Trinity College Theological School
A College of the University of Divinity

2017 HANDBOOK

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

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

Trinity College Theological School
Royal Parade
PARKVILLE VIC 3052

E: tcts@trinity.edu.au
T: +61 3 9348 7127
www.trinity.edu.au/theology
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WELCOME TO TRINITY

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

Dorothy Lee,
Dean and Frank Woods Professor of New Testament

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

University of Divinity
With the Victorian University Act 1853 specifically prohibiting the University of Melbourne from offering awards in divinity, in 1910 the Melbourne College of Divinity (MCD) was founded by an Act of the Victorian Parliament. The Most Revd Henry Lowther Clarke, Anglican Archbishop of Melbourne, was elected as the MCD’s first President. What was to become the University of Divinity thus began life as Australia’s sixth oldest self-accrediting higher-education institution. Its founding degree was the Bachelor of Divinity, awarded from 1913, and a Doctor of Divinity was also available to BD graduates of seven years standing who completed a suitable thesis. In 1972 the Act was revised, adding the Roman Catholic church to the original Anglican, Presbyterian, Methodist, Baptist and Congregational partners in the College, and a BTheol degree was created. A further revision of the Act was passed in 2005, bringing the MCD into line with contemporary academic governance standards, including the creation of a Council and an Academic Board. Following approval in 2011 by the Victorian Government, in 2012 the MCD was the first institution in the country granted the status of a ‘University of Specialisation’, under the Federal Government’s Tertiary Education Quality and Standards Agency Act 2011. The first Chancellor and Vice-Chancellor were then appointed, and the affiliated teaching institutions of the MCD became colleges of the new university. First known as the MCD University of Divinity, from 2014 it adopted its present title.
**COLLEGES OF THE UNIVERSITY OF DIVINITY**

**Australian Lutheran College**  
104 Jeffcott Street, North Adelaide, South Australia 5006  
Phone: +61 8 8267 7400 / Freecall: 1800 625 193 / Fax: +61 8 8267 7350 / alc@alc.edu.au

**Catherine Booth College**  
303 Royal Parade, Parkville 3052  
Phone: +61 3 9347 0299 / Fax: +61 3 9349 1036 / meredith.faragher@aus.salvationarmy.org

**Catholic Theological College**  
278 Victoria Pde (PO Box 146), East Melbourne Vic 8002  
Phone: +61 3 9412 3333 / Fax: +61 3 9415 9867 / ctc@ctc.edu.au

**Jesuit College of Spirituality (formerly Sentir)**  
175 Royal Parade, Parkville, VIC 3052  
Phone: +61 3 9854 8100 / registrar@sentir.edu.au

**Morling College**  
120 Herring Road, Macquarie Park, NSW 2113  
Phone: +61 2 9878 0201 / Fax: +61 2 9878 2175 / enquiries@morling.edu.au

**Pilgrim Theological College**  
29 College Crescent, Parkville Vic 3052  
Phone: +61 3 9340 8831 / Fax: +61 3 9340 8805 / study@pilgrim.edu.au

**St Athanasius Coptic Orthodox Theological College**  
88-154 Park Road, Donvale VIC 3111  
PO Box 1153, Mitcham North VIC 3132  
Phone: +61 3 8872 8450 / Fax: +61 3 9874 0688 / registrar@sacotc.vic.edu.au

**Stirling Theological College**  
44-60 Jackson’s Road, Mulgrave Vic 3170  
Phone: +61 3 9790 1000 / Fax: +61 3 9795 1688 / admin@stirling.edu.au

**Trinity College Theological School**  
Royal Parade, Parkville Vic 3052  
Phone: +61 3 9348 7127 / Fax: +61 3 9348 7610 / tcts@trinity.edu.au

**Whitley College**  
271 Royal Parade, Parkville Vic 3052  
Phone: +61 3 9340 8100 / Fax: +61 3 9349 4241 / whitley@whitley.unimelb.edu.au

**Yarra Theological Union**  
98 Albion Road (PO Box 79), Box Hill Vic 3128  
Phone: +61 3 9890 3771 / admin@ytu.edu.au
TRINITY COLLEGE THEOLOGICAL SCHOOL

History
The second Bishop of Melbourne, James Moorhouse (1926–1915) 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 Graffon and Armidale, and then of Ballarat), and Reginald Stephen (later Bishop of Tasmania and then Newcastle).

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

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

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

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

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

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

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

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

Graduate Attributes
Based on the attributes expected of all graduates of the University of Divinity, students who have studied at the Trinity College Theological School are expected to show that they can:
- LEARN: Graduates are equipped with a critical knowledge of the Bible and other texts and traditions, especially, though not only, those relating to the Anglican Church and its worship.
- ARTICULATE: Graduates are articulate in Christian theology and able to reflect theologically, prayerfully and intelligently.
- COMMUNICATE: Graduates are able to communicate informed views about the Bible, theology and ministry with clarity and compassion.
- ENGAGE: Graduates are able to engage with diverse views, contexts and traditions with due care and responsibility.
- SERVE: Graduates are prepared for ministry and the service of others in the Church and the world.

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

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

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

The Revd Professor Dorothy Lee, FAHA
BA(Hons), DipEd Newcastle, BD(Hons), PhD Sydney
Dean of the Theological School and Frank Woods Professor in New Testament

Dorothy was born in Scotland. She studies Classics then Divinity. She is an Anglican Priest and Canon of St Paul’s Cathedral, Melbourne, and Canon Theological of Holy Trinity Cathedral, Wangaratta. Her main research interests lie in the narrative and theology of the Gospels, and particularly the Fourth Gospel. Dorothy is a member of the Doctrine Commission of the Anglican Church in Australia.
E: dlee@trinity.edu.au / Ph: 03 9348 7127

The Revd Associate Professor Stephen Burns
BA(Hons), MA Dunelm, CertTheolMin CombThFed, MLitt Cantab, PhD Dunelm
Stewart Associate Professor in Liturgical & Practical Theology and Research Coordinator

A British-Australian citizen, Stephen studied theology at Durham, trained for ministry at Ridley Hall, Cambridge, and has taught theology in the UK, USA and Australia. He is a presbyter in the orders of the Church of England and has served parishes in full-time ministry in the diocese of Durham. He brings a strong commitment to Anglican formation and wide ecumenical relationships, and has published widely in his field.
E: sburns@trinity.edu.au / Ph: 03 9348 7120

The Revd Dr Cecilia Francis
LicACST LincolnHS, BTheol MCDU, DMinStuds UD
Emily Gavan Lecturer in Practical Theology and Coordinator of Supervised Theological Field Education Program (part-time)

Cecilia has experience in cross-cultural work, hospital chaplaincy, as Director of Diocesan Services in the Diocese of Melbourne and as a parish priest. She is Director of the Institute for Ministry Development Inc., providing professional supervision, ministry development programs and supervisory training. Cecilia is a qualified Clinical Pastoral Educator (ASPEA Inc).
E: cfrancis@trinity.edu.au / Ph: 03 9348 7173

The Revd Professor Mark Lindsay
BA(Hons), PhD UWA, GradDipTheol MCD
Joan F.W. Munro Professor of Historical Theology, Deputy Dean and Coursework Coordinator

Mark’s field is historical theology, where he has gained an international reputation for his work on Karl Barth, Dietrich Bonhoeffer, and Jewish-Christian relations. Mark was previously Director of Research at the MCD/University of Divinity. He brings a wealth of experience in the University sector as well as his historical and theological expertise.
E: mlindsay@trinity.edu.au / Ph: 03 9348 7566

The Revd Dr Don Saines
BAGEc UNE, GradCertHRed Griffith, BTh(Hons), DipMin ACT, PhD Birmingham
Farnham Maynard Senior Lecturer in Systematic Theology
Director of the Ministry Education Centre

Don was previously Principal of St Francis Theological College, Brisbane, and Dean of the United Faculty of Theology, Melbourne. He is also an experienced Anglican Priest and was a previous Dean of Gippsland Cathedral. His teaching and particular research interests include Trinitarian theology, ecclesiology, ethics and theological education.
E: dsaines@trinity.edu.au / Ph: 03 9348 7478
The Revd Dr Robyn Whitaker
BSc Monash, BD(Hons), MTheol MCD, PhD Chicago
Bromby Lecturer Biblical Studies and Online Coordinator

Robyn has spent the past decade living in the USA, where she has taught biblical languages and exegesis at the University of Chicago, Princeton Theological Seminary and, most recently, Union Theological Seminary in New York. She undertook theological studies in Melbourne and at the University of Chicago Divinity School. Robyn is an ordained Minister of the Uniting Church and has experience working in both congregational and chaplaincy settings. Her main area of research focuses on the Book of Revelation.
E: rwhitaker@trinity.edu.au / Ph: 03 9348 7522

Dr Peter Campbell, JP
BEC, BA, MMus ANU, GradDipLib&InfoMgt Canberra, PhD Melb, AALIA Registrar

Peter is an experienced administrator who has worked at Trinity College for more than ten years, in roles with Foundation Studies, Chaplaincy, the Residential College, and now the Theological School. His own training has been in economics and musicology, with a particularly interest in Australian music. He is an experienced choral singer and composer.
E: tctsregistrar@trinity.edu.au / Ph: 03 9348 7095

Ms Helena Ekins
BMus Melb, PGDipMus Guildhall
TCTS Administrator

Helena was a resident student at Trinity and sang in the Choir. She has worked in HR and Alumni Relations in London, and spent several years teaching English in Japan.
E: tcts@trinity.edu.au / Ph: 03 9348 7127

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

The Revd Dr Craig D’Alton, BA, MA, PhD Melb, BTheol MCDU
St Mary’s Lecturer in Anglican Studies
The Revd John Deane, BA(Hons) Sydney, BD MCD
ABM Lecturer in Mission
The Revd Dr Hugh Kempster, BEng UWIST Wales, GradDipEd Deakin, BTheol, MTheol MCDU, PhD NZ
St Peter’s Eastern Hill Lecturer in Spirituality
The Revd Canon Dr Colleen O’Reilly, GradDipEdAdmin Melb, ThA ACT, BTheol SCD, MTheol USyd,
DMinSanFran
St George’s Malvern Lecturer in Ministerial Studies
The Revd Dr Richard Treloar, BTheol, MTheol MCDU, PhD Monash
CCSY Lecturer in Anglican Studies

ASSOCIATE LECTURERS/TUTORS
The Revd Dr Stephen Ames, BSc, PhD Melb, BD, BA, PhD EDS
The Revd Canon Dr Ray Cleary, AM, BEcon, DipEd Monash, BSW Melb, BTheol, MMin,
DMinStuds MCD
The Revd Canon Dr David Cole, BA, DipMusEd(Hons) Newc, ThL(Hons) Morpeth, LTCL Lond,
DMinSanFran, PhD Newc, HonFGCM Lond
The Revd Gillian (Jill) Firth, BA WAust, MDiv, GradDipBM Ridley, GradDipSpirDir MCD
Dr David Gormley-O’Brien, BSc, BComEng LaTrobe, MA, MATS GCTS, MPhil, DPhil Oxon
The Revd Dr Fergus King, MA(Hons) StAndrews, BD(Hons) Edinburgh, DTheol UNISA
Dr Scott Kirkland, BMin, PGDipTh Laidlaw, PhD Newcastle
Dr Muriel Porter OAM, BA UNE, BLitt ANU, DPhil Melb, MA ACU

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RESEARCH ASSOCIATES
Professor, the Revd Gary D Bouma AM, BA Calvin, MDiv Princeton, MA, PhD Cornell
The Revd Dr Pene Brook, DipArtEd NatArtSch, MEd UWS, BTheol(Hons) CSU, PhD Newc
The Revd Dr Lynne Broughton, BA, PhD Melb
The Revd Dr John Capper, BEng UNSW, BTheol, DipMin Ridley, DipSocSc UNE, PhD Cantab
Dr Irene Donohoue-Clyne, BA, MEd Adelaide, DipTeach WP Additional, MTheol MCD
Dr Anne Elvey, BSc(Hons), PhD Monash, Grad Dipl Mercy Coll, BTheol, Theol M MCD
Dr Katherine Firth, BA(Hons) Camb, MA(Dist) Oxbridge, PhD
The Revd Dr Graeme Garrett, BSc Melb, Bd(Hons) MCD, ThD Grad Theol Union
The Very Revd Dr Andreas Loewe, BA(Hons), MPhil, MA Oxon, PhD Camb
Dr Ashley Moyse, BA Messiah, MSc NC Colorado, PGCert Loyola, MTS Trinity Western, PhD Newc
The Revd Dr Ron Noone, BA Melb, PhD NYU, BTheol MCD
The Rt Revd John Parkes AM, KStJ, LLB(Hons) Sheffield, BTheol(Hons) St Mark's, MTheol MCD
The Revd Dr Brian Porter, MA Cantab, MLitt UNE, BA Monash, ThD ACT
The Revd Dr Duncan Reid, BA Monash, BTheol MCD, DTheol Tübingen, MEd Flinders
The Revd Dr Bruce-Paul Shaw SSF, TPTC, BA Monash, BD MCD, MST Gen Theol Sem, PhD CSU
The Revd Canon Dr Charles Sherlock, BA(Hons) Syd, ThL Aust Coll Theol, MA ANU, BD Lond, ThD ACT

STFE SUPERVISORS
The Revd Peter Carolane, Merri Creek Anglican Church
The Revd Susanne Chambers, St Paul's, Canterbury
The Venerable Dr Craig D'Alton, St Mary's, North Melbourne
The Revd Peter French, St John's, Toorak
The Revd Samuel Goodes, St Martin's, Hawksburn
The Revd Carmel Hunter, St Alban the Martyr, St Albans
The Revd Ron Johnson, Anglican Parish of Pascoe Vale-Oak Park
The Revd Dr Hugh Kemper, St Peter's, Eastern Hill
The Revd Chris Lancaster, Parish of Altona-Laverton
The Revd John Mathes, Christ Church, Essendon
The Revd Ron Peterson, St Thomas', Werribee
The Revd Dr Richard Treloar, Christ Church, South Yarra
Ms Debra Saffrey-Collins, Brotherhood of St Laurence
The Revd Dennis Webster, St Stephen's, Richmond
The Revd Steve Webster, St Michael's North Carlton
The Revd Matthew Williams, St James' Old Cathedral
The Revd Jo-Anne Wells, St Matthew's, Glenroy/Hadfield

CHAPLAINS
The Revd Samuel Dow, College Chaplain
The Revd Marilyn Hope, Honorary Chaplain to the Theological School
The Revd Luke Hopkins, Honorary Assistant Chaplain to the Theological School

THEOLOGICAL SCHOOL COMMITTEE
The Rt Revd Kay Goldsworthy (Diocese of Gippsland) (Chair)
Dr Barbara Cargill
The Very Revd Christopher Chataway (Diocese of Ballarat)
The Revd Canon Dr Raymond Cleary, AM
The Rt Revd Andrew Curnow, AM (Diocese of Bendigo)
The Revd Canon Professor Dorothy Lee
Professor Ken Hinchcliffe
The Revd Thomas Leslie (Diocese of Wangaratta)
The Revd Canon Dr Colleen O'Reilly (Diocese of Melbourne)
The Revd Dr Don Saines
Mr Patrik Valsinger (CFO)
### IMPORTANT DATES/CALENDAR 2017

