

OUR NEWS

12th March 2023

Our Vision

A Community Transforming Lives



Our Values

Grace,
Inclusion,
Dignity,
Faith and
Hope

Congregational life at Westmead & Parramatta,
Hospitality Services at 175 Hotel and Wesley Apartments
Meals Plus Services providing for those in need across the
Parramatta LGA

Parramatta Mission acknowledges that all of our work takes
place on the land of traditional owners.

We pay respect to the original custodians of the land on
which we gather, and acknowledge their elders past and
present, and their emerging leaders.

WEEKLY REFLECTION

Lent 3A, 2023, John 4. 5-42

*Living waters transform
gender-culture-national trauma
and im-balances*

Rev Vladimir Korotkov

1. The ambiguities of the image, "living waters"

What does the image "living waters" mean? The image John's Jesus uses in this passage when he meets the Samaritan woman at the well?

The founder of the Larsch communities, a catholic priest, philosopher Jean Vanier suggests that "Jesus is revealing that if we drink from the fountain of the love and

compassion of God, we become a fountain of love and compassion." Rick Marshall writes:

"Who knows where (the water) comes from. But we drink it and go on living our lives... That's how the creative, transforming power of God is: Who knows where it comes from, but it sustains us, and we go on living our lives. We are called to trust the 'Living Water'."

Are these suggestions sufficient? No, they are too limiting!

Vanier's suggestion is a good beginning. Living waters are the sources of love and compassion. But John's Jesus reveals and addresses far more about the transforming nature of living waters.

Equally, Marshall's images of drinking living water which sustains and enables living our lives is limited to trust.

Many commentators join them in their limited reading of the text, which is unaware of the multidimensional nature of each lifeworld, set within the world behind each text and Gospel. The world behind the text existed as a social organisation and cultural and political worlds of race, class, ethnicity, sexual-orientation, gender, religious affiliation, and complex power dynamics. And as we shall see in our story of Jesus and the Samaritan woman, there was a multidimensional system of oppressions that produced desert places of trauma and death-in-life.

Living waters inform a new critical rereading of the gospel story of Jesus which critiques society and religious institutions and ourselves to transform gender-culture-national imbalances. Otherwise, as Slavoj Zizek notes, when Protestants only emphasise inner moral freedom, they are accepting the social and cultural existing order, which leaves untouched all the distortions of actual social life.

When we confess that "God so loved the world", we need to recognise that the "world" involves human social organisation and cultural and political worlds of race, class,



ethnicity, sexual-orientation, gender, religious affiliation, and complex power dynamics into which we bring love and living waters.

2. Thirst at the well, in the desert places of trauma, death-in-life

In our gospel reading, Jesus passes through Samaria, and while his disciples go into the city nearby, Jesus meets a Samaritan woman at a well at noon and asks her for a drink of water and engages her in a long conversation. It is the longest conversation in the Gospels.

There have been many misreadings of this well-read text. Most interpretations reduce its meaning to "inner" moral freedom. There is no social analysis of the world behind the text.

In these readings, the woman goes to the well at noon, the hottest part of the day because she wants to avoid people, and having had so many partners, she must be a prostitute. McKinney's is a typical example: according to him, Jesus demands of her to "clean up her act, get right with God, and join the Jesus team to preach God's word of forgiveness and love".

The Jewish New Testament scholar, Amy-Jill Levine, corrects many misinterpretations. The Jewish Jesus is the outsider, the woman is on her own land. Meeting Jesus at noon is not a sign of her social exclusion and her morality. While Nicodemus came at night, John emphasises this woman seeks to see the "light".

And Levine challenges the moral interpretation:

"The... woman (might be) unfortunate, but she is not sinful... The only ones who condemn her are the biblical scholars." (Levine 2006: 137)

A rereading of this story means realising that Jesus is engaging the social realities of his day. In this story, John's Jesus engages gender, culture and national imbalances.

As Philip Esler writes, "For centuries Judeans had treated the Samaritans as a despised outgroup and subjected them to the processes of negative stereotypification ...". Sadly, there were ancient family links, yet they viscously contested each other's history, starting back in 722 BCE. Throughout their history, powerful empires such as the Assyrians, Babylonians and now the Romans, had oppressed both nations, and over time, actually removing thousands from their lands and brought in other peoples to destabilise clan groups and solidarity. An ongoing pattern of cultural genocide even practiced by the West.

