



# VOX

## The University of Divinity Magazine

Issue 4, October 2016

*Revd Dr John Capper  
Director of Learning and Teaching*

### **Am I eligible?**

The Course is open to anyone who is  
a) employed or appointed to a role in  
theological education at tertiary level; or  
b) enrolled in a higher degree by research in  
theology or a related discipline.

The first cohort will be in 2017 and will be  
limited to those who are part of the  
University of Divinity.

### **Who do I contact to find out more?**

To register interest or find out more please  
contact Dr Merryn Ruwoldt, Head of the  
School of Education and Theology, Australian  
Lutheran College, phone 08 7120 8200 or  
email [merryn.ruwoldt@alc.edu.au](mailto:merryn.ruwoldt@alc.edu.au)

## University Initiates New Award for Theological Education

In keeping with its Vision to “empower our learning community to address the issues of the contemporary world”, the University’s Academic Board and Council have agreed to offer a Graduate Certificate in Theological Education (GCTE). Initially, the award will be offered to the academic staff of the University.

The Vice-Chancellor, Professor Peter Sherlock, who chaired the Course Development Panel for the new award, said, “I am delighted that the University will continue to lead in the professional development of theological educators.” Australian Lutheran College has been chosen to host and manage the new Graduate Certificate. “We welcome this opportunity to work with our colleagues and contribute to quality theological education in Australia”, said Revd James Winderlich, Principal of Australian Lutheran College.

“This will be a high quality award building on our current skills and setting up new academic staff for teaching success”, said the Director of Learning and Teaching, Dr John Capper. While there are now many awards that develop expertise in higher education, the Graduate Certificate in Theological Education is unique in Australia as it works with academic staff to explore their identity, in their vocation as theological educators, using input from peers, students and scholarly literature. “The GCTE is about more than skills”, said the Vice-Chancellor, “as it equips staff to fulfil the vision and mission of the University and its partners”.

**“The whole concept of training academic staff to be excellent adult educators is critical to an excellent university culture.”**

- David Breen, General Manager Training and Education, Discovery Community Care (Student of the University of Divinity and a member of the University’s Academic Board)

### **THEOLOGY IN AUSTRALIA**

The Rt Revd Dr Helen-Ann Hartley, Bishop of Waikato, New Zealand, reflects on her recent visit and the future of theological education in Australia. For the full article turn to [pp. 6–7](#).

### **RESEARCH PUBLICATIONS**

Staff and students of the University of Divinity consistently produce world-class research in all theological disciplines. Turn to [pp. 15–17](#) to read more about recent publications.

### **DOCTORAL SCHOLARSHIP AVAILABLE**

Catholic Theological College, Melbourne, has undertaken to support the establishment of a Centre for Human Ageing under the direction of Dr Laurence McNamara. Read more on [p. 27](#).



Photo by Earl Carter.

## From the Vice-Chancellor

In my role as Vice-Chancellor I have the privilege to meet with a large number of people from week to week. Two meetings in recent months stand out from the crowd.

In August this year I convened a meeting of student representatives, in order to listen to their ideas about how the University could support them in their studies and beyond. Five students were able to be present, drawn from four Colleges. We discussed what the University meant to them, what could be improved, and how student voices could be effective in decision-making processes.

We identified some exciting projects, including the potential for an Open Day and Careers Fair in 2017. We discussed how the University could encourage current and future students to identify the value of theological scholarship by telling stories through instruments such as *Vox*.

What I found exceptional, however, was the motivations and hopes of the students themselves. This small group gave a glimpse of the inspiring diversity of interests, vocations, and aspirations of the whole student body. Some were preparing for specific ministries in the church, academy, and world. All shared a thirst for a critical theological understanding, with the hope of putting theological scholarship into the service of others.

The second meeting was our first Strategic Plan Review Day, held on 2 September, and certain to become an annual event. The University's Strategic Planning Committee met for some 8 hours and heard presentations from the leaders of the 15 goals in the current Strategic Plan. These covered everything from Aboriginal and Torres Strait Islander theological education through programs about health, aged care, professional development and leadership, to libraries and digital resources.

We made some challenging decisions, and identified the resources needed for the next stage in our journey. Again, however, the highlight was the amazing array of people we met from right across the University's Colleges. All were united by a passion and commitment for the possibilities of theological research and scholarship to transform ourselves and our world, to inform belief, to challenge injustice, and to bring hope.

*Professor Peter Sherlock*  
Vice-Chancellor

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# Graduate Certificate in **THEOLOGICAL EDUCATION**



UNIVERSITY  
OF DIVINITY



**The Graduate Certificate in Theological Education creates a pathway for professional development and academic recognition for theological educators.**

This award is tailored to meet the particular needs of the theological education sector. It meets the outcomes of Graduate Certificates in Higher Education available at many universities.

The program integrates with two teaching years. It begins with a short intensive (DE8030L Introduction to Theological Education) in February, and continues over four semesters:

DE8030L	Introduction to Theological Education;
DE8031L	Principles of Teaching in Higher Education;
DR8032L	Journey of Theological Education;
DE8033L	Integrity in Higher Education;
DE8034L	Specialist Applications in Higher Education.

The first three of these units set strong foundations, and the last allows students to explore areas of interest or relevance to themselves.

Students will learn in peer groups with a mentor working with them. The assessment will draw upon insights from peers, students, the academic literature, and participants' own self-reflections.

The course will begin in February 2017. Enrolment is open to all research students and academic staff (including adjunct staff) of the University and its Colleges.

The total fee cost of the program will be AUD\$4362 for members of the University in the first cohort.



For information, contact  
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# Transformation at the Heart of Jesuit College of Spirituality



Jesuit College of Spirituality has a mission to “enable creative leaders to transform the world”. Throughout its 17-year existence, the College has seen a number of internal changes as it has adapted to suit its mission and the growing needs of the community.

On 1 January 2012 the Institution became known as Sentir Graduate College of Spiritual Formation. “Sentir” is a word that in Spanish means “heart-felt knowing”. The term, used often by Saint Ignatius of Loyola, was chosen to reflect the objective of the College: to focus on the formation and integration of the whole person—head and heart.

In mid-2016, under the direction of the Head of College and CEO Ms Deborah Kent, the name of the College was reviewed. As a result the College Council asked the Provincial of the Society of Jesus for his approval for the College to be re-named Jesuit College of Spirituality.

“Sentir Graduate College of Spiritual Formation wasn’t easily identifiable as a work of the Jesuits. A name which encompasses all aspects of spirituality is a better reflection of our work”, said Ms Kent. “Our unique position in the University of Divinity is that we use spirituality as our lens to study theology, biblical studies, ministry and pastoral care. For all our courses it is important for us to understand how the Holy Spirit is working, moving and shaping those dimensions. We recognise that there is a personal formative dimension to academic studies.” The Provincial and his Consult gave approval in June this year for the name Jesuit College of Spirituality (JCS).

Following the name change, the College Council made the decision to extend the rebranding. A new logo was commissioned with each aspect carefully considered. Primarily the new logo needed to feature Ignatian Spirituality at its centre. This is shown by the inclusion of two wolves, taken from the Ignatian family crest, a symbol belonging to the larger Jesuit community. The wolves are portrayed as active rather than passive, a representation of the dynamic, changing activity

in which we each engage as we allow the Holy Spirit to work in us. With their heads cocked to the sky, the wolves point towards our own journey to Christ and the cross (revealed here as the Southern Cross) geographically locating the College. More specifically representing the Holy Spirit, the flame is inside and at the centre of the logo, as it is in us. The book signifies the gospels and the foundation that is the Ignatian spiritual exercises. All the images are contained within a crest as a symbol of unity and to echo longstanding academic traditions. Colours employed are blue, in iconography a symbol of humanity; gold, representing the reign of God; and silver, a depiction of the wisdom we seek and by which we are engaged.

The College will see further transformation in 2016, facilitating fresh directions and renewed energy for staff and students alike, as it takes up residence in a new facility at 175 Royal Parade, Parkville. Since its inception the College has been based at the Champion Retreat Centre in Studley Park Road, Kew, but as the vision and the size of the College grows, so too is it time for a new location and larger facilities. JCS will move into a traditional academic Jesuit home, taking residence next to the offices of the faculty of the former Jesuit Theological College. The location, in close proximity to other UD Colleges, will allow JCS to develop its already strong history of collaboration and ecumenism, with shared space proposed at Pilgrim Theological College. Benefits to students include significantly easier access to the Dalton McCaughey Library and a designated classroom in close proximity to the library.

Another change is a shift to a variety of delivery modes including online, semester-based units as well as intensives, giving the JCS faculty the opportunity to reshape a number of their programs and facilitate an improved dynamic learning environment.

Transformation will never be far from the core of Jesuit College of Spirituality. When asked about the long term dreams for JCS, Ms Kent spoke of business partnerships and bringing Ignatian Spirituality into the business market. One exciting avenue for the College is the innovative relationship established in 2016 with AltusQ, a business coaching firm. Together, JCS and AltusQ are offering a program called “Fit for Leadership” to business leaders in Melbourne. While the relationship is in its early days and the program is currently being piloted, there are plans to expand nationally.

We wish staff and students of Jesuit College of Spirituality well as they commence this new and exciting venture.



## Our Leaders: A Personal Profile

The University of Divinity and member Colleges are served ably by a vast and dynamic team of academic and administrative staff. This new section of *Vox* will profile some leaders in our community whom you might not ordinarily meet but whose stories are interesting and diverse.

Ms Deborah Kent is the new CEO and Head of College at Jesuit College of Spirituality. *Vox* interviewed Deborah, who commenced her role in January 2016, to learn about her background, interests and hopes for the future of the College.

Deborah is a graduate of the Melbourne College of Divinity (1984, BTheol, CTC) and has worked in secondary education for over 25 years, specialising in spirituality and religious education, English and history. Growing up in an actively-involved Roman Catholic family, Deborah has always been familiar with Christian values. She developed a keen interest in and passion for mission and spirituality after working on a street-mission program at Christmas. There she met people who had “fallen out of the system” and would struggle ever to make it back in. Deborah revelled in working to connect with and equip people with skills that would empower them to avoid “falling out” before that cycle began. This work eventually led her to the field of education. While her passion is for teaching, Deborah has also worked in administrative roles such as Deputy Principal of Siena College Camberwell.



