

Sherwood Uniting Church

1914 – 2014



SHERWOOD UNITING CHURCH

Cnr Sherwood Road and Thallon Street, Sherwood 4075

PO Box 249, Sherwood 4075

Ph. 07 3379 1329

WEBSITE

www.sherwood.unitingchurch.org.au



**For where two or more are gathered together in my name,
there am I in the midst of them.**

Matthew 18:20

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Sherwood Uniting Church – a 100 years of history

The Early History

During 1886 in the residence of the late Mr Thomas Johnston, there was held on 8th October, a meeting to consider the advisability of establishing a Wesleyan Church in Sherwood. Present were the Reverends W Halse Rogers and B Dinning who addressed the meeting.

A committee consisting of Thomas Johnston, Thomas Payne, Oliver Judd, A. Appleton, W. Wood, Thomas G. Johnston, James Johnston and James Shanks, was appointed to secure a site and promote the erection of a church. A week later, it was reported that the sum of £25 was promised toward £36 required to secure a suitable allotment in Skew Street and it was resolved to purchase the site.

On 25th October, it was reported that the Orangemans Hall, in Hall Street, had been secured for services and Sunday school. Mr J. Shanks was appointed the Superintendent of the Sunday school.

On 16th May 1887, a meeting was held to consider a scheme for building a church. Mr. T. Johnston's tender for a building 20 feet by 22 feet was accepted. The tender included the pulpit and 16 seats, which were specified to be "plain made, but substantial and comfortable to sit on". The price was £120. The church was opened for public worship on 4th September 1887.



The original Skew Street building and congregation



The Conference of 1888 divided West End, Yeronga and Sherwood churches from South Brisbane Circuit, thus constituting the West End Circuit to which the Reverend W. Brown was appointed. ¹

Development of Sherwood Methodist Church

The original parsonage for the minister of the Skew Street Church was on the corner of Long Street and Oxley Road at (now) Graceville. ² In 1912, a site was acquired and a parsonage built at Thallon Street Sherwood and the Reverend A. Taylor was the local minister. At the same time, property was secured adjacent to the parsonage on the corner of Sherwood Road and Thallon Street on which the church was to be erected. ³

In 1913, the annual Conference constituted the Sherwood circuit, embracing Sherwood, Ipswich Road, Seventeen-mile Rocks and Oxley and appointed the Reverend W. Brown superintendent.



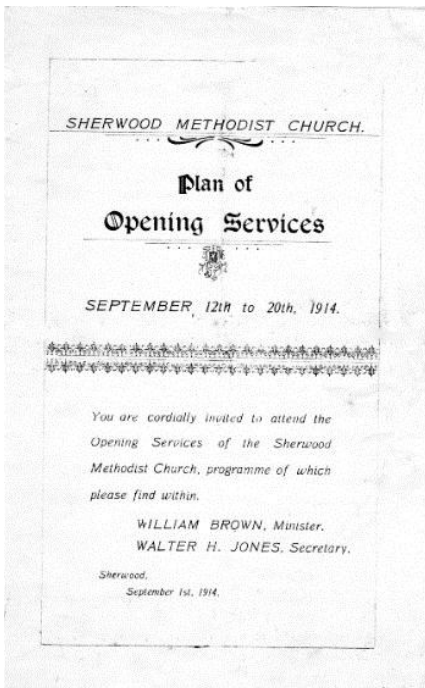
At a meeting of trustees held in December of that year, it was resolved to build a new church and the old church in Skew Street was sold to the Corinda Lodge of Freemasons.

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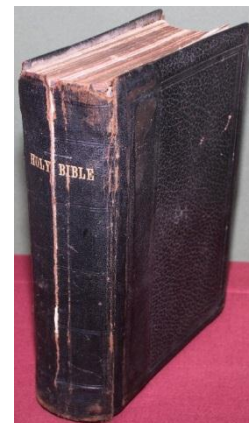
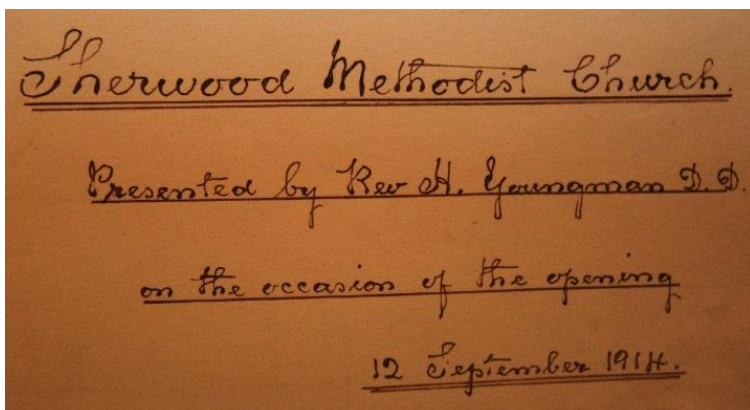
Mr A Morry (gratuitously) prepared plans for a reinforced concrete building and Mr. Walter Taylor's tender of £1,109 was ultimately accepted. Mr. W. Taylor, a devout Methodist, also built the Graceville Methodist Church. ^{3,4}

The foundation stone for the Sherwood Methodist Church building was laid by the Hon. Digby F Denham M.L.A., Premier of Queensland on Saturday 13th June 1914. A "Historical Statement" was placed under the foundation stone.



