



Parramatta  
Mission



uniting  
church  
in Australia,  
Synod of NSW & ACT

OUR NEWS

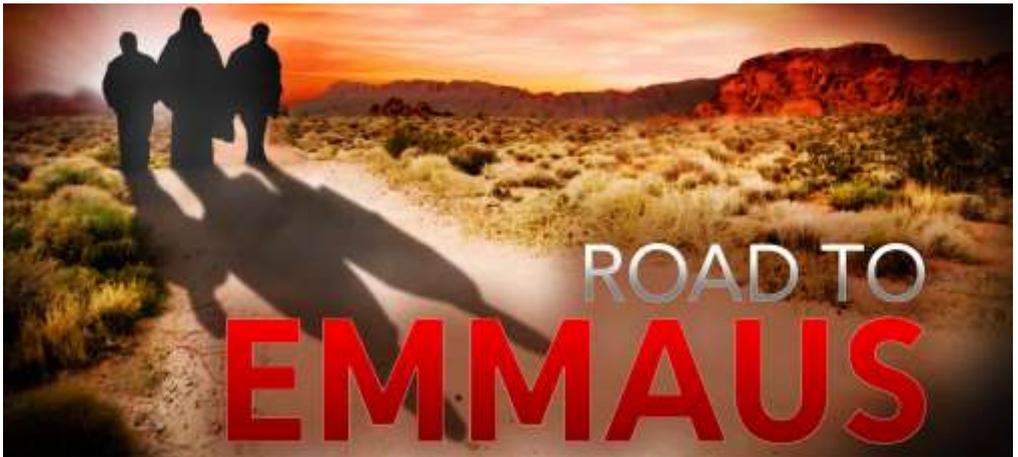
18th April 2021

## *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...

**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

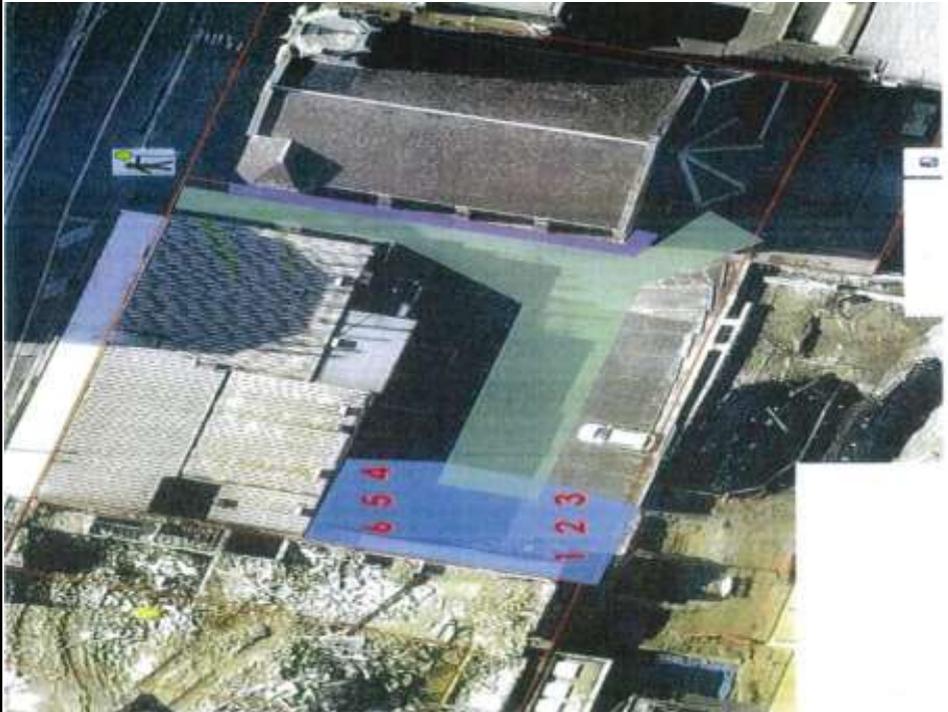
**Parramatta Mission Leigh Fijian Worship**

Time: Sundays 11.15am

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

Meeting ID: 913 491 3679

Effective 14 April 2021, as part of the arrangements with Holdmark, the developer of 85 Macquarie Street, Parramatta Mission have granted Holdmark the six (6) most westerly carparks on the Epworth House carpark, as indicated by the numbers 1-6 highlighted in blue on the attached aerial photo. For delineation and safety, Holdmark will be fencing this area off and accessing this from the western side.