Asked about the significance of Jesuit College of Spirituality having a CEO rather than simply a Head of College, Deborah said, “The College is looking to offer its services and ministries beyond academia. By having a CEO, we can enter into

business partnerships and look at ways of presenting our material more creatively, trying to connect with people who aren’t necessarily going to enrol in a course. It means Ignatian spirituality is out there at a level of excellence that other people can benefit from, beyond the classroom.”

In addition to her career in education, Deborah has worked as a journalist for the Herald Sun. She loves music, particularly singing and playing guitar. When asked who she would choose if she could spend a day with anyone one (living or deceased), Deborah answered, “Joan Baez [American folk singer, songwriter, musician and activist for social justice]. I’ve always admired her since I was young. I actually met her once, through my mum. When I sing, people say we sound similar.” Deborah also has two mastiffs with whom she loves to spend time outside work, including taking the dogs to obedience training.

In closing, *Vox* asked Deborah who is one person at, or connected with, the University of Divinity who has impacted her most positively, or surprised her. She responded, “I’d like to celebrate John Capper. He has been a great support to me in transitioning into this role. He has been a great source of wisdom and creativity, and an extraordinary person with his depth and breadth of knowledge.”

Photo (header): Members of the University of Divinity Council and Heads of Colleges gathered in June for the annual Leadership Retreat.

Photo (left): Ms Deborah Kent, courtesy of JCS.



## Theology in Australia

*Rt Revd Dr Helen-Ann Hartley  
Bishop of Waikato, Aotearoa,  
New Zealand and Polynesia*

**And it shall be in those days, says the Lord, I pour out my spirit on all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your elders shall dream in dreams.**

**Acts 2:17.**



The Rt Revd Dr Helen-Ann Hartley is Bishop of Waikato in the Anglican Church in Aotearoa, New Zealand and Polynesia. She has held this role since the beginning of 2014. Prior to that she worked in theological education in the United Kingdom and New Zealand. Her doctorate, awarded by the University of Oxford in 2005, explored the use of the imagery of manual work in the letters of Paul.

Photo (above) courtesy of Rt Revd Dr Helen-Ann Hartley.

Photo (header): Revd Dr Serene Jones preached and Bishop Helen-Ann Hartley presided at the opening service for the 2016 ANZATS conference in St Paul's Cathedral Melbourne.

I was delighted recently to attend the ANZATS conference in Melbourne, and to be one of two bishops present. Would that more of my episcopal colleagues value such gatherings! While the conference itself focused on the Atonement, my interest in this reflection is on the more general meaning of what the conference itself represented: a coming together of many people immersed in the work of theological education. The words above, spoken by the apostle Peter following the outpouring of the Holy Spirit on the disciples, are a joyous evocation of the promised hope held in the narrative of the Bible that God would be made known throughout the world. The words derive from further back in the grand narrative of faith, however, from the book of the prophet Joel. But here, in the story of Acts, they find a new home giving texture and colour to the dramatic events that enabled Jesus' disciples to communicate the Gospel to people of different languages and contexts.

There are three words that are important for understanding the prophetic vision: its story; its context; and the conversation that flows from it. Its *story* is the grand narrative of faith, the big picture: the story contained in Scripture of God's dealings with our world, and which tells of the incarnation of God's son Jesus Christ, his death and resurrection, and the birth and struggles of the early church inspired by the continual movement of the Holy Spirit. Its *context* is both the place where that story happened and where that story gains meaning today. And the *conversation* is the communicating of that story to those whom we encounter. As the disciples were able to be in communication with those around them, so we encourage others to join in: to do "theology" and to relate experience with an understanding that is continually growing, forming, and being nurtured in, the lives of all who are called to be disciples, both now and in the future.

**Collaboration requires a number of attributes: trust, and a willingness to actually “be” together in a constructive sense.**

Theological education provides a key locale for the working through of these elements, both in the foundational sense of the information that students and academics receive through teaching and research, and crucially in a formational sense through the way in which communities of learning enable a deepening of the understanding of our faith.

The ANZATS conference was notable for the way in which a high level of collaboration was on display, something specifically noted by the keynote speaker, Serene Jones. Collaboration requires a number of attributes: trust, and a willingness to actually “be” together in a constructive sense. This certainly doesn’t mean universal agreement on a topic or a point of view, but it does require a starting point from which a shared identity might be constructed.

Theological education, whether residential or by distance, has a capacity to build a home in which this quest may take place to deepen faith through understanding. Colleges or intentional communities of learning can provide a home where ministers may be educated, trained and formed for ministry, sent forth to baptize, proclaim the good news and be the light of Christ in the communities to which they go, attentive to the demands of context; a home where excellence in research may be shared for the good of the wider church; and a home that offers rich resources to all God’s people. I am deliberately and consciously evoking the image of a home because it implies a space that is built, shared and maintained together, a space in which people may be immersed and challenged, sharing in worship, prayer and learning, in touch both with each other and the world around us.

Still, you may well ask: what actually is “theological education” and what might its future be in Australia? I am a Scottish-born UK citizen living and working as a Bishop in New Zealand, so any thoughts I share must be tentative! Any form of theological education must be about the training and formation of future leaders for the church. Much more broadly speaking, however, it is a life-long pilgrimage in which discipleship and experience are drawn together, formed, nurtured and developed: it is about finding our identity in God, the ability to communicate that, celebrate its implications, and affirm others in that journey. Education is both input and drawing out, to enable spiritual, pastoral and intellectual flourishing. “The gospel overflows in theology. . . . Theology is perhaps first and foremost a celebration—a celebration that helps us find a way, or a truth that leads us into a life”, as Archbishop Rowan Williams has reflected, in a talk I heard him deliver to theological college principals from across the Communion at a gathering in Canterbury.

As a closing thought, theology has a “home” in community. Jesus as the *logos* of God ‘pitched his tent’ in our midst (as John describes it in his Gospel prologue). Theology arises from the freedom and responsibility of the Christian community to inquire about its faith in God. Nurturing this freedom requires patience and openness to multiple perspectives. While I experienced this in Melbourne, I did wonder about the cultural diversity on display (or lack thereof)? How do we ensure that many voices are heard in the discernment of “faith seeking understanding?” That is a question to ponder for the journey ahead.



## Research Day

*Ms Kerrie Burn  
Mannix Library,  
Catholic Theological College*

I have attended all three of the University of Divinity Research Days that have been held since I commenced as Library Manager at Mannix Library in 2014. I enjoy the experience of hearing first-hand about the breadth of research that is being undertaken right across the University. This year I chose to attend as many sessions as possible by staff and Higher Degree by Research students that are affiliated with Catholic Theological College (CTC). My focus was on becoming more familiar with the research currently being done by my CTC colleagues. Having some familiarity with the different areas of research helps me to be alert to new publications in areas of interest. It also assists me as I think strategically about how libraries can best support this research, how our library services might be improved or targeted, and whether there are some areas of our collections that might benefit from additional resourcing.

On a personal level attending the Research Day takes me out of the day-to-day environment of my library, allows me to see the bigger picture, and to feel a part of the wider institution. There are always a great range of papers being presented throughout the day, some of which are in areas I know little about and this can be intellectually challenging. Other sessions are in discipline areas that are more familiar to me. These sessions give me pause to reflect on my own fledgling areas of research interest. I also enjoy the experience of connecting with staff and students from other institutions within the University. Conversations held throughout the day can also lead to surprising ends, news about a new book that it would be good to purchase, or something else to be followed up once I get back to my library. This year a serendipitous conversation at the Research Day led me to learning about the inaugural gathering of Australian Collaborators in Feminist Theologies, a great event that I subsequently attended in July.

Libraries play a vital role in supporting the research being done across the University and I plan to continue attending future Research Days. The University's Library Hub ([www.divinity.edu.au/library](http://www.divinity.edu.au/library)), launched in February 2016, now provides access to a vast range of online resources that support teaching, study and research across the University. In addition, all of the libraries that are associated with the University hold significant print-based collections that have been managed and developed over many decades. The various libraries have different collection strengths and areas of specialisation, including a number of significant and unique special collections. Together, these combined print and electronic resources will continue to support the rich and varied range of research endeavours being undertaken by staff and HDR students at the University of Divinity.

Photo (header): Presenters at the 2016  
University of Divinity Research Day



*Alice Lamnek  
Australian Lutheran College*

The Australian Lutheran Institute for Theology and Ethics (ALITE), in cooperation with the faculty of Australian Lutheran College (ALC), recently hosted an international conference on the theology of Martin Luther to mark the approaching 500th anniversary of the Lutheran Reformation.

Registrations for the Luther@500 Conference attracted an audience of 180 people consisting of theologians, scholars and lay people of various Christian denominations from 14 different countries around the world.

Held at the Catholic Leadership Centre in Melbourne from 28 June to 3 July 2016, the conference program included five international keynote speakers: Franz Posset (German American Ecumenist and distinguished scholar from the USA); Kirsi Stjerna (Berkeley, California); James Nestingen (St Paul, Minnesota); Risto Saarinen (Helsinki, Finland) and Theodor Dieter (Strasbourg, France). A public lecture by Professor Oswald Bayer on the Thursday evening attracted extra attendees.

In addition to the keynote presentations, eight papers were delivered by distinguished theologians—mostly from Australia. There are plans in place to publish all these papers at a later date.

ALC Principal, Revd James Winderlich, in reflecting on the conference, said: “In my view it was an outstanding success. The speakers were exceptional, the venue was fit for purpose, and the event organisation was superb.” Similar feedback has been received from multiple sources.

Photo (header): Delegates at the Luther@500 Conference. Photo courtesy of ALC.

Photo (below): International Mission guests attended the Luther@500 Conference. Photo courtesy of Tim Suke.

Thanks must go to the Lutheran Church of Australia, the University of Divinity, the Lutheran Laypeople’s League, and the German government/embassy, who all supported the conference financially.





## ANZATS Conference

A continuing contribution yet ever fresh, the Annual ANZATS (Australian and New Zealand Association of Theological Schools) Conference has been a regular scholarly gathering point for decades, but each year brings new insights. The 2016 Conference, held in Melbourne from 2–6 July, was hosted by the University of Divinity and held at two UD Colleges: Pilgrim Theological College and Trinity College Theological School, both in Parkville.