The Sherwood Methodist Church opened its doors on Saturday, 12th September 1914 for a week of celebrations, dedications and services. Reverend William Brown was the presiding minister.

Participating in the opening ceremonies were, Reverends W Brown, R Stewart (President of the Conference), R Dunstan, T R Thurlow, H Youngman (ex-President of the General Conference who also donated the Sherwood Church's first bible), M Scott-Fletcher (Master of King's College), G E Rowe, F Duesbury and A Taylor. Given the age of Brisbane at the time, this was a good representation of the clergy.



Originally gas lighting was used in the church. The gas is believed to have come from the reticulated town supply, although acetylene generators were common in the area. Electricity came later in the early 1920's. ^{5,6}

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After the church was built, Sunday school was held under the Thallon Street parsonage in a room built with hessian walls. The chairs were set in a semi-circle around a blackboard sitting in a sand box. In the late 1920's and early 1930's, the Sunday school anniversaries were a rather spectacular event, where all sang joyously to the accompaniment of a 15-piece orchestra.

This picture of the pulpit dates from the 1914/20 era. Note the drop wall at the rear, with the vestries behind it, and the gas lights piped down from the ceiling.



The pulpit has been in use since 1887 and was originally in St Andrew's Presbyterian Church, on the corner of Wickham Terrace and Creek Street, Brisbane. The St Andrews Church land was resumed by the railway department in 1905, for fear of the building collapsing when the rail tunnel was dug below. After that period the original St Andrews building first became railway storage, later a gymnasium and eventually a Congregational church before it was demolished in the 1960's to make way for the new Brisbane Road system. The Pulpit was saved, but where it was stored between 1905 and 1914 is a mystery. In 1914 it found its way to Thallon Street and was stored under the parsonage until the church was built. The pews are thought to have come from St Andrews church also. ^{2, 11}



In 1994 the pulpit was refurbished and reduced in size. The craftsman who performed the refurbishment wrote a note in pencil on the underside.

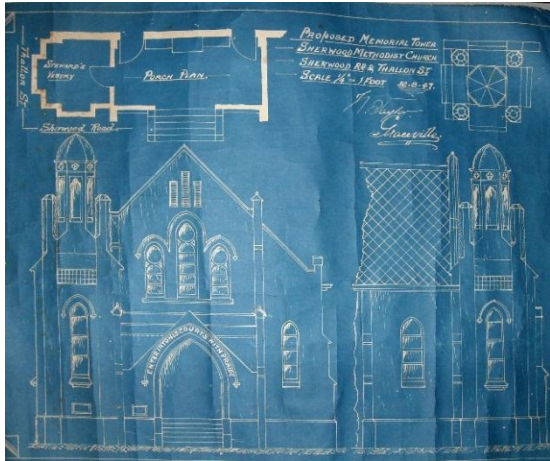
This Pulpit was refurbished by Robert Dunlop Woodcraft, Brisbane, in March 1994. The size is now $\frac{1}{4}$ the size of the original built in St Andrews Church Wickham Terrace in 1887. Rough sawn surfaces were left undressed on the inside. Nails were blacksmith handmade, cut from a flat strip. Note: - Joints on mitres of main posts are still as neat and tight as the day they were fitted. On cleaning off years of grime we found the pulpit was made of red cedar, cut from trees I would guess to be 1000 years old by its colour and density. We were sad to cut it down in size but knowing God, the plan he has for all of us, this is meant to be.

“Only God can make a tree and for 57 years (He) has allowed me to use his creation.”

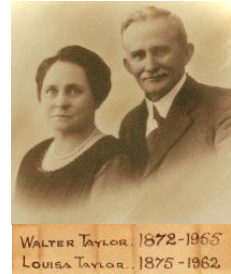
R Dunlop 16/03/1994.

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A pedal pump organ sat in front of the pulpit in the middle of the church, with the organists back toward the congregation, and the choir gathered around it in a semi-circle. Later the organ was turned to face the congregation and the choir sat in front of the organ. With electricity coming in the 1920's, an electric air pump was fitted to the outside wall of the church to supply air to the organ. In the 1954 alterations, the choir was moved to a choir stall on one side to allow the fitting of the communion rails. During the 1993/94 refurbishment the by now electronic organ, was shifted to the western side where it is today. ²



In 1947, Mr Walter Taylor provided plans for a tower to be built on the Sherwood Road front corner of the building, adjoining the present porch, but due to the extra expense, it was not built. ⁷



Over the years, the now Sherwood Uniting Church building has undergone several changes. Sometime during the 1950's the wooden fence was replaced with a brick fence on the Sherwood Road

frontage and a post and chain fence on the Thallon Street frontage. There was even a boom gate on the car park to stop cars being parked there at night as people went to the Sherwood Picture Theatre. The chain fence and boom gates were later removed.

