



TRINITY COLLEGE
THEOLOGICAL SCHOOL



**UNIVERSITY
OF DIVINITY**

Trinity College Theological School

A College of the University of Divinity

2020 HANDBOOK

All information provided in this Handbook is believed to be correct at the time of printing. Updated information can be found on the College and University websites.

New information and explanations added to this Handbook since last year's edition (apart from unit descriptions) is printed in red text in the online and PDF versions of this document.

We acknowledge the Wurundjeri people of the Kulin Nation, the traditional owners of the land on which Trinity College is built. We pay our respects to their Elders, both past and present, and we pray for the ongoing work of reconciliation.

Trinity College Theological School
Royal Parade
PARKVILLE VIC 3052

E: tcts@trinity.edu.au

T: +61 3 9348 7127

www.trinity.edu.au/theology

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WELCOME TO TRINITY

Theological education at Trinity College has much to offer in the way of innovation, breadth and depth. At Trinity, we provide both academic and formational education for a wide range of students: those pursuing ordained ministry in the Anglican Church, those interested in preparing for various kinds of lay ministry, and those who want to learn more about their faith. We offer a range of classes, in either face-to-face or online modes, and in all the main disciplines of theology. We are also very fortunate in being part of a wider College that includes students from the University of Melbourne and students from overseas, in a diverse and multi-cultural environment where we work together for the wellbeing of God's world and the establishment of God's kingdom. We would be delighted to meet you and speak with you, and help you focus your theological and ministerial interests in the way that suits you best. We wish you every blessing in your studies!

Trinity College

Trinity can trace its origins back to 1853, when the first Anglican Bishop of Melbourne, Charles Perry (1807–1891), convened a meeting at which it is resolved that 'a Collegiate Institution in connection with a Grammar School should be established in this city with a view to affiliating the former with the Melbourne University'. Although it took another twenty years to come to fruition, the Church of England established the first residential college at the University of Melbourne in 1870 and opened the first building at Trinity College to students in 1872. The very first student to enrol was John 'Jack' Francis Stretch, later to be ordained and become the first Australian-born Anglican bishop. Trinity was affiliated as a college 'of and within the University of Melbourne' in 1876, at the same time as it appointed its first Warden, Dr Alexander Leeper (1848–1934). The theological school was established at Trinity the following year. The College's fine chapel, designed by Tasmanian architect Alexander North and built entirely through funds donated by John Sutcliffe Horsfall, was dedicated in 1917, and is now the home of the renowned Choir of Trinity College. Since 1989 Trinity has also run a Foundation Studies program, providing bridging courses for international students wishing to undertake tertiary study in Australia. See page 6 for more details on the Theological School specifically.

University of Divinity

With the Victorian *University Act 1853* specifically prohibiting the University of Melbourne from offering awards in divinity, in 1910 the Melbourne College of Divinity (MCD) was founded by an Act of the Victorian Parliament. The Most Revd Henry Lowther Clarke, Anglican Archbishop of Melbourne, was elected as the MCD's first President. What was to become the University of Divinity thus began life as Australia's sixth oldest self-accrediting higher-education institution. Its founding degree was the Bachelor of Divinity, awarded from 1913, and a Doctor of Divinity was also available to BD graduates of seven years standing who completed a suitable thesis.

In 1972 the Act was revised, adding the Roman Catholic church to the original Anglican, Presbyterian, Methodist, Baptist and Congregational partners in the College, and a BTheol degree was created. A further revision of the Act was passed in 2005, bringing the MCD into line with contemporary academic governance standards, including the creation of a Council and an Academic Board. Following approval in 2011 by the Victorian Government, in 2012 the MCD was the first institution in the country granted the status of a 'University of Specialisation', under the Federal Government's *Tertiary Education Quality and Standards Agency Act 2011*. The first Chancellor and Vice-Chancellor were then appointed, and the affiliated teaching institutions of the MCD became colleges of the new university. First known as the MCD University of Divinity, from 2014 it adopted its present title.

COLLEGES OF THE UNIVERSITY OF DIVINITY

Australian Lutheran College

104 Jeffcott Street, North Adelaide SA 5006

Phone: +61 8 8267 7400 / Freecall: 1800 625 193 / Fax: +61 8 8267 7350 / alc@alc.edu.au

Catholic Theological College

278 Victoria Parade (PO Box 146), East Melbourne VIC 8002

Phone: +61 3 9412 3333 / Fax: +61 3 9415 9867 / ctc@ctc.edu.au

Eva Burrows College (Salvation Army)

100 Maidstone Street, Ringwood VIC 3134

Phone: +61 3 9347 5400 / Fax: +61 3 9349 1036 / registrar@aus.salvationarmy.org

Jesuit College of Spirituality – Postgraduate courses only

175 Royal Parade, Parkville VIC 3052

Phone: +61 3 9854 8100 / registrar@sentir.edu.au

Morling College (Baptist) – Postgraduate courses only

120 Herring Road, Macquarie Park NSW 2113

Phone: +61 2 9878 0201 / Fax: +61 2 9878 2175 / enquiries@morling.edu.au

Pilgrim Theological College (Uniting Church)

29 College Crescent, Parkville VIC 3052

Phone: +61 3 9340 8831 / Fax: +61 3 9340 8805 / study@pilgrim.edu.au

St Athanasius College (Coptic Orthodox)

100 Park Road, Donvale VIC 3111

PO Box 1153, Mitcham North VIC 3132

285 La Trobe St, Melbourne (Eporo Tower)

Phone: +61 3 8872 8450 / Fax: +61 3 8872 8452 / pdobson@sac.edu.au

Stirling Theological College (Churches of Christ)

44-60 Jackson's Road, Mulgrave VIC 3170

Phone: +61 3 9790 1000 / Fax: +61 3 9795 1688 / admin@stirling.edu.au

Trinity College Theological School (Anglican)

Royal Parade, Parkville VIC 3052

Phone: +61 3 9348 7127 / tcts@trinity.edu.au

Whitley College (Baptist)

50 The Avenue (PO Box 134), Parkville VIC 3052

Phone: +61 3 9340 8100 / Fax: +61 3 9349 4241 / whitley@whitley.edu.au

Yarra Theological Union (Roman Catholic)

98 Albion Road (PO Box 79), Box Hill VIC 3128

Phone: +61 3 9890 3771 / admin@ytu.edu.au

TRINITY COLLEGE THEOLOGICAL SCHOOL

History

The second Bishop of Melbourne, James Moorhouse (1826–1915) arrived at the beginning of 1877, and immediately appointed a committee to confer with the Council of Trinity College ‘for the purpose of making better provision for clerical education’. By the end of that year, a scheme was in place for the appointment of the first members of the teaching faculty. Moorhouse’s vision was for Trinity to be a place ‘where our candidates for orders would obtain the advantage not only of theological teaching, but of a large and liberal education’. Several valuable scholarships were endowed by generous benefactors—including £1,000 received from Bishop Moorhouse himself—and the Trinity College Theological School founded as the central ordination-training institution for the Anglican Province of Victoria. The first theological students admitted at the beginning of 1878 were Arthur Green (later Bishop of Grafton and Armidale, and then of Ballarat), and Reginald Stephen (later Bishop of Tasmania and then Newcastle).

Teaching in the Theological School has continued up to the present, although the curriculum and the staff have changed continually. There were some difficult times, particularly during the incumbency of Archbishop Lowther Clarke, who established his own training college in the early years of the twentieth-century, but in 1910, after the proposal to establish Ridley College within the grounds of Trinity fell through, and following the creation of the MCD, the Theological Faculty at Trinity College was re-established. Joint teaching arrangements and partnerships with other colleges have existed since the 1920s. From 1969, Trinity was a founding partner in the consortium known as the United Faculty of Theology (UFT), a Recognised Teaching Institution of the Melbourne College of Divinity. In October 2012, two members of the staff of the School, Andrew McGowan and Dorothy Lee, were named among the first ten professors appointed at the new MCD University of Divinity. Trinity College Theological School was accredited as a full College of the University of Divinity in May 2014, and, with the closure of the UFT at the end of that year, began teaching a full program with its own resources and an expanded Faculty in 2015.

Who we are Today

Trinity College Theological School offers a unique approach and learning environment for students wishing to build tomorrow’s church. We are committed to shaping men and women who wish to pursue ordination in the Anglican Church, develop skills for lay ministry, or explore Christian faith for personal or vocational enrichment and development. Today, almost 140 years after Bishop Moorhouse established the School, the open and rigorous spirit envisioned by his ‘large and liberal education’ still thrives in a mostly non-resident community committed to ecumenical endeavour and Anglican comprehensiveness.

We encourage people in their vocation, whether lay or ordained, to participate in the Theological School as a place of vibrant and quality theological and ministerial education, by offering world-class learning opportunities. We prepare students for the diversity of the emerging church, by the discussion of a variety of models of church in contemporary society. Students at Trinity come from many different backgrounds. They undertake study for many different reasons and in a variety of ways. Part-time and full-time students from the on-campus, online and parish programs are encouraged to engage in open discussion and lively debate about Anglican traditions, the scriptures and how these apply to contemporary life.

An Anglican organisation, the Trinity College Theological School engages with students from different religious traditions; it is a place where diverse beliefs and opinions are valued and respected. We offer a supportive environment where:

- students learn in small groups
- there are normally three class contact hours for each on campus unit each week
- on campus teaching methods typically include lectures, seminars and tutorials
- part-time study is an option for all courses
- flexible online courses are available for students who cannot attend face-to-face classes
- most Theological School students are non-resident, but there are opportunities and scholarships to allow students to live in so that they can complete their degrees full-time.

Vision

To be recognised as a leading provider of Anglican theological education in Australia and internationally.

Mission

To offer high standard theological education by encouragement of theological study, communal worship, personal devotion, and pastoral and missional practice.

Objectives

- To be a theological school of **excellence** in learning, teaching, research, and ministry formation in the broad, catholic Anglican tradition.
- To be a lively, warm, creative, learning **community** in partnership with Anglican dioceses and parishes, schools and agencies, with strong ecumenical links.
- To be a community of cultural, ethnic, and ministerial **diversity**, celebrating gender and age balance, valuing respectful relationships and seeking the presence, wisdom and well-being of indigenous peoples.

Values

- We adhere to the Christian faith by drawing on the tradition of Word and Sacrament in the shaping of the Church for its worship and mission.
- We are a worshipping and prayerful community.
- We are an inclusive, diverse and welcoming community.
- We seek to meet the needs of students at different stages of life, various personal and spiritual circumstances and all kinds of academic abilities.
- We seek to be fair, honest, compassionate and accountable in personal behaviour and life.

Graduate Attributes

Based on the attributes expected of all graduates of the University of Divinity, students who have studied at the Trinity College Theological School are expected to show that they can:

- **LEARN:** Graduates are equipped with a critical knowledge of the Bible and other texts and traditions, especially, though not only, those relating to the Anglican Church and its worship.
- **ARTICULATE:** Graduates are articulate in Christian theology and able to reflect theologically, prayerfully and intelligently.
- **COMMUNICATE:** Graduates are able to communicate informed views about the Bible, theology and ministry with clarity and compassion.
- **ENGAGE:** Graduates are able to engage with diverse views, contexts and traditions with due care and responsibility.
- **SERVE:** Graduates are prepared for ministry and the service of others in the Church and the world.

Our Community

Sharing experiences—whether in class, at Chapel, over meals, or at other times—is a crucial aspect of growth and learning. All Theology students have access to the Theology Common Room in the Old Warden’s Lodge. They are also an integral part of the wider Trinity College community, and have full use of the College libraries and other facilities, and may purchase lunch in the College Dining Hall.

Prayer and worship are central to the life the School. The Trinity College Chapel, adjacent to the Theological School, is open each day. Staff and students plan and lead services centred on *A Prayer Book for Australia*, and shaped for the community context. Morning Prayer (the Daily Office) is said on weekdays, and the Eucharist is celebrated several days each week. All members of the Theological School community participate when possible. The School conducts an Annual Retreat and designated Quiet Days during the year. These are times to enhance community as well as providing space for prayer and silence.

FACULTY, STAFF & ADJUNCTS

The faculty of Trinity College Theological School is committed to the pursuit of academic excellence as exemplified in its publications and teaching record. Members of the faculty possess significant pastoral experience and insight, as well as a deep, personal commitment to the task of preparing women and men for ministry, lay and ordained, in the emerging church.

The Revd Dr Robert (Bob) Derrenbacker

BA *Wheaton*, MA *GCTS*, PhD *Toronto*

Frank Woods Associate Professor in New Testament & Dean of the Theological School

Robert was President of Thorneloe University, an Anglican college federated with Laurentian University in Sudbury, Ontario, Canada, from 2009 to 2018. He holds degrees in Theology from the University of St Michael's College at the University of Toronto (PhD), Gordon-Conwell Theological Seminary (MATS) and Wheaton College (BA). Previously, Robert was an Associate Professor of New Testament at Regent College in Vancouver, British Columbia; Associate Dean and Assistant Professor of New Testament at Tyndale Seminary in Toronto; and a Visiting Fellow in the Faculty of Theology at the Katholieke Universiteit, Leuven, Belgium. He also taught at St Peter's Theological Seminary, Ontario, and St Michael's College and Wycliffe College at the University of Toronto.

E: robertd@trinity.edu.au / Ph: 9348 7127

Dr Rachelle Gilmour

PhD *Sydney*

Bromby Lecturer in Old Testament

Rachelle completed her PhD in Hebrew Bible through the University of Sydney in 2010 on the topic *Representing the Past: A Literary of Narrative Historiography in the Book of Samuel* and in 2018 she was a Research Fellow in the Centre for Public and Contextual Theology at Charles Sturt University. From 2015 to 2017, Rachelle was a senior lecturer in Hebrew Bible at the Broken Bay Institute and, from 2010 to 2013, she was a Golda Meir Postdoctoral Fellow at the Hebrew University in Jerusalem.

E: rgilmour@trinity.edu.au / Ph: 9348 7073

Dr Gary Heard

BCom *Melb*, DipEd *Monash*, BTheol (Hons) *MCD*, PhD *MCD*

Academic Dean

Gary is currently serving as Interim pastor at Ashburton Baptist Church and as locum chaplain at the Royal Children's Hospital. He is Deputy Chair of the Human Research Ethics Committee at the Royal Women's Hospital. Gary's passions include the interface between church and the wider community, and a commitment to life-long learning. He is a member of the University of Divinity Academic Board, chairs the Learning and Teaching Committee of the University, and is secretary of the Board of Carey Baptist Grammar School.

E: garyh@trinity.edu.au / Ph: 9348 7522

The Revd Dr Fergus King

MA(Hons) *St Andrews*, BD(Hons) *Edinburgh*, DTheol *UNISA*

Farnham Maynard Lecturer in Ministry Formation

Director of the Ministry Education Centre

Fergus worked at Trinity College Theological School for a number of years as an adjunct lecturer teaching in the New Testament, before joining the faculty in 2019 as Director of the Ministry Education Centre. He has extensive experience in senior clerical appointments, in a variety of cross-cultural environments, including: four years as Area Dean in the Newcastle Deanery; six years as Desk Officer in Tanzania and Central Africa for the United Society Partners in the Gospel; and six years as a missionary-scholar at St Mark's Anglican Theological College in Dar es Salaam.

E: fergusk@trinity.edu.au / Ph: 9348 7478

The Revd Professor Dorothy Lee, FAHA

BA(Hons), DipEd *Newcastle*, BD(Hons), PhD *Sydney*
The Stewart Research Professor

Dorothy was born in Scotland. She studies Classics then Divinity. She is an Anglican Priest and Canon of St Paul's Cathedral, Melbourne, and Canon Theological of Holy Trinity Cathedral, Wangaratta. Her main research interests lie in the narrative and theology of the Gospels, and particularly the Fourth Gospel. Dorothy is a member of the Doctrine Commission of the Anglican Church in Australia.

E: dlee@trinity.edu.au / Ph: 03 9348 7127

Dr Scott Kirkland

BMin, PGDipTh *Laidlaw*, PhD *Newcastle*
Postdoctoral Research Fellow & Research Coordinator

Scott Kirkland is a systematic and philosophical theologian with expertise in the areas of modern German thought, political theology, and literature and theology. He has worked on the theology of Karl Barth, Donald MacKinnon, Rowan Williams and Sarah Coakley, the thought of Gillian Rose, and the work of Fyodor Dostoevsky. Currently, Scott is editing a series of monographs, *Dispatches* (Fortress), which will provide ethical reflections on current cultural crises, and he is developing a political theological aesthetics of freedom engaging with a number of early modern and nineteenth century sources.

E: scottk@trinity.unimelb.edu.au / Ph: 03 9348 7120

The Revd Professor Mark Lindsay, FRHistS

BA(Hons), GradDipTheol *MCD*, PhD *UWA*
Joan F W Munro Professor of Historical Theology

Mark's field is historical theology, where he has gained an international reputation for his work on Karl Barth, Dietrich Bonhoeffer, and Jewish- Christian relations. Mark was previously Director of Research at the MCD/University of Divinity. He brings a wealth of experience in the University sector as well as his historical and theological expertise.

E: mlindsay@trinity.edu.au / Ph: 03 9348 7566

TURNER RESEARCH FELLOWS

The Revd Dr Garry Deverell, BA, BTheol(Hons), PhD *Monash*
The Revd Thomas Leslie, BA(Hons) *Syd*, MDiv(Hons), DipMin *MCD*
The Rt Revd Alison Taylor, BA(Hons), MUrbPlan *Melb*, GradDipBus *Swinburne*, BDiv(Hons),
DipMin *MCD*

ADMINISTRATION**Dr Peter Campbell, JP**

BEc, BA, MMus *ANU*, GradDipLib&InfoMgt *Canberra*, PhD *Melb*, AALIA
Registrar

Peter is an experienced administrator who has worked at Trinity College for more than ten years, in roles with Foundation Studies, Chaplaincy, the Residential College, and now the Theological School. His own training has been in economics and musicology, with a particular interest in Australian music. He is an experienced choral singer and composer.

E: tctsregistrar@trinity.edu.au / Ph: 03 9348 7095

Ms Karen Graham

TCTS Administrator (Monday to Thursday)
E: tcts@trinity.edu.au / Ph: 03 9348 7127

Mr Christopher Roper, AM

LLB *Syd*, BD *MCD*, BA *Melb*
Continuing Education Coordinator (external)
E: theologyevents@trinity.edu.au

PARTNERSHIPS WITH PARISHES: MISSION PARTNERS

The Theological School has a number of very significant Mission Partnerships with several Anglican parishes in the Melbourne Diocese. Their priests assist with our teaching, and we assist with their research. These partnerships enable our theological formation to be grounded in parish and ministry life. Each of the priests concerned is a member of the Faculty.

The Revd John Deane, BA(Hons) *Sydney*, BD *MCD*
ABM Lecturer in Mission

The Revd Dr Hugh Kempster, BEng *UWIST Wales*, GradDipEd *Deakin*, BTheol, MTheol *MCDU*, PhD *NZ*
St Peter's Eastern Hill Lecturer in Spirituality

ADJUNCT FACULTY

The Revd Dr Stephen Ames, BSc, PhD *Melb*, BD, BA, PhD *EDS*

The Revd Canon Dr Ray Cleary, AM, BEcon, DipEd *Monash*, BSW *Melb*, BTheol, MMin,
DMinStuds *MCD*

Dr David Gormley-O'Brien, BSc, BComEng *LaTrobe*, MA, MATS *GCTS*, MPhil, DPhil *Oxon*

The Revd Dr Colleen O'Reilly, GradDipEdAdmin *Melb*, ThA *ACT*, BTheol *SCD*, MTheol *USyd*,
DMinStud *SanFran*

Dr Muriel Porter, OAM, BA *UNE*, BLitt *ANU*, DPhil *Melb*, MA *ACU*

RESEARCH ASSOCIATES

The Revd Dr John Capper, BEng *UNSW*, BTheol, DipMin *Ridley*, DipSocSc *UNE*, PhD *Cantab*

Dr Anne Elvey, BSc(Hons), PhD *Monash*, GradDipEd *MercyColl*, BTheol, TheolM *MCD*

The Very Revd Dr Andreas Loewe, BA(Hons), MPhil, MA *Oxon*, PhD *Camb*

Dr Ashley Moyse, BA *Messiah*, MSc *NColorado*, PGCert *Loyola*, MTS *TrinityWestern*, PhD *Newc*

The Revd Dr Duncan Reid, BA *Monash*, BTheol *MCD*, DTheol *Tübingen*, MEd *Flinders*

The Revd Canon Dr Charles Sherlock, BA(Hons) *Syd*, ThL *AustCollTheol*, MA *ANU*, BD *Lond*, ThD *ACT*

STFE SUPERVISORS

The Revd Dr Craig D'Alton, Christ Church, South Yarra

The Very Revd Elizabeth Dyke, St Paul's Cathedral, Bendigo

The Revd Dr Peter French, St John's, Toorak

The Revd Marilyn Hope, Christ Church, South Yarra

The Revd Ron Johnson, Anglican Parish of Pascoe Vale-Oak Park

The Revd Dr Hugh Kempster, St Peter's, Eastern Hill

The Revd Chris Lancaster, Parish of Altona-Laverton

Ms Debra Saffrey-Collins, Brotherhood of St Laurence

The Revd Stuart Soley, St Mark's, Fitzroy

The Revd Neil Taylor, Newstart Church, Manor Lakes

The Revd Philip Trowse, All Saints, Newtown

The Revd Steve Webster, St Michael's, North Carlton

The Revd Matthew Williams, St James' Old Cathedral

CHAPLAINS

The Revd Marilyn Hope, *Honorary Chaplain to the Theological School*

The Revd Dr Colleen O'Reilly, *Senior Chaplain Trinity College*

IMPORTANT DATES/CALENDAR 2020

Wed 1 January	New Year's Day (holiday)
Mon 6 January	TCTS OFFICE OPENS
Mon 27 January	Australia Day (holiday)
Fri 21 February	TCTS ORIENTATION (from 2pm: all students to attend)
Mon 24 February	Semester 1: Teaching commences
Mon 9 March	Labour Day (TCTS office closed but classes still on)
Tue 17 March	CENSUS DATE (last date for enrolment changes for regular units)
Fri 27 March	UD Graduation Ceremony
Sat 4 Apr–Sun 19 April	Non-teaching period
Fri 10 Apr	Good Friday (holiday)
Sun 12 Apr	Easter Day
Mon 13 Apr	Easter Monday (holiday)
Sat 25 April	ANZAC Day (holiday)
Fri 29 May	Semester 1: Last day of teaching
Wed 3 June	UD Staff and HDR Students Research Day
Mon 8–Fri 12 June	Semester 1: Examinations Period
Mon 8 June	Queen's Birthday (holiday)
Fri 10 July	Semester 1 results published
Mon 13–Fri 17 July	TRINITY MID-YEAR INTENSIVE CLASSES
Mon 27 July	Semester 2: Teaching commences
Tue 18 August	CENSUS DATE (last date for enrolment changes for regular units)
Sat 19 Sep–Sun 4 October	Non-teaching period
Fri 25 September	Grand Final parade day (holiday)
Fri 30 October	Semester 2: Last day of teaching
Tue 3 November	Melbourne Cup Day (TCTS office closed)
Wed 4 November	UD Staff Teaching and Learning Day
Sat 7 November	TCTS Valedictory Service and Dinner
Mon 9–Fri 13 November	Semester 2: Examination Period
Fri 27 November	TCTS Re-enrolments for 2020 due
Sat 5 December	Trinity Advent Lessons and Carols
Fri 11 December	Results published
Fri 18 December	TCTS OFFICE CLOSES
Fri 25 December	Christmas Day
Mon 28 December	Boxing Day (holiday)

ADMISSIONS & ENROLMENT

New Students

New students must undertake an interview—in person, by phone or on Skype—with the Coursework Coordinator (undergraduate courses) or Research Coordinator (research degrees), who will be able to provide course advice, and ensure that you are in the award and units that are right for you. Students can apply for admission in either first or second semester each year. Applications for research degrees may be made at any time, but there are only two admissions rounds (April, November) and thus two specific deadlines for applications (15 April and 15 November for domestic students).

All applications for enrolment in coursework programs will be assessed by the Coursework Coordinator. On the recommendation of the Coordinator, the University reserves the right not to admit an applicant. This will occur if the applicant does not meet the entry requirements set by the University, if they do not have suitable IT resources to complete an online program, or if it is assessed that the applicant is not well suited to the particular course or learning environment offered by the college to which they have applied.

Students are welcome to take units towards their degree or diploma offered at other colleges within the University of Divinity, particularly if the required units are not available through Trinity. Enrolment for such units must still be made on your normal forms processed through Trinity, although you must also fulfil any requirements of the other college concerned.

Trinity reserves the right to cancel or vary unit offerings, especially if student numbers in a particular unit are too low to create an effective class. Every effort will be made to notify students of such cancellations a week before classes commence, and to indicate alternative units that may fulfil student needs should this occur.

Step 1: Choose your course—Look at the requirements for the degree or diploma that interests you, and the units you may wish to take. These are listed below and on the Theological School website. When considering your units, note that students must normally complete basic study (level 1 in Bachelors degrees, or Foundational in the Graduate Diploma or Masters degrees) prior to proceeding to higher level units.

Step 2: Advice—Contact the TCTS office for an appointment with the course coordinator. This conversation ensures that you choose the award and units most appropriate to your needs and abilities. If you are unable to visit Trinity in person, or will only be able to study online, you are welcome to discuss your course via email or phone. If you are considering ordination to the formal ministry as an outcome of your theological study, you may also wish to take advice from your church or agency as to particular requirements they may have.

Step 3: Enrolment forms and documentation—Once you know which award you will enrol in, download a copy of the relevant enrolment form from the University of Divinity website (<http://www.divinity.edu.au/study/admission-and-enrolment-forms/>) and fill in the sections requiring your personal information. Ensure that you use the right form: they are different for overseas students and those enrolling in research degrees, or as audit students.

Submit your completed enrolment form together with originals or certified copies of the following documents to the TCTS office:

- birth certificate or passport or other documentation verifying citizenship in your current name (if your name has changed, please provide certified copies of evidence)
- VCE Certificate or equivalent (if you have not completed a tertiary degree)
- academic transcripts for all previous tertiary study
- if a third party is paying your fees, include a letter or official confirmation from the third party accepting responsibility for payment of fees.

If you are unable to get copies of these documents yourself, the TCTS office can make certified copies if you attend in person with your originals.

Returning Students

At the end of each year, students should talk with the Course Coordinator and, if intending or considering ordination, with the Formation Coordinator, to review your course. Re-enrolment forms will usually be available on the University of Divinity website in November. If you wish to transfer to a different course, such as extending a diploma to a degree, you will need to complete a new Admission application form and then apply for a Course Transfer or prior study credit. A unit list and timetable will be made available on the Trinity website during November each year for the coming year to help you select units.

Payment of Fees

Your enrolment form includes a Fee page. All tuition fees must be paid prior to the start of each unit. You can pay all or part of your tuition fees upfront, or to pay all or part using FEE-HELP (see below). Students subject to financial hardship may be eligible to apply for a University Bursary. Please consult the Bursary Policy on the UD website. Course Fees for 2018 may be found on the University website at: www.divinity.edu.au/study/fees/.

FEE-HELP

Australian citizens, and those who hold permanent humanitarian visas, may be eligible to use the Federal Government's support scheme called the Higher Education Loan Program (FEE-HELP). You must provide your Tax File Number: when your income reaches a predetermined level you pay a proportion of your loan back through the tax system. To establish your eligibility, visit the Government's Study Assist website (www.studyassist.gov.au/help-loans).

There is a life-time limit to the amount of HECS, VET-HELP and FEE-HELP loans that you can accumulate. If you have done several previous degrees, you must check your loan balance to ensure that you have enough to cover any units for which you wish to use FEE-HELP.

To apply for a FEE-HELP loan, you indicate this on your application or re-enrolment form by the relevant census date. An email will then be sent to you outlining the process for registering for and obtaining FEE-HELP. It is imperative that you complete this form before census date, or you will be required to pay your fees up-front. Note that this only needs to be done at the time of enrolment in your award.

Centrelink

Full-time students who meet the income and assets tests may be eligible for Austudy or Youth Allowance. Full time means a study load of at least 75% (3 units each semester). The Government requires this full-time enrolment be in a single course; you cannot claim two units in one award and one unit in another to make up full time.

Census Dates

Critical enrolment dates are set by University of Divinity, including census dates for each semester (see 'Important Dates' section above). For each study period the census date is the last day on which students can withdraw from scheduled units to avoid the full tuition fee being retained (FEE-HELP debt or upfront payment). If special circumstances prevail such that a unit becomes unavailable after the census date, we will endeavour to make suitable arrangements for you to complete the unit or a comparable unit.

Withdrawal

To withdraw from an enrolled unit, you must submit a completed Unit Amendment form. If you withdraw before census date, the unit will be deleted and not appear on your transcript. If you withdraw after the census date, the full fee for this unit must still be paid and your FEE-HELP debt will remain.

Such units will appear on your transcript as "Withdrawn". If you withdraw after the end of week 9 of teaching (or completion of 50% of teaching in an intensive unit), your result will be recorded as "Withdrawn/Fail" and be taken into consideration Academic Progress.

COURSES OFFERED

NON-AWARD COURSES

Audit Students

With permission from the lecturer, you are welcome to sit in on a unit as an audit student. Those interested in attending any of our units on a not-for-credit basis, should complete the enrolment form available on the website. **Audit units cost \$350 each.** While you may complete the assessment tasks yourself, they cannot be submitted or marked, and no feedback can be given on your work or progress.

UNDERGRADUATE COURSES

Diploma in Theology

The DipTheol introduces students to the key theological disciplines of Biblical Studies and Christian Thought and History. This may be extended by further study in those disciplines or by electives in the area of practical ministry studies. The DipTheol is equivalent to one year full-time, and can be taken up to four years part time. The diploma consists of 144 points of study, comprising:

- 36 points of study in Biblical Studies (Field B)
- 36 points of study in Christian Thought and History (Field C)
- a further 72 points of study.

The Diploma in Theology can be taken by enrolling in Undergraduate units. On completion of the Diploma, students are eligible to proceed, with credit, to the AdvDipTheolMin or the BTheol.

Advanced Diploma in Theology and Ministry

The AdvDipTheolMin builds on the DipTheol by enabling students to deepen their understanding of the key theological disciplines of Biblical Studies and Christian Thought and History and in Ministry. This is extended by further study in those disciplines and in the area of practical ministry studies. The Advanced Diploma in Theology and Ministry consists of 288 points of study:

- 18 points (1 unit) in each of Old Testament, New Testament, Church History and Systematic Theology
- 36 additional points in Biblical Studies and/or Christian Thought and History
- a further 180 points of study.

On completion of the AdvDip, students are eligible to proceed, with credit, to the BTheol.

Bachelor of Theology

The BTheol critically examines life and faith through the study of scriptures, theological traditions and historical contexts. It aims to broaden self-understanding and facilitate cultural engagement. The degree assists students to develop knowledge across broad areas of theology and depth in particular areas of interest. It develops research and communication skills, and prepares graduates for further theological study. The BTheol degree course consists of 432 points made up as follows:

- 72 points in Field B (Biblical Studies), include at least 18 points in each Testament
- 36 points in Church History
- 72 points in Systematic Theology
- 36 points in Field D (Theology: Mission and Ministry)
- a further 216 points.

The course must not include more than 216 points at Level 1, and must include at least 108 points at Level 3, including 36 points at Level 3 in either Field B or in Systematic Theology.

POSTGRADUATE COURSES

Graduate Certificate in Theology

The GradCertTheol is an introductory postgraduate award for students with a degree in another area. It enables students to lay sound foundations in selected theological disciplines within Biblical Studies, Systematic Theology, Church History, Mission and Ministry. Every course of study for the GradCertTheol requires completion of three standard postgraduate units and must consist of 72 points of Foundational units taken across three disciplines, in at least two fields.

Graduate Certificate in Divinity

The GradCertDiv allows students to explore areas of interest in divinity and its associated disciplines. It serves as an introduction to the broad field of study of theology or philosophy and disciplines which are associated with them. Every course of study for the GradCertDiv requires completion of three units (72 points) of Foundational or Elective units.

Graduate Certificate in Research Methodology

The GradCertResMethod is a postgraduate award for students preparing for a higher degree by research. It enables students to survey a range of research methodologies appropriate to divinity and its associated disciplines, and to undertake a short piece of original research. The GradCertResMethod requires completion of three standard postgraduate units, consisting of: a postgraduate unit in Research Methodology and a 16,000-word Minor Thesis. Currently the recommended Research Methods unit is RQ9021C, offered through the Catholic Theological College (CTC) in Semester 1 only each year.

Graduate Diploma in Theology

The GradDipTheol is an introductory postgraduate award for students with a tertiary award in another area. It enables students to lay sound foundations in selected theological disciplines within Biblical Studies, Systematic Theology, Church History, Mission and Ministry, and to extend that knowledge in selected areas. The GradDipTheol requires completion of six standard postgraduate units, consisting of 144 points of study, including at least 72 points of Foundational units taken across three disciplines in at least two fields.

Graduate Diploma in Divinity

The GradDipDiv allows students to explore multiple areas of interest in divinity and its associated disciplines or to engage with one or two areas in depth. It serves as a foundation for study of theology or philosophy and disciplines which are associated with them. The GradDipDiv requires completion of six standard postgraduate units, consisting of 144 points of study, in any disciplines and fields and at any level. Admission usually follows completion of the GradCertDiv.

Master of Theology (Coursework)

The MTh enables students with an undergraduate degree in theology or ministry to deepen their engagement with select areas of study in preparation for professional practice and/or further learning. The MTh requires completion of 10 standard postgraduate units (equivalent of two years full-time): up to 2 at Foundational level; further units at Elective or Praxis level; and a Capstone unit or a 16,000-word Minor Thesis.

Master of Theological Studies

The MTS is an advanced postgraduate award for students with a tertiary award in another area. It enables students to lay sound foundations in selected theological disciplines within Biblical Studies, Systematic Theology, Church History, Mission and Ministry, and to deepen their engagement and skills in selected areas of theological study. The MTS requires completion of 12 standard postgraduate units (equivalent of two years full-time): at least 3 at Foundational level; at least 5 at Elective level; and a Capstone unit or a 16,000-word Minor Thesis.

Master of Divinity

The MDiv is a primary theological degree for students with a degree in another area. It enables students to lay sound foundations in the key theological disciplines of Biblical Studies, Christian Thought and History and Christian Life and Ministry, and requires in-depth study in at least one of

these areas. The MDiv consists of 432 points or 18 units (equivalent of three years full-time): Foundational units, comprising 2 in a single Biblical Language, 2 in Field B, 2 in Field C and 1 in Field D; a further Foundational unit in any Discipline; between 6 and 10 Elective units, including at 1 in EACH of Field B, Field C and Field D; and a Capstone unit or a 16,000-word Minor Thesis.

HIGHER DEGREES BY RESEARCH (HDR)

The aim of postgraduate research is to explore the deep and enduring questions of our world and ourselves. It is increasingly important for the Churches that serious theological scholarship engages with the pressing issues of our time. Eligible students who wish to undertake in-depth study of a specific issue are encouraged to consider applying for admission to a higher degree by research. TCTS offers two higher degrees by research through the University of Divinity (www.divinity.edu.au/study/research/prospective-hdr-students/).

To be eligible to apply for admission to either research degree, a candidate must have a minimum of a 4-year undergraduate degree with Distinction-level honours in an appropriate discipline, or the equivalent. The University accepts applications for admission to its higher degrees by research twice each year (usually in April and November). Interested applicants should speak to the TCTS research coordinator for assistance in refining the research question, finding appropriate supervisors, and finalizing the application.

Throughout the academic year, TCTS hosts regular research seminars that are open to faculty, HDR students and honorary researchers. These are advertised in advance by the research coordinator. Every candidate for a higher degree by research must have at least two suitably qualified supervisors, who may be members of the TCTS faculty or honorary researchers, or may be drawn from any of the University of Divinity's other colleges. In some instances, it is possible to have an external supervisor.

Master of Philosophy

The purpose of the MPhil is to qualify individuals who apply an advanced body of knowledge in a range of contexts for research and scholarship, and as a pathway for possible further study. Submission for examination of a thesis of 50,000 words is required.

Candidates research and write their thesis under the supervision of at least two qualified members of academic staff. All candidates must attend a minimum of 8 hours of research seminars each year at the University and either a University Research Day or a research conference each year. A thesis submitted for the MPhil is examined by two examiners external to the University of Divinity.

Doctor of Philosophy

The purpose of the PhD is to qualify individuals who apply a substantial body of knowledge to research, investigate and develop new knowledge, in one or more areas of investigation, scholarship or professional practice. PhD candidates present their research in a thesis of not more than 100,000 words that is examined by at least two external examiners. It is possible to present a publication portfolio, or an exegeted research project instead of a single thesis. Candidates research and write their thesis under the supervision of at least two qualified members of academic staff. All candidates must attend a minimum of 8 hours of research seminars each year at the University and either a University Research Day or a research conference each year.

UNIT CODES EXPLAINED

The code for each unit uniquely identifies the FIELD, DISCIPLINE, LEVEL, SUBJECT, MODE and COLLEGE of the unit. This information will help you identify the particular units that you require to satisfy the degree requirements. A unit may be cross-listed to other disciplines, so might have several separate codes.

Fields and Disciplines

The University of Divinity structures its learning, teaching and research around four broad Fields of study, each Field housing a range of disciplines. Degree programs are made up of various numbers of units selected from the various fields to make up majors and minors within each field.

Field A: Humanities

AH	History	AP	Philosophy
AL	Biblical Languages	AR	Religious Studies
AL	Languages ancient and modern		

Field B: Biblical Studies

BA	Old Testament	BS	Biblical Studies
BN	New Testament		

Field C: Christian Thought and History

CH	Church History	CT	Systematic Theology
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Field D: Theology—Mission and Ministry

DA	Mission and Ministry	DP	Pastoral Theology and Ministry Studies
DC	Canon Law	DR	Religious Education
DD	Spiritual Direction	DS	Spirituality
DE	Education Studies	DT	Moral Theology
DL	Liturgy	DU	Ecumenical Studies
DM	Missiology		

Levels

The level indicator shows which of the University awards the unit can be counted toward.

- 1 Undergraduate diplomas and degrees (Level 1 = first-year level)
- 2 Undergraduate diplomas and degrees (Level 2 = second-year level)
- 3 Undergraduate diplomas and degrees (Level 3 = third-year level)
- 8 Postgraduate degrees – Foundational units
- 9 Postgraduate degrees – Elective units

Modes

Units are currently taught in only two modes by Trinity:

- 0 Class-based/face-to-face/on campus
- 9 Online

An Example

A code such as “AL2509T” is constructed with the following parts:

- a single letter giving the Field (in this case A: Humanities)
- a single letter giving the Discipline (in this case L: Languages)
- a single number giving the Level (in this case 2: Undergraduate Level 2)
- a two-digit subject code (in this case 50: New Testament Greek B)
- a single number giving the mode (in this case 9: Online)
- a single letter giving the home College teaching the unit (in this case T: Trinity)

This unit would be suitable for an undergraduate doing their second year of a BTheol online.

SUPERVISED READING UNITS (SRU)

Where an appropriate unit is not available, or where learning experiences occur outside formal classes, a student may apply to undertake a Supervised Reading Unit (SRU). You must receive approval from your Coursework Coordinator before commencing an SRU, and you must complete and submit the SRU Approval Template from the UD website prior to the census date.

Undergraduate students may only take an SRU as a Level 3 unit. Postgraduate students may take the SRU as an Elective unit or as a Capstone unit. An SRU may be taken either as an 18-point (undergraduate) or 24-point (postgraduate) unit. In special circumstances, it can be taken as a double unit. You will need a supervisor; your Coursework Coordinator may be able to help you find one. You must complete the SRU Approval Template in consultation with your supervisor. This includes identification of a topic, learning outcomes, bibliography, and agreeing on a pattern of meetings with your supervisor.

Students may link this unit and its assessment tasks to participation in a scholarly conference during the semester in which the unit is taken. For example, a conference paper may be proposed as a part or whole of the assessment. If taken as a Capstone unit for a Masters degree, your essay must demonstrate your ability to integrate your theological study to date by examining aspects of theology, ministry and mission through the lens of a question, topic, metaphor or concept of your choosing.

16,000-WORD MINOR THESIS

Eligible students may apply to enrol in a 16,000-word Minor Thesis, either as a single subject enrolment, as part of a BTheol course, or as part of a postgraduate coursework award. Prior to admission or re-enrolment, students should discuss their intention to undertake a Minor Thesis with the Research Coordinator at their College, who will advise whether or not the Minor Thesis is suitable within the student's course of studies. The Research Coordinator will assist the student in finding a suitable supervisor. Supervisors of 16,000-word Minor Thesis must be qualified to at least (research) Masters-degree level. Students may elect to take the 16,000-word Minor Thesis in a single semester, or across two consecutive semesters.

SEMESTER ONE INTENSIVE UNITS 2020

AR1009T **Study Skills for Theology** (ONLINE ONLY: TO BE COMPLETED DURING FEB) **Mandatory for all commencing Diploma & Undergrad students**

DM3400T/DM9400T **The Missional New Testament (TBC) (King) (to be held in the Diocese of NEWCASTLE from 20–23 January 2020).**

Please note: this unit is also scheduled for Semester 1 in class in Melbourne or online.