From those early origins, each nation contested their view of worship and faith in God. After 722 the Samaritans began to worship Yahweh, but also worshipped their own gods as well. There were strong differences over rebuilding of the Temple in Jerusalem and the wall around the city. The Samaritans constructed their own temple in the north. Through the century's hatred increased, climaxing in the destruction of the Samaritan temple in 128 BCE by the Maccabean leader and Jewish High Priest: the same leader destroyed Samaria in 107 BCE.

In 6-9 ACE some Samaritans scattered human bones around the temple in Jerusalem during Passover, an extreme act of violence.

Finally, in 52 ACE, only 40 or so years prior to John writing his Gospel, a Judean traveller was murdered in the Samaritan village of Gema. A series of violent events were unleashed, with angry Judeans going into Samaria attacking villages, killing people, and burning buildings.

This background, the world behind our text, makes this encounter extremely shocking and surprising at many levels. At a national and historical level, Jesus was an enemy. From a gender and cultural perspective men do not speak with women directly and

alone. From a religious perspective, she is unclean, and her gods are an abomination to Jews.

As a woman, she has seen a hard life, loosing husbands and now with another man who is not her husband. Jesus says the woman had spoken well when she said she did not have a husband.

John Petty comments:

The "husbands" are symbolic. After their conquest of the region in 722 BC, the Assyrians took about 30,000 native Israelites out of the region and imported people from Babylon, Cuthah, Avva, Hamath, and Sepharvaim (2 Kings 17:24) into Samaria. [these] intermarried with each other and with the native, Israelite, population.

These peoples are the woman's "five husbands." The one she is currently with, who is "not her husband," is Rome.

The Samaritan woman is a person who lives in a traumatised nation. Trauma shapes one's inner life and its anxieties, and it narrows ones view of the world and participation in it.

She and her people thirst at the wells of life, having found themselves in the desert places of trauma, death-in-life for over 800 years!

In this story, with John's Jesus encounter with this enemy Samaritan woman, Jesus offered living water into the multidimensions of social, cultural, political, and religious existence and her inner life and identity. By treating her as an equal human being rather than assuming patriarchal privilege, by having a respectful conversation, theological, national, relational, by sharing a common faith in which the parent, caring God can be claimed by her as her God!

Jesus displays God's favour to the Samaritan village by sharing the good news.

3. Living waters transform gender-culture-national trauma and im-balances

We can not imagine how profound such a respectful, humble, and life affirming encounter with Jesus can be for a person and a people who experience trauma. My family and my people still shudder from the trauma memories, and are deeply grateful for the encounter with the story of Jesus. As Mari Ruti so frighteningly informs us about the nature of trauma:

Trauma can in fact oblige the subject to focus on survival to such an extent that it feels that it has ceased to exist as a person: because trauma compels the subject to experience the world as inherently hostile and impinging, it makes anxiety - the sense that there is no respite from the world's intrusiveness - an inexorable dimension of psychic life. Individuals in this predicament may find it next to impossible to relax their wakeful hypervigilance.

Mari Ruti, as a psychoanalyst and social theorist, writes that we can deal with trauma by remaking fate: to make human the ways trauma infects our inner life which become unconscious powers, which become apersonal, mechanically stuck in memory.

Equally, we all inhabit unconscious historical, political, social, and cultural powers. Structures, organisations, community groups can become mechanical, apersonal, disempowering us. Christine van Boheem-Saaf argues for a new approach to listening to the truth of innocent suffering created by imperial power other than our rational, conventional approaches. She "claims us" to resolve to undertake "the ethical obligation to hear the pain which may not be expressed in so many words."

The African American experience of slavery in US history illustrates van Boheem-Saaf's argument. African Americans approached and survived their captivity in their American Babylon in their indirect and careful protest in tears and songs.

Our Jesus story offers us living water, to bring alive new ways of seeing, being, feeling, acting, thinking, behaving. Jesus gifts us a choice: we can passively reproduce our inner life and its unhealthy unconscious dimensions and our social and cultural patterns, or we actively refashion ourselves, our communities, and our social and cultural life.

Conclusion

Of course, living waters were further required in the new relationship between Jewish and Samaritan Christians, to refashion a new common future.

As the church shifts from past expressions of how it expresses its faith and mission as society changes around it, it has a choice: to passively reproduce past social and cultural patterns and individual comfort with this past, or it can actively refashion new forms of personal, social, and cultural life and faith. And when it does, it shares the living water which irrigates the parched ground of a divided world.