In 1918, ground was purchased in Thallon Street, across from the church building. Plans went ahead to build a Sunday school and under the leadership of Mr. F.H. Cecil and his sons, with a team of volunteers the first portion of the building was built. In 1933, almost the same group of men made additions, whilst in more recent times extensive alterations have brought the building to its 1990 appearance. ²

The hall was sold on the recommendation of the Sherwood Church Committee in the early 1990's. As the Oxley Road Presbyterian hall was soon to be moved behind the parsonage, the funds raised by the sale helped finance the moving of the buildings (mentioned later). This former hall has now become a childcare centre.

Sherwood District Background Historical Information

At the time this church was being built, Sherwood must have been coming into its own as an important area of Brisbane. Originally, the area was clothed with a dense growth of scrub and fertile soil. Timber getting of largely Hoop pine timber was the primary occupation until, with the tide of immigration into Queensland, the area was surveyed and subdivided into freehold farms for £1 per acre.

In the 1860's, the whole area from the Rocky Water Holes on Ipswich Road to the River was known as West Oxley. Principal crops grown were maize, potatoes, pumpkins and vegetables. Later on cotton, sugar cane, arrowroot, lucerne, and oats were grown, to which might be added butter and eggs. All produce was transported to Brisbane and Ipswich by boat. With the advent of sugar cane planted along nearly all the river from 17-Mile Rocks there were four sugar mills in the area. A cotton-ginning mill was erected at Corinda.

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The Oxley West (now Sherwood) railway station opened on 5th October 1874. There is some debate as to when the first train actually ran. One reference states the first train to Sherwood from Ipswich ran on 4th February 1875 and to Chelmer on 14th June 1875. The booklet for the Sherwood School centenary debates this and says the first train line from Ipswich to Sherwood, a distance of 17 miles, 42 chains, was opened on 5th October 1874 and on 4th February 1875 the Sherwood line was extended to Oxley Point, now Chelmer. After the opening of the Albert Bridge in 1876, the tracks were joined at Indooroopilly and train travel went on to Roma Street railway station.⁸

Possibly the later date is when it was officially declared open; however the whole area changed with the advent of the train line. Some of the early relieving ministers travelled from Brisbane town by train to Sherwood, to conduct the morning services.

Stained Glass Windows⁹

A plan that became bigger than Ben Hur! The stained glass windows in what was the Sherwood Methodist Church are not as old as you might think!

In 1946 at the Trustees' Meeting Reverend S Y Potter suggested that consideration might be given to some form of memorial to honour those who had joined the services. He suggested an honour roll similar to the 1914-1918 Roll or a leadlight window to replace the dilapidated windows in the front of the Church. The honour board idea was replaced with a smaller plaque commemorating people who had left the district to serve. (Pages 14/15)

Suggestions were sought. From the outset, the Ladies Church Help Society strongly desired leadlight windows. The original windows contained a lot of green glass which was popular at the time the church was built.

In 1947, Mr Walter Taylor advised that the window construction did not lend itself to effective display of leadlight windows and offered as an alternative suggestion the replacement of the present pulpit partition by Silky Oak or Maple panels.

As the Trustees discussed options, the list of suggested Church improvements grew and grew. In addition to the leadlight windows, plans were afoot to:

- * Put in panelling behind the pulpit.
- * Add doors to the front porch to replace the existing metal gates.
- * Add a tower to the front of the church.
- * The organ and choir stalls to be placed behind the pulpit on a raised tiered platform, leaving headroom in vestries.

Towards the end of the discussion at that meeting in 1947, "Mr W. Cecil requested that we get back to the original suggestion of the ladies regarding replacement of the windows."

The years rolled on!

In 1953 after further consultation with both the Ladies Church Help Society and the Choir, a pipe organ was added to the list. The proposed tower never came to fruition. Likewise, a place above the pulpit which was to be prepared for a pipe organ, did not materialise. In 1954 the rest of the

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proposed Church renovations and improvements, *including the stained glass windows*, were carried out under the watchful eye of architect Mr Kerrison of the firm Cook and Kerrison.

The first services in the renovated Church were held in June 1956.

Hallelujah!

Sherwood Uniting Church - the Basis of Union and Forward

In 1977 the Congregational, Methodist and Presbyterian Churches united to establish the Uniting Church in Australia, which has become more flexible and progressive in its modern outlook. In this increasingly secular and money driven world, the newly formed Uniting Church has become more inviting for people to engage on a journey of Faith.

Locally, as elsewhere, the Sherwood Methodist Church and the Sherwood Presbyterian Church combined. Initially the Presbyterian grounds, which front onto both Oxley Road and Primrose Street were to be used. There were plans drawn for a new “united” church to be built in Oxley Road, as there was a feeling at the time that it would better unite the congregations to have a new church building. However, with possible heritage listing on both buildings, council rezoning requirements and costs to build a new church in Oxley Road, it was not to be. It was decided to extend and maintain the then Methodist Church as a place of worship and develop the land at Oxley Road for the Chapel Gardens Retirement Village.

In 1991 the Presbyterian Church hall was cut into two pieces, and moved during the night from Oxley Road to Thallon Street. It was placed on ground between the parsonage and the railway line, officially opening on 7th June 1991. Previously this ground had two tennis courts on it. The land for one court was resumed by the railways in 1950/60’s for the laying of 2 more train tracks, however the remaining court had good use and many a social and competitive game was played.

