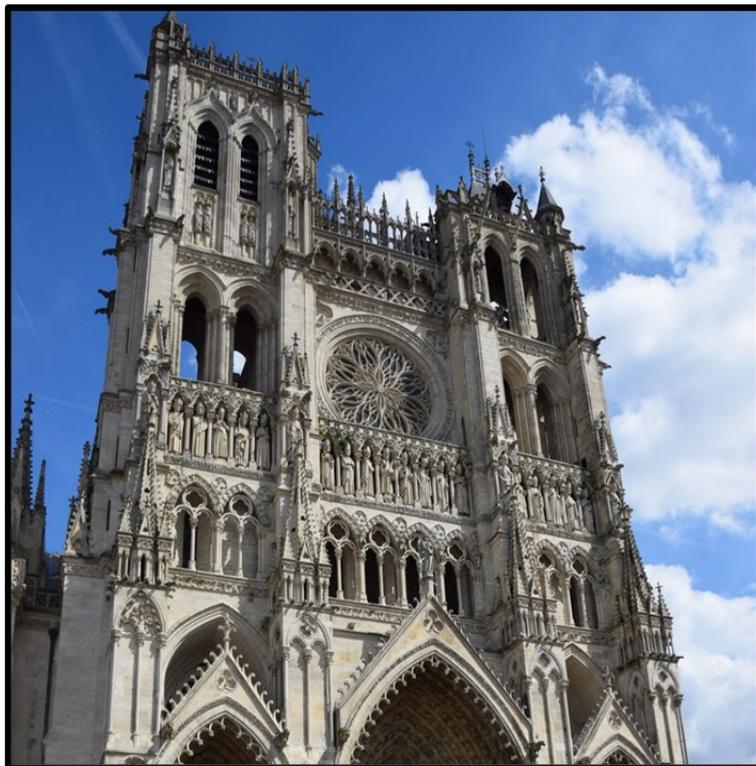
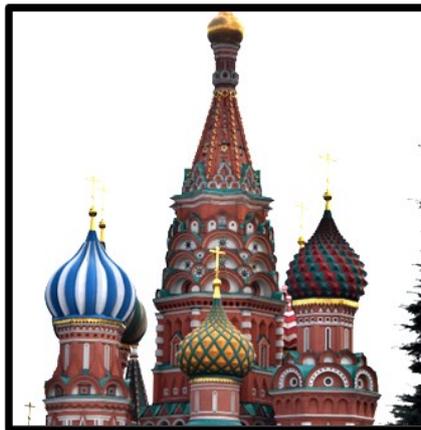




St Stephen's Uniting Church in the city

In essentials unity, in non-essentials liberty, in all things charity



- 2 Editorial
- 3 Interview with the Rev Ken
- 4 Learning on the go
- 8 St Mary's by the Sea
Tempeliahauko Kirkko
- 9 St Columba's Church of Scotland
- 10 Westminster to the West
Highlands
- 12 Icons in worship
- 13 "Czeching" out another church
- 14 Westminster and Windsor
- 18 The Church luncheon
- 19 A Pentecost Party
- 20 Commissioning Kathryn Lynch
- 24 The Back Page

Editorial

The idea for the theme for this issue of “Vision” came to me after I returned from having spent all of the month of April in London. During my time away, I had found it inspiring to visit St James’s Anglican Church in Piccadilly on Easter Sunday, and this good experience led me to reflect on the benefits of “Worshipping away from home”. I began to think about this topic and realised that there would be quite a number of people from the St Stephen’s congregation who had experienced worshipping at other churches in Australia or overseas over the years, and that some of these services would have been truly memorable.

In this issue, we have therefore sought to focus on the theme of attending places of worship as a visitor during a holiday away from home. In Alan Harper’s article, he reflects on the benefits of visiting other churches and what we might learn from such experiences to take back to our home church. In particular, the experience of not being truly made to feel welcome reminds us all of the need to reach out to newcomers who come to St Stephen’s for the very first time. Other members of our congregation have written about worshipping in places as far away as Rosemarkie in the West Highlands of Scotland to the Church of Scotland (St Columba’s) in London; from Westminster Abbey to St Mary’s by the Sea in Port Douglas; and from St Thomas in Prague to St Francis Xavier Cathedral in Adelaide. Mark Quarmby gives us a completely different take on this theme by describing his varied experiences preparing for worship in different churches across Europe, and the difficulties he encountered as he sought to practise playing the different organs prior to the services. Finally, I have my usual interview with the Rev Ken, and we discuss his thoughts on worshipping away from home, with special emphasis on one church where he worshipped in the United States.

There have been some key events at St Stephen’s over the last three months, since we brought out the Autumn Edition. On the fifth Sunday in May, we all enjoyed a time of fellowship over a delicious luncheon in the Ferguson Hall. The Hospitality Team led by Margaret Horscroft once again provided us with a range of lovely dishes to tempt our appetites – and it was great that so many in our congregation were able to take part. We were able to welcome some friends of members of our congregation as well, and everyone very much appreciated all the efforts which Margaret and Judith in

particular had put in to providing us all with such a great meal.

A second event took place on Pentecost Sunday the 5th of June, when there were in fact two services organised by St Stephen’s – one as usual at 10am at the church, and the second which took place in the Botanic Gardens and which was a family-friendly affair. In this issue, we have focussed on reporting the more unusual of the two, that is to say, the service in the Botanic Gardens which included morning tea, a book reading and coloured streamers.

Finally, the most significant event of all has been the Commissioning of Kathryn Lynch as Pastor in the Uniting Church, which took place on Sunday 19th June. We were very pleased to welcome to St Stephen’s on this occasion the Chairperson of Sydney Presbytery, other members of Presbytery including the Rev Jenny Ducker, Kathryn’s parents, uncle and aunt – and quite a number of Kathryn’s friends. It was a moving service and everyone very much appreciated the wonderful singing by the choir, accompanied by the beautiful playing of our organ by Mark Quarmby. The Chairperson of Sydney Presbytery, the Rev Vinnie Ravetali, delivered an inspiring sermon and the actual ceremony of the Commissioning provided moments which touched all present. Thanks to the Rev Ken, the service proceeded with just the right mixture of solemnity with a touch here and there of informality. Following the service, Judith Barton with one or two helpers put on a wonderful morning tea, and we all enjoyed a time of relaxation and fellowship. Perhaps the highlight was Kathryn’s cutting of the huge cake (brought in by Judith), followed by a rousing chorus of “For she’s a jolly good fellow”!



Interview with the Rev Ken

Janice: *What have you found to be the best aspects of worshipping whilst away on holidays?*

Rev Ken: Generally people might think: “Wouldn’t you like to take a break away from church when on holidays?” However, we as a family tried to worship even when away from home. We would go to the Sunday morning service somewhere – or the Saturday evening mass at a local Catholic church. My reasoning was: *God has been good to us this past week and God deserves to be worshipped, even though we are on holidays.* I believe that if God hadn’t been good to us in the past week God would still deserved to be worshipped – and that opens up a whole new discussion! I haven’t found a week where I could not experience God’s grace though.

What makes it a good experience to worship away from home is that no-one knows us, and we have no responsibilities re causing worship to happen. We go to an unknown church and appreciate the surprises of worship.

Janice: *During your travels in the US, is there a church which you remember for particular reasons?*

Rev Ken: I’ve visited the States over the years, and even did a “church crawl” with other Uniting Church ministers around the USA. One of the reasons for one trip is that I was invited to minister with the United Methodist Church. After that time of ministry finished, Sue and I went to San Francisco. As Sunday was approaching, we wanted to worship somewhere. One thing I learned with the UMC is that when you want to find a church to worship with, look for one that has a positive mark in the community. Ask around in the town – at the shops and the Post Office, and talk to people in the street: “Where’s a good church to go to on Sunday?” The reason is that when a church is known in the community for good reasons, then that’s the church to go to.

Most people we spoke to told us about Glide Memorial Church – then a United Methodist Church. Sue and I made our way there – and as we looked up the street, we needed to get past a long line of people outside a building on the corner. It turned out that that was the line waiting to go into Glide Church. We joined the queue and I asked someone why we were lining up (having never had to line up to get into a church before). This person said: “We have to line up every week, because we won’t all fit into the Worship Centre and some will have to go into the overflow”. We were also told that the church serves

breakfast every morning to the homeless and that they get the first seats in the church after their breakfast.

