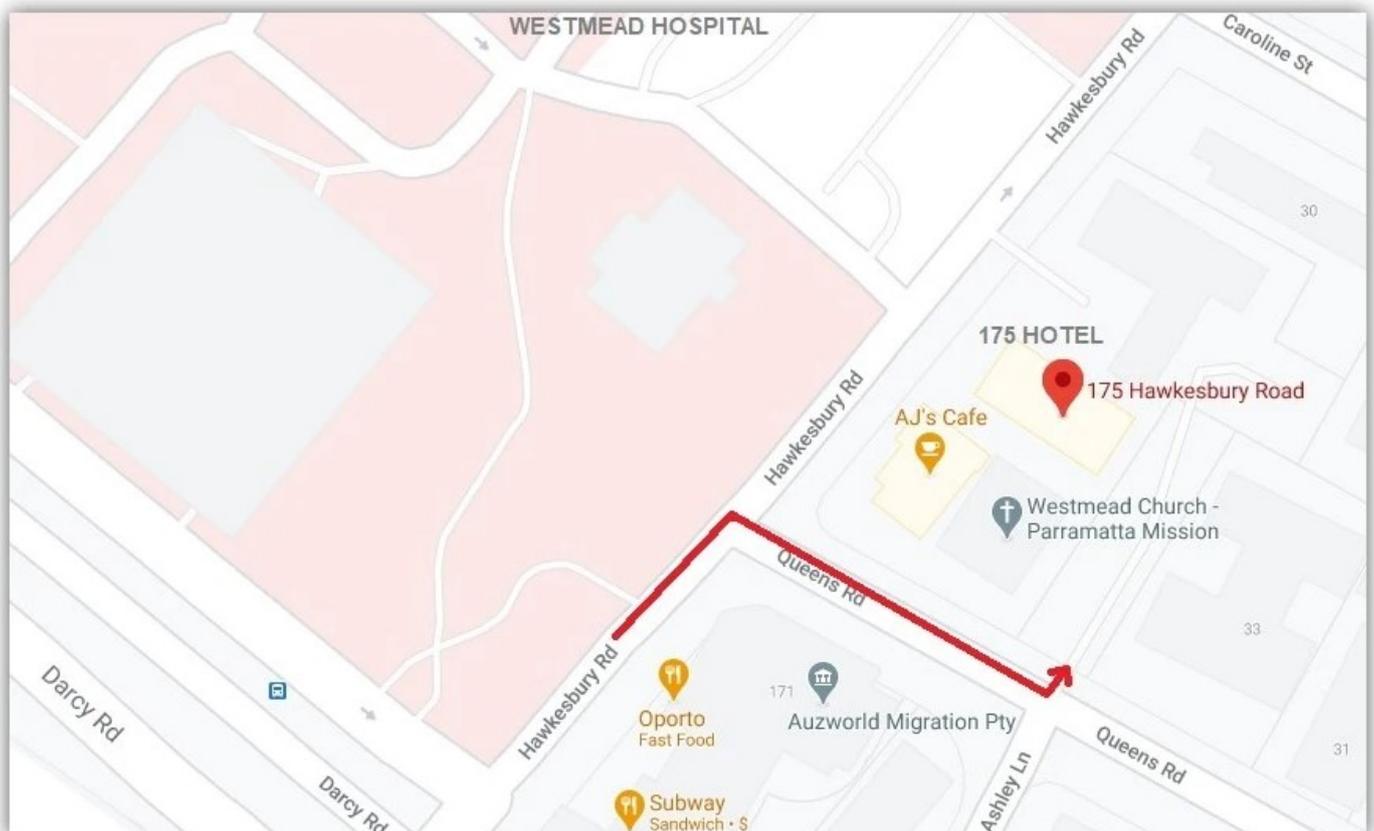
Today will be a Communion service. You may like to prepare yourself, with having ready some bread and wine, or what you would like to have to take part in this service, and also having a candle to light, as we join together in this special time of worship in all the congregations.

