

OUR NEWS

19th November 2023



Parramatta Community Uniting Church



Parramatta Community 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 25A, 2023
Matthew 25:14-30

*The Good Kind of
Worthless*
Debie Thomas

"For to all those who have,
more will be given, and
they will have an
abundance; but from those
who have nothing, even
what they have will be
taken away. As for this
worthless slave, throw him
into the outer darkness,

where there will be weeping and gnashing of teeth."

These are the chilling words that end the "Parable of the Talents," our Gospel reading for this twenty-fourth Sunday after Pentecost. No doubt you know the story: a wealthy man summons three of his slaves and entrusts them with "talents." Then he goes away "for a long time." While he's gone, two of his slaves invest the money they've been given, and make huge profits for their master. The third slave, meanwhile, digs a hole in the ground and buries the single talent that was given to him. When the master returns, the slaves who've turned a profit are commended, gifted with more wealth, and invited to "enter into the joy" of their master. But the third slave is called "wicked," "lazy," and "worthless," and cast into the outer darkness.

This is a story we usually associate with stewardship. As in: our Master (God) has entrusted each one of us with "talents" (money, assets, abilities, strengths), and God expects us to invest those talents boldly and creatively for the sake of the Kingdom. If we do so, God will praise and reward us accordingly. But if we "bury" our talents, refusing to invest them as God desires, God will consider us "worthless" stewards, and we will suffer the unpleasant consequences of our master's displeasure.

In case it isn't obvious already, I'm not fond of this all-too-common interpretation. I worry about the unexamined assumption at its heart — the assumption that the slavemaster in the story is God. As Episcopal priest Barbara Brown Taylor puts it, "How you hear a parable has a lot to do with where you are hearing it from." If we're okay with descriptions of God that render God (even metaphorically) as a harsh and punitive slave master, then where exactly are we located, vis-à-vis the Gospel story? Who are we inadvertently erasing or harming for the sake of a tidy sermon series on tithes and offerings? What histories, legacies, and communities are we sidelining when we refuse to interrogate toxic representations of the Divine?

For me, the metaphor of God-as-wealthy-slave-master doesn't align with the gracious and justice-oriented God Jesus describes throughout the Gospels — the God who privileges the poor, blesses the meek, frees the prisoner, feeds the hungry, clothes the naked, liberates the slave, and protects the orphan. I can't reconcile the God Jesus incarnates among the peasant multitudes with a greedy estate owner who "reaps where he doesn't sow, and gathers where he doesn't scatter." And I don't recognize the realm of God in a story where those who have



plenty receive still more, while those who have close to nothing lose even the little they have — and then face God's wrath on top of those losses.

So what should we do with the parable? How shall we read it? This past week, as I wrestled with these questions, I had a conversation with my son, who often asks me what Gospel texts I'm working on for my next JwJ essay. I read him the parable of the talents, fully expecting him to hate it — and he astonished me with his reaction: "That's a great passage!" he said. "It sums up everything Christianity is about. I love it!" Baffled, I asked him what exactly he "loved." "Oh, isn't it obvious? I love how the third slave is the hero of the story!"

Needless to say, my son's reaction to the parable sent me down a different research path than I might otherwise have taken. As it turns out, it is very possible to read the third slave as the "hero" of the story. Moreover, I think the story makes more sense — and aligns more beautifully with the God Jesus describes in the Gospels — if we read it this way. Specifically, I think the parable works better if we read it descriptively rather than prescriptively. What if the parable is not about a punishing God at all? What if it's about us? What if it's about life on earth as it is, here and now?

I've drawn what follows from New Testament scholar Amy Jill Levine, who asks us to consider what parables "do" rather than what they "mean," and from the liberationist work of New Testament professor, William Herzog. For his full treatment of this parable, see his 1994 book, *Parables as Subversive Speech: Jesus as Pedagogue of the Oppressed*.