Foster your faith this week

Ex 17:1-7

Ps 95

Rom 5:1-11

Jn 4:5-42

EASTER 2023

PARRAMATTA CITY UNITING CHURCH



Thursday 6 April:
'Tenebrae'

Centenary Uniting Church – 7.00pm
(Combined PCUC service, 46 Sorrell Street, North Parramatta)

Friday 7 April:
Good Friday

Westmead Uniting Church – 9.00am
(Combined PCUC service, cnr Hawksbury & Queens Roads, Westmead)

Sunday 9 April:
Easter Sunday

Leigh Memorial Uniting Church – 10.00am
(119 Macquarie Street, Parramatta)
(Combined Leigh Memorial & Leigh Fijian service)

Northmead Uniting Church – 9.30am
(3 – 7 Hammers Road, Northmead)

Westmead Uniting Church – 9.30am
(cnr Hawksbury & Queens Roads, Westmead)

Enquiries:

LeighMemorialUniting@gmail.com
pcchurch@bigpond.net.au



INSPIRE
PARRAMATTA

Ὁ Χῆς Λαλῶν τῆ Σαναρῆται



Leigh Memorial Congregation

WORSHIP THIS SUNDAY

This **Sunday 12 March**, we'll be gathering for worship Onsite + Zoom at Leigh Memorial at 9.30am with Rev. Vladimir Korotkov. *All Welcome.*

KEY EVENTS: 18 & 19 MARCH

1. A **PCUC 'Vision & Values' gathering** will be held at Centenary UC from 9.00am – 1.00pm next **Saturday 18 March**, inc. morning tea. All welcome. Enquiries: Fiona or David;
2. **Rev Geoff Smith** will be conducting his **first 9.30am service at Leigh Memorial on Sunday 19 March**. Everyone is warmly invited to come and welcome Geoff – and to join us for a special morning tea after worship. Please bring a plate of food to share;
3. On **Sunday 19 March**, **'Jazz on Hammers'** (lively music - shared meal - good company) will be taking place at Northmead Uniting from 6pm. All welcome.

PASTORAL MESSAGE

Our prayers remain with all those in need of additional support at this time, including members who are unwell, grieving or requiring special care.

NB: Contact details for the pastoral team are in the newsletter. NB: Rev Vladimir will be on leave between 22 March and 4 May.

PARRAMATTA MISSION FUNDRAISING DINNER

On **Thursday 30 March**, Parramatta Mission will be hosting a 'Rich Person-Poor Person' fundraising dinner in the Parramatta Mission Hall, 6.00 – 8.30pm. Tickets are \$50 per person and are available through 'Humanitix'. PCUC members are warmly invited to attend.

[https://events.humanitix.com/rich-person-poor-person-fundraiser?
_ga=2.122517963.1716700696.1678010263-271680351.1677633849](https://events.humanitix.com/rich-person-poor-person-fundraiser?_ga=2.122517963.1716700696.1678010263-271680351.1677633849)

FRIENDSHIP GROUP LUNCH: MARCH – Photos by Ruth Cameron.



REACHING OUT TO THE WIDER WORLD...

To donate to **Lent Event 2023**, or to learn more about this inspirational program and its goals for supporting & transforming lives in international communities, please check the website:

<https://donate.unitingworld.org.au/event/len-event/home>

EASTER 2023 – PLEASE JOIN US!

Thursday 6 April – 7.00pm: Combined PCUC Tenebrae service @ Centenary.

Friday 7 April – 9.00am: Combined PCUC Good Friday service @ Westmead.

Sunday 9 April – 10.00am: Combined Leigh Memorial & Leigh Fijian Easter Sunday service @ Leigh Memorial, followed by an Easter morning tea.

DIARY DATE: REV GEOFF SMITH'S INDUCTION

On Sunday 30 April from 2.00pm, everyone in the PCUC is encouraged to attend the Induction of Lead Minister Rev Geoff Smith at the Centre for Ministry, Nth. Parramatta, followed by afternoon tea. NB: There will be no morning services at Leigh, Westmead or Northmead on 30 April.

INTERNATIONAL WOMEN'S DAY: *EMBRACE EQUITY*

This worldwide event was officially celebrated on Wednesday 8 March, however our church acknowledgements were held last weekend, including the wonderful **PM & PCUC Women's High Tea** organised by PM's Community Meals Coordinator and Leigh Fijian member, Sue Rogoimuri. At the High Tea, Rev Vinnie Ravetali, Inise Foi'akau and Liz de Reland brought messages of hope, with Liz sharing the courageous story of **Mission pioneer Catherine Leigh** and a "five finger – key words" prompt based on Mrs Leigh's special qualities as inspiration in our congregation's current action and forward planning for women's equity and development: 1. **Faith** (our cornerstone); 2. **Hard Work** (crucial for bringing about positive change); 3. **Inner Strength** (something worth fostering because it can move mountains!); 4. **Compassion** (central to our Christian outlook) & 5. **Vision** (a critical element in facilitating change for the common good). IWD (International Women's Day) is a time to reflect on progress, to call for change and to celebrate the courage and determination of the women who have changed history, and those who are consistently advancing gender equity in our present time and into the future. Imagine a gender equal world? A world free of bias, stereotypes, and discrimination. A world that's diverse, equitable, and inclusive. A world where difference is valued and celebrated. **Together we can forge ahead for women. Collectively we can "Embrace Equity" - Celebrate women's achievement – Raise awareness about discrimination. Let's continue as a congregation to pray, strive and take compassionate action to drive gender parity.** <https://www.internationalwomensday.com/>





