

VOX

The University of Divinity Magazine

Issue 3, April 2016

The University must be prepared to be itself challenged, to be immersed in the problems and opportunities of the world in which we live

This means becoming a collegiate University that not only continues to deliver quality theological education through a vibrant community of scholars, but also engages that scholarship with the issues of the contemporary world.

*Strategic Plan 2016–2025:
Growing in Partnership*

GRADUATIONS

The University of Divinity Adelaide graduation took place on 4 December 2015 and the Melbourne Graduation on 18 March 2016. For photos and stories see pp. 6–10.

SANCTUARY

Two members of the University of Divinity community respond to the plight of the people seeking asylum in Australia and the new manifestation of the sanctuary movement. For the full story turn to pp. 12–13.

THEOLOGY AS A HOPE FOR THE FUTURE OF THE CHURCH

An inter-Orthodox gathering was held recently at St Athanasius College where His Holiness Patriarch Irinej presented a lecture. To read about the visit and lecture go to pp. 16–17.

Launch of Strategic Plan 2016-2025: Growing in Partnership

Around 100 people attended the launch of the University of Divinity Strategic Plan 2016–2025 and the new Library Hub at Catholic Theological College on 19 February 2016. Vice-Chancellor Professor Peter Sherlock provided an overview of the Strategic Plan, focusing on building and sustaining partnerships. The event included a presentation on the Library Hub by Librarian Kerrie Burn and a celebratory morning tea.

With partnership and public engagement as keynotes, the Strategic Plan earmarks 15 goals, initially for 2016–2018, five in each of three categories: Pilot, Program and Service. New goals will be progressively added and reviewed every three years. Aboriginal and Torres Strait Islander Theology is named as the first Pilot goal, aiming “to engage the University with Aboriginal and Torres Strait Islander people. The initial goal is to define, through learning from Indigenous Australians, what is most needed.” Through Formation for Theological Education (Program goal 9), the University intends to “improve the professional and pedagogical capabilities of theological educators, to ensure that new generations of scholars are equipped to deliver the University’s Vision”. Service goal 14 points toward “a University of Divinity Press to enhance the quality and output of the research culture, and to promote the national and international reputation of the University for scholarship”.

Vox will carry stories about the individual goals in this and coming issues. This issue highlights the Library Hub (Service goal 15: Library and Academic Resources; story on pp. 4–5), and the partnership between Catholic Theological College and Caritas Institute of Higher Education (CIHE) in Hong Kong (Pilot goal 2: Theological Education in the Asia-Pacific; story on p. 24).



Photo by Earl Carter

From the Vice-Chancellor

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Professor Peter Sherlock
Vice-Chancellor

Vox: The University of Divinity Magazine

Issue 3, April 2016

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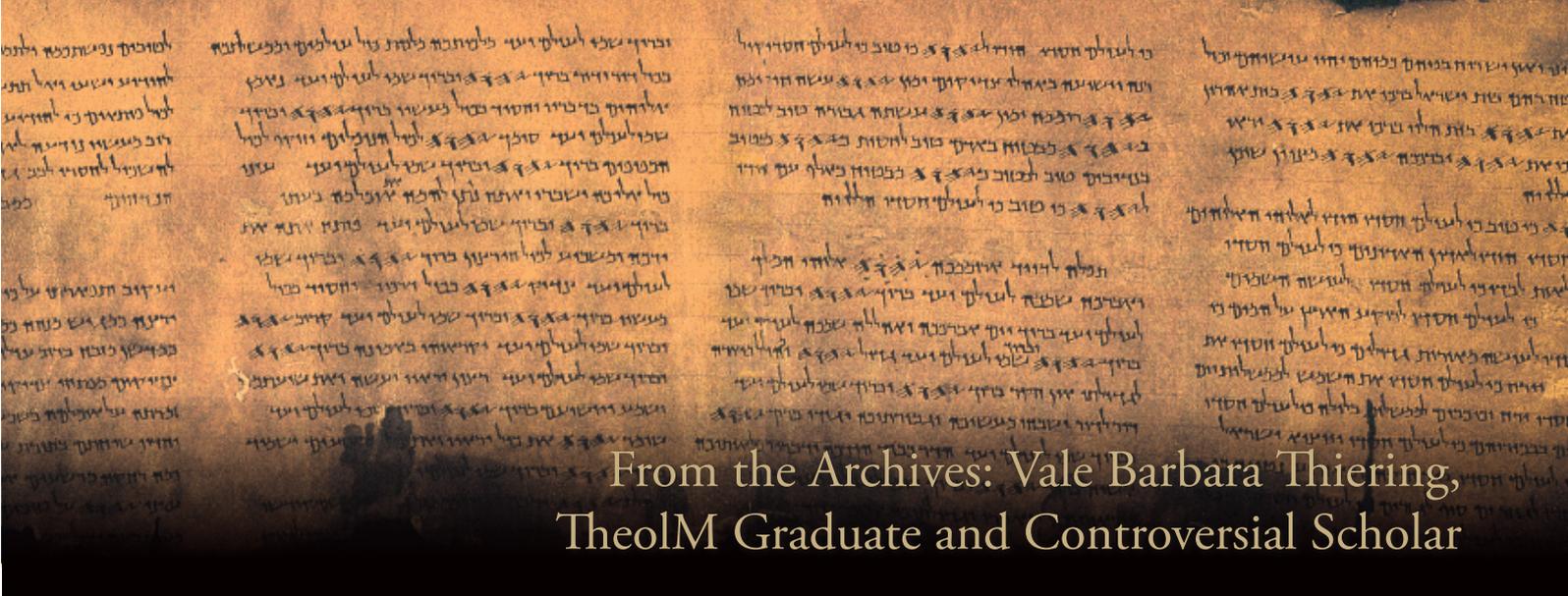
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Vox is available in print and electronic pdf formats

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From the Archives: Vale Barbara Thiering, TheolM Graduate and Controversial Scholar

Barbara Elizabeth Thiering (1930–2015)

Dr Barbara Thiering (TheolM, 1962) came to international attention following publication of her bestselling 1992 volume *Jesus the Man*, a radical portrait of Jesus based on her controversial interpretations of the Dead Sea Scrolls.

Thiering had completed a BA in 1952 at the University of Sydney, with double first class honours in French and German. Like many Australian theologians, she undertook theological studies and examinations by distance, receiving a Bachelor of Divinity from the University of London in 1959. In 1961 Thiering was accepted as a candidate for the Master of Theology by the Melbourne College of Divinity under the supervision of Dr Max Wilcox. The Master of Theology was established as a new higher degree by research in 1956 when the MCD's governing Act of Parliament was revised. Thiering's thesis, entitled "The Hodayot, a Study in Poetical Form", was her first foray into study of the Dead Sea Scrolls. After successful examination, in June 1962 she became the fourth person to receive the Master of Theology from the MCD. In 1963, she applied to be examined for the degree of Doctor of Divinity (DD), one of the two original degrees of the MCD. Her proposed thesis was "The Literary Patterning of Luke and Acts", but the College authorities determined not to allow her to proceed to the examination—not an uncommon occurrence for prospective candidates. At the time, the DD had been awarded on only twelve occasions. It would be another twenty years before this institution's first female doctoral graduate.

Undeterred, Thiering went on to lecture in Semitic Studies and Divinity at the University of Sydney, where in 1973 she obtained a PhD for a thesis on "Asceticism in the Dead Sea Scrolls". In this thesis she developed the "pesher technique" which would drive her later work and lead to her membership of the Jesus Seminar.

While Thiering's "pesher technique" was regarded as lacking substance by most scholars of the ancient world, several nonetheless argued that aspects of her Qumran scholarship merited consideration.

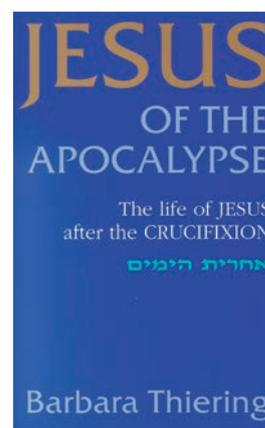
It was in the 1970s that she made what was arguably her most significant contribution to Australian theological debate. This was a series of books and essays on theology and women's liberation, in part directed to the growing debates about the ordination of women in many churches. Her theological writings on women were largely synthetic, bringing together biblical scholarship, emerging feminist theology, and key texts of the predominantly secular women's movement, but were nonetheless influential as she applied her findings to the context of Australian suburbia. Thiering received significant media attention and was the leading religious speaker on women's liberation in the 1970s owing to her unusual role as a woman engaged in Australian theological education at university level.

In an era when women were few in theological research programmes, Thiering's academic achievements and feminist advocacy remain part of the legacy of the first woman to receive a higher degree by research from this institution.

Dr Thiering died on 16 November 2015 aged 85, survived by three children and four grandchildren.

Page header: The Psalms Scroll, one of the Dead Sea Scrolls.
Source: [wikimedia commons](https://commons.wikimedia.org/wiki/File:Psalm_Scroll.jpg).

Jesus of the Apocalypse, front cover.
Source: randomhouse.com.au.





New University of Divinity Library Hub

The Library Hub is based on an innovative model that is unique among Australian theological education providers.

