

Archbishop of Sydney launches Emergency Appeal following crippling New South Wales drought



The remaining cattle eat hay on farmer, May McKeown's drought-affected property, on the outskirts of the town of Walgett, N.W. New South Wales. **Photo Credit: David Gray / Reuters**

The Archbishop of Sydney's development agency, Anglican Aid, has launched an Emergency Appeal to help communities hit by a crippling drought in Western New South Wales.

The state government says that 99 per cent of NSW is now in drought and it has launched its own emergency aid package. The Church's aid efforts will provide resources to churches in north and western New South Wales, which are already dealing with requests for practical support for families impacted by what, in many places, is the worst drought since 1900.

"The suddenness of this drought has caught many by surprise," the Vicar-General of the Armidale Diocese, Brian Kirk said. He added that the Church's

help will be much appreciated by rural families; and he asked Christians to pray for rain, for farming families and businesses in

rural communities, for farmers to make wise decisions and that Christians will not lose their faith in God.

Funds donated to the Anglican Aid appeal will be disbursed through the Anglican Dioceses of Armidale and Bathurst.

The Archbishop of Sydney, **Dr Glenn Davies**, has written to churches across Sydney asking them to contribute funds.

"We welcome the NSW Government's announcement this week of an additional \$500 million in drought relief, but governments cannot do it all alone", the Archbishop said. "We as Christians with the bounty of our resources should show the generosity of Spirit – generosity prompted by the Holy Spirit – to give to those in need.

"However, we should also pray for rain. Our heavenly Father delights in his children bringing their requests before his throne, so I would also appreciate it if you could offer special prayers

for rain this coming Sunday."

The Archbishop has asked people to pray.

Our heavenly Father, we cry to you for help, as the drought in New South Wales deepens. Have mercy on our land; have mercy on the people of the land. May your bountiful hand send forth rain upon our parched earth. Fulfill your promises that while the earth remains, seedtime and harvest shall not cease, so that those in remote and rural areas may find relief from their distress and glorify your name. We ask this in the name of our Saviour, Jesus Christ. Amen.

The Sydney Movement for the Ordination of Women Meeting of Members, Friends and Supporters Discuss future of MOW Sydney

Saturday 8 September 2018
2.00PM

St Luke's Anglican Church
11 Stanmore Road, Enmore

RSVP – 1 September 2018

Email:

committee.sydney@mosowatc.h.com.au

Elaine Petersen 9747-3276

Elaine Lindsay 9969-3445

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ANNE HYWOOD

General Secretary of the
General Synod

The Anglican Church of
Australia



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Booking Information on page 5

NEW BISHOPS IN DIOCESES OF GIPPSLAND, BUNBURY, GRAFTON

Richard Treloar, formerly Vicar of Christ Church,
South Yarra for eleven
years and an Honorary
Research Associate of
the University of
Divinity, Melbourne has
become **the 13TH
BISHOP OF
GIPPSLAND**.



He was admitted to the
order of bishops in the Service of Consecration in
St Paul's Cathedral Melbourne.



Left-Right: Bishop Treloar, Archbishop Freier

THE ANGLICAN DIOCESE OF BUNBURY, WESTERN AUSTRALIA ELECTED ITS 10TH BISHOP IN JUNE



He is *Reverend Dr Ian
Coutts*, currently
working for Anglicare
NSW/ACT and St
Mark's Theological,
Centre, ACT.

Ian was ordained
Deacon (1989) and
Priest (1990) in Birmingham, UK, and served in
parishes in Birmingham and on the outskirts of
London.

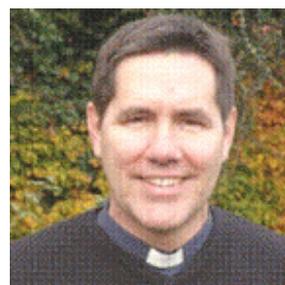
He has qualifications in Social Work from Jesus
College Oxon; a Post Graduate Diploma of
Theology from St John's College, Nottingham and
a BA (Jt Hons) in Sociology and Education from
Warwick University. Ian completed his PhD in
Australia on the subject of the Family from a
Trinitarian.

With his wife, Anne, he emigrated from the UK in
2011. They are both Australian citizens.

THE DIOCESE OF GRAFTON HAS ELECTED A NEW BISHOP

He is *Canon Dr Murray Harvey*, Rector of St
Mark's Parish, Clayfield and Residentiary
Canon of St John's Cathedral, Brisbane.

He will be consecrated and installed Bishop of
Grafton on
September 29, 2018.



*Canon Murray
Harvey* holds a
doctorate in Health
Science from the
School of Psychology,
Deakin University,
Melbourne and
worked for several

years as a psychologist. He was ordained deacon in
1991 and priest in 1992 for the Diocese of Brisbane,
where he has held appointments, particularly in the
areas of education, governance, professional
standards and vocations.

