

OUR NEWS

23rd July 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

Pentecost 8A, 2023
Matthew 13:24-30, 36-43

Let Them Grow Together
Debie Thomas



One of the great gifts of Christianity is that it is steeped in paradox. Every facet of the religion, from its theology, to its ethics, to its holy book, to its founder's own identity, invites us to occupy holy in-between places, places of hard but life-giving ambiguity. Yes, I know: paradox doesn't always feel life-giving. Most of the time, we want simple, black-and-white clarity in our lives, and we try to pummel Christianity into giving it to us. But God won't be pummeled. Despite our preferences, God gifts us with rich and rigorous contradiction:

God is One, and God is Three.

Jesus is God and Jesus is human.

The Bible is God's Word, and the Bible is authored by flawed humans.

Creation is good, and Creation is broken.

To give is to receive.

To die is to live.

To pardon is to be pardoned.

To be weak is to be strong.

To serve is to reign.

We're saved by grace, and faith without works is dead.

We are in the world but we are not of the world.

The kingdom of God is coming, and the kingdom of God is here, within us. My list is far from exhaustive, but hopefully it demonstrates how central paradox is to Christianity. Paradox is woven right into its fabric. At every point, Christianity calls us to hold together truths that seem bizarre, nonsensical, counterintuitive, and irreconcilable. And yet these seeming contradictions are what give the religion heft, credibility, and verisimilitude. If I live in a world that's chock full of contradiction, then I need a religion robust enough and complex enough to bear the weight of that messy world. I need a religion that empowers me, in Richard's Rohr's beautiful words, "to live in exquisite, terrible humility before reality."

But what does it mean to see by the light of paradox? I think it means training our eyes to gaze at uncertainty without flinching. I think it means teaching our souls to love the "both-and," the in-between, the mystery.

This isn't easy, especially for those of us who grew up believing that Christianity is a Twelve-Step plan, or a sure-fire formula for prosperity, or a set of holy propositions requiring our intellectual assent. I don't think it's a coincidence that many of the heresies that have rocked orthodox Christianity over the past two thousand years have grown from an unwillingness to sit with paradox: Jesus can't be fully God and fully human, so let's choose one. God can't be immanent and transcendent at the same time, so we'll emphasize one attribute over the other. It can't be the case that the God of all riches favors the poor, so let's preach prosperity theology. It can't be possible that a holy God is okay with human pleasure, so let's teach austerity.

It takes courage to say, "This is true — and this is true also. I don't know how, but God does, and God will show me new and beautiful things if I'll venture into the tension of this both-and, and wait for more light, more wisdom, more truth."

In our Gospel reading this week, Jesus invites us to practice just this kind of courage. A householder plants seeds in his field, Jesus tells the crowds in yet another agricultural parable. But while everyone is asleep, an enemy sneaks onto the field, sows weeds among the wheat, and goes away. When the plants come up, the householder's servants are baffled. "Master, did you not sow good seed in your field?" they ask him. "Where did these weeds come from?" The householder doesn't spare them the truth: "An enemy has done this." But when the servants offer to tear up the weeds, the householder stops them. "No, for in gathering the weeds you would uproot the wheat along with them. Let them both grow together until the harvest. At harvest time, I'll instruct my reapers to collect, bundle, and burn the weeds, and then I'll gather the wheat into my barn."

As I sit with this parable, I see Jesus asking his followers to hold two seemingly contradictory truths in uncomfortable tension. One: evil is real, noxious, and among us. And two: our response to evil must include both acknowledgment and restraint.

Evil is real, noxious, and among us: For many progressive Christians, this is the harder of the two truths to swallow. After all, "evil" is such an old-fashioned, heavy-duty sort of word. It has an ugly history within the Church, a history of exclusion and wounding. Isn't it time we dispensed with such draconian language in favor of something softer? Gentler? More enlightened? Do we really need to call anyone or anything evil?

For what it's worth, Jesus doesn't share our squeamishness. He states without flinching that evil is real, insidious, intentional, and dangerous. Evil in the

parable of the wheat and the weeds is not a mistake. It's not an accident or an unfortunate fluke. The weeds Jesus describes are intentionally sown into the field by a real enemy whose motivations are loveless and sinister. Moreover, the literal weeds (which many scholars believe is darnel — "false wheat" — or *Lolium temulentum*) are not harmless — they're poisonous. They mimic the look and color of nourishing grain, but they're fake, and their seeds can cause illness and even death if consumed in large quantities.

