



UD student satisfaction highest in Australia

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Have your say

The University of Divinity is looking for active students like you to participate in a casual focus group. With conversation and simple activities, this consultation aims to find ways in which your student experience of applying, enrolling and orienting can be improved. Contact Andrew Hateley-Browne to express interest and for more information. ahateleybrowne@divinity.edu.au

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community - published in real time

Our student educational experience is second to none

At the University of Divinity, we pride ourselves on the exceptional quality of our students' learning experience. We are delighted to see this reflected in the 2017 Student Experience Survey, released on Wednesday 16 May 2018 by the federal government's Quality Indicators for Learning and Teaching (QILT).

The Student Experience Survey (SES) provides a national architecture for collecting feedback on key facets of the higher education student experience. In doing so, it obtains important data on the experience of current, on-shore commencing and later-year undergraduate and from 2017, postgraduate coursework students. The SES measures five aspects of the student experience: Skills Development, Learner Engagement, Teaching Quality, Student Support, and Learning Resources.

In 2017, students at the University of Divinity rated their overall educational experience at 91%. The University was highest-ranked of all Australian Universities for both the undergraduate and postgraduate student educational experience.

The results in the 2017 SES reflect the dedication and passion demonstrated by our academic staff in providing a vibrant and critical learning experience, and the deep engagement with every student's needs that is made possible by our small class sizes.

Read the full 2017 Student Experience Survey National Report online.
<https://www.qilt.edu.au/about-this-site/student-experience>

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From the Vice-Chancellor

The prevalence of violence and abuse in Australian society has risen to prominence in recent months. The efforts of journalists such as Dr Julia Baird have drawn public attention to the often-overlooked phenomenon of domestic violence, while the #MeToo movement has shown that no part of society is free from the scourge of abuse. What has been especially striking is the role of religious beliefs and Christian institutions in allowing abuse not only to occur but also to continue.

This has been most powerfully evident in the work of the Royal Commission into Institutional Responses to Child Sexual Abuse. On 15 December 2017 the Royal Commission handed down its report. Based on the testimony of almost 8,000 survivors, as well as evidence from experts and institutional leaders, the Royal Commission's 17-volume report provides an unprecedented account of the sexual abuse of children in Australia in over 3,000 institutions. 58% of the reported abuse occurred in religious institutions.

The Royal Commission's 189 recommendations include 58 directed at religious organisations. At the University of Divinity, we recognise that, in addition to our own responsibility to implement these recommendations, we have a particular role to play in helping others to respond, especially our partners in the churches and religious orders.

We need to review our programs to ensure that we provide a safe environment for students, staff, and their children. We also need to ensure that every one of our students is appropriately equipped to provide safety for those with whom they work, especially vulnerable persons, both before and after graduation.

We need to engage theologically with the critical questions of power and accountability. What are the behaviours and relationships we need to change, not only to ensure that abuse does not occur, but to name it and stop it when it does?

These issues were recently discussed at the University's annual leadership retreat, and we are now developing a goal for our Strategic Plan to ensure these aspirations are given shape in all our activities, from education to research to engagement.

I invite you to join with me and the wider University community in this most critical of ventures.

Professor Peter Sherlock
Vice-Chancellor

University of Divinity awards highest academic honour to Australian journalist and author, Dr Julia Baird

The Chancellor of the University of Divinity, Dr Graeme Blackman AO, conferred the Doctor of Divinity (honoris causa) on Dr Julia Baird at a graduation ceremony held on Friday 16 March 2018 at St Michael's Uniting Church, Collins Street, Melbourne. The award, made in recognition of her outstanding scholarship and contribution as a public intellectual to the wider community in the area of religion, is the highest academic honour the University bestows. The Doctor of Divinity is the oldest award of the University, created in 1910 and first awarded in 1913.

The Vice-Chancellor, Professor Peter Sherlock, described Dr Baird's journalism in the area of religion as courageous, saying, "at times Dr Baird's journalistic work has been prophetic, uncovering suppressed injustice. A current example is her investigation of domestic violence

in communities of faith. She not only identified the presence of abusive behaviours in religious institutions but also articulated the powerful connections (both good and bad) between theology and culture."

"Baird's commitment to truth, justice and the eradication of violence is evident in her participation in community and media panels to promote change for good in this area, alongside survivors and church leaders."

Following the presentation of the award, Dr Baird gave the graduation address to the University's three hundred graduates, their family and friends, and University faculty. Dr Baird emphasised the immense responsibility on graduates to apply a faith that sanctifies, by listening, paying attention and being vigilantes of grace.

"Vigilantes of grace would be people who, even if leadership has failed, can model love and keep an eye out for danger. For many decades, we have failed to observe and be vigilant. There is much work to do, much grinding, important work lies ahead. Some will be done one heartbeat at a time, in your parish, your street, your home."

The citation for Dr Baird's award read:

Dr Julia Baird has made a sustained and distinguished contribution to critical debate about religion in Australia as a journalist, historian and author. Her books on the media treatment of women and the life of Queen Victoria demonstrate her uncompromising integrity in research and her flair for communication. Her incisive work as a journalist has given voice to the powerless and invited critical attention to those in power.

Dr Baird's investigation of the links between religion and domestic violence in a variety of faith traditions has demonstrated the capacity of theology to harm and to heal. She has revealed the profound connections between sacred and secular, theology and culture in contemporary Australia, and in doing so has opened a pathway for change to survivors, families, and religious communities in search of truth, justice and the eradication of abuse.





Graduation Season 2017-2018

Adelaide Graduation Ceremony

On Thursday, 30 November 2017, 73 students of the University of Divinity graduated, with 26 students from five of the eleven colleges receiving their award in person from the Chancellor, Dr Graeme Blackman AO at Immanuel College Chapel, Novar Gardens, Adelaide, South Australia.

Of those present, Professor Wendy Mayer (Australian Lutheran College's Associate Dean for Research) presented four candidates for admission to a higher degree by research. Receiving their doctorates were: Simon Grainger from Catholic Theological College, San Lian from Yarra Theological Union, Steven Tucker from Catholic Theological College and Samuel Wang from Australian Lutheran College.

In addition, Australian Lutheran College's Principal, Reverend James Winderlich, also presented certificates to candidates preparing to commence service as teachers in Lutheran Schools in 2018.

Music for the evening was provided by Bishop Mark Whitfield of the Lutheran Church of New Zealand on the college pipe organ and a moving performance of Johannes Brahms *Vivace ma non troppo* was also performed by violinist Shaun Lancaster, accompanied by pianist Joseph Ingram.

An encouraging Graduation Address entitled *Gifts of Ecumenism: in, with and for our world*, was given by Geraldine Hawkes (Ecumenical Facilitator of the South Australian Council of Churches) through which all were informed of the gifts receptive ecumenism brings to post-Christian Australia.

Read the address: <https://www.divinity.edu.au/news-events/2017/11/30/2017-adelaide-graduation/>

Perth Graduation Ceremony

On Friday 1 December 2017, six students of the University graduated, with four receiving their award in person at a University of Divinity Graduation Ceremony held, for the first time, in Perth, Western Australia. Each was presented with a testamur by Deputy Chancellor, Reverend Dr Andrew Menzies.

The ceremony, which graduated the first cohort of students from Stirling Theological College's 'Catalyst' program, included a video reflection made by the graduates especially for the occasion, in addition to speeches from three of the graduates.

Stirling's Catalyst program is a one year University foundational program designed to provide students with a learning environment that invites a deeper discovery of God's heart for the world. It's an opportunity to unearth a deep sense of personal purpose by investigating a range of issues and innovative responses.

About her experience of the program, graduate Mwati Tembo said "Catalyst definitely made me a lot more inquisitive! I find myself constantly challenging a lot of things that I may believe to be concrete truth, but I've found that through all that questioning and reflecting, my faith has grown so much stronger. I know the reason behind why I actually believe what I believe and why I want to do what I want to do—it's not just on a surface-level of understanding. I have a more integrated and wholistic approach to everything I'm a part of because I have more clarity on what I believe my calling is."

The Graduation Address was given by Reverend Tania Watson, Executive Minister, Churches of Christ in Western Australia.

Read the address: <https://www.divinity.edu.au/news-events/2017/12/01/2017-perth-graduation/>

Banner: Graduates at the Adelaide Ceremony.
Photo by Meg Nelson.



Melbourne Graduation Ceremony

On Friday 16 March 2018, 317 students and one honorary doctorate graduated with 326 awards. The ceremony was held in St Michael's Uniting Church, on Collins Street in Melbourne, Victoria, and was attended by 154 graduates, University faculty, and guests of graduates and the University. Each graduate in attendance was presented with a testamur by the Chancellor, Dr Graeme Blackman AO.

