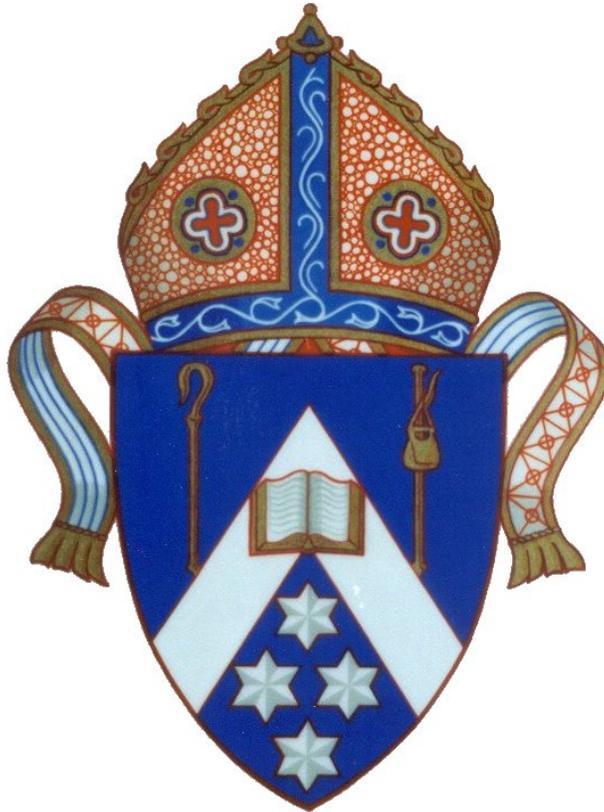


# THEOLOGICAL EDUCATION

## THE ANGLICAN DIOCESE OF MELBOURNE



## THE ANGLICAN WAY

**a practical course of instruction, and induction,  
into the beliefs and practices of the Anglican  
Church of Australia, and into 'Anglicanism'**

## From the Director of Theological Education

There are any number of excellent small group studies that seek to introduce men and women to the claims of the Christian church and the gospel proclaimed by our our Lord Jesus Christ – from Alpha, Introducing God, to Christianity Explained, and more. This course does not belong in such company. Likewise, there are numerous excellent resources for making and nurturing disciples, such as Emmaus, Pilgrim, and the like. Again, this course does not belong in such company. There are, in addition to all of this, many further studies and resources, some simple and some exhaustive, that are intended to assist in forming the baptised in the faith, and in the preparation of candidates for confirmation or similar rites, such as the catechumenate or ‘Easter journey,’ and other such programs. Again, this course is not one of them. There are numerous studies, pamphlets, books, and websites, that seek to explain the beliefs and practices of the Anglican Church, and the essence of Anglicanism, and many of them are excellent, but this course does not seek to replace any of them.

*The Anglican Way* is a course of study and reflection that has many points of contact to all of the above, that is to courses of instruction in the Christian faith, in Christian discipleship, in resources intended as preparation for confirmation, and in studies on Anglicanism, but is distinguished from them in its distinct, and unique, purpose. *The Anglican Way* is intended to both instruct and shape its participants in one expression of God’s Kingdom, that of the Anglican Church, and of that worldwide community, and even more particularly, of the form it takes in only one part of the world, that of Australia. Furthermore, *The Anglican Way* is not only a course of study, or a repository of written material, imparting knowledge, although it is partly that; it intends also to foster actual exposure to the subject matter (the Anglican Church) in a pragmatic way, as part of the learning experience. Further, in addition to learning and experiencing (doing), the participant is invited also to reflect, to debrief, and to further ponder and discuss, the content of both the learning, arising out of the written material presented, and the doing, arising out of the actual experience of Anglicanism as it is practised. This is achieved by meeting regularly with a mentor and engaging in guided reflection on both the *learning* and the *doing* associated with the course. Hence, *The Anglican Way* has three arms, or prongs, residing in its emphasis on imparting *knowledge*, fostering *experience*, and inviting *reflection*.

Whilst *The Anglican Way* has been prepared to assist a need identified by the many people who, in this post-denominational age, are finding their way, through all manner of avenues, to the sometimes curious, sometimes eccentric, and always magnificent, creature that is the Anglican Church of Australia, it will be applicable in a whole range of circumstances, and directly relevant to a large variety of people, whether their experience of Anglicanism is extensive and broad, or virtually non-existent. *The Anglican Way* has been, further, written with aspirants for public ministry (whether in forms of authorised lay ministry or the ordained ministry) in mind, and specifically those who have come to Anglicanism seeking participation in such ministries, from another tradition or another denomination, and who, for whatever reason, have little or no actual and practical experience, or formation, in an Anglican Church of Australia. Again, despite this intention, the actual application, and usefulness, of the course will,

however, be potentially broader than this, and it is easily adaptable to a range of circumstances and situations.