After a competitive selection process in late 2015, responsibility for the development and ongoing management of the new Library Hub was awarded to Mannix Library. The Mannix Library Manager, Kerrie Burn, is also authorized to negotiate with vendors on behalf of the University, and liaise with its associated libraries in order to maximize the benefits of the Library Hub. The University Council approved a significant increase in library funding from 2016 to support the project. The Vice-Chancellor, Peter Sherlock noted that the Council was very enthusiastic about the proposal, and recognised it as a “game-changer” for the University.

As well as an improved service for staff and students it is anticipated that the project will also result in considerable cost savings for libraries. In the past each library or college paid for its own subscriptions and online resources were generally only available to patrons at their own institution. Library Hub resources are now paid for centrally. Subscriptions are taken out in the name of the University of Divinity and this means that all staff and students have access to the same wide range of online library resources. This includes over 60,000 eBooks, multiple journal databases, and other reference resources, many available within the University community for the first time. As its name suggests the Library Hub is a central place where a range of library-related resources, links and general information may be accessed. This information can be readily updated and expanded and it is anticipated that more online resources will be added in future years. This ensures that the many benefits of the Library Hub will continue to expand over time.

The Library Hub is based on an innovative model that is unique among Australian theological education providers. The success of the project relies on the collegiate relationships that exist within the University, and in particular the collaboration, hard work and dedication of librarians and other members of the Library and Academic Resources Committee over several years. The University of Divinity Library Hub was officially launched on Friday 19 February 2016.

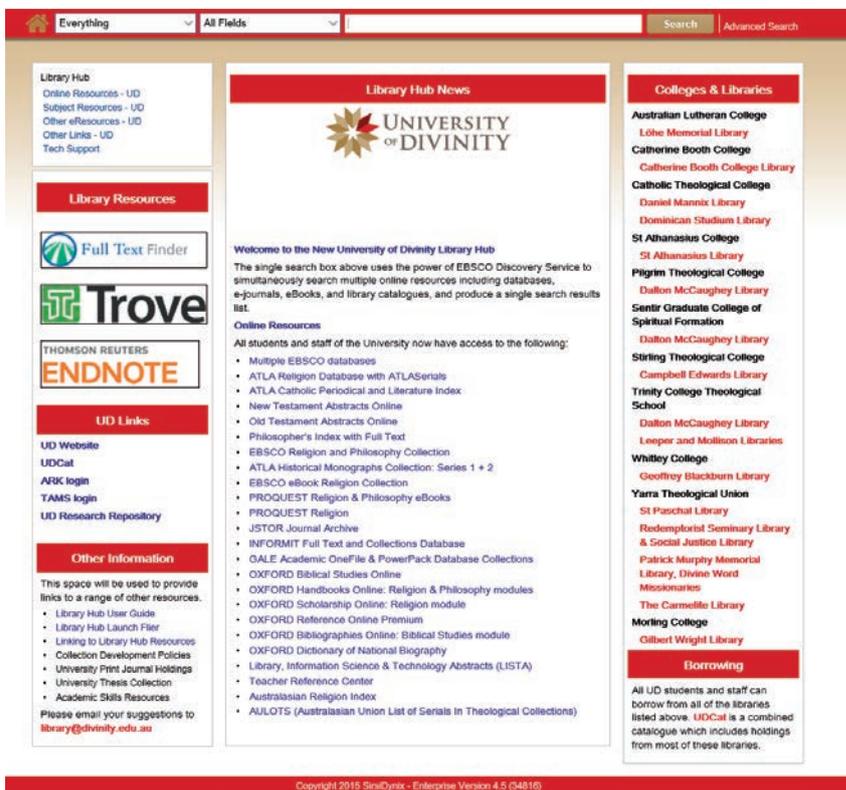
Launch of the UD Library Hub.
Photos courtesy of Catholic Theological College.

*Kerrie Burn
Mannix Library, Catholic Theological College*





Kerrie Burn speaking at the launch of the UD Library Hub.



Very Revd Associate Professor Shane Mackinlay speaking at the launch of the UD Library Hub.



Photography by Bret Salinger.

Search Globally, Read Locally, Share... Universally

Scholars of theology from beginners to the most experienced depend on libraries, and the new Hub makes the University of Divinity collection so much richer. Digital tools for theology are prompting students and researchers to work collaboratively, think critically, and to draw on a range of sources to communicate with oral, visual and written material. The hub helps make all this possible.

A click on the direct link to Trove in the Hub, for example, takes you to the digital resources brought together by the National Library of Australia. Trove includes not only the wealth of the National Library's own collection but libraries around the country. The digital newspaper collection is a particular favourite, and opens up primary material on whatever the newspapers were reporting. If you use "theology" as a search-term for the year 1888 you'll find 1,137 articles from around the country, prompting many questions.

The most exciting options for teaching with digital resources do not transplant lectures into the online world, but use materials in collections like Trove to enable independent learning and transformative research. In digital humanities projects for example, students research conversations about literature on the internet using the internet (<http://operation-critique.tumblr.com/>) or explore Montaigne by blogging about him as the world's first blogger (<https://essais1580.wordpress.com/>). Imagine that! Who knows what the Hub makes possible in theology!

*Associate Professor Katharine Massam
Pilgrim Theological College*

**To access the Library Hub go to:
www.divinity.edu.au/library**



Adelaide Graduation 2015

In her address to students [Dorothy] reminded them that although they had reached the conclusion of their academic courses, as disciples of Jesus Christ ... they would continue to be students.



Adelaide Graduation photos by Reed Graduations.

Guests and family members gathered to celebrate the graduation of 54 students (not all in attendance) from Colleges across the University of Divinity, at the Adelaide Graduation ceremony held at Immanuel College on Friday 4 December 2015. Graduates attending included undergraduate and postgraduate students from Australian Lutheran College, and the Revd Dr Cecilia Francis of Trinity College Theological School who received the degree of Doctor of Ministry Studies.

The University of Divinity Chancellor, Dr Graeme Blackman, presided and the graduation address was delivered by the Revd Canon Professor Dorothy Lee, Dean of Trinity College Theological School. In her address to students she reminded them that although they had reached the conclusion of their academic courses, as disciples of Jesus Christ (the Greek word for “disciple” means “one who learns”) they would continue to be students.

Fifth year ordination candidate Matthew Bishop (now the pastor of Morley, Western Australia) was named Vice-Chancellor’s Scholar for 2015; the award was presented to him by the Vice-Chancellor, Professor Peter Sherlock. This was the second year that the University has held a graduation ceremony in Adelaide, and the first open to all students of the University. It was also the first year that the ceremony was expanded to include the presenting of VET and Vocational Certificates to ALC students.

Revd Canon Professor Dorothy Lee, FAHA



Revd Canon Professor Dorothy Lee. Photo courtesy of Trinity College.

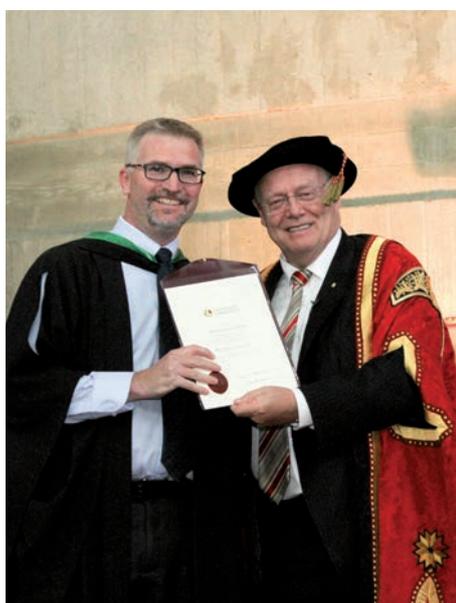
At the Adelaide Graduation 2015, Revd Canon Professor Dorothy Lee, spoke on the Matthean Parables of the Treasure in the Field, the Pearl and the Dragnet (13:44–50). One of the images she highlighted was that of the storehouse, saying: “What we build up through learning—what we gather together and sift through—becomes a storehouse of knowing and awareness that we can use in our ministry and in our lives.” This image Professor Lee offered the graduating students, their family, friends and teachers in Adelaide reflects her own vocation as priest, scholar and Dean of Theology at Trinity College Theology School within the University of Divinity.



Revd Canon Professor Dorothy Lee delivers the Adelaide Graduation Address 2015.

Last year, Professor Lee was elected a Fellow of the Australian Academy of the Humanities, a recognition of her status as an international scholar and thought leader in religion and an affirmation of the effectiveness of her scholarly gathering and sifting. The Australian Academy of the Humanities was established by Royal Charter in 1969 to advance scholarship and public interest in the humanities in Australia. There are currently approximately 400 members, and Professor Lee was one of 23 confirmed in 2015 after a rigorous nomination and election process. Surprised by the affirmation, she said: “I am humbled by this affirmation of my academic work and vocation.”

Vox congratulates Revd Canon Professor Dorothy Lee FAHA, the first faculty member elected a Fellow of the Australian Academy of the Humanities since our institution became a University.



Vice-Chancellor's Scholar, Revd Matthew Bishop with the Chancellor.

Revd Matthew P. Bishop, Bachelor of Ministry and Vice-Chancellor's Scholar, Australian Lutheran College

Vox interviewed Matthew Bishop who was named Vice-Chancellor's scholar at the Adelaide Graduation 2015. The citation commended him not only on his academic excellence but also his “excellent leadership in his campus care group”, recognising “the depth of Matthew's commitment to learning, the quality of his scholarship, the originality of his thinking, and his desire to share his passion for knowledge and understanding with others.”

