

# VOX

## The University of Divinity Magazine

Issue 2, October 2015

**The University recognises that it is only able to deliver its Vision and Mission through a strong and vibrant network of partnerships.**

**The distinctive contribution of a University of Divinity to these partnerships is to shape critically informed approaches to faith. This contribution is sorely needed, to learn and communicate the wisdom of ancient traditions, and to strive together for the highest possible ideals of service.**

*Strategic Plan 2016–2025 Draft Introduction*

### **MAJOR REVISIONS TO THE BTHEOL AND BMIN**

Revd Dr John Capper and Mr John Williamson talk about the recent changes to the degrees of Bachelor of Theology and Bachelor of Ministry. Read more on pp. 4–5.

### **LAUDATO SI': RESPONSES FROM THE UD COMMUNITY**

Three members of the University community respond to the recent papal encyclical *Laudato Si': On the Care of Our Common Home*. Read their thoughts on pp. 8–9.

### **LUTHER@500**

In 2016 a major conference to mark the coming 500th anniversary of the Reformation (1517) will be held in Melbourne. Professor John McDowell asks Dr Jeff Silcock about the event. To read more, turn to p. 16.

## Strategic Plan and Retreat

In June 2015 the University held its third annual Leadership Retreat, attended by 30 people. The retreat was held in Adelaide at The Monastery, a facility operated by the Passionists who are connected to the University through Yarra Theological Union.

In previous years, the Leadership Retreat has been attended by the Heads of each College and senior staff in the Office of the Vice-Chancellor. In 2015, the University Council was present as well, creating an extraordinary opportunity to build relationships and think through the challenges of the future.

The key focus of the retreat was the development of the University's next Strategic Plan (2016–2025). Designed to cover the next ten years, the plan aims to build on the achievements of the four years since the attainment of University status. The focus will be on partnerships: strengthening partnerships between the 11 Colleges and the 30 churches and religious orders which support the University, and creating new partnerships with faith-based agencies, universities, and government.

One of the most exciting aspects of the new Strategic Plan is the creation of pilot goals undertaken by a College. These trial programs, if successful, aim to create a model that can be used by other Colleges. These pilot goals include offering University awards onsite in Hong Kong and delivering educational programs for the health and aged care sector across Australia in partnership with faith-based providers.

Perhaps the most ambitious goal is the project to develop and deliver a Bachelor of Arts designed to equip school-leavers for the future. The BA would have a core of theological and philosophical study, drawing on the University's strengths. This would be supplemented by a wider humanities program that provided graduates with classical skills in critical thinking, imagination, and application.

*Professor Peter Sherlock  
Vice-Chancellor*





Professor Peter Sherlock

Photo by Earl Carter

## From the Vice-Chancellor

In the last few months it seems as if religion has been invoked almost continuously in public debates. In Australia, these have ranged from the united call of church groups and others of faith for a compassionate, welcoming approach to asylum seekers and refugees, to ongoing criticism of the role of religious authorities in the institutional abuse of children, to national debates about marriage equality, religious education, and immigration and foreign policy.

More than ever, we need a critical understanding of the bewildering variety of religious belief and behaviour that inform our public debates. What do we believe, why do we believe it, and how do those beliefs shape—or not shape—our actions?

These simple questions are at the heart of many of the activities in this issue of *Vox*. They are evident in reflections on Pope Francis’s encyclical *Laudato Si’*, the role of spirituality in health care, and news of recent publications and forthcoming conferences. They are evident, too, in the stories of our first graduate, or of our most recently completed doctoral student, or of the vision and mission of two of the University’s partners in the churches and religious orders.

In the *Wisdom of Solomon* we read that “against wisdom evil does not prevail”. Jewish and Christian traditions teach the value of wisdom as a divine gift in the struggle against evil. Wisdom is about more than knowledge, skills, or expertise. It is even more than knowing right from wrong. Indeed, wisdom is about the whole character of a people, a community, a nation, a church. Wisdom is seen in how a society discerns the path of truth and justice in a complex world.

At the University of Divinity, our academic programs, research, and service to church and community flow from the belief in the power of wisdom to combat evil, whether within or without, and to guide us in the way of faith, hope, and love.

Professor Peter Sherlock  
Vice-Chancellor

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# From the Archives: Our First Graduate

*This is a new section of Vox, dedicated to telling stories from the history of the University, its Colleges, and its graduates.*

The University of Divinity was founded in 1910 as the Melbourne College of Divinity. Like most new ventures, it was initially very small. In 1911, just five candidates enrolled to sit the first examination for the degree of Bachelor of Divinity (BD).

These new candidates completed answers to examination questions like

- Give the case for and against the inclusion of chapter 16:9–20 in St Mark’s Gospel.
- Discuss the question of “Demoniac Possession” in the light of Modern Psychology.
- What was the Apostle Paul’s “Philosophy of History”?
- Illustrate from Irenaeus the problems of Church life and thought in his day.
- State briefly the main successive theories of “Modern Doubt” to account for the assured belief of all the early witnesses in Christ’s resurrection.

Only three of the first group of students continued to the second examinations. And only one had completed the requirements of the BD by the time the first graduation ceremony was held, on 6 May 1913 in the Chapterhouse of St Paul’s Cathedral, Melbourne.

The first graduation was attended by the Governor of Victoria, the Lord Mayor, the leaders of several churches, and the Chancellor of the University of Melbourne.

Seven members of the Melbourne College of Divinity were presented with *ad eundem gradum* degrees in recognition of qualifications they had completed overseas. There was only one graduate presented for conferral of an award earned through the College’s examinations.

Who, then, was the man who bears the distinction of being our first graduate?

The Reverend John Barnaby (BD 1913) was born in 1867 in Dromana, Victoria, son of an English father and Irish mother. He was educated at the University of Melbourne and received his Bachelor of Arts in 1895 and Master of Arts in 1914. He offered for the Presbyterian ministry, and was ordained and inducted to the Kew Presbyterian Church in November 1898 where he spent much of the rest of his ministry.