James 2 *My brothers and sisters, do you with your acts of favouritism really believe in our glorious Lord Jesus Christ? ² For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, ³ and if you take notice of the one wearing the fine clothes and say, ‘Have a seat here, please’, while to the one who is poor you say, ‘Stand there’, or, ‘Sit at my feet’, ⁴ have you not made distinctions among yourselves, and become judges with evil thoughts?*



Image supplied by Rev Ken Day

I found that an amazing moment, even before the service started. The church and the overflow were packed, and the congregation was a wide mixture of people from all backgrounds. You couldn’t put your finger on what sort of particular group this was – and they loved being there.

Janice: *What features of the service do you think accounted for this desire to be present every Sunday at Glide Church?*

Rev Ken: It wasn’t only what happened in the service – but what happened during the week which brought people to worship God. The Order of Worship, the huge Glide Ensemble choir, the water-flowing baptism that took place on that particular Sunday, the sermon of faith and hope and stand up tall: the stone is rolled away. All reflected the life of the church during the week. However, this is not just unique to a church in the US. Glide is a city church on a downtown block, just like St Stephen’s is a city church on the edges of the CBD, close to the people living in Woolloomooloo and at Circular Quay. At St Stephen’s, we also have a busy week with different ministries and missions going on – and we seek to minister to and with the community in and through Jesus, unashamed of his name.

“So they remained for a long time, speaking boldly for the Lord, who testified to the word of his grace by granting signs and wonders to be done through them.” Acts 14:3

Rev Ken Day and Janice Dawson

Learning on the go

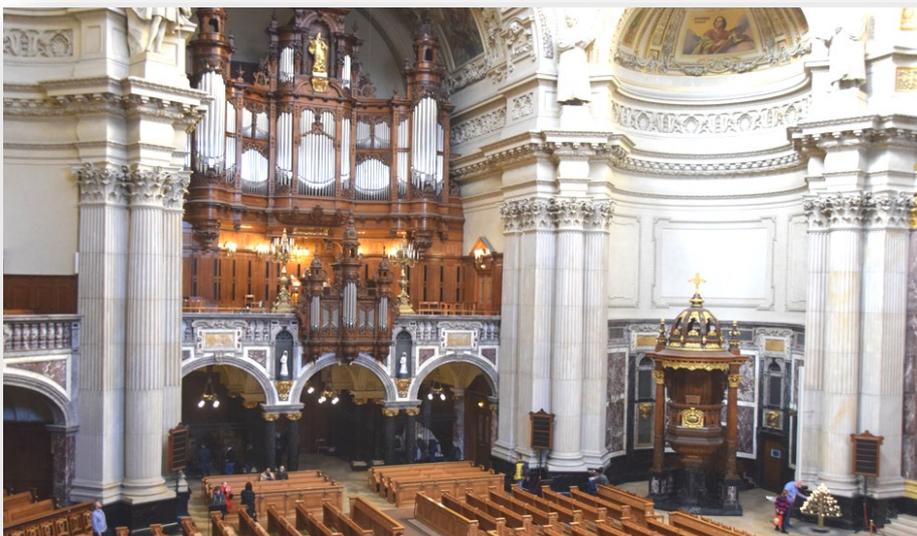
It's a bit of a dilemma – at least for some of us. When you're travelling on holidays, do you, or don't you, go to church? No doubt some readers would be appalled that there could be any doubt about it, but the suspension of all things routine, at least for some of us, can include the regularity of attending worship. I even know ministers who never go to church during their holidays, because they just need the distance and downtime from what they do all the time.

I confess that, for quite a while, Lauris and I used to skip church when away on holidays, but we've changed our practice, and now try to ensure that Sunday mornings are left free so we can find a local church – in Australia, preferably the Uniting Church! – and attend worship. And the reason we've changed is not to do with some misplaced guilt about our absence displeasing God, but because we've come to realise what rich and helpful experiences can be had, visiting other congregations, hearing different voices, seeing how things are done in other places, and learning new things.

So let me share some of those experiences with you.

It's a statement of the obvious that it's a good thing to hear different preachers, with different insights and different approaches. That is especially so for Lauris and me. When we are not away, I preach at the St Stephen's Tuesday service every week, and almost always again at one or other congregation the following Sunday. So Lauris and I (poor Lauris!) live in an echo chamber of my own thoughts about the scriptures. It can be refreshing, helpful and instructive to hear the voice of others, who come at things from a different angle, who have different emphases, or who notice things that I would have overlooked. Most recently, in Bathurst – actually at the Anglican Cathedral there, where we met a dear friend – we heard the Dean of the Cathedral preach a truly brilliant sermon, which left me in awe, and very grateful to have heard it. His years of training and professional practice were totally evident, and we were enriched by hearing his sermon, which took an entirely different approach from anything I might have done on the same passage.

Berliner Dom Cathedral



Of course there can be disappointments too. Some years ago, I had recently heard an excellent sermon at Presbytery on Mark 7:24-29, Jesus' encounter with the Syrophenician woman. It's a notoriously difficult passage, in which Jesus literally calls the woman a dog. The preacher's take on the passage had been very different from my own, so it had been helpful to hear. Then, soon afterwards, we were in Berlin and attended the Lutheran Cathedral for worship on Sunday morning, grateful for the running English translation that was available. When the passage read was Mark 7:24-29, I sat up straight, eager to hear what a Lutheran priest would have to say about it. Here indeed was an opportunity for new insights, I thought. Yet, when the minister took to the pulpit to preach, she spoke on an entirely different passage altogether, one which had not been read at all! I don't remember a word of what she said, such was my disappointment at her ducking the challenge. All I recall is thinking to myself, You coward!

Now I mentioned that, in Australia anyway, we would normally choose the local Uniting Church to visit. However, sometimes the timing of the service, or simply the absence of a Uniting Church altogether, has meant that we have worshiped at other denominations. Visiting other denominations has often helped me to value more highly what we have in the Uniting Church. So many things that we take for granted in the Uniting Church are just not there in many (most) other denominations. Three stand out especially for me. For many years, we have had women ministers, and reaped the many benefits of that wise decision. That our Moderator-elect, our General Secretary and Assistant General Secretary are all women occasions no comment, and nor should it. That in any gathering of ministers, roughly half of them are women just seems perfectly natural. Yet in too many conservative denominations, that wonderful element is simply missing. Only the voices of men are heard, and there is the inescapable feeling that something is missing. Of course the absence of women in ministry is justified with trumped up “biblical” arguments, but it seems to me that the people of such denominations are deprived of a real richness that we enjoy in the Uniting Church.

In the Uniting Church, we also celebrate and cherish our diversity. We take seriously our call to be inclusive and diverse. We are blessed to have so many different cultural groups within and among our congregations. We are blessed to be in such a warm relationship with Indigenous Australians. While many other denominations aspire to the same diversity, I think we lead the pack, because it is in our DNA. It’s who we are as a Uniting Church.

But what most other denominations do *not* aspire to is to embrace the LGBTQ community. We can be proud that the Uniting Church has, again, taken its call to be inclusive seriously, and recognised – as Paul reminds us – that *nothing* can separate us from the love of God that is in Christ Jesus. So many gender-diverse people, who have never been welcome elsewhere, have found a home in the Uniting Church, where they are not patronised or condemned or urged to repent, but simply accepted as fellow children of God. We are the only major denomination, and one of very few denominations at all, to accept same-sex marriage. And we are very much the richer for the presence of members of the LGBTQ community among us.

Our diversity is a blessing indeed, and how great a blessing it is

becomes clear when we find ourselves visiting certain other denominations.