In 1993/94 the original church building was lengthened by the addition of offices to the rear of the building. The drop wall was removed and the eastern wall entrance had a ramp put on for wheel chair access. A fellowship room was added on the western side in keeping with the original design façade of the building. With these modifications to the church building, it provided a larger worship area and became a functional facility where many church and district groups could meet. ¹⁰

The Presbyterian Church building in the grounds on Oxley Road still acts as a spiritual retreat and place of worship, currently used by a Ukrainian group and a recreation and meeting centre for those who live at Chapel Gardens. Now, a church based recreational painting group meets there twice a month.

Congregations over the Years.

Over the years, the demographics of the congregation have changed immensely. In the late 19th century, families were born, grew up and died in the same district, even in the same house. Some of the descendants of our early families still live in the district and attend this church today.

In earlier days, without many other forms of social activity, church communities and church halls played an important part in our social development. Our faith was tried, and often strengthened by wars, droughts, social unrest, depressions and floods. Communities rallied to form aid groups. The 1950/60’s Billy Graham crusades, and similar events, saw a resurgence of faith.

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However, we live in a society with increasing demands on our time and finances. The “need” seems to be these days for “self-satisfaction” and “instant gratification”, which tends to draw people away from a faith journey. Whether people think deeply about this or not is unknown, but they still live most of their lives, unwittingly, through faith.

Employment and ease of travel often shifts whole families to various parts of the continent. As children grow and leave home, families change to smaller houses, often a long way away. As a congregation, we then have to “cultivate” new replacement families into faith. This we try to encourage through school contact and youth activities.

While the menfolk largely were involved with the running of the church, the womenfolk were no less active running activities to aid and help families and the community. These meetings and groups, in earlier times, were often organised and chaired by the minister and his wife.



(Left) Church Ladies group circa 1915/16



(Right) Circa 1936

Other congregations today, who share our Sherwood church facilities, are a Tamil congregation (from 2011) and a Samoan congregation (from 2003). They largely conduct their Christian services in their own languages.

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Tamil Group



Samoan Group



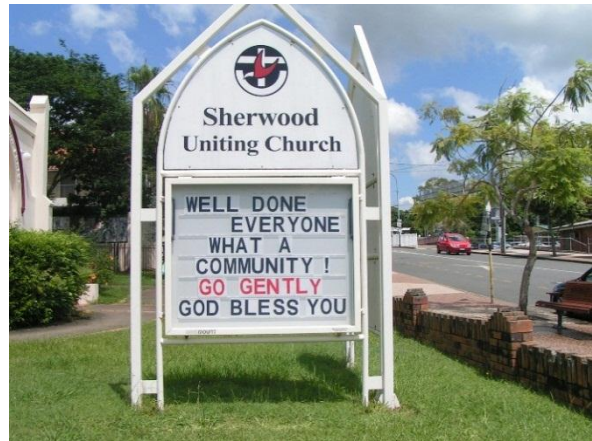
A recent example of community social aid was assistance given in the 1974 and 2011 floods where families lived in the Presbyterian and Methodist (1974) and Sherwood Uniting Church (2011) halls, with tents in the grounds. In 1974, one family lived in a bus, in the Thallon Street Methodist Church car park, while their considerably flooded house was refurbished.



2011 Floods and families camping in the hall.



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Spare supplies for emergencies.

A message of thanks was posted to the Sherwood Community for help gratefully received.



(Left) The original construction with the drop wall 1914/15



(Above right) The wooden panelling can be seen on the drop wall after the 1954 refurbishment. Note the newly installed stained glass window. The cross is on the rear wall of the building. The front floor was raised two steps (35 cm) and communion rails installed.

(Bottom Left) The drop wall has gone. You can see the extra length of the worship area with the wood panelling behind the pulpit, now mounted on the rear wall of the building under the cross. The pulpit has been reduced to one quarter its original size. This photo (2014) shows the recently repainted church.

Sherwood Uniting Church – a 100 years of history

The Sherwood Presbyterian church hall being divided and moved.



(Top LH) The Presbyterian Church hall being divided.

(Top RH) Being moved up Sherwood Road during the night after some adjustment to power lines.

(Left) The pieces were put back together again behind the parsonage in Thallon Street. The parsonage is to the left and railway line to the right.

1992 Chapel Gardens Village being constructed.

The opening and dedication service by Reverend Paul Trigge.



Sherwood Uniting Church in Sherwood Road

Late 1993 the modifications to the church building began and were completed by March 1994.



Sherwood Uniting Church – a 100 years of history



The Fellowship room taking shape.



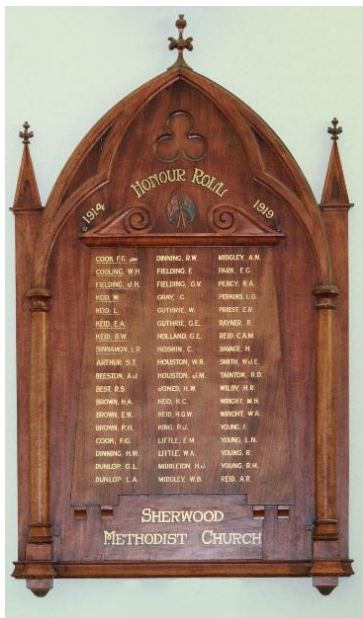
Completed and shining in all its glory.

