



St Stephen's Uniting Church in the city

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



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Editorial

Editorial



fter what has been quite a cold and wet winter, spring has finally



arrived in Sydney. Seeing the fresh green leaves and blossoming flowers and listening to the songs of the birds are having such a positive effect on us all. These familiar sights and sounds of spring remind us of the desire and need for refreshment and renewal, first and foremost in each

individual soul. We have therefore chosen the following theme for this current edition of "Vision":

Refreshment, rejuvenation, renewal.....what significance does the season of Spring have for you?

How do you seek renewal? Is it through going on a type of pilgrimage or retreat, through meditation or reading.....?

I feel confident that readers will be very interested to see the responses of the different contributors to this issue!

Alan Harper has written a very interesting and thought-provoking article on this theme, and he notes in his concluding paragraph: "The new life of springtime is ephemeral, and its promises circumscribed by the passage of time. Not so the promises of Jesus." On the other hand, the Rev Ken Day, in his interview with myself, has chosen to focus on the concept of "renewal", and has spoken about references to "renewal" in the Bible as well as renewal movements in Australia during the 20th century. One way we can experience a sense of refreshment and renewal is of course through reading, and both Alan Harper and Kathryn Lynch have shared three of their favourite books with us. A more challenging way to seek refreshment, rejuvenation and renewal is through taking part in a spiritual retreat. Readers will discover for themselves what Kathryn's "retreat experience" entailed in this issue.

During these early days of spring, we have nonetheless had to face sadness and a time of mourning following the sudden death of Her Majesty Queen Elizabeth 11 on Thursday 8th September. On Sunday 11th September, at 10am we held a Memorial Service at St Stephen's to mark the passing of such an awe-inspiring Monarch, who devoted her life to the well-being of the United Kingdom and the Commonwealth countries, and to the Royal Family, during her reign of seventy years. It just so happened that this service took place on the same day as our very special HymnFest, which was held between 2pm and 3.30pm. Members and friends will find two very interesting articles written by Graham Penn, giving details of both the Memorial Service and HymnFest.

A new initiative begun at St Stephen's during the first week in September is the "Agape Meals". For those of you who are curious about what exactly might be the significance of these special meals, George Marmaras has written a great article which sets out the purpose of these fortnightly gatherings, and explains exactly what takes place during each session.

Interview with the Rev Ken

The last three months have seen other diverse activities at St Stephen's, including the "Christmas in July" luncheon which was held on Thursday 21st July at the 18 Footers Restaurant in Double Bay. As the photos which accompany this article show, everyone who attended really enjoyed the fellowship of other St Stephen's friends as well as the delicious lunch provided by the restaurant.

In this issue, Lauris Harper brings us welcome news of our twin UC congregation in Narromine. During their six weeks in Narromine, Alan and Lauris experienced the floods first hand and also saw for themselves the devastation that the recent flooding has caused to the local farmers. However, Lauris highlights so much that is positive in her article, and comments on all that the members of the Narromine Uniting Church do for their local community.

Finally in this issue, we celebrate the life of Ian Scott, who was an active member of St Stephen's over many years. We give thanks to God for his inspiring example, even as we extend our sincere condolences to the members of his family as well as his close friends.

Lauris and I trust that this issue will bring you a sense of joy and renewal as you read the different articles written to inform and inspire you.

Janice Dawson



Janice: *Is renewal the same as revival?*

Ken: Even though there are similarities, I would say that no – renewal is not the same as revival. When we talk about revival, then we are referring to something which has died – or is as good as dead – but is then brought back to life. For example, if I had not been to the library for five years and when I returned, I was told that my membership had expired, it is as though I have never been a member of the library, and I have to join all over again. That's revival.

However, let's imagine for a moment that my membership was simply running out. I would need to do something about it and could therefore simply renew my membership. That's renewal.

Spiritual revival is a deeper experience than spiritual renewal. The latter cannot take place if it is revival that is needed. We are not commencing this interview with concern about grammar, though. It is a concern for honest consideration of my spiritual need, or the need of the congregation, or nation. Both revival and renewal are wonderful, but one is like a new plant, and the other is a good use of fertiliser and water on the existing withering plant.

Janice: Is the term “renewal” used in the Bible?

Ken: Yes, the Bible definitely talks about renewal, and including the renewal of the soul. We find this idea in many places in the Bible.

Psalms 51 includes:

***Wash me thoroughly from my iniquity,
and cleanse me from my sin.***

***For I know my transgressions,
and my sin is ever before me.***

***Create in me a clean heart, O God,
and put a new and right spirit within me.***

We find this concept a lot in the Hebrew Scriptures when God calls God’s people back after they have forsaken God, appealing to them to worship and to serve God once again. The prophets were the voices of God, proclaiming the need for renewal over different generations.

The Christian scriptures continue this call, and offer the example of Jesus Christ to follow.

Paul writes to the Romans (12:2)

***Do not be conformed to this world, but
be transformed by the renewing of
your minds, so that you may discern
what is the will of God—what is good
and acceptable and perfect.***

Renewal is wonderful, and nothing to be ashamed of. It is more a worry if a person believes they have no need of renewal. John Calvin saw renewal as a lifetime, lifelong experience. The hymn writers penned prayers for us to sing, seeking God to renew us:

***Breath on me, breath of God,
Fill me with life anew.***

There are times when renewal has not simply been on an individual

basis – but whole congregations and indeed whole denominations and nations have sought God and experienced renewal, and even revival. Amongst the most lasting is when renewal occurs across denominations, cultures, age, and barriers that previously were there.

Janice: Have there been renewal movements in Australia?

Oh yes, and in many of our readers’ lifetime.

The Pentecostal denominations historically have been formed after a revival or time of renewal. The Methodist movement grew out of the Wesleyan revival.

The Charismatic Movement of the late 1960s, 70s, and 80s, which spread across all denominations, still has a positive renewal in the church today. The people open to this movement of the Holy Spirit were enthusiastic about receiving afresh the good news of Jesus, some unable to temper their excitement and could seem judgemental toward those who were cautious to this new life. Some church-goers resisted the movement of renewal, at times for fear of what changes the Holy Spirit may require in their life. In this time the Uniting Church established the Fellowship for Charismatic Renewal, as well as the NSW/ACT Synod Board of Mission sponsoring conferences and workshops, including teachers such as John Wimber. In Sydney, the Uniting Church minister Rev Dr Bob Hillman and theologian/Principal of the theological college Rev Dr Gordon Dicker, taught and wrote helpful books on the work of the Holy Spirit.

Other examples of these times of renewal were the Toronto Blessing and the Alpha Movement of the 1990s. And we should not forget the success of the Billy Graham Crusades in Australia in 1959 and again in 1969. Often these times of renewal did not take place in local churches, but through ecumenical gatherings in places like halls or even private homes. St Stephen’s church gained more than 200 communicant members in the early 60s due to the Billy Graham Crusade.



Sometimes there has been surprise amongst the more protestant Christians when renewal was seen in the Roman Catholic Church in Australia. Not only in the 60s to 80s but also occurring in the early 1900s, when renewal of the Holy Spirit was spreading in Australian churches. When there was shock at the renewal occurring in the Roman Catholic Church, Pope Leo XII pointed out to the reformed churches that, yes, the “*worshippers of Babylon*” do call on the name of Jesus, and he consecrated the 20th century to the Holy Spirit.