And the third thing which is highlighted when we visit some other denominations is our freedom to question, to challenge and to doubt. In the Uniting Church, we demand no statement of faith from those who join us; we do not shut down those who might have a different view; we do not look down on those who, from time to time, experience doubt about their faith. In the Uniting Church, we recognise that we *all* go through times of question, doubt and uncertainty; we celebrate the breadth of theology



Revs. Jane Fry and
Bronwyn Murphy

espoused within our Church; and we recognised long ago that it is more important that we are together than that we always agree with each other. The absence of such freedoms can sometimes be palpable when circumstances lead one to “foreign territory”, and we find ourselves “watching one’s Ps and Qs” and biting our tongue; and the joy of the freedom we have within the Uniting Church becomes all the more wonderful in contrast.

Holidaying in places where no Uniting Church is available, it does not take long for the penny to drop, that these wonderful features of the Uniting Church are to be treasured, for they are not present in so many other places, and are, in fact, anathema in certain denominations. That is valuable learning and affirmation of the Church to which we belong.

Another thing I have learnt through calling in on different congregations in different places is a great deal about being a welcoming church. Of course we all *claim* to be welcoming, and we all *think* we are welcoming, but how welcoming are we? Being in the shoes of the visitor offers some important perspectives about our own congregation. In a major church in London, Lauris and I accepted the invitation to come to morning tea, only to find that, for visitors (only), the food was carefully and stingily doled out as if the servers were afraid that we might take more than our share; and then, that we stood awkwardly alone, quietly hoping that someone might

take the time to come and talk to us. (Eventually one kind soul did, the exception who proved the rule. Our gratitude was immense.) We attended a small congregation in York, who clearly couldn't have cared less whether or not we were there, and simply said a decisive "Good-bye" at the end of the service. We attended a congregation in Sparsholt near Winchester, where we were made welcome enough, but – about to hit the road for a long journey – we would have loved to have had a cup of tea and used the toilets prior to departure, but everyone was in far too much of a hurry to leave. There was no morning tea, and we wouldn't have dared to delay the haste by asking about toilets.



St Martin's in the Field

No doubt each of these congregations was pleased to have had visitors (aren't we all?), and perhaps even patted itself on the back for the warm welcome accorded us!

Thankfully, such experiences have been in the minority, though. What a difference, in so many other congregations who offered a sincere welcome and exuded warmth. The Methodist congregation in Truro in Cornwall where, because we attended the evening service where there was no preaching, we were given a CD of the morning's sermon. The delightful lay-led Baptist congregation in Fishguard in Wales, the wonderful Church of Scotland congregation in Fort William, the exuberantly warm Presbyterian congregation in San Francisco, at all of which we could not have been made more welcome. The Anglican Cathedral in Bathurst where many folk came to welcome us, and the Dean himself chatted with us extensively after the service, then took us on a tour of the church. The lovely congregation in Cowra, where, over a cuppa and a chat, we discovered several people with connections to Eastwood where we live. And so many other congregations where a warm welcome and hospitality were extended naturally and instinctively, and we were truly glad to have visited. Welcoming visitors is not difficult, but it does take intention.



As an aside, I might mention the importance of name badges. We always take ours and wear them, at least to Uniting Churches. They are an ice-breaker – we belong here. But badge-wearing by the congregation is also an important part of making the visitor welcome. "We don't bother with our badges, because we all know each other here," doesn't help the visitor, suddenly confronted with a panoply of new names. You don't wear your badge for yourself or for your friends; you wear it for visitors and newcomers, and it is immensely important. It really helps to redress the natural discomfort felt by the visitor.



Fort William

There is valuable learning here for every congregation. We are not welcoming because we say we are; it takes intention and it must be genuine. Offering refreshments is of no value if the visitor is left in awkward isolation, or feels patronised by someone who "fulfils the duty" of talking to them. Only congregations that genuinely care about people can truly welcome people. Putting yourself in the visitor's shoes is the only way to understand their plight, so those visits elsewhere are important opportunities to learn what to do, and what not to do. And then to take those lessons back with you and look at your own congregation through the eyes of the visitor. You may find that you want to change a few things!

Another eye-opener I have gained from visiting other congregations, primarily here in Australia, but to a lesser extent also overseas, is the immense value of lay ministry. Especially in rural areas of Australia, but increasingly also in the cities, congregations are unable to afford paid ministry, and depend on a variety of resources to keep going. The Church itself tries to assist as it is

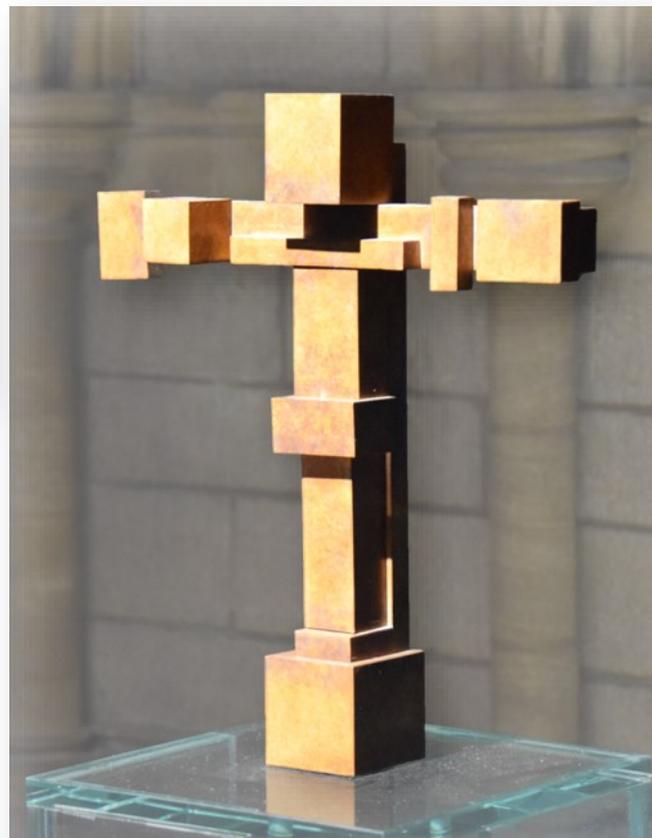


able, with programs such as Saltbush (a rich and diverse program designed to produce regular resources of varying kinds for use in congregations where there is no minister), but nevertheless, in the end, the viability of the congregation depends on its lay leaders. Countless men and women are lay preachers and lay presidents, ensuring that worship can still occur; while congregational members have complete responsibility both for the pastoral care offered to the congregation, and for the outreach work to the surrounding community. That is a daunting set of responsibilities, and yet countless lay-led congregations dominate the rural landscape of Australia. Some, of course, are struggling, but others are thriving. When you consider that, for every one of the lay leaders involved, everything they give to the Church is entirely voluntary, and often over and above the demands of their paid work and their family, just the continued existence of every lay-led congregation is a story of heroes and heroines, let alone the even greater story of those churches that are growing and flourishing.

The Uniting Church inherited from each of the prior Churches who came into Union – Methodist, Presbyterian and Congregational – a strong tradition of lay involvement, although it had been expressed in different ways in each of the three denominations. The importance of those traditions for the future of the Uniting Church has never been more obvious than at the present time. For those of us in a congregation with the privilege of paid ministry, where so many assumptions can safely be made about what the minister will do, it's a salutary experience to call in on a lay-led congregation, and witness how much can be achieved by a group of dedicated, faithful and hardworking church members. It might spark a thought about roles and responsibilities in our own congregations, and perhaps as a stimulus to reconsider our own contribution to our congregation's ministry.

There is, however, one thing that transcends all the others, which becomes ever more clear when we visit other congregations, anywhere in the world. And that is the miracle that is the world-

wide Church. Even if the welcome offered by a congregation is less than enticing, nevertheless we all have much in common. The Head of the Church is Jesus Christ himself, and for every Christian, he is Lord and Saviour. He has invited us into the



family of God as daughters and sons, and so we are all sisters and brothers together. Wherever we visit, we are members of the same family. And yes, like all families, there are things that divide us. Like every family gathering, some are better at it than others. Like all large families, there are different points of view and different practices. But against all that, there is a palpable commonality. Whatever the language, you can usually at least pick up what is going on, and there is a familiarity there. And in the vast majority of congregations, stranger as we may be when we visit, we are embraced as family and made welcome. That is no less than a miracle, an absolute wonder. Worshipping with different congregations serves as an extraordinary reminder of just what a marvellous creation the Church is, literally the body of Christ, present everywhere, and serving the Lord. How wonderfully that centres and encourages our own congregation; how profoundly that gives a universal perspective to our own labours.