The facilities today are also used by various church groups for learning and fellowship, for example, community groups, dance training, indoor bowls, general meetings and disadvantaged person aid support groups.



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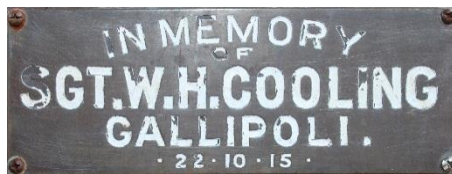
Memorials and Meanings



Honour Roll WW1 Roll reads from 1914 to 1919 when most soldiers arrived home.

A shortage of transport and hospital ships prolonged the home journey.

COOK F.G.	DINNING R.W.	MIDGLEY A.N.
COOLING W.H.	FEILDING F.	PARK E.G.
FIELDING J.H.	FIELDING G.V.	PERCY R.A.
KEID W.	GRAY C.	PERKINGS L.G.
KEID L.	GUTHRIE W.	PRIEST E.R.
KEID E.A.	GUTHRIE G.E.	RAYNER R.
KEID B.W.	HOLLAND G.E.	REID C.A.M.
SINNAMON L.R.	HOSKIN C.	SAVAGE H.
ARTHUR S.T.	HOUSTON W.R.	SMITH W.J.E.
BEESTON A.J.	HOUSTON J.M.	TAINTON R.D.
BEST R.S.	JONES H.W.	WILBY H.R.
BROWN H.A.	KEID H.C.	WRIGHT M.H.
BROWN E.W.	KEID H.G.W.	WRIGHT W.A.
BROWN P.H.	KING P.J.	YOUNG F.
COOK F.G.	LITTLE E.M.	YOUNG L.N.
DINNING H.W.	LITTLE W.A.	YOUNG R.
DUNLOP G.L.	MIDDLETON H.J.	YOUNG R.H.
DUNLOP L.A.	MIDGLEY W.B.	REID A.R.



The 26th Battalion was amongst the first reinforcements to Gallipoli. Sergeant Cooling died of shrapnel wounds 22nd Oct 1915, aged 20. The plaque was originally on a palm tree but was placed on this leopard tree when the palm tree was removed due to borers.



The Trinity Windows

A memorial to those who served in WWII



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We do not have a full record of those from Sherwood Methodist Church who served during World War II. However here is some information on members we know about. If you can help us with further information, we would be very grateful.

Lieutenant Stanley Edqar Home of the 29/46th Battalion (Army) was killed in action in New Guinea on 5 December 1943 - and his brother Signalman Roy Bertram Home of the 7 DIV SIGS (Army) died of illness in New Guinea on 23 December 1943.

Flying Officer Geoffrey William Brown of 625 Squadron RAF died while flying in battle over Germany on 4 November 1944.

Sergeant JOHN NASH (Army) of the 7 AUST DIV CIPHER SEC was demobilized on 6 Oct 1945.

Corporal ROGER WILLIAM PERCY of 16 Works Company (Army) enlisted at Corinda on 12 Mar 1943. He was demobilized on 3 Dec 1946.

Sergeant JOHN HUGH MCDONALD CAFFERKY of the 56 A COY RAE (Army) enlisted on 24 Feb 1942 and was demobilized on 3 Feb 1945.

Signalman STEPHEN LEAN PARK of the 6 Australian Division enlisted on 3 Nov 1939 and was demobilized on 1 Sep 1945.

Lieutenant WILLIAM ABERNETHY PARK of the 4 AUSTRALIAN CIPHER SECTION enlisted on 17 May 1941 and was demobilized on 17 Jul 1946.

Symbols and Their Meanings



God the Father/Creator

Clouds are used as the symbol of the unseen God. Blue represents eternity, faith, fidelity, loyalty, truth. The circle stands for eternity. A hand emerging from a cloud is the most common symbol of Divine Omnipotence.

Exodus 33:20 But," he said, "You cannot see my face, for no one may see me and live."



The Holy Spirit - The Holy Spirit is often represented as a bird on the wing, a dove of peace and purity. The dove also signifies the Presence of God as hovering over the water at creation and above Jesus at his baptism. (John 1:32). The symbol must always include the three-rayed nimbus. In this window the rays are depicted very heavily, as the dove comes down from the clouds above. A dove shown without the nimbus is a symbol of peace.

Matt. 3:16. As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him.



Jesus Christ - In the centre of the picture are the cup, surrounded with red - the blood of Christ. Behind this is the bread - the body of Christ. Both symbolise Jesus's death.

They symbolise God entering into the very depths of human life. Above the cup is the crown and surrounding the bread is a laurel wreath. Both these represent triumph - an overcoming of death. And the circle standing for eternity means that this is forever.



The Cross - Depicted in gold, probably symbolizes pure light, the element in which God lives. It has a nimbus, indicating redemption through the cross, and a crown of thorns around it. The meaning of the flower in the centre of this cross is unclear, but it possibly represents a red rose which is used to depict martyrdom. It is also centred in rays of light on an empty cross possibly depicting the ascension.

