



Uniting
Church
Boronia Park
Congregation

Joyful People + Christ's Love

Newsletter April 2021 Issue



WALKING TOGETHER
AS FIRST AND SECOND PEOPLES

Image from Uniting Church in Australia Assembly website

SUNDAY WORSHIP SERVICES AVAILABLE ONLINE:

Worship resources are available on our website

www.boroniapark.uca.org.au

CONTACT DETAILS:

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BORONIA PARK UNITING CHURCH

Readings and Prayers for weekly spiritual practice

Day	Bible Readings	Local Churches' Prayer Cycle	World Cycle of Prayer
4 April Easter Resurrection Sunday	Isaiah 25:6-9 Psalm 118:1-2, 14-24 Acts 10:34-43 Mark 16:1-8	Life Congregational Church (aka Hunters Hill Congregational Church)	The Balkans - Albania, Bosnia and Herzegovina, Croatia, Kosovo, Montenegro, North Macedonia, Serbia, Slovenia
11 April Easter 2	Acts 4:32-35 Psalm 133 1 John 1:1-2:2 John 20:19-31	Anglican Parish of Hunters Hill - All Saints and St. Mark's	Bulgaria, Hungary, Romania
18 April Easter 3	Acts 3:12-19 Psalm 4 1 John 3:1-7 Luke 24:36b-48	St Charles Borromeo and Our Lady Queen of Peace Parish	Belarus, Moldova, Russia, Ukraine
25 April Easter 4 Anzac Day	Acts 4:5-12 Psalm 23 1 John 3:16-24 John 10:11-18	Uniting Church congregations, faith communities, chaplains in the City of Ryde Zone	Armenia, Azerbaijan, Georgia
2 May Easter 5	Acts 8:26-40 Psalm 22:25-31 1 John 4:7-21 John 15:1-8	Villa Maria Holy Name of Mary and St. Peter Chanel	Afghanistan, Kazakhstan, Kyrgyzstan, Mongolia, Tajikistan, Turkmenistan, Uzbekistan
9 May Easter 6 Mother's Day	Acts 10:44-48 Psalm 98 1 John 5:1-6 John 15:9-17	All believers and seekers of Christ, their families, church and faith communities in local area	India, Pakistan, Sri Lanka

Dates for your Diary:

Thursday and Fridays in April: The church office is open **between 10 am and 2pm**. Minister will be attending the office, welcoming you if you need prayer or simply talk. Also, your donation for the emergency aid of Sydney Community Services will be received.

Sunday 18 April: A meeting for Worship Committee after worship service

Saturday 17 April and 1 May: The Boronia Park Mysterious Bus Trip. See Margaret Treble or the Minister if interested.

Church Sunday Worship Roster

** All elders are on duty of pastoral care service for your need.*

Date	Lead	Screen and Sound Operating	Bible Reading	Kid's Talk	Prayers of the People
4 April	Easter The Minister	Kevin Lee	Daniel Yeon	School Holidays	Rosemary Brook
11 April	The Minister	Daniel Yeon	Elaine Wallbank	School Holidays	Jenny Keast
18 April	The Minister	Justin Han	Robyn Harvey	School Holidays	Joshua Yeon
25 April	Anzac Day The Minister	Joshua Yeon	Jean Boyd	Gabby Su Young Lyons	Phoebe Kim

Prayer Requests

Elders and the minister will continue holding all the members and their family near and far. If you want them to pray for your current circumstances and issues, please let them know. All information you share with is confidential.

- * For those who works at the frontline in order to reduce the curve of COVID-19 pandemic and to use vaccine and anti-virus medication in Australian and around the world.
- * For parent(s) who always take a great care of child(ren), their education at both school system and alternative pathway and well-being
- * For those who have been seeking job and career for future.
- * **For our youth group members and Sunday School students, especially those who participate in 2021 Soul Survivor Camp (theme is 'Following') from Monday 12 to Thursday 15 this month. Pray for young people's spiritual wellbeing and their questioning faith and life.**

The new preamble to the Constitution has such truth-telling (paragraph 4-6), theology (paragraph 1-3), resistance (paragraph 7) and the journey together (paragraph 8-10), telling us where we are now and where we should get to. Let us read and find out a call of God as we serve each other and community as a Uniting Church congregation at Boronia Park and wherever we are.