Worshipping elsewhere is surely an opportunity to be embraced and not to be missed. At least for Lauris and me, there will never again be a dilemma about whether our holiday includes dropping into the local congregation.

Alan Harper OAM

St Mary's by the Sea

Worshipping at St Mary's by the Sea while on holidays at Port Douglas, with views through stained glass out to the Coral Sea and rainforest clad mountains, provided an uplifting and unique North Queensland experience. However, the Church, as it stands today surrounded by tropical palms and coconut trees, was not always on its current site and has an interesting history.

Originally built in 1880 on a hill in Port Douglas, the church was destroyed by a cyclone and would have been demolished or left to rot, were it not for the resolve of a group of local women led by Ginni Donovan, who set about to restore the church and preserve their local history through the formation of the Port Douglas Restoration Society.

With fundraising and the support of the local community, the building was rebuilt, but had to be eventually cut in half to be transported to its present site by a local builder, who volunteered to do the job with his team for a "carton of beer!" A retired stained glassmaker named Jim Francis, who had been married in the church many years earlier, offered his services for the cost of the material - and so the church was eventually relocated to its current site in November 1988 and reopened as St Mary's by the Sea in 1989.

With its site, views and traditional wooden pews, St Mary's by the Sea is now popular for weddings and visits by holiday makers, and remains well supported by the local community.

Romany White



Temppeliaukio Kirkko, Helsinki

On travels to different countries, I have visited many places I would call "sacred". The majority were churches or cathedrals, but some were ancient sites where particular events had taken place and changed the course of history. One spectacular and rather unusual sacred place, however, made a lasting impression on me, and yet it is a relatively new structure.

The Lutheran church named Temppeliaukio Kirkko in Helsinki was completed in 1969. It is known as the Rock Church because it is built under a hill of dark grey granite which was blasted out from the inside. It is circular in style, with a coiled copper dome roof supported by large steel beams. In between the beams are 180 glass panels which allow natural light to enter and highlight the rough interior rock walls. The pews are made of birchwood and the altar of dark granite. Trickle of water which seep from the rock walls are conducted away by hidden drains.

Many tourists visit this church and services in English are conducted on Sunday afternoons. The regular Sunday morning worshippers must certainly be proud of their unique building. On the weekday that we attended a young pianist was playing beautiful classical pieces. The bare rock seems to help the acoustics. While admiring the clever design, I gave thanks for the skill of the architects and builders and left with special memories - as well as photographs.

Sheena Wiard



St Columba's Church of Scotland, Pont Street, London

It was on Sunday 27th August 2000 while Barbara and Ron Mallyon were exploring London that they came across St. Columba's Church of Scotland situated in Pont Street, London. As the church was only a short distance from their accommodation at Wellington Hall, King's College, London, it was decided to attend the evening service at St. Columba's.

Barbara and Ron received a warm welcome and enjoyed the service with the liturgy being typically "Presbyterian". After the service an invitation was extended to join the congregation for supper, where they were farewelling their assistant female minister who was taking up a position as Chaplain at Aberdeen University. One memory of the supper is that it consisted of cold sausage rolls, pork pie, tea, coffee and Australian red wine!

The presence of Scots in London goes back to the early 17th century when the Crowns of England and Scotland were united.

The opening of Crown Court Church in Covent Garden in 1719 provided a suitable place of worship for a growing congregation. St Columba's sister congregation of Crown Court continues a lively witness on the same site to this day.

But there was a time in the mid-19th century when a far-sighted decision had been taken to build a new Kirk. Thus was born St. Columba's on its strategic corner in Pont Street.

The new congregation in its fine original building of 1884 flourished under the pioneering ministry of the Rev Donald MacLeod of Jedburgh. He was succeeded at the turn of the century by Rev Archibald Fleming, whose 40 years at Pont Street brought him to prominence both on account of his preaching, broadcasting and literary gifts and for the wonderful welfare work provided during World War One, which saw hospitality provided for nearly 50,000 Scottish troops.

Then disaster struck on the night of 10 May 1941. An incendiary bomb dropped from an enemy aircraft destroyed the whole building in a matter of hours, to the stunned bewilderment of the congregation, who turned up for service the next morning. For more than a decade the large congregation continued to

operate, using the facilities of Imperial College (Jehangir Hall) for Sunday services. The spirit of the congregation during the dark days of World War II was sustained by the wise leadership of the Reverend Robert FV Scott. On the morning of the blitz, a lady parishioner pressed her purse into the Reverend Scott's hands,

saying, "Take this. We must rebuild. More will follow." Finally on a proud day in 1955, the splendid new St. Columba's was finally dedicated.

A century of work and worship at Pont Street was celebrated on 21 March 1984 when HM the Queen graciously visited St. Columba's and unveiled a plaque commemorating the centenary 1884-1984. This happy occasion coincided appropriately with the year of office of the minister of the time, the Rev Dr. Fraser McLuskey, as Moderator of the General Assembly. His successor, the

Rev John McIndoe, also served as Moderator.

Reverend Barry Dunsmore became minister at St Columba's in 2000 and the 50th anniversary of the dedication of the new church was marked during his tenure with a special service. The service was attended by HM the Queen and HRH the Duke of Edinburgh to celebrate the 60th anniversary in 2015. What does St. Columba's

Pont Street London have in common with St. Stephen's Macquarie Street Sydney? This was 45 years after the Royal Family worshipped at St. Stephen's in 1970.

With their current minister, the Reverend Angus MacLeod, St. Columba's continues its vigorous life of worship, prayer and outreach, its very presence in Pont Street being testimony to the truth of the Burning Bush, the emblem of the Church of Scotland:

Nec tamen consumebatur.

"There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed." Exodus 3:2

Barbara and Ron Mallyon



Westminster . . .

With the recent celebrations for the Queen's Platinum Jubilee, we were reminded of a "A Service for Australia" that we had the privilege of attending at Westminster Abbey in July 2000. This service commemorated [the centenary of the "Commonwealth of Australia Constitution Act"](#) which was passed by the Parliament of Westminster on 5th July 1900 and received Royal assent from Queen Victoria on 9th July 1900. Under the terms of the Act, the Commonwealth of Australia came into being on 1st January 1901. The Constitution Act laid the basis for Australia to become an independent Commonwealth country but failed to recognise the First Nations people of Australia.

The "Service for Australia" at Westminster Abbey was one of great splendour, pomp and ceremony. We had received special invitations and sat in the Nave, having front row seats which faced the central aisle of the Abbey. From this position we had an excellent view of the arrival of the official party.

In attendance were Her Majesty the Queen, His Royal Highness Prince Philip Duke of Edinburgh and John Howard, the then current Prime Minister of Australia. Other dignitaries at the service included past and present Australian and British Prime Ministers and Ministers of State. Before the service commenced, the collegiate procession moved together with Her Majesty and His Royal Highness to their places in the Quire and Sacristy. It was marvellous to be so close to this illustrious procession and to nod and curtsy to the Queen as she passed.

The service began with the State Trumpeters playing the Royal Fanfare and with the singing of the British National Anthem "God Save the Queen".

During the service the Australian flag, the Aboriginal flag, the Torres Strait Islander flag and the flags of the States and Territories of Australia were carried through the Nave and Quire. We noted that the Queen's personal flag for Australia, which is used in the same manner as the Royal Standard, was flying over the Abbey during the service, denoting Her Majesty's presence. It was the first time it had been flown in the United Kingdom.

Presiding over the service was the Dean of Westminster Abbey and the address was given by the Archbishop of Brisbane.

Australians who took part in the service were the Brisbane Anglican Church Grammar School orchestra, Christina Wilson who sang "I am Australian" and Richard Walley who played the didgeridoo. Tan Lee, the 1998 Young Australian of the Year, read a poem about Australia and Yvonne Kenny, together with the choir of Westmin-



ster Abbey, sang Mozart's "Laudate Dominum".

Hymns sung at the service included "Praise my Soul the King of Heaven", "Glorious Things of Thee are Spoken", "All People that on Earth do Dwell" and "Where Wide Sky Rolls Down".

