Trinity College Theological School
A College of the University of Divinity

2026 HANDBOOK

All information provided in his Handbook is believed to be correct at the time of publishing. 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.

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.

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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, those who want to learn more about the Christian faith, and those who wish to study the theological disciplines as academic fields of study in their own right. 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 during your studies with us!

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 was 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, it adopted its present title in 2014.

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> Box Hill, Victoria, 3128
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COLLEGES OF THE UNIVERSITY OF DIVINITY

Australian Lutheran College
L2 139 Frome Street, Adelaide SA 5000
Phone: +61 8 7120 8200 / Freecall: 1800 625 193 / alc@alc.edu.au

Catholic Theological College
278 Victoria Parade (PO Box 146), East Melbourne VIC 8002
Phone: +61 3 9412 3333 / ctc@ctc.edu.au

Eva Burrows College (Salvation Army)
100 Maidstone Street, Ringwood VIC 3134
Phone: +61 3 9847 5400 / enquiries@ebc.edu.au

Pilgrim Theological College (Uniting Church)
29 College Crescent, Parkville VIC 3052
Phone: +61 3 9340 8830 / study@pilgrim.edu.au

St Athanasius College (Coptic Orthodox)
100 Park Road, Donvale VIC 3111
285 La Trobe St, Melbourne (Eporo Tower)
Phone: +61 3 8872 8450 / info@sac.edu.au

St Barnabas College (Anglican)
18 King William Rd, North Adelaide SA 5006.
Phone: +61 8 8305 9380 / registrar@sbc.edu.au

St Francis College (Anglican)
233 Milton Road, Milton, QLD
Phone: +61 7 3514 7400 / admin@ministryeducation.org.au

Trinity College Theological School (Anglican)
100 Royal Parade, Parkville VIC 3052
Phone: +61 3 8341 0275 / tcts@trinity.edu.au

Uniting College for Leadership and Theology
312 Sir Donald Bradman Dr, Brooklyn Park SA 5032
Phone: +61 8 84168420 / info@unitingcollege.edu.au

Whitley College (Baptist)
St Paschal 90 Albion Rd, Box Hill Vic 3128
Phone: +61 3 9340 8100 / whitley@whitley.edu.au

Wollaston Theological College (Anglican)
5 Wollaston Road, Mount Claremont WA 6010
Phone: +61 8 9425 7270 / info@wtc.perth.anglican.org

Yarra Theological Union (Roman Catholic)
98 Albion Road (PO Box 79), Box Hill VIC 3128
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SCHOOLS OF THE UNIVERSITY OF DIVINITY

School of Graduate Research
Phone: +61 3 9853 3177 / sgr-admissions@divinity.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 endorsed 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 150 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
- mixed-mode courses, where some units are taken online and some in class are common.

Vision
To be recognised as a leading provider of Anglican theological education in Australia in the 'broad church' and catholic traditions of the world-wide Anglican Communion.

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 library and other facilities, including purchasing lunch in the College Dining Hall. Social activities are organised by the Student Body President.

Prayer and worship are central to the life of 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. You are also welcome to join us for Choral Evensong, sung by the renowned Choir of Trinity College, at 5.00pm on Sundays during term.

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 Canon Associate Professor Robert (Bob) Derrenbacker
BA *Wheaton*, MA *GCTS*, PhD *Toronto*
Frank Woods Lecturer in New Testament
Dean of the Theological School

Bob was President of Thorneloe University, an Anglican college federated with Laurentian University in Ontario, Canada, from 2009 to 2018. He was previously Associate Professor of New Testament at Regent College, Vancouver, Associate Dean at Tyndale Seminary, Toronto, and Visiting Fellow in the Faculty of Theology at the Katholieke Universiteit, Belgium. He also taught at St Peter's Theological Seminary, Ontario, and St Michael's College and Wycliffe College, Toronto. Bob's academic interests include the Synoptic Gospels, the letters of Paul, and ancient literary and writing practices. He is passionate about U2, Pink Floyd, and Led Zeppelin, enjoys e-biking and cooking, and his favourite film is *The Godfather.*
E: robertd@trinity.edu.au / Ph: 03 8341 0944

Associate Professor Rachelle Gilmour
PhD *Sydney*
Bromby Lecturer in Old Testament

