



**Parramatta
Mission**



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

OUR NEWS
25th October
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.**

A reflection: *Can we really love our neighbour?*

Vladimir Korotkov
Interim Lead Minister

In this week's lectionary reading, Matthew 22: 34-46, which is also found in Mark 12.28-34, religious Jewish leaders approach Jesus with the question, "Which is the most important commandment?" Greatest, first! In Matthew it is a scribe, a teacher of the Jewish Law, a Pharisee, who wants to test Jesus. In Mark's version, it is a scribe, who is less conflictual, but still questioning.

These are conflict scenes which were normal in ancient Jewish culture, and Pharisees, scribes and Sadducees all engaged in robust debates with Jesus. The religious Jewish leaders, the Pharisees, Sadducees, scribes, saw themselves as guardians of the Law, and the way it was practiced. Why? This was to keep society pure! To do this the Pharisees created many demands, such as washing pots and hands and not eating on the Sabbath, which the poor and sellers in the markets were unable to do, and so were unclean, marginalised from the Temple, worship, distanced from God. They were God-keepers, strict assessors of conduct and behaviour; structured, normalised, and maintained on their terms. This structure of "the good people" - the pure, clean and proper conduct - and "the inadequate, bad people" - impure, dirty - divided their society and created enormous pressure at every level of life for the poor and marginalised.

Flavius Josephus, the Jewish historian who wrote *Antiquities of the Jews* around 70 ACE wrote that the Sadducees belonged to the upper social and economic class of Judean society. These groups were also part of the political elites; they held enormous power and resources. Unequal power structured the whole of the religious, social, cultural, and political life. They worked with their Roman colonisers.

In our two texts in Matthew and Mark these elites, power-holders-controllers, meet Jesus feeling sure of themselves, not interested to dialogue and learn; they live in denial of their part in the extreme poverty in their land; their lives are comfortable; they are wealthy. They would want to know the mind and heart of God, but only on their terms, from their perspective. Their mission is to ensure that *knowledge about God* is interpreted correctly, that people express their religious lives in the *right way*, and Temple tithes are paid.

Without this contextual background we will miss what Jesus is facing and what he means by his answers to the question, "Which is the most important, greatest, first, commandment?"

Jesus' answer to this question brings together two widely separated commands: from Deuteronomy 6:4f, the command to love God with one's whole being, and connecting it to Leviticus 19:18, the command to love one's neighbour as oneself.

Most significant is to include the Leviticus 19 tradition. This tradition emphasises both loving behaviour and a social, economic vision: it defines love of neighbour in terms of non-exploitation. A list of commands prohibits the oppression and exploitation of Israel's weak and poor (Lev 19:9-17) which requires just human relations, leaving your field for the poor and alien to glean, not to steal, deal falsely with others, do not oppress your neighbour, exploit employees, or discriminate against the variously abled, no defrauding or reviling the deaf and the blind, no hatred or vengeance.

Because the religious elites live in economic and social stability, their compassion is intellectual and they are not moved to act and transform their society. They are happy to talk about God!

As Ched Myers notes in his commentary on Mark,

... according to Mark's narrative, these are precisely the commands violated regularly by the dominant Jewish social groups, especially the scribes. (318)

This scribe in Mark's version is a picture of those of us who are distanced from real poverty, even as the poor sit outside no 119, as we offer food. He imagines himself as following God's commands, but he unknowingly obeys societies commands, the desire for power and gain. When we are stuck in a pious, intellectual space, love becomes impossible.

Have you ever asked, what shapes and informs the compassion of Jesus?

In Mark 6: 30-34; 53-56, as Jesus tries to withdraw into the wilderness to rest with his disciples, a great crowd arrived from the surrounding towns ahead of him. Jesus "sees" the great crowd. He is deeply and compassionately moved. Mark uses the Greek word "*splagchnizomai*", to be strongly moved in one's bowels, to represent Jesus' deep, emotional, heartfelt response.

As he sees the great crowd, his compassion opens his eyes to see that they are powerless, harassed and helpless, "sheep without a shepherd". These shepherds who are having biblical discussions, setting out visions and ways to live a good, clean life.

Ched Myers suggests that there is an implied criticism of the political ruling class:

Ezekiel 34 spins a parable ... that specifically condemns class stratification: "I will judge between the fat sheep and the lean sheep "(Ez 34:20). The ruling class protects its privilege rather than the collective prosperity of the people, becoming predator instead of shepherd."

Jesus "sees" that social and cultural issues, the political economy and the landed and ruling classes, are part of this poverty that the crowd experiences. Jesus response is to change his plans and to share time with the great crowd.