In other words, there is nothing enlightened about denying the reality of evil in our world and in our midst. We are, like the field in the parable, both mixed and messy. Each of us individually, our faith communities corporately, and our world in its entirety, contain wheat and weed, good and evil, the fruitful and the poisonous. We are each, in Martin Luther's famous words, "simul justus et peccator." At the same time both sinner and saint. To confess this is not to be draconian or puritanical — it is to be discerning and wise. It is to live in reality. And it is to believe Jesus.

But there is more to be gleaned about evil from this parable than the fact that it is real and harmful. Jesus also says without apology that evil is doomed: "At harvest time, I'll instruct my reapers to collect, bundle, and burn the weeds." And again: "At the end of the age, the Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth."

Again, this is not a truth that sits well with many of us in the 21st century. Perhaps we need to ask ourselves why. If this parable offers unequivocally good news for the world's most downtrodden, disenfranchised, tormented, wounded, and oppressed, then why are we uncomfortable with its sweeping promise? What does our discomfort say about us? About our location, vis-a-vis injustice, oppression, cruelty, and suffering? What version of divine "love" are we preaching if it doesn't include a finale of justice for the world's most broken and desperate people? What is compassion, in the end, without justice? Without an embodied realization of the good and the whole and the restored and the abundant? If there will never be an actual making right for the most victimized among us, then what is the Gospel, and why are we bothering with it? What is the Good News of Christianity?

In his ultimately eschatological parable, Jesus promises his listeners that justice is both necessary for an abundant harvest, and certain because God wills it. Yes, the weeds may win out in this lifetime — Jesus doesn't deny the grim reality of life here and now. Evil may claim victory for many seasons, lifetimes, and generations. But the passionate, protective, and deeply righteous love of God will not suffer evil to rule the world forever. Oppression will end. Injustice will die. The wheat will thrive and the weeds will not. "All causes of evil and all

evildoers,” Jesus says, will be exposed and disempowered. All causes of evil. The causes we condemn in others, and the causes we complacently excuse in ourselves. The causes that are personal, and the causes that are systemic. The causes we know about, and the causes we don’t. All causes of evil. No exceptions.

In short, all that chokes, starves, breaks, distorts, poisons, and harms God’s beloved, will burn away. Not because God hates the world. But because God loves it.

Our response to evil must include both acknowledgment and restraint. I have to laugh at the earnestness of the householder’s servants in this parable, because it mirrors my own. Like the servants, I tend to get worked up about weeds. Weeds in my own life, and — even more so, if I’m honest — weeds in other people’s lives. I tend to get eager and preachy and passionate. Zealous for the purity of the field. Possessive about the integrity of the householder. Impatient for a quick, clean harvest.

Also, like the servants, I tend to lead with confidence rather than humility when it comes to moral gardening: “Jesus, trust me, I know how to separate the weeds from the wheat. Let me at it, please, and I’ll have that field cleared for you in no time! Let’s get the work over with now — why wait? Let’s settle the question of who is good, and who is bad. Who belongs, and who does not.”

But Jesus says no. “No” and “wait.” Jesus insists on patience, humility, and restraint when it comes to patrolling the borders of his precious field. He asks us, even as we acknowledge the pernicious reality of evil, to accept his timing instead of ours when it comes to destroying it. Why? Because he knows, as Barbara Brown Taylor puts it so clearly, that the business of discernment is much harder than we think it is: “Turn us loose with a machete and there is no telling what we will chop down and what we will spare.”

In other words, there is no way we can police the wheat field without damaging the wheat. There is no way we can rid ourselves of everything bad without distorting everything good. When we rush ahead of God and start yanking weeds left and right, we do terrible harm to ourselves and to the field. Our sincerity devolves into arrogance. Our love devolves into judgment. Our holiness devolves into hypocrisy. And the field suffers.

The fact is, the seeds of God’s life in us are still young and growing. Our roots are delicate and tender, and they need time. They need lifetimes. This is not to say we should ignore evil. But it is to say that we should move gently and with great care, recognizing that our task is to grow the good, not burn the bad. Our job is to bless the field, not curse it. Remember, the field is not ours, it is God’s. Only God knows it intimately enough to tend it. Only God loves it enough to bring it safely to harvest.