Now, people of faith, come gather round

With songs to be shared, for blessings abound!

Australians whatever your culture or race,

Come, lift up your hearts to the Giver of Grace.

- verse 3 of "Where Wide Sky Rolls Down" by Elizabeth J Smith, sung to the tune "Hanover" by William Croft.

After the Blessing this wonderful and memorable service concluded with the congregation singing Australia's National Anthem "Advance Australia Fair".

... to the West Highlands



Top: The Village of Rosemarkie (photographer Andrew Taylor)

Bottom: Rosemarkie Church (photographer Andrew Taylor)

We also recall with great fondness, an evening service we attended at a Kirk in Rosemarkie in August of the same year. Rosemarkie is a village on the coast of the Black Isle peninsula in the Scottish Highlands and is probably best known for its collection of finely carved Pictish stones found in and around the churchyard.

The history of Christian worship in the Black Isle goes back 1,500 years to the sixth century AD when a monastic foundation was established in Rosemarkie and the carved stones are evidence for a major early monastery. It is believed that the present Rosemarkie Kirk built in the Georgian Gothic Revival style and opened in 1821, stands on the site of this former monastery.

There was only a small number of people at the Sunday evening service we attended and the hymn singing was unaccompanied. Coincidentally, one of the hymns we sang was "Praise My Soul the King of Heaven"; a version in great contrast to the one that was sung at the "Service for Australia" at Westminster Abbey earlier in the year.

We can no longer recollect the minister's name or indeed the subject of the sermon, but what we do remember, was the warm welcome we received from the people worshipping in the church that evening. What we particularly remember was the fellowship we experienced when we were invited by the minister to his home. He drove us to the manse in the nearby village of Fortrose for supper where we were warmly greeted by his wife when we arrived. With true Scottish hospitality, she produced a delicious high tea and we spent a very pleasant couple of hours in their company talking about Australia, our travels and also our Christian experiences. With the arrival of the youth group, that was meeting at the manse that evening, we decided to take our leave and the minister called for a taxi which took us back to the campsite where we were staying.

We felt blessed to have had the opportunity to worship with members of our extended world-wide Christian family.

Looking at their 2022 website, we see that the Fortrose and Rosemarkie Parish Church of Scotland is now a large and active congregation of 180 who serve in both of the Black Isle villages. They still regularly welcome visitors from all over the world and as a response to their love of Jesus, they continue to meet together each Sunday in the Rosemarkie Church.

Caroline and Graham Penn

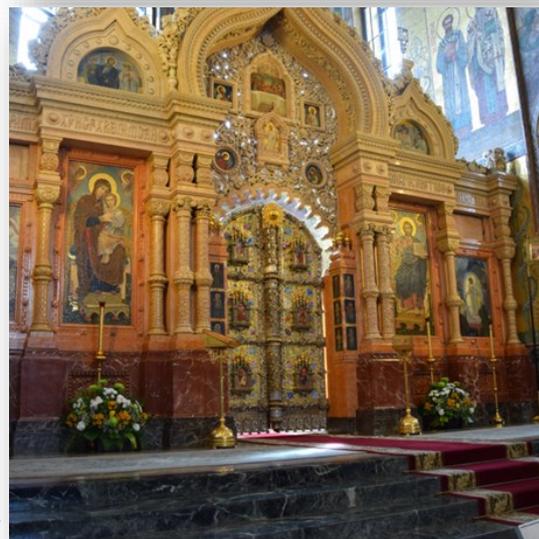
Icons in worship

Worship takes many forms across all denominations; it is both communal and individual, open and private. It brings believers together to praise, confess, pray and support in an atmosphere where we are upheld by those around us. Alan and I have worshipped in many churches, from participating in a Catholic mass in Paris (all in French) to Pentecostal in Australia. All variations of the Christian religion have their own particular ways of worshipping.

I want to reflect for a moment not on a worship service but on individual worship. We are all used to going into a big Cathedral, most likely Anglican/Church of England/Episcopal, Roman Catholic or Orthodox (these are the only ones that seem to be open!) and seeing people at individual prayer in the body of the church, or in a side chapel, or lighting a candle as part of their remembrance. This is always quiet, unobtrusive and, for the worshipper, very special as they approach God privately.



1



2



3



In three Orthodox churches we visited in Russia, it was the iconography that drew my attention, and that of the people worshipping. The Basilica of Saints Peter and Paul Fortress, St Petersburg (built 1712 – 1733) has a particularly stunning iconostasis (1) made of gilded soft lime wood, which acts as a screen and separates the sanctuary from the main part of the church. Icons are placed on it. At its base is an icon of the Virgin Mary. The Church of the Resurrection (aka the Church of the Spilt Blood) in St Petersburg likewise has magnificent iconography depicting Mary, the child and the Saviour on the iconostasis, and mosaic panels (2) depicting all manner of biblical scenes and people, but notably Jesus. But it was at Kazan Cathedral (1801), Moscow that we witnessed the depth to which people can be moved to worship through the iconography. The Kazan Cathedral was erected in honour of a miracle-working icon of Our Lady of Kazan. It is a holy icon of the highest stature within the Russian Orthodox Church, and it is venerated by all Orthodox faithful. It is a site of pilgrimage and never have I witnessed such a mass of people, quietly lined up, praying and waiting to touch the icon. (3) This was an immensely important act of worship for them and something quite alien to the way we worship at St Stephen's. But it was as meaningful as anything we do in our sacred space.

Sacred places are different for everybody, depending on their tradition. We may worship in different ways, but we all worship the one God.

"Czeching" out another church

Over the long weekend my fiancé and I were visiting Adelaide. Given that we were in the "city of churches", we decided to make the most of it and attend a Sunday service in a church we wouldn't ordinarily attend.

Like many people at St Stephens, I am blessed with a rather ecumenical background. My father comes from the Methodist tradition, my mother (and I) were baptised and confirmed in the Catholic Church (giving me a Eucharistic advantage over my ordained father!), I have spent for most of my life in and amongst the Uniting Church, my parents now worship in a local community church, I went to annual Hillsong conferences in my youth and I regularly listen to a sermon podcast from my friend's Baptist church. So I have experienced a lot of different expressions of faith and ways of worshipping.

Yogesh, who was raised in a Buddhist family and who has lived most of his life in a largely Hindu country, came to know Jesus when a friend invited him along to her church. (Never underestimate what God can do with our obedience - he's been going ever since!)

Yogesh was baptised in the Presbyterian church and, apart from a carols service or two, has only ever experienced worship in the Presbyterian tradition. So he was curious to see what other denominations do and perhaps also to understand more about my mum's side of the family. It was the perfect opportunity to take a look inside the beautiful St Francis Xavier's Catholic Cathedral.

It's been quite a few years since I attended mass and my memory is not good at the best of times, but I was astonished to find that, within mere minutes, the rhythms and patterns and prayers and creeds and responsive psalms flooded back to me. I fell back into "ye olde version" of the Lord's Prayer, I intuitively knew when to stand and sit and kneel, and the bells and smells felt strangely familiar. The mass went much longer than I had promised Yogesh, the sermon (or homily) was in a different style to what we are used to and the music was new to our ears. But there was something in that cathedral which felt to me a bit like home.

After the service, Yogesh and I discussed the similarities and differences to our usual experience of communal worship.



While we both agreed that we preferred the usual, there was also something nice about being able to join with believers in another church in another denomination in another city in another state to bring praise and honour to God on a Sunday morning.

I was reminded of an Easter I once spent in Prague. I was traveling with some friends from university, and on Easter Sunday morning, I had a hankering to take a day off from the tourist traps and to spend some time celebrating with fellow believers. My uni mates were not Christians but one of them (who has since also met and accepted Jesus! Praise God!) agreed to accompany me to a service at the local Catholic church, St Thomas'. We knew not a word of Czech but, at least for me, it was so special to be among my extended Christian family at Easter.

And, because the structure of the mass is mostly the same worldwide, I knew deep in my bones when to stand and sit and kneel, and I could join in heartily with every Amen. I cheered the children on as they did their item, I passed the peace and I prayed the Lord's Prayer.