With Love to the World is used as a study for the Bible Study group. The new book starts from 2nd November, and is now at 175 reception for your convenience. If you are picking up from there, will you please leave \$5 (in an envelope) with the reception . If it is not convenient for you to collect from there, Lorna will post one out to you, if you let her know.

With Love to the World is also available on line, and is less expensive Information to access the book this way, is inside of the back cover of the book you have now.

IMPORTANT information for anyone accessing the 175 property. Cameron has advised that over the next 3 weeks, there will be NO ACCESS from Hawkesbury Road. The Queens Road exit, will be the ONLY access and exit for the property. There will be someone on duty at all times to assist you with this process. The light rail is progressing and lines are being laid in Hawkesbury Road during this time.

(See diagram below)



Elders of Westmead Congregation are: KAREN BANFIELD (CHAIRPERSON), LORNA PORTER, BIJU CHAKO, MERE VULAONO (NO. 28), AND JAN ROBSON. Pastoral Care contact person , and also contact person for Prayer Chain for Westmead Congregation is JAN ROBSON phone number 0418 438 901.

KAREN BANFIELD is contact person for Worship - 0488 101 469

LORNA PORTER is contact person for Administration and Finance - 0408 365 478

We are continuing to support families at Wesley Apartments, supplying a voucher for their use and also welcome packs to new families on arrival.. Thank you for your continued support.

Offerings may be dropped off at reception at the 175 Motel between 9am and 3p.m. each week day, and they will be collected by Lorna for processing. **OR** offerings may be made electronically, details as follows: **Account name: PM Direct Westmead**

BSB634634

Account number: 100046885

Australian Church Women, **World Community Day 2020.**

Theme: Moving Forward in Faith - Daring to Risk

This will be a virtual service this year on Friday 30th October, 2020 from 10.00am

On line at www.acw.org.au

Westmead's donations to Fellowship of the Least Coin have been made, and a receipt for \$100 has been received. Thank you all for your support. Please continue to save your Least Coins for next year.

DEEPENING FAITH AND RELATIONSHIPS with others.

Worship: Sundays via zoom at 9.45am (link on top of Westmead page)

BIBLE STUDY: Mondays via zoom at 2.00pm (link will be sent)

Fellowship: will occur occasionally.

MAKING A DIFFERENCE:

Time Out Cafe (TOC), Open Door, Play Group, Tai Chi, ALL ON HOLD AT PRESENT



Rev. Amelia and Lorna visited No. 28 during the week, and had morning tea with our friends, Mere, Geoff, Colin, Edwina and Carol. They follow the church service each week, and are looking forward to meeting at church again as soon as possible. So good to see them all here.



ANGEL TREE 2020

On Christmas Day, thousands of children in Australia open a present from their father or mother or grandparent or other significant adult in their lives who is not there – they are in prison. Angel Tree, an international program of Prison Fellowship, makes this possible. Incarcerated relatives, through the Chaplain in their prison, nominate their children for the program, including basic details of each child as well as carer's contact details.

WESTMEAD CONGREGATION

Over the past 10 years Westmead Congregation has supported the ministry of Angel Tree through generous donations from congregation members and friends. Over this time we have purchased gifts for more than 100 children and provided Christmas hampers for their families.

We enjoy purchasing and wrapping the gifts, and the privilege of being able to make contact with families in our local area when we deliver the gifts.

COVID 19 is affecting everything, and that of course includes fund raising for the various ministries. We would like to extend an invitation to all congregations and friends of Parramatta Mission to join us and help families keep relationships and connections alive in spite of difficult times.

Donations can be dropped off between now and the end of November, in an envelope marked 'Angel Tree donation', to reception at 175 motel. Or, if it is difficult for you to get to 175, please don't hesitate to contact Lorna (0408 365 478) or Karen (0488 101 469) and they will make an arrangement with you to collect your donation.

THANK YOU!



