

OUR NEWS

17 September 2023



Parramatta City Uniting Church
inc. Parramatta Mission, with its values of *Grace,*
Inclusion, Dignity, Faith & Hope.



Parramatta City Uniting Church acknowledges that we worship, work, witness and serve on the land of traditional owners, the Burramattagal clan of the Darug people. We pay respect to the original custodians of the land, and acknowledge elders past and present, and emerging leaders.

WEEKLY REFLECTION
Pentecost 16A, 2023
Matthew 18:21-35

Unpacking Forgiveness
Debie Thomas

First, a confession: I feel ambivalent about writing an essay on forgiveness. Not because I disdain forgiveness, or consider it anything less than essential to the Christian life.

But because I'm hyper-aware of how forgiveness is sometimes deployed by Christians to fend off questions about power, justice, repentance, and

lament. This is especially true right now in the United States, where the pressing call for racial equality and healing is too often met in the Church by premature demands for forgiveness. Often — and to our shame — we Christians turn the concept of forgiveness into a weapon, and use it to silence people who cry out against injustice.



In this week's Gospel reading, Jesus tells the disciple Peter that forgiveness in the realm of God must be generous beyond limits. We shouldn't forgive our offenders a mere seven times, but rather, seventy-seven, or seventy times seven. In other words, forgiveness should be our regular practice, our way of life, our default mode. Why? Because we are first and foremost a forgiven people — a people generously and lavishly forgiven by God. In light of the abundant grace in which we stand, what possible response can we have, but to pay the wealth of God's forgiveness forward?

Again, I believe wholeheartedly that Jesus's teaching in this Gospel passage is powerful and life-giving. But given the context we find ourselves in right now, it feels essential to begin in a different place. Before we explore what forgiveness is, we need to stress what forgiveness is not.

Forgiveness is not denial. Forgiveness isn't pretending that an offense doesn't matter, or that a wound doesn't hurt, or that Christianity requires us to forget past harms and "let bygones be bygones." Forgiveness isn't acting as if things don't have to change, or assuming that because God is merciful, God isn't grieved and angered by injustice.

On the contrary, the starting line of forgiveness is the acknowledgement of wrongdoing. Of harm. Of real and profound violation. Whenever we talk about the need for forgiveness, we must begin by recognizing and naming the extent of the brokenness.

Why? Because we were created for good. We were created for love, equality, tenderness, and wholeness. As image-bearers of God, we were made for a just and nurturing world that honors our dignity. When we experience any deviation from that basic goodness, it is appropriate — it is human and healthy and Christian — to react with horror.

Though we contemporary Christians squirm away from this truth, one of the great gifts of Christianity (at its best) is that it takes sin and sin's consequences dead seriously. Sin wounds. Sin breaks. Sin lingers and echoes down the ages. And so forgiveness isn't an escalator; it's a spiral staircase. We circle, circle, and circle again, trying to create distance between the pain we've suffered and the new life we seek. Sometimes we can't tell if we've ascended at all; we keep seeing the same, broken landscape below us. But slowly, slowly, slowly, our perspective changes. Slowly, slowly, slowly, the ground of our pain falls away. Slowly, slowly, slowly, we rise.

Forgiveness is not a detour or a shortcut. The same Bible that calls us to forgive also calls us to mourn, to lament, to speak truth to power, and to hunger and thirst for righteousness. Forgiveness in the Christian tradition isn't a palliative; it works hand-in-hand with the arduous work of repentance and transformation. In other words, there is nothing godly about responding to systemic evil with passive acceptance or unexamined complicity. As theologian and anti-Nazi dissident Dietrich Bonhoeffer warns us, we must never allow forgiveness to degenerate into "cheap grace." That is, "the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession... grace without the Cross."

We don't hear much about righteous anger in mainline churches these days. After all, there's something unseemly about rage, right? Something unsophisticated, something crude? It's not polite to get angry, and it's positively insupportable to stay angry. It's not what good Christian people do.