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The three leaves are different from leaves often used to represent the Trinity, but that is the obvious symbolism. The leaves could perhaps stand for the oak, which Christian symbolism took over from the ancient Celtic cult of the Druids who worshipped the oak. Its meaning changed into a symbol of Christ or the Virgin Mary. The oak was one of several species of tree from which it is thought the cross was made. Because of its solidity and endurance, the oak is also a symbol of the strength of faith and virtue, and of the endurance of the Christian against adversity, but this isn't relevant here, of course. The circle represents eternity.



Lilies - The symbol of Easter and immortality - the bulb decays in the ground, yet from it new life is released.

Western wall near the piano 1st window.



The Harp is recognised as the attribute of King David (1 Chronicles 13:8). It has come to be the symbol of the Book of Psalms and of all songs and music in honour of God.

This window is dedicated to the memory of Joseph Sinnamon 1858-1945 and Mary Frances Sinnamon 1865-1957. The original Sinnamon family farmed in the area that now takes their name of Sinnamon Park.

2nd window.



The Six Pointed Star is formed by two equilateral triangles. This is traditionally the shape of David's shield. It is sometimes called the 'Creator's Star' the six points recalling the six days of creation.

This is a memorial to Nellie Medora Busch 1879-1950.

Nellie is presumed to be the wife of Trustee George Peter Henry Busch.

3rd window.



The crown symbolises Christ the King. It is a symbol of the power of God in the face of all that causes brokenness and destruction.

Christ overcomes.

*This window is dedicated to Alfred James Richards 1877 – 1941
Ailsea Richards 1876 – 1971.*

4th window.



An empty cross - the symbol of resurrection is on a rocky outcrop in a raging sea. The rock is the symbol of our Lord. This picture reminds us of the parable, and song, "Build on the Rock" - The Rock of our Salvation.

This window is in memory of William Hedges 1871 – 1943

Ellen Hedges 1870 – 1918. William was a Trustee of the church during the First World War. He was a signatory to the Foundation Stone Document 13-6-1914.

Sherwood Road western side of the entry



Alpha and Omega - The first and last letters of the Greek alphabet. In the book of Revelation they signify that Jesus is the beginning and the end of all things (Revelation 1:8).

*This window is dedicated to Alexander Beaton Home 1869 – 1936
Alexander David Home 1904 – 1951
Roy Bertram Home 1909 – 1943
Stanley Edgar Home 1915 – 1943
Roy and Stanley both lost their lives in PNG during WWII.*

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Sherwood Road eastern side of the entry



I H S - These letters are the first 3 letters of Ihsus, or Ihcuc, the name of Jesus in Greek. IHS has been a common “Christogram” in both Catholic and Protestant traditions.
This window is dedicated to the memory of Ayala Maud Tainton 1883 – 1949.

Eastern wall 5th window (in the cry room)



Hand pointing up, with rays and clouds - Clouds are used as the symbol of the unseen God. A hand emerging from a cloud is the most common symbol of Divine Omnipotence. Portions of the laurel wreath at the side represent victory.
This window is dedicated to Ethel Fanny Cook 1880 – 1943. Ethel was the mother of Beryl Cook. The church piano was bought in Beryl’s memory.

Eastern wall 4th window



Stylised Clover. The 3 leaves of the clover (Trefoil) make it an easily understood symbol of the Trinity. Legend says that St Patrick used the clover to explain the Trinity in his preaching.



This window is in memory of Arthur Ebenezer Chapman 1875 – 1927. Arthur was a Trustee of the church for many years including during the First World War. He was a signatory of the Foundation Stone Document 13-6-1914.

Eastern wall 3rd window



Open Bible - The Word of God

This window is in memory of Elizabeth Ann Lossberg 1876-1967 and Carl Louis Victor Lossberg 1873-1954

Both Mr and Mrs Lossberg were on the Committee of the Sherwood Methodist League. Mr Lossberg (von Lossberg at this time) was appointed to the Christian Service Committee on 18-8-1910.

Eastern wall 2nd window



Hands Praying

It is dedicated to the memory of Vera Hilda Brown 1895 – 1966.

Vera (nee Bruckner) married Eddie Brown, son of Reverend William Brown former minister of Sherwood Methodist. Vera and Eddie lived in Clewley Street. They had six children - Betty, Geoff, Don, Valmai, Gwennyth and Lindsay.

Eastern wall 1st window (beside the lectern)



The fish was an early symbol for Christians. A number of the gospel stories are woven around the themes of fish and fishing. One of the most well known is the story of the five loaves and two fish with which Jesus fed the multitudes.

*This window is in memory of Alfred Ernest Hoskin 1868 - 1950
Ellen Hoskin 1870 - 1957*

Alfred owned a hardware store in town (Brisbane city). Alfred always attended the Sunday school picnics with his pockets filled with threepenny pieces (equ: 2 or 3 cents), as gifts/prizes. He was a Trustee member, present as a signatory to the Foundation Stone Document 13-6-1914.

Other information regarding religious symbols and meanings.

Red - as applied to spiritual virtues – an ardent love, a burning zeal for the faith.

Blue - eternity, faith, fidelity, loyalty, truth, spotless reputation (the latter probably because it is associated with the Virgin Mary). It was one of the Levitical colours – many references to it in Exodus

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in the description of the tabernacle and priestly robes. In Esther 8:15 Mordecai described as dressed 'in royal apparel of blue and white' – also had a purple robe of fine linen.