Before this time, John Watsford, the first Australian-born Methodist clergyman, when preaching in Bourke Street Methodist church, Sydney, in 1860, reported:

“To a congregation which packed the building I preached from ‘Quench not the Spirit’. What a time we had. The whole assembly was mightily moved, the power was overwhelming; many fell to the floor in agony, and there was a loud cry for mercy. The police came rushing in to see what was the matter; but there was nothing for them to do. It was impossible to tell how many penitents came forward; there must have been over two hundred. The large schoolroom was completely filled with anxious inquirers.”

Indigenous communities have witnessed the falling of the Holy Spirit upon them, and bringing with the Spirit has been social and justice reform, which also accompanies renewal. On this type of reform, I encourage you to read and be amazed at the effects on the community of the Welsh Revival and the Scottish Revival.

Finally, it is important to reflect on the fact that as individuals, we all need the experience of renewal, hopefully at certain points of our journey with Christ. As William Cowper says in his famous hymn:

***O for a closer walk with God,
a calm and heavenly frame,
a light to shine upon the road
that leads me to the Lamb.***

If this edition of “Vision” whets your thirst, it’s important for me to be upfront here: renewal doesn’t fit in with our lifestyle. Renewal calls for a change, and the Holy Spirit asks for our time. Some people in 2022 would like to see a change in society. It starts with a change in those people first. Everyone else isn’t “wrong” and needs fixing. For renewal, I need to admit my own faults.

***Return, O holy dove, return,
sweet messenger of rest!
I hate the sins that made thee mourn,
and drove thee from my breast.***

Some people would like to know a closer walk with the Lord. It starts with walking with the Lord. Unlike dog walkers who will take your pet for a walk, a person wanting to walk with the Lord is the one who needs to walk. No one else can do it for you.

Some people want to find time for the Lord. We don’t find time, and we don’t make time. We allocate it, put a border around it, and call it an appointment with God.

In the online worship resources a series is starting on finding time for renewal, which will include resources, ideas, and places to meet for renewal prayer. I could fail you by saying “click a link and it’s done” but that would maintain the void.

***What peaceful hours I once enjoyed,
how sweet their memory still!
But they have left an aching void
the world can never fill.***

***So shall my walk be close with God,
calm and serene my frame;
so purer light shall mark the road
that leads me to the Lamb.***

Janice Dawson & Ken Day

NEW LIFE



I don't like the cold. Cold winter days are a seasonal trauma to be suffered through. Winter nights are a time when sensible people stay home. It is beyond me how some foolhardy folk can go swimming in freezing waters and even claim to enjoy it. The thought of a holiday in the "winter wonderland" of the ski slopes is enough for me to turn the heater up a notch or two. And that anyone would embark on a sight-seeing trip to Antarctica leaves me at a complete loss to understand why anyone would spend all that money just to be so cold! Winter is just something to be endured, encouraged only by the promise of the spring to come.

While I know I am not alone in my dislike of the cold – witness the steady migration especially of older people to the warmer climes of Queensland – I also acknowledge that I am being just a little tongue in cheek about it. For one thing, Australian winters are overall pretty mild in comparison to those experienced in a great many other parts of the world. But more significantly, the developed world has largely insulated itself from the seasonal cycle that governed the lives of our ancestors.

For all but the last few generations of human life, the seasons dramatically impacted every aspect of our lives. Summer days were long, but winter days short; long winter nights afforded little opportunity for work, leisure or anything much else. Fruits, vegetables and grains were entirely seasonal. Different crops marked the different months of the year. And unless provision could be made during the summer, people went hungry during the winter. In many parts of the world, travel during winter (except for the shortest local distances) was impossible. You will recall the story of Paul's sea journey to Rome, when travel was suspended for the winter due to the stormy conditions. Even warfare was traditionally suspended during the winter months. The concept of a "spring clean" bespoke the fact that, at the end of the cold months of sheltering indoors most of the time, dwellings needed a good clean up and airing. With the coming of spring, many plants, both food



plants and flowers, sprang into new life. There was good reason why different cultures celebrated the coming of spring with fertility rites. In the European tradition, May Day celebrations marking the coming of spring occurred midway between the spring equinox and the summer solstice; and the tradition of maypole dancing was a celebration of the new season of fertility, with the original significance of the may pole most probably being a symbol of the phallus.

The Christian festival of Easter, celebrated



in autumn in the southern hemisphere but in spring in the northern hemisphere, is in fact an appropriation of a former Anglo-Saxon celebration of the rebirth of the spring, honouring Ēostre or Ostara, goddess of spring, the dawn and rebirth. Our antipodean location in the world has deprived Easter of its original connection to the seasons.

How different from the traditional world of our forebears is our own world! To a large extent, the seasonal cycle has been robbed of much of its power to dictate our lives. It is quite difficult for us genuinely to empathise with our ancestors, because in so many ways we are no longer beholden to the dictates of the annual progress of the seasons.

For one thing, artificial heating and cooling have blunted the impact of the extremes of temperature inherent in the winter and summer. We live in homes that have electric or gas heating for the cold months, and air-conditioning for the hot ones. We travel about in air-conditioned cars or public transport, on roads and other infrastructure that are pretty much weatherproof. Our places of work, commerce and leisure are all artificially heated and cooled. Electric lighting has rendered irrelevant the time of sunset; many places of work operate on a twenty-four hour basis, and in our homes, bedtime is at our own whim, not that of the setting sun. Refrigeration and other food preservation techniques have ensured that



our food supply is consistent throughout the year; while both artificial agricultural practices and the mass transport of foodstuffs around the world mean that we can buy just about anything at any time during the year. During winter, we can enjoy tomatoes and avocados from Queensland, asparagus from Peru, stone fruits from the United

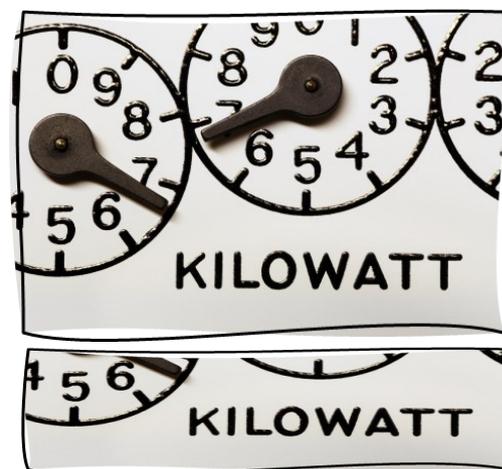
States, kiwi fruit from (where else?) New Zealand the list goes on. Take a look at the place of origin that's displayed against the various offerings in the fresh foods section of your local supermarket.

It would not occur to anyone that they could not satisfy their need or their urge to travel, just because it were wintertime. Trains, planes, road transport, ships all keep operating throughout the year.

So we have mostly removed ourselves from the dictates of the seasonal cycle. The seasons mean far less to us than they did to our forebears. The symbolism of spring as the harbinger of new life is largely lost on us. My own longing for the spring is really about no more than my mild discomfort in the cold, on those occasions that I must venture out between one warm environment and another. My great grandparents would have said I was spoiled and self-indulgent, and it's hard to argue that they would be wrong! *Mea culpa*. I am a pretty typical 21st century sexagenarian.

So what to say about this edition of *Vision's* theme, *Refreshment, rejuvenation, renewal.....what significance does the season of Spring have for you?* Does the coming of spring really mean that much in this day and age?