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<tr>
<td><strong>Mon 2 January</strong></td>
<td>New Year’s Day holiday</td>
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<td><strong>Mon 9 January</strong></td>
<td>TCTS OFFICE OPENS</td>
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<td><strong>Thur 26 January</strong></td>
<td>Australia Day (holiday)</td>
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<td><strong>Thu 23–Sat 25 February</strong></td>
<td><strong>TRINITY INTENSIVES (including Formation)</strong></td>
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<tr>
<td><strong>Fri 24 February</strong></td>
<td>TCTS ORIENTATION SESSION (all new students)</td>
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<td><strong>Mon 27 February</strong></td>
<td>Semester 1: Teaching commences</td>
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<tr>
<td><strong>Mon 13 March</strong></td>
<td>Labour Day (TCTS office closed but classes still on)</td>
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<td><strong>Tue 21 March</strong></td>
<td><strong>CENSUS DATE (last date for enrolment changes without penalty)</strong></td>
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<td><strong>Fri 24 March</strong></td>
<td>UD Graduation Ceremony (St Patrick’s Cathedral)</td>
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<td><strong>Wed 5 April</strong></td>
<td>Trinity “Global Pathways” multicultural day</td>
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<td><strong>Sat 8 April–Sun 22 April</strong></td>
<td><strong>Non-teaching period</strong></td>
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<td><strong>Fri 14 April</strong></td>
<td>Good Friday (holiday)</td>
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<td><strong>Sun 16 April</strong></td>
<td>Easter Day</td>
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<td><strong>Tue 25 April</strong></td>
<td>Anzac Day (holiday)</td>
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<td><strong>Sat 27 May</strong></td>
<td><strong>PREPARING FOR TRINITY SUNDAY (Seminar/Continuing Ed)</strong></td>
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<td><strong>Fri 2 June</strong></td>
<td>Semester 1: Last day of teaching</td>
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<td><strong>Wed 7 June</strong></td>
<td>UD Staff and HDR Students Research Day</td>
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<tr>
<td><strong>Mon 12–Fri 16 June</strong></td>
<td>Semester 1: Examinations Period</td>
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<td><strong>Mon 12 June</strong></td>
<td>Queen’s Birthday (holiday)</td>
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<td><strong>Mon 26–Fri 30 June</strong></td>
<td><strong>TRINITY MID-YEAR INTENSIVES</strong></td>
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<tr>
<td><strong>Fri 14 July</strong></td>
<td>Semester 1 results published</td>
</tr>
<tr>
<td><strong>Thu 20–Sat 22 July</strong></td>
<td><strong>TRINITY INTENSIVES (including Formation)</strong></td>
</tr>
<tr>
<td><strong>Mon 31 July</strong></td>
<td>Semester 2: Teaching commences</td>
</tr>
<tr>
<td><strong>Wed 9 August</strong></td>
<td><strong>BARRY MARSHALL MEMORIAL LECTURE</strong></td>
</tr>
<tr>
<td><strong>Tue 22 August</strong></td>
<td><strong>CENSUS DATE (last date for enrolment changes without penalty)</strong></td>
</tr>
<tr>
<td><strong>Wed 30 August</strong></td>
<td><strong>ARCHBISHOP’S DINNER</strong></td>
</tr>
<tr>
<td><strong>Fri 15–Sun 17 September</strong></td>
<td><strong>TRINITY ORDINANDS &amp; ASPIRANTS RETREAT (TBC)</strong></td>
</tr>
<tr>
<td><strong>Sat 23 Sep–Sun 8 October</strong></td>
<td>Non-teaching period</td>
</tr>
<tr>
<td><strong>Fri 29 September</strong></td>
<td>Grand Final parade day (holiday)</td>
</tr>
<tr>
<td><strong>Thu 26 October</strong></td>
<td><strong>TCTS SPRING DRINKS</strong></td>
</tr>
<tr>
<td><strong>Fri 3 November</strong></td>
<td>Semester 2: Last day of teaching</td>
</tr>
<tr>
<td><strong>Sat 4 November</strong></td>
<td><strong>YEAR OF MARK DAY (Seminar/Continuing Ed)</strong></td>
</tr>
<tr>
<td><strong>Tue 7 November</strong></td>
<td>Melbourne Cup Day (TCTS office closed)</td>
</tr>
<tr>
<td><strong>Wed 8 November</strong></td>
<td>UD Staff Teaching and Learning Day</td>
</tr>
<tr>
<td><strong>Sat 11 November</strong></td>
<td><strong>TCTS Valedictory Service and Dinner</strong></td>
</tr>
<tr>
<td><strong>Mon 13–Fri 17 November</strong></td>
<td>Semester 2: Examination Period</td>
</tr>
<tr>
<td><strong>Sat 2 December</strong></td>
<td>Trinity Service of Lessons and Carols</td>
</tr>
<tr>
<td><strong>Fri 15 December</strong></td>
<td>Results published</td>
</tr>
<tr>
<td><strong>Wed 20 December</strong></td>
<td><strong>TCTS Re-enrolments for 2018 due</strong></td>
</tr>
<tr>
<td><strong>Fri 22 December</strong></td>
<td>TCTS OFFICE CLOSES</td>
</tr>
<tr>
<td><strong>Mon 25 December</strong></td>
<td>Christmas Day</td>
</tr>
<tr>
<td><strong>Mon 27 December</strong></td>
<td>Boxing Day (holiday)</td>
</tr>
</tbody>
</table>

### DATES 2018

- **Wed 30 Jan–Sat 3 Feb** Theology Summer Conference (Dates TBC)
ADMISSIONS & ENROLMENT

New Students

New students will normally make an appointment with the Coursework Coordinator (undergraduate courses) or Research Coordinator (research degrees) who will provide course advice and approval, and ensure that you are in the award or unit(s) that is right for you. All enrolments must be approved by the Coordinator on the enrolment form. Students can apply for admission in either first or second semester each year. Applications for research degrees may be made at any time, but there are only two admissions rounds (April, November) and thus two specific deadlines for applications (15 April and 15 November for domestic students).

Students are welcome to take units at the University of Divinity’s other Colleges towards their degree or diploma, particularly if the desired units are not available through Trinity. Enrolment for such admission and payment of fees must still be made through Trinity, although you must also fulfil any requirements of the other college concerned.

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

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

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

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

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

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

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

If your fees are to be paid through FEE-HELP, you will also need to provide your tax file number. All applicants must provide an email address (it is a University of Divinity requirement to include your email address on your enrolment forms and email is the chief form of communication between you and Trinity).
Returning Students
During November each year students should talk with lecturers and the Course Coordinator and, if intending or considering ordination, with the Formation Coordinator. Re-enrolment forms will usually be made 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.

Fees
Complete and sign your enrolment form and fill out the page relating to the payment of fees. The Course Co-ordinator must sign all enrolment forms, and may contact you if there is a problem. When your form has been processed you should receive an enrolment summary by email. All tuition fees must be paid prior to the commencement of the scheduled unit. Students may choose either to pay all or part of their tuition fees upfront, or to pay all or part of their tuition fees via FEE-HELP (see next section). 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 2017 may be found on the University website at: www.divinity.edu.au/study/fees/.

FEE-HELP
Those students unable or unwilling to pay course fees up front may be eligible to use the Federal Government’s support scheme called the Higher Education Loan Program (FEE-HELP). To establish your eligibility, visit the Government’s Study Assist website (studyassist.gov.au). Students in any University course who are Australian citizens, or hold a permanent humanitarian visa, can have their tuition fees met by a loan from the Commonwealth Government.

To apply for a FEE-HELP loan, you must fill in the Government form and send it with your application or re-enrolment form. The FEE-HELP form must be received by the relevant census date. Forms and FEE-HELP information are available from the Trinity and University of Divinity offices. Your fees will be paid to the University of Divinity office by the Commonwealth, and Trinity will receive payment for your classes and library use. You need to fill in only one form once in your course for each degree or diploma.

The Government requires that, before you sign the FEE-HELP form, you must read the FEE-HELP Information booklet so that you are aware of your obligations under the scheme. For undergraduate courses (diplomas and bachelor degrees) the Government adds a one-off 25% loan fee to your tax liability. For postgraduate courses there is no additional charge. You must provide your Tax File Number in order to apply for a FEE-HELP loan, and your loan is repaid through the tax system. When your income reaches a predetermined level (currently about $55,000) you pay a proportion back with your tax. The higher your income, the higher the repayment level. Your FEE-HELP tax liability is indexed for inflation.

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 a scheduled unit, you must complete an Enrolment Variation form. If you withdraw after the census date, you will be charged the full fee for this unit. This fee cannot be refunded or transferred. Students who withdraw from their unit or course of study on or before the census date will, according to the method used to pay tuition fees, either be eligible for a full tuition fee refund, or not incur a FEE-HELP debt. Unless special circumstances apply, students who withdraw from a unit or course of study after the census date will still incur a FEE-HELP debt for those studies.
COURSES OFFERED

NON-AWARD COURSES

Trinity Certificate in Theology and Ministry
The Trinity Certificate in Theology and Ministry is a non-award, internally developed program designed to equip a wide range of people to reflect on their faith, ministry and discipleship in the context of their everyday lives. There are currently six study units in the course. Units are usually conducted in small workshop groups facilitated by a qualified tutor within a parish or other church group. For more information about the Certificate, please see www.trinity.edu.au/theology.

Audit Students
With permission from the lecturer, you are welcome to sit in on a unit as an audit student. Those interested in attending any of our units on a not-for-credit basis, should complete the enrolment form available on the website. Audit units cost $300 each. While you may complete the assessment tasks yourself, they cannot be submitted or marked, and no feedback can be given on your work or progress.

UNDERGRADUATE COURSES

Diploma in Theology
The DipTheol introduces students to the key theological disciplines of Biblical Studies and Christian Thought and History. This may be extended by further study in those disciplines or by electives in the area of practical ministry studies. The DipTheol is equivalent to one year full-time, and can be taken up to four years part time. The diploma consists of 120 points of study, comprising:

- 30 points of study in Biblical Studies (Field B)
- 30 points of study in Christian Thought and History (Field C)
- a further 60 points of study.

The Diploma in Theology can be taken by enrolling in specific AQF level 5 units (class based only) OR by taking Bachelor-level (AQF level 7) units, or a mixture of both. 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 240 points of study:

- 15 points (1 unit) in each of Old Testament, New Testament, Church History and Systematic Theology
- 30 additional points in Biblical Studies and/or Christian Thought and History
- a further 150 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 360 points made up as follows:

- 60 points in Field B (Biblical Studies), include at least 15 points in each Testament
- 30 points in Church History
- 60 points in Systematic Theology
- 30 points in Field D (Theology: Mission and Ministry)
- a further 180 points.

The course must not include more than 180 points at Level 1, and must include at least 90 points at Level 3, including 30 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 consists of 45 points of Foundational units taken across three disciplines, in at least two fields.

**Graduate Certificate in Divinity**
The GradCertDiv allows students to explore areas of interest in divinity and its associated disciplines. It serves as an introduction to the broad field of study of theology or philosophy and disciplines which are associated with them. Every course of study for the GradCertDiv requires completion of three units (45 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 (worth 15 points)
- a 12,000-word Research Essay (worth 30 points).
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 90 points of study, including at least 45 points of Foundational units taken across three disciplines in at least two fields.

**Master of Arts (Theology)**
The MA(Theol) 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 MA(Theol) requires completion of 12 standard postgraduate units:
- at least 45 points of Foundational units in three disciplines across at least two fields
- at least 75 points of Elective units
- one Capstone unit of at least 15 points, or a 12,000-word Research Essay.

**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 270 points of approved units:
- 105 points of Foundational units, comprising:
  - 30 points of units in a single Biblical Language
  - 30 points of units in Field B
  - 30 points in Field C
  - 15 points in Field D
- a further 15 points of Foundational study in any Discipline.
- not less than 105 and not more than 150 points of Elective units, including at least 15 points of Elective units in EACH of Field B, Field C and Field D
- either a 12,000-word Research Essay or a Capstone unit worth at least 15 points.
HIGHER DEGREES BY RESEARCH (HDR)

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

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

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

Master of Philosophy
The purpose of the MPhil is to qualify individuals who apply an advanced body of knowledge in a range of contexts for research and scholarship, and as a pathway for possible further study. There are two streams in the Master of Philosophy:

- by major thesis, with submission for examination of a thesis of 40,000 words.
- by minor thesis, with completion of two postgraduate coursework units and submission for examination of a thesis of 25,000 words.

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

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

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

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

Field A: Humanities
AH History
AL Biblical Languages
AL Languages ancient and modern

Field B: Biblical Studies
BA Old Testament
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
DC Canon Law
DD Spiritual Direction
DE Education Studies
DL Liturgy
DM Missiology
DA DP Pastoral Theology and Ministry Studies
DC DR Religious Education
DD DS Spirituality
DE DT Moral Theology
DL DU Ecumenical Studies

Levels
The level indicator shows which of the University awards the unit can be counted toward.
0  Diploma only
1  Undergraduate diplomas and degrees (Level 1 = first-year level)
2  Undergraduate diplomas and degrees (Level 2 = second-year level)
3  Undergraduate diplomas and degrees (Level 3 = third-year level)
8  Postgraduate degrees – Foundational units
9  Postgraduate degrees – Elective units

Modes
Units are currently taught in only two modes by Trinity:
0  Class-based/face-to-face/on campus
9  Online

An Example
A code such as “AL2509T” is constructed with the following parts:
• a single letter giving the Field (in this case A: Humanities)
• a single letter giving the Discipline (in this case L: Languages)
• a single number giving the Level (in this case 2: Undergraduate Level 2)
• a two-digit subject code (in this case 50: New Testament Greek B)
• a single number giving the mode (in this case 9: Online)
• a single letter giving the home College teaching the unit (in this case T: Trinity)

This unit would be suitable for an undergraduate doing their second year of a BTheol online.
SUPERVISED READING UNITS (SRU)
Where an appropriate unit is not available, or where learning experiences occur outside formal classes, a student may apply to undertake a Supervised Reading Unit (SRU). You must receive approval from your Coursework Coordinator before commencing an SRU, and you must complete and submit the SRU Approval Template from the UD website prior to the census date.

Undergraduate students may only take an SRU as a Level 3 unit. Postgraduate students may take the SRU as an Elective unit or as a Capstone unit. An SRU may be taken either as a 15-point unit (a 6,000-word essay) or a 30-point unit (a 12,000-word essay). You will need a supervisor; your Coursework Coordinator may be able to help you find one. You must complete the SRU Approval Template in consultation with your supervisor. This includes identification of a topic, learning outcomes, bibliography, and agreeing on a pattern of meetings with your supervisor.

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

12,000-WORD RESEARCH ESSAYS
Eligible students may apply to enrol in a 12,000-word Research Essay, either as a single subject enrolment, as part of a BTheol (Honours) course, or as part of a postgraduate coursework award. Prior to admission or re-enrolment, students should discuss their intention to undertake a Research Essay with the Research Coordinator at their College, who will advise whether or not the Research Essay is suitable within the student’s course of studies. The Research Coordinator will assist the student in finding a suitable supervisor. Supervisors of 12,000-word Research Essays must be qualified to at least (research) Masters degree level. Students may elect to take the 12,000-word Research Essay in a single semester, or across two consecutive semesters.
### TCTS WEEKLY CLASS-BASED TIMETABLE – SEMESTER 1, 2017

<table>
<thead>
<tr>
<th>Time</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
</tr>
</thead>
<tbody>
<tr>
<td>9.00am –</td>
<td>Morning Prayer</td>
<td>Morning Prayer</td>
<td>8:00am Eucharist</td>
<td>Morning Prayer</td>
<td>Morning Prayer</td>
</tr>
<tr>
<td>9.30am –</td>
<td>Community Time</td>
<td>DL1200T/ DL8200T Introduction to</td>
<td>Academic Skills</td>
<td>CH1000T/ CH8000T Practice and</td>
<td></td>
</tr>
<tr>
<td>12.30pm</td>
<td>Morning Tea</td>
<td>Liturgical Thought and Practice</td>
<td>Essay Writing Workshop</td>
<td>Belief in the Early Church</td>
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<tr>
<td></td>
<td>10.00–12.00pm</td>
<td>(Burns)</td>
<td></td>
<td>(Lindsay)</td>
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<tr>
<td></td>
<td>DA1100T/ DA8100T</td>
<td>BN2/3110T /BN9110T Gospel of John</td>
<td></td>
<td>DT/ CT3100/9100T</td>
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<tr>
<td></td>
<td>Ministry Formation in the</td>
<td>(Lee)</td>
<td></td>
<td>Christian Ethics: Love, Community,</td>
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<tr>
<td></td>
<td>Anglican Tradition TUTORIAL</td>
<td>AP2/3300T God and the Natural</td>
<td></td>
<td>Justice (Saines)</td>
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<td></td>
<td>(following the intensive 23–25</td>
<td>Sciences (Melb Uni) (Ames) (Time TBC)</td>
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<td></td>
<td>Feb) (Saines/Burns/Francis)</td>
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<tr>
<td>12.30pm –</td>
<td>LUNCH</td>
<td>LUNCH</td>
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<tr>
<td>2.00pm –</td>
<td>MONDAY PROGRAM:</td>
<td>DP2500T/ DP9500T Theology and</td>
<td>BA0000T (Diploma only)</td>
<td>2:00–4:00pm Fortnightly</td>
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<tr>
<td>5.00pm</td>
<td>1.30pm Ministry Integration</td>
<td>Practice of Pastoral Care (Francis)</td>
<td>BA1000T/ BA8000T Introduction to the Old Testament (Whitaker)</td>
<td>BN3509T/ BN9509T</td>
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<td></td>
<td>3.30pm Eucharist</td>
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<td>Reading Romans TUTORIAL (lectures are online) (Whitaker)</td>
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<td>4.30pm Refreshments</td>
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<tr>
<td>6.00pm –</td>
<td>AR8000T Introduction to</td>
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<td>9.00pm</td>
<td>Interfaith Engagement</td>
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<tr>
<td></td>
<td>(Lindsay/Morgan)</td>
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</tbody>
</table>

SEE OVER FOR LIST OF INTENSIVES (offered in February, June and July), ONLINE UNITS, FIELD EDUCATION, CPE and RESEARCH UNITS

CHOOSE THE CORRECT UNIT CODE: The first number shows the level (0 is Diploma; 1, 2 and 3 are Undergraduate; 8 and 9 are Postgraduate)
# TCTS Weekly Class-Based Timetable – Semester 2, 2017