So once again we are called by Jesus to a complicated in-between. A paradox. Evil is real, noxious, and among us, and our response to evil must include both acknowledgment and restraint.

If this ambiguity worries you, then remember that we are held and braced by a God who is too big for thin, one-dimensional truths — and this is a good thing. It's not that we hold paradox; it's that paradox holds us. We are held in a deep place. An ample place. A generous, sufficient, and roomy place. Though we might fear paradox, God does not, and it is in God's soil that we are firmly planted. We're safe, even in the contradictions. Messy and weedy for sure, but safe.

Foster your faith this week

Gn 28:10-19a Ps 139:1-12,
23-24

Rom 8:12-25 Mt 13:24-30, 36-43



PREACHFEST! IS BACK IN 2023

HELP US SPREAD THE WORD

1-3 November 2023 | Sydney | Melbourne | Online

PreachFest! is back in 2023! *PreachFest!* will take place from 1-3 November at St Stephen's Uniting Church, Sydney, Wesley Church, Melbourne and online. Tickets are now available to purchase with special early bird prices available for in-person tickets until 31 July! Learn more about *PreachFest!* [here](#).

PreachFest! promises to be a thought-provoking and inspiring event, bringing together preachers from all backgrounds and cultures who share a passion for proclaiming an inspirational and transformational message of Scripture. We're thrilled to announce a lineup of exceptional guest speakers, including keynote speakers, [Stan Grant and Amy-Jill Levine](#).

We'd to see you there, and we'd love your help in spreading the word about *PreachFest!* in your church community. Below are some resources you can use in your congregation - just click to download!

- [PreachFest! A4 Poster](#)
- [PreachFest! A5 Flyer](#)
- [PreachFest! social media tile](#)
- [PreachFest! newsletter blurb text](#)
- [PreachFest! PowerPoint slide](#)

If you have any questions, or would like a physical copy of the *PreachFest!* poster or flyer mailed to your congregation, please contact us at preachfest@nswact.uca.org.au with your postage address.

[LEARN MORE ABOUT PREACHFEST!](#)

tions, or would like a physical *PreachFest!* poster or flyer mailed to your congregation, please contact

PreachFest 2023 is organised by the Uniting Church Synod of NSW & ACT in partnership with the Synod of Vic Tas.



Leigh Memorial

WELCOME TO WINTER WORSHIP

Rev Ben Gilmour will be with us at Leigh Memorial this **Sunday, 23rd July @ 9.30am**. All welcome! We look forward to seeing you.

NEXT SUNDAY – PCUC COMBINED SERVICE

The next of our PCUC combined services will take place at **10.00am on Sunday 30th July at Northmead Uniting Church** (Hammers Road, Northmead), followed by morning tea. There will be no 9.30am service at Leigh Memorial on the 30th.

PASTORAL MESSAGE

Our warmest prayers remain with those in our worship community who are unwell, in hospital or rehab, grieving or facing other significant challenges at this time – and everyone accessing Meals Plus and other support services this winter. Contact details for the ministry team are in the newsletter.

‘WINTER CLASSICS’ FUNDRAISING CONCERT

This special event – with some very talented primary & high school performers plus a soprano and some gifted organists – will take place at Leigh Memorial on Sunday 20th August at 2.30pm. Tickets are on sale now via Humanitix. 100% of proceeds will go to Parramatta Mission’s Winter Appeal. **Concert enquiries & offers of volunteer assistance, please contact Liz –**

LeighMemorialUniting@gmail.com

Link to buy tickets –

[https://events.humanitix.com/winter-classics-concert?](https://events.humanitix.com/winter-classics-concert?ga=2.241644170.927831356.1689549140-3705648.1688607006)

[ga=2.241644170.927831356.1689549140-3705648.1688607006](https://events.humanitix.com/winter-classics-concert?ga=2.241644170.927831356.1689549140-3705648.1688607006)

◇ **SAVE THE DATE: CONGREGATION MEETING**

On **Sunday 24th September**, a Combined PCUC service, PCUC Congregation Meeting & Lunch will take place at Leigh Memorial from 10.00am.

◇ **SYNOD: ‘TRANSFORMING SPIRIT’**

Please continue to pray for the preparatory phase of NSW/ACT Synod 2023, which will be held in Katoomba (**15 – 17 September, 2023**). The Synod website has further details.