WEEKLY CLASS-BASED TIMETABLE – SEMESTER ONE 2020

	Monday	Tuesday	Wednesday	Thursday	Friday
9.00am – 9.30am	Morning Prayer	Morning Prayer	Morning Prayer	8:30am Eucharist	Morning Prayer
9.30am – 12.30pm	DM3200T/DM9200T Mission & Leadership for Contemporary Australia (King) AL2300T/AL9300T Biblical Hebrew B (Gilmour)	BA1000T/BA8000T Introduction to the Old Testament (Gilmour) BN2210T/BN9210T 1 Corinthians (Derrenbacher)	BS3770T/BS9770T Women & the Bible (Lee/Gilmour) CT1020T/CT8020T Foundations for Theological Study (Kirkland)	DM3400T/DM9400T The Missional New Testament (King) CH3400T/CH9400T CT3400T/CT9400T Modern Theologians (Lindsay)	Faculty Research Day
12.30pm – 2.00 pm	LUNCH	LUNCH	LUNCH	LUNCH	LUNCH
(1.30pm) – 2.00pm – 5.00pm	MINISTRY ED PROGRAM: 1.30pm Ministry Integration 3.30pm Eucharist (Chapel) 4.30pm Refreshments	CH1100T/CH8100T Crises, Controversies & Councils: Christianity Under Construction (Lindsay)	Faculty Meeting	AP3300T (1.00–3.00pm) God and Natural Sciences (held at Melbourne Uni) – (Time to be confirmed) CT3100T/CT9100T DT3100T/DT9100T Christian Ethics and Contemporary Moral Issues (TBC)	Faculty Research Day
5.40pm				5.40pm Evensong	

CHOOSE THE CORRECT UNIT CODE: The first number shows the level (1, 2 and 3 are Undergraduate; 8 and 9 are Postgraduate)

SEMESTER TWO INTENSIVE UNITS 2020

AR1009T **Study Skills for Theology** (ONLINE ONLY: TO BE COMPLETED DURING JULY) **Mandatory for all commencing Diploma and undergrad students**

BS30501T/BS9051T **Holy Land Pilgrimage & Study Tour** (Derrenbacker/Andrews): 14 June – 26 June 2020

CH3700T/CH9700T **The Reformation** (Lindsay): **13 July – 17 July 2020 (5 days)**. Held in OWL, Trinity College, 100 Royal Parade Parkville

NOTE: Intensives must be taken face-to-face with classes in Melbourne. Online tutorials may be held later (all students will be enrolled in a unit with a face-to-face code).

WEEKLY CLASS-BASED TIMETABLE – SEMESTER TWO 2020

	Monday	Tuesday	Wednesday	Thursday	Friday
9.00am – 9.30am	Morning Prayer DM3500T/DM9500T	Morning Prayer BN1000T/BN8000T	Morning Prayer DP2500T/DP9500T	8:00am Eucharist DM3600T/DM9600T	Morning Prayer Faculty Research Day
9.30am – 12.30pm	Seeds & the Spirit: Contextual Theology & Mission (King)	Introduction to the New Testament (Lee) CT3810T/CT9810T Reading Ethics with Bonhoeffer (Lindsay)	Theology and Practice of Pastoral Care (TBC) CT3700T/CT9700T AP3700T/AP9700T The End of History: Apocalypse, Economy, and Ecology (Kirkland)	Handling Texts of Terror (King)	
12.30–2.00 pm	12.30-1.45pm LUNCH	LUNCH	LUNCH	LUNCH	LUNCH
(1.30pm) 2.00pm – 5.00pm	MINISTRY ED PROGRAM: 1.30pm Ministry Integration 3.30pm Eucharist (Chapel) 4.30pm Refreshments	BN3600T/BN9600T Gospel of Mark (Derrenbacker)	Faculty Meeting	DT3500T/DT9500T Christian Tradition & the Practice of Justice (TBC) BA3100T/BA9100T Genesis (Gilmour) BA3110T/BA9110T Genesis (Hebrew exegesis)	Faculty Research Day
5.40pm				5.40pm Evensong	

NON-TIMETABLED: XX9900T **Capstone Integrative Project** times by negotiation

CHOOSE THE CORRECT UNIT CODE: The first number shows the level (1, 2 and 3 are Undergraduate; 8 and 9 are Postgraduate)

ONLINE UNITS SEMESTER 1	ONLINE UNITS SEMESTER 2
UNDERGRADUATE ONLINE UNITS (INCLUDING STUDENTS UNDERTAKING THE DIPLOMA) (see also Intensive lists)	
AR1009T Study Skills for Theology (TO BE COMPLETED DURING FEB)	AR1009T Study Skills for Theology (TO BE COMPLETED DURING JULY)
AL1009T New Testament Greek A (Gormley-O'Brien)	AL2509T New Testament Greek B (Gormley-O'Brien)
AL2309T Biblical Hebrew B (Gilmour)	AP3709T/CT3709T The End of History: Apocalypse, Economy, and Ecology (Kirkland)
BA1009T Introduction to the Old Testament (Gilmour)	BA3109T/BA3119T Genesis/Genesis (Hebrew exegesis) (Gilmour)
BN2219T 1 Corinthians (Derrenbacker)	BN1009T Introduction the New Testament (Lee)
BS3779T Women & the Bible (Lee/Gilmour)	BN3609T Gospel of Mark (Derrenbacker)
CH1109T Crises, Controversies & Councils: Christianity Under Construction (Lindsay)	DM3509T Seeds & the Spirit: Contextual Theology & Mission (King)
CH3409T/CT3409T Modern Theologians (Lindsay)	DM3609T Handling Texts of Terror (King)
CT1029T Foundations for Theological Study (Kirkland)	DP2509T Theology and Practice of Pastoral Care (TBC)
CT3109T/DT3109T Christian Ethics and Contemporary Moral Issues (TBC)	DT3509T Christian Tradition & the Practice of Justice (TBC)
DM3209T Mission & Leadership in Contemporary Australia (King)	
DM3409T The Missional New Testament (King)	
POSTGRADUATE ONLINE UNITS (see also Intensive lists)	
AL8009T New Testament Greek A (Gormley-O'Brien)	AL9509T New Testament Greek B (Gormley-O'Brien)
AL9309T Biblical Hebrew B (Gilmour)	AP9709T/CT9709T The End of History: Apocalypse, Economy, and Ecology (Kirkland)
BA8009T Introduction to the Old Testament (Gilmour)	BA9109T/BA9119T Genesis/Genesis (Hebrew exegesis) (Gilmour)
BN9219T 1 Corinthians (Derrenbacker)	BN8009T Introduction the New Testament (Lee)
BS9779T Women & the Bible (Lee/Gilmour)	BN9609T Gospel of Mark (Derrenbacker)
CH8109T Crises, Controversies & Councils: Christianity Under Construction (Lindsay)	DM9509T Seeds & the Spirit: Theology & Mission (King)
CH9409T/CT9409T Modern Theologians (Lindsay)	DM9609T Handling Texts of Terror (King)
CT8029T Foundations for Theological Study (Kirkland)	DP9509T Theology and Practice of Pastoral Care (TBC)
CT9109T/DT9109T Christian Ethics and Contemporary Moral Issues (TBC)	DT9509T Christian Tradition & the Practice of Justice (TBC)
DM9209T Mission & Leadership in Contemporary Australia (King)	XX9909T: Capstone Integrative Project
DM9409T The Missional New Testament (King)	
NOTE: Online students can undertake intensive units if they are able to attend the one-week face-to-face sessions in Melbourne as all assessment can be completed online over the course of the ensuing semester. See details of intensives on the main Timetable pages above.	

UNIT OUTLINES FOR 2020 SUBJECTS

UNDERGRADUATE UNITS

UNIT	TITLE	MODE	SEMESTER
Field A: Humanities			
AL1009T	New Testament Greek A	OL	Semester 1
AL1330T/9T	Introducing Biblical Hebrew	CB/OL	Not offered in 2020
AL2300T/9T	Biblical Hebrew B	CB/OL	Semester 1
AL2509T	New Testament Greek B	OL	Semester 2
AL2609T	Reading Koiné Greek with Comprehension	OL	Not offered in 2020
AP3300T	God and the Natural Sciences (Uni Melbourne)	CB	Semester 1
AP3700T/9T	The End of History: Apocalypse, Economy, and Ecology	CB/OL	Semester 2
AR1009T	Study Skills for Theology	INTENSIVE	S1 or S2
Field B: Biblical Studies			
BA1000T/9T	Introduction to the Old Testament	CB/OL	Semester 1
BA2700T/9T	Theology and Justice in the Prophets	CB/OL	Not offered in 2020
BA3100T/9T	Genesis	CB/OL	Semester 2
BA3110T/9T	Genesis (Hebrew exegesis)	CB/OL	Semester 2
BA3200T	Daniel, Resistance, Apocalypticism	INTENSIVE	Not offered in 2020
BA3400T/9T	Ezekiel: Prophecy, Abandonment, Trauma	CB/OL	Not offered in 2020
BA3450T/9T	The Book of Psalms	CB/OL	Not offered in 2020
BN1000T/9T	Introduction to the New Testament	CB/OL	Semester 2
BN2319T	Captivity Epistles: Philippians, Philemon, Colossians, Ephesians	OL	Not offered in 2020
BN2210T/9T	1 Corinthians	CB/OL	Semester 1
BN3600T/9T	The Gospel of Mark	CB/OL	Semester 2
BN3100T/9T	Gospel of Matthew	CB/OL	Not offered in 2020
BN3110T/9T	Gospel of John	CB/OL	Not offered in 2020
BN3200T	Galatians and James: Mission and Identity	INTENSIVE	Not offered in 2020
BN3300T/9T	Gospel of Luke	CB/OL	Not offered in 2020
BN3509T	Reading Romans	MIXED	Not offered in 2020
BN3700T/9T	Jesus in Film	CB/OL	Not offered in 2020
BS20501T	Holy Land Study Tour	INTENSIVE	Travel (14-26 June)
BS3770T/9T	Women and the Bible	CB/OL	Semester 1
Field C: Christian Thought and History			
CH1100T/9T	Crises, Controversies, and Councils: Christianity Under Construction	CB/OL	Semester 1
CH2500T	Music in the Christian Worshipping Community	INTENSIVE	Not offered in 2020
CH3700T	The Reformation	INTENSIVE	13-17 July 2020
CH3100T	Anglican Identity	INTENSIVE	Not offered in 2020
CH3400T/9T	Modern Theologians	CB/OL	Semester 1
CH3800T/9T	The Church Under and Against Hitler	CB/OL	Not offered in 2020
CT1019T	Christian Creeds and Doing Theology	OL	Not offered in 2020
CT1020T/9T	Foundations for Theological Study	CB/OL	Semester 1

CT1200T	The Art of Theology	INTENSIVE	Not offered in 2020
CT2000T/9T	Jesus Christ: Hope for the World	CB/OL	Not offered in 2020
CT2300T/9T	Atheism for Christians	CB/OL	Not offered in 2020
CT2900T/9T	Sacramental Ministry	CB/OL	Not offered in 2020
CT3100T/9T	Christian Ethics and Contemporary Moral Issues	CB/OL	Semester 1
CT3250T/9T	Triune God: God's Ways with the World	CB/OL	Not offered in 2020
CT3400T/9T	Modern Theologians	CB/OL	Semester 1
CT3500T/9T	Reading Romans with Barth	CB/OL	Not offered in 2020
CT3700T/9T	The End of History: Apocalypse, Economy, and Ecology	CB/OL	Semester 2
CT3810T	Reading <i>Ethics</i> with Bonhoeffer	CB	Semester 2
CT3900T/9T	Sacraments and Christian Community	CB/OL	Not offered in 2020

Field D: Mission and Ministry

DA1100T/9T	Ministerial Formation in the Anglican Tradition	CB/OL	Not offered in 2020
DA1600T	Practices of Ministry	CB	Not offered in 2020
DA/DL2400T	Worship & Spirituality	CB	Not offered in 2020
DA3000T/9T	Gospel Sacraments	CB/OL	Not offered in 2020
DA3200T	Cross-cultural Practice of Ministry	CB	Not offered in 2020
DA3300T/9T	Mission and Worship	CB/OL	Not offered in 2020
DL1200T/9T	Introduction to Liturgical Thought and Practice	CB/OL	Not offered in 2020
DL2100T	Preaching for Worship and Mission	CB	Not offered in 2020
DL2450T/9T	Psalms and their Spirituality	CB	Not offered in 2020
DL2500T	Music in the Christian Worshipping Community	INTENSIVE	Not offered in 2020
DL/CT3200T	The Drama of Proclamation: Preaching to Raise the Dead	INTENSIVE	Not offered in 2020
DL3000T	Prayer Book Studies	CB	Not offered in 2020
DM3200T/9T	Mission & Leadership for Contemporary Australia	CB/OL	Semester 1
DM3400T/9T	The Missional New Testament	CB/OL	INT (TBC) & S1
DM3500T/9T	Seeds & the Spirit: Contextual Theology & Mission	CB/OL	Semester 2
DM3600T/9T	Handling Texts of Terror	CB/OL	Semester 2
DP1500T/9T	Ministry with Children, Youth and Families	CB/OL	Not offered in 2020
DP2500T/9T	Theology and Practice of Pastoral Care	CB/OL	Semester 2
DS3100T/9T	Spiritual Formation in the Christian Tradition	CB/OL	Not offered in 2020
DT3100T/9T	Christian Ethics and Contemporary Moral Issues	CB/OL	Semester 1
DT3500T/9T	Christian Tradition and the Practice of Justice	CB/OL	Semester 2

Field D: Field Placements

DP1906T	Supervised Theological Field Education	Placement	Year long
DP2906T	Further Supervised Theological Field Education	Placement	Year long
DP9100S	Clinical Pastoral Education (CPE) through ASPEA	Placement	S1 or S2

TITLE:	NEW TESTAMENT GREEK A
Unit Code(s):	AL1009T (Online only)
Field:	A: Biblical Languages
Level:	Undergraduate (Level 1)
Unit value:	18 points
Prerequisites:	None
Lecturer(s):	Dr David Gormley-O'Brien
Timetable:	Offered in Semester 1 only

NOTE: Students may be required to undertake some reading and online interaction in the week BEFORE formal lecturers commence.

Content:

This unit introduces students to the original language of the New Testament. It uses grammatical-analytical and communicative approaches to language acquisition which involves reading, writing, listening, and speaking in the original language to enable students to begin to read the Greek New Testament with comprehension. Several short passages from the New Testament will be translated.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- translate simple sentences and passages from New Testament Greek into English, and English into Greek
- speak, hear and comprehend, simple sentences in New Testament Greek
- know the meaning of words that occur frequently in the New Testament
- analyse the grammar and syntax of fairly simple sentences in New Testament Greek
- apply their growing knowledge of Greek to the exegesis of passages in the New Testament.

Assessment:

- Six fortnightly tasks (translation, grammar and syntax exercises), equivalent to 1,000 words (25%)
- Three assignment tasks (written, spoken, and aural) during the semester, equivalent to 1,000 words (25%)
- Two-hour written examination under controlled conditions at the end of the semester, equivalent to 2,000 words (50%).

Recommended Reading: (*set texts recommended for purchase)

*Aland, B. and K. Aland et al, *The Greek New Testament with a Concise Greek-English Dictionary of the New Testament*, 4th ed. (Stuttgart: Deutsche Bibelgesellschaft/New York: United Bible Societies, 1993)

Bauer, W., F. Danker, et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000)

Croy, N.C., *A Primer of Biblical Greek* (Grand Rapids, MI: Eerdmans, 2007)

* Duff, J., *The Elements of New Testament Greek*, 3rd ed. (Cambridge: CUP, 2005) [the CD-ROM often packaged with this is optional]

Mounce, W.D., *Basics of Biblical Greek Grammar*. 3rd ed. (Grand Rapids, MI: Zondervan, 2009) [or 2nd ed., 2003].

TITLE: **BIBLICAL HEBREW B**
Unit Code(s): **AL2300T (Class based) / AL2309T (Online, synchronous)**
Field: A: Biblical Languages
Level: Undergraduate (Level 2)
Unit value: 18 points
Prerequisites: Introducing Biblical Hebrew
Lecturer(s): Dr Rachele Gilmour
Timetable: Offered in Semester 1 only

Content:

This unit will further induct students in various sounds and structures of word forms and syntax in biblical Hebrew, together with the accompanying cultural and historical background of the Old Testament. Selections of the Book of Jonah will be translated and parsed using methods of learning based on applied linguistics with video lectures, writing activities, weekly vocabulary and parsing quizzes, translation activities in the lessons and an exam translation and interpretive reflections on a passage from Jonah.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- recall more substantial amounts of vocabulary and syntactic features of biblical Hebrew
- describe and analyse grammatical and syntactic issues in specific vocabulary and a set of particular texts from the Old Testament
- use more advanced grammatical features of biblical Hebrew vocabulary and phrases to read and explain meaning
- translate from English to Hebrew and Hebrew to English selected generic and biblical texts
- articulate an interpretation of a text in the Book of Jonah through translation processes.

Assessment:

- Quizzes, equivalent to 1,000 words (30%)
- Skill demonstration: translation exercises, equivalent to 2,000 words (30%)
- Written examination, equivalent to 1,500 words (40%).

Recommended Reading: (*set texts recommended for purchase)

Biblia Hebraica Stuttgartensia: A Reader's Edition. German Bible Society. Eds., George Athas, Yael Avraami and Donald R. Vance. Peabody, MA; Stuttgart: Hendrickson, 2015.

Buth, Randall. *Living Biblical Hebrew for Everyone.* Jerusalem: Jerusalem Perspective, 1999.

Kelley, Page H. *Biblical Hebrew: An Introductory Grammar.* Grand Rapids: Eerdmans, 2nd Edition, 2018 (Textbook and Answer Key Separate Volumes).

Andersen Francis I. and A. Dean Forbes. *Biblical Hebrew Grammar Visualized.* Winona Lake, IN: Eisenbrauns, 2012.

Van Pelt, Miles. *English Grammar to Ace Biblical Hebrew.* Grand Rapids, MI: Zondervan, 2010.

Pratico, Gary D. and Miles V. Van Pelt. *Basics of Biblical Hebrew.* Grand Rapids, MI: Zondervan, 2001.

TITLE:	NEW TESTAMENT GREEK B
Unit Code(s):	AL2509T (Online only)
Field:	A: Biblical Languages
Level:	Undergraduate (Level 2)
Unit value:	18 points
Prerequisites:	AL1009T New Testament Greek (or equivalent, with permission of the lecturer)
Lecturer(s):	Dr David Gormley-O'Brien
Timetable:	Offered in Semester 2 only

NOTE: Students may be required to undertake some reading and online interaction in the week BEFORE formal lecturers commence.

Content:

This unit continues on from AL1009T providing further instruction in Greek syntax, grammar and vocabulary. It uses grammatical-analytical and communicative approaches to language acquisition which involves reading, writing, listening, and speaking in the original language. The aims are to equip students to read extended portions of the Greek New Testament with comprehension and experience how engaging with a biblical text in its original language can assist in its interpretation.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- translate moderately difficult sentences and passages from New Testament Greek into English, and English into Greek
- speak, hear and comprehend, moderately difficult sentences in New Testament Greek
- recall and utilise a NT Greek vocabulary which extends beyond common words
- analyse the grammar and syntax of fairly moderately difficult sentences in New Testament Greek
- apply their growing knowledge of Greek to the exegesis of lengthy passages in the New Testament.

Assessment:

- Six fortnightly tasks (translation, grammar and syntax exercises), equivalent to 1,000 words (25%)
- Three assignment tasks (written, spoken, and aural) during the semester, equivalent to 1,000 words (25%)
- Two-hour written examination under controlled conditions at the end of the semester, equivalent to 2,000 words (50%).

Recommended Reading: (*set texts recommended for purchase)

*Aland, B. and K. Aland et al, *The Greek New Testament with a Concise Greek-English Dictionary of the New Testament*, 4th ed. (Stuttgart: Deutsche Bibelgesellschaft/New York: United Bible Societies, 1993)

Bauer, W., F. Danker, et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000)

Croy, N.C., *A Primer of Biblical Greek* (Grand Rapids, MI: Eerdmans, 2007)

*Duff, J., *The Elements of New Testament Greek*, 3rd ed. (Cambridge: CUP, 2005) [the CD-ROM often packaged with this is optional]

Mounce, W.D., *Basics of Biblical Greek Grammar*. 3rd ed. (Grand Rapids, MI: Zondervan, 2009) [or 2nd ed., 2003].

TITLE: GOD AND THE NATURAL SCIENCES
Unit Code(s): AP3300T (Class-based only)
Field: A: Philosophy
Level: Undergraduate (Level 3)
Unit value: 18 points
Prerequisites: 1 unit in Philosophy or Christian Thought
Lecturer(s): The Revd Dr Stephen Ames
Timetable: Offered each year in Semester 1 only. Note: this unit is taught at the University of Melbourne and follows the University of Melbourne timetable and dates.

Content:

This unit studies the complex relationship between religion, theology, and the natural sciences. Theological concerns guided the science of Kepler, Newton and many other early scientists. They held that studying the universe demonstrated the attributes of God. After Darwin, this view was replaced by radically different ones: to some science and religion are necessarily antagonistic, to others they belong to different realms, to yet others there is a mutually illuminating consonance between the two. We examine this change, the reasoning (good and bad) behind it and its intellectual vestiges, including some modern debates: “Anthropic Principle”, multiple universes, and such scientific/philosophical issues such as “Why are the laws of nature what they are?” Finally, we explore the relationship between the “personal God” of religious experience and the “philosophers’ God” posited to explain facts about the natural world.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- articulate the complex historical relationship between religion, theology, and the natural sciences, with particular emphasis on the relationship during the “scientific revolution” and post-Darwinian Victorian-era controversies.
- summarise the role and various interpretations of the concept of the anthropic principle, and the concept of multiple universes in contemporary 21st-century debates.
- appraise the various positions in this unit on the philosophy of science, and in particular the positions on the status of the presuppositions of scientific inquiry.
- reflect on the different views of the relationship between the “personal God” of religious experience and the more abstract “philosophers’ God”.
- demonstrate well-developed skills of analysis and argument in theology and the history and philosophy of science.

Assessment:

- 2 x 500-word tutorial papers (25%)
- 1000-word essay (25%)
- 3000-word final essay (50%)

Recommended Reading: (* recommended for purchase)

Bennett G., B. Martinez, J. Hewlett, T. Peters and R. Russell, eds, *The Evolution of Evil*.

Gottingen: Vandenhoeck and Ruprecht, 2008

Brooke. J. *Science and Religion*. Cambridge: CUP, 1999

Cunningham, C. *Darwin’s Pious Idea*. Cambridge: Erdmans, 2010

Dawkins, R. *The God Delusion*. London: Transworld Publishers, 2006

* Ferngren, G.B., ed. *Science and Religion: A Historical Introduction*. Baltimore: Johns Hopkins UP, 2002

Haight, J. *Is Nature Enough? Meaning and Truth in the Age of Science*. Cambridge: CUP, 2006

Hick, J. *The New Frontier of Religion and Science, Religious experience, Neuroscience and The Transcendent*. Basingstoke: Palgrave Macmillan, 2006

Moore. J. *The Post Darwinian Controversies: A study of Protestant Struggle to Come to Terms with Darwin in Great Britain and America 1870–1900*. Cambridge: CUP, 1979

McGrath, A. *The Science of God: An Introduction to Scientific Theology*. Michigan: Erdmans, 2004

McGrath, A. *The Open Secret: A New vision for Natural Theology*. Oxford: Blackwell, 2008

Worthing, M. *God, Creation, and Contemporary Physics*. Minneapolis: Fortress, 1996

TITLE: THE END OF HISTORY: APOCALYPSE, ECONOMY, AND ECOLOGY
Unit Code(s): AP3700T (Class based)/AP3709T (Online)
Field: A: Philosophy
Level: Undergraduate (Level 3)
Unit value: 18 points
Prerequisites: One foundational unit in CT or AP
Lecturer(s): Dr Scott Kirkland
Timetable: Offered in Semester 2 only

Content:

In this unit, students will explore various discourses of the end of history as they have developed in the post-WWII world and their impact upon our current intersecting climate and economic crises. On the far side of the Cold War, seeing the fall of the Berlin Wall as a sign, American philosopher Francis Fukuyama claimed that history had ended in the final victory of liberal capitalism and the end of ideological struggle. Many consider the 1990's to be emblematic of this end of history. However, a new end of history is now on our horizons in the form of ecological catastrophe brought on by the developmental forces leading to the universalization of liberal capitalism. Indeed, cracks are appearing in the liberal capitalist democratic project from a number of angles: immigration and refugee crises, ecological catastrophe, reenergized nationalisms, and economic crisis. Students will explore the history of these developments, the theological visions inspiring various thinkers involved here, and the eco-theological and political theological resources on offer to negotiate these problems in the doctrines of creation and eschatology.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to complete the following tasks:

- articulate key developments in contemporary eco-theology and political theology
- critically evaluate the relationship between the doctrines of creation and eschatology
- outline the emergence of the end of history thesis and its relationship to the political theological formation of the present
- critically evaluate ethical responses to the intersecting climate and ecological crises.

Assessment:

- 1,500-word essay (30%)
- 2,500-word essay (50%)
- tutorial presentation, equivalent to 1,000 words (20%).

Recommended Reading: (*recommended for purchase)

Giorgio Agamben. *Homo Sacer: Sovereign Power and Bare Life*. Trans., Daniel Heller Roazen. Stanford, CA: Stanford University Press, 1998.

_____. *State of Exception*. Trans., Kevin Attell. Chicago, IL: University of Chicago Press, 2008.

Thomas Bierbreicher. *The Political Theory of Neoliberalism*. Stanford, CA: Stanford University Press, 2018.

Dietrich Bonhoeffer, *Ethics*. In, Dietrich Bonhoeffer Works, Volume 6. Ed., Clifford J. Green. Trans., Reinhard Krauss, Charles C. West, and Douglas W. Scott. Minneapolis, MA: Fortress Press, 1996.

Wendy Brown. *Walled States, Waning Sovereignty*. New York, NY: Zone Books, 2010.

_____. *Undoing the Demos: Neoliberalism's Stealth Revolution*. New York, NY: Zone Books, 2015.

David Clough. *On Animals II: Theological Ethics*. London & New York: T&T Clark, 2019.

Francis Fukuyama. *The End of History and the Last Man*. New York, NY: Free Press, 1992.

Scott A. Kirkland and John C. McDowell. *Eschatology*. Grand Rapids, MI: Eerdmans, 2018.

Michael Northcott. *A Political Theology of Climate Change*. Grand Rapids, MI: Eerdmans, 2013.

Bruce Pascoe. *Dark Emu*. Broome: Magabala Books, 2016.

Quinn Slobodian. *Globalists: The End of Empire and the Birth of Neoliberalism*. Cambridge, MA: Harvard University Press, 2018.

Rowan Williams. *Christ the Heart of Creation*. London and New York: Bloomsbury, 2018.

TITLE:	STUDY SKILLS FOR THEOLOGY
Unit Code(s):	AR1009T (Online Intensive)
Field:	A: Religious Studies
Level:	Undergraduate (Level 1)
Unit value:	18 points
Prerequisites:	None
Timetable:	Offered in Semester 1 or Semester 2

Content:

This unit is a hurdle requirement which must be completed successfully by the middle of the first semester of commencing a course. Students learn academic skills preparing them for Theological study in a tertiary environment. These skills include how to write essays (argumentative and reflective), summary writing, referencing, exam preparation and critical thinking.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to complete the following tasks:

- articulate the nature of academic culture and the expectations of being a student
- demonstrate appropriate awareness of academic attribution and an ability to reference correctly according to the University's style guide
- demonstrate effective note taking skills for both reading and lectures including the ability to summarise and paraphrase
- analyse the structure of written texts in order to identify key points and evidence
- exhibit the use of correct vocabulary including basic theological terminology to discuss sources, facts, evidence and data
- construct a reflective essay using appropriate style and language
- prepare an outline for an argumentative essay, including the use of counterargument and citing appropriate evidence.

Assessment:

- Three short quizzes, equivalent to 1,000 words (25%)
- Four short written assessments, equivalent to 2,000 words (50%)
- 1,000-word essay (25%).

Recommended Reading: (*recommended for purchase)

Note: All required resources will be available online.

Ackroyd, Ruth & David Major. *Shaping the Tools: Study Skills in Theology*. London: Darton, 1999.
 Argent, Sue & Olwyn Alexander. *Access EAP*. Reading: Garnet Publishing Ltd, 2010.
 Cox, Kathy, & David Hill. *English for Academic Purposes*. Frenchs Forest: Pearson Longman, 2004.
 Jordan, R.R. *Academic Writing Course*. Essex: Pearson Education Limited, 2007.
 McCarthy, Michael. *Academic Vocabulary in Use*. Cambridge: CUP, 2008.
 Smith, Mike & Glenda Smith. *A Study Skills Handbook*. Melbourne: OUP, 1988.

TITLE: INTRODUCTION TO THE OLD TESTAMENT
Unit Code(s): BA1000T (Class based)/BA1009T (Online)
Field: B: Old Testament
Level: Undergraduate (level 1)
Unit value: 18 points
Prerequisites: None
Lecturer(s): Dr Rachelle Gilmour
Timetable: Offered in Semester 1 only

Content:

This unit introduces students to the history and literature of the Old Testament. A wide range of OT texts will be read to situate and examine biblical themes such as creation, flood, law, covenant, temple, worship, exodus, kingship, prophecy, exile, ethics, and the divine-human interaction. Students will also examine issues of genre, source, canonization and translation in order to critically assess and interpret the Old Testament.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- describe the broad historical, cultural, religious, and theological world of Old Testament texts including an awareness of key figures and dates
- situate a particular text within the history, literature, and theology of the Old Testament
- demonstrate an awareness of critical skills and tools for exegesis, including relevant reference tools and resources
- research, write and reference an exegetical essay using primary and secondary resources
- construct an argument for interpretation based on a close analysis of the text using the critical skills required.

Assessment:

- Quizzes, equivalent to 500 words (20%)
- 1,000-word exegesis paper (30%)
- Weekly written synopsis (CB) or forum discussion (OL), equivalent to 500 words (10%)
- Two-hour final exam, equivalent to 1,500 words (40%).

Recommended Reading: (*set texts recommended for purchase)

*NRSV Study Bible

Alter, R. *The Art of Biblical Narrative*, Philadelphia: Basic Books, 1981/2011.

Barton, J. *Reading the Old Testament: Method in Biblical Study*, Louisville: Westminster, 1996.

Boadt, L. *Reading the Old Testament: An Introduction*, 2nd ed. Nashville: Abingdon, 2005.

Bright, J. *A History of Israel*, London: SCM Press, 1962.

Campbell, A. *The Study Companion to Old Testament Literature: An Approach to the Writings of Pre-Exilic and Exilic Israel*, Wilmington: Michael Glazier, 1989.

Carr, D. *The Formation of the Hebrew Bible: A New Reconstruction*, Oxford: Oxford University Press, 2011.

Collins, J. *Introduction to the Hebrew Bible*, Minneapolis: Fortress, 2014.

TITLE: GENESIS
Unit Code(s): BA3100T (Class based)/BA3109T (Online)
Field: B: Old Testament
Level: Undergraduate (level 3)
Unit value: 18 points
Prerequisites: Introduction to the Old Testament (or equivalent)
Lecturer(s): Dr Rachelle Gilmour
Timetable: Offered in Semester 2 only

Content:

This unit engages with the Book of Genesis with exegesis of selected texts in English translations. Topics covered are: its major sections and unity; discussion of its historical and social context, its major theological themes; and exegesis of selected texts with consideration of artistic, historical and contemporary interpretations.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- articulate the scholarly debates over the understanding of the book of Genesis as a whole
- interpret the text of Genesis using advanced exegetical skills
- reflect theologically on the text of Genesis and relate that to other biblical studies and theological disciplines
- explain the origins of various ethical and theological issues in Genesis and their implications for church life and teaching.

Assessment:

- 2,000-word exegetical essay (40%)
- 2,000-word essay (40%)
- tutorial (or online tutorial forum) presentation and participation, equivalent to 1,000 words (20%).

Recommended Reading: (*set texts recommended for purchase)

Arnold, Bill T. *Genesis*. Cambridge: Cambridge University Press, 2009.

Blenkinsopp, Joseph. *Creation, Un-Creation, Re-Creation : A Discursive Commentary on Genesis 1-11*. London: T & T Clark, 2011.

Brenner, Athalya. ed. *A Feminist Companion to Genesis*. Vols 1-2. Sheffield: Sheffield University Press, 1997/1998.

Brett, Mark G. *Genesis : Procreation and the Politics of Identity*. Old Testament Readings. London: Routledge, 2000.

Brueggemann, W. *Genesis*. Atlanta: John Knox, 1982.

Habel, Norman C. *The Birth, The Curse and The Greening of Earth: An Ecological Reading Of Genesis 1-11*. Sheffield: Sheffield Phoenix Press, 2011.

Hendel, Ronald S. *Reading Genesis : Ten Methods*. Cambridge: Cambridge University Press, 2010.

Kvam, Kristen E, Linda S Schearing, and Valarie H Ziegler. *Eve and Adam : Jewish, Christian, and Muslim Readings on Genesis and Gender*. Bloomington: Indiana University Press, 1999.

Warner, Megan. *Re-Imagining Abraham : A Re-Assessment of the Influence of Deuteronomism in Genesis*. OTS 72. Leiden: Brill, 2018.

TITLE: GENESIS (HEBREW EXEGESIS)
Unit Code(s): BA3110T (Class based)/BA3119T (Online)
Field: B: Old Testament
Level: Undergraduate (level 3)
Unit value: 18 points
Prerequisites: Introduction to the Old Testament; Biblical Hebrew A and B (or equivalent)
Lecturer(s): Dr Rachelle Gilmour
Timetable: Offered in Semester 2 only

Content:

This unit engages with the Book of Genesis with exegesis of selected texts in Biblical Hebrew. Topics covered are: its major sections and unity; discussion of its historical and social context, its major theological themes; and exegesis of selected texts with consideration of artistic, historical and contemporary interpretations.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- articulate the scholarly debates over the understanding of the book of Genesis as a whole
- exegete the Hebrew text of selected texts from Genesis with proficient knowledge of the Biblical Hebrew language
- reflect theologically on the text of Genesis and relate that to other biblical studies and theological disciplines
- explain the origins of various ethical and theological issues in Genesis and their implications for church life and teaching.

Assessment:

- 2,000-word essay (40%)
- weekly text translation preparation, equivalent to 1,000 words (20%)
- mid-semester Hebrew language exegesis assignment, equivalent to 1,000 words (20%)
- final Hebrew Language exegesis assignment, equivalent to 1,000 words (20%).

Recommended Reading: (*set texts recommended for purchase)

Arnold, Bill T. *Genesis*. Cambridge: Cambridge University Press, 2009.

Brenner, Athalya. ed. *A Feminist Companion to Genesis*. Vols 1-2. Sheffield: Sheffield University Press, 1997/1998.

Brett, Mark G. *Genesis : Procreation and the Politics of Identity*. Old Testament Readings. London: Routledge, 2000.

Brueggemann, W. *Genesis*. Atlanta: John Knox, 1982.

Habel, Norman C. *The Birth, The Curse and The Greening of Earth: An Ecological Reading Of Genesis 1-11*. Sheffield: Sheffield Phoenix Press, 2011.

Hendel, Ronald S. *Reading Genesis : Ten Methods*. Cambridge: Cambridge University Press, 2010.

Van der Merwe, C. H. J, Naudé J. A, and Jan Kroeze. *A Biblical Hebrew Reference Grammar*. Second ed. Biblical Languages. London: Bloomsbury T & T Clark, 2017.

Warner, Megan. *Re-Imagining Abraham : A Re-Assessment of the Influence of Deuteronomism in Genesis*. OTS 72. Leiden: Brill, 2018.

TITLE: INTRODUCTION TO THE NEW TESTAMENT
Unit Code(s): BN1000T (Class based)/BN1009T (Online)
Field: B: New Testament
Level: Undergraduate (level 1)
Unit value: 18 points
Prerequisites: None
Lecturer(s): The Revd Canon Professor Dorothy Lee
Timetable: Offered in Semester 2 only

Content:

This unit introduces students to the history, culture, literature, and theology of the New Testament. Students will study all four Gospels, the Epistles and Revelation examining issues of genre, source, canonization, and translation. Special attention will be paid to the ways the insights of critical biblical scholarship relate to the understanding of these texts in their original context, as Scripture, and their consequent meaning for Christian faith in the contemporary world.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- describe the historical, cultural, religious, and theological world of the New Testament including an awareness of key figures and dates
- identify the genre, setting, and themes of particular New Testament books in conversation with the whole
- demonstrate an awareness of critical skills and tools for exegesis, including relevant reference tools and resources
- integrate methodological understandings, skills, and theological reflection in the study of a New Testament passage.

Assessment:

- Quizzes, equivalent to 500 words (10%)
- 1,000-word exegesis paper (30%)
- Weekly written synopsis (CB) or weekly discussion forum (OL), equivalent to 1,000 words (20%)
- Written examination, equivalent to 1,500 words (40%).

Recommended Reading: (*set texts recommended for purchase)

*NRSV Bible or New Oxford Annotated Bible or Harper Collins Study Bible

Aune, D. *The New Testament in Its Literary Environment*, Philadelphia: Westminster, 1989.

Barrett, C. K. (ed.) *The New Testament Background: Writings from Ancient Greece and the Roman Empire That Illuminate Christian Origins*, San Francisco: Harper Collins, 1987.

Barton, J. *The Nature of Biblical Criticism*, Louisville: Westminster, 2007.

Grant, R. M. *Augustus to Constantine: The Rise and Triumph of Christianity in the Roman World*, Louisville: Westminster, 1990.

*deSilva, David. *An Introduction to the New Testament: Contexts, Methods, and Ministry Formation*, Illinois: Intervarsity Press, 2004.

Ehrman, B. *The New Testament: A Historical Introduction to the Early Christians Writings*, 4th ed. New York: Oxford University Press, 2008.

Klauck, H. J. *Ancient Letters and the New Testament: A Guide to Context and Exegesis*, Waco, Texas: Baylor, 2006.

Metzger, B. *The Canon of the New Testament: Its Origin, Development, and Significance*, Oxford: Clarendon Press, 1997.

TITLE: 1 CORINTHIANS
Unit Code(s): BN2210T (Class based)/BN2219T (Online)
Field: B: New Testament
Level: Undergraduate (level 2)
Unit value: 18 points
Prerequisites: Introductory unit in New Testament
Lecturer(s): The Revd Dr Bob Derrenbacker
Timetable: Offered in Semester 1 only

Content:

This unit involves a detailed study of Paul's First Letter to the Corinthians. It focuses especially on Paul's perception of the problems arising in the life of the young church in Corinth, and his responses to them. It explores Paul's relationship with his churches, including Corinth, and examines the way his theology adapts itself to new situations and new contexts. The specific context of the church in Corinth is explored, and different scholarly opinions canvassed. The unit explores the nature of Paul's theology in 1 Corinthians, including its relationship to 2 Corinthians and the other Pauline writings, along with the question of its ongoing relevance for the context of the church today.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- describe the context of the Corinthian church in the Greco-Roman world
- outline the theological issues raised in 1 Corinthians by the church and Paul's response to them
- articulate and critically assess different scholarly views on the theology of the Corinthian church which Paul is addressing
- discuss exegetical issues for reading 1 Corinthians
- assess the significance of the theology of 1 Corinthians for the contemporary church.

Assessment:

- 1,500-word exegetical essay (40%)
- 2,000-word thematic essay (45%)
- tutorial report (CB) or forums (OL), equivalent to 1,000 words (15%).

Recommended Reading: (*set texts recommended for purchase)

Barnet, P. *The Corinthians Question: Why Did the Church Oppose Paul?* Nottingham: Apollos, 2011.

Barrett, C.K. *A Commentary on the First Epistle to the Corinthians*. 2nd ed. London: A & C Black, 1971.

Chow, J.K. *Patronage and Power: A Study of Social Networks in Corinth*. Sheffield: JSOT Press, 1992.

* Collins, R.F. *First Corinthians*. Collegeville: Liturgical Press, 1999.

Fee, G.D. *The First Epistle to the Corinthians*. Grand Rapids: Eerdmans, 1987.

Friesen, S.J. et al, eds. *Corinth in Contrast: Studies in Inequality*. Leiden/Boston: Brill, 2013.

Hays, R.B. *First Corinthians*. Louisville: Westminster John Knox Press, 1997.

Horrell, D.G. *The Social Ethos of the Corinthian Correspondence*. Edinburgh: T & T Clark, 1996.

Horsley, R.A. *1 Corinthians*. Nashville: Abingdon, 1998.

* Perkins, P. *First Corinthians*. Grand Rapids: Baker, 2012.

* Thiselton, A. *First Corinthians: A Shorter Exegetical and Pastoral Commentary*. Grand Rapids: Eerdmans, 2006.

Witherington, B. *Conflict and Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians*. Grand Rapids: Eerdmans, 1995.