The Keynote Speaker, Revd Dr Serene Jones, reminded the 130 theologians, clergy and students gathered (predominantly from Australia and New Zealand) that this multi-disciplinary and multi-denominational conference could not happen in some parts of the world, including the USA. Internal theological issues have tended to separate different theological streams. This is not the case in Australia. Dr Jones addressed issues of justice and sacrifice and identified the “mass criminalisation of marginalised communities” as a major global challenge.

Dr Jones, President of Union Theological Seminary, New York and President of the American Academy of Religion, noted just how significant this inclusive engagement is in the context of threats to faith and challenges to biblical interpretation. Other international speakers who contributed to the conversation around Atonement were Right Revd Dr Helen-Ann Hartley (Bishop of Waikato, New Zealand), who spoke to the unity of the church and of theology, and Fr John Behr (Dean of St Vladimir’s Orthodox Theological Seminary, New York) who engaged with Athanasius in making the old new and vibrant.

As Revd Dr Sally Douglas, UCA minister and graduate of the University, reminded the conference, Professor Mark Elliott, University of St Andrews in Scotland, has added to the historical framework of discussion around Atonement, “At-one-ment”: “humanity being brought into union with the divine”.

The four-day event commenced on Sunday 2 July with a Choral Eucharist service held at St Paul’s Anglican Cathedral in Melbourne with Revd Dr Jones as the preacher. Trinity College provided accommodation and Pilgrim College provided conference space at the Centre for Theology and Ministry.

For the first time at ANZATS there was a stream dedicated to Theological Education which I was privileged to curate. This brought together a wide range of traditions and disciplines to explore best practice in classrooms and online in the light of educational, political and historical insights. The Vice-Chancellor, Professor Peter Sherlock, addressed the issues that shaped Australian Theological Education in the formative period of the 1960s and 1970s.

Distinct streams also addressed issues of theology and literature, ANZAC, and the theology of Karl Barth, Australian contexts, and the theology of the Holy Spirit.

Reflecting on the conference, ANZATS Council Chair, Associate Professor Robert McIver said, “This has been a memorable conference, opening up significant discourse, and reminding ourselves of the value of meeting together to explore and encourage”.

*Revd Dr John Capper  
Director of Learning and Teaching*

Thanks are extended particularly to the 2016 organising committee, comprising Revd Prof Mark Lindsay (Trinity College Theological School, University of Divinity), Assoc Prof Katharine Massam (Pilgrim Theological College, University of Divinity), Dr Jon Newton (Harvest Bible College) and Dr Gemma Cruz (Australian Catholic University).

*Photo (header): One of many delegates absorbed in the ANZATS Conference.*



## Inaugural Meeting of the Feminist Collective

*Assoc Prof Katharine Massam and  
Ms Cathryn McKinney  
Pilgrim Theological College*

Feminism, that word from the 1960s, was back in focus as a positive theological principle at the launch of the “Australian Network for Collaboration in Feminist Theologies” on 8 July. We were thrilled to have 100 people join us on the day, filling the Wyselaskie Auditorium at Pilgrim Theological College were nearly all full by 10am, as a the first round of speakers offered vignettes of their experience as feminists.

**May the Source of All Life  
nourish us and bind us  
together,**

Informed by the intellectual currents that identify intersections between race, class, gender and sexual orientation as powerful dynamics in creating access to decision-making power, the launch was a day structured to encourage ongoing conversation in as many ways as possible.

**May the Wisdom of the  
Holy One enlighten us and  
enable our sharing,**

Revd Dr Serene Jones, President of Union Theological Seminary in New York, and author of *Feminist Theory and Christian Theology: Cartographies of Grace*, engaged the issues in an international context with humour and insight. The ‘real world’ questions of her recent book *Trauma and Grace: Theology in a Ruptured World* written in response to September 11, as well as stories of parenting, academic life, and nurturing hope, prompted so much discussion that the second half of the day was redesigned so discussion could continue to flow.

**And may the Courage of  
Holy Fire inspire us as a  
network of love and freedom.**

**Today and always.**

At the mid-point of proceedings the network was launched formally by the Vice-Chancellor, Professor Peter Sherlock, with a reflection on the ‘dangerous memory’ of women in history. Peter welcomed the Network as building on the tradition of women in leadership within the colleges (Kathleen Williams at Yarra Theological Union, Merryl Blair at Stirling Theological College, Janette Gray at Jesuit Theological College, Maryanne Confoy at United Faculty of Theology, as well as current Heads who were part of the day, including Dorothy Lee at Trinity, Deborah Kent at Jesuit College of Spirituality and Jennifer Byrnes at Pilgrim Theological College), acknowledging the range of visible and invisible ways in which women have contributed to the life of the University.



Photo (above): Participants were invited to celebrate the occasion by having their photo taken.

The ritual of the launch, commissioned for the occasion and led by Revd Dr Jennifer Byrnes, underlined our heritage of sacred story and of Grace. Recalling the women and men whose lives witnessed to us of love and freedom, and the promise that the Reign of God grows from the smallest seed, bearing rich fruit for the healing of nations, Jenny invited the people to affirm a simple prayer (see left column).

Photo (header): the Inaugural Meeting of the Feminist Collective filled the Wyselaskie Auditorium.



## Aboriginal and Torres Strait Islander Theology

*Prof Mark Brett  
Whitley College*

**The policy is focused on the participation of first peoples within the tertiary education system, and it addresses the impediments currently standing in their way.**

In recent years, a small number of Aboriginal and Torres Strait Islander students have undertaken coursework degrees offered by the University of Divinity. The University is developing an action plan in relation to Indigenous education, which will enable us to work constructively with the churches and agencies affiliated with the University, to engage their unique opportunities and responsibilities. Accordingly, the first goal within the University's current strategic plan is focused on the development of Aboriginal and Torres Strait Islander engagement and theology.

National educational policy sets a clear agenda through its Indigenous Support Program. To secure funding, universities must demonstrate that they have:

- implemented strategies for improving access, participation, retention and success of Aboriginal and Torres Strait Islander students;
- increased participation of Aboriginal and Torres Strait Islander peoples in the university's decision-making processes; and
- an Aboriginal and Torres Strait Islander employment strategy.

In order to achieve such goals, we will need to build cultural competence across the University, but it is worth bearing in mind that the policy is not really focused on non-Indigenous people. It's focused on the participation of first peoples within the tertiary education system, and it addresses the impediments currently standing in their way. In the long run, of course, non-Indigenous students and staff will also benefit by gaining a clearer sense of what it means to do theology in Australia.

Working with an Indigenous Engagement Steering Committee of the University, Ms Naomi Wolfe (an experienced Aboriginal academic based at Australian Catholic University), has recently undertaken a survey among the member colleges of the University in order to clarify the number of Aboriginal and Torres Strait Islander students who are enrolled, how they are supported, and what resources or plans are currently in place to support Indigenous learning, teaching and research.

A report has been delivered to the Strategic Planning Committee of the University, outlining key challenges and proposing a number of constructive ways forward. The report outlines the sorts of things that need to be done if we are to promote a culturally hospitable environment within which Indigenous students and lecturers will flourish: we will need

**Next year we plan to hold a comprehensive consultation with local and international Indigenous leaders, in order to establish the priorities in taking the first steps towards the culture change needed in theology.**

to develop a system for collecting data on feedback from Aboriginal and Torres Strait Islander students, establish culturally appropriate support services coordinated across the University, provide scholarships at all levels, collate curriculum materials written by Indigenous authors, collaborate with Indigenous academics in the formation of research policies and projects, facilitate inter-disciplinary conferences and workshops with Aboriginal and Torres Strait Islander academics and leaders, highlight examples of good practice in community engagement, and develop relationships with local traditional owners.

Next year we plan to hold a comprehensive consultation with local and international Indigenous leaders, in order to establish the priorities in taking the first steps towards the culture change needed in theology. We will also be collaborating with Aboriginal and Torres Strait Islander academics who can bring their experience from neighboring fields, like health sciences, legal studies, education and community development.

In the short term, Whitley College hosted a conference on the theme “Constitutions and Treaties: Law, Justice and Spirituality” (24–25 September), which fostered conversations between lawyers, activists and theologians. The conference was co-organised with Dr Asmi Wood, a Torres Strait Islander expert on constitutional law who teaches at Australian National University. This and other activities will build towards a more comprehensive process of consultation that will include the agencies associated with the churches, the Aboriginal colleges, Nungalinga and Wontulp-Bi-Buya, as we seek to build new pathways and support for theological students all across Australia.

Please feel free to contact the Indigenous Education Steering Committee if you have some input, or resources, that can contribute to these activities in the coming year. The members of the Committee are Prof Mark Brett (Whitley College), Assoc Prof Katharine Massam (Pilgrim Theological College) and Revd Assoc Prof Stephen Burns (Trinity College Theological School).

**24-25 September 2016**



## Constitutions and Treaties: Law, Justice, Spirituality

**Conference held at Whitley College, University of Divinity**

With the prospect of a change to the Australian Constitution in 2017, this conference considered the options for recognising Aboriginal and Torres Strait Islander peoples into the future.

### KEYNOTE SPEAKERS



**Dr Asmi Wood**  
College of Law,  
Australian National University



**Dr Maria Bargh**  
School of Māori Studies,  
University of Wellington, Aotearoa

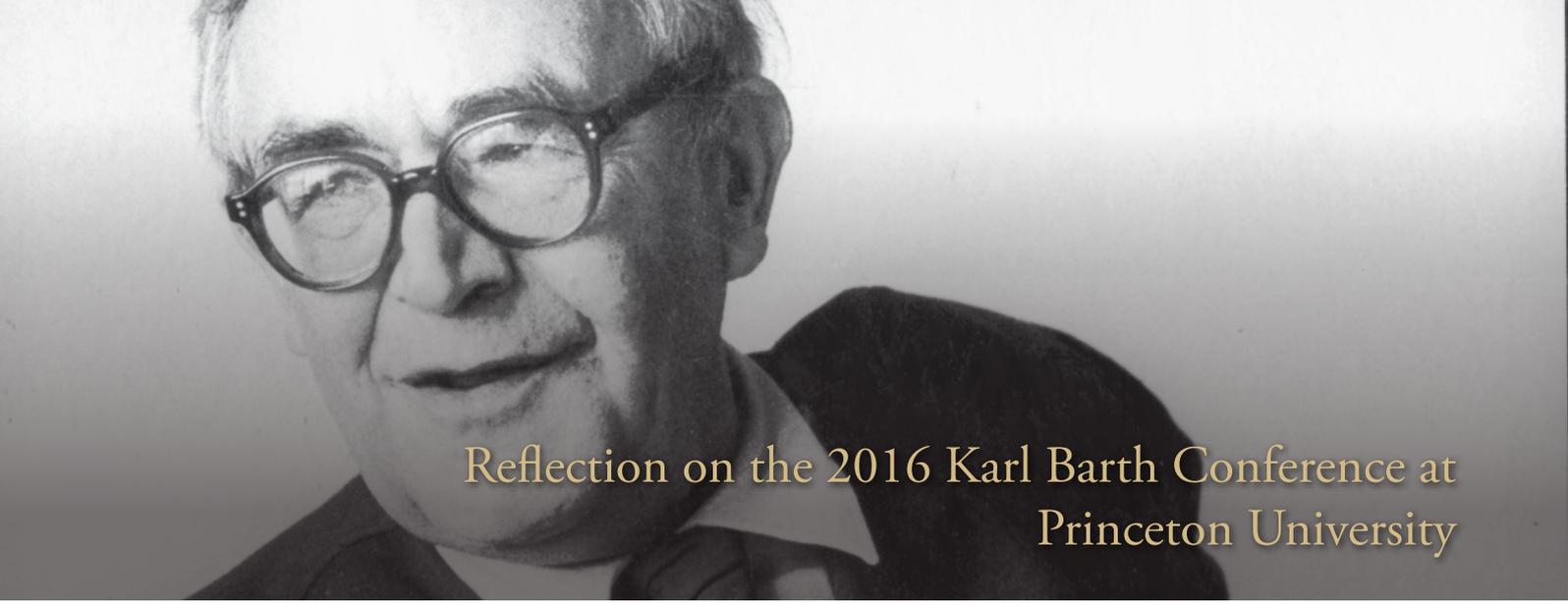


**Grant Paulson**  
World Vision Australia



**Pastor Ray Minniecon**  
Bunji Consultancies

**INFO AND PHOTOS ONLINE AT**  
[WWW.DIVINITY.EDU.AU/NEWS-AND-EVENTS/](http://WWW.DIVINITY.EDU.AU/NEWS-AND-EVENTS/)

A black and white portrait of an older man with glasses, wearing a suit and tie, looking slightly to the right. The image is partially obscured by the title text on the right side.

## Reflection on the 2016 Karl Barth Conference at Princeton University

It was with some trepidation that I headed to Princeton Theological Seminary's annual Barth conference, having been very generously given the opportunity by Pilgrim Theological College and the Uniting Church in Australia. I went with an "open, but empty mind". I met people from various stages along many theological journeys, allaying much of my apprehension. The collegial and properly friendly context held the complex ideas and long days together, and cannot be uncoupled from the learning experience as a whole. Lively conversations over meals, coffee and beer made the experience rich. The theme, "Barth's Pneumatology and the Global Pentecostal Movement", redoubled this tendency for dialogue in the content of the conference itself. This dialogue engendered genuinely fruitful theological work.

Dr Michael Welker's opening lecture in many ways laid out some of the avenues down which other papers sought to go. There were, perhaps, several hours' worth of genius in his short 50 minute paper. Moreover, Welker's graciousness to us students became, for me, emblematic of the value of taking opportunities to attend conferences like this one, and further instilled in me the sense of gratitude for receiving the opportunity to attend. Many of the professors gave of their time, were approachable and generous.

All of the presenters, Barthian and Pentecostal, were stimulating and invigorating. The Pentecostal presenters demonstrated how diverse, complex and internally differentiated Pentecostalism is. They continually demonstrated the necessary and central role the Spirit plays in the New Testament and how this might aid those thinking in the vein of Barth. The conference's many insightful voices cemented the idea that our own theological traditions have much to gain by listening to and engaging with those beyond them. The global nature of these voices (from as distant as Nigeria, Bulgaria and Scotland) reiterated the global nature of theology itself.

My hope is that, in a small way, I can bear their insights back around the globe to my context here in Australia.

Attending Princeton's annual Barth conference served to teach me more than simply about Barth, or even about Pentecostalism. My eyes were opened to the exciting possibilities of a living and active theological conversation that continues here as well. Theology was shown to be capable of integrating and illuminating the most important aspects of our lives. Participating in diverse, global, and ecumenical dialogue was shown to be a central help in thinking theologically.

Fittingly, the conference closed with a formal dialogue between a Pentecostal (Dr Terry Cross) and a Barthian (Professor Paul Nimmo); it demonstrated, in concrete form, the continuing and living nature of theology. The conference was genuinely exciting and fun. Yet this excitement also came with a poignancy, in the wake of Professor John Webster's death. We stood gathered in Princeton Seminary's new library: students, ministers, scholars and eminent professors.

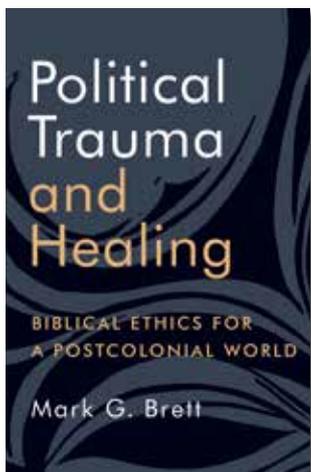
Professor Paul Nimmo shared some personal remarks about his colleague and friend, Professor Webster. The newness of the library, contrasted with poignant loss, reminded me that theology is as deep and expansive as humanity and we are invited to participate in its life. So, again, it is with thanks to Pilgrim and the UCA for giving me the opportunity to participate.

*Mr Matthew Julius  
Pilgrim Theological College*

This story was first published on 2 August 2016  
<http://pilgrim.edu.au/reflection-on-the-2016-karl-barth-conference-in-the-us/>

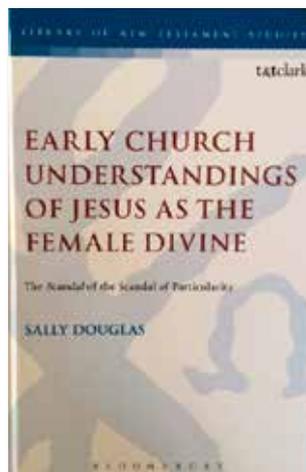


## Research Publications



**Mark G. Brett,**  
*Political Trauma and Healing: Biblical Ethics for a Postcolonial World*  
(Grand Rapids: Eerdmans, 2016).

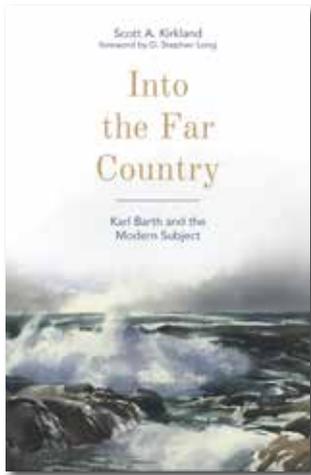
How can Scripture address the crucial justice issues of our time? In this book Mark Brett offers a careful reading of biblical texts that speak to such pressing public issues as the legacies of colonialism, the demands of asylum seekers, the challenges of climate change, and the shaping of redemptive economies. The book argues that the Hebrew Bible can be read as a series of reflections on political trauma and healing—the long saga of successive ancient empires violently asserting their sovereignty over Israel and of the Israelites forced to live out new pathways toward restoration. Brett retrieves the prophetic voice of Scripture and applies it to our contemporary world, addressing current justice issues in a relevant, constructive, and compelling manner.



**Sally Douglas,**  
*Early Church Understandings of Jesus as the Female Divine: The Scandal of the Scandal of Particularity*  
(London: Bloomsbury T&T Clark, 2016)

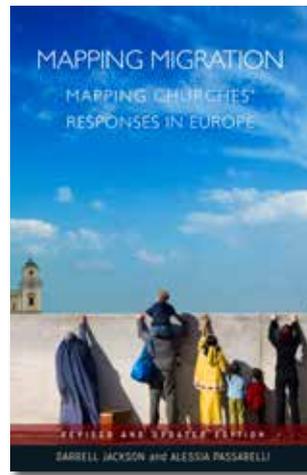
Central to debates about Jesus is the issue of whether he uniquely embodies the divine. While this debate continues unabated, both those who affirm, and those who dismiss, Jesus' divinity regularly eclipse the reality that in many of the earliest strands of the Christian tradition when Jesus' divinity is proclaimed, Jesus is imaged as the female divine. Sally Douglas investigates these early texts and excavates the motivations for imaging Jesus as Woman Wisdom and the complex reasons that this began to be suppressed in the second and third centuries. The work concludes with an examination of the powerful implications of re-engaging with the ancient proclamation of Jesus-Woman Wisdom in contemporary contexts.

Read more on p.18



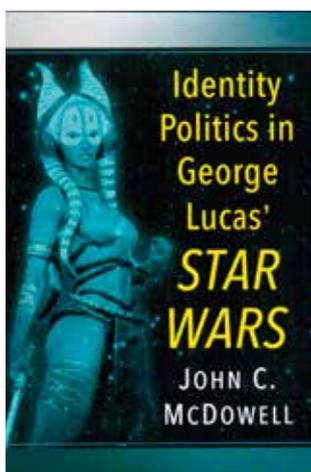
**Scott A. Kirkland,**  
*Into the Far Country:  
Karl Barth and the  
Modern Subject*  
(Minneapolis: Fortress  
Press, 2016)

*Into the Far Country* is an investigation of Karl Barth's response to modernity as seen through the prism of the subject under judgment. By suggesting that Barth offers a form of theological resistance to the Enlightenment's construal of human subjectivity as "absolute", this piece offers a way of talking about the formation of human persons as the process of being kenotically laid bare before the cross and resurrection of Christ. It does so by re-evaluating the relationship between Barth and modernity, making the case that Barth understands Protestantism to have become the agent of its own demise by capitulating to modernity's insistence on the axiomatic priority of the isolated Cartesian ego. Conversations are hosted with figures including Fyodor Dostoevsky, Rowan Williams, Gillian Rose and Donald MacKinnon in the service of elucidating an account of the human person liberated from captivity to what Barth names "self-judgment", and freed for creative participation in the super-abundant source of life that is the prayerful movement from the Son to the Father in the Spirit. Therefore, an account of Barth's theology is offered that is deeply concerned with the triune God's revelatory presence as that which drives the community into the crucible of difficulty that is the life of kenotic dispossession.



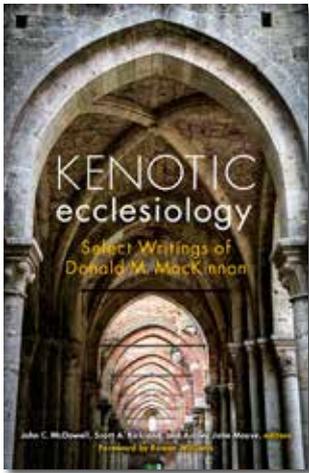
**Darrell Jackson and  
Alessia Passarelli,**  
*Mapping Migration:  
Mapping Churches'  
Responses in Europe*  
(Revised and updated  
edition; Geneva: WCC  
Publications, 2016)

The migration of people into Europe is raising profound and troubling questions for the economics, politics, and identity projects of a majority of the countries of Europe. Europe's churches are intimately engaged with the issues raised by migration and migrant people. Many of these churches are now considered "migrant churches" and there appears to be little sign that the churches of Europe are about to withdraw from an area of ministry and service that most of them understand as an essential Christian practice. The 2008 edition of *Mapping Migration: Mapping Churches' Responses: Europe Study* was a ground-breaking investigation of the phenomenon of migration and engagement with migrants by churches in Europe. This revised and updated edition provides a more coherent discussion of the patterns of the churches' engagement with migrants and migration, focused around the three themes of belonging, community, and integration. This shapes a discussion of migration as a phenomenon, of migration in sociological perspective, and of migration in theological perspective. A consistent exploration of these themes shapes the info-graphical presentation of demographic data, responses received from the churches to a specially commissioned research questionnaire, and in response to earlier criticism a final chapter is included in which the migrant voice is clearly articulated and presented.



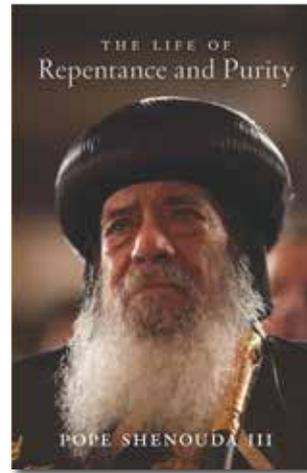
**John C. McDowell,**  
*Identity Politics in  
George Lucas' Star Wars*  
(Jefferson, NC:  
McFarland Press, 2016)

George Lucas spoke about the didactic role of cinema and about his own work being presented through the "moral megaphone" of the film industry. A considerable body of scholarship on the six-part Star Wars series argues (unconvincingly) that the franchise promoted neo-conservatism in American culture from the late 1970s onward. But there is much in Lucas' grand space opera to suggest something more ideologically complex is going on. This book challenges the view of the saga as an unambiguously violent text exemplifying reactionary politics, and discusses the films' identity politics with regard to race and gender.



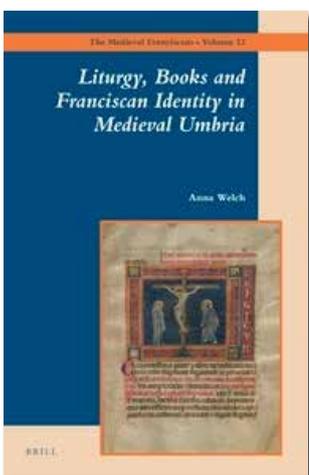
**John C. McDowell, Scott Kirkland, and Ashley Moyse (eds),** *Kenotic Ecclesiology: Select Writings of Donald M. MacKinnon* (Minneapolis: Fortress Press, 2016)

Donald M. MacKinnon has been one of the most important and influential of the post-World War British theologians, significantly impacting the development and subsequent work of the likes of Rowan Williams, Nicholas Lash and John Milbank, among many other notable theologians. A younger generation largely emerging from Cambridge, but with influence elsewhere, has more recently brought MacKinnon's eclectic and occasionalist work to a larger audience worldwide. In this collection, MacKinnon's central writings on the major themes of ecclesiology, and especially the relationship of the church to theology, are gathered in one source. The volume features several of MacKinnon's important early texts. These will include two short books published in the "Signposts" series during World War II, and a collection of later essays entitled "The Stripping of the Altars".



**Pope Shenouda III, *The Life of Repentance and Purity*, translated by Bishop Suriel** (New York: SVS Press, 2016)

St Athanasius College (SAC) has published its first book entitled *The Life of Repentance and Purity* by Pope Shenouda III of Blessed Memory. His Holiness Pope Shenouda III was the 117th Pope of Alexandria and served as the Patriarch of the See of Mark. The book is a collaboration between the fledgling SAC Press and long established St Vladimir's Seminary (SVS) Press and is the first title in a new Coptic Studies Series. The Dean of SAC, His Grace Bishop Dr Suriel, translated the text from Arabic to English with the support of an editorial board who provided references for many of Pope Shenouda's stunning Christian quotations. The sources drawn from for this spiritual treatise, which on occasion reads with the beauty of eloquent poetry, include Scripture, the Church Fathers and desert monasticism, as well as personal insights and pastoral experience. *The Life of Repentance and Purity* maps out a gentle, but challenging path, to grow in spiritual maturity on the Christian journey. The text for this book was penned by His Holiness Pope Shenouda III while he was under house arrest amidst sectarian conflict in Cairo. The Copts revered Pope Shenouda III both during his life, and in his passing, as a much-loved spiritual leader, pastoral shepherd and eloquent teacher.



**Anna Welch,** *Liturgy, Books and Franciscan Identity in Medieval Umbria* (Leiden: Brill, 2015)

In *Liturgy, Books and Franciscan Identity in Medieval Umbria*, Anna Welch explores how Franciscan friars engaged with manuscript production networks operating in Umbria in the late thirteenth and early fourteenth centuries to produce the missals essential to their liturgical lives. A micro-history of Franciscan liturgical activity, this study reassesses methodologies pertinent to manuscript studies and reflects on both the construction of communal identity through ritual activity and historiographic trends regarding this process. Welch focuses on manuscripts decorated by the ateliers of the Maestro di Deruta-Salerno (active c. 1280) and Maestro Venturella di Pietro (active c. 1317), in particular the Codex Sancti Paschalis, a missal now owned by the Australian Province of the Order of Friars Minor.

# Sally Douglas, *Early Church Understandings of Jesus as the Female Divine*

Sally Douglas is a 2015 doctoral graduate from the University of Divinity. She is a Uniting Church minister with an inner city congregation and is an adjunct teacher within the University of Divinity. Sally's Doctoral Thesis investigated very early, often suppressed, understandings of Jesus. She was supervised by Associate Professor Sean Winter and Dr Janette Gray RSM. Her book *Early Church Understandings of Jesus as the Female Divine* is now available through Bloomsbury Press. Dr Janette Gray gave an oral review of the book at its recent launch. The following article is a condensed version of her address.

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Sally Douglas' book, *Early Church Understandings of Jesus as the Female Divine*, promises to be an important contribution to New Testament and christological understanding of the Sophia motif. Carefully situated before the conciliar debates, Sally has trawled extensively the earliest Christian sources along with their Wisdom Literature antecedents not merely for traces of "Jesus Woman Wisdom" but for whole seams and lodes of this lively tradition in the early church. This is not a feminist reclamation of "lost" texts, but a thorough examination of a vibrant tradition that endured throughout and across the wide resources of early Christianity.

The significance of the retrieval of the Wisdom/Sophia trope is evident in the title of Chapter 1, "The Scandal of the Scandal of Particularity":

Ancient proclamation of Jesus-Woman Wisdom disrupts prevalent contemporary assumptions about divine gender and church structure. This scandalous understanding of Jesus' particularity also shatters well worn, and commonly rejected, understandings of who God is, how God acts and what this might mean for humanity and the very earth.

And:

When the personhood and "womanliness" of Woman Wisdom are acknowledged and it is openly recognised that Jesus is imaged as Woman Wisdom, the question that, finally, erupts to the surface is why would early Jesus communities celebrate Jesus in the language and imagery of the female divine?

In Chapter 4, Douglas shows that, in the early churches,

christological discourse after the Apostolic tradition provides evidence of the conflict such a choice of the Sophia image engenders, due to its dangerous closeness to Gnostic and Montanist dualisms. Douglas' research reveals a carefully nuanced respect for the competing trends and changes that emerge throughout every culture, from 1st century Hellenic-Roman to ours today; what she terms: "the complex, multivalent, and at times overlapping, motivations for the veiling of Jesus-Woman Wisdom". She writes:

The evidence of 1 Clement suggests that because the authorial agenda was not to suppress women and women's active and faithful participation and contribution in Jesus communities, Jesus-Woman Wisdom was allowed to remain as the text's primary expression of christology and sociology.

Meanwhile:

Tertullian's Word Christology and Word soteriology are anchored in Wisdom Christology and Wisdom soteriology. ... However, within the theological landscape that Tertullian was carving out, there could no longer be any explicit place for Jesus-Woman Wisdom. In John there is only a thin divide between Jesus-Word and Jesus-Woman Wisdom, as evidenced in the prologue. ... For Tertullian there is now a chasm. Not only is Jesus male, now the maleness of the pre-existent Word is underscored. The functions of Jesus Woman-Wisdom are retained. However, Jesus-Woman Wisdom is sublimated by Tertullian's theological agendas and patriarchal worldview.

These contrasts across all the major Patristic sources situate the persistence of Jesus-Woman Wisdom alongside the initial transformational personal and communal experiences of Sophia—a "realised soteriology"—and the growing stratification of early Church ministries. Alongside this is the constant and recurring Gnostic challenge, providing both a check on Wisdom enthusiasm while suggesting alternative courses for the connection between women's roles in the community and the ascendancy of divine Wisdom.

The penultimate chapter presents a sophisticated discourse of unveiling of Jesus-Woman Wisdom with less adventurous Wisdom-recognising theologies by David Ford, Paul Fiddes, Denis Edwards, Graham Ward, Sarah Coakley and Elizabeth Johnson. Using the "heuristic



Photo courtesy of Sally Douglas.

lens” provided by Ford’s “interconnecting questions”, Douglas opens her own work to further 21st century scrutiny.

In *Early Church Understandings of Jesus as the Female Divine*, Sally Douglas offers us a christological framework that maintains a focus on the person of Jesus. At the same time, she situates Jesus-Woman Wisdom in the cosmic terms of incarnation and salvation. This helps resolve an ever-growing split in christological and cosmological theological emphases while not slipping into another version of Gnosticism. She captures this tension in a concluding statement:

Re-recognising Jesus-Woman Wisdom does not imply the adding, or subtracting, of a person of the Trinity. Rather, re-recognising Jesus-Woman Wisdom challenges Christians in the twenty-first century to revisit questions about the persons, and nature, of the Trinity and to re-evaluate the place of experience in contemporary faith communities.

*Dr Janette Gray RSM  
Yarra Theological Union*

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## From the Archives: New Publication on the Melbourne College of Divinity (MCD)

We are indebted to Professor Peter Sherlock for his fine article “The Foundation of the Melbourne College of Divinity” that appears in the *Journal of Religious History* (June 2016).

Fear of the sectarian conflicts of recent centuries and their continuing presence in colonial life, largely accounts for such a vigorous secularism in the foundation of our University. The 1853 University Act did not include divinity among degrees to be offered and amendments in 1883 and 1903 expressly excluded it. Undaunted, the Council of Churches in Victoria founded in 1892, sought to remedy the deficiency. Two currents of thought emerged. A novel plan proposed by Dr John Micklejohn, first Moderator General of the Presbyterian Church in Australia, was later realised in the Melbourne College of Divinity (1910). This envisioned an institution apart from the University. Others argued for altering the legislation to include a University Faculty. On three separate occasions approaches for support from the University Council were rebuffed. The last approach was defeated by only six votes to five. Although Catholics were not involved, Archbishop Thomas Carr argued that Catholics were already paying “a double tax for primary education” so were not favourable to divinity being a charge on the public purse. The felicitous outcome was opting for what many thought “second best”: a degree granting body financed by the participating churches; a shared syllabus and examination; a Bachelor of Divinity (BD) only open

to graduates (ensuring a high standard); and, while not immediately undertaking localised teaching, the plan catered for many experiencing the tyranny of distance.

The College met for the first time in March 1911 with Anglican Archbishop Lowther Clarke as President, and celebrated its first graduation two years later. Steadily a fine reputation was established with a great tradition, harmonising unity and diversity. Ecumenical horizons widened in 1969 when the United Faculty of Theology was formed including Anglicans, Congregationalists, Jesuits, Methodists and Presbyterians. Other hopeful moves soon followed. In 1972 the Catholic Church joined the MCD and the College also undertook the teaching of divinity in its several “Affiliated Colleges”.

A fear of bitter sectarianism overshadows this narrative. As a Catholic member from 1972, I clearly remember that we faced a mammoth task widening horizons to include teachings in several different traditions while maintaining a unity and cohesion. All worked as responsible colleagues and numerous long-standing friendships ensued. I personally was privileged to have an established Church historian like George Yule as a colleague and have ever remained grateful for his advice and encouragement. The MCD speedily laid the sectarian ghost to rest!

*Revd Prof Austin Cooper OMI AM  
Catholic Theological College*



## Meet our Partners: Anglican Board of Missions (ABM)

The Anglican Board of Mission (ABM) is the national mission agency of the Anglican Church of Australia, and works with overseas and Aboriginal and Torres Strait Islander people and communities. With other Anglican Church partners, ABM aims to see lives empowered and transformed spiritually, materially and socially, and works in the wider community to realise and respond to the invitation for all to be a part of God's hope for the world. ABM believes in a world where all people enjoy God's promise of love, hope and justice.

ABM's work falls chiefly under three programs: the Church to Church Program, the Community Development Program and the Reconciliation Program. Overseas assistance is provided in both leadership formation and training to assist clergy and lay people in nurturing discipleship and providing resources to lead their own congregations, and also in direct development aid, especially to Church Partners in the Pacific, PNG, Africa, the Middle East, East Asia and South-East Asia.

The programs which ABM funds include adult literacy, improved food security, water and sanitation, gender equality and social inclusion, livelihood support, some health services, HIV testing, counselling and awareness-raising and water and sanitation projects. In Australia, ABM believes in the need for trained Indigenous Christian leaders to minister to their communities. The Reconciliation Program thus supports Aboriginal and Torres Strait Islander people who work in their own communities.

One endeavour supported by ABM is Wontulp-Bi-Buya College in Cairns, which provides training for Indigenous people in the fields of theology, mental health and community development.

Staff of ABM have long had connections with the Trinity College Theological School.

The current Executive Director of ABM, the Revd John Deane, undertook his theological studies at the School from 1986. In 1987 he was a resident student in the College, and then for six years from 1988 a resident tutor, teaching in Latin, Greek and Classics. He was ordained in 1990. From 1991 to 1997 John was Registrar of the Trinity College Theological School, during which time he was an Associated Teacher in the United Faculty of Theology, and held a Turner Fellowship at Trinity to undertake research. John is now undertaking doctoral studies at the University of Divinity through Trinity, where he is being supervised by Prof Dorothy Lee and Assoc Prof Stephen Burns.

ABM is now a formal "Mission Partner" with the Trinity College Theological School, and was a key partner in the School's successful "Life in Abundance" Mission conference in February 2016. As one of its outreach activities, ABM has recently arranged scholarship support to enable a Karen woman from Myanmar to undertake her doctoral studies at the University of Divinity. Formerly at the Anglican Holy Cross Theological College in Yangon, Ms Nant Hnin Hnin "Snow" Aye is also being supported by Trinity College with a residential scholarship during her studies in Melbourne.

*Dr Peter Campbell  
Trinity College Theological School*



Photos courtesy of the Anglican Board of Missions.  
Revd John Deane in the Solomon Islands .



## Happenings at the Colleges

### University Associate Professor Completes German Habilitation

Revd PD Associate Professor John Flett has recently returned from Germany where he delivered his *Habilitationsvortrag* in June. An Habilitation is the path by which one becomes a professor in the German system. Dr Flett is the first known New Zealander/Australian to have written a German Habilitation in theology. His *Habilitationschrift* dealt with the theme of apostolicity. It set the question of stability and order, and so the questions of bishops, structures, and historical continuity, within the context of world Christianity and the gospel's cross-cultural transmission and appropriation within different histories and contexts.

Ms Fotini Toso, Coursework and Research Coordinator at Pilgrim Theological College, interviewed Dr Flett to ask him about the Habilitation qualification.

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#### *What is an Habilitation?*

An Habilitation is a second doctorate. Its purpose is to grant the *venia legendi* or “right to teach” at a university level. A German university offers different types of courses—*Übung* (the practice of basic skills, for example, languages), *Seminar* (course dealing with themes), *Pro-Seminar* (methodology within the field), and *Vorlesung* (lecture)—but only those with a Habilitation are permitted to teach *Vorlesungen*.

*What is the process? Does one earn an Habilitation in the same way as a PhD?*

Like a PhD, one needs to write a text, but the *Habilitationschrift* is sufficiently different from the PhD dissertation to demonstrate competency within multiple fields. Nor is the text “supervised”. Once submitted, and judged to be of sufficient standard, the candidate submits three to five topics for the *Probenvortrag* (a test lecture). Topics are to be related neither to the PhD thesis, nor to the *Habilitationschrift*. The candidate is told two weeks beforehand concerning the topic for the lecture. Upon successful completion of the process, one is recognised, through the award of a Habilitation, of the “capacity to teach” within a named area of study. In my case, this was “mission studies, the science of religion and ecumenics”. Note that one receives the right to teach only within this subject area; should one want to teach something else, one needs to write a second *Habilitationschrift*.

#### *Ongoing meaning*

Within a year, the newly minted *Privatdozent* (as the successful completion allows the presenter to be described) is to present an *Antrittsvorlesung*, which is the formal ritual of entry into the teaching profession. As a *Privatdozent*, I remain a faculty member within the institution in Germany which “holds” my qualification: *Kirchliche Hochschule Wuppertal/Bethel*. I am to return to Germany once a year to teach a course.

# Professor Ian Waters Wins Prestigious Canon Law Award

Very Revd Professor Ian Waters, of Catholic Theological College, has been recognised for his outstanding service to the Canon Law Society of Australia and New Zealand with the Owen Oxenham Memorial Award. Professor Waters was presented with the award at the 50th Annual Conference of the Canon Law Society held in Surfers Paradise from 5–8 September.

While the Society regularly presents life memberships, there have been only three other recipients of the award, first presented in 1994 in honour of the Society's founding president Owen Oxenham: Father Frank Harman (1994), Bishop Geoff Robinson (2008), and Monsignor David Price (2011). Professor Waters has been a member of the Society since 1975 and has served as its President and a number of times on its Executive.

In presenting the award on behalf of the Society, Fr Kevin McIntosh recalled the highlights of Water's 42 years of service as a canon lawyer. On his return from studying canon law at Catholic University of America, Washington D.C., in 1975 Ian took up full time work on the Marriage Tribunal of the Melbourne Archdiocese. In 1976 he was appointed Associate Judicial Vicar – the youngest in Australia. In 1979, Professor Waters became Judicial Vicar for Victoria & Tasmania, a position he held until 2015. In addition, Professor Waters managed the daily operations of the regional tribunal for almost thirteen years and was on the National Appeal Tribunal throughout its existence from 1974 until its recent closure.

In the mid-80s, Professor Waters studied in Ottawa for his doctorate. His thesis was a blend of his two loves, history and canon law, the subject being the plenary and provincial councils in Australia. His thesis may be a useful source as we prepare for the recently announced synod to be held in 2020. Cardinal Walter Brandmüller, a specialist in the history of church councils, who was later president of the Pontifical Committee for Historical Sciences for nearly 30 years, asked that Water's thesis be translated verbatim into German as Volume 23 in the collection *Konziliengeschichte*.

Waters publishes regular scholarly articles in the *Australasian Catholic Record*, *Roman Replies* of the American Canon Law Society and the Society's *Canonist*.

In addition to the tribunal ministry, Ian Waters is parish priest of St Roch's, Glen Iris, and St Cecelia's, South Camberwell, and continues to lecture in canon law at Catholic Theological College. He was made a Senior Fellow of the College in 2012. He is a member of the College Senate, elected by the Academic Board, and each year prepares the future sacramental confessors before their

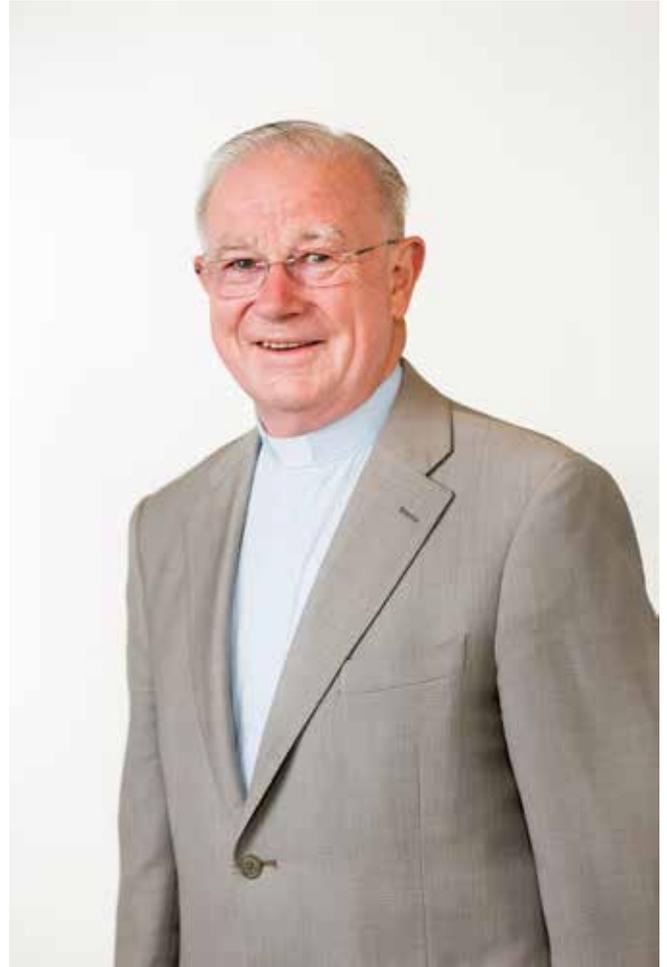


Photo courtesy of CTC.

ordination. Over the past decade, he has frequently given invaluable assistance to religious orders around Australia in establishing their public juridical persons in health care.

Professor Waters said that he felt “very humbled by and somewhat overwhelmed” by “this most valued and prestigious award”. He encouraged the younger members of the Society to take up the motto of Catholic Theological College: *Tolle Lege* (Take up and read!) – “We must be people who boldly announce that it is great to be alive in today's Church, ensuring that the Church is relevant and growing. ... Read widely; reflect soundly and prayerfully; communicate confidently to others”.

*Very Revd Assoc Prof Shane Mackinlay  
Catholic Theological College*

# The Coptic Studies Series Builds Bridges of Christian Unity

The Coptic Studies Series, launched in 2016, is the fruit of a successful publishing partnership forged between the long-established St Vladimir's Seminary (SVS) Press, New York, and the fledgling St Athanasius College (SAC) Press, Melbourne.

The Coptic Studies Series was instigated with a two-fold purpose: firstly, to increase the accessibility of the many treasures of Coptic Orthodox Christianity to engage a broader English-speaking audience; and secondly, to strengthen ties between Eastern and Oriental Orthodox Churches and to serve as an avenue to further collaboration and a better understanding of our history and theology.

The first book to be printed in the Coptic Studies Series is *The Life of Repentance and Purity* by Pope Shenouda III of blessed memory. This Christian spirituality text was translated from Arabic to English by co-editor of the series and SAC Dean, His Grace Bishop Dr Suriel. It went on to become the fastest selling title in the history of SVS Press with 5000 copies sold in a matter of weeks, leading to an immediate reprint.

His Grace Bishop Dr Suriel said he was heartened by the positive response generated by the first book published in The Coptic Studies Series and felt confident that the SVS/SAC Press series publications to follow would also inspire new and existing reading audiences.

“I have now completed the manuscript for the second book in the Coptic Studies Series about the life and work of St Habib Girgis, a Coptic Archdeacon born in Cairo in 1876, who worked tirelessly as a leading Coptic Orthodox educator, reformer, publisher and community

leader”, Bishop Suriel said. “This forthcoming book draws from my PhD dissertation thesis about St Habib Girgis, and will be released as an SVS/SAC Press series title in 2017.”

Bishop Suriel explained that the joint SVS/SAC Press publishing venture, which includes SAC Bookstore serving as an official SVS Press book distributor in the Asia-Pacific region, is just one of many positive projects which have strengthened relations between Eastern and Oriental Orthodox Christian communities. SVS and SAC have also created cross-institutional exchange initiatives for theology students to facilitate studying and praying together in community. In addition to this, guest lecturing programs have been cultivated enabling academic staff to share specialist theological knowledge designed to build bridges of unity between Orthodox brothers and sisters.

SVS/SAC Press invite scholars and authors to submit manuscripts in the field of Coptic Studies including language, history, texts, monasticism, liturgy, theology and other related areas. Please send manuscripts to the series editor, His Grace Bishop Dr Suriel by email: dean@sac.edu.au

*Ms Maggie Trainor  
St Athanasius College*

Photo (below): Special guests and presenters at the book launch of *The Life of Repentance and Purity* by Pope Shenouda III held in Parkville on 5 July 2016 included: SVS Dean and Series Editor Fr Dr John Behr; SAC Dean and Series Editor, His Grace Bishop Dr Suriel and the Vice-Chancellor of the University of Divinity, Prof Peter Sherlock. Photo courtesy of SAC.



## Mandorla Art Prize

Congratulations to Dr Libby Byrne who was awarded Highly Commended in the Mandorla Art Prize, Australia's most significant thematic Christian art prize.

The Prize website describes the 2016 theme:

The Mandorla Art Award employs a thematic spiritual inspiration that changes with each exhibition. These inspirations are defined by quotations from the Bible and all participating artists are requested to interpret these in their own way. In 2016, the artists interpreted the theme "The Resurrection" in figurative and abstract form and through various media.  
(<http://www.mandorlaart.com/>)

The judging panel comprised Dr Petra Kayser, the Curator of the Department of Prints and Drawings at the National Gallery of Victoria; Prof Ted Snell, the Director of the University of Western Australia Cultural Project; and Rev Dr Tom Elich, the Director of Liturgy Brisbane.

Dr Libby Byrne's work *Resurrection: A Daily Navigation* (pigment ink prints on Canon Rag Photographique, 310gsm in a handmade box) encompassed "a set of 50 prints documenting a drawing process beginning on Ash Wednesday, and continued every day until Easter Sunday. She photographed the changing drawing each day, recording its development, which includes scraping back paint, starting again, taking a new turn and transforming the image. This is a process, a meditation that requires time, observation, thought, and persistence".

The award features a \$25,000 Main Prize, two \$5,000 Highly Commended Prizes and a People's Choice Award of \$2,000. Finalists were showcased in an exhibition held at Linton and Kay Gallery in Perth from 15–24 July 2016. An additional display of the finalists' works was held from 30 July–28 August at the famous museum and art gallery at the Benedictine Abbey of New Norcia.

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## Honorary Researcher Elected to SNTS

Revd Dr Fergus J. King, an Honorary Fellow of the University of Divinity and Adjunct of Trinity College, has been elected to membership of the prestigious *Society for New Testament Studies* (Studiorum Novi Testamenti Societas) which was founded in London in 1947. The Society started with a mainly European and British membership, but has expanded to become an international organisation with a significant membership in North America and a growing number of members from Africa, Latin America and Asia. The Society publishes the journal *New Testament Studies* and the *Society for New Testament Studies Monograph Series* (Cambridge University Press). Its annual international meetings attract scholars from around the globe, and it is recognised as one of the most significant societies for New Testament studies.

Professor Dorothy Lee, the Head of Trinity Theological School and the Frank Woods Professor of New Testament, compliments Fergus' appointment:

"We are delighted to hear that the Revd Dr Fergus King has been granted membership of the SNTS. It is a highly prestigious body and not easy to achieve membership, since it is based on a high standard of publication input and reputation. Fergus' appointment reflects his achievements and reputation as a leading New Testament scholar in his field. It is an achievement not just for him but also for the University of Divinity".

Dr King is already an elected member of both the *International Association for Mission Studies* and the *Fellowship for Biblical Studies*.

## International Study Tours

Each year Catholic Theological College (CTC) offers students the opportunity to travel on an international study tour. Study tours offer the unique occasion to move beyond text and classroom to engage authentic biblical, spiritual and historic sites and ground the learning in a real world experience.

In 2016 the Study Tour of the Biblical Lands will journey to Jordan, Israel and Palestinian Territories and Turkey visiting both Old and New Testament sites, linking the biblical text to the historical and archaeological context. The tour, which will run from 12 November to 15 December 2016, is led by Dr Rosemary Canavan and Rev Anthony Dean cm. Travellers have the opportunity to either audit or undertake two units for credit towards an award in conjunction with this tour. All assessment is completed in first semester of 2017. This is a journey of the heart and mind to walk, stay, reflect, think and pray in the sacred places so familiar from the Bible and to bring the Word to life in its original setting.

In 2017 “The Experience of Catholic Culture” Study Tour or Pilgrimage will visit Ireland, England, Germany and Italy between 21 September and 21 October. This Tour will be led by Revd Dr Max Vodola, Dr Frances Baker and Revd Professor Austin Cooper and may be undertaken as two units at either undergraduate or postgraduate level, in Church History or Spirituality. Whether joining as a student or a pilgrim, the experience will provide all participants with an opportunity to: meet outstanding Christian people who have enriched the Catholic tradition over the centuries; experience examples of the art, architecture, music and liturgy that helped shape the Christian tradition; and learn about the realities and consequences of the Reformation which has shaped our religious experience over recent centuries. There will be time for study, reflection, prayer and participation in liturgical celebrations in many of the places visited. Bookings for this tour are currently open. Interested persons should contact Dr Frances Baker at [frances.baker@ctc.edu.au](mailto:frances.baker@ctc.edu.au) or Revd Dr Max Vodola at [max.vodola@ctc.edu.au](mailto:max.vodola@ctc.edu.au). More information about the 2017 tour can be found on the CTC website.

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## The Syriac Language Research Centre

Director: Professor Terry Falla  
Research and Editorial Associate: Ms Beryl Turner

The Syriac Language Research Centre at Whitley College has two research foci: the Syriac Language Project (SLP) and the International Syriac Language Project (ISLP).

Syriac is a major dialect of Aramaic, the language of Jesus. The primary focus of the SLP is the preparation and publication of a pioneering five volume Syriac-English lexicon designed for both student and specialist. Two volumes have been published (E.J. Brill)

and the other three are at an advanced stage. These volumes are used by the *Institut für Neutestamentliche Textforschung*, University of Münster, for the preparation of future editions of the Greek New Testament.

The ISLP group is an international team founded by Falla and Turner. It is interdisciplinary and multidisciplinary, meets annually, publishes the series *Perspectives on Linguistics*, and *Perspectives on Linguistics and Ancient Languages*, and has an Editorial Board and a Computational Lexicography Group.

Photo: “Dominus Fleuit” courtesy of CTC.



## In Memoriam

### **Dr Rod Doyle cfc STL SSL PhD (9 March 1932 – 30 July 2016)**

On Saturday 30 July Dr Rod Doyle cfc died peacefully at St Catherine's Aged Care Facility, Balwyn where he had been living for the last ten months.



Growing up in Hawthorn, Rod commenced his schooling with the Brigidine Sisters and then attended St Kevin's College, Toorak. Having joined the Christian Brothers, he taught in Perth, St Kilda, Moonee Ponds, East Melbourne and Bundoora. In 1962 Rod went to study in Rome where he gained a Licentiate in Sacred

Theology and then completed further studies at the Pontifical Biblical Commission and the Ecole Biblique in Jerusalem for a Licentiate in Sacred Scripture. After returning to Australia, Rod was awarded a PhD from the University of Melbourne in 1985; his thesis was entitled: "Matthew's Wisdom: A Redaction-Critical Study of Matthew 11.1-14.13a".

Rod was a member of the academic staff of Catholic Theological College (CTC) from 1984 until 2016. During that time, he advised and assisted countless students in relation to their courses of study. Within the Biblical Studies Department, he taught New Testament Greek, Introduction to the New Testament, each of the four Gospels, and the Letters of Paul. He was Academic Dean for twenty-two years and a member of various

MCD committees including the BTheol Board of Studies and Chair of Examiners for Field B.

In 2006 Rod was appointed a Senior Fellow of the College in recognition of exceptional service to the College and a distinguished contribution to biblical and theological education. His work contributed to the intellectual and pastoral formation of priests, religious and laity throughout Victoria and Tasmania, the religious orders affiliated with the College and the wider church in Australia, Oceania, Asia and Africa.

Following Rod's death, many at CTC recalled their experience of him: Archbishop Mark Coleridge (Master of CTC, 1995–97) wrote: "Rod was one of the most truly good and admirable men I've ever met. ... Generations of students ... were touched deeply not only by Rod's teaching of Scripture but also by his selflessness and sheer goodness...".

Revd Professor Ian Waters, recalling when he began teaching at CTC, spoke of the "constant kindness, interest, concern and unfailing courtesy" displayed by Rod towards him.

Perhaps it was Revd Professor Frank Moloney sdb AM who summed up so much of what is in our hearts when he wrote on hearing of Rod's death: "This is sad—but blessed—news. Rod has run the race, and what a remarkable race it was. We are proud to have had such a close association with him."

May he rest in peace.

*Dr Frances Baker RSM  
Catholic Theological College*

*Photo courtesy of CTC.*

### **Dr John Webster DD FRSE (20 June 1955 – 25 May 2016)**

It was with much sadness and shock that the theological world received the news that British theologian John Webster had died suddenly, on 25 May 2016, just shy of his 61<sup>st</sup> birthday. Not only was he one of England's leading theologians, he was without doubt one of the foremost English-language theologians of his generation—teaching, mentoring and challenging students and peers alike across the international theological scene.

Born in Mansfield in 1955, Webster studied at nearby Bradford before going on to complete his PhD at Cambridge, under the supervision of George Newlands. It was under Newlands' direction that Webster first encountered the theology of Eberhard Jüngel, on whom Webster was to become the world's leading expositor. Webster's academic career took him from a tutorship at Durham in the early 1980s to Wycliffe College in Toronto, before his appointment in 1996 to the prestigious Lady Margaret Professorship of Divinity at Oxford. In 2003 he moved north, taking up a Chair in Systematic Theology at Aberdeen, before accepting what would be his final appointment in 2013 as Professor of Divinity at the University of St Andrews.



Deeply influenced by both Barth and Jüngel, Webster was more than simply an interpreter of others' works. He was a profoundly creative theologian in his own right. In an era in which trinitarian theology had again come to the fore, Webster's commitment was more fully absorbed by the eternal life of *de deo uno*. As colleague Stephen

Holmes put it, for Webster the highest and noblest art of the theologian was the enumeration and description of the divine perfections.

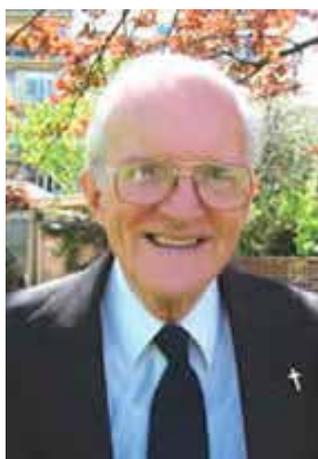
Though living and working on the other side of the world, John was known well to some of us here within the University of Divinity, in a variety of ways—as PhD examiner, as generous editor of and commentator on some of our various manuscripts, and as keynote speaker at the Karl Barth conference that was held at Queen's College way back in December 1998. In each of those ways in which we had the privilege of encountering him personally, we will, I'm sure, remember his warmth of personality, humility of spirit, and yet also the incisiveness of his theological acuity.

Without doubt, he was a gift to the Church and to the academy, and both are the poorer for his loss.

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

Photo courtesy of Kent Eilers PhD, Associate Professor of Theology, Department of Bible and Religion, Huntington University.

## Revd Fr John Frank Cowburn SJ (April 1927 – 6 September 2016)



John Frank Cowburn SJ passed away peacefully on Tuesday 6 September at 6pm, at Mackillop Aged Care centre, Hawthorn, after a short period of deteriorating health. He was 89 years old, 71 years a Jesuit, and 58 years in priesthood.

John was among the earliest of the Professors of Philosophy at the

United Faculty of Theology (UFT). Posted to Jesuit Theological College, Parkville, and the UFT, in 1972, he remained there until his retirement in 2008, the period interspersed with short stints at Sydney, and Mosgiel, New Zealand, as well as several research sabbaticals in New York. At the UFT, John taught, researched and wrote beside other philosophers, notably John Begley SJ, John Honner SJ, Tom Daly SJ, and the Revd

Harry Wardlaw. He will be remembered as part of that committed but unfussed witness to ecumenicality, joined in by so many, from which the UFT took wings.

John's expertise was in the continental philosophers, Mounier (the founder of Personalism), Bergson, and the existentialists. In Melbourne he taught inter alia a sought-after course on *The Problem of Evil*, and a wider, year-long course in *The Philosophy of the Human Person*. From the former, his book, *Shadows and the Dark*, has continued to sell well over nearly four decades; from the latter came later works on Free Will, the Person, Scientism, and Love, all tackling pressing philosophical issues in an accessible but scholarly way, using as resources discussion of art, music, film and ordinary life. Just this combination of ordered scholarship and practical pedagogy was John's metier, and will be his legacy.

John is mourned by his family, his Jesuit community, his ecumenical colleagues, and the many lay persons who found life in his priestly ministry.

*Revd Dr John Martis SJ*  
*Pilgrim Theological College*

Photo sourced from Marquette University Press.

## Doctoral Scholarship Available

A collaboration of the Laurdel Foundation with the University of Divinity.

Catholic Theological College, Melbourne, has undertaken to support the establishment of a Centre for Human Ageing under the direction of Dr Laurence McNamara. The Centre will focus on human ageing from four perspectives: theology, spirituality, pastoral care, and ethics.

The College is seeking a suitably qualified researcher to organise documentation and resources for the new Centre. The researcher will focus primarily on gathering and organising bibliographical resources and preparing material suitable for publication.

This research will be undertaken as part of applying for and commencing the doctoral project *Missing the Mark? Challenges for Meaning, Community Building,*

and *Justice in an Ageing Population*. An applicant who satisfies the University's PhD entrance requirements will be awarded a designated place with funding for tuition fees from the Research Training Scheme (RTS).

The focus of the research to be undertaken for the PhD can be accessed on the University's website.

### Scholarship Conditions

- \$38,000 stipend for one year (renewable subject to extension of funding)
- 9.5% superannuation
- Tuition fees throughout the PhD funded by Research Training Scheme
- Office facilities at Catholic Theological College

Further information is available on the University of Divinity website: <https://www.divinity.edu.au/news-events/2016/09/14/doctoral-scholarship-available/>

## University of Divinity Graduation Dates

Graduation season is fast approaching. Students who will have completed all requirements of their award in advance of the ceremony are eligible to attend either ceremony (Adelaide or Melbourne). If you think you may be eligible, please contact your Registrar or Course Coordinator at your College if you have not done so already. More information is available on the University of Divinity website.

### Adelaide Graduation

7:30pm | Friday 2 December 2016

Immanuel College Chapel

32 Morphett Road, Novar Gardens, South Australia

### Melbourne Graduation

7:30pm | Friday 24 March 2017

St Patrick's Catholic Cathedral

1 Cathedral Place, East Melbourne, Victoria

## Alumni Network

The University of Divinity is exploring the establishment of an Alumni Network. The network would exist primarily to provide tailored communication and networking avenues to build and strengthen our community of graduates. A designated semi-regular publication will include: key updates from the University and member Colleges; new research and publications; celebrating alumni who continue to demonstrate our Graduate Attributes well beyond their time of study.

## 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/](http://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.