Violet - symbol of love and truth, or passion and suffering.

White - innocence of soul, purity, of holiness of life.

Yellow - can have 2 opposed meanings – here a golden yellow is the emblem of the sun and of divinity.

Other Plaques in Memoriam – on furnishings.

<u>Baptismal Font</u>	TO THE GLORY OF GOD IN MEMORY OF LOUISA FIELDING who passed to higher service on 4 TH NOVEMBER 1931. Presented by WOMEN'S CHURCH HELP SOCIETY.	
<u>Short Chair (1)</u>	JOSEPH TAINTON	1841 - 1937
	SELINA TAINTON	1862 - 1944
<u>Short Chair (2)</u>	FRANK TAINTON	1884 - 1964
	AYALA MAUD TAINTON	1883 - 1949
<u>High Backed Chair</u>	ALMA GERTRUDE STARK	1902 - 1955
<u>Hymn Board</u>	THOMAS JOSEPH HOLLAND	Died 12/11/1934
<u>Sound Desk</u>	STANLEY EDGAR SOLOMON	1904 - 1979
	ALICE MARY SOLOMON	1905 - 1997
	ERIC CHARLES DALLAS	1930 - 2003
<u>Pulpit</u>	DEDICATED TO THE MEMORY OF REVEREND WM BROWN.	
<u>Communion Rail</u>	JAMES JORDAN KING	1861 - 1941
	MARY ANN KING	1862 - 1947
<u>Entrance Table</u>	IN MEMORY OF MISS J.M. NOSWORTHY.	
<u>Piano</u>	IN LOVING AND GRATEFUL MEMORY OF BERYL COOK	1917 – 1994
<u>Vase Stand</u>	IN MEMORIAM EMILY ALICE BROWN	1865 - 1936
<u>Backing Board</u>	} EDGAR WILLIAM BROWN	1891 - 1950
<u>Behind Pulpit</u>		GEOFFREY WILLIAM BROWN
<u>Vestry Room Table</u> (Silky Oak)	IN MEMORIAM REV. THOMAS ROBERT THURLOW	1862 - 1936
<u>Display Cabinet</u> Rear Entry Foyer	IN LOVING MEMORY OF MARY ELIZABETH (BETH) CECIL Faithful Servant of God	1920 – 2003

Sherwood Uniting Church – a 100 years of history

Youth and Children's Ministry



Pastor Janet Staines Leading Children's Ministry

From the 1930/40's, through to recent times, the Methodist Church ran a boys' and young men's program called The Order of Knights (or Ok's for short) with Junior, Intermediate and Senior 'Courts' and a similar program for girls and young women who were called Rays and Comrades respectively. The Ok's and Rays drew to a close at the end of 1984.

Meetings commenced with a formal 'ritual' where the boys wore regalia; the girls wore sashes. Both elected officers (Secretary, Treasurer, etc.) with appropriate badges of office. With heavy emphasis on Christian values and beliefs, and on loyalty to the organization, a 'four-square' program (with spiritual, intellectual, social and physical aspects) followed the formal meetings.



"The Knights"



"The Rays"



Youth activity out
Camping



Mt Mitchell Church Outing

Sherwood Uniting Church – a 100 years of history



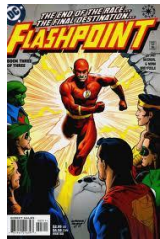
Youth Pastor Brad Case, with his "Disciples" acting out the post-Easter story of the "Walk to Emmaus" Luke 24:13-35

There's plenty for kids and young people to do at Sherwood Uniting Church. Take a look below to learn more about our current family-friendly services, Sunday school and after school activities.

BLAST OFF

(Sunday School)

Children attend the morning service before leaving for Blast Off at 9.20am. During Blast Off, we learn songs, a bible story, and a memory verse in one large group. Then, we split off into age-group classes (or "Rocket Ships") for Sunday school class time.



FLASHPOINT

On the fourth (or last) Sunday of each month there is a special Flashpoint service in the Hall. Parents who may enjoy less formal types of worship (with special interactive, real-life experiences) are encouraged to bring their children on that Sunday.

PRIORITY ONE (P1)

Priority-One is a Christian group just for young people in year 7 at school. We meet every Friday during school term from 7.00pm till 9.00pm and take part in activities like pool parties and rock climbing.



Propel (and Propel+) is our youth program for high school students. It features games such as The Amazing Race and Chalk Chase and outings to places such as the ice-skating rink. We meet every Friday night from 7.00pm - 9.00pm.

No Limits (from V.I.T.A.L. ProJex) is an action based learning paradigm for High School students that helps young people discover value, potential and purpose in life. Every week for 2 school terms, students from our church family will embark on a journey of discovering Christ-like values and how to apply those both internally and in life when responding to others. Currently we have a group of 9 young guys really enjoying this great program!



Sherwood Uniting Church – a 100 years of history

CHURCH LIFE

This is an all-age worship service in which the children remain for the entire duration. There are family-friendly activities and a communion suitable for children.