TITLE: THE GOSPEL OF MARK
Unit Code(s): BN3600T (Class based)/BN3609T (Online)
Field: B: New Testament
Level: Undergraduate (level 3)
Unit value: 18 points
Prerequisites: BN1000T/BN1109T Introduction to the New Testament
Lecturer(s): The Revd Dr Bob Derrenbacher
Timetable: Offered in Semester 2 only

Content:

This unit provides an in-depth study of the Gospel of Mark. The focus is on the structure, narrative shape, characterisation and other literary devices which make this Gospel unique. Attention will be paid to the priority of Mark and the history of its interpretation. The unit will also explore questions of authorship, place and dating, and examine the community setting out of which the Gospel arose. It will explore the theological and spiritual themes which arise from the form and shape of the Gospel narrative and make connections to the contemporary context.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- analyse and articulate the history of interpretation of Mark's Gospel, the reasons for its comparative neglect in pre-Enlightenment thinking and the rise of belief in Markan priority
- critically interpret key aspects of the Gospel within its social and religious setting, including questions of authorship, dating and venue
- provide a critically informed account of the core theological themes of the Gospel, including its Christology, its understanding of discipleship, its apocalyptic focus, the role of women, and the emphasis on the cross and suffering
- articulate the ways in which narrative, plot, imagery, irony and characterisation communicate the core Markan themes
- evaluate the various proposals for application of Mark's Gospel to contemporary life.

Assessment:

- 2,500-word exegetical essay (50%)
- 2,500-word thematic essay (50%)

Recommended Reading: (*set texts recommended for purchase)

*Byrne, B. *A Costly Freedom: A Theological Reading of Mark's Gospel*. Collegeville: Liturgical, 2008.
Carmody, T.R. *The Gospel of Mark*. New York: Paulist, 2010.
Healy, M. *The Gospel of Mark*. Grand Rapids: Baker Academic, 2008.
Hooker, M.D. & J.J. Vincent, *The Drama of Mark*. Peterborough: Epworth, 2009.
*Hooker, M.D. *The Gospel According to Saint Mark*. Peabody: Hendrickson, 1993.
*France, R.T. *The Gospel of Mark: A Commentary on the Greek Text*. Grand Rapids: Eerdmans, 2002.
Levine, A.-J. & M. Blickenstaff (eds.), *A Feminist Companion to Mark*. Sheffield Academic Press, 2004.
Malbon, E. Struthers, *Mark's Jesus: Characterization as Narrative Christology*. Waco: Baylor University Press, 2009.
*Moloney, F.J. *The Gospel of Mark: A Commentary*. Peabody: Hendrickson, 2002.
Witherington, B. *The Gospel of Mark: A Socio-Rhetorical Commentary*. Grand Rapids: Eerdmans, 2001.

TITLE:	HOLY LAND STUDY TOUR
Unit Code(s):	BS2051T (14-26 June 2020)
Field:	B: Biblical Studies
Level:	Undergraduate (level 2)
Unit value:	18 points
Prerequisites:	Introductory unit in Field B
Lecturer(s):	The Revd Dr Bob Derrenbacker
Timetable:	Study tour with a pre-travel session & post-travel assessment

Content:

These units combine two elements: a study tour which offers no credit points, and an assessment unit which builds on this experience. In this unit, students will investigate the cultural, political, religious and geographical environment of intertestamental Judaism and early Christianity, in order to better understand the Old and New Testaments in their contexts. In addition, students will also experience the modern political and religious tensions in Israel and the Palestinian Territories, places that will be visited during the study tour. As a result, students will also explore the biblical and historical roots of this modern political/religious conflict. The unit is comprised of two elements: a study tour of the Holy Land (which offers no credit points), and an assessment unit which prepares the students for the experience, offers opportunity to reflect upon the experience, with application to interpretation of texts in light of the tour experience.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- reflect upon the impact of the context on their understanding and interpretation of biblical texts
- analyse their own responses to the experience of the land in which the Bible stories are grounded
- apply their experience of a particular place, custom, practice, or sociological insight to the discipline of biblical studies
- reflect biblically and historically upon the modern political conflict between Israel and Palestinian Territories.

Assessment:

- 1,000-word investigation (one week prior to tour) (25%)
- 1,000-word journal (one week after tour) (25%)
- 2,500-word essay (6 weeks after tour) (50%).

Recommended Reading: (*set texts recommended for purchase)

Bible with the Apocrypha (*New Revised Standard Version*)

Raymond Brown, *An Introduction to the New Testament*. New Haven, CT: Yale University Press, 1997.

Walter Brueggemann, *Chosen? Reading the Bible Amid the Israeli-Palestinian Conflict*. Louisville: Westminster John Knox, 2015.

Walter Brueggeman, *The Land: Place as Gift, Promise, and Challenge in Biblical Faith* (2nd ed.). Minneapolis: Augsburg Fortress, 2002.

John Collins, *Introduction to the Hebrew Bible* (3rd ed.). Minneapolis: Fortress, 2018.

Everett Ferguson, *Backgrounds of Early Christianity* (3rd ed.). Grand Rapids, MI: Eerdmans. 2003

Lamontte M. Luker, *An Illustrated Guide to the Holy Land*. Nashville, TN: Abingdon. 2013

Jerome Murphy-O'Connor, *The Holy Land: An Oxford Archaeological Guide* (5th ed.); Oxford: Oxford University Press. 2008.

N. T. Wright, *The Way of the Lord: Christian Pilgrimage Today*. Grand Rapids: Eerdmans, 2014.

TITLE:	WOMEN AND THE BIBLE
Unit Code(s):	BS3770T (Class based)/BS3779T (Online)
Field:	B: Biblical Studies
Level:	Undergraduate (level 3)
Unit value:	18 points
Prerequisites:	Introduction to the Old Testament or Introduction to the New Testament
Lecturer(s):	The Revd Canon Professor Dorothy Lee/Dr Rachelle Gilmour
Timetable:	Offered in Semester 1 only

Content:

In this unit students will undertake an in-depth exegetical and theological study of selected Old Testament and New Testament texts featuring women. Students will engage with the historical, literary and theological contexts for these texts, and integrate perspectives from contemporary feminist approaches. Students will also explore theological and intertextual connections between the Old and New Testaments, especially as they relate to the portrayal and theology of women.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- critically interpret Old Testament and New Testament texts in conversation with one another
- integrate insights from the historical study of women in the ancient world in exegesis
- critically engage with contemporary feminist approaches to biblical interpretation
- evaluate selected biblical texts featuring women in light of contemporary theological discussions and church contexts.

Assessment:

- 1,500-word exegesis paper (35%)
- 2,000-word essay (40%)
- forum discussion, equivalent to 1,500 words (25%).

Recommended Reading: (*set texts recommended for purchase)

Bach, Alice. *Women in the Hebrew Bible : A Reader*. New York: Routledge, 1999.

Bauckham, Richard. *Gospel Women. Studies of the Named Women in the Gospels*. Grand Rapids: Eerdmans, 2002.

Fuchs, Esther. *Sexual Politics in the Biblical Narrative: Reading the Hebrew Bible As a Woman*. JSOTSup. 310. Sheffield: Sheffield Academic Press, 2000.

Giles, Kevin. *What the Bible Actually Teaches on Women*. Eugene, OR: Cascade Books, 2018.

Hull, Patricia K. & Jacqueline E. Lapsley (eds). *After Exegesis: Feminist Biblical Theology. Essays in Honor of Carol A. Newsom*. Edited by Patricia K Tull. Waco: Baylor University Press, 2015.

McCabe, Elizabeth A. (ed.) *Women in the Biblical World: A Survey of Old and New Testament Perspectives*. Lanham: University Press of America, 2009.

Meyers, Carol L. *Rediscovering Eve: Ancient Israelite Women in Context*. New York: Oxford University Press, 2013.

Newsom, Carol A., Sharon H. Ringe, Jacqueline Lapsley (eds.), *Women's Bible Commentary*. 3rd ed.; Louisville: John Knox Press, 2012.

Peppiatt, Lucy. *Rediscovering Scripture's Vision for Women: Fresh Perspectives on Disputed Texts*. Downers Grove: IVP, 2019.

Wray, T.J. *Good Girls, Bad Girls of the New Testament: Their Enduring Lessons*. Lanham: Rowman & Littlefield, 2016.

TITLE:	CRISES, CONTROVERSIES, & COUNCILS: CHRISTIANITY UNDER CONSTRUCTION
Unit Code(s):	CH1100T (Class based)/CH1109T (Online)
Field:	C: Church History
Level:	Undergraduate (level 1)
Unit value:	18 points
Prerequisites:	Prohibited combination: Practice and Belief in the Early Church
Lecturer(s):	The Revd Professor Mark Lindsay
Timetable:	Offered in Semester 1 only

Content:

In this unit students will undertake an historical theological study of the first five centuries of Christianity with an emphasis on the developments in doctrine and liturgical practice across the Christian communities of the Middle East, North Africa, and Western Europe. Students will examine how the formal clarification of doctrine emerged out of apologetic and exegetical controversies, that pushed the Church to the limits of its language about God.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- outline a chronology of key events within the Christian community c.100-500 CE and describe their significance
- articulate key principles of historical interpretation of ancient Christian texts
- outline key theological debates during the period
- discuss the interactions of Church and Empire in the early Christian Church, before and after Constantine
- describe the implications of an historical understanding of the early Church, for ministry in the contemporary Church.

Assessment:

- 1,000-word document study (35%)
- 2,500-word research essay (55%)
- Online quiz, equivalent to 500 words (10%).

Recommended Reading: (*set texts recommended for purchase)

Bradshaw, Paul F. *The Search for the Origins of Christian Worship* (2nd ed.; New York: Oxford University Press, 2002).

Burrus, Virginia (ed.) *Late Ancient Christianity: A People's History of Christianity Vol. 2* (Minneapolis: Augsburg Fortress, 2005).

Cohick, Lynn, and Amy Brown Young. *Christian Women in the Patristic World* (Grand Rapids: Baker Academic, 2017).

Edwards, Mark. *Catholicity and Heresy in the Early Church* (Farnham / Burlington : Ashgate Pub., 2009).

Giles, Kevin. *Patterns of Ministry Among the First Christians* 2nd ed. (Eugene: Cascade Books, 2017).

Gonzalez, Justo L. *The Story of Christianity, Volume 1: The Early Church to the Reformation* (New York: HarperOne, 2010).

Humphries, Mark. *Early Christianity* (London: Routledge, 2006).

Ludlow, Morwenna. *The Early Church* (London / New York: IB Tauris, 2009)

McGowan, Andrew B. *Ancient Christian Worship: Early Church Practices in Social, Historical, and Theological Perspective* 2nd ed. (Grand Rapids: Baker Academic, 2014).

Young, Frances. *The Making of the Creeds* (London: SCM Press, 1991).

TITLE: THE REFORMATION
Unit Code(s): CH3700T (Class based)
Field: C: Church History
Level: Undergraduate (level 2)
Unit value: 18 points
Prerequisites: None
Lecturer(s): The Revd Professor Mark Lindsay
Timetable: Offered as an Intensive from 13-17 July 2020

Content:

This unit examines religious revolutions in sixteenth-century Europe. It explores the extraordinary development of European religious cultures, tracing the influence of Lutherans, Anglicans, Calvinists, and radical Protestants, as well as Catholic reforms and responses. The theologies and practices of these groups will be considered in relation to contemporary politics and popular culture. The unit begins with an examination of late medieval theology and piety and ends with the impact of reform in times and places beyond sixteenth-century Europe.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- demonstrate basic knowledge of the major theological issues of sixteenth-century reform movements
- assess the relative significance of the major historical precursors to the Reformation
- analyse a range of early modern historical sources
- identify causes of division in the sixteenth-century western Church and their contemporary resonances in the life of Australian Anglican communities.

Assessment:

- journal on weekly tutorial topics, equivalent to 1,000 words (30%)
- 1,000-word documentary analysis exercise (20%)
- 3,000-word essay (50%).

Recommended Reading: (*set texts recommended for purchase)

Cameron, Euan. *The European Reformation*. 2nd ed. Oxford: Clarendon, 2012.

Hillebrand, Hans, ed. *The Protestant Reformation*, Harper Perennial, 2009.

Jones, M. D. W. *The Counter-Reformation: Religion and Society in Early Modern Europe*. Oxford: Oxford University Press, 1995.

*Lindberg, Carter, ed. *The European Reformations Sourcebook*. Oxford: Blackwell, 2000.

Lindberg, Carter. *The European Reformations*. Oxford: Blackwell, 1996.

MacCulloch, Diarmaid. *Thomas Cranmer: A Life*. New Haven: Yale University Press, 1996.

MacCulloch, Diarmaid. *The Reformation*. London: Penguin, 2003.

Matheson, Peter. *The Imaginative World of the Reformation*. Edinburgh: T & T Clark, 2000.

McGrath, Alister. *Reformation Thought: An Introduction*. Rev. ed. Oxford: Blackwell, 2012.

Ozment, S. *Protestants: The Birth of a Revolution*. New York: Image, 1993.

Scribner, Robert. *The Reformation in National Context*. Cambridge: Cambridge University Press, 1994

TITLE:	MODERN THEOLOGIANS
Unit Code(s):	CH3400T (Class based)/CH3409T (Online)
Field:	C: Church History
Level:	Undergraduate (Level 3)
Unit value:	18 points
Prerequisites:	None
Lecturer(s):	The Revd Professor Mark Lindsay
Timetable:	Offered in Semester 1 only

Content:

This unit introduces students to a selection of some of the key figures and movements in theological history from the early 1800s to the end of the twentieth century, including: Ernst Troeltsch and the History of Religions School, Karl Barth's 'neo-orthodoxy', liberation theologies, Pentecostalism, and the post-liberalism of George Lindbeck and Robert Jenson. It examines the contexts in which they arose, the intellectual, cultural and theological trends against which they were reacting, and the responses to them by their critics. Students will engage with key texts from each school, movement or figure.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- identify the major historical and theological causes of selected movements in modern theology
- articulate the key ideas espoused by those movements and their representative figures
- describe the immediate and longer-term impacts of those various movements on the development of Christian theology
- evaluate the relative significance of each movement and/or figure to modern Christian thought
- assess the strengths of the core ideas of each movement for contemporary church life and ministry.

Assessment:

- 1,000-word primary source (documentary analysis) exercise (20%)
- 2,000-word reflective essay: personal reflection on the theological strengths and deficiencies of one of the movements/figures studied (40%)
- 2,000-word research essay: critical examination of a key issue, movement or figure studied, and the causes and impacts (40%).

Recommended Reading: (*set texts recommended for purchase)

- Althaus-Reid, Marcella & Isherwood, Lisa. *Controversies in Feminist Theology*. SCM Press, 2007.
- Anderson, Allen. *An Introduction to Pentecostalism: Global Charismatic Christianity*. CUP, 2004.
- Barth, Karl. *Protestant Theology in the Nineteenth Century*. London: SCM Press, 2010.
- Boff, Leonardo. *Introducing Liberation Theology*. London: Burns & Oates, 1987.
- Cartledge, Mark. *Encountering the Spirit: The Charismatic Tradition*. Darton, 2006.
- Ford, David F., ed. *The Modern Theologians: Introduction to Christian Theology in the Twentieth Century*, Oxford: Blackwell, 1997.
- Gutierrez, Gustavo. *A Theology of Liberation*. New York: Orbis, 1988.
- Lindbeck, George. *The Nature of Doctrine. Religion and Theology in a Postliberal Age*. Louisville: Westminster John Knox Press, 1984.
- Loades, Anne, ed. *Feminist Theology: A Reader*. London: SPCK, 1996.
- McCormack, Bruce. *Karl Barth's Critically Realistic Dialectical Theology: Its Genesis and Development, 1906-1936*, Oxford: Clarendon Press, 1995.
- McGrath, Alister. *The Making of Modern German Christology, 1750-1990*, Wipf & Stock, 2005.
- Muers, Rachel & Higton, Mike. *Modern Theology: A Critical Introduction*. London: Routledge, 2012.
- Placher, William. *The Triune God. An Essay in Postliberal Theology*. Louisville: Westminster John Knox Press, 2007.
- Rowland, Christopher, ed. *The Cambridge Companion to Liberation Theology*. 2nd edition. Cambridge: Cambridge University Press, 2007.
- Welch, Claude. *Protestant Thought in the Nineteenth Century*. V.2, 1870-1914. Wipf & Stock, 2003.

TITLE: FOUNDATIONS FOR THEOLOGICAL STUDY
Unit Code(s): CT1020T (Class based)/CT1029T (Online)
Field: C: Systematic Theology
Level: Undergraduate (level 1)
Unit value: 18 points
Prerequisites: None
Lecturer(s): Dr Scott Kirkland
Timetable: Offered in Semester 1 only

Content:

In this unit students will be introduced to the study of theology by examining the engaged processes in which belief is formed. To believe something particular is not to believe everything in general. Christian doctrinal claims have often emerged out of the refusal to believe something or someone. This process of discernment is, therefore, at the heart of the ongoing theological task. Through an engagement with critical theological traditions, students will examine the ways in which Christians have practiced their belief and their disbelief as integral to discipleship.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- outline the basic concepts and categories of Christian theology
- analyse the significance of historical context for the formation of theological language drawing upon particular examples
- describe the development of key creedal affirmations and their relationship to denials
- articulate the significance of ethical practice for the formation of doctrinal claims using a particular example.

Assessment:

- tutorial presentation, equivalent to 500 words (20%)
- 1,000-word essay (30%)
- 2,000-word essay (50%).

Recommended Reading: (*set texts recommended for purchase)

Dietrich Bonhoeffer. *Discipleship*. in Dietrich Bonhoeffer Works Volume. 4. Trans., Geoffrey B. Kelley and John D. Godsey. Ed., Barbara Green and Reinhard Krauss. Mineapolis, MI: Fortress Press, 2003.

Shusaku Endo. *Silence*. Foreword., Martin Scorsese. Trans., William Johnson. New York: Picador, 2016.

Stanley Hauerwas and William W. Willimon. *Resident Aliens: Life in the Christian Colony*. 25th Anniversary Edition. Nashville, TN: Abingdon Press, 2014.

Jennifer McBride. *Radical Discipleship: A Liturgical Politics of the Gospel*. Minneapolis, MI: Fortress Press, 2017.

*Christopher Morse. *Not Every Spirit: A Dogmatics of Disbelief*. 2nd Ed. London and New York: T&T Clark, 2009.

Howard Thurman. *Jesus and the Disinherited*. Boston, MA: Beacon Press, 2012.

Graham Ward. *Unbelievable: Why We Believe and Why We Don't*. London: I.B. Tauris, 2014.

_____. *The Politics of Discipleship: Becoming Postmaterial Citizens*. Grand Rapids, MI: Baker Academic, 2009.

Natalie K. Watson. *Feminist Theology*. Grand Rapids, MI: Eerdmans, 2003.

Rowan Williams. *The Wound of Knowledge*. 2nd edition. London: Darton, Longmann and Todd, 2009.

TITLE: CHRISTIAN ETHICS AND CONTEMPORARY MORAL ISSUES
Unit Code(s): CT3100T (Class based) / CT3109T (Online)
Field: C: Systematic Theology
Level: Undergraduate (Level 3)
Unit value: 18 points
Prerequisites: CT1000T Creeds (or equivalent) and one other level 2 CT or Field B unit
Lecturer(s): TBC
Timetable: Offered in Semester 1 only

Content:

In this unit students will explore Christian ethics as a way to understand and critically engage with the world and humankind in the light of the creedal affirmations of the Christian faith. Students will explore the way Christian convictions shape engagement with particular ethics issues facing society and our world, while also discussing weakness and confusions within some popular Christian approaches.

Students will focus on particular current social and ethical issues and will explore these at depth from a chosen approach to Christian ethics or moral theology from among:

- Ecclesial Ethics
- The Anglican Moral Tradition
- Feminist Ethics
- Liberation Ethics
- Catholic Moral Tradition

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- outline the principal approaches within Christian ethics
- describe the contribution of key Christian ethicists/moral theologians across the traditions
- appraise the strengths and weaknesses of particular approaches in Christian ethics/moral theology
- evaluate responses to contemporary ethical issues in light of the Christian faith.

Assessment:

- 2 reports, equivalent to 1,000 words (20%)
- 1,500-word essay (30%)
- 2,500-word essay (50%)

Recommended Reading: (* recommended for purchase)

Cahill, Lisa Sowle. *Global justice, Christology and Christian ethics*. Cambridge: Cambridge University Press, 2013.

Curran, Charles E., Margaret A. Farley, and Richard A. McCormick. Eds., *Feminist ethics and the Catholic moral tradition*. New York: Paulist Press, c1996

Farley, Margaret A., edited and with an introduction by Jamie L. Manson. *Changing the questions: explorations in Christian ethics*. Maryknoll, New York Orbis Books, 2015.

Hauerwas, Stanley and Samuel Wells. Eds., *The Blackwell companion to Christian ethics*. Oxford: Wiley-Blackwell, 2011

Hauerwas, S. *A Community of Character: Toward a Constructive Christian Social Ethic*. Notre Dame: University of Notre Dame Press, 1981.

Hays, R.B. *The Moral Vision of the New Testament—Community, Cross, New Creation: A Contemporary Introduction to New Testament Ethics*. Harper: San Francisco, 1996.

Holmgren, S. *Ethics after Easter*. Cambridge MA: Cowley, 2000

Parsons, Susan Frank. Ed., *The Cambridge companion to feminist theology*. Cambridge: Cambridge University Press, 2002.

Porter, J. *The Recovery of Virtue*. London: SPCK, 1994.

*Wells, Samuel and Ben Quash. *Introducing Christian ethics*. Chichester, England: Wiley-Blackwell, c2010

TITLE:	MODERN THEOLOGIANS
Unit Code(s):	CT3400T (Class based)/CT3409T (Online)
Field:	C: Systematic Theology
Level:	Undergraduate (Level 3)
Unit value:	18 points
Prerequisites:	None
Lecturer(s):	The Revd Professor Mark Lindsay
Timetable:	Offered in Semester 1 only

Content:

This unit introduces students to a selection of some of the key figures and movements in theological history from the early 1800s to the end of the twentieth century, including: Ernst Troeltsch and the History of Religions School, Karl Barth's 'neo-orthodoxy', liberation theologies, Pentecostalism, and the post-liberalism of George Lindbeck and Robert Jenson. It examines the contexts in which they arose, the intellectual, cultural and theological trends against which they were reacting, and the responses to them by their critics. Students will engage with key texts from each school, movement or figure.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- identify the major historical and theological causes of selected movements in modern theology
- articulate the key ideas espoused by those movements and their representative figures
- describe the immediate and longer-term impacts of those various movements on the development of Christian theology
- evaluate the relative significance of each movement and/or figure to modern Christian thought
- assess the strengths of the core ideas of each movement for contemporary church life and ministry.

Assessment:

- 1,000-word primary source (documentary analysis) exercise (20%)
- 2,000-word reflective essay: personal reflection on the theological strengths and deficiencies of one of the movements/figures studied (40%)
- 2,000-word research essay: critical examination of a key issue, movement or figure studied, and the causes and impacts (40%).

Recommended Reading: (*set texts recommended for purchase)

- Althaus-Reid, Marcella & Isherwood, Lisa. *Controversies in Feminist Theology*. SCM Press, 2007.
- Anderson, Allen. *An Introduction to Pentecostalism: Global Charismatic Christianity*. CUP, 2004.
- Barth, Karl. *Protestant Theology in the Nineteenth Century*. London: SCM Press, 2010.
- Boff, Leonardo. *Introducing Liberation Theology*. London: Burns & Oates, 1987.
- Cartledge, Mark. *Encountering the Spirit: The Charismatic Tradition*. Darton, 2006.
- Ford, David F., ed. *The Modern Theologians: Introduction to Christian Theology in the Twentieth Century*, Oxford: Blackwell, 1997.
- Gutierrez, Gustavo. *A Theology of Liberation*. New York: Orbis, 1988.
- Lindbeck, George. *The Nature of Doctrine. Religion and Theology in a Postliberal Age*. Louisville: Westminster John Knox Press, 1984.
- Loades, Anne, ed. *Feminist Theology: A Reader*. London: SPCK, 1996.
- McCormack, Bruce. *Karl Barth's Critically Realistic Dialectical Theology: Its Genesis and Development, 1906-1936*, Oxford: Clarendon Press, 1995.
- McGrath, Alister. *The Making of Modern German Christology, 1750-1990*, Wipf & Stock, 2005.
- Muers, Rachel & Higton, Mike. *Modern Theology: A Critical Introduction*. London: Routledge, 2012.
- Placher, William. *The Triune God. An Essay in Postliberal Theology*. Louisville: Westminster John Knox Press, 2007.
- Rowland, Christopher, ed. *The Cambridge Companion to Liberation Theology*. 2nd edition. Cambridge: Cambridge University Press, 2007.
- Welch, Claude. *Protestant Thought in the Nineteenth Century*. V.2, 1870-1914. Wipf & Stock, 2003.

TITLE:	THE END OF HISTORY: APOCALYPSE, ECONOMY, AND ECOLOGY
Unit Code(s):	CT3700T (Class based)/CT3709T (Online)
Field:	C: Systematic Theology
Level:	Undergraduate (Level 3)
Unit value:	18 points
Prerequisites:	One foundational unit in CT or AP
Lecturer(s):	Dr Scott Kirkland
Timetable:	Offered in Semester 2 only

Content:

In this unit, students will explore various discourses of the end of history as they have developed in the post-WWII world and their impact upon our current intersecting climate and economic crises. On the far side of the Cold War, seeing the fall of the Berlin Wall as a sign, American philosopher Francis Fukuyama claimed that history had ended in the final victory of liberal capitalism and the end of ideological struggle. Many consider the 1990's to be emblematic of this end of history. However, a new end of history is now on our horizons in the form of ecological catastrophe brought on by the developmental forces leading to the universalization of liberal capitalism. Indeed, cracks are appearing in the liberal capitalist democratic project from a number of angles: immigration and refugee crises, ecological catastrophe, reenergized nationalisms, and economic crisis. Students will explore the history of these developments, the theological visions inspiring various thinkers involved here, and the eco-theological and political theological resources on offer to negotiate these problems in the doctrines of creation and eschatology.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to complete the following tasks:

- articulate key developments in contemporary eco-theology and political theology
- critically evaluate the relationship between the doctrines of creation and eschatology
- outline the emergence of the end of history thesis and its relationship to the political theological formation of the present
- critically evaluate ethical responses to the intersecting climate and ecological crises.

Assessment:

- 1,500-word essay (30%)
- 2,500-word essay (50%)
- tutorial presentation, equivalent to 1,000 words (20%).

Recommended Reading: (*recommended for purchase)

Giorgio Agamben. *Homo Sacer: Sovereign Power and Bare Life*. Trans., Daniel Heller Roazen. Stanford, CA: Stanford University Press, 1998.

_____. *State of Exception*. Trans., Kevin Attell. Chicago, IL: University of Chicago Press, 2008.

Thomas Bierbreicher. *The Political Theory of Neoliberalism*. Stanford, CA: Stanford University Press, 2018.

Dietrich Bonhoeffer, *Ethics*. In, Dietrich Bonhoeffer Works, Volume 6. Ed., Clifford J. Green. Trans., Reinhard Krauss, Charles C. West, and Douglas W. Scott. Minneapolis, MA: Fortress Press, 1996.

Wendy Brown. *Walled States, Waning Sovereignty*. New York, NY: Zone Books, 2010.

_____. *Undoing the Demos: Neoliberalism's Stealth Revolution*. New York, NY: Zone Books, 2015.

David Clough. *On Animals II: Theological Ethics*. London & New York: T&T Clark, 2019.

Francis Fukuyama. *The End of History and the Last Man*. New York, NY: Free Press, 1992.

Scott A. Kirkland and John C. McDowell. *Eschatology*. Grand Rapids, MI: Eerdmans, 2018.

Michael Northcott. *A Political Theology of Climate Change*. Grand Rapids, MI: Eerdmans, 2013.

Bruce Pascoe. *Dark Emu*. Broome: Magabala Books, 2016.

Quinn Slobodian. *Globalists: The End of Empire and the Birth of Neoliberalism*. Cambridge, MA: Harvard University Press, 2018.

Rowan Williams. *Christ the Heart of Creation*. London and New York: Bloomsbury, 2018.

TITLE:	READING ETHICS WITH BONHOEFFER
Unit Code(s):	CT3810T (Class based)
Field:	B: New Testament
Level:	Undergraduate (level 3)
Unit value:	18 points
Prerequisites:	At least one unit of CT or DT
Lecturer(s):	The Revd Professor Mark Lindsay
Timetable:	Offered in Semester 2 only

Content:

In this unit students will engage with Dietrich Bonhoeffer, described as ‘the one German theologian who will lead us into the third millennium’ through a structured, facilitated reading *as a group* through one of his last major publications. Students will locate Bonhoeffer in his historical, theological, and political context, providing the necessary background for understanding his thought. Students will also encounter key themes and terms that emerge in *Ethics*, through which Bonhoeffer’s fragmentary prison writings can be better appreciated.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- situate Dietrich Bonhoeffer in his historical, theological, and political context
- articulate the influence of early twentieth century German Protestantism – especially Karl Barth’s theology – on Bonhoeffer’s own theological development
- critically evaluate scholarly responses to his *Ethics*
- identify key motifs for interpreting Bonhoeffer’s prison writings
- assess the internal consistency of Bonhoeffer’s *Ethics* when measured against his own ethical decisions.

Assessment:

- 1,000-word seminar paper on 1 of the 7 aspects of ‘natural life’ (25%)
- 1,000-word documentary analysis of a selected chapter (30%)
- 3,000-word research essay (45%).

Recommended Reading: (*set texts recommended for purchase)

Dietrich Bonhoeffer, *Ethics*, Dietrich Bonhoeffer Works, Volume 6, (Minneapolis: Fortress Press, 2009).

Stanley Hauerwas, *Performing the Faith: Bonhoeffer and the Practice of Nonviolence*, (London: SPCK, 2004).

Stephen R. Haynes, *The Bonhoeffer Phenomenon: Portraits of a Protestant Saint*, (Minneapolis: Fortress Press, 2004).

Mark R. Lindsay, ‘Same-Sex Marriage, the Australian Christian Lobby, and the Politicisation of Dietrich Bonhoeffer’, in *The Bonhoeffer Legacy: Australasian Journal of Bonhoeffer Studies*, 1.1 (2013), 16-33.

Andreas Pangritz, *Karl Barth in the Theology of Dietrich Bonhoeffer*, trans. B & M. Rumscheidt, (Grand Rapids: Eerdmans, 2000).

Stephen J. Plant, *Bonhoeffer*, (London / New York: Continuum, 2004).

Stephen J. Plant, *Taking Stock of Bonhoeffer: Studies in Biblical Interpretation and Ethics*, (Farnham / Burlington: Ashgate, 2014).

Craig J. Slane, *Bonhoeffer as Martyr: Social responsibility and Modern Christian Commitment*, (Grand Rapids: Brazos Press, 2004).

TITLE: MISSION AND LEADERSHIP FOR CONTEMPORARY AUSTRALIA
Unit Code(s): DM3200T (Class based)/DM3209T (Online)
Field: D: Missiology
Level: Undergraduate (level 3)
Unit value: 18 points
Prerequisites: One unit in Field D
Lecturer(s): The Revd Dr Fergus King
Timetable: Offered in Semester 1 only

Content:

Students will be introduced to different models of leadership as found in Scripture, Christian tradition and contemporary society. They will develop patterns of ministry and leadership relevant to the current Australian context which encourages best practice from these principles.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- identify models of leadership and leadership tasks found within Christian Scriptures tradition, and contemporary practice
- recognise the patterns of ministry and leadership in historic Christian missional thinking and practice
- analyse the cultural dimensions relevant to the theology and practice of Christian leadership
- reflect critically on the leadership roles and tasks relevant to contemporary Australian Christianity.

Assessment:

- 2,500-word essay (50%)
- 2,500-word essay (50%).

Recommended Reading: (*set texts recommended for purchase)

Brown, Brené. *Dare to Lead: Brave Work. Tough Conversations. Whole Hearts.* (NY: Random House, 2018).

Curnow, Andrew et al, *Building the Mission-shaped Church in Australia.* Alexandria: Broughton Books, 2008.

Dulles, Avery. *Models of the Church: A Critical Assessment of the Church in All its Aspects* 2nd ed. Dublin: Gill & Macmillan, 1989.

Gelder, Craig van. *The Ministry of the Missional Church.* Grand Rapids MI: Baker, 2007.

Lingfelter, Sherwood G. *Leading Cross-Culturally: Covenant Relationships for Effective Christian Leadership.* Grand Rapids MI: Baker: 2008.

Pickard, Stephen. *Inbetween God: Theology, Community, Discipleship.* Adelaide: ATF, 2012.

Plueddemann, James E. *Leading Across Cultures: Effective Ministry and Mission in the Global Church.* Downers Grove IL: IVP, 2009.

Sadler, Philip. *Leadership.* London & Sterling VA: Kogan Page, 2003)

Walls, Andrew and Ross, Cathy (eds), *Mission in the Twenty-first Century: Exploring the Five Marks of Global Mission.* London: DLT, 2008.

Zizioulas, John D. *Being as Communion.* London: DLT, 2004.

TITLE: THE MISSIONAL NEW TESTAMENT
Unit Code(s): DM3400T (Class based)/DM3409T (Online)
Field: D: Missiology
Level: Undergraduate (level 2)
Unit value: 18 points
Prerequisites: BN1000T/9T or equivalent
Lecturer(s): The Revd Dr Fergus King
Timetable: Offered in Semester 1
& (TBC) as an intensive in **NEWCASTLE** from 20–23 Jan 2020

Content:

In this unit students will develop a missional hermeneutic which engages with New Testament texts. This methodology will enable students to identify events and principles within the NT which both critique and support contemporary missional practices.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- evaluate missional perspectives in New Testament texts
- develop a missional hermeneutic
- identify missional theory and practice as described in the texts of the NT in their context
- critically evaluate contemporary missional praxis in the light of NT texts.

Assessment:

- 2,500-word thematic essay (50%)
- 2,500-word exegesis and application (50%).

Recommended Reading: (*set texts recommended for purchase)

Flemming, Dean. *Contextualisation in the New Testament*. Downers Grove IL: IVP, 2005.

Gallagher, Robert L. & Hertig, Paul (eds). *Mission in Acts: Ancient Narratives in Contemporary Context*. Maryknoll NY: Orbis, 2004.

Gorman, Michael J. *Becoming the Gospel: Paul, Participation & Mission*. Grand Rapids MI: Eerdmans, 2015.

_____. *Abide & Go: Missional Theosis in the Gospel of John*. Eugene: Wipf & Stock, 2018.

Larkin, William J. & Williams, Joel F. *Mission in the New Testament: An Evangelical Approach*. Maryknoll NY: Orbis, 1998.

Legrand, Lucien. *Unity and Plurality: Mission in the Bible*. Maryknoll NY: Orbis, 1990.

Middleton, Richard H. *A New Heaven and a New Earth: Reclaiming Biblical Eschatology*. Grand Rapids MI: Baker, 2014.

Nissen, Johannes. *New Testament and Mission: Historical and Hermeneutical Perspectives*. Frankfurt: Peter Lang, 2004

Plummer, Robert L. & Terry, John Mark (eds). *Paul's Missionary Methods: In His Time and Ours*. Downers Grove IL: IVP, 2014.

Schnabel, Eckhard. *Early Christian Mission* (2 Vols.). Downers Grove IL: IVP/ Leicester: Apollos, 2004.

TITLE: SEEDS & THE SPIRIT: CONTEXTUAL THEOLOGY & MISSION
Unit Code(s): DM3500T (Class based)/DM3509T (Online)
Field: D: Missiology
Level: Undergraduate (level 3)
Unit value: 18 points
Prerequisites: CT1010T/9T or equivalent
Lecturer(s): The Revd Dr Fergus King
Timetable: Offered in Semester 2 only

Content:

In this unit, students will be introduced to the concept of contextual theology, and read examples from Africa, Australia and other contexts. They will explore its significance for mission theory and practice. This will allow them to develop skills to implement a missional theory and practice appropriate to their environment.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- define the concept of contextual theology
- reflect critically on the role of context in historic Christian missional thinking and practice
- identify and engage proactively with the cultural contexts of their own environments
- describe missional environments of contemporary Australia.

Assessment:

- 2,000-word methodological essay (50%)
- 2,500-word case study essay (50%).

Recommended Reading: (*set texts recommended for purchase)

Bevans, Stephen B. *Models of Contextual Theology*. Rev'd and Expanded. Maryknoll, NY: Orbis, 2002.

Bosch, David J. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll NY: Orbis, 1998.

Cronshaw, Darren & Dewerse, Rosemary (eds), *We Are Pilgrims: Mission from, in and with the Margins of our Diverse World*. Dandenong: UNOH, 2015.

Gallagher, Robert L. & Hertig, Paul (eds), *Landmark Essays in Mission and World Christianity*. Maryknoll NY: Orbis, 2009.

Legrand, Lucien. *The Bible on Culture*. Maryknoll NY: Orbis, 2000.

Ott, Craig, Strauss, Stephen J. & Tennent, Timothy C. *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues*. Grand Rapids MI: Baker Academic, 2010.

Sanneh, Lamin. *Translating the Message: The Missionary Impact on Culture*. 2nd ed. Maryknoll NY: Orbis, 2009.

Stinton, Diane (ed), *African Theology on the Way: Current Conversations*. ISG 46. London: SPCK, 2010

Tanner, Kathryn. *Theories of Culture: A New Agenda for Theology*. Minneapolis MN: Fortress, 1997.

Wessels, Anton. *Europe: Was it Ever Really Christian?* London: SCM, 1994.

TITLE: **HANDLING TEXTS OF TERROR**
Unit Code(s): **DM3600T (Class based)/DM3609T (Online)**
Field: D: Missiology
Level: Undergraduate (level 3)
Unit value: 18 points
Prerequisites: Introductory unit in either BA or BN, or equivalent
Lecturer(s): The Revd Dr Fergus King
Timetable: Offered in Semester 2 only

Content:

This unit starts with the recognition that some Biblical texts seem to endorse behaviour which is harmful. Students will be encouraged to identify these “texts of terror” and develop apologetic, hermeneutic and transformative strategies to dismantle oppressive readings.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- describe ways in which Scriptural texts have informed and supported negative ideology and behaviour
- evaluate the history of interpretation of such texts
- deconstruct harmful historical readings and present alternative interpretations.

Assessment:

- 2,000-word thematic essay (40%)
- 1,000-word portfolio (20%)
- 2,000-word case study (40%).

Recommended Reading: (*set texts recommended for purchase)

Blyth, Caroline et al. *Rape Culture, Gender Violence, and Religion: Biblical Perspectives*. Cham: Springer, 2018.

Boer, Roland. *Last Stop before Antarctica* Atlanta: SBL, 2008

Campbell, Antony F. *Making Sense of the Bible: Difficult Texts and Modern Faith*. Mahwah, NJ: Paulist, 2010.

Caron, Gerald (ed), *Women Also Journeyed with Him: Feminist Perspectives on the Bible*. Collegeville: Liturgical Press, 2000

Kloppenborg, John S. (ed). *Apocalypticism, Anti-Semitism and the Historical Jesus: Subtexts in Criticism*. London: T&T Clark, 2005.

Loader, William. *Making Sense of Sex: Attitudes towards Sexuality in Early Jewish and Christian Literature*. Grand Rapids MI: Eerdmans, 2013.

Prior, Michael. *The Bible and Colonialism: A Moral Critique*. Sheffield: SAP, 1997.

Thompson, John L. *Writing the Wrongs: Women of the Old Testament from Philo through the Reformation*. Oxford, OUP, 2001

Trible, Phyllis. *Texts of Terror: Literary-Feminist Readings of Biblical Narratives*. Philadelphia: Fortress, 1984.

Whitford, David M. *The Curse of Ham in the Early Modern Era*. Ashgate, 2009.

TITLE:	THEOLOGY AND PRACTICE OF PASTORAL CARE
Unit Code(s):	DP2500T (Class based) / DP2509T (Online)
Field:	D: Pastoral Theology and Ministry Studies
Level:	Undergraduate (Level 2)
Unit value:	18 points
Prerequisites:	One introductory (Level 1) unit in Field D
Lecturer(s):	TBC
Timetable:	Offered in Semester 2 only

Content:

This unit explores relationships between theology, pastoral practice, and context. It aims to help students develop a reflective capacity in pastoral ministry that is grounded in the Christian tradition, and in particular Christian theology of the human person. Consideration will be given to such matters as: the distinctiveness of 'pastoral' care; the roles of prayer, scripture and Christian spirituality in pastoral care; attention to the socio-economic and cultural setting of pastoral care; and differences between various traditions of pastoral theology. Scope will be given for students to explore a range of contextual issues and questions in pastoral ministry.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- demonstrate an understanding of biblical and theological foundations of pastoral care
- communicate a foundational theology of the human person
- articulate integrative connections between pastoral practice, theology, and context
- engage in the task of integrating theology and pastoral practice.

Assessment:

- 1,000-word book response (20%)
- 1,500-word essay (30%)
- 2,000-word essay (50%)

Recommended Reading: (* recommended for purchase)

Allain-Chapman, J. *Resilient Pastors: The Role of Adversity in Healing and Growth*. London: SPCK, 2012.

Burns, S. *Pastoral Theology for Public Ministry*. New York, NY: Church Publishing, 2015.

Doehring, C. *The Practice of Pastoral Care: A Postmodern Approach*. Louisville, TN: WJKP, 2006.

* Dykstra, R., ed. *Images of Pastoral Care: Classic Readings*. St Louis, MO: Chalice Press, 2004.