While Jesus "sees" the great crowd, in their helplessness and leaderless state, the disciples see the crowd as "them". Send "them" away, they told Jesus. Creating an 'us' and 'them' distinction. Holding power, controlling how to serve and be the church. In some ways, they are like the Judean religious elite.

NT commentators suggest there are tones of astonishment and reproof in their interaction with Jesus. They felt strongly about their assessment. And there is further evidence in Mark that the disciples struggled to understand and live out the compassion of Jesus: "they did not understand".

This lack of understanding, along with the lack of compassion and openness to live with difference, is always an ongoing journey of learning for the followers of Jesus, for discipleship. It is a human challenge.

It is our challenge here at Parramatta Mission in this transition period, to learn what it means "to share equal power with" each other and the people who struggle in poverty, the marginalised; to learn to be radically equal; and this requires real-life engagement, giving up of self (that part of us that pretends to know) and avoid staying in our minds or worship services, and enter our community to "see" life and respond.

Conclusion

In our texts, Jesus invites us to seek to love; to seek the well-being of self – which means to be free of our self and our views- and others at all levels of life, physical, social, economic, political and spiritual.

A/CEO's Report Congregational Newsletter

Our Interim Lead Minister, Vladimir Korotkov, has asked me to contribute to the Congregational Newsletter and as I write this I am into my first couple of days back following a week's leave, which was spent with a group of friends down in the Snowy Mountains region of NSW.

In mentioning this, I am reminded of a few things: firstly how lucky we are to live in such a lovely country, with beautiful wide open spaces that can be accessed even during the current difficult circumstances with the pandemic. Secondly, how important is it to be able to take a break, to prioritise a balanced life with room for relaxation and recuperation. Thirdly, the value of confidence in our diligent work colleagues to be able to depend upon, and in this regard, I thank Lyall Weaver who 'held the fort' so capably whilst I was away. Count your blessings, I used to be reminded as a child, and in challenging times it remains important to do so.

In the last month the program of strategic change for the government funded services has gathered pace with the announcement of Wesley Mission as the preferred partner subject to a process known as "due diligence". I have met with the Senior Minister/CEO of Wesley Mission, Keith Garner, on several occasions as we seek to develop a common vision for the transition of our government funded services, we are also seeking to find common ground in relation to the process of due diligence and associated time frames for the key milestones to deliver the transition well before the end of the current financial year.

In referring to comments made elsewhere by the Chair of Church Council, Ian Gray, I must also recognise the season of change for the Congregations of Parramatta Mission, and the grief that may be felt through the outworking of the comprehensive change agenda. In this regard I am also involved in working closely with the Interim Lead Minister Vladimir Korotkov to ensure that the New Parramatta Mission will be in a position to be sustained and to flourish. This involves a significant strategy around properties owned by Parramatta Mission and this will take some years to bring to fruition. It will be important that these longer-term strategic opportunities in the future development of the New Parramatta Mission are accomplished in an inclusive and consultative way.

Having mentioned property matters, I can't help mention the extraordinary circumstance applicable to our Church and adjacent properties on Macquarie Street in the Parramatta CBD, with Light Rail along the main roadway out front, the Parramatta Square development behind and the adjacent Interchange Corridor Project, we currently have major infrastructure building works on three sides. Work will commence soon on the fourth side which will involve Epworth House, so a challenging physical environment exists for both employees and members of the congregation.

We continue to operate in a way responsive to the current Covid 19 pandemic and this has placed a significant strain on our services arrangements and the clients and help-seekers that we support. I am grateful to staff and volunteers who have responded magnificently in these circumstances as demand for many of our services has increased.

To say that there is significant disruption to "business as usual" operations would be the understatement of 2020, but by God's grace we continue to deliver the work that we are paid to deliver. There continue to be many stories of lives changed for the better as we continue our mission of transformation at a personal level and increasingly at a corporate and congregational level.

Mark
A/CEO

Epworth House – Early Demolition and Construction of Shared Driveway

Members of the congregation would be aware that for some time, in the context of extensive new development surrounding Parramatta Square, the Mission has been investigating redevelopment options for Epworth House and the Fellowship Centre properties.

Holdmark, developer of the adjoining property west of Epworth House, invited the Church into a discussion about the demolition of Epworth House to allow the early construction of shared driveway which will provide access to the new developments on both properties. We know Parramatta Council will insist that vehicular access to our future development be off this shared driveway.