As a new pastor, would you offer a few thoughts on the way your theological studies are informing your pastoral practice?

My studies have brought to life: “Teach me your way, O Lord, that I may walk in your truth” (Ps 86:11). Being broad and deep, yet equally scholastic and practical, they've given me both a robust toolkit and a sound understanding of its application. In turn I have confidence to address the task at hand, yet also motivation to learn and improve as theory and experience come together in each new challenge.

Was there a particular area of theological study about which you were especially passionate?

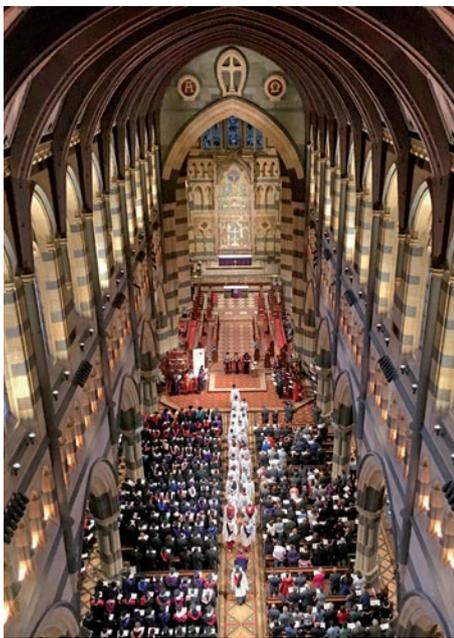
It was hard not to get excited when looking into contemporary interpretations of some of Christianity's big ideas. One among many areas I'd nominate is Oswald Bayer's interpretation of Luther's understanding of God hidden (*Deus absconditus*) and God revealed (*Deus revelatus*—especially God “for us” in the cross of Christ). I was taken by the pastoral care implications as much as the pure theology of it all.

Would you say a little about your leadership in your campus care group?

We have plenty of freedom to be creative as we take leadership in the fourth year of our five year vertical care groups. The heart of my leadership was often just helping other students where they were at—be it academically, or personally—and also being helped myself. I focused on helping others to grow, including through our prayers, delegating responsibility, sharing resources and ensuring there were equal voices.



Melbourne Graduation 2016



On Friday 18 March 2016 a crowd of over 900 students, staff and guests filled Melbourne's Anglican Cathedral for the 2016 Melbourne Graduation ceremony. The celebration of academic achievement was held in the historic St Paul's Cathedral in its 125th year of consecration. The ecclesiastical setting promoted the underlying values of scholarship in theology, while the spectacular neo-gothic architecture enhanced a sense of grandeur in the occasion. The graduation was preceded by an abridged service of Choral Evensong sung by the St Paul's Cathedral Choir of Men and Boys and led by University Council member and Dean of St Paul's, the Very Revd Dr Andreas Loewe.

Of the 358 graduates, 180 received their awards at the ceremony. Doctoral degrees were awarded to Elizabeth Byrne, Joseph Echano, Jane Lee-Barker, Timothy Lewis, Dean Spalding, Deborah Storie, Xiaoli Yang, Christopher Mulherin and Christopher Turner, their research demonstrating the diversity and depth of theological scholarship at the University. Seven Vice-Chancellor's Scholars 2016 were named for demonstrating excellence in one or more of the University's Graduate Attributes: Emad About, St Athanasius College; James Baxter, Catholic Theological College; Gavin Brown, Stirling Theological College; Paul Harricknen, Yarra Theological Union; Elizabeth Murray, Trinity College Theological School; Mark Payne, Whitley College; Phuong Reynolds, Catherine Booth College. This award is made at the discretion of the Vice-Chancellor on the nomination of the graduand's College.



The graduation address was delivered by Revd Sharon Hollis. Reflecting on her own journey into, and gratitude for, theological education, Revd Hollis focused on two areas in which she has grown since completing her studies: the capacity to accept and live with failure and disappointment, and the gift of hope and how hope speaks into human suffering. For Revd Hollis, "an awareness of the history of biblical scholarship reminds us both how wonderfully scholarship opens up new insights and knowledge into these ancient texts and how often the quest is undermined by cultural captivity". Her study of scripture helped her to rethink what and how she believed, developing a deep understanding of "hope in God's promise to both make all things new and to be present in the midst of the messiness of human living". Out of the "rubble of deep unknowing fear" emerges a sense of hope that has space for suffering and ambiguity, she said. Twenty years spent living through an experience of hope in suffering and in joy affirmed a sense of trust that "God is with us in our suffering".

Photo on page header: Supervisors and Doctoral graduands at the Melbourne Graduation. Photo by Bassem Morgan.

Middle left: Students, staff and guests filled St Paul's Cathedral at the graduation ceremony. Photo by Meg Nelson.

Bottom left: Revd Sharon Hollis delivers the Melbourne Graduation Address 2016. Photo by Reed Graduations.

[Theology] has taught me to act boldly, not foolishly, not without thinking but to be brave because failure cannot, will not separate me from God or God's mercy and grace.

Revd Hollis encouraged graduands to reflect on their own theological study—to use the resources, tools, language and concepts given to speak into painful, complex and ambiguous situations with truth, depth and honesty, inviting social and personal renewal and a deep hope that all will be well and all things will be well.

*Meg Nelson
Office of the Vice-Chancellor*

Paul Harricknen, Master of Arts (Theology) and Vice-Chancellor's Scholar, Yarra Theological Union



Paul Harricknen leading the intercessions at the Melbourne Graduation.
Photo by Reed Graduations.

Working for ethics and human rights in PNG can be challenging and frustrating... At times it can be dangerous, especially when one takes on the powers of governance and the economy.

Paul Harricknen's sense of justice emerged during childhood as did his interest in law and both have stayed with him. He completed his studies in the law school of the University of Papua New Guinea in 1987 and has been practicing law for 28 years mostly working on concerns of justice and human rights, first with the justice department of the PNG Government, then in 1993 he joined a non-government organisation, the Individual and Community Rights Advocacy Forum (ICRAF). He is currently Executive Chairperson of the Board of Directors of ICRAF. In addition he maintains his private law practice.

“My Catholic faith has been an integral part of me as I pursued my student and work life”, says Harricknen, who has served as a consultant lawyer with the Catholic Bishops Conference, and as Director of Right Relationships in Ministry (Professional Standards) for 3 years (2010–2013) dealing with sexual abuses in the Church in PNG and Solomon Islands. Harricknen is currently president of the Catholic Professionals Society in PNG, “working in collaboration with the Bishops and the Catholic Church on pastoral, socio-political and economic issues”.

PNG faces many moral and ethical challenges both in the public and private sectors, Harricknen explains; the cash economy is a key factor in driving people toward “unethical and unjust practices” and pushing people into poverty. “Working for ethics and human rights in PNG can be challenging and frustrating”, he says. “At times it can be dangerous, especially when one takes on the powers of governance and the economy. Human rights abuses, and violence are almost commonplace. The rule of law seems almost compromised by people with money and power. The common people are continuously being deprived and denied justice and human rights. While the courts seem their last beacon of hope, the court system is still too costly and the process cumbersome for the common and ordinary people.”

Harricknen's theological studies will he believes “greatly enhance” his passion for justice in both his “law practice and civil service”. He found units dealing with social justice, moral theology, canon law, and the social teachings of the Catholic Church particularly useful. These studies “helped me to understand more about some of the areas of my pastoral leadership in the various ministries and apostolates I am involved in”, he says. They “can help me to be more informed on what I do or could do”.

On being named a Vice-Chancellor's Scholar, Harricknen says he felt “humbled, inspired, and grateful”, particularly for the award's recognition of “the efforts being made in the service of others in PNG”.



Photo courtesy of Elizabeth Byrne.

Dr Elizabeth Byrne, Whitley College

Elizabeth Ann Byrne, Whitley College, was awarded the degree of Doctor of Philosophy at the Melbourne Graduation 2016 for a thesis entitled “Healing Art and the Art of Healing”. Her supervisor was Revd Associate Professor Frank Rees. Dr Byrne describes her doctoral research project.

The question addressed in my research project considers whether and how it is possible to learn about healing and transformation through the practice of making, being with and seeing art. My interest in this question emerged from my experience of working as an artist whilst living with chronic and incurable illness. By exploring the theological questions that I had within the studio, material knowing about healing and transformation emerged in the process of making art. Exhibiting the work enabled me to invite inter-subjective responses from viewers and these public responses led to the identification of themes of Belonging, Identity and Desire, each in relation to healing. These themes led me back to the studio and into scripture where I discovered the inherently healing message of the Book of Ecclesiastes. Studio practice offered a methodological framework for engaging material and embodied knowing to see the Word of God within the text. This Practice-led Inquiry revealed that Desire, Resistance and Repetition, Belonging, Accepting, Enduring and Engaging all have particular functions in the process of healing. The practice of *making, being with* and *seeing* art over time however, enabled me to identify the Presence, Vulnerability and Desire of God within the art of healing.