The demolition of Epworth House is anticipated to occur in approximately 4-6 weeks' time but it is required of Holdmark that the remaining carparks and access to Meals Plus remain available for PM staff and congregational use.

Apologies for the inconvenience this may cause.  
Should you have any queries please contact Howard Bellchambers on  
Email : [howard.bellchambers@parramattamission.org.au](mailto:howard.bellchambers@parramattamission.org.au)

**FROM THE INTERIM LEAD MINISTER**

**But We Had Hoped**

**Luke 24:13-35**

**Debie Thomas**

**Journey with Jesus**

On this third Sunday of Easter, we find ourselves traveling a road that's uncomfortably familiar. Every one of us, regardless of identity or circumstance, knows this road. We've walked it. We've lost our way on it. We've left it behind and then returned to it. The road is the road to Emmaus, and we recognize it by the words we speak when our feet hit its rough and winding way one more time: "But we had hoped."

But we had hoped the tumor wasn't malignant. We had hoped our marriage would get easier. We had hoped our son would come home. We had hoped the depression would lift. We had hoped to keep our jobs. We had hoped to carry the baby to term. We had hoped the pandemic would spare our family. We had hoped for a peaceful death. We had hoped to experience God's presence when we pray. We had hoped our faith would survive.

The words we speak on the road to Emmaus are words of pain, disappointment, bewilderment, and yearning. They are the words we say when we've come to the end of our hopes — when our expectations have been dashed, our cherished dreams are dead, and there's nothing left to do but leave, defeated and done. But we had hoped.

In our Gospel story this week, Cleopas and his unnamed companion say these same words to the stranger who appears alongside them as they walk to Emmaus on Easter evening: "But we had hoped that he was the one to redeem Israel."

Jesus — as far as they know — is dead. The Christ they staked their lives on, the One they thought would change the world, has died the most humiliating and godless death imaginable, and his promises of a new kingdom have come to nothing. Worse, Jesus's tomb is empty, his body is missing, and the women who loved and followed him appear to have gone mad, what with their bizarre reports of angels, gardeners, and talking ghosts. How completely things have fallen apart. "But we had hoped" for so much.

It always startles me to remember that the Emmaus story is an Easter story.

According to Luke's Gospel, it happens on Resurrection Sunday. On the very day we pack our churches, flower our crosses, and sing our "Alleluias," the road to Emmaus stretches out ahead of us, offering defeat,

disillusionment, and misrecognition. Which is to say, sometimes resurrection takes longer than three days. Sometimes new life comes in fits and starts. Sometimes, seeing and recognizing the risen Christ is hard.

This year, as the Covid-19 crisis continues to wreak havoc around the world, I am grateful for the honest witness of this post-resurrection story. I'm grateful that the journey continues into Easter evening, when hope is possible but not yet realized. I'm grateful that even the road to Emmaus — the road of brokenness, the road of failure — is a sacred road. A road that Jesus walks. A road that honors our deep disappointment, even as it holds out possibilities of nourishment and revelation.

As I reflect on the Gospel for this week, what strikes me is how much the Emmaus narrative reveals about the heart and character of Jesus. Once again, I am reminded that Jesus is not who I think he is, and not who I necessarily want him to be. Who is the would-be stranger on the broken road? How does he respond when all appears lost? What does he do for the weary and the defeated? Here is what I notice:

I notice a quiet resurrection. One would think that a God who suffers a torturous and wholly unjust death would come back with a vengeance, determined to shout his triumph from the rooftops, and prove his accusers and killers wrong. But Jesus does no such thing. As far as we know, he doesn't enter the Temple and make a scene. He doesn't appear to the Sanhedrin, or show up at Pilate's house, or set the sky ablaze with fireworks. He makes absolutely no effort to vindicate himself, or to avenge his cruel death. Instead, on the evening of his greatest victory, the risen Christ takes a walk. He takes a leisurely walk on a quiet, out-of-the-way road. When he notices two of his followers walking ahead of him, he approaches them in a guise so gentle, so understated, and so mundane, they don't recognize him. This is not, I'll admit, what I always want from the resurrected Christ. "But we had hoped" he'd be more dramatic. More convincing. More unmistakably divine. We had hoped he'd make post-Easter faith easier. Part of the disappointment we face on the Emmaus road is the disappointment of the quiet resurrection. The disappointment of God's maddening subtlety and hiddenness. The disappointment of a Jesus who prefers the quiet, hidden encounter to the theatrics we expect and crave.