If you feel this way, then consider that righteous anger is very much what Jesus did. Remember him cleansing the temple with a whip? Remember him blasting the religious hypocrites of his day for oppressing the poor? Remember him rebuking his disciples for blocking vulnerable children from his presence? Yes, Jesus forgave. But he also raged. He also resisted all violations of sanctuary. He also called out anyone who blocked access to his Father's house. He also denounced the mistreatment of the most vulnerable and beleaguered people in his society.

In other words, there is a time to get angry and stay angry. A time to insist on change. A time to say, "Enough is enough." Yes, we are called to practice and preach forgiveness. But I believe it is also the task of the Church to take sin as seriously as Jesus did — with impassioned and sustained cries for justice.

Forgiveness is not synonymous with healing or reconciliation. Healing has its own timetable, and sometimes reconciliation isn't possible. Sometimes our lives depend on us severing ties with our offenders, even after we've forgiven them. In this sense, forgiveness is not an end; it's a beginning. An orientation. A leaning into the future.

Where it will lead is not pre-ordained.

For this reason, I worry that romanticizing forgiveness obscures its communal, multi-layered power. This is always true, but it is especially true when we're talking about marginalized communities. In (white) Christian America, it's too easy to think of forgiveness as a culminating act, as a redemptive, "happily ever after" ending to the story of race-based violence.

But when, for example, victims of racial hatred forgive their racist oppressors, they're not ending anything; they're preparing their hearts to begin. To resist. To approach the battlefield one more wearisome time. Forgiveness enables the oppressed not only to survive, but to lay down the cumbersome weight of hatred and bitterness, and gear up for the fight. Forgiveness is the beginning of the hard work of building God's kingdom — not the end.

And finally, forgiveness is not quick and easy. Not for us humans. Not if we're honest. Forgiveness is a process — a messy, non-linear, and often barbed process that can leave us feeling whole and liberated one minute, and bleeding out of every vein the next. In my experience, no one who glibly says the words "I forgive you" gets a pass from this messy process, and no one who struggles extra hard to forgive for reasons of temperament, circumstance, history, or trauma should feel that they're less spiritual than those who don't.

Of course, yes, there are times when forgiveness happens dramatically and instantly. But most of the time, there is no cathartic, "altar call" moment when the hurts of the past simply slip off our backs and roll away. There is only the daily business of forgiveness as a slow, sustained way of life. A practice enacted one layered, complicated, and unsentimental moment at a time.

Okay. If forgiveness is not denial, or a shortcut, or a reconciliation, or an easy process, then what is it? What exactly is Jesus asking of us when he tells us to forgive each other again and again and again and again?

In her popular memoir, *Traveling Mercies*, Anne Lamott writes that withholding forgiveness is like drinking rat poison and then waiting for the rat to die. Nora Gallagher writes, "Forgiveness is a way to unburden oneself from the constant pressure of rewriting the past." Henri Nouwen writes, "Forgiveness is the name of love practiced among people who love poorly. The hard truth is that all people love poorly, and so we need to forgive and be forgiven every day, every hour increasingly. Forgiveness is the great work of love among the fellowship of the weak that is the human family."

If these writers are correct, then I think forgiveness is choosing to foreground love instead of resentment. If I'm consumed with my own pain, if I've made injury my identity, if I insist on weaponizing my well-deserved anger in every interaction I have with people who hurt me, then I'm drinking poison, and the poison will kill me long before it does anything to my abusers. To choose forgiveness is to release myself from the tyranny of my bitterness. To trust that my frenzied longing for vindication and justice is known to God. To cast my hunger for healing deep into Christ's heart, because healing belongs to him, and he's the only one powerful enough to secure it. I wonder if we're often squeamish about forgiveness because we misunderstand the nature of unconditional love. Foregrounding God's all-embracing love doesn't for one second require us to relativize evil. If it did, God's love would be cruel and weak, not compassionate and strong. But where we humans make love and judgment

mutually exclusive — where we cry out for revenge, retribution, and punishment — God holds out for restorative justice. A kind of justice we can barely imagine. A kind of justice that has the power to heal both the oppressed and the oppressor.