*Dr Elizabeth Byrne
Whitley College*

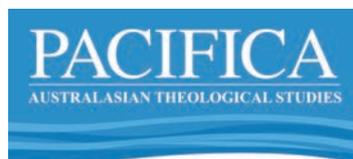
Pacifica: Australian Theological Studies

Pacifica 28(1) Current Contents

- Anthony J. Kelly, “Human Consciousness, God and Creation”
- Brian V. Johnstone, “The Resurrection in Phenomenology: Jean-Luc Marion on the ‘saturated phenomenon par excellence’”
- Brian Macallan, “Embracing the Other: A Christian Response to Counter-terrorism Legislation in Australia”
- Gerald O’Collins, “The Theology of Religions Revisited”
- Jason T. LeCureux, “Reading Jonah as ‘history’? The Implications of Canonical Location for Jonah and the Book of the Twelve”
- Paul Oslington, “Sacred and Secular in Australian Social Services”

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

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





Ecological Aspects of War: Religious Perspectives from Australia

In 2015 Associate Professor Keith Dyer and Dr Anne Elvey with Dr Deborah Guess, began to develop a network of scholars to investigate the intersections of ecological concern, war and religion from an Australian perspective with the support of a staff research grant from the University of Divinity. A conference, held at Trinity College Theological School on Monday 28 September 2015, brought together 45 people, including scholars and community members working in the fields of theology, religious studies, biblical studies, social justice and globalisation studies. A keynote presentation by Dr Jenny Grounds from the Medical Association for the Prevention of War was followed with a response from Professor John McDowell, the University's Director of Research. Fourteen short papers were given in two streams: a biblical studies stream and a religion and theology stream. The inclusion of an activist as keynote speaker raised important issues concerning intersections and tensions between public theology and activism. Among the insights presented in both the keynote address and Dr Mick Pope's paper was the strong link between contemporary climate change and war, particularly through the fossil fuel industry and the politics surrounding oil in the Middle East. How are theologians and scholars of religion to respond to this complex interweaving of ecological destruction, politics and religion?

Dr Clive Ayre, argued for a "a global Christian ministry of reconciliation" through a Christian mission "in harmony with the natural world". Shelini Harris spoke on Buddhist practices of non-violence and trans-species communication. Dr Asmi Wood considered permissions and prohibitions in war under Islamic Law, noting that "prohibitions include the protections of non-combatants, sentient beings and also non-sentient things such as food crops but also include non-human-food-trees upon which other creatures may rely for food and or shelter". Professor McDowell appealed to the horticultural analogy of "flourishing", advocating a shift from "a

social imaginary of desire's rapacious utilisation to one of symbiotic flourishing ... tending to the wellbeing of 'the other'". He posed the question, "on what soil can this flourishing be cultivated, and in what form does the theological appeal come?"

While most participants accepted the notion that human wars create ecological damage, the link between war and ecology was less simple than might be expected. On occasions, the absence of humans from certain habitats due to war, has allowed for their regeneration. Moreover, as Dr Deborah Guess argued, "Earth will rarely benefit from war, but is even more vulnerable to diminishment through the peace-time consequences of economic growth and industrialisation, processes which can themselves be claimed to represent a kind of war on nature." For Guess a deep incarnational Christology, "affirming a common genealogy between Jesus Christ and his biophysical surroundings" is appropriate in this contemporary context.

Two book length collections of peer reviewed essays arising from the conference are in preparation, one of which on biblical perspectives is to be published by Bloomsbury. Dyer, Elvey and Guess have been invited to contribute a co-authored peer reviewed article on their research project to a special issue of *Australian Journal of Mission Studies* to appear in December 2016. The research team has hopes for future public forums, arts and music events to bring the research question and conversation to a wider audience.

*Dr Anne Elvey
Honorary Research Associate, Trinity Theological School
and Associate Professor Keith Dyer
Whitley College*



Sanctuary



Image courtesy of St Paul's Cathedral.

In early February 2016, the High Court ruled against a challenge to the legality of Australia's practices of arranging for the detention of asylum seekers in offshore facilities, such as those on Nauru and Manus Island. At the time 267 people, including many children of whom 37 were babies, were on the Australian mainland having been sent to Australia from detention in Nauru for medical and related reasons. The High Court ruling paved the way for the Australian Government to return this vulnerable group to detention in Nauru. Photographs of the infants were published on the front page of daily papers such as The Age in the Fairfax media group and a grass roots campaign mobilised quickly around the slogan and Twitter hashtag #LetThemStay. Several State Governments, churches and a Brisbane hospital were among the groups which responded with the promise of sanctuary. To date none of the 267 asylum seekers has been returned to Nauru and more than half have been granted community detention in Australia. This includes all the families in the group. Nonetheless, many Christians remain concerned about the plight of asylum seekers in offshore detention and the policies of successive Australian governments in this regard. The appeal to "sanctuary" is a powerful and long-standing symbol of this concern. Two members of the University of Divinity community, the Very Revd Dr Andreas Loewe and Dr Catherine Playoust, respond to the plight of people seeking asylum in Australia and this new manifestation of the sanctuary movement.

On the southwest spire of St Paul's Cathedral hangs a 12-meter banner inviting Melburnians to join us in fully welcoming refugees. Many people tell me that they are encouraged by our outreach and advocacy. A smaller, and very vociferous, group of people disagree strongly with our message. They argue that Churches should not address current affairs, but rather proclaim eternal truths.

One of those eternal truths is the belief that God welcomes those who find themselves on the margins, those who have lost everything and those longing for justice and his peace.

I beg to differ with their first premise: Churches should absolutely be at the forefront of applying the fundamental values of the Gospel to the present age. One of the central principles both of the Gospels and the Tanakh is welcoming and caring for strangers (Romans 12.13, Hebrews 13.2). This is not only a matter of providing food and shelter, but clearly involves advocacy on behalf of those seeking refuge. God's people are told to make sure that aliens are neither wronged nor oppressed, and given a fair hearing under the law (Exodus 22.21, Leviticus 24.22). In all their dealings with aliens, they are encouraged to draw on their own corporate

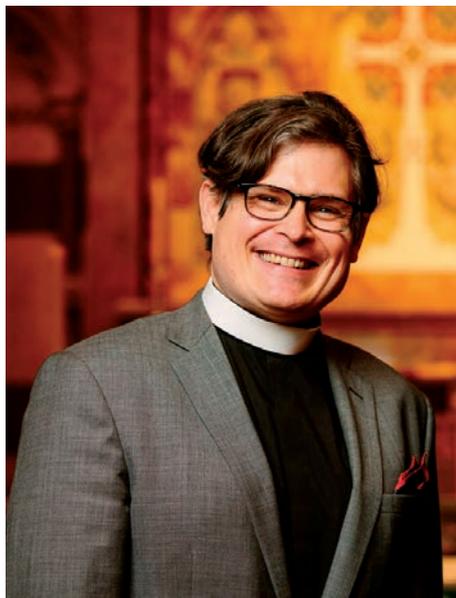


Photo by Kit Haseldon.

experience of coming to a new land: “you know the heart of an alien, for you were aliens in Egypt” (Exodus 23.9).

Many Australians share a similar corporate experience of coming to a new land. Values of mateship and fair-go also are deeply enshrined in our culture. Many communities can draw on the experiences of several generations of immigrants in helping new arrivals to settle. With such a wealth of encouragement, I sometimes ask myself why welcoming refugees should be such a divisive issue.

I agree with my correspondents: Churches should proclaim eternal truths. But for me, one of those eternal truths is the belief that God welcomes those who find themselves on the margins, those who have lost everything and those longing for justice and his peace; and the conviction that God asks his followers to share in his work of welcome.

That is why many church leaders in Australia and I continue to advocate for a fair-go for refugees. Together we ask the Federal Government to let those who are threatened with detention stay in our local communities, and to let more realistic numbers of those displaced by war and conflict come to Australia. And until that message is heard, the St Paul’s refugee welcome banner remains in place, and our work of welcome and advocacy continues.

*Very Revd Dr Andreas Loewe
Dean of St Paul’s Cathedral, Melbourne, and a member of the University of
Divinity Council*



Photo by Elliott Gyger.

It is Holy Week in my church tradition, and the words of Caiaphas ring in my ears, “It is better that one man die for the people” (John 11:50; 18:14). Caiaphas fears that Jesus’ continued influence may incite riots that the Romans will suppress by killing many of the Jews. By his reckoning, it is wiser to encourage the Romans to kill Jesus at once. Like many characters within John’s Gospel, he does not understand the full import of his words.

For the evangelist, Jesus’ death brings life for the people in a way Caiaphas does not suspect. The Son of God freely enters into this death out of love for the whole world, and the Resurrection and the Life will soon greet his friends again. Those who believe in him, even if they die, will live forever. Jesus dies for the people, but the result is far more profound than keeping peace with the Romans for a little while longer, and it comes about not because Caiaphas has disregarded Jesus’ human dignity but because of the voluntary self-gift of the Word made flesh.

Calculations like that of Caiaphas have driven the policies of both major Australian political parties regarding asylum seekers for years now. People who have approached Australia by boat to claim refuge have been used as means to an end, treated with deliberate harshness in order to “send a message” to those considering a similar trip. More recently, public opinion has started to shift, as the presence of some of these vulnerable people on Australian soil has reminded us who our neighbour is. If these circumstances require someone to suffer for the sake of others, then I ask myself: as a follower of Christ, should I not be willing to take up my cross?