Rachelle teaches and researches in the area of Hebrew Bible/Old Testament and Biblical Hebrew language. She has published three books, most recently *Divine Violence in the Book of Samuel* (OUP, 2021), and is an editor for the *Journal for the Study of the Old Testament*, and the Library of Hebrew Bible/Old Testament Studies series with T &T Clark. She is currently preparing a critical commentary on 1 Samuel 1-15 for Kohlhammer.
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The Revd Associate Professor 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. Fergus has been Canon and Canon Theologian of the Diocese of Tanga, Tanzania, since 2001.
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The Revd Dr Scott Kirkland
BMin, PGDipTh *Laidlaw*, PhD *Newcastle*
John and Jeanne Stockdale Senior Lecturer in Practical Theology and Ethics
Research Coordinator

Scott Kirkland is a political theologian and theological ethicist working in the areas of modern German and Italian thought. In the past, he has worked on the theology of Karl Barth and his relationship with a number of German philosophical figures. Currently, Scott is editing a series of monographs, *Dispatches* (Fortress)*,* which provide ethical reflections on current cultural crises. His current projects include completing a manuscript on the Italian philosopher Giorgio Agamben titled "A Political Theology of the Remnant", a translation of Agamben's *Lo spirito e la lettra* (Seagull, 2025), as well as an edited collection titled "Political Theologies of the Enemy."
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The Revd Professor Mark Lindsay, FRHistS
BA(Hons) *UWA*, GradDipTheol *MCD*, PhD *UWA*
Joan F W Munro Lecturer in Historical Theology
Deputy Dean of the Theological School & Academic Dean

Mark is an historical theologian, and is internationally recognised as one of the world's leading scholars in Barthian and post-Holocaust theology. He has published three books on Karl Barth, a monograph on the doctrine of election, and is also the authorised biographer of the Swiss New Testament scholar, Markus Barth. Mark has taught in universities across Australia, and has been a visiting fellow at the Woolf Institute in Cambridge, and most recently at the Center of Theological Inquiry in Princeton. He spent nearly a decade as Director of Research at the MCD/University of Divinity, and brings a wealth of experience in senior university leadership, as well as his historical and theological expertise.

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Dr Natalie F. Mylonas (FHEA)
PhD *Macquarie University*
Postdoctoral Research Fellow

Natalie's research focuses on emotion, identity, belonging, and exclusion in the Hebrew Bible/Old Testament. Natalie's recent book *Jerusalem as Contested Space in Ezekiel* (Bloomsbury, 2023) considers the connections between space and emotion in the portrayal of the Jerusalem as God's unfaithful wife. She is currently co-editing a volume on foreigners and prophecy in the Ancient Near East, Mediterranean, and Hebrew Bible/Old Testament.
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Dr Blake Wassell
BA, DipAncLang *Macquarie*, PGDipTheol, PhD *Otago*
Stewart Senior Lecturer in New Testament

Blake is a New Testament scholar who completed undergraduate studies with Macquarie University's Department of Ancient History (2012, 2014), and then postgraduate studies with the University of Otago's Theology Programme (2015, 2019), which included six months in Tübingen. He previously taught biblical studies at Australian Catholic University, where he has been a Historical Children's Book Collections Fellow and a Co-Chief Investigator in the Stakeholder Engaged Scholarship Unit. His publications include a book titled *John 18:28–19:22 and the Paradox of Judgement* (Mohr Siebeck, 2021), and his current projects include a monograph that reads John's creative use of the Synoptics in terms of literary imitation.

ADJUNCT LECTURERS

The Revd Dr Gary Heard
BCom *Melb*, DipEd *Monash*, BTheol(Hons), PhD *MCD*
Woodbridge Adjunct Lecturer in Pastoral Theology

Gary has over thirty years' experience as an ordained Baptist minister and as an experienced chaplain across health care, education, and professional sporting organisations, and is currently working as Spiritual Care Coordinator in Perth, with a focus in Palliative Care. Gary continues his interest in research in Chaplaincy and Pastoral Care, with reference to pastoral care in the wider community, seeking to engage with spirituality in the broader sense, and amongst those with no connection to church.
E: garyh@trinity.edu.au

The Revd Dr Luke Hopkins
BTh(Hons) *Newc*, PhD *UDiv*
College Chaplain

Father Luke Hopkins grew up in the Hunter Valley, NSW. He trained and was ordained in the Anglican Diocese of Newcastle. After his ordination, he worked with a city church plant and Newcastle Cathedral. Then, after working as an assistant curate and school chaplain in a regional town, Fr Luke undertook a doctoral studies with Trinity College. He spent some time in Oxford before living in residence at Trinity. He went on to be the vicar of Hawksburn before returning to Trinity to be the chaplain for the whole College at the start of 2022. Fr Luke's doctorate is on Anglican ecclesiology and Patristics. He is married to Alice Christofi, enjoys walks on the beach, and is pastorally available to all staff and students of the College.
E: lhopkins@trinity.unimelb.edu.au / Ph: 03 9348 7503 or 0466 320 223