Secondly, I think forgiveness is a transformed way of seeing. A way of seeing that is forward-focused. Future-focused. Eschaton-focused. Again, I don't believe that abuse and oppression are ever God's will or plan for anyone. But I do believe that God is always and everywhere in the business of taking the worst things that happen to us, and going to work on them for the purposes of multiplying wholeness and blessing. Because God is in the story, we can rest assured that our wounds will not end in loss, trauma, brokenness, and defeat. There will be another turn, another chapter, another path, another grace. Because God loves us, we don't have to forgive out of scarcity. We can forgive out of God's abundance.

Lutheran minister Nadia Bolz-Weber, after describing mistreatment as a chain that binds us, writes stunningly about the power of forgiveness to free us for the work of justice and transformation. I want to share her words in conclusion, because they speak so powerfully to me:

“Maybe retaliation or holding onto anger about the harm done to me doesn't actually combat evil. Maybe it feeds it. Because in the end, if we're not careful, we can actually absorb the worst of our enemy, and at some level, start to become them. So what if forgiveness, rather than being a pansy way to say, 'It's okay,' is actually a way of wielding bolt-cutters, and snapping the chains that link us? What if it's saying, 'What you did was so not okay, I refuse to be connected to it anymore.'? Forgiveness is about being a freedom fighter. And free people are dangerous people. Free people aren't controlled by the past. Free people laugh more than others. Free people see beauty where others do not. Free people are not easily offended. Free people are unafraid to speak truth to stupid. Free people are not chained to resentments. And that's worth fighting for.”

As I let these words wash over me again and again, I pray — first for myself, and then for all of us — that we will take up the hard work of forgiveness for the sake of a broken and desperate world. I believe it is the most important work we can do as the children of a God who grieves and rages against oppression. May we loosen the chains that bind us. May we rise. And may we always pay forward the healing grace and forgiveness of God, until justice reigns.



UNITING CHURCH IN AUSTRALIA

Synod of NSW & ACT

Parramatta City Uniting Church

In accordance with Regulation 3.3.2 the Church Council, in consultation with the Congregation Leaders Team, has sought nominations for the positions of Leader of the Congregation and Member of the Church Council.

Clause (c) of the above Regulation states that to be elected, a person must *“receive the support of a majority of those participating in the ballot”*

As prescribed by the Church Council, the persons named below have submitted themselves to actively serve on either the Congregation Leaders Team and/ or the Church Council in accordance with the circulated role description documents tiled:

Leader PCUC - Role Description and
Member PCUC Council – Role Description.

1. Nomination for Leader of the Congregation

* Akisi Alison	Leigh Fijian
* Anare Seru	Leigh Fijian
* Bruce Bennetts	Leigh Parramatta
* Callum De Réland	Leigh Parramatta
* Cherrie Liang	Northmead
* Epeli Semani	Leigh Fijian
* Fiona Bennetts	Leigh Parramatta
* Jan Delandro	Leigh Parramatta
* Jan Robson	Westmead
* Ken Murray	Northmead
* Liz De Réland	Leigh Parramatta
* Lorna Porter	Westmead
* Maggie Thorn	Northmead
* Margie Gray	Leigh Parramatta
* Marica Sadrata	Leigh Fijian
* Mere Vulaono	Westmead
* Meryn Obrien	Northmead
* Moses Vedamuthu.	Leigh Parramatta
* Peter Fragar	Northmead
* Robyn Fragar	Northmead
* Stuart Hills	Westmead
* Susan Stevenson	Northmead
* Tupou Moeofa Kamotu	Leigh Fijian