*Dr Catherine Playoust
Catholic Theological College*



Meet Our Partners



The Baptist Union of Victoria

“Whitley College: the Baptist College of Victoria” is a member College of the University of Divinity. The “of” in Whitley College’s full title reflects the close relationship between Whitley and the union of Baptist churches. The college is owned by the Baptist Union and its governing body is appointed by the Assembly of churches.

Baptists identify with the wider “Free Church” movement and as a denomination date from 1609. Baptist churches are locally self-governing and form “unions” with other churches by voluntary association. The Baptist Union of Victoria relates then to Australian Baptist Ministries and, through that body, the Asia-Pacific Baptist Federation and the Baptist World Alliance.

In Victoria, there are some 220 local Baptist congregations, reflecting an exceptional breadth of theological flavours and worship styles. One such group is a monastic community practicing a common rule; some are large churches worshipping in a “charismatic” style, while a majority are somewhere between these. In recent decades there has been significant growth in multi-cultural ministry, such that now more than one third of local Baptist churches are non-English speaking communities.



As a member body of the Melbourne College of Divinity from its foundation, the Baptist Union appoints two members of the University of Divinity Council, while the college (first called “The Baptist College”, then from 1965 “Whitley College”) has provided many members of staff to serve on boards and committees of the MCD and now the University.



The Baptist churches in Victoria have a strong commitment to leadership development, which is clearly reflected in the “of” in the title of Whitley College. As William Whitley himself came to Australia 125 years ago to begin the training of local leaders for the churches, so today Whitley College has leadership training programs for a range of ministries. The Ordination Stream continues to attract many applicants every year. The TransFormation Program offers training for leaders and pastors from the non-English speaking communities. The 12Watts program and two forms of “NEXT” provide diploma level theological studies and leadership training for youth and young adults. In addition, chaplaincy and pastoral

care subjects are a core part of the offerings at Whitley, together with the traditional “Evangelical” emphases in Bible and Theology. Intercultural studies are a new expression of the Baptist commitment to mission in many areas.

Altogether, these elements express the meaning and significance of the life of Whitley College, as part of the wider Baptist community and in partnership with the University of Divinity.

*Revd Associate Professor Frank Rees
Whitley College*



The Lutheran Church of Australia

What today is known as the Lutheran Church began as a biblical and theological movement in the late medieval Catholic Church in Germany. Lutheran believers were and still are defined by the teaching on justification, that we receive forgiveness of sin and become righteous before God by grace, for Christ’s sake, through faith.

Lutherans first arrived in Australia in early colonial days. By 1838, with the arrival of migrant ships mainly into South Australian and Queensland, the first churches and schools were being formed—sometimes the school first. The Lutheran Church of Australia (LCA) came into being in 1966 through the voluntary union of Lutherans across Australia and New Zealand. Around a quarter of a million Australians identify as Lutheran, although most are not members of the church in the formal sense. Globally Lutherans are about equal in number to Anglicans.

In 2016 the LCA has around 520 congregations, 85 schools (38,000 students) and 56 early childhood centres. Population wise the largest concentration is in Central Australia where missionaries were active from the 1830s. Lutheran settlements such as Hermannsburg predate towns like Alice Springs.

Theological education has always been a priority. In 1966 the previous seminaries and teachers colleges came together to become what is now known as Australian Lutheran College (ALC). ALC prepares pastors, teachers and lay workers for service in the church and the world through Higher Education, Vocational Education and Training and workshops and courses for everyday Christians who simply want to learn and grow in their faith.

The LCA is active in mission locally and through regional mission partnerships, particularly in theological education and pastoral formation. The current “tagline” *Where Love Comes to Life* directs our attention to Jesus Christ, God’s love come to life among us.

*Bishop John Henderson
Lutheran Church of Australia*



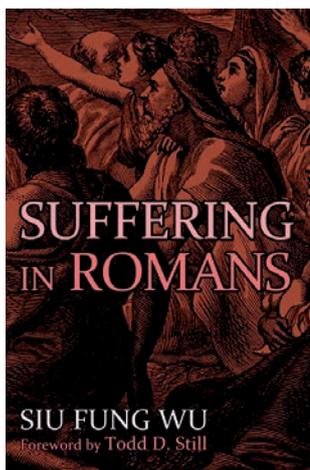
Research Publications



Andrew Sloane,
*Vulnerability and Care:
Christian Reflections
on the Philosophy of
Medicine*
(London: Bloomsbury T
& T Clark, 2016).
ISBN 9780567316776

Medical and bioethical issues have spawned a great deal of debate in both public and academic contexts; however, such debate rarely engages with underlying issues of the nature of medicine and its role in human community. *Vulnerability and Care* seeks to fill that gap by providing Christian philosophical and theological reflections on the nature and purposes of medicine and its role in human society. The book describes the contexts in which medicine is practiced, identifying challenges it must address. It demonstrates how debate over bioethical issues is rooted in conflicting visions of the nature of medicine, and identifies resources available for those who would reflect “Christianly” on medicine. At the heart of the book is an articulation of a Christian understanding of medicine as both a scholarly and (inherently moral) social practice, and the philosophical-theological framework which informs this perspective. The book closes by re-examining the context of medicine and bioethical issues with which it opened.

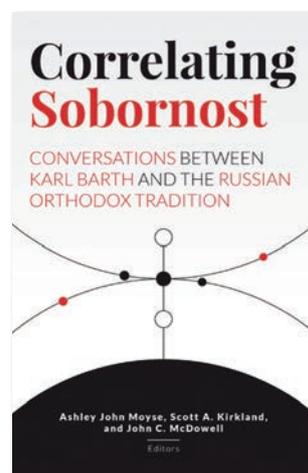
Revd Dr Andrew Sloane
Morling College



Siu Fung Wu,
Suffering in Romans.
(Eugene, OR: Pickwick,
2015).
ISBN 9781498208734

Suffering in Romans by Dr Siu Fung Wu is the edited text of a doctoral thesis for the University of Divinity, supervised by Revd Associate Professor Sean Winter. Don't let any of that put you off reading it! Yes, there is detailed argument and evidence here—much of it in the footnotes or appendices—but the rest reads very clearly and gives a challenging perspective on texts that we need to hear differently in today's world. This is not a book about the theme of suffering in Romans, but a reading of Paul's most influential letter from the perspective of those who suffer in diverse ways. This is because such people comprised the majority amongst the *ekklēsia* groups in Rome at the time, as Wu demonstrates, and because this is still the experience of many today—including Wu's own background in the garment industry in Hong Kong. As a theme, suffering is explicit in Romans 5 and 8, though there has been no full-length treatment of it until this book. As a reality of first-century urban life (as for many still today), the daily struggle to survive in an environment that alternates between hostility and indifference towards the poor and powerless provides a perspective on the interpretation of the whole of Romans that we would all do well to wrestle with.

Associate Professor Keith Dyer
Whitley College

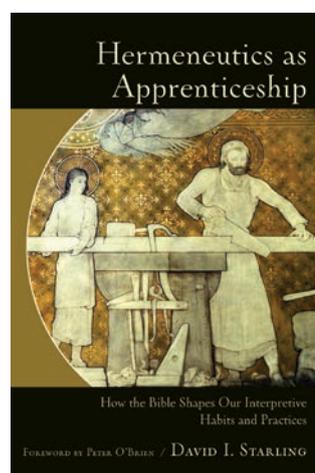


*Correlating Sobornost:
Conversations between
Karl Barth and the
Russian Orthodox
Tradition*, edited by
**Ashley John Moyse,
Scott Kirkland and
John McDowell.**
(Minneapolis: Fortress
Press, 2016).
ISBN: 9781506410753

Correlating Sobornost was born as an attempt to bring Barth into contact with new and potentially fruitful conversation partners in the Russian Orthodox tradition, resisting the developing tendency toward forms of Barthian scholasticism. Historically speaking Barth had very little to say about the generation of *émigré* Russian theologians. Indeed, aside from his substantial use of Dostoevsky in his early *Romans* commentary, Barth had very little to say about the Russian tradition at all. However, it was this that made the prospect of bringing Barth into dialogue with the Russians such a potentially creative exercise, as theologians were asked

not simply to offer works of comparison or synthesis, but to think creatively and critically with and beyond Barth and various figures in the Russian tradition. Hence, the collection sparks some fascinating essays. Highlights include Andrew Louth's reflections on the lack of a developed doctrine of the *analogia entis* in both Barth and Orthodoxy, both for different, and mutually illuminating, reasons; Brandon Gallaher's exploration of the logics of freedom and necessity in Barth and Bulgakov; and the various essays exploring Barth's political theological commitments in dialogue with the very different political tradition of the Russians. The book promises to be a stimulus to further creative, ecumenically sensitive, theological dialogue.

Dr Scott Kirkland
Honorary Research Associate, Trinity College Theological School



Dr David Starling,
Hermeneutics as
Apprenticeship
(Baker, 2016).
ISBN: 9780801049392

Vox asked Dr David Starling to say a little about some of his recent publications and current research.