Before we dismiss the idea entirely, perhaps we should notice something. Our insulation from the passing of the seasons is entirely a product of our affluence. An abundance of affordable artificial energy is key to it. Electric



lighting, heating and cooling, transport systems, refrigeration – all these wonders rest on the assumption of plentiful, accessible and affordable energy. Minus the energy, and no amount of scientific knowledge, or 21st century sophistication, could disguise the fact that the way of life we take for granted would come tumbling down like a house of cards.

It's as well to acknowledge that sobering fact, because for the first time in

the lives of most of us, we are seeing serious threats to the security of our energy supplies. I can recall warnings in the 1970s that the world was running out of oil, and alarming pictures were drawn of the “nightmare world without fuel”. That did not eventuate due to the development of new techniques for locating and extracting oil, including the very controversial practice of fracking. While we can be grateful that the dystopian nightmare did not descend as forecast, its non-appearance perhaps did us the long-term disservice of lulling us into a false sense of security, forgetting that the edifice of our way of life does still rest on foundations made of accessible energy. The bullet we dodged fifty years ago has made us think that we are invulnerable.

But clearly we are not. There are two serious challenges to the supply of energy that fuels our lifestyle. The first may prove transitory, but it may not. The war in Ukraine has changed the energy markets around the world. With the West trying to wean itself off Russian fossil fuels, oil and gas have become increasingly expensive as demand outstrips supply. In Australia, we are all too aware that our energy bills have shot up and are forecast to keep rising at least in the medium term. Petrol and petroleum products are at record levels. Increasing numbers of Australians are struggling to pay for their energy use, while there would be few among us who have not sought to economise our consumption as best we can in the middle of winter. There are already people who cannot afford to heat their homes, and a hot summer would leave them with the inverse problem for cooling. People are struggling to pay for their commute to work. And the sudden leap in energy prices has come at the same time as – and has in turn further fuelled – rising inflation and a concomitant fall in the value of real wages. Households are trying to pay more for energy with less real income. Are we seeing some of the first cracks in the whole system of cheap energy that undergirds our whole way of life, and is the thing that insulates us from the dictates of the seasons?

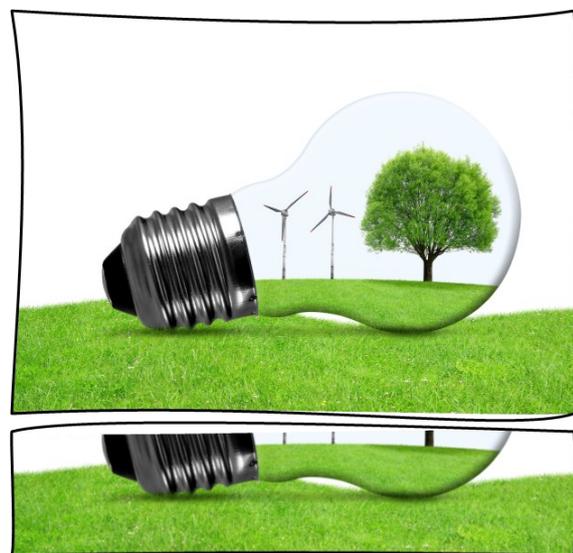


The second challenge is most certainly here to stay. Scientists are united in pointing the finger at carbon emissions as by far the most important driver of global warming. And the vast majority of carbon emissions are through our use of fossil fuels. The burning of coal (especially), oil and other organic fuels has released, and continues to release into the atmosphere, carbon that has been locked away for millions of years. We are rapidly recreating the atmosphere of a prehistoric and much warmer world

that existed aeons before human beings first walked the earth.

Global warming challenges our profligate energy use. While new technologies are gradually emerging, it is very clear that no “magic bullet” will be in place anywhere near soon enough to slow the juggernaut that we have already set in motion. The only short-term option open to us is dramatically to reduce our consumption of fossil-fuel generated energy – and that means most of the energy that we take for granted. Far more is required of us than that we agree that we can live without Peruvian asparagus or Californian peaches and cherries during the winter. Serious action to reduce energy consumption will have to be far more profound in its impact if it is to be worth the effort.

The point is that our unthinking dependence on cheap, accessible energy which has undergirded our whole way of life – and is the reason why we have thought our-



selves immune to the seasonal cycle – rests on a pretty flimsy foundation. We all hope that things will turn out well, but the challenges of the current moment should, at the very least, give us a reality check. The luxury of being able to ignore the impacts of winter has evaporated already for a great many Australians, and it may well

be slowing drying up for the rest of us. Cold winters and hot summers, seasonal foods, more limited travel – in short a life that is closer to that of our ancestors, in which the passing of the seasons determines far more about our lives – may well be our not too distant future. It may not be that long before we find ourselves, at least metaphorically, dancing around the may pole to celebrate the long-awaited advent of spring. Our Editor's question about the significance of spring – refreshment, rejuvenation and renewal – may take on a great deal more meaning than it may seem to have right now. And perhaps overall that would not be a bad thing.

I cannot help but notice a parallel that relates to our Christian faith. If I may start by recalling an observation of a minister friend, now long retired, who served in Sydney's affluent Eastern Suburbs towards the end of his ministry. The people of the communities he served were, he said, just too well-off to realise their dependence on and need for God. When you have so much



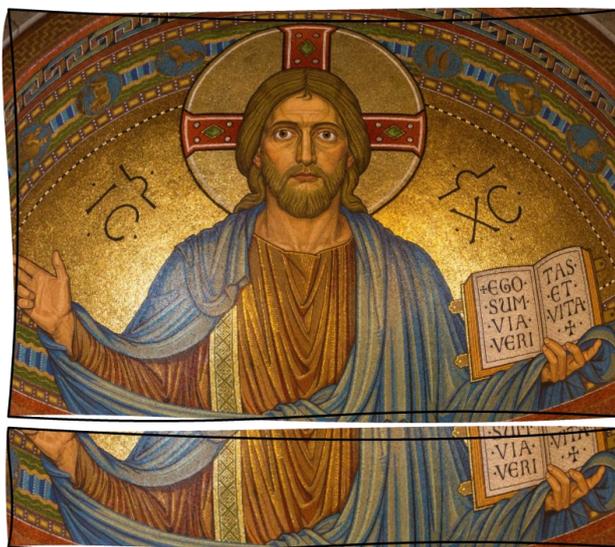
material wealth, you are insulated from many of life's challenges. It was not for nothing that Jesus said that it would be easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God. Wealth very often constitutes a barrier between the wealthy person and understanding and responding to the

gospel of Jesus. You can't serve two masters

What was the parallel that struck me? It came from that word "insulated". Just as our wealth in energy has insulated us from the seasonal cycle, the wealth of the wealthy insulates them from the call of the gospel. Just as the significance of spring may be lost on us because we are no longer as subject to the seasons as we were, the significance of the gospel may be lost on the wealthy because they have so many buffers between them and the harsh realities of life.

Yet we have seen just how artificial, and how flimsy, is the whole edifice that allows us to live as we live and to ignore the seasonal transitions; and the same could be said of the wealth upon which the rich depend to separate them from the challenges of real life. Generations past can tell the stories of fortunes made and fortunes lost; economic disasters rock the foundations of whole economies; stock market collapses ruin investors who previously thought themselves affluent and secure. Whole societies, secure in their riches, are ruined by new economic realities, revolution, warfare or sheer profligacy and complacency. So much of the bubble we live in is no more than an illusion.

