



Parramatta  
Mission



uniting  
church  
in Australia,  
Synod of NSW & ACT

OUR NEWS

11th April 2021

## *Our Vision*

A 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.

### **Parramatta Mission Leigh Worship**

Time: Sundays 9.30am

<https://uca-nswact.zoom.us/j/5199089657>

Meeting ID: 519 908 9657

Or Dial by your location +61 2 8015 6011 Australia

### **Westmead Uniting Church Worship**

Time: Sundays, service starts at 9.45am...  
please join anytime from 9.20am

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

Meeting ID: 395 833 6709

Or Dial in by phone +61 2 8015 6011 Australia

### **Westmead UC Bible Study**

Time: Mondays 2pm

<https://uca-nswact.zoom.us/j/95043695512>

Meeting ID: 950 4369 5512

Or phone in +61 2 8015 6011 Australia

### **Parramatta Mission Leigh Fijian Worship**

Time: Sundays 11.15am

Join Zoom Meeting <https://uca-nswact.zoom.us/j/9134913679>

Meeting ID: 913 491 3679

## FROM THE INTERIM LEAD MINISTER

Easter 2B, 2021 • John 20: 19-31

Vladimir Korotkov

---

*Rising above the brim of contained existence*

But most people are only very little alive

*T S Eliot, After Strange Gods*

Issues from the hand of time the simple soul

Irresolute and selfish, misshapen, lame,

Unable to fare forward or retreat,

Fearing the warm reality, the offered good

*T S Eliot, Issues from the hand of God, the simple soul*

*A line concocted from Dante's Purgatorio XVI.*

### **1. Contained existence, unable to see and participate in emergent new life**

In John 20: 19-31, it is the Sunday evening of Easter. Three days have passed since the execution of Jesus. A group of Jesus' followers hide behind locked doors. They are afraid of the Jews. Early that morning, Mary had not only encountered with Jesus, she informed the disciples of the encounter with the crucified-risen Christ.

Yet, they remain grounded in the contained existence of tragedy and terror. Hope and the signs of new life are absent to them. Good Friday has left them a broken, disheartened community. Loss, guilt, betrayal, and failure mark and bind each of them. In the words of the poet T S Eliot, contained and "unable to fare forward or retreat". They are, in his image, "only very little alive", and in danger of living "a buried life", to use Eliot's central, animating idea in his poetry. As Francis Moloney in his commentary on John's Gospel notes:

"... [they] know of the resurrection ... but the fear of "the Jews", who might subject them to hatred, insult, and death, remains."

The theologian Gerard Arbuckle in his book, *Grieving for Change*, informs us that when a person or a group experience loss, grief emerges in various forms: "Sadness, sorrow, confusion and even guilt". He adds, "few people or organisations can relate to the unknown, the unpredictable or chaos without feeling anxiety, apprehension, or fear."

So here they are, locked away in this room in the process of chaos and grieving. They have lost their leader, their community, their values, and tradition.

We can describe ourselves using the term “locked away” and “contained” when we face times of transition, and changes that make us uncertain and anxious. In such times we can identify with the loss of past forms of living and relating. The chaos, anxiety, fear of the now and the future. To continue in the words of Arbuckle, “Grief is the cost we must pay for loving. We can become so attached to some work, group, or person that when separation occurs we feel that something of ourselves has been destroyed.”

(Arbuckle, 19)

How will they emerge from this process? Will they become defensively and anxiously over-attached to the Jesus they knew, and to the God of the Hebrew Scripture commandments, to their Jewish culture, and to their own interpretation of his teaching? Or will they let go in such a way that new life will arise?

## **2. Gerard Arbuckle turns to cultural anthropology, particularly the anthropologist Victor Turner, to gain insights into the process of grieving.**

His particular concern is to understand grief and to support religious and church communities experiencing loss of past traditions and forms of worship in changing circumstances.

Victor Turner has taught us that the grieving process is a social drama. For him society is a process “created over and over again out of the effort to resolve the tensions between order and creativity.” (Arbuckle, 32)

At the points when a group or society experience loss or significant change, the social drama is a key ritual. Normal activities and life are temporarily stopped. “The group is forced to reflect on its own behaviour in the light of its foundational values” (Arbuckle, 32), even to question their relevance. The social drama has four phases: a breakdown in social relationships, a crisis, redressive action, and reintegration to a new/normal life (or schism). “The crisis ... produces chaos, senselessness, or meaninglessness, and this can be a most terrifying experience.” (32f) The redressive process is about people needing “to discover meaning in what is happening, and to do this they are forced to reflect on fundamental principles or myths that could guide them in resolving this crisis.” (33)

### **3. I suggest that our story in John 20: 19-31 is John's version of the disruptive social drama and the grieving process.**

The *first stage* involved the events leading to the death of Jesus, which produce a breakdown in social relationships. The leader of this religious social movement is unjustly tried and executed. His community become social outcasts, marginalised. In the face of this tragedy, his followers betray him in various ways. And they grieve over the death of their movement, the loss of their leader.