Fifty years ago, in the heady atmosphere of the late 1960s, Harvey Cox made the famous pronouncement that “the only future that theology has . . . is to become the theology of the future”. The introduction to *Theology and the Future: Evangelical Assertions and Explorations* (T&T Clark, 2014) takes up that dictum and attempts to rearticulate it in a chastened, humbler form. The work of theology is still oriented toward the future, as both prophecy and *phronesis*, but—according to the evangelical vision that informs our book—it gets its bearings not from the immanent historical processes of modernity but from the in-breaking of the Kingdom of God. The essays in the remainder of the book take up that vision and apply it to a series of themes, including ecology, urban planning, the philosophy of science and the creative arts.

Photo courtesy of Dr David Starling.

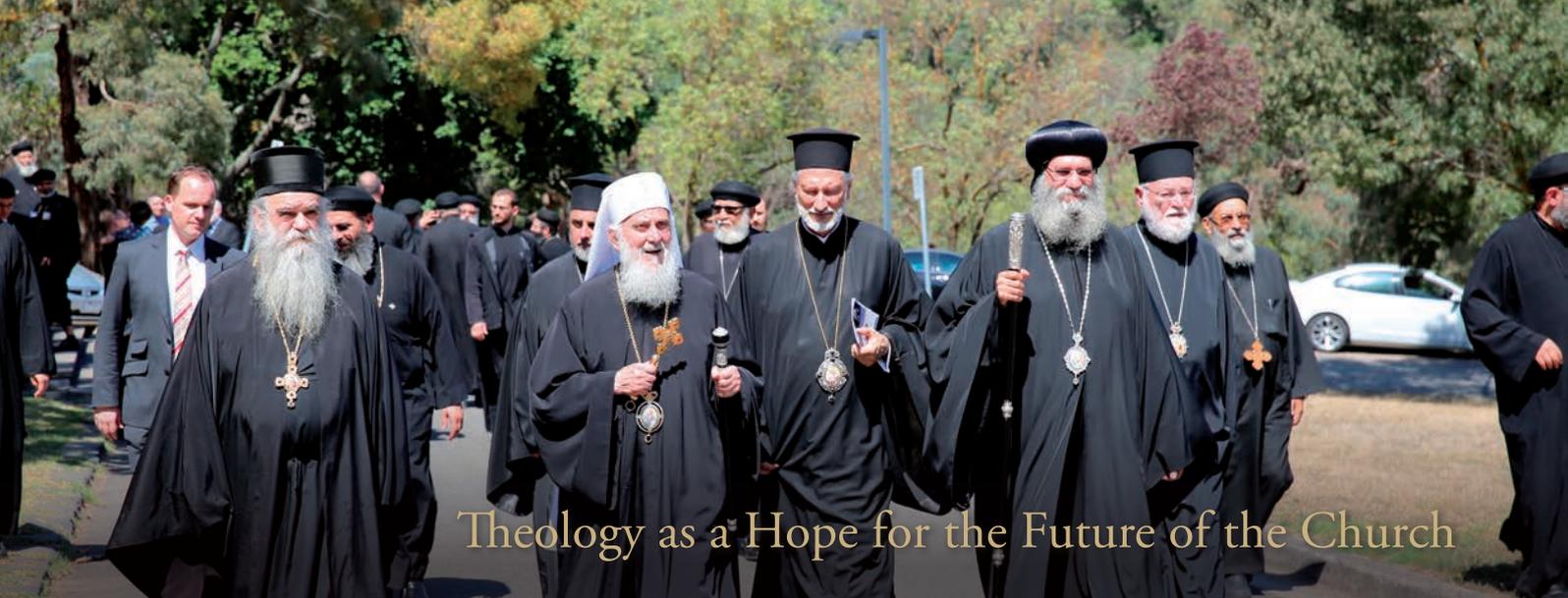
Hermeneutics as Apprenticeship (Baker, 2016) is an appeal for the renewal and *ressourcement* of contemporary biblical hermeneutics through apprenticeship to the interpretive practices of the biblical writers themselves, and an attempt to show what that might look like through a series of worked examples. The aim is not to supplant other disciplines such as historical-critical exegesis or philosophical hermeneutics, but to ground their exercise in the interpretive wisdom that is modelled and taught within the canon.

The Gender Conversation (co-edited with Edwina Murphy; Wipf & Stock, 2016) brings together papers from a symposium that we hosted at Morling College last year. The particular conversation to which the title refers is the intra-ecclesial conversation between Christian brothers and sisters who follow the same Jesus and read the same Scriptures, yet differ on how those Scriptures are to be interpreted and applied to matters of gender. The topics about which we conversed were not only the in-house questions about the shape of relationships and the exercise of ministry within the church, but also the wider cultural questions about biology, identity, politics, justice and power about which our society continues to conduct a vigorous discussion.

Most of my current research is focused on the exegesis and theological interpretation of the New Testament. I have been asked to write commentaries on Ephesians, Colossians and 1 Corinthians for two different commentary series, both of which concentrate on the theological interpretation of the text. I've also been working on a piece about the ethics of the New Testament and another about the themes of righteousness, justice and justification within Scripture and in the theology of the patristic period.

Revd Dr David Starling
Morling College





Theology as a Hope for the Future of the Church



Photos courtesy of St Athanasius College.

St Athanasius College Hosts Serbian Orthodox Patriarch

The Eastern and Oriental Orthodox Churches beat with one heart on 8 March 2016 when the Serbian Orthodox Patriarch attended a special inter-Orthodox gathering at St Athanasius College (SAC). The leader of the Serbian Orthodox Church His Holiness Patriarch Irinej visited SAC, a specialised college in Coptic Orthodox Theological Studies, accompanied by His Eminence Metropolitan Dr Amfilohije of Montenegro and the Littoral and His Grace Bishop Irinej of Australia and New Zealand from the Serbian Orthodox Church. Among the guests were His Grace Bishop Ezekiel and His Grace Bishop Iakovos from the Greek Orthodox Church, representatives from various Christian denominations, the University of Divinity Vice-Chancellor Professor Peter Sherlock, heads of Colleges and academic staff, Melbourne Coptic clergy and SAC students.

[His Holiness] instilled a profound optimism in the future of the Orthodox faith. He encouraged all to embrace a unified heart and joyful hope in the Orthodox Church to ensure the ancient faith tradition remains relevant in a dynamic modern world.

His Holiness presented a lecture on “Theology as a Hope for the Future of the Church”, with His Grace Bishop Irinej providing translation. The lecture emphasised the importance of the patristic, liturgical and Eucharistic foundations of theology and highlighted the essential integration of the liturgical life of the church with theology. His Holiness instilled a profound optimism in the future of the Orthodox faith. He encouraged all to embrace a unified heart and joyful hope in the Orthodox Church to ensure the ancient faith tradition remains relevant in a dynamic modern world.

SAC Dean and Chancellor, Bishop Dr Suriel, said the joyous occasion represented a positive and heart-warming step towards achieving unity between Orthodox brothers and sisters in Christ. He acknowledged the strong relationship of love and respect which has been established between the Oriental and Eastern Orthodox Churches, built up over time through formal and informal consultation and dialogue. Bishop Dr Suriel, said the inter-Orthodox gathering succeeded in building up good will, respectful dialogue, Christian unity and a greater commitment to peace and love in the world.

The Patriarch also listened to hymns sung by the SAC Deacons Choir, toured the Donvale campus, visited Coptic nuns at the Archangel Michael Monastery, was gifted with a St Irenaeus icon written by Coptic nun Mother Veronica and enjoyed a three course lunch held in his honour, attended by 100 guests.

The Theology of Catherine Booth

From 8–19 February 2016, Major Dr John Read taught an undergraduate and postgraduate unit entitled “Theology of Catherine Booth in its Historical and Contemporary Contexts” at Catherine Booth College. Dr Read who currently serves as the Salvation Army’s ecumenical officer for the United Kingdom and Republic of Ireland writes here about the theology of Catherine Booth.

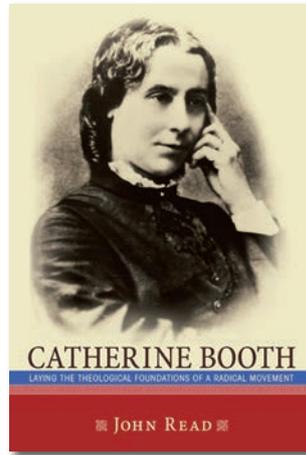
When Roy Hattersley began to research the lives of William and Catherine Booth for his book *Blood and Fire* he quickly realised Catherine was potentially one of the most extraordinary women of the Victorian era. As he concluded his research he decided he had done her an injustice: she was the “most extraordinary” woman of her age. Hattersley’s conclusion would not have surprised Catherine Booth’s contemporaries. When she died in October 1890 around 40,000 people attended her funeral service. News of her death was carried by every newspaper in Britain, national and local. Given her unique significance as a female nineteenth-century social reformer, feminist, revivalist, Church leader and theologian her subsequent neglect is the single most surprising thing about Catherine Booth.

There are also some surprising aspects to The Salvation Army, an example being the contrast between its strong distinctive public engagement and the self perceived insecurity at times of its theological grounding. The Army is rooted in Methodism. Its Articles of Faith are based on the 1838 articles of the Methodist New Connexion. Consequently they provide little explanation of such distinctive aspects of the Army’s public identity as its non-sacramentalism, its understanding of mission as evangelism and social action, or its adoption of military terminology in its engagement with the world.