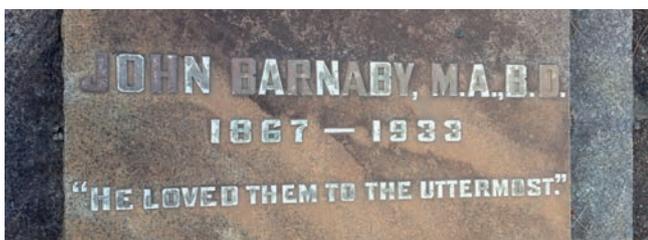
He obviously made quite an impression on his congregation. The newspaper *Melbourne Punch* described him as follows on 14 September 1899:

Mr. Barnaby’s rugged features and little moustache make everyone think of Carlyle’s Cromwell, and inasmuch as Cromwell was very like Bossuet and Turenne, Mr. B. can take place in a mighty quartette. His voice is a grand bass, but he employs it with moderation, though it is evident that he could fill the Melbourne Exhibition with powerful declamatory utterances.

In 1900 he married Jessie Hiskens and had two sons. The family lived for many years in the Presbyterian Manse at 77 Highbury Grove, Kew, coincidentally just a few doors away from the Uniting Church property where the Office of the Vice-Chancellor is located today.

In 1912 Barnaby was appointed to the newly established Neil Walter Black Lectureship at the Theological Hall, Ormond College, by the Presbyterian State Assembly, in the role of “Home Mission Tutor” although he continued to live at Kew. This meant that at the time he graduated BD, Barnaby was already on the staff of the Ormond Theological Hall, the ancestor of what is today Pilgrim Theological College. His part-time teaching duties included the preparation of Presbyterian candidates who would themselves sit for the BD and LTh examinations of the Melbourne College of Divinity.

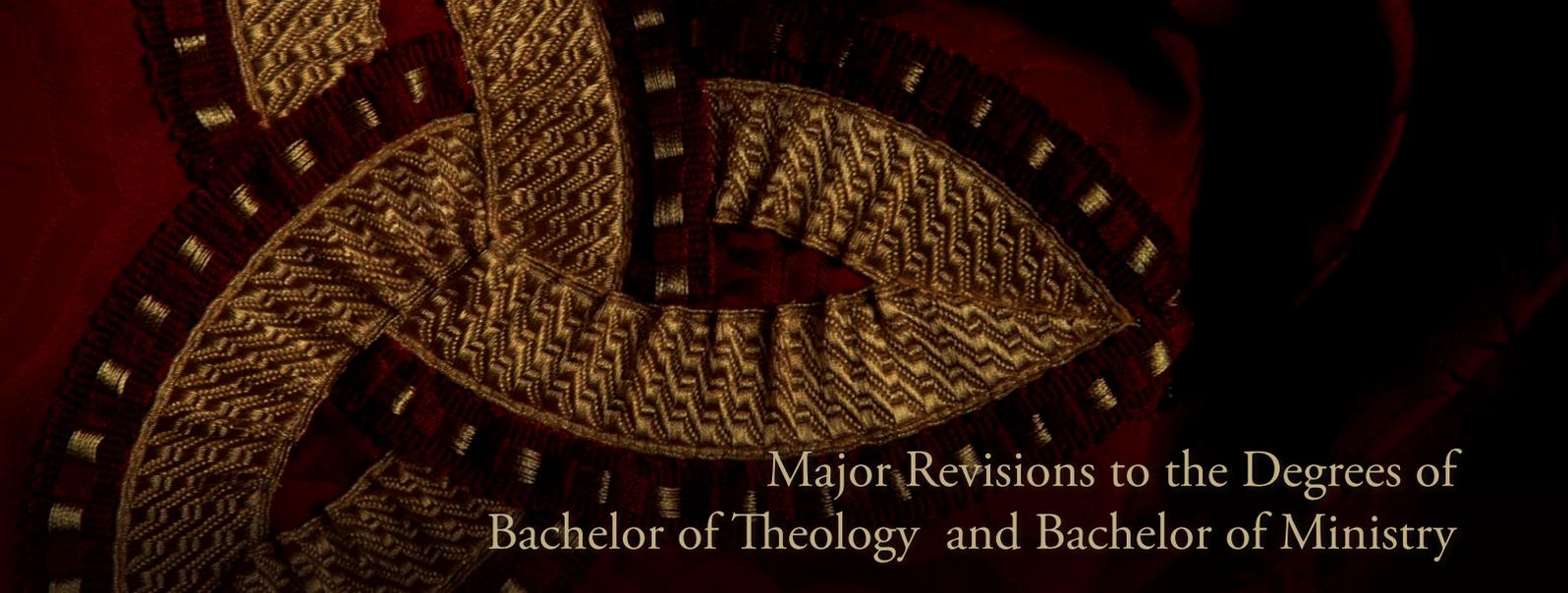
He died on 12 September 1933 aged 65, and is buried in Booroondara Cemetery, Kew. His gravestone proudly displays his degrees—MA, BD—in a material reminder of his achievement as our first graduate.



Gravestone of The Reverend John Barnaby (1867—1933).  
Courtesy of John Capper.

## Do you know more?

We would love a high quality photograph of John Barnaby or to learn more about this story  
Please email Maria Matulewicz  
<[mmatulewicz@divinity.edu.au](mailto:mmatulewicz@divinity.edu.au)>



## Major Revisions to the Degrees of Bachelor of Theology and Bachelor of Ministry

*Vox interviewed Dr John Capper, Director of Teaching and Learning, and Mr John Williamson, Registrar, Stirling Theological College, about recent changes to the degrees of Bachelor of Theology (BTheol) and Bachelor of Ministry (BMin) at the University of Divinity.*

Flexibility is the keynote of the new degree structures according to John Capper and John Williamson. “The fundamental structure of the Bachelor of Theology has remained unchanged since 1972, when it was first introduced”, explains Capper. “Students reported that it was complex (with the language of majors, sub-majors, minors and parts).” In this context, recent changes “have opened up the structure, allowing much more flexibility in both degrees”. For Williamson, the changes offer “increased flexibility and depth” with the new course structures allowing “students to take up to twelve first-level units. This means that half of the degree is available to discover different areas of study, which might otherwise have been ‘off the radar’.”

“What would it be like to study spirituality, or mission, or pastoral care, or ministry with children, or philosophy? Maybe a language or moral theology?”, asks Williamson. “No need to wonder! Students can try a first level unit across a broad range of disciplines.” Capper explains that each degree “now needs 6 units at level 3 (formerly 4) but there is a lot more flexibility to get there.” In addition, “It is now easier for students who begin with the Diploma of Theology to progress to the Advanced Diploma and then the Bachelor Degree, if they wish.” Williamson explains, “These new course structures for the University’s bachelor degrees follow the arrangements put in place for diplomas last year. Once students have completed the Diploma in Theology they can articulate into the Advanced Diploma in Theology and Ministry and, from there, into one of the Bachelor degrees. These articulation and exit points provide students with awards that are highly valued and widely recognised while accommodating the growth of their knowledge and skills at every stage of their development.” At the same time, “The Bachelor of Theology Honours award has been discontinued,” says Capper. “The Honours degree, long an Australian staple, will be replaced by the half year full time equivalent Graduate Certificate, including a 12,000 word essay, for those students who want to move to a research degree.”