2. Nomination for Member of the PCUC Council

*	Anare Vocea	Leigh Fijian
*	Callum De Réland	Nomination withdrawn
*	David Norris	Leigh Parramatta
*	Gary Ingles	Northmead
*	Ian Gray	Leigh Parramatta
*	Moses Vedamuthu	Leigh Parramatta
*	Rob Eagleson	Northmead
*	Sandra Pengilly	Northmead
*	Sitiveni Nasalo	Leigh Fijian
*	Susan Stevenson	Northmead

In preparation for the Congregation Meeting on Sunday 24th September 2023, I commend their names to you for prayerful consideration of their gifts and skills as they seek to participate in their chosen designated role within the Parramatta City Uniting Church.

Grace & peace

Robert Key
Returning Officer

07.09.2023

Foster your faith this week

Ex 14:19-31

Ps 114 or Ex 15:
1b-11, 20-21

Rom 14:1-12

Mt 18:21-35

A conversation evening about the First Nations Voice

You are warmly invited to share in a conversation evening for our church community about recognition of First Nations in our constitution.

The Referendum on recognition of First Nations via a Voice to Parliament will take place on Saturday October 14th. This is an important decision for our nation and for all Australians. We may see it later as a defining moment, one way or the other.

Some people will already have a position. Some won't have had a chance to think about it yet, and others won't be sure where they stand. Many may have questions.

The Uniting Church Synod of NSW.ACT and the Assembly support the Voice. But they recognise that Uniting Church members will make their own decisions on Referendum Day. What is important is that our individual votes are as informed as possible. It's also important that discussion about the Voice happens in an open and respectful way.

That's why we are holding this conversation evening for our church community. It's an opportunity to listen, to share our questions and thoughts and experiences. There will be some information on the Voice and the history of the Uluru Statement from the Heart. There will be time for discussion and sharing both what we affirm and any concerns we have.

We hope this evening provides a space for open and respectful conversation as we all strive to understand and respond to this request from First Nations people.

Thursday September 21st 7.30pm to 9pm in the church for coffee and dessert.

More information: Meryn and Jon O'Brien 0411 332 825 (Jon) or

merynobrien@gmail.com



INTERNATIONAL PEACE DAY INTERFAITH PRAYER SERVICE AT KNOX

Actions for peace: Our ambition for the #GlobalGoals

This year's theme is a call to action that recognises our individual and collective responsibility to foster peace. Religious leaders from Aboriginal, Bahai, Brahmakumaris, Buddhist, Christian, Hindu, Islamic, Jain, Jewish, Mandaean, Sikh, Sufi and Zoroastrian communities will be in attendance. This year marks the 20th anniversary of this local interfaith prayer service.

We will commemorate the day with an interfaith prayer service and keynote from guest speaker Rev Simon Hansford, Moderator of the Uniting Church (NSW ACT). A light vegetarian lunch will be provided after the service.

When: 21 September 2023, 11am

Where: Knox Cultural Centre (KCC) auditorium, Knox Grammar School
The KCC is in close proximity to Warrawee train station

RSVP: Rev Dr Manas Ghosh at revmanasghosh@gmail.com or phone +61 429 892 548

Leigh Memorial

WELCOME TO WORSHIP

We look forward to seeing everyone at Leigh this **Sunday, 17th September @ 9.30am** (Onsite + Zoom) with **Pastor Sarah Bishop**. All welcome.

KEY DATES: SEPTEMBER

15 – 17 September – Synod Meeting 2023 @ Katoomba

Sat 16 September – PCUC Garden Working Bee @ Centenary UC, from 9.00am

Sunday 17 September – Jazz on Hammers @ Northmead UC from 6.00pm

Thursday 21 September – Interfaith Peace Service – Knox, Wahroonga, 11.00am.