<table>
<thead>
<tr>
<th>Time</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
</tr>
</thead>
<tbody>
<tr>
<td>9.00am –</td>
<td>Morning Prayer</td>
<td>Morning Prayer</td>
<td>8:00am Eucharist</td>
<td>Morning Prayer</td>
<td>Morning Prayer</td>
</tr>
<tr>
<td>9.30am –</td>
<td>DL2100T (DL9100T TBC)</td>
<td>DM1000P/DM8000P</td>
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<tr>
<td>12.30pm –</td>
<td>DL2100T (DL9100T TBC) Preaching in the Liturgy (Urwin)</td>
<td>Developing a Theology of Mission Today (Flett) (at Pilgrim)</td>
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<td></td>
<td>10.00–12.00pm</td>
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<td></td>
<td>DS3100T/DS9100T</td>
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<td></td>
<td>Spiritual Formation in the Christian Tradition</td>
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<td></td>
<td>TUTORIAL (following the intensive 20–22 July)</td>
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<tr>
<td></td>
<td>(Francis)</td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>2.00pm –</td>
<td>MONDAY PROGRAM:</td>
<td>BN0000T (Diploma only)</td>
<td>XX9900T: Capstone Integrative Project (P/G)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.00pm –</td>
<td>1.30pm Ministry Integration</td>
<td>BN1000T/BN8000T</td>
<td>4 seminars over semester</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.00pm –</td>
<td>3.30pm Eucharist</td>
<td>Introduction to the New Testament (Whitaker)</td>
<td>(Burns)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.00pm</td>
<td>4.30pm Refreshments</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.00pm –</td>
<td>AR8200T Practicum in Interfaith Engagement (Lindsay/Morgan)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.00pm</td>
<td></td>
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</tr>
</tbody>
</table>

**SEE OVER FOR LIST OF INTENSIVES (offered in February, June and July), ONLINE UNITS, FIELD EDUCATION, CPE and RESEARCH UNITS**

**CHOOSE THE CORRECT UNIT CODE:** The first number shows the level (0 is Diploma; 1, 2 and 3 are Undergraduate; 8 and 9 are Postgraduate)
<table>
<thead>
<tr>
<th>ONLINE UNITS SEMESTER 1</th>
<th>ONLINE UNITS SEMESTER 2</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>UNDERGRADUATE ONLINE UNITS (see also Intensive list over)</strong></td>
<td><strong>POSTGRADUATE ONLINE UNITS (see also Intensive list over)</strong></td>
</tr>
<tr>
<td>BA1009T Introduction to the Old Testament (Whitaker)</td>
<td>BN1009T Introduction the New Testament (Billings)</td>
</tr>
<tr>
<td>AL2509T Reading Koine Greek (Gormley-O’Brien)</td>
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<tr>
<td>BN1119T Gospel of John (Lee)</td>
<td>BN2509T/3609T The Gospel of Mark (Lee)</td>
</tr>
<tr>
<td>BN3509T Reading Romans (Fergus King/Whitaker)</td>
<td>CT1019T Christian Creeds &amp; Doing Theology (Saines)</td>
</tr>
<tr>
<td>CH1009T Practice and Belief in the Early Church (Lindsay)</td>
<td>CT2259T/3259T Triune God: God’s Ways with the world (Lindsay/Mostert)</td>
</tr>
<tr>
<td>DL1209T Introduction to Liturgical Thought and Practice (Burns)</td>
<td>DL3709T Prayer Book Studies (Burns)</td>
</tr>
<tr>
<td>DT/CT3109T Christian Ethics: Community, Love, Justice (Saines)</td>
<td>DM1009P Developing a Theology of Mission Today (Flett)</td>
</tr>
<tr>
<td>DA1100T Ministry Formation in the Anglican Tradition (Saines/Burns/Francis) <strong>With face-to-face Intensive 23–25 Feb 2017</strong></td>
<td>DS3109T Spiritual Formation in the Christian Tradition (Francis) <strong>With face-to-face Intensive 20–22 July</strong></td>
</tr>
</tbody>
</table>

**All intensives must be taken face-to-face with classes in Melbourne. Online students will be able to complete the assessment and tutorials online but will be enrolled in a unit with a face-to-face code.**
### TCTS FIELD EDUCATION / CPE / RESEARCH METHODS

<table>
<thead>
<tr>
<th>Code</th>
<th>Title</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>DP1906T</td>
<td>Supervised Theological Field Education</td>
<td>TCTS offers Undergraduate level 1, level 2 and a Foundational Postgraduate Level 8 field placement units. Students should consult the full unit description for more details. Placements are arranged in consultation with a Field Education Coordinator, and students must complete additional classroom time including seminars and theological reflection in peer groups. Entry is based on interview and suitable placement availability.</td>
</tr>
<tr>
<td>DP2906T</td>
<td>Further Supervised Theological Field Education</td>
<td></td>
</tr>
<tr>
<td>DP8906T</td>
<td>Supervised Ministry Placement</td>
<td></td>
</tr>
<tr>
<td>DP8273S/DP9273S</td>
<td>Clinical Pastoral Education</td>
<td>Refer to: <a href="http://www.divinity.edu.au/study/clinical-pastoral-education/">www.divinity.edu.au/study/clinical-pastoral-education/</a></td>
</tr>
<tr>
<td>RQ9021C</td>
<td>Research Methodologies</td>
<td>Unit taught at CATHOLIC THEOLOGICAL COLLEGE in semester 1 only – enrol through Trinity</td>
</tr>
</tbody>
</table>

### INTENSIVE UNITS (Intensive part must be done face-to-face)

<table>
<thead>
<tr>
<th>Date Range</th>
<th>Code</th>
<th>Title</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>23 February – 25 February 2017 (3 days) plus weekly tutorials during semester 1</td>
<td>DA1100T/DA8100T **</td>
<td>Ministry Formation in the Anglican Tradition (Saines/Burns/Francis)</td>
<td></td>
</tr>
<tr>
<td>26 June – 30 June 2017 (five days) (accommodation package available at Trinity)*</td>
<td>BA2200T/BA3200T/BA9200T</td>
<td>Daniel, Resistance, Apocalypticism (Whitaker)</td>
<td></td>
</tr>
<tr>
<td>26 June – 30 June 2017 (five days) (accommodation package available at Trinity)*</td>
<td>CH3100T/CH9100T</td>
<td>Anglican Identity (Lindsay/Porter)</td>
<td></td>
</tr>
<tr>
<td>20 July – 22 July 2017 (3 days) plus weekly tutorials during semester 2</td>
<td>DS3100T/DS9100T **</td>
<td>Spiritual Formation in the Christian Tradition (Francis)</td>
<td></td>
</tr>
</tbody>
</table>

* Bed-and-breakfast (B&B) accommodation in a single student room, with shared bathrooms on the corridor, is available on campus for $65 per night. PLEASE ENSURE THAT YOU INFORM TRINITY AT THE TIME OF YOUR ENROLMENT IF YOU ARE LIKELY TO TAKE THIS OPTION.

** All intensives must be taken face-to-face with classes in Melbourne. Online students will be able to complete the assessment and tutorials online but will be enrolled in a unit with a face-to-face code.
### UNIT OUTLINES FOR 2017 SUBJECTS

#### DIPLOMA UNITS

<table>
<thead>
<tr>
<th>UNIT</th>
<th>TITLE</th>
<th>MODE</th>
<th>SEMESTER</th>
</tr>
</thead>
<tbody>
<tr>
<td>BA0000T</td>
<td>Introduction to the Old Testament</td>
<td>CB</td>
<td>Semester 1</td>
</tr>
<tr>
<td>BN0000T</td>
<td>Introduction to the New Testament</td>
<td>CB</td>
<td>Semester 2</td>
</tr>
<tr>
<td>BN0500T</td>
<td>The Gospel of Mark</td>
<td>CB</td>
<td>Semester 2</td>
</tr>
<tr>
<td>BS/CT0100T</td>
<td>Tools for Studying Theology</td>
<td>CB</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>CH0100T</td>
<td>Practice and Belief in the Early Church</td>
<td>CB</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>CT0010T</td>
<td>Christian Creeds and Doing Theology</td>
<td>CB</td>
<td>Semester 2</td>
</tr>
<tr>
<td>CT0200T</td>
<td>Jesus Christ: Hope for the World</td>
<td>CB</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>DL0200T</td>
<td>Introduction to Liturgical Thought and Practice</td>
<td>CB</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>DP0100T</td>
<td>Ministerial Formation in the Anglican Tradition</td>
<td>CB</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>DP0500T</td>
<td>Ministry with Children, Youth and Families</td>
<td>CB</td>
<td>Not offered in 2017</td>
</tr>
</tbody>
</table>
## INTRODUCTION TO THE OLD TESTAMENT (DIPLOMA)

**Unit Code(s):** BA0000T (Class based only)  
**Field:** B: Old Testament  
**Level:** Diploma only  
**Unit value:** 15 points  
**Prerequisites:** None  
**Lecturer(s):** The Revd Dr Robyn Whitaker  
**Timetable:** Offered in 2017 in Semester 1 only

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

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

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

### Assessment:
- 2 x short quizzes (20%)
- exegetical essay of 1,000 words (30%)
- weekly written synopsis (10%)
- two-hour final exam, equivalent of 1,500 words (40%)

### Recommended Reading:
(* recommended for purchase)

* NRSV Study Bible  
**TITLE:** INTRODUCTION TO THE NEW TESTAMENT (DIPLOMA)

**Unit Code(s):** BN0000T (Class based only)

**Field:** B: New Testament

**Level:** Diploma only

**Unit value:** 15 points

**Prerequisites:** None

**Lecturer(s):** The Revd Dr Robyn Whitaker

**Timetable:** Offered in 2017 in Semester 2 only

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

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

- demonstrate knowledge of the historical, literary and theological issues involved in study of the New Testament
- demonstrate a knowledge of the range and diversity of theological meanings present in different New Testament texts
- demonstrate an understanding of contemporary New Testament scholarship
- offer a simple but credible exegetical discussion of a passage from a New Testament text within the context of its overall theology

**Assessment:**

- 2 x short quizzes equivalent of 500 words (20%)
- Exegetical essay of 1,000 words (30%)
- Weekly written synopses equivalent of 500 words (10%)
- 2-hour exam equivalent 1,000 words (40%)

**Recommended Reading:** (* recommended for purchase)

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


TITLE: THE GOSPEL OF MARK (DIPLOMA)
Unit Code(s): BN0600T (Class based only)
Field: B: New Testament
Level: Diploma only
Unit value: 15 points
Prerequisites: BN000T: Introduction to the New Testament
Lecturer(s): The Revd Professor Dorothy Lee
Timetable: Offered in Semester 2 only

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

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
• Understand the history of interpretation of Mark’s Gospel, and the rise of belief in the priority of this Gospel.
• Interpret key aspects of the Gospel, including questions of authorship, dating and venue.
• Provide an informed account of the core theological themes of the Gospel, including its Christology, its understanding of discipleship, its apocalyptic focus, the role of women, and the emphasis on the cross and suffering.
• Articulate the way this Gospel communicates core Markan themes.

Assessment:
• 2 x short assignments of 1,000 words each (50%)
• essay of 2,000 words (50%)

Recommended Reading: (* recommended for purchase)
TITLE: CHRISTIAN CREEDS AND DOING THEOLOGY (DIPLOMA)
Unit Code(s): CT0010T (Class based only)
Field: C: Systematic Theology
Level: Diploma only
Unit value: 15 points
Prerequisites: None
Lecturer(s): The Revd Dr Don Saines
Timetable: Offered each year in Semester 2 only

Content:
This unit aims to introduce students to the nature and scope of systematic theology and to ‘doing’ theology. The unit helps students explore key themes within Christian theology as these are shaped by the creeds as developed since the New Testament period. The unit explores the discipline of systematic theology and its developments within its differing contexts introducing aspects of theology in the patristic period, the Reformation, and theology since the modern period. The unit explores the sources and norms of theology, including revelation and the relationship between faith and reason. It looks at central themes within Christian history historical moments in the development of theology.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
- understand a range of key theological terms which constitute the requisite technical vocabulary for systematic theology
- articulate an understanding of the role of systematic theology and how it may be done
- identify the various sources on which Christian theology draws
- describe the development of key creedal doctrines and their inter-relationship and importance for theology.

Assessment:
- Two tutorial discussion papers and leadership of discussion (500 words) (20%)
- Present essay outline for feedback/discussion and then submit essay (1,000 words) (30%)
- Longer Essay (1,500 words) (50%)

Recommended Reading: (* recommended for purchase)
# UNIT OUTLINES FOR 2017 SUBJECTS

## UNDERGRADUATE UNITS

<table>
<thead>
<tr>
<th>UNIT</th>
<th>TITLE</th>
<th>MODE</th>
<th>SEMESTER</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Field A: Humanities</strong></td>
<td></td>
<td></td>
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<tr>
<td>AL1009T</td>
<td>New Testament Greek A</td>
<td>OL</td>
<td>Semester 1</td>
</tr>
<tr>
<td>AL2509T</td>
<td>New Testament Greek B</td>
<td>OL</td>
<td>Semester 2</td>
</tr>
<tr>
<td>AL2609T</td>
<td>Reading Koiné Greek with Comprehension</td>
<td>OL</td>
<td>Semester 1</td>
</tr>
<tr>
<td>AP1000T/9T</td>
<td>Tools for Studying Theology</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>AP2300T</td>
<td>God and the Natural Sciences (Level 2)</td>
<td>CB</td>
<td>Semester 1</td>
</tr>
<tr>
<td>AP3300T</td>
<td>God and the Natural Sciences (Level 3)</td>
<td>CB</td>
<td>Semester 1</td>
</tr>
<tr>
<td><strong>Field B: Biblical Studies</strong></td>
<td></td>
<td></td>
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<tr>
<td>BA1009T</td>
<td>Introduction to the Old Testament</td>
<td>OL</td>
<td>Semester 1</td>
</tr>
<tr>
<td>BA2200T</td>
<td>Daniel, Resistance, Apocalypticism</td>
<td>INTENSIVE</td>
<td>26-30 June 2017</td>
</tr>
<tr>
<td>BA3200T</td>
<td>Daniel, Resistance, Apocalypticism</td>
<td>INTENSIVE</td>
<td>26-30 June 2017</td>
</tr>
<tr>
<td>BA2450T</td>
<td>Psalms and their Spirituality (Level 2)</td>
<td>CB</td>
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<tr>
<td>BA3450T</td>
<td>Psalms and their Spirituality (Level 3)</td>
<td>CB</td>
<td>Not offered in 2017</td>
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<tr>
<td>BA3100T/9T</td>
<td>Genesis</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>BA3400T/9T</td>
<td>Ezekiel: Prophecy, Abandonment, Trauma</td>
<td>CB/OL</td>
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<tr>
<td>BN1000T/9T</td>
<td>Introduction to the New Testament</td>
<td>CB/OL</td>
<td>Semester 2</td>
</tr>
<tr>
<td>BN2110T/9T</td>
<td>Gospel of John (Level 2)</td>
<td>CB/OL</td>
<td>Semester 1</td>
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<tr>
<td>BN3110T/9T</td>
<td>Gospel of John (Level 3)</td>
<td>CB/OL</td>
<td>Semester 1</td>
</tr>
<tr>
<td>BN2600T/9T</td>
<td>The Gospel of Mark (Level 2)</td>
<td>CB/OL</td>
<td>Semester 2</td>
</tr>
<tr>
<td>BN3600T/9T</td>
<td>The Gospel of Mark (Level 3)</td>
<td>CB/OL</td>
<td>Semester 2</td>
</tr>
<tr>
<td>BN3200T</td>
<td>Galatians and James: Mission and Identity</td>
<td>CB</td>
<td>Semester 2</td>
</tr>
<tr>
<td>BN2210T/9T</td>
<td>1 Corinthians (Level 2)</td>
<td>CB/OL</td>
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</tr>
<tr>
<td>BN3210T/9T</td>
<td>1 Corinthians (Level 3)</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
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<tr>
<td>BN2319T</td>
<td>The Captivity Epistles</td>
<td>OL</td>
<td>Semester 2</td>
</tr>
<tr>
<td>BN3100T/9T</td>
<td>Gospel of Matthew</td>
<td>CB/OL</td>
<td>Semester 2</td>
</tr>
<tr>
<td>BN3300T/9T</td>
<td>Gospel of Luke</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>BN3500T/9T</td>
<td>Reading Romans</td>
<td>MIXED</td>
<td>Semester 1</td>
</tr>
<tr>
<td>BS1000T/9T</td>
<td>Tools for Studying Theology</td>
<td>CB/OL</td>
<td>Semester 1</td>
</tr>
<tr>
<td><strong>Field C: Christian Thought and History</strong></td>
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<tr>
<td>CH1000T/9T</td>
<td>Practice and Belief in the Early Church</td>
<td>CB/OL</td>
<td>Semester 1</td>
</tr>
<tr>
<td>CH2500T</td>
<td>Music in the Christian Worshipping Community</td>
<td>CB</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>CH2700T/9T</td>
<td>The Reformation (Level 2)</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
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<tr>
<td>CH3700T/9T</td>
<td>The Reformation (Level 3)</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
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<tr>
<td>CH3100T</td>
<td>Anglican Identity</td>
<td>INTENSIVE</td>
<td>26–30 June 2017</td>
</tr>
<tr>
<td>CT1000T/9T</td>
<td>Tools for Studying Theology</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>CT1010T/9T</td>
<td>Christian Creeds and Doing Theology</td>
<td>CB/OL</td>
<td>Semester 2</td>
</tr>
<tr>
<td>CT2000T/9T</td>
<td>Jesus Christ: Hope for the World</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>CT2600T/9T</td>
<td>Spirit, Church and World</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>CT2900T/9T</td>
<td>Sacramental Ministry (Level 2)</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>CT3900T/9T</td>
<td>Sacramental Ministry (Level 3)</td>
<td>CB/OL</td>
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</tr>
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</table>
### Field D: Mission and Ministry