John Capper expects that the impacts on teaching and learning at the Colleges of the University will be minimal. “The benefits should be administrative—for students and their advisers. The awards now allow greater flexibility to take a wider range of units, import from other institutions, and it is now easier to achieve both the Theology and Ministry degrees together.” For Williamson, the changes are positive: “Lecturers can look forward to students working at higher levels and in

more depth towards the end of their degrees. The new structures require six units (previously four), to be undertaken at the advanced level three. Four of these six units can be undertaken in any area the student chooses. This will require students to explore particular areas of interest in greater depth and develop their expertise.”

For both Capper and Williamson, students will benefit from the increased clarity and flexibility. As Williamson says, “The increased flexibility will assist students to take advantage of the incredible number of units and areas of study on offer. Over the last five years University of Divinity colleges have taught over six hundred different subject units. It is an amazing array which confirms the University’s reputation as a theologically diverse institution that continues to set the standard for theological education in Australia.” At the same time, students will need “to think carefully about subject selection. There are new course planners posted on the College web sites. Students can download these planners and use them to track their progress and plot future subject choices.” Consult a coursework advisor, if you cannot find a planner, advises Williamson.

For Capper the changes reflect the University’s mission: “The old awards were shaped fairly tightly to achieve the outcomes needed for ordination. The new awards still allow this, of course, but also allow a wider range of application—and that is not only the University’s mission, it is the way many are using the degrees—for personal growth, exploration, and preparation for a wider range of informal ministries.”



Photo courtesy of Lisa Agaiby.

*Lisa Agaiby is the most recent member to join the faculty at St Athanasius Coptic Orthodox Theological College in semester 2, 2015, taking up the position of Lecturer in Coptic Archaeology, and Monasticism in Late Antiquity.*

## New Lecturer at St Athanasius Coptic Orthodox Theological College

With a background in Egyptology and Coptology, Lisa was instrumental in establishing the Master of Arts in Coptic Studies program at Macquarie University Sydney in 2004, and has been involved in various Late Antique archaeological fieldwork projects in Egypt. “Late Antiquity is a dynamic period in history characterised by religious experimentation and spirituality; perhaps the most influential being monasticism. Egypt, widely acknowledged as the cradle of Christian monasticism, is rich in monastic archaeological material and so it is my hope that future fieldwork missions will take place to give students of the College first hand opportunity to excavate and document important Christian sites in Egypt.”

Lisa’s current research interests lie in the area of Late Antique History, Egyptian Monasticism, and Coptic Archaeology. Her publications include *The Hermit Fathers* (1993), *The Garden of Abba Antony* (2008), *The Life and Sayings of St Antony the Great* (2010), and *Manual Labour as Practised in Early Egyptian Monasticism from the Late Third to Mid-Fifth Century* (forthcoming). She is currently completing her doctoral dissertation through Macquarie University and the University of Göttingen in Germany.

*His Grace Bishop Suriel  
Bishop of Melbourne  
Dean of St Athanasius Coptic Orthodox Theological College*



## Meet Our Partners

*This is a new section of Vox where we tell the stories of some of the partners of the University and its Colleges*

### Franciscan Province of the Holy Spirit

Yarra Theological Union is profoundly indebted to the eight religious orders which are the core of its community, but most particularly to the Franciscans, the Order of Friars Minor of the Province of the Holy Spirit. This is because YTU has operated on their property, in one wing of St Paschal's College, since the second year of YTU's operation in 1974.

The Franciscan Order bases its life on a rule of life written by St Francis of Assisi and approved by Pope Honorius III in 1223. The first community of Friars Minor came to Australia in 1879 (though several Franciscans came individually before that) and built St Paschal's College in 1935 as a house of studies. The St Paschal's building is itself extraordinary as it was constructed largely by the friars themselves. During the period prior to the Second World War, the province had begun works in New South Wales, Queensland and New Zealand. In the post-war period the work expanded to Perth, Papua New Guinea, and Singapore. The work in Papua New Guinea is now a Vice Province in its own right and thus not part of the Province of the Holy Spirit.

Currently the Friars have five houses in New South Wales, two in Queensland, one in Perth, two in Auckland, New Zealand, and three in Singapore in addition to their presence in Box Hill at St Paschal's College. The current Provincial Minister (the local superior) is Fr Paul Smith OFM, a YTU graduate who is based in the Sydney suburb of Waverley. Several of the Friars based at St Paschal's have had significant teaching careers within YTU, amongst whom Cormac Nagle, Peter Cantwell, Angelo O'Hagan, John McCristal and Campion Murray will be well known to recent YTU students as distinguished teachers and researchers. The St Paschal Library contains a fine research collection in Franciscan studies as well as a strong basic general collection used by YTU students and others within the University of Divinity. We are truly blessed by all that the Franciscans have brought to our University's life and work.

*Revd Dr Ross Fishburn  
Academic Dean, Yarra Theological Union*

St Paschal's College, The Order of Friars Minor of the Province of the Holy Spirit.  
Photos courtesy of Chris Monaghan CP.





Bishop Kay Goldsworthy: Photo courtesy of Anglican Media Melbourne.

## The Anglican Diocese of Gippsland

The Diocese of Gippsland was created in 1902, when it, along with Bendigo and Wangaratta, was separated from the Diocese of Melbourne. The first Bishop of Gippsland was Arthur Pain, a Cambridge graduate who had served in the Diocese of Sydney since 1868.

Largely rural, but including coalfields and coastal holiday destinations, Gippsland consists of thirty Anglican parishes. The Cathedral Church of St Paul is located in Sale, and connections with the Indigenous people of the surrounding Gunnai Kurnai country are strong. The diocese has two affiliated schools, Gippsland Grammar in Sale (begun as St Anne's in 1924), and St Paul's Anglican Grammar at Warragul, founded in 1982.