Graham, E. *Words Made Flesh: Essays in Pastoral and Practical Theology*. London: SCM Press, 2009.

Gula, R.M. *Just Ministry: Professional Ethics for Pastoral Ministers*. Mahwah, NJ: Paulist Press, 2006.

Kujawa-Holbrook, S. and K. Montagno, eds. *Injustice and the Care of Souls: Taking Oppression Seriously in Pastoral Care*. Minneapolis, MN: Fortress Press, 2010.

* Lartey, E.Y. *Pastoral Theology in an Intercultural World*. Peterborough: Epworth Press, 2006.

McGarrah Sharp, M. *Misunderstanding Stories: Toward a Postcolonial Pastoral Theology*. Eugene: Wipf and Stock, 2013.

Ramsey, N., ed. *Pastoral Care and Counseling: Redefining the Paradigms*. Nashville, TN: Abingdon Press, 2005.

Pattison, S. *The Challenge of Practical Theology*. London: Jessica Kingsley, 2007.

TITLE:	CHRISTIAN ETHICS AND CONTEMPORARY MORAL ISSUES
Unit Code(s):	DT3100T (Class based)/DT3109T (Online)
Field:	D: Moral Theology
Level:	Undergraduate (Level 3)
Unit value:	18 points
Prerequisites:	CT1000T Creeds (or equivalent) and one other level 2 CT or Field B unit
Lecturer(s):	TBC
Timetable:	Offered in Semester 1 only

Content:

In this unit students will explore Christian ethics as a way to understand and critically engage with the world and humankind in the light of the creedal affirmations of the Christian faith. Students will explore the way Christian convictions shape engagement with particular ethics issues facing society and our world, while also discussing weakness and confusions within some popular Christian approaches.

Students will focus on particular current social and ethical issues and will explore these at depth from a chosen approach to Christian ethics or moral theology from among:

- Ecclesial Ethics
- The Anglican Moral Tradition
- Feminist Ethics
- Liberation Ethics
- Catholic Moral Tradition

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- outline the principal approaches within Christian ethics
- describe the contribution of key Christian ethicists/moral theologians across the traditions
- appraise the strengths and weaknesses of particular approaches in Christian ethics/moral theology
- evaluate responses to contemporary ethical issues in light of the Christian faith.

Assessment:

- 2 reports, equivalent to 1,000 words (20%)
- 1,500-word essay (30%)
- 2,500-word essay (50%)

Recommended Reading: (* recommended for purchase)

Cahill, Lisa Sowle. *Global justice, Christology and Christian ethics*. Cambridge: Cambridge University Press, 2013.

Curran, Charles E., Margaret A. Farley, and Richard A. McCormick. Eds., *Feminist ethics and the Catholic moral tradition*. New York: Paulist Press, c1996

Farley, Margaret A., edited and with an introduction by Jamie L. Manson. *Changing the questions: explorations in Christian ethics*. Maryknoll, New York Orbis Books, 2015.

Hauerwas, Stanley and Samuel Wells. Eds., *The Blackwell companion to Christian ethics*. Oxford: Wiley-Blackwell, 2011

Hauerwas, S. *A Community of Character: Toward a Constructive Christian Social Ethic*. Notre Dame: University of Notre Dame Press, 1981.

Hays, R.B. *The Moral Vision of the New Testament—Community, Cross, New Creation: A Contemporary Introduction to New Testament Ethics*. Harper: San Francisco, 1996.

Holmgren, S. *Ethics after Easter*. Cambridge MA: Cowley, 2000

Parsons, Susan Frank. Ed., *The Cambridge companion to feminist theology*. Cambridge: Cambridge University Press, 2002.

Porter, J. *The Recovery of Virtue*. London: SPCK, 1994.

*Wells, Samuel and Ben Quash. *Introducing Christian ethics*. Chichester, England: Wiley-Blackwell, c2010

TITLE:	CHRISTIAN TRADITION AND THE PRACTICE OF JUSTICE
Unit Code(s):	DT3500T (Class based) / DT3509T (Online)
Field:	D: Moral Theology
Level:	Undergraduate (Level 3)
Unit value:	18 points
Prerequisites:	One unit in missiology or previous welfare and justice experience
Lecturer(s):	TBC
Timetable:	Offered in Semester 2 only

Content:

This unit will explore the issue of justice as a central component of the mission of the Church. It will examine justice as seen in the Exodus story, the prophets of the Old Testament and in the Gospel narratives. The course will examine the life and ministry of Jesus and the reign of God's justice, Justice and freedom, Justice and the rule of law and Justice and responsible action. The historical role of the Anglican tradition of social concern and scholarship in England and Australia will be explored alongside other Christian traditions. This will lead to an examination on how these understandings of justice can be applied to current social and ethical issues within the life of the Church.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- outline a range of views of the scriptural foundations for justice
- examine the nature of contemporary Australian society and the application of the churches' teachings on justice as core mission activity
- identify a particular understanding of justice and apply it to a current social issue
- explain the theological and Christological understandings of Jesus and the Reign of God and their significance
- articulate and defend the churches' ministry of justice and the importance of working for justice in the church and broader Christian community.

Assessment:

- 1,500-word essay (30%)
- 2,500-word essay (50%)
- journal (CB) or tutorial reflection (OL), equivalent to 1,000 words (20%)

Recommended Reading: (* recommended for purchase)

- * Brueggemann, W. *The Practice of Prophetic Imagination: Preaching an Emancipating Word*. Minneapolis: Fortress Press 2012.
- Crossan, J. *Jesus: A Revolutionary Biography*. San Francisco, 1994.
- Cleary, R. *Reclaiming Welfare for Mission Choices for Churches*. Canberra: Barton Books 2012.
- Morgan, P. & C. Lawton. *Ethical Issues in Six Religious Traditions*. Edinburgh: Edinburgh University Press 2010.
- Sacks, J. *To Heal a Fractured World: The Ethics of Responsibility*. London: Continuum 2005.
- Selby, P. *Grace and Mortgage*. London: Darton, Longman and Todd 2005.
- * Stott, J. *Issues Facing Christians Today*. Michigan: Zondervan 2006.
- Sagovsky, N. *Christian Tradition and The Practice of Justice*. London: SPCK 2008.
- * Sandel, M. *Justice: What's the Right Thing to Do?* London: Penguin Books, 2010.
- Sen, A. *The Idea of Justice*. London: Penguin Books, 2010.
- Volf, M. *A Public Faith. How Followers of Christ Should Serve the Common Good*. USA: Brazos Press, 2011.
- Williams, R. *Faith in the Public Square*. London: Bloomsbury 2012.

TITLE: SUPERVISED THEOLOGICAL FIELD EDUCATION (STFE)

Unit Code(s): DP1906T (Placement)

Field: D: Pastoral Theology and Ministry Studies

Level: Undergraduate (Level 1)

Unit value: 18 points

Prerequisites: Completion of at least one unit of theological study, or concurrent enrolment in at least one unit of theological study.

Timetable: Offered each year (year-long unit)

Content:

This unit will introduce students to the basic processes of field education and theological reflection. Through a supervised experience in a ministry context, students will be guided in establishing learning goals appropriate to the context in which they are placed and to their learning style, encouraging a capacity for self-directed learning. Attention will be given to the development of foundational skills in ministry and in theological reflection on ministry experience, and to the integration of theological study and ministry practice.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- create and evaluate goals in the context of a field placement
- document the learning which has resulted from the placement and their ministry experience
- demonstrate a basic understanding of the key ministry skills required in the context in which the placement occurred
- articulate the role of theological reflection in the practice of ministry
- reflect critically on the contribution of the field placement to their spiritual and personal development and ministerial identity.

Assessment:

- Two reports (mid-placement and end of placement), equivalent to 2,000 words in total (60%)
- 2,000-word essay, including theological reflection, on a key aspect of the learning experience (40%).

Recommended Reading: (*recommended for purchase)

Ames, S. 'Theological Reflection: What is at Stake?', *Together in Ministry*. Melbourne: Uniting Academic Press, 2009.

*Anglican Diocese of Melbourne. *Supervised Theological Field Education Manual* (annual).

Graham, E., H. Walton and F. Ward, *Theological Reflection: Methods*. London, SCM Press, 2005.

Kinast, R.L. *What are they saying about Theological Reflection?* Mahwah: Paulist Press, 2000.

Pattison, S. 'Some Straw for the Bricks: A Basic Introduction to Theological Reflection', *The Blackwell Reader in Pastoral and Practical Theology*. Oxford: Blackwell, 2000.

Paver, J.E. *Theological Reflection and Education for Ministry*. Aldershot: Ashgate, 2006.

Pyle, W.T. and M. Alice Seals, eds. *Experiencing Ministry Supervision*. Nashville, Broadman & Holman, 1995.

TITLE:	FURTHER SUPERVISED THEOLOGICAL FIELD EDUCATION (STFE)
Unit Code(s):	DP2906T (Placement)
Field:	D: Pastoral Theology and Ministry Studies
Level:	Undergraduate (Level 2)
Unit value:	18 points
Prerequisites:	DP1906T – Supervised Theological Field Education
Timetable:	Offered each year (year-long unit)

Content:

This unit will extend students awareness and use of the processes of field education and theological reflection. Through a supervised experience in a ministry context, students will establish learning goals appropriate to their learning stage and the context in which they are placed, and demonstrate the capacity for self-directed learning in their approach to their learning and the supervisory process. The unit will focus on the development of competency in and appropriate use of ministry skills, including theological reflection on ministry experience and the intentional integration of theological study and ministry practice.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- create and evaluate goals in the context of a field placement
- document the learning which has resulted from the placement and their ministry experience
- demonstrate a critical understanding of the breadth of ministry skills required in the context in which the placement occurred
- articulate the impact of theological reflection on their practice of ministry
- reflect critically on the significance of the field placement for their spiritual and personal development and ministerial identity
- evaluate their developing skills in ministry practice and theological reflection through comparison with the placement undertaken for DP1906T.

Assessment:

- Two reports (mid-placement and end of placement), equivalent to 2,000 words in total (60%)
- 2,500-word essay, including theological reflection, on a key aspect of the learning experience (40%).

Recommended Reading: (*recommended for purchase)

Ames, S. 'Theological Reflection: What is at Stake?', *Together in Ministry*. Melbourne: Uniting Academic Press, 2009.

*Anglican Diocese of Melbourne. *Supervised Theological Field Education Manual* (annual).

Graham, E., H. Walton and F. Ward, *Theological Reflection: Methods*. London, SCM Press, 2005.

Kinast, R.L. *What are they saying about Theological Reflection?* Mahwah: Paulist Press, 2000.

Pattison, S. 'Some Straw for the Bricks: A Basic Introduction to Theological Reflection', *The Blackwell Reader in Pastoral and Practical Theology*. Oxford: Blackwell, 2000.

Paver, J.E. *Theological Reflection and Education for Ministry*. Aldershot: Ashgate, 2006.

Pyle, W.T. and M. Alice Seals, eds. *Experiencing Ministry Supervision*. Nashville, Broadman & Holman, 1995.

TITLE:	CLINICAL PASTORAL EDUCATION (CPE)
Unit Code(s):	DP9100S (Placement)
Field:	D: Pastoral Theology and Ministry Studies
Level:	Postgraduate Foundational
Unit value:	48 points (double unit)
Prerequisites:	Completion of at least one unit in Field B or in CT and one unit in Field D and demonstrated pastoral competence and a successful interview with the CPE Centre Director or delegate
Timetable:	Offered each year in each semester

NOTE: This is a postgraduate unit that may be taken by undergraduates in the BTheol, but the postgraduate fee (for two units) applies whatever course this unit is included in. CPE placements are coordinated through Stirling College. Please speak with the Revd Dr Fergus King at Trinity before considering this unit, as placement may take many months to organise, and numbers are limited.

Content:

Clinical Pastoral Education (CPE) is a programme of education and formation for the work of pastoral care. The programme's methodology utilises the action/reflection model of learning. The action component entails the actual provision of pastoral care within a pastoral setting. This care acknowledges and attends to the human condition, particularly life's religious and spiritual dimensions. The reflection component entails the exploration of the ministry experience, the dynamics present, and the theological and spiritual dimensions. This action/reflection process is integral to the participants' understanding and the formation of their pastoral identity and competence. CPE is "learning theology from the living human document" (Anton Boisen). The goal of the programme is that the participant will be acknowledged first hand as the bearer of the sacred and the distinctive provider of spiritual and pastoral care.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- develop goals for their learning which identify their learning edges for the Unit
- begin, develop and conclude pastoral interactions with people with varied experiences
- identify and respond to a person's spiritual needs and resources in ways that contribute to a person's wellbeing
- demonstrate a basic capacity to engage with inter-disciplinary staff
- engage in reflection on their experience of spiritual care in writing, with a group of peers and with their supervisor, as they work towards their goals and objectives
- reflect upon their encounters and pastoral experience within a spiritual/theological framework
- articulate how the insights gained from theological/spiritual reflection on the pastoral experiences can be incorporated into future pastoral practice
- demonstrate a growing awareness of their identity as a spiritual carer.

Assessment:

This unit is graded Pass/Fail and ALL tasks MUST be completed satisfactorily to pass this unit.

- 200-word statement of learning goals (5%)
- Approximately 6000-word report of spiritual care with (8) people (30%)
- Minimum 100-words faith/spirituality and ministry story (5%)
- 2,500-word case study (10%)
- 2,500-word mid-term evaluation paper (20%)
- 2,500-word final evaluation paper (30%).

UNIT OUTLINES FOR 2020 SUBJECTS

POSTGRADUATE UNITS

Foundation Units

AL8009T	New Testament Greek A	OL	Semester 1
AR8000T	Introduction to Interfaith Engagement	CB	Not offered in 2020
AR8200T	Practicum in Interfaith Engagement	CB	Not offered in 2020
BA8000T/9T	Introduction to the Old Testament	CB/OL	Semester 1
BN8000T/9T	Introduction to the New Testament	CB/OL	Semester 2
CH8000T/9T	Crises, Controversies and Councils: Christianity Under Construction	CB/OL	Semester 1
CT8019T	Christian Creeds and Doing Theology	OL	Not offered in 2020
CT8020T/9T	Foundations for Theological Study	CB/OL	Semester 1
CT8200T	The Art of Theology	INTENSIVE	Not offered in 2020
DA8100T/9T	Ministerial Formation in the Anglican Tradition	CB/OL	Not offered in 2020
DA8600T	Practices of Ministry	CB	Not offered in 2020
DL8200T/9T	Introduction to Liturgical Thought and Practice	CB/OL	Not offered in 2020
DP8906T	Supervised Ministry Placement	PLACEMENT	Year-long unit
DR8309T	Worship in an Educational Setting	OL	Not offered in 2020

Elective Units

AL9300T/9T	Biblical Hebrew B	CB/OL	Semester 1
AL9509T	New Testament Greek B	OL	Semester 2
AL9609T	Reading Koiné Greek with Comprehension	OL	Not offered in 2020
AP9700T/9T	The End of History: Apocalypse, Economy, and Ecology	CB/OL	Semester 2
BA9100T/9T	Genesis	CB/OL	Semester 2
BA9110T/9T	Genesis (Hebrew exegesis)	CB/OL	Semester 2
BA9200T	Daniel, Resistance, Apocalypticism	INTENSIVE	Not offered in 2020
BA9400T/9T	Ezekiel: Prophecy, Divine Abandonment, Trauma	CB/OL	Not offered in 2020
BA9450T/9T	The Book of Psalms	CB/OL	Not offered in 2020
BA9700T/9T	Theology and Justice in the Prophets	CB/OL	Not offered in 2020
BN9100T/9T	Gospel of Matthew	CB/OL	Not offered in 2020
BN9110T/9T	Gospel of John	CB/OL	Not offered in 2020
BN9210T/9T	1 Corinthians	CB/OL	Semester 1
BN9300T/9T	Gospel of Luke	CB/OL	Not offered in 2020
BN9200T	Galatians and James: Mission and Identity	INTENSIVE	Not offered in 2020
BN9319T	Captivity Epistles: Philippians, Philemon, Colossians, Ephesians	OL	Not offered in 2020
BN9400T/9T	The Spirituality of the New Testament	CB/OL	Not offered in 2020
BN9509T	Reading Romans	MIXED	Not offered in 2020
BN9600T/9T	The Gospel of Mark	CB/OL	Semester 2
BN9700T/9T	Jesus in Film	CB/OL	Not offered in 2020
BS9051T	Holy Land Study Tour	INTENSIVE	Travel (14-26 June)
BS9770T/9T	Women and the Bible	CB/OL	Semester 1
CH9100T	Anglican Identity	INTENSIVE	Not offered in 2020
CH9400T/9T	Modern Theologians	CB/OL	Semester 1

CH9500T	Music in the Worshipping Community	INTENSIVE	Not offered in 2020
CH9800T/9T	The Church Under and Against Hitler	CB/OL	Not offered in 2020
CH9700T	The Reformation	INTENSIVE	13-17 July 2020
CT9000T/9T	Jesus Christ: Hope for the World	CB/OL	Not offered in 2020
CT9100T/9T	Christian Ethics and Contemporary Moral Issues	CB/OL	Semester 1
CT9250T/9T	Triune God: God's Ways with the World	CB/OL	Not offered in 2020
CT9300T/9T	Atheism for Christians	CB/OL	Not offered in 2020
CT9400T/9T	Modern Theologians	CB/OL	Semester 1
CT9500T/9T	Reading Romans with Barth	CB/OL	Not offered in 2020
CT9700T/9T	The End of History: Apocalypse, Economy, and Ecology	CB/OL	Semester 2
CT9810T	Reading <i>Ethics</i> with Bonhoeffer	CB	Semester 2
CT9900T/9T	Sacraments and Christian Community	CB/OL	Not offered in 2020
DA8600T	Practices of Ministry (Youth and Children)	CB	Not offered in 2020
DA/DL9400T	Worship and Spirituality	CB	Not offered in 2020
DA9000T/9T	Gospel Sacraments	CB/OL	Not offered in 2020
DA9200T	Cross-cultural Practice of Ministry	CB	Not offered in 2020
DA9300T/9T	Mission and Worship	CB/OL	Not offered in 2020
DL9100T	Preaching for Worship and Mission	CB	Not offered in 2020
DL/CT9200T	The Drama of Proclamation: Preaching to Raise the Dead	INTENSIVE	Not offered in 2020
DL9500T	Music in the Christian Worshipping Community	INTENSIVE	Not offered in 2020
DL9000T	Prayer Book Studies	CB	Not offered in 2020
DM9200T/9T	Mission & Leadership in Contemporary Australia	CB/OL	Semester 1
DM9400T/9T	The Missional New Testament	CB/OL	INT (TBC) & S1
DM9500T/9T	Seeds & the Spirit: Contextual Theology & Mission	CB/OL	Semester 2
DM9600T/9T	Handling Texts of Terror	CB/OL	Semester 2
DP9100S	Clinical Pastoral Education	PLACEMENT	S1 or S2
DP9500T/9T	Theology and Practice of Pastoral Care	CB/OL	Semester 2
DR9209T	Ministry in an Educational Setting	OL	Not offered in 2020
DS9100T/9T	Spiritual Formation in the Christian Tradition	CB/OL	Not offered in 2020
DS9400T/9T	The Spirituality of the New Testament	CB/OL	Not offered in 2020
DT9100T/9T	Christian Ethics and Contemporary Moral Issues	CB/OL	Semester 1
DT9500T/9T	Christian Tradition and the Practice of Justice	CB/OL	Semester 2

Capstone Units

XX9900T/9T	Capstone Integrative Project	CB/OL	Semester 2
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FOUNDATIONAL UNITS

TITLE:	NEW TESTAMENT GREEK A
Unit Code(s):	AL8009T (Online only)
Field:	A: Biblical Languages
Level:	Postgraduate Foundational
Unit value:	24 points
Prerequisites:	None
Lecturer(s):	Dr David Gormley-O'Brien
Timetable:	Offered in Semester 1 only

NOTE: Students may be required to undertake some reading and online interaction in the week BEFORE formal lecturers commence.

Content:

This unit introduces students to the original language of the New Testament. It uses grammatical-analytical and communicative approaches to language acquisition which involves reading, writing, listening, and speaking in the original language to enable students to begin to read the Greek New Testament with comprehension. Several short passages from the New Testament will be translated. Some attention will also be given to other writings in Greek that were important for early Christians, such as the Septuagint or non-NT Christian texts from the first and second centuries.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- translate simple sentences and passages from New Testament Greek into English, and English into Greek
- speak, hear and comprehend, simple sentences in New Testament Greek
- know the meaning of words that occur frequently in the New Testament
- analyse the grammar and syntax of fairly simple sentences in New Testament Greek
- apply their growing knowledge of Greek to the exegesis of passages in the New Testament
- translate simple passages from other Greek texts important to early Christians.

Assessment:

- Six fortnightly tasks (translation, grammar and syntax exercises), equivalent to 1,500 words (20%)
- Three assignment tasks (written, spoken, and aural), equivalent to 1,500 words (20%)
- Two further homework exercises on non-NT Greek texts, equivalent to 1,000 words (10%)
- Two-hour written examination under controlled conditions at the end of the semester, equivalent to 2,000 words (50%).

Recommended Reading: (*set texts recommended for purchase)

*Aland, B. and K. Aland et al, *The Greek New Testament with a Concise Greek-English Dictionary of the New Testament*, 4th ed. (Stuttgart: Deutsche Bibelgesellschaft/New York: United Bible Societies, 1993)

Bauer, W., F. Danker, et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000)

Croy, N.C., *A Primer of Biblical Greek* (Grand Rapids, MI: Eerdmans, 2007)

*Duff, J., *The Elements of New Testament Greek*, 3rd ed. (Cambridge: CUP, 2005) [the CD-ROM often packaged with this is optional]

Mounce, W.D., *Basics of Biblical Greek Grammar*. 3rd ed. (Grand Rapids, MI: Zondervan, 2009) [or 2nd ed., 2003]

TITLE: INTRODUCTION TO THE OLD TESTAMENT
Unit Code(s): BA8000T (Class based)/BA8009T (Online)
Field: B: Old Testament
Level: Postgraduate Foundational
Unit value: 24 points
Prerequisites: None
Lecturer(s): Dr Rachelle Gilmour
Timetable: Offered in Semester 1 only

Content:

This unit introduces students to the history and literature of the Old Testament. A wide range of OT texts will be read to situate and examine biblical themes such as creation, flood, law, covenant, temple, worship, exodus, kingship, prophecy, exile, ethics, and the divine-human interaction. Students will also examine issues of genre, source, canonization and translation in order to critically assess and interpret the Old Testament.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- describe the broad historical, cultural, religious, and theological world of Old Testament texts including an awareness of key figures and dates
- situate a particular text within the history, literature, and theology of the Old Testament
- demonstrate an awareness of critical skills and tools for exegesis, including relevant reference tools and resources
- research, write and reference an exegetical essay using primary and secondary resources
- identify different interpretations of biblical texts and the assumptions and strategies involved
- construct an argument for interpretation based on a close analysis of the text using the critical skills required and in conversation with other interpretations.

Assessment:

- Quizzes, equivalent to 1,000 words (20%)
- 2,000-word exegetical essay (30%)
- Forum, equivalent to 500 words (10%)
- Written examination, equivalent to 2,500 words (40%).

Recommended Reading: (*recommended for purchase)

*NRSV Study Bible

Alter, R. *The Art of Biblical Narrative*, Philadelphia: Basic Books, 1981/2011.

Barton, J. *Reading the Old Testament: Method in Biblical Study*, Louisville: Westminster, 1996.

Boadt, L. *Reading the Old Testament: An Introduction*, 2nd ed. Nashville: Abingdon, 2005.

Bright, J. *A History of Israel*, London: SCM Press, 1962.

Campbell, A. *The Study Companion to Old Testament Literature: An Approach to the Writings of Pre-Exilic and Exilic Israel*, Wilmington: Michael Glazier, 1989.

Carr, D. *The Formation of the Hebrew Bible: A New Reconstruction*, Oxford: Oxford University Press, 2011.

Collins, J. *Introduction to the Hebrew Bible*, Minneapolis: Fortress, 2014.

TITLE:	INTRODUCTION TO THE NEW TESTAMENT
Unit Code(s):	BN8000T (Class based)/BN8009T (Online)
Field:	B: New Testament
Level:	Postgraduate Foundational
Unit value:	24 points
Prerequisites:	None
Lecturer(s):	The Revd Canon Professor Dorothy Lee/The Venerable Dr Bradley Billings
Timetable:	Offered in Semester 2 only

Content:

This unit introduces students to the history, culture, literature, and theology of the New Testament. Students will study all four Gospels, the Epistles and Revelation examining issues of genre, source, canonization, and translation. Special attention will be paid to the ways the insights of critical biblical scholarship relate to the understanding of these texts in their original context, as Scripture, and their consequent meaning for Christian faith in the contemporary world.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- describe the historical, cultural, religious, and theological world of the New Testament including an awareness of key figures and dates
- identify the genre, setting, and themes of particular New Testament books in conversation with the whole
- demonstrate an awareness of critical skills and tools for exegesis, including relevant reference tools and resources
- integrate methodological understandings, skills, and theological reflection in the study of a New Testament passage
- analyse a text and construct an argument for interpretation, in conversation with other interpretations.

Assessment:

- Quizzes or short assignment, equivalent to 500 words (10%)
- 2,000-word exegesis paper (30%)
- Class participation or online weekly forum, equivalent to 1,500 words (20%)
- Written examination, equivalent to 2,000 words (40%).

Recommended Reading: (*recommended for purchase)

*NRSV Bible, including the Apocryphal/Deutero-canonical Books [A study Bible (i.e., a biblical translation with notes and maps) is recommended, such as the New Oxford Annotated Bible or the HarperCollins Study Bible.]

Barrett, C. K. (ed.) *The New Testament Background: Writings from Ancient Greece and the Roman Empire That Illuminate Christian Origins*, San Francisco: Harper Collins, 1987.

Barton, J. *The Nature of Biblical Criticism*, Louisville: Westminster, 2007.

*Boring, M. Eugene, *An Introduction to the New Testament: History, Literature, Theology*. Louisville: Westminster John Knox, 2012.

Grant, R. M. *Augustus to Constantine: The Rise and Triumph of Christianity in the Roman World*, Louisville: Westminster, 1990.

Ehrman, B. *The New Testament: A Historical Introduction to the Early Christians Writings*, 4th ed. New York: Oxford University Press, 2008.

Klauck, H. J. *Ancient Letters and the New Testament: A Guide to Context and Exegesis*, Waco, Texas: Baylor, 2006.

Metzger, B. *The Canon of the New Testament: Its Origin, Development, and Significance*, Oxford: Clarendon Press, 1997.

TITLE:	CRISES, CONTROVERSIES & COUNCILS: CHRISTIANITY UNDER CONSTRUCTION
Unit Code(s):	CH8100T (Class based)/CH8109T (Online)
Field:	C: Church History
Level:	Postgraduate Foundational
Unit value:	24 points
Prerequisites:	Prohibited combination: Practice and Belief in the Early Church
Lecturer(s):	The Revd Professor Mark Lindsay
Timetable:	Offered in Semester 1 only

Content:

In this unit students will undertake an historical theological study of the first five centuries of Christianity with an emphasis on the developments in doctrine and liturgical practice across the Christian communities of the Middle East, North Africa, and Western Europe. Students will examine how the formal clarification of doctrine emerged out of apologetic and exegetical controversies, that pushed the Church to the limits of its language about God.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- outline a chronology of key events within the Christian community c.100–500 CE and describe their significance
- articulate key principles of historical interpretation to ancient Christian texts
- identify key features of the context and method of at least one writer in the early Christian church
- outline key theological debates during the period
- discuss the interactions of Church and Empire in the early Christian Church, before and after Constantine
- describe ways in which an historical understanding of the early Church has implications for ministry in the contemporary Church.

Assessment:

- Two quizzes, equivalent to 500 words each (20%)
- 2,500-word document study (35%)
- 3,500-word research essay (45%).

Recommended Reading: (*recommended for purchase)

Bradshaw, Paul F. *The Search for the Origins of Christian Worship* (2nd ed.; New York: Oxford University Press, 2002).

Burrus, Virginia (ed.) *Late Ancient Christianity: A People's History of Christianity Vol. 2* (Minneapolis: Augsburg Fortress, 2005).

Cohick, Lynn, and Amy Brown Young. *Christian Women in the Patristic World* (Grand Rapids: Baker Academic, 2017).

Edwards, Mark. *Catholicity and Heresy in the Early Church* (Farnham / Burlington : Ashgate Pub., 2009).

Giles, Kevin. *Patterns of Ministry Among the First Christians* 2nd ed. (Eugene: Cascade Books, 2017).

Gonzalez, Justo L. *The Story of Christianity, Volume 1: The Early Church to the Reformation* (New York: HarperOne, 2010).

Humphries, Mark. *Early Christianity* (London: Routledge, 2006).

Ludlow, Morwenna. *The Early Church* (London / New York: IB Tauris, 2009)

McGowan, Andrew B. *Ancient Christian Worship: Early Church Practices in Social, Historical, and Theological Perspective* 2nd ed. (Grand Rapids: Baker Academic, 2014).

Young, Frances. *The Making of the Creeds* (London: SCM Press, 1991).

TITLE:	FOUNDATIONS FOR THEOLOGICAL STUDY
Unit Code(s):	CT8020T (Class based)/CT8029T (Online)
Field:	C: Systematic Theology
Level:	Postgraduate Foundational
Unit value:	24 points
Prerequisites:	None
Lecturer(s):	Dr Scott Kirkland
Timetable:	Offered in Semester 1 only

Content:

In this unit students will be introduced to the study of theology by examining the engaged processes in which belief is formed. To believe something particular is not to believe everything in general. Christian doctrinal claims have often emerged out of the refusal to believe something or someone. This process of discernment is, therefore, at the heart of the ongoing theological task. Through an engagement with critical theological traditions, students will examine the ways in which Christians have practiced their belief and their disbelief as integral to discipleship.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- outline the basic concepts and categories of Christian theology
- analyse the significance of historical context for the formation of theological language drawing upon particular examples
- describe the development of key creedal affirmations and their relationship to denials
- critically evaluate the significance of ethical practice for the formation of doctrinal claims using a particular example
- describe the way theological claims are contingently related to one another.

Assessment:

- tutorial presentation, equivalent to 500 words (20%)
- two 1,000-word essays (30%)
- 3,500-word essay (50%).

Recommended Reading: (*set texts recommended for purchase)

Dietrich Bonhoeffer. *Discipleship*. in Dietrich Bonhoeffer Works Volume. 4. Trans., Geoffrey B. Kelley and John D. Godsey. Ed., Barbara Green and Reinhard Krauss. Mineapolis, MI: Fortress Press, 2003.

Shusaku Endo. *Silence*. Foreword., Martin Scorsese. Trans., William Johnson. New York: Picador, 2016.

Stanley Hauerwas and William W. Willimon. *Resident Aliens: Life in the Christian Colony*. 25th Anniversary Edition. Nashville, TN: Abingdon Press, 2014.

Jennifer McBride. *Radical Discipleship: A Liturgical Politics of the Gospel*. Minneapolis, MI: Fortress Press, 2017.

*Christopher Morse. *Not Every Spirit: A Dogmatics of Disbelief*. 2nd Ed. London and New York: T&T Clark, 2009.

Howard Thurman. *Jesus and the Disinherited*. Boston, MA: Beacon Press, 2012.

Graham Ward. *Unbelievable: Why We Believe and Why We Don't*. London: I.B. Tauris, 2014.

_____. *The Politics of Discipleship: Becoming Postmaterial Citizens*. Grand Rapids, MI: Baker Academic, 2009.

Natalie K. Watson. *Feminist Theology*. Grand Rapids, MI: Eerdmans, 2003.

Rowan Williams. *The Wound of Knowledge*. 2nd edition. London: Darton, Longmann and Todd, 2009.

TITLE:	SUPERVISED MINISTRY PLACEMENT
Unit Code(s):	DP8906T (Placement)
Field:	D: Pastoral Theology and Ministry Studies
Level:	Postgraduate Foundational
Unit value:	24 points
Prerequisites:	Completion of at least one unit in Field D
Timetable:	Offered each year as a year-long unit

Content:

This unit will introduce students to the basic processes of field education and theological reflection. Through a supervised experience in a ministry context, students will be guided in establishing learning goals appropriate to the context in which they are placed and to their learning style, encouraging a capacity for self-directed learning. Attention will be given to the development of foundational skills in ministry and in advanced theological reflection on ministry experience, and to the integration of theological study and ministry practice.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- create and evaluate goals in the context of a field placement
- document the learning which has resulted from the placement and their ministry experience
- demonstrate an advanced understanding of the key ministry skills required in the context in which the placement occurred
- explore and analyze different frameworks offered for theological reflection in the practice of ministry
- reflect critically on the contribution of the field placement to their spiritual and personal development and ministerial identity.

Assessment:

- 2 reports (mid-placement & end of placement), equivalent to 2,500 words in total (45%)
- 3,500-word essay, including theological reflection on a key aspect of the learning experience (55%).

Recommended Reading: (*recommended for purchase)

Ames, S. *Theological Reflection: What is at Stake? Together in Ministry*. Melbourne: Uniting Academic Press, 2009.

*Anglican Diocese of Melbourne. *Supervised Theological Field Education Manual* (annual).

Floding, M. (ed) *Welcome to Theological Field Education!* Herndon, Alban, 2011.

Graham, E., H. Walton and F. Ward, *Theological Reflection: Methods*. London, SCM Press, 2005.

Kinast, R.L. *What are they saying about Theological Reflection?* Mahwah: Paulist Press, 2000.

Pattison, S. 'Some Straw for the Bricks: A Basic Introduction to Theological Reflection', *The Blackwell Reader in Pastoral and Practical Theology*. Oxford: Blackwell, 2000.

Paver, J.E. *Theological Reflection and Education for Ministry*. Aldershot: Ashgate, 2006.

Pyle, W.T. and M. Alice Seals, eds. *Experiencing Ministry Supervision*. Nashville, Broadman & Holman, 1995.

ELECTIVE UNITS

TITLE:	BIBLICAL HEBREW B
Unit Code(s):	AL9300T (Class based)/AL9309T (Online, synchronous)
Field:	A: Biblical Languages
Level:	Postgraduate Elective
Unit value:	24 points
Prerequisites:	Biblical Hebrew A
Lecturer(s):	Dr Rachelle Gilmour
Timetable:	Offered in Semester 1 only

Content:

This unit further develops the foundations of Biblical Hebrew necessary for translation and exegesis of selected Hebrew texts from the Old Testament. It provides instruction on advanced vocabulary, word forms and syntax of Biblical Hebrew. A set text from a Biblical book will be translated and parsed, with instruction on the accompanying cultural and historical background to the text. Methods of learning will include reading, listening and speaking the language alongside regular translation preparation, and interpretive reflections.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- recognise and recall features of Biblical Hebrew including advanced vocabulary and word forms, and complex syntax
- describe and analyse advanced grammatical and syntactic issues in a set text from the Hebrew Bible and other selected unseen texts
- translate from Hebrew to English a set text from the Hebrew Bible and selected unseen texts
- use aids to understanding Biblical Hebrew such as lexicons, dictionaries, critical commentaries and software tools
- articulate a sophisticated interpretation of the set text through exegesis of the original language
- demonstrate the ability to read aloud the script of Biblical Hebrew fluently.

Assessment:

- Quizzes, equivalent to 1,200 words (15%)
- Skill demonstration: translation, reading and grammar exercises from set text, equivalent to 3,200 words (40%)
- Written examination, equivalent to 2,400 words (30%)
- 1,200-word exegesis (15%).

Recommended Reading: (*set texts recommended for purchase)

Biblia Hebraica Stuttgartensia: A Reader's Edition. German Bible Society. Eds., George Athas, Yael Avrahami and Donald R. Vance. Peabody, MA; Stuttgart: Hendrickson, 2015.

Athas, G and Young I. M. *Elementary Biblical Hebrew: An Introductory Grammar*. 5th ed. Croydon Park, NSW: Ancient Vessel Press, 2016.

Buth, Randall. *Living Biblical Hebrew for Everyone*. Jerusalem: Jerusalem Perspective, 1999.

Kelley, Page H. *Biblical Hebrew: An Introductory Grammar*. Grand Rapids: Eerdmans, 2nd Edition, 2018 (Textbook and Answer Key Separate Volumes).

Andersen, Francis I. and A. Dean Forbes. *Biblical Hebrew Grammar Visualized*. Winona Lake, IN: Eisenbrauns, 2012.

Van Pelt, Miles. *English Grammar to Ace Biblical Hebrew*. Grand Rapids, MI: Zondervan, 2010.

Pratico, Gary D. and Miles V. Van Pelt. *Basics of Biblical Hebrew*. Grand Rapids, MI: Zondervan, 2001.

Tyndale House STEP Bible. Available from: <https://www.stepbible.org/>

TITLE:	NEW TESTAMENT GREEK B
Unit Code(s):	AL9509T (Online only)
Field:	A: Biblical Languages
Level:	Postgraduate Elective
Unit value:	24 points
Prerequisites:	AL8009T New Testament Greek (or equivalent, with permission of the lecturer)
Lecturer(s):	Dr David Gormley-O'Brien
Timetable:	Offered in Semester 2 only

NOTE: Students may be required to undertake some reading and online interaction in the week BEFORE formal lecturers commence.

Content:

This unit continues on from AL8000P/AL8009T providing further instruction in Greek syntax, grammar and vocabulary. It uses grammatical-analytical and communicative approaches to language acquisition which involves reading, writing, listening, and speaking in the original language. The aims are to equip students to read extended portions of the Greek New Testament with comprehension and experience how engaging with a biblical text in its original language can assist in its interpretation. Furthermore, there will be some opportunities to translate passages from other writings in Greek that were important for early Christians.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- translate moderately difficult sentences and passages from NT Greek into English
- translate fairly simple sentences from English into NT Greek
- recall and utilise a NT Greek vocabulary which extends beyond common words
- analyse the grammar and syntax of moderately difficult sentences in NT Greek
- apply their knowledge of Greek to the exegesis of lengthy NT passages
- translate fairly simple passages from other Greek texts important to early Christians.

Assessment:

- Six fortnightly tasks (translation, grammar and syntax exercises), equivalent to 1,500 words (20%)
- Three assignments (written, spoken, and aural), equivalent to 1,500 words (20%)
- Two further homework assignments on non-NT Greek texts, equivalent to 1,000 words (10%)
- Two-hour written examination under controlled conditions at the end of the semester, equivalent to 3,000 words (50%).

Recommended Reading: (*recommended for purchase)

*Aland, B. and K. Aland et al, *The Greek New Testament with a Concise Greek-English Dictionary of the New Testament*, 4th ed. (Stuttgart: Deutsche Bibelgesellschaft/New York: United Bible Societies, 1993)

Bauer, W., F. Danker, et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000)

Croy, N.C., *A Primer of Biblical Greek* (Grand Rapids, MI: Eerdmans, 2007)

*Duff, J., *The Elements of New Testament Greek*, 3rd ed. (Cambridge: CUP, 2005) [the CD-ROM often packaged with this is optional]

Mounce, W.D., *Basics of Biblical Greek Grammar*. 3rd ed. (Grand Rapids, MI: Zondervan, 2009) [or 2nd ed., 2003]

TITLE:	THE END OF HISTORY: APOCALYPSE, ECONOMY, AND ECOLOGY
Unit Code(s):	AP9700T (Class based)/AP9709T (Online)
Field:	A: Philosophy
Level:	Postgraduate Elective
Unit value:	24 points
Prerequisites:	At least one foundational unit in CT or AP
Lecturer(s):	Dr Scott Kirkland
Timetable:	Offered in Semester 2 only

Content:

In this unit, students will explore various discourses of the end of history as they have developed in the post-WWII world and their impact upon our current intersecting climate and economic crises. On the far side of the Cold War, seeing the fall of the Berlin Wall as a sign, American philosopher Francis Fukuyama claimed that history had ended in the final victory of liberal capitalism and the end of ideological struggle. Many consider the 1990's to be emblematic of this end of history. However, a new end of history is now on our horizons in the form of ecological catastrophe brought on by the developmental forces leading to the universalization of liberal capitalism. Indeed, cracks are appearing in the liberal capitalist democratic project from a number of angles: immigration and refugee crises, ecological catastrophe, reenergized nationalisms, and economic crisis. Students will explore the history of these developments, the theological visions inspiring various thinkers involved here, and the eco-theological and political theological resources on offer to negotiate these problems in the doctrines of creation and eschatology.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to complete the following tasks:

- explain key developments in contemporary eco-theology and political theology
- critically evaluate the relationship between the doctrines of creation and eschatology
- describe the emergence of the end of history thesis' relationship to the political theological formation of the present
- critically evaluate ethical responses to the intersecting climate and ecological crises
- develop a theologically informed understanding of the origins of key relevant ethical/political concepts.

Assessment:

- 3,000-word essay (40%)
- 3,000-word essay (40%)
- tutorial presentation, equivalent to 1,000 words (20%).

Recommended Reading: (*recommended for purchase)

Giorgio Agamben. *Homo Sacer: Sovereign Power and Bare Life*. Trans., Daniel Heller Roazen. Stanford, CA: Stanford University Press, 1998.

_____. *State of Exception*. Trans., Kevin Attell. Chicago, IL: University of Chicago Press, 2008.

Thomas Bierbreicher. *The Political Theory of Neoliberalism*. Stanford, CA: Stanford University Press, 2018.