The Graduation Address was delivered by Dr Julia Baird, recipient of the University's highest academic award, the Doctor of Divinity (honoris causa). See more on p.3.

Dr Samuel Curkpatrick presented a valedictory address on behalf of the graduates, thanking family, friends and staff who have supported, challenged and inspired each graduate along their journey.

Nine graduates were named Vice-Chancellor's Scholars. These are graduates who demonstrated excellence in one or more of the University's Graduate Attributes, including academic excellence, contribution to the College community, and service to the wider society. The recipients of the award were: Shery Albier Tamer G Abdelmalek, Dr Samuel John Curkpatrick, Melanie Joy Edwards, Leonard Ignatius Hoek Sain Koh, Cassilda Lei Keing Lim, Lin Li'en Grace, Mark Thomas Arthur Thornton, Matthew Robert Charles Thorp and Dr Fotini Toso.

The ceremony was live-streamed by SACTV, enabling an international audience of family and friends to participate in the ceremony from afar.

Read the Graduation and Valedictory Addresses:
<https://www.divinity.edu.au/news-events/2018/03/16/congratulations-to-our-graduates-2/>

Banner: Graduates and guests at the Melbourne Ceremony.
 Photo by Bassem Morgan.



Dr Julia Baird receives her award from the Chancellor. Photo by Bassem Morgan.



Graduates at the Perth ceremony with the Deputy Chancellor and Vice-Chancellor. Photo provided by Stirling Theological College.



The procession at the Adelaide ceremony. Photo by Meg Nelson.



Research at the Heart of our University

Professor John McDowell
Director of Research

The University of Divinity has a long tradition of research excellence, and produces world-class research in all theological disciplines. A vibrant research culture is actively fostered through publications, conferences, seminars and visiting scholars. Many of our graduates have gone on to academic positions in Australia and overseas, and the University has a success rate of more than 80% and a completion rate well above the national average.

It is a particular delight to congratulate each HDR graduate, receiving their award during our 2017-2018 graduation season.

Master of Philosophy

Philip Laurence Nicholls, Trinity College Theological School

Thesis: *The Liturgical Music of Inner-City Melbourne Anglican Worshipping Communities*

Master of Theology (Research)

Helen Mary Delaney, Catholic Theological College

Thesis: *Great Talent for Management: Mother Xavier Maguire c1819-1879*

Doctor of Philosophy

Carolyn Elizabeth Alsen, Whitley College

Thesis: *Polyvisual Narratology: A Postcolonial Feminist Reading of the Ancestral Narratives in Genesis*

Brian Joseph Gallagher, Yarra Theological Union

Thesis: *Discernment of Spirits: the Corner-stone of Formation of Spiritual Directors*

Gareth Simon Graham Grainger, Catholic Theological College

Thesis: *Holy Land and Holy See*

San Lian, Yarra Theological Union

Thesis: *Christian-Buddhist Dialogue in Myanmar: A Spirituality of involvement in Social and Ethical Transformation*

U-Wen Low, Whitley College

Thesis: *Reading Revelation as Drama: Reading and Interpreting Revelation through the lens of Greco-Roman Performance*

Bernadette Petronella Miles, Stirling Theological College

Thesis: *Spiritual direction as an enabling resource for leadership and organizational development for the 21st century*

Robert John Nyhuis, Stirling Theological College

Thesis: *Pentecostal Ministry Formation within Christian Revival Churches (CRC) in Australia: a History, Case Study and Vision*

Angela Sawyer, Whitley College

Thesis: *Reading the exilic theology of Isaiah 40-55 in the context of post-Church Australia*

Fotini Toso, Pilgrim Theological College

Thesis: *Eschatology and Individual Responsibility in Old English Literature*

Doctor of Theology

Steven Simon Tucker, Catholic Theological College

Thesis: *Knowledge, Wisdom, and Nebuchadnezzar through Narrated Time (Dan 1:1-4:34)*

Wang Chee En Samuel, Australian Lutheran College

Thesis: *A Lutheran dogmatic assessment of the infant communion debate in the English-speaking world*

HDR graduates at the Melbourne Graduation ceremony with Professor John McDowell (Director of Research).
Photo by Andrew Hateley-Browne.



Postgraduate Unit Weighting

Reverend Dr John Capper
Director of Learning and Teaching

**A major change
that leaves everything
much the same**

For many years the University of Divinity has been unique in Australian higher education in having 3 units as the standard full-time load per semester for postgraduate students (and the standard 4 units per semester for undergraduates). This has caused confusion both within the University and beyond.

Currently, a standard full-time undergraduate annual load is 8 units of 15 points. A standard full-time postgraduate annual load is 6 units, also of 15 points. From 2019, a standard postgraduate unit will be reweighted from 15 points to 20 points. This means that the overall annual load for both undergraduates and postgraduates will be the same, that is, 120 points per year.

A benefit of the change will be that it will be clear that postgraduate units required a larger volume of work from students than undergraduate units. A further benefit will be greater clarity for students requesting credit for UD postgraduate units from other higher education providers.

No student will be required to take additional units or to pay more than would have previously been the case.

Prior to making this change, the University conducted a benchmarking exercise of postgraduate units at other universities. Through this process, it was also identified that the total word count for assessments for postgraduate units was lower than the standard at other institutions.

Thus, from 1 January 2019, Research Essays will increase in length from 12,000 words as at present to 16,000 words. From 1 January 2020, the word count for assessment for a standard 20 point postgraduate unit will increase from 6,000 words as at present to a total in the range of 6,000 to 7,000 words for Postgraduate Foundational units, and to a total in the range of 7,000 to 8,000 words for Postgraduate Elective units.

Research essays will increase in length from 12,000 words at present to 16,000 words from 1 January 2019.

Students who have concerns about the implications of the changes should speak with the Academic Dean at their College.



Meditative Traditions in Conversation

Dr Cullan Joyce
Catholic Theological College and Confluence

‘Confluence’, located within the University of Divinity, is an alliance whose members are committed to exploring the interconnection between different approaches to traditions of meditative practice, and translating them for today’s community. It provides a context in which practitioners, scientists, health professionals, theologians and others, can discuss meditation, in all its manifestations. By combining historical and contemporary approaches to meditation, we hope to enhance the practice of meditation within a variety of communities.

In February, we held our first colloquium called: *Meditation Today, Traditions in Conversation*, at Pilgrim Theological College. The Colloquium was a conversation between philosophers, theologians, Buddhist monks, teachers, medical scientists and doctors.

Topics of the Discussions:

- **Ancient Practices of Meditation: Stoic and Christian**
Dr Matthew Sharpe (Deakin University) and Dr Cullan Joyce (Catholic Theological College and Confluence)
- **Religious Meditation: How is it relevant today?**
Associate Professor Reverend Dr John Dupuche (Catholic Theological College and Confluence)
- **The Science of Meditation**
Dr Petrina Barson GP (The Contemplary) and Dr Anette Webb.
- **Meditation and Education in Theory and Practice**
Janet ETTY-Leal (Meditation Capsules, Meditation Australia and Confluence) and Christopher Morris (Catholic Theological College)

In July, we have partnered with The Meditation Association of Australia (MA) and ACU to organise the Australian Meditation Conference 20 to 22 July, held at ACU in Melbourne. This national conference

on Meditation will be the largest of its type for decades and will bring together a variety of religious traditions, scientists, theorists and practitioners to discuss the role of meditation within society.

Traditions of meditation that emerge from religious traditions know how important it is for a person to experience themselves honestly. For the Christian, the aim of self-knowledge is to become like Christ: loving, non-judgemental, and deeply connected with the source of all life: God. Most meditative and spiritual practices used by Christians, be it attention to breath, use of a mantra, or scripture, use these formal processes as ways to slowly mediate the person into the experience of themselves with a progressively deeper authenticity. Christian spirituality shares many things with other meditative and spiritual practices from religious and non-religious traditions. Buddhists, Hindus, Muslims, all engage meditative practices for learning, healing, and the expansion of world-view. Meditation, in general, is a practice designed to facilitate radical honesty and loving kindness toward ourselves and the world.

In recent history (1970’s onward), forms of meditation that have emerged from religious traditions have been partnered with scientific approaches that are concerned with demonstration, explanation and repeatability explanation. This combining has produced an emerging culture of meditation that is transforming the contemporary consciousness. Mindfulness and Compassion meditations are two approaches that are particularly powerful in demonstrating the transformative potential that meditation has for individuals and communities.¹ Studies are taken to show likely causal links between 1) the use of the meditative practices and 2) physiological and behavioural changes in the meditator.²

Banner: Cullan Joyce and Matthew Sharpe, speakers at Meditation Today: Traditions in Conversation
Photo by Andrew Hateley-Browne.