Murray and his wife, Leanne, spent several years in
England in three rural parishes. There he was the
Bishop's Selection Adviser in the discernment
process for people offering for the ordained
ministry in the U.K.

'ORA ET LABORA'

Greetings in Christ,

'In the beginning...'

An important challenge for religion in our own time is to remain in the debate concerning the nature of the world and humanity's place within it.

While science is vital in the business of understanding how things work, it has its limitations when it comes to appreciating the meaning and purpose of human life in all its complexity.

Two perspectives are at play in the business of interpreting the workings of the world.

First (and now the most common) is the grouping of scientific constructs of knowledge and the interpretation of phenomena, such as those applied to the natural world.

Secondly, is metaphysical or relational knowledge, which is received through disciplines such as theology, philosophy and art.

The former has a goal of objectivity based upon logic and acceptance of the physical constraints of matter. The latter accepts subjectivity and tends to see the world as a complex living organism rather than as a machine. Both of these are necessary for a holistic understanding of the world and humanity's place in it.

The Creation Narrative

The Christian understanding of the relationship between the world, humanity and God begins with the Creation stories at the commencement of the book Genesis. The word 'Genesis' comes from Greek and means 'origin', the same book in

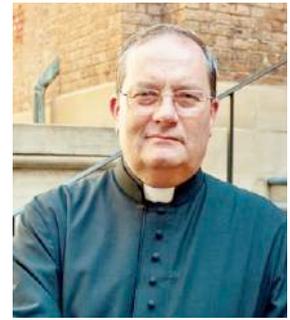
Hebrew is called *Bereshith*, taken from the initial words 'In the beginning...'.

The first five books of the Bible are called the '**Books of the Law**' or '**Torah**' and set out the story of the beginnings of the world and humanity, the calling of the people of God, and what is required of a person to live a godly and righteous life.

These books are not scientific texts or even collections of facts. Indeed, an important way of understanding the nature of these early writings is as 'narrative', which is a story that brings meaning through description of the relationships between entities. Like the parables of Jesus, narrative is not so much concerned with facticity as it is with meaning and understanding.

There remains a need for integrity and intellectual honesty, however narrative sits well with the idea of relational knowledge and is comfortable with a variety of cultural approaches and interpretations.

An aspect of the narrative approach to the Bible is the discovery of 'our story' (both as individuals and as community) inside God's story. Identity and meaning is to be found in the creation accounts as we identify with the representative persons of *Adam* and *Eve*, and their subsequent experiences inside, and later outside, of the Garden of Eden. Through this, the human dilemma of sin and brokenness is revealed as well as the consequences that come from gaining moral knowledge. As the



Dean of Brisbane, **Dr Peter Catt**, wrote on this matter:

Narrative theology invites people beyond the doctrinal conundrums generated by conflicting biblical texts and the even more debilitating imposition of historical cultural expressions of being human. It allows people to discover how they might live lives that are influenced by love and allows them to be champions of human flourishing in this post-modern age. It speaks to the wise and the foolish alike, to the intelligent and those who are compromised. It allows the homeless and the barrister, doctors and cleaners to find themselves. It allows them to discover that they are unique and uniquely loved; and uniquely called to embody the faith in and through the unfolding story of their lives.

(**Catt P**, 'Telling the Story of God', On Line Opinion, Feb 2013)

Genesis chapters 1 and 2 teach that God is creator of the world and more particularly of human beings, who share in some god-like qualities themselves. The goodness of creation is also affirmed, as well as God's intent that creation was meant to exist in a state of peace and harmony. The human story turns on humanity's separation from this world of peace and its choosing to enter one of violence, struggle and death. The Old Testament then proceeds to describe the challenges of God's people

through history as they lived out the consequences of being ‘a little less than God’ (Psalm 8:5) on the one hand, but sinful and broken on the other.

This situation was to remain so until God acted to bring about a new creation through a second **Adam, Jesus**, who opened up the opportunity of humanity being allowed back into the Garden to discover peace and new life. Through identification with **Jesus’** life, death and resurrection, God welcomes us back home as if we were sons and daughters.

Genesis is not the only creation story. There are many others cutting across cultures and down through time, including **Plato’s *Timaeus*** and the ancient **Babylonian *Tiamat*** story through to more modern ones such as adaption of the ***Gaia*** myth in parts of the environmental movement and even the Big Bang and Cradle of Civilisation accounts emerging from science.

An important aspect of the creation story in Genesis is that it encompasses the whole of creation, including all humanity. It is therefore inclusive and describes God’s concern focussed upon all things – regardless of species, race or creed.

Causality and God

The creation narrative speaks of the place of God in relation to the world, and of humanity’s place in relation to God and nature. In all of this, God is acknowledged as having power over the created order and that the world is sustained by God’s providence. However, there is a dilemma; to what degree, if at all, does God act in creation to make things happen or change the course of natural processes?