The Revd Professor Dorothy Lee, AM, FAHA
BA(Hons), DipEd *Newcastle*, BD(Hons), PhD *Sydney*
Professor Emerita in New Testament

Dorothy was born in Scotland and studied Classics, then Divinity when she moved to Australia. She is an Anglican Priest and Canon of St Paul's Cathedral, Melbourne. Her main research interests lie in the narrative and theology of the Gospels, and particularly the Fourth Gospel. She is interested in feminist readings of the New Testament, in which she has published widely. Dorothy is a member of the Doctrine Commission of the Anglican Church in Australia and a Fellow of the Australian Academy of the Humanities.

Mr Michael Shand AM,KC BA LLB *Melb*

Sharwood Bequest Administrators
The Revd Dr Christopher Porter *BPsych ANU, BIT Adel, GradDipDiv, GradCert Theol, MDiv, GradCert Min, MA (Th), Ph DACT*
Mr Christopher Roper *AM LLB Syd, BD MCD, BA Melb*

RESEARCH ASSOCIATES

Dr Paul Daniels, BA (Hons), BTheol, MTheol, PhD *UDiv*
The Revd Dr Nixon Estrella de Vera, MATS, PhD *UDiv*
Dr Arthur Keefer, PhD *Camb*
Dr Aaron Ghiloni, BA *CLC*, GCIslamStud *CSU*, MA *Bethel*, PhD *Qld*
The Very Revd Dr Andreas Loewe, BA (Hons), MPhil, MA *Oxon,* PhD *Camb*
Prof.Paul Oslington,*Bec,BD, Mec (Hons), PhD (Sydney), DTheol (UD)*
The Revd Dr Duncan Reid, BA *Monash*, BTheol *MCD*, DTheol *Tübingen*, MEd *Flinders*
The Revd Dr Richard Wilson, PhD *UDiv*

UNIVERSITY SCHOLARS

The Revd Ron Browning, OAM
The Rt Revd Dr Jeffrey Driver, LTh *ACT*, MTh *SCD*, PhD *CSU*
Dr Muriel Porter, OAM, BA *UNE*, BLitt *ANU*, PhD *Melb*, MA *ACU*

ADMINISTRATION

Adriana Colangelo
BBus(Mktg) *RMIT*, MTESOL *Monash*
Student Manager and Registrar (Monday to Friday)

Adriana's professional background is in English as an Additional Language (EAL) education, both as a classroom teacher and program coordinator. Through this work she enjoyed connecting with students and colleagues from all parts of the world and expanded her understanding of what a classroom can be, recognising that learning happens in diverse environments, whether online, in communities, or through experiential and intercultural exchanges. At Trinity, she assists students through enrolment processes, fosters Trinity's longstanding community relationships, and supports students and faculty through maintaining an inclusive educational environment that promotes academic success, collaboration and personal growth.

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Ms Joanne Pope
BEd (Sec), BA (Hons) *USyd*
TCTS Administrator (Monday to Wednesday)

After completing her studies at Sydney University, Joanne worked in a variety of customer service roles in Sydney and Melbourne. She has an interest in Medieval and 18th and 19th Century literature, Women in early Christian history and Contemplative prayer and writings. Before starting work at Trinity College, she studied the exercises of St Ignatius of Loyola at the Jesuit and Ignatian Spirituality centre in Melbourne. For prospective students and current students, Joanne can offer administrative support and is often the first port of call for enquiries. She works alongside the Student Manager in processing student admission and enrolments. Joanne supports the Trinity College Theological faculty and cares for staff and students.
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IMPORTANT DATES/CALENDAR 2026

Thurs 1 January	New Year's Day (holiday)
Fri 2 January	Trinity College reopens
Mon 5 January	TCTS OFFICE OPENS
Mon 26 January	Australia Day (holiday)
Fri 20 February	TCTS ORIENTATION (all new students to attend)
Mon 23 February	**Sem 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)**
Mon 30 Mar–Fri 10 April	**Non-teaching period**
Fri 3 April	Good Friday (holiday)
Sun 5 April	Easter Day
Mon 6 April	Easter Monday (holiday)
Sat 25 April	ANZAC Day (holiday)
Fri 29 May	**Sem 1: Last day to withdraw from a unit without Academic penalty**
Wed 3 June	Research Day (Staff and HDR Students)
Mon 8–Fri 12 June	Sem 1: Examinations Period
Mon 8 June	King's Birthday (holiday)
Fri 10 July	Sem 1 results published
Fri 17 July	Sem 2 Applications close: Domestic coursework students
Mon 27 July	**Sem 2: Teaching commences**
Tue 18 August	**CENSUS DATE (last date for enrolment changes for regular units)**
Mon 21 Sep–Fri 2 October	**Non-teaching period**
Fri 26 September	Grand Final parade day (holiday)
Thurs October 13	TCTS Open House Day
Fri 30 October	**Sem 2: Last day to withdraw from a unit without Academic penalty**
Tue 3 November	Melbourne Cup Day (TCTS office closed)
Mon 9–Fri 13 November	Semester 2: Examination Period
29 November	Advent Lessons and Carols service
Fri 11 December	Results published
Fri 25 December	Christmas Day
Sat 26 December	Boxing Day
Mon 28 December	Trinity College closed