Thursday 21 September – ‘Voice’ Conversation Evening @ Northmead UC, 7.30pm

Sunday 24 September – Combined Worship, Meeting & Luncheon @ Leigh, 10.00am

PASTORAL NEWS

Our warmest prayers remain with all those in our worship community who are unwell, having tests, grieving or facing other challenges at this time, inc. Ruth, Lalaja, Nell, Jolame, Mae, George & Betty. We also hold the people of Morocco and Libya in our prayers following recent devastating natural disasters, along with all those recovering from the recent Hawaiian wildfires. Details for our ministry team are in the newsletter. Congregation enquiries:

LeighMemorialUniing@gmail.com

DRIVEWAY/ FOOTPATH UPDATE

During the past week, construction work has continued outside Leigh Memorial. As at mid-week, it appears that the driveway will be re-opened in time for Sunday, however there are no guarantees. If anyone is concerned about onsite parking for church services, it would be best to arrive early so that an alternative parking space can be found if needed. Foot access to the church has been unaffected.

GARDEN WORKING BEE @ CENTENARY

This **Saturday, 16 September from 9.00am**, there will be a combined Congregation Working Bee at Centenary UC (Sorrell St; Nth Parramatta). Morning Tea will be provided at 10.30 & the working bee will conclude at around lunchtime. BYO gardening gloves & tools. This will also be a great opportunity to have a nice chat with others in the congregation & catch up! Come & go as you please – there is plenty of parking onsite and nearby. Enquiries: Fiona & Susan.

CONGREGATION MEETING NOTICE

Next **Sunday 24th September from 10.00am**, a Combined PCUC service & Congregation Meeting (inc. the election of leaders) will take place at Leigh Memorial, followed by lunch. Further details are available in the newsletter. Important: Due to Uniting Church regulations, only those physically present onsite at Leigh Memorial on 24/9 will be permitted to participate in the voting.

FUNDRAISING STALL

During lunch after the combined service at Leigh Memorial on **Sunday 24 September**, there will be an opportunity to support Meals Plus via a purchase from a small fundraising stall selling sundry, excess items from our site, including books. Please bring some coins that day, as we continue to seek ways to support the vital ministry that Meals Plus provides – and please continue to pray for Paul & his team plus the many volunteers who support the Mission's community programs on a weekly basis.

<https://www.parramattamission.org.au/donate/>

INTERFAITH PRAYER SERVICE

This year's International Day of Peace interfaith prayer service will take place on Thursday 21 September from 11.00am at Knox Grammar School's Cultural Centre, Wahroonga. Keynote speaker: Rev Simon Hansford. RSVPs to Rev Dr Manas Ghosh: revmanasghosh@gmail.com

HERITAGE SNIPPET

During the week, some descendants of **Rev Daniel Draper** – who was a minister at our site in 1835–1839 and a renowned Methodist leader in Australia during the mid-19th century, including in Victoria and South Australia – contacted the PM/PCUC Heritage Committee with interesting new images and information about his life. Rev Draper was present at Parramatta during the construction of our second chapel, 'Macquarie Hall,' which opened in 1839 – and his first wife Sarah and the couple's son, Josiah, were buried at St John's Cemetery (O'Connell Street, Parramatta) along with Mrs Catherine Leigh, wife of Parramatta Mission founder, Rev Samuel Leigh. Rev Draper and his second wife, Elizabeth, died in the infamous shipwreck of the SS London in the Bay of Biscay in 1866. As a result of the sinking, new international maritime safety regulations were put in place, which remain in use to this day. The full story of Daniel Draper is included in the Heritage Committee's 2021 book, ***Voices for the Common Good: Missionaries and Ministers of Parramatta Mission in the 19th and 20th centuries***: <https://illuminate.recollect.net.au/nodes/search?keywords=voices+for+the+common+good&type=all&in=2&searchbutton1=Go>



REV. DANIEL DRAPER
MINISTER OF THE PARRAMATTA MISSION
1840.



Sharing the Hospitality of Jesus Christ

Sunday 17th September 2023, 9.30am

Pastor Fil Kamotu will lead our worship service today. Good to have you with us again today Fil.