Just as the reality of the seasons of the earth will ever be, despite what we may pretend to ourselves, so too will the reality of God ever be, also despite what people may pretend. If we can recapture the excitement of the spring, with all its promise of renewal and new life, perhaps we can also recapture the far greater excitement of the new life that is in Jesus



Christ. But there is a limit to how far this parallel can take us, for the seasons are a cycle. Every spring is succeeded by a summer, and an autumn and eventually another winter. The new life of springtime is ephemeral, and its promises circumscribed by

the passage of time. Not so the promises of Jesus. The new life that in Jesus knows no limitation, has no use-by date, comes with no conditions. As we see the props that hold up our seasons-ignoring way of life fall away, may we willingly and deliberately cast aside the things that place a barrier between ourselves and God. For in him, and in him alone, are the real *refreshment, rejuvenation, renewal*.

Alan Harper OAM

RENEWAL @ a Benedictine Retreat



Have you ever been on a spiritual retreat? If you're seeking spiritual renewal and rejuvenation, it's a wonderful thing to do.

We're familiar with the idea of having a holiday; time away from home, and away from our everyday work, routines and stresses to relax, do things that we find fun, and enjoy some re-creation. Depending on our personality or our needs at the time, these holidays can either be spent being energetic, moving about and travelling to see new places and have different experiences... or our holidays can be quieter and slower, enjoying a pace of life that is calmer.



Spiritual retreats are like a holiday for the soul. They are a time out from normal life with the aim of refreshing our spiritual lives, and spending time with our God.

Earlier this year, some young priestly friends invited me to join them on retreat at St Mark's Abbey in Camperdown, rural Victoria. Kirsten, Stacey and Heidin are female priests working in parish ministry in Victoria, and Heidin organised for us to spend a week at St Mark's Benedictine community, participating in the life of the monks and nuns there.

It was a silent retreat.

Several people have asked me on my return to Sydney what

that was like. What did I experience? What did I learn? What was it like as a spiritual experience? Did I really not talk to anyone at all for a whole week? How did I fill up a whole week at an abbey if there was no speaking???

St Mark's Abbey is an Anglican Benedictine Monastery with a mixed community (monks and nuns) whose main work is prayer, and the recitation of the Divine Office (which is also prayer). They do a number of other things to earn money for the abbey (even monks and nuns need cash to pay the household bills), including selling religious items and icons, running a small printery, and taking in paying (and praying) guests. To do all of things involves communicating (including talking), but they



understand that sometimes the need for chatting and chatter can get in the way of the silence that we need to hear God, and fills our minds with words that can get in the way of listening to, thinking about and understanding God. As a consequence, they ask that talk be limited to times when you need to give or get instructions; or to singing and praying in the chapel and at mass.

So, I really didn't talk to anyone all week... except for when we were in the chapel, or having Holy Communion, or on our last night at the Abbey, when we were allowed to "break the silence" (which we did by talking and talking way past midnight).

What was silence like? I found it to be mostly a very

peaceful experience; but very strange to eat meals with other people and not be able to make conversation. (I'm sure it would make for a more exciting confession to tell you that I went crazy by not speaking. It may not be for everybody... but I really settled into it. Give it a go sometime!)

Much of my day was spent reading, journaling and walking through the abbey gardens. I took three books, plus my Bible: Sam Wells' recently published work "Humbler faith, Bigger God"; "How Music Works" by John Powell, which has chapters on church music and jazz music; and also the children's novel "A Wrinkle in Time" by Madeleine L'Engle (excellent books if you're looking for recommendations).



However, we weren't left to just read all day: part of our commitment that week was to join in the life of the community, and that meant joining in their life of prayer. Morning prayer was at 8.00 am, mass at 11.00 am, noon prayer at 12.00 pm, evening prayer at 5.00 pm and compline at 9.00 pm. Each time of prayer lasted about half an hour, and this very much formed the rhythm of the day (and did take up a lot of time!).

The prayers were beautiful: readings from the Old and New Testaments, and psalms sung in plainchant (so lovely!), written prayers that were recited according to the season. It was remarkably freeing to follow these set prayers and know I was part of an older tradition, and a

rhythm of prayer and contemplation that was worshipping an old and ancient God.

I was reminded about the need we all have for 'Sabbath time'. As Christians our Sundays are not days of rest, but days of celebration, as we celebrate together on the first day of the week that Jesus is risen. The seventh day of the week gets a bit lost in this modern world, as Saturdays are used for socialising, sport, catching up on household chores, and shopping. Saturdays are now as busy as the rest of the week, as we try to fit a lot into our "day off". But Sabbaths are important, and we need to find a way to incorporate time alone with God, alone with nature, and alone with quiet into our schedules.



I'll be doing this again sometime. It was a wonderful week. I was blessed to have had the experience.

Anyone can go on retreat. A day away from home and away from the normal routines of life can do wonders. You don't need to go to an Abbey, or be in the company of monks and nuns; in fact, a garden, a national park or a beach could be a wonderful setting for a few hours with God. But if you would like to be part of the life and rhythms of a religious community for a couple of days, to a week or longer, this is something you can do as well. St Marks' Abbey in Camperdown accepts visitors, and closer to Sydney, Jamberoo Abbey allows people to join the community for short visits (visit their websites for more information).

Kathryn Lynch

Agape Meals

Our first Agape meal took place during the evening on Thursday the 8th of September. It was a wonderful evening, as a group of us gathered in St Stephen's to share a meal, listen to a few readings, a short reflection, and exchange our thoughts and experiences.

For those of you wondering what an "Agape" meal is, in its simplest meaning, it is a gathering to share a meal amongst fellow Christians. Agape meals are also known as "Love Feasts"; this is because the word "Agape" means "love" in Greek. These "Love Feasts" pay tribute to the meals that Jesus once shared with his disciples during his ministry.



Image credit: *Last Supper* 1625-26 by Valentin de Boulogne. (Wikimedia Commons Public Domain)

Given it was our first gathering for an Agape meal at St Stephen's, we were all keen to learn lessons from the "pilot session" as we embarked on this journey of Christian fellowship. We were pleasantly surprised how smoothly the evening went and were thankful to be guided by the book, *We Make the Road by Walking*, by Brian McLaren. The book contains a year's worth of reflections on the Bible and explores what it means to be alive in the way of Christ.

We began the Agape meal with a short prayer:

*Dear God,
We come to you in prayer as we gather here together to share a meal.*

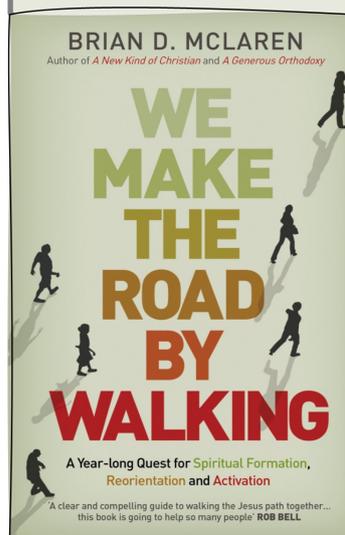
*We give thanks for this food we are about to share and for the blessing of each other's company and fellowship. As we embark on this journey of spiritual growth, please bless us, Heavenly Father, and guide our path forward. In Jesus' name we pray.
Amen.*

Following the prayer, we enjoyed a simple meal for our first gathering we ordered some pizza. Our topic for reflection was "Awe and Wonder", inspired by readings from Genesis 1:1-2:3, Psalm 19, and Matthew 6:25-34. The readings were quite lengthy, so to keep to time, we decided as a group to read from Genesis, and then proceeded to read the reflection, followed by a group discussion. Judith was our Bible reader, whilst Kathryn and George took turns reading the reflection.