Gippsland has long been at the forefront of the promotion of women for leadership in the Church. The second bishop, George Cranswick, returned from the 1920 Lambeth Conference in London—where he had served on a Commission into Women in the Church—with thirteen licensed (male) lay readers and five women, one of whom was already a deaconess, to assist him in ministering to his large, poor and sparsely populated diocese. Cranswick then ordained the others by the laying on of hands, accorded them the title of “Reverend” and later admitted them to the House of Clergy at his diocesan synod. He then established a Deaconess' House as well as founding St Anne's school for girls.

In March 2015, Kay Goldsworthy, one of the last deaconesses trained in Victoria, and who in 2008 became the first woman to be consecrated a bishop in the Anglican Church of Australia, was installed as the 12th Bishop of Gippsland. Kay studied at Trinity College Theological School, receiving her BTheol from the Melbourne College of Divinity in 1985. Since moving back to Victoria from Perth, Bishop Kay has resumed her links with what is now the University of Divinity by accepting positions on the Council of Trinity College and the Theological School Committee.

*Dr Peter Campbell  
Registrar, Trinity College Theological School*



## Laudato Si': *On the Care of Our Common Home*

*Professor Mark Brett, Revd Dr Bruce Duncan and Dr Deborah Guess respond to the recent papal encyclical Laudato Si'*

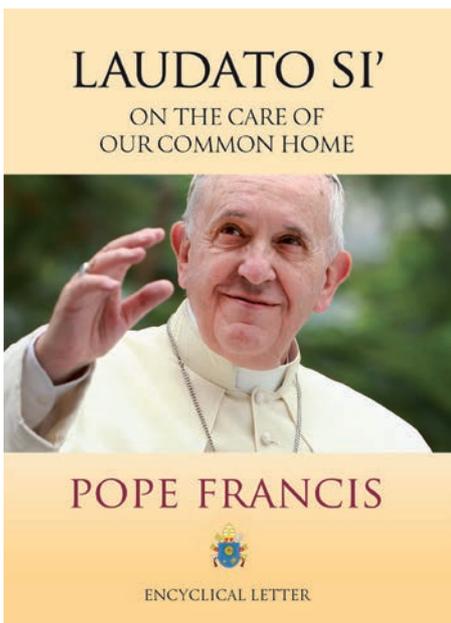
Many Christians have lost a sacramental understanding of the interconnectedness of creation. Pope Francis rightly insists that we will need a number of cultural changes, and at many different levels, including visions of wellbeing that can take our attention away from the idols of consumerism. At paragraph 146, he says this:

In this sense, it is essential to show special care for indigenous communities and their cultural traditions. They are not merely one minority among others, but should be the principal dialogue partners, especially when large projects affecting their land are proposed. For them, land is not a commodity but rather a gift from God and from their ancestors who rest there, a sacred space with which they need to interact if they are to maintain their identity and values. When they remain on their land, they themselves care for it best. Nevertheless, in various parts of the world, pressure is being put on them to abandon their homelands to make room for agricultural or mining projects which are undertaken without regard for the degradation of nature and culture.

The political and economic realities of Aboriginal Australia are well known, but Francis also provokes us to reflect further on the theological significance of caring for ancestral lands and waters. The black theologian Willie James Jennings articulates this imperative beautifully when he describes redemption as a space of communion:

The space of communion is always ready to appear where the people of God reach down to join the land and reach out to join those around them, their near and distant neighbours. This joining involves first a radical remembering of the place, a discerning of the histories and stories of those from whom that land was the facilitator of their identity. This must be done to gather the fragments of identity that remain to learn from them (or at least from their memory) who we might become in that place. (Willie James Jennings, *The Christian Imagination: Theology and the Origins of Race* [New Haven: Yale, 2010], 286–87).

*Professor Mark Brett  
Professor of Hebrew Bible and Research Coordinator, Whitley College*



The encyclical can be read online  
(or downloaded as a pdf)

Youtube video on *Laudato Si'*

The new encyclical by Pope Francis, *Laudato Si': On Care for Our Common Home*, has certainly hit a global nerve. Robert Manne in *The Monthly* in July considered it “one of the most important documents of our era”.

It is especially significant for us in the University of Divinity, since it illustrates a compelling style of engagement with the great social issues of our day. Such social engagement is one of the key aims of our University which is ideally placed to pursue these themes in our teaching, research and public advocacy.

Pope Francis locates the key issues of climate change, economics, inequality and poverty in a moral framework which is deeply Christian, but in a language which communicates not just with Catholics, or even other Christians, but people of other religious traditions, and even with atheists and agnostics.

It is an appeal for respect and cooperation across religious and philosophical boundaries to focus our efforts on protecting human wellbeing at this critical moment when, according to the overwhelming scientific consensus, we face the threat of an environmental collapse of catastrophic proportions.

He draws from the prayer of St Francis the implications of God's creative Word in all creatures, and of the significance of the Incarnation as God's personal investment in every one, especially those in distress.

The question for us is how we may use the encyclical, which has captured such wide attention, as a springboard into closer scholarly and ecumenical collaboration and advocacy on these urgent issues.

*Revd Dr Bruce Duncan is Director of the Yarra Institute for Religion and Social Policy. He is offering a unit on Equity and Sustainability at Yarra Theological Union in 2016, taking up themes from the encyclical.*

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For Christians, believing in one God who is trinitarian communion suggests that the Trinity has left its mark on all creation. Saint Bonaventure went so far as to say that human beings, before sin, were able to see how each creature “testifies that God is three”. The reflection of the Trinity was there to be recognized in nature “when that book was open to man and our eyes had not yet become darkened”. The Franciscan saint teaches us that each creature bears in itself a specifically Trinitarian structure, so real that it could be readily contemplated if only the human gaze were not so partial, dark and fragile. In this way, he points out to us the challenge of trying to read reality in a Trinitarian key.

Laudato Si' #239

This theologically attentive assessment of the present state of the Earth supports the view that the Christian tradition has significant and rich resources which can be harnessed to protect and restore the Earth. Unlike theologies which focus primarily on a two-dimensional relationship between God and humankind, *Laudato Si'* takes for granted that there exists a three-way interrelationship between God, humanity and Earth. (#66)

The encyclical clearly connects ecological damage with high levels of production and consumption in the developed parts of the Earth. Pointing to the inequity between rich and poor, north and south, the document argues, rightly, that the most urgent ecological task is for the developed world to radically change its consumerist behaviour and attitude.