<table>
<thead>
<tr>
<th>Code</th>
<th>Title</th>
<th>Delivery</th>
<th>Notes</th>
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<tbody>
<tr>
<td>DA1100T/9T</td>
<td>Ministerial Formation in the Anglican Tradition</td>
<td>INTENSIVE</td>
<td>Semester 1</td>
</tr>
<tr>
<td>DA1600T</td>
<td>Practices of Ministry</td>
<td>CB</td>
<td>Not offered in 2017</td>
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<tr>
<td>DA2000T/9T</td>
<td>Gospel Sacraments (Level 2)</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>DA3000T/9T</td>
<td>Gospel Sacraments (Level 3)</td>
<td>CB/OL</td>
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<tr>
<td>DA2200T</td>
<td>Spirituality for Presiding</td>
<td>CB</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>DA3200T</td>
<td>Cross-cultural Practice of Ministry</td>
<td>CB</td>
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<tr>
<td>DA3300T/9T</td>
<td>Mission and Worship</td>
<td>CB/OL</td>
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<td>DL1200T/9T</td>
<td>Introduction to Liturgical Thought and Practice</td>
<td>CB/OL</td>
<td>Semester 1</td>
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<tr>
<td>DL2100T</td>
<td>Preaching in the Liturgy</td>
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</tr>
<tr>
<td>DL2450T/9T</td>
<td>Psalms and their Spirituality (Level 2)</td>
<td>CB</td>
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<td>DL3450T/9T</td>
<td>Psalms and their Spirituality (Level 3)</td>
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<tr>
<td>DL2500T</td>
<td>Music in the Christian Worshipping Community</td>
<td>CB</td>
<td>Not offered in 2017</td>
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<tr>
<td>DL3700T/9T</td>
<td>Prayer Book Studies</td>
<td>CB/OL</td>
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</tr>
<tr>
<td>DM1300T/9T</td>
<td>Mission &amp; Leadership for Contemporary Australia</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
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<tr>
<td>DP1500T/9T</td>
<td>Ministry with Children, Youth and Families</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
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<tr>
<td>DP2500T</td>
<td>Theology and Practice of Pastoral Care</td>
<td>CB</td>
<td>Semester 1</td>
</tr>
<tr>
<td>DS3100T/9T</td>
<td>Spiritual Formation in the Christian Tradition</td>
<td>INTENSIVE</td>
<td>Semester 2</td>
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<td>DT3100T/9T</td>
<td>Christian Ethics: Community, Love, Justice</td>
<td>CB/OL</td>
<td>Semester 1</td>
</tr>
<tr>
<td>DT3500T</td>
<td>Christian Tradition and the Practice of Justice</td>
<td>Intensive</td>
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### Field D: Field Placements

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<td>DP9100S</td>
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Theological School 2017 Handbook 29
TITLE: NEW TESTAMENT GREEK A

Unit Code(s): AL1009T (Online only)

Field: A: Biblical Languages

Level: Undergraduate (Level 1)

Unit value: 15 points

Prerequisites: None

Lecturer(s): Dr David Gormley-O’Brien

Timetable: Offered each year in Semester 1 only

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

Content:
This unit introduces students to the original language of the New Testament. It provides sufficient knowledge of the vocabulary, grammar and syntax to enable them to begin to translate and interpret the New Testament from the Greek text. Several short passages from the New Testament will be translated.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
- translate fairly simple sentences and passages from New Testament Greek into English
- translate simple sentences from English into New Testament Greek
- know the meaning of words that occur frequently in the New Testament
- analyse the grammar and syntax of fairly simple sentences in New Testament Greek
- apply their knowledge of Greek to the exegesis of passages in the New Testament

Assessment:
- 10 online quizzes (translation, grammar and syntax exercises) equivalent to 1000 words (25%)
- 3 time-limited tests (conducted online) during the semester equivalent to 1000 words (25%)
- 2-hour closed-book written examination under controlled conditions at the end of the semester equivalent to 2000 words (50%)

Recommended Reading: (* recommended for purchase)
* Duff, J., The Elements of New Testament Greek, 3rd ed. Cambridge: CUP, 2005 [the CD-ROM often packaged with this is optional]
TITLE: NEW TESTAMENT GREEK B
Unit Code(s): AL2509T (Online only in 2017)
Field: A: Biblical Languages
Level: Undergraduate (Level 2)
Unit value: 15 points
Prerequisites: AL1009T New Testament Greek (or equivalent, with permission of the lecturer)
Lecturer(s): Dr David Gormley-O’Brien

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

Content:
This unit continues on from AL1009T. It provides further instruction in Greek syntax, grammar and vocabulary, using the same textbook as in the previous semester. About a third of the unit will be devoted to the translation of extended portions of the Greek New Testament, prepared in advance by the students. These selected passages will be studied for syntactical grammatical analysis and translation into English, but also to see how engaging with a biblical text in its original language can assist in its interpretation.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
• translate moderately difficult sentences and passages from NT Greek into English
• translate fairly simple sentences from English into NT Greek
• recall and utilise a NT Greek vocabulary which extends beyond common words
• analyse the grammar and syntax of moderately difficult sentences in NT Greek
• apply their knowledge of Greek to the exegesis of lengthy NT passages

Assessment:
• 10 online quizzes (translation, grammar and syntax exercises) equivalent to 1000 words (25%)
• 3 time-limited tests (conducted online) during the semester equivalent to 1000 words (25%)
• 2-hour closed-book written examination under controlled conditions at the end of the semester equivalent to 2000 words (50%)

Recommended Reading: (* recommended for purchase)
* Duff, J., The Elements of New Testament Greek, 3rd ed. Cambridge: CUP, 2005 [the CD-ROM often packaged with this is optional]
Mounce, W.D., Basics of Biblical Greek Workbook. 2nd ed. (Grand Rapids, MI: Zondervan, 2003)
TITLE: READING KOINÉ GREEK WITH COMPREHENSION

Unit Code(s): AL2609T (Online only)
Field: A: Biblical Languages
Level: Undergraduate (Level 2)
Unit value: 15 points
Prerequisites: AL2509T – New Testament Greek B, or equivalent
Lecturer(s): Dr David Gormley-O’Brien
Timetable: Offered in 2017 in Semester 1

Content:
This an intermediate Greek reading unit that builds upon first year Greek giving the student exposure to substantial excerpts from all four Gospels, Acts, and a variety of epistles from the New Testament. Some extra-canonical works may be covered according to the students' interests. This unit will be taught online using a communicative approach where students, in addition to increasing their vocabulary and understanding of grammar, also practise listening, writing, and speaking Koiné Greek for the purpose of developing their proficiency in reading. This is an ideal unit for students who wish to consolidate their first-year Greek and/or who are intending to undertake research in the New Testament or Patristics.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
- demonstrate a reading comprehension of a wide selection of New Testament texts in Koiné Greek.
- to speak and understand simple sentences in Koiné Greek.
- compose narratives and prose about everyday life in Koiné Greek, with the aid of a Lexicon.
- demonstrate the capacity for self-learning through using strategies for translating and understanding difficult passages in Koiné Greek.

Assessment:
- Participation in the weekly Skype tutorials and quizzes on the assigned readings, equivalent to 1,500 words (25%)
- Written narrative or prose exercise in Koiné Greek, equivalent to 1,500 words (25%)
- 2-hour take-home exam, equivalent to 2,000 words (50%)

Recommended Reading: (* recommended for purchase)

Any of the common NT Greek grammars
TITLE: GOD AND THE NATURAL SCIENCES
Unit Code(s): AP2300T (Class-based only)
Field: A: Philosophy
Level: Undergraduate (Level 2). Also available at Level 3 (see below)
Unit value: 15 points
Prerequisites: 1 unit in Philosophy or Christian Thought
Lecturer(s): The Revd Dr Stephen Ames
Timetable: Offered each year in Semester 1 only. Note: this unit is taught at the University of Melbourne and follows the University of Melbourne timetable and dates.

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

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
- outline the complex historical relationship between religion, theology, and the natural sciences, with particular emphasis on the relationship during the “scientific revolution” and post-Darwinian Victorian-era controversies.
- summarise the role and various interpretations of the concept of the anthropic principle, and the concept of multiple universes in contemporary 21st-century debates.
- examine the various positions in this unit on the philosophy of science, and in particular the positions on the status of the presuppositions of scientific inquiry.
- reflect on the different views of the relationship between the “personal God” of religious experience and the more abstract “philosophers’ God”.
- demonstrate skills of analysis and argument in theology and the history and philosophy of science.

Assessment:
- 2 x 500-word tutorial papers (25%)
- 1000-word essay (25%)
- 2000-word final essay (50%)

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

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

Assessment:
• 2 x 500-word tutorial papers (25%)
• 1250-word essay (25%)
• 3000-word final essay (50%)

Recommended Reading: (* recommended for purchase)
Brooke J. Science and Religion. Cambridge: CUP, 1999
TITLE: INTRODUCTION TO THE OLD TESTAMENT

Unit Code(s): BA1000T (Class based) / BA1009T (Online)
Field: B: Old Testament
Level: Undergraduate (level 1)
Unit value: 15 points
Prerequisites: None
Lecturer(s): The Revd Dr Robyn Whitaker
Timetable: Offered in Semester 1 only

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

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

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

Assessment:
• 2 x short quizzes (20%)
• Exegetical essay of 1,500 words (30%)
• Weekly written synopsis (face-to-face) or forum discussion (online) (10%)
• Two-hour final exam, equivalent of 2,000 words (40%)

Recommended Reading: (* recommended for purchase)
* NRSV Study Bible
TITLE: DANIEL, RESISTANCE, APOCALYPTICISM

Unit Code(s): BA2200T (Class based INTENSIVE)
Field: B: New Testament
Level: Undergraduate (level 2). Also offered at Level 3 (see below)
Unit value: 15 points
Prerequisites: Introduction to Old Testament and Introduction to New Testament
Lecturer(s): The Revd Dr Robyn Whitaker
Timetable: Offered as an INTENSIVE: 26 June – 30 June 2017 (five days)

An accommodation package is available at Trinity for this unit

Content:
This unit offers a reading of Daniel as resistance literature. We will examine the historical and literary setting of Daniel by locating it alongside other Jewish apocalyptic literature, both canonical and non-canonical, and explore the rise of apocalypticism within Judaism, its relationship to prophecy, and apocalyptic themes and theology. We will also examine the impact of Jewish apocalyptic thought on the New Testament and beyond, including the ways apocalyptic ideas continue to shape religious and political discourse today manifest in movements such as the US religious right and ISIS.

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

• Analyse and situate Daniel within its historical and literary context
• Articulate the major theological themes, images, and terms associated with the apocalyptic worldview of Daniel and other contemporary Jewish apocalypses
• Explain a passage from Daniel employing appropriate exegetical methods
• Evaluate the way in which apocalyptic language and images are used in contemporary discourse.

Assessment:
• oral presentation in class (1,000 words) (25%)
• daily journal (1,000 words equivalent) (25%)
• exegetical essay of 2,000 words (50%)

Recommended Reading: (* recommended for purchase)
*NRSV Bible
TITLE: DANIEL, RESISTANCE, APOCALYTICISM

Unit Code(s): BA3200T (Class based INTENSIVE)

Field: B: New Testament

Level: Undergraduate (level 3). Also offered at Level 2 (see above)

Unit value: 15 points

Prerequisites: Introduction to Old Testament and Introduction to New Testament

Lecturer(s): The Revd Dr Robyn Whitaker

Timetable: Offered as an INTENSIVE: 26 June – 30 June 2017 (five days)

An accommodation package is available at Trinity for this unit

Content:
This unit offers a reading of Daniel as resistance literature. We will examine the historical and literary setting of Daniel by locating it alongside other Jewish apocalyptic literature, both canonical and non-canonical, and explore the rise of apocalypticism within Judaism, its relationship to prophecy, and apocalyptic themes and theology. We will also examine the impact of Jewish apocalyptic thought on the New Testament and beyond, including the ways apocalyptic ideas continue to shape religious and political discourse today manifest in movements such as the US religious right and ISIS.

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

- Analyse and situate Daniel within its historical and literary context
- Articulate the major theological themes, images, and terms associated with the apocalyptic worldview of Daniel and other contemporary Jewish apocalypses
- Explain a passage from Daniel employing appropriate exegetical methods
- Evaluate the way in which apocalyptic language and images are used in contemporary discourse
- Compare the theological emphases of Daniel to other prophetic texts of the Old Testament.

Assessment:

- oral presentation in class (1,000 words) (25%)
- daily journal (1,000 words equivalent) (25%)
- exegetical essay of 2,500 words (50%)

Recommended Reading: (* recommended for purchase)
*NRSV Bible


INTRODUCTION TO THE NEW TESTAMENT

Unit Code(s): BN1000T (Class based) / BN1009T (Online)
Field: B: New Testament
Level: Undergraduate (level 1)
Unit value: 15 points
Prerequisites: None
Lecturer(s): The Revd Dr Robyn Whitaker / The Rt Revd Brad Billings (online)
Timetable: Offered in Semester 2 only

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

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

• Describe the historical, cultural, religious, and theological world of the New Testament including an awareness of key figures and dates
• Identify the genre, setting, and themes of particular New Testament books in conversation with the whole
• Demonstrate an awareness of critical skills and tools for exegesis, including relevant reference tools and resources
• Integrate methodological understandings, skills, and theological reflection in the study of a New Testament passage

Assessment:
• 2 x short quizzes equivalent of 500 words (20%)
• Exegetical essay of 1,000 words (30%)
• Weekly written synopses equivalent of 500 words (10%)
• 2-hour exam equivalent 2,000 words (40%)

Recommended Reading: (* recommended for purchase)
* NRSV Bible, including the Apocryphal/Deutero-canonical Books [A study Bible (i.e., a biblical translation with notes and maps) is recommended, such as the New Oxford Annotated Bible or the HarperCollins Study Bible.]
Content:
This unit engages at depth with the Gospel of John. The unit will explore the narrative and theology of John’s Gospel, with exegesis of a number of passages. It will provide a knowledge of the Gospel’s literary structures and techniques, especially its symbolic framework and development; its theological themes, particularly glory, eternal life, eschatology, spirituality, and the person and work of Jesus; the relationship of John’s Gospel to the Synoptic Gospels and their traditions; and the possible concerns and setting of the Johannine community. Attention will also be given to the cultural values of the ancient world as they illuminate an understanding of the text in its own context. Students are encouraged to look at the Greek text, if able, or consult a variety of translations.

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

- describe the literary structures and techniques of John’s Gospel, particularly its symbolic framework
- outline key theological themes of the Gospel, particularly in its understanding of the person and work of Jesus, the theme of glory, eternal life, discipleship, spirituality and eschatology
- exegete a passage from John in relation to its literary context in the Gospel
- analyse theories on the relationship between John’s Gospel and the Synoptic tradition
- describe the concerns and values of the ancient world, Jewish and Graeco-Roman, out of which John arises.

Assessment:
- 2,000-word exegetical essay (40%)
- 2,500-word thematic essay (45%)
- Journal (Class-based) or Tutorial Reflection (Online), equivalent of 1,000 words (15%)

Recommended Reading: (* recommended for purchase)
TITLE: **GOSPEL OF JOHN**

Unit Code(s): BN3110T (Class based) / BN3119T (Online)
Field: B: New Testament
Level: Undergraduate (Level 3). Also offered at Level 2 (see above)
Unit value: 15 points
Prerequisites: An introductory unit in New Testament
Lecturer(s): The Revd Professor Dorothy Lee
Timetable: Offered each year in Semester 1 only

Content:
This unit engages at depth with the Gospel of John. The unit will explore the narrative and theology of John’s Gospel, with exegesis of a number of passages. It will provide a knowledge of the Gospel’s literary structures and techniques, especially its symbolic framework and development; its theological themes, particularly glory, eternal life, eschatology, spirituality, and the person and work of Jesus; the relationship of John’s Gospel to the Synoptic Gospels and their traditions; and the possible concerns and setting of the Johannine community. Attention will also be given to the cultural values of the ancient world as they illuminate an understanding of the text in its own context. Students are encouraged to look at the Greek text, if able, or consult a variety of translations.