Einstein said that ‘God does not play dice with the universe’ meaning that the operation of the natural world is based on mathematical laws that cannot be broken. He therefore argued that there are no random events in nature. Interestingly, this position has been challenged by the new physics particularly through quantum mechanics and chaos theory.

Stephen Hawking’s research on black holes sought to affirm the arbitrary behaviour of particles in the universe; however, the matter of the degree of randomness in the natural order remains undecided.

As science developed in the nineteenth century, and more of the natural world came to be explained scientifically rather than theologically, some Christians took intellectual refuge in what was coined ‘*the God of the gaps*’, which argue that God must control those things that science can’t explain. It proved to be a categorical error to think that God operated in that bit of life that science could not describe.

So, as science expanded its work of explaining the physical nature of the universe, the ‘*God of the gaps*’ retreated further and further into obscurity. What then is the relationship between God and creation?

To place too much faith in the randomness of particles would probably be another categorical error. We therefore turn to a metaphysical perspective.

A way of understanding God’s presence in the world is to appreciate that all existence resides in God, which in theological terms is called ‘*pantheism*’ (all in God) - this is not to be confused with ‘*pantheism*’ (all is God, which implies that God and the world is

one). *Pantheism* suggests that, although God is greater than the world (transcendent), yet the world, in all its aspects, exists within God and God is present to it (immanent). Both scientific and metaphysical knowledge are therefore all within God and expressive of the divine nature.

This suggests that there need be no conflict between science and religion; neither is there between the natural and spiritual aspects of the world. Science continues to explore and describe the natural world, yet it does not seek to explain moral, creative or relational truth.

Because the world exists within God, there is a capacity for it to be divinely influenced; but does God choose to break the physical laws of nature in a capricious manner?

Why should one person be saved from a disaster and not another? These are difficult questions to answer, especially if there is an expectation of continual divine intervention on behalf of some people at the expense of others. Nevertheless, the idea of divine creation understands that God can influence or change the created order and even break into it in a significant way, such as through **Jesus**, but that God does not act in an erratic or haphazard manner, for God seeks to create order out of chaos.

Another perspective is to understand that the world is not in a static state and that the process of creation has not finished - a view supported by the idea of evolution.

If God continues to create, then there is a place for change and transformation within the world. Moreover, the creation story in **Genesis 2** suggests that human beings have a part to play in the creative process by

cooperating with God as stewards of creation. Hence, God acts in nature and more particularly through people who seek to live out the divine will in the world.

Religious Anthropology

The creation narrative therefore reveals God as creator of the universe who watches over all people. Human beings have a special relationship with God and nature because of moral knowledge, which also means that they are responsible for their actions.

God's nature is manifested through love, which is also present in humanity. Indeed, when we love, we demonstrate something of the divine nature present within us; however, we know that we cannot make other people love us; all that we can do is show love and hope that it will be reciprocated. In this way, we demonstrate our free will and also have an insight into how God operates in the world. Rather than controlling all aspects of human activity (as some might wish), God instead gives us the opportunity of making our own decisions; however, there is a need for such decisions to be made in a spirit of Godliness if humanity is to flourish.

We therefore need to learn how to live as God intended so that we may discover peace in this world.

Relational understanding, which comes from engagement with God and each other, leads us to enlightenment, wisdom and understanding.

Rather than just being a fact or an idea, relational knowledge requires us to engage with others in an effort to gain understanding and then respond morally to the knowledge received. Indeed, unlike a mathematical formula, relational knowledge is gained and maintained through

communal activity and cannot be held in isolation from other human action. To know moral truth demands a response, a choice to act morally or otherwise; and in the case of the Christian faith, a choice to follow Christ or not.

The concept of salvation contains within it the restoration of humanity to a life of meaning, purpose and goodness. The image is one of being let back into the Garden of Eden, where we can live at peace with God, nature and each other. In this respect, *Jesus* teaches about 'new life', being 'born again' and 'living in the Kingdom of God'. These analogies give an insight into the mystery of the relationship between God, humanity and nature, and direct our attention to the process of change that is going on in our lives and the lives of those around us; indeed, it is an incomplete process.

Interestingly, in Baptism we acknowledge that our lives change and develop physically, emotionally, intellectually and spiritually – indeed, our lives are a work in progress. Yet, it is also recognised that we undergo this process in the company of God and others.

Such truth is relational and it is reflected in the nature of God that we have come to understand as Trinity.

The Reverend Andrew Sempell
President, Anglicans Together Inc.

