

VOX

The University of
Divinity Magazine
Issue 6, October 2017

*Anne Halliday
Others online,
The Salvation Army*

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New National College Named After Much Loved Leader

The new national college of The Salvation Army within the University of Divinity has been named after the much-loved Australian officer, the late General Eva Burrows.

The Eva Burrows College, which was inaugurated on 13 September 2017, ushers in a new chapter in Salvationist theological, ministry and leadership training in Australia, uniting the students and faculties of Booth College in Sydney and Catherine Booth College in Melbourne into a single entity.

National Commander, Commissioner Floyd Tidd, and National Chief Secretary, Colonel Mark Campbell, officially ratified the new college, signing a collegiate agreement with the University of Divinity's Vice-Chancellor, Professor Peter Sherlock, at Territorial Headquarters in Sydney.

Colonel Campbell said naming the college after Eva Burrows reflected her legacy in education, as well as her passion for The Salvation Army's mission.

"During her officership, Eva Burrows taught for years in Africa and spent time as the Principal of the International College for Officers – education was one of the marks of her leadership. She also represents both territories, spending many of her growing up years in Queensland and having served as territorial leader in the Southern Territory," he said.

National Director of the School for Christian Studies, Lieutenant-Colonel Terry Grey, said while many of the details of the new college were still to be worked out, the announcement was a significant milestone in the journey towards a national college. "Up to this point we have had two colleges under two different accrediting bodies," he said.

"Becoming a national college gives us a common standard of training right across the nation. It gives us significantly more capacity than operating as two separate institutions and that will enable us to expand our course offerings and develop new and engaging units of study across disciplines such as social policy and social justice which are strengths of The Salvation Army."



General Eva Burrows.
Photo credit: The Salvation Army.
Reproduced with permission.

Banner: The new Collegiate Agreement is signed by Commissioner Floyd Tidd, Professor Peter Sherlock and Colonel Mark Campbell.
Photo credit: Cazeil Creative



The University of Divinity is Australia's only specialist university in theology and ministry. The University Vice-Chancellor, Professor Peter Sherlock, said he was excited by the opportunities presented by the partnership with The Salvation Army.

“We have been working with the Salvation Army since 2006, but this takes our relationship to a whole new level – we are excited by both the wellspring of its Wesleyan theological background and its record in social justice. These are unique aspects that The Salvation Army brings to us,” he said.

In early 2017, Ringwood in Melbourne was announced as the location of the national School for Officer Training. Since then, the design and structural work required to create a national Higher Education provider has been the responsibility of a Higher Education Taskforce comprising staff from the two existing colleges, in consultation with the Australia One Steering Committee.

“A national college resonates with why we are becoming one territory,” said Colonel Campbell. “It will bring greater impact, an aligned vision, stronger partnerships, better stewardship, a united voice and increased innovation. I think Eva Burrows would be pleased it has been named in her honour.”

“A national college will provide The Salvation Army with an incredibly strengthened capacity, a stronger faculty and student body, increased capacity for research and the full range of educational levels from diploma to doctorate level,” said Professor Sherlock.

“That means it will continue to not only meet the needs of forming and developing officers, it will also meet the wider needs of The Salvation Army.”

Eva Burrows was appointed in 1986 as The Salvation Army's youngest general (at age 56). It was the highest ecclesial office held by any woman worldwide. Her seven-year term as General was marked by her characteristic energy and a passion for reigniting evangelism through The Salvation Army world.

She was recognised with numerous Australian and international honours throughout her life – from both The Salvation Army as well as the Australian and International communities. She was awarded a number of honorary doctorates, including the Doctor of Sacred Theology (Honoris Causa) in 2000 from the University of Divinity.

Vox: The University of Divinity Magazine

Issue 6, October 2017

ISSN 2204-9339 (Print)

Published by Office of the Vice-Chancellor

University of Divinity, 21 Highbury Grove, Kew, Victoria, 3101

Editorial responsibility Peter Sherlock

Copy editing Fotini Toso

Layout Meg Nelson

Printed by Bambra Press, Port Melbourne

Compilation and Text © University of Divinity 2017

University of Divinity

ABN 95 290 912 141

CRICOS 01037A

Website: <http://www.divinity.edu.au/university-of-divinity/vox/>

Vox is available in print and electronic pdf formats

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Engage!

Teaching for Learning Day 2016. Photo credit: Ben Knop, The Salvation Army

*Reverend Dr John Capper
Director of Learning and Teaching*

The University has recently launched an online place for engagement of ideas, **Divinity in Conversation**.

Together we empower our learning community to address the issues of the contemporary world through critical engagement with Christian theological traditions.

We fulfil our vision through...engagement with the churches and community in Australia and internationally.

Graduates engage with diverse views, contexts and traditions.



The site aims to bring members of the University, especially academic staff, into conversation with one another and with churches and the community in Australia and internationally. It publishes original material and may republish or link to items from blogs, social media and news media.

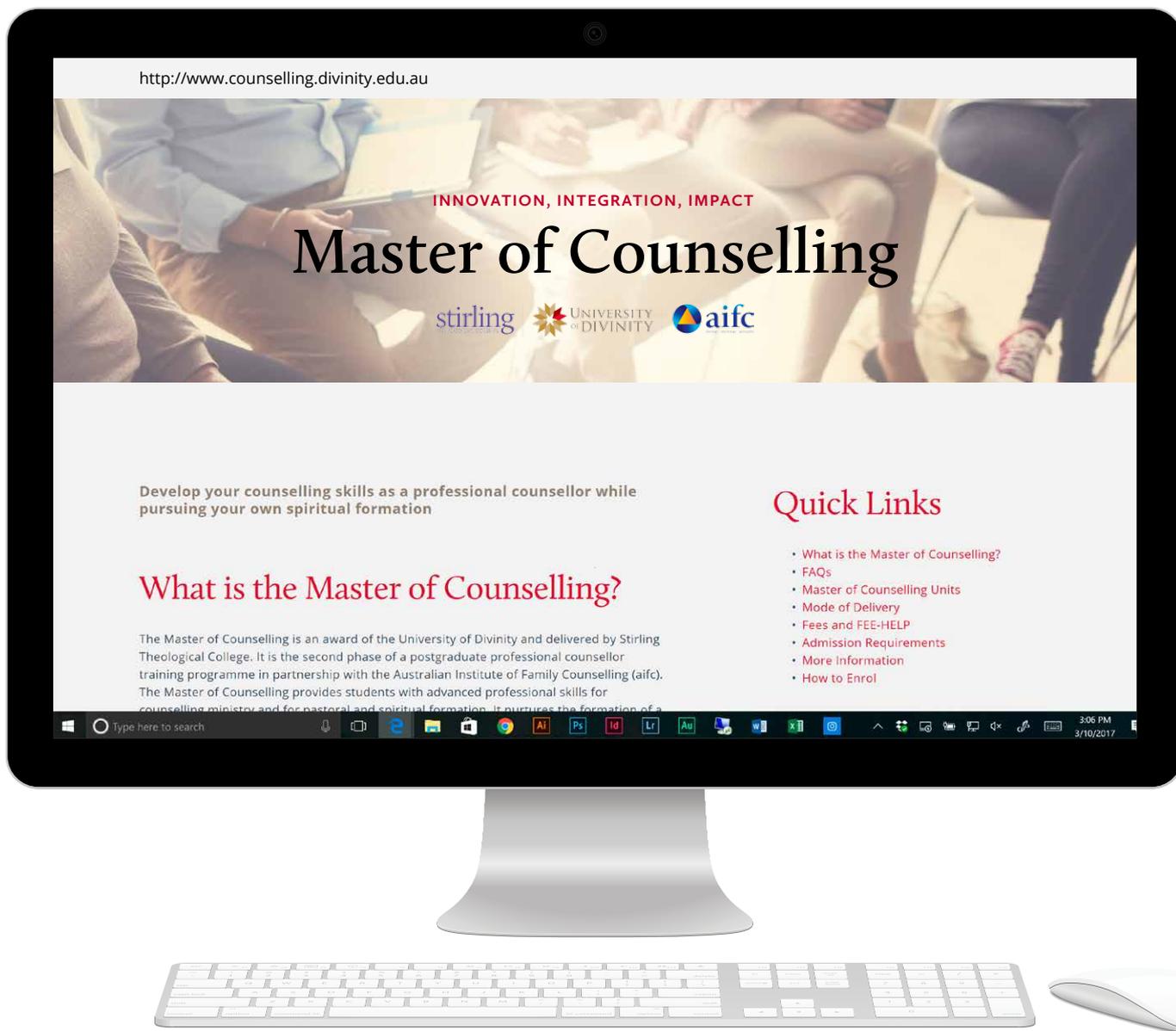
Engagement features in the University's Vision and Mission statements and is one of our five Graduate Attributes.

It would be hard to imagine a more intense period of engagement with diverse traditions than was seen during the visit of His Holiness Pope Tawadros II of the Coptic Orthodox Church. Christian and other religious traditions, as well as a range of political dispositions, were present. They were not simply together. There was considerable engagement.

Day to day, faculty and staff engage with many and diverse people from a remarkable range of backgrounds, with divergences and confluences of views. There is more energy in the engagement when we don't simply agree with everyone around us. This energy drives us to engage deeply in theological discussion and motivates us to apply this engagement in our contemporary context.

Our libraries and databases, our courses and our teachers, our researchers and our thinkers all invite students and staff into engagement with many views. They encourage critical engagement with the traditions and cultures that we take for granted. Through this engagement we grow in our own understanding. We hope also to grow in our effectiveness as a community of scholars in the Australian and international community.

Take a look at the new site; make a comment; write an article; link to a blog.
ENGAGE!