The reflection "[Awe and Wonder](#)" was based heavily on Genesis and focused on what it means to be alive. Here is one of the many quotes that stood out for us from the reflection:

"The romance of Creator and creation is far more wonderful and profound than anyone can ever capture in words. And yet we try, for how could we be silent in the presence of such beauty, glory, wonder and mystery? How can we not celebrate this great gift – to be alive?"

Following the reflection, we concluded the evening by sharing wonderful experiences from our respective lives where we felt both alive and in awe, whilst walking in the presence of God's wonderful creation!



George Marmaras

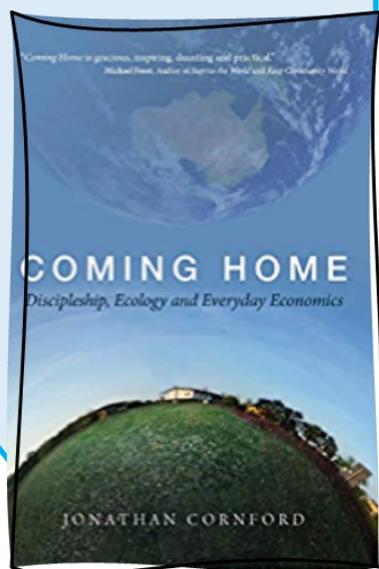
From my



I'd like to share two books I've read recently which I found interesting and helpful. They are very different in character and subject, but equally worth the read.

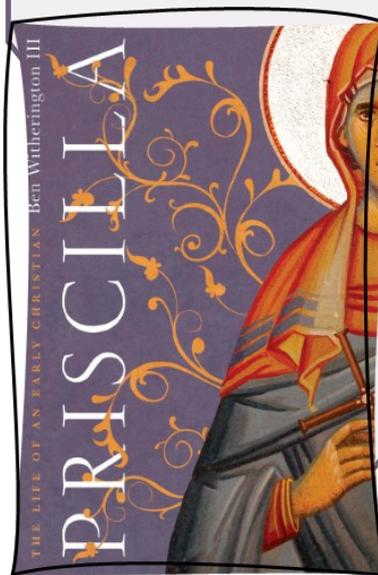
Jonathan Cornford, *Coming Home. Discipleship, Ecology and Everyday Economics* (Morning Star Publishing, 2019) (Koorong \$19.99)

Perhaps, like me, you have wondered what our faith has to say about how we live in the world, now in the grip of a climate emergency of our own making. Sadly, at one end of the spectrum is a small but noisy group of fundamentalist Christians who simply tell us that God will eventually renew his creation, implicitly suggesting that we can therefore go on abusing our world as we wish, confident that all will be well in spite of our worst efforts. The description on the back of *Coming Home* says that it "seeks to make a real and practical connection between faith, the way we live, and the great ethical and environmental challenges of our time". Nothing could sum it up better. Cornford is eminently qualified, both academically and experientially, to take on this task. The result is a book that is both challenging and highly practical. One of its most valuable features is that it recognises that different people and families are in different situations, and what may be possible for one may not be so for another. It is thus not doctrinaire in any way, but makes helpful suggestions about how we might live better and more sustainably in our fragile world. Readers are sure to be challenged about what we have come to accept as normal, and equally sure to come away with practical strategies they can adopt to begin to make a difference.



Ben Witherington III, *Priscilla. The Life of an Early Christian* (Intervarsity Press, 2019) (Koorong \$27.99) Witherington is a very solid biblical scholar. It is unusual for someone in academe to turn their hand to historical fiction, but it is clear from this book that the genre can gain a great deal from the learning of such a scholarly author. Priscilla (or Prisca) is one of the prominent women in Paul's circle. Although her presence in the New Testament is quite small, it is clear that she was important. Witherington takes on the task of fleshing out her life story as a Christian of the first generation of the Jesus movement. It takes the form of the aged Priscilla narrating her story to her adopted daughter, so it is not lost to posterity. In the narration, the character of Priscilla truly comes to life, and in doing so, also brings the New Testament itself to life. Her story binds together so many characters and events into a cohesive narrative that breathes life into the texts which we know so well. Priscilla quotes extensively from the New Testament books, giving context to many passages. One of the purposes of the book would seem, also, to be to remind readers of the prominent role played by women in the early Church, something sadly forgotten by many these days, or deliberately buried by those who find it uncomfortable to acknowledge. Priscilla emerges as simply one of many women in Paul's circle, not the least of them being Junia, whom Paul describes as an apostle. This is an easy and enjoyable read, from which you will gain insights and knowledge of lasting significance.

Alan Harper OAM



HOW TO CHANGE CHANGE CHANGE CHANGE

KATY MILKMAN



It's part of the human condition to want our lives to be better than they currently are: to have better health, more happiness, increased wealth, achieve our goals, and have the admiration of those around us. We plan for the future, and daydream about what our lives could be like... if only something about our situation – or ourselves – could change.

We've all, at one time or other, sought to make changes in our lives, to achieve something that we see is important; or to break free of something that is causing us harm or pain. We've recognised that we need some new habits, new behaviours and new attitudes. We need to change.

It's *how to change* that is the difficult bit.

In a recent Bible Study at the Con, one of the students mentioned a book he was reading, entitled "How to Change: The Science of Getting to Where You Want to Be" by Katy Milkman. The book describes itself as "setting out proven strategies for mastering positive change and habits". On each page, Katy attempts to describe why human nature frequently interferes with the best of our intentions, and how adopting tailored, evidence-based strategies is the key to effecting lasting, positive behaviours.

As Christians, there are particular ways of living a "Christian life" that are beneficial to us as we seek to grow more spiritually mature, and be more Christ-like. Spiritual habits such as praying, tithing, reading our Bibles, attending worship frequently and having fellowship with other Christians involve us making lifestyle changes so that we have time to do these things. Our attitudes and approach to people and daily routine – being forgiving, and kind, and open to seeing God

at work in the world – are just as important, and also require us to change what we pay attention to, and what our attitudes are.

So, our discussion at the Con that day became one about whether self-help books like this can help us with the habits and behaviours that can help us in our spiritual lives.

Self-help books have been with us for as long as writing itself. Ancient Egyptians wrote codes of conduct. In classical Rome, Cicero's written advice "On Friendship" and "On Duties" became

books that have lasted through the centuries. Islamic literature contains "self-help" advice, and the Bible itself contains wisdom literature, with books like Proverbs and Ecclesiastes providing handy little verses to advise you on everything from money to choosing a good wife.

In more modern times, the 1859 best-seller by Samuel Smiles titled "Self-Help" gave its name to an entire genre, and in 1936 Dale Carnegie published "How to Win Friends and Influence People", which has become one of the best-selling books of all time.

If books aren't your thing, there are now countless podcasts by the great and the good, the rich and the famous, that can advise you about how you too can change your life for the better.

Self-help books and podcasts are a billion-dollar industry, driven by our continuous drive for wellbeing and self-improvement. But do they work? If you are looking to rejuvenate your life, are self-help books something you should spend your time and money on?

Self-help books are popular, and potentially worthwhile, for a number of good reasons. Firstly, they provide hope. They tell us that it is possible to change our lives for the better, and their texts provide the inspiration and motivation that we often need to engage in serious behavioural change.