There is one topic which could be more fully discussed. Importantly, Pope Francis acknowledges the limits of Earth in terms of its resources, yet his comment on human population (“demographic growth is fully compatible with an integral and shared development”, #50) does not recognise the extent to which planetary limitation is also applicable to its population carrying capacity. There is a size of human population (probably exceeded at some stage during the twentieth century) which, even if living standards were equitable, has the ability to threaten the ecological stability of a generally fairly robust planet. Aside from this, the important, timely and prophetic plea of *Laudato Si'* for a change in human heart, mind and behaviour make it a very welcome document which promises to be highly influential at this ecologically significant time.

*Dr Deborah Guess  
Honorary Postdoctoral Associate, University of Divinity*

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The creation accounts in the book of Genesis ... suggest that human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbour and with the earth itself. According to the Bible, these three vital relationships have been broken, both outwardly and within us. This rupture is sin. ... It is significant that the harmony which Saint Francis of Assisi experienced with all creatures was seen as a healing of that rupture. Saint Bonaventure held that, through universal reconciliation with every creature, Saint Francis in some way returned to the state of original innocence. This is a far cry from our situation today, where sin is manifest in all its destructive power in wars, the various forms of violence and abuse, the abandonment of the most vulnerable, and attacks on nature.

Laudato Si' #66

# Public Engagement and the University of Divinity

## Organisational Transformation and Ignatian Spirituality

As new moral imperatives arise—the preferential option for the poor, the plight of refugees and asylum seekers, just and supportive ecclesiastical structures and processes, the ethical use of science and technology, the fair use of the earth’s resources—a comparable growth of insight in theory and praxis is needed to infuse our understanding of spirituality, so that it is adequate to the task of empowering both individuals and organisations to meet the challenge of these new moral imperatives. The Organisational Transformation and Ignatian Spirituality unit taught through Sentir Graduate College of Spiritual Formation intentionally focuses on the spirituality of organisations (parishes, schools, hospitals, nursing homes, businesses, social service agencies, collaborative ministry teams, and so on) and integrates spirituality, leadership and organisational transformation.

This unit involves a five-day intensive followed by 8 weeks of individual spiritual direction and role consultation during which participants carry out a participative action research intervention designed to bring about transformation in their organisation. The guiding matrices for this intervention are (i) action research, which focuses on the participant’s own experience in personal, interpersonal and organisational settings, and (ii) the Spiritual Exercises of Saint Ignatius of Loyola, the spiritual pedagogy and dynamism of which are as valid for groups as for individuals, though the Spiritual Exercises for groups uses different frameworks.

*Revd Dr Michael Smith SJ from Sentir Graduate College of Spiritual Formation teaches this unit with Professor Susan Long who supervises research students and conducts organisational research at the National Institute of Organisation Dynamics Australia (NIODA). This unit is one of three in the Graduate Certificate in Leadership offered by the University of Divinity.*



Photo courtesy of Michael Smith SJ.

## Spiritual Health Victoria

Research and practice in spirituality and health have continued to expand internationally. Spiritual Health Victoria (SHV) resources and enables quality spiritual care across the Victorian health sector working with faith communities, health services and the Department of Health and Human Services. SHV works with the University of Divinity through its close relationship with Stirling Theological College to deliver pastoral and spiritual care units in mental health, end-of-life and palliative care, and multi-faith practice.

In July I attended an inspiring conference conducted by the George Washington Institute for Spirituality and Health (GWISH). GWISH is connected with the George Washington University, Washington DC, and led by Christina Puchalski, a palliative care physician and world-recognised researcher in this field. Participants came from the United States of America, Brazil, The Netherlands, India, Japan, and Switzerland. Presentations covered: Evidence of Need; State of the Science; Treatment Planning and Dignity Therapy; Interdisciplinary Spiritual Care; Leadership and Networking; Spirituality and Medical Education.

Multidisciplinary panels, hands-on spiritual-history taking and interdisciplinary care planning focused the theory through reflective practice. My presentation highlighted the work of SHV and raised the questions and emerging issues we face in Australia.

Research, education and practice that focuses on interdisciplinary models supports our goal of delivering fully integrated spiritual care to the health care sector. Current links with the University of Divinity enhance our work and I believe we bring expertise, networks and public policy awareness to pastoral care formation.

*Cheryl Holmes OAM  
CEO, Spiritual Health Victoria*



Photo courtesy of Cheryl Holmes OAM.



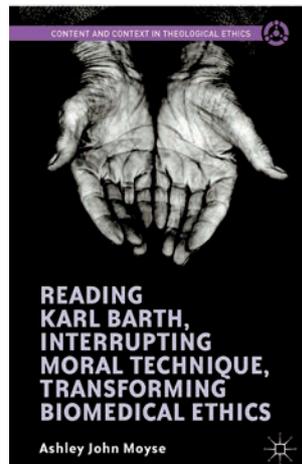
## Recent Publications



**Birute Arendarickas rsm,**  
*Feasts of Glory in East and West*  
(Melbourne: Freedom Publishing, 2015).  
ISBN 9780992540616.  
Rrp. \$49.95.

*Feasts of Glory in East and West* by Dr Birute Arendarickas rsm reveals the deep connections particularly between the Catholic and the Orthodox churches by contrasting the artistic, liturgical and theological parallels that are found in the hidden treasures of the Eastern and Western traditions. It lists the Major Feasts which are celebrated in both churches. Each feast demonstrates the rich dimensions of the Christian imagination and the various manners in which both East and West realise that spiritual vision by citing parallel commentaries from Scripture, the Fathers and contemporary theologians of both East and West, placing the great works of religious art and iconography, generated by these traditions, side by side revealing their wonderful complementarity. Included are several icons highlighting the spiritual, maternal protection and intercession of the Virgin, evocative of the deep compassion of the Mother of God, so clearly demonstrating the essential complementarity and the deepest level of unity between the churches of the East and the West. This book intends to reveal the hidden treasures buried in the fields of the churches, rediscovered treasures that call alienated sisters back to family unity.

*Dr Birute Arendarickas rsm teaches at Catholic Theological College*  
*Feasts of Glory is available from Freedom Publishing*



**Ashley John Moyse,**  
*Reading Karl Barth, Interrupting Moral Technique, Transforming Biomedical Ethics*  
(New York: Palgrave Macmillan, 2015).  
ISBN 9781137536907.  
Rrp £65.00

In an age of complex ethical questions raised by modern biomedical science, Ashley John Moyse's *Reading Karl Barth* suggests a theory of ethics that shifts the moral discussion of bioethics beyond abstract discourse in relation to ends, common moral concerns, and obligations. John Swinton, Chair in Divinity and Religious Studies, King's College, University of Aberdeen, writes: "Moyse brings us a vital and fresh perspective on Christian ethics and the nature of human flourishing. He offers a deep challenge to the idea of 'common morality', arguing that such an assumption inevitably ends in sin and idolatry." Engaging with Karl Barth's theological and philosophical thinking, Moyse's book sheds light on a way toward moral discernment that takes seriously human flourishing. John McDowell, Director of Research, University of Divinity, writes: "Thinking, in, with, and through Barth, the study tackles with considerable skill the current state of bioethical reasoning, and not only pertinently interrogates its claims about shared moral value but indicates the crucial stake that a theological account has in such matters of life and death." *Reading Karl Barth* is in the Content and Context in Theological Ethics book series edited by Mary Jo Iozzio, Professor of Moral Theology at Boston College.