NEWSLETTER

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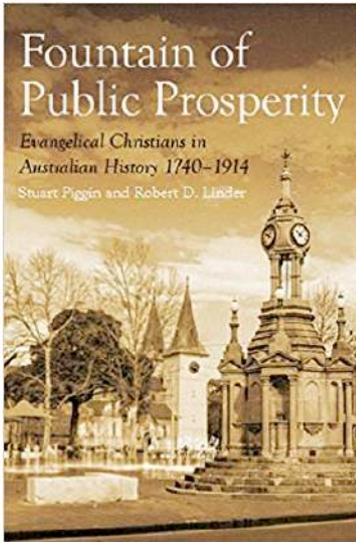
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The Fountain of Public Prosperity:

Evangelical Christians in Australian History 1740-1914

Stuart Piggin and Robert D. Linder (Melbourne: Monash University Publishing, 2018), xiv and 674 pp.



Stuart Piggin is an internationally renowned Australian church historian and the author of a number of books including *Evangelical Christianity in Australia: Spirit, Word and World* (Oxford University Press, 1996), *Firestorm of the Lord: The History of and Prospects for Revival in the Church and the World* (OpenBook, 2000) and *Spirit of a Nation: Australia's Christian Heritage* (Strand Publishing, 2004) as well as book chapters and refereed articles during a long and continuing academic career. **Stuart** is the energetic and productive Director of the Centre for the History of Christian Thought and Experience at Macquarie University, a Centre which has seen a disproportionately large number of men and women undertake and complete research projects for Macquarie degrees.

Robert Linder of the University of Kansas has been a frequent visitor to Australia over the last 30 years and a researcher of Australian history. Together they have written this superb book of Australian history centring on the contribution of evangelicals in shaping

“Now look here, everybody. Music come into the world to give pleasure. Softer! Softer! Get it out of your heads that music's only good when it's loud. You leave loudness to the Methodists. You couldn't beat 'em, even if you wanted to”. Choirmaster Simon Stimson in Act 1 of Thornton Wilder's, *Our Town*.

Australian church and society from the Great Awakening of the 1740s, to the outbreak of the First World War. Key figures formed by the Awakening not only ensured that evangelical pastors were appointed to the colony of New South Wales from the 1780s but that the settlement was a social reform enterprise from its inception (p. 574).

I well remember sitting in the library of the University of Tasmania in the early 1970s reading the first two volumes of **Manning Clarke's History of Australia** with its caricatures of **Richard Johnson, Samuel Marsden, John Dunmore Lang** and other early preachers, sensing that there was a story not being acknowledged in that seminal work and a church-building achievement and a heritage that was being traduced. Now, thanks to **Piggin and Linder** we can be confident that nineteenth-century evangelicals were responsible not just for planting and building churches but for much of the nation-building we have taken for granted.

The volume is thorough. In addition to its 583 pages of text, it contains a 40-page bibliography and a 47-page index. The book is dedicated to overturning the injustice perpetrated by several generations of historians who have overlooked, neglected, minimised, vilified and misrepresented the overwhelmingly positive contribution of evangelicals to the settlement of the colonies and to their economic and social flourishing such that by 1914 the nation is substantially the outcome of evangelical energy and assiduous

devotion to responsibility. **On pages 37-42, a five-page manifesto, the authors set out their ambitious intent in writing.** In chapter after chapter **Piggin and Linder** accord the evangelical movement in Australia its due place with evidence and sustained argument that cannot be denied.

The Fountain of Public Prosperity begins with a 10-page Prologue which dwells on the experience of **Lieutenant William Rufus Dawes, Governor Phillip's** surveyor, cartographer, and engineer, and his encounters with the *Eora*, and his determination to understand their language and culture on the basis of mutual friendship and partnership. Throughout the book **Piggin and Linder** persistently call out the rapacity of settlers, especially pastoralists, in traumatising, dehumanising and demoralising the aboriginal inhabitants of the land, often murdering them in cold blood. The account of the work of evangelicals in seeking to protect and improve the condition of aborigines is deeply moving and confirms the research of modern historians **John Harris** and **Henry Reynolds** among others.

At the end of their last chapter **Piggin and Linder** return to Dawes, lamenting the fact that since his few years in the colony aboriginal Australia has been rarely understood to possess a culture that might be accorded “validity” with European, and that for all their compassion and large-heartedness even evangelicals sought to “replace aboriginal culture with British civilisation” (p. 573).