Develop your counselling skills as a professional counsellor while pursuing your own spiritual formation. Find out more online at counselling.divinity.edu.au

The Master of Counselling is an award of the University of Divinity, delivered by Stirling Theological College. It is the second phase of a postgraduate professional counsellor training programme in partnership with the Australian Institute of Family Counselling (aifc). The Master of Counselling provides students with advanced professional skills for counselling ministry and for pastoral and spiritual formation. It nurtures the formation of a professional identity and vision suitable for individual and relational counselling. The course equips graduates to engage in supportive and intensive therapies with psychological competence and theological congruence.

The University of Divinity's Master of Counselling is fully accredited by the Australian Counselling Association, Australia's largest peak body for Counselling and Psychotherapy. Individuals are eligible for full registration with the Australian Counselling Association upon graduation from this course and can practice as a Registered Counsellor at Level 2.

Enrolments now open!



Australian Counselling Association Inc



Why Australia Needs Theology

The following is an extract of the 2017 Barry Marshall Lecture given in August by Professor Peter Sherlock, Vice-Chancellor of the University of Divinity, held at Trinity College. The full lecture can be accessed online by visiting: <https://www.divinity.edu.au/news-events/2017/09/20/barry-marshall-lecture-2017/>

Why does Australia need theology?

To speak of Australia necessitates recognition of the Aboriginal and Torres Strait Islander peoples, especially their elders past, present and future, as the traditional owners of these lands. To speak of Australia necessitates recognition of the unresolved injustice by which the Commonwealth of Australia and its States and Territories were established. To speak of Australia necessitates a commitment to reconciliation if this nation is to realise its fullest hopes and dreams. Australia may be, in Donald Horne's famous phrase, a "lucky country", but the wealth and prosperity we appear to enjoy by the accident of being in the right place at the right time continues to come at a high price to the first peoples of this ancient land.

To speak of theology is to ask ultimate questions. Some of these are the classic questions of philosophy: who are we? why are we here? how do we know? Other questions call us to consider the biggest picture of all. Is there a God? If there is, how can we know God's will? What do we believe? What is our moral vision? What are the values we actually demonstrate in our behaviour?

First, some bad news. Christianity in Australia is completely discredited. The dominant perception in the square of public debate is that Christians are abusers, hypocrites, and bigots. In this outlook, Christians apply theology in the form of doctrinal constraints to punish others, while Christians themselves fail to live up to their own preaching, inflicting physical, mental, spiritual and emotional harm on vulnerable children and adults. They - we - impose our own ethics on agnostic and atheist citizens through lobbying government to inhibit change or protect ourselves, while we run privatised services in health, education and welfare as a back-door means of proselytising non-believers.

The impact of these perceptions and the behaviours which underlie them is most powerfully demonstrated in the recent release of the 2016 census results.

These revealed that in just half a century the number of Australians identifying themselves as Christian has dropped from 88% to 51% of the population. Australia's theological outlook and religious behaviours have profoundly changed in the past fifty years. This is not merely a matter of private beliefs about God, but represents a fundamental shift in the values and assumptions of Australians, including institutions and organisations from business to government.

What's the problem? the bad news for Australia

As if all this weren't challenging enough for people of faith, there is the wider dilemma of Australia's problems. At a national level, our elected politicians seem unable to act collectively to address challenges facing our society, from energy, health, education, to the rapidly changing nature of technology, employment and the environment. Expert reports are repeatedly ignored, and expertise is constantly redeployed. And while finding a way through moral and political debates about marriage equality or assisted dying is difficult enough, the challenge of reconciliation, whether by treaties with the First Nations, reform of the Australian constitution, or the equalisation of living standards for Indigenous and non-Indigenous people, this challenge of reconciliation seems wholly insurmountable.

Why Australia Needs Theology: Critical Appraisal

Theology, I argue, provides the tools to help us question, understand, and shape the guiding values for Australian society- the vision that gives life to the people. First and foremost, good theology provides critical apparatus to examine values, beliefs and behaviours. This includes rigorous self-examination, and the willingness to acknowledge error and failure. In Australia's case, this

might be analysing what those values actually are, based on our actions; or it might be testing the principle of “love of others” against our economic, immigration and social policies.

Why Australia Needs Theology: Different Practices

Christian theology also includes learning and practising spiritual disciplines. These range from the classic trio of poverty, chastity and obedience through to the systematic reading of scripture, daily prayer, and fasting. Such behaviours provide another form in which theology can help reshape our communal life. Theology then can be so much more than a series of prescribed beliefs and behaviours to keep believers on the straight and narrow; conceived in the manner I propose, it offers practical methods for helping all people live the good life.

The Theological Education Story: Mostly Harmless

Theological education today is small and disparate. The miracle of Australian theological education is institutional survival; there were roughly 70 colleges and seminaries 50 years ago, and there is still a similar number remaining today although their accreditation arrangements are vastly different. Despite the unanticipated influx of lay students in the 1980s, most theological colleges that teach a theology-rich degree are concerned with the training of ordained ministers, or of lay chaplains in contexts such as education, health and welfare. Attempts to integrate theology into more generalist degrees have mostly come to naught, with a few exceptions. In some of the religious colleges and universities, enrolments in theology degrees are small, but a Christian-values approach is found in a range of other degrees. For theological education in Australia is harmless. It does not challenge the status quo of Australian higher education or Australian society. It is parcelled up in specialist institutions such as this University, or in the corners of private religious organisations. If it disappears, few outside would notice.

Solutions: How might theological education address these challenges?

We need to think in a very focussed way about theological awards that are designed to prepare people for the ordained ministry. We need to establish theological awards that provide outcomes similarly targeted to particular professional markets, but with a sufficiently broad grounding in basic theological disciplines. We also need to create a new form of theology degree that is available to school-leavers; students who are not necessarily preparing for ordination or professional ministry. This kind of degree needs to build resilience, flexibility and the capacity for life-long learning in a range of areas. This is not the stuff of airy fairy dreams. I have served on enough university open day stalls to know how fragile the standard university admission questions actually are: “What job will I get at the end of it?” “How much will I earn?” The reality

today is that these graduates will have five or six different jobs, and, if the predictions about robotisation are true, jobs that we can't even imagine in an economy that doesn't yet exist. So the questions need to be redirected: “What will sustain me in an changing world?” “How can I contribute to the community?”

Australian Theology and Reconciliation

Above all, however, theology needs finally to engage seriously with its Australian context. The most glaring omission in Australian theology is a sustained engagement with Aboriginal and Torres Strait Islander peoples. I think - I hope - that this is starting to change. The innovative curriculum introduced at Uniting College through the Adelaide College of Divinity includes on-country experiences for students. A recent consultation with Indigenous people has produced recommendations for action here at the University of Divinity. There are now Aboriginal people with doctoral level qualifications in theology. Projects such as Graham Paulson's *Five Smooth Stones: Reading the Bible through Aboriginal Eyes* have produced materials for an Indigenous Australian theology. The book *Our Mob God's Story* produced by the Bible Society includes 67 images by Aboriginal people from around the country communicating and interpreting the scriptures.

Where there is no vision, the people perish

I have set before you two claims. First, that Australia is lacking in vision, or at least a vision that addresses historic wrongs and present injustices, a vision that would lift us beyond the poverty of the false promise of a never-ending increase in individual wealth and household happiness.

Second, I have argued that the way towards such a vision is the commitment to search for truth. This search requires critical appraisal of ourselves and our society, with the utmost honesty about what we profess in our actions. To enable such honesty, the search for truth requires different practices in how we go about our lives, especially the disciplines of contemplation and discernment. But this critically informed, newly disciplined search must also be shaped by compassion for the frailty of the human condition, for the honesty we require is not easy to achieve; Christian theology must also provide space for the failure and imperfection revealed in scripture, tradition and experience.

Justice and mercy; love and truth; contemplation and discernment - I struggle to think of a better vision for a lively people.

In a world beset by lies, deliberate falsehood, the desire to win, the divisive misrule of absurd irrationality; in a nation whose public discourse is dominated by the desire for individual prosperity; in this time and this place, Australians need this search for truth more than ever.



Confluence: Enhancing the conversation between meditative traditions through practice, research, and service

Dr Cullan Joyce
Catholic Theological College

In March this year, Dr Cullan Joyce, Associate Professor Reverend John Dupuche, Professor Wendy Mayer and Janet ETTY-Leal began discussing how we could contribute to the conversation on meditation in Australia. To this purpose we established a group called 'Confluence'. Its mission statement reads: Enhancing the conversation between meditative traditions through practice, research, and service.

Confluence explores the interconnection between different traditions of meditative practice in order to enhance the practice of meditation within different communities including educational institutions, businesses and local communities of Melbourne. We seek to do this through combining historical and contemporary research in meditation with new approaches to the practice of meditation. This involves developing innovative approaches to education, which incorporate religious and non-religious meditative traditions. The practical outcomes of this vision will lead to several projects. We intend to organise programs of interreligious dialogue; develop programs for use in primary, secondary and tertiary education; facilitate academic research on historical and contemporary issues related to meditation; host academic and non-academic conferences; and facilitate contemplative practices within communities.

This has led to the establishment of two events in 2018: a conference and colloquium that gather together different meditative traditions and practitioners of meditation to meet each other and learn together.

The idea of the conference has blossomed into a partnership with the Meditation Association of Australia (MA) and the Australian Catholic University. This first Australian Meditation Conference, will be held in July 2018. More information will be available on this in due course.

We have also entered into partnership with The Contemplary, an organisation that conducts seminars, and practical sessions on meditation. As part of the University of Divinity, Confluence and The Contemplary have partnered to conduct a shorter colloquium.