There is something so wonderful about being able to worship away from home. And yet, when you're a Christian, you're never really away from home. Every church you visit is filled with your extended relatives in Christ and the barriers of language, nationality and tradition so easily fall away in the shared experience of worshipping the one God.

I hope you have the opportunity to take many post-COVID interstate and overseas adventures and are able to visit churches across this magnificent country and planet. But even if not, can I encourage you to visit another church every so often, perhaps even in the next suburb, just to acquaint yourself with some of those who will join us in that great cloud of witnesses around the throne one day. It's good for the soul.

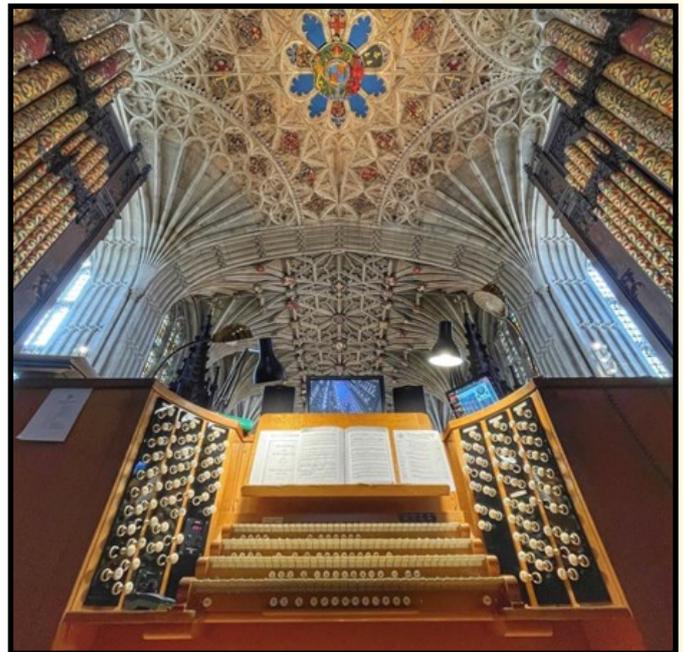
Westminster and Windsor: preparation for worship

When the Vision 'editor' asked me to write something for the next edition of 'Vision' and gave me the topic, I had no idea where to begin. I must have worshipped in hundreds of churches away from home over the years. These have ranged from extremely simple, tiny chapels in remote country areas, to the world's largest and most famous churches and cathedrals in many countries. Each one brings back fond memories so which one should I choose? At the time of writing, we are celebrating the Queen's Platinum Jubilee so I thought it might be good to narrow my choice down to Royal Peculiars, as they are known. 'Royal Peculiars' are churches which are exempt from the jurisdiction of their diocese and are subject to the direct jurisdiction of the Queen. In my case, the two Royal Peculiar churches I have worshipped in are Westminster Abbey and St George's Chapel, Windsor Castle.

I'm always surprised by how many members of the congregation think that worship commences at 9.55am on a Sunday morning and finishes at about 11.15am. For that Sunday morning hour or so, far more hours have been spent during the weeks before, preparing everything for worship. For this reason, I would like to write about the preparation for worship when away from home, rather than the actual worship itself.

Over the years, I have been very fortunate to play for services in many of the great cathedrals and churches throughout Australia, New Zealand, Europe, Asia and North America. This can be even more interesting when English is not the local language!

Well before the service takes place, arrangements have to be made to access the church for rehearsing, the specification of the organ needs to be researched as no two organs are the same and repertoire needs to be chosen which will work on that instrument. Many of the major cathedrals have services on the hour for tourists so practising the organ is impossible during the hours the building is open to the public and after-hours access needs to be arranged.





While it is great to have all these buildings to oneself, a lot of hard work is involved. As each organ is so different, it is like being a conductor and meeting a new orchestra. Some of these 'orchestras' have a lot more instruments than others and some are missing some key players. It takes time to tame these new orchestras before the choir comes in to rehearse with you, before the actual service takes place. Each building has a different acoustic and this can take some time to adjust to. Some organs' pipes are located some distance from the console and there is an aural delay between what one's fingers are playing and what one is hearing. Sometimes the choir is located some distance from the organist and one needs to play before the beat in order for the organ and the choir to sound in time together. Anticipating the beat is not always an easy thing to do. Tempi need to be adjusted so that the music can be clearly heard throughout the building and not become a giant blur. When one is used to playing a piece or even a hymn at a certain tempo, it can be very difficult to play it much slower or sometimes faster. Navigating modern organ consoles and learning how its computer system works, where you can set up all the music so you don't have to write everything down on the music, can also take considerable time to master unless it is the same or similar to what you are used to on other instruments. (The new computer system on the St Stephen's organ is the same brand as found in most Australian churches and many in the UK and USA but just like with home computers, models and features do change from year to year which can take extra time to learn).