A feature of *The Fountain of Public Prosperity* is the inclusion throughout of biographical detail about key evangelicals. **William Dawes** is the first of these. Among those that stand out for me are **Isabella Parry** (145-49), the husband of **Edward Parry**, Commissioner for the Australian Agricultural Company at Tahlee, **George Augustus Robinson** (185-89), the protector of the Tasmanian aborigines, **John Saunders** (205-07), Baptist pastor who denounced the brutality and rapacity of white settlers towards the aborigines, **Benjamin Short** (302-04), seller of life insurance for AMP and founder of the Sydney City Mission, **Nathaniel Pepper** (346-48), the first convert in the Ebenezer Mission in Victoria, **John Gribble** (418-20), who began a mission to aborigines on the Murrumbidgee River and later worked in Carnarvon, **Florence Young** (421-23), missionary to the Kanakas in Queensland, **W. G. Spence** (461-65), a founder of the trade union movement, and **Bertie Boyce** (473-74), the social activist rector of St Paul's Redfern and campaigner for the aged pension, and **John Young Wai** (558-59), the first minister of Crown Street Chinese Presbyterian Church. In addition, early Australian feminism and the movement for female suffrage were all heavily influenced by evangelicals. **Piggin** and **Linder** demonstrate the boundless energy of evangelicals in all walks of life who preached and agitated for social reform.

An eagerly awaited second volume is being written, provisionally entitled *Attending to the National Soul: Evangelical Christians in Australian History, 1914-2014*.

The Conclusion of our volume anticipates some of the themes of the second volume, especially the effect on the churches of the effective end of the British empire in the 1960s. But one suspects too that the authors will also reflect on the continuing contribution of the

mission and social welfare agencies that evangelicals began in the nineteenth century, not to mention the initiatives of the churches to human flourishing and prosperity in Australia since 1914 even if the churches have a lower profile in 2014 than they did in 1914. Other themes might also be expected, such as the tragedy of sexual abuse in the churches and the opportunity that disaster gives to reparation and the transformation of the churches and their cultures.

I heartily commend this book to the members of Anglicans Together.

Mark Harding

Acting Rector, St Anne's Strathfield

The Global Anglican Future Conference (GAFCON)

The third Gafcon conference, met in Jerusalem for just under a week in June. On the final day delegates endorsed a **communiqué** calling on the Archbishop of Canterbury **not to invite to the 2020 Lambeth Conference**, bishops from Provinces which have endorsed "sexual practices which are in contradiction to the teaching of Scripture".

Ahead of the meeting, a significant number of the Primates associated with the Gafcon movement **made clear their intention to attend** the Lambeth Conference.

There were African Archbishops (ie from the Congo and Tanzania) who described the Lambeth Conference as "*very important*" and said "*let's discuss; not runaway*".

During the Conference, the **Archbishop of Canterbury** used *Twitter* to send Gafcon a message: "*You are in my prayers. I pray the Holy Spirit will bless you with wisdom, insight and fresh vision for the renewal of God's world - and our role as Anglicans in that great work.*"



Archbishop Justin Welby will become the first Archbishop of Canterbury to address the UN Security Council when he takes part in an open debate later on **29 August**. The Archbishop has been invited by the UK's Ambassador to the UN, **Karen Pierce** to brief an open debate on "*mediation and its role in conflict prevention*". She said, "Over the years, the UN has been increasing the amount of effort it puts into mediation,"

Archbishop Justin has extensive experience of international mediation and is a member of the UN Secretary **General António Guterres'** High Level Advisory Board on Mediation. "He has a particular offering to make", Ambassador Pierce said. "He makes frequent visits to New York [and] is very interested in the work of the United Nations. I had a very good chat with him before I took up my job as ambassador."

The Anglican Communion has official observer status with the United Nations. The Communion's Representative to the UN, **Jack Palmer-White**, described the Archbishop's invitation to address the Security Council as "a really exciting and significant moment."

"His participation acknowledges his own expertise on matters of peace and reconciliation, and also is an opportunity to draw attention to the vital work of mediation, conflict resolution and peace building going on around **the Anglican Communion.**"

"I hope that those participating can take away a clear sense of the important role churches and other faith actors can, and do, play in the peaceful resolution of conflicts."

Disorderly Women and the Order of God: An Australian Feminist Reading of the Gospel of Mark, by Michele Connolly, T & T Clark, London, June, 2018.

Reviewed by *Sue Emeleus**

Not only does this book have an unusual title, it is a most unusual commentary.

Mark, in Palestine, under the Imperial power of Rome wrote about the life, death and resurrection of Jesus.

Connolly, a Sister of St Joseph, lecturing at the Catholic Institute in Strathfield says, the foundation of my own nation and the founding events of my religious tradition took place within an imperial-colonial relationship (p2).

She thus wanted to construct a specifically post-colonial feminist lens with which to read the Gospel of Mark for the way it evaluates human beings on the basis of their gender.

She produced such a lens by studying two foundational 'events' of Australian history, both of which relate strongly to Australia's experience of the British Empire. In both narratives the characters are evaluated on account of their gender. The two events studied are:

(a) The foundation of the colony of Sydney by convicts, particularly female convicts condemned to transportation to the unexplored continent, and

(b) The participation of the new Nation of Australia as a former colony of Great Britain, on the side of Great Britain, in World War I, 'The Anzac Legend' by *C.E.W. Bean* and other documents of the same time.

These two events are the subjects of chapters 2 and 3.