Contemplative science, as some describe the contemporary work on meditation, is subject to critique by scientific peers.³ This process helps generate new approaches to research and provides different orientations for meta-analyses of the current field. Other fields of expertise could also contribute, albeit in different ways. Traditions of religious meditation have often remained vital and important sources of personal and cultural meaning for millions of people and for thousands of years. Enquiring into the context and content of the historical traditions on meditation and spirituality can offer insights into what conditions might assist in producing a sustainable, deep and qualitatively varied meditative experience.

The outcome of contemplative science, broadly understood as incorporating these approaches to meditation, is to provide individuals with access to results, meditative techniques and the experience of individuals and communities, so that they are able undertake the steps toward self-knowledge with confidence.

I attended a conversation between three people, each of whom works with communities who have suffered trauma. They described how trauma manifested in a number of ways including as a loss of community memory and social cohesion. Speaking of themselves, as members of these communities, they described how their own bodies and memories carry the effects of generations

of struggle. We contain faults, fears and weaknesses, and in the silence of everyday life, of intimacy, of commutes, memory and distraction can impinge so that we barely attend to the simplest parts of ourselves: our body or our breath. A question arises: How can a person acknowledge the suffering of themselves and the world that they hold inside themselves, and still embrace experience through openness and love?

I acknowledge the assistance of Dr Petrina Barson and Dr Annette Webb who organised some of the research that contributed to the content of this article.

Confluence hopes to contribute to the ongoing conversation about meditation, to bring traditions into dialogue, and to engage a variety of communities. Please contact Dr Cullan Joyce if you have any suggestions for how we could do this, if you are interested in joining Confluence, or if you know any persons within the community who can contribute to the conversation about meditation today.

¹ Goyal M, Singh S1, Sibinga EM2, Gould NF3, Rowland-Seymour A, Sharma R, Berger Z, Sleicher D, Maron DD, Shihab HM, Ranasinghe PD, Linn S, Saha S, Bass EB, Haythornthwaite JA. JAMA Intern Med. 2014 Mar;174(3):357-68. doi: 10.1001/jamainternmed.2013.13018. Meditation programs for psychological stress and well-being: a systematic review and meta-analysis. Goyal M, Singh S1, Sibinga EM2, Gould NF3, Rowland-Seymour A, Sharma R, Berger Z, Sleicher D, Maron DD, Shihab HM, Ranasinghe PD, Linn S, Saha S, Bass EB, Haythornthwaite JA. Jazaieri, H., Jinpa, G. T., McGonigal, K., Rosenberg, E. L., Finkelstein, J., Simon-Thomas, E., ...&Goldin, P. R. (2013). Enhancing compassion: A randomized controlled trial of a compassion cultivation training program. Journal of Happiness Studies, 14(4), 1113-1126.
³ <https://www.mindandlife.org/> Accessed: 9/03/2018.

Study with us

Graduate Certificate in Guiding Meditation

Catholic Theological College

The Graduate Certificate in Guiding Meditation has been developed in response to the great interest in and application of meditation practices over recent years. It is designed for those seeking to learn the methods and skills of teaching meditation and meditative prayer in a variety of situations including primary and secondary schools, parishes, hospitals, spirituality centres, aged-care facilities and other settings.

The course aims to do three things. First, it provides a solid grounding in the Christian tradition of meditation by engaging with the contemplative sources. Second, it engages with the varied contexts in which meditation is increasingly evident today including education, health, wellbeing and the growing research into the benefits of mindfulness. Third, it forms teachers of Christian meditation who are able to offer meditative practices while navigating these diverse contexts.



The three units of the course are studied over one and a half years and are taught as Saturday intensives:

1. Meditation in the Christian Tradition: introduces the richness of the Christian Meditative tradition.
2. Meditation and Wholeness: examines various meditation approaches to enhance wellbeing and healing.
3. Applied Meditation: Students prepare for and engage in professional experience in leading meditation groups in locations such as schools, hospitals, youth and parish groups.

More info: <http://www.ctc.edu.au/Postgraduate-Studies/GCGM>
Dr Kevin Lenehan
(03) 9412 3333





UD collaborates to deliver Australian Meditation Conference

Joanna Joustra
Executive, Meditation Australia

The University of Divinity, in conjunction with Confluence and the Australian Catholic University, is excited to be partnering with Meditation Australia to deliver the inaugural Australian Meditation Conference in July 2018.

Meditation Australia is the national peak body representing meditation teachers and promoting the growth of meditation. This event is being held from Friday 20 July to Sunday 22 July at the Australian Catholic University in Melbourne.

Featuring more than 60 national and international speakers, the main conference program on Saturday and Sunday will offer keynote addresses, panel discussions, practical workshops, seminars, academic papers, an exhibition lounge, live music, a 'netwalking' session through Fitzroy Gardens and wholesome dining.

"We are most grateful for the level of support we have received from the ACU, UD and Confluence," said Meditation Australia President David Packman. "The upsurge of interest in meditation, both secular and spiritual, and its positive impact is drawing the attention of people from all kinds of backgrounds. This conference offers a unique opportunity for exploring common goals."

The creation of this alliance was an initiative of Dr Cullan Joyce, Director of the newly re-established Confluence, whose members are committed to exploring the interconnection between different traditions of meditative practice for people today.

Meditation and Society is the overarching theme for this innovative event. Beyond the view of meditation as a personal practice, speakers and delegates will share their understanding of how the myriad forms of meditation contribute at a societal level, enhancing collective well-being and creating cultural change.

The primary aim of the Australian Meditation Conference is to provide a platform for a collaborative dialogue involving a wide range of speakers, representing a rich diversity of philosophies and applications of meditation, mindfulness, contemplation and reflection.

Satellite events on Friday 20 July include an Education Forum, Masterclasses for practitioners and professionals, an early evening dinner in the exhibition area, a free public meditation gathering and an evening presentation by psychologist and New York Times best-selling author Dr Rick Hanson.

Conference presenters include the University of Divinity's Reverend Associate Professor John Dupuche, who will be delivering a keynote address entitled *Mutual Enrichment: Meditation in Tantra and Christianity*. This will be followed by an interreligious panel discussion with Dr Anita Ray, Dr Christiaan Jacobs-Vandegeer, Associate Professor Salih Yucel and Professor John D'Arcy May.

The comprehensive four-stream program features an academic stream: presenters include Professor Wendy Mayer, who will speak to *Ancient Practices in Context* and Professor Paul Beirne, who will present a paper on Korean and Christian traditions in conversation.

The conference offers an opportunity for shared learning and networking for academics, psychologists, neuroscientists, educators, health professionals, business leaders, academics and researchers who specialise in, practise, or are deeply interested in meditation.

Registration for the conference is now open and limited seating is available. Further information can be found on the Conference website at <https://australianmeditationconference.org.au/>.

Register now



**AUSTRALIAN
MEDITATION
CONFERENCE**
MELBOURNE
20-22 JULY **2018**

Proudly presented by

Meditation Association of Australia



Supported by our Venue Partner

Australian Catholic University
115 Victoria Parade, Fitzroy
(Corner Brunswick St)

www.australianmeditationconference.org.au



Catalyst: For a Life of Purpose

Stirling Theological College's Catalyst program is designed to provide students with a learning environment that invites a deeper discovery of God's heart for the world. It's an opportunity to unearth a deep sense of personal purpose by investigating a range of issues and innovative responses.

The program includes local and international immersions, ongoing mentoring and discussions with change-makers from around the world.

Catalyst is designed with school-leavers in mind: those who want to establish a Biblical foundation prior to further study; those who are unsure of their career path; and those who want to take time to explore their gifts and passions.

This foundational program guides students on a journey, ensuring they get practical and tangible experiences across a range of settings designed to shape them as a person.

About the program, Co-Director Josh Bond said, "Several years ago we dreamt of creating a space where students could explore what it is they are passionate about and how they can play a part in creating hope and restoring justice. The beginning of the academic year always provides an opportunity to start afresh and engage with new possibilities. This year is no exception."

In 2018, the Catalyst program, originally launched in Perth, has a new hub in Melbourne. Both Perth and Melbourne hubs have already shared an experience together in Thailand and will again overlap in central Australia in the middle of the year.

At the beginning of each semester, students spend the first weeks immersed in a different setting, either locally or overseas. The trips have been carefully and uniquely designed to be at the start of each semester so that topics

covered in other units are embedded in real life issues of injustice and community development work. It gives context to everything discussed and encourages students to become people committed to change.

"The trips are not 'mission trips' and we are not there to 'solve' problems or 'build' something new. We are simply there to do life with our local partners: to listen and learn; to share in the lives of people in the contexts and communities we find ourselves in. Our partners range from NGO's, local churches, international agencies, businesses and government."