Last Sunday Reverend Geoff Smith led us in explanation of the application of the set of rules in Leviticus and what Church and Christianity is about. Church is not just “about what Not to do, but about what to do”. “How to be a community and how to love one another” stands out. Rev. Geoff explains about the “seeing” of people, about recognising the brokenness of the homeless and of the you and I. In wanting to help someone, it is sometimes more important to the other to know someone does “see” them and does “recognise” them more than anything else. “We are meant to see each other- it’s sometimes a struggle to do this. We are practicing Christians and still learning – we are not perfect, but we try our best”. To first improve our relationship with others, we must become open and honest about our own selves. Thank you, Rev. Geoff, for your encouraging words.

An important reminder about Sunday the 24th service (next Sunday) as below. Also note during luncheon you will have an opportunity to support the vital work of Meals Plus – you may make a purchase from a stall selling sundry items that Leigh will set up.

We keep in our prayers those who need support both within the congregation and those within our hearts. Please contact Jan for any prayer requests you may have. We also pray for the votes that will be placed next Sunday and pray that you may guide those voting and those receiving their nominations.



COMBINED CONGREGATION SERVICE/MEETING

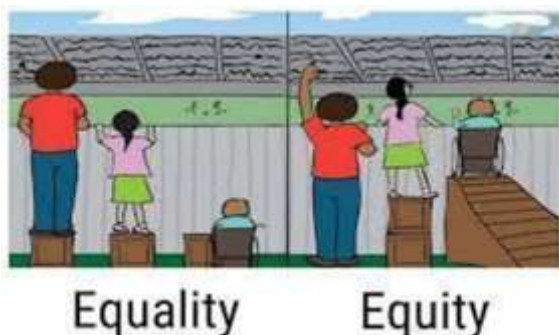
Sunday 24th September Leigh Memorial Church

A combined PCUC church service at Leigh Memorial church Parramatta will commence at 10.00am, followed by a Congregation Meeting and then we will have lunch together.

Sandwiches are on the menu so if you are up to it and would like to bring a plate, it would be much appreciated! Please note for anyone coming on the bus from Westmead Church – we need to leave at 9.15am for a 10am start at Leigh



Please read the full Newsletter for details of activities through September.



Our unity, as a nation - a tolerant, democratic nation - must be based on much more than simple equality before the law. As much as that is important, a fair and just legal system must be matched by a governmental system responsive to the needs of the people and committed to; respect for its citizens, in all their diversity; integrity; and respect for human dignity.

Excerpted from: First Nations Constitutional Recognition – a Personal Perspective, by Stuart Hills

WESTMEAD Bible Study

ALL WELCOME: Meets each Monday, 2.00pm

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

Leigh Fijian

1. Lotu ena macawa oqo 17/09: Na lotu ena macawa oqo na veisau vunau kei St Mary. Vunau lesi Cambelltown nai vakatawa Anare Vocea kei Serupepeli Nagatalevu. Vunau vakarau tuirara Emosi Rogoimuri kei Josefa Foiakau. Tu vakarau na veiliutaki matamasumasu #1. Tali matamasumasu #1.

2. Lotu ena macawa mai oqo 24/09: Na lotu ena macawa mai oqo na lotu cokovata kei na PCUC. Ena qaravi tale tikoga na veidigidigi PCUC.

3. Lesoni ni macawa oqo 11/09 – 17/09 Lako Yani 14:19-31, 15:1-11, 20-21 Same 114 Roma 14:1-12 Maciu 18:21-35

4. Lesoni ni macawa mai oqo 18/09 – 24/09 Lako Yani 16:2-15 Same 105:1-6, 37-45 Filipai 1:21-30 Maciu 20:1-16

5. Sa kerei tikoga na veimasulaki kei na veitokoni ena vuvale nei Lia Taufaga.

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. Me nanumi na FNC ni tou na veiwaseitaka na veiqaravi 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.