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

- describe the literary structures and techniques of John’s Gospel, particularly its symbolic framework
- outline key theological themes of the Gospel, particularly in its understanding of the person and work of Jesus, the theme of glory, eternal life, discipleship, spirituality and eschatology
- exegete a passage from John in relation to its literary context in the Gospel
- analyse theories on the relationship between John’s Gospel and the Synoptic tradition
- describe the concerns and values of the ancient world, Jewish and Graeco-Roman, out of which John arises

Assessment:
- 2,500-word exegetical essay (40%)
- 3,000-word thematic essay (45%)
- Journal (Class-based) or Tutorial Reflection (Online), equivalent of 1,000 words (15%)

Recommended Reading: (* recommended for purchase)
TITLE: THE GOSPEL OF MARK
Unit Code(s): BN2600T (Class based) / BN2609T (Online)
Field: B: New Testament
Level: Undergraduate (level 2). Also offered at Level 3 (see below)
Unit value: 15 points
Prerequisites: Introduction to the New Testament
Lecturer(s): The Revd Professor Dorothy Lee
Timetable: Offered in Semester 2 only

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

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
- Analyse and articulate the history of interpretation of Mark’s Gospel, the reasons for its comparative neglect in pre-Enlightenment thinking and the rise of belief in Markan priority.
- Critically interpret key aspects of the Gospel within its social and religious setting, including questions of authorship, dating and venue.
- Provide a critically informed account of the core theological themes of the Gospel, including its Christology, its understanding of discipleship, its apocalyptic focus, the role of women, and the emphasis on the cross and suffering.
- Articulate the ways in which narrative, plot, imagery, irony and characterisation communicate the core Markan themes.

Assessment:
FACE TO FACE:
- 2,000-word exegetical essay (50%)
- 2,000-word thematic essay (50%)
ONLINE:
- 1,500-word exegetical essay (40%)
- 1,500-word thematic essay (40%)
- Tutorial engagement across 6 forums, equivalent of 1,000 words (20%)

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

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

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

Assessment:
FACE TO FACE:
- 2,500-word exegetical essay (50%)
- 2,500-word thematic essay (50%)

ONLINE:
- 2,000-word exegetical essay (40%)
- 2,000-word thematic essay (40%)
- Tutorial engagement across 6 forums, equivalent of 1,000 words (20%)

Recommended Reading: (* recommended for purchase)
TITLE: READING ROMANS

Unit Code(s): BN3509T (Mixed Mode)
Field: B: New Testament
Level: Undergraduate (level 3)
Unit value: 15 points
Prerequisites: 30 points of New Testament study, including some study of Pauline texts
Lecturer(s): The Revd Dr Fergus King and the Revd Dr Robyn Whitaker

NOTE: this is a blended learning unit, with lectures viewed online by all students, and class-based tutorials each fortnight for face-to-face students.

Content:
This unit provides an in-depth study of Paul’s letter to the Romans. Attention will be given to the historical context, epistolary genre, and rhetorical style as a way to uncover the theological themes and issues emerging from the letter. We will consider how Paul’s theology has shaped and continues to shape the theology of the church.

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

- Analyse and situate the content of the letter within an understanding of Paul’s missionary career and pastoral aims at the time of its composition
- Formulate a convincing account of the likely situation of the community of believers at Rome that prompted Paul to write to them as he did
- Critically interpret passages and themes in the letter in the light of the theological issues that have attached to its interpretation in the Christian tradition
- Appraise the ethical teaching in Romans in light of current issues such as ecumenical and interfaith relationships, environmental issues, peace and conflict, and the relationship of Christians to the world.

Assessment:

FACE TO FACE:
- 1,000-word short paper (20%)
- 2,000-word exegetical essay (40%)
- 2,500-word thematic essay (40%)

ONLINE:
- 1,000-word short paper (20%)
- 1,000-word exegetical essay (30%)
- 2,500-word thematic essay (40%)
- weekly discussion forum, equivalent of 1,000 words (10%)

Recommended Reading: (* recommended for purchase)

* NRSV Bible
### Title: Practice and Belief in the Early Church

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<td>Level</td>
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<tr>
<td>Unit value</td>
<td>15 points</td>
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<tr>
<td>Prerequisites</td>
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</tr>
<tr>
<td>Lecturer(s)</td>
<td>The Revd Professor Mark Lindsay</td>
</tr>
<tr>
<td>Timetable</td>
<td>Offered each year in Semester 1 only</td>
</tr>
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</table>

**Content:**
This unit offers an historical theological study of the first five centuries of Christianity with an emphasis on the practice and belief of the community. It examines the formal clarification of doctrine through key primary texts in the light of the wider life of the church, offering an introduction to Christian traditions of theological reflection.

**Learning Outcomes:**
Upon successful completion of this unit, it is expected that students will be able to:
- outline a chronology of key events within the Christian community c.70–500 CE and describe their original, traditional and current significance
- apply key principles of historical interpretation to ancient Christian texts
- identify key features of the context and method of at least two writers in the early Christian church
- interpret a range of historical sources with an array of historical tools
- discuss the implications of particular historical understandings for the practice of ministry in the contemporary Christian church.

**Assessment:**
- Quiz: Chronology and significance of events in the early church, equivalent to 500 words (10%)
- 1,000-word short paper (25%)
- 2,500-word essay (65%)

**Recommended Reading:** (* recommended for purchase)
TITLE: ANGLICAN IDENTITY

Unit Code(s): CH3100T (Class based INTENSIVE)

Field: C: Church History

Level: Undergraduate (Level 3)

Unit value: 15 points

Prerequisites: 15 points (one unit) of Church History & 15 points (one unit) in Field D

Lecturer(s): The Revd Prof. Mark Lindsay and Dr Muriel Porter

Timetable: Offered as an INTENSIVE 26–30 June 2017 (face-to-face)

Content:
This unit explores historical and contemporary attempts to define Anglican identity. The first part of the unit examines foundational Anglican texts (the Book of Common Prayer, the Ordinal and the Thirty-Nine Articles of Religion), their origins in the Reformation, and their use and interpretation in subsequent centuries. The second part of the unit investigates the creation and ongoing evolution of local, national and global structures of Anglicanism, with particular attention to synodical governance and the role of bishops, clergy and laity in decision-making processes. Students will investigate how changes in areas such as liturgy, authority and theology can be initiated, realised or resisted within Anglican polity.

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

- outline a basic understanding of structures of authority within the Anglican Communion and within its constituent churches
- explain the contested nature of Anglican identity with reference to the Book of Common Prayer, the Ordinal or the Thirty-Nine Articles of Religion
- demonstrate how history, law and theology have shaped Anglicanism
- critically evaluate processes and mechanisms by which change occurs or is prevented from occurring within Anglican theology, governance and culture.

Assessment:
- Document exercise of 1,000 words (20%)
- Research essay of 2,500 words (50%)
- Take-home exam of 1,500 words (30%)

Recommended Reading: (* recommended for purchase)
Chapman, M. Anglican Theology (London: T&T Clark, 2012)
Fletcher, B. The Place of Anglicanism in Australia: Church, Society and Nation (Mulgrave: Broughton Publishing, 2008)
Kaye, B. An Introduction to World Anglicanism (Cambridge: CUP, 2008)
Percy, M. Anglicanism. Confidence, Commitment and Communion (Farnham: Ashgate, 2013)
TITLE: CHRISTIAN CREEDS ANDDOING THEOLOGY

Unit Code(s): CT1010T (Class based) / CT1019T (Online)

Field: C: Systematic Theology

Level: Undergraduate (Level 1)

Unit value: 15 points

Prerequisites: None

Lecturer(s): The Revd Dr Don Saines

Timetable: Offered each year in Semester 2 only

Content:
The unit draws on the Christian Creeds viewed as a narrative framework for introducing students to the nature and scope of systematic theology, its sources, norms, including revelation and the relationship between faith and reason. It looks at historical moments in the development of theology, covering at least two of the following areas: the patristic period, the Reformation, and theology since the modern period.

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

• define and use a range of key theological terms which constitute the requisite technical vocabulary for systematic theology
• articulate an understanding of the role of systematic theology and how it may be done
• identify and distinguish the various sources on which Christian theology draws
• describe the development of key creedal doctrines, their inter-relationship and importance for contemporary theology and today’s contexts

Assessment:

• Tutorial discussion paper (Class-based) or Reflection (Online), equivalent of 1,000 words (20%)
• Book Review (1,000 words) (30%)
• Essay (2,500 words) (50%)

Recommended Reading: (* recommended for purchase)

**TITLE:** CHRISTIAN ETHICS: COMMUNITY, LOVE, JUSTICE  
**Unit Code(s):** CT3100T (Class based) / CT3109T (Online)  
**Field:** C: Systematic Theology  
**Level:** Undergraduate (Level 3)  
**Unit value:** 15 points  
**Prerequisites:** CT1010T Christian Creeds, or equivalent AND one other level-2 Systematic Theology or Biblical Studies unit  
**Lecturer(s):** The Revd Dr Don Saines  
**Timetable:** Offered in Semester 1 only  

**Content:**  
This unit explores community, love and justice as key themes of Christian faith and ethics, Christian anthropology. It explores the sources of moral knowledge and consideration of the role of human experience, scripture, narrative, emotions, and worship as shaping Christian ethics. Themes explored include an introduction to moral conscience, virtue, character and discipleship. The unit offers an opportunity to integrate basic Christian theological, biblical and historical perspectives and to enter into critical discussion with ethical issues that face contemporary society.

**Learning Outcomes:**  
Upon successful completion of this unit, it is expected that students will be able to:  
- distinguish between the respective roles of human experience, Scripture, narrative, emotions, and worship, within contemporary Christian ethics  
- demonstrate a basic understanding of the principal theories of Christian ethics  
- apply Christian ethical methods to contemporary case studies  
- appraise the strengths and weaknesses of each theory of ethics.  
- integrate Christian faith and contemporary ethics with specific examples.

**Assessment:**  
- 1 x essay of 1,500 words (30%)  
- 1 x essay of 2,500 (60%)  
- 1 x seminar paper (face-to-face) or tutorial reflection (online), equivalent of 1,000 words (10%)  

**Recommended Reading:** (* recommended for purchase)  
Macquarrie, J and Childress, J. (eds), A Dictionary of Christian Ethics, SCM, 1986  
* Messer, Neil. SCM Study guide to Christian Ethics, SCM, 2006  
TITLE: TRIUNE GOD: GOD’S WAYS WITH THE WORLD
Unit Code(s): CT3250T (Class based) / CT3259T (Online)
Field: C: Systematic Theology
Level: Undergraduate (Level 3)
Unit value: 15 points
Prerequisites: CT1000T Christian Creeds, or equivalent
Lecturer(s): The Revd Professor Mark Lindsay, the Revd Dr Chris Mostert
Timetable: Offered in Semester 1 only

Content:
This unit explores the centrality of the doctrine of the Trinity in the Christian faith, as reflected in the Christian Creeds. It moves from the study of New Testament materials to look at formative patristic developments. In addition, it examines directions taken in Trinitarian thought following its resurgence in the twentieth century, including critical examination of the implications of the doctrine for human life and creation.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
- articulate the centrality of the doctrine of the Trinity and its theological development from its Christological foundations.
- appraise the modern challenges to belief in God and the resurgence of trinitarian theology in the 20th century.
- articulate differences in understanding the Trinity between the Eastern and Western churches.
- demonstrate an understanding of the implications of trinitarian theology for humanity and creation as a whole
- critically evaluate a range of 20th-century theologies of the Trinity, including social and feminist accounts.

Assessment:
- 1 x seminar paper (face-to-face) or essay (online) of 1,000 words (25%)
- 1 x literature review of 1,000 words (25%)
- 1 x essay of 3,000 words (50%)

Recommended Reading: (*eBooks available through DML)
Hunt, A. The Trinity: Insights from the Mystics, Hindmarsh: ATF, 2010
Kelly, A. The Trinity of Love. Wilmington, Rel: M. Galzzer, 1989.
Weinandy, Thomas G. The Father’s Spirit of Sonship: Reconceiving the Trinity. T&T Clark, 1995.
TITLE: MINISTERIAL FORMATION IN THE ANGLICAN TRADITION

Unit Code(s): DA1100T (Class based with INTENSIVE) / DA1109T (Online with INTENSIVE)
Field: D: Mission and Ministry
Level: Undergraduate (Level 1)
Unit value: 15 points
Prerequisites: None
Lecturer(s): Stephen Burns, Cecilia Francis, Don Saines
Timetable: Offered as an INTENSIVE, 23–25 February 2017, followed by weekly tutorials or fortnightly online sessions during Semester 1.

Content:
This unit will foster an adult faith-learning community in which students will be helped to explore the dynamics of three interconnected elements in their lives in formation for ministry in the Anglican tradition: identity, vocation and mission. The key aim of this unit is to enable learning of Anglican understandings of dynamics of public representation in ministry, with various supporting aims within that central purpose. These include enabling understanding of patterns of Anglican communal life and daily prayer; Anglican understandings of church, culture and sociality; current issues in Anglican ecclesiology and the diverse self-understanding of the Anglican Communion. It will also introduce methods of theological reflection that assist the integration of Scripture of life experience for ministry.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
• Articulate an understanding of the relationship between the ministry of the individual and the ministry of all God's people
• Reflect on their understanding of their personal vocation in the light of life experience and their developing understanding of the Anglican tradition of Christian faith
• Identify models of theological reflection to assist in reflective practice in ministry
• Discuss the way in which the Anglican Church in Australia embodies an Anglican polity.

Assessment:
• Presentation to class (face-to-face or online), submitted as a paper of 1,500 words (40%)
• Reflective essay of 1,500 words (40%)
• Weekly journal, equivalent of 1,000 words (20%)

Recommended Reading: (* recommended for purchase)
TITLE: INTRODUCTION TO LITURGICAL THOUGHT AND PRACTICE

Unit Code(s): DL1200T (Class based) / DL1209T (Online)
Field: D: Liturgy
Level: Undergraduate (Level 1)
Unit value: 15 points
Prerequisites: None
Lecturer(s): The Revd Assoc Prof Stephen Burns
Timetable: Offered in Semester 1 only.

Content:
This unit will explore the tradition and teaching of the church’s liturgical practice across ecumenical borders. It will begin with an historical overview of liturgical developments, including the early Church and the Reformation, and more recent movements for renewal, particularly since Vatican II. It will focus on the role of liturgy in the life of the church, and fundamental dimensions of liturgy such as symbol and ritual, the Word of God, the rhythms of time and liturgical space, and the dynamic interplay of liturgy, life and mission. The pastoral application of this learning will be a focus of the unit.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
• account for the centrality of liturgy in the life of the church, in relation to its historical roots
• explain the nature of liturgy as enacted symbol, identifying the core symbols
• articulate and illustrate the connection between worship, Christian living and mission
• utilise liturgical books and other resources to prepare specific pastoral liturgies
• identify principles for the appropriate shaping and use of liturgy in different contexts.

Assessment:
• 1 x essay of 1,500 words (40%)
• 1 x essay of 1,500 words with a case study dimension (45%)
• Journal (face-to-face) or tutorial reflection (online) equivalent of 1,000 words (15%)

Recommended Reading: (* recommended for purchase)
TITLE: PREACHING IN THE LITURGY

Unit Code(s): DL2100T (Class based only)
Field: D: Liturgy
Level: Undergraduate (Level 2)
Unit value: 15 points
Prerequisites: 30 points (two units) in Biblical Studies AND at least 15 points (one unit) in Systematic Theology
Lecturer(s): The Rt Revd Lindsay Urwin
Timetable: Offered in Semester 2 only.

Content:
The unit is a practical study of preaching in the context of worship. The focus of the unit will be on preaching the Scriptures within specific liturgical occasions. A further component of class sessions will be the examination of sample sermons from historical and current sources. Students will develop a critical framework for understanding the nature and purpose of preaching, building on foundational skills in biblical studies and theology. They will also understand the relationship of preaching to its context in worship and express this understanding by preaching a sermon to the class.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
• interpret the biblical text within the context of the ongoing Christian theological tradition
• generate homiletic proclamation from biblical text
• assess critically different uses of the Scriptures in sermons
• describe the place of preaching within worship, and particularly (though not exclusively) the eucharist
• articulate the specific social and religious contexts out of which a particular sermon arises and to which it is addressed
• communicate through effective oral and visual means.