ADMISSIONS, ENROLMENT & STUDENT SUPPORT

New students must undertake an interview—in person, by phone or on Zoom—with the Academic Dean and/or Student Manager (undergraduate and postgraduate coursework programs) or Research Coordinator (higher degrees by research), 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, by submitting an application before the deadline set by the University. Applications for research degrees may be made at any time, but there are only four admissions rounds so you may not be able to begin immediately.

All applications for enrolment in coursework programs are assessed by the Academic Dean. Note that 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, or if it is assessed that the applicant is not well suited to the particular course or learning environment offered by the college.

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 well 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, diploma, or certificate program 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 Bachelor degrees, or Foundational in the Graduate Diploma or Masters degrees) prior to proceeding to higher level units.

Step 2: Advice—Contact the TCTS office (tcts@trinity.edu.au) for an appointment with the Academic Dean and/or Student Manager. 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 for 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 (https://divinity.edu.au/study/apply/) 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.
Apply for a Unique Student Identifier (USI) and add this number to your form. (https://www.usi.gov.au/)

Submit your completed enrolment form together with ***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 school completion certificate (if you have not previously been admitted to an Australian university)
- 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 may be able to make certified copies if you make an appointment to attend in person with your originals.

Returning Students

At the end of each year, students should talk with the Academic Dean 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 2024 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 in the Fees section on your application or re-enrolment form. An email will then be sent to you direct from the ATO with a link for registering for 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 first enrolment in your award or if you change your payment method.

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.

Support Services & Pastoral Support

Trinity College, and the University of Divinity, are "committed to ensuring their students are provided with the support and resources required to assist them to be successful in their studies' (Support for Students 1.1) Routine supports include:

- extension on assignments
- leaves of absence
- approved modifications to assessment tasks

Each of these is governed by a set of University policies that determine the conditions under which these supports can be applied.

Additionally, Trinity provides a more person-centred approach. The TCTS Student Manager provides support to students to ensure they successfully complete their units, and understand the academic expectations that Trinity and the UD have. Additionally, they assist students with developing strategies for balancing their academic commitments with other parts of their life. The Student Manager can offer students the following support:

- devise individualised support plans for students with access needs (https://divinity.edu.au/documents/student-support-plan-schedule-a-inclusion/)
- advising students on conditions for special considerations;
- providing guidance on academic study skills, English language skills, learning strategies and IT skills;
- and meeting with students to enable completion of coursework tasks, and to create study schedules and plans

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 confidence to the Student Manager, the College Chaplain or 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. They can potentially then refer you to appropriate professional assistance if you would like further 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.

COURSES OFFERED

NON-AWARD COURSES

Audit Participants
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 $550 each for 20265. 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. Ordinarily, audit participation will be limited to two units without further consultation with the College.

UNDERGRADUATE COURSES

Undergraduate Certificate in Divinity
The CertDiv offers students an opportunity to explore a range of theological, philosophical and ministry-related studies. The Certificate consists of 72 points of undergraduate study.

The Undergraduate Certificate in Divinity provides a pathway to further undergraduate studies in divinity-related areas. On completion of the Certificate, students are eligible to proceed, with credit, to the DipTheol.

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 different field (A, B, C and D).

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 (3 units) of Foundational units taken across three different fields (A, B, C and D).

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
The MTh enables students with a *completed 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 from three different fields (A, B, C and D); at least 5 at Elective level in more than one field; 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 Biblical languages, 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 (divinity.edu.au/sgr/future-research-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 finalising 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 40,000 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 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

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 (NOTE: from 2023 on, some units taught in both modes now have only one code, so both appear as a '0')
9   Online (NOTE: from 2023 on, some online units will have a '0' code)

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, 18-point unit. Postgraduate students may only take the SRU as an Elective 24-point unit. In special circumstances, an SRU can be taken as a double unit. You will need a supervisor; your Academic Dean 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. The template must be completed before the unit Census Date

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. Though previously permitted, it is no longer possible to substitute an SRU for a Capstone unit.