To deal with grief, they hide in this locked room, avoiding the world and retreating into an emotional and social-distancing cave. Even with the Easter morning message that Jesus has risen, fear reigns in their deep inner and social being which words and rational arguments are unable to subdue. At an unconscious level this social drama would tap into that “relentless sense of incompleteness”, a sense of alienation which haunts each of us. (Ruti, *Fragile*, 93)

Then, there is evidence of the *second stage*, the crisis, which is overwhelming. Nothing is normal anymore; this is the condition of liminality. Their stable world has been shattered. Once the world changes around us and challenges our movement we lose our roles, status and identity and our thrown into a liminal state. Loss of our stable world produces anxiety. Guilt and failure colours our grieving. Depression can arise. Crisis further taps into our “relentless sense of incompleteness” in our inner and social being.

This crisis phase can produce anger and frustration, and it is crucial to express this openly, creatively and honestly. Thomas, while seeming to say he wants objective proof about Jesus, may also be transferring his failure onto Jesus and projecting it into anger.

The *third stage* is the redressive, reflexive stage. To redress means “to remedy or set right”; to be reflexive means “looking back at ourselves from a different place”. This stage is where resolution and new meaning evolve. We see this redressive and reflexive phase when Jesus stands in their midst, in their locked away space. This appearance is not a rational attempt to prove his resurrection. Jesus lives on in a new way. His message is re-defined. His death has marked him and his movement. Here it begins again. The disciples are re-defined, and invited to undertake a journey of redefinition in the power of Spirit of Christ.

The first act of the redressive, reflexive stage is about relationship, compassion and forgiveness. His first words are “Peace be with you!” They address their grief, anxiety, betrayal and fear. Jesus does not avoid or deny failure. His next reflexive act is to redefine himself and God. Divinity is now marked with human wounds and unjust suffering. In John’s version, the Spirit was first released upon the tiny community in that day of darkness and suffering, as Jesus died on the cross (19:30), deeply marking the Spirit with the agony of injustice and suffering, authenticating the Trinity’s engagement in the realities of human suffering; God as divine parent suffers the pain of the death of Jesus and the suffering of the Spirit. The crucified Risen Christ now empowers all his followers to engage in all of life. This is an act of new creation!

The response of the disciples is joy. They are redefined in this act. They are not failures, they are the forgiven. They are not rejected. They are the loved and included. He takes Thomas’ anger and offers him Peace. “Peace” is the Hebrew word meaning “a blessing that connotes more than tranquillity, but a deep and holistic sense of well-being”: that is, social relationship in and through which emerges compassion, emotional support and understanding related to their guilt, fear, anxiety, grief and loss! Their friend and leader is alive and among them, even in faith. But they are not the same! They are redefined!

*Fourthly*, the stage of reintegration, *communitas* (community). Differences are resolved and they have a new identity, source of power and mission. Reintegration is actually *transformation* in John’s story. They do not return to the past! They are now entrusted with the mission of sharing the grace and love of God given to all people. Jesus presence expresses the unfailing love of God to the failed! Jesus empowers them by gifting them the Spirit. This is Pentecost for John. “The Spirit is with the community and in the community, but the community must reach beyond its own border [continuing to engage in the world as Jesus engaged it in it in holistic mission]”. (Moloney, 532) It means they have an intimate relationship with the divine. That is, they share the passion of God, one which seeks to heal and give life to others in all aspects of life.

## **Conclusion**

If we receive and express the risen-crucified Christ of love into our lives holistically, we can engage in the four-part process of loss and change, and break out of this contained, separated existence between social groups, between divine and human. To reflect theologically on this experience, “God as the beyond is mysteriously present in their midst”, to use Bonhoeffer’s words. This is a holistic, engaging presence. It is relationship, which is a social, cultural, personal and spiritual and public interaction. In the words of Hans Kung, it is the continuing mission of Jesus to make human life more human in and through the giving up of our lives and former ways of life, and to release love. This, at all levels of human life, individual, physical, psychological, social, cultural, political – gender, race, class, power, sexuality, and meaning systems. All these aspects are now related intimately to God who seeks transformation at all levels of human existence.