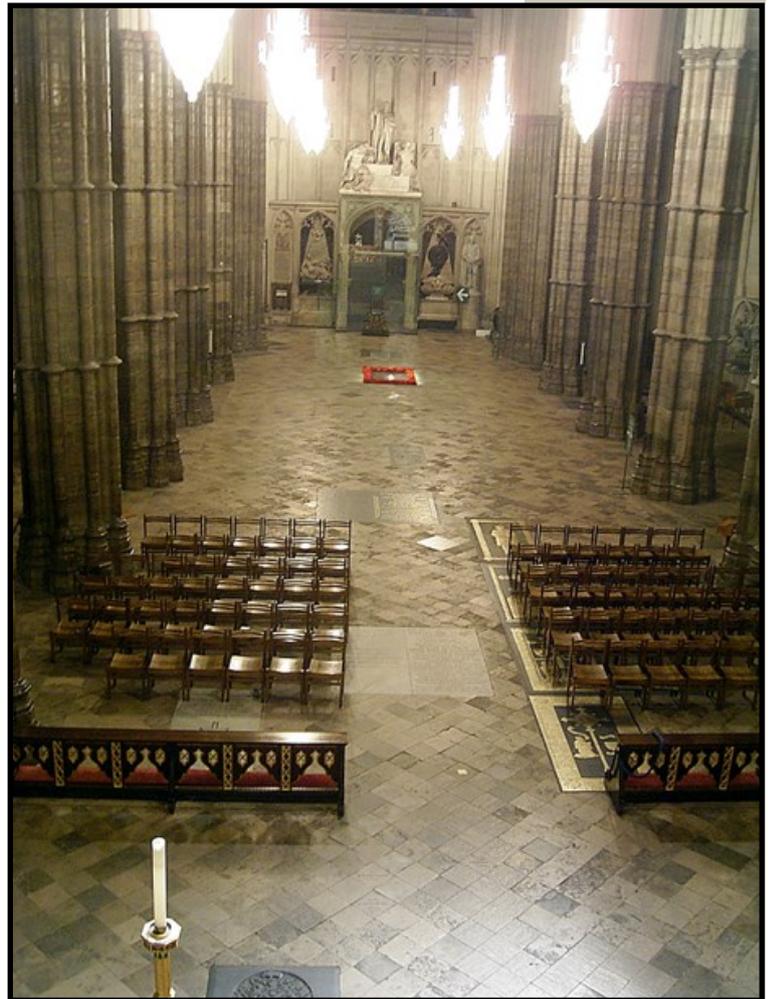


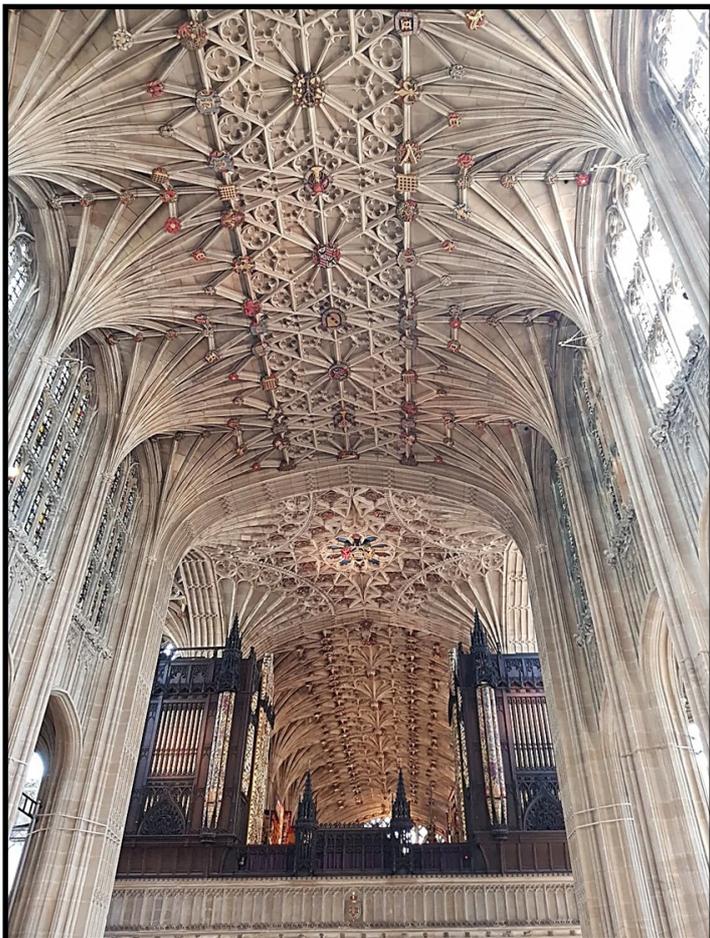
Having attended services and concerts in Westminster Abbey several times over the years, it was such an honour to be given the opportunity to play for some Evensongs. Normally visiting organists are not allowed to play for services but I was given permission to do so, so long as one of the Abbey's organists was up in the organ loft with me. The organ loft is located on the Quire Screen which separates the Nave from the Quire and is large enough to hold a choir for special occasions, which often happens for important royal occasions when the Abbey choir is supplemented with other choirs. The organists have an office up there so my 'babysitter' was happy to work at his computer and leave me to play for the services.

Gaining access to these buildings is also fascinating. Sometimes you are given a key which is several inches long and has been used for several centuries! Other cathedrals give you a PIN to punch in as was the case at St Paul's Cathedral where you have to walk through the crypt in the dark and up into the empty cathedral at night. In the case of Westminster Abbey, they have a 24 hour security office where you check in and out. I was shown a 'secret trapdoor' which I was able to use to come and go as I liked. Once through the door, one is found standing behind a tombstone in one of the side chapels. From there one has complete access to the Abbey and can wander around areas that tourists are never allowed to go.

Up in the organ loft, one can look down the empty nave in one direction and up over the quire to the chancel area in the other direction. Standing there looking into that vast space, one can only imagine what these stones have witnessed over the centuries and who else from our history books has been here.

Making music in such surroundings can be so inspiring and when the actual service occurs, one has to pinch oneself to see if it is really happening or a dream.





On another occasion I was asked to play for Evensong in St George's Chapel, Windsor Castle. I had been to the chapel before but again it was working in such a place that was so fascinating as you are able to go behind the scenes where the tourists are never allowed to go. The castle is like a small town with many people living there. The organist and all the choristers have their own houses provided in the castle so I was able to wander around their streets. The choir rehearsed before the service in the choir room before having a short rehearsal in the chapel with the organ. Again the organ is up on a Quire Screen so the organist has stunning views down the nave, particularly of that incredible stone-vaulted ceiling. Meanwhile, imagine my surprise when I was taken to the choir room to find it used to be the castle's dungeon! The walls are made from stone several feet thick (not a method modern-day architects have considered for soundproofing!) and the windows were long, thin and only a few inches wide, making it impossible for any chorister who had sung a wrong note to escape! Outside the windows, one could see what had been a moat centuries earlier but now the trenched area is landscaped with lawn.

Again it was such an honour to make music and help lead the worship in such a place and one can't help imagining all those who have worshiped there before, not to mention all those who like in the Abbey, have been laid to rest within its walls.

I hope you have enjoyed my brief description of what can be involved in 'preparing for worship away from home'.

Mark Quarmby



The Church Luncheon

This year, the Hospitality Team led by Margaret Horscroft has been organising special congregational lunches on the 5th Sunday of certain months. The first such lunch took place on the 30th January, and on Sunday the 29th May, we held the second congregational lunch for 2022.

Clearly a significant amount of time had been devoted behind the scenes to the preparations for this luncheon. The setting up of the tables, the cooking of a variety of dishes, the organisation of the large table where the food was to be served: all of this takes time and effort, as we know. In addition, the different dishes were absolutely delicious, from the main courses on offer to the desserts. There were also sweet treats – slices - to go with the hot coffee and tea afterwards.

Margaret Horscroft ably led her team of helpers to provide all present with a most enjoyable meal. Margaret's right-hand helper was her "twinnie" Judith Barton, and they were assisted by Jenny Fisher and Caroline Penn. After the meal, Caroline led the rather unappealing but wholly necessary task of clearing away and washing up in the kitchen, where fortunately she was joined by other volunteers. Thanks are due in particular to Margaret and Judith, who put a huge amount of effort into making this a very successful time of fellowship around tables where delicious meals were on offer.

It was great to see so many members of the congregation participating and some had invited friends along, all of whom were made very welcome. During his time of ministry, Jesus seemed to emphasize the importance of sharing a meal with his disciples as well as his followers; we remember his first miracle performed at the marriage in Cana, to times when he shared meals with those who believed in his message and who offered him hospitality. We could also reference of course the feeding of the five thousand – or the most significant meal of all, the Last Supper.

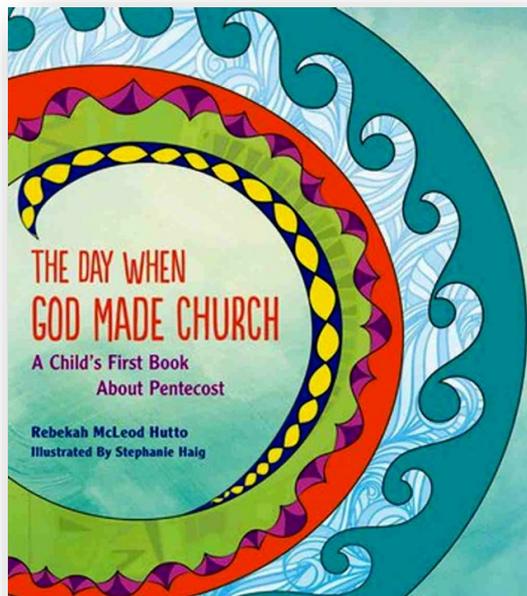
So in gathering and sharing fellowship with one another – in offering hospitality to friends and others outside our congregation – we are seeking to imitate Christ's example and affirm the importance of sharing a good meal together as we share the good news of our faith.

Two special guests were warmly welcomed at this Congregational Luncheon, namely Ross and Margaret Warden. All of their old friends from within the congregation of St Stephen's were delighted to see Ross and Margaret, and we made the most of the opportunity to greet them and enjoy a chat with them.

In conclusion, we acknowledge and thank sincerely Margaret Horscroft and her team for making it possible for all to gather around a table, to enjoy a delicious meal together, to drink a glass of wine (or something softer) – to exchange stories and laughter – and to share our faith, one with the other.



A Pentecost Party



At our recent informal gathering in the Botanic Gardens, Rev Ken read a children's book about Pentecost, written by Rebekah McLeod Hutto and called "The Day When God Made Church".

In her notes at the conclusion of the book, Rebekah writes:

"Pentecost is a great time to hear about the sights, the sounds and the people who began the community of the Church. Pentecost follows the season of Easter and it is on Pentecost Sunday that we celebrate and remember God's gift of the Holy Spirit and the birthday of the Church.

It is through the Holy Spirit that we receive the inspiration for all our ministries in the world. The liturgical colour of Pentecost is red, representing the flames that fell upon each of Jesus's followers and inspired them to speak God's Word. Other symbols of Pentecost include the dove and the wind as it was told in Acts Chapter 2. When we celebrate Pentecost, we remember the day when God created Church and how God continues to use our gifts to further Christ's ministry."