Friday 23 February 2018
9:45am-4:30pm

Centre for Theology and Ministry
29 College Crescent, Parkville

Ancient Practices of Meditation: Stoic & Christian
Speakers: Matthew Sharpe, Cullan Joyce

Religious Meditation: How is it relevant today?
Speakers: John Dupuche, Toby Gillies

The Science of Meditation
Speakers: Petrina Barson, Annette Webb

Meditation & Education in Theory & Practice
Speakers: Janet ETTY-Leal, Christopher Morris

Registration fee \$75 | OPEN FROM 15 NOVEMBER 2017
divinity.edu.au



University Awards Highest Academic Honour to International Patristics Scholar

*Meg Nelson
Office of the Vice-Chancellor*

On Tuesday 22 August 2017 the Chancellor of the University of Divinity, Dr Graeme L Blackman AO, conferred the Doctor of Divinity (*honoris causa*) on the Very Reverend Dr John Behr for his exceptional contribution to patristic theological scholarship and demonstrated commitment to building partnerships across the theological world, including with the University of Divinity through St Athanasius College.

The Doctor of Divinity is the highest academic honour the University bestows. It is the oldest award of the University, created in 1910 and first awarded in 1913. The degree was last awarded in 2008 to Professor Gerald O’Collins. The University reserves this award for persons who have made a sustained and distinguished contribution to theological scholarship or to the wider community in the area of religion.



The Chancellor, Dr Graeme Blackman, presents Fr John Behr DD with his award.

Fr Behr is the former Dean of St Vladimir’s Orthodox Theological Seminary in New York. He has also taught at the University of Divinity, where in 2016 his intensive unit in Patristics attracted an exceptionally large enrolment. This was undoubtedly because Fr Behr has a reputation throughout the world as an engaging speaker, teacher, researcher and educational leader.

His Christian formation began in his native England and continued through his education in London and then Oxford, where he completed the Master of Philosophy and Doctor of Philosophy, and subsequently the Master of Theology from St Vladimir’s Seminary. These degrees laid the foundation for his exceptional career as scholar, ecumenist and priest.



Fr John Behr DD with Professor Gerald O’Collins DD, the most recent previous recipient, in 2008, of the Doctor of Divinity.

Fr Behr began teaching at St Vladimir’s in 1995, becoming Professor of Patristics in 2004. During these years of teaching, he has continued an outstanding research output, including more than fifty articles, on subjects as diverse as ‘The Trinitarian Being of the Church’, ‘Let there be Light: A Byzantine Theology of Light’, and ‘Reading the Fathers Today’. In addition, he has written and edited books that have enriched the whole church’s appreciation of the early fathers of our faith, with special attention to anthropology, the Mystery of Christ, and the Nicæan formation of Christian theology.



The book launch of His Grace Bishop Associate Professor Suriel's newest title, *Habib Girgis: Coptic Orthodox Educator and a Light in the Darkness*, followed the Conferral Ceremony.

Photography of the Doctor of Divinity Conferral Ceremony by Andre Stefan White.

In all of this, Fr Behr stands as a teacher and leader in the Orthodox Church, and has worked courageously to reach across some areas of misunderstanding between the Eastern and the Oriental Orthodox communities.

In the citation Former Archbishop of Canterbury, Dr Rowan Williams, one of Fr Behr's examiners, was quoted as commending him as "without doubt one of the most significant English-speaking Orthodox theologians now working –certainly the most productive and positive in his generation."

Dr Williams adds that his "major textbooks on the development of pre-Nicene theology and the theology of the Nicene Council itself have established themselves as first class digests of a huge amount of material, ...[providing] a good deal more than conventional summaries".

Following the presentation of the award, Fr Behr gave a graduation address on the place of learning in Christianity. Professor Wendy Mayer, Patristics scholar and Associate Dean for Research at Adelaide Lutheran College (South Australia), presented a critical response to Fr Behr's address.

Fr Behr's address can be viewed online: <https://www.youtube.com/watch?v=U-RUCWW0VSw&feature=youtu.be>

New University Mace Dedicated

A new University Mace, hand-crafted and designed by Fortuna J Rocca, was presented by the Vice-Chancellor and dedicated by the Chancellor during the Conferral Ceremony for the Doctor of Divinity on 22 August. The Mace will be used at official university ceremonies, including the annual graduations.

“Chancellor, I present to you this Mace: a symbol of the authority committed to this University to pursue the highest standards in teaching and research and to confer degrees, diplomas and certificates in Divinity and associated disciplines.”

The University of Divinity Mace.





Pope of Hope Speaks on Christian Unity

*Maggie Trainor
St Athanasius College*

On Thursday 7 September, the University of Divinity welcomed His Holiness Pope Tawadros II, the Pope of Alexandria and Patriarch of the See of St Mark, and spiritual leader of 20 million Coptic Orthodox Christians worldwide.



The Coptic Pope addressed academics, faculty, staff and students at the Catholic Leadership Centre on the theme of *Theological Education and Christian Unity*.

“It is my hope to achieve greater Christian unity by sharing and celebrating our rich cultural, spiritual and intellectual traditions,” His Holiness said.



The audience was moved when the Pope began singing a traditional Coptic chant and invited all present to participate in the hymn with one voice, one mind and one heart.

His Holiness’ pastoral visit to Australia has coincided with the opening of a second campus for St Athanasius College (SAC), a theological college operated by the Coptic Orthodox Diocese of Melbourne. The college has campuses in Donvale and the CBD, and is one of eleven member colleges affiliated with the University of Divinity.



“In a spirit of good will, Christian unity and collaboration, it is an honour for the University of Divinity community to formally welcome His Holiness,” said Vice-Chancellor Professor Peter Sherlock.

“Since its foundation here in Melbourne in 1910, this institution has been a collaboration of different Christian churches, promoting the unity of Christians by example in a world that is plagued by division. Today we are constituted by eight churches and fourteen religious orders, including the Coptic Orthodox Church which joined the University in 2012 and has been a source of inspiration ever since.”

The evening celebration also provided support for the work of theological education in the Coptic tradition through donations to the St Athanasius Coptic Orthodox Lectureship Fund.

Photography of the visit of Pope Tawadros II
by Atela Photography & Video.

Eporo was initiated by the Coptic Orthodox Diocese of Melbourne as a gift to be shared with others. It will serve as a missionary church and a beacon of hope for the diocese's 20,000-strong Coptic community, and will welcome all Australian and international visitors.

His Grace Bishop Suriel, leader of the Coptic Orthodox Diocese of Melbourne and St Athanasius College Chancellor and Dean, presented a biography about Pope Tawadros II highlighting the pontiff's strong commitment to ecumenical dialogue and interfaith relations which has led to wide recognition, respect and praise.

His Holiness toured Melbourne until 13 September as part of his first official visit to Australia, which began in Sydney on 30 August.

Known to his people as the 'Pope of Hope', Pope Tawadros II has led prayer services, officially opened the landmark Coptic Church Headquarters at Eporo Tower, located at 285 La Trobe Street Melbourne, and been welcomed by government officials.

Eporo was initiated by the Coptic Orthodox Diocese of Melbourne as a gift to be shared with others. It will serve as a missionary church and a beacon of hope for the diocese's 20,000-strong Coptic community, and will welcome all Australian and international visitors.

The Coptic community will occupy the lower four and a half floors of the building. Eporo was borne from the vision of the leader of the Coptic Orthodox Diocese of Melbourne and Affiliated Regions, His Grace Bishop Suriel, who saw the need for Coptic art, culture and mission to be embedded within the fabric of the inner city.

"Our Coptic community has been warmly welcomed by the people of Australia and granted a safe haven to call home," said Bishop Suriel.

"For nearly 50 years, Australia has provided a wealth of educational, recreational and career opportunities for so many of us to build a positive, meaningful and enjoyable life."





Into the Deep

Gem Yecla outside Marian House. Reproduced with permission.

*Gem Yecla, MA Spiritual Direction
Jesuit College of Spirituality*

My coming to Melbourne to do the MA in Spiritual Direction with the Jesuit College of Spirituality was brought about by the generous collaboration of the Jesuit Australian Province and the East Asian Pastoral Institute in Manila, Philippines. This is a Jesuit-run institute where I did my ministry as a spiritual director and program coordinator prior to my Masters studies at Jesuit College of Spirituality. It had been my dream for the past twenty-one years to study outside the Philippines, my homeland, to experience living in another country and have an international exposure. I was so happy and grateful when this opportunity finally came in 2016.

I realised that all these years, God has remembered my dream and has been paving the way for me to come to this beautiful place to make my dream a reality. People have been very kind and hospitable, always ready to lend a helping hand. When I arrived in Melbourne in mid-January 2016, I stayed with my two Filipino friends who generously welcomed me into their place while I was doing my two-week intensive course. After this, I moved into Marian House community with the Good Samaritan Sisters who have become my family and whose place has been my home for almost two years now.

Doing a master's degree in Spiritual Direction has been a huge challenge for me because it involves not only the academic rigors of writing essays totaling 18,000 words for each term for a full-time student like me, but it also calls for emotional and spiritual investments. Each time I write a paper, it is always a call to go into the depths of my being, my experience of God, of people, and of the world. It tapped into wounds which I thought were healed only to realise that they were still there hurting, waiting to be revisited and reassured of a gentle holding

space so that they can be reintegrated into the rest of my being and be made whole again.