Student Reflections Klong Toey, Bangkok

"The Thailand immersion trip has brought about significant shifts in my perspective on local mission and ministry, including ways that I, my church and the church in general could engage with those around us. Through loving people long-term, we can open doors for God to move through relationships in unexpected ways, and give people the time and space to get to know God as we journey beside them. This will continue to shape my exploration of local mission and ministry in the months to come."

"I have started to imagine what it would look like if a few people from our church stepped into a high school space, others involved themselves in a local sporting club, others went to kindergartens, retirement homes and more people were intentional in their workplace. Suddenly, the church is present and alive in multiple spaces and connections are made with multiple people."

Banner: Mwati Tembo (2017 graduate) and Josh Bond (Director) promote the Catalyst program at the Melbourne VCE Careers Expo
Photo provided by Stirling Theological College

Dorothy Lee appointed inaugural Research Professor

Reverend Professor Mark Lindsay
(Interim) Principal, Trinity College Theological School

In early February, Trinity College Theological School was delighted to welcome the Reverend Professor Dorothy Lee FAHA into a new role within the School as Research Professor. In December 2017, Dorothy stepped down from the deanship of the School, after having served in that role for nearly eight years—a time of both challenge and excitement, during which Dorothy led the School through the dissolution of the United Faculty of Theology and the School's subsequent accreditation as an independent College of the University. Thankfully, after all that, she was not lost to us! Her appointment as the School's inaugural Research Professor comes at a time when Trinity College, as part of its own strategic planning, has decided to give greater priority—and funding!—to theological research. Alongside Dorothy's new job, therefore, has also been the appointment of Trinity's inaugural Postdoctoral Fellow, Dr Scott Kirkland.

One of Australia's foremost New Testament scholars, and a world expert on the Fourth Gospel, Dorothy will spend much of 2018 preparing papers for 'Tell It Slant', A Symposium on Theology and the Arts (Brisbane, June), as well as working on a major new monograph on the theme of emotional expression within the Gospels. Both familiar and respected within the theological academy and the Australian Anglican Church, Dorothy is the ideal 'public face' of Trinity's renewed attention to research. She won't, however, be expected to carry that load alone. In creating a research professorship, and in appointing Dorothy to it, Trinity College has signalled its broader commitment to the value of theology—for the Church and wider society—and is finding new ways to support the faculty in their efforts to speak seriously and credibly into the ecclesial and public arenas.

Mark Brett appointed *Journal of Biblical Literature* General Editor in 2019

John Kutscko
Executive Director, Society of Biblical Literature Press

Professor Mark Brett teaches Hebrew Bible at Whitley College. He was raised in Papua New Guinea, which has yielded a lifelong interest in the cultural contexts of education and biblical studies. His PhD on hermeneutical philosophy was published as *Biblical Criticism in Crisis? The Impact of the Canonical Approach on Old Testament Studies* (Cambridge University Press, 1991). His subsequent research has focused on ethnicity and postcolonial studies, and during 2005–2008 he also worked for an Aboriginal organization in developing new frameworks for the negotiation of native title claims within the state of Victoria. He served on the editorial boards of several journals, including five years (1992–1996) as an executive editor of the interdisciplinary journal *Biblical Interpretation*.

As Professor Reinhartz noted in her announcement of this news to the forty members of the *Journal of Biblical Literature* (JBL) editorial board, "Mark has considerable editorial experience, and I am confident that he will make an excellent General Editor." The Committee agrees wholeheartedly but also observes that Adele has set the bar high for any General Editor who follows. During the seven years of her editorship, she expanded JBL's offerings in significant ways, such as the inclusion of biblical scholarship from more diverse communities and methodologies and the development of the JBL Forum, which promotes dialogue among diverse scholars around topics of current interest.

The twenty-eighth General Editor in JBL's 137-year history, Brett will be the first non-North American to serve in this position. His appointment further signals JBL's ongoing commitment to include perspectives from around the globe in the flagship journal in the field.



RASP sharpening its cutting edge

Reverend Dr Gordon Preece
Director of RASP

As Director of the Centre for Research in Religion and Social Policy (RASP), I'm fond of explaining what a rasp is, with visual aids. A rasp is a metallic instrument with barbs along its spine designed for working with wood or metal. The biblical imagery of 'iron sharpening iron' Proverbs 27:17 comes to mind. RASP sharpens the University's cutting edge where religion and social policy meet. In old Oxford terms, used after a major conflict between Oxford dons and local business people in the Middle Ages, it is about town *and* gown, not town *against* gown, or vice versa. Academia and agora, the ancient marketplace Paul encountered in Athens (Acts 17), a marketplace of good (and bad) ideas, goods, and gods, can connect as well as conflict.

Now 18 months old, RASP is developing a substantial profile and realising its aim: "to improve UD's ability to bring theological insight into contemporary debates re social policy". Under the overall focus of Flourishing in a Fragile World, RASP is pursuing research and public engagement projects related to ecology, economics and wellbeing, as well as other issues.

In 2018, RASP has already sponsored, hosted or planned several seminars and events, with addresses by members as well as local, interstate and international guest speakers.

21 February 2018 | Faith and Society Seminar

Jointly hosted by Pilgrim Theological College and RASP, this seminar, dealing with Private and Public Religion in Law and Theology was given by Professor Iain Benson, University of Notre Dame (Sydney) and Professor Christo Lombaard, University of South Africa (Pretoria) in engagement with Professor Eckart Otto of Ludwig Maximilian University (Munich). Two follow-up meetings on the current Religious Liberty Inquiry were also held, exploring opportunities for University engagement with this key issue.

23 February | Meditation Colloquium

As part of our Wellness theme, Catholic Theological College lecturer and RASP member Dr Cullan Joyce facilitated a day colloquium on Meditation Today: Traditions in Conversation, at the Centre for Theology and Ministry. This was in partnership with the Confluence group.

25 May | Faith and Work Award Dinner

Hosted by Ridley College, awardee Glenn Stevens and former Reserve Bank Governor and Professor Ian Harper, Dean of Melbourne Business School will speak on Higher Finance.

1 June | Religious Liberty

On 18 May the Federal Government's Inquiry into Religious Liberty under the Chairmanship of Philip Ruddock will present its report. The second annual RASP Public Conversation will address this report in a free event held in Collins Street Baptist Church at 6:30pm on Friday 1 June. Fr Frank Brennan SJ AO (CEO, Catholic Services Australia) will be in conversation with Dr Sharon Rodrick (Institute for Civil Society) and Reverend Dr Robyn Whitaker (Trinity College Theological School) on Religious Liberty, facilitated by John Cleary.

Tickets from: <https://www.trybooking.com/vhea>

RASP's publication agenda has both academic and public engagement arms. Many of the above seminars and launches have either been peer-review published or are in process. Several opinion pieces have appeared, including in The Conversation (where Robyn Whitaker has been particularly active), ABC Religion and Ethics Online, ABC TV News channel and radio, The Melbourne Anglican, ATF, Zadok Perspectives and Papers, and Pacifica.

RELIGIOUS LIBERTY

The Ruddock Inquiry: An insider's view

Fr Frank Brennan SJ AO
CEO, Catholic Social Services Australia

Dr Sharon Rodrick
Researcher, Institute for Civil Society

Revd Dr Robyn Whitaker
Lecturer, Trinity College Theological School

RASP PUBLIC CONVERSATION

FREE ENTRY | REGISTER ONLINE
www.trybooking.com/vhea

6:30-8:30pm
Collins Street Baptist Church
174 Collins Street, Melbourne

1 JUNE



Farewell to Pacifica

"Let us thank God for the gifts of all those who participated in the enterprise that the 30 years of Pacifica represents and for the fruits, in theological and philosophical learning, and pastoral and spiritual growth that their labours, through God's grace, have produced.

Let us be grateful above all for the friendship across Christian traditions that has always marked its life and pray that they may never cease to flourish and grow."



On a warm afternoon in February, the theological community gathered in the garden of the Jesuit Community at Faber House to celebrate the achievements of the journal Pacifica. The community also gathered to farewell this unique contribution to theological discourse in Australia and beyond.

The achievements of Pacifica are cause for celebration. It did, after all, survive 30 years in a highly competitive market and that is a long time in publishing. It was also ecumenical and embraced diversity both in terms of its contributors and in the articles that it published, a point that was evident in all who gathered to celebrate that afternoon.

Attendees included past editors, members of the Executive Committee, representatives of the Academic Board, and many who had contributed to the journal in some shape or form over the many years of its existence. Guests mingled, sharing stories about various aspects of the journal's life, not only from an operational perspective but also in terms of the impact that Pacifica had over the years in theology and its broader disciplines.