In fact the theological foundations for the Army’s distinctive identity are found in the Salvationist theology of Catherine Booth, which is rooted in the ideas of John Wesley and John Fletcher, and the insight embedded in Scripture and the thought of the Church fathers that salvation is nothing less than the restoration of the image and likeness of God in Christ in fallen humanity, an idea full of possibilities for the public engagement of the Church in both the nineteenth and twenty-first centuries.



College of the Bible students (now Stirling Theological College) leaving for their weekend ministries, Glen Iris, 1925. Photo courtesy of the Hindmarsh Centre.



Major Dr John Read, *Catherine Booth: Laying the Theological Foundations of a Radical Movement* (Eugene, OR: Pickwick, 2013).

Mission and Ministry

Hindmarsh Church of Christ Centre for Mission and Ministry

Stirling Theological College has recently launched the Hindmarsh Church of Christ Centre for Mission and Ministry. This research centre consists of new archival facilities and website, making available publications, documents and artefacts of national significance to Churches of Christ in Australia.

The archives provide access to historic journals that reflect concern for issues of theology, mission, ministry and community. The intent of the Hindmarsh Centre is to give focus to apostolic witness in its interface with contemporary issues, enlivened by diverse contributors from constituent churches around Australia.

To establish a research centre around memory and identity is challenging. The *stuff* of history can be cumbersome, with worn ruts of past engagement stifling present simplicity and sufficiency in Christian witness. Like the heavy, lethargic air of a (classic) archive, certain memories linger stiffly in the present. But history also challenges us, with vital memories that can inspire movement into the future. This is a gift. Where memory encourages us again to open ourselves to an enlightening, oxygenating Word within our historical *stuff*, heritage is a motivating resource for mission and ministry. These are some dynamics currently engaging students and staff at Stirling Theological College.

Please visit: www.hindmarshresearch.com

Dr Samuel Curkpatrick
Curator of the Hindmarsh Centre collection

Life in Abundance

Nearly 200 people from across Australia attended workshops, keynote addresses, worship services, lunches and dinners between 10 and 13 February 2016 at Trinity College Theological School for a three-day national conference on mission and evangelism called “Life in Abundance”. The Conference, previously known as the Summer School held every two years, brought together people from all parts of the Anglican church, and beyond, in discussions about how the Church today can provide relevant, inclusive and meaningful dialogue with the world about the Christian faith.

Hosted by Trinity College Theological School, the Conference was co-sponsored by Anglican Board of Mission, Anglican Overseas Aid, Anglicare Victoria, Benetas and Brotherhood of St Laurence, and marked the first time that the College had worked in direct partnership with mission agencies of the wider Anglican church in Australia.

Guest speakers included Bishop Stephen Pickard (Professor of Theology at Charles Sturt University), Bishop Justin Duckworth who has founded and led cutting-edge urban mission projects in Wellington, New Zealand, for the past 25 years, and Catholic theologian Professor Stephen Bevans from Catholic Theological Union in Chicago. Bishop Kay Goldworthy from Gippsland was the Conference Chaplain, leading prayers and other sessions, while biblical studies were offered by the Director of the Theological School, Professor Dorothy Lee.

Participant Pam Storey from Benetas (Anglican aged care) especially appreciated the contribution made by younger attendees, some of whom had led worship and been involved in forums and debates. David Browne, a candidate in the Diocese of Brisbane enjoyed meeting people from a variety of backgrounds and viewpoints and hearing the wisdom of such eminent speakers; he said that the Conference had been incredibly helpful to a young person seeking a pathway in tomorrow’s Church. His thoughts were echoed by the Revd Jamee-Lee Callard, a Deacon from Brisbane, who will take back to her parish messages of hope and inspiration from the Conference.

*Dr Peter Campbell
Trinity College Theological School*

Children and Family Ministries

In many churches, week by week, ordained ministers and lay volunteers give freely of their time, energy and

skills to offer ministry to children and their families. Recognising the need for specialist forms of training for those who are engaged in these forms of ministry, Stirling Theological College and Pilgrim Theological College are collaborating in the delivery of a new University of Divinity award: the Graduate Certificate in Children and Families Ministry. The award aims to develop knowledge, skills and expertise in this area by helping students to engage in critical study of Christian texts and traditions as these relate to ministry with children and families. In two core units, students learn about aspects of “child theology”, explore key areas of theology, education and pastoral practice, and develop their understanding of the spirituality and experiences of children. A third unit can be taken from across the wider curriculum offerings at Stirling and Pilgrim Theological Colleges. Taught by experienced and qualified practitioners, the new Graduate Certificate responds directly to the call for churches to affirm the missional importance of ministry with children and families, and to develop the skills of those who work so hard to support that mission.

*Revd Associate Professor Sean Winter
Pilgrim Theological College*



Photo courtesy of Pilgrim Theological College.

Disability, Justice and Spirituality

Revd Andy Calder, Disability Inclusion Officer, Commission for Mission of the Uniting Church in Victoria, is the Convenor for an International Conference in Melbourne: “Exclusion and Embrace: Disability, Justice and Spirituality” to be held from 21 to 23 August 2016. Speakers include: Professor Hans Reinders, Chair of Ethics at Vrije Universiteit, Amsterdam, and editor of the journal *Religion and Disability*; Revd Bill Gaventa, Director of the Summer Institute of Theology and Disability, President-elect of the American Association on Intellectual and Developmental Disabilities (AAIDD); Professor David Tacey, an interdisciplinary scholar widely published on Australian spirituality; and Dr Lorna Hallahan who will explore the place of spirituality within the new National

Disability Insurance Scheme (NDIS) commencing July 2016.

This Conference is timely as the Church seeks to engage those who live with disability, families and carers, academics and practitioners, volunteers and staff. An increasing number of people are actively exploring the intersection of disability and spirituality.

Revd Calder also teaches a unit at Stirling Theological College (Theological, Pastoral and Spiritual Responses to Disability) where Dr Alan Niven offers a Conference Unit in Pastoral Studies. UD students enrolled in this unit can develop a 6000 word research paper with peer and supervisor support; attend guided seminars before and after the Conference; join a discussion group with a keynote presenter; and attend the Conference at no charge beyond enrolment fees. Further information is available from your College or Dr Alan Niven aniven@stirling.edu.au.

*Dr Alan Niven
Stirling Theological College*



Revd Andy Calder. Photo courtesy of Stirling Theological College.

In Memorium

Fr Campion Murray OFM STD Lector Emeritus (YTU)
Born Randwick 28 November 1926 born to eternal life
5 December 2015

Fr Angelo O'Hagan OFM LSS DrTheol Senior Fellow
Lector Emeritus (YTU)
Born Port Douglas 5 July 1929 born to eternal life 9
March 2016

Every institution has its founding pillars who by their energy, love and example forge a path for others to follow. Campion Murray and Angelo O'Hagan were two Friars instrumental in the formation of Yarra Theological Union (YTU) in 1971. Campion was the Provincial at the time YTU was formed and served as President from 1986–1993 and again in 1998. As a lecturer he taught units on the Pentateuch, the Prophets of Israel,

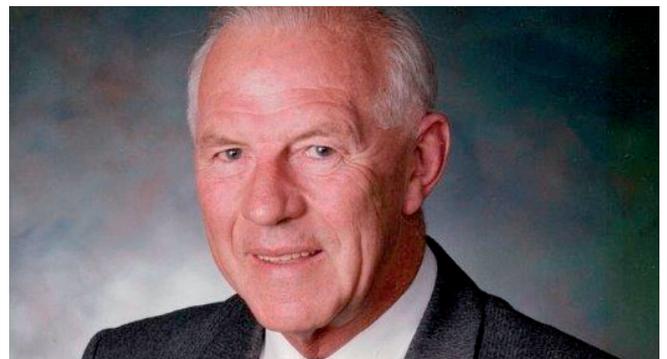
Psalms, The Writings, Job, and Suffering and Hope in the Writings of the Old Testament. As a teacher his gentle, wise and considered reflections were always highly valued. In his last years of teaching, the classes on Job seemed to get larger as students flocked to avail themselves of the opportunity to sit at his feet reflecting on life's big questions. Campion worked tirelessly over many years in translating over fourteen volumes of Franciscan source materials and the last was completed just a week before he died.

Angelo was simply amazing as scholar, linguist, musician and singer. As lecturer he taught in Australia, Jerusalem, Nigeria and Zambia. Much of his teaching at YTU put his extraordinary talent as a linguist to good use. Proficient in twenty languages, Angelo taught Hebrew, Aramaic, Greek, and Coptic. His teaching of Greek texts extended from the Koine of the New Testament to the Greek of Homer, the Septuagint, and the Hellenistic period. As a biblical scholar, Angelo taught units in Judges, Song of Songs, Ephesians and the book of Revelation.

Campion and Angelo were great friends and as friars shared a profound love of nature and their contribution to the gardens and cloister was considerable. Those with a botanist's eye will note that most of the plants they added to the cloister of St Paschal's are to be found in the scriptures.

We are deeply saddened by their loss and indebted to them for their contribution to the life of YTU and the University. May they rest in peace after labouring long and lovingly in the Lord's vineyard.

*Revd Dr Chris Monaghan CP
Yarra Theological Union*



Fr Campion Murray. Photo courtesy of Yarra Theological Union.

News Stories



Photos courtesy of St Athanasius College.