One image that has been very prominent in writing a paper is giving birth and the birthing process takes time; I just cannot rush it. I need to respect and honor the process. There were moments when nothing comes, no ideas and no insights, even after I have read and reread so many articles and books about a particular topic that I need to work on. Waiting has been an experience that I should have become accustomed to but I still find it scary when the deadline is fast approaching and I have not put together a decent paper yet. But then, I know that I need to trust that what I am doing is not only my work, but that it is God's work, primarily, and God is laboring. I am but a participant, a conduit, in God's ongoing work of creation through the essays that I write and the ideas that I string together. Indeed, it is such a delight to finish an essay. However, what I would like to be able to learn is to receive the process also as a gift.

I only have a few months left to finish my course and go back to the Philippines. There is so much work still to do. We are in a challenging moment in the course of our history. People here in Melbourne have been asking me what I think of our president and my response has always been, "Please pray for him, for our country, and our people, especially those who are in a disadvantaged situation, those who are helpless and cannot defend themselves." I have received so much here during my two years of studies and I want to be able to make a contribution in the area of human formation through spiritual direction and the Spiritual Exercises which, hopefully, will change the unjust and oppressive structures in the Philippines. I know it is ambitious and far-fetched but I need to explore it even just to articulate this desire. Who knows, it might resonate with others having the same desires in the depths of their being just waiting to be tapped, to be kindled; desires that can fuel the passion and persistence to continue to cooperate with God in bringing about goodness in this world.



Resurrection: A Daily Navigation *Vox* interviewed Dr Libby Byrne about her recent art exhibition

Dr Libby Byrne in her studio. Reproduced with permission.

Could you tell us something about what inspired you in your last art exhibition?

The artwork known as ‘Resurrection: A Daily Navigation’ was a Practice-led Theological inquiry exploring the prompt offered by the Mandorla Art Prize, ‘Resurrection’. Having been created in the isolation of the studio, the images that emerged from this practice were originally seen as part of the travelling Mandorla exhibition in Western Australia. The recognition that they received prompted Libby and Anne to explore how the curation of a public exhibition could extend this material and praxis based theological inquiry. Having received financial support from the University of Divinity for a public exhibition, this particular artwork was offered in the form of a curated exhibition at Tacit Contemporary Art Gallery in Melbourne 2016.

As an accomplished painter who has recently completed a doctorate offering substantive theological aesthetic reflection, how would you characterise the intersections in your work?

Aesthetic theology engages the imagination, bringing to mind that which is not directly and currently present to the senses in order to make a contribution to perception and reason. As it enables us to conceive of alternatives to what is presently real, imagination is therefore inherently useful, if not indispensable, in theological inquiry. The artist relies on imagination to make material connections between things that may have previously been separate. Employing a material practice to address a theological question is an attempt to engage the imagination to see what we may have missed in regard to a theological question or concern. As a form of theological inquiry making art is an attempt to see what God may be saying and doing with regard to the question under consideration.

Recently your work has been appreciatively noticed by a number in Yale University’s Divinity School. Could you tell us about the research project you applied for?

I was recently invited to apply for a Field Development Grant from the Yale Center for Faith and Culture, to work on their project inquiring into God and Human Flourishing. The project I am proposing builds on the previous research that I have completed in Practice-led Theology extending the ideas that have been explored in my studio practice into the public sphere of congregational life. Based on the premise that making art is a natural response to the felt human need to be seen, heard, included and make sense of the world, this project will engage a community with the ordinary gift of art, examining how making, being with, and seeing art may be related to “mundane flourishing”. The research question under consideration asks if it is possible that the rhythm of routinely engaging with art making in congregational life whilst simultaneously developing the work in the studio can promote mundane flourishing and thereby lead to ordinary experiences of transcendence.

Your work has been interdisciplinary. Do you have any advice for anyone about to embark on an interdisciplinary research project?

Interdisciplinary research requires determination, energy and the capacity to think with reflexivity. To work in this way you will need to be willing to engage with multiple levels of experience, welcoming seemingly disparate ideas into the mix and staying with them until the ways in which they are connected become evident. You need to be willing to stand back from assumptions and habitual thinking and notice what may have been previously missed. In doing so, you will surely discover new horizons calling for exploration and understanding. Interdisciplinary research is indeed a most excellent adventure!



A Doctor of Words

*Dr Angela Sawyer
Stirling Theological College*

Approximately 15 years ago I put the pieces of my faith, work, and study journey together and realised that the jigsaw added up to a picture of me teaching Old Testament. In some ways, the warning signs were much earlier, from the incessant interest in maps and timelines, memorising long complicated names, and enjoying stories about talking donkeys. Little did I know that the reality of arriving in that space would take longer than I imagined, requiring some sharp turns and challenges along the way, stretching and testing my experience, knowledge and most of all, that highly technical and professional term - stickability. I consider it an absolute privilege to teach, research, and work, as a new faculty member at Stirling Theological College. I'll share a metaphor of the PhD journey, and two particular aspects of my new work.

The metaphor that described the PhD experience for me was that I felt like I was climbing a mountain, only to get to the top of the mountain (whether it be a confirmation panel, annual report, latest supervisor revisions, chapter completion, draft completion) and find out the mountain was actually a sand-dune; one of a series. I looked out to the horizon and only saw sand-dunes. Challenging, beautiful, and daunting. The buzz of the question sustained my interest throughout this process, as well as excellent and dedicated supervisors, family, and interested friends. The submission process was one of sheer relief – no coffee disaster on the hard copies, no major malfunctions at Officeworks the night before (I'd prepared for these worst-case scenarios after reading the *Thesis Whisperer* blog). Commencing a job during this time as a faculty person was like climbing all those sand-dunes and discovering a ladder and realising you are at the bottom of it. Many 'helpful' people said to me in the days just before and after I submitted the biggest project of my life, "Oh, a PhD is

just demonstrating you can research, it's just the start." It's true but tell that to my study-induced wrinkles and grey hair!

Like many, I juggled study, different jobs, and family. One aspect of work was casual lecturing over eight years at various theological institutions around Melbourne. This taught me to quickly adapt to different contexts, systems, new people, and gave me experience in teaching a diversity of units. However, sessional teaching does not provide job certainty, can be a fly-in fly-out style of teaching and meant I had limited contribution to unit or college development. Two major aspects stood out for me personally: the need for student support; and the importance of relevance of what we teach to people's lives. These dovetailed well into my role at Stirling.

As part of my role as Dean of Students, I am interested in how we can support students through their study beyond the classroom or ARK site. Teaching study skills, I find the most common issues to emerge relate to stress, time management and organisational skills. Many people drift away from theological education if they find the experience too overwhelming or alienating. Additionally, I contend that there is a justice issue inherent in the forms of study we conduct in higher education in Australia that tends to privilege students who are already well resourced... in other words, who already know the system, the academic language, and have the necessary tools to succeed. If students grappling with experiences of disadvantage in their life do not receive support to steer through the sometimes complicated 'in-culture' of academic life, we as a University may lose some of the most interesting and engaging contributors to our colleges. I'm informed in some ways by my own background where I am still the only person in my family to finish high school, let alone

I'm interested in the changing space of theological education in an increasingly secular and post-church Australia. Theology is crucial in this era but our forms of education must adjust to the transition from a model of study that previously was full time and ministry focussed to more vocationally directed courses integrally connected to the issues of society today.

a PhD. Much of my tertiary study required independent navigation. Sure, that produces resilience, but also much frustration, and at times shame, and fruitless mistakes. I've witnessed examples of students who: cannot afford a textbook; struggle if English is a second language; fear asking questions in a classroom due to their cultural background; do not apply for grants because they never considered these possible; or have great ideas but following the formal conventions of an essay is unnatural for them. Advocacy and action for equitable student access to support and resourcing will be a major part of my focus.

I'm interested in the changing space of theological education in an increasingly secular and post-church Australia. Theology is crucial in this era but our forms of education must adjust to the transition from a model of study that previously was full-time and ministry-focussed to more vocationally-directed courses integrally connected to the issues of society today. Part of my role is teaching biblical studies units to our new Catalyst students, who are completing a Diploma of Theology



Angela Sawyer is a Lecturer in Old Testament and Dean of Students at Stirling Theological College.
Banner: Catalyst immersion unit in Central Australia.
Photo credit: Amit Khaira

course, designed to meet the challenging shifting environment. Catalyst was launched in Perth this year, and is set to begin in Melbourne in 2018. It has been a privilege on many levels to teach a cohort of young adult students journeying together through study that intentionally provides space for reflection on vocational direction. The students themselves demonstrate engaged thinking and community involvement. They may delve into careers in medicine, trades, law, blogging, teaching, politics, and a plethora of other options. They are forming their notions of vocation with a theological, biblical framework that emphasises justice, as well as being exposed to a variety of different industry leaders and cross-cultural contexts. The units were devised with integration between theology and practical immersion experiences, producing close collaboration between colleagues, and we function with an action-reflection model of teaching. Experimentation will become increasingly necessary for theological education into the future, and Catalyst evidences this innovation.

My son tells people now that I am a doctor of words; that is his way of understanding why I don't put bandages on people if I am a doctor! I like that. A doctor of words. I like to think those words are intensely related to life. From the labyrinthine journey of PhD study and various working experiences, to a faculty opportunity to shape education into the future, the puzzle of my academic journey looks more like the back of an incomplete tapestry – a bit messy but shaping into a somehow coherent picture.



University Lecturer Wins De Gruyter Prize for Biblical Studies

This is an abridged article originally published by the Society of Biblical Literature, 6 July 2017

In partnership with the Society of Biblical Literature (SBL), De Gruyter is delighted to announce Dr Edwina Murphy (Morling College) as the winner of this year's SBL–De Gruyter Prize for Biblical Studies and Reception History. Murphy's manuscript, "Cyprian's Use of Paul," was selected as the 2017 winner by the prize committee.