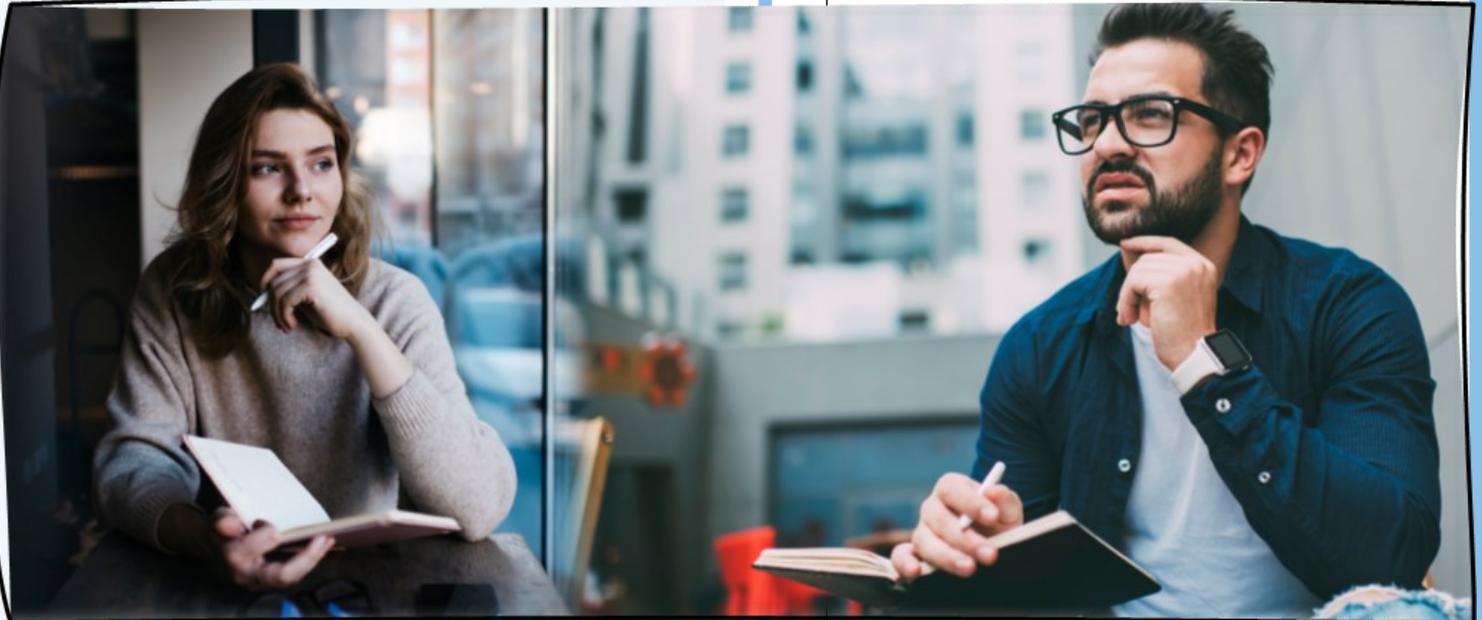
Secondly, they usually offer specific tools and strategies on how to improve your life, often by subject matter experts who have personally experienced the issues you're experiencing or by academics, who've conducted extensive research on the topic. Thirdly, these books are easy to read and understand. They're usually written in a clear and concise manner, providing actionable steps to break complex, ambiguous topics up into manageable steps.

"How to Change" was no exception. At the end of each chapter there was a list of strategies to help you approach barriers to positive change, and encouragement to experiment with these tools to find ones that work for you. I'll be giving some of them a go.

Guided reading

Reflection

Journalling



There is research that indicates that guided reading combined with active reflection through journaling, being part of a small group, or talking through ideas and goals with a friend or counsellor that keeps you accountable can be very effective in enacting long-lasting behavioural change. That, and knowing that efforts to change need to be a long-term plan; your tools for changing need to be used not just once or twice a month for a year or two, but permanently. But then, life is a long-term project, isn't it?

How to Change, The Science of Getting to Where You Want to Be was written by Katy Milkman, and published by Penguin Random House UK. It is available in bookstores and online.

Kathryn Lynch

Small group discussion

Long-term plans

HymnFest 2022



As a member of the St. Stephen's Worship Team, it was my great privilege to be the compere for HymnFest 2022.

Participating in a "Festival of Hymns and Music" often evokes memories of Sunday mornings at church, or singing at Sunday school, or perhaps joining in with "Songs of Praise" on TV. A rousing hymn raises our spirits and brings us together in beautiful harmony.

Hymns remind us of who God is and what He has promised us. They fuel our faith and weave our lives together



as believers. Through sacred music and songs we are connected with not only the history of the church, but to the faithful who have gone before us.

We began HymnFest by dedicating the time together, to God with the prayer:

"Father, we pray that the music that is played and the songs that we sing this afternoon are from our hearts to you and that each melody is committed to you. We give thanks for this opportunity, in music and song, to proclaim you as the Creator, Saviour and Holy Spirit. Amen"

The theme of the 2022 HymnFest was "Hymns We Missed" during the time of Covid lockdowns. It was an opportunity to sing some of the great and popular hymns associated with the various seasons of the church year, such as Advent, Christmas, Easter & Pentecost and also

associated with the various seasons of the church year, such as Advent, Christmas, Easter & Pentecost and also enjoy music played at significant Royal occasions.

As we made our musical journey through the liturgical year, I spoke briefly about the various seasons celebrated by the church and gave some background information on the hymns and music that we were to sing and hear.

In the first bracket we moved through the seasons of Advent, Christmas & Epiphany singing the hymns; "Lo! He Comes with Clouds Descending", by the great hymn writer Charles Wesley and "O Come, All Ye Faithful", which was originally written in Latin as "Adeste Fideles" with the English translation attributed to John Francis Wade.

The bracket concluded with the vibrant "Toccata in C on Angel's Song"; an arrangement for organ and brass based on the Christmas carol "Angels from the Realms of Glory" by the American composer Dr Robert Parker.



The next bracket drew us onto Good Friday & Easter with George Kitchin's "Lift High the Cross" and the Easter hymn "Thine Be the Glory, Risen Conquering Son", written by Edmond Budry in the late 1800s and set to the tune of "See, the Conqu'ring Hero Comes" from Georg Frideric Handel's oratorio "Judas Maccabaeus".

Our liturgical musical journey then continued through Ascension Sunday with the hymn "Alleluia! Sing to Jesus" by William Dix and then onto Pentecost with "Come Down, O Love Divine".

The text of "Come Down, O Love Divine" originated as a medieval Italian poem and was translated into English by Richard Littledale in 1861. For the hymn's publication in "The English Hymnal" of 1906, the editor, Ralph Vaughan Williams composed a tune, "Down Ampney" and as this year marks the 150th Anniversary of his birth, it is appropriate to recognise the significant contribution

that Vaughan Williams made to church music.

Our organ scholar Aleks, then played the spectacular “Toccata in B minor” by the French composer, Eugene Gigout.

To celebrate Trinity Sunday, the first Sunday after Pentecost Sunday, we raised our voices praising God the Father, God the Son and God the Holy Spirit in the beautiful old Hymn “Holy, Holy, Holy”, written in the early 1800s by Reginald Heber.

Completing the cycle of the liturgical year, the final hymn of the afternoon was “Crown Him with Many Crowns” often sung on the “Feast Day of Christ the King”, also known as “The Festival of the Reign of Christ”, which is celebrated in November.

Originally, Mark our Musical Director, included in the HymnFest program a tribute for the Queen’s Platinum Jubilee. However, even though we were saddened by the passing of Her Late Majesty, Queen Elizabeth II, we were



still able to remember and celebrate, with great joy, her remarkable reign and her extraordinary life of dedication, faith and service.