It was a wonderful experience of the Holy Spirit working in people's hearts, that a family from the Tongan congregation of the Auburn Uniting Church joined us for our Pentecost party. They had seen the notice of the gathering on the St Stephen's website, and felt moved to join us in Christian fellowship.

Our Pentecost celebrations included prayer, the book reading and great conversations over morning tea. A highlight of our party was the use of coloured paper streamers, that were passed between and wrapped around each person, representing the Holy Spirit moving amongst us, uniting us as followers of Christ.

Caroline and Graham Penn



Commissioning Kathryn Lynch



On Sunday 19th of June, a special service took place at St Stephen's in the presence of Sydney Presbytery leaders, the Rev Ken Day and Elders, family and friends of Kathryn's and members of our church congregation. The purpose of this service was to commission Kathryn as Pastor in the Uniting Church of Australia.

The service began with the procession of the choir, followed by the Chairperson of Sydney Presbytery, the Rev Viniana (Vinnie) Ravetali, Worship Elder Janice Dawson and the Rev Ken Day. The Call to Worship was based on Jeremiah 31:2-4, and was followed by the singing of the lively hymn "I danced in the morning when the World was Begun". The Rev Ken led the congregation in the prayers of adoration and confession, and Lynette Jetson then came forward to the lectern to give a warm welcome to all and to make the announcements. Lynette especially welcomed Kathryn's parents Alec and Ruth Lynch as well as her uncle and aunt Barry and Evelyn Wilson, who had all travelled overnight from Mummulgum to be present at this Commissioning.



The Rev Ken's address to the children centred on the story of the "bara", the monumental fish hooks crafted from seashells and used by Gadigal women over the centuries to catch fish in Sydney harbour. Ken pointed out that although the hooks were finely made and quite beautiful, they were an essential implement for fishing and were not worn as jewellery by the Eora fisherwomen.



The Old Testament reading was taken from Jeremiah 31:27-34 and was read by Kathryn's good friend Pip Clark; this was followed by the New Testament reading, Luke 18:1-8, read by the Elder for Discipleship, James Williams. The Prayers of the People were then led by Janice, and they included these moving words:

We thank you for the spiritual gifts and skills Kathryn exercises and which she brings to this congregation and presbytery;

For her integrity and faith.

We thank you for all that Kathryn has learned in ministry,

All that she has given and all that she has shared in.

In your ministry and mission, O God, may St Stephen's congregation

give and be given to,

hear and be heard,

love and be loved,

support and be supported.



It was the Rev Vinnie who delivered the sermon, and she began by referring to a holiday she had taken in Greece with her husband; during their travels, Vinnie became entranced with the different stones in the different parts of Greece which they visited. These stones came in an amazing array of shapes and colours, they were to be found in the ruins of ancient Greek temples and columns as well as in walls and buildings, and Vinnie could not resist photographing them. This experience led Vinnie to reflect on the inscribing on two stone tablets by God of the Ten Commandments, and the revealing of these Commandments to Moses on Mount Sinai. The Rev Vinnie then expounded on the significance for all believers and followers of Jesus of Jeremiah 31:33:

No, this is the covenant that I will make with the people of Israel after that time, declares the Lord. I will put my instructions within them and engrave them on their hearts. I will be their God, and they will be my people.

In her sermon, the Rev Vinnie invited the congregation to reflect on what the significance might be of God's instructions no longer being inscribed in stone, but placed within the hearts of believers.

Following the singing of the commissioning hymn "Come, Holy Spirit, come", the formal Commissioning of the Ministry of Pastor began. The Chairperson of Sydney Presbytery reminded the congregation that "....the Church is God's covenant people, the Body of Christ and dwelling place of the Holy Spirit". Amongst the words of the Presentation, the Rev Vinnie outlined the role of Pastor within the Uniting Church:



The ministry of pastor may include teaching the Church's beliefs and practices; pastoral oversight; leadership of worship; evangelism and service beyond a gathered congregation. The Presbytery of Sydney has determined that the pastor in this area will offer spiritual guidance, share worship responsibilities, exercise pastoral care, and participate in the leadership of this congregation.

The Rev Vinnie proceeded to ask a series of questions of Kathryn, and Kathryn's response to all was "I do" or "I will". As an example of the seven questions put to Kathryn, three follow:

Do you confess Jesus Christ as Lord?

Do you receive the witness to Christ in the holy Scriptures of the Old and New Testaments; and do you undertake to proclaim from these, the gospel of Jesus Christ in word and deed?

Will you endeavour to show love and compassion in the name of Christ to all among whom you serve?



The congregation stood and affirmed their acceptance of Kathryn in the role of Pastor at St Stephen's. The Act of Commissioning then took place, during which time Kathryn knelt; prayers were said to accompany the laying on of hands. The Rev Vinnie, the Rev Ken, the Rev Jenny Ducker, Sonya Gillies, Ellena Hicks and Caroline Penn all participated in the solemn laying on of hands as Kathryn was commissioned and blessed. A beautiful rendition of the Aaronic Blessing was then performed by the St Stephen's Choir, and this was followed by the Declaration of Kathryn as Pastor by the Rev Vinnie.

Kathryn responded, referring first of all to the square which she had made for the Pentecostal Cloth for the Communion Table last year, which featured a dove. She spoke of the significance of the dove in both the Old and the New Testaments, and reminded us all that of course the dove, representing the Holy Spirit, features prominently in the logo of the Uniting Church. Kathryn went on to speak of her Christian faith and what it will mean to her to serve God as Pastor in the future. Kathryn did not forget to remind us of how much she enjoys reading the Bible, and she encouraged us to spend more time reading all the amazing stories contained within the Old and the New Testaments.

This beautiful and moving service concluded with the singing of "Glory be to God the Father" and the pronouncement of the Benediction.

Most people who attended the service then proceeded to the Ferguson Hall, where a hot cup of coffee or tea plus slices and biscuits were on offer. It was so good to have Kathryn's close family and friends there to celebrate with us, as well as members of Sydney Presbytery. Kathryn's final task for the day was to cut the delicious large cake which Judith Barton had kindly brought in to honour this special occasion. The fellowship and special time of chatting and sharing were a fitting conclusion to what had been a memorable event in the life of St Stephen's.



THE BACK PAGE

Sunday	Tuesday	Wednesday	Friday
10:00am Worship	1:00pm Reflection, prayer, scripture, music, communion 2nd Tuesday	2 nd Wednesday of the month 5:30 – 7:00pm Jazz, supper, soul	1:10pm – 1:50pm Friday Music



Saint Stephen, as told in Acts, was a foreign-born Jew living in Jerusalem. He was appointed one of seven deacons appointed by the Apostles to perform charitable works for the poor, including caring for elderly women, widows and orphans. Miracles and great preaching were attributed to him and he is said to have lived an exemplary life.

However, as a Hellenised Jew, he was opposed to the Temple cult of Judaism and he would engage in important discussions in the synagogues of Diaspora Jews in the capital. He was popular and this caused animosity among the Jews. He was charged with speaking blasphemy and for his opposition he was brought before the Sanhedrin. His defence of Christianity, recalling the history of Israel and the blessings that God had given upon His chosen people, so enraged his listeners that he was condemned to death by stoning. One of those who agreed to his stoning was Saul of Tarsus (later St Paul). He is considered the first Christian martyr, dying c. 36AD.

St. Stephen is the patron saint of deacons, altar servers, stonemasons and casket makers; his feast day is December 26.

It was during the Gold Rush period that a pre-fabricated church was erected c. 1855 on the State Library site next to Parliament House. The name St Stephen's was taken - the Westminster Parliament having met in St Stephen's Chapel from 1543 to 1834. The church was fondly known as the Iron Church.

197 Macquarie Street, Sydney
office@ssms.org.au

Phone: (02) 9221 1688 Fax: (02) 9230 0316 Web: www.ssms.org.au

Regarding Vision:

If you do not wish to receive *Vision*, prefer it by email or have changed your address, please notify the office (contact on front cover).

Direct Deposit A/c name: St Stephen's Uniting Church
BSB: 634 634 A/c number: 100025920

If you would like to contribute towards the cost of *Vision* please use direct debit:

All graphics in this publication are free stock, used with permission, or source acknowledged.