SAFE CHURCH TRAINING

Training in Safe Church Awareness is available at various workshops during the year and covers **duty of care, child protection, protecting vulnerable people, understanding and responding to abuse including reporting, safe leadership, recruitment and supervision practices and relevant policies and procedures**. The program is moving towards a system of self-directed, online learning – but for now, face to face workshops are in use.

Full day workshops are available at Albion Park, Willoughby and Glebe in August, with a **half day ‘refresher’ course** (for those who have completed a full course within the past 3 years) being offered at Galston UC in September. The PCUC may also try to arrange some training in our own area towards the end of the year. Both Safe Church training and Working with Children clearances are required for all leaders and those working with children & other vulnerable people – and are strongly recommended for all members. **NB:** The website contains extra information about the Safe Church program – plus a registrations link for anyone interested in attending a course in the next couple of months:

<https://www.nswact.uca.org.au/shared-services/safe-church-unit/safe-church-training/>

GIVING A VOICE TO FIRST PEOPLES: THE PRECEDENT WITHIN THE UNITING CHURCH” – Following is an excerpt from an article by John Squires (an editor for ‘With Love to the World’), *Insights Magazine* – 12 July, 2023

In 1988, the year that Australia celebrated the Bicentenary of white settlement, the Assembly published a **Statement to the Nation**, which focussed on Aboriginal people, who had lived on and cared for the country we know as Australia for many thousands of years. That *Statement* noted that “the movements of history have brought together here in one nation ... people of many cultures and races, both Aboriginal and migrant,” and affirmed that within the Uniting Church, “Aboriginal and newer Australians have determined to stand together.” In 1988, the Church was committing to a co-operative partnership with First Peoples. Before that Statement, in 1985, the Uniting Church had formed the **Uniting Aboriginal and Islander Christian Conference (UAICC)**. The Congress (as it is usually known) gave Aboriginal and Islander people a voice within the structures of the church—they are consulted about decisions and have a guaranteed number of members in the Synods and Assembly meetings of the church. The vision of the UAICC, in their own words, is: We determine our own goals and objectives and decide policies and priorities; We run our own programs and institutions; We aim, in collaboration with other people, to bring to an end the injustices which hold Aboriginal and Islander people at the fringes of Australian society and to help Aboriginal and Islander people achieve spiritual, economic, social and cultural independence. A decade later, in 1994, the President of the Uniting Church, Dr Jill Tabart, signed a **Covenant Agreement** with the Chairperson of the UAICC, Pastor Bill Hollingworth. The Covenant expressed “our desire to work in solidarity ... for the advancement of God’s kingdom of justice and righteousness in this land.” Since then, the church has really worked hard at putting this into practice. Then, in 2014, people from all over Australia travelled to Canberra to hold a prayer vigil for **Our Destiny Together** in front of Parliament House. Rev. Ronang Garrawurra, Chairperson of the *Uniting Aboriginal and Islander Christian Congress* (UAICC) and Assembly President, Rev. Prof. Andrew Dutney, led a

service of worship. From remote communities in places like Arnhem Land and the Anangu Pitjantjatjara Yankunytjatjara (APY) Lands and from the centres of our big cities, people gathered to pray, pass the peace, and share in Holy Communion. These developments within the Uniting Church show how we are striving to be like Jesus, sharing together with all people—especially the First Peoples of this continent. And we know that it is possible and, indeed, that it brings good value for First Peoples to have a place in the councils of the church, discussing and deciding policy, and for their Voice, through the Congress, to be heard and responded to in appropriate ways. That's another good reason why we need to Vote YES in the referendum, surely. We need to ensure that, as well as recognising First Peoples in the Australian Constitution, we have a permanent Voice to Parliament in our ongoing structures.

<https://www.insights.uca.org.au/giving-a-voice-to-first-peoples-the-precedent-within-the-uniting-church/>

CLEANING REQUEST

Members using the coffee shop + hall are kindly asked clean-up when finished, including removing rubbish, wiping surfaces, sweeping if necessary and ensuring that furniture is left in a tidy manner. The church also needs to be left in good condition after use. Locking up & turning off lights and appliances are also required. Everyone's help with these small gestures will make a big difference. Thanks!