Connolly studied religious feminism in USA in the late 1990s and found that much of the religious feminism she found in Australia was directly imported from USA. She was really

searching for a feminism that emerged out of the history and concerns of Australia.

I found these two historical chapters quite riveting.

In chapter 4, titled *The Gospel of Mark, a Christian Narrative of the First Century CE*, Connolly suggests that the Gospel is written in contrapuntal style where there are two melodies playing at the same time.

The main melody concerns Jesus' public ministry, his journey to Jerusalem and the passion narrative. In the first twelve chapters he teaches, heals, exorcises, argues, feeds and converses with his disciples who accompany him.

The second melody narrates the interruptions by women along the way. In the first twelve chapters the women are described in familial terms such as mother and daughter, rather than by name. They are usually isolated, marginalised, denigrated and silent. The woman with the haemorrhage speaks to herself, and only the Syrophenician woman in chapter 7 converses with Jesus in direct speech. Nor do the women usually speak to each other, except for Herodius and her daughter who plan the beheading of John the Baptist.

Mark 7-12 contain only two stories about women. Jesus is intensely preparing his male disciples to assume responsibility. Jesus observes the widow in the Temple at the end of chapter 12.

Connolly suggests that the first twelve chapters are framed by widow stories, of Peter's mother-in-law in chapter 1 and the poor widow in chapter 12. Chapter 13

contains Jesus' apocalyptic homily that predicts the end of the Temple, of the city of Jerusalem and of the entire world.

The passion narrative is contained in Mark chapters 14-16. Connolly suggests that the women mentioned in the passion narrative have functional roles, rather than familial ones. Each story is told very movingly.

Suddenly in Mark 15:41, we learn that from the time when Jesus was in Galilee, all the way to Jerusalem they and many other women followed him and served him.

Connolly asks why this is not mentioned in the chapters where no women were mentioned (p174); why weren't their services mentioned? In chapter 15 they are seen as the only ones who have not abandoned him. But even though they are now named, they still have no voice.

For this reason and for several others, Connolly suggests that it is Mark's description which is disordered, not the women (p177).

In the final section of Connolly's commentary she points out that during his passion Jesus is isolated, marginalised, denigrated and silent.

When the Gospel of Mark depicts Jesus subject to this onslaught of disordered evil, the recognised characteristics of his demeanour are those the Gospel of Mark has constructed as female. (p170).

*Taught science, including with CMS in Tanzania; spent 10 years in PNG; ordained deacon; a children's hospital chaplain; served in two Sydney parishes.

Emeritus Professor Brian Hinton Fletcher, OAM, FAHA 24/9/ 1931 – 18 /6/ 2018

Brian Fletcher was associated with Anglicans Together from its inauguration in 1992, when he consented to be a Member of the Panel of Reference. He was one of ten members, who included at that time the Reverend Dr. S. Barton Babbage, the Reverend, Dr Glenn Davies and Mr Keith Mason QC.

The following is an edited version of the Eulogy given by his son Martin at his Funeral Thanksgiving Service at St Alban's Church Epping.

A Service of Thanksgiving for the life *Brian Fletcher* was held at Saint Alban's Epping on Friday 22 June, 2018. One of his sons, Martin, gave the eulogy. The following is part of that eulogy.

It will come as no surprise that a man who devoted his life to the study of history, five years ago, wrote a memoir of his own life. It is rich in detail and sets much of his professional and personal life in the context of wider societal events. This is undoubtedly a goldmine for someone giving a eulogy, but also poses many challenges in making sure I do justice to a well lived – and well documented - life.

Brian, as a 17 year old, arrived from England at Darling Harbour in Sydney on the *SS Ormond* on 24 January 1949, accompanied by his mother, step-father and his two brothers. Here began his life long consideration and grappling with what it meant to be both English and Australian. He notes:

“Sydney was still a provincial city, moralistic in tone and culturally lacking in much to which I had become accustomed. There were a few good restaurants, but what predominated was the milk bar where the main meal consisted of a piece of steak accompanied by a rather sad looking salad.”

Brian started his long and proud association with the University of Sydney in the same year he arrived in Australia, gaining entry under the Commonwealth Scholarship

Scheme to study a Bachelor of Arts, and boarded for five years at Centennial Park. During his time at University he writes of his family who he missed greatly. During the long vacation and on as many week- ends as he could, he worked on the farm in Glenorie and he writes of many happy memories of those days.

In those years he also built the foundations of his life long Christian faith and commitment to **the Anglican Church initially through his association with Saint Matthias at Centennial Park and ultimately through his worship at Saint Albans.** In his so-called retirement, many of his research interests turned to Anglican history and he published numerous articles and books on the unique experience and journey of Anglicanism in Australia.