Assessment:
• 1 x oral presentation of a sermon of 15 minutes to class, submitted as a paper of 1,000 words (25%)
• 1 x essay of 2,000 words (40%)
• 1 x written sermon (different from oral presentation) of 2,000 words (35%)

Recommended Reading: (* recommended for purchase)
Content:
This unit offers an in-depth study of A Prayer Book for Australia (APBA) (1995). The unit places APBA in the trajectory of the Book of Common Prayer (BCP) 1662, and An Australian Prayer Book (AAPB) (1978) and explores subsequent authorised materials. The unit also evaluates this text in light of subsequent International Anglican Liturgical Consultation (IALC) initiatives and Anglican Communion counterpart rites, and explores ways that APBA is inclusive of the church in mission. Students will gain a clear sense of APBA in relation to other Anglican liturgical rites; its explicit and implicit theologies; its sifting of and standing in relation to the history of the Anglican tradition and contemporary consensus around the Instruments of Communion. Students will also critically examine its enactment in a variety of contexts. Particular attention will be given to the gospel sacraments, daily prayer and a sample of pastoral services.

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

- demonstrate understanding of the scope, contents and ecology of A Prayer Book for Australia (APBA)
- demonstrate understanding of its use of rubrics, and the limits and theological range of APBA
- critically engage with various enacted practices of the APBA
- articulate the relationship of APBA to BCP, AAPB, and Anglican Communion rites emerging from the IALC
- construct theologically congruent local/particular services from APBA’s resources.

Assessment:
- 3,000-word essay (50%)
- 3,000-work written presentation (50%)

Recommended Reading: (* recommended for purchase)
A Prayer Book for Australia (Alexandria: Broughton, 1995) [full—not shorter—version]
Common Prayer: Resources for Gospel-shaped Gatherings (Sydney: Diocese of Sydney, 2012)
Buchanan, Colin. An Evangelical Among the Anglican Liturgists (London: SPCK, 2007)


Burns, Stephen, ed. The Art of Tentmaking (Norwich: Canterbury, 2012)
Burns, Stephen and Anita Monro, eds. Christian Worship in Australia (Strathfield: St Paul’s, 2009)
Holeton, David, ed. Growing in Newness of Life (Toronto: ABC, 1993)
Holeton, David, ed. Our Thanks and Praise (Toronto: ABC, 1998)
Varcoe, Gillian, ed. A Prayer Book for Australia: A Practical Commentary (Sydney: Dwyer, 1997)

An extensive sampler of readings from journals and anthologies will be provided.
Title: Theology and Practice of Pastoral Care

Unit Code(s): DP2500T (Class based only)
Field: D: Pastoral Theology and Ministry Studies
Level: Undergraduate (Level 2)
Unit value: 15 points
Prerequisites: One introductory (level 1) unit in Field D
Lecturer(s): The Revd Dr Cecilia Francis
Timetable: Offered in Semester 1 only

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

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

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

Assessment:
- 1 x book response of 1,000 words (20%)
- 1 x essay of 1,500 words (30%)
- 1 x essay of 2,000 words (50%)

Recommended Reading: (* recommended for purchase)
TITLE: SPIRITUAL FORMATION IN THE CHRISTIAN TRADITION

Unit Code(s): DS3100T (Class based with INTENSIVE) / DS3109T (Online with INTENSIVE)
Field: D: Spirituality
Level: Undergraduate (Level 3)
Unit value: 15 points
Prerequisites: None
Lecturer(s): The Revd Dr Cecilia Francis
Timetable: Offered as an INTENSIVE, 20–22 July 2017, followed by weekly tutorials or fortnightly online sessions during Semester 2.

Content:
This unit examines prayer and spirituality in the Christian tradition. The unit will explore the theory and practice of prayer in various stages of the Christian tradition including the Bible, Monasticism, the Monastics, the Middle English mystics, liturgy and Reformation spirituality. The unit will investigate both the corporate and personal elements of prayer and spirituality and will provide students with a number of tools to lead communities in prayer and spirituality. Finally, the unit will explore different aspects of spirituality, including: the spiritual landscape of Australia; pastoral spirituality; and the place of silence and meditation. The unit seeks to reflect theologically on prayer and spirituality in order to provide students with an understanding that will enhance ministry practice and theological learning.

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

• outline various understandings of prayer in Christian tradition, in particular: the Bible, the monastics, the mystics and the liturgy.
• articulate an understanding of personal, corporate, and contemplative spirituality, including their relationship to pastoral care and mission.
• evaluate the aspects of leadership required in the practice of prayer, worship and spirituality.
• analyse what is meant by ‘the Australian spiritual landscape’ and discuss its implications for ministry practice.
• synthesise the relationship between prayer and spirituality, and ministry practice.

Assessment:

• 1 x written project of 1,500 words (30%)
• 1 x essay of 3,000 words (50%)
• Weekly journal/blog post, equivalent of 1,000 words (20%)

Recommended Reading: (* recommended for purchase)
**TITLE:** CHRISTIAN ETHICS: COMMUNITY, LOVE, JUSTICE  
**Unit Code(s):** DT3100T (Class based) / DT3109T (Online)  
**Field:** D: Moral Theology  
**Level:** Undergraduate (Level 3)  
**Unit value:** 15 points  
**Prerequisites:** CT1000T Christian Creeds, or equivalent AND one other level-2 Systematic Theology or Biblical Studies unit  
**Lecturer(s):** The Revd Dr Don Saines  
**Timetable:** Offered in Semester 1 only

**Content:**  
This unit explores community, love and justice as key themes of Christian faith and ethics. Christian anthropology. It explores the sources of moral knowledge and consideration of the role of human experience, scripture, narrative, emotions, and worship as shaping Christian ethics. Themes explored include an introduction to moral conscience, virtue, character and discipleship. The unit offers an opportunity to integrate basic Christian theological, biblical and historical perspectives and to enter into critical discussion with ethical issues that face contemporary society.

**Learning Outcomes:**  
Upon successful completion of this unit, it is expected that students will be able to:  
- distinguish between the respective roles of human experience, Scripture, narrative, emotions, and worship, within contemporary Christian ethics  
- demonstrate a basic understanding of the principal theories of Christian ethics  
- apply Christian ethical methods to contemporary case studies  
- appraise the strengths and weaknesses of each theory of ethics.  
- integrate Christian faith and contemporary ethics with specific examples.

**Assessment:**  
- 1 x essay of 1,500 words (30%)  
- 1 x essay of 2,500 (60%)  
- 1 x seminar paper (face-to-face) or tutorial reflection (online), equivalent of 1,000 words (10%)

**Recommended Reading:** (* recommended for purchase)  
Macquarrie, J and Childress, J. (eds), A Dictionary of Christian Ethics, SCM, 1986  
* Messer, Neil. SCM Study guide to Christian Ethics, SCM, 2006  
TITLE: SUPERVISED THEOLOGICAL FIELD EDUCATION (STFE)

Unit Code(s): DP1906T (Placement)
Field: D: Pastoral Theology and Ministry Studies
Level: Undergraduate (Level 1)
Unit value: 15 points
Prerequisites: Completion of at least one unit of theological study, or concurrent enrolment in at least one unit of theological study.
Lecturer(s): The Revd Dr Cecilia Francis
Timetable: Offered each year (year-long unit)

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

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
- create and evaluate goals in the context of a field placement
- document the learning which has resulted from the placement and their ministry experience
- demonstrate a basic understanding of the key ministry skills required in the context in which the placement occurred
- articulate the role of theological reflection in the practice of ministry
- reflect critically on the contribution of the field placement to their spiritual and personal development and ministerial identity.

Assessment:
- 2 x reports (mid-placement & end of placement; equivalent of 2,000 words in total) (60%)
- 1 x essay, including theological reflection, on a key aspect of the learning experience (2,000 words) (40%)

Recommended Reading: (* recommended for purchase)
TITLE: FURTHER SUPERVISED THEOLOGICAL FIELD EDUCATION (STFE)

Unit Code(s): DP2906T (Placement)
Field: D: Pastoral Theology and Ministry Studies
Level: Undergraduate (Level 2)
Unit value: 15 points
Prerequisites: DP1906T – Supervised Theological Field Education
Lecturer(s): The Revd Dr Cecilia Francis
Timetable: Offered each year (year-long unit)

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

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
• create and evaluate goals in the context of a field placement
• document the learning which has resulted from the placement and their ministry experience
• demonstrate a critical understanding of the breadth of ministry skills required in the context in which the placement occurred
• articulate the impact of theological reflection on their practice of ministry
• reflect critically on the significance of the field placement for their spiritual and personal development and ministerial identity
• evaluate their developing skills in ministry practice and theological reflection through comparison with the placement undertaken for DP1906T

Assessment:
• 2 x reports (mid-placement & end of placement; equivalent of 2,000 words in total) (60%)
• 1 x essay, including theological reflection, on a key aspect of the learning experience (2,500 words) (40%)

Recommended Reading: (* recommended for purchase)
**TITLE:** CLINICAL PASTORAL EDUCATION (CPE)

**Unit Code(s):** DP9100S (Placement)

**Field:** D: Pastoral Theology and Ministry Studies

**Level:** Postgraduate Foundational

**Unit value:** 30 points (double unit)

**Prerequisites:** Completion of at least one unit in Field B or in CT and one unit in Field D and demonstrated pastoral competence and a successful interview with the CPE Centre Director or delegate

**Supervisor:** The Revd Dr Cecilia Francis

**Timetable:** Offered each year in each semester

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

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

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

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

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

- Statement of Learning Goals (200 words) (5%)
- Reports of spiritual care with people (8 off) (approximately 6,000 words) (30%)
- Faith/spirituality and ministry story (minimum 100 words) (5%)
- Case study (2,500 words) (10%)
- Mid-term evaluation paper (2,500 words) (20%)
- Final evaluation paper (2,500 words) (30%)
## UNIT OUTLINES FOR 2017 SUBJECTS

### POSTGRADUATE UNITS

#### Foundation Units

<table>
<thead>
<tr>
<th>Code</th>
<th>Title</th>
<th>Delivery</th>
<th>Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>AL8009T</td>
<td>New Testament Greek A</td>
<td>OL</td>
<td>Semester 1</td>
</tr>
<tr>
<td>AL8509T</td>
<td>New Testament Greek B</td>
<td>OL</td>
<td>Semester 2</td>
</tr>
<tr>
<td>AP8000T/9T</td>
<td>Tools for Studying Theology</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>AR8000T</td>
<td>Introduction to Interfaith Engagement</td>
<td>CB</td>
<td>Semester 1</td>
</tr>
<tr>
<td>AR8200T</td>
<td>Practicum in Interfaith Engagement</td>
<td>CB</td>
<td>Semester 2</td>
</tr>
<tr>
<td>BA8000T/9T</td>
<td>Introduction to the Old Testament</td>
<td>CB/OL</td>
<td>Semester 1</td>
</tr>
<tr>
<td>BN8000T/9T</td>
<td>Introduction to the New Testament</td>
<td>CB/OL</td>
<td>Semester 2</td>
</tr>
<tr>
<td>BS8000T/9T</td>
<td>Tools for Studying Theology</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>CH8100T/9T</td>
<td>Practice and Belief in the Early Church</td>
<td>CB/OL</td>
<td>Semester 1</td>
</tr>
<tr>
<td>CT8000T/9T</td>
<td>Tools for Studying Theology</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>CT8010T/9T</td>
<td>Christian Creeds and Doing Theology</td>
<td>CB</td>
<td>Semester 2</td>
</tr>
<tr>
<td>DA8000T/9T</td>
<td>Introduction to Interfaith Engagement</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>DA8600T</td>
<td>Practices of Ministry</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>DL8200T/9T</td>
<td>Introduction to Liturgical Thought and Practice</td>
<td>CB/OL</td>
<td>Semester 1</td>
</tr>
<tr>
<td>DM8300T</td>
<td>Mission &amp; Leadership for Contemporary Australia</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>DP8906T</td>
<td>Supervised Ministry Placement</td>
<td>PLACEMENT</td>
<td>Year-long unit</td>
</tr>
<tr>
<td>DR8309T</td>
<td>Worship in an Educational Setting</td>
<td>OL</td>
<td>Not offered in 2017</td>
</tr>
</tbody>
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#### Elective Units

<table>
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<tr>
<th>Code</th>
<th>Title</th>
<th>Delivery</th>
<th>Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>AL9609T</td>
<td>Reading Koiné Greek with Comprehension</td>
<td>OL</td>
<td>Semester 2</td>
</tr>
<tr>
<td>BA9109T</td>
<td>Genesis</td>
<td>OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>BA9200T</td>
<td>Daniel, Resistance, Apocalypticism</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>BA9400T/9T</td>
<td>Ezekiel: Prophecy, Divine Abandonment, Trauma</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>BN9100T/9T</td>
<td>Gospel of Matthew</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>BN9110T/9T</td>
<td>Gospel of John</td>
<td>CB/OL</td>
<td>Semester 1</td>
</tr>
<tr>
<td>BN9300T/9T</td>
<td>Gospel of Luke</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>BN9200T</td>
<td>Galatians and James: Mission and Identity</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>BN9210T/9T</td>
<td>1 Corinthians</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>BN9319T</td>
<td>The Captivity Epistles</td>
<td>OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>BN9400T/9T</td>
<td>The Spirituality of the New Testament</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
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<tr>
<td>BN9600T/9T</td>
<td>Gospel of Mark</td>
<td>CB/OL</td>
<td>Semester 1</td>
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<tr>
<td>CH9100T</td>
<td>Anglican Identity</td>
<td>CB/OL</td>
<td>Semester 1</td>
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<tr>
<td>CH9400T/9T</td>
<td>Modern Theologians</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>CH9500T</td>
<td>Music in the Worshipping Community</td>
<td>CB</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>CH9700T/9T</td>
<td>The Reformation</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>CT9000T/9T</td>
<td>Jesus Christ: Hope for the World</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>CT9100T/9T</td>
<td>Christian Ethics: Community, Love, Justice</td>
<td>CB/OL</td>
<td>Semester 1</td>
</tr>
<tr>
<td>CT9250T/9T</td>
<td>Triune God: God’s Ways with the World</td>
<td>CB/OL</td>
<td>Semester 2</td>
</tr>
<tr>
<td>CT9400T/9T</td>
<td>Modern Theologians</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>CT9600T/9T</td>
<td>Spirit, Church and World</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>CT9900T/9T</td>
<td>Sacramental Ministry</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
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<tr>
<td>DA9000T/9T</td>
<td>Gospel Sacraments</td>
<td>CB/OL</td>
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<td>DA9200T</td>
<td>Cross-cultural Practice of Ministry</td>
<td>CB</td>
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<td>Course ID</td>
<td>Course Title</td>
<td>Credits</td>
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<tr>
<td>DA9300T/9T</td>
<td>Mission and Worship</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
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<tr>
<td>DL9100T</td>
<td>Preaching in the Liturgy</td>
<td>CB</td>
<td>Semester 2</td>
</tr>
<tr>
<td>DL9500T</td>
<td>Music in the Christian Worshipping Community</td>
<td>CB</td>
<td>Not offered in 2017</td>
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<tr>
<td>DL9700T/9T</td>
<td>Prayer Book Studies</td>
<td>CB/OL</td>
<td>Semester 2</td>
</tr>
<tr>
<td>DP9100S</td>
<td>Clinical Pastoral Education (CPE) through ASPEA</td>
<td>PLACEMENT</td>
<td>S1 or S2</td>
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<tr>
<td>DP9500T</td>
<td>Theology and Practice of Pastoral Care</td>
<td>CB</td>
<td>Semester 1</td>
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<tr>
<td>DR9209T</td>
<td>Ministry in an Educational Setting</td>
<td>OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>DS9100T/9T</td>
<td>Spiritual Formation in the Christian Tradition</td>
<td>INTENSIVE</td>
<td>Semester 2</td>
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<tr>
<td>DS9400T/9T</td>
<td>The Spirituality of the New Testament</td>
<td>CB/OL</td>
<td>Not offered in 2017</td>
</tr>
<tr>
<td>DT9100T/9T</td>
<td>Christian Ethics: Community, Love, Justice</td>
<td>CB/OL</td>
<td>Semester 1</td>
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<tr>
<td>DT9500T</td>
<td>Christian Tradition and the Practice of Justice</td>
<td>INTENSIVE</td>
<td>Not offered in 2017</td>
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**Capstone Units**

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<thead>
<tr>
<th>Course ID</th>
<th>Course Title</th>
<th>Credits</th>
<th>Offered Status</th>
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<tbody>
<tr>
<td>XX9900T/9T</td>
<td>Capstone Integrative Project</td>
<td>CB/OL</td>
<td>Semester 2</td>
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### FOUNDATIONAL UNITS

**TITLE:** NEW TESTAMENT GREEK A  
**Unit Code(s):** AL8009T (Online only)  
**Field:** A: Biblical Languages  
**Level:** Postgraduate Foundational  
**Unit value:** 15 points  
**Prerequisites:** None  
**Lecturer(s):** Dr David Gormley-O’Brien  
**Timetable:** Offered each year in Semester 1 only

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

**Content:**  
This unit introduces students to the original language of the New Testament. It provides sufficient knowledge of the vocabulary, grammar and syntax to enable them to begin to translate and interpret the New Testament from the Greek text. Several short passages from the New Testament will be translated. Some attention will also be given to other writings in Greek that were important for early Christians, such as the Septuagint or non-NT Christian texts from the first and second centuries.