Dietrich Bonhoeffer, *Ethics*. In, Dietrich Bonhoeffer Works, Volume 6. Ed., Clifford J. Green. Trans., Reinhard Krauss, Charles C. West, and Douglas W. Scott. Minneapolis, MA: Fortress Press, 1996.

Wendy Brown. *Walled States, Waning Sovereignty*. New York, NY: Zone Books, 2010.

_____. *Undoing the Demos: Neoliberalism's Stealth Revolution*. New York, NY: Zone Books, 2015.

David Clough. *On Animals II: Theological Ethics*. London & New York: T&T Clark, 2019.

Francis Fukuyama. *The End of History and the Last Man*. New York, NY: Free Press, 1992.

Scott A. Kirkland and John C. McDowell. *Eschatology*. Grand Rapids, MI: Eerdmans, 2018.

Michael Northcott. *A Political Theology of Climate Change*. Grand Rapids, MI: Eerdmans, 2013.

Bruce Pascoe. *Dark Emu*. Broome: Magabala Books, 2016.

Quinn Slobodian. *Globalists: The End of Empire and the Birth of Neoliberalism*. Cambridge, MA: Harvard University Press, 2018.

Rowan Williams. *Christ the Heart of Creation*. London and New York: Bloomsbury, 2018.

TITLE:	GENESIS
Unit Code(s):	BA9100T (Class based)/BA9109T (Online)
Field:	B: Old Testament
Level:	Postgraduate Elective
Unit value:	24 points
Prerequisites:	Introduction to the Old Testament (or equivalent)
Lecturer(s):	Dr Rachelle Gilmour
Timetable:	Offered in Semester 2 only

Content:

This unit engages with the Book of Genesis with exegesis of selected texts in English translations. Topics covered are: its major sections and unity; discussion of its historical and social context, its major theological themes; and exegesis of selected texts with consideration of artistic, historical and contemporary interpretations.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- analyse and engage critically with the scholarly debates over the understanding of the book of Genesis as a whole
- interpret the text of Genesis using advanced exegetical skills
- reflect theologically on the text of Genesis and relate that to other biblical studies and theological disciplines
- evaluate critically the origins of various ethical and theological issues in Genesis and their implications for church life and teaching.

Assessment:

- 2,500-word exegetical essay (35%)
- 2,500-word essay (35%)
- tutorial (or online tutorial forum) presentation and participation, equivalent to 1,000 words (20%)
- 1,000-word written report based on tutorial presentation (10%).

Recommended Reading: (*set texts recommended for purchase)

Arnold, Bill T. *Genesis*. Cambridge: Cambridge University Press, 2009.

Blenkinsopp, Joseph. *Creation, Un-Creation, Re-Creation : A Discursive Commentary on Genesis 1-11*. London: T & T Clark, 2011.

Brenner, Athalya. ed. *A Feminist Companion to Genesis*. Vols 1-2. Sheffield: Sheffield University Press, 1997/1998.

Brett, Mark G. *Genesis : Procreation and the Politics of Identity*. Old Testament Readings. London: Routledge, 2000.

Brueggemann, W. *Genesis*. Atlanta: John Knox, 1982.

Habel, Norman C. *The Birth, The Curse and The Greening of Earth: An Ecological Reading Of Genesis 1-11*. Sheffield: Sheffield Phoenix Press, 2011.

Hendel, Ronald S. *Reading Genesis : Ten Methods*. Cambridge: Cambridge University Press, 2010.

Kvam, Kristen E, Linda S Schearing, and Valarie H Ziegler. *Eve and Adam : Jewish, Christian, and Muslim Readings on Genesis and Gender*. Bloomington: Indiana University Press, 1999.

Warner, Megan. *Re-Imagining Abraham : A Re-Assessment of the Influence of Deuteronomism in Genesis*. OTS 72. Leiden: Brill, 2018.

TITLE: GENESIS (HEBREW EXEGESIS)
Unit Code(s): BA9110T (Class based)/BA9119T (Online)
Field: B: Old Testament
Level: Postgraduate Elective
Unit value: 24 points
Prerequisites: Introduction to the Old Testament; Biblical Hebrew A and B (or equivalent)
Lecturer(s): Dr Rachelle Gilmour
Timetable: Offered in Semester 2 only

Content:

This unit engages with the Book of Genesis with exegesis of selected texts in Biblical Hebrew. Topics covered are: its major sections and unity; discussion of its historical and social context, its major theological themes; and exegesis of selected texts with consideration of artistic, historical and contemporary interpretations.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- analyse the scholarly debates over the understanding of the book of Genesis as a whole
- exegete the Hebrew text of selected texts from Genesis with advanced knowledge of the Biblical Hebrew language
- reflect theologically on the text of Genesis and relate that to other biblical studies and theological disciplines
- explain the origins of various ethical and theological issues in Genesis and their implications for church life and teaching.

Assessment:

- 3,000-word essay (40%)
- weekly text translation preparation, equivalent to 1,000 words (20%)
- mid-semester Hebrew language exegesis assignment, equivalent to 1,500 words (20%)
- final Hebrew language exegesis assignment, equivalent to 1,500 words (20%).

Recommended Reading: (*set texts recommended for purchase)

Arnold, Bill T. *Genesis*. Cambridge: Cambridge University Press, 2009.

Brenner, Athalya. ed. *A Feminist Companion to Genesis*. Vols 1-2. Sheffield: Sheffield University Press, 1997/1998.

Brett, Mark G. *Genesis : Procreation and the Politics of Identity*. Old Testament Readings. London: Routledge, 2000.

Brueggemann, W. *Genesis*. Atlanta: John Knox, 1982.

Habel, Norman C. *The Birth, The Curse and The Greening of Earth: An Ecological Reading Of Genesis 1-11*. Sheffield: Sheffield Phoenix Press, 2011.

Hendel, Ronald S. *Reading Genesis : Ten Methods*. Cambridge: Cambridge University Press, 2010.

Van der Merwe, C. H. J, Naudé J. A, and Jan Kroeze. *A Biblical Hebrew Reference Grammar*. Second ed. Biblical Languages. London: Bloomsbury T & T Clark, 2017.

Warner, Megan. *Re-Imagining Abraham : A Re-Assessment of the Influence of Deuteronomism in Genesis*. OTS 72. Leiden: Brill, 2018.

TITLE:	1 CORINTHIANS
Unit Code(s):	BN9210T (Class based)/BN9219T (Online)
Field:	B: New Testament
Level:	Postgraduate Elective
Unit value:	24 points
Prerequisites:	Foundation unit in New Testament
Lecturer(s):	The Revd Dr Bob Derrenbacker
Timetable:	Offered in Semester 1 only

Content:

This unit involves a detailed study of Paul's First Letter to the Corinthians. It focuses especially on Paul's perception of the problems arising in the life of the young church in Corinth, and his responses to them. It explores Paul's relationship with his churches, including Corinth, and examines the way his theology adapts itself to new situations and new contexts. The specific context of the church in Corinth is explored, and different scholarly opinions canvassed. The unit explores the nature of Paul's theology in 1 Corinthians, including its relationship to 2 Corinthians and the other Pauline writings, along with the question of its ongoing relevance for the context of the church today. Attention to the Greek text, where available, or to a variety of English translations, is encouraged.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- describe the context of the Corinthian church in the arena of the Greco-Roman world and the significance of this for interpreting the text
- articulate the theological issues raised in 1 Corinthians by the church and Paul's responses to them
- critically assess different scholarly views on the theology of the Corinthian church which Paul is addressing
- discuss the exegetical issues and methods for reading 1 Corinthians
- appraise the theology of 1 Corinthians and articulate and critique selected contemporary understandings of its significance for the contemporary church
- evaluate textual and translation issues as they effect the interpretation of the Epistle.

Assessment:

- 3,000-word exegetical essay (40%)
- 3,000-word thematic essay (45%)
- tutorial report (CB) or forums (OL), equivalent to 1,000 words (15%).

Recommended Reading: (*set texts recommended for purchase)

Barnet, P. *The Corinthians Question: Why Did the Church Oppose Paul?* Nottingham: Apollos, 2011.

Barrett, C.K. *A Commentary on the First Epistle to the Corinthians*. 2nd ed. London: A & C Black, 1971.

Chow, J.K. *Patronage and Power: A Study of Social Networks in Corinth*. Sheffield: JSOT Press, 1992.

* Collins, R.F. *First Corinthians*. Collegeville: Liturgical Press, 1999.

Fee, G.D. *The First Epistle to the Corinthians*. Grand Rapids: Eerdmans, 1987.

Friesen, S.J. et al, eds. *Corinth in Contrast: Studies in Inequality*. Leiden/Boston: Brill, 2013.

Hays, R.B. *First Corinthians*. Louisville: Westminster John Knox Press, 1997.

Horrell, D.G. *The Social Ethos of the Corinthian Correspondence*. Edinburgh: T & T Clark, 1996.

Horsley, R.A. *1 Corinthians*. Nashville: Abingdon, 1998.

Kovacs, J. *First Corinthians. Interpreted by Early Christian Commentators*. Grand Rapids: Eerdmans, 2005.

* Perkins, P. *First Corinthians*. Grand Rapids: Baker, 2012.

* Thiselton, A. *First Corinthians: A Shorter Exegetical and Pastoral Commentary*. Grand Rapids: Eerdmans, 2006.

Witherington, B. *Conflict and Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians*. Grand Rapids: Eerdmans, 1995.

TITLE:	THE GOSPEL OF MARK
Unit Code(s):	BN9600T (Class based)/BN9609T (Online)
Field:	B: New Testament
Level:	Postgraduate Elective
Unit value:	24 points
Prerequisites:	Foundation Unit in Field B
Lecturer(s):	The Revd Dr Bob Derrenbacher
Timetable:	Offered in Semester 2 only

Content:

This unit provides an in-depth and comprehensive study of the Gospel of Mark. The focus is on the structure, narrative shape, characterisation, and other literary devices which make this Gospel unique. Attention will be paid to theories of composition and the priority of Mark in relation to the other Synoptic Gospels; the history of its interpretation in the pre- and post-Enlightenment periods; and the influence of the Old Testament, especially the Book of Daniel. The unit will explore different theories of authorship, place and dating, particularly in relation to the Jewish War. It will consider the social setting of the Markan community and the context of persecution in which it appears to be set. The unit will explore the theological and spiritual themes which arise from the form and shape of the Gospel narrative, and make connections to the contemporary context.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- analyse and articulate the history of interpretation of Mark's Gospel, the reasons for its comparative neglect in pre-Enlightenment thinking, and the rise of post-Enlightenment theories of composition, including that of Markan priority
- discuss different theories of the genre of Mark's Gospel in relation to ancient biography and historiography
- critically interpret key aspects of the Gospel within its social and religious setting, including questions of authorship, dating and venue
- provide a critically informed account of the core theological themes of the Gospel, including its Christology, its understanding of discipleship, its apocalyptic focus, the role of women, and the emphasis on the cross and suffering
- articulate the ways in which narrative, plot, imagery, irony and characterisation communicate the core Markan themes
- evaluate the various proposals for application of Mark's Gospel to contemporary life.

Assessment:

- 3,000-word exegetical essay (40%)
- 3,000-word thematic essay (40%)
- Forum Posts, equivalent to 1,000 words (20%).

Recommended Reading: (*set texts recommended for purchase)

- Burridge, R.A. *What are the Gospels? A Comparison with Graeco-Roman Biography*. 2nd ed. Grand Rapids: Eerdmans, 2004.
- *Byrne, B. *A Costly Freedom: A Theological Reading of Mark's Gospel*. Collegeville: Liturgical, 2008.
- Carmody, T.R. *The Gospel of Mark*. New York: Paulist, 2010.
- Healy, M. *The Gospel of Mark*. Grand Rapids: Baker Academic, 2008.
- Hooker, M.D. & J.J. Vincent, *The Drama of Mark*. Peterborough: Epworth, 2009.
- *Hooker, M.D. *The Gospel According to Saint Mark*. Peabody: Hendrickson, 1993.
- *France, R.T. *The Gospel of Mark: A Commentary on the Greek Text*. Eerdmans, 2002.
- Levine, A.-J. & M. Bickenstaff (eds.), *A Feminist Companion to Mark*. Sheffield Academic P, 2004.
- Malbon, E. Struthers, *Mark's Jesus: Characterization as Narrative Christology*. Waco: Baylor University Press, 2009.
- *Moloney, F.J. *The Gospel of Mark: A Commentary*. Peabody: Hendrickson, 2002.
- Oden, T.C. & C.A. Hall (eds.), *Mark*. Ancient Christian Commentaries on Scripture. Downers Grove: InterVarsity Press, 1998.
- Witherington, B. *The Gospel of Mark: A Socio-Rhetorical Commentary*. Eerdmans, 2001.
- Watson, F. *Gospel Writing: A Canonical Perspective*. Eerdmans, 2013.

TITLE: HOLY LAND STUDY TOUR
Unit Code(s): BS9051T (14-26 June 2020)
Field: B: Biblical Studies
Level: Postgraduate Elective
Unit value: 24 points
Prerequisites: Foundation Unit in Field B
Lecturer(s): The Revd Dr Bob Derrenbacher
Timetable: Study tour with a pre-travel session & post-travel assessment

Content:

In these units, students will investigate the cultural, political, religious and geographical environment of intertestamental Judaism and early Christianity, in order to better understand the Old and New Testaments in their contexts. In addition, students will also experience the modern political and religious tensions in Israel and the Palestinian Territories, places that will be visited during the study tour. As a result, students will also explore the biblical and historical roots of this modern political/religious conflict. The unit is comprised of two elements: a study tour of the Holy Land (which offers no credit points), and an assessment unit which prepares the students for the experience, offers opportunity to reflect upon the experience, with application to interpretation of texts in light of the tour experience.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- reflect upon the impact of the context on their understanding and interpretation of biblical texts
- analyse their own responses to the experience of the land in which the Bible stories are grounded
- apply their experience of a particular place, custom, practice, or sociological insight to the discipline of biblical studies
- reflect theologically on sites and texts included in the journey of the tour and integrate with other theological and social disciplines
- reflect biblically and historically upon the modern political conflict between Israel and Palestinian Territories.

Assessment:

- 1,500-word investigation (one week prior to tour) (20%)
- 1,500-word journal (one week after tour) (20%)
- 4,000-word essay (six weeks after tour) (60%).

Recommended Reading: (*set texts recommended for purchase)

Burridge, R.A. *What are the Gospels? A Comparison with Graeco-Roman Biography*. 2nd ed. Grand Rapids: Eerdmans, 2004.

Malbon, E. Struthers, *Mark's Jesus: Characterization as Narrative Christology*. Waco: Baylor University Press, 2009.

Bible with the Apocrypha (*New Revised Standard Version*)

Raymond Brown, *An Introduction to the New Testament*. New Haven, CT: Yale University Press, 1997.

Walter Brueggemann, *Chosen? Reading the Bible Amid the Israeli-Palestinian Conflict*. Louisville: Westminster John Knox, 2015.

Walter Brueggeman, *The Land: Place as Gift, Promise, and Challenge in Biblical Faith* (2nd ed.). Minneapolis: Augsburg Fortress, 2002.

John Collins, *Introduction to the Hebrew Bible* (3rd ed.). Minneapolis: Fortress, 2018.

Everett Ferguson, *Backgrounds of Early Christianity* (3rd ed.). Grand Rapids, MI: Eerdmans. 2003

Lamontte M. Luker, *An Illustrated Guide to the Holy Land*. Nashville, TN: Abingdon. 2013

Jerome Murphy-O'Connor, *The Holy Land: An Oxford Archaeological Guide* (5th ed.); Oxford: Oxford University Press. 2008.

N. T. Wright, *The Way of the Lord: Christian Pilgrimage Today*. Grand Rapids: Eerdmans, 2014.

TITLE:	WOMEN AND THE BIBLE
Unit Code(s):	BS9770T (Class based)/BS9779T (Online)
Field:	B: Biblical Studies
Level:	Postgraduate Elective
Unit value:	24 points
Prerequisites:	Introduction to the Old Testament or Introduction to the New Testament
Lecturer(s):	The Revd Canon Professor Dorothy Lee/Dr Rachelle Gilmour
Timetable:	Offered in Semester 1 only

Content:

In this unit, students will undertake an in-depth exegetical and theological study of selected Old Testament and New Testament texts featuring women. Students will engage with the historical, literary and theological contexts for these texts, and integrate perspectives from contemporary feminist approaches. This will raise and encourage evaluation of the core critical questions emerging from feminist biblical discourse. Students will also explore theological and intertextual connections between the Old and New Testaments, especially as they relate to the portrayal and theology of women and feminist issues.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- critically interpret Old Testament and New Testament texts in conversation with one another
- integrate insights from the historical study of women in the ancient world in exegesis
- critically engage with contemporary feminist approaches to biblical interpretation
- articulate the core hermeneutical issues in interpreting the Bible from a perspective that places women at the centre of biblical discourse
- evaluate selected biblical texts featuring women in light of contemporary theological discussions and church contexts.

Assessment:

- 2,500-word exegesis paper (35%)
- 3,000-word essay (40%)
- forum discussion, equivalent to 1,500 words (25%).

Recommended Reading: (*set texts recommended for purchase)

Bach, Alice. *Women in the Hebrew Bible : A Reader*. New York: Routledge, 1999.

Baukhams, Richard. *Gospel Women. Studies of the Named Women in the Gospels*. Grand Rapids: Eerdmans, 2002.

Fuchs, Esther. *Sexual Politics in the Biblical Narrative: Reading the Hebrew Bible As a Woman*. JSOTSup. 310. Sheffield: Sheffield Academic Press, 2000.

Giles, Kevin. *What the Bible Actually Teaches on Women*. Eugene, OR: Cascade Books, 2018.

Hull, Patricia K. & Jacqueline E. Lapsley (eds). *After Exegesis: Feminist Biblical Theology. Essays in Honor of Carol A. Newsom*. Edited by Patricia K Tull. Waco: Baylor University Press, 2015.

McCabe, Elizabeth A. (ed.) *Women in the Biblical World: A Survey of Old and New Testament Perspectives*. Lanham: University Press of America, 2009.

Meyers, Carol L. *Rediscovering Eve: Ancient Israelite Women in Context*. New York: Oxford University Press, 2013.

Newsom, Carol A., Sharon H. Ringe, Jacqueline Lapsley (eds.), *Women's Bible Commentary*. 3rd ed.; Louisville: John Knox Press, 2012.

Peppiatt, Lucy. *Rediscovering Scripture's Vision for Women: Fresh Perspectives on Disputed Texts*. Downers Grove: IVP, 2019.

Wray, T.J. *Good Girls, Bad Girls of the New Testament: Their Enduring Lessons*. Lanham: Rowman & Littlefield, 2016.

TITLE: MODERN THEOLOGIANS
Unit Code(s): CH9400T (Class based)/CH9409T (Online)
Field: C: Church History
Level: Postgraduate Elective
Unit value: 24 points
Prerequisites: None
Lecturer(s): The Revd Professor Mark Lindsay
Timetable: Offered in Semester 1 only

Content:

This unit introduces students to a selection of some of the key figures and movements in theological history from the early 1800s to the end of the twentieth century, including: Ernst Troeltsch and the History of Religions School, Karl Barth's 'neo-orthodoxy', liberation theologies, Pentecostalism, and the post-liberalism of George Lindbeck and Robert Jenson. It examines the contexts in which they arose, the intellectual, cultural and theological trends against which they were reacting and the responses to them by their critics. Students will engage with key texts from each school, movement or figure.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- identify the historical and theological contexts in which selected movements in modern theology arose
- analyse the extent to which those movements reacted to and/or accommodated the contexts in which they arose
- articulate the key ideas espoused by those movements and their representative figures
- analyse the immediate and longer-term impacts of those various movements on the development of Christian theology
- evaluate the relative significance of each movement and/or figure to modern Christian thought
- critically assess the strengths of the core ideas of each movement for contemporary church life and ministry.

Assessment:

- 1,000-word primary source (documentary analysis) exercise (20%)
- 3,000-word reflective essay: personal reflection on the theological strengths and deficiencies of one of the movements/figures studied (40%)
- 3,000-word research essay: critical examination of a key issue, movement or figure studied and the causes and impacts (40%).

Recommended Reading: (*set texts recommended for purchase)

Althaus-Reid, Marcella & Isherwood, Lisa. *Controversies in Feminist Theology*. SCM Press, 2007.
Anderson, Allen. *An Introduction to Pentecostalism: Global Charismatic Christianity*. Cambridge: Cambridge University Press, 2004.
Barth, Karl. *Protestant Theology in the Nineteenth Century*. London: SCM Press, 2010.
Boff, Leonardo. *Introducing Liberation Theology*. London: Burns & Oates, 1987.
Cartledge, Mark. *Encountering the Spirit: The Charismatic Tradition*. Darton, Longman & Todd, 2006.
Ford, David F., ed. *The Modern Theologians: Introduction to Christian Theology in the Twentieth Century*, Oxford: Blackwell, 1997.
Gutierrez, Gustavo. *A Theology of Liberation*. New York: Orbis, 1988.
Lindbeck, George. *The Nature of Doctrine. Religion and Theology in a Postliberal Age*. Louisville: Westminster John Knox Press, 1984.
Loades, Anne, ed. *Feminist Theology: A Reader*. London: SPCK, 1996.
McCormack, Bruce. *Karl Barth's Critically Realistic Dialectical Theology: Its Genesis and Development, 1906-1936*, Oxford: Clarendon Press, 1995.
McGrath, Alister. *The Making of Modern German Christology, 1750-1990*, Eugene, Wipf & Stock, 2005.
Muers, Rachel & Higton, Mike. *Modern Theology: A Critical Introduction*. Routledge, 2012.
Placher, William. *The Triune God. An Essay in Postliberal Theology*. Louisville: Westminster John Knox Press, 2007.
Rowland, Christopher, ed. *The Cambridge Companion to Liberation Theology*. 2nd edition. CUP, 2007.
Welch, Claude. *Protestant Thought in the Nineteenth Century. V2, 1870-1914*. Wipf & Stock, 2003.

TITLE: THE REFORMATION
Unit Code(s): CH9700T (Class based)
Field: C: Church History
Level: Postgraduate Elective
Unit value: 24 points
Prerequisites: None
Lecturer(s): The Revd Professor Mark Lindsay
Timetable: Offered as an Intensive from 13-17 July 2020

Content:

This unit examines religious revolutions in sixteenth-century Europe. It explores the extraordinary development of European religious cultures, tracing the influence of Lutherans, Anglicans, Calvinists, and radical Protestants, as well as Catholic reforms and responses. The theologies and practices of these groups will be considered in relation to contemporary politics and popular culture. The unit begins with an examination of late medieval theology and piety and ends with the impact of reform in times and places beyond sixteenth-century Europe.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- demonstrate basic knowledge of the major theological issues of sixteenth-century reform movements
- assess the relative significance of the major historical precursors to the Reformation
- critically analyse a range of early modern historical sources
- identify causes of division in the sixteenth-century western Church and assess the extent of their contemporary resonances in the life of Australian Anglican communities
- engage with and critically assess the historiographical debates on the causes and extent of the Reformation.

Assessment:

- 2,500-word journal on weekly tutorial topics (30%)
- 1,500-word documentary analysis exercise (20%)
- 3,000-word essay (50%).

Recommended Reading: (*set texts recommended for purchase)

Cameron, Euan. *The European Reformation*. 2nd ed. Oxford: Clarendon, 2012.

Jones, M. D. W. *The Counter-Reformation: Religion and Society in Early Modern Europe*. Oxford: Oxford University Press, 1995.

Hillebrand, Hans, ed. *The Protestant Reformation*, Harper Perennial, 2009.

*Lindberg, Carter, ed. *The European Reformations Sourcebook*. Oxford: Blackwell, 2000.

Lindberg, Carter. *The European Reformations*. Oxford: Blackwell, 1996.

MacCulloch, Diarmaid. *The Reformation*. London: Penguin, 2003.

Matheson, Peter. *The Imaginative World of the Reformation*. Edinburgh: T & T Clark, 2000.

McGrath, Alister. *Reformation Thought: An Introduction*. Rev. ed. Oxford: Blackwell, 2012.

Ozment, S. *Protestants: The Birth of a Revolution*. New York: Image, 1993.

Payton, James R. *Getting the Reformation Wrong: Correcting Some Misunderstandings*. Downers Grove: IVP Academic, 2010.

Scribner, Robert. *The Reformation in National Context*. Cambridge: Cambridge University Press, 1994

TITLE:	CHRISTIAN ETHICS AND CONTEMPORARY MORAL ISSUES
Unit Code(s):	CT9100T (Class based)/CT9109T (Online)
Field:	C: Systematic Theology
Level:	Postgraduate Elective
Unit value:	24 points
Prerequisites:	CT8100T Creeds (or equivalent) and one other CT or Field B unit
Lecturer(s):	TBC
Timetable:	Offered in Semester 1 only

Content:

In this unit students will explore Christian ethics as a way to understand and critically engage with the world and humankind in the light of the creedal affirmations of the Christian faith. Students will explore the way Christian convictions shape engagement with particular ethics issues facing society and our world, while also discussing weakness and confusions within some popular Christian approaches.

Students will focus on particular current social and ethical issues and will explore these at depth from a chosen approach to Christian ethics or moral theology from among:

- Ecclesial Ethics
- The Anglican Moral Tradition
- Feminist Ethics
- Liberation Ethics
- Catholic Moral Tradition

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- outline the principal approaches within Christian ethics
- describe the contribution of key Christian ethicists/moral theologians across the traditions
- appraise the strengths and weaknesses of particular Christian ethicists or moral theologians
- compare and contrast particular approaches in Christian ethics/moral theology
- evaluate and construct appropriate Christian responses to contemporary ethical issues of our time.

Assessment:

- 2 reports, equivalent to 1,500 words (20%)
- 2,500-word essay (30%)
- 3,000-word essay (50%).

Recommended Reading: (*set texts recommended for purchase)

Cahill, Lisa Sowle. *Global justice, Christology and Christian ethics*. Cambridge: Cambridge University Press, 2013.

Curran, Charles E., Margaret A. Farley, and Richard A. McCormick. Eds., *Feminist ethics and the Catholic moral tradition*. New York: Paulist Press, c1996

Farley, Margaret A., edited and with an introduction by Jamie L. Manson. *Changing the questions: explorations in Christian ethics*. Maryknoll, New York Orbis Books, 2015.

Hauerwas, Stanley and Samuel Wells. Eds., *The Blackwell companion to Christian ethics*. Oxford: Wiley-Blackwell, 2011

Hauerwas, S. *A Community of Character: Toward a Constructive Christian Social Ethic*. Notre Dame: University of Notre Dame Press, 1981.

Hays, R.B. *The Moral Vision of the New Testament—Community, Cross, New Creation: A Contemporary Introduction to New Testament Ethics*. Harper: San Francisco, 1996.

Holmgren, S. *Ethics after Easter*. Cambridge MA: Cowley, 2000

Parsons, Susan Frank. Ed., *The Cambridge companion to feminist theology*. Cambridge: Cambridge University Press, 2002.

Porter, J. *The Recovery of Virtue*. London: SPCK, 1994.

*Wells, Samuel and Ben Quash. *Introducing Christian ethics*. Chichester, England: Wiley-Blackwell, c2010

TITLE: MODERN THEOLOGIANS
Unit Code(s): CT9400T (Class based)/CT9409T (Online)
Field: C: Church History
Level: Postgraduate Elective
Unit value: 24 points
Prerequisites: None
Lecturer(s): The Revd Professor Mark Lindsay
Timetable: Offered in Semester 1 only

Content:

This unit introduces students to a selection of some of the key figures and movements in theological history from the early 1800s to the end of the twentieth century, including: Ernst Troeltsch and the History of Religions School, Karl Barth's 'neo-orthodoxy', liberation theologies, Pentecostalism, and the post-liberalism of George Lindbeck and Robert Jenson. It examines the contexts in which they arose, the intellectual, cultural and theological trends against which they were reacting and the responses to them by their critics. Students will engage with key texts from each school, movement or figure.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- identify the historical and theological contexts in which selected movements in modern theology arose
- analyse the extent to which those movements reacted to and/or accommodated the contexts in which they arose
- articulate the key ideas espoused by those movements and their representative figures
- analyse the immediate and longer-term impacts of those various movements on the development of Christian theology
- evaluate the relative significance of each movement and/or figure to modern Christian thought
- critically assess the strengths of the core ideas of each movement for contemporary church life and ministry.

Assessment:

- 1,000-word primary source (documentary analysis) exercise (20%)
- 3,000-word reflective essay: personal reflection on the theological strengths and deficiencies of one of the movements/figures studied (40%)
- 3,000-word research essay: critical examination of a key issue, movement or figure studied and the causes and impacts (40%).

Recommended Reading: (*set texts recommended for purchase)

Althaus-Reid, Marcella & Isherwood, Lisa. *Controversies in Feminist Theology*. SCM Press, 2007.
Anderson, Allen. *An Introduction to Pentecostalism: Global Charismatic Christianity*. Cambridge: Cambridge University Press, 2004.
Barth, Karl. *Protestant Theology in the Nineteenth Century*. London: SCM Press, 2010.
Boff, Leonardo. *Introducing Liberation Theology*. London: Burns & Oates, 1987.
Cartledge, Mark. *Encountering the Spirit: The Charismatic Tradition*. Darton, Longman & Todd, 2006.
Ford, David F., ed. *The Modern Theologians: Introduction to Christian Theology in the Twentieth Century*, Oxford: Blackwell, 1997.
Gutierrez, Gustavo. *A Theology of Liberation*. New York: Orbis, 1988.
Lindbeck, George. *The Nature of Doctrine. Religion and Theology in a Postliberal Age*. Louisville: Westminster John Knox Press, 1984.
Loades, Anne, ed. *Feminist Theology: A Reader*. London: SPCK, 1996.
McCormack, Bruce. *Karl Barth's Critically Realistic Dialectical Theology: Its Genesis and Development, 1906-1936*, Oxford: Clarendon Press, 1995.
McGrath, Alister. *The Making of Modern German Christology, 1750-1990*, Eugene, Wipf & Stock, 2005.
Muers, Rachel & Higon, Mike. *Modern Theology: A Critical Introduction*. Routledge, 2012.
Placher, William. *The Triune God. An Essay in Postliberal Theology*. Louisville: Westminster John Knox Press, 2007.
Rowland, Christopher, ed. *The Cambridge Companion to Liberation Theology*. 2nd edition. CUP, 2007.
Welch, Claude. *Protestant Thought in the Nineteenth Century. V2, 1870-1914*. Wipf & Stock, 2003.

TITLE:	THE END OF HISTORY: APOCALYPSE, ECONOMY, AND ECOLOGY
Unit Code(s):	CT9700T (Class based)/CT9709T (Online)
Field:	C: Systematic Theology
Level:	Postgraduate Elective
Unit value:	24 points
Prerequisites:	At least one foundational unit in CT or AP
Lecturer(s):	Dr Scott Kirkland
Timetable:	Offered in Semester 2 only

Content:

In this unit, students will explore various discourses of the end of history as they have developed in the post-WWII world and their impact upon our current intersecting climate and economic crises. On the far side of the Cold War, seeing the fall of the Berlin Wall as a sign, American philosopher Francis Fukuyama claimed that history had ended in the final victory of liberal capitalism and the end of ideological struggle. Many consider the 1990's to be emblematic of this end of history. However, a new end of history is now on our horizons in the form of ecological catastrophe brought on by the developmental forces leading to the universalization of liberal capitalism. Indeed, cracks are appearing in the liberal capitalist democratic project from a number of angles: immigration and refugee crises, ecological catastrophe, reenergized nationalisms, and economic crisis. Students will explore the history of these developments, the theological visions inspiring various thinkers involved here, and the eco-theological and political theological resources on offer to negotiate these problems in the doctrines of creation and eschatology.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to complete the following tasks:

- explain key developments in contemporary eco-theology and political theology
- critically evaluate the relationship between the doctrines of creation and eschatology
- describe the emergence of the end of history thesis' relationship to the political theological formation of the present
- critically evaluate ethical responses to the intersecting climate and ecological crises
- develop a theologically informed understanding of the origins of key relevant ethical/political concepts.

Assessment:

- 3,000-word essay (40%)
- 3,000-word essay (40%)
- tutorial presentation, equivalent to 1,000 words (20%).

Recommended Reading: (*recommended for purchase)

Giorgio Agamben. *Homo Sacer: Sovereign Power and Bare Life*. Trans., Daniel Heller Roazen. Stanford, CA: Stanford University Press, 1998.

_____. *State of Exception*. Trans., Kevin Attell. Chicago, IL: University of Chicago Press, 2008.

Thomas Bierbreicher. *The Political Theory of Neoliberalism*. Stanford, CA: Stanford University Press, 2018.

Dietrich Bonhoeffer, *Ethics*. In, Dietrich Bonhoeffer Works, Volume 6. Ed., Clifford J. Green. Trans., Reinhard Krauss, Charles C. West, and Douglas W. Scott. Minneapolis, MA: Fortress Press, 1996.

Wendy Brown. *Walled States, Waning Sovereignty*. New York, NY: Zone Books, 2010.

_____. *Undoing the Demos: Neoliberalism's Stealth Revolution*. New York, NY: Zone Books, 2015.

David Clough. *On Animals II: Theological Ethics*. London & New York: T&T Clark, 2019.

Francis Fukuyama. *The End of History and the Last Man*. New York, NY: Free Press, 1992.

Scott A. Kirkland and John C. McDowell. *Eschatology*. Grand Rapids, MI: Eerdmans, 2018.

Michael Northcott. *A Political Theology of Climate Change*. Grand Rapids, MI: Eerdmans, 2013.

Bruce Pascoe. *Dark Emu*. Broome: Magabala Books, 2016.

Quinn Slobodian. *Globalists: The End of Empire and the Birth of Neoliberalism*. Cambridge, MA: Harvard University Press, 2018.

Rowan Williams. *Christ the Heart of Creation*. London and New York: Bloomsbury, 2018.

TITLE:	READING <i>ETHICS</i> WITH BONHOEFFER
Unit Code(s):	CT9810T (Class based)
Field:	C: Systematic Theology
Level:	Postgraduate Elective
Unit value:	24 points
Prerequisites:	At least one unit of CT or DT
Lecturer(s):	The Revd Professor Mark Lindsay
Timetable:	Offered in Semester 2 only

Content:

In this unit students will engage with Dietrich Bonhoeffer, described as ‘the one German theologian who will lead us into the third millennium’ through a structured, facilitated reading *as a group* through one of his last major publications. Students will locate Bonhoeffer in his historical, theological, and political context, providing the necessary background for understanding his thought. Students will also encounter key themes and terms that emerge in *Ethics*, through which Bonhoeffer’s fragmentary prison writings can be better appreciated.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- situate Dietrich Bonhoeffer in his historical, theological, and political context
- articulate the influence of early twentieth century German Protestantism – especially Karl Barth’s theology – on Bonhoeffer’s own theological development
- critically evaluate scholarly responses to his *Ethics*
- identify key motifs for interpreting Bonhoeffer’s prison writings
- critically assess the internal consistency of Bonhoeffer’s *Ethics* when measured against his own ethical decisions
- evaluate the consistency of Bonhoeffer’s *Ethics* with his earlier published works.

Assessment:

- 1,000-word seminar paper (25%)
- 2,000-word documentary analysis (30%)
- 4,000-word research essay (45%).

Recommended Reading: (*set texts recommended for purchase)

Dietrich Bonhoeffer, *Ethics*, Dietrich Bonhoeffer Works, Volume 6, (Minneapolis: Fortress Press, 2009).

Stanley Hauerwas, *Performing the Faith: Bonhoeffer and the Practice of Nonviolence*, (London: SPCK, 2004).

Stephen R. Haynes, *The Bonhoeffer Phenomenon: Portraits of a Protestant Saint*, (Minneapolis: Fortress Press, 2004).

Mark R. Lindsay, ‘Same-Sex Marriage, the Australian Christian Lobby, and the Politicisation of Dietrich Bonhoeffer’, in *The Bonhoeffer Legacy: Australasian Journal of Bonhoeffer Studies*, 1.1 (2013), 16-33.

Andreas Pangritz, *Karl Barth in the Theology of Dietrich Bonhoeffer*, trans. B & M. Rumscheidt, (Grand Rapids: Eerdmans, 2000).

Stephen J. Plant, *Bonhoeffer*, (London / New York: Continuum, 2004).

Stephen J. Plant, *Taking Stock of Bonhoeffer: Studies in Biblical Interpretation and Ethics*, (Farnham / Burlington: Ashgate, 2014).

Craig J. Slane, *Bonhoeffer as Martyr: Social responsibility and Modern Christian Commitment*, (Grand Rapids: Brazos Press, 2004).

TITLE: MISSION AND LEADERSHIP FOR CONTEMPORARY AUSTRALIA
Unit Code(s): DM9200T (Class based)/DM9209T (Online)
Field: D: Missiology
Level: Postgraduate Elective
Unit value: 24 points
Prerequisites: One unit in Field D
Lecturer(s): The Revd Dr Fergus King
Timetable: Offered in Semester 1 only

Content:

Students will be introduced to different models of leadership as found in Scripture, Christian tradition and contemporary society. They will develop patterns of ministry and leadership which encourages best practice from these principles.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- identify models of leadership and leadership tasks found within Christian Scriptures tradition, and contemporary practice
- recognise the patterns of ministry and leadership in historic Christian missional thinking and practice
- analyse the cultural dimensions relevant to the theology and practice of Christian leadership
- reflect critically on the leadership roles and tasks relevant to contemporary Australian Christianity
- construct a theory and praxis of leadership appropriate to their own contexts.

Assessment:

- 1,500-word critical review (20%)
- 3,000-word essay (40%)
- 3,000-word essay (40%).

Recommended Reading: (*set texts recommended for purchase)

Brown, Brené. *Dare to Lead: Brave Work. Tough Conversations. Whole Hearts.* (NY: Random House, 2018).

Curnow, Andrew et al, *Building the Mission-shaped Church in Australia.* Alexandria: Broughton Books, 2008.

Dulles, Avery. *Models of the Church: A Critical Assessment of the Church in All its Aspects* 2nd ed. Dublin: Gill & Macmillan, 1989.

Gelder, Craig van. *The Ministry of the Missional Church.* Grand Rapids MI: Baker, 2007.

Lingefelter, Sherwood G. *Leading Cross-Culturally: Covenant Relationships for Effective Christian Leadership.* Grand Rapids MI: Baker: 2008.

Pickard, Stephen. *Inbetween God: Theology, Community, Discipleship.* Adelaide: ATF, 2012.

Plueddemann, James E. *Leading Across Cultures: Effective Ministry and Mission in the Global Church.* Downers Grove IL: IVP, 2009.

Sadler, Philip. *Leadership.* London & Sterling VA: Kogan Page, 2003)

Walls, Andrew and Ross, Cathy (eds), *Mission in the Twenty-first Century: Exploring the Five Marks of Global Mission.* London: DLT, 2008.

Zizioulas, John D. *Being as Communion.* London: DLT, 2004.

TITLE: THE MISSIONAL NEW TESTAMENT
Unit Code(s): DM9400T (Class based)/DM9409T (Online)
Field: D: Missiology
Level: Postgraduate Elective
Unit value: 24 points
Prerequisites: BN8000T/9T or equivalent
Lecturer(s): The Revd Dr Fergus King
Timetable: Offered in Semester 1
& (TBC) as an Intensive in Newcastle from 20–23 January 2020

Content:

In this unit students will develop a missional hermeneutic which engages with New Testament texts. This methodology will enable students to identify events and principles within the NT which both critique and support contemporary missional practices.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- evaluate missional perspectives in New Testament texts
- develop a missional hermeneutic
- identify missional theory and practice as described in the texts of the NT in their context
- critically evaluate contemporary missional praxis in the light of NT texts
- apply a missional hermeneutic within contemporary contexts.

Assessment:

- 1,500-word book review (20%)
- 3,000-word thematic essay (40%)
- 3,000-word exegesis and application (40%).

Recommended Reading: (*set texts recommended for purchase)

Flemming, Dean. *Contextualisation in the New Testament*. Downers Grove IL: IVP, 2005.

Gallagher, Robert L. & Hertig, Paul (eds). *Mission in Acts: Ancient Narratives in Contemporary Context*. Maryknoll NY: Orbis, 2004.

Gorman, Michael J. *Becoming the Gospel: Paul, Participation & Mission*. Grand Rapids MI: Eerdmans, 2015.

_____. *Abide & Go: Missional Theosis in the Gospel of John*. Eugene: Wipf & Stock, 2018.

Larkin, William J. & Williams, Joel F. *Mission in the New Testament: An Evangelical Approach*. Maryknoll NY: Orbis, 1998.

Legrand, Lucien. *Unity and Plurality: Mission in the Bible*. Maryknoll NY: Orbis, 1990.

Middleton, Richard H. *A New Heaven and a New Earth: Reclaiming Biblical Eschatology*. Grand Rapids MI: Baker, 2014.

Nissen, Johannes. *New Testament and Mission: Historical and Hermeneutical Perspectives*. Frankfurt: Peter Lang, 2004

Plummer, Robert L. & Terry, John Mark (eds). *Paul's Missionary Methods: In His Time and Ours*. Downers Grove IL: IVP, 2014.

Schnabel, Eckhard. *Early Christian Mission* (2 Vols.). Downers Grove IL: IVP/ Leicester: Apollos, 2004.