Graeme Blackman, Chancellor of the University of Divinity, welcomed guests and shared messages from those invited but who were unable to attend. Pamela Foulkes acknowledged the strong contribution to Pacifica by women as well as the channel that the journal provided for women's voices in theology. Sean Winter, former Editor of the journal, described how he first encountered Pacifica as a student overseas as well as the vast amount of scholarly industry and rich community of theological scholarship that defined it. Brendan Byrne, also a former editor, reflected on the history that shaped Pacifica and formed the basis for the journal's strength over the next three decades. His speech, given at the event, is printed here, with permission, to honour all those who contributed in some shape or form to this journal and its contribution to Australasia and the world.

Banner: Past editors and members of the Executive Committee of Pacifica gathered to celebrate the journal in February. Photo by Andrew Hateley-Browne.
Banner (right); Issues of Pacifica published in 2017. Photo by Meg Nelson.
Left: Emeritus Professor Brendan Byrne speaking at the Pacifica celebration. Photo by Andrew Hateley-Browne



Emeritus Professor Brendan Byrne SJ

When I began to compose this short speech I couldn't help feeling how quickly I seemed to be slipping into the mode of celebrant at a funeral. We are, it is true, mourning the demise of the journal *Pacifica*. But we are gathered to celebrate also the achievement that it represents in the three decades of its life.

Thirty years is not a long life in human terms. But a journal really has no infancy or childhood. It begins life as an adult. So perhaps we can add 20 years and think of the journal reaching the age of 50 in human terms. And, of course, a journal lives on, as the articles and other material published in it continue to be retrieved and read again and again in scholarly and pastoral contexts. So its life goes on—especially in digital mode.

Pacifica had its origins in a meeting held at Catholic Theological College (CTC), then located in “Melbourne Brutalist” architectural surrounds at Clayton, on 17 October, 1986. The then Master, Norman Ford, had called a meeting to discuss the precarious situation of the CTC's college publication, *Tolle Lege*. I think the decision was taken to cease publication of that journal, while not excluding beginning again in some other form. Following the meeting, three participant scholars of notable energy and enterprise, John Honner, Mark Coleridge, and Frank Moloney, conceived the plan to found a journal on a wholly new basis, utilising the digital technology then becoming available, and expanding the outreach beyond Catholic circles into the burgeoning ecumenical enterprise that was the Melbourne College of Divinity.

In his account of the history of the journal at its 25th birthday mark (*Pacifica* 25 [October 2012] 296-310), John Honner cites Frank Moloney speaking at the meeting of a need to show the quality of Australian scholarship abroad and to provide opportunity for research to be quickly published, avoiding the delays and disappointments that overseas publication inevitably

involved. Mark Coleridge spoke enthusiastically for a style of theology that would be openly at the service of Christian communities.

The aim from the start was to be explicitly ecumenical, and very soon generous colleagues from traditions other than the Roman Catholic were enlisted to the cause. John Honner further reports that at a subsequent meeting of the energetic and decisive troika on Melbourne Cup Day, 4 November 1986, “within an hour or so, we had the whole project sorted out” and felt that “the odds” were well in our favour.

The choice of a name took a little more time. “*Australian Theological Studies*” was first mooted—since the journal was conceived along the lines of the US journal *Theological Studies*, which was in many respects to be its benchmark. However, Frank and Mark were in favour of something both more imaginative and also more reflective of Australia's geography and regional aspirations. So, at Mark's suggestion, the name “*Pacifica*” was born. The choice, as I recall, though attractive, occasioned from time to time some measure of confusion with an Oceanography journal of similar title.

It is very gratifying that Pamela Foulkes is here with us today. John Honner records having an interview with Pamela only two days after that Cup Day meeting to engage her to be business manager of the journal from the very start. Pamela was already an accomplished administrator in Australian theatre and orchestral management, and had been an outstanding student of theology at the United Faculty of Theology. I'm not sure how much the salary provided by *Pacifica* enabled Pamela to keep the wolf further from her door than it was at the time, granted the precarious nature of arts funding then and now. However, there is no doubt that the journal would never have got off the ground if it had not been for the contribution of Pamela's energy,

generosity, and professional competence in so many areas. Whether theological academics are harder to herd and manage than musicians and actors on stage, Pamela alone can tell. However, there were clearly personal costs as well as joys in the commitment that she brought to the project over many years. She herself would have a more accurate memory but I think it is largely to her that we owe the highly attractive cover that has ever been an eye-catching feature of the journal.

The original founding troika were indefatigable in touting the journal around likely sponsors and subscribers, especially institutional. They had remarkable success and the journal got under way with a reasonable subscriber base and financial footing. Subscriptions before long reached around 600. But that proved to be a ceiling hard to crack and even to maintain. A problem that emerged after a decade or so was that a number of institutional subscribers who had been looking for a journal of more spiritual and pastoral inspiration rather than academic exchange gradually faded away. The ongoing demise or consolidation of significant numbers of communities of Catholic religious orders also had a negative effect on the number of subscribers. But the journal pressed on, attracting many worthy articles from scholars, young and mature, local and overseas.

It was certainly a “win/win” situation for both parties when the Melbourne College of Divinity became the chief sponsor of the journal in 1992. Without the financial and institutional support provided by the College, and, to a lesser degree, by other similar sponsoring bodies in Australia and New Zealand, the journal would hardly have survived. Its existence as the “in-house” journal played at least some role, I believe, in the College’s attainment of the specialist University status in 2012.

A further development on the academic scene that became a significant factor in the life of the journal was the foundation of the multi-campus Australian Catholic University in the 1990’s. Until the 1970’s and perhaps a bit beyond, theology in Australia had largely been the preserve of ordained scholars working in seminaries and theological colleges for the formation of clergy of various denominations. Increasingly, however, these institutions had begun to educate women and men not destined for orders. Those among their growing number who proved to be promising scholars in their own right had, at the time, nowhere to go academically with the high qualifications they had gained. ACU opened up academic pathways for these lay scholars and many of them were able to find in *Pacifica* a reputable academic home for their early publications. I personally believe that this has been one of the lasting contributions of the journal to the theological scene in Australia.

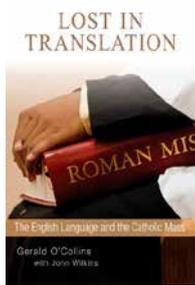
So far I’ve only mentioned four people by name, the founding troika and Pamela Foulkes. I really can’t mention any others because where would one stop? But even if I can’t mention names let me testify, as an editor of the journal for a third of its life, how indebted I was to members of the editorial board, to the managers and secretaries, the members of the Pacifica Theological Association (the incorporated body behind the journal), and in particular the chairs of that association. Our meetings were invariably marked by congenial ecumenical friendship, cooperation, and good humour. Despite my avowal not to further mention names, there is yet one I cannot forebear to pass over. If it is my task this afternoon to pronounce a panegyric over *Pacifica*, that is a task shortly accomplished. It fell, however, to Chris Mostert, as final Chair, to see to the legal demise of the Pacifica Theological Studies Association Inc., an interment that, if I’m not mistaken, lasted at least two years. The process caused Chris no little stress, as well as distraction from his high scholarly pursuits. I wish to acknowledge that selfless contribution of Chris in a particular way today.

An editor’s life has its ups and downs. The occupation is not necessarily designed to extend exponentially one’s circle of friends, though for the most part, interaction with contributors and reviewers was professionally agreeable. I think my most gratifying moment was when I was able to pass on to a young academic a royalty cheque for some thousands of dollars because a major university had placed an article of his on the reading list of their Theology or Religious Studies 001 or whatever. He wrote back saying that he and his wife could not contain their joy. The cheque meant that their eldest child would be able to move, with her friends, from primary school to the secondary school of her and their choice, an outcome hitherto unattainable in view of their financial situation at the time. Such moments made it all seem worthwhile, but, in any case, without self-delusion I trust, I did regard the involvement with the journal as a ministry—and I think that understanding and motivation was shared by all who collaborated, with such generosity, in its production.

I received the news of the journal’s impending demise with sadness though not altogether with surprise. As a former editor I could speculate on the factors that led to this outcome but this is not the time or place to do so.

Let us thank God for the gifts of all those who participated in the enterprise that the 30 years of *Pacifica* represents and for the fruits, in theological and philosophical learning, and pastoral and spiritual growth that their labours, through God’s grace, have produced. Let us be grateful above all for the friendship across Christian traditions that has always marked its life and pray that they may never cease to flourish and grow.

Research Publications

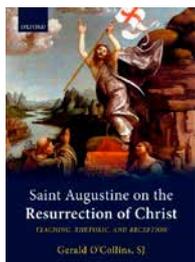


Gerald O'Collins SJ AC with John Wilkins OBE, *Lost in Translation: The English Language and the Catholic Mass* (Collegeville, MN: Liturgical Press, 2017).