In preparing *The Anglican Way*, it is our fervent hope that all who desire to be both informed and formed in the wonderful part of God's kingdom that is the Anglican Church of Australia, will be so informed and so formed, that the ministry to which God has called them will be enhanced and enabled, and the community in which God has placed them, enriched and blessed.

*For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.*

(Ephesians 2.10 NIV)

*Go forth into the world in peace;  
be of good courage;  
hold fast that which is good;  
render to no one evil for evil;  
strengthen the faint hearted; support the weak;  
help the afflicted;  
give honour to all; love and serve the Lord,  
rejoicing in the power of the Holy Spirit;  
and the blessing of God almighty,  
the Father, the Son and the Holy Spirit,  
be upon you and remain with you always. Amen.*  
(A Prayer Book for Australia 1995).

*One more step along the world I go,  
one more step along the world I go;  
from the old things to the new  
keep me traveling along with you:  
And it's from the old I travel to the new;  
keep me traveling along with you.*  
(Sydney Carter, 1971).

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# 1. PURPOSE

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*The Anglican Way* seeks to impart both intellectual knowledge and active formation, through the dual prisms of *learning* and *experience*, in the context of the Anglican Church of Australia, and what might be broadly called ‘Anglicanism.’ It seeks to achieve this through the delivery of an online based library of written material, on which the response of participants is sought in a variety of ways; and through recommending a course of active participation in an experiential way, in some aspect of the church and its traditions, undertaken in conjunction with the written material for each module. The participant is then required to reflect on, and discuss, both the written content (knowledge) and the associated experience (doing), with an ordained Anglican minister who acts as their mentor. There are six modules, which may be undertaken over any period of time.

*The Anglican Way* will be suitable for any person wishing to gain a broad understanding of, and appreciation for, the Anglican Church of Australia.

It will be especially suitable for individuals who are:

- Aspirants for lay ministry and for the ordained ministries of the church, who are to the Anglican Church from other Christian traditions, and who do not have extensive knowledge of, or formation in, the Anglican Church.
- Those exercising lay ministries of any description or kind, who wish to increase, and grow in, their knowledge, and appreciation of, the Anglican Church of Australia.
- Those preparing for the rites of initiation, such as Adult Baptism, Confirmation, Reception into Communicant Membership, Reaffirmation of Faith.

Whilst the course has been designed primarily for individuals, and with aspirants for authorised lay and ordained ministry in mind, it is also easily adaptable to group settings. If used in this way, the participants do not each meet separately with an individual mentor, but meet together with the group leader, who acts as mentor to all in the group.

*The Anglican Way* will be suitable for groups constituted for the following, or like, purposes:

- Preparation sessions for the rites of initiation, such as – Adult Baptism, Confirmation, Reception into Communicant Membership, Reaffirmation of Faith.
- Lenten study groups, culminating with Baptism, or the Reaffirmation of baptismal vows.
- Parish Councils wishing to deepen and extend their experience and knowledge of the Church.

## 2. METHODOLOGY

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*The Anglican Way* seeks to impart both intellectual knowledge and active formation in the Anglican Church and 'Anglicanism.' To this end, the guiding methodology is one of *learning* – delivered through written instruction and response - and of *experience* (or doing) – delivered through tangible participation in the life of the Church, and response.

Each module is structured to include each of these elements:

### *Learning*

- Instruction – the participant engages by reading through the material, absorbing, taking notes, re-reading as may be necessary.

### *Response*

- Response – in each module the participant is invited to respond to the instructional material by contributing to the online discussion boards.

### *Experience*

- Experience – in each module the participant will be required to actively experience an aspect of Anglicanism, primarily through attendance at a form of worship in a variety of settings.

### *Reflection*

- Each participant will engage an ordained Anglican minister to be their mentor and companion throughout the duration of the course. The participant is required to arrange to meet with their mentor after the completion of each module, to discuss each of:
  - (i) their learning in and through the written material,
  - (ii) the participatory experience undertaken as part of the module, and
  - (iii) the participant's reflections on both the learning and experience.

In this way, the pedagogical model is one of active *learning* and *doing*, in which both passive and active forms of learning are utilised, to assist participants in becoming fully aware of, and appreciative of, the breadth and diversity of the Anglican Church, and the varieties of Anglican expression and identity, together with the rich history, traditions, and polity of the Anglican Church and communion.