Epworth House is in a very poor state of repair and partial demolition to allow for the shared driveway to be constructed is not possible - the whole building would need to be demolished. Holdmark is willing to fund the demolition of Epworth House and construction of the shared driveway. The foundations and support for the shared driveway will be coordinated with the design of our future basement. Overall, the estimate is that our neighbour will invest in the order of \$400,000 - \$500,000 to complete the works noted above, which is a direct saving to the cost of the future development of Epworth House.

The existing Epworth House contains some retail tenancies on the ground floor and some Mission staff occupy the first floor. Due to Covid-19 and the surrounding construction activity including work relating to the Light Rail Project, the retail tenancies are either vacant or on monthly tenancies paying reduced rent and the Mission staff are able to relocate to other Mission properties. The plan is for the Church/Mission to retain use of the existing parking spaces once the demolition is complete.

This arrangement has a number of advantages and was considered and approved by the Church Council in June. A Development Application for demolition of Epworth was recently lodged by Holdmark. It is likely that the demolition will take place in 2021.

Theology for the Common Good

Clive Pearson, Keith Hamilton, Dean Drayton

Have you ever seen members of the Uniting Church wearing a black T-shirt with the words, **Uniting for the Common Good**, running across the chest. It is quite a fashion statement! These words were indeed the theme of a 3-year Moderatorial term of the Synod. The theme is designed to build upon a personal faith and find connections between our beliefs and practices as Christian and the big issues facing the world in which we find ourselves. It is designed to read the 'signs of the times'.

Have you noticed that Jesus himself gave one weather report? Take a look at Luke 12:54-56. The word for 'times' there is *kairos* in Greek. It is not the same understanding of time as is to be found on a watch or a clock. It has to do with the right time, the opportune time, God's time, One of the tasks of a public theology is to discern the signs of the times. These are moments in time that change the way in which we live. The present challenges and big issues – like the COVID-19 virus, blacklivesmatter (BLM), climate change and #metoo. These issues change from one period in time to another but the thing about a *kairos* moment is that a big issue breaks into our world. What do we do? Do we stay silent or do we seek to draw from the resources of our faith and seek to address the matter at hand?

For Christians the signs of our times beg the question what is it about the human condition at this time that requires, healing, wholeness, justice, mercy compassion peacemaking for Christ's sake? We are invited to look out beyond our world of the self, or our own congregation or denomination and follow Christ in the world.

The Centre of Faith and Public issues held a forum on Thursday, 22 October to think through how we think about Jesus Christ in a changing world; some members of the Mission staff joined in. We talked about what a public theology is and then we sought to put it into practice. We were guided through a method, a process, through which we can make connections between our personal understanding of faith and the public issues around us. We discussed how the Christian faith – how we as individuals, congregations or faith-based organizations (like the Mission) – might inform an example of being a disciple of Christ Jesus who is concerned about race, COVID-19 and climate change.

It was a great opportunity to explore together a way of going about acting on any issue in the context of the gospel. What was really helpful was the way public theology can help us unravel the knot of matters that come together in any crisis time. In our conversation there were great insights on how we can move from 'thin' conversations with others to 'thicker' conversations. Public theology can add partners to our community who help us into richer ways of sharing the story.

PASTORAL CARE



We continue to hold all who serve us on the Pastoral team, Mission Council, CCLM and Leaders' team in our prayers, along with PM staff and members who are unwell, isolated, hospitalised or otherwise in need of additional support, encouragement and care at this challenging time. Continued thoughts and prayers for Tom and his family, and other HSC students and families. Due to ongoing COVID-19 gathering restrictions, our worship time together continues to be conducted via Zoom with Revs. Amelia and Clive each Sunday morning. Many thanks again to everyone who kindly facilitates our worship program each week, inc. via tech help, music, reflections and prayers.

NORTH PARRAMATTA - PADDINGTON

It may interest members to know that Rev. Danielle Hemsworth-Smith, who was with us during some of her theology student days at UTC and then nearby as Minister at Centenary UC (North Parramatta), is now the Minister at Paddington UC. Danielle and family are enjoying their new location and Paddington Uniting Church has recently re-commenced its hosting of the suburb's popular Saturday markets on Oxford Street. Some proceeds from the markets help support the church's community work. Closer to home – it may also interest members to know that 2020 represents the 180th anniversary of our neighbouring Centenary, which opened as a Methodist Church in an alternate location in North Parramatta in 1840, and was funded by Parramatta Methodists.

AUSTRALIAN CHURCH WOMEN: WORLD COMMUNITY DAY

A virtual service celebrating World Community Day will be on Friday, 30 October at 10.00am. Please consult the ACW website for details. This year's theme is:

Moving Forward in Faith – Daring to Risk.