I notice healing through story. As soon as Jesus falls into step with the companions on the road, he invites them to tell their story: "What are you discussing with each other while you walk along?" Astonished by the question, Cleopas and his co-traveler tell Jesus everything. They share with him the story of their faith — its rise and its fall. They tell Jesus how high their expectations had been for their now-crucified leader, "a prophet mighty in deed and word before God and all the people." They describe

their devastation at his death. Their confusion, their loss, their uncertainty. They tell Jesus the whole story.

And Jesus listens. He hears them out, allowing them the balm of articulation. And then — when they're done — he tells the story back to them, and as he does so, the story changes. In his retelling, it becomes what it really always was — something far bigger, deeper, older, wiser, and richer than the travelers on the Emmaus road understood. “Here’s what you’re leaving out,” Jesus seems to say. “Here’s what you’re missing.”

When Jesus tells the story, he restores both its context and its glory. He grounds the story in memory, in tradition, in history, in Scripture. He helps the travelers comprehend their place in a narrative that long precedes them, a narrative big enough to hold their disappointment without being defeated by it. When Jesus tells the story, the death of the Messiah finds its place in a sweeping, cosmic arc of redemption, hope, and divine love that spans the centuries. When Jesus tells the story, the hearts of his listeners burn.

For me, the experience of the Emmaus road always involves a narrowing of my story. My lens becomes very small, very myopic. I lose all sense of the big picture. I lose all ability to place my life in the broader, more expansive context of God’s all-encompassing Story. Like Cleopas and his companion, I need Jesus to meet me on the road, and weave memory, Scripture, context, pattern, purpose, and history back into the tiny narratives I cling to. I need the Word — eternal and all-loving — to shape, hone, chasten, and enliven my words.

“But we had hoped the story was bigger. We had hoped it would have a better ending.” Well, it is. And it does.

I notice the freedom to leave. When the travelers reach Emmaus, Jesus gives them the option to continue on without him. In fact, he makes as if he’s leaving, placing them in a position where they have to be absolutely intentional and definitive about their desire regarding him. Do they want him to stay? Are they willing to risk hosting a stranger in their home? Do they wish to go deeper with this man who makes their hearts burn, or are they content to leave the encounter where it stands, and return to their ordinary lives without learning more?

I always shudder a little bit when I get to this part of the story. What would have happened if Cleopas and his companion said goodbye to Jesus on the road? How would their story have ended if Jesus walked away? The companions would have missed so much. The Messiah they thought they knew and loved would have remained a stranger. They would not have experienced the intimate knowing of the broken bread, the shared cup. The joy of resurrection would not have become theirs.

I'm always surprised — and, I'll admit, frustrated — by Jesus's unwavering commitment to my freedom. He will not impose. He will not overpower. He will not coerce. He'll make as if he's moving on, giving me space, time, and freedom to decide what I really want. Do I desire to go deeper? Am I ready to get off the road of my failures and defeats? Am I willing to let the guest become my host? Do I really want to know who the stranger is?

“Stay with us.” That's what Cleopas and his companion say to Jesus. Stay with us. An invitation. A welcome. The words a patient Jesus waits to hear.

I notice the smallness of things. Once Jesus and his companions are seated around the table, Jesus takes bread. He takes, blesses, breaks, and gives. So small a thing. So small a thing that changes everything.

During these hard days of sheltering in place, hearing horrific stories of death and suffering, and fearing for our futures as individuals, families, communities, and nations, it's difficult to trust in the transformative power of small things. A bit of bread. A sip of wine. A common table. A shared meal.

But the Emmaus story speaks to this power — the power of the small and the commonplace to reveal the divine. God shows up during a quiet evening walk on a backwater road. God is made known around our dinner tables. God reveals God's self when we take, bless, break, and give. God is present in the rhythms and rituals of our seemingly ordinary days.