Youth Involvement in
Communion Service



B
A
P
T
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M
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Greetings & Fellowship



Colour
and
Fun



Sherwood Uniting Church – a 100 years of history

Minsters and Milestones

Note:	<i>Some of the early records are lost and the chronology was researched from personal records, letters, photographs and memories from early descendants and relatives of some of these ministers. Any help or contributions which may enable chroniclers to complete this history would be greatly appreciated.</i>
1886	<i>1st meeting at the Johnston residence.</i>
1887-1888	Reverend Albert E Fox <i>Skew Street Church opened November 1887</i>
1888	Reverend William Brown
1889-1892	Reverend WH Williams became superintendent
?	Reverend WH Harrison was next appointed and he conducted a jubilee service
1893	Reverend WH Howard. <i>During Mr Howard's ministry the 1893 floods devastated a large area of the circuit and a time of severe depression was borne. During the flood the church was used as a refuge by a number of families who were conveyed there by boat</i>
?	Reverend William Jeffries <i>was in the circuit for one year</i>
?	Reverend James Doran <i>during whose ministry a great advance was made</i>
?	Reverend I Castlehow lived in Sherwood
1901-1903	Reverend R Dinning, with Reverend ET Lloyd as assistant followed
1904-1906	Reverend Henry Youngman was Superintendent
1907-1909	Reverend William Little was next resident minister
1909-1910	Reverend William Powell
1910-1912	Reverend Albert Taylor <i>who later laboured a second time in the circuit (1923-1926).</i>
1913-1915	Reverend William Brown was appointed as superintendent. <i>Sherwood became the head of a circuit and during his ministry the present Church was built. Formation of the Sherwood Ladies Church Help Society.</i>
1915-1917	Reverend W H Prouse <i>unsure of exact dates</i>
1918-1919	Reverend William Dinning <i>Passed away during his ministry</i>
1919-1920	Reverend Thomas Bainbridge (6mths) <i>Returned 1952.</i>
1920-1923	Reverend Thomas R Thurlow <i>Young people's guild was formed. The Sunday school hall was built.</i>
1923-1926	Reverend Albert Taylor
1927-1930	Reverend William H Greenwood <i>Graceville Church was built in this period. Girls Club formed.</i>
1931-1934	Reverend Donald Stanley Brumwell <i>During his time the hall was improved.</i>
1935-1938	Reverend Herbert Arthur Denny
1939-1942	Reverend Walter Stanley Bath <i>1940 Air raid precaution centre.</i>
1943-1946	Reverend Stanley York Potter
1947-1951	Reverend Wilfred Leonard Slater
1952-1954	Reverend Thomas Bainbridge <i>Improvements made to the church including the stained glass windows.</i>
1955-1956	Reverend Clifford Lade Williams
1957-1961	Reverend R Sholto C Dingle
1962-1966	Reverend Tom H Blackburn
1967-1970	Reverend Raymond F Hunt <i>First game of Ladies Indoor Bowls.</i>
1971-1975	Reverend H Ronald Butler-White - <i>Major Brisbane floods.</i>
1976-1982	Reverend O Joseph (Joe) Gunders <i>The Uniting Church was formed.</i>
1983-1989	Reverend David G Bernard
1989-1995	Reverend H Paul K Trigge <i>"Priority One" youth program commenced at Sherwood. 1991 Presbyterian Hall moved to Thallon St. and reopened 07/06/1991. 1992 Chapel Gardens Retirement Village established. 1994 Major Church Refurbishment carried out.</i>

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1995	Reverend Ruth Harding (Lord) <i>(relieved for 6 months)</i>
1995-2005	Reverend Peter Clark <i>1998 First Sherwood Traders Christmas Street Festival. 2002 Flashpoint (youth) services commenced.</i>
2005-2006	Reverend Cec Schloss
2006-2012	Reverend Heather Griffin <i>The Ladies Guild changed their name to Women's fellowship. Final Service 26/11/2006 – handed over the tablecloth. Adult Fellowship commenced. 2011 Major floods.</i>
2012	Reverend Judith Dalton <i>(relieved March -October)</i>
2012	Reverend Peter Hobson <i>(relieved November - December)</i>
2013 -	Pastor Janet Staines

Youth Workers since 1991

1991-92	Ian Berry
1993-95	Mark Robertson
1996-2001	Ben Webb
2002-2009	Andrea Robertson
2003	James Hughes (temporary for 8 months)
2009-2012	Nick Patselis
2012-2014	Grace Branjerdporn
2013 -	Brad Case

Recent Field Placements

2001	Andrew Gunton <i>Student Minister</i>
2008	Bob Mitchell <i>Deacon</i>
2009	Suzie Castle <i>Student Minister</i>

Leadlight and Stained Glass - Wikipedia

Unlike stained glass windows, which are traditionally pictorial, or of elaborate design, traditional leadlight windows are generally non-pictorial, containing geometric designs and formalized plant motifs.

Sherwood Uniting Church windows have a combination of both these arts.

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While every effort has been made for accuracy some records have been lost over the years. The Methodist Church on Union handed over many records to the State John Oxley Library and these haven't been fully digitized at this time.

If any reader has information which they wish to loan, or donate, in an effort to replace these records, please ring the number on the front of this booklet or contact us using the email address in the church website.