### 3. PRACTICALITIES

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*The Anglican Way* is designed to be as user friendly and as accessible as possible. Participants are not required to attend regular meetings in groups, nor work to a schedule.

#### *Prerequisites*

*The Anglican Way* is open to any interested person or persons, and there are no prerequisites.

#### *Time*

There is no time limit or time related requirement. Participants complete each module at their own pace, and in their own time.

#### *Cost*

There are no set fees. Participants are invited, however, to consider making a donation to the Ministry Support Fund to enable continued improvement and facilitation of the course. The recommended donation is:

- Full time students, unemployed, and pensioners - free
- Aspirants and Candidates for ordination in the Anglican Church - free
- Individual participants - \$50
- Groups of between five and ten - \$250
- Groups of ten or more - \$500

To donate to the Ministry Support Fund:

<http://www.melbourneanglican.org.au/mission/theologicaleducation/Pages/Support.aspx>

#### *Delivery*

The written material is delivered online using the online learning platform. There is also an online discussion forum, moderated by the facilitator. Participants will need a computer and internet access.

#### *Mentor*

Each participant invites an ordained Anglican minister or Authorised Lay Minister to be their mentor (or companion) throughout the duration of the course. The role of the mentor is to meet with the participant at the conclusion of each module. The purpose of this meeting is to enable the participant to reflect on the content of the module, on the participatory learning

experience contained in the module, and to ask questions. A suggested agenda (for optional use) for the mentor meeting is provided at the conclusion of each module.

Apart from being a person in Anglican Orders, that is, ordained as either Deacon, Priest or Bishop, or an authorized Lay Ministry, there are no requirements as to who the mentor may be. Mentors may be (but are not limited to):

- The participant's vicar or chaplain
- Another cleric who is part of the participant's worshipping community
- A Faculty member at a theological college
- The Year of Discernment mentor (if the participant is taking part in the Year of Discernment concurrently).

### *Initiation – Baptism, Reception and Confirmation*

The final module (six) refers to Christian initiation and, in particular, to the rites by which a person formally and publicly identifies themselves as an Anglican. The two rites of initiation – Baptism, and Confirmation or Reception into Communicant Membership – are requirements for holding office in the Anglican Church on parish council or as a churchwarden, and for admission to authorised forms of lay ministry, and the ordained ministries of the Church. Those completing the course who are not yet Anglicans in this sense, are invited to further consider the rites of initiation leading to full membership and inclusion in the Anglican Church of Australia at the conclusion of this Module.

### *Completion of the course*

*The Anglican Way* is not undertaken for academic reward or merit, however a Certificate of Completion is provided to participants who complete all of the requirements of each of the six modules.

### *Enrolments and Further information*

To enroll in the course, or to request further information, contact the facilitator (Email preferred):

The Venerable Dr Bradley Billings

The Director of Theological Education, the Anglican Diocese of Melbourne

PH. (office hours): 03 96534244

Email: [bbillings@melbourneanglican.org.au](mailto:bbillings@melbourneanglican.org.au)

## 4. CONTENT

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The content of *The Anglican Way* is delivered in six modules, covering the history, belief, and practice of the Anglican Church of Australia.

- **Module One**  
A unique history – Anglicans in Australia

*Learning:* A brief introduction on terms and words, such as ‘Anglican,’ is then followed by a broad overview of the historical circumstances by which Anglicanism arrived on the Australian continent, and how it established itself in the initial years of European settlement. This leads to consideration of the instruments and polity of the Anglican Church of Australia, including its most formative document, The Constitution of the Anglican Church of Australia (especially the ‘fundamental declarations’).

*Experience:* Reflection on the participant’s home parish or home worshipping community, and guided conversation with an ordained minister leading, or assisting, in that community.

- **Module Two**  
A turbulent history – the Church of England to the Reformation

*Learning:* It is not possible to understand the Anglican Church of Australia (nor any part of the worldwide Anglican communion) without gaining a broad understanding of the set of historical circumstances through which the Church of England (in England) passed at the time of the Reformation, and in the decades leading up to, and after, it. A brief summary of the extensive history of the Church of England leads into a more focused examination of the sixteenth century, the turbulent period during which the Church of England became a national church, severing its ties with the Roman Catholic church and the Pope, and during which the Book of Common Prayer and the 39 Articles of Religion were developed. The module ends with reference to the Elizabethan settlement, forged in the wake of the Reformation, and the emergence of the concept of the ‘via media’ (or ‘middle way’).

*Experience:* Church visit (a service led from the 1662 Book of Common Prayer).