Brian followed his Bachelor of Arts with a Diploma of Education in 1954 and commenced a career in teaching at a junior technical school in Westmead. He returned to Sydney University in 1956 as a Teaching Fellow. This is where he first met **Beverley** whose office he was fortuitously asked to share at the University. **Brian and Beverley** were married on 9 August 1958 and would have marked their 60th wedding anniversary this year.

Brian went on to complete his Masters of Arts and in 1960 took up a lectureship at the University of New South Wales. This was the beginning of a 12 year association with the University until 1972 when after much soul

searching, he returned to the University of Sydney. This is where he happily taught, researched, published and supervised many students until his retirement in 1999, followed by his conferral as an Emeritus Professor of Australian History. **Brian's** last student completed his thesis in 2011, so at the age of 80, this brought 64 years of academic life in two universities to an end.

Brian achieved many amazing milestones in his professional life as an academic and historian. He was the foundation Bicentennial Professor of Australian History at Sydney University from 1987 until 1999, perhaps somewhat ironically an appointment made before he became an Australian citizen in 1990; he was a Fellow of the Australian Academy of the Humanities and of the Royal Australian Historical Society and extensively published on Australian history. He was rightly recognised for his many achievements. These awards are too numerous to list, but include a Centenary of Federation Medal awarded in 2001 for his contribution to Australian History and the Medal of the Order of Australia (OAM) in 2012 for services to education as an academic, researcher and author in the discipline of Australian history.

While his life as an academic and historian was very important to him, he also found plenty of time to be a loving and generous father to his five children. In the past 25 years he has also been a

loving Pop to his eight grandchildren. Family was important to **Brian** and in his own quiet, loving way he was a devoted and caring father and grandfather. He was gentle, kind, reliable and always willing to help.

Perhaps it is only fitting to leave the last words to **Brian** himself and return to the theme he wrestled with throughout his life - that of an English man in Australia:

'Am I an émigré or can I be described as an emigrant? The answer perhaps

lies somewhere between the two. I feel the pull of England but I have invested much in Australia and am also drawn to this land. Indeed the fact that this is a longstanding tension in my life does not mean that I am in an unhappy state. There is so much for me here, so many friends to meet, a family to enjoy, a church which has enriched my spiritual life, endless research projects opening up and a wife who for the past sixty years has brought me great happiness and all that I could ask in marriage. Could I really ask for more?'"

Rest in peace.

***Publications include:**

The Parish of St Philip, Church Hill, Sydney: three bicentennial lectures.
 Author: Allan Morrison Blanch; Brian H Fletcher; K J Cable; D W B Robinson (2003)
 "The place of Anglicanism in Australia: church, society and nation" (2008);
 Sing a new song: Australian hymnody and the renewal of the church since the 1960s (2011)
 "An English church in Australian soil: Anglicanism, Australian society and the English connection since 1788" (2015).

ECUMENISM IN SYDNEY - An Ecumenical Dinner



The NSW Ecumenical Council organised last May in Sydney, a Fundraising

Dinner. It was graciously hosted by the Apostolic Church of the Holy Resurrection in their church centre in Chatswood.

The Guest Speaker at the Dinner was **His Grace Bishop Najarian**, Primate of the Armenian Apostolic Church in Australia and NZ.

He spoke on the topic "*The Armenians: Past, present and future in Diaspora, Australian context*"



Photographed during the dinner: L to R: His Beatitude **Mar Meelis Zaia** AM, Metropolitan Assyrian Church of the East; **His Grace Bishop Haigazoun Najarian** from the Diocese of the Armenian Apostolic Church of Australia and New Zealand; **Father Shenouda Mansour**, the General Secretary of the NSWEC

Christians from different churches including Anglican, Armenian, Coptic, Society of Friends, and Uniting Church mingled together, learning something of their different Christian heritage and cultures.



Taleen Marcarian Eugene Keshishian, (Armenian Church) Moya Holle, Julie Olston, Peter Seymour (Anglican)

The NSW Ecumenical Council is the New South Wales arm of the National Council of Churches in Australia.

The NCCA defines itself as a "community living ecumenically in the Body of Christ. Forums of the NCCA are critical to the fulfillment of the NCCA's constitutional calling to "deepen [our] relationship with each other in order to express more visibly the unity willed by Christ for his Church, and to work together towards the fulfilment of [our] mission of common witness, proclamation and service ."

www.ncca.org.au/forums

Pope Francis visited the World Council of Churches' headquarters, Geneva in June. His message was: **walking together is "an act of obedience to the Lord and love for our world"**

Soundings

'Liquid Paper History? Reflecting on Christian Heritage in Our Nation's History'

19 AUGUST 2018
 3:30 for 4pm
ALL SAINTS CHURCH HALL,
 Ambrose Street, Hunters Hill

Hear **Dr Stuart Piggin** ponder the question of whether our history is being rewritten as our Christian heritage is being liquid papered over by our more secular society.