***Leigh Fijian congregation farewelling Leigh Fijian women's group
with other Sydney Fijian women's church groups tour to Israel.
They will be attending the Feast of The Tabernacle 2023.***



시드니 조은 교회 Sydney Jo-Eun Church		23-36
16 성령강림 주일 (16th Pentecost of Sunday) 2023년 9월 17일 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 20 장 통 41 장	큰 영광 중에 계신 주	
기도 (Prayer) 주기도문송 635	하늘에 계신 우리 아버지	다함께
성경 봉독 (Scripture Reading)	마태복음 5:17-20	
말씀(Preaching)—— 전현구 담임목사	조지어천(照之於天)	
봉헌 송(Offertory Hymn)	새 200 통 235	달고 오묘한 그 말씀
나눔과 알림 (Announcement & Notices) <ol style="list-style-type: none"> 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 (1절)
축도	전 현구 담임목사	
QT나눔 & 성경공부 오후4:00	수요기도회: 오후 7시 영왕기 상 8:1-11	새벽기도회: 오전 6시 왕상 7:27-8:43

PASIFIKA

EMPOWERED 2023

A Community Event for Climate Justice and Cost of Living

With
CHRIS BOWEN
Minister for
Climate Change
and Energy



Saturday, **7th** October
Nexus Meeting Room
Pullman Hotel

9 OLYMPIC BOULEVARD
SYDNEY OLYMPIC PARK NSW 2127

NEW LOCATION!



REGISTER NOW



1pm - 4pm | Followed by Fiji Day celebrations nearby!



UCAN
UNITING CLIMATE
ACTION NETWORK



Uniting Church
DIOCESE OF NEW SOUTH WALES

Uniting

THE VOICE

Members are encouraged to engage with information-sharing and discussion regarding the proposed 'Voice to Parliament'. The proposal for The Voice stems from the 'Uluru Statement from the Heart' which is written below. Further information is also available at <https://ulurustatement.org>

The Uniting Church in Australia supports a "YES" vote in the Referendum. See the following link to learn more: <https://uniting.church/supporting-the-voice/>

THE ULURU STATEMENT FROM THE HEART

We, gathered at the 2017 National Constitutional Convention, coming from all points of the southern sky, make this statement from the heart:

*Our Aboriginal and Torres Strait Islander tribes were the first sovereign Nations of the Australian continent and its adjacent islands, and possessed it under our own laws and customs. This our ancestors did, according to the reckoning of our culture, from the Creation, according to the common law from 'time immemorial', and according to science more than 60,000 years ago. This sovereignty is a spiritual notion: the ancestral tie between the land, or 'mother nature', and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors. This link is the basis of the ownership of the soil, or better, of sovereignty. It has never been ceded or extinguished, and co-exists with the sovereignty of the Crown. How could it be otherwise? That peoples possessed a land for sixty millennia and this sacred link disappears from world history in merely the last two hundred years? With substantive constitutional change and structural reform, we believe this ancient sovereignty can shine through as a fuller expression of Australia's nationhood. Proportionally, we are the most incarcerated people on the planet. We are not an innately criminal people. Our children are alienated from their families at unprecedented rates. This cannot be because we have no love for them. And our youth languish in detention in obscene numbers. They should be our hope for the future. These dimensions of our crisis tell plainly the structural nature of our problem. This is the torment of our powerlessness. We seek constitutional reforms to empower our people and take a rightful place in our own country. When we have power over our destiny our children will flourish. They will walk in two worlds and their culture will be a gift to their country. We call for the establishment of a First Nations Voice enshrined in the Constitution. Makarrata is the culmination of our agenda: the coming together after a struggle. It captures our aspirations for a fair and truthful relationship with the people of Australia and a better future for our children based on justice and self-determination. We seek a Makarrata Commission to supervise a process of agreement-making between governments and First Nations and truth-telling about our history. In 1967 we were counted, in 2017 we seek to be heard. We leave base camp and start our trek across this vast country. **We invite you to walk with us in a movement of the Australian people for a better future.***



Uniting Church Hawkesbury Zone.

