

FLOURISHING IN FAITH

The Official Newsletter of St Barnabas College

WHAT IS ANGLICANISM?

AN INSIGHT INTO ANGLICAN FOUNDATIONS AT SBC



What is Anglicanism? An interesting question considering the broad perspectives and views that are accounted for in the Anglican Church. With a mission to promote a generous orthodoxy, this is a question which SBC has attempted to address creatively in one of its subject offerings for this semester: THL315 - Anglican Foundations.

Coordinated by the Rev'd Dr Cathy Thomson, Cathy has opted to run things differently this year. The general structure of the course involves fairly typical subjects: the beginnings of Anglicanism, ecclesial framework, sacramental theology, Anglicanism in Australia, Anglicanism in contemporary life, and so on. However, what is new in 2019 is the decision to show the diversity within the church in a very practical way. The lectures are based around a rotating roster of different presenters who are clergy within the Adelaide Diocese, and represent various strands of Anglican thought and practice. The team includes The Rev'd Dr Cathy Thomson, The Rev'd Dr Don Owers, The Very Rev'd Dr Mary Lewis, The Rev'd Dr Simon Hill and The Rev'd Nathanael Reuss.

The general format for each lecture is that of a perspective and second-perspective. That is, one speaker is given the opportunity to present a case on a particular aspect of Anglicanism and a second voice is then given the opportunity to fill in any missed details, provide extra nuance and context, or to even challenge presented views.

For instance, in week three of this semester, Simon presented a talk on Anglicanism and the Reformation, looking at some of the foundational issues highlighted by The Thirty-Nine Articles, The Book of Common Prayer, and The Books of Homilies. In this presentation, Simon emphasised the Reformed dimensions of Anglicanism. What followed was a series of discussions in class as to how to categorise Anglicanism, and what place these core documents have in contemporary Anglican identity and practice.

Cathy provided a second voice to the discussion, pointing out the diversity in perspectives towards the Reformation particularly in how the Catholic dimensions attenuates the Reformed, and vice-versa.

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The following week the roles were reversed. Cathy lectured first and provided a primary voice to explore Richard Hooker's *Laws of Ecclesiastical Polity*, getting an idea of his thought on the Church, the Sacraments, reason and Scripture and how these form an Anglican identity. In short, Cathy's view was much more of a fusion of identities - that Anglicanism was and is a *via media* being Protestant and being Catholic. This time around, Simon provided the second countervailing voice.

Both weeks were incredibly informative and enjoyable to sit in on. The open environment for dialogue and questioning, with room for cordial disagreement and encouragement to perform independent investigation and be open to new findings, provided a helpful window into the teaching content of the college, and the community which fosters it.

SBC RESEARCH HIGHLIGHT

THE REV'D DR RUTH MATHIESON



I have recently completed my PhD entitled "*Dress Code for Heaven? Exploring the Textures of the Parable of the Royal Wedding Feast (Matt 22:1-14).*"

My motivation for studying this particular parable in depth developed as I was preaching through the end of the liturgical year of the Gospel of Matthew and became increasingly concerned with the troubling

endings of several parables. At the conclusion of the Parable of the Royal Wedding Feast a guest lacking appropriate wedding clothing is cast out into the outer darkness where there is weeping and gnashing of teeth.

I choose to apply Socio-Rhetorical Interpretation (SRI), as developed by Vernon Robbins, to explore the inner, inter-, socio-cultural, ideological and sacred textures of this parable. This involved viewing it through different reading lenses and employing and developing competency in a variety of interpretive methods including literary, narrative, historical, social-scientific, postcolonial and theological – an opportunity I greatly value. As each texture was explored my thesis that the individual cast out from the wedding feast by royal command may represent someone who would otherwise harm little ones in the community emerged. Careful analysis of the inner texture drew attention to the otherwise redundant reference to feet and hands when the king commands the wedding guest to be bound (Matt 22:13). Intra-textually, this resonated with

excising a foot or hand in Matthew 18. Intertextually, the angel of healing, Raphael, is commanded to bind the feet and hands of the fallen angel Asael and cast him into darkness, which then brings healing to the earth (1 Enoch 10:4-10).

I argue that restraining and removing the inappropriately dressed individual from the wedding feast may be viewed as an act of protection for little ones in the household of faith by the Father-King rather than as excessive punishment of an unworthy person. To arrive at this conclusion emphasis is placed on: (1) Matthew 22:11-13 as an expulsion of an individual rather than eschatological separation into two groups, such as separating wheat from weeds, bad and good fish, foolish and wise bridesmaids (cf. Matt 13: 24-30, 36-43, 47-50; 25:1-13); (2) intra-textual connections with the Community Discourse (Matt 18) rather than limiting the focus to the Parables and Eschatological Discourses (Matt 13; 24-25); (3) the intertextures of Matthew 22:13, especially 1 Enoch 10 and Tobit 8. (4) consideration of expulsion as protection for the community rather than punishment for an individual; and (5) this Parable being told to religious leaders rather than disciples.

As this research into the expulsion of a guest without wedding clothing was conducted during the Royal Commission into Institutional Responses to Child Sexual Responses it is not surprising the question of whether some individuals need to be excluded from church communities emerged.

WHAT'S COMING UP?

OUR AVAILABLE COURSES IN 2020

THE BISHOPS' CERTIFICATE IN MINISTRY

Mainly for lay people. A series of 4 hour seminars on various biblical or ministry topics. The Bishops' Certificate is awarded on completion of 8 seminars. Seminars can be taken as 'stand-alone' learning opportunities, are usually delivered locally and can be tailored to parish needs.