What does this mean right now? It means God is in the text you send to the lonely neighbor you can't visit during quarantine. God appears in the Zoom gathering, the livestream worship service, the phone call, the greeting card. Jesus is the stranger you see across the street when you walk your dog — both of you smiling beneath your protective masks. The sacred is in the conversation you have with your stir-crazy child, the technology you attempt to master so that you can talk to your friends across the distances, the loved one who challenges you to reframe the story of these days in the light of God's inexplicable provision and love. If the Emmaus story tells us anything, it tells us that the risen Christ is not confined in any way by the seeming smallness of our lives. Wherever and whenever we make room, Jesus comes.

“But we had hoped.” Yes, we had. Of course we had. So very many things are different right now than we had hoped they'd be. And yet. The stranger who is the Savior still meets us on the lonely road to Emmaus. The guest who becomes our host still nourishes us with Presence, Word, and Bread. So keep walking. Keep telling the story. Keep honoring the stranger. Keep attending to your burning heart. Christ is risen. He is no less risen on the road to Emmaus than he is anywhere else. So look for him. Listen for him. And when he lingers at your door, honoring your freedom, but yearning to feed you, say what he longs to hear: Stay with me.

# Leigh Congregation

## ANZAC DAY “TIME OF REMEMBRANCE” – INVITATION



Over 150 members of our congregation served in the two world wars and other global conflicts, while many more provided community and pastoral support and/or participated in initiatives for lasting peace. Next Sunday April 25 – ANZAC day – the Parramatta Mission Heritage Committee will be leading a brief time of remembrance and prayers for peace at Leigh Memorial between 9.00 and 9.30am, including an ANZAC-themed organ recital by Lucy. Everyone is welcome to attend. \*\* The regular service at Leigh Memorial will commence at the usual time of 9.30am

and be led by Rev. Vladimir. **NB:** On ANZAC day, the Mission will also be represented at the City of Parramatta’s annual wreath-laying dawn service in Prince Alfred Square, commencing at 4.30am.

Enquiries: PM Heritage Committee.

## COVID UPDATE

A number of restrictions in NSW have been eased, including those pertaining to places of worship, however reasonable social distancing, mandatory QR code and/or manual contact-tracing sign-ins and adherence to the recommendations of regular hand washing and other virus precautions must still be adhered to. Members who are unwell this Autumn-Winter are kindly asked to stay at home & participate via zoom. COVID marshals will remain on duty for all services. *Thank you for everyone’s cooperation during this time of ongoing adaptations with regard to the pandemic, and prayers for all those (locally, nationally and internationally) who remain deeply impacted by the virus, including those in heavily impacted countries such as India, Italy, the UK, Brazil, Mexico and the US.*

## PASTORAL NEWS



We continue to hold everyone in our prayers, including PM staff, and Mission & congregation leaders and members 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. Please let Revs. Clive & Vladimir, or the congregation leaders know if you need assistance or require a pastoral visit. Rev. Clive visited Bruce S. at his retirement centre last week and found him well. It’s wonderful to know that Bruce is still playing his violin for fellow residents a couple of times per week. We miss you and your wonderful playing Bruce! Stay well.

## LOCK UP! LIGHTS OUT! – SECURITY REMINDER

All members and groups accessing Leigh Memorial and the Fellowship Centre are kindly reminded to lock up the buildings after use and to turn off lights, appliances and the church PA system. Please report any concerns to Reception, 9891-2277.



**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, Dr. William Emilsen and Dr. Elizabeth Watson. In-person & zoom and full or part-time attendance options are available. Discounts apply for registration by 30 April. Tickets: <https://www.eventbrite.com.au/e/growing-up-uniting-tickets-13818882549>



***Foster your faith this week***

*Acts 4:5-12*

*Ps 23*

*1 Jn 3:16-24*

*Jn 10:11-18*

## WESTMEAD CONGREGATION NEW FOR SUNDAY 18TH APRIL, 2021

*Sharing the hospitality of Jesus*

### WELCOME to WORSHIP at WESTMEAD

We are all delighted to be returning to weekly worship at Westmead Church from today. It is a privilege to welcome Rev. Vladimir and Pastor Sarah, to lead the worship service today.

We are still being mindful of our Covid safe rules. Slowly the restrictions are easing, however, we will continue to follow the basic rules - check in - hand sanitise - keep a safe distance. We may sing now, and we are not required to wear masks. If you are unwell, please don't come until you are well again.

