



Parramatta  
Mission



uniting  
church  
in Australia,  
Synod of NSW & ACT

OUR NEWS

25th 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.



**ANZAC DAY  
REMEMBRANCE FOR PEACE & HEALING  
Leigh Memorial church  
SUNDAY APRIL 25  
9AM TO 9:30 AM**

**Organ recital from Lucy. Everyone is welcome!  
(The regular 9:30 Leigh Memorial service  
will be held after this memorial.)**

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

**Meeting ID: 519 908 9657**

**Or Dial by your location +61 2 8015 6011 Australia**

**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...**

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

**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**

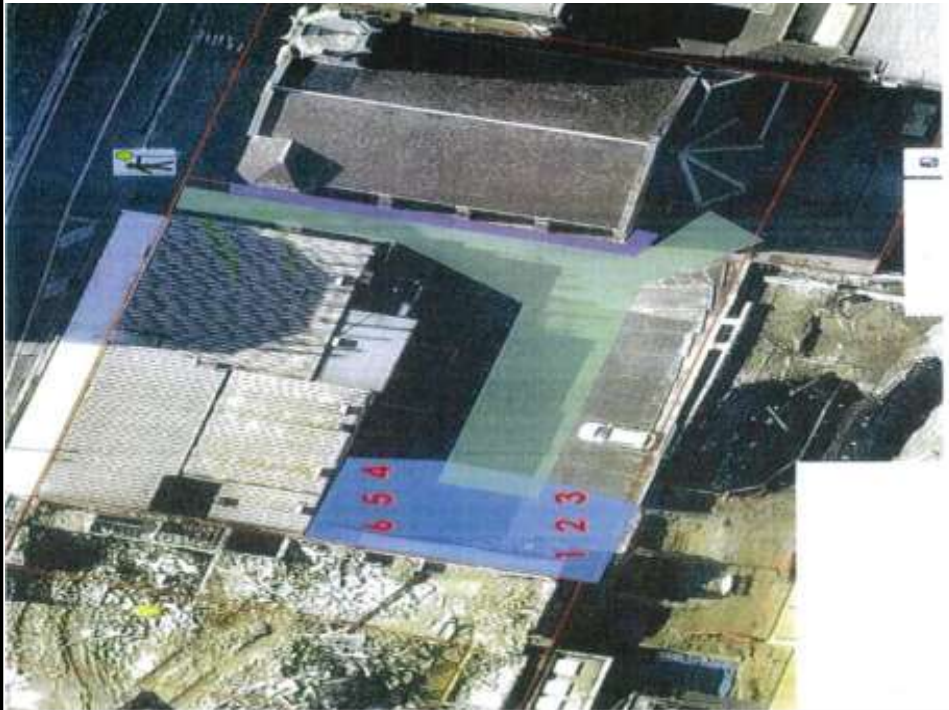
**Parramatta Mission Leigh Fijian Worship**

**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  
WEEKLY REFLECTION**

**Easter 4B, 2021**

***A Shepherd Who is Good***

*John 10:11-18*

**By Debie Thomas**

One of the many crises of this past year has been a crisis of authority. As conflicting news reports, scientific studies, and “expert” voices have told us how to manage the challenges of Covid, racism, global warming, and political deadlock, many of us have grown weary, suspicious, and cynical. Whose guidance and leadership can we trust? Who will tell us the truth?



Whose voice should we listen for?

In our Gospel reading for this fourth Sunday in Easter, we see a version of leadership quite different from the ones we’re used to in politics and the media. John describes a leader who “lays down his life” — not with words, but with costly actions. A leader who literally places his body in harm’s way for the sake of those he leads. This is a leader with integrity and courage. A leader with skin in the game. A leader who is self-sacrificially “good.”

If you grew up in the church, you probably learned about this leader — Jesus the Good Shepherd — before you could walk. Maybe there was a painting of a gentle-faced Jesus in your church nursery, an adorable lamb perched on his shoulders. Maybe you made flocks of sheep out of toothpicks, cotton balls, and Elmer's glue in Sunday School, or had a teacher who moved a felt-and-Sharpie shepherd across a pine green flannelgraph dotted with fleecy lambs. If

you’re a preacher’s kid like me, maybe your clergy parent made you sing, “I Just Wanna Be a Sheep, Baaa Baaa,” until you flinched in embarrassment.