GRADUATE CERTIFICATE/DIPLOMA IN THEOLOGY*

Designed for lay people who do not have a theology/ministry degree but who do hold a first degree in another discipline. Eligible students can access Fee-HELP for these courses.

BACHELOR OF THEOLOGY*

The required qualification for ordination in the Diocese of Adelaide. SBC can offer Commonwealth Supported Places and HECS-HELP loans for eligible students in the BTh.

GRADUATE CERTIFICATE/DIPLOMA IN MINISTRY*

Designed as professional development for clergy who hold a first degree in theology. This can lead into the MMin/DMin courses. Eligible students can access Fee-HELP for these courses.

MASTER OF MINISTRY, MASTER OF THEOLOGY (RESEARCH)*

Designed for suitably qualified lay people or clergy who wish to undertake post-graduate study in Ministry or Theology. Eligible students can access Fee-HELP for these courses.

To find out more, or to express interest in enrolling, email us at admin@sbcedu.au or give us a call on 8305 9380

Courses marked with an asterisk () are offered through Charles Sturt University. Course and subject details can be found at <https://www.csu.edu.au/>*

INTERVIEWING ANN NADGE

MEET SBC'S LEARNING PATHWAYS COORDINATOR



The following interview is an edited exchange between SBC's Digital Media Coordinator and Ann Nadge, our Learning Pathways Coordinator. We hope you enjoy getting to know Ann and her work at the college.

Tell me a little bit about yourself Ann, your background, your education, etc.

I'm a high school teacher by profession. I went to Adelaide University and started teaching in Adelaide. After completing a post graduate counselling course, I moved to Sydney in 1987 into an Anglican School, working in leadership positions for 21 years, the last decade as Deputy Principal. The school has 900 families, more than 200 staff and it is a boarding school – it was complex and challenging but the strong faith base shaped me as an Anglican. My interest in psychology had lasted from university and service in the Army Reserve Psychology Corps. In my leadership roles, I became interested in the relationship between learning and wellbeing and formed a pastoral care network in NSW Independent Schools. At a national conference in the U.K, I met a professor from Cambridge University who was exploring learning and wellbeing. We kept in contact and about a year later, I was invited to be a research associate in the Faculty of Education at the University of Cambridge. I spent three months there.

How did that all come about?

The whole idea of pastoral care (this was pre-wellbeing and positive psychology) was getting big in independent schools in Australia. Initially I received a grant to see what they were doing in UK schools, and, as I mentioned, I was really inspired by one of the key people there and we kept in contact. I had been thinking about the link between pedagogy and wellbeing because in those days (2002) there was the academic side of the school and the pastoral side. There was really not a lot of research around it. I asked myself about the kids that are in the classroom for six hours a day who were not flourishing. What's going on there? I kept raising questions with the Cambridge person who had become a mentor and she suggested I apply for the research associate program in Cambridge. Once there, she told me that "you've got to write your way through this, you've got to find the question that you want answered". It took me weeks to find the question, but once I did, she told me "you've got your question, now go and answer it!".

What was your question?

It was something like: "what is the impact of the classroom on wellbeing?" For a long, long time there was the great divide and there was resilience literature starting to emerge saying that if kids are happy they will learn well. I reversed it – what goes on in the classroom that impacts on resilience and therefore wellbeing?

So, I went and answered the question. My research was published in the International Journal of Pastoral Care in Education and then I was asked to be on the international editorial board. I brought that work back to NSW and formed a team for research in private schools. Our work developed the concept of Academic Care which is still used to this day. It shifted the notion of pastoral care as "mopping up" and "soft stuff". The work that I did showed that what happens in a learning environment, at any age, impacts upon resilience.

So how did you come from that background to be here at SBC?

In 2008 I decided to come back to Adelaide where I'd grown up, and thought "I'll retire!" and focus on my poetry (Ann has published five books) but there's no such thing as retiring. I got involved with state school's ministry (The National Schools Chaplaincy Program) as a lay chaplain and consultant. When the requirement for a minimum qualification came, I was a consultant with the Schools' Ministry Group and helped to develop a Cert IV and Diploma of Youth Work with ACOM and then Tabor College. By 2015 there was an offer to me, as an Anglican, to run a Cert IV in Pastoral Care through Tabor. Matthew Anstey, Bishop Tim and I met with Don Owers and I ran a course for SBC that would support people in their lay leadership. Bishop Tim then invited me to come into SBC to develop similar courses for the Diocese. So, I've come on as a volunteer as the Learning Pathways Coordinator.

What does your role look like?

From my time at Cambridge, I've adopted the outlook of making sure I try to find the right questions to ask. How can we help parishes (and they're all different), how can we build disciples so that it all fits in with the new Vision 2022? Anglicans are largely well educated, they've got other qualifications, so what could they do that would make quite practical ministry training? Members of the Education and Formation Unit, including SBC people, have invested time and effort into programs, like the Bishops' Certificate, designed to build capacity. The college is a tertiary college, but we're looking for something whereby people don't have to do a whole degree. That's the niche. I have several roles in the Diocese, including Safe Ministry Trainer and when parishes start to ask questions about other learning opportunities, it is exciting for those involved.

What do you think is best about the Bishop's Certificate?

Its flexibility and recognition of prior learning. It is flexible both in the timing of when people can do it but also in being responsive to parish or individual journeys or agendas.

If you wish to know more about the Bishops' Certificate or other lay learning opportunities, feel free to contact Ann by email at anadge@sbc.edu.au or on 8305 9314