In this time of transition and transformation in Parramatta Mission, may God move among us and breathe the Spirit upon us so we can discern how to express this four-stage process of grieving and change.



# Leigh Congregation

## **EASTER MORNING TEA**

Following our combined Easter Sunday service, the Leigh Memorial & Leigh Fijian congregations shared a happy morning tea and some chocolate eggs together in the Leigh Memorial Coffee Lounge. Thanks to the Bennetts & Grays for setting-up and to everyone who kindly contributed.



## **COVID RESTRICTIONS UPDATE**

A number of COVID restrictions in NSW have been eased over the past couple of weeks, including those applying to church services. We are now permitted to sing, and to enter and exit via the same door, however 1.5m social distancing, mandatory QR code and/or manual sign-ins and adherence to the recommendations of regular hand washing and other virus precautions remain in place. Members who are unwell this Autumn-Winter are kindly asked to stay at home & participate via zoom. A COVID marshal will remain on duty for services. *Thank you for everyone's patience and support during this time of ongoing review and adaptation with regard to the pandemic, and prayers for all those (locally, nationally and internationally) who remain deeply impacted by the virus.*



## **PASTORAL CARE**

We continue to hold everyone in our prayers, including PM staff, Mission & congregation leaders and all who are in need of extra care at this time. Our warmest “hellos” are conveyed to members who we haven’t seen in a while and we hope to see you again very soon. Members please note: Revs. Clive and Vladimir may be contacted for additional support/assistance as needed.

**DIARY DATE: “GROWING UP UNITING” – Uniting Church National History Society Conference: 11 – 13 June, 2021 @ the Centre for Ministry, North Parramatta.** Conference presenters will include Dr. Deidre Palmer (UCA President), Assoc. Prof. Ruth Powell (Executive Director, NCLS) and historians, Assoc. Prof. William Emilsen and Dr. Elizabeth Watson. In-person + zoom and full or part-time attendance options are available. Discounts apply for early registration. Tickets: <https://www.eventbrite.com.au/e/growing-up-uniting-tickets-13818882549>



***Foster your faith this week***

*Acts 3:12-19*

*Ps 4*

*1 Jn 3:1-7*

*Lk 24:36b-48*

## WESTMEAD CONGREGATION NEWS FOR SUNDAY 11TH APRIL, 2021

*Sharing the hospitality of Jesus Christ*

### WORSHIP TODAY

Join us for worship at 9.45am today. Rev. Clive will lead the service and bring the message. ZOOM: <https://uca-nswact.zoom.us/j/3958336709>

We have all been blessed with the wonderful Easter services and beautiful weather. It was wonderful to be able to worship together in the chapel at Westmead. Thank you to Rev. Clive and Rev. Vladimir for attending and leading our Easter services.

NEXT SUNDAY, 18th April, 2021, will be another opportunity to worship face to face at Westmead. The service will be at the usual time of 9.45am. There will be no zoom service on that day. Anyone not able to attend, and wishing to join a zoom service can join with the Leigh Memorial service at 9.30. Pastor Sarah will bring the message on this day.

Following this service, it is intended that Westmead Congregation will resume weekly services each Sunday at 9.45am. Covid safety rules will be carried out. Please take note of Covid safety rules at the end of this page.

BIBLE STUDY will be held each Monday, including 12th April, 2021 at 2pm - 3.30pm on Zoom: <https://uca-nswact.zoom.us/j/95043695512>

**ALL WELCOME.**

### COVID - 19 CONDITIONS:

To keep yourself and others safe please continue with these requirements when attending church functions:

- If you are unwell we ask that you do not attend Worship Services and activities.
- Sanitise your hands as you enter the building
- Register for contact tracing
- Maintain social distancing
- Share non-contact greetings
- Maintain good hand hygiene.

A recommendation of the NSW Government is that having a seasonal flu vaccination before winter will help reduce the risk of covid-19 infection.



TAI CHI will resume after 15 months, on 23rd April.  
Class will be on Fridays from 10.00 - 11.00am  
For further information please contact Jan Robson 0418 438 901



# EASTER SERVICE WESTMEAD

**WESTMEAD LEADERS:**

Karen Banfield, Worship and Bible Study. 0488 101 469  
Lorna Porter, Finances and Administration. 0408 365 478  
Jan Robson, Pastoral Matters & Prayer Chain. 0418 438 901  
Biju Chako, 0420 275 396  
Mere Vulaono, No.28 - 0448 137 067

Alysa Biju, technology support, 0467 674 251  
YOUR WEEKLY OFFERING can be made electronically;  
Account Name: PM DIRECT WESTMEAD, BSB634634  
Account number: 100046885



**26 March 2021**

### **Wesley Apartments**

The start of this year has been a quiet one for Wesley Apartments. January occupancy was 82% which is normal and not too bad considering the hospitals try to get as many families as possible home for the Christmas break.