**Learning Outcomes:**  
Upon successful completion of this unit, it is expected that students will be able to:  
- translate fairly simple sentences and passages from New Testament Greek into English  
- translate simple sentences from English into New Testament Greek  
- know the meaning of words that occur frequently in the New Testament  
- analyse the grammar and syntax of fairly simple sentences in New Testament Greek  
- apply their knowledge of Greek to the exegesis of passages in the New Testament  
- translate simple passages from other Greek texts important to early Christians

**Assessment:**  
- 10 online quizzes (translation, grammar and syntax exercises) equivalent to 1500 words (20%)  
- 3 time-limited tests (conducted online) during the semester equivalent to 1500 words (20%)  
- 2 further homework exercises on non-NT Greek texts equivalent to 1000 words (10%)  
- 2-hour closed-book written examination under controlled conditions at the end of the semester equivalent to 2000 words (50%)

**Recommended Reading:** (* recommended for purchase)  
TITLE: NEW TESTAMENT GREEK B
Unit Code(s): AL8509T (Online only)
Field: A: Biblical Languages
Level: Postgraduate Foundational
Unit value: 15 points
Prerequisites: AL8009T New Testament Greek (or equivalent, with permission of the lecturer)
Lecturer(s): Dr David Gormley-O’Brien
Timetable: Offered each year in Semester 2 only

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

Content:
This unit continues on from AL8009T. It provides further instruction in Greek syntax, grammar and vocabulary, using the same textbook as in the previous semester. About a third of the unit will be devoted to the translation of extended portions of the Greek New Testament (e.g., chapters from 1 John), prepared in advance by the students. These selected passages will be studied for syntactical grammatical analysis and translation into English, but also to see how engaging with a biblical text in its original language can assist in its interpretation. Furthermore, there will be some opportunities to translate passages from other writings in Greek that were important for early Christians.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
- translate moderately difficult sentences and passages from NT Greek into English
- translate fairly simple sentences from English into NT Greek
- recall and utilise a NT Greek vocabulary which extends beyond common words
- analyse the grammar and syntax of moderately difficult sentences in NT Greek
- apply their knowledge of Greek to the exegesis of lengthy NT passages
- translate fairly simple passages from other Greek texts important to early Christians

Assessment:
- 10 online quizzes (translation, grammar and syntax exercises) equivalent to 1500 words (20%)
- 3 time-limited tests (conducted online) during the semester equivalent to 1500 words (20%)
- 2 further homework assignments on non-NT Greek texts equivalent to 1000 words (10%)
- 2-hour closed-book written examination under controlled conditions at the end of the semester equivalent to 2000 words (50%)

Recommended Reading: (* recommended for purchase)
* Duff, J., The Elements of New Testament Greek, 3rd ed. Cambridge: CUP, 2005 [the CD-ROM often packaged with this is optional]
Mounce, W.D., Basics of Biblical Greek Workbook. 2nd ed. (Grand Rapids, MI: Zondervan, 2003)
**INTRODUCTION TO INTERFAITH ENGAGEMENT**

<table>
<thead>
<tr>
<th>Unit Code(s):</th>
<th>AR8000T (Class based only)</th>
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<tbody>
<tr>
<td>Field:</td>
<td>A: Religious Studies</td>
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<tr>
<td>Level:</td>
<td>Postgraduate Foundational</td>
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<tr>
<td>Unit value:</td>
<td>15 points</td>
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<tr>
<td>Prerequisites:</td>
<td>None</td>
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<tr>
<td>Lecturer(s):</td>
<td>The Revd Professor Mark Lindsay and Rabbi Fred Morgan</td>
</tr>
<tr>
<td>Timetable:</td>
<td>Offered in Semester 1 only</td>
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**Content:**
Living in a multicultural context both locally and globally, we are constantly interacting with people of different faiths and traditions. One of the greatest theological challenges that faces us today is to make sense of this diversity of faiths, to grasp their meaning both for others and for ourselves, and to determine our ethical relationship to those whose values and behaviours are in contrast to our own. The aim of this unit is to explore some of the ways in which selected religions have interacted throughout history, to articulate both the difficulties and the benefits associated with entering into relationship with faiths that are not our own, to analyse the issues involved in interfaith engagement and to consider the potential impact of interfaith engagement on our personal theology.

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

- describe the history of interfaith engagement and the ways in which it has changed in diverse historical and social settings, with specific reference to the three Abrahamic faiths
- critically engage with different theories about interfaith engagement
- articulate the difficulties and benefits of engaging with different faith traditions
- develop appropriate vocabulary for interfaith engagement respectful of theological difference
- explore what it means to engage respectfully with adherents of different religious traditions
- develop theological models to enable understanding of religious views and practices that differ substantially from our own.

**Assessment:**

- 2000-word critical review essay, analysing two different theologies of religions (30%)
- 2500-word essay analysing one major theme in interfaith engagement, from the perspective of two faith traditions (45%)
- 1500-word journal on weekly tutorial topics (25%)

**Recommended Reading:** (* recommended for purchase)

- Paul Knitter, *Introducing Theologies of Religions*, Orbis, 2002
- Catherine Cornille, *The Im-possibility of Interreligious Dialogue*, Crossroad, 2006
- Peter Phan, *Being Religious Interreligiously*, Orbis, 2004
- *Council of Christians and Jews (Victoria), Gesher* (journal) 2013, issue on Dialogue [copies available from the CCJ office, 179 Cotham Road, Kew]
- Alan Race, *Christians and Religious Pluralism*, SCM, 1982
INTRODUCTION TO INTERFAITH ENGAGEMENT

Unit Code(s): AR8200T (Class based only)
Field: A: Religious Studies
Level: Postgraduate Foundational
Unit value: 15 points
Prerequisites: AR2000T – Introduction to Interfaith Engagement
Lecturer(s): The Revd Professor Mark Lindsay and Rabbi Fred Morgan
Timetable: Offered in Semester 2 only

Content:
This unit builds on the unit ‘Introduction to interfaith Engagement’ by giving students a practical opportunity to engage in interfaith activity. Each student will work with a supervisor to construct a functional model of interfaith engagement. The student will then apply the model to create a relationship with a selected faith community which is not their own, entering into the worship space of the other faith, joining the adherents in their religious practices and ultimately thinking reflexively about the experience, thus enabling the other faith tradition to impact on his or her personal theology. Each student will share experiences and reflections with the other students in the class, in order to sharpen understanding of the process and potential rewards of interfaith engagement.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
- reflect critically on new experiences of interfaith engagement in the light of one’s own beliefs and life-style.
- articulate the experiences associated with interfaith engagement and dialogue
- develop capacity to communicate with people who adhere to a different religious tradition
- engage with the practical details of another faith tradition in order to reflect back on one’s own beliefs and behaviours.
- reflect critically on the experience of engaging with different faith communities with openness, sensitivity and empathy.

Assessment:
- Seminar participation, sharing insights from active experience in another faith tradition, expressed in journal form of 2000 words (30%)
- Poster presentation (equivalent 1000 words) depicting student reflection upon their behaviours and feelings through these encounters (20%)
- 3000-word essay (50%)

Recommended Reading: (* recommended for purchase)
TITLE: INTRODUCTION TO THE OLD TESTAMENT

Unit Code(s): BA8000T (Class based) / BA8009T (Online)
Field: B: Old Testament
Level: Postgraduate Foundational
Unit value: 15 points
Prerequisites: None
Lecturer(s): The Revd Dr Robyn Whitaker
Timetable: Offered in Semester 1 only

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

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

- Describe the broad historical, cultural, religious, and theological world of Old Testament texts including an awareness of key figures and dates
- Situate a particular text within the history, literature, and theology of the Old Testament
- Demonstrate an awareness of critical skills and tools for exegesis, including relevant reference tools and resources
- Research, write and reference an exegetical essay using primary and secondary resources
- Identify different interpretations of biblical texts and the assumptions and strategies involved
- Construct an argument for interpretation based on a close analysis of the text using the critical skills required.

Assessment:

- 2 x short quizzes equivalent of 1,000 words (20%)
- Exegetical essay of 2,000 words (30%)
- Weekly written synopsis (face-to-face) or forum discussion (online) (10%)
- Two-hour final exam, equivalent of 2,000 words (40%)

Recommended Reading: (* recommended for purchase)

* NRSV Study Bible
TITLE: INTRODUCTION TO THE NEW TESTAMENT

Unit Code(s): BN8000T (Class based) / BN8009T (Online)

Field: B: New Testament

Level: Postgraduate Foundational

Unit value: 15 points

Prerequisites: None

Lecturer(s): The Revd Dr Robyn Whitaker / The Rt Revd Brad Billings (online)

Timetable: Offered in Semester 2 only

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

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

• Describe the historical, cultural, religious, and theological world of the New Testament including an awareness of key figures and dates
• Identify the genre, setting, and themes of particular New Testament books in conversation with the whole
• Demonstrate an awareness of critical skills and tools for exegesis, including relevant reference tools and resources
• Integrate methodological understandings, skills, and theological reflection in the study of a New Testament passage
• Analyse a text and construct an argument for interpretation, in conversation with other interpretations.

Assessment:

• 2 x short quizzes equivalent of 500 words (20%)
• Exegetical essay of 1,500 words (30%)
• Weekly written synopses equivalent of 2,000 words (10%)
• Take home preparation with 2-hour final exam (class based) or timed Turnitin exam (online) equivalent of 2,000 words (40%)

Recommended Reading: (* recommended for purchase)
* NRSV Bible, including the Apocryphal/Deutero-canonical Books [A study Bible (i.e., a biblical translation with notes and maps) is recommended, such as the New Oxford Annotated Bible or the HarperCollins Study Bible.]
TITLE: PRACTICE AND BELIEF IN THE EARLY CHURCH

Unit Code(s): CH8100T (Class based) / CH8109T (Online)
Field: C: Church History
Level: Postgraduate Foundational
Unit value: 15 points
Prerequisites: None
Lecturer(s): The Revd Professor Mark Lindsay
Timetable: Offered each year in Semester 1 only

Content:
This unit offers an historical theological study of the first five centuries of Christianity with an emphasis on the practice and belief of the community. It examines the formal clarification of doctrine through key primary texts in the light of the wider life of the church, offering an introduction to Christian traditions of theological reflection.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
• outline a chronology of key events within the Christian community c.70–500 CE and describe their original, traditional and current significance
• apply key principles of historical interpretation to ancient Christian texts
• identify key features of the context and method of at least two writers in the early Christian church
• interpret a range of historical sources with an array of historical tools
• discuss the implications of particular historical understandings for the practice of ministry in the contemporary Christian church.

Assessment:
• Quiz: Chronology and significance of events in the early church, equivalent to 1,000 words (10%)
• 2 x 1,000-word short papers (30%)
• 3,500-word essay (60%)

Recommended Reading: (* recommended for purchase)
Title: Christian Creeds and Doing Theology

Unit Code(s): CT8010T (Class based) / CT8019T (Online)

Field: C: Systematic Theology

Level: Undergraduate (Level 1)

Unit value: 15 points

Prerequisites: None

Lecturer(s): The Revd Dr Don Saines

Timetable: Offered each year in Semester 2 only

Content:
The unit draws on the Christian Creeds viewed as a narrative framework for introducing students to the nature and scope of systematic theology, its sources, norms, including revelation and the relationship between faith and reason. It looks at historical moments in the development of theology, covering at least two of the following areas: the patristic period, the Reformation, and theology since the modern period.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
- define and use a range of key theological terms which constitute the requisite technical vocabulary for systematic theology
- articulate an understanding of the role of systematic theology and how it may be done
- identify and distinguish the various sources on which Christian theology draws
- describe the development of key creedal doctrines, their inter-relationship and importance for contemporary theology and today’s contexts
- analyse and articulate the significance of historical context for understanding theological development, drawing on examples from two historical periods.

Assessment:
- Tutorial discussion paper (Class-based) or Reflection (Online), equivalent of 1,000 words (15%)
- 2 x book Review (1,000 words each) (35%)
- Essay (3,000 words) (50%)

Recommended Reading: (* recommended for purchase)
MINISTERIAL FORMATION IN THE ANGLICAN TRADITION

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

- Articulate an understanding of the relationship between the ministry of the individual and the ministry of all God's people
- Reflect on their understanding of their personal vocation in the light of life experience and their developing understanding of the Anglican tradition of Christian faith
- Identify models of theological reflection to assist in reflective practice in ministry
- Discuss the way in which the Anglican Church in Australia embodies an Anglican polity
- Evaluate different models of community within Anglicanism.

Recommended Reading: (* recommended for purchase)

TITLE: INTRODUCTION TO LITURGICAL THOUGHT AND PRACTICE

Unit Code(s): DL8200T (Class based) / DL8209T (Online)
Field: D: Liturgy
Level: Postgraduate Foundational
Unit value: 15 points
Prerequisites: None
Lecturer(s): The Revd Assoc Prof Stephen Burns
Timetable: Offered in Semester 1 only

Content:
This unit will explore the tradition and teaching of the church’s liturgical practice across ecumenical borders. It will begin with an historical overview of liturgical developments, including the early Church and the Reformation, and more recent movements for renewal, particularly since Vatican II. It will focus on the role of liturgy in the life of the church, and fundamental dimensions of liturgy such as symbol and ritual, the Word of God, the rhythms of time and liturgical space, and the dynamic interplay of liturgy, life and mission. The pastoral application of this learning will be a focus of the unit.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
• account for the centrality of liturgy in the life of the church, in relation to its historical roots
• explain the nature of liturgy as enacted symbol, identifying the core symbols
• articulate and illustrate the connection between worship, Christian living and mission
• utilise liturgical books and other resources to prepare specific pastoral liturgies
• identify principles for the appropriate shaping and use of liturgy in different contexts
• utilise liturgical books and other resources to prepare context-specific liturgies.

Assessment:
• Composition of an annotated eucharistic prayer, with related rubrics, of 2,000 words (30%)
• 1 x essay of 2,000 words (30%)
• 1 x case study of 1,000 words (25%)
• Journal (face-to-face) or tutorial reflection (online) equivalent of 1,000 words (15%)

Recommended Reading: (* recommended for purchase)
TITLE: SUPERVISED MINISTRY PLACEMENT
Unit Code(s): DP8906T (Placement)
Field: D: Pastoral Theology and Ministry Studies
Level: Postgraduate Foundational
Unit value: 15 points
Prerequisites: Completion of at least one unit in Field D
Supervisor: The Revd Dr Cecilia Francis
Timetable: Offered each year as a year-long unit

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

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
- create and evaluate goals in the context of a field placement
- document the learning which has resulted from the placement and their ministry experience
- demonstrate an advanced understanding of the key ministry skills required in the context in which the placement occurred
- explore and analyze different frameworks offered for theological reflection in the practice of ministry
- reflect critically on the contribution of the field placement to their spiritual and personal development and ministerial identity.

Assessment:
- 2 x reports (mid-placement & end of placement; equivalent of 2,500 words in total) (45%)
- 1 x essay, including theological reflection, on a key aspect of the learning experience (3,500 words) (55%)

Recommended Reading: (* recommended for purchase)
ELECTIVE UNITS

TITLE: READING KOINÉ GREEK WITH COMPREHENSION

Unit Code(s): AL9609T (Online only)
Field: A: Biblical Languages
Level: Postgraduate Elective
Unit value: 15 points
Prerequisites: AL8509T – New Testament Greek B, or equivalent
Lecturer(s): Dr David Gormley-O’Brien
Timetable: Offered in 2017 in Semester 2 only

Content:
This an intermediate Greek reading unit that builds upon first year Greek giving the student exposure to substantial excerpts from all four Gospels, Acts, and a variety of epistles from the New Testament. Some extra-canonical works may be covered according to the students' interests. This unit will be taught online using a communicative approach where students, in addition to increasing their vocabulary and understanding of grammar, also practise listening, writing, and speaking Koiné Greek for the purpose of developing their proficiency in reading. This is an ideal unit for students who wish to consolidate their first year Greek and/or who are intending to undertake research in the New Testament or Patristics.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
- demonstrate a reading comprehension of a wide selection of New Testament texts in Koine Greek.
- to speak and understand simple sentences in Koiné Greek.
- compose narratives and prose about everyday life in Koiné Greek, with the aid of a Lexicon.
- demonstrate the capacity for self-learning through using strategies for translating and understanding difficult passages in Koiné Greek.