There will be no zoom worship services now we are meeting on site. If you wish to continue with zoom services, you are invited to connect with the Leigh Memorial service on zoom: <https://uca-nswact.zoom.us/j/5199089657> at 9.30am.

Westmead BIBLE STUDY will continue on zoom each Monday at 2pm  
<https://uca-nswact.zoom.us/j/95043695512>  
ALL WELCOME.

OPEN DOOR is set to re-open from Wednesday 5th May, 2021.  
Watch this space for further details next week.

*A little true story:*

*Last Sunday, Westmead worship was only on zoom. Our dear friend, Akisi thought we were back on site and so there was a message to say Akisi had joined the zoom service, whilst sitting outside near KERAMIC, the new cafe at Westmead. The wind blew cold, and Akisi found a spot out of the wind, trying to keep warm. A kind staff member of Keramic came out with a Pot of hot tea, and Akisi was ever so grateful. She felt she was certainly being looked after. Thank you Akisi, for sharing your story. It is good to know there is hospitality all around.*

### 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 , 0488 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

TAI CHI at Westmead Uniting Church is an initiative of the Westmead Congregation. It is 15 months since we have been able to meet because of Covid. The group is ready to start again on 23rd April, 2021. We are grateful to Uniting at Westmead, for allowing this group to have our class there and we are hopeful that some of the residents may join our group. So good to be making this connection.

# *Tai Chi*

**Fridays – 10.00 am to 11.00am**

**at**

**UNITING WESTMEAD**

**1 Caroline St, Westmead**

**Tai Chi class has a qualified instructor**

**To join the class please phone Jan, mobile 0418 438 901**



WESTMEAD CHURCH – PARRAMATTA MISSION  
UNITING CHURCH IN AUSTRALIA



*HOPING TO SEE YOU AGAIN SOON AT WESTMEAD.*

부활후 세 번째 주일 (3rd Easter of Sunday) 2021년04월18일 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 20장 통 41 장 큰 영광 중에 계신 주

새 415 장 통 471 장 십자가 그늘 아래

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

성경 봉독 (Scripture Reading) 베드로전서 1:1-2

말씀(Preaching)- 전현구 목사 파종된 하나님나라의 씨

봉헌 송(Offertory Hymn) 새 585 장 통 384 장 내 주는 강한 성이요

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 9:13-35

새벽기도회 : 오전 5시  
출애굽기 8:16-11:10

# Fijian Congregation

1. **Lotu ena sigatabu oqo 18/04** : Na lotu ena sigatabu oqo ena veiqaravi tiko kina na tabagone.
2. **Lotu ena sigatabu mai oqo 25/04** : Na lotu ena sigatabu mai oqo na veiqaravi tiko kina na matamasuamasu naba 2.
3. **Lesoni ena macawa mai oqo** – Cakacaka.5:12-19; Same.4:1; Luke.24:36-48; Joni. 3:1-7.
4. Veinanumi tiko ena noda masumasu sema vakai vavakoso ena vei matai ni vakarauwai ni veivula.
5. **Veinanumi ena Masu** : Kerei meda veinanumi tikoga ena veimasulaki vei ira na nodatou qase Aqriu Rogoimuri, Vilikesa kei Mereoni Kamotu, S Qata, Violet Cama ratou na veiliutaki tiko ena nodatou vavakoso vaka viti kei na veivuvale kece sara ena loma ni nodatou vavakoso. Na nodratou vuli talatala nei Filikesa Kamotu, Samu Sadrata kei Ofa Foiakau. Na nodratou veiqaravi na Bula Feeding.
6. Ena qai lokuci tale e dua na tiki ni siga me qaravi kina KCO 2021.
7. Sa vakavinavinakataki tiko na veitokoni mai na lewe ni vavakoso ena ke na sagai me volai e dua nai vola me na qai tavoci ena gauna ni vakananumi ni yabaki 30 ni lotu vakaviti e Parramatta.



# 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 our congregations, and especially for Westmead as we resume weekly worship services, and for all who work hard to prepare for the services, for the liturgies, the sermons, the music, the printing, and the technology, which all creates the opportunity for meaningful and spiritual times of worship, whether it is face to face, or on zoom.
- We pray for all who are battling ill health, and their families. We especially pray for matthew's wife, and he and his family. We also pray for those who are grieving the loss of loved ones, that they will be strengthened and find Peace.

## 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 Dundas 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.

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

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## 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

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## 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