Westmead Congregation



Sharing the Hospitality of Jesus Christ

Sunday 12th March 2023, 9.30am

Our call to Worship this morning will be led by Reverend John Barr. Thank you, Rev. John - Westmead warmly welcomes you back.

Last Sunday Rev. Vladimir spoke on 'entering the light' from 'the darkness of unknowing' that is created and entrenched deep in our minds and hearts by society, rules and habits. We build 'walls' in our minds in how we perceive ourselves and others leading to a 'reduced existence'. Jesus invites us to work in consultation with others, to let go of unnecessary power and discrimination based on age, gender, race, sexual orientation and other differences that can lead to exclusion – Jesus loves us equally and invites us to do the same. Thank you for your beautiful reflection, Vladimir.

We continue to hold in prayer, those with special requests, those unwell and those grieving through our Prayer Chain.

WESTMEAD WORSHIP - FEBRUARY 2023

All services begin on site at 9.30am.

12th March: Rev John Barr

19th March: Pastor Fil Kamotu

26th March: Rev. John Barr

2nd April Palm Sunday + Holy Communion: Rev. Geoff Smith



Sat 18th March – 9am- 1pm PCUC ‘Vision and Values’ Morning at Centenary Church,

North Parramatta - will include lunch for those able to stay.

Similar meetings held before proved to be interesting and integrated with fellow church members going away with a firmer understanding of what our church’s commitments are – we look forward to seeing you there!

Sat 19th March – Jazz on Hammers @Northmead Church including dinner.

EASTER SERVICES:

Thursday 6 April – 7.00pm, Tenebrae Service (Maundy Thursday)
at Centenary Church, North Parramatta

Friday 7 April – 9.00am Good Friday Combined Service at Westmead

Sunday 9 April – Easter Sunday. Usual Westmead time of 9.30am

BIBLE STUDY: Each Mondays, 2.00pm

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

ENQUIRIES:

Chairperson: Jan Robson: 0418 438 901

Administration &

Liturgy Co-ordinator: Lorna Porter: 0408 365 478

Prayer Chain Requests: Ruth Geggie: 0430 271 205

Newsletter &

Technology: Cheryl Shyam: 0432 436 999

Technology: Alysa Biju: E-mail: westmead.uca@gmail.com

Leigh Fijian Congregation

1. **Lotu ena macawa oqo 12/03:** Na lotu ena macawa oqo e rau na vunau tiko kina ko Adi Akisi Allison kei Suguta Rogoimuri. Vunau vakarau Emosi Rogoimuri kei Josefa Foiakau. Tu vakarau ena veiliutaki matamasumasu naba 1.
2. **Lotu ena macawa mai oqo 19/03:** Na lotu ena macawa mai oqo sa nodratou I lesilsei ni PNP. Vunau lesi Emosi Rogoimuri kei Josefa Foiakau. Vunau vakarau Viliame Kamotu kei Taito Dovibua. Tu vakarau na veiliutaki matamasumasu naba 2.
3. **Lesoni ni macawa oqo (Lent 3) 06/03-12/03:** Lako Yani 17:1-7 Same 95, Roma 5:1-11, Joni 4:5-42
4. **Lesoni ni macawa mai oqo (Lent 4) 13/03-19/03:** 1 Samuela 16:1-13, Same 23, Efeso 5:8-14 Joni 9:1-41

Lolo kei Na masumasu - Veinanumi ena lolo kei na masumasu ena vei matai ni Vukelulu ena vei vula mai na 6am – 12pm se 6am – 6pm. Soli tu na galala ke o rawa ni qarava.

Veinanumi ena Masu : Kerei meda veinanumi tikoga ena veimasulaki vei ira na nodatou qase kei na vuvale ra sotava tiko na dredre ko Mereoni Kamotu, S Qata, Akisi Dovibua Baranski, Dia Allison. Ko ratou na veiliutaki tiko ena nodatou vavakoso vaka viti kei na veivuvale kece sara ena loma ni nodatou vavakoso. Na nodratou veiqaravi na Bula Feeding.