In other words, I don't think I'm the only one who finds the Good Shepherd passages in John's Gospel difficult. Though I long for the trustworthy leadership John describes via this metaphor, I'm not sure how to apply a "shepherd" to my 21st century life. The image is overfamiliar, its beauty buried under so much saccharine piety and greeting card sentiment, I'm not sure what to do with it. Most of us have no real-life idea what Jesus was talking about when he described the life of faith in terms of shepherds, sheep, hirelings, and wolves. The images we hold in our heads aren't substantive and gritty; they're ephemeral and soft, like watercolors.

The thing is, Jesus was an effective teacher because he used metaphors his contemporary audience could relate to. When he spoke of sheepfolds, vineyards, mustard seeds, and fishing nets, he was not spouting exoticia; he was wielding the stuff of first-century peasant life. So the problem isn't Jesus, it's me: I've never herded sheep, met a shepherd, or fought a wild predator in my life.

But I did grow up visiting my grandparents' farms in India, and I can tell you this: I never saw my grandfather drape an immaculate baby sheep over his clean, robed shoulders. Most of the time, the animals on his farm stank. Often, at the end of a long day in their midst, so did he. How the church went from the mud-stained hardships of animal husbandry to a manicured Jesus cuddling a lily-white lamb, is beyond me.

So I come to this week's readings jaded on the one hand, and ignorant on the other. What did Jesus mean when he called himself the good shepherd? In what ways am I like a sheep? What flock do I belong to, and whose voice do I follow most readily? I don't have answers, but I have questions — questions that point to an ongoing desire to re-engage and recover this metaphor for my own life. As I read and reread John's Gospel, here are some of those questions:

Why did Jesus use a shepherd metaphor in his time and place? According to the Gospel reading, Jesus had just healed a blind man on the Sabbath, and the religious elite were furious. Moreover, it was the Feast of the Dedication (the holiday we know today as Hanukkah, when Jewish people celebrate the rededication of the Temple after the victory of Judas Maccabeus in 2nd century BCE), and Jesus was walking in the Temple itself — the very place the Jewish people venerated as representative of their unique, covenantal relationship with God.

Why call himself a shepherd in that setting? The image of a shepherd tending his or her flock would have been deeply ingrained in the religious imaginations of the Israelites; they had a long history with shepherds. Rachel was a shepherd. Zipporah and her sisters were shepherds. Moses tended sheep before God commissioned him to lead the Israelites out of slavery, and King David started out as a shepherd before ascending to the

throne. The Jewish people of Jesus's day knew Yahweh as the ultimate Shepherd over his flock, Israel.

So I wonder if Jesus was saying something provocative rather than self-effacing when he called himself the Good Shepherd. I tend to think "meek and mild" when I imagine Jesus cradling lambs, but why would meek and mild incense his listeners, who attempted to arrest him for using this particular metaphor? Was Jesus in fact equating himself with God, the Shepherd King?

On the very occasion when the Jewish people of his day were celebrating the supremacy of the Temple, and its centrality in their religious lives, was Jesus suggesting that God's presence actually dwells in the wilderness, out among the wolves, the thieves, the hirelings, and the smelly sheep? (In other words, among the outcasts, the irreligious, the ritually unclean, and the politically incorrect?) If so, what might this provocative teaching mean for us today? Where is my Temple? Where is my wilderness? Where are the places I assume God doesn't dwell?

What did Jesus mean when he said, "I know my own and my own know me?" The line startles me because I'm not convinced that the life of faith is so straightforward, so certain. I'm remembering times in my life when I have not known for sure who God is or what God desires of me. When I've feared that I am not Jesus's own. If Jesus is so certain of my identity, so sure that I'm capable of discerning his voice, I wonder what keeps me hanging in doubt and fear.

I think of the barriers that lie between Jesus' assurance and my faith. There are barriers of doctrine. (Do I believe all the right things about God? Do I have my creeds in order? Is there some nuance of theology I'm missing?) There are barriers of guilt. (How can I really be forgiven when I mess up so often? If I belong to the shepherd, why is it so easy to wander away? Surely there must be a catch somewhere.) And there are barriers of pain. (I've cried out for my shepherd's voice many times, and experienced silence. Or if Jesus has spoken, I have not recognized him.)

If the metaphor isn't perfect, or if it leaves much to mystery, can I still find the courage to lean into it? Maybe the "barriers" I've named are of my own making. Maybe what Jesus is saying in this passage is more straightforward and more radical: You belong. Yes, you do. Yes, you do. I know you. You are mine. Period.

Who are my modern-day hirelings? In the story Jesus tells, the hired hands are pseudo-shepherds who work for personal gain, not love. They have no stake in the well-being of the sheep; they flee at the first sign of danger. So I wonder: whose voices do I heed to my detriment? What siren songs call to me, making seductive promises I shouldn't trust? Money? Success? Physical attractiveness? Prestige? Politics? Racial, cultural, or national identity? These are the biggies, easiest to name. What else calls to me, promising a version of love that is ultimately thin, cheap, fragile, and unsafe?