New Staff at St Athanasius College

St Athanasius College (SAC) has welcomed three new staff members in Semester One. Fr Michael Salib, a newly ordained priest and former school teacher, joins SAC as a Lecturer in Religious Education. The Revd Dr Peter Dobson, formerly a Lecturer in Christian Leadership and Dean of Quality and Student Administration at Tabor College, has been appointed SAC's Director of Academic Administration. Maggie Trainor, a strategic marketer and journalist hailing from school sector, is the new Director of Marketing and Communications. The new SAC team looks forward to working collaboratively with colleagues at the University of Divinity and in being of service to students and the wider community.

Patristics Course Showcases International Excellence in Theological Thought

St Athanasius College (SAC), a recognised leader in Oriental Orthodox theology, is offering The School of Alexandria as a new theological study intensive in conjunction with Yarra Theological Union. The School of Alexandria unit consolidates the University of Divinity's academic commitment to international alliances and research excellence. High calibre course content will be presented by the Very Revd Dr John Behr, an Oxford University scholar, on the work of Origen, St Athanasius and St Cyril of Alexandria, each a significant figure in the Alexandrian School founded by St Mark the Apostle. An internationally acclaimed patristics scholar, he will lead The School of Alexandria winter intensive over three weekend workshops in June and July 2016. Dr Behr lives in New York and serves as the Dean of St Vladimir's Seminary and Professor of Patristics, teaching courses in patristics, dogmatics and scriptural exegesis. He also lectures in patristics at Fordham University. The School of Alexandria unit will be delivered at Diploma, Degree or Masters level and for audit, at the College campus in Donvale. For further details contact Dr Peter Dobson by email pdobson@sac.edu.au or phone 03 8872 8452.



Very Revd Dr John Behr. Photo courtesy of St Athanasius College.



Farewell Jeff Reaney

Jeff Reaney retired in January 2016 as Director of Administration at the University of Divinity. Vox asked him a few questions about his time at UD and his plans for the future.

Photo courtesy of Jeff Reaney.

What are three things the UD community might not know about you, that you would be happy for us to know?

I was previously at Central Queensland University International Campus in the CBD, where my roles were Course Coordinator, Senior Lecturer and Head of Programs, with six months as Associate Director, Finance and Administration. I've been involved in healing and deliverance ministry for 35 years, and in 2010 published a non-academic book titled *Close the Gates*, to assist people to

understand the demonic realm. I assist in practical ministry in my local church as a Connect Team Leader and a Welcome Team Leader.

How long were you working as Director of Administration at the University of Divinity? What are your impressions of the University over that time?

I worked at UD for exactly six years, a period of great change which saw the Melbourne College of Divinity transform into Australia's only University of Specialisation. If I had to distil

the result of the changes down to one word I would say “clarity”. Clarity has been heightened as to identity, relationships (with the Colleges and their stakeholders), policies, strategic plan, risk management, and other organisational processes.

Is there anything you would like to add? For example, your thoughts about the future direction of the University? Your future plans?

The University is an excellent example of how to live in unity with diversity.

With a ten-year Strategic Plan comprising three linked triennial sections, there is scope for the University to continue evolving toward its goals, with the flexibility of altering or modifying discrete parts of the Plan if environmental or other circumstances change. As to my own future plans, I’ve taken on a part-time role as Victorian State Director of Australian Christians, a political party which bases its policies on Judeo-Christian principles, and I’ve begun baking bread for home use.

ANZATS Conference 2016: The Atonement

From 3–6 July, the University of Divinity will host the annual ANZATS conference, with this year’s theme focusing on the Atonement. Alongside the keynote speaker, Revd Dr Serene Jones (President of Union Theological Seminary, and the current President of the American Academy of Religion), the conference will feature 70 individual papers from Australian and international scholars. Attesting to the widespread interest in the theme, speakers will be coming from as far afield as New Zealand, India, China and Zambia.

The papers themselves explore key scriptural ideas, patristic and modern atonement theories, and a range of ethical consequences of the doctrine for gender, ecological and economic concerns. Once again, the Karl Barth Study Group is well represented (6 papers), as is the Theological Education stream.

The conference itself will take place at Pilgrim Theological College and Trinity College Theological School, both in Parkville. Registrations are open until late June, with day bookings also available. Further details, and links to the registrations page, are available at <http://www.trinity.unimelb.edu.au>.

Research Grant Results

Congratulations to the following students and staff who were awarded funding in the first round of research grants for 2016. The Research Grants Panel allocated a total of \$10768.00 between 5 student applicants. The grants were awarded to Carolyn Alsen, Samasoni Moleli, Carolyn Newall, Angela Sawyer and Uzoma Uzoeshi. The Research Grants Panel allocated a total of \$16708.50 between 9 applicants in the staff small grants category. The grants were awarded to Professor Mark Brett, Kerrie Burn, Dr Rosemary Canavan, Dr Oh-Young Kwon, Dr Callam Ledsham, Associate

Professor Katharine Massam, Bishop Dr Anba Suriel, Dr Kris Sonek and Dr Youhanna Youssef. In the staff research large grant category, one award of \$5000 was made to Professor Mark Brett. The Panel commented: “The Panel awarded Research Grants to applications that were able to provide a clear explanation of aims and research outcomes; and demonstrate value for money. A number of successful applications aim to achieve multiple outcomes from a single grant award, and this demonstrates strategic planning.”

Luther@500 Conference

An international conference on Martin Luther’s theology in the ecumenical and global context, today and tomorrow, will be held in Melbourne at the Catholic Leadership Centre from 28 June to 3 July 2016. Full details and online registrations are available at <http://www.luther500.com.au/>. The program features a public lecture, “Luther Ahead: From Promise to Fulfillment”, by Revd Professor Oswald Bayer, German Lutheran theologian and Professor Emeritus of Systematic Theology at the Protestant Theological Faculty of the Eberhard Karls University of Tübingen. There will be a launch of Luther Bible 1551: Selected Illustrations and keynote addresses from Professor Theodor Dieter, Dr Franz Posset, Professor Risto Saarinen, Professor Krisi Stjerna and Professor Emeritus James Nestigen. Ample time for worship, collegiality and worship are part of the program which also features a University of Divinity reception on Thursday 30 June just prior to the public lecture.

martin Luther@500

An international conference on Martin Luther's theology in the ecumenical and global context, today and tomorrow.

28 June – 3 July 2016
Catholic Leadership Centre, Melbourne, Australia

Oswald Bayer
Luther ahead: from promise to fulfillment.

James Nestigen
The contemporary significance of Luther's teaching on the communicatio idiomatum.

Franz Posset
Our Martin: Catholic syncretists yesterday, today and tomorrow.

Risto Saarinen
Luther's theology of giving and the gift.

Krisi Stjerna
Luther for the future.

Theodor Dieter
Martin Luther's money and theosis: reconstructing a debate which did not take place.

For further information and on-line registration, please refer to www.luther500.com.au

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Photo courtesy of Catholic Theological College.

Catholic Theological College to offer UD Courses in Hong Kong

After twelve months of negotiation, the University of Divinity and Catholic Theological College (CTC) have established a partnership with Caritas Institute of Higher Education (CIHE) in Hong Kong. CIHE is the only Catholic higher education provider registered in Hong Kong and is currently preparing to become St Francis University. This will be the first Catholic university in Hong Kong. As well as its own diploma and undergraduate awards, CIHE offers a number of awards through overseas universities.

After approval by the education authorities in Hong Kong and Australia, CTC will deliver the University's Graduate Certificate in Teaching Religious Education and Graduate Certificate in Theology in Hong Kong. This will be the first time that University of Divinity courses have been offered offshore, and is a pilot program in the University's goal of developing theological education in the Asia-Pacific as part of its new strategic plan. The courses involved are the same awards that CTC already delivers offsite for teachers in Werribee, Geelong and Craigieburn, and for lay parish workers in Shepparton.

There is an urgent need for relatively short and targeted courses such as this in Hong Kong. In 2007, it was estimated that only one-third of religious education teachers in Catholic schools in Hong Kong had any formal study in theology or religious education. Others relied on self-education and informal study through professional development and in-service programs. There is also interest in the course from teachers in Hong Kong's Anglican schools.

As well as responding to these pastoral needs in Hong Kong, it is hoped that this partnership will assist CIHE in developing its capacity for delivery and accreditation of its own programs in theological education. This is a core part of CIHE's strategic vision, especially as it prepares to become St Francis' University.

*Very Revd Associate Professor Shane Mackinlay
Catholic Theological College*

Support Us

The University of Divinity's Strategic Plan 2016-2025 "*Growing in Partnership*" aims to strengthen the sustainability of the University and its Colleges. If you would like to make a donation, please use the link on our website:

www.divinity.edu.au/documents/donation-form/

Donations of \$2 or more are tax-deductible.

Donations may be directed to the University's general needs or to specific projects, including bursaries to support students.

Key Dates 2016

Research Day (Staff and HDR Students)

Wednesday 1 June

Study Week

30 May – 3 June

Examination Week

6 June – 10 June

Results published

Friday 8 July

Semester 2

25 July – 28 October

Semester 2 Census Date

Tuesday 16 August

Non-teaching period

19 September – 30 September

Teaching Day (Staff)

Wednesday 2 November

Study Week

31 October – 4 November

Examination Week

7 November – 11 November

Results published

Friday 9 December

Graduation (Adelaide)

Friday 2 December