TITLE: SEEDS & THE SPIRIT: CONTEXTUAL THEOLOGY & MISSION
Unit Code(s): DM9500T (Class based)/DM9509T (Online)
Field: D: Missiology
Level: Postgraduate Elective
Unit value: 24 points
Prerequisites: CT8010T/9T, or equivalent
Lecturer(s): The Revd Dr Fergus King
Timetable: Offered in Semester 2 only

Content:

In this unit, students will be introduced to the concept of contextual theology, and read examples from Africa, Australia and other contexts. They will explore its significance for mission theory and practice. This will allow them to develop skills to implement a missional theory and practice appropriate to their environment.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- define the concept of contextual theology
- reflect critically on the role of context in historic Christian missional thinking and practice
- identify and engage proactively with the cultural contexts of their own environments
- evaluate missional environments of contemporary Australia
- develop a missional theory and praxis appropriate to particular contexts.

Assessment:

- 1,000-word article review (20%)
- 3,000-word methodological essay (40%)
- 3,000-word case study essay (40%).

Recommended Reading: (*set texts recommended for purchase)

Bevans, Stephen B. *Models of Contextual Theology*. Rev'd and Expanded. Maryknoll, NY: Orbis, 2002.

Bosch, David J. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll NY: Orbis, 1998.

Cronshaw, Darren & Dewerse, Rosemary (eds), *We Are Pilgrims: Mission from, in and with the Margins of our Diverse World*. Dandenong: UNOH, 2015.

Gallagher, Robert L. & Hertig, Paul (eds), *Landmark Essays in Mission and World Christianity*. Maryknoll NY: Orbis, 2009.

Legrand, Lucien. *The Bible on Culture*. Maryknoll NY: Orbis, 2000.

Ott, Craig, Strauss, Stephen J. & Tennent, Timothy C. *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues*. Grand Rapids MI: Baker Academic, 2010.

Sanneh, Lamin. *Translating the Message: The Missionary Impact on Culture*. 2nd ed. Maryknoll NY: Orbis, 2009.

Stinton, Diane (ed), *African Theology on the Way: Current Conversations*. ISG 46. London: SPCK, 2010

Tanner, Kathryn. *Theories of Culture: A New Agenda for Theology*. Minneapolis MN: Fortress, 1997.

Wessels, Anton. *Europe: Was it Ever Really Christian?* London: SCM, 1994.

TITLE: **HANDLING TEXTS OF TERROR**
Unit Code(s): **DM9600T (Class based)/DM9609T (Online)**
Field: D: Missiology
Level: Postgraduate Elective
Unit value: 24 points
Prerequisites: Introductory unit in either BA or BN, or equivalent
Lecturer(s): The Revd Dr Fergus King
Timetable: Offered in Semester 2 only

Content:

This unit starts with the recognition that some Biblical texts seem to endorse behaviour which is harmful. Students will be encouraged to identify these “texts of terror” and develop apologetic, hermeneutic and transformative strategies to dismantle oppressive readings.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- evaluate ways in which Scriptural texts have informed and supported negative ideology and behaviour
- critically evaluate the history of the negative interpretation of scriptural texts
- deconstruct harmful historical readings and present alternative interpretations
- co-opt these texts of terror for positive transformational readings.

Assessment:

- 1,000-word article review (20%)
- 3,000-word thematic essay (40%)
- 3,000-word case study essay (40%).

Recommended Reading: (*set texts recommended for purchase)

Blyth, Caroline et al. *Rape Culture, Gender Violence, and Religion: Biblical Perspectives*. Cham: Springer, 2018.

Boer, Roland. *Last Stop before Antarctica* Atlanta: SBL, 2008

Campbell, Antony F. *Making Sense of the Bible: Difficult Texts and Modern Faith*. Mahwah, NJ: Paulist, 2010.

Caron, Gerald (ed), *Women Also Journeyed with Him: Feminist Perspectives on the Bible*. Collegeville: Liturgical Press, 2000)

Kloppenborg, John S. (ed). *Apocalypticism, Anti-Semitism and the Historical Jesus: Subtexts in Criticism*. London: T&T Clark, 2005.

Loader, William. *Making Sense of Sex: Attitudes towards Sexuality in Early Jewish and Christian Literature*. Grand Rapids MI: Eerdmans, 2013.

Prior, Michael. *The Bible and Colonialism: A Moral Critique*. Sheffield: SAP, 1997.

Thompson, John L. *Writing the Wrongs: Women of the Old Testament from Philo through the Reformation*. Oxford, OUP, 2001

Tribble, Phyllis. *Texts of Terror: Literary-Feminist Readings of Biblical Narratives*. Philadelphia: Fortress, 1984.

Whitford, David M. *The Curse of Ham in the Early Modern Era*. Ashgate, 2009.

TITLE:	CLINICAL PASTORAL EDUCATION
Unit Code(s):	DP9100S (Placement)
Field:	D: Pastoral Theology and Ministry Studies
Level:	Postgraduate Elective
Unit value:	48 points (double unit)
Prerequisites:	Completion of at least one unit in Field B or in CT and one unit in Field D and demonstrated pastoral competence and a successful interview with the CPE Centre Director or delegate
Timetable:	Offered each year in each semester

NOTE: CPE placements are coordinated through Stirling College. Please speak with the Revd Dr Fergus King at Trinity before considering this unit, as placement may take many months to organise, and numbers are limited.

Content:

Clinical Pastoral Education (CPE) is a program of education and formation for the work of pastoral care. The program's methodology utilises the action/reflection model of learning. The action component entails the actual provision of pastoral care within a pastoral setting. This care acknowledges and attends to the human condition, particularly life's religious and spiritual dimensions. The reflection component entails the exploration of the ministry experience, the dynamics present, and the theological and spiritual dimensions. This action/reflection process is integral to the participants' understanding and the formation of their pastoral identity and competence. CPE is "learning theology from the living human document" (Anton Boisen). The goal of the program is that the participant will be acknowledged first hand as the bearer of the sacred and the distinctive provider of spiritual and pastoral care.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- develop goals for their learning which identify their learning edges for the Unit
- begin, develop and conclude pastoral interactions with people with varied experiences
- identify and respond to a person's spiritual needs and resources in ways that contribute to a person's wellbeing
- demonstrate a basic capacity to engage with inter-disciplinary staff
- engage in reflection on their experience of spiritual care in writing, with a group of peers and with their supervisor, as they work towards their goals and objectives
- reflect upon their encounters and pastoral experience within a spiritual/theological framework
- articulate how the insights gained from theological/spiritual reflection on the pastoral experiences can be incorporated into future pastoral practice
- demonstrate a growing awareness of their identity as a spiritual carer.

Assessment:

This unit is graded Pass/Fail and ALL tasks MUST be completed satisfactorily to pass this unit.

- 200-word Statement of Learning Goals (5%)
- Approximately 6,000-word report of spiritual care with (8) people (30%)
- Minimum 100-word faith/spirituality and ministry story (5%)
- 2,500-word case study (10%)
- 2,500-word mid-term evaluation paper (20%)
- 2,500-word final evaluation paper (30%).

TITLE:	THEOLOGY AND PRACTICE OF PASTORAL CARE
Unit Code(s):	DP9500T (Class based)/DP9509T (Online)
Field:	D: Pastoral Theology and Ministry Studies
Level:	Postgraduate Elective
Unit value:	24 points
Prerequisites:	One Foundational unit in Field D
Lecturer(s):	TBC
Timetable:	Offered in Semester 2 only

Content:

This unit explores relationships between theology, pastoral practice, and context. It aims to help students develop a reflective capacity in pastoral ministry that is grounded in the Christian tradition, and in particular Christian theology of the human person. Consideration will be given to such matters as: the distinctiveness of 'pastoral' care; the roles of prayer, scripture and Christian spirituality in pastoral care; attention to the socio-economic and cultural setting of pastoral care; and differences between various traditions of pastoral theology. Scope will be given for students to explore a range of contextual issues and questions in pastoral ministry.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- demonstrate an understanding of biblical and theological foundations of pastoral care
- communicate a foundational theology of the human person
- articulate integrative connections between pastoral practice, theology, and context
- critically evaluate various models of pastoral care in the light of pastoral practice.
- evaluate a ministry with respect to its integration of theology with pastoral practice.

Assessment:

- 1,500-word book review (20%)
- 2,500-word essay (35%)
- 3,000-word essay (45%)

Recommended Reading: (* recommended for purchase)

- Allain-Chapman, J. *Resilient Pastors: The Role of Adversity in Healing and Growth*. London: SPCK, 2012.
- Burns, S. *Pastoral Theology for Public Ministry*. New York, NY: Church Publishing, 2015.
- Carr, W. *The Pastor as Theologian: The Formation of Today's Ministry in Light of the Human Sciences*. London: SPCK, [2] 2008.
- Doehring, C. *The Practice of Pastoral Care: A Postmodern Approach*. Louisville, TN: WJKP, 2006.
- * Dykstra, R., ed. *Images of Pastoral Care: Classic Readings*. St Louis, MO: Chalice Press, 2004.
- Graham, E. *Words Made Flesh: Essays in Pastoral and Practical Theology*. London: SCM Press, 2009.
- Gula, R.M. *Just Ministry: Professional Ethics for Pastoral Ministers*. Mahwah, NJ: Paulist Press, 2006.
- Kujawa-Holbrook, S. and K. Montagno, eds. *Injustice and the Care of Souls: Taking Oppression Seriously in Pastoral Care*. Minneapolis, MN: Fortress Press, 2010.
- * Lartey, E.Y. *Pastoral Theology in an Intercultural World*. Peterborough: Epworth Press, 2006.
- McGarrah Sharp, M. *Misunderstanding Stories: Toward a Postcolonial Pastoral Theology*. Eugene: Wipf and Stock, 2013.
- Miller-McLemore, B., ed. *Companion to Practical Theology*. Oxford: Wiley-Blackwell, 2012.
- Ramsey, N., ed. *Pastoral Care and Counseling: Redefining the Paradigms*. Nashville, TN: Abingdon Press, 2005.
- Pattison, S. *The Challenge of Practical Theology*. London: Jessica Kingsley, 2007.

TITLE:	CHRISTIAN ETHICS AND CONTEMPORARY MORAL ISSUES
Unit Code(s):	DT9100T (Class based)/DT9109T (Online)
Field:	D: Moral Theology
Level:	Postgraduate Elective
Unit value:	24 points
Prerequisites:	CT8100T Creeds (or equivalent) and one other CT or Field B unit
Lecturer(s):	TBC
Timetable:	Offered in Semester 1 only

Content:

In this unit students will explore Christian ethics as a way to understand and critically engage with the world and humankind in the light of the creedal affirmations of the Christian faith. Students will explore the way Christian convictions shape engagement with particular ethics issues facing society and our world, while also discussing weakness and confusions within some popular Christian approaches.

Students will focus on particular current social and ethical issues and will explore these at depth from a chosen approach to Christian ethics or moral theology from among:

- Ecclesial Ethics
- The Anglican Moral Tradition
- Feminist Ethics
- Liberation Ethics
- Catholic Moral Tradition

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- outline the principal approaches within Christian ethics
- describe the contribution of key Christian ethicists/moral theologians across the traditions
- appraise the strengths and weaknesses of particular Christian ethicists or moral theologians
- compare and contrast particular approaches in Christian ethics/moral theology
- evaluate and construct appropriate Christian responses to contemporary ethical issues of our time.

Assessment:

- 2 reports, equivalent to 1,500 words (20%)
- 2,500-word essay (30%)
- 3,000-word essay (50%).

Recommended Reading: (*set texts recommended for purchase)

Cahill, Lisa Sowle. *Global justice, Christology and Christian ethics*. Cambridge: Cambridge University Press, 2013.

Curran, Charles E., Margaret A. Farley, and Richard A. McCormick. Eds., *Feminist ethics and the Catholic moral tradition*. New York: Paulist Press, c1996

Farley, Margaret A., edited and with an introduction by Jamie L. Manson. *Changing the questions: explorations in Christian ethics*. Maryknoll, New York Orbis Books, 2015.

Hauerwas, Stanley and Samuel Wells. Eds., *The Blackwell companion to Christian ethics*. Oxford: Wiley-Blackwell, 2011

Hauerwas, S. *A Community of Character: Toward a Constructive Christian Social Ethic*. Notre Dame: University of Notre Dame Press, 1981.

Hays, R.B. *The Moral Vision of the New Testament—Community, Cross, New Creation: A Contemporary Introduction to New Testament Ethics*. Harper: San Francisco, 1996.

Holmgren, S. *Ethics after Easter*. Cambridge MA: Cowley, 2000

Parsons, Susan Frank. Ed., *The Cambridge companion to feminist theology*. Cambridge: Cambridge University Press, 2002.

Porter, J. *The Recovery of Virtue*. London: SPCK, 1994.

*Wells, Samuel and Ben Quash. *Introducing Christian ethics*. Chichester, England: Wiley-Blackwell, c2010

TITLE:	CHRISTIAN TRADITION AND THE PRACTICE OF JUSTICE
Unit Code(s):	DT9500T (Class based)/DT9509T (Online)
Field:	D: Moral Theology
Level:	Postgraduate Elective
Unit value:	24 points
Prerequisites:	One Unit in Missiology or previous welfare and justice experience
Lecturer(s):	TBC
Timetable:	Offered in Semester 2 only

Content:

This unit will explore the issue of justice as a central component of the mission of the Church. It will examine justice as seen in the Exodus story, the prophets of the Old Testament and in the Gospel narratives. The course will examine the life and ministry of Jesus and the reign of God's justice, Justice and freedom, Justice and the rule of law and Justice and responsible action. The historical role of the Anglican tradition of social concern and scholarship in England and Australia will be explored alongside other Christian traditions. This will lead to an examination on how these understandings of justice can be applied to current social and ethical issues within the life of the Church.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- outline a range of views of the scriptural foundations for justice
- examine the nature of contemporary Australian society and the application of the churches' teaching on justice as core mission activity
- identify a particular understanding of justice and apply it to a current social issue
- explain the theological and Christological understandings of Jesus and the Reign of God and their significance
- articulate and defend the churches' ministry of justice and the importance of working for justice in the church and broader Christian community
- critically evaluate the ways particular churches have addressed social issues.

Assessment:

- 2,000-word tutorial report, submitted as essay (30%)
- 3,500-word essay (50%)
- journal (CB) or tutorial reflection (OL), equivalent to 1,500 words (50%).

Recommended Reading: (*set texts recommended for purchase)

- * Brueggemann, W. *The Practice of Prophetic Imagination: Preaching an Emancipating Word*. Minneapolis: Fortress Press 2012.
- Crossan, J. *Jesus: A Revolutionary Biography*. San Francisco, 1994.
- Cleary, R. *Reclaiming Welfare for Mission Choices for Churches*. Canberra: Barton Books 2012.
- Morgan, P. & C. Lawton. *Ethical Issues in Six Religious Traditions*. Edinburgh: Edinburgh University Press 2010.
- Sacks, J. *To Heal a Fractured World: The Ethics of Responsibility*. London: Continuum 2005.
- Selby, P. *Grace and Mortgage*. London: Darton, Longman and Todd 2005.
- * Stott, J. *Issues Facing Christians Today*. Michigan: Zondervan 2006.
- Sagovsky, N. *Christian Tradition and The Practice of Justice*. London: SPCK 2008.
- * Sandel, M. *Justice: What's the Right Thing to Do?* London: Penguin Books, 2010.
- Sen, A. *The Idea of Justice*. London: Penguin Books, 2010.
- Volf, M. *A Public Faith. How Followers of Christ Should Serve the Common Good*. USA: Brazos Press, 2011.
- Williams, R. *Faith in the Public Square*. London: Bloomsbury 2012.

CAPSTONE UNITS

TITLE:	CAPSTONE INTEGRATIVE PROJECT
Unit Code(s):	XX9900T (Class based)/XX9909T (Online)
Level:	Postgraduate Capstone
Unit value:	24 points
Prerequisites:	All required Postgraduate Foundational units and at least 50% of Elective units relevant to the award. The capstone unit will usually be taken during the last two semesters of a coursework Masters degree.
Timetable:	Offered in Semester 2 only (times by negotiation)

Content:

This unit is offered in order to enable postgraduate students to fulfil the capstone requirements related to their award and is intended to be taken in the student's final year. It aims to direct, support and encourage the integration of student learning across the theological disciplines by means of participation in an integrative seminar and completion of a project that draws on the student's prior learning and directs it towards an integrative treatment of a chosen topic. Topics may be related to a particular theme identified in advance by Faculty. Projects must include explicit engagement with methodologies, concepts, and content from more than one Field and show awareness of the issues related to creative and effective communication of theological ideas. Seminars will provide an overall framework for integrative learning, but specific content will be largely determined by the participants' own interests and experience. Students will be expected to present their ideas to their peers and members of Faculty and to engage in critical interaction and feedback within the seminar process and at a Colloquium before a wider group.

Learning Outcomes:

Upon successful completion of this unit, it is expected that students will be able to:

- demonstrate a critical and sophisticated understanding of the methodologies, concepts and key issues from at least two fields of study explored in their prior learning.
- articulate points of synthesis and integration between different fields of theological study (biblical, historical, systematic, philosophical, practical).
- direct their understanding towards the generation of new questions and insight in relation to a chosen project that relates to at least two fields of theological study.
- present integrated theological ideas coherently, creatively and effectively, taking into account critical feedback from peers.
- plan and execute a substantial integrative project, drawing on advanced skills in research, writing and presentation.

Assessment:

- Attendance at and interaction in four seminars (equivalent of 1,000 words) (10%)
- Presentation of the outline of chosen Integrative Project in seminar (1,000 words) (20%)
- Written Integrative Project of 5,000 words, or equivalent (70%).

Recommended Reading: (*recommended for purchase)

Eric Baretto, ed., *Thinking Theologically*. Minneapolis, MN: Fortress Press, 2015.

Stephen Burns and Clive Pearson, eds, *Home and Away: Contextual Theology and Local Practice*. Eugene, OR: Wipf and Stock, 2013.

Mark Chapman, Sathianathan Clarke and Martin Percy, eds, *Oxford Handbook of Anglican Studies*. Oxford: Oxford University Press, 2015.

David F. Ford, *The Future of Christian Theology*. Chichester: Wiley-Blackwell, 2011.

Tom Frame and Geoffrey Treavor, eds, *Agendas for Australian Anglicans*. Adelaide: ATT Press, 2011.

Elaine Graham, *Words Made Flesh: Essays in Pastoral and Practical Theology*. London: SCM Press, 2009.

Elaine Graham, Heather Walton and Frances Ward, *Theological Reflection: Methods*. London: SCM Press, 2005.

- Elaine Graham, Heather Walton and Frances Ward, eds, *Theological Reflection: Sources*. London: SCM Press, 2006.
- Jione Havea, ed., *Indigenous Australia and the Unfinished Business of Theology: Crosscultural Engagement*. New York, NY: Palgrave, 2013.
- Jooseop Keum, ed. [for the World Council of Churches], *Together Towards Life: Mission and Evangelism in Changing Landscapes*. Geneva: World Council of Churches, 2013.
- Ralph McMichael, ed., *The Vocation of Anglican Theology*. London: SCM Press, 2015.
- Bonnie Miller-McLemore, *Christian Theology in Practice: Discovering a Discipline*. Grand Rapids, MI: Eerdmans, 2012.
- Bonnie Miller-McLemore, ed., *Wiley-Blackwell Handbook of Practical Theology*. Chichester: Wiley-Blackwell, 2013.
- Stephen Pattison, *The Challenge of Practical Theology*. London: Jessica Kingsley Publications, 2007.
- Rosemary Radford Reuther, *Christianity and Social Systems: Historical Constructions and Ethical Challenges*. Lanham, MD: Rowman and Littlefield, 2009.
- Peniel Rajkumar, ed., *Asian Theology on the Way: Christianity, Cultures and Context*. London: SPCK, 2013.
- Susanna Snyder, Joshua Ralston and Agnes Brazal, eds, *Church in an Age of Global Migration: A Moving Body*. New York, NY: Palgrave, 2015.
- Diane B. Stinton, ed., *African Theology on the Way: Current Conversations*. London: SPCK, 2010.
- Desmond van der Water, Isabel Apawo Phiri, Namsoon Kang et al, eds, *Postcolonial Mission: Power and Partnership in World Christianity*. Upland, CA: Sopher Press, 2011.
- Natalie K. Watson and Stephen Burns, eds, *Exchanges of Grace*. London: SCM Press, 2008.
- World Council of Churches, *Who Do We Say That We Are? Christian Identity in a Multi-Religious World*. Geneva: World Council of Churches, 2016.
- Lucretia Yaghjian, *Writing Theology Well: A Rhetoric for Theological and Biblical Writers*. London: Bloomsbury, [2], 2015.

Further titles will be provided in relation to the chosen theme for each year's Capstone Seminar.

ASSESSMENT AND ATTENDANCE

HOW TO ACCESS YOUR TCTS UNIT WEB PAGES ON ARK

All units offered at TCTS will have a web page in ARK, the University of Divinity learning management system (LMS). It is important to access ARK frequently as your teacher will post lecture notes, readings and messages there. You also submit assignments through ARK.

Your username and password for ARK are exactly the same as for TAMS, the University's student management system currently at https://mcd.edu.net.au/php/student_summary.php
Your username for both systems is your personal email address (must be all lower case).

Instructions

1. Log in to the ARK (<https://ark.divinity.edu.au>) with your TAMS username and password.
2. If you have forgotten your password, click on the link "Reset password" and follow the instructions. ARK and TAMS always have the same password. If you have trouble, contact TCTS.
3. Unit content will be in ARK a few weeks before class begins. Ensure you have an up-to-date version of your web browser to use the latest features of ARK.
4. A user guide for using the ARK learning management system will be available on the ARK Learning Management System website <http://ark.divinity.edu.au/>

ASSIGNMENT SUBMISSION

Unless specifically permitted, ALL essays and assessment tasks MUST be submitted through the Turnitin links on the web page for the relevant unit on the ARK Learning Management System at <https://ark.divinity.edu.au/login/index.php>

Your assignment ought to be in Microsoft Word or in PDF format. Make sure that your assignment document has a file extension, e.g. essay1.doc or essay1.pdf (NOT essay1). Do not include a cover page but do put your name and the assignment topic or title at the beginning. Put your bibliography in the same file. When you submit, you confirm that your assignment is all your own work. Instructions for submitting assignments can be found in the User Guide available within ARK. You should receive a confirmation email when you upload your assignment successfully.

All essays should be:

- submitted through the unit web page <https://ark.divinity.edu.au>
- set out for A4 paper size
- in 12-point font (9- or 10-point font for footnotes)
- presented with margins of at least two centimetres all around.
- single spaced
- clearly numbered on each page.

The word count for the essay should be adhered to, with a margin of plus or minus 10% the only variation. There will be a penalty applied if the essay is underwritten or overwritten. The word limit includes text placed in footnotes including references but does not include the bibliography.

You must always include a bibliography with an essay (although not usually for shorter assignments), and it should begin on a separate page. This should consist of all the works you consulted for your essay. Those references you quote directly will also appear in the footnotes.

Always ensure that you keep a copy of your essay, just in case the upload fails.

ASSIGNMENT RETURN

Marked assignments are automatically accessible online when marked by your teacher. Instructions for accessing the grade and teacher's comments on your assignment can be found in the User Guide in the top menu of ARK at <http://ark.divinity.edu.au/>

AMOUNT OF ASSESSMENT

Most units will have about three pieces of written work, usually one shorter piece and two longer essays. Other items of assessment might include a quiz or in-class test, a journal or reflection, or an assessable component of participation in in-class discussion or online forums. The University has specified the following general total assessment word limits for new units approved from 2017 onward (existing units will be revised progressively):

- Diploma units: 3,000 to 3,500 words
- Undergraduate Level 1: 3,500 to 4,000 words
- Undergraduate Level 2: 4,000 to 4,500 words
- Undergraduate Level 3: 4,500 to 5,000 words
- Postgraduate Foundational: 6,000 to 7,000 words
- Postgraduate Elective: 7,000 to 8,000 words

ATTENDANCE

Students enrolled in face-to-face units are expected to attend and participate in all classes, tutorials and activities. Obviously, illness and emergencies may prevent this, but our belief is if you are not present for at least 80% of classes—especially the tutorials component—you will be at risk of failing the unit. Online students “attend” 100% of the time, so class-based students should too!

LATE ASSIGNMENTS

If you fall sick or have a family or work emergency or bereavement that affects your ability to complete your assignment, you can submit an application for an extension before the due date. Assignments submitted after the due date without approved extensions are subject to penalties.

Lecturer’s Extension

You must apply before the due date. The Lecturer may grant an extension of between 1 and 14 days, but this cannot extend beyond the final day of the examination period.

Coursework Coordinator’s Extension

You must apply before the due date (or the date set by a Lecturer’s Extension). The Coordinator may grant an extension of up to 28 days from the original due date. Documentary evidence (such as a medical certificate, letter from a counsellor or death notice) must be submitted.

Penalties

The University’s Assessment Policy specifies penalties for submission of late assessments (beyond the due date or approved extension date): marks are reduced by 10 percentage points per week up to 4 weeks (that is, total deduction of 40%) down to a minimum final mark of 50%. Assignments more than four weeks overdue will Fail with a grade of 0%. The original grade for your work will be shown along with the penalty.

MODERATION OF RESULTS

The Assessment Policy also specifies that all grades are subject to a process of moderation whereby all grades are reviewed across the college to ensure equality of marking. Marks showing in ARK are thus not final marks but are subject to alteration through the moderation process once all marks for all subjects have been entered. Final marks for your subject may be quite different to those that appear for individual assignments and may in some cases result in higher marks than are shown in ARK during the course of a subject.

GRADES AND GRADE DESCRIPTORS

The University awards grades for each piece of assessment, and also for the overall result in a unit, which is shown on transcripts. The following criteria, adopted in 2017, are used:

High Distinction (HD) – 85% and above

Command of the Topic	Skill and Application
<ul style="list-style-type: none"> Outstanding attainment of the unit learning outcomes to which the task is aligned Application of factual and conceptual knowledge demonstrating a degree of originality and independent thought 	<ul style="list-style-type: none"> Sophisticated use of appropriate references and sources Demonstrates a high degree of precision and rigour in the argument, analysis and/or insight Excellent and well-crafted communication (written or oral) Highly developed use of prescribed referencing style with no noted errors (where applicable)

Distinction (D) – 75% to 84%

Command of the Topic	Skill and Application
<ul style="list-style-type: none"> High attainment of unit learning outcomes to which the task is aligned Application of factual and conceptual knowledge demonstrating a degree of independent thought 	<ul style="list-style-type: none"> Skilful use of appropriate references and sources Demonstrates evidence of sustained rigour in the argument, analysis and/or insight Effective and well-crafted communication (written or oral) Competently and accurately referenced (where applicable)

Credit (C) – 65% to 74%

Command of the Topic	Skill and Application
<ul style="list-style-type: none"> Sound attainment of unit learning outcomes to which the task is aligned Critical handling of factual and conceptual knowledge 	<ul style="list-style-type: none"> Competent uses of appropriate references and sources Demonstrates well-structured and clear argument or analysis Concise and structured communication (written or oral) Referencing/footnotes and bibliography, conform to the correct style

Pass (P) – 50% to 64%

Command of the Topic	Skill and Application
<ul style="list-style-type: none"> Satisfactory attainment of unit learning outcomes to which the task is aligned Satisfactory factual and conceptual knowledge 	<ul style="list-style-type: none"> Engagement with a range of appropriate references and sources Demonstrates some argument, analysis and/or insight Intelligible communication (written or oral) Adequate footnoting/referencing and bibliography

Fail (F) – 35% to 49%

Command of the Topic	Skill and Application
<ul style="list-style-type: none"> Lacking in clear attainment of unit learning outcomes to which the task is aligned Lacking factual and conceptual knowledge 	<ul style="list-style-type: none"> Little or no engagement with relevant material Demonstrates poor argument, analysis and/or insight Demonstrates little clarity or logic in communication Demonstrates low-level skill of footnoting/referencing and bibliography

Fail (FF) – 0% to 34%

Command of the Topic	Skill and Application
<ul style="list-style-type: none"> Demonstrates confusion over the subject matter Poorly informed opinion-led work rather than evidence based argument 	<ul style="list-style-type: none"> Fails to demonstrate any satisfactory attainment of the learning outcomes Communication lacks structure and argument Absence or misuse of sources

Withdrawn (W)

The student has not completed the unit and has advised that they wish to withdraw. If this is done before the Census Date in each semester, then the unit can be deleted and will not appear on the transcript. If the student withdraws after Census Date, then the unit must be recorded on the transcript and will appear as Withdrawn. If the student withdraws after the end of Week 9 of teaching (or 50% of the instruction in an intensive unit), it will be recorded as Withdrawn/Fail.

Extension (E)

The student has submitted and had approved an extension beyond the usual end of the assessment period in a semester. The mark will be updated with the final assessment has been submitted and marked.

PLAGIARISM

When you submit an essay at TCTS, you make a declaration that your essay is your own work, that is that it does not involve cheating, plagiarism or academic fraud. What does this mean? The UD's Academic Conduct Policy gives the following definitions:

Cheating, plagiarism, academic fraud and similar activities undermine the integrity of the assessment process. They are strictly forbidden. Cheating involves obtaining an unfair advantage over other students in any way, through the use of prohibited resources. Plagiarism means the student using previously assessed work, or the work of another person without giving them proper acknowledgment; websites as well as books, articles or other students' work are included. Academic fraud includes falsification, fabrication or dishonest reporting of results or outcomes of study or research.

The UD's Academic Conduct Policy speaks of plagiarism as follows:

Plagiarism means the copying and use of the student's previously assessed work, or the work of another person without proper acknowledgment.

Any of the following, without full acknowledgment of the debt to the original source being made, constitutes plagiarism:

- Direct duplication, i.e. copying, or allowing to be copied, another's work, whether from a book, article, web site, another student's assignment or personal lecture notes, etc.
- Paraphrasing another's work closely, with minor changes but with the essential meaning, form and/or progression of ideas maintained
- Piecing together sections of the work of another or others into a new whole
- Submitting work for a unit or thesis material which has already been submitted for assessment purposes in another unit or thesis (unless acknowledgment was made prior to the unit or thesis being commenced, and written permission given by the Academic Board)
- Producing assignments in conjunction with other people (e.g. another student, or a tutor) which should otherwise be the student's own independent work
- Having another person write an essay or assignment on the student's behalf
- Purchasing and submitting essays or assignments from online repositories or elsewhere.

It IS permissible to quote from other writers, provided that the quotation is clearly identified by quotation marks ('...') or by indenting the margins (as in the quotations from the UD above), and provided that a footnote gives the exact source of the original statement. One of the key aims of writing an essay is to show that you have understood the ideas at stake and are capable of expressing them in your own words. If your essay is a string of quotations from other writers, or if it copies the words of others without acknowledgment, it fails to meet this basic goal.

Plagiarism, then, is totally unacceptable as it is unethical, unfair, and makes it impossible for the student to learn. When detected it results in severe penalties.

THE SKILL OF WRITING ESSAYS

An essay is a means of consolidating and extending your knowledge and your skills. It brings together what you have learned – both in your current studies and in your former studies – and it draws out and asks you to apply your skills of research, deduction, argumentation and presentation. It invites you to engage with the works of others in the process of constructing a work of your own. It is important that you reference the work of others well, so that you do not appear to claim their work as your own.

IS THERE A 'RIGHT' ANSWER WHEN WRITING AN ESSAY?

Not necessarily. You may be asked to compare and contrast, to give your opinion, or to consider other points of view. The 'answer' will come from reading and research and this should be set out in the essay. What you write will be your thoughts that have resulted from your research. How you develop your ideas and put them into an essay will vary from discipline to discipline and even from lecturer to lecturer. In most cases, however, you need to show that you have comprehended the key issues, and have been able to formulate your own response to them.

TIME MANAGEMENT

You cannot write an essay the night before the submission date — at least, not one that is satisfactory. You need to allow time to choose a topic, conduct reading and research, reflect on the topic, draft and rewrite the essay, finalise the presentation.

CHOOSING A TOPIC

You might be given a set of questions or tasks and asked to choose one. Sometimes you will be given a specific topic, other times you will have the option of developing your own topic. So before you begin, you need to be clear in your own mind about three things: What kind of task are you being asked to do? Do you need to choose a question, work up your own topic, or narrow down a set topic? Do you need to allow time to work with other people or to receive feedback?

Listen out in class or online for what your lecturer says about the assessment, and carefully read any materials you are given. If you are still unclear, ask your lecturer for clarification. If you have to choose one from a number of questions, find a topic that interests or challenges you, or one that evokes a perhaps unexpected response or reaction. You will write a much better essay if you are passionate about the topic, engaged and eager to know more. Consider what you know about the topic already. Read a general entry on the topic in a respected encyclopaedia or specialist dictionary published in the last ten years. Look at the library catalogue and see what resources are available.

Whether you are given a set topic or have to choose a question, you should think about whether you might need to narrow down the topic further. Sometimes essay questions are very general, e.g. 'Discuss the role of heresy in the formation of doctrinal statements in the early Church', so you might have to work out how to narrow down the question so that you can tackle it. Some questions ask you to compare and contrast different points of view, so be alert to the way a question or topic is phrased as there will often be clues here as to what you need to do. Be careful to understand the scope of the question, what you need to include and what not to include. You need to show that you understand the issues involved: what are they?

PLAN YOUR ESSAY

The essay instructions will include a word limit. This is an important instruction as it gives a boundary to your essay. It is there so that the person marking your essay can assess your ability to produce an argument within that limit. At the TCTS, you are permitted to write within 10% of the word limit: if your essay length is to be 2,000 words, then you must write no less than 1,800 words and no more than 2,200. The word limit includes text placed in footnotes including references but does not include the bibliography. Other boundaries may be included in the wording of topic. Are there specific words in the topic that direct you to focus on them? Make sure that you know the boundaries and write within them.

Analysis of the Task

First, understand what you are being asked to do. Is it an exegesis, a discussion, a tutorial paper, a report or a research essay? Check that you understand the meaning of every word of the task that has been set. If in doubt, ask the lecturer. Write the task out in your own words. Are you being asked to analyse, discuss or compare and what does that mean for your planning? What do these terms mean? Remember, the essay must answer the question or directions that have been set by the lecturer, and everything included in the essay must be part of answering the question or directions, otherwise it is irrelevant. Often lecturers will provide you with the criteria by which the essay is to be marked, and you should read these carefully. Any instructions regarding the work to be submitted must be followed. Deviation from these instructions may lead to a lesser grade.

Lines of Thought

What has the lecturer said about the topic? Write down any ideas triggered by the question. Think about what questions you need to answer in order to write the essay. What are the possible lines of thought, research or argument? What evidence are you aware of? What words do you need to define, either for your own clarification or to clearly state the argument in your essay? What has the lecturer given you? It may be helpful to develop your ideas by discussing them with the lecturer or fellow students.

RESEARCH YOUR ESSAY

Go to the library website. Search the catalogue, particularly for books or journal articles that have recently been published. Go to the library itself. Use tertiary sources such as recently published encyclopaedias or dictionaries that will have further references at the end of each entry. Find a book relevant to your topic in the catalogue, then browse the shelves in the library around that call number. For each source you use, be prepared to assess its merits.

When you have a set of references to books, chapters and articles, read them critically, taking notes in an organised way. Consider the following in relation to each item:

- why has the author come to this conclusion?
- how conclusive or valid is the proposition?
- how sound is the methodology?
- how practical are the author's ideas?
- what are the strengths and weaknesses of the author's argument?
- what biases does the author bring to the writing?
- can you contrast different points of view?
- can you support what one author says by reference to another author?
- can you recognise the assumption being made by an author?
- can you extend what the author is saying to its logical conclusion?
- does the proposition still make sense?
- can you identify the implications of the author's proposal?

Be careful in your research to use reputable academic works, and not unqualified opinions gathered from un-referenced sources, which is often the case with material you will collect through internet searches. While it seems easy to source material from online tertiary resources like *The Catholic Encyclopaedia* (1908) or *Encyclopaedia Britannica* (1911), you would be foolish not to check a much more recent 'hard copy' edition. The reason for this is straightforward. Apart from not reflecting current thinking, articles in the 1908 edition of the *Catholic Encyclopaedia* will not be informed by twentieth-century events such as both world wars, the discovery of the Nag Hammadi texts, the Dead Sea Scrolls, Apartheid, the Second Vatican Council, German reunification and the breakup of the USSR. You would do better to visit the library's website, log in, and use a resource like the *Blackwell Companion to Modern Theology* (2004), and go from there to specific journal articles and books.

How many references do you need?

You should read widely, but there is a limit to what you can read in preparation for an essay. Sometimes the topic will define this for you, but it is not necessary to use every piece of information that has been gathered. You need to be selective – what are the most important and

relevant pieces of information, what lends weight to your argument, and what alternative arguments do you need to refute?

Write as you read, making sure to note the details of every publication. This can be simple note taking, questions that are raised, pointers to other resources, or even drafting paragraphs. The final stage in the research is evaluation of what you have read. Does your research answer the topic question? Is some of the research more relevant than other parts?

REFINE YOUR ESSAY PLAN

Has what you have read changed your approach to the question? Remember that there is usually no single correct answer to an essay question. You need to make an argument that is well supported by evidence. Do not simply make assertions. Revise your essay plan to fit in with your research so that you have ample reference material to back your arguments. Use dot points or keywords to help order your argument. Work out what is your key argument – your essay's central thrust – and structure the essay around this.

WRITE YOUR ESSAY

An essay will nearly always consist of an introduction, the main body of the essay, and a conclusion. To put it another way, say what you're going to say, say it, then say it again. The introduction outlines the issues and questions that the body of the essay will contain. It is best to make this clear and concise so that your reader knows what to expect and can assess whether it focuses the topic. Usually you will need to rewrite the introduction after the essay has been completed to make sure that the statement is correct. Use the introduction to explain how you've interpreted and approached the question.

The body of the essay consists of paragraphs, each of which usually contains a single part of your argument. A single sentence does not constitute a paragraph. Paragraphs should open with a 'topic sentence.' This is usually a concise question or statement that makes clear what the paragraph seeks to convey. The paragraph should include your own critical thought, but you do not need to limit the arguments in your essay to those that agree with your own thoughts. Give as many opinions as the word count will allow, state how these relate to the question you are answering and whether and on what grounds you agree or disagree with them.

Each paragraph should have a concluding or linking sentence. A concluding sentence might ask a question or provide links to the topic sentence of the next paragraph. There must be coherence throughout the essay so that the reader can clearly follow the argument you are putting forward. The quality of your language is important. This involves the choice of vocabulary, grammar, syntax and punctuation. You may want to use a writing guide to help you with these; several are available in the library or online. The best way to improve your essay writing is to read as much as you can and think about how the people you find most convincing structure their arguments and prose. The conclusion to the essay should state positively the significance of your findings and the limitations of your approach. The implications of your conclusions should also be noted. There should be no new material presented within the conclusion.

When you are writing the first draft take care to insert the references as you go. If you do this later, you may end up with incorrect references and experience frustration as you try to remember where you read a particular quote. The first draft of an essay will almost never be your best work. Read over your writing so you can see where there are gaps in your argument and correct any awkwardness of expression.

REVISING

Always leave time to revise your essay. Use a checklist like this:

- Have you answered the question?
- Have all the instructions been followed?
- Does the argument flow logically throughout the essay?
- Is your essay too short or too long? If it is too short what more can be said to further your argument, do you need to find more reference material? If it is too long, consider what is not absolutely relevant to your argument. Have you 'padded' out parts of your argument?
- Is your introduction precise and relevant to the essay you have actually written? Is it too long?

- Does your conclusion sum up what you have argued?
- Check that no new material has been inserted.

EDITING

Presenting a piece of academic work that is full of inconsistencies, spelling mistakes, incorrect grammar, linguistic slips and inadequate referencing is not acceptable at tertiary level.

- Correct all spelling, grammar and style mistakes. You may find it helpful to print and proofread a hard copy of your essay as many people miss errors when reading on screen. For example, spacing format marks are easily confused for full stops, commas for apostrophes and so on. Check that each sentence ends with a full stop, a question mark or an exclamation mark. If possible, have someone else proofread your paper (swap with a student from another class). NEVER rely on computer spelling and grammar checkers — they are far from accurate, and while they may insert the spelling of a word that exists, it may not be the word you intended!
- Make sure that your referencing (footnotes) is correct.
- Make sure that the bibliography is presented correctly on a separate page.

For further help, you can ask advice from your lecturer or tutor, or attend the Academic Skills Workshops that may be run from time to time at the school.

MORE ADVANCED SKILLS

It is important to think about all assessments and essays for all your units in the semester as early as you can. Make sure you are clear as to what the assessment is for each unit, and when it is due; your lecturer should provide you with this information in the first or second class and it should be available on the unit's webpage.

If you are taking more than one unit, you may find that four essays (or other assignments) are due around the same time. You will not be granted an extension on the grounds of this challenge, as it is your responsibility to plan your work in advance. Within the first two weeks of semester, you should create a timetable for all your assignments that will allow you to produce each assignment by the respective due date.

When planning the time you will spend on each essay, you should look at its weighting in the assessment for the whole unit, and look at the word length. A good rule is to allocate 50% of your time to reading and analysing, 25% to developing a first draft, and 25% to revising, editing, and proofreading the essay, footnotes and bibliography in preparation for submission.