REMINDER: UCNHS CONFERENCE, 2021

Save the date: The UCA's National History Society will be holding its biennial, multicultural Conference at the Centre for Ministry, North Parramatta, on the weekend of 11 – 13 June, 2021. The Conference theme is: 'Growing up Uniting,' so in addition to regular speakers and activities, contributions by the young people of the UCA will be a special feature. Details regarding the Conference program and fees for part and full-time attendance will be available soon. Membership of the Society costs only \$20 per annum and is open to all. PM congregation members/supporters are encouraged to join.

<https://uniting.church/uca-national-history-society/>

DIRECT GIVING

Offerings to support our Church & Mission can be made by direct electronic transfer. Bank acct. name: *Parramatta Mission Giving Direct*.

Acct. number: 100025901. BSB: 634 634. Many thanks to everyone who has, and is, contributing in this vital way.

NEWS FROM REV MANAS

During the week, we received the very happy news that Rev Dr Manas Ghosh has received a call to supply ministry at St. John's Uniting Church, Wahroonga. Continued prayers for Manas and Nita as they embark on a new era of service at St. John's and prepare to re-locate. Manas and Nita also wish to convey their warmest thanks to everyone for their prayers and support in recent weeks and months – and our love and thoughts as a congregation and Mission certainly continue to travel this journey 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)



WESTMEAD Congregation

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

Welcome to worship at Westmead today, when Sunil will lead worship and the sermon will be from Rev. Amelia.

We are very grateful to all the people behind the scenes who are preparing and conducting the zoom worship service, including Bible Study, meetings between the three congregations of Parramatta Mission (Combined Congregations Leaders Meeting - CCLM), Worship Committee, Parramatta Mission Council. All of these meetings have representatives from each of the congregations.

We would like to acknowledge Alysa Biju who is of great assistance with operating zoom sessions. Alysa is also a member of the Worship Committee. Thank you Alysa.

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: 10004685

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.

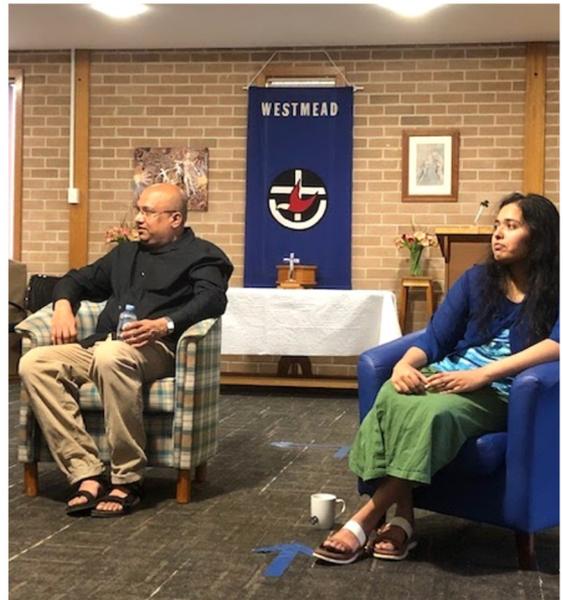
Worship: Sundays via zoom at 9.45am (link on top of Westmead page)

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.



ABOVE: Westmead leaders meeting
Rev. Vladimir, Cameron,
Biju and Alysa.





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!



FIJIAN Congregation

1. Ena vukudra nai vavakoso vakaviti sa gole tiko na vakavinavinaka vei Milise Foiakau ena nona sa mai vakatabui me qarava na cakacaka ni lotu (Ministry of Pastor as Pulse Field Officers). Sa vakanuinui tiko na vavakoso kei ratou na qase ni lotu ena qaravi ni tavi o sa vakacolati kina.

2. **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 veivuale kece sara ena loma ni nodatou vavakoso. Nanumi tiko na vuvale Me nanumi tale tiko ena noda masu na vei qaravi ni Bula Feed. Vuvale nei Anasa kei Mereoni ena o loaloa ni rarawa e bika tiko na vuvale.



ABOVE: Nona vakatabui o Ofa



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?