ISBN: 9780814644577

This book takes a systematic look at the 2010 English translation of the *Roman Missal* and its failure to achieve what Vatican II mandated: the full and easy

participation of priest and people. Critiquing the unsatisfactory principles for translation prescribed by the Vatican instruction *Liturgiam Authenticam* (2001), this book tells the story of the manoeuvrings that sidelined the 1998 translation that had already been approved by the eleven conferences of English-speaking bishops. Criticising many details in the 2010 translation, an odd 'sacred vernacular' that hovers between Latin and English, the book illustrates the clear superiority of the 1998 translation, the 'Missal that never was.'

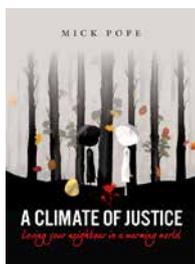


Gerald O'Collins SJ AC, *Saint Augustine on the Resurrection of Christ* (Oxford: Oxford University Press, 2017).

ISBN: 9780198799542

Despite an enormous amount of literature on St Augustine of Hippo, this work provides the first examination of what he taught about the resurrection of Jesus Christ. Augustine expounded Christ's

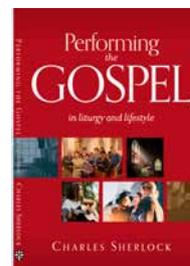
resurrection in his sermons, letters, Answer to Faustus the Manichean, the City of God, Expositions of the Psalms, and the Trinity. *Saint Augustine on the Resurrection of Christ: Teaching, Rhetoric, and Reception* explores what Augustine held about the centrality of Christ's resurrection from the dead, the agency of Christ's resurrection, and the nature of his risen existence. Leading scholar, Gerald O'Collins, investigates the impact of his resurrection on others and his mediatory role as the risen High Priest. O'Collins then unpicks Augustine's rhetorical justification for the resurrection of Christ: evidence from creation, human history, and the desires of all human beings. This ground-breaking study illustrates the enduring significance of Augustine's teaching on and apologetic for the resurrection, and updates, augments, and corrects what Augustine held.



Mick Pope, *A Climate of Justice* (Reservoir: Morning Star Publishing, 2017). ISBN: 9780648164203

What does it mean to love our neighbours in a world that is warming? That is just one of the questions dealt with in *A Climate of Justice*. Justice, we are reminded, is important to Christians because justice reflects God's character. There are many

issues of justice that currently concern Christians: the refugee crises and the treatment of asylum seekers; the ways in which indigenous people around the world are treated, including the way in which Aboriginal and Torres Strait Islander peoples lag behind non-indigenous Australians. Dr Mick Pope examines these and other justice issues through the lens of the Parable of the Good Samaritan, as well as within the context of climate change. What will come as a surprise to many is the role climate change is found to play in addressing these key issues of justice.



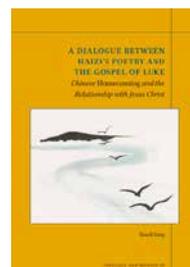
Charles Sherlock, *Performing the Gospel in Liturgy and Lifestyle* (Melbourne: Broughton 2017).

ISBN: 9780987045867

You have been approached about helping arrange a dramatic performance in church. Your creative juices get going, and you ask when the performance is happening. To your surprise you find

that it is next week - and been put on weekly for years! Then it dawns on you - you are being asked to join the planning team for Sunday services at your local church.

What really matters about how we perform the gospel in church - and beyond? That is what this book seeks to explore, against the backdrop of vast shifts in church-society relations: preparing a Christian liturgy is today more like producing and directing a play than just choosing hymns and writing a sermon.



Xiaoli Yang, *A Dialogue between Haizi's Poetry and the Gospel of Luke* (Leiden: Brill 2018).

ISBN: 9789004363113

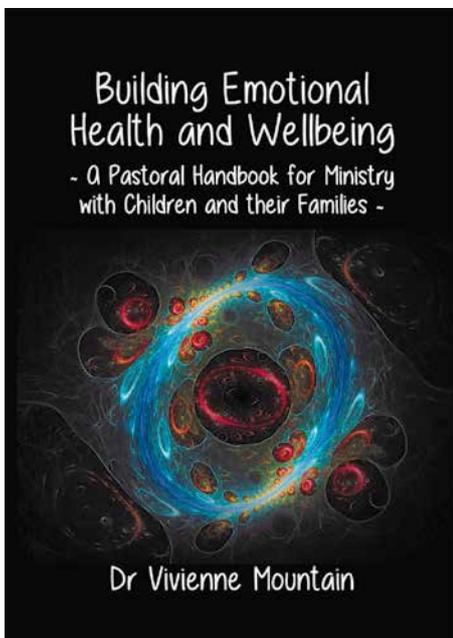
In *A Dialogue between Haizi's Poetry and the Gospel of Luke*, Xiaoli Yang offers a conversation between the Chinese soul-searching found in Haizi's (1964-1989) poetry and the gospel of Jesus

Christ through Luke's testimony. It creates a unique contextual poetic lens that appreciates a generation of the Chinese homecoming journey through Haizi's poetry, and explores its relationship with Jesus Christ. As the dialogical journey, it names four stages of homecoming—roots, vision, journey and arrival. By taking an interdisciplinary approach—literary study, inter-cultural dialogue and comparative theology, Xiaoli Yang convincingly demonstrates that the common language between the poet Haizi and the Lukan Jesus provides a crucial and rich source of data for an ongoing table conversation between culture and faith.



Building Emotional Health and Wellbeing

Dr Vivienne Mountain
Stirling Theological College and Pilgrim Theological College



Vivienne Mountain, *Building Emotional Health and Wellbeing: A Pastoral Handbook for Ministry with Children and their Families*

This 70-page handbook has grown from many roots of concern.

First, it is a response to the horror exposed through the Royal Commission into Institutional Responses to Child Sexual Abuse. It has been a shock to see such a lack of concern for the safety and care of children being associated with the Good News of God's love in Christ. There is cognitive dissonance, a challenge to faith and a sense of shame that permeates all parts of the church. This publication joins with many other voices seeking to clarify, highlight and practise the Safe Church policy.

Second, this publication has arisen from my teaching, where I have felt concern for the many good people working with children in our churches. Having a 'heart for children' is a wonderful beginning, but it is not enough. We all need to extend our understanding into the stresses experienced by children. The handbook provides a challenge to examine the 'Theology of the Child' in the context of education, to help children cope with difficulties in life. It is concerned to develop intentional and well-informed pastoral care for children; to move our interest beyond the minimum idea of safety to a wider vision of nurturing and building emotional health and wellbeing.

Third, the book draws on understanding and experience from my work as a Clinical Counsellor and researcher, and a wish to bring the ministry of the church into greater contact with current wisdom from the social sciences. Small and easy-to-read, this handbook is a clear and useful resource for those in many forms of ministry: the pastor, minister, child and family worker, Sunday School teacher, pastoral care worker, counsellor or chaplain. It synthesizes two frameworks, combining two sets of language, from the insights of both theology and psychology, thus uniting Christian tradition with contemporary understanding.

Finally, this book aims to elevate the role of the church's ministry with children and their families. As Donald Winnicott reminds us, the child can never be considered alone. Children are always in a dynamic relationship with their environment, and with those around them who care, direct and explain their experience.

"A book of advice on precautionary behaviour for churches would make sense after the findings of the Royal Commission into Institutional Responses to Child Sexual Abuse. Vivienne Mountain offers that and much more. Thoughtful advice, invitations to explore, and resources for groups make this an indispensable resource for all who work with children in Churches and in outreach ministries. Withdrawing from ministry or continuing unprepared are not options. Vivienne's book helps prepare groups to engage with wisdom and skill. I commend it wholeheartedly."

Reverend Dr John Capper
Director of Learning and Teaching

The **Graduate Certificate in Children and Families Ministry** recently established by the University of Divinity recognises that ministry with children extends into ministry with whole families. This new qualification provides an overdue level of academic respect and discipline for this important aspect of church life.

An overview of the Table of Contents shows the breadth of concern and information in this handbook:

The Importance of Children

Scripture; Church History; A Theology of the Child; Spirituality of the Child; Children as part of a System

What is our Ministry with Children?

Contemporary Safety Concerns; Pastoral Care; The Importance of Play and Imagination; Christian Education

Understanding Healthy Development

Stages of Development; Development of Gender Identity and Sexuality; Developing Emotional Regulation

Trauma and Transition Issues for Children

Identifying Trauma and Transition Responses in Children; Divorce and Blended Families; Forms of Abuse; Psychological First Aid

Grief and Loss

Grief is a Task; Death; Helping Children and Families Cope with Death and Grief; When a Child Dies

The Church Responding to Community Disaster

Types of Disaster; Possibilities for the Church Community; Hope; Use of Symbols and Ritual

Inclusion of Those with a Disability

Recognising the Problem; The Pastoral Carer as Present, Guide, Shepherd and Community Builder; Resources for the church

Understanding Mental Health Issues

Understanding Mental Health and Mental Illness; Mental Illness in the Home; Guidelines for the Ministry Team

Care for the Carer

An Ethical Responsibility in the Helping Professions; Coping with Stress and Emotional Regulation; Self-actualisation; The Dynamics of Working in a Team; Humility and Grace

Gratitude is expressed to the many Christian organisations who have funded this project so that the handbooks can be freely available. Thanks also to the Children's Ministry Network in their work of distribution.