*Dr Ashley John Moyse is an Honorary Research Associate of the University of Divinity and a Visiting Research Associate at Vancouver School of Theology, University of British Columbia, Canada. Reading Karl Barth is available from Palgrave Macmillan*

## Other Notable Publications

*The University of Divinity community produces many notable publications in any year; here is a sample of 2015 publications by faculty and honorary research fellows and associates.*

Charlesworth, Scott D. *Early Christian Gospels: Their Production and Transmission*. Papyrologica Florentina. Florence: Edizioni Gonnelli, 2015.

Confoy, Maryanne. "Religious Life in Vatican II: State of Perfection of Living Charism." In *Fifty Years On: Probing the Riches of Vatican II*, edited by David G. Schultenover, 391–418. Collegeville, MN: Liturgical Press, 2015.

Cronshaw, Darren. "Reading *Rainbow Spirit Theology*: Learning from an Australian Aboriginal Theology". *Mission Studies* 32, no. 3 (November 2015).

Elvey, Anne. "Homogenizing Violence, Isa 40:4 (and Luke 3:5) and MTR (Mountaintop Removal Mining)." *Worldviews* 19 (2015): 226–44.

Kirkland, Scott A. "Particularity Regained: Kenotically Recovering a Theological Pedagogy in Karl Barth and Donald MacKinnon." *Irish Theological Quarterly* 80, no. 1 (2015): 56–82.

Lindsay, Mark. "Thomas Cranmer and the *Book of Common Prayer*: Theological Education, Liturgy, and the Embodiment of Prosper's Dictum." *Colloquium* 47, no. 2 (November 2015).

McDowell, John C. "God at the End of Higher Education: Raising the *Telos* of the University Higher." *Colloquium* 47, no. 2 (November 2015).

O'Collins, Gerald. *Christology: Origins, Developments, Debates*. Waco, TX: Baylor University Press, 2015.

Park, Jong Soo. *Christian Education Curriculum for the Digital Generation*. Eugene, OR: Wipf and Stock, 2015.

Thompson, Geoff. "The Functions of Theology: Loosening the Nexus Between Theological Education and Ministerial Formation." *Colloquium* 47, no. 2 (November 2015).

*Rabbi Aviva Kipen recently completed her oral defence for her Doctor of Ministry Studies with the University of Divinity*



Rabbi Aviva Kipen (centre) with her father (right) and her supervisor Revd Dr Colin Hunter (left) after her oral defence. Photo courtesy of Aviva Kipen.

## Research Stories

Having completed my rabbinic training and MA in London in the 1990s, returning to Australia posed a challenge to ongoing professional development within the Progressive Jewish context in Australia. After initial attempts to identify my needs, a chance meeting resulted in an appointment at MCD, Kew. I was enthusiastically embraced as a potential doctoral student and began coursework, a conspicuous Jewish candidate reading, discussing, sharing and also struggling with my Christian teachers and student colleagues.

I had served several Human Research Ethics Committees (HRECs). It was clear that clergy participation at this level of civic governance, in an otherwise-secular framework, invited me to reflect on that ministry to the greater Australian community and to invite other clergy to do the same. The result was a large body of qualitative data that described the recruitment, training and experiences of HREC clergy, anticipating future potential for other clergy to serve. Necessarily, as our religious diversity demands more recognition, recruitment from world religions currently underrepresented, will need to be addressed.

But what emerged was the deeply tethered ministry of clergy HREC contributors as they go about their committee tasks. Whilst indistinguishable from other readers of proposals—lawyers, ethicists, lay women and men—the ministry imperative makes holy work of a huge bureaucratic workload for those who choose to serve our Commonwealth in this way. I deeply appreciate the support of the University of Divinity and my supervisor Dr Colin Hunter in bringing the project to a successful close. My 96 year old father actually stole the show at the oral defence and the photo says it all.

*Rabbi Aviva Kipen  
Doctor of Ministry Studies, University of Divinity*

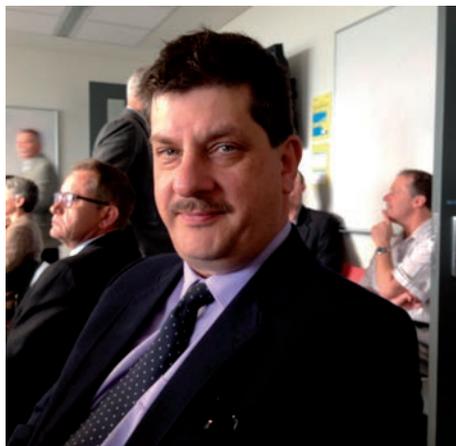


Photo courtesy of Stephen Pietsch.

*Dr Stephen Pietsch, Lecturer in Pastoral Theology at Australian Lutheran College, University of Divinity, received the Vice-Chancellor's Prize for Doctoral Thesis Excellence for 2014 in the School of Humanities and Creative Arts / Theology, Flinders University, South Australia.*

Stephen Pietsch's PhD thesis was entitled "Of Good Comfort: Analysing and Reflecting on Martin Luther's Pastoral Letters to the Depressed and Their Significance Today". The thesis closely examined a group of twenty-one letters Luther wrote in which he gave pastoral care and support to people who were, like him, depression sufferers.

For Stephen Pietsch, it was interesting to discover that many of Luther's pastoral insights and approaches not only hold their own in the contemporary world, but are potentially transformative of the way we enact pastoral care in the context of mental illness.

Dr Pietsch's supervisors for the thesis were Professor Andrew Dutney and Dr Maurice Schild.



Professor John McDowell, Director of Research,  
University of Divinity.  
Photo by Earl Carter and Simm Design.