16,000-WORD MINOR THESIS

Eligible students may apply to enrol in a 16,000-word Minor Thesis, either as a single subject enrolment 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, who can advise whether or not the Minor Thesis is suitable within the student's course of studies. The Research Coordinator may be able to assist the student in finding a suitable supervisor, though the student should attempt to find a suitably qualified academic with the University themselves first. Students may elect to take the 16,000-word Minor Thesis in a single semester, or across two consecutive semesters. Note that from 2022 all students wishing to undertake a Minor Thesis must have completed a unit in Research Methodology prior to commencing the thesis unit itself.

See the UD website for further details: https://divinity.edu.au/study/minor-thesis-16000-words/

UNDERGRADUATE UNITS FOR 2026

Unless otherwise indicated, classes will take place at Trinity's main campus in Melbourne.

FIELD A: HUMANITIES

Biblical Hebrew A (at Whitley College)	S1	AL1300T
New Testament Greek A (Blake Wassell) – Including self-paced *pre-semester work introduction*	S1	AL1000T
Biblical Hebrew B (at Whitley College)	S2	AL2300T
New Testament Greek B (Blake Wassell)	S2	AL2500T

FIELD B: BIBLICAL STUDIES

Introduction to the Old Testament (Rachelle Gilmour)	S1	BA1000T
From Song of Songs to Lamentations: Biblical Voices in Contemporary Jewish Festivals (Rachelle Gilmour) and (Natalie Mylonas)	S1	BA3876T
Life and Letters of Paul (Bob Derrenbacker)	S1	BN3701T
The Book of Isaiah (Rachelle Gilmour)	S2	BA3500T
The Book of Isaiah [Hebrew Stream] (Rachelle Gilmour)	S2	BA3510T
Introduction to the New Testament (Blake Wassell)	S2	BN1000T
The Gospel of Mark (Bob Derrenbacker)	S2	BN3600T

FIELD C: CHRISTIAN THOUGHT AND HISTORY

Foundations for Theological Study (Scott Kirkland)	S1	CT1020T
Doctrine of the Trinity (Mark Lindsay)	S1	CT3310T
Forming the Faith (Mark Lindsay)	S2	CH1100T
Christology: Beauty and Salvation (Scott Kirkland)	S2	CT3210T
Economy and Race (Scott Kirkland)	S2	CT3666T

FIELD D: THEOLOGY - MISSION AND MINISTRY and FIELD PLACEMENTS

Mission and Leadership in Contemporary Australia *(Fergus King)*	S1	DM3200T
Theology and Practice of Pastoral Care (Gary Heard) -Online only	S1	DP1600T
Spiritual Formation in the Christian Tradition (Fergus King)	S1	DS3100T
Mission Liturgy and Sacraments (Fergus King)	S2	DA3300T
Prayer Book Studies (Lecturer TBA)	INT	DL3000T
Supervised Theological Field Education-placement	S1/S2	DP2906T
Clinical Pastoral Education (CPE) – *taken as a postgraduate unit only*	S1/S2	CP9100Z

CAPSTONE UNITS

Capstone Integrative Unit (Faculty TBA) – R*equired to complete all Bachelor awards*	S2	XX3900T

POSTGRADUATE UNITS FOR 2026

Unless otherwise indicated, classes will take place at Trinity's main campus in Melbourne.

FOUNDATION LEVEL UNITS

Biblical Hebrew A (at Whitley College)	S1	AL8300T
New Testament Greek A (Blake Wassell) – *with 1 week online pre-semester work*	S1	AL8000T
Introduction to the Old Testament (Rachelle Gilmour)	S1	BA8000T
Foundations for Theological Study (Scott Kirkland)	S1	CT8020T

Theology and Practice of Pastoral Care (Gary Heard) Online only	S1	DP8500T
Biblical Hebrew B (at Whitley College)	S2	AL9300T
New Testament Greek B (Blake Wassell)	S2	AL9500T
Introduction to the New Testament (Blake Wassell)	S2	BN8000T
Forming the Faith (Mark Lindsay)	S1	CH8100T
Mission and Religious Education in Australian Schools (Fergus King) – *online only*	S2	DE8100T