1. **8/11** – Ena sigatabu nai ka 8/11 ratou na veiliutaki tiko na soqosoqo ni tabagone.
2. Sa kerei tiko ga na noda veinanumi tiko ena masu kina vuvale nei Qase Vakacegu mai Ermington Mr Niko Balavu, ena kena sa mai kacivi na nodra bula ena mataka ni Tusiti 27/10/2020. Noda masu me na soli tiko na vakacegu ni noda Turaga vei Emele kei ratou na gone.
3. **Veinanumi ena Masu:**
Kerei meda veinanumi tiko ga ena veimasulaki vei ira na nodatou qase Aqriu Rogoimuri, Vilikesa kei Mereoni Kamotu, S Qata, ratou na veiliutaki tiko ena nodatou vavakoso vaka viti kei na veivuvale kece sara ena loma ni nodatou vavakoso. Nanumi tiko na vuvale Me nanumi tale tiko ena noda masu na veiqaravi ni Bula Feed.



THOUGHTS IN OUR CHANGING TIMES

Writing this, there is the sound of the wind blowing and rain falling. It can seem as if this is an aberration, a departure from what we expect, and we probably don't like it much as it means battling with umbrellas or raincoats. It is inconvenient. It is also wonderful, a blessing and altogether what we and the environment need, though we can't control it. Increasingly we are aware of how much we are at the mercy of the elements and the extremes they often demonstrate. Listening to wind and rain can remind us of our creatureliness. Hopefully, we are able to keep warm and dry behind our closed doors, but we may also be aware of those who have precarious shelter from the elements as well as those whose livelihoods are affected by what the weather brings. It reminds us that we are not as powerful as we sometimes slip into imagining we are.

We are both physical and spiritual beings and those two are inseparable. There has been a tendency to focus on the spiritual as being of higher importance and, in consequence, to somehow disapprove of our physicality as if it were unnatural, flawed or problematic. We may actively dislike ourselves and the way we are made, especially when our bodies fail us, pain us, limit us. The virus has made us aware of the threat to our physical wellbeing. None of this is separate from our spiritual well-being. The presence of the virus which we know is probably lurking somewhere can lead us to feel that God is somehow absent, or to question where God is in the world at this time. It is as if we feel that God is only to be found in perfection, in the places where we can more easily touch into the things that inspire and refresh us. Yet in Jesus we find spirituality and physicality combined. We look to Jesus and we see the one who lived such an earthed existence, who spent his days amongst those who were in need, in pain, victimized, poor. He offered love because he was rooted and grounded in love himself. He was empowered to minister, to offer himself, because his first focus was on God and how he understood God's purpose to be. He lived his spirituality and demonstrates for us still the meaning of a spiritual life lived out so that God's will might be done.

It's not complicated. It leads us to reflect on how our own spiritual life connects us to the love of God. This cannot be dependent on Sunday worship because it cannot be contained like that. While our community of faith may be where we are grounded, connected to one another (even online or on Zoom) and helped to reach out to those around us, we see that Jesus' life was not focused on the synagogue or the Temple. He got into trouble for breaking Sabbath laws. He certainly knew the importance of these for guiding people, but he also knew how they could be abusive. He knew the role of religion and how it could connect, or disconnect people from continuing the journey of discovery of God, of faith, life. He emphasized the purpose and way of love.

A poem by Mary Oliver (from "A Thousand Mornings"):

Today I am flying low and I'm / not saying a word. / The world goes on as it must, / the bees in the garden rumbling a little, / the fish leaping, the gnats getting eaten. / And so forth.

But I'm taking the day off. / Quiet as a feather. / I hardly move though really I'm travelling/ a terrific distance.

Stillness. One of the doors / into the Temple.

Making Ready for Advent!

Advance Notice:

Every Christmas Day it seems as if we finish the service with a reading of the prologue to John's Gospel (1:1-14)—and then sing, 'Joy to the world'!. Sound familiar? But.

What does this reading from John mean?

How does it fit in with the whole of John's Gospel?

And.

Why is this Gospel so different from the other 3 gospels?