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### *Pacifica: Australasian Theological Studies*

Edited by Kevin Lenehan, Catholic Theological College, University of Divinity

*Pacifica*, the University of Divinity journal, was founded by the Pacifica Theological Studies Association, which was formed in 1987 to publish a scholarly journal covering all aspects of Christian theology and to provide a forum for theologians of Australasia and the West Pacific Basin. *Pacifica* serves the needs of scholars and students in responding to the challenges facing the Christian Church today and in the future. It also brings the unique contribution of Australasia and the West Pacific to the international Church and the international community of scholars. *Pacifica* is hosted by SAGE Publications. Details of how to subscribe or to submit a scholarly article can be found [here](#).

### Grant Award Report 2015

*In 2 rounds of Grants applications in 2015 the Grants and Scholarships Group have awarded 21 Staff Travel Grants and 10 Student Travel Grants for the purposes of supporting conference activities in order to enable the presentation of papers and, for academic staff, their publication in significant journals and book collections. In addition it has provided awards to the following Small Grant applicants:*

**Keith Dyer and Anne Elvey**

To support the organisation of a symposium, public forum, articles for *The Conversation*, and

two books on "Ecological Aspects of War: Religious Perspectives from Australia".

**Robert Gribben**

To enable contribution of "*Sacrum Convivium—Uniting Church*" to a three-volume internationally ecumenical study of Eucharistic rites, including recent Australian texts.

**Cal Ledsham**

To assist in the travel to, and access of, various European archives housing manuscripts relevant to the Osbertus Pickingham Sentences project.

**Stephen Pietsch**

To facilitate the publication of the significant study "Of Good Comfort: Analysing and Reflecting on Martin Luther's Pastoral Letters to the Depressed and their Significance for Pastoral Care Today" with ATF Press.

**Siu Fung Wu**

To provide resources for the publication of the monograph "Suffering in Romans" with the international publisher Pickwick Publications.

*Professor John McDowell  
Director of Research*

## Thesis Boot Camp

On 7–8 August 2015, Pilgrim Theological College hosted the first thesis bootcamp for Higher Degree by Research (HDR) students of the University. Based on the concept created and developed by Dr Liam Connell and Peta Freestone of the University of Melbourne, HDR students at the University of Divinity were invited to participate in a two-day, distraction-free, no excuses thesis bootcamp. The response was astounding with 26 students registering their interest almost overnight. The aim of bootcamp is simply to gather peers in one room, eliminate as many distractions as possible, schedule breaks to ensure students can recharge bodies and minds, and create a supportive, productive environment to enable participants to do a lot of work in just a couple of days. The result ... success! Students embraced bootcamp wholeheartedly and worked consistently on their theses with many stating that “they did more work in two days than they have all year”. Thank you to all the students who participated in the event, it was a fun day of writing and collaboration, we look forward to welcoming you to the next thesis bootcamp. Thank you also to the University of Divinity for their generous support of this initiative.

*Ms Fotini Toso*  
*Coursework and Research Coordinator*  
*Pilgrim Theological College*

## UD Research Day

On 6 June 2015 around one hundred academics gathered at the Centre for Theology and Ministry in Parkville to participate in the University of Divinity's Annual Research Day. The participants ranged from those at early stages of research degrees through to senior and experienced researchers, and they represented all the Colleges of the University of Divinity. A packed programme was kicked off with Associate Professor Mary Coloe's plenary session during which the audience was treated to new light being shed on the Samaritan woman of John 4. Revd Dr Kevin Lenehan rounded off proceedings with the second plenary paper which unpacked the rich soteriological theme of theosis from the writings of Dietrich Bonhoeffer. In between these presentations were twenty nine valuable short paper sessions covering a vast array of the research interests that grace the University's research activities.

*Professor John McDowell*  
*Director of Research*

## Contemporary Questions in Philosophical and Theological Hermeneutics

Catholic Theological College joined with Australian Catholic University's Institute for Religion and Critical Inquiry to present a 2-day colloquium in June, attended by around 80 people. The first day was hosted by ACU and the second day by CTC.

Though originally restricted to interpreting legal and biblical texts, hermeneutics now makes a distinctive contribution across the full extent of both philosophy and theology. This colloquium opened up a wide range of questions in which hermeneutics is engaged, drawing together important scholars from France and across Australia.

The opening paper, “Givenness and Revelation”, was given by the distinguished French phenomenologist Professor Jean-Luc Marion, on his first visit to Australia. Other speakers included Professor Kevin Hart (University of Virginia and Australian Catholic University), Professor Claude Romano (University of Paris-Sorbonne) and Professor Jeff Malpas (University of Tasmania), as well as a number of local philosophers and theologians.

A selection of papers from the colloquium will be published in a special issue of *Sophia* in 2016.

*Very Revd Associate Professor Shane Mackinlay*  
*Master, Catholic Theological College*

## ANZATS Conference 2015 “A Life Worth Living”

The Australian and New Zealand Association of Theological Schools (ANZATS) meets annually for a professional conference. The 2015 Conference's keynote speaker was Dr Scott Stephens, Online Editor of Religion and Ethics for the ABC. Scott is a graduate and former faculty member of various ANZATS Colleges.

Addressing the theme of “A Life Worth Living”, Scott shaped his talks around “The Terror of Babble: Theological Engagements with Modern Media”. Engagement with modern philosophers such as Slavoj Žižek and John Milbank, and provocative statements such as “If Kierkegaard were alive today he would have been a major critic of Twitter”—which was tweeted by more than one of those present! (#ANZATS2015)—made for a memorable set of talks.

Over a third of the participant papers were presented by University of Divinity staff, students, and researchers.

All Colleges of the University are member colleges of ANZATS, and a growing number of individuals are taking out their own membership. I recommend membership—it includes a subscription to the Society's excellent journal, *Colloquium*.

*Revd Dr John Capper*  
*Director of Teaching and Learning*

## **2016 ANZATS Conference** **3–6 July 2016** **University of Divinity, Melbourne**

### **The Atonement**

Keynote speaker: Revd Dr Serene Jones, President of Union Theological Seminary, New York

Like all ANZATS conferences, this will be an excellent opportunity for scholars, students and lovers of theology throughout Australia and New Zealand to get together and share ideas, hopes and prospective projects. It is one of the few occasions where the ANZ theological community can gather without there being a specific focus on a particular discipline or ecclesial tradition. The 2016 conference will have a number of significant, and hopefully ongoing, research clusters: a Karl Barth Study Group (which will be in its 2nd year); a theological education stream; a Theology of the Third Article group; and possibly also a group gathered around the intersection of theology and the media/popular culture.

