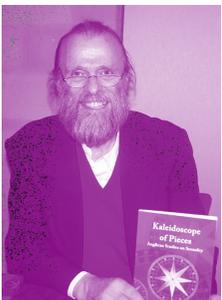


“BODY AND SOUL -

the conflicts and the gifts of the past”

Alan Cadwallader

Alan Cadwallader has been involved in education and research for over three decades. Anything involving the mix of human culture and faith attracts his interest. He especially enjoys the dirt of ancient artefacts, the dust of old manuscripts and the excitement of new discoveries. He regularly leads workshops spanning everything from human sexuality to the environment, from faith to archaeology. He is a world authority on the ancient site of Colossae in south-west Turkey and the work of bible translation in the nineteenth century. An Anglican priest, Alan now researches and writes out of the Centre for Public and Contextual Theology at Charles Sturt University. Not satisfied



with digging in the dirt overseas, he also loves working in the veggie patch at home in Murrumbateman and savoring the dirt of a heavy red wine at the end of the day!

Rev'd Dr Alan Cadwallader in 2016 at the launch of his book Kaleidoscope of Pieces: Anglican Essays on Sexuality, Ecclesiology and Theology, in which Bishop Kay wrote the Foreward.



St Paul's Cathedral

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Playing in the Margins: text and image in medieval manuscripts

Digging in the Dirt: the material basis of spirituality

Robyn Cadwallader

Robyn has always been fascinated by words in one way or another. She loves to bury herself in a novel and even though she complains from time to time about the struggle of writing, it's the kind of satisfying challenge she can't leave alone. The medieval world of words has always intrigued her, revealing how much people in the past were both like us and unlike us. A thirteenth-century saint's Life was the subject of her PhD and later a book, and she taught medieval literature at Flinders University, along with English and creative writing. In recent years she has published a poetry collection, *i painted unafraid*, and a novel, *The anchoress*, was published to critical acclaim in four countries. A second novel will be released in early 2018. She has edited a



book of essays on Australia's shameful policies on asylum seekers, *We Are Better Than This* and is reviews editor for the literary journal, *Verity La*.

<https://robyncadwallader.com/>

Playing in the Margins: Robyn Cadwallader

Until recently, women's stories have rarely been told, yet history is full of advice written for women. In the 1950s, women were advised how to be good and attractive wives, cautious mothers and agreeable lovers; these days, women's magazines have moved on, though the advice is still plentiful.

In the middle ages, the advice was different, but not as much as we might expect. At one extreme, there were Rules of Life for women who chose to be enclosed, committed only to Christ their lover. At the other, there were sumptuously decorated prayer books, called books of hours. Full of prayers, they were nonetheless designed to encourage women to be obedient to their two duties: to obey God and to maintain the family lineage in providing heirs.

And yet, book of hours were also decorated in the margins with all manner of images — beautiful, yes, but also playful, humorous and even bawdy. (This is where Monty Python found their killer rabbit.) Prayers, authority and celebration in the main text; monsters, sinners and animals playing around the edges. Just what was going on? How much did the margins function to disrupt or confirm the text? And how can they help us think about our own interactions between text and image?

Digging in the Dirt: Alan Cadwallader

For all that religion is often portrayed as an escape from the earth, we cannot escape being flesh and blood. And flesh and blood beings leave the traces of their spiritual lives in the earth — coins bearing religious symbols, inscriptions that seek to provide a memory long after someone has gone, pottery that marks out the traces of human settlement. The earth gives up its dead to archaeologists, yielding insights and understandings for biblical texts, church practices and human expressions of religious feelings. The materiality of the past reminds us that tactile encounters are crucial to spirituality, that the body cannot be separated from the soul. As we explore the past — touching coins, squeezes of inscriptions and ceramic fragments — we can come to recognise that things are often quite different or at least more complex than we thought ... and that we are the inheritors of such complexity. The Christian understanding of resurrection is nothing if it is not a massive "Yes" to the materiality of our lives in God.