- **Module Three**  
“All things necessary for salvation” – The Fundamental convictions

*Learning:* The module begins by posing two of the most widely discussed, and vexed, questions in Anglicanism – Is there a distinctly Anglican theology? This leads to an examination of historic basis of Anglican belief and practice, in the ecumenical creeds of the early church, the primacy of Scripture, and the Chicago-Lambeth quadrilateral developed by the meeting of Anglican Bishops from around the world in the late nineteenth-century.

*Experience:* Church visit one (from the list of parish's provided in one of the three categories).

Participants visit one parish from the list of those suggested as representative of that tradition, in each of the three categories of:

- (a) Anglo-Catholic or High Church parishes
- (b) Broad Church or 'Middle of the Road' parishes
- (c) Evangelical, Charismatic or Low Church parishes.

- **Module Four**  
Visions of Anglicanism

*Learning:* A reality of the present day experience of the Anglican Church in Australia is the variety of expression and forms in which it is found. In this module, a generous overview of the diversity of Anglicanism that has emerged over time is conducted, focusing in turn on the Anglo-Catholics, the Evangelicals, liberal Anglicanism, together with the 'broad church' or 'middle of the road' forms of the tradition, and the charismatic renewal of recent decades.

*Experience:* Church visit two (from the list of parish's provided in one of the three categories, excluding the category in which the parish visited in module three was included).

- **Module Five**  
"Decently and in order" – Anglican worship

*Learning:* This module conducts a very broad overview of Anglican worship and liturgical practice, with an emphasis on the diversity of modes and forms in which Anglican worship may be experienced.' The development of the Book of Common Prayer, and its present day successors, is explored, and examined in the light of the concept of 'common prayer.'

*Experience:* Church visit three (from the list of parish's provided in the remaining category).

- **Module Six**  
"One more step along the world I go" –A Church without walls

*Learning:* The final module examines the understanding of the nature of the church in Anglicanism, in its local, national and global forms, together with the manner in which Anglicans have traditionally sought to be active and visible in both their local community, and the global community, through educational and benevolent organisations and institutions, and through missionary endeavours. A concluding discussion on being Anglican in Australia today, leads to a consideration of the rites of initiation and belonging (or 'membership').

*Experience:* An exercise in 'seeing the community with fresh eyes.'

- **Appendix**  
Church Visits

An integral part of *The Anglican Way* is the practical experience, or *doing*, associated with the written material. During the course of modules three, four and five, participants are asked to visit three different places of Anglican worship, selecting one each to visit, in each of the three categories as outlined below. The parishes suggested have been selected on the basis of their being most representative of the form, or tradition, of Anglicanism, in each category. These suggestions are as accurate as possible at the time of writing (June 2015). Participants should bear in mind, however, when planning their visit that variations and anomalies will occur (most typically in the middle ‘broad church’ category), and the actual experience of worship will have some dependence on the celebrant and preacher, the liturgical occasion (i.e. if a ‘special’ day), and the time of the service, as well as other factors such as interregnums (a gap in the appointment of a regular vicar). Check the website of the parish concerned, and contact them directly if necessary, for clarification.

Note: participants from outside the Diocese of Melbourne should contact the course facilitator, or speak to their mentor, about comparable parishes in their own Diocese.

<b>Category A</b> Anglo-Catholic or ‘High Church’ parishes	<b>Category B</b> Middle of the Road or ‘Broad Church’ parishes	<b>Category C</b> Evangelical, Charismatic, or ‘Low Church’ parishes
Christ Church Brunswick Christ Church St Kilda East St Peter’s Eastern Hill Christ Church Geelong	Holy Trinity Kew St Andrew’s Brighton St John’s Toorak St Paul’s cathedral St Paul’s Geelong St Stephen’s & St Mary’s Mt Waverley	Christ Church Dingley Glen Waverley Anglican Church (GWAC) St Alfred’s Blackburn North St Hilary’s Kew St John’s Diamond Creek St Jude’s Carlton St Mark’s Emerald St Matthew’s Geelong East

## 5. OUTCOMES

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Upon completion of all aspects and requirements prescribed by the six modules of *The Anglican Way* each participant will:

- Acquire a broad depth of knowledge concerning the particular and unique series of historical circumstances which produced the present day Church of England, and which in turn shaped and informed the development of the Anglican Church of Australia;
- Gain an understanding of the distinct features of the Anglican Church in relation to its beliefs, polity, and practices, arising both out of historical, and modern day, documents and statements;
- Gain an understanding of, and appreciation for, the varieties of Anglican practice in terms of public worship, together with the conduct of the liturgy, and will have experienced this in a practical way;
- Be well instructed and formed in the Anglican tradition, so as to be in a position to take up an active role in the life and practice of the church, in both its varieties of ministries, and its instruments of governance and polity.