Assessment:
- Participation in the weekly Skype tutorials and quizzes on the assigned readings, equivalent to 1,000 words (20%)
- Written narrative or prose exercise in Koiné Greek, equivalent to 2,000 words (30%)
- 2-hour take-home exam, equivalent to 3,000 words (50%)

Recommended Reading: (* recommended for purchase)
Any of the common NT Greek grammars
TITLE: DANIEL, RESISTANCE, APOCALYTICISM

Unit Code(s): BA92007 (Class based INTENSIVE)
Field: B: New Testament
Level: Postgraduate Elective
Unit value: 15 points
Prerequisites: Introduction to Old Testament and Introduction to New Testament
Lecturer(s): The Revd Dr Robyn Whitaker

Timetable: Offered as an INTENSIVE: 26 June – 30 June 2017 (five days)
An accommodation package is available at Trinity for this unit

Content:
This unit offers a reading of Daniel as resistance literature. We will examine the historical and literary setting of Daniel by locating it alongside other Jewish apocalyptic literature, both canonical and non-canonical, and explore the rise of apocalypticism within Judaism, its relationship to prophecy, and apocalyptic themes and theology. We will also examine the impact of Jewish apocalyptic thought on the New Testament and beyond, including the ways apocalyptic ideas continue to shape religious and political discourse today manifest in movements such as the US religious right and ISIS.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
• Analyse and situate Daniel within its historical and literary context
• Articulate the major theological themes, images, and terms associated with the apocalyptic worldview of Daniel and other contemporary Jewish apocalypses
• Compare critically the theological emphases of Daniel with other prophetic texts of the Old Testament
• Demonstrate application of a range of exegetical skills and clear methodological approach to the interpretation of a passage from Daniel
• Evaluate the way in which apocalyptic language and images are used in contemporary discourse.

Assessment:
• oral presentation in class (1,500 words) (25%)
• daily journal (1,000 words equivalent) (25%)
• exegetical essay of 3,500 words (50%)

Recommended Reading: (* recommended for purchase)
*NRSV Bible
TITLE: GOSPEL OF JOHN
Unit Code(s): BN9110T (Class based) / BN9119T (Online)
Field: B: New Testament
Level: Postgraduate Elective
Unit value: 15 points
Prerequisites: Postgraduate Foundational unit in New Testament
Lecturer(s): The Revd Professor Dorothy Lee
Timetable: Offered each year in Semester 1 only

Content:
This unit engages at depth with the Gospel of John. The unit will explore the narrative and theology of John’s Gospel, with exegesis of a number of passages. It will provide a knowledge of: the Gospel’s literary structures and techniques, especially its symbolic framework and development; its theological themes, particularly glory, eternal life, eschatology, spirituality, and the person and work of Jesus; the relationship of John’s Gospel to the Synoptic Gospels and their traditions; and the possible concerns and setting of the Johannine community. Attention will also be given to the cultural values of the ancient world as they illuminate an understanding of the text in its own context. Students are encouraged to look at the Greek text, if able, or consult a variety of translations.

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

• outline John’s worldview against the backdrop of the intellectual climate of its time
• analyse John’s literary and narrative techniques, and their relevance to the core symbols of the Gospel
• exegete a passage from John’s Gospel using sophisticated critical methodology
• articulate John’s unique theological perspective
• analyse the concerns and context of the Johannine community
• articulate implications of the study of John for the life, witness and mission of the church of today.

Assessment:
• 3,000 word exegetical essay (40%)
• 3,000-word thematic essay (45%)
• Journal (Class-based) or Tutorial Reflection (Online), equivalent of 1,000 words (15%)

Recommended Reading: (* recommended for purchase)
TITLE: **THE GOSPEL OF MARK**

Unit Code(s): BN9600T (Class based) / BN9609T (Online)

Field: B: New Testament

Level: Postgraduate Elective

Unit value: 15 points

Prerequisites: An introductory unit in New Testament

Lecturer(s): The Revd Professor Dorothy Lee

Timetable: Offered in Semester 2 only

**Content:**

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

**Learning Outcomes:**

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

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

**Assessment:**

- Class: 3,000-word exegetical essay (50%) / Online: 2,500-word exegetical essay (40%)
- Class: 3,000-word thematic essay (50%) / Online: 2,500-word thematic essay (40%)
- Online: Tutorial engagement across 6 forums, equivalent of 1,000 words (20%)

**Recommended Reading:** (* recommended for purchase)


TITLE: READING ROMANS

Unit Code(s): BN9509T (Mixed Mode)
Field: B: New Testament
Level: Postgraduate Elective
Unit value: 15 points
Prerequisites: 30 points of New Testament study, including some study of Pauline texts
Lecturer(s): The Revd Dr Fergus King and the Revd Dr Robyn Whitaker
Timetable: Offered in Semester 2 only

NOTE: this is a blended learning unit, with lectures viewed online by all students, and class-based tutorials each fortnight for face-to-face students.

Content:
This unit provides an in-depth study of Paul’s letter to the Romans. Attention will be given to the historical context, epistolary genre, and rhetorical style as a way to uncover the theological themes and issues emerging from the letter. We will consider how Paul’s theology has shaped and continues to shape the theology of the church.

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

• Analyse and situate the content of the letter within an understanding of Paul’s missionary career and pastoral aims at the time of its composition
• Formulate a convincing account of the likely situation of the community of believers at Rome that prompted Paul to write to them as he did
• Critically interpret passages and themes in the letter in the light of the theological issues that have attached to its interpretation in the Christian tradition
• Apply and integrate a variety of methodological approaches and exegetical skills to a passage from Romans
• Appraise the ethical teaching in Romans in light of current issues such as ecumenical and interfaith relationships, environmental issues, peace and conflict, and the relationship of Christians to the world.

Assessment:
FACE TO FACE:
• 1,000-word short paper (20%)
• Class: 2,000-word exegetical essay (40%) / Online: 1,500-word exegetical essay (30%)
• Class: 3,000-word thematic essay (40%) / Online: 2,500-word thematic essay (40%)
• Online: weekly discussion forum, equivalent of 1,000 words (10%)

Recommended Reading: (* recommended for purchase)
* NRSV Bible
TITLE: ANGLICAN IDENTITY
Unit Code(s): CH9100T (Class based INTENSIVE)
Field: C: Church History
Level: Postgraduate Elective
Unit value: 15 points
Prerequisites: 15 points (one unit) of Church History & 15 points (one unit) in Field D
Lecturer(s): The Revd Prof. Mark Lindsay and Dr Muriel Porter
Timetable: Offered as an INTENSIVE 26–30 June 2017 (face-to-face)

Content:
This unit explores historical and contemporary attempts to define Anglican identity. The first part of the unit examines foundational Anglican texts (the Book of Common Prayer, the Ordinal and the Thirty-Nine Articles of Religion), their origins in the Reformation, and their use and interpretation in subsequent centuries. The second part of the unit investigates the creation and ongoing evolution of local, national and global structures of Anglicanism, with particular attention to synodical governance and the role of bishops, clergy and laity in decision-making processes. Students will investigate how changes in areas such as liturgy, authority and theology can be initiated, realised or resisted within Anglican polity.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
• articulate a sophisticated understanding of structures of authority within the Anglican Communion and within its constituent churches
• explain the contested nature of Anglican identity with reference to the Book of Common Prayer, the Ordinal or the Thirty-Nine Articles of Religion
• illustrate how history, law and theology have shaped Anglicanism
• critically evaluate processes and mechanisms by which change occurs or is prevented from occurring within Anglican theology, governance and culture.
• demonstrate skills in historical research.

Assessment:
• Document exercise of 1,000 words (20%)
• Research essay of 3,500 words (50%)
• Take-home exam of 1,500 words (30%)

Recommended Reading: (* recommended for purchase)
Chapman, M. Anglican Theology (London: T&T Clark, 2012)
Fletcher, B. The Place of Anglicanism in Australia: Church, Society and Nation (Mulgrave: Broughton Publishing, 2008)
Kaye, B. An Introduction to World Anglicanism (Cambridge: CUP, 2008)
Percy, M. Anglicanism. Confidence, Commitment and Communion (Farnham: Ashgate, 2013)
TITLE: CHRISTIAN ETHICS: COMMUNITY, LOVE, JUSTICE
Unit Code(s): CT9100T (Class based) / CT9109T (Online)
Field: C: Systematic Theology
Level: Postgraduate Elective
Unit value: 15 points
Prerequisites: CT8000T Christian Creeds, or equivalent AND one other postgraduate Systematic Theology or Biblical Studies unit
Lecturer(s): The Revd Dr Don Saines
Timetable: Offered in Semester 1 only

Content:
This unit explores community, love and justice as key themes of Christian faith and ethics, Christian anthropology. It explores the sources of moral knowledge and consideration of the role of human experience, scripture, narrative, emotions, and worship as shaping Christian ethics. Themes explored include an introduction to moral conscience, virtue, character and discipleship. The unit offers an opportunity to integrate basic Christian theological, biblical and historical perspectives and to enter into critical discussion with ethical issues that face contemporary society.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
- distinguish between the respective roles of human experience, Scripture, narrative, emotions, and worship, within contemporary Christian ethics
- demonstrate a basic understanding of the principal theories of Christian ethics
- apply Christian ethical methods to contemporary case studies
- appraise the strengths and weaknesses of each theory of ethics.
- critically assess approaches to contemporary ethics in the light of present issues.

Assessment:
- 1 x essay of 2,000 words (30%)
- 1 x essay of 3,000 (60%)
- 1 x seminar paper (face-to-face) or tutorial reflection (online), equivalent of 1,000 words (10%)

Recommended Reading: [* recommended for purchase]
Holm gren, S. Ethics after Easter. Cambridge MA: Cowley, 2000
Macquarrie, J and Childress, J. (eds), A Dictionary of Christian Ethics, SCM, 1986
* Messer, Neil. SCM Study guide to Christian Ethics, SCM, 2006
**TITLE:** TRIUNE GOD: GOD’S WAYS WITH THE WORLD

**Unit Code(s):** CT9250T (Class based) / CT9259T (Online)

**Field:** C: Systematic Theology

**Level:** Postgraduate Elective

**Unit value:** 15 points

**Prerequisites:** CT8010T Christian Creeds, or equivalent

**Lecturer(s):** The Revd Professor Mark Lindsay, the Revd Dr Chris Mostert

**Timetable:** Offered in Semester 1 only

**Content:**
This unit explores the centrality of the doctrine of the Trinity in the Christian faith, as reflected in the Christian Creeds. It moves from the study of New Testament materials to look at formative patristic developments. In addition, it examines directions taken in Trinitarian thought following its resurgence in the twentieth century, including critical examination of the implications of the doctrine for human life and creation.

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

- articulate the centrality of the doctrine of the Trinity and its theological development from its Christological foundations.
- critically assess the modern challenges to belief in God and the resurgence of trinitarian theology in the 20th century.
- articulate differences in understanding the Trinity between the Eastern and Western churches and the implications of them for their identity and differentiation and the unity of the world church
- explicate implications of trinitarian theology for theological understanding of humanity and creation as a whole
- critically evaluate a range of 20th century theologies of the Trinity, including social and feminist accounts, and their use in theology and other disciplines.

**Assessment:**
- 1 x seminar paper (face-to-face) or essay (online) of 1,500 words (25%)
- 1 x literature review of 1,500 words (25%)
- 1 x essay of 3,000 words (50%)

**Recommended Reading:** (*eBooks available through DML)
*Cunningham, D.S. These Three are One: The Practice of Trinitarian Theology. Blackwell, 1998.
*Hunt, A. The Trinity: Insights from the Mystics, Hindmarsh: ATF, 2010
NOTE: This unit is subject to approval by the University of Divinity

TITLE: PREACHING IN THE LITURGY
Unit Code(s): DL9100T (Class based only)
Field: D: Liturgy
Level: Postgraduate Elective
Unit value: 15 points
Prerequisites: 30 points (two units) in Biblical Studies AND
at least 15 points (one unit) in Systematic Theology
Lecturer(s): The Rt Revd Lindsay Urwin
Timetable: Offered in Semester 2 only.

Content:
The unit is a practical study of preaching in the context of worship. The focus of the unit will be on
preaching the Scriptures within specific liturgical occasions. A further component of class sessions
will be the examination of sample sermons from historical and current sources. Students will
develop a critical framework for understanding the nature and purpose of preaching, building on
foundational skills in biblical studies and theology. They will also understand the relationship of
preaching to its context in worship and express this understanding by preaching a sermon to the
class.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
• interpret the biblical text within the context of the ongoing Christian theological tradition
• generate homiletic proclamation from biblical text
• assess critically different uses of the Scriptures in sermons
• describe the place of preaching within worship, and particularly (though not exclusively)
  the eucharist
• articulate the specific social and religious contexts out of which a particular sermon arises
  and to which it is addressed
• communicate through effective oral and visual means.

Assessment:
• 1 x oral presentation of a sermon of 15 minutes to class, submitted as a paper of 1,500
  words (25%)
• 1 x essay of 2,500 words (40%)
• 1 x written sermon (different from oral presentation) of 2,000 words (35%)

Recommended Reading: (* recommended for purchase)
Countryman, L.W. Interpreting the Truth: Changing the Paradigm of Biblical Studies. Harrisburg:
DeLeers, S.V. Written Text becomes Living Voice: The Vision and Practice of Sunday Preaching.
Lowry, E. The Homiletical Plot: The Sermon as Narrative Art Form. Rev. ed. Atlanta: John Knox
* Williams, R. ‘The Sermon’ in S. Conway, ed. Living the Eucharist. Affirming Catholicism and the
TITLE: CLINICAL PASTORAL EDUCATION (CPE)
Unit Code(s): DP9100S (Placement)
Field: D: Pastoral Theology and Ministry Studies
Level: Postgraduate Foundational
Unit value: 30 points (double unit)
Prerequisites: Completion of at least one unit in Field B or in CT and one unit in Field D and demonstrated pastoral competence and a successful interview with the CPE Centre Director or delegate
Supervisor: The Revd Dr Cecilia Francis
Timetable: Offered each year in each semester

NOTE: CPE placements are coordinated through Stirling College. Please speak with Cecilia Francis at Trinity before considering this unit, as placement may take many months to organise, and numbers are limited.

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

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

Assessment:
This unit is graded Pass/Fail and ALL tasks MUST be completed satisfactorily to pass this unit.
- Statement of Learning Goals (200 words) (5%)
- Reports of spiritual care with people (8 of) (approximately 6000 words) (30%)
- Faith/spirituality and ministry story (minimum 100 words) (5%)
- Case study (2,500 words) (10%)
- Mid-term evaluation paper (2,500 words) (20%)
- Final evaluation paper (2,500 words) (30%)
Content:
This unit explores relationships between theology, pastoral practice, and context. It aims to help students develop a reflective capacity in pastoral ministry that is grounded in the Christian tradition, and in particular Christian theology of the human person. Consideration will be given to such matters as: the distinctiveness of ‘pastoral’ care; the roles of prayer, scripture and Christian spirituality in pastoral care; attention to the socio-economic and cultural setting of pastoral care; and differences between various traditions of pastoral theology. Scope will be given for students to explore a range of contextual issues and questions in pastoral ministry.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
• demonstrate an understanding of biblical and theological foundations of pastoral care
• communicate a foundational theology of the human person
• articulate integrative connections between pastoral practice, theology, and context
• critically evaluate various models of pastoral care in the light of pastoral practice.
• evaluate a ministry with respect to its integration of theology with pastoral practice.

Assessment:
• 1 x book response of 1,500 words (20%)
• 1 x mid-semester essay of 2,250 words (30%)
• 1 x essay of 2,250 words (50%)

Recommended Reading: (* recommended for purchase)
TITLE: SPIRITUAL FORMATION IN THE CHRISTIAN TRADITION

Unit Code(s): DS9100T (Class based with INTENSIVE) / DS9109T (Online with INTENSIVE)

Field: D: Spirituality

Level: Postgraduate Foundational

Unit value: 15 points

Prerequisites: None

Lecturer(s): The Revd Dr Cecilia Francis

Timetable: Offered as an INTENSIVE, 20–22 July 2017, followed by weekly tutorials or fortnightly online sessions during Semester 2.

Content:
This unit examines prayer and spirituality in the Christian tradition. The unit will explore the theory and practice of prayer in various stages of the Christian tradition including the Bible, Monasticism, the Monastics, the Middle English mystics, liturgy and Reformation spirituality. The unit will investigate both the corporate and personal elements of prayer and spirituality and will provide students with a number of tools to lead communities in prayer and spirituality. Finally, the unit will explore different aspects of spirituality, including: the spiritual landscape of Australia; pastoral spirituality; and the place of silence and meditation. The unit seeks to reflect theologically on prayer and spirituality in order to provide students with an understanding that will enhance ministry practice and theological learning.

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

- Outline various understandings of