February saw an occupancy of 65% with more families returning home. We had 3 families from Western Australia take the long flight home. Their children were all here with liver and kidney problems. Thankfully, treatment was successful and all 3 little ones were on the mend at departure.

March has been a most unusually quiet month. Currently we only have 3 units occupied. One family have been here since September 2020 and they are from New Caledonia. Their little boy has Leukaemia and has had a very difficult time with mum spending most of her time at the hospital. Dad is currently here also, and he is helping taking shifts at their sons' bedside.

Another of our long-term families arrived here in April 2020! This family's son came here for cancer treatment and is finally towards the tail end of his journey. They are hoping to go home in the next few weeks after a very long stay here.

All families that come to Wesley Apartments receive a Welcome Pack provided by the Westmead Congregation on arrival. This is such a help to these families with many of them arriving suddenly and with limited items. At least this way they can make a cuppa and have a biscuit, and also breakfast items for the next morning. Included in the pack is tea, coffee, sugar, biscuits, cereal, milk, toilet paper and tissues.

For every family that journeys through Wesley Apartments, the same gratitude rings true. They are all thankful they could reside across the road from their child's bedside. Most say they do not know what they would have done if they could not stay here. This has been a 'home away from home' for all these families and they are all so grateful for that.

Belinda Morgan

부활후 두 번째 주일 (2nd Easter of Sunday) 2021년04월11일 오후 1시30분

개회 찬송 (Entrance Hymn) 예배를 위한 묵상

예배의 부름 (Calling) 인도자

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

사도신경 신앙고백 (The Apostle's Creed) ..... 다함께

찬양/찬송 (Chorus & Hymns) 다함께

**새 15장** **통 55장** 하나님의 크신 사랑

**새 415장** **통 471장** 십자가 그늘 아래

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

성경 봉독 (Scripture Reading) 시편 11:1-7

말씀(Preaching)- 전현구 목사  
찾으시고 살피시는 하나님

봉헌 송(Offertory Hymn)  
**새 413장** **통 470장** 내 평생에 가는 길

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)  
**새502장** **통 259장** 너 시온아 이소식 전파하라 (1절)

축도 전현구 담임목사

QT나눔 & 성경공부  
오후4:00

수요기도회 : 오후 7시  
출애굽기 6:1-21

새벽기도회 : 오전 5시  
출애굽기 4:1-7:25

“It was a real pleasure having the lads from LP Constructions Group Pty Ltd championing a sponsored lunch at Parramatta Mission last week.

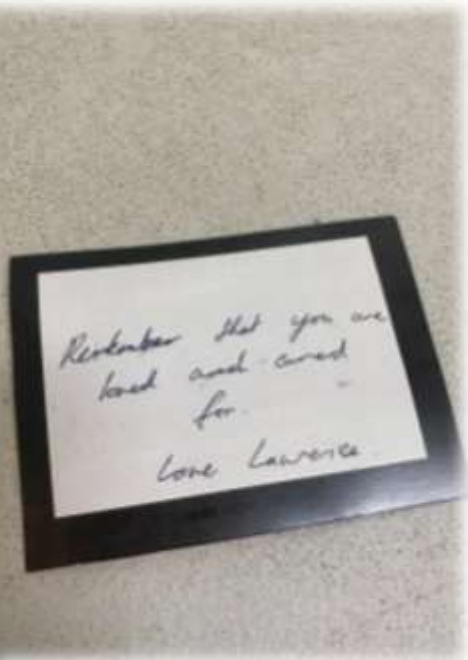
A genuine and big-hearted group of guys, passionate about using their gifts to make an impact in the community in which they work.

We were fortunate to hear a bit of the inspiring story and vision behind LP Constructions from Lawrence Paulraj the founder. Having started the company 6 years ago from scratch, his desire is to grow it into a substantial development company and use the profits to fund various types of philanthropic work both locally and overseas.

We even had the privilege of meeting Lawrence's mom, Mary, who joined in to lend a hand. The apple certainly doesn't fall far from the tree.”