"The growing interest in reception history has been accompanied by a recognition that biblical interpretation is not restricted to the writing of commentaries," Murphy said. "Treatises, letters, and homilies (not to mention material remains) also reveal the interplay of text, context and theology in exegesis, shaping belief and practice. The field is ripe for harvest and I would like to thank SBL and De Gruyter for encouraging scholarly laborers to enter it."

Dr Anke Beck, Managing Director of Publishing at De Gruyter, emphasises that De Gruyter has been pursuing publishing in the field of reception history for many years. "With the publication of volume 15 this autumn, one of our major reference works, the *Encyclopedia of the Bible and Its Reception* will be reaching its halfway mark of the 30 volumes planned. This achievement documents the tremendous growth this rapidly

developing area of research has had in recent years. Now in its fourth year," she said, "the SBL–De Gruyter Prize for Biblical Studies and Reception History acknowledges the continued excellence of research and publishing in this field, and Dr Murphy's work provides scholars with further knowledge on topics addressed in our *Studies of the Bible and Its Reception* book series. We at De Gruyter would like to congratulate Dr Murphy and thank the prize committee for the invaluable time and effort spent reviewing the many top-notch submissions."

Edwina Murphy is Lecturer in Church History at Morling College, Sydney. Her research interests revolve around Cyprian of Carthage and the early Christian interpretation of Scripture.



Dr Edwina Murphy is a lecturer in Church History at Morling College. Reproduced with permission.

*Frank Rees,
Chair of the Academic Board*

A highlight of my first year as Chair of the University's Academic Board was a visit to a class of the Graduate Certificate in Theological Education. I found a room abuzz with energy – that enthusiasm that comes from doing something great and challenging, and the

achievement of new things. Present were not just young colleagues, but some who had been teaching – with us and elsewhere – for years. Merryn Ruwoldt and Stephen Haar did what great teachers do: set high standards, showed good practice and provided nurture and support for all participants.

It has also been a great honour for me to be appointed as Patron of the program and now to commend it, not



The Art of Teaching... Another Inconvenient Truth

The first cohort of the GCTE at St Athanasius College. Photo credit: St Athanasius College

Dr Merryn Ruwoldt
Australian Lutheran College

The reality that quality higher education teaching is not equivalent to delivering good lectures is a potentially confronting, and for the most part inconvenient, truth. As undergraduate and postgraduate students, most of us sat through hundreds, if not thousands, of lectures. We have many models from which to select our own lecturing style. How tiresome then, that research into adult learning consistently demonstrates that content transmission of this nature is ineffective when compared to other methods of facilitating student learning. Unfortunately too many of the neurons firing in a lecture belong to the teacher, and not enough to the students.

The first cohort of the Graduate Certificate in Theological Education, who gathered at Trinity College in February, were challenged with the confronting task of reversing this trend in their classes. Class time is most effective when students are burning new neural pathways because they are actively involved in the learning process, not just passive observers of it. Facilitating this is the art of teaching. It's an art that takes time, attention to detail and courage to master. At the workshop we involved ourselves in different techniques, we reflected on them, we pondered how we might use them in our own teaching. We were creative, collaborative and analytical, and we went back to our own classes charged with the

only within the University of Divinity but to the entire community of theological teachers throughout Australia and New Zealand.

May I encourage you to consider this program, for the benefit of your current and future students; for the value it will bring to your College and to the University; and for the fun and challenge you will have, learning with your peers?

responsibility of attempting and evaluating something we haven't tried before.

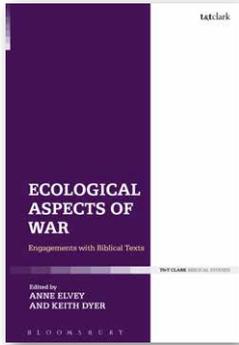
Teaching theology brings its own set of nuances. We will ponder the flavours of these as we move deeper into the course and work to locate ourselves, our institutions and our stakeholders within the grand narrative of theological education through the ages. Today, as a consequence of advances in brain research in the last two decades, we are privileged to know more about what prompts effective learning than any other theological educators in history. This suggests the next chapter of the narrative is imminent, and it's both our right and our collective responsibility to write it. Inconveniently, the chapter is perhaps set to be one where the emphasis is on the learning in 'learning theology' rather than the theology, where we are undoubtedly already accomplished authors. The aim of the GCTE is to work in this space and enhance the quality of teaching throughout the university.

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Research Publications



Eds. Anne Elvey, Keith Dyer, Deborah Guess, *Ecological Aspects of War* (Bloomsbury T&T Clark, 2017)
ISBN 9780567676405

In this book Australian biblical scholars (including from the University of Divinity; Keith Dyer, Anne Elvey and Carolyn

Alsen) engage with texts from Genesis to Revelation. With experience in the Earth Bible Project and the Ecological Hermeneutics section of the Society of Biblical Literature, contributors address impacts of war in more-than-human contexts and habitats, in conversation with selected biblical texts. Aspects of contemporary conflicts and the questions they pose for biblical studies are explored through cultural motifs such as the Rainbow Serpent of Australian Indigenous spiritualities, security and technological control, the loss of home, and ongoing colonial violence toward Indigenous people.

Carolyn Alsen, *Drones Over Sodom: Resisting the Fantasy of Security*. In: *Ecological Aspects of War*.

Visual perception is one of the main themes of Genesis, particularly in characterisations of the deity, divine messengers and humanity. The problematic nature of mediated, interpreted visual perception is illustrated by Genesis 18.16-19.38; the story of Abraham, Lot, Lot's wife (Ado) and the people of Sodom. The representation of others in this text can lead to interpretations which essentialise persons and landscapes. The pursuit of security through seeing and demand for knowledge is a feature of cultural ideology in the text which legitimises violence, much like Unmanned Aerial Vehicles (UAVs) use visual technology, controlled by human agency, to determine enemies or excuse 'collateral damage'. In such texts of violence, how can the desire for security determine guilt and innocence, and the fate of the earth? Lot's wife is the cipher which calls Bible reading communities to stand in solidarity with suffering in the human and earth community caused by the fantasy of ultimate security. The remembrance of Abraham and hospitality causes the deity to express tumult and regret for the general pursuit of epistemological certainty at the cost of the earth and human life. The unspoken sin of Sodom and an outcry are invitations for the reader to wrestle with justice, empathy and the representation of others.

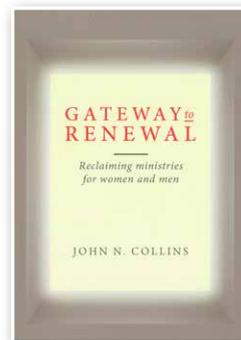
*Carolyn Alsen, PhD Candidate
Whitley College*



Scott D. Charlesworth, *Early Christian Gospels: Their Production and Transmission* (Papyrologica Florentina 47; Florence: Edizioni Gonnelli, 2016).
ISBN 9788874680481

Early Christian Gospels: their Production and Transmission greatly increases our understanding of the historical circumstances in which early (i.e., c.150 to the early fourth century) canonical and non-canonical gospels were produced and transmitted. Prior analysis of non-canonical gospels in relation to the canonical gospels has usually been conducted solely from a theological perspective. In addition, early gospels are often treated simply as texts printed in a critical edition. In the process, the essential nature of these texts, the fact that they are ancient manuscripts with individual characteristics, has been overlooked. By comparing canonical and non-canonical gospels holistically—in terms of their codicology (or, in a few cases, 'voluminology'), production characteristics, scribal tendencies, and textual transmission—Early Christian Gospels represents a major advance in methodology. Its conclusions are compelling, not only by virtue of the exhaustive comparison, but also because several lines of analysis coalesce to confirm the overall findings of the book.

*Dr Scott Charlesworth
Honorary Research Associate, Trinity College Theological School*

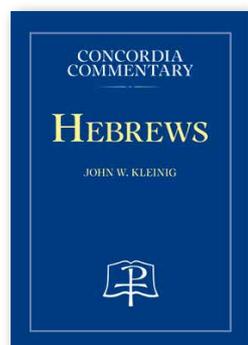


John N. Collins, *Gateway to Renewal: Reclaiming ministries for women and men* (Northcote: Morning Star Publishing, 2016)
ISBN : 9780995416123

These nine essays take readers on a journey introducing them to the big questions: as the author puts it bluntly, 'Who does what in the church and how and why?' (p. 5) As the book proceeds, these questions take on an urgency and at times pose a thrilling challenge. The implications for theologies of vocation are profound. The call to be mediators of God's word places the ministers of Christ between the divine and the human: 'the word spoken becomes a word of revelation between the believer and God.' This kind of ministry demands not sacrifice or intellectual assent or obedience to rules, but rather speaking heart to heart in mutual relationship. Not only does the book re-define diakonia for our era but confronts churches

with the question of whether their traditional models of ministry and priesthood are actually the root cause of the mounting stats of 'nones'.

Dr John Collins
Honorary Research Associate, Yarra Theological Union



John W. Kleinig, *Hebrews*, The Concordia Commentary Series: A Theological Exposition of Sacred Scripture (St Louis, MO: Concordia Publishing House, 2017). ISBN 0758616031

The Book of Hebrews is one of encouragement, hope, and confidence. Jesus Christ is shown to be our great High Priest, the greater Moses, the fulfillment of Old Testament prophecies, the sacrifice for the world's sins. By faith, we, like those listed in the well-known passage in chapter 11, place our hope in God.

This commentary is built on the common agreement that this book is a written sermon by an unknown speaker. John Kleinig, the author of this Concordia Commentary, proposes an interpretation of the text that uses a new kind of liturgical rhetoric, a new method of discourse analysis, and a new consideration of the context and purpose of the homily.