ACADEMIC STYLE

Academic style requires clear and formal writing. This involves the choice of words, grammar, syntax and punctuation. Make the effort to use the 'discipline specific' vocabulary for your subject (and use it well and accurately). The quality of your language is important.

Use the active voice, not the passive

In formal writing, it is desirable for a number of reasons to use the active 'voice' rather than the passive. In the active voice, the subject of the sentence performs the action. In the passive voice, the subject of the sentence is acted upon. Sentences cast in the passive thus turn the object of the verb into the subject of the sentence. Passive constructions need the verb 'to be' and/or the preposition of agency or cause, 'by', to express what happens to the subject rather than what the subject does. Consider the following classic example:

Active: Cats [subject] eat [active verb] fish [object].

Passive: Fish [subject] are eaten [passive verb] by cats [object].

Use the active voice unless you have a particular reason for choosing to use the passive. Sentences cast in the active voice are often more direct, more concise, more dynamic and more persuasive than those cast in the passive. They tend to be less 'flat' and tedious and thus have a stronger impact upon the reader. Sentences written in the passive can also avoid important information: Fish were eaten is a grammatically correct and complete sentence, but it does not tell the reader *who* or *what* was doing the eating.

This does not mean you should never incorporate passive constructions in your essays. They are frequently necessary and expedient. Look at your unit readings and set texts and observe how and when skilled writers use both active and passive voices. You will find that most of your own writing will comprise a combination of active and passive constructions depending on the purpose of a given sentence and what you are emphasising or de-emphasising. Compare the following sentences:

The lectures were presented by the academic dean (passive).

The academic dean presented the lectures (active).

In the first, the sentence focuses attention on lectures themselves, rather than the person who gave them. In the second, the role of the academic dean is pushed to the fore. But unless you have good reason to emphasise the thing acted upon, the active voice is generally the most suitable. Sometimes, though, it may be obvious, immaterial or unnecessary to state who or what is performing the action of the verb. For example, in your conclusion to your essay you may find the passive voice preferable to the active when summing up what you have argued. Consider the following sentence: "In this essay I have demonstrated that in the wake of Constantine's 'conversion' to Christianity, the Church ceased to be a persecuted entity and became something of an official state religion. I have also shown that this did not immediately result in a diminution of traditional forms of religious devotion." The reader – the lecturer – is aware that you wrote the paper and thus knows that you argued, demonstrated, established, showed and so on. In this situation, therefore, the passive voice is appropriate:

In this essay it was demonstrated that in the wake of Constantine's 'conversion' to Christianity, the Church ceased to be a persecuted entity and became something of an official state religion. It was also shown that this did not immediately result in a diminution of traditional forms of religious devotion.

Note the implied 'by me': In this essay it was demonstrated *by me* that... It was also shown *by me* that...

Nominalise

Nominalisation is the grammatical process whereby actions (verbs), adverbs (words which qualify verbs) and adjectives (words which qualify nouns) and are turned into nouns (things, people, concepts). Instead of describing an action or process, the text reports or refers to the action or process as a fait accompli – an established or accomplished fact. Consider the following:

They were excommunicated because they refused to recant.

Here we have three verbs: *excommunicate*, *refuse* and *recant*. The explanatory conjunction, *because*, provides the meaning of the sentence: Why were they excommunicated? *Because* they refused to recant. To nominalise the sentence we simply change the verbs to nouns and employ a new verb to convey the sense of the conjunction, e.g., *to lead to*; *to result in* etc. Hence:

Their refusal to recant [noun] led to [or *resulted in*] their excommunication [noun].

Consider this sentence:

When detected, plagiarism results in severe penalties.

Let us recast the sentence slightly.

The students' plagiarism resulted in severe penalties.

The understood proposition is that the charges of plagiarism against two or more students were established. A 'pre-nominalised' version of the sentence may have looked something like this:

The students were caught plagiarising and as a result were severely penalised.

We simply converted the two nouns into verbs and added a conjunction, *and*.

So why nominalise?

First, it facilitates concision:

1. A: The students were caught plagiarising and they were severely penalised as a result — *thirteen words*.
2. B: The students' plagiarism resulted in severe penalties — *seven words*.
1. A: The farmers were worried that unless the rain came soon their crops would fail — *fourteen words*.
2. B: The farmers feared continued drought would occasion crop failure — *nine words*.

Second, as these examples illustrate, as well as fostering density of prose, nominalisation engenders a more formal style. In turn, this makes your arguments more persuasive and lends your essay greater overall authority.

INCLUSIVE LANGUAGE

It is the policy of the TCTS to use inclusive language at all times. Except in quotations, the terms 'man', 'men', 'mankind', 'family of man', 'brotherhood', 'manpower', 'manmade' etc. should not be used generically. Instead, use inclusive terms such as 'human being', 'person', 'humanity', 'humankind', 'people', 'manufactured' (for manmade).

As far as possible, the generic use of 'he', 'him' and 'his' should be avoided, for instance by using 'he or she', 'he/she', 's/he', 'one', the plural or the passive.

Do not add feminine suffixes -ess, -ette, -ine and -trix to the 'masculine' form of a word, e.g., author/authoress, hero/heroine. Other cases include:

Expression to avoid

average or common man
clergyman
early man, cave-man
forefather(s)
great men in history
layman
to man (verb)
manhood
man-hours
manhunt
man-made
middleman
mothering/fathering
race
reasonable man
sexual preference
spokesman
sportsmanship
statesman
workman like

Preferred or suggested expression

average person, ordinary people, typical worker
member of the clergy, minister, priest
early humans, early societies
ancestor(s), precursor(s), forebear(s)
great figures in history, historical figures
layperson, lay, laity, lay person, lay member
to staff, to run, to operate
adulthood, maturity
work hours, staff hours, hours worked, total hours
a hunt for...
artificial, hand-made, synthetic, manufactured, crafted
liaison, agent, broker
parenting
ethnicity, ethnic group, people
reasonable person
sexual orientation
representative, spokesperson
fair play, team spirit, or sporting attitude
official, diplomat
competent

ABBREVIATION AND CONTRACTION

Abbreviations are generally followed by full stops: for instance, *Ibid.* (which will always have a capital initial letter), *p.*, etc. Abbreviations of Biblical books are an exception to this rule. The full stop may be followed by a comma, as in *Ibid.*, *p. 26*, but it may never be followed by a second full stop.

When it came to contractions which comprise the initial and final letters of a word, it was generally taught that these do not have full stops — with one exception: *Dr.* (doctor). Turabian style assumes that *most* contractions will carry a full stop and provides for exceptions. Hence, while we write *ed.* for editor (edition; edited by), *chap.* for chapter and *vol.* for volume, we also write *assn.* for association, *dept.* for department, *bk.* for book and *pl.* for plural. Similarly, abbreviations and contractions of social and professional titles carry a full stop in Turabian, though these are optional in Australian English usage: *Br.*, *Fr.*, *Mr.*, *Ms.*, *Prof.*, *Rev.*, *Sr.*, *St.* (*n.b.* = saint and street!). The contractions ‘don’t’, ‘can’t’, ‘won’t’, etc. should NOT be used in essays, except in quoted conversation. For this reason, you should NEVER confuse ‘its’ (belonging to it) with ‘it’s’ (it is or it has) — since in formal writing you will seldom need to contract ‘it is’.

NUMBERS AND DATES

- Write ‘the nineteenth century’ not ‘the 19th century’; write ‘nineteenth-century theologians’.
- Where a number under a hundred occurs on its own, spell it (there are four, not 4, gospels);
- Spell round numbers such as two hundred and a thousand
- Never begin a sentence with a numeral, either spell the number or rephrase the sentence: “Fifty days after the resurrection the Church celebrates the feast of Pentecost”.
- Give in digital form non-round numbers over a hundred, that is, write 341, not three hundred and forty-one); a number under one hundred when it is in a series with numbers over a hundred should be written as a digit (105 cows, 573 sheep and 7 horses); and numbers in references; e.g. 1 Cor 13:10.
- Write dates as 25 May 1987, and NOT May 25, 1987, or twenty-fifth May 1987, or 5/25/1987.

SPELLING

The TCTS prefers Australian spelling (although staff are generally comfortable about variations). This means, variously, that we either include or exclude certain letters compared with American spelling conventions. Thus,

- We like long endings to our Greek suffixes: ‘analogue’ (not ‘analog’), ‘catalogue’, ‘dialogue’,
- We include the *u* in ‘humour’, ‘harbour’, ‘colour’, ‘honour’, ‘favour’ (‘favourite’), ‘parlour’, ‘rumour’, ‘odour’, ‘rancour’, ‘labour’, and – importantly for theological studies – ‘splendour’, ‘succour’, ‘neighbour’ and ‘saviour’.
- We ‘manoeuvre’. We never ‘maneuver’. We travel in ‘aluminium’ ‘aeroplanes’, never in ‘aluminum’ ‘airplanes’.
- We like both ‘judgment’ and ‘judgement’ and both ‘programme’ and ‘program’, but brook no argument over ‘argument’.
- We write ‘fulfil’ (-ment), ‘enrol’ (-ment), and ‘skilful’ – all without the double *l* – but we do include a second *l* in ‘jewellery’, ‘counsellor’, ‘labelled (-ing)’, ‘marvellous’, ‘travelled (-ing, -er — but not travels!)’ and so on.
- We will change a ‘tyre’ in our ‘pyjamas’ if our bicycle wheel strikes a ‘kerb’, but we will not change a ‘tire’ in our ‘pajamas’ if the other wheel hits a ‘curb’. But we would endeavour to curb our erratic riding nonetheless.
- We are ‘sceptical’ not ‘skeptical’.
- We know that *re* stands for *religious education* and so are sure to write ‘centre’ (not center),
- ‘fibre’, ‘lustre’, ‘theatre’ and, of course, ‘sepulchre’.
- We prefer ‘ise’ to ‘ize’ in words such as ‘realise’ and ‘baptise’.
- We write ‘defence’ not ‘defense’ and ‘offence’ not ‘offense’.

If you choose another variation in English spelling, it is important that you use it consistently.

Foreign Words

Words from languages other than English which are still regarded as foreign are italicised. These 'loanwords' include a long list of words that it may be difficult to classify into 'foreign' or 'Anglicised':

Afrikaans: *laager* but not *Apartheid*.

French: *demimonde* and *Gourmand* but neither *avant-garde* nor *coup d'état*.

German: *Heilsgeschichte* and *Schadenfreude* but neither *Hinterland* nor *Zeitgeist* (n.b. *all* German nouns are capitalised).

Hebrew: *hesed* and *shibboleth* but neither *rabbi* nor *Sabbath*.

Italian: *Cinquecento* and *intaglio* but neither *manifesto* nor *virtuoso*.

Latin: *filioque* and *Sola Scriptura* but neither *non sequitur* nor *de facto*.

Russian: *samizdat* and *subbotnik* but neither *pogrom* nor *gulag*.

Sanskrit: *ashram* and *brahmin* but neither *pundit* nor *juggernaut*.

Where italicised text contains a foreign word that should be italicised anyway, 'de-italicise' it — *Paolo Freire coined the term conscientizacao to speak of the process of developing critical consciousness*.

If you are in doubt about whether a foreign loanword should be italicised or not, consult your lecturer and/or err on the side of caution and *italicise*.

PUNCTUATION

In addition to the normal rules of punctuation, the following should be observed:

". Full stop always outside closing quotation marks.

", Comma always outside closing quotation marks.

"; ":" Semi-colon and colon outside closing quotation marks.

"?" When the quotation itself is a question.

"? When you are questioning the actual quoted material.

'...' Where a quotation is within a quotation.

- Hyphen. Use only to hyphenate (compound words only: 'news-paper'), or with inclusive numbers ('twenty-five').

– En dash (a dash the width of an uppercase *n*). Use to:

- express a numerical range, e.g., pp. 23–32; 'the Council of Trent, 1545–1563 ...'
- use (without spaces) as with parentheses or commas to set off a parenthetical element, e.g., 'Where a page range is cited—usually within a footnote or an endnote—we use an en dash'.

— Em dash (a dash the width of an uppercase *m*). Use them (sparingly)

- without spaces to set off an amplifying or clarifying element, e.g., 'Reforming heroes of the English Church rose to prominence in the period and survived it...only to fall at a later date—Thomas Cranmer and Hugh Latimer conspicuous examples'.
- instead of a colon to introduce quotation, illustrative material or list, e.g., 'In addition to the normal rules of punctuation, the following should be observed—'
- to introduce a summarising element after a list, e.g., 'faith, hope and love—these three remain'.

COLLOQUIALISM

In formal writing, colloquial language, other than in quotations or where a colloquialism itself is under discussion, has no place. Consider the following colloquial sentence:

Despite the claims of those who thought he could no longer cut the mustard but who really just wanted his job, the old academic dean was as fit as a trout.

This would be better phrased along these lines in academic prose:

Notwithstanding the claims of detractors who coveted his position, the aging academic dean enjoyed robust health.

Similarly, in non-formal writing you might well describe the emperor as 'a dandy in his new clothes'. But in academic writing this would be completely unacceptable. 'In his new clothes the emperor presented an elegant figure' would be more appropriate.

QUOTATIONS

When presenting another person's views, make it absolutely clear to the reader where the other person's views stop and your comments begin. Direct quotations must be in quotation marks: '...'. All quotations of four lines or less of prose (regardless of word count), are to be run into the text and enclosed in quotation marks. For example:

Emil Brunner claims that 'in Jesus Christ we see two things: God the Father and ourselves as God wills to have us'.¹ This is profound.

All quotations of five or more lines should be formatted as an 'indented block' or 'block quotation', that is, set off separately from the rest of the text without quotation marks, indented and single spaced. A smaller font may also be employed. For example:

In his article discussing relations between humanists and scholastics on the eve of the Reformation, Charles Nauert asserts that while

[h]umanism was a new and challenging force in the intellectual and ecclesiastical life of the early sixteenth century, ...it did not destroy scholasticism or traditional religion, nor even try to do so. In each local situation, and even in each individual, practical accommodations and compromises were not only possible but inevitable.¹

He goes on to detail the common ground scholastics and humanists found in...

When words are added to a quotation they are put in square brackets.

Collins wrote in 1979: 'I maintained in an earlier work [*Determinism*] that punishment is evil, but since then I have (reluctantly) changed my mind'.

'*Determinism*' is an addition; '(reluctantly)' was in the original.

A writer to the *Age* said: 'Modern theologians [*sic*] are killing the Church'.

'*Sic*' means 'thus' and here means that 'theologians' is not a misprint but what originally appeared in the *Age*. Where words are omitted from a quotation the omission is signified by three ellipsis dots (...). Where a cited word which opened a new sentence in its original setting—and thus began with a capital letter— and is incorporated into prose as a 'run-in' quotation, square brackets are used to signify that a lowercase letter has replaced the original capital. Our example from Nauert serves to illustrate both conventions:

In his discussion of relations between humanists and scholastics on the eve of the Reformation, Charles Nauert asserts that while

[h]umanism was a new and challenging force in the intellectual and ecclesiastical life of the early sixteenth century, ... it did not destroy scholasticism or traditional religion, nor even try to do so.

In Nauert's article, the sentence cited was as follows:

Humanism was a new and challenging force in the intellectual and ecclesiastical life of the early sixteenth century, but it did not destroy scholasticism or traditional religion, nor even try to do so.

Since *Humanism* is now part of the run-in quotation, it needs no capital initial letter. The force of the negative conjunction *but* is conveyed by the word *while* (although) which introduced the quotation.

REFERENCING YOUR SOURCES (ESSAY STYLE GUIDE)

Referencing is needed in an academic piece of work to show that the writer is drawing on legitimate sources to sustain their argument and using them to add to academic knowledge. These sources need to be acknowledged. To fail to do so is plagiarism.

Footnotes or Endnotes?

The TCTS requires footnotes at the end of each page rather than endnotes at the very end of the whole essay. Please note that footnotes and bibliography require different formats.

When to reference

When writing an academic essay or a report, you will invariably draw upon the research of others, directly or indirectly, and incorporate it into your own work. For example, you may choose to quote an author, paraphrase a section of an author's work, or simply use an idea or information from a text. In producing an essay, report, or dissertation, whenever you

- quote directly from another writer;
- paraphrase or summarise a passage from another writer;
- use material (e.g., an idea, facts, statistics) directly based on another writer's work;

It is your responsibility to identify and acknowledge your source in a systematic style of referencing. By doing this, you are acknowledging that you are part of the academic community. It is important to do this so that your reader, the person assessing your work, can trace the source of your material easily and accurately. The reader wants to know where your evidence or support for your argument(s) comes from. Direct quotations, paraphrases and ideas must always be acknowledged. Except in the case of quotations from the Bible, this is in footnotes. This shows the research that informs your written work.

Except for things that are generally known – common knowledge – such as the year of Augustine's death or that Darwin wrote *The Origin of the Species*, references to sources of information should be given, and if you attribute an opinion to an author you should say where he or she has expressed it. It may be appropriate to mention the source in the text itself (for instance, by saying, 'As Lee has shown' or 'As Buber said in *I and Thou*'), but full details should still be provided in a footnote.

Footnotes are also used to indicate sources of support for, or contrary opinions to, arguments advanced in the text. Brief explanations (of terms used or of issues not dealt with in the text) may be put in footnotes. Footnotes should not be used for extended or detailed argument.

A footnote is indicated by a superscript numeral at the end of the appropriate passage and always after a punctuation mark. Abbreviations commonly used in footnotes for page numbers are as follows:

- 24. – no longer necessary to write 'p.' as in 'p. 24'
- 12–24, 135–7 For multiple pages

The TCTS does not encourage the use of abbreviations such as *ibid.* or *op. cit.*, preferring the use of short titles in subsequent citations (see the examples below).

Format and style of footnotes and bibliography

Bibliography style is used widely in literature, history, and the arts. This style presents bibliographic information in footnotes (or endnotes) and a bibliography.

The guidelines given here for citation and presentation of work are to be followed in all essays and class papers for the TCTS. The fullest version of Turabian, TCTS's preferred style, is published as: Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*, 7th ed. (Chicago and London: The University of Chicago Press, 2007). While you may wish to purchase your own copy of Turabian, an abridged version covering most of the basic elements for essay writing may be freely accessed online:

www.press.uchicago.edu/books/turabian/turabian_citationguide.html

Below are some common examples of materials cited in this style (footnote and bibliographic entry). It also demonstrates how notes may be abbreviated upon the second and subsequent citations of a work. For a more detailed description of the styles and numerous specific examples, see chapters 16 and 17 of Turabian's *Manual* for bibliography style.

Online sources that are analogous to print sources (such as articles published in online journals, magazines, or newspapers) should be cited similarly to their print counterparts but with the addition of a URL and an access date. For online or other electronic sources that do not have a direct print counterpart (such as an institutional Web site or a Weblog), give as much information as you can in addition to the URL and access date. The following examples include some of the most common types of electronic sources.

Book (printed)

One author

Footnote (first): Denis Edwards, *Breath of Life: A Theology of the Creator Spirit* (Maryknoll, NY: Orbis Books, 2004), 92.

Footnote (subsequent): Edwards, *Breath of Life*, 92.

Bibliography: Edwards, Denis. *Breath of Life: A Theology of the Creator Spirit*. Maryknoll, NY: Orbis Books, 2004.

Two or three authors

Footnote (first): Evelyn E. Whitehead and James D. Whitehead, *Wisdom of the Body: Making Sense of our Sexuality* (New York: The Crossroad Publishing Company, 2001), 111.

Footnote (subsequent): Whitehead and Whitehead, *Wisdom of the Body*, 111.

Bibliography: Whitehead, Evelyn E., and James D. Whitehead. *Wisdom of the Body: Making Sense of our Sexuality*. New York: The Crossroad Publishing Company, 2001.

Four or more authors

Footnote (first): A.K.M. Adam et al., *Reading Scripture with the Church: Toward a Hermeneutic for Theological Interpretation* (Grand Rapids, MI: Baker Academic, 2006), 132.

Footnote (subsequent): Adam et al., *Reading Scripture with the Church*, 132.

Bibliography: Adam, A.K.M., Stephen E. Fowl, Kevin Vanhoozer, and Francis Watson. *Reading Scripture with the Church: Toward a Hermeneutic for Theological Interpretation*. Grand Rapids, MI: Baker Academic, 2006.

Editor(s), translator(s), compiler(s) instead of author(s)

Footnote (first): Louise Ropes Loomis, trans., *The Council of Constance: The Unification of the Church*, ed. and annotated by John Hine Mundy and Kennerly M. Woody (New York: Columbia UP, 1961), 82.

Footnote (subsequent): Loomis, trans., *The Council of Constance*, 82.

Bibliography: Loomis, Louise Ropes, trans. *The Council of Constance: The Unification of the Church*. Edited and annotated by John Hine Mundy and Kennerly M. Woody. New York: Columbia University Press, 1961.

Editor(s), translator(s), compiler(s) in addition to author

Footnote (first): André Vauchez, *The Laity in the Middle Ages: Religious Beliefs and Devotional Practices*, ed. Daniel E. Bornstein, trans. Margery J. Schneider (Notre Dame, IN: University of Notre Dame, 1993), 107.

Footnote (subsequent): Vauchez, *The Laity in the Middle Ages*, 107.

Bibliography: Vauchez, André. *The Laity in the Middle Ages: Religious Beliefs and Devotional Practices*. Edited by Daniel E. Bornstein. Translated by Margery J. Schneider. Notre Dame, IN: University of Notre Dame Press, 1993.

Chapter or other part of a book

Footnote (first): Kristine A. Culp, " 'A World Split Open'? Experience and Feminist Theologies", in *The Experience of God: A Postmodern Response*, ed. Kevin Hart and Barbara Wall (New York: Fordham University Press, 2005), 48.

Footnote (subsequent): Culp, " 'A World Split Open'?", 60.

Bibliography: Culp, Kristine A. “‘A World Split Open’? Experience and Feminist Theologies.” In *The Experience of God: A Postmodern Response*, edited by Kevin Hart and Barbara Wall, New York: Fordham University Press, 2005, 47–64.

Primary Source within an edited volume

Footnote (first): “Adrian VI’s Instruction to Chierigati, 1522”, in *The Catholic Reformation: Savonarola to Ignatius Loyola. Reform in the Church, 1495-1540*, ed. and trans. John C. Olin (New York: Harper and Row, 1969), 123.

Footnote (subsequent): “Adrian VI’s Instruction to Chierigati, 1522”, 123.

Bibliography: “Adrian VI’s Instruction to Chierigati, 1522”. In *The Catholic Reformation: Savonarola to Ignatius Loyola. Reform in the Church, 1495-1540*, edited and translated by John C. Olin. New York: Harper and Row, 1969, 119–127.

Chapter of an edited volume originally published elsewhere (as in primary sources)

Footnote (first): Thomas Brinton, “Convocation Sermon, 1376”, in *Preaching in the Age of Chaucer: Selected Sermons in Translation*, trans. Siegfried Wenzel (Washington, D. C.: Catholic University of America Press, 2008), 247–254.

Footnote (subsequent): Brinton, “Convocation Sermon, 1376”, 247.

Bibliography: Brinton, Thomas. “Convocation Sermon, 1376”. In *Preaching in the Age of Chaucer: Selected Sermons in Translation*, trans. Siegfried Wenzel (Washington, D. C.: Catholic University of America Press, 2008), 241–254. Originally published in Mary Aquinas Devlin, O.P., ed., Thomas Brinton, *Sermons*, Camden Third Series 85–86. London: Royal Hist. Soc., 1954, vol. 2, 315–321.

Preface, foreword, introduction, or similar part of a book

Footnote (first): Gerald H. Anderson, In Memoriam—David J. Bosch, 1929–1992, in *Transforming Mission: Paradigm Shifts in Theology of Mission* (American Society of Missiology Series, No. 16), by David J. Bosch (Maryknoll: Orbis Books, 1982), xiii.

Footnote (subsequent): Anderson, In Memoriam—David J. Bosch, xiii.

Bibliography: Anderson, Gerald H. In Memoriam—David J. Bosch, 1929–1992. In *Transforming Mission: Paradigm Shifts in Theology of Mission* (American Society of Missiology Series, No. 16), by David J. Bosch. Maryknoll: Orbis Books, 1982.

Book published electronically

Footnote (first): Kenneth Scott Latourette, *Christianity in a Revolutionary Age: A History of Christianity in the Nineteenth and Twentieth Centuries. Volume III, the Nineteenth Century outside Europe: the Americas the Pacific, Asia and Africa* (New York: Harper Brothers, 1961), <http://www.archive.org/details/christianityinar012668mbp> (accessed 20 June 2010). [provide page number(s) if available]

Footnote (subsequent): Latourette, *Christianity in a Revolutionary Age*.

Bibliography: Latourette, Kenneth Scott. *Christianity in a Revolutionary Age: A History of Christianity in the Nineteenth and Twentieth Centuries. Volume III, the Nineteenth Century outside Europe: the Americas the Pacific, Asia and Africa*. New York: Harper Brothers, 1961. <http://www.archive.org/details/christianityinar012668mbp> (accessed 20 June 2010).

Journal article (print)

Footnote (first): Susan Brigden, “Religion and Social Obligation in Early Sixteenth-Century London”, *Past and Present* 103 (1984): 72.

Footnote (subsequent): Brigden, “Religion and Social Obligation in Early Sixteenth-Century London”, 72.

Bibliography: Brigden, Susan. “Religion and Social Obligation in Early Sixteenth-Century London”. *Past and Present* 103 (1984): 67–112.

Journal article (online)

Footnote (first): Alexandra Walsham, “Unclasping the Book? Post-Reformation English Catholicism and the Vernacular Bible”, *The Journal of British Studies* 42, no. 2 (Apr., 2003), 150, <http://www.jstor.org/stable/3594905> (accessed 20 June 2010).

Footnote (subsequent): Walsham, “Unclasping the Book? Post-Reformation English Catholicism and the Vernacular Bible”, 150.

Bibliography: Walsham, Alexandra. "Unclasping the Book? Post-Reformation English Catholicism and the Vernacular Bible". *The Journal of British Studies* 42, no. 2 (Apr., 2003), 141–161, <http://www.jstor.org/stable/3594905> (accessed 20 June 2010).

Newspaper article

Articles may be cited in running text ("As John Doe noted in *The Australian* on 20 June 2010, ...") instead of in a note or a parenthetical citation, and they are commonly omitted from a bibliography as well.

Website

Footnote: Evanston Public Library Board of Trustees, "Evanston Public Library Strategic Plan, 2000–2010: A Decade of Outreach," Evanston Public Library, <http://www.epl.org/library/strategic-plan-00.html> (accessed June 1, 2005).

Bibliography: Evanston Public Library Board of Trustees. "Evanston Public Library Strategic Plan, 2000–2010: A Decade of Outreach." Evanston Public Library. <http://www.epl.org/library/strategic-plan-00.html> (accessed June 1, 2005).

References to works which exist in many editions

Works which exist in many editions are often divided into sections and these, not page numbers in this or that edition, should be used in references. Reference might be made to Augustine, *De Trinitate*, XV, 20 (meaning Book XV, ch. 20) and a Shakespeare play by act, scene and line. Certain works are referred to by the page in a particular edition, the pages of which are indicated in the margins of later editions. References to Aristotle look like this: Aristotle, *Nicomachean Ethics*, VIII, 12, 1161 b 11-15 (meaning Book VIII, ch. 12; 1161 in the Jaeger edition of Aristotle's works, column b of the two columns on the page, lines 11-15). References to the Fathers of the Church are often given by citing the volume, page number and column in Migne's edition (388 volumes in two series, *Patrologia Graeca*, abbreviated to PG, and *Patrologia Latina*, or PL). The documents of Vatican II and papal encyclicals since 1967 are referred to not by a page number but by their Latin title and section number; e.g. *Lumen Gentium* §20 or #20 or no. 20.

One source quoted in another

It is advisable to avoid repeating quotations not actually seen in the original. If a source includes a useful quotation from another text then every effort should be made to cite the original, not only to verify its accuracy, but also to ascertain that the original meaning is fairly represented. If the original text is unobtainable, it should be cited as "quoted in" in the secondary source, for example: Dominique Barthélemy, *Les Devanciers d'Aquila* (Leiden: Brill, 1963), 146-147, quoted in John J. Collins, *Daniel*, Hermeneia (Minneapolis, MN: Fortress Press, 1993), 10.

BIBLICAL REFERENCES

Biblical references are written with a colon (and space) between chapter and verse(s), and a semi-colon separating one reference from another: e.g., Matt 16:16; Mark 8:29; Luke 9:20. Single or other short references may be given in the text rather than in footnotes, as in: 'Do not shirk tiring jobs' (Sir 7:15). Biblical languages may be quoted in the original characters or in transliteration. If transliteration is used, the systems specified in the *Journal of Biblical Literature*, 107 (1998), 582–83, are preferred; but the form in which such material has been presented by lecturers is acceptable.

For abbreviations, the TCTS follows Patrick H. Alexander et al., *The SBL Handbook of Style for Ancient Near Eastern, Biblical, and Early Christian Studies* (Peabody: Hendrickson, 1996).

ch. / chs	chapter / chapters	NIV	New International Version
v. / vv.	verse / verses	NJB	New Jerusalem Bible
LXX	Septuagint	NRSV	New Revised Standard Version
MT	Masoretic Text	RSV	Revised Standard Version

Biblical books are abbreviated as follows. Note that abbreviations for the Hebrew Bible / Old Testament, New Testament, Apocrypha, and Deutero-canonical books *do not* require a full stop and *are not* italicised.

Hebrew Bible/Old Testament

Gen	Genesis	Isa	Isaiah
Exod	Exodus	Jer	Jeremiah
Lev	Leviticus	Lam	Lamentations
Num	Numbers	Ezek	Ezekiel
Deut	Deuteronomy	Dan	Daniel
Josh	Joshua	Hos	Hosea
Judg	Judges	Joel	Joel
Ruth	Ruth	Amos	Amos
1-2 Sam	1-2 Samuel	Obad	Obadiah
1-2 Kgdms	1-2 Kings (LXX)	Jonah	Jonah
1-2 Kgs	1-2 Kings	Mic	Micah
3-4 Kgdms	3-4 Kings (LXX)	Nah	Nahum
1-2 Chr	1-2 Chronicles	Hab	Habakkuk
Ezra	Ezra	Zeph	Zephaniah
Neh	Nehemiah	Hag	Haggai
Esth	Esther	Zech	Zechariah
Job	Job	Mal	Malachi
Ps/Pss	Psalms		
Prov	Proverbs		
Eccl (or Qoh)	Ecclesiastes (or Qoheleth)		
Song or (Cant)	Song of Songs, Song of Solomon, or Canticles		

New Testament

Matt	Matthew	1-2 Thess 1-2	Thessalonians
Mark	Mark	1-2 Tim	1-2 Timothy
Luke	Luke	Titus	Titus
John	John	Phlm	Philemon
Acts	Acts	Heb	Hebrews
Rom 1-2	Romans	Jas	James
1-2 Cor	1-2 Corinthians	1-2 Pet	1-2 Peter
Gal	Galatians	1-2-3 John	1-2-3 John
Eph	Ephesians	Jude	Jude
Phil	Philippians	Rev	Revelation
Col	Colossians		

Apocrypha and Deutero-canonical books

Bar	Baruch	Ep Jer	Epistle of Jeremiah
Add Dan	Additions to Daniel	Jdt	Judith
Pr Azar	Prayer of Azariah	1-2 Macc	1-2 Maccabees
Bel	Bel and the Dragon	3-4 Macc	3-4 Maccabees
Sg Three	Song of the Three Young Men	Pr Man	Prayer of Manasseh
Sus	Susanna	Sir	Sirach (Ecclesiasticus)
1-2 Esd	1-2 Esdras	Tob	Tobit
Add Esth	Additions to Esther	Wis	Wisdom

MINISTRY EDUCATION CENTRE

The Ministry Education Centre prepares students for lay or ordained ministry in the Anglican Church and assists students to discern their Christian vocation. The Centre also offers study days and programs for more general Christian education for ministry and mission. These are being developed and will be advertised in future.

Potential students are reminded that participation in the Centre's programs is not a guarantee of selection for any ministry, lay or ordained.

The Ministry Education Centre at Trinity offers:

- a diverse Anglican community with a rich liturgical life
- individual mentoring, vocational advice and discernment
- modern facilities for teaching and learning
- outstanding library resources
- support for resourcing parish ministry and mission.

WHAT IS MINISTRY EDUCATION?

The Ministry Education Centre draws on models of integrative learning. Its programs are oriented to help students embrace the various fields of learning, including life experience. Ministry Education helps students to develop life practices that are shaped theologically and holistically so that they can grow as persons in ministry, with values and relationships that embody the ideals of the Christian heritage.

Ministry Education therefore aims to:

- prepare men and women for lay and ordained ministry and mission in today's world
- grow in ministerial character and be effective in relationships and competent in organizational leadership
- deepen individual and communal life in Christ and Christian spiritual practice
- develop ability to communicate effectively and live responsibly in our world.

The three strands of Ministry Education include:

- *Theological education* – Students learn to reflect theologically and undertake academic programs that include the study of the scriptures, systematic and moral theology, the Church's history, its ministry and mission and pastoral care. All these are studied as part of the Christian tradition, with a mind to today's social, cultural and environmental context.
- *Christian spirituality* – At the heart of the life of the Church is our life with God in Christ, empowered by the Holy Spirit. This is seen in worship, service and outreach. As students gather for theological reflection and personal and ministry education, and the annual retreat, their relationship to God is nurtured by prayer and worship in the Chapel with other members of the College community and in their parish supervised field placements. All Ministry Education arises from commitment to prayer and worship.
- *Ministry praxis* – The program seeks to develop and nurture people able to work at all levels of our faith communities to enable the development of effective mission. Students learn to be reflective and committed ministers of Christ's gospel. For those seeking ordination or academic accreditation this includes Supervised Field Education, intentional engagement in selected ministry placements with supervision by experienced ministers.

In these ways, students participate in a learning community in which they learn more about giving voice and body to the gospel of Christ Jesus, to represent the Christian people and Christian traditions, that is, to serve God's mission in the world.

Ministry Education comprises five elements:

- **The Academic Program**
- **The “Monday Program”**
- **Supervised Theological Field Education (STFE)**
- **Clinical Pastoral Education (CPE)**
- **Guidance about Spiritual retreats.**

THE ACADEMIC PROGRAM

Students undertaking ministry education normally complete any BTheol, MDiv, or MTS. The MEC Director provides advice for students in completing their degree courses and ordination requirements through assessment and/or audit. Consultation is made with sponsoring Dioceses to check that ordination requirements are met during the study program. For ministry education students (especially those in the ordained stream), completion of the following units in Practical Theology, offered over the course of two years at Trinity, is normally expected:

1. **Ministerial Formation in the Anglican Tradition (DA1100T/DA8100T):**
An exploration of Anglican understandings of sacraments and ecclesiology, giving special attention to the phenomenon of Anglicanism in contemporary Australia.
2. **Spiritual Formation in the Christian Tradition (DS3100T/D8300T):**
A wide-ranging introduction to the riches of Christian spirituality through time and across cultures. It covers some of the main movements and contemporary interests, and provides firm foundations for developing a rule of life deeply engaged with Christian wisdom.
3. **Mission and Leadership for Contemporary Australia (DP1300T/DP8300T):**
An exploration of Anglican understandings of mission and evangelism, and how they engage and are challenged by contemporary Australian cultures, with special reference to the Five Marks of Mission and the global migration of “mission-shaped church” initiatives to create church for the unchurched.

As well as other units in biblical studies, theology and church history, some of the following units of practical theology are often required of those seeking ordination:

- **Preaching for Worship and Mission (DL2100T/DL9100T)**
- **Prayer Book Studies (DL3200T/DL9200T)**
- **The Missional New Testament (DM3400T/DM9400T)**
- **Theology and Practice of Pastoral Care (DP2500T/DP9500T)**
- **Mission & Worship (DA3300T/DA9300T)**
- **Christian Ethics & Contemporary Moral Issues (DT3100T/DT9100T)**

An audit stream is available for students who require to attend these courses for ordination purposes, but do not need assessment for degree purposes.

THE “MONDAY PROGRAM”

Students who are part of Ministry Education (including the ordination track) are expected to participate in the Monday program. This includes Morning Prayer, Lectures or Tutorials, Ministry Integration, and the Eucharist. Times for refreshment and lunch are included (see Timetable).

SUPERVISED THEOLOGICAL FIELD EDUCATION (STFE)

Students engagement in this program undertake at least two forms of placement:

1. Major placement: usually in a parish

One major placement is arranged for candidates for ordination for a two-year period of participation in the program, usually mapping onto semester time (March-October, inclusive). It is

usually in a parish setting, and involves students across the wide range of the public witness of the parish: the outreach, worship, learning, nurture, groups and committees, partnerships and prayer life of the community as it engages with the peoples of the local area in which it is set. A significant feature of this placement is the student's involvement in leadership of a missionally focused activity. Appropriate placements are arranged for students who choose a ministry pathway in the Diaconate or Chaplaincy.

2. Minor placement: in a different context

Offered alongside the Major placement, this minor placement is an intensive ministry experience which takes place in each year of the major placement. It is very important that this takes place in a context recognizably different, in social location and ministry style, from to the major placement. It usually takes place mid-year and is a shorter immersion experience.

The minor placement may be strongly focused on a pioneer or innovative ministry, in which the student is involved with the church's task of creating church for persons with no experience of inherited church, especially where their major placement has not provided such an opportunity.

3. Minor placement: other years

Minor Placements are also arranged for those (i) who are 'Aspirants', in a Year of Discernment with their respective Diocese, and (ii) in the years prior to or following their major placement requirements as ordination candidates.

STFE may be taken as a subject for academic credit at undergraduate and postgraduate levels. Please note that candidates for ordained ministry are also required to undertake a further placement in Clinical Pastoral Education. In most cases, this is done outside rather than alongside the two years in which major and minor placements are engaged.

CLINICAL PASTORAL EDUCATION (CPE)

Clinical Pastoral Education is offered through the University of Divinity in partnership with the Association for Supervised Pastoral Education in Australia, Inc (ASPEA). The program is required by some churches for formal ministry accreditation or ordination, and is available to many pastoral and spiritual carers who wish to include it in their formation, professional development or formal studies. Most units are offered in hospital or clinical contexts but some can be undertaken in a variety of ministry contexts. The CPE program is led by ASPEA's accredited supervisors.

Students interested in taking a unit of CPE should speak with Trinity staff. You will be required to make formal applications that include an interview with a CPE Centre Director before you can be offered a place in the program (if one is available). With the letter of offer, a student can then enrol in the required unit.

SPIRITUAL RETREATS & QUIET DAYS

The Theological School can assist with the arrangement of annual retreats for candidates and aspirants, and occasional Quiet Days. These provide opportunities for spiritual refreshment and guidance. They allow staff and students to get away from the humdrum of regular work and study, to set aside time for quiet reflection, and to participate in community in a way few of us can usually manage.

Short spiritual reflections punctuate shared meals, prayer, and bible study, enabling participants to listen, ponder, meditate and think in an environment relatively free of stress and decision-making.

Students are encouraged and assisted to arrange retreats outside the college program, because often retreats are most effective when distinct from other formation activities. To put it simply, sometimes it is the college and its programs from which a retreat needs to be made.

FIVE PRACTICES OF MINISTRY EDUCATION

Ministry Education at Trinity is based around five practices in which all members participate.

1. Common Worship

Each Monday of Formation involves common worship: daily prayer and the Eucharist. Participation in these times of prayer helps to form us together in community. As we make common worship central to our time together, we centre our common life on God's gracious self-revelation to us in word and sacrament, and we give and receive leadership amongst each other.

2. Small Groups

When appropriate, each student is assigned to a small group for prayer, for vocational exploration, and for pastoral care. This is a context for intensive and sustained engagement over time in which we are able to share with one another at a deep level. With the small group, we invite a culture of openness and encouragement in which to develop intentional conversation about ministerial lifestyle and character, and we explore together criteria for selection for public ministry in the Anglican tradition.

3. Ministry Integration

Students in the Monday Program meet as a large group for bible study and for regular theological reflection on ministry, church growth, and leadership. We ground our wider studies here in an intentional consciousness of realities of parish, pioneer and other ministries. Through the plenary, we constantly connect with experience on Supervised Theological Field Education, and we seek the integration of the theological disciplines we are studying, as well as reflecting on the dynamics between prayer and theology.

4. Mission Visits & Visitors

We make visits, as appropriate, to parishes and other groups who exemplify good practice in public witness and missional engagement with their wider communities, in care of enquirers and members, and in practices of ministry. By experiencing and reflecting on mission visits, we are challenged by the demands of Christian witness and leadership in specific settings, and we are given glimpses of what is possible. Alternatively, guest speakers bring their missional experience into the life of the centre.

5. Rule of Life

All members of the Ministry Focus Program are invited to develop a personal Rule of Life, with common prayer and public service at its centre. As students in Ministry Education we are all part of a learning community, despite living apart and being busy in other parts of our lives. The making and keeping of a rule help us to prioritise, remain centred amidst many demands, and learn a culture of accountability, which is necessary for Christian leaders. In this way, we cultivate disciplines for the renewal of our intimacy with God.

APPLYING TO JOIN THE FORMATION PROGRAM

If you are interested in joining Trinity College Theological School's Ministry Education Program, you should arrange a time to talk to the Director of the Ministry Education Centre.