Moreover, if my calling in this life is to work under the auspices of the master shepherd, what kind of “hireling” will I be? Will I skip town at the first hint of risk or hardship? Will I use the sheep for my own gain, or will I love them as I love my own skin? What will “laying down my life” look like?

Why has the church blunted this metaphor? I've heard that sheep are dumb and skittish. I've heard they wander, get hurt easily, graze without ceasing, and bicker for no reason. I've heard they're stubborn, that they long to be led, but resist being driven. So I wonder what Jesus has to put up with, shepherding me. Does he fight loneliness and boredom as I ignore him in favor of greener pastures? Does he watch the dumb, skittish, stubborn things I do, hoping I won't injure myself yet again? Maybe he rescues me from death all the time, while I — oblivious — resist his efforts tooth and nail.



The more I read John 10, the more gritty and challenging it sounds. As the Good Shepherd, Jesus loves the obstinate and the lost. He lives at the edges of polite society, out in the wild, untamed places of the world. His life remains perpetually in danger. He faces again and again the mockery and abandonment of the hirelings, who consider his self-sacrificial vocation absurd. Because he's in it for the long haul, he not only frolics with lambs, but wrestles with wolves. He not only tends the wounds of his beloved rams and ewes; he buries them when their time comes.

No wonder the church has turned Jesus-the-Shepherd into a greeting card. It's hard to face the bold, patient, and tenacious leader he really is. It hurts to trade the Hallmark card for the long nights and danger-filled days of a vocation in the muck.

So. How will we incarnate the love of this magnificent shepherd? How will we spread his goodness in the wildest of wild places? In the valleys, among the wolves, within the flock he knows and loves? What will it take to recover his fortitude, his courage, his boundless love? On this fourth Sunday after Easter, we know that Jesus is a shepherd who keeps his promises: he has already laid down his life for his sheep. Now it's our turn. Our shepherd is calling, and his call is trustworthy. But we're free, as always, to resist; we follow what we belong to. Is it him?

*Debie Thomas: [debie.thomas1@gmail.com](mailto:debie.thomas1@gmail.com)*

# Leigh Congregation

## ANZAC DAY – A TIME OF REMEMBRANCE & PRAYERS FOR PEACE



Over 150 members of our congregations 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. This Sunday April 25 – ANZAC day, a brief time of remembrance and prayers for peace and healing will be held at Leigh Memorial between 9.00 and 9.30am, including an organ selection from Lucy – with many thanks to all contributors. Everyone is welcome. The regular service at Leigh Memorial will commence at 9.30am and be led by Rev. Vladimir. Enquiries: Parramatta Mission Heritage Committee.

## REMEMBERING THE FALLEN – LEST WE FORGET



Those Leigh Memorial congregation members who gave their lives in WWI were Clive Wooster (pictured), Stephen Booth, James Tamsett and Morris Hunt. Those who gave their lives in WW2 were Brian O'Reilly, James Hutton, Frederick Pinfold, Lindsay Wilson and Keith Brown.

*The Ode: They shall grow not old, as we that are left grow old;  
Age shall not weary them, nor the years condemn.  
At the going down of the sun and in the morning  
We will remember them.*

## ANZAC BOOK – WE WILL REMEMBER THEM



This Sunday, ANZAC day, the Parramatta Mission Heritage Committee will be releasing a new, limited edition book:

***We Will Remember Them: The First & Second World Wars and Between the Wars – Parramatta Mission, 1914-1945.*** The book represents the culmination of many years of research by our past and present church historians and supporters – and includes articles by Clive, Keith & Liz, and another wonderful cover by Ken. The book also contains details about Leigh Memorial's two, historic war memorials and details about the lives and contributions of the nine men who gave their lives in the wars, and many other men and women who served at the front, or as chaplains, home-front volunteers and devoted peacemakers and carers. To help with the cost of producing

the books, copies may be purchased for \$20 each. Please see Liz or Mario. Copies can also be ordered and paid for via the PM office from Monday. Enquiries: 9891-2277.



## PASTORAL NEWS

We continue to hold everyone in our prayers, including PM staff, and Mission & congregation leaders and members 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. Please let Revs. Clive & Vladimir, or the congregation leaders know if you need a pastoral visit.



**“GROWING UP UNITING” – Uniting Church National History Society Conference: 11 – 13 June, 2021 @ the Centre for Ministry.** 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. The opening night will include dinner & a Tongan choir.