Dr John Kleinig
Australian Lutheran College Emeriti

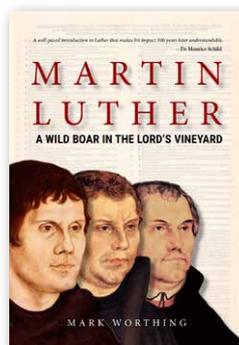


Ed. Wendy Mayer and Chris L. De Wet, *Reconceiving Religious Conflict* (London: Routledge Taylor & Francis Ltd, 2017). ISBN 9781138229914

This book aims at challenging unifying theories of religious conflict and violence by deconstructing instances of religious conflict within the formative centuries of Christianity, the first six centuries CE. It explores the theoretical foundations of religious conflict; the dynamics of religious conflict within the context of persecution and martyrdom; the social and moral intersections that undergird the phenomenon of religious conflict; and the relationship between religious conflict and religious identity. It also brings the past into dialogue with the present. Its particular contribution lies in its expansion of focus beyond religious violence towards religious conflict (and tolerance) more broadly,

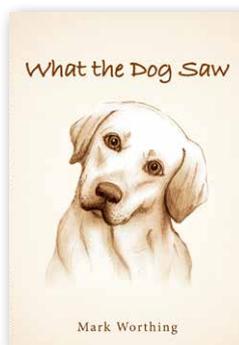
looking too at dynamics of religious discourse and practice that often precede and accompany overt religious violence.

Professor Wendy Mayer
Australian Lutheran College



Mark Worthing, *Martin Luther: A Wild Boar in the Lord's Vineyard* (Melbourne: Morning Star Publishing, 2017). ISBN 9780648030539

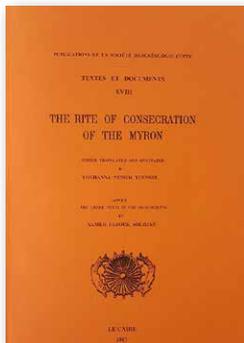
Martin Luther: A Wild Boar in the Lord's Vineyard, tells the story of one of the most eventful and extraordinary lives of the late medieval period. On 31 October 1517 an obscure German monk named Martin Luther posted 95 theses protesting the selling of indulgences. This single act brought him into inevitable conflict with both pope and emperor. The dispute that followed changed not only Luther's life, but also the religious and political face of Europe. This book offers the modern reader a concise and accessible account of Luther's remarkable life. It explores his passionate and fiery character, introduces us to a colourful cast of friends and enemies, and explains the complex politics of church and empire.



Mark Worthing, *What the Dog Saw* (Melbourne: Morning Star Publishing, 2017). ISBN 9780648030546

Mark Worthing's *What the Dog Saw* views from a surprising perspective a difficult topic – the suicide of a troubled much-loved son. The approach is gentle and tender, without sentimentality or mawkishness, and the book offers a deeply moving way of opening the subject for discussion not only with younger people, but with anyone who wishes to understand and deal with the intense pain of such loss.

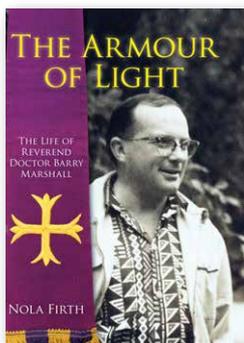
Dr Mark Worthing
Honorary Research Fellow, Australian Lutheran College



Youhanna Nessim Youssef, *The Rite of Consecration of the Myron*, edited, translated and annotated with an Annex Sameh Farouk Soliman, The Greek Texts in the Manuscripts (Société d'Archéologie Copte, 2017)

The book edited the first known manuscripts of the rite of consecration of the Myron (Chrism) from the collection of Saint Antony Monastery (Red Sea) Manuscript number 1 Liturgy and the Manuscript from the Coptic Museum Manuscript number 253 Liturgy. The book contains a detailed description of the rite. The reader will find also the Coptic text, the Arabic translation of the manuscript as well an English translation. The book is useful for those who study liturgy, Coptic language, Biblical texts, church history.

*Associate Professor Youhanna Nessim Youssef
St Athanasius College*



Nola Firth, *The Armour of Light: The Life of The Reverend Doctor Barry Marshall* (Middle Park: Lothian Custom Publishing, 2017). ISBN 9781921737220

The Armour of Light is about a truly remarkable Australian, a man who was described by some as a saint, and whose church rattling and lampooning of his opposition challenged others. Barry Marshall was probably the most well-known Australian priest at the time of his tragic death, in 1970, from a fall which occurred just before his investiture as the first Australian Principal of Pusey House at Oxford University.

He was well known for his total dedication to his priestly life, his mixture of erudition and playfulness, for his work as a Bush Brother in outback Bourke and his time as chaplain at Trinity College, the University of Melbourne. Barry was responsible for introducing significant Vatican II inspired reforms into the Anglican Church in Australia. To the consternation of his bishops he campaigned against infant baptism, maintaining it was a socially accepted practice rather than a serious commitment to Christianity, and as such was a harbinger of the demise of the church.

Four decades after his death the influence of the Christian church as an institution has indeed greatly diminished in western society. Despite enormous technological progress and modern development, our society harbours high levels of depression and suicide, and many are seeking meaning in their lives. Barry Marshall's view of such things and his prophetic foresight are part of a story which enriches the history of Australian spirituality.

The Australian Research Theology Foundation supported the research undertaken for this book.

Dr Nola Firth's previously published academic work has been in the field of education. She has also published essays and poetry and she won the Rhonda Jancovic Literary award for social justice in 2015. Nola is a Churchill Fellow and an Honorary Fellow at the University of Melbourne and at The Murdoch Childrens Research Institute.

*Nola Firth
Honorary Research Fellow, The University of Melbourne*

The Armour of Light: The Life of The Reverend Doctor Barry Marshall was launched at Trinity College by Bishop Andrew Curnow on 7 May 2017.

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Looking, and Moving, Towards Anglican and Roman Catholic Reconciliation

Frances Baker presented a paper on Moral Theology at the ARCIC Symposium. Photo credit: Meg Nelson

*Professor Mark Lindsay
Trinity College Theological School*

The quincentenary of anything is worth commemorating. And it is no different this year as, throughout the Christian world, we remember the (purported) beginnings of the Reformation in 1517. (Let's leave aside, shall we, the inconvenient facts that reform movements within the Roman Church had been active for at least 200 years before Martin Luther is supposed to have nailed his 95 Theses to the door of the Wittenberg *Schloßkirche*, that the nailing of the Theses itself is historically dubious, and that there was not one Reformation but many!) But as we do remember the Reformation this year, we cannot help but reflect, not only upon the breach between the Roman and Protestant traditions and the recurrence of sectarian violence that that breach has for so long engendered, but also upon the more recent and happy history of *rapprochement*, or at least, *détente*.

Preliminary signs of bridge-building were visible in 1964 when, as part of the Second Vatican Council, Pope Paul VI promulgated the Decree on Ecumenism, *Unitatis Redintegratio*. Actions built on words three years later when the Pope and the Archbishop of Canterbury, Michael Ramsey, established ARCIC - the Anglican-Roman Catholic International Commission.

A full 50 years on, a demonstration and celebration of precisely this ongoing work of reconciliation was on show at the Trinity College Theological School. The School, which has long been committed to the forging of close ecumenical connections, and to the maintenance and enlivening of its catholic Anglican heritage, was delighted to host on 31 May a series of events to commemorate the 50th anniversary of ARCIC's inception, and the Australian launch of the final report of its second phase, *Looking Towards a Church Fully Reconciled*.

Jointly sponsored by Trinity College Theological School, Catholic Theological College, Yarra Theological Union, the University of Divinity, and AustARC (the Australian Anglican-Roman Catholic Conversation), the celebration featured three events over the course of the day. To kick things off, six leading Australian theologians from both Roman Catholic and Anglican traditions discussed, in colloquium as well as taking questions from the floor, the significance of the five Agreed Statements arising from ARCIC II. This was followed by the official launch of the final report. In launching *Towards a Church Fully Reconciled*, Archbishop Philip Freier paid special tribute to the Reverend Dr Charles Sherlock, a well-known and equally well-respected figure in global Anglicanism, the longest-serving member of ARCIC, and co-editor of the book.

The third of the day's events was Catholic Theological College's 2017 Knox Lecture, at which the Reverend Professor Denis Edwards provided a wonderfully fitting conclusion to a day of warmly receptive ecumenism by addressing the topic, 'Ecumenical Priorities after 50 Years of ARCIC'. Indeed, the spirit of Christian generosity that has been so vital for the half-century of ARCIC's work was modeled, not only in the words of Professor Edwards' lecture, but in the very fact that an Anglican college was given the privilege of hosting a Catholic college's signature lecture.

The day's events were, quite intentionally, a sort of 'retrospective' on the deliberations and conclusions of ARCIC's 50-year history, with special attention being paid to its second 22-year phase (1983 - 2005). Once ARCIC I (1967 - 1981) had opened the discussions with a series of promising but still tentative resolutions on eucharist, ministry and ecclesial authority, ARCIC II was charged with tackling the thorny questions of: i) moral theology and thus the issues of sexuality, divorce and contraception; ii) the dynamic ontology of the Church as communion; iii) the nature of justification; iv) a further

exploration of authority and, in particular, the primacy of the Bishop of Rome; and v) the place, role, and honour rightly to be ascribed to Mary, *Theotókos*.