PREAMBLE TO THE CONSTITUTION



The Uniting Church in Australia was formed on 22 June, 1977 by the union of the Congregational Union of Australia, the Methodist Church of Australasia and the Presbyterian Church of Australia after the approval of “The Basis of Union” by the Councils and Courts of those three churches, guided by the belief that they had been called by God into this union.

The Church in accordance with the Basis of Union accepts that the responsibility for government in the Church belongs to the people of God by virtue of the gifts and tasks which God has laid upon them and so organises its life that locally, regionally and nationally, government is entrusted to representatives, men and women, bearing gifts and graces, with which God has endowed them for the building up of God’s Church and that therefore the Church shall be governed by a series of inter-related councils, each of which has its tasks and responsibilities in relation to the Church and the world.

The Church in accordance with the Basis of Union acknowledges that the demand of the Gospel, the response of the Church to the Gospel and the

discipline which it requires are partly expressed in the formulation by the Church of its law, the aim of which is to confess God's will for the life of Christ's Church. As the Church believes God guided it into union so it believes that God is calling it to continually seek a renewal of its life as a community of First Peoples and of Second Peoples from many lands, and as part of that to

RECOGNISE THAT

1. When the churches that formed the Uniting Church arrived in Australia as part of the process of colonisation they entered a land that had been created and sustained by the Triune God they knew in Jesus Christ.

2. Through this land God had nurtured and sustained the First Peoples of this country, the Aboriginal and Islander peoples, who continue to understand themselves to be the traditional owners and custodians (meaning 'sovereign' in the languages of the First Peoples) of these lands and waters since time immemorial.

3. The First Peoples had already encountered the Creator God before the arrival of the colonisers; the Spirit was already in the land revealing God to the people through law, custom and ceremony. The same love and grace that was finally and fully revealed in Jesus Christ sustained the First Peoples and gave them particular insights into God's ways.

4. Some members of the uniting churches approached the First Peoples with good intentions, standing with them in the name of justice; considering their well being, culture and language as the churches proclaimed the reconciling purpose of the Triune God found in the good news about Jesus Christ.

5. Many in the uniting churches, however, shared the values and relationships of the emerging colonial society including paternalism and racism towards the First Peoples. They were complicit in the injustice that resulted in many of the

First Peoples being dispossessed from their land, their language, their culture and spirituality, becoming strangers in their own land.

6. The uniting churches were largely silent as the dominant culture of Australia constructed and propagated a distorted version of history that denied this land was occupied, utilised, cultivated and harvested by these First Peoples who also had complex systems of trade and interrelationships. As a result of this denial, relationships were broken and the very integrity of the Gospel proclaimed by the churches was diminished.

7. From the beginning of colonisation the First Peoples challenged their dispossession and the denial of their proper place in this land. In time this was taken up in the community, in the courts, in the parliaments, in the way history was recorded and told, and in the Uniting Church in Australia.

8. In 1985 Aboriginal and Torres Strait Islander members of the Uniting Church in Australia formed the Uniting Aboriginal and Islander Christian Congress.

9. In 1988 the Uniting Aboriginal and Islander Christian Congress invited the other members of the Church to join in a solemn act of covenanting before God.

10. After much struggle and debate, in 1994 the Assembly of the Uniting Church in Australia discovered God's call, accepted this invitation and entered into an ever deepening covenantal relationship with the Uniting Aboriginal and Islander Christian Congress. This was so that all may see a destiny together, praying and working together for a fuller expression of our reconciliation in Jesus Christ.

AND THUS the Church celebrates this Covenantal relationship as a foretaste of that coming reconciliation and renewal which is the end in view for the whole creation.

The new Preamble was adopted at the Church's 12th Assembly in 2009.