Davyn De Bruyn Partnership & Large Donation Fundraising & Marketing





# Fijian Congregation

1. **Lotu ena sigatabu oqo 11/04:** Na lotu ena macawa oqo e ratou na veiliutaki tiko kina na wasewase naba 1.
2. **Lotu ena sigatabu mai oqo 18/04 :** Na lotu ena macawa mai oqo ena veiliutaki tiko kina na wasewase naba 2
3. **Lesoni ena macawa mai oqo** – Cakacaka 4:32-35, Same 133, 1 Joni 1:1–2:2, Joni 20:19-31.
4. **Lolo kei na Masumasu** - Veinanumi tikoga ena lolo kei na masumasu ena veisiga Vukelulu 6am – 12am kei na 6am – 6pm.
5. **Veinanumi ena Masu :** Kerei meda veinanumi tikoga ena veimasulaki vei ira na nodatou qase Adriu 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. Na nodratou vuli talatala o Filikesa Kamotu, Samu Sadrata kei Ofa Foiakau. Na nodratou veiqaravi ni Bula Feeding.

## 6. **Call For contribution towards the Y30 Anniversary book**

You are encouraged to contribute and help shape the Y30 Anniversary book. Some themes from the last decade, 2011-2021, at Leigh Fijian include :

- Celebrating the last decade 2011-2021:
- Weaving identities - Fijian, Australian, Christian
- Encouragement to higher education to equip community leaders
- Lay Preacher Training
- Community of formation
- Literary and theology: what biblical texts have spoken to us? Who is Christ for us?
- Emerging/2<sup>nd</sup> Gen programs/Growing Young Being first generation.  
Jesus Christ Superstar
- Fijian National Conference
- Cultural practices
- Shaping ministries at Parramatta Mission
- Hospitality – Hospita-lei-ty
- Bula Ministries
- Corvid 19 Returning to church – post Corvid

Feel free to share your stories, write on any of the themes above, or other subject matter that may have inspired you. Style of writing is flexible.

**Please let Inise know by Sunday 18<sup>th</sup> April your intention to write. All articles are to be submitted by 2<sup>nd</sup> of May.**

Eda sa vakauqeti me da vukea na kena volai na I vola ni yabaki 30. E vica na ulutaga lelevu e basika cake mai ena loma ni yabaki tini sa oti. E vukea na noda rai lesu, kei na vakanananu ni veiyabaki sa tu mai liu.





# Seeking God's Good News – in a time of Covid 19

WEBINAR 2



Centre for Faith  
& Public Issues

**Thursday 22 April, 7pm-8:30pm**

**Zoom : <https://uca-nswact.zoom.us/j/91229449611>**

Writing on the pandemic, Pope Francis reminded us that we do not belong to ourselves: we belong to God. The present is a time of 'sifting' what is in our hearts. It is a time for 'reflection'. What do we 'see', 'hear' and 'do'? The Oxford theologian, Angela Tilby, wondered what is our 'message' in a time of compliance and constraints and what can be done online.

**What are we 'thinking'?** *Following the first webinar we want to hear from you!*

We would like you to bring along a biblical text or hymn that has spoken to you through this time of Covid 19. Be prepared to share with others and say why this text has stood out for you.

Dr. Janice McRandal from The Co-operative in Brisbane will speak.

There will be time for facilitated discussion.

Please register with [amelia.pereira@parramattamission.org.au](mailto:amelia.pereira@parramattamission.org.au)



Parramatta  
Mission



uniting  
church  
in south  
west NSW & ACT

# Prayer Points

*The people of Parramatta Mission invite you to pray for*

## **Our Community**

- 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 all who have been through the recent floods, and for those who are still suffering great losses, the terrible clean up, and trying to put their lives together again. We give thanks for the many neighbours and friends and the many volunteers who continue to help.
- We pray for all affected by the covid virus in our country, and countries the world over. We pray for the front line workers, doctors, nurses, ambulance, police, and all who work for the safety and well-being of our nation.
- We pray for all who grieve the loss of loved ones.
- We pray for our congregations as we slowly resume worshipping together after along period of time of not gathering because of covid. We pray for courage and wisdom strengthened faith, and for our ministers and leaders as we look to the future.

## **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
- We particularly remember - Betty E (who is doing well and singing along to Songs of Praise on Sunday mornings) Himmi and family, Liz and family and Jolame.
- 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.

# Prayer Points

## **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.

## **Wider Work**

We pray for Charris Faith Community

## **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, Robert, Coral, 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](mailto: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 two ministers, 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 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

Anare Vocea ( Fijian Vakatawa) 0432 772 852