First, some context: In Jesus's day, "talents" were not coins or small wads of cash. They were hefty precious metals (usually gold or silver) that weighed somewhere between 80 and 130 pounds. A single talent was worth approximately twenty years of an ordinary laborer's wages. In other words, a talent represented a staggering amount of money to Jesus's peasant audience. An unthinkable, lottery-jackpot-sum that only the wealthiest elite might possess. How did the elite amass that kind of wealth? They lent money to the farming poor at exorbitant interest, and systematically stripped those debtors of their land. Often the people who took such loans — at rates between 60 and 200% — did so out of desperation, putting their fields up as collateral in last-ditch efforts to save their livelihoods. Inevitably, their efforts would fail. Drought would hit, or a debtor would grow ill, or a crop would yield too little. At that point, the staggering interest rates a farmer agreed to would kick in and force foreclosure, and the poor man would have no choice but to surrender his ancestral land, watch as the wealthy elite repurposed his fields for profit, and join the multitudes of landless day laborers who couldn't know from day to day where their bread would come from.

This, Herzog writes, is the situation Jesus describes in the Parable of the Talents. The three slaves in the story are the wealthy master's "retainers" or household bureaucrats — essentially, the middle-men who oversee the land and the workers, collect the debts, and keep the profits coming while the master travels on business. It is understood by everyone involved that the slaves are free to make a little extra on the side — by charging the farmers additional fees or interest — as long as they keep the money flowing for their master. In this scenario, the slaves' status, wealth, and well-being are inextricably tied to the master's. The more money they make for him, the better and more comfortable their own lives become. What happens when we read the parable of the talents through the cultural and economic lens Herzog offers? A member of the wealthy 1% gives three of his most trusted workers a jackpot to play with. They know the rules — the more they make for the boss, the more they'll get to keep for themselves. The name of the game is exploitation — no questions asked — and the only rule is: turn a profit. Turn as huge a profit as possible.

Two of the slaves do exactly as they're told. They take their talents out into the world and double them on the backs of the poor. Who knows how many fields they seize, how many

farmers they impoverish, how many families they destroy? It doesn't matter: they fulfill the bottom line. They make a profit. When the master returns and sees what they've accomplished on his behalf, he's thrilled. He invites the two enterprising slaves to enter into his "joy" — the joy of further wealth, further profit, further exploitation.

But the third slave? The third slave in the story opts out. He decides that his master's character is greedy and corrupt, and that he no longer wants to participate in a dishonest system of gain, a system based on oppression and injustice. Knowing full well what it will cost him, the slave buries the heavy talent in the earth. He hides it, literally taking it out of circulation, putting it where it will do no further harm to the poor.

Is it any surprise that the master abuses and banishes the third slave when he returns from his journey? In Herzog's words, the slave is more than a quiet hero; he is a whistle-blower. At great cost to himself, he names the exploitation — the same exploitation he colluded in and benefited from for years. He relinquishes his claim on wealth and comfort, calls out the master's greed and rapacity ("I knew you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed"), and accepts the ostracism and poverty that must follow from his choice.

My son described this parable as a summation of what Christianity is all about, and I'm still pondering that possibility. What if he's on to something? Maybe this isn't a parable about the coming kingdom of God. Maybe this is a parable about the world we occupy right now. A parable about what faithfulness looks like in hard, hidden places. A parable about our complicity, and the high stakes involved in ending it. A parable about speaking truth to power. A parable about opting out of systems of oppression and exploitation — even and especially when we are accustomed to benefiting from such systems. A parable about interrupting "business as usual" for the sake of justice and mercy. A parable about turning reality upside down in the name of love. A parable about saying, "Enough is enough," when it comes to the abuse and marginalization of the world's most vulnerable people. A parable about the rejection, impoverishment, and loneliness we might suffer if we take seriously the call of God.

Does the work sound too difficult? Too risky? Does this interpretation of the parable "do" too much — provoke too much? Prod too hard? Maybe. But consider this: Jesus asks nothing of us that he has not done himself. Just days after telling this parable, he was "cast into the outer darkness" of crucifixion, torment, and death. Like the third slave, he was deemed "worthless" and expendable by the people who wielded power and influence in his day. Like the third slave's costly talent, he was buried in a rock-hewn tomb.

Apparently, there is a good kind of "worthless" in the economy of God. May we find the courage to embody it.