Discounts apply for registration by the end of April. Tickets:

<https://www.eventbrite.com.au/e/growing-up-uniting-tickets-13818882549>



***Foster your faith this week***

*Acts 8:26-40*

*Ps 22:25-31*

*1 Jn 4:7-21*

*Jn 15:1-8*

# WESTMEAD CONGREGATION NEWS FOR SUNDAY 25TH APRIL, 2021

*Sharing the Hospitality of Jesus Christ*

WELCOME TO WORSHIP AT WESTMEAD  
And on ZOOM: <https://uca-nswact.zoom.us/j/3958336709>

**ANZAC DAY, 2021 LEST WE FORGET**



We welcome Rev. Geoff Stevenson to lead the worship today. Rev. Geoff is the Chairperson of the Parramatta-Nepean Presbytery, and we appreciate him visiting with us today.

## **COVID SAFE:**

Just a reminder that we are still required to be mindful of the covid-safe rules:

1. HAND SANITISE.
2. REGISTER (Lorna or Karen)
3. SOCIAL DISTANCING.
4. *IF YOU ARE UNWELL, PLEASE DO NOT ATTEND.*

A big thank you to Alysa and the Biju family for the great effort put in to manage the technology and to be connecting on zoom much earlier than it was anticipated. It is great to be able to connect in to the worship service when not able to attend.

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

## **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

**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



Tai Chi at Westmead Uniting is an initiative of the Westmead Congregation. It is exciting to have the opportunity to have our class at the Uniting at 1 Carolyn Street, Westmead, and to be making a connection with friends there.

## **OPEN DOOR RE-OPENING 5 MAY 2021**

**AND CONTINUING  
EVERY 1<sup>ST</sup> & 3<sup>RD</sup> WEDNESDAY  
OF EACH MONTH**

**FROM 1 - 3PM**



**COME AND JOIN US FOR AN  
ENJOYABLE AFTERNOON  
WITH BOARD GAMES OR  
JUST TO SIT AND CHAT**



# 시드니 조은 교회 Sydney Jo-Eun Church

20-18

부활후 네 번째 주일 (4th Easter of Sunday) 2021년 04월 25일 오후 1시 30분

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 44 장** **통 56 장** 지난 이레 동안에

**새 415 장** **통 471 장** 십자가 그늘 아래

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

성경 봉독 (Scripture Reading) **전도서 7:1-10**

말씀(Preaching)- 전현구 목사 신앙의 지혜로움과 어리석음

봉헌 송(Offeratory Hymn)

**새 545 장** **통 344 장** 이 눈에 아무증거 아니 봐어도

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 시은아 이소식 전파하라 (1절)

축도 전현구 담임목사

QT나눔 & 성경공부  
오후 4:00

수요기도회 : 오후 7시  
출애굽기 13:1-22

새벽기도회 : 오전 5시  
출애굽기 12:21-잠언 1:7

# Fijian Congregation

1. **Lotu ena sigatabu oqo 25/04** : Na lotu ena sigatabu oqo ena veiqaravi tiko kina na mata masumasu naba 2.
2. **Lotu ena sigatabu mai oqo 02/05** : Na lotu ena sigatabu mai oqo na lotu vulavou ena veiqaravi tiko kina ko Talatala Clive ka na qaravi tale tiko ga na sakaramede.
3. **Lesoni ena macawa mai oqo** – Cakacaka 8:26-40; Same. 22:25-31; 1 Joni.4:7-21; Joni. 15:1-8
4. **Masumasu Sema** - Veinanumi tiko ena noda masumasu sema vakai vav akoso ena vakarauwai mai oqo (01/05) mai 7pm – 7am ena qai vakarau taka mai nai vakatawa nai tuvatuva ni masumasu.
5. **Lolo kei Na masumasu** - Veinanumi ena lolo kei na masumasu ena vei Vukelulu mai na 6am – 12pm se 6am – 6pm. Soli tu na galala ke o rawa ni qarava.
6. Kerei me ratou nanumi talega ena noda masumasu na matavuvale, veiwekani nei Talatala Clive ena vuku ni tauvimate.
7. **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. Na nodratou veiqaravi na Bula Feeding.
8. **Komiti ni vakananumi ni yabaki 30** - Ena qaravi tiko na noda Island nite ena I ka 29/05. Ena qaravi tikoga ena hall e valelotu. Oqo na kumuni lavo ni vakavakarau ni vakananumi ni yabaki 30 ni lotu Vakaviti e Parramatta, ena vula ko Sepiteba. Eda na vakaitavi tiko ga vaka mata masumasu.



# 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 Ebenezer Pitt Town 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