Sydney Organs Group Presents



WINTER *Classics*

Organ & Strings Benefit Concert

Sun 20th Aug 2023 - 2:30pm

Leigh Memorial Church, 119 Macquarie St, Parramatta

Tickets \$20 each or \$50 Family (2 adults and 2 children)

Sydney Organs Group is arranging and producing a benefit concert featuring Organ and Strings at Leigh Memorial Uniting Church, Parramatta, to raise funds for its associated Parramatta Mission. Parramatta Mission provides assistance to the most vulnerable and disadvantaged in our communities to assist them in transforming their lives.



The concert program is in two parts: In Part One an octet featuring string **students from primary and high schools** will be accompanied by organ in a selection of sacred music by Bach, Franck, Mozart and Schubert. A soprano will join the octet in the Schubert and Franck pieces. In Part Two, solo organists will perform one or two short pieces each by a variety of composers, including Clarke, Lemmens, Bach, Bruhns, Charpentier, Boellman, Attridge and Collins.

A complimentary afternoon tea will be served in the Parramatta Mission coffee shop following the performance.



To purchase tickets,
scan the QR code or visit
[https://events.humanitix.com/
winter-classics-concert](https://events.humanitix.com/winter-classics-concert)

Seating is limited
Tickets on sale July 17th

ALL PROCEEDS GO TO



Westmead



Sharing the Hospitality of Jesus Christ

23rd July 2023

A warm welcome to Pastor Fil who will be leading us in Worship today – thank you Fil, and we look forward to hearing from you.

Last Sunday Reverend Vladimir spoke on “The Parable of the Sower” – it was an interesting reflection where the main character of the story is “a seed”, (human life). Jesus’s parable reflects that He was “aware of the fragile existence of human life “and equally very much aware of the “obstacles” the seed faces in growth. When we are placed in disturbing circumstances beyond our control, whether it be family or other, “there is hope”. “God is always with us” to change and enrich our lives stuck in one direction into that of many dimensions. Thank you, Vladimir for your beautiful and interactive reflection.

Our prayers remain with those in our worship communities who are unwell, grieving or facing other challenges at this time.

PRAYER CHAIN: For those who are in need of prayer support. Contact: Jan - 0418 438 901.



Sunday, 30th July

**There will be a Combined Worship Service at
Northmead Uniting Church, Hammers Road, Northmead.**

The service begins at 10am followed by morning tea – please bring a plate if you are able.

THERE WILL BE NO CHURCH SERVICE AT WESTMEAD ON THAT DAY.



**Sunday, 20th August 2.30pm – Organ & Strings Winter Classics
Fundraising Concert at Leigh Memorial Parramatta.**

All proceeds to Parramatta Mission's Winter Appeal.

Single tickets \$20; Family \$50 (2 adults and 2 children)

For bookings details see full page advert in this Newsletter.

BIBLE STUDY: Meets each Monday, 2.00pm

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

EVENING CHRISTIAN MEDITATION: Jon O'Brien

Contact: 0411 332 825

e-mail: jonmarkobrien@gmail.com

All are welcome to join,

Where: Centenary Uniting Church, 46 Sorrell Street, North Parramatta

When: Tuesday evenings

Time: 7.00pm – 8.00pm

8 성령강림 주일 (8th Pentecost of Sunday) 2023년 7월 23일 오후 1시30분

개회 찬송 (Entrance Hymn) 왕이신 나의 하나님 다함께

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 28 장 통 28 장 복에 근원 강림하사

기도 (Prayer) 주기도문송 635 하늘에 계신 우리 아버지 다함께

성경 봉독 (Scripture Reading) 예레미야 9:22-24

말씀(Preaching)—— 전현구 담임목사 하나님이 기뻐하시는 것

봉헌 송(Offertory Hymn) 새 289 통 208 주 예수 내 맘에 들어와

나눔과 알림 (Announcement & Notices)

1. 시드니 조은교회에 오신 여러분을 주님의 이름으로 환영합니다.
3. '매일성경' 묵상과 '공동체성경읽기' 통독으로 말씀을 적용하며 매일 주님과 동행하는 삶 살아가시길 바랍니다
4. 어려움을 겪는 이웃들을 위해 함께 중보기도 해주시기 바랍니다.
5. 하나님의 기쁨인 전도사명에 동참하시길 부탁드립니다.