ELECTIVE LEVEL UNITS

From Song of Songs to Lamentations: Biblical Voices in Contemporary Jewish Festivals (Rachelle Gilmour) and (Natalie Mylonas)	S1	BA9876T
Life and Letters of Paul (Bob Derrenbacker)	S1	BN9701T
The Doctrine of the Trinity (Mark Lindsay)	S1	CT9310T
Mission and Leadership in Contemporary Australia (Fergus King)	S1	DM9200T
Spiritual Formation in the Christian Tradition (Fergus King)	S1	DS9100T
Book of Isaiah (Rachelle Gilmour)	S2	BA9500T
The Book of Isaiah [Hebrew Stream] (Rachelle Gilmour)	S2	BA9510T
The Gospel of Mark (Bob Derrenbacker)	S2	BN9600T
Christology: Beauty and Salvation (Scott Kirkland)	S2	CT9210T
Economy and Race (Scott Kirkland)	S2	CT9666T
Mission, Liturgy and Sacraments (Fergus King)	S2	DA9300T
Clinical Pastoral Education (CPE) – *placement*	S1/S2	CP9100Z
Prayer Book Studies (faculty TBA)	S2	**DL3000T**

CAPSTONE UNITS

Capstone Integrated Project (Faculty TBC) – *Required for all Masters awards*	S2	XX9900T

ASSESSMENT AND ATTENDANCE

HOW TO ACCESS YOUR UNIT 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 the same as for Paradigm, the University's student management system, where you can check your enrolment and results.
Your username for both systems is your personal email address (must be all lower case).

Instructions
1. https://ark.divinity.edu.au/login/index.php
2. Go to student log in.
3. Enter your username and then click on "forgot password".
4. It will then send you an email to reset your password.

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. You must include a cover page on which you confirm your assignment is all your own work. Keep your bibliography in the same file. 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 (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** all text in footnotes but does not include the bibliography.

You must usually 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
- Postgraduate Minor Thesis: 16,000 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 if they are self paced, but will need to attend online if the unit is being run synchronously, that is, with live Zoom lectures or tutorials at specific times. Please always let your lecturer know by email that you will be absent.

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.

Academic Dean's Extension

You must apply before the due date (or the date set by a Lecturer's Extension). The Academic Dean 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
• 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	• 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
• High attainment of unit learning outcomes to which the task is aligned • Application of factual and conceptual knowledge demonstrating a degree of independent thought	• 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
• Sound attainment of unit learning outcomes to which the task is aligned • Critical handling of factual and conceptual knowledge	• 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
• Satisfactory attainment of unit learning outcomes to which the task is aligned • Satisfactory factual and conceptual knowledge	• 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
• Lacking in clear attainment of unit learning outcomes to which the task is aligned • Lacking factual and conceptual knowledge	• 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
• Demonstrates confusion over the subject matter • Poorly informed opinion-led work rather than evidence based argument	• 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.

ACADEMIC INTEGRITY

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. At Trinity College Theological School, this includes a prohibition against using any form of generative AI in the production of assessment tasks. The UD's Academic Integrity Policy explains why this is necessary:

> Academic integrity is 'the moral code of academic life and endeavour. It involves using, generating and communicating information in an ethical, honest and responsible manner' (adapted from Monash University, 2013, quoted in TEQSA Guidance Note on Academic Integrity, 2019). Academic integrity is fundamental to the success and credibility of higher education both for individuals and institutions.

The most common form of academic misconduct is plagiarism, which is defined by the UD's Academic Integrity Policy as:

> 'the use by one person of another person's work as though it is the first person's own work without appropriate attribution.'

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.

UNIVERSITY OF DIVINITY STYLE GUIDE

In this handbook, there is information provided on the skill of writing essays, academic style and referencing. But for the most up-to-date information, please refer to the Style Guide on the University of Divinity website: https://divinity.libguides.com/styleguide/home.

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 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	*Preferred or suggested expression*
average or common man	average person, ordinary people, typical worker
clergyman	member of the clergy, minister, priest, cleric
early man, cave-man	early humans, early societies
forefather(s)	ancestor(s), precursor(s), forebear(s)
great men in history	great figures in history, historical figures
layman	layperson, lay, laity, lay person, lay member
to man (verb)	to staff, to run, to operate
manhood	adulthood, maturity
man-hours	work hours, staff hours, hours worked, total hours
manhunt	a hunt for...
man-made	artificial, hand-made, synthetic, manufactured, crafted
middleman	liaison, agent, broker
mothering/fathering	parenting
race	ethnicity, ethnic group, people
reasonable man	reasonable person
sexual preference	sexual orientation
spokesman	representative, spokesperson
sportsmanship	fair play, team spirit, or sporting attitude
statesman	official, diplomat
workman like	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 are 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 theologicians [*sic*] are killing the Church'.