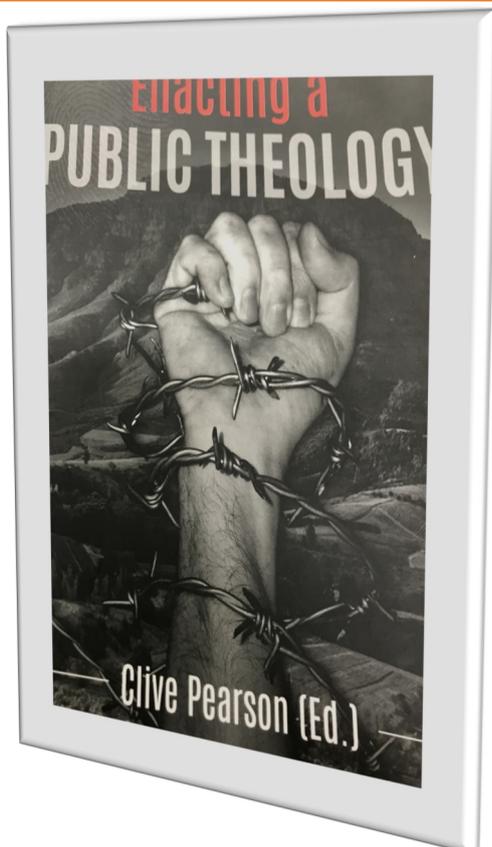
This Advent we make ready for Christmas and the seasons beyond through a study of John's Gospel.

For purposes of preparation, why not read John right through from beginning to end. Come prepared!

Our studies will happen on-line at the following times:

Saturday morning: 10am to 11:30 am
21, 28 November; 5, 12 December.
All welcome

Thursday evening: 7:00pm to 8:00 pm.
26 November, 3, 10 and 17 December
Fijian.



Enacting a Public Theology is an anthology edited by Clive Pearson. It is available from Reception at Parramatta Mission (9891 2277) [or from Clive - 0409 523 024] at a cost of \$20. It deals with such diverse things as indigenous Australia, faith and democracy, faith and climate change, the importance of compassion, what is home and how do we belong.

성령강림후22주일(22th Pentecost of Sunday) 2020년 11월 01일 오후 1시30분

개회 찬송 (Entrance Hymn) 예배를 위한 묵상

예배의 부름 (Calling) 인도자

송영 (Gloria) **새 1 장** **통 1 장** 만복의 근원 하나님 다함께

사도신경 신앙고백 (The Apostle's Creed) 다함께

찬양/찬송 (Chorus & Hymns) 다함께

새 14 장 **통 30 장** 주 우리 하나님

새 270 장 **통 214 장** 변함없는 주님의 사랑과

기도 (Prayer) 주기도문송 **새 635 장** 하늘에 계신 우리 아버지 다함께

성경 봉독 (Scripture Reading) **누가복음 11:5-13**

말씀(Preaching)- 전현구 목사 **지금 우리가 갈망하는 것이 무엇인가?**

봉헌 송(Offeratory Hymn)

새 363 장 **통 479 장** 내가 깊은 곳에서

나눔과 알림 (Announcement & Notices)

1. 전 세계가 전염병으로 힘들 때 주님과 동행하시는 성도가 됩시다.
2. '매일 성경' 말씀으로 주님과 교제의 시간(QT)을 갖고 적용하는 훈련을 합니다.
3. 말씀, 기도, 전도 생활로 하나님이 기뻐하시는 삶을 사는 성도님들이 되시기 바랍니다.

폐회찬송(Final Hymn)

새 502 장 **통 259 장** 너 시온아 이소식 전파하라 (1절)

축도 전현구 담임목사

QT나눔 & 성경공부
오후 4:00

수요기도회 : 오후 7시
역대하 4:1-22

새벽기도회 : 오전 5시
역대하 2:1-6:25

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Club of Carlingford

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PASTORAL MESSAGE

***O God - you are there in the spaces between us
and in the world around us.***

Refresh us with cleansing rain and new life.



Foster your faith this week

Jos 24:1-3a

Ps 78:1-7

1 Thes 4:13-18

Mt 25:1-13

Prayer Points

The people of Parramatta Mission invite you to pray for

On All Saints' Day (Nov 1), we give thanks for the great cloud of witnesses - people who have influenced our lives and left us a legacy of faith and a community of love.