Mission from the Inside

**Listening to stories
from inside the communities
surrounding our sites**

ALL PCUC MEMBERS ARE INVITED

Where and When

4. North Parramatta community:

Saturday 18 Nov, 10am - 12

@ Centenary Uniting

All events will include a shared meal

Please indicate attendance with Vladimir: vladimirk1@hotmail.com

Enquiries-Geoff Smith, 0407 416 377; Vladimir, 0431 759 573

**A VSAG MISSION INITIATIVE
A PCUC & PN Presbytery Partnership**

IMPORTANT PCUC NEWS

New congregation name

As a result of the voting at last Saturday's 'Visioning' morning, we have a new congregation name: 'Parramatta Community Uniting Church.' NB: The names of our sites and worshipping communities will remain the same: Leigh Memorial, Westmead, Leigh Fijian and Northmead-Centenary.

The Church Council has decided that the name of Public Benevolent Institution within PCUC (responsible for activities including Meals Plus, Wesley Apartments and 175 Hotel) will remain as 'Parramatta Mission'.

Rev Dr Helen Richmond

On 30 October 2023, a PCUC Joint Nominating Committee (JNC) had a conversation with Helen Richmond for the role of Community Engagement and Relationships Minister within PCUC. Helen has been in the Northern Territory since 2009, at the Nungalinga College, a Combined Churches Training College for Indigenous Australians, and more recently as Minister at Casuarina Uniting Church. She has a great depth of experience in cross cultural relations, working with Indigenous peoples and interfaith ministry. The JNC had no hesitation in recommending her placement in the role having regard to her vast relevant experience and her evident warm, gentle and relatable nature. The JNC was confident that she would fit well into a team ministry environment in PCUC and that, in collaboration with Geoff and the ministry team, she would make a strong contribution to pastoral and community missional activities. The Congregational Leadership Team and the Church Council supported the recommendation, which will involve a 60% placement.

Last Wednesday, Presbytery approved the placement of Helen within the PCUC ministry team. Like Geoff, Helen will be a Presbytery placement initially, with a view to a transfer to PCUC in due course.