Gadrevi na noda veinanumi ena masu vei ira na lewe ni vavakoso era mai sasaga kei na nanumi talega ni nodra vuvale mai Viti.

시드니 조은 교회 Sydney Jo-Eun Church

23-11

사순절 제3주제 (3rd Lent of Sunday) 2023년 03월 12일 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 144 장 **통 144 장**

예수 나를 위하여

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

성경 봉독 (Scripture Reading) **히브리서 6: 1-10**

말씀(Preaching)- 전현구 목사
하나님이 기뻐하는 제사

봉헌 송(Offertory Hymn)

새 433 장 **통 490장** 귀하신 주여 날 불러드사

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 이소되 전파하라 (1절)

축도 전현구 담임목사

QT나눔 & 성경공부
오후 4:00

수요기도회 : 오후 7시
마태복음 21:12-22

새벽기도회 : 오전 6시
마태복음 20:17-22:14

JOIN US FOR A

RICH PERSON POOR PERSON

FUNDRAISING DINNER



Thursday, 30 March 2023

6.00 PM - 8.30 PM

PARRAMATTA MISSION DINING HALL, 119 MACQUAIRE ST.

Tickets available

on Humanitix

<https://events.humanitix.com/rich-person-poor-person-fundraiser>



OR



To discuss sponsorship, inclusions or marketing aspects, please contact:

Davyn de Bruyn



0434 780 065



Davyn.debruyne@parramattamission.org.au



parramattamission.org.au



Parramatta Mission

THANK YOU

For Your Support



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

- For those dear to our hearts as well as those unknown to us, that are awaiting results of tests or are unwell – Lord we ask that the right medical solution be found. May you send Your Holy Spirit upon these and bring good health once more.
- For those that are suffering in war-torn regions of the world – We ask for peace to arrive, especially in Ukraine as the war escalates prices of food and commodities, felt most in poorer countries.
- For those that have suddenly lost their jobs and left in a limbo – we pray that these workers may be re-instated in other work places and be able to continue supporting themselves and the people that are relying on them.
- For the extremes in weather that occur here and around the world – we pray for wisdom in placing climate preserving actions both by us and our Governments.
- For the homeless, the hungry and those battling the costs of living – We ask for Your help in multiplying the aid that is received. We pray for care and support for the homeless.
- For the many that battle silently with mentally challenging issues, with grief, with loneliness or with other personal issues that only You are aware of– We pray for Your divine love and peace to be ever present to them - May the love of people around them strengthen them to carry on.

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.

PM Korean Faith Community

- We pray for the Korean community in Western Sydney and for the revival of the church.
- We pray especially for Nak Su Baik, Kyeong Ok Hyeon (Those who are not in

Prayer Points

PM Leigh Memorial

- We pray for members who are unwell, and those experiencing anxiety and grief.
- We prayerfully support those in our local communities who need additional care and support at this time, including people experiencing hunger, homelessness, addiction, family crisis and loneliness, in addition to those who assist them – such as devoted care-givers, nurses, doctors, community support teams and emergency workers;
- We pray for wisdom and inspiration to infuse all current and forthcoming decision-making processes and actions by our dedicated ministry team, leaders, managers and staff – and specifically pray for Paul and the team at Meals Plus, Cameron and the team at Westmead and for the life, witness and outreach work being conducted by our fellow Parramatta Mission & Parramatta City Uniting Church communities;
- We pray for greater mutual respect, compassion and peace throughout the world, and for the realisation of an international spirit of inclusion, acceptance and love for all people.

Wider Work

For our Combined Parramatta Mission Team

- May God guide all our staff and volunteers to live out our values of grace, inclusion, dignity, faith and hope;
- Rev Geoff Smith, Rev. Vladimir, Rev. Hyun Goo, Chaplain Sarah, PMC Chairperson, David and Secretary Robert and all those who lead and serve.

Service & Zoom Information

Leigh Memorial Congregation

Time: Sunday 9.30am on site & Zoom

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

Meeting ID: 519 908 9657

Westmead Congregation

Time: Sunday 9.30am on site

Leigh Fijian Congregation

Time: Sundays 11.15am on site

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 2277

IN TIME OF PASTORAL NEED

Please contact our Lead Minister Geoff Smith for any pastoral needs.

Rev Geoff Smith (Lead Minister)	0407 416 377
Rev Vladimir Korotkov (Transition Minister)	0431 759 573
Rev John Barr	0400 694 540
Pastor Fil Kamotu	0404 552 915

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



Parramatta Mission



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