폐회찬송(Final Hymn) 새501장 통 255장 너 시온아 이소식 전파하라 (1월)

축도 전 현구 담임목사

QT나눔 & 성경공부
오후4:00

수요기도회: 오후 7시
예레미야 9:17-26

새벽기도회 : 오전 6시
예레미야8:18-11:17



Leigh Fijian

1. **Lotu ena macawa oqo 23/07:** Na Na lotu ena macawa mai oqo na veisau vunau kei Fiji Parish. Na vunau lesi ki Fiji Parish ko chairman Sosiceni Toa kei Epeli Semani. Vunau vakarau Senitiki Qata kei Sikeli Duwai. Tu vakarau veiliutaki kei na tali na matamasumasu naba 2.
2. **Lotu ena macawa mai oqo 30/07:** Na lotu ena macawa mai oqo na lotu cokovata ni PNP.
3. **Lesoni ni macawa oqo 17/07 – 23/07:** Vakatekivu 28:10-19 Same 139:1-12, 23-24 Roma 8:12-25 Maciu 13:24-30, 36-43
4. **Lesoni ni macawa mai oqo 24/07 – 30/07:** Vakatekivu 29:15 - 28 Same 128, 105:1-11, 45 Roma 8:26 - 39 Maciu 13:31 - 33, 44 - 52

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 vei qaravi na Bula Feeding. Me nanumi na FNC ni tou na veiwaseitaka na vei qaravi kei na tolu na valelotu Cambelltown, St Mary kei Berala. Ena qaravi tiko na FNC ena vula ko Jiulai ni yabaki mai oqo 2024 e Stanwell Tops.

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

PreachFest! 2023

Proclaiming the Inspirational and Transformational Word

1-3 NOVEMBER

- SYDNEY: St Stephen's Uniting Church
- MELBOURNE: Wesley Church
- ONLINE

PreachFest! is a 3-day festival focusing on the vocation of preaching. People from around Australia will gather to be inspired by experienced preachers and learn more about the craft from world-class teachers and theologians.

KEYNOTE SPEAKERS



AMY-JILL LEVINE

Rabbi Stanley M. Kessler Distinguished Professor of New Testament and Jewish Studies, Hartford International University for Religion and Peace University Professor of New Testament and Jewish Studies Emerita, Mary Jane Warren Professor of Jewish Studies Emerita, Vanderbilt University



STAN GRANT

Vice-Chancellor's Chair of Australian/Indigenous Belonging at Charles Sturt University

GUEST SPEAKERS



MEGAN POWELL DU TOIT



SALLY DOUGLAS



MICHAEL JENSEN



CHARISSA GULI

Tickets are on sale now!
Visit Preachfest.org.au



Visit Preachfest.org.au
or scan the QR Code for
more information.



Uniting Church
SYDNEY & ACT



Uniting Church in Australia
UNITED IN FAITH AND PURPOSE

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 that are going through difficulties, especially those who are carrying their burden physically and emotionally alone – We pray for Your Holy Spirit to walk beside them and to restore ailing bodies and minds to health.
- For the homeless as they battle health and emotional conditions to find shelter and food – Lord we pray that the passerby may stop and assist, and that longer term help may become available to the homeless.
- For wars in Ukraine, Russia, Syria, regions of Africa, Myanmar, Taiwan, Pakistan, Afghanistan- We ask for Your peace to arrive and for neighbourly love to foster again. We pray for a sharing of resources and for militant groups to back down.
- For the inequality that women face in Iran and Afghanistan – Lord allow Your love to fall on these that are hemmed in by authoritative government laws; allow their voices to be heard and for their rights to be established successfully.
- For the Voice in Parliament – Lord encourage us spiritually, motivate us and light a fire in our hearts that we may act with forming a cohesive path together.

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 good health).

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 Korotkov, Rev John Barr, Rev. Hyun Goo, Chaplain Sarah, Ps Fil Kamotu, PMC Chairperson, David and Secretary Rob Eagleson, and all those who lead and serve.

Service & Zoom Information

Leigh Memorial

Time: Sunday 9.30am on site & Zoom

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

Meeting ID: 519 908 9657

PCUC online service

<https://northmead.uca.org.au/>

Westmead

Time: Sunday 9.30am on site

Leigh Fijian

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 (Supply Minister)	0431 759 573
Rev John Barr (Supply Minister)	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



@parramission



Parramatta Mission

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