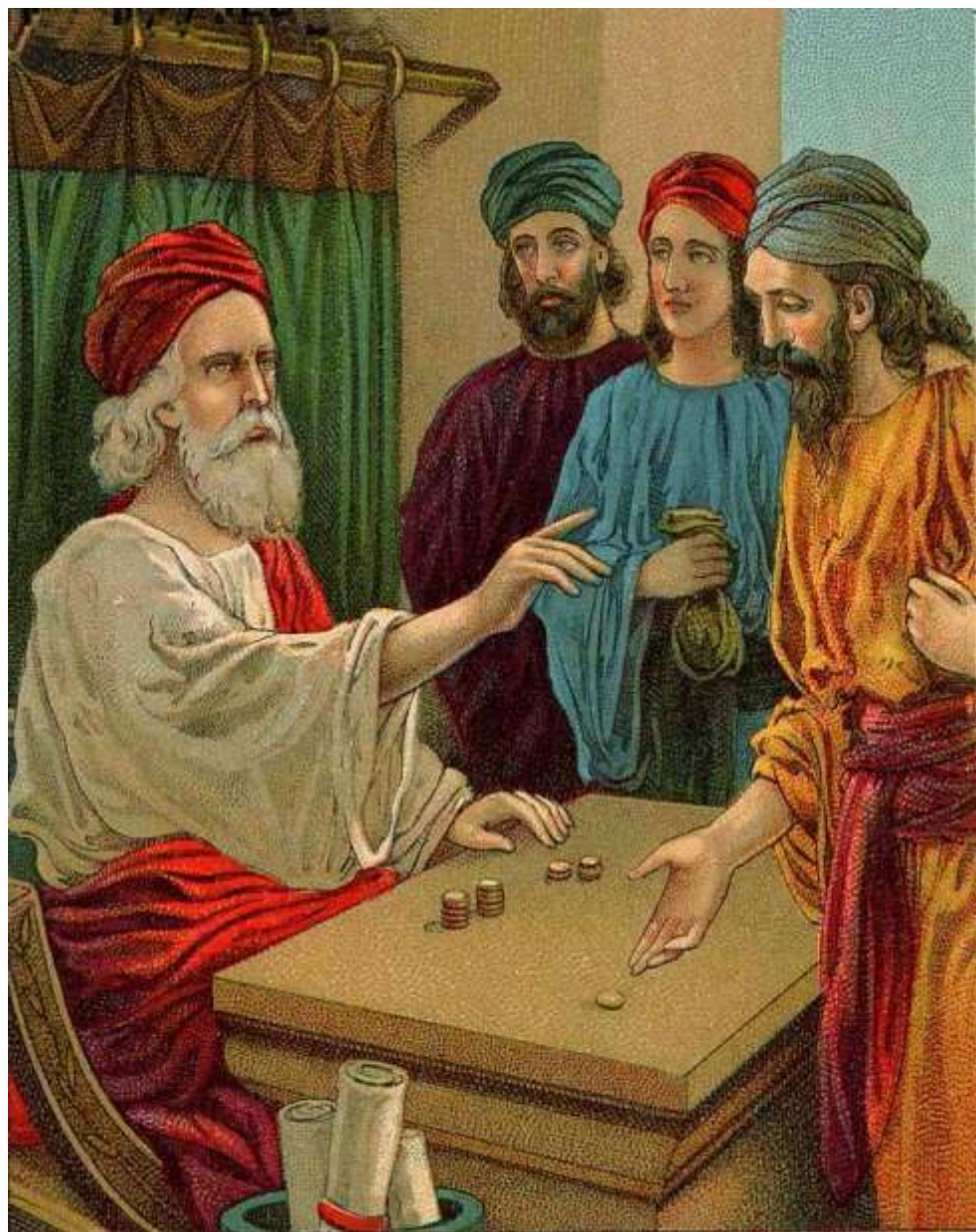
Resource Minister

Next Monday the JNC will have a conversation with a prospective minister for the Resource Minister role in the PCUC ministry team. We cannot identify the minister at this stage, but watch this space for further developments.

Regards,

David Norris

Chairperson, Parramatta Community Uniting Church Council



Leigh Memorial

WELCOME TO WORSHIP

We look forward to seeing everyone at Leigh Memorial this **Sunday, 19 November @ 9.30am** with **Rev Vladimir** (Onsite + Zoom). All welcome.

NEW CONGREGATION NAME

As a result of the voting at last Saturday's 'Visioning' morning, we have a new congregation name: 'Parramatta Community Uniting Church.' **NB:** The names of our sites and worshipping communities will remain the same: Leigh Memorial, Westmead, Leigh Fijian and Northmead-Centenary.

PASTORAL MESSAGE

Our warmest prayers remain with all those in our worship community who are unwell, grieving or facing other challenges at this time. This includes everyone who joins us on Zoom each Sunday. **NB:** Contact details for the ministry team are in the newsletters.

'MISSION FROM THE INSIDE' PROGRAM

The final gathering in our series of 'Mission' engagement events will take place at Centenary UC, North Parramatta, this Saturday 18 November, 10am – Noon. All welcome. Morning tea supplied.

OPEN CHURCH UPDATE

Our new 'Open Church' program at Leigh Memorial has had a positive start over the past couple of weeks and will be continuing each Wednesday from 1 – 2pm. On 29th November, we'll also be sharing a lunchtime Communion service with the community – and PCUC members are very welcome to attend. Additional volunteers are needed for the program in 2024. Enquiries: Vladimir or Liz.

FOR THOSE WHO CAN'T ATTEND OUR ONSITE SERVICES...

The livestreamed 'Zoom' service from Leigh Memorial is available every Sunday @ 9.30am – OR – there is a weekly, pre-recorded "online" service that can be watched at any time. Details for both of these are in the newsletters – or please contact the leaders at your site for further assistance.

'JOURNEY TO BETHLEHEM' – MOVIE RELEASE

A new movie about the events leading up to Jesus's birth (running time: 90 minutes) will have a limited local release in November-December. Among a very special cast is award-winning actor, Antonio Banderas, who plays Herod. Event Cinemas at Castle Hill (and possibly elsewhere) is showing the movie on Thurs 30th November. Please check the website for information & bookings:

<https://www.eventcinemas.com.au/Movie/Journey-To-Bethlehem#date=2023-11-30&cinemas=53,66>

PCUC ADVENT/ CHRISTMAS DATES

NB: An Advent flyer with additional details will be available shortly.