While these topics, among others, have long provoked mutual suspicion between Catholics and Anglicans, it was refreshing to hear from speakers on both sides that, as a result of ARCIC II, they no longer constitute sufficient cause for ecclesial division. How happy we ought to be to hear the words of Charles Sherlock - the self-confessed 'most Protestant' member of ARCIC! - whose 26 years of work with the Commission has shown him that, far from denying God's grace, Rome "consistently theologizes from the fundamental foundation of God's grace in all we are and do." Similarly, it was heart-warming to listen to Bishop Lindsay Urwin urge us Anglicans that, consistent with our own heritage, we can properly honour the Blessed Virgin Mary as "pattern of grace and hope", and as prayer, with all the saints, for the whole Church. And perhaps most challenging of all, was to hear of how the Agreed Statement in 'The Gift of Authority III' commends to us that, again in Sherlock's words, "the mission of God calls for a new approach to" - indeed, more, a fresh reception of - "the distinctive ministry of the Bishop of Rome."

That such affirmations of doctrinal concord on matters that have kept the Churches apart for 500 years - Mary, the primacy of grace, and the legitimate (but not thereby sole) authority of the Pope - should be celebrated on the quincentenary of the Reformation and the semicentennial of ARCIC, was a happy serendipity. But of course, this series of commemorative and celebratory events was not simply an ecumenical pat on the back. Quite the contrary, it was a sober recognition that,

alongside the very many doctrinal disputes that have been, at least in principle if not in local parish life resolved, there remain deep and painful barriers to full and open communion. A common thread throughout the day, voiced by both Roman and Anglican attendees, was the continuing distress occasioned by the canonical restriction to non-Catholics sharing communion with their Roman sisters and brothers. How and when this particular wall will be broken down remains as uncertain as ever. Similarly, as a number of speakers through the day noted, the spirit of optimistic ecumenism that was so evident in the 1960s-70s has tapered off sharply. In its place is a more sombre pragmatism that recognizes that Commission consensus is one thing; on-the-ground implementation in the lives and hearts of believers and communities is quite another. (Just ask Thomas Cranmer!)

Nor can we forget that the urgency of ecumenical partnership, and even the possibility of ecclesial reunion, has in recent years been overshadowed by the far greater challenge of interfaith dialogue.

In short, the series of events at Trinity College on 31 May were an important and timely celebration, not only of the long and faithful work of individuals like Charles Sherlock, but of the joyful fact that the aspiration for fully restored communion between Anglicans and Roman Catholics is, these days, more a matter of lived pragmatics than of uncompromising principle. But, it was also a timely reminder that there is so much work still to do; that the worldwide communion of Christians - Catholics, Anglicans and others - are called now more than ever to bear united witness to the rest of the world of the peace and reconciliation in Jesus Christ, without which and without whom we will never be one.



Top left: Bishop Lindsay Urwin, Revd Dr Charles Sherlock and Archbishop Philip Freier at the ARCIC Symposium.
Bottom left: a large audience at the 2017 Knox Lecture
Above: Professor Denis Edwards delivers the Knox Lecture.
Photo credits: Meg Nelson



Disciples of Christ: Roman Catholic International Commission for Dialogue

*Dr Merryl Blair, Stirling Theological College
Associate Professor Mary Coloe, Yarra Theological Union*

Dr Merryl Blair and Associate Professor Mary Coloe are members of this important dialogue seeking greater understanding and *communio* between our Churches, held in Bayamón, Puerto Rico, 23-28 June 2017. This was the fifth session of the dialogue which has as its six-year focus “Christians Formed and Transformed by the Eucharist.” After an introductory meeting in Nashville, TN, in January 2014, the Commission approached the topics related to what it means to be *formed* by the Eucharist discussing the following themes: “The Structure of Liturgies among Catholics and Disciples” (Rome, June 2014) and “The Significance of Eucharistic Catechesis—Knowing by Doing” (Bethany, WV, June 2015). In 2016, the Commission moved its study focus to “Christians Being *Transformed* by the Eucharist,” and the 2016 session was held in Calgary, Canada, discussing the general theme “The Eucharist and Relationships within the Church.” This year’s session approached topics related to the theme “Living the Sacraments.” The overall goal of the dialogue, which started in 1977, is to seek the full visible unity between the two communions.

Each year papers are presented by a member of both churches and usually Merryl and I contribute a biblical paper relevant to the topic. This year papers were prepared by the Most Reverend David Ricken, Bishop of Green Bay, Wisconsin, “Transformed by the Eucharist: Living Encounter with Jesus Christ,” and for the Disciples of Christ, Reverend Dr D. Newell Williams, President of Brite Divinity School, Texas, “Transformed by the Eucharist: Coming Face to Face with the Death and Resurrection of Jesus Christ.”

Last year, Merryl gave the biblical paper, and this year Mary presented a paper entitled “Breaking the Rules: Jesus Transformed by His Experience” which examined the narrative sequence across Mark 6-8. In this section

Jesus first feeds a crowd on the Jewish side of Lake Galilee (Mark 6: 30-44), then is challenged by a Gentile woman to heal her daughter (Mark 7:24-30). Jesus responds, “It is not fair to take the children’s food and throw it to the dogs.” But the woman counters, “Even the dogs under the table eat the children’s crumbs.” In Mark 6, the children of Israel were fed with twelve baskets of leftover scraps. Jesus heals the woman’s daughter then crosses the lake into Gentile territory and feeds the Gentiles (Mark 8:1-10) with seven baskets of leftover scraps, and at this side of the lake the world “giving thanks” (*eucharistein*) is used.

Each day of the dialogue began and concluded with prayer together, led alternately by Disciples and Catholics, and there were occasions when we participated in each other’s Eucharistic worship, even while feeling the pain of not yet being able to share communion.

In reflecting on this meeting of the dialogue team, Dr Merryl Blair, Disciples, said, “While we have been talking about how we are formed and transformed by the Eucharist, so we are also experiencing the transforming joy of being welcomed into each other’s worship. We affirm together that we encounter Christ in the Eucharist, and leave, transformed, to live as a community of hope, love, and compassion.”

At the end of the meeting, Mr Julien Hammond, Catholic, affirmed, “Our experience in Puerto Rico has been extraordinary. Not only were we treated to the most gracious hospitality by both our Catholic and Disciples hosts, but we witnessed a high degree of real (if still incomplete) communion between our two churches on this island. Our study on ‘Christians being transformed by the Eucharist’ took on special meaning and impetus in the context of the Puerto Rican experience.”

Banner: the Dialogue group in Puerto Rico.
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End of Life Choices

John Cleary chairs the conversation between Peter Singer and Margaret Somerville. Photo credits: Meg Nelson

Gabrielle McMullen
Chair of RASP Committee

For Australia and many other countries, a significant contemporary issue is the consideration of legislation enabling voluntary euthanasia and assisted suicide. With such legislation currently before the Victorian Parliament, there is an urgency for debate with wide community participation, informed by rigorous scholarship at the religion-social policy interface.

On Thursday 29 June RASP, the University's Centre for Research in Religion and Social Policy, brought its expertise and resources to such engagement, hosting a major public conversation in the Collins Street Baptist Church. *End of Life Choices* brought together in conversation two world-renowned bioethicists, Professor Peter Singer and Professor Margaret Somerville. The event was chaired by John Cleary, long-time ABC presenter and creator of the original Religion Report.

The occasion drew significant interest and engagement from the public, with tickets selling out well in advance of the event. Each of the 400 in attendance was invited to enrich the conversation through the electronic submission of questions to the speakers, some of which included:

- Could we see situations where euthanasia medical decisions, made against a patient's express consent, begin to become standard practice where the treating doctor believes it is in the patient's best interest?
- How is the removal of life-support any different from assisted suicide?
- Given the experience euthanasia laws in Holland, do you think Victoria's euthanasia laws will be extended to cover youth and young adults and those suffering mental illness including clinical depression?
- People often refer to euthanasia as dying with dignity. Margaret, you ask the question in one of your books, how would you define dignity and what is required to respect it? I would be curious to hear both Peter and your thoughts on this.
- How are you going to protect patients who want to die naturally from authorities who see the patient's failing life as pointless and want to hasten their death?

Public engagement with the conversation has greatly exceeded the event itself, thanks to St Athanasius College who recorded and live-streamed it. Members of the public, as well as social agencies and schools, tuned in online.

You can watch the full event, read the articles from Professor Singer and Professor Somerville, as well as articles written by other members of RASP online at: <https://www.centrerasp.org>.

JOIN US AT THE NEXT RASP EVENT

A FREE public seminar featuring speakers: Dr Monica Melanchthon, Very Revd Dr Andreas Loewe, Revd Dr Jason Goroncy and Revd Dr Gordon Preece.

Tuesday 31 October 2017 | 2-5pm
St Paul's Cathedral Melbourne

Enter the Barbara Darling Room adjacent to the Chapter House Lane stairs, from the carpark.

A service of Choral Evensong will follow the seminar in the Cathedral at 5:10pm.

Co-sponsored by Centre for Research in Religion and Social Policy, University of Divinity and St Paul's Cathedral Melbourne.



Professor Peter Singer, Australia's and one of the world's best-known practical ethicists, holds professorial chairs at the University of Melbourne and Princeton University. Among his many books, his first, *Animal Liberation*, gave its name to a movement, and *Rethinking Life and Death* addresses this topic. Though addressing difficult and controversial topics, both his talks and writing are always clear and concise.

Read Professor Singer's Address:

<https://www.centrerasp.org/opinion/2017/7/6/why-i-support-voluntary-assisted-dying>



Professor Margaret Somerville is Professor of Bioethics at University of Notre Dame Sydney Medical School. She was previously Professor of Law and Professor in the Faculty of Medicine at McGill University, Montreal and founding director of the McGill Centre for Medicine, Ethics and Law. She is a global pioneer in exploring ethical and legal aspects of medicine and science. Among her many books *The Ethical Canary* and *Death Talk: the Case Against Euthanasia and Physician-Assisted Suicide* are most pertinent to this topic.