The special music included:

- The March from Henry Purcell’s “Funeral Music for Queen Anne”, played by the St. Stephen’s Brass & Timpani Ensemble as the prelude to HymnFest.
- An arrangement of “Crown Imperial” for organ and brass composed by William Walton for the Coronation of the Queen’s father, King George VI in 1937. It was also played at the Queen’s Coronation in 1953 and again at the Wedding of Prince William and Catherine Middleton in 2011.
- The Coronation Anthem “I Was Glad” that has been sung at the procession of the monarch into Westminster Abbey at every coronation since that of King

Charles I in 1626. Sir Hubert Parry’s version performed at HymnFest was composed for the Coronation of King Edward VII in 1902. It was included in the Coronation of Queen Elizabeth II in 1953 and will undoubtedly be sung at the Coronation of King Charles III.

- The text of the anthem consists of verses from Psalm 122 which is a prayer for the peace and prosperity of Jerusalem. Its use in the Coronation Service clearly draws a parallel between Jerusalem and the United Kingdom
- The Congregational Hymn “All People That on Earth Do Dwell” which was arranged for the Queen’s Coronation in Westminster Abbey on 2nd June 1953, by Ralph Vaughan Williams.
- The Coronation Anthem “Zadok the Priest” which was composed by Georg Frideric Handel for the Coronation of George II in 1727 and from that time on it has been sung prior to the anointing of the sovereign at the Coronation of every British monarch.
- The text is derived from the biblical account of the anointing of Solomon as King of Israel by the High Priest Zadok.
- It will be sung, of course, at the Coronation of King Charles III where the words will ring out through the Abbey; “God save the King! Long live the King!”

After the postlude “Crown Imperial”, over 160 people enjoyed a fabulous afternoon tea in the entrance foyer. Thank you to the catering team and all those who helped prepare and serve the delicious refreshments.

HymnFest was a wonderful opportunity to praise God with music & songs that truly stirred the soul and we give thanks to God for the musical talents & skills that He has given to the performers:

We also thank, with great appreciation

- our Director of Music & Organist, Mr Mark Quarmby,
- our Choral Director & Conductor, Dr Huw Belling,
- our Organ Scholar, Mr Aleks Mitsios,
- the St Stephen’s Brass Ensemble with Timpani
- and the Choristers of the St. Stephen’s Choir.

The dedication of the Music Team and the contribution of the choir to the musical life of St. Stephen’s is a great blessing.

Graham Penn

(Many thanks Graham—Editor)



On Thursday the 21st July, twenty members and friends from St Stephen's gathered at the 18 Footers Restaurant in Double Bay to celebrate "Christmas in July". Quite a number had met up first at Circular Quay to catch the ferry to the Double Bay wharf. This outing was organised by the Pastoral Care Team, whose main rôle is to provide spiritual and practical support to the St Stephen's family. However, another main function of this team is to plan social events at the beginning of each year; these events provide opportunities for members and friends to gather together and enjoy each other's company. Other examples of outings and special events include the "5th Sunday Luncheons" as well as train and ferry trips and small gatherings for morning coffee. The Hospitality Team works closely with the Pastoral Care Team to support these special functions.

Before we were due to sit down to our "Christmas in July" luncheon, Judith Barton organised three Trivia Quizzes which she assured us were quite easy – but which most participants definitely found challenging. The themes were the Christmas Trivia Quiz, the Fun Bible Trivia Quiz and the General Trivia Questions. It would be fair to say that all present seemed to enjoy some serious intellectual stimulation before we sat down to a delicious luncheon in beautiful surroundings, with lovely views over the waters of Double Bay.

There was no shortage of lively conversation around our large table at the 18 Footers – and we all appreciated the Christmas decorations provided by Margaret Horscroft and Judith. This outing provided everyone with a welcome opportunity to get to know one another better. It was wonderful to have Ross and Margaret Warden with us on the day, and to be able to catch up on their news.

Members of our church who may have ideas about future outings or activities are kindly invited to link in to the regular Zoom Meetings of the Pastoral Care Team. Similarly people who are interested in providing input and assistance with supporting our congregants, whether practically or spiritually, may like to join these regular Zoom sessions. For further information, please contact Judith Barton, the Pastoral Care Elder.

Janice Dawson

(Editor's Note: I would like to thank Judith Barton for her most welcome assistance when writing up this article).



NARROMINE

Once again Alan and I set off for the Central West and six weeks in Narromine, our home away from home. This is our seventh year ministering to the congregation. A number of you reading this have taken advantage of visiting the St Andrew's congregation when we have had a St Stephen's weekend there, so you will be familiar with the area and to a certain degree what Alan and I do during our ministry placement as we relieve the lay leaders Jeff and Kay Anderson. We ensured we had a meal with them before they set off on a three-week holiday. Like so many grey nomads holidaying at that time of year, they headed for the Northern Territory and only returned when the car decided to turn around.

Each year is a little different and 2022 was no exception. Having just left the Sydney and Northern Rivers floods behind, what did we encounter during our time in Narromine – floods!! The road to Tullamore was cut for nearly a week; Dundas Park (fondly known as Lake Kingsley – ask Bronwyn Murphy, Assistant General Secretary, for an explanation) opposite the manse was flooded; the gutters all round our block were so deep in parts that cars struggled to get into the property; and we were unable to drive to Dandaloo for the service on our last Sunday because the church was surrounded by floodwaters. Indeed, the first weekend we took the service there, water was right at road level on the Dandaloo Rd. The Macquarie River, two blocks from the manse, normally sits far below the road and yet could be seen quite clearly. Friends from the church who live near the river commented on how much it had risen.

You would be familiar with the drought that gripped the Central West a few years ago and seen some of my photos of the devastation it wrought. We all felt for the farmers who were losing crops and cattle. The floods have had similar effects. Some crops have been lost, either through rain damage or inability to harvest because the ground was so wet. Many new crops have not been planted again because it was too wet. But the people are very resilient and mostly take it all in their stride.





Each Sunday Alan led worship and I did the children's story; two Sundays were booked for services at Dandaloo, and we also did weekly services at Timbregongie House the aged care facility in town. Since we were last in Narromine two more St Andrew's people have moved there. We also visited the hospital. Some new people, locals and FIFO, began attending the church while we were there and were warmly welcomed by the congregation. And more people from within the congregation are stepping up to assist with worship.

These are defining points of St Andrew's: it is a warm, welcoming, hard-working and inclusive group of people offering genuine country hospitality. They have an eye to the local community. Food Barn, every Friday morning in the church hall, is attracting upwards of 50 people coming to buy cheap groceries. The Court Caravan provides coffee and biscuits to those attending the monthly court hearings. The Bible study is open to all denominations. The local churches also support the scripture program at Narromine Public and High and Trangie Central schools, and through a fundraising dinner hosted at the Seventh Day Adventist church, and auction run by Geoff Smith from St Andrew's, \$6,800 was raised.



Narromine also looks well beyond its own community. On 21 April fourteen ladies from the church, and some friends spent the day knitting, crocheting and quilting, resulting in 21 patchwork quilts and seven knitted or crocheted rugs.

These were donated to the North Coast town of Coraki which had been savaged by the floods. The church also supports the Broken Hill Flying Padre, and Missionary Aviation Fellowship, a Christian organisation that, for over 75 years, has been serving isolated people by using aircraft to bring in life's essentials as well as medical care, emergency food and Christian hope. St Andrew's congregants donated \$900 in May to MAF.