Friday 1 December – Hills Special School Christmas Carols & sausage sizzle, 6pm

Tuesday 5 December – ‘Service of Solace’ – Uniting Westmead Aged Care Chapel, 6.30pm

Sunday 10 December – Centenary UC Community Christmas event (details to be supplied)

Wednesday 13 December – Parramatta Mission Christmas Stall, Centenary Square

Sunday 17 December – Jazz on Hammers Christmas Celebration, 6pm

Friday 22 December – Parramatta Mission Community Christmas Lunch

Christmas Eve – Regular Sunday services at Leigh Memorial, Westmead & Northmead

Christmas Day – Worship at 8.00am (Northmead), 9.00am (Leigh Memorial & Leigh Fijian) & 09.00am (Westmead).

NEW UNITINGWORLD APPEAL: “PLANTING A NEW FUTURE” FOR CHILDREN IN MALUKU & TIMOR-LESTE...

The Uniting Church’s ‘UnitingWorld’ is seeking to raise funds for Maluku (Eastern Indonesia) and Timor-Leste due to a serious food crisis in these regions. The cost of living plus problems with food imports are causing many families to resort to cheap, unhealthy food. As a result, residents are suffering malnutrition and children are not meeting developmental milestones. 47% of children in Timor-Leste alone are experiencing reduced growth or “stunting”. To support home-grown and community vegetable gardens to help address this issue, UnitingWorld is working with local Christian partners to supply seeds and other gardening assistance to families. To donate, please go to the website:

www.unitingworld.org.au/foodcrisis



“THANK YOU” MEN’S SHED

One of our Leigh Memorial vintage chairs was recently repaired with great care by Northmead UC’s ‘Men’s Shed’. Thanks Men’s Shed!



Foster your faith this week

Jgs 4:1-7 Ps 123

1 Thes 5:1-11 Mt 25:14-30

Advent Studies by Rev Dr Chris Walker

Chris Walker has written three Advent studies over the past three years covering each of the readings in the three year lectionary - years B, C and A.

This coming Advent goes back to the readings of three years ago. The studies are as follows.

- * The Coming of Jesus Christ: past, present and future -4 studies on hope (year B)
- * Jesus Christ The Same Yesterday, Today and Forever Finding hope and strength in trying times (Year C)
- * Signs of the New Age - already and not yet in Jesus Living in the present, looking to the future (Year A)

Each study not only covers the biblical readings but also has a quote, a story and reference to a hymn/song and prayers. There are questions for consideration or discussion.

The studies can be readily found on the MediaCom Education website: www.mediacomeducation.org.au
Click on Shop then Advent studies.

Westmead



Sharing The Hospitality of Jesus Christ

Sunday 19th November 2023- 09.30am

Our Sunday worship today will be led by Pastor Fil. Thank you, Fil and we look forward to sharing this morning with you.

Last Sunday, it was a pleasure to be led in worship by Reverend Geoff Smith – Geoff reflected on Matt 25: 1-13. In waiting for Christ's return, we are not to forget love, sharing and faith. Just being a Christian by following rituals and traditions but not keeping perhaps the greatest commandment which is to love others as one's self, is a detriment to the purpose of Christ's love for us. Thank you, Rev. Geoff for sharing a personal story.

Vision Day held last Saturday at Centenary Uniting Church was a successful day in determining our Church's name – we are now officially **Parramatta Community Uniting Church**, still abbreviated as PCUC. Thank you to all who attended from Westmead and to those who catered for us.

The recent news update states that a new surge of covid cases is occurring – as such please take caution and feel free to wear masks for extra protection when in church. It is recommended to use the hand sanitisers provided – if you are unwell, please stay at home and recover well.

We hold the congregation in prayer, especially those who are unwell and those who are facing difficult times – may God heal and guide you to health and strength.

BIBLE STUDY

All Welcome - Meets each Monday at 2pm via Zoom. For any enquiries please speak to Jan or Eileen.

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



Christmas Brunch at Westmead 10 December

The brunch will follow our Sunday service and if you are able to attend please place your name on the list in the foyer or speak to Georgie, Sue or Lorna. Cost: \$5 per person.

Love the shirts!