The Conference Planning Committee is pleased to invite all members of ANZATS, and the wider theological and academic communities, to submit proposals for papers to be presented at this conference.

Proposals should include a title and an abstract of 200–250 words, and must be submitted by **7 March 2016**.

All proposals are to be accompanied by postal and email contact details, and institutional affiliation. Submissions should be addressed to Revd Professor Mark Lindsay: [mlindsay@trinity.edu.au](mailto:mlindsay@trinity.edu.au). Full guidelines for paper proposals need to be followed and can be found at <http://www.anzats.edu.au/downloads/ANZATS-Conference-2016-notice.pdf>

*The Australian and New Zealand Association of Theological Schools (ANZATS) held its 2015 Conference in Sydney. In 2016 the ANZATS Conference will be in Melbourne. The theme for the conference is the atonement. Professor Mark Lindsay responded to some questions from Vox about the theme.*

Why the atonement? Well, ANZATS conferences over the last few years have explored wide-ranging conversations around, for example, the formation and “worldly embeddedness” of Christian communities (2013); hermeneutics and translation (2011–2012); and contextual, contemporary faith (2014–2015). But we have to go back to 2010 to see the last time that a specific doctrine was foregrounded—in that year, it was eschatology. So it is timely again to form our discussions around another central locus: this time, the atonement. Like eschatology, the atonement is a contested space. There is no single “orthodox” doctrine of the atonement. By its very nature, then, it invites fresh and contemporary expressions.

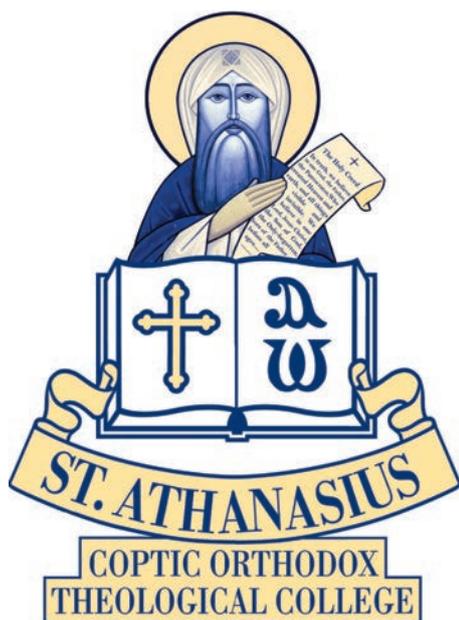
To speak of the atonement as a doctrine is something of a misnomer. In my view, it is more properly understood as a set of conceptual frameworks within which the details of the “how” of salvation can and have been filled in, in a variety of (not-always overlapping) ways. At its heart, the atonement speaks to the restoration of relationship between God and God's creation, through Jesus Christ. It is God's great and unambiguous Yes; an end to all vacillation and double-speak (2 Cor 1:19). There is surely no greater message than that, a message that speaks as equally to the Australia and New Zealand of the 21st century as it did to the Europe of the Reformation or, indeed, 1st century Palestine. But Paul's Second Letter to the Corinthians shows that this wonderful Yes—this relational restoration—is not only vertical but horizontal. At the moment, Australia (I can't speak for New Zealand) seems to be in the grip of social negativity: fear, suspicion and even hatred of “the Other”. There is an urgent need for our churches, religious leaders and people of faith generally to be proclaiming, living and modelling the barrier-busting Yes of Jesus Christ—a Yes that we can conveniently, and with justification, call “the atonement”.

*Revd Professor Mark Lindsay*  
*Trinity College Theological School*

Along with Mark Lindsay, the organising committee comprises Associate Professor Katharine Massam, Pilgrim Theological College; Dr Jon Newton, Harvest Bible College; and Dr Gemma Cruz, Australian Catholic University.



The photo includes a contemporary icon of Martin Luther presented to the College by the artist Michael Stunden. Photo courtesy of Jeff Silcock.



**To support the Coptic Orthodox Lectureship Fund**  
see <http://www.sacotc.vic.edu.au/Donationform.pdf>

### University of Divinity Graduation Dates

Friday 4 December 2015 at  
7.30pm at Immanuel College  
Chapel, Novar Gardens, Adelaide,  
South Australia

Friday 18 March 2016 at 7.30pm  
at St Paul's Cathedral, Melbourne,  
Victoria



## Luther@500 Conference, Melbourne 28 June – 3 July 2016

*Professor John McDowell asked Dr Jeff Silcock about the Luther@500 conference to be held in Melbourne next July*

### What is Luther@500?

The 2016 conference, which has been badged Luther@500, will be the largest theological conference in the southern hemisphere to mark the 500th anniversary of the Reformation, an event which had such enormous ecclesial and cultural ramifications that we are still assessing and appropriating it today.

This will be an opportunity to hear internationally recognised Luther scholars, both from overseas and Australia, to reflect at some depth on the person and work of Martin Luther and the significance of his writings for church and society. The time is ripe to take stock of what Luther has to offer our churches and our theological traditions today and in the future, in the increasingly ecumenical and global contexts in which we live and work.

### Say a Few Words about the Lutheran Church in Australia

Australian Lutheran College (ALC) is a college of the Lutheran Church of Australia (LCA). The Lutheran story in Australia started with the arrival of the first Lutherans from Prussia who wanted to escape the Prussian Union forced on them by King Friedrich Wilhelm III. That was the beginning of a complex history of unions and divisions that finally led in 1966 to the formation of the Lutheran Church of Australia. While there are about 250,000 people in Australia who identify as Lutheran, the LCA ministers to some 70,000 in 450 congregations.

### How might this conference on Luther's work and legacy respond and speak to contemporary Australian society?

Luther is not just for Lutherans; he's for everyone in as much as he wrestles with issues that are fundamental to human existence. It has been said that it is not a matter of going back to Luther but catching up with him. While much of Luther scholarship has focused on Luther as a figure of the sixteenth century, this conference also wants to consider how Luther's theology can assist us as we look to the future. To help participants begin to think through some of the issues, there will be an opportunity for "table talk" after each of the key note presentations in the mornings.

*Dr Jeff Silcock  
Associate Dean for Research and Lecturer in Systematic Theology  
Australian Lutheran College*

The conference organising committee comprises Dr Stephen Hultgren (chair); Dr Jeff Silcock; Dr Stephen Pietsch; and Dr Dean Zweck.

For more information on the conference, see the Luther@500 conference website.