We were able to catch up individually with everyone from the congregation over coffees, meals, day trips and Bible studies. (You never come home from Narromine the same weight as you went out!) It is a real privilege to sit with people, hear their stories and be trusted with some quite personal thoughts. We listen, encourage and try to bring the love of God to everyone.



Lauris Harper

Celebrating the life of . . .

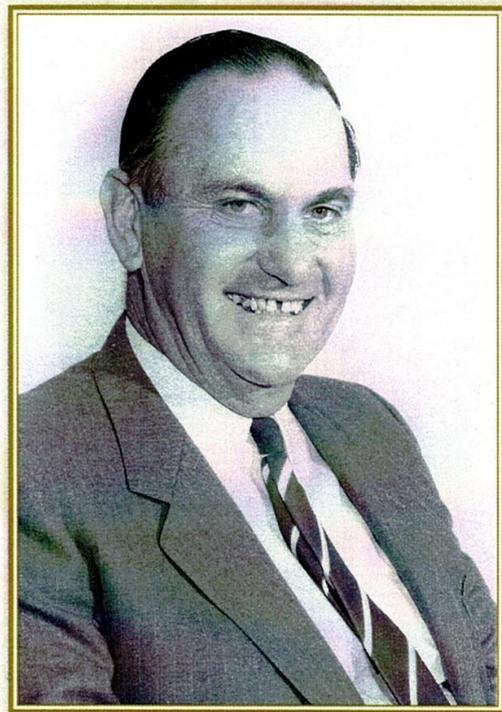
Ian Scott was born in 1929 in Dulwich Hill, and he attended the Dulwich Hill Primary School followed by the Canterbury Boys High School, where he was a Prefect in his final year. He did his tertiary studies at Sydney University, obtaining a Bachelor of Science Degree and a Diploma in Education.

Ian was firstly appointed as a Science teacher to Cooks Hill High School in Newcastle; whilst there, he joined in the activities at St Andrew's Presbyterian Church, where he met his future wife, Mary. Ian was then transferred to Cowra and Mary and he began their married life there; their son Graham was born in Cowra in 1953. Between 1960 and 1966, Ian was Head of Science at the Cooma-Monaro High School. Ian was involved in the Civil Defence Movement in Cooma and he also devoted time and energy to local service clubs in this city. In 1966 Ian became an Inspector of Schools, responsible for the oversight of the teaching of Science in NSW, and this important job involved his travelling throughout the state. The family moved to Sydney to live, settling firstly in Dulwich Hill and then moving to Bexley North.

In 1970, Ian became the Area Secondary Inspector of the St George Region, and then in 1974, he was seconded to the Advanced Education Board. In 1977, Ian began to work in Parramatta where he was Director of Education of the Metropolitan West Region. He returned to the Head Office of the NSW Department of Education in 1980 as Director of Personnel, where he was responsible for the staffing of schools as well as for the employment and conditions of service of all teachers throughout the state. In 1987 Ian elected to take early retirement, and Graham remembers attending his Retirement Dinner, where Ray Cavenagh, Vice-President of the NSW Teachers' Federation at the time, gave a wonderful speech in praise of all of Ian's achievements.

Ian has had a close involvement with the church throughout his life, firstly in the Presbyterian Church and then in the Uniting Church. Whilst working in Cowra, Ian was ordained an Elder of the Presbyterian Church. After the family settled in Sydney, he was very involved in the life of St Stephen's over many years, from the time when our church was a Presbyterian Church to the current era, following the decision of the congregation to become part of the Uniting Church in 1977. Ian was an active member of the St Stephen's Church Council and served as Chairman for quite a number of years. He was also made an Elder in the Uniting Church, and upon his retirement from active eldership, he was awarded the honour of being made an Elder for life. In his later years,

In Loving Memory of



Ian Roy Scott

22nd August 1929

23rd May 2022

when it became difficult for him to come in to Macquarie Street, Ian worshipped at the Bardwell Park Uniting Church

God granted Ian Scott a long life and he continued to live on at Bexley North. Graham, his wife Mercy and their daughter Kimberley visited regularly and were happy to do any tasks in the house which needed attention. In the Eulogy delivered at Ian's funeral, Graham concludes with these words: "Ian was just plain Dad, a person whom I could rely on and who was always there if I needed support".

Some long-standing members of St Stephen's remember Ian Scott with great affection, and they are grateful for all the time he devoted to serving our church over a period which spanned so many years. We thank God for all that Ian Scott accomplished in his long life of service to others, and we offer our sincere sympathy to all his family and friends.

Janice Dawson

(Editor's Note: I am grateful to Graham Scott for giving me access to his Eulogy, and to Margaret De La Garde, for the help she gave me when writing up Ian Scott's involvement over many years in the life of St Stephen's.)

WE GIVE THANKS FOR THE LIFE OF THE QUEEN

A Prayer of Thanksgiving

*Heavenly Father,
We lift up our hearts in gratitude for the life of Queen Elizabeth II.*

We give you thanks for the gifts which you gave to her and the ways in which you sustained her throughout her long life and reign.

*We give thanks
for the Queen's humility and grace,
for her deep affection for her people,
her dedication to duty and diplomacy,
her commitment to country and Commonwealth
and her example of faith in you.*

We praise you for all you accomplished in her life.

Be with the King and members of the Royal Family as they mourn her loss.

*We ask this through the Grace of our Lord Jesus Christ.
Amen.*

Remembering the Queen

Speaking on behalf of the Australian people, the Prime Minister paid tribute to Queen Elizabeth II as a "wise and enduring presence" in our nation's life. Mr Albanese spoke about the Queen's connection to Australia, stating that she was the only reigning monarch to ever visit our shores; having visited 16 times during her reign and travelling to every state and territory.

Mr Albanese recollected that the Queen's first visit, in February 1954, just eight months after her Coronation, was the biggest single event ever organised in Australia. Seven million Australians, or 70% of the population at the time, turned out to view the young Queen. He also remarked that from her first trip here, it was clear that Her Majesty had a special place in our hearts, and we, in hers."

The photograph that was taken on Sunday 3rd May 1970, recalls the joyous occasion when, at the end of another Royal Tour, the Queen, Prince Philip & Princess Anne worshipped at St. Stephen's.

The pews on the right side of the worship centre are still referred to as "The Royal Pews", as this is where the Royal Party sat during the Service.



It was indeed with great sadness that St. Stephen's marked the passing of Her Late Majesty, Queen Elizabeth II with a Service of Thanksgiving at Morning Worship on Sunday 11th September 2022. The service was conducted by Pastor Kathryn Lynch and the guest preacher was David Barrow, who is the lead organiser with "Sydney Alliance". In his sermon David reflected on the Queen's life of dedication and faith.

Several of the Queen's favourite hymns were included in the service such as, "Praise My Soul the King of Heaven", "The 23rd Psalm" and "Guide Me, O Thou Great Redeemer". The choir sang "Thou Knowest Lord" with music by Henry Purcell and the text taken from the Funeral Sentences for the Burial Service for Queen Anne in 1714.



The choir also sang "Zadok the Priest" by Georg Frideric Handel (see the notes about this anthem in the HymnFest article) which was most appropriate given that "The NSW Proclamation Ceremony as King Charles III of Australia" was to take place later in the day outside the NSW Parliament House, and therefore opposite St. Stephen's. Thousands gathered on Macquarie Street for this special occasion and following the ceremony a number of people came into the church building for quiet reflection on the Queen's life.

Graham Penn



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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

But those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint. (Isaiah 40:31)



Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. (2 Corinthians 5:17)

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