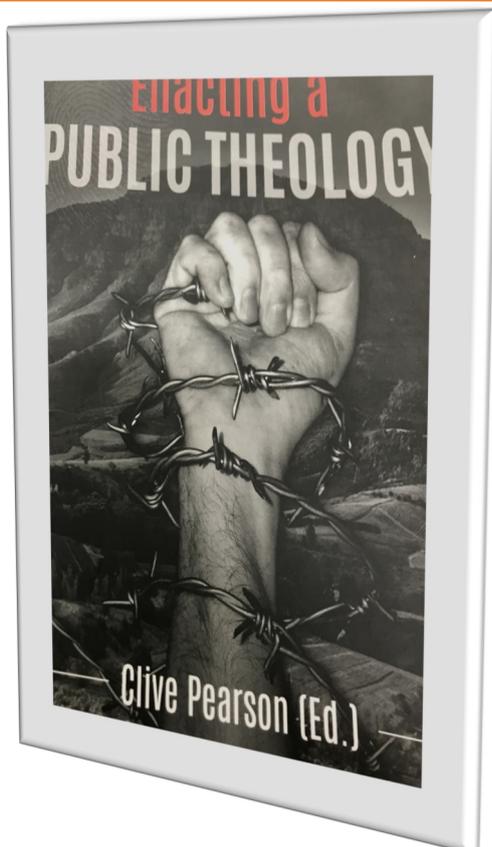
This Advent we make ready for Christmas and the seasons beyond through a study of John's Gospel.

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.

성령강림후21주일(21th Pentecost of Sunday) 2020년 10월 25일 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 10 장 **통 34 장** 전능왕 오셔서

새 270 장 **통 214 장** 변참는 주님의 사랑과

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

성경 봉독 (Scripture Reading) **계시록 3:1-6**

말씀(Preaching)- 전현구 목사 어두움에서 깨어나라!!

봉헌 송(Offeratory Hymn)

새 502 장 **통 259 장** 빛의 사자들이여

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 502장 **통 259장** 너 시온아 이소식 전파하라 (1절)

축도 전현구 담임목사

QT나눔 & 성경공부
오후 4:00

수요기도회 : 오후 7시
시편 37:1-22

새벽기도회 : 오전 5시
시 35:19-39:13

Rotary 
Club of Carlingford

CARLINGFORD COMMUNITY
(ONLINE)

ART SHOW

FEATURING CELEBRITY
JUDGE KEN DONE

\$5000 IN PRIZES TO BE WON

PROCEEDS TO SUPPORT VICTIMS OF
DOMESTIC VIOLENCE AND HOMICIDE

ENTRIES CLOSE 6TH NOVEMBER

carlingfordcommunityartshow.com.au



Rotary Club of Carlingford Inc.
ABN 53 603 038 874



PASTORAL MESSAGE

Faith and courage enable us to co-create with God.

The Creator makes us to care for and participate in Creation and being creative.



Foster your faith this week

Rv 7:9-17

Ps 34:1-10,22

1 Jn 3:1-3

Mt 5:1-12

A United Theological College/ Charles Sturt University subject taught as a week-long intensive in North Parramatta. Available for a degree or as a single subject, as well as to those wanting to audit the subject for interest.



THL211: CREATION AND ECOTHEOLOGY

RESPONDING TO THE CLIMATE EMERGENCY

Australia and the Pacific are at the forefront of climate change and its devastating effects.

How do we as Christians begin to grapple with make and sense of this new reality? What are our responsibilities to those who are most impacted (e.g. Pasifika peoples, many in rural areas, poorer communities, wildlife?) How do we begin to understand and unravel the patterns and logics that have led to this crisis (e.g. colonialism, whiteness, neoliberalism)? How can Scripture and Christian theology help to orientate and sustain us?

This subject will include readings and presentations on the climate emergency itself, as well as on theological figures and concepts that can assist with a response. Among other things, readings and presentations will focus on creation, the Anthropocene, ecotheology, Pasifika theologies, and Christian activism.

Class Times: Monday to Friday 9.30am – 4.30pm

Date: November 9th – November 13th 2020

Location: United Theological College,
16 Masons Dr, North Parramatta

Information and Enrollment: Please contact Joanne Stokes on joannes@nswact.uca.org.au or phone (02) 8838 8967.



Dr Dianne Rayson is a Bonhoeffer scholar and has held a number of lecturing posts in Australia in theology and humanities.

She is a public theologian with special interest in climate change, ecoethics, and ecofeminism.

Prayer Points

The people of Parramatta Mission invite you to pray for

Our Community

- We pray for all HSC students as they start exams this week, especially our own HSC families and teachers.

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 ask for comfort for those who are dealing with grief and loss. We ask for support for people having treatments for illnesses and 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.

PM Fijian

- We pray for the new Government in New Zealand and relationships across the Pacific.
- We pray for the other Congregations in the Fijian National Conference.
- We pray for the Synod Pulse Team and Ofa's role as 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.
- UC leaders doing the DIGITAL MINISTRY training with Rev Amelia, learning how to use technology to hold communities together during COVID times.

We pray for Picton Uniting Church

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. and

For Our Combined Pastoral Team

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



Parramatta Mission



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