'Sic' means 'thus' and here means that 'theologicians' 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 illustrates 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

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 Chieregati, 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 Chieregati, 1522", 123.
Bibliography: "Adrian VI's Instruction to Chieregati, 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 between chapter and verse(s), and a semi-colon separating one reference from another: Gen 16:16; Mark 8:29-31. Single or other short references may be given in the text rather than in footnotes: '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 Billie Jean Collins et al.; *The SBL Handbook of Style for Biblical Studies and Related Discipline,* 2nd ed. (Atlanta, GA: SBL Press, 2014).

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 (they *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, 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. *"Tradition is the church interpreting, not the church reminiscing"* – Archbishop Michael Jackson

- *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. 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, and opportunities to participate in Clinical and Pastoral Education.

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. **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)**
- **The Missional New Testament (DM3400T/DM9400T)**
- **Theology and Practice of Pastoral Care (DP2500T/DP9500T)**
- **Mission, Liturgy & Sacraments (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 engaged 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, when deemed appropriate on consultation with diocesan personnel, 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.

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 Visitor & Visits

As appropriate, experts in particular areas on ministry and mission give presentations on their experience and share information about resources with students. These usually occur in-house. These sessions introduce program participants to new areas of mission and ministry and give practical advice on resources available to develop their own skills in these areas. By focussing on gifts available within the church, they serve to remind participants that they are not alone in ministry and can always call on the expertise of others.

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 by telephone (03 8341 0241).

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 are 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/2023/05/Melbourne-Faithfulness-in-Service-9-June-2022-2023-update.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.
    c) reported to relevant Diocesan bodies, and if appropriate, reported to external governmental authorities, including the police.

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 complaint 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 Reporting sexual offences and child abuse
  https://www.police.vic.gov.au/reporting-sexual-offences-child-abuse
- University of Melbourne Counselling & Psychological Services: Level 5, 757 Swanston Street Parkville Monday-Friday, 9am-5pm Phone: (03) 8344 6927
  https://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 Chaplain 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 following people may be consulted and can direct you to a suitable person to speak to:
- The Revd Dr Luke Hopkins (College Chaplain)
- Professor Mark Lindsay (Academic Dean).

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:

- Conduct and Misconduct Policy (https://divinity.edu.au/documents/conduct-and-misconduct-policy/)
- 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/2023/05/Melbourne-Faithfulness-in-Service-9-June-2022-2023-update.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.

MARKETING POLICY: SOCIAL MEDIA, LOGOS, WEBSITE AND CONTENT
Students are bound by Trinity College Policy TCM04 – Marketing Policy: social media, logos, website and content. Any student who wants to use the Trinity College name, logo, branding or any other element identifiable as Trinity College online (social media accounts, website etc.) or in printed collateral must submit the request in writing to communications@trinity.unimelb.edu.au with a brief description of the request and communications channels to be used. Please request a copy of the policy from the TCTS Administration Office if you need further information.

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)

Barry Marshall Memorial Scholarship
Named in memory of the Revd Barry Marshall OGS (1923–1970), former Chaplain at Trinity College, the Barry Marshall Memorial Scholarship supports Theological School students who are discerning a call to a ministry of chaplaincy.

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 (if under 23) 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.

HIGHER DEGREE BY RESEARCH (HDR) SCHOLARSHIPS
The Joan Adams Scholarship (see above) may be awarded as a Doctoral Scholarship.

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.

The Turner Fellowships
Two Fellowships, named for Sir George and Lady Rosa Turner, provide for fees and stipends to assist two already ordained members of Anglican clergy to undertaking further studies. Preferably candidates are former students of the College undertaking HDR awards (usually a PhD) through Trinity College Theological School, but study at other institutions is possible.

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.

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 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
Trinity College Theological School students are granted membership to The Dalton McCaughey Library (DML) as part of their studies with the College. The DML is co-owned by the UCA Synod of VicTas and the Australian Jesuits; Trinity College is a formal partner as well. Located at 29 College Crescent, the DML is a five-minute walk from Trinity and provides access to a significant theological collection, both print and electronic. Materials are purchased in support of units that are taught at TCTS and Pilgrim and that are of subject interest to the Jesuits. Our professional librarians are available to assist you with your information needs, in person and at-a-distance, the latter by Zoom. For the catalogue, for opening hours (generally M-F, 9-5), and for various guides to assist students with their research, please visit https://dml.vic.edu.au/. Note that any extended evening or Saturday hours are posted on the catalogue home page. Also visit the library's homepage to stay abreast of the library's latest news and events.

The Leeper Library **(Renovations occurring December 25- September 26)**
The Leeper Library houses a small, general theology collection as well as general academic and recreational reading. All TCTS and University of Divinity students are welcome to borrow from our collection however, the Dalton McCaughey Library and the University of Divinity Library Hub should be your first choice for resources to support your studies. Leeper Library staff are available and very happy to provide assistance with resource and research questions.