TWILIGHT JAZZ

ON THE BANKS OF THE HAWKESBURY RIVER

8th OCTOBER 2023

4.00PM TO 8.00PM

A PERFORMANCE BY

**HARMONIX
BIG BAND**

AND SUPPORTED BY

WARRAWEE PUBLIC SCHOOL
STAGE BAND

ON THE LAWNS OF

EBENEZER CHURCH

BRING A PICNIC, CHAIRS, BLANKET & BYO

BBQ, TEA, COFFEE & CAKE AVAILABLE

TICKETS \$20 EACH

CONTACT REBECCA ON 0439 309 303

TICKETS SOLD ON NIGHT, IF NOT SOLD OUT.

Find us on

Facebook



Ebenezer Uniting Church - Twilight Jazz

FUNDS RAISED GO TO THE WEST PAPUAN DEVELOPMENT COMPANY - FOR CLEAN WATER WELLS.



NORTH ROCKS COMMUNITY CHURCH

FAIR TRADE MARKET

SATURDAY 23 SEPTEMBER 2023



9am - 2pm
132 North Rocks Rd
North Rocks

- Jewellery
- Fashion
- Homewares
- Fairtrade food products
- Bags
- Toys
- Body care

Morning tea
Sausage sizzle
Get ready for Christmas

Choose fair trade products to help create a brighter future for millions of farmers, workers, and their families in developing countries.

NORTH ROCKS COMMUNITY CHURCH

T. (02) 9683 2586

E. enquiry@northrocks.org.au



North Rocks Community Church

Website. northrocks.uca.org.au

Hymnfest

TEN WELL KNOWN HYMNS PLAYED BY TEN ORGANISTS

Sunday 24 September, 2pm

at St Alban's Anglican Church

3 PEMBROKE ST, EPPING - FREE ENTRY

Come join us in this ecumenical event involving all the congregations of Epping and surrounding suburbs and local residents.

Help us 'lift the roof off' the church with sacred song.

All welcome!

"When we sing, we pray twice"
— ST AUGUSTINE

Praise to the Lord, the Almighty
Amazing Grace
Onward Christian Soldiers
Morning Has Broken
Now Thank We All Our God

Holy, Holy, Holy, Lord God Almighty
To God Be the Glory
Abide With Me
Guide Me, O Thou Great Redeemer
How Great Thou Art

Prayer Points

The people of Parramatta City Uniting Church and Parramatta Mission invite you to pray for our Community.

Westmead

- For those that are experiencing grief through loss or separation of loved ones – We pray for You to be a pillar of strength for them, to shine Hope through by the love of others around them.
- For the recent flooding devastation that has occurred in Libya and the earthquake disaster in Morocco, for the devastation of wars around the Lord – We hold up in prayer those whose lives have been torn apart as they knew it.
- For those who are experiencing ill health, weariness in life, and for those who are carers and supporters around them – We ask for healing and Your Holy Spirit to fall on them renewing them.
- For those who suffer abuse in any form, for the weak and downtrodden – We pray that You be their warrior and stand up for them.
- For Your churches around the world – We pray for Your faith to be felt, the Good News shared and hearts to be uplifted by transforming stories.
- For the upcoming Voice Referendum – We ask for moral guidance in placing our votes and as well recognition of reconciliation in a fair way for both sides.

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.

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

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 Parramatta City Uniting Church and Parramatta Mission teams

- May God guide all our staff, leaders, members and volunteers to live out our conjoined values of grace, inclusion, dignity, faith and hope.
- We pray for the work, witness and service of Rev Geoff Smith, Rev Vladimir Korotkov, Rev John Barr, Pastor Fil Kamotu, and Rev Hyun Goo.

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 ministry team with 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
◇ Anare Vocea (Fijian Vakatawa)	0432 772 852



Parramatta Mission



@parramission



Parramatta Mission

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