Great snap shooting Alysa – 12 November 2023



(Left to right) - David Thomas, Rev. Geoff Smith, Stuart Hills

Leigh Fijian

- 1. Lotu ena macawa oqo 19/11:** Na lotu ena macawa oqo na veisau vunau ni PNP. Na vunau tiko vei kedatou na valelotu mai St Mary. Na vunau lesi, rau na gole tiko yani kina valenilotu mai St Mary ko Senitiki Qata kei Isikeli Duwai. Vunau vakarau Viliame Kamotu kei Taito Dovibua. Tu vakarau na veiliutaki matasiga naba 1. Tali ni vunau matasiga naba 1.
- 2. Lotu ena macawa mai oqo 26/11:** Na lotu ena macawa mai oqo na veisau vunau kei Fiji Parish. Na valelotu mai Fairfield ena gole tiko mai. Vunau lesi Josefa Foiakau kei tuirara Emosi Rogoimuri. Vunau vakarau nai vakatawa Anare Vocea kei Serupepeli Nagatalevu. Tu vakaru na veiliutaki matasiga naba 2. Tali ni vunau matasiga naba 2.
- 3. Lesoni ni macawa oqo 13/11 – 19/11:** Na Dauveilewai 4:1-7 Same 123 1 Cesalonaika 5:1-11 Maciu 25:14-30
- 4. Lesoni ni macawa mai oqo 20/11 – 26/11:** Esera 34:11-16, 20-24 Same 100 Efeso 1:15-23 Maciu 25:31-46
- 5. Tukutuku rogorogo Vinaka mai na Bula Feeding.** Mai na yabaki sa oti me yacova mai na gauna oqo, eratou sa vakania ni rauta ni lewe 1560 na lewe ni vanua era gadreva tu mera vukei (Homeless). Ena loma ni 4 na yabaki eratou sa vakania ni rauta e lewe 5000 kina 6000 na lewe ni vanua.

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 vei waseitaka na vei qaravi kei na tolu na valelotu Cambelltown, St Mary kei Beralala. Ena qaravi tiko na FNC ena vula ko Jiulai ni yabaki mai oqo 2024 e Stanwell Top.

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

Sunday 12th November the Leigh Fijian congregation witness the baptising of Marica Lewadua Koroi Sadrata 'Little Lady Knox'.



시드니 조은 교회 Sydney Jo-Eun Church		23-45
25성령강림 주일 (25th Pentecost of Sunday) 2023년 11월 19일 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 27 장 통 27 장	빛나고 높은 보좌와	
기도 (Prayer) 주기도문송 635	하늘에 계신 우리 아버지	다함께
성경 봉독 (Scripture Reading)	사무엘상 25:32-38	
말씀(Preaching)—— 전현구 담임목사	頂門一鍼	
봉헌 송(Offertory Hymn)	새 0 통 0	이 세상 끝날까 1
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)	새 447장 통 448장	너 시온아 이소식 전파하라 (1절)
축도	전 현구 담임목사	
QT나눔 & 성경공부 오후4:00	수요기도회: 오후 7시 율기 16:18-17:16	새벽기도회 : 오전 6시 율기 15:17-20:29



Abraham Conference



Prayer Service for Peace

The Abraham Conference
Organising Committee invites you to
pray for peace in Israel and Palestine.

Thursday 30 November

12:30 to 1:00 pm

Ferguson Hall (St Stephen's Uniting Church)
197 Macquarie Street, Sydney
(opposite NSW Parliament)



Places are limited:
please register by
scanning the QR code
or by clicking the link.

bit.ly/3QW0kAw



COLOMBAN CENTRE FOR
CHRISTIAN-MUSLIM RELATIONS



New South Wales Council
of Christians and Jews



INDIAN CRESCENT SOCIETY OF AUSTRALIA INC

Prayer Points

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

Westmead

- For those we know of that are unwell, undergoing treatment in hospital or at home – We lift these in Your name and ask for healing for them, and support and love to surround their loved ones.
- For the devastation and horrors of loss of innocent lives that the war between Israel and Palestine is causing, for Ukraine and Russia and other regions that are in war – Lord hear our prayer for peace in these regions. Let love and consciousness for human life arise.
- The homeless, those who are sleeping rough, those who have their familiar surroundings due to trauma and abuse, for broken relationships – Lord be a rock and refuge for these as they wake up and face the day. Surround them with Your peace, and cause love and understanding to arise from others.
- For the struggling due to economic pressures – Lord we pray for our economy and for things to change for the better, may our government be helped in making the right decisions.
- For the groups that are marginalised and misunderstood – Lord we pray for Your love to wipe out bias and allow love and understanding to come into our workings.

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 Community 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 Community 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