Read Professor Somerville's Address:

<https://www.centrerasp.org/opinion/2017/7/6/theological-slippery-slope-euthanasia-assisted-suicide-in-victoria>

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With All Due Respect

Women gathered at the Feminism and Theology Conference. Reproduced with Permission.

*Bryan Cones, PhD Candidate,
Trinity College Theological School*

In August, Australian Collaborators in Feminist Theology, a network of feminist theologians from around the University of Divinity, welcomed three prominent feminist theologians from the United States along with a number of Australia-based theologians to a conference held at Centre for Theology and Ministry. ‘With All Due Respect: Theology, Feminism, and Conflict’ gathered more than 130 participants from around Australia, with keynote addresses by Dr Ruth Duck and Reverend Dr Cynthia Wilson of Garrett-Evangelical Theological Seminary in Chicago, as well as the J.D. Northey Lecture delivered by Dr M. Shawn Copeland of Boston College in Boston.



Duck began the conference with reflections on her decades of work in the area of Christian worship, noting with concern that the continuing work of integrating expansive language for the divine in Christian liturgy has slowed. Of the struggle for justice in both word and fact, Duck encouraged attendees to persevere. “The wilderness journey is still our home. The path to justice is still hard and long.” The following afternoon, Wilson explored womanist theological perspectives, rooted especially in the lives of African American women in the United States. She concluded with an exercise listing the many embodied differences likely gathered in any church, inviting those present to stand when their own qualities were named.



Shawn Copeland’s J.D. Northey Lecture offered a challenging entrance into how theologians speak of ‘the body’—and why it matters. Engaging a broad range of scholarship around gender, sexuality, and cultural heritage, she challenged hearers to engage the body as the living heart of the Christian incarnational mystery. “To do theology is to worry about what God worries about,” said Copeland, “and God worries about the brokenness of the world.” Copeland drew special attention to eucharist as a privileged space in which bodies interact, asking, “What is holy in this situation? What is it to be human and in solidarity?” These insights led into her central reflection on the bodily solidarity of the eucharist, “in which Divine Love forms one body with our body, to enable a church that stands in solidarity with the ‘other’”.



The conference also included papers from number of scholars from around Australia, exploring topics ranging from biblical studies, popular culture, the veiling of women, and same-gender marriage. A plenary discussion on the second morning discussed developing practices for collaboration,

Participants and speakers at the Feminism and Theology Conference 2017.
Photos courtesy of Robyn Whitaker

especially within the church and the academy. Co-ordinated by Dr Liz Boase (Flinders University), with Dr Tanya Wittwer (Flinders), Dr Katharine Massam (University of Divinity) and Reverend Dr Deidre Palmer, the incoming President of the Uniting Church in Australia's National Assembly, the panel provoked thoughtful comment from the table discussions. The question put by the Irish theologian Anne Thurston on how people of good will might 'go around the back and build a garden' in order to challenge and change embedded structures was one many shared. The conference concluded with a panel discussion including Shawn Copeland, UnitingWorld's Manager of Church Partnerships (Pacific) Reverend Dr Seforosa Carroll, and University of Divinity doctoral candidate Adele Ventris, in which all three spoke on being women of colour and what that meant for their theology.

A preconference organised by Seforosa Carroll gathered feminist theologians of colour to explore the intersections of gender and cultural heritage, as well as obstacles to full participation in the theological academy. The theme of the preconference gathering was 'Bodies of Difference: Gender, Race and Ministry' and drew attention to the unique challenges faced by feminist scholars of Pacific Island and Korean heritages in particular. The preconference conversational space arose out of the need to share experiences of being a woman and of another ethnicity in theology and ministry, reflecting on the challenges and conflict this so often brings. The preconference gatherings of women of colour

are a planned fixture for future conferences, with the aim of growing the confidence and perspectives of women of colour in the hope that they may inform and add to the feminist agenda.

Conference participants hailed from Western Australia, South Australia, Queensland and New South Wales, as well as greater Melbourne, and included UCA, Anglican, and Roman Catholic participants, among others. Many expressed feeling energized by the critical mass of so many colleagues engaged in feminist theology. "The conference was such an enriching confluence of different ideas and voices," poet-in-residence Talitha Fraser said. "I've been introduced to much that I will sit with longer because it has more to say or carry with me to make me intrepid." Fraser's poetry spoke to the conference themes, deepening reflection before keynote sessions. Visiting University of Exeter student Daisy Cunnell tweeted, "Most amazing couple of days. I love theology, I love women, and I feel affirmed and supported by this community."

This is the second conference organised by Australian Collaborators in Feminist Theology, following the launch in July last year with Reverend Dr Serene Jones of Union Theological Seminary, New York City, and a further gathering in September 2017 with feminist biblical scholar Dr Elaine Wainwright, RSM. Plans are underway for a similar gathering next year as well as some research events and workshops throughout the year.

In Memoriam: Fr John Wilcken SJ

Fr John Wilcken SJ died on Sunday, 3 September 2017, just short of his 87th birthday, at the Mary Mackillop Residence in Hawthorn East, Victoria.

John was an esteemed member of academic staff of the University for over 40 years. Ordained a priest in Sydney in 1963, John completed doctoral studies at Heythrop College in England. He taught theology at Canisius College, Pymble, in 1968, then moved to Parkville to teach through Jesuit Theological College and the United Faculty of Theology from 1969 to 2013, along with time as a lecturer at Catholic Theological College. Since 2013 he continued to tutor and provide spiritual direction.

His contribution to theological education and scholarship in Australia is significant, including the formation of generations of students, and a particular passion for bringing theology into dialogue with the needs of the world, from ecological justice to reconciliation between Aboriginal and settler Australians.

A Requiem Mass was held on Friday 15 September in the Immaculate Conception Church, Hawthorn.

The following is an extract of the Homily given by Fr John Martis SJ at the funeral service. Read the full Homily: <http://jesuit.org.au/a-priest-and-the-beatitudes/>

More than many of us, John lived in a kind of anteroom of the world to come. But he kept himself alert to hearing calls from this one, and to being reminded back into it when the need arose.

If life could be reported as a tweet, John Wilcken's would be something like this: 'Saw Vatican II, taught its liberation, lived priesthood gratefully and simply, believed in poverty, died in hope of the kingdom of heaven.' 138 characters (two within the limit), and not even likely to start a war anywhere.

Tweets hit the mark, and then life opens up beyond them, or not at all. And the beatitudes of today's Gospel (Matthew 5: 1-12) are maybe a series of tight messages like that. Each of us deciphers them in our own way. Along the journey, we give life to others, and, on the other side of these travails, perhaps we are walked through their meaning by the Angel, or Jesus himself. What, I wonder, might John be hearing now?

NAIITS Units at Whitley College

*Reverend Dr Gary Heard
Whitley College*

The North American Institute of Indigenous Theological Scholars was born in 1999 in recognition of and response to the struggles of the traditional church to incorporate the perspectives and insights of traditional Indigenous culture into the worship life and theology of the church. NAIITS affirms that Indigenous peoples, as followers of Jesus, have something to offer back to the wider church, and to Indigenous communities in particular.

Key Dates 2017

Teaching for Learning Day (Staff)
Wednesday 8 November

Study Week
6 November – 10 November

Examination Week
13 November – 17 November

Graduation (Adelaide)
Thursday 30 November

Graduation (Perth)
Friday 1 December

Results published
Friday 15 December

Key Dates 2018

Semester 1
26 February – 1 June

Semester 1 Census Date
Tuesday 20 March

Non-teaching period (Easter)
26 March – 6 April

Graduation (Melbourne)
Friday 16 March

Research Day (Staff & HDR Students)
Wednesday 6 June

Study Week
4 June – 8 June

Examination Week
11 June – 15 June

Results published
Friday 13 July

Whitley has made connection with NAIITS primarily through the relationship between Reverend Ray Minniecon and Professor Mark Brett, which generated discussion about the possibility of bringing NAIITS lecturers to Australia to teach Indigenous Australians. It was agreed that Whitley would seek to accredit both NAIITS lecturers and NAIITS units for an initial suite of three units in 2017. These units would only be offered at postgraduate level, and numbers constrained in order that the class numbers maintain a cultural balance in favour of Indigenous students. Offering units only at PG Level was regarded as focussing on students who could continue on to Doctoral level research.

Three units were offered, one foundational unit in each of three Fields: Bible, Theology and Ministry. The units would be delivered in mixed mode, combining a four day intensive with online delivery over the ensuing weeks.

Enquiries were received from around the country and from New Zealand. Overall, the three units generated eleven unit enrolments, and eight audit students. The feedback was extremely positive from participants, and disappointment from those who would have attended the units but for different reasons were unable to do so. Students enrolled primarily from Queensland and NSW, with one Maori student.

One of the outcomes of the partnership has been enquiries from four students about entering a doctoral research program.

A review of the program and the process, together with input from the UD Indigenous Consultation which was held around the same time, has resulted in a decision to extend the partnership towards generating enough units to complete a Masters award, and to consider the possibility of creating a tagged award (such as a Master of Theology (Indigenous)).

It is envisaged that future units might need to be held in other places around the country to enable better access for Indigenous students, and for theological reflection to take place on the country of a broader range of Indigenous students, rather than solely on Wurundjeri and Boonwurrung country.

Whitley is keen to develop an MoU with NAIITS, in partnership with the University. NAIITS will continue to provide academics who can teach the program, and help develop Indigenous Australian scholars. Whitley and the UD will provide the academic framework and support needed. Whilst the first units have been organised through Whitley, we are keen for this not to be seen as a “Whitley program.” What this looks like in the future is uncertain, but full of exciting possibilities.