Edmund Rice Community and Refugee Services

Dr Denise Goodwin
Catholic Theological College

The Centre for Multicultural Youth's *MY Education Awards* were launched in 2015 to recognise excellence and showcase the outstanding contributions made by organisations, students, schools and community organisations in out-of-school-hours learning support programs throughout Victoria. Dr Goodwin was pleased to accept the 2017 award for 'Outstanding Out of Hours Learning Support Programme' on behalf of Edmund Rice Community and Refugee Services from Hon. James Merlino, Deputy Premier.

Edmund Rice Community and Refugee Services (ERCRS) has been providing out of hours learning support in Melbourne's western suburbs since 2002. Targeting refugee and migrant students and their families, special programmes include various school and community-based homework clubs for primary and secondary school students, Young Men's Mentoring

Programme, Girl's Programme: Building Life-Orienting Opportunities through Mentoring (BLOOM), Kids Play Club, and an African Women's Leadership Group, involved in a programme informing financial literacy. Opportunities are also provided for students and their families to attend special camps and excursions, which are given to empower individual learning and build community networks.

Dr Denise Goodwin has been an active volunteer with ERCRS for over 16 years, working as a tutor and mentor for ten years and operating in governance for six. Edmund Rice Community and Refugee Services continues to grow, building quality relationships and partnerships within the community. Edmund Rice Community and Refugee services is committed to an educational environment where children feel safe, empowered and respected.



Facing the World at Large

Dr Scott Kirkland
Trinity College Theological School

New Postdoctoral Fellow at Trinity College Theological School

In November 2017 I undertook a research trip to Berlin, where I would do some work in the Prussian State Library, speak a bit of German, and drink a wee bit of Weißbier (stay in Melbourne for coffee). One dreary, rainy, dark and cold Berlin morning, I awoke to see I had an email from Trinity College Theological School offering me the inaugural postdoctoral research position at the University of Divinity. To say I was thrilled would be an understatement. I woke my wife from her slumbers on the other side of the world before I headed out for a celebratory Vegemite bagel— “Die australische Jude” was the name of this particular bagel.

Because I was in Berlin for a month I had time to myself to think about what it was I wanted to accomplish in the three years that had suddenly opened up before me for research. Obviously I want to publish articles and books, the bread and butter of academic existence. Generating quality international publications is the bedrock of any university’s research culture: it fosters conversation, it makes the university attractive to students, and it shows other organisations that the university is a place where lively questions are being asked.

But, something my supervisor said has always stuck with me from my earliest days as a research student. That is, research is like the homework the academic does so that she is equipped to engage interestingly with the questions facing the world at large. At its best,

theological research is the process of being attentive to the innate complexity of these problems, and it is a refusal to offer glib answers.

Moving forward, then, my work will attend to the problem of the relationship between “will”, “freedom”, and political life in nineteenth and early twentieth century German philosophical and theological thought. One of the key moments in the emergence of the modern world is the French Revolution. There was no “Germany” at the time of the revolution, but many German speaking intellectuals watched on with great interest and excitement as new political aspirations were taking shape. After Napoleon won the battle of Jena in 1806 and the German states eventually fell to his might the question of how a German nation should take shape really began in earnest.

In the background to these political events various philosophers were finding different ways to speak about what it means to be a creature ordered toward the future. The future, it seems, is the domain of “freedom” and “will”. Will can be frustrated, it can be bound, but it can also be creative and powerful. In fact, will seems, in some sense, to *be* power. Freedom, for these thinkers, is also creative; it is the way in which we choose one way of life over another once we are “freed” from authorities like the Church and the Bible. We are educated into freedom, into making judgements enacted by the will.

Of course, this is all very exciting when you are beginning a new political project. Just read Fichte’s *Addresses to the German Nation* and you’ll see what I mean. But, things take a more difficult turn after two World Wars in which “will” has seemed to be at the fount of violence.

The biggest philosopher in Germany during and after the wars was Martin Heidegger. Heidegger launched a criticism of will in his later career, and, drawing on Meister Eckhart, the fourteenth century mystic, spoke of a will-not-to-will. There were always questions about Heidegger's politics though (he was a Nazi until the party ceased to exist), and it has now become clear that Heidegger harboured deeply anti-Semitic feeling, and there are serious questions as to how this is built into his philosophy of history and the way he thinks about thinking itself.

So, what am I doing with all of this? My intent is to go back, all the way back to Meister Eckhart and Martin Luther, two of the fountainheads of German

intellectual traditions, in order to see if I can show some of the complex ways their discussions of will come to move into a philosophical and political grammar that ultimately became bound up with totalitarian political projects.

This isn't by any means to say that there is a "gotcha" moment at the end of this where theology comes in and provides a solution. It is to try and do what I think theology does at its best, acknowledge and engage with complexity. I want to ask: what does it mean to say we are "free"? My hope is that there will be some useful homework to do.

UD Graduate Leads Partnership in China

Associate Professor Frank Rees
Chair of the Academic Board

St Mark's Church in the city of Wu Hu, China has a team of three ministers and a youth worker. Together they care for 50,000 Christians, who gather in eight worship centres on Sundays. It was an exceptional privilege to meet and worship with these people, when I visited China in January to review the Partnership in Theological Education between the China Christian Council and the Uniting Church in Australia.

The partnership has been operating since 2015, under the leadership of Reverend Dr Ji Zhang, a University of Divinity graduate who now serves as Theologian in Residence to the national office of the Uniting Church.

The primary objective of the partnership is mutual relationship between the church in China and in Australia. A specific goal has been to strengthen the theological seminaries in China, through direct visits and teaching by staff from Pilgrim Theological College, by supporting a PhD student from China (Reverend Zhao Chengyi) who will become a teacher in one of those seminaries, and by engagement with in-service training for local church ministers. Some of these ministers described the joy of receiving some further training, for the first time in more than ten years since they were ordained. The enrichment of their ministry, in such areas as pastoral skills, biblical exegesis and more effective preaching, is the direct outcome of this training.

The National Theological Seminary, at Nanjing, is a dynamic centre of teaching and research. Here and in all the seminaries, the model of training continues to require full time study, in residence. The seminary has a beautiful new Chapel, a quite impressive building. Other seminaries are less well resourced, but all have a vision for growth and are experiencing heavy demands.

There are many challenges. Not one teacher or leader that I met in China holds only one job or position, usually serving in a church leader role as well as a faculty teaching commitment. While this produces many stresses, it also means a close relationship between the churches (so many of which are growing rapidly) and the training offered in the colleges.

Seminary leaders spoke of the specific need for more teachers in Biblical Studies. Another need is for the further training of theological teachers, an area where the University of Divinity may have a significant role in the future.



Manuscript Project at St Paul's Monastery, Red Sea Egypt

Dr Lisa Agaiby
St Athanasius College

St Paul the Hermit (c. 228-341) has exerted a compelling draw on the imaginations of Christians from late antiquity to the present day. Identified through the centuries as the first Christian hermit, and considered by some of the early Church Fathers, such as Jerome and John Cassian, as being a co-founder of eremitic monasticism, together with St Antony the Great (251-356), St Paul is believed to have lived most of his long life in a cave in the Egyptian desert near the Red Sea. In time, his hermitage became the core of a monastic settlement that has existed continuously for the past 1,600 years. The 4th century Monastery of St Paul the Hermit at the Red Sea in Egypt gives material witness to sustained devotion to the saint in the form of multiple phases of enlargement, medieval wall paintings, liturgical furnishings, and a wealth of (unpublished) Coptic and Arabic manuscripts that date from as early as the 13th century. In fact, the Monastery houses 1,200 manuscripts, making the collection at St Paul's the largest Christian Arabic manuscript collection in Egypt, after the neighbouring Monastery of St Antony!

For the first time in the Monastery's history, the permission was given for the Monastery's library to be accessed for the purpose of cataloguing, digitising and restoring the precious manuscript collection, and this privilege has been granted to St Athanasius College (SAC). The project initiative grew out of conversations that took place from 2014 to 2017 between Dr Lisa Agaiby and the abbot of the Monastery, Bishop Daniel, when it was noted that there is a vast collection of precious manuscripts for which no current or accurate catalogue exists. Furthermore, because the manuscripts were previously housed in the Monastery's tower which lacked the conditions necessary for their preservation, many of the manuscripts are in a very poor state and have been further damaged by moisture and insects.