Our Community

- We pray for all HSC students as they continue exams this week, especially our HSC families and teachers
- We give thanks that some small gatherings are starting to take place. We give thanks for welcoming cafes and the disciplines we have learnt to help keep us all safe
- We give thanks for coffee, tea, muffins and spiritually encouraging conversations.

PM Westmead

- We pray for chaplain Sarah and the ministry at the Children's hospital, for the teams and guests at 175 and Wesley Apartments, for those who are contemplating life changes, for those who grieve, especially Karen, Kath and Amelia. We pray for the researchers and health care responders at Westmead WSU campus.

PM Korean Faith Community

- We pray for the Korean community in Western Sydney and for Rev Hyung Goo and Hannah.

PM Leigh Memorial

- We pray especially for those whose health is not the best. We ask for calmness for people having treatments for illnesses and for the courage of their carers,
- For those who are experiencing anxiety around home, work or life changes, we pray for supportive community. We continue to pray for those unable to gather, community members who are unwell, people who are unable to work and those who are lonely or depressed.

PM Fijian

- We pray for those who are going through transitions from school to beyond.
- We pray for the Synod Pulse Team and Ofa's role as a newly commissioned Pastor in the Team, resourcing youth ministry across NSW/ACT.
- We pray for the guests at the Bula Feeding Ministry and Meals Plus and our wonderful volunteers. We pray for those who are unable to meet because of rain or storms and for those who have been sleeping rough.

Prayer Points

Wider Work

We pray for Quakers Hill Uniting Church

- Pray for ongoing safety for our church & surrounding community during COVID
 - Prayers for the rise in mental health challenges and domestic violence in this area
 - For those who are doing it tough financially and those who have lost their employment during this time, As we have begun Hybrid Worship prayers that we are able to keep the church as a safe place and a sanctuary
 - Prayers for those in our congregation who are in vulnerable categories and have been “house bound” for many months and feeling isolated from their church community
 - Prayers for the residence of Quakers Hill Nursing Home where we would normally leading a service once a month as they deal with the deep challenges in aged care
 - Prayers that we are open to the Spirit’s discernment going forward and alert to the lessons that we are learning.
-
- for the Chaplaincy at Westmead and the transition of the Team as people come and go - we pray especially for Sarah as she continues while others change
 - UC leaders doing the DIGITAL MINISTRY training with Rev Amelia, learning how to use technology to hold communities together during COVID times.

For Our Combined Parramatta Mission Team

May God guide all our workers and volunteers to live out our values of grace, inclusion, dignity, faith and hope.

Rev Vladimir, Rev Mary, Rev Clive, Chaplain Sarah, Sunil, Robert, Coral, Rev Amelia, Rev Hyung Goo - and their families, as they support us to serve in mission.

We ask for God’s help to bless the world. AMEN



Pastoral Contacts

Prayer Points may be sent to

wecare@parramattamission.org.au

For a conversation or to contact a Minister, please call

Parramatta Mission Reception (9am-3pm)

119 Macquarie Street Parramatta NSW 2150

9891 2277

Leigh Memorial Church

119 Macquarie Street Parramatta NSW 2150

9891 2277

Westmead Church

175 Hawkesbury Road Westmead NSW 2145

9891 9354

IN TIME OF PASTORAL NEED

Our three ministers, Amelia Koh-Butler, Clive Pearson and Vladimir Korotkov are available to each congregation and members and your friends; their contact details are listed below.

Rev Vladimir Korotkov (Interim Lead Minister) 0431 759 573

Rev Dr Amelia Koh-Butler 0427 955 157

Rev Dr Clive Pearson (Supply) 0409 523 024

YOU CAN ALSO CONTACT THESE PEOPLE FOR PASTORAL ISSUES

Rev Hyun Goo Jun (Korean Faith Community) 0433 320 588

Pr Sarah Bishop (Children's Hospital) 0429 912 943



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Visit our website and blog www.parramattamission.org.au