Dr Piggin will be referencing his recently launched book - **'The Fountain of Public Prosperity'**

ANGLICANS TOGETHER INC

ANNUAL GENERAL MEETING

SUNDAY 7th OCTOBER AT 2.00PM

**ST JAMES' HALL, LEVEL 1
169-171 Phillip Street, SYDNEY**

Followed by

AN OPEN FORUM & DISCUSSION

Agenda Items before the Diocese of Sydney Synod

**SYNOD REPRESENTATIVES & ALL INTERESTED
are invited to come and participate in the discussions**

REFRESHMENTS

ANGLICANS TOGETHER INC - MEMBERSHIP 2018-1219

Membership Form to: THE TREASURER, 7 Cheddar Street, Blakehurst, NSW 2221

NAME: _____

ADDRESS: _____

HOME PHONE: _____ **MOBILE:** _____

EMAIL: _____

PARISH: (Diocese, if not Sydney) _____ **Member of Synod** Yes/No

ANNUAL SUBSCRIPTION FOR 2018-19 is \$35. IT CAN BE PAID BY:

- 1 Cheque to Anglicans Together Inc **OR**
2. Direct deposit to account. CBA Enmore BSB 062165 Act 1012 3708 - including your name

NB Enclose receipt of deposit or confirmation number _____ **Tick if our receipt required** _____

MEMBERSHIP IS FROM 1 JULY 2018 TO 30 JUNE 2019

ZIMBABWE COUNCIL OF CHURCHES ACTIVELY WORK AND PRAY FOR A PEACEFUL PRESIDENTIAL ELECTION



Election observers from the Zimbabwe Council of Churches

Photo Credit: ZCC via Facebook

At the end of July, Zimbabweans went to their first presidential elections in nearly 40 years without **Robert Mugabe** on the ballot paper.

The ecumenical Zimbabwe Council of Churches (ZCC) had election monitors at polling stations throughout the country. They reported mainly peaceful elections, although some abnormalities. The front-runners were the **Acting-President, Zanu-PF's Emmerson Mnangagwa**, (who took over when **Robert Mugabe** was forced to stand down last November) and the MDC Alliance opposition leader, **Nelson Chamisa**

Before the election, bishops and pastors from the **Zambian Council of Churches** led an Ecumenical Service at the **Anglican Cathedral of St Mary and All Saints in Harare** to pray for election observers. Retired **Justice Selo Nare**, the Chair of the new National Peace and Reconciliation Commission (NPRC) attended.

ZCC's General Secretary told the congregation to prepare for the day "where we will pray to God thanking him for the peace that has prevailed thus far."

On the eve of the election, the ZCC issued a 'Pastoral Pronouncement' to give assurance to an anxious nation.

The statement said: "Some are anxious whether the peace we have enjoyed in this pre-election period will hold. Others are worried if their voice will be heard through the ballot.

"Jesus reassures us, 'peace I give unto you not as the world gives'. We receive this reassurance as we continue to pray for peace today, tomorrow and after the casting of votes." ... "We call upon Christians in political leadership to restrain their followers and to do all that will prevent violence. "We are



Zimbabwean Christians in Harare's Anglican Cathedral for a service of prayer for the electoral process.

Photo: ZCC via Facebook

not choosing from amongst angels but from amongst fellow human beings with strengths and weaknesses. We will therefore need to pray for whoever comes out the winner as they will need God's help and our support to mitigate their weaknesses."

In words directed towards the politicians, the Church leaders said: "We know that in the context of political competition a lot of words are used and messages exchanged to promote one party or candidate over and against the other. When all has been said and done, we pray that our political leaders will find each other and work together for the prosperity of all Zimbabweans."

POST ELECTION

Christian leaders in Zimbabwe have appealed for calm in the country following post-election violence in which at least three people have been killed.

"Life is more important than everything else," the Zimbabwe Council of Churches said on its Facebook page. "Let us desist from acts of violence."

The official results from the election – the country's first without **Robert Mugabe** in almost four decades – gave the Acting President, **Emmerson Mnangagwa** (the Zanu-PF) 2.46 million votes (50.8 per cent); and the MDC Opposition Leader **Nelson Chamisa** 2.15 million votes (44.3 per cent).

Chamisa said the MDC intends to launch a legal challenge against the official results.

The ZCC's President **Bishop Lazarus Mpande Khanye** joined **Archbishop Thomas** from the Catholic Bishops Conference at a press conference. They called on church leaders to "responsibly influence values that guide people into peaceful conduct." They also "encouraged continual call on God for peace to prevail in the nation."

Bishop Lazarus said. "There is a section of our population dissatisfied with the way the election has been handled, resulting in incidents of violence in some parts of Harare."

On its Facebook page, the ZCC said "Peace is the fundamental block in nation building. Violence only leaves the nation in pieces. LET US UNITE FOR PEACE IN PEACE."