Thus, the request to digitise their collection was first and foremost proposed in order to eliminate the real threat of these invaluable sources being further damaged and so preserve them for posterity.

On the importance of this project, Professor Ute Pietruschka, lecturer in Arabic and Islamic Studies at Martin Luther University in Halle-Wittenberg, Germany writes:

"A survey of these manuscripts was not carried out so far because the monks in the monasteries of St Paul and St Antony usually deny the access of researchers from abroad. It is a privilege that cannot be overestimated that Elizabeth (Lisa) Agaiby has been allowed to examine these manuscripts and present findings to the scientific community."

Given that the area of Christian Arabic Studies is largely untapped, the project will offer significant new information for analysis and opportunities of further research, particularly in the area of monastic scribal and liturgical practices. In the Monastery's collection are 536 liturgical manuscripts, 150 biblical, 248 theological, 239 hagiographical, and 27 varia. SAC is very grateful to the University of Divinity for providing a generous grant that funded the purchase of all the technical equipment required for scanning and documentation for the five-year duration of the project.

For three weeks in January 2018, Dr Lisa Agaiby, the project leader, was joined by SAC lecturer, Fr Michael Salib, and together they took the first round of post-graduate students from SAC to begin fieldwork at the Monastery. The students were George Gilada, Abanoub Mikhail, Shady Nessim, Katherine Mikhail and

All photos courtesy of Dr Lisa Agaiby.
Banner: "Sayings of the Desert Fathers" by a modern-day desert father at the neighbouring Monastery of St Antony.

Abanoub Elyas. The experience gave them the unique opportunity to work with original material and become acquainted with codicological methodology. Working diligently, fourteen-hour days, the group completed digitising, documenting and tracing paper watermarks for the entire biblical collection: 150 manuscripts! During that time, the group was honoured to have been visited by Professor Mark Swanson from the Lutheran School of Theology at Chicago, who is a renowned specialist in the field of Medieval Christian Arabic Studies. Commenting on the achievement of SAC's first field trip, Professor Swanson wrote to the group:

“Congratulations on finishing all of the biblical manuscripts! What an incredible job you all have done!... What you are doing is ground breaking!... I thought I'd share one surprise: I was not expecting to see much in the way of pre-18th century manuscripts in the monastery library, so it was a delightful surprise to be confronted with at least one beautifully illuminated manuscript clearly dated to the 14th century (and restored in the 18th or 19th century), with others that might also be that old. Very, very interesting!”

During this time, the students also had the unique opportunity to participate in the life of the monastery and attend early morning liturgies with the monks in the 4th century cave church of St Paul the hermit, as well as spend time with some of the solitary hermits in their isolated mountain caves hearing words of spiritual benefit. So overall the field trip was not only a chance for students to *touch* history, but a time for spiritual reflection in the beautiful setting of the Red Sea wilderness – the birthplace of Christian monasticism.



Top: A visit to the monastery's ancient mill.
Middle: The project team in the manuscript library.
Bottom: SAC students participating as deacons in a liturgical service in the 4th century cave church of St Paul the Hermit.





Leaning into the Spirit

Associate Professor Mary Coloe
Yarra Theological Union

While Melbourne celebrated the Melbourne Cup, Ross Fishburn, Elissa Roper, Don Saines and I participated in the Fourth International Conference on Receptive Ecumenism, supported by the Centre for Public and Contextual Theology in Charles Sturt University and also the Australian Catholic University. The main title was *Leaning into the Spirit*, with the subtitle, *Discernment, Decision-making and Reception*. About 300 participants gathered for this event at Australian National University, Canberra.

Most participants came with experience working on local, national and international committees for Ecumenism. Professor Paul Murray of Durham University gave the first plenary address on Receptive Ecumenism. In the early years of ecumenical work, the task was learning *about* the other; receptive ecumenism involves a seismic shift to learning from the other. What can our ecclesial communities learn from the experience of another community? Several of the papers presented guidelines for truthful discernment of assessing what another communion can offer that is coherent within the web of all that makes one's own tradition. Professor Michael Welker from Heidelberg offered three significant papers, including one that offered an historical assessment of the social and educational benefits as a result of the Reformation. Others who gave Plenary papers were Dr Antonia Pizzey of ACU Brisbane, Professor Mary Anne Platjies Van Huffel from South Africa, Dr Paul Pulikkan from India, Canon Anthony Curren (the Vatican), Reverend Sir David Moxon, (New Zealand), Dr Stan Chu Ilu (USA), and Dr Peter Carnley. During some sessions, a number of parallel papers were offered. Don and I were able to offer papers from cultural and biblical perspectives on Ecumenism.

On the Thursday evening we travelled to the Australian Centre for Christianity and Culture. One highlight of this occasion was a display of Reformation bibles. This included a 1495 Latin Vulgate, an original copy of Luther's Epistle to the Galatians (1525), Tindale's New Testament (1534), Erasmus New Testament, 1549, copies of the Old Testament in Hebrew (1543) and the New Testament in Greek (1589) by Stephanus who introduced numbering of the chapters and verses, and a 1571 edition of the Gospel in Saxon or Old English. St Mark's National Theological Centre has many more than the 27 books on display, and the librarian would welcome visitors to see this collection. Arrangements can be made through <https://stmarks.edu.au/library/special-collections/the-bible-society-collection/>

The conference led to my reflecting on the reality of the University of Divinity as Receptive Ecumenism in practice. We are one university formed by many colleges, and many Christian traditions. Our communion in mission through collegiality is not merely for pragmatic or financial considerations, but the University is a living example of the polyphonic voice of the Spirit, living out the prayer of Jesus "may they be one so that ...". Christian unity is essential if we are to be on mission.

I fear that we may take the miracle of our ecumenism for granted! We are being and doing what our churches long for, and I think we could be more explicit in the gift we have treasured for over 100 years, a gift which I suggest is a charism being offered to our Churches.

Banner: Elissa Roper, Ross Fishburn, Mary Coloe and Don Saines at the Receptive Ecumenism conference. Photo courtesy of Mary Coloe.



Library Updates

Kerrie Burn
Library Manager, Mannix Library

Library Hub Updates

www.divinity.edu.au/library

A number of changes were made to the Library Hub prior to the start of first semester.

- A link to 'New databases 2018' provides information about the most recent additions to the Library Hub. These resources were selected after feedback on the database trials that were held at the end of 2017. New resources include:
 - Digital LOEB Classical Library
 - Library of Latin Texts – Series A & B
 - Aristoteles Latinus Database
 - Dead Sea Scrolls Electronic Library – Biblical Texts
 - Twentieth Century Religious Thought Library: Christianity
 - Digital Karl Barth Library
 - A range of new eBooks
- The 'Databases' button on the left hand side of the screen goes to a list of all of the online resources now available via the Library Hub. These are now arranged in alphabetical order.
- Under this is the 'Specialist Databases' button which goes to information about the resources where users will generally benefit from going to the publisher's native interface.
- The 'Academic Resources' button provides further information about the University of Divinity Style Guide and Bibliographic Software tools such as EndNote.
- As always please email library@divinity.edu.au if you have any suggestions for edits or improvements to the Library Hub.

The new UDCat

<https://divinity.on.worldcat.org/discovery> was launched at the start of 2018. UDCat is a combined library catalogue which allows the simultaneous searching of the holdings of multiple University of Divinity libraries. The search can also be expanded to include WorldCat, the world's most comprehensive library database, enabling users to identify resources held in library collections around the world. A list of participating libraries is available via a link on the Library Hub, which we expect to grow over the course of the year.

New University of Divinity Library Brochure

A brochure is now available that includes information about all libraries associated with the University of Divinity. Copies should be available at all libraries and the brochure is also available online via the Library Hub. All members of the University are eligible to borrow from all of its associated libraries.



Health and Integrity in Church and Ministry

An ecumenical conversation on the task of rebuilding and renewal after the Royal Commission into Institutional Responses to Child Sexual Abuse

MONDAY 27 – WEDNESDAY 29 AUGUST 2018

At a time when Australia's churches are still in an early phase of absorbing and responding to the findings and recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse, this two-and-a-half day symposium aims to begin an inclusive and interdisciplinary conversation about the task of cultural change and renewal that lies ahead.

LOCATION

Wyselaskie Auditorium

Centre for Theology and Ministry
29 College Crescent, Parkville, VIC 3052

REGISTRATION

This symposium aims to bring together a broad cross section of voices. Registration is invited from church leaders, academics, people in religious and pastoral ministry, representatives of Church agencies, members of the laity, survivors of abuse and their supporters, and church reform groups.

In order to promote a broad level of participation, attendance is free, and is inclusive of lunch and morning and afternoon tea.

REGISTRATIONS OPEN 10 JUNE 2018.

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