Contact:

Director of the Ministry Education Centre: The Revd Dr Fergus King
(fergusk@trinity.edu.au)

Or Telephone 03 9348 7127 to speak to the Registrar.

When applying for *Ministry Education* please also complete the **Ministry Education Application Form** and forward it to the Trinity College Theological School office.

GENERAL INFORMATION FOR STUDENTS

PERSONAL BEHAVIOUR, CONDUCT AND RIGHTS

At Trinity College, we take seriously the rights and responsibilities we have towards one another. We strive to treat each other in a way that respects the other's personhood, including race and gender, and we have developed appropriate structures for dealing with grievances. We are governed by codes of conduct from Trinity College, the Anglican Church and the University of Divinity.

Trinity College Code of Conduct

Behaviour and responsibility is covered by two documents, the "Trinity College Student Code of Conduct" and the "Trinity College Staff Code of Conduct". These important documents, which outline both expectation and processes for dealing with breaches and complaints, may be found on the main Trinity College website at: www.trinity.unimelb.edu.au/about/values--future-vision/code-of-conduct.html. The specific Theological School Student Code of Conduct is given in full on the following pages of this Handbook.

All students enrolled at Trinity College are expected to be familiar with the content of the Code of Conduct, and to abide by the concepts contained within it. The basis of the Code is that all students must advocate and practice respect and empathy for all people, regardless of gender, race, religion, disability, marital status, sexual orientation or any other attribute, demonstrate the highest level of personal integrity, take responsibility for themselves and for their actions, and uphold the good name and reputation of the College.

Conduct not consistent with respect for others may be the subject of investigation and may result in disciplinary action relevant to the seriousness of the behaviour. Harassment is illegal. The College works hard to uphold the *Equal Opportunity Act* (Victoria) and the *Anti-Discrimination Act* (Commonwealth). The College will not tolerate any form of harassment, including victimisation and assault. If you are the victim of any form of harassment, there are staff advisors to help you. If you do not wish to talk to a member of the Theological School staff, there are trained staff in other parts of the College, such as the Chaplains, at Foundation Studies (Pathways School) and the Residential College.

Alcohol

The responsible enjoyment of alcohol is a matter of free choice within community, but remember:

- You should never compel or influence another person to drink alcohol against his or her will
- You should be aware of cultural and religious issues surrounding the use of alcohol.
- Consumption of alcohol in licensed venues by persons under the age of eighteen years is prohibited by law in the State of Victoria.
- Being drunk in a public place is an offence.

The Anglican Church

All people working in the Church are expected to abide by the guidelines contained in: "Faithfulness in Service: A National Code for Personal Behaviour and the Practice of Pastoral Ministry by Clergy and Church Workers"

(<https://www.melbourneanglican.org.au/wp-content/uploads/2019/07/Faithfulness-in-Service-Anglican-Church-of-Australia-National-Code.pdf>).

The University of Divinity

The University also has a Code of Conduct that all students are required to abide by, <https://divinity.edu.au/code-of-conduct/>

Please ensure that you are well versed in your responsibilities and rights by reading carefully these codes of conduct.

THE STUDENT CODE OF CONDUCT

Introduction

Trinity College (the College) is an Anglican foundation and an affiliated College of the University of Melbourne. The Trinity College Theological School (the Theological School) is a College of the University of Divinity, and is in partnership with the Diocese of Melbourne, the Province of Victoria, and various other dioceses around Australia.

As an educational community, the College expects all conduct to be based on:

- a) respect for and responsibility to self;
- b) respect and empathy for, and responsibility to others;
- c) ethical and honest behaviour.

The Code explicitly prohibits discrimination, harassment or any form of bullying based on gender, race, age, religion, disability, marital status, sexual orientation, or any other attribute. For definitions of all applicable terms see **Appendix A**.

All students of the College are expected to know and to adhere to this Code and all other College policies, particularly in respect to all forms of harassment.

Allegations of conduct not consistent with the Code may be subject to investigatory and disciplinary processes (see **Appendix B**). Because the Theological School has responsibilities also to the University of Divinity, the Diocese of Melbourne and the Province of Victoria, some breaches of the Code may also be subject to other policies and procedures (see **Appendix D**).

Scope

This Code applies to all students of the College community, including resident and non-resident students, students attending short courses or other programs, and online students.

Any student wishing to gain admission to any part of the College, including the Theological School, must agree to be bound by the Code and its associated procedures. Abiding by this Code is a requirement for any student's continued membership of or place at the College.

Commitment to Child Safety

Trinity College is committed to the safety and wellbeing of all children and young people. This will be the primary focus of our care and decision-making. Trinity College has no tolerance for child abuse.

Trinity College is committed to providing a child safe environment where children and young people are safe and feel safe, and their voices are heard about decisions that affect their lives. Particular attention will be paid to the cultural safety of Aboriginal children and children from culturally and/or linguistically diverse backgrounds, as well as the safety of children with a disability.

Every person involved in Trinity College has a responsibility to understand the important and specific role he/she plays individually and collectively to ensure that the wellbeing and safety of all children and young people is at the forefront of all they do and every decision they make. See Child Safe Policy (<https://www.trinity.unimelb.edu.au/about/values-vision/policies>) for more information.

Respect for and responsibility to self

Students are expected always to behave responsibly in looking after themselves, and are responsible for their own conduct at all times. Students are expected to seek help if and when it is needed.

All members of College staff are in a position of authority over students. Therefore, relationships of a sexual or otherwise intimate nature between staff and students are not acceptable in any

circumstances. While the primary responsibility for this lies with members of staff, all students are expected to conduct themselves with integrity and propriety.

Respect and empathy for, and responsibility to others

Students are expected to show respect, empathy and consideration for others, so that all may live, study, and work in harmony, and so that community members of every background may feel respected, safe, and included. College students are to permit others to live, work, and study in a safe, respectful environment and are entitled to expect such an environment for themselves.

Bullying is inappropriate and unacceptable behaviour. The College will not tolerate workplace bullying under any circumstances. Discrimination, harassment, vilification, victimisation, and inappropriate touching are expressly prohibited.

Students should be aware that their statements and actions have an impact upon other members of the College and on the reputation of Trinity College as a whole. Students are to ensure that they act and speak in such a way as to not bring disrespect upon themselves, upon others or upon the College, nor bring the College into disrepute. This includes online interaction.

Ethical and honest behaviour

a) All students of the College are expected to behave with personal integrity and honesty. They are to accept the consequences of their own actions, apologise where appropriate, and practise ethical and responsible behaviour in their dealings with others.

b) At all times, and in all dealings with external parties, students of the College are to uphold the good name of the College. No use of the College's name, crest, logos or other identifying emblems may be made without the express, prior, written permission of the Warden.

Breaches of the Code

Students who are concerned about a possible breach of this Code, whether in respect of themselves or another student, are expected to discuss their concerns with one of the Advisors listed on the Trinity Portal.

Serious misconduct is defined in paragraph 26 below (see **Appendix A**). That definition is not exhaustive and characterisation of conduct as "serious misconduct" will be a matter for the College to determine in each particular case.

The College will treat all possible breaches of the Code seriously. However, the College recognises that a student's conduct may be regarded, in any given circumstance, on a scale from minor to extremely serious. For that reason, the processes to be applied in determining whether a breach of the Code has occurred, and what the consequences of any established breach should be, are matters reserved to the absolute discretion of the College.

Students must be aware that all possible breaches of this Code that are characterised by the College as capable of amounting to serious misconduct may be:

- a) investigated, whether or not a person makes a complaint about the conduct;
- b) the subject of a determination, after investigation, of whether the student concerned has engaged in serious misconduct; and capable of resulting in, after a determination, consequences such as exclusion or expulsion from the residential college, non-admission to the residential college, conditional admission, termination of membership of Trinity College, termination of membership of Trinity College Foundation Studies and termination of membership of the Trinity College Theological School.

Appendix A

Definitions

Academic misconduct – includes, but is not limited to, cheating, plagiarism, collusion, forging or falsifying documents, academic results or records or submitting false or incorrect information for enrolment or entry into a course or subject and any other conduct by which a student seeks to

gain for himself or herself, or for any other person, any academic advantage or advancement to which he or she or that other person is not entitled.

Appeal – An appeal is a request for review of the outcome of a complaint.

Bullying – includes repeated, unreasonable behaviour directed toward a staff member or student, or a group of staff or students by staff members or students that creates a risk to health and safety, including the physical or psychological health of staff or students. This may be obvious and direct, like physical or verbal abuse, or this may be more subtle and indirect, such as spreading rumours, withholding information, or publishing offensive material on social media. Behaviour is considered repeated if an established pattern of the same or different types of behaviour can be identified and the behaviour persists.

Child safety – encompasses matters related to protecting all children from child abuse, managing the risk of child abuse, providing support to a child at risk of child abuse, and responding to incidents or allegations of child abuse.

Child sexual abuse – is when a person uses power or authority over a child to involve them in sexual activity and does not always involve physical contact or force. *Emotional child abuse* occurs when a child is repeatedly rejected, isolated or frightened by threats, or by witnessing domestic violence. *Physical child abuse* is the non-accidental infliction of physical injury or harm of a child.

College – includes the Warden, Council and the Board of Trinity College, and includes each of them acting in a way authorised by the *Trinity College Act 1979*, the Constitution of Trinity College, or any other policies and procedures from time to time in place at Trinity College.

Complaint – a problem or concern raised by a student who considers they have been wronged because of an action, decision or omission within the control or responsibility of Trinity College or by another student.

Discrimination – means conduct that makes distinctions between people so as to disadvantage some and to advantage others, or treats some people less favourably than others in similar circumstances, on the basis or because of an attribute or status they possess (eg sex, race, disability, age, physical characteristics, religious belief, sexual orientation, political opinion).

Designee – means a member of the College staff or of the Trinity College Board. In cases where a process is initiated that involves the relevant Division Head as one of the parties (either complainant or respondent), the Warden will appoint the committee. In cases where a process is initiated that involves the Warden as one of the parties (either complainant or respondent), the Board will appoint the committee.

Foundation Studies students – means students currently enrolled in Trinity College Foundation Studies. All Foundation Studies students are also *non-resident students* of the College.

Harassment – means behaviours that result in someone being made to feel intimidated, insulted or humiliated, in circumstances where it was reasonable to expect that the behaviour complained of would have had that effect. Harassment involves behaviour that is unwelcome, often unsolicited and repeated, and usually unreciprocated. Sexual harassment is included in this definition and is one particularly serious form of harassment. It involves conduct (including the use of words and remarks) of a sexual nature.

Non-resident students – means current students of the College who are not in residence. This includes students currently enrolled in the Theological School, and students currently enrolled in Foundation Studies.

Relevant Division Head is the head of the school in which the student is enrolled or participating: the Dean of the College (for resident and non-resident students), the Dean of the Trinity College Theological School, or Dean of Pathways School.

Residential student – means currently enrolled students of the University of Melbourne, or the University of Divinity, who are in residence in the College.

Serious misconduct – involves sexual assault, physical violence, blackmail, victimisation, serious harassment, use or sale of illicit drugs, an abuse of a situation of power or responsibility within the College, repeated breaches of the Code of Conduct, dishonesty, fraud, the deliberate making of false allegations against another student or a staff member, serious verbal abuse or vilification.

Sexual harassment – unwelcome behaviour of a sexual nature that is uninvited, unwanted, and unreciprocated by the recipient/s. Sexual harassment is not sexual interaction, flirtation, attraction or friendship that is invited, mutual, consensual or reciprocated. This is because this is not 'unwelcome' behaviour and it would not be reasonable to anticipate that this behaviour would offend, humiliate or intimidate.

Suspension – means the suspension of a student's enrolment at Trinity College for a specified period at the end of which the student's enrolment is reinstated unless otherwise requested by the student. The word 'suspend' has the same meaning.

Theological students – means students currently enrolled in the Trinity College Theological School, who may be either residential students or non-residential students.

Trinity College student community – means currently enrolled students of Trinity College, whether resident or non-resident, and includes Foundation Studies and Theological School students.

Victimisation – means any unfavourable treatment of a person because he or she has made a complaint, or allegation, about a breach of this Code of Conduct, whether the complaint is written or verbal and irrespective of whether the person asked for the complaint to be conciliated or investigated or not.

Vilification – in this Code means any form of conduct not undertaken reasonably and in good faith in the course of a genuine academic, artistic or public discussion, publication or debate that:

- a) incites hatred against, contempt for, or revulsion or severe ridicule of another person or class of person on the grounds of their race, religious beliefs or practices, sexual orientation or gender identity; or
- b) is done because of the race, religious beliefs or practices, sexual orientation or gender identity of another person and is reasonably likely to offend, insult, humiliate that other person.

Appendix B

Process

General Guidelines

1. The process in relation to any complaint, or where the College decides itself to investigate a student's conduct, will be at the discretion of the College.
2. In cases where information about a possible breach of the Code has come to the attention of the College, no matter how this information comes to the attention of the College, the College may unilaterally initiate a process to investigate and resolve the matter.
3. In cases where such information comes to the attention of any member of the staff of the College, including a trained Advisor, the staff member has a duty to report possible breaches to the relevant Division Head.
4. Allegations of conduct which may amount to a breach of criminal law will ordinarily be reported to the police by the College.

5. Processes will be undertaken and concluded as quickly as is reasonably possible. The College accepts that it has a responsibility to ensure that any investigation and determination process adopted under this Code is fair.
6. The College reserves the right to determine the nature of the process depending upon the gravity of the possible breach of the Code, issues of confidentiality, and the number of students involved. The College will seek and take account of the views of students involved in deciding what processes to adopt, but the final decision of which processes to adopt in a particular case will be made by the College.
7. The procedures in this document do not derogate from the normal disciplinary powers and responsibilities of relevant staff members, which may still be exercised as appropriate.
8. The steps in relation to possible breaches of the Code are shown below. These steps can be used where a person wishes to complain about a possible breach of the Code, but will also be available to the College when it becomes aware of a possible breach of the Code and decides to investigate the matter itself.
9. At all times the College aims to deal with complaints about possible breaches of the Code in a confidential manner, to the extent that is appropriate in a given case and insofar as the maintenance of confidentiality does not conflict with other obligations and responsibilities the College has. Participants in any process under the Code will be reminded about the importance of confidentiality, and will be expected to adhere to any directions they are given about maintaining and respecting it. Failure to maintain and respect confidentiality when directed to do so may itself be considered by the College to be a breach of this Code.

Complaint-based, or individual-initiated, processes

10. An individual may always seek advice from a trained Advisor. Names and contact details of trained Advisors are available on the College Portal. Individuals may also make use of a broad range of community-based mechanisms, such as the Victorian Equal Opportunity Commission.
 - a) Step 1: Speak with a trained Advisor.
 - b) Step 2: Decide, with the assistance of your Advisor, whether the behaviour is likely to be a breach of the Code. If not, then speak with your Advisor about other means of support. If the behaviour is likely to be a breach of the Code, then an individual can use the steps that follow to resolve the matter.
 - c) Step 3: Decide whether you wish to make a complaint. If you wish to make a complaint, you will be asked to put your complaint in writing. An Advisor can assist you with this. The complaint must identify those you allege have breached the Code and what you allege they have done. It should be as specific as possible. The complaint will be forwarded to the relevant Division Head and the Director of Human Resources, and a copy will ordinarily be provided to the respondent.
 - d) Step 4: Conciliation. Unless the College decides otherwise, all complaints will need to go through a conciliation process. A conciliator will be appointed to meet with each party individually to discuss and try to reach agreement regarding the complaint, possible redress and future behaviour. The outcome of conciliation, whether successful or unsuccessful, will not preclude the possibility of a formal investigation being conducted by the College.

Outcomes of Conciliation.

11. Conciliation is not a disciplinary process, and disciplinary outcomes will not necessarily result from this process. Details of an agreement will be communicated to the relevant Division Head and other relevant parties. Breaches of an agreement reached via conciliation may result in additional action consistent with these procedures.

12. Prior to a conciliation agreement being finalised, the College will inform the parties involved if, in its opinion, there is likely to be an investigation by the College of the allegations of a breach of the Code, irrespective of the outcome of the conciliation, so that the parties may take that fact into account in their negotiations.

In all cases involving allegations of serious misconduct, the outcome of the conciliation MUST be reported to the relevant Division Head and to the Warden. The outcome will be kept confidential by the relevant Division Head and the Warden, save for any disclosures they deem necessary and appropriate.

e) Step 5: After an unsuccessful conciliation any party to the conciliation may ask for the matter to be investigated. The relevant Division Head, in consultation with the Warden, will decide whether a complaint will be investigated. In making this decision, the views of all those involved will be considered.

If it is decided that a complaint will be investigated, the Warden or her/his designee will constitute a Committee to investigate the matter formally. The College reserves the right to take appropriate disciplinary action without referring the matter to a Committee if the circumstances warrant.

Non complaint-based, College-initiated processes

13. Where the College receives information about a possible breach of the Code, it may decide to investigate the matter regardless of whether or not there has been a complaint.
14. If the possible breach may involve serious misconduct as defined below, the College may investigate the matter regardless of whether or not there has been a complaint.
15. If a complaint is made about a possible breach of the Code, the College may await the outcome of any conciliation process and any application by the complainant for the complaint to be investigated. If conciliation is unsuccessful and the complainant does not apply for an investigation, then the College may itself still decide to investigate the allegations.
16. For all possible breaches of the Code, including serious misconduct, the manner in which the College investigates the matter will be determined by the College on a case-by- case basis.
17. Where the College is satisfied the possible breach or breaches may amount to serious misconduct, the Warden may appoint a committee to investigate the matter formally.

Outcome of Investigations

18. If a committee has been appointed it will present its findings about what occurred, and will make recommendations to the relevant Division Head or designee, who will make the final decision whether there has been a breach (or breaches) of the Code, how serious those breaches are and what consequences (if any) should follow for the student(s) involved. Consequences may include, but are not limited to, apologies (including public apologies where appropriate), personal or professional counselling, the imposition of conditions on continued residence or membership, payment of compensation for property damage, suspension or expulsion from the residential College, and termination of membership of Trinity College.
19. There will be no internal appeal or review processes within the College if there has been a formal investigation and report. If any party is dissatisfied with the outcome of these processes, they may discuss their dissatisfaction with the Warden. Students of course retain access, as do all members of the Australian community, to HREOC/EOCV processes, to Victoria Police and to the Courts.

Trinity College Advisors

20. The role of an Advisor is to listen, and to inform the individual of their options for dealing with possible breaches of the Code. Advisors are staff members who have received training in respect of all forms of harassment and are specifically available to students in respect of information about this Code, and in particular, the various options available to a student in the case of a breach of the Code. Speaking with an Advisor does not mean that a complaint is being made.
21. Students must be aware, however, that where the information they give an advisor suggests the possible breach may involve serious misconduct, Advisors must bring the matter to the attention of the relevant Division Head.
22. Advisors may indicate if, for any reason, they are unable to provide appropriate assistance owing to a conflict of interest. A list of staff who serve as Advisors is available on the Trinity Portal.
23. In cases where there is a conflict of interest for an Advisor, or if a student requests this, External Advisors can be contacted to assist students with information and support.
24. The relevant Division Head or designee manages arrangements for contacting External Advisors. The relevant Division Head or designee will also liaise with External Advisors in their capacity as External Conciliators when appropriate. The Divisional Heads are:
 - Dean of the College
 - Dean of the Trinity College Theological School
 - Dean of the Pathways School.

Community mechanisms for complaint, information and support

- Victorian Equal Opportunity & Human Rights Commission
<https://www.humanrightscommission.vic.gov.au>
- Centre Against Sexual Assault (CASA) <http://www.casa.org.au>
- Australian Human Rights Commission <http://www.hreoc.gov.au>
- Victoria Police: Melbourne North Police Station (open 24 hours) 36 Wreckyn Street, North Melbourne. Phone: (03) 8379 0800
- Victoria Police Crime Department, Sexual Offences & Child Abuse Co-ordination Office Level 6, 452 Flinders Street, Melbourne, Victoria, 3004. Phone: (03) 9611 8800
- University of Melbourne Department of Health, Counselling & Disability Services: Counselling Service, Level 2, 138 Cardigan Street, Carlton. Phone: (03) 8344 6927 / 8344 6928 <http://www.services.unimelb.edu.au/counsel/>

Role of staff in respect of the Student Code of Conduct

The Warden

25. The Warden is responsible for the good government of the College. At her or his discretion the Warden may act in any capacity in respect of possible breaches of the Code as set out in this document.
26. Where a complaint has been addressed to the Warden, she/he will usually direct the matter to the relevant Head of Department/Division to be dealt with under the processes set out in this Code.
27. Where the Warden becomes aware of a complaint that may be referred to legal counsel or Victoria Police she/he will inform the Chairman of the Board. The Warden will retain executive responsibility for the processing of the complaint.

Division Heads

28. The relevant Division Head will have responsibility for responding to all matters relating to possible breaches of the Code as set out in this document. Division Head is also available to Advisors in respect to advice and support. The relevant Division Head may also appoint a member of the Senior Staff to act as her/his designee.

Advisors

29. Advisors are staff who have received particular training and are specifically available to students in respect of information about this Code, and in particular, the various options available to students in the case of a possible breach of the Code. Speaking with Advisors does not mean that a complaint is being made. A complaint is not made until it is put in writing and given to an Advisor or relevant Division Head. Students must remember, however, that where an Advisor believes there has been a possible breach of the Code which could amount to serious misconduct as defined in this Code, the Advisor is obliged to bring the matter to the attention of the relevant Division Head.
30. Advisors may indicate to students if, for any reason, they are unable to provide appropriate assistance, including owing to a conflict of interest.

External Advisors/Conciliators

31. In cases where there is a conflict of interest for an Advisor, or if a student requests this, External Advisors can be contacted to assist students with information and support.
32. The relevant Division Head or designee manages arrangement for contacting External Advisors. The relevant Division Head or designee will also liaise with Advisors in their capacity as External Conciliators when appropriate.

Chaplains

33. The Chaplains and other clergy in the College offer pastoral care, support and encouragement to all the College community. They are available to discuss any matter. However, under the National Code of Practice for Clergy, they are required to adhere to strict rules regarding confidentiality. These rules will be explained to staff and student when meeting with them.

Other staff members

34. All members of staff have a responsibility to report serious breaches of the Student Code of Conduct, particularly those in the case of students under the age of 18. However, if students wish to discuss possible breaches of this Code, they should do so either with an Advisor, or with the relevant Division Head.

Other students

35. As outlined in the Code students concerned about possible breaches of the Code of Conduct are expected to discuss their concerns with an Advisor.
36. Students are encouraged to seek the advice of an Advisor in the first instance or to encourage other students to do so. If desired, more than one student can seek the advice of the same Advisor if this is helpful to the individuals concerned, or where more than one person has been affected by a possible breach of the Code.
37. Students are strongly advised not to discuss such matters with other students, or with staff other than those indicated in the Code

Appendix C

Advisors

The names and contact details of Advisors who may be consulted can be found on the College Portal at General Internet Links (<https://portal.trinity.edu.au/portal/emergency/advisors.php>)

Other staff who may be particularly appropriate for students to contact include:

- Carly Stewart (College Nurse)
- Dr Peter Campbell (Registrar)
- The Revd Marilyn Hope (Honorary Chaplain to the Theological School).

Appendix D

TCTS Additional Guidelines

Any student who is enrolled in a unit or course of study through the University of Divinity is also subject to the policy on

- Academic Misconduct <http://www.divinity.edu.au/documents/academic-misconduct-policy/> and the
- Statement on Rights, Responsibilities and Conduct <http://www.divinity.edu.au/documents/statement-rights-responsibilities-conduct/>

The University has separate processes for investigation and action.

Candidates for ordained ministry are subject to the General Synod's

- Faithfulness in Service document. <https://www.melbourneanglican.org.au/wp-content/uploads/2019/07/Faithfulness-in-Service-Anglican-Church-of-Australia-National-Code.pdf>

OTHER POLICIES

PRIVACY OF INFORMATION

The administrative officers of both the University of Divinity and Trinity College take your right to privacy seriously, and we are committed to using information you provide only for the purpose(s) for which it was collected. The Trinity College Privacy Policy applies to all students and staff of the Theological School, and can be found on the College's website (www.trinity.unimelb.edu.au/privacy-policy.html).

SMOKE-FREE CAMPUS

Trinity College is committed to providing a safe and healthy environment for all staff, students, contractors and visitors. Under the Occupational Health and Safety Act 2004 (Vic), it is imperative for a business to protect the health of all workers. The College implemented a smoke-free campus policy on 1 December 2014, with transitional provisions operating until December 2015. Smoking is now prohibited across the campus at both Trinity College and the University of Melbourne.

SCHOLARSHIPS

STUDENTSHIPS

In addition to the financial support scholarships listed below, the Theological School also has available Theological Studentships for those accepted as Candidates for ministry in the various Dioceses of the Province of Victoria. If you are studying and are a Candidate or in the Year of Discernment, please contact the Director of the Ministry Education Centre to enquire about these living-allowance Studentships. Current Studentships include:

- Florinda Anderson Studentship (1926) for candidates from the Diocese of Ballarat
- Albury Studentship (1991) for candidates from the Diocese of Wangaratta
- Marley (1887), Bishop's, Payne, Rupertswood, Florence Stanbridge and Kew (1878) and Combedown (1898) studentships for candidates from the Diocese of Melbourne
- Richard Grice (1879), Henty (1879), Moorhouse (1921) and Frank Woods (1977) for candidates within any one of the several Dioceses in the Province of Victoria
- Upton-Everest (1963), A.V. Green (1964), A.F. Tweedie (1964), Esmond Sutton (1980), Daisy Searby (1983), Sydney Smith (1986), Alfred Bird (1998) and John Liversidge (2012) studentships to assist the training of candidates for the Anglican Ministry
- A.M. White Studentship (1943)
- Joseph Burke Studentship (1993)
- Nigel and Margery Herring Studentship (2011)

COURSEWORK SCHOLARSHIPS (UNDERGRADUATE AND POSTGRADUATE)

Residential (under 23) Scholarship

Three full residential scholarships will be awarded to students who wish to study a theology degree at Trinity College but don't have the financial means to do so. This is a means-tested scholarship, which covers University of Divinity fees and full residence in Trinity College.

Joan Adams Scholarship

Founded in 2016, the Joan Adams Scholarships are to be used to attract outstanding students to study theology at the School. A particular focus is on applicants who have the ability to provide leadership in the academic environment of the College, and in the wider Church, both during the term of the scholarship, and during their subsequent careers. The Scholarships may include College residence and a living allowance.

Geoffrey and Edith Pitcher Scholarships

Established in 2013 by Dr Meron Pitcher in memory of her parents, the scholarships are awarded to Ordinands, with a particular focus on students in the liberal catholic tradition of Anglicanism.

Rosemary Young Scholarship

Established in 2014 in memory of a former student of the Theological School. Awarded at the Dean's discretion to a female student who has been offered a place to study at TCTS, who is seeking ordination, who will contribute to the Church through their study, and whose financial circumstances would otherwise render them unable to study divinity.

Susan Sandford Theology Scholarship for Women

Established in 2014 by Mr Paul Brotchie in honour of his wife Susan Sandford, both of whom were former students of the Theological School. The fund provides a scholarship for a female theological student at TCTS, and is awarded at the Dean's discretion to a student who has been offered a place to study at TCTS, who is preferably not seeking ordination, who will contribute to the Church through their study, whose financial circumstances would otherwise render them unable to study divinity, and who is likely to make a valuable contribution to Australian society.

HIGHER DEGREE BY RESEARCH (HDR) SCHOLARSHIPS

Moorhouse Doctoral Scholarship

Commencing in 2020, the Moorhouse Doctoral Scholarships support our vision to be globally recognised as a leading theological education and research institution. These two transformational scholarships for full-time PhD candidates include course fee remission and a living allowance. The scholarships celebrate the vision, intellect and achievements of James Moorhouse, the second Bishop of Melbourne, who established the Theological School at Trinity in 1878.

Morna Sturrock Doctoral Scholarship

Established in 2006 and named after a founding member of the Movement for the Ordination of Women, the scholarship is awarded, at the College's discretion, to a woman who qualifies for enrolment as a doctoral student and is likely to exercise leadership, as a lay or ordained person, in the Anglican Church. Note: this scholarship is not currently being awarded.

ACADEMIC PRIZES

Bromby Prizes for Biblical Greek and Biblical Hebrew

Established in 1873 with a donation of £400 from the Revd Dr John Bromby, Headmaster of Melbourne Church of England Grammar School, and a member of the Trinity College Council. First awarded in 1880. A prize awarded in alternate years (subsequently annually) for the "encouragement of the critical study of the Old and New Testaments in the original languages".

Catherine Laufer Prize for Excellence in Systematic Theology

Established in 2014 by the Revd Dr Catherine Laufer, to provide a prize for a student studying at TCTS who has excelled in the subjects in Systematic Theology. The prize is awarded annually at the Dean's discretion to the student with the best overall results for units in the discipline.

Franc Carse Essay Prize

Established in 1920 by Mr John Carse in memory of his brother, Captain Franc Samuel Carse, a member of the College who was killed in the First World War at Bullecourt in 1917. The prize is awarded for an essay on a set topic of national or international importance, and will be awarded for the best essay of 3,000 words. The Prize will be judged by the Dean and Head of Academic Programs at Trinity College, and is open to any resident or non-resident undergraduate student of the College, including students of the Theological School. This Essay competition may not be run every year.

Leeper Scripture Prize

Established in 1934 under the will of the first Warden of Trinity College, Dr Alexander Leeper, the prize is open to any currently enrolled member of the College and is awarded to the author of the best 3,000-word essay on a set topic. The Prize will be judged by the Chaplain of the College. The competition may not be run every year.

Stanton Archer Prizes

Established originally at the United Faculty of Theology, the prize was transferred to Trinity in 2015. It is awarded in the area of either Biblical Studies or Church History. The prize is awarded annually at the Dean's discretion to the student with the best overall results for units in the discipline.

Valentine Leeper Book of Common Prayer Prize

Established in 2002 following a bequest from the estate of the late Valentine Alexa Leeper, daughter of the first Warden. The prize is awarded for studies in the book of Common Prayer, and based on submission of an essay on a set topic. The prize is open to theology students only.

STUDENT SERVICES AND RESOURCES

Libraries

All members of the University are entitled to access the University Library Hub, visiting and borrowing rights at all associated libraries, and to receive a University ID Card, which is issued by your home college. The **UD Library Hub** (www.divinity.edu.au/library) provides access to an extensive range of online resources and a wealth of other library-related information. A Libraries Brochure is available online via the Library Hub. Please note that your card and contact details need to be added to each individual library's Management System. This will generally already be done for you at the primary library associated with your home institution. If you wish to access any other library collections, please remember to register at each additional library before you borrow for the first time. Trinity students have access to two main libraries: the DML and Leeper.

The Dalton McCaughey Library

The "DML" is housed at the Centre for Theology and Ministry on College Crescent, a five-minute walk from Trinity College, which holds a world-class research theology collection. Trinity College provided substantial funding to the DML—which is a partnership between the Uniting Church and the Society of Jesus (Jesuits)—when it moved to its new premises in 2007. The staff at the DML are experienced with theological education needs, and the library provides access to a wide range of online resources, scholarly journals and reference works. Students need to register separately with the DML by completing and submitting a form, available from their website.

DML Library hours are 8.45–6.30 Monday and Wednesday, 8.45–7.30 Tuesday, 8.45–5.00 Friday and 1.00–5.00 Saturday Monday and Wednesday during term, and 9.00–5.00 Monday to Friday out of term.

The Leeper Library

Trinity College's own main library holds two collections relevant to Theology, the Mollison Collection of the Anglican Diocese of Melbourne, and the Leeper Collection. Between them, these collections include standard theological works and the set texts for Ministry Formation courses. The library also provides access to a wide range of electronic resources of special importance to online students of the Theological School. The collections have a strong focus on works relevant to the Anglicanism, as well as on liturgy, spirituality and missions. There are also extensive collections on such matters as the role of Christianity in the modern world, including bio-medical ethics, issues of peace and war, and the role of women in the Church. The Leeper Library also holds modest paper holdings of current periodicals, subscribes to significant full-text services online, and holds a comprehensive collection of early Church journals and Australian Anglican official publications.

Leeper Library hours are 10.00–7.30pm Monday to Thursday, and 10.00–5.00 Friday during University of Melbourne term dates, and 10.00–5.00 outside term.

Printing, photocopying and scanning

Students may purchase credit for scanning, photocopying and printing on their Trinity student cards in the Library. All requests for copies of material held at the Trinity College Library must comply with the Copyright Act of 1968. Help with these services is always available.

Computer access

The Leeper Library has computer terminals for searching the Library catalogue and conducting online research. Network connections at each table enable students to work on their own laptops.

Inter-library loans

Library staff can facilitate inter-library loans from other Australian libraries at standard rates. Current, enrolled students may request loans and copies of materials not held in the Trinity College Library for \$13.20 per item.

Academic Support

The Theological School runs regular academic study skills sessions for all students, but focusses especially on those with ESL needs. In addition, there may be Essay Writing Skills Workshop offered from time to time.

Pastoral Support

While Trinity encourages everyone to take responsibility for their own health and welfare, the College recognises there are times and situations when students may value extra support or advice. Students need to feel healthy, secure and well cared for as they contribute to making a better-educated and more successful community. Trinity is concerned with all members of its community and takes each individual's welfare seriously. Dealing with the stresses of student life – concerns over career and studies, personal problems, dispute and health issues – can sometimes be overwhelming.

Trinity students should feel free to talk in strict confidence to any member of the Theological School staff, if they are feeling stressed, unsure or confused by any aspects of their community, family or personal life. Many of the lecturers and staff of the Theological School are ordained ministers, and are available as a first point of call should you be anxious, or just feel like talking. We can then refer you to appropriate professional assistance if you would like further help. The members of the College's Chaplaincy team are also there to help.

There are several levels of the pastoral care network, depending on whether a student wishes to speak to a member of staff, or a fellow student, about what is on their mind. Students must be aware of the College's Code of Conduct, which sets out expectations of behaviour and provides mechanisms for reporting or dealing with situations that may have caused you distress.

Chapel and Chaplaincy

The Chaplaincy team minister to students, staff and alumni on any matter of concern or interest whether the matter is spiritual or not. They also prepare and lead worship and plans Chapel activities. The Chaplains at Trinity College provide the highest possible standard of pastoral care and worship to all members of the Trinity College community. Chaplains are available to students and staff across all areas of the College, to people of all faiths and none, and have an open door for whoever might drop by at any time.

They can provide hospitality, offer counselling, assist in the resolution of academic and life issues as brokers or advocates, marshal resources in times of need or crisis, accompany individuals and groups through various challenges, and provide theological and non-theological mentoring to students. The Chaplains also ensure that the College Chapel and The Prayer Spaces at 715 Swanston Street and in the Old Warden's Lodge are lively centres of worship by encouraging creative, respectful interaction across and within the different faith traditions represented in Trinity's diverse community.

Worship Times

Monday: 9.00am Morning Prayer / 3.30pm Theological School Eucharist

Tuesday: 9.00am Morning Prayer

Wednesday: 9.00am Morning Prayer

Thursday: 8.30am Said Eucharist / 5.45pm Choral Evensong with the Choir of Trinity College

Friday: 9.00am Morning Prayer

Saturday: 5.30pm Taizé Service (first Saturday of the month only)

Sunday: 5.00pm Choral Evensong (during University term only) with the Choir of Trinity College

Medical Assistance

Trinity does not have any on-campus medical facilities, although there is a Nurse available in the Bishop's Building near main College Reception who can deal with emergencies and general advice. With your Trinity College student card you can access the University of Melbourne's Department of Health at 138–146 Cardigan Street, Carlton, which is open from 8.45am to 5pm Monday to Friday. This is a bulk billing service. In order to avoid a direct charge, it is necessary to have the number of your own or your family's Medicare card. You can phone for an appointment on 8344

6904 or 8344 6905. Their website is www.services.unimelb.edu.au/health. We can also recommend Carlton Family Medical, as they often will fit in our students.
The Betta Health Medical Centre: 30 Sydney Road, Brunswick. Tel: 9380 2866.
The Tambassis Pharmacy is open from 8am to midnight, located next door at 32 Sydney Road, Brunswick. Tel: 9387 8830.

TRANSPORT

Trinity College is easily accessible by public transport. The no. 19 Elizabeth Street tram connects directly from Flinders Street and Melbourne Central train stations to stop no. 12 on Royal Parade (stop 10 is Royal Melbourne Hospital and stop 11 is University of Melbourne). Alternatively, it is a ten-minute walk across the University of Melbourne campus to all Swanston Street trams at the University terminus. There is a shuttle bus (401) that connects North Melbourne train station to the University of Melbourne, and bus routes 200/203/205 (Doncaster to City via Lygon Street), 402 (Footscray to East Melbourne via Grattan Street), and 546 (Heidelberg to Melbourne University via Royal Parade) all stop nearby.

Myki Travel Passes

To use any public transport in Melbourne, travellers will require a valid Myki pass. These can be obtained at major train stations, newsagents and convenience stores such as 7-Eleven. You must have added enough credit to cover your journey, and you must “touch on” on every different train, tram or bus on which you travel. On all trains and busses, and outside Zone 1 on a tram, you also need to “touch off” at the end of your journey in order to receive the cheapest fare. Concession fares are available to eligible full-time undergraduate students and those on pensions and other forms of assistance. To claim a concession fare, you must carry a Eligible student aged 17 and over (or younger students who wish to purchase a student pass) must carry a valid Victorian Public Transport Concession Card. Details of the Myki system can be found at the Public Transport Victoria website (<http://ptv.vic.gov.au/tickets/myki>).

Myki for international students

Overseas students are not currently eligible for concession fares unless they have refugee status, are studying as part of an approved overseas exchange program or hold an Australian Commonwealth Awards Scholarship. Following considerable negotiations with the tertiary sector, the Victorian Government will trial discounted public transport travel for international tertiary students for three years from 2015. The University of Divinity has opted to participate in this scheme. This scheme is open only to student visa holders enrolled in Diploma, Advanced Diploma, Associate Degree or Bachelor Degree (including a Bachelor Honours Degree) who are purchasing an annual Myki Pass. For more information, please refer to the Public Transport Victoria website (<http://ptv.vic.gov.au/tickets/concessions/international-students/>). Eligible overseas students interested in purchasing the Annual Myki Pass for 2015 should contact the Quality and Compliance Officer, nchang@divinity.edu.au towards the end of January 2015.

From January 2015, international tertiary students on student visas have been eligible for public transport concession fares. This is a Victorian Government initiative in partnership with institutions opting into this scheme for a trial period of three years. Eligible students will get a discount of 50% on the Annual Myki Pass, with the other 50% to be borne by the State Government and the institution. The University of Divinity has opted to participate in this scheme. Colleges will not be asked to contribute to this cost. This scheme is open only to undergraduate student visa holders enrolled in one of the following programs and purchasing an annual Myki Pass:

- a) Diploma
- b) Advanced Diploma
- c) Associate Degree
- d) Bachelor Degree (including a Bachelor Honours Degree).

Eligible overseas students will be allocated a unique iUSE Pass code to purchase their concession Myki Pass online. For more information, please refer to the Public Transport Victoria website (<http://ptv.vic.gov.au/tickets/concessions/international-students/>).

OVERSEAS STUDENTS

International students are defined by the Australian Government as those who do not hold Australian or New Zealand citizenship and have not been granted Permanent Resident status in Australia. You may only enter and remain in Australia as an international student if you hold a valid student visa. The Commonwealth Government's Department of Immigration and Citizenship (DIAC) requires all international students to study full time. (Note that international students not resident in Australia may study online at Trinity without a student visa.)

Obtaining a student visa can take considerable time, and applications should be made well in advance of enrolment closing dates. For further information about student visas, please visit the 'International Students' section of the University of Divinity website (<http://www.divinity.edu.au/study/international-student-resources/>). Students are also strongly advised to view the Australian Government website 'Australian Education International' (<https://internationaleducation.gov.au>).

International students intending to undertake study should note that payment of tuition fees must be made in advance, together with the completion of all necessary documentation required by DIAC, including evidence that they can meet all living costs during their time in Australia. The English standard requirement for undergraduates is an IELTS average across all bands of at least 6.5 with no band under 6.0, and for graduate programs an average across all bands of at least 7.0, with no band under 6.5.

If a student fails to satisfy course requirements, the University of Divinity must report this to DIAC. This is a legal requirement, and no exceptions can be made. Students must also inform Trinity College and University of Divinity of any change to their contact details. In cases of withdrawal, the refund of fees for International students will be paid to the person who originally paid the course fees. The University of Divinity also requires international student applications to be accompanied by an admission fee.

In accordance with visa requirements, it is compulsory for International students studying on campus to attend Trinity College Orientation days at the beginning of each semester (mid-February or mid-July).

Most student visa holders are entitled to work up to 20 hours per week while their course is in session and unlimited hours during scheduled course breaks. Students must commence their course before they are eligible to start work. Please ensure you check your visa as entitlements may vary.

Students must inform their education provider (the University of Divinity) of their current residential address within seven days of arrival and of any change of address in Australia within seven days of the change. Students must also notify their current provider of any change of enrolment to a new provider.

The Department of Immigration and Border Protection (DIBP) requires that international students have Overseas Student Health Cover (OSHC) for the duration of their studies in Australia, prior to applying for a student visa.