The library catalogue is available at https://library.trinity.edu.au
Leeper Library hours are 9am-6pm Monday to Friday.

Printing, photocopying and scanning
On campus students must have a Trinity student card (different to University of Divinity student card) to use the library photocopier/printer/scanner. Library staff can provide scanned copies of library material for online students. All requests for copies of material must comply with the Copyright Act of 1968.

Inter-library loans
Library staff can facilitate inter-library loans from University of Divinity libraries outside of Melbourne.

CHAPEL AND CHAPLAINCY

Trinity College's Anglican foundation and Christian values are embodied in our elegant Chapel and the ministry of Chaplaincy. The Horsfall Chapel of the Holy Trinity stands on the Parkville Campus and is a shared space for Christian worship with our neighbouring college, Janet Clarke Hall.

The Horsfall Chapel is a place for worship, reflection and prayer. It is a sacred space where all are welcome. Many Trinitarians return to the Chapel for special events and a number of our alumni have been married here. The building is also the home of the acclaimed Choir of Trinity College. The Chapel was designed and built between 1911 and 1917. Its construction was made possible by a gift from John Horsfall in memory of his daughter Edith Carington. The Chapel is a space that all Theological School students should feel can become a spiritual home and a centre for their formation in ministry.

Chaplaincy within the College involves not only the liturgical services in the Chapel but a range of other activities including pastoral care and discussion groups. Our Chaplain is available to all students and staff across all areas of the College, to people of all faiths and none, and has an open door for whoever might drop by at any time.

What does a Chaplain do?

- Organises and facilitates the liturgical life of the Chapel and pastoral services (baptisms, funerals, weddings).
- Offer a sacramental ministry within the College and provide hospitality.
- Available for a chat, someone to pray with, and/or spiritual counsel.
- May assist in the resolution of academic and life issues.
- Can assist in marshalling resources in times of need or crisis.
- Accompanies individuals and groups through various challenges.
- Can provide theological and non-theological mentoring to students.
- Is a link between the life of the College and the life of wider Church in our diocese and Victoria.

The Chaplain tries to ensure that the College Chapel is a lively space of worship by encouraging creative, respectful interaction across Trinity's diverse community. This is done in union with our student body and all students are encouraged to take their place and part in the life of the Chapel throughout the year.

Trinity College is a diverse community, and the Chapel is an inclusive space for prayer and worship. We follow the example of Jesus, who welcomed and nurtured people of all backgrounds and situations in life. Our commitment is to share God's love with everyone, regardless of their age, background, disability, economic power, ethnicity, sexuality, gender identity, immigration status, learning capability, mental health, belief or non-belief or any other characteristic.

Regular Service Times

Sunday: 5.00pm Choral Evensong (during University term)

Monday: 9.00am Morning Prayer; 1.00pm Eucharist (Part of Monday Formation Program)

Tuesday: 9.00am Morning Prayer; 4.45pm Evening Prayer

Wednesday: 9.00am Morning Prayer; 12.00pm Eucharist.

Thursday: 9.00am Morning Prayer; 5.30pm Choral Evensong (simplified, during University term)

Friday: 9.00am Morning Prayer

The Chaplain's normal rest day is Friday.

Ministry of Reconciliation is also offered by appointment.

MEDICAL ASSISTANCE

Trinity does not have any on-campus medical facilities, although there is a Registered Nurse based in the Gateway building in Room G05 on from Wednesday to Friday. There is a First Aid Room in the Evan Burge building.

With a 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. Their website is www.services.unimelb.edu.au/health.

We can also recommend:
- Carlton Family Medical, as they often will fit in our students.
  https://carltonfamilymedical.com.au/
- The Betta Health Medical Centre: 30 Sydney Road, Brunswick. Tel: 8388 5200.
  https://brunswickbettahealth.com.au/
- 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 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).
Postgraduate students are not currently eligible for concession fares.

Myki for international students
Overseas students are not currently eligible for concession fares unless you have refugee status, are studying as part of an approved overseas exchange program or hold an Australian Commonwealth Awards Scholarship. However, the Victorian Government offers a discount for full-time undergraduate students enrolled in bachelor or associate degrees, diplomas or advanced diplomas called "iUSEpass". For more information, please refer to the Public Transport Victoria website (https://www.ptv.vic.gov.au/tickets/myki/concessions-and-free-travel/children-and-students/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 'Overseas Student Information' section of the University of Divinity website (https://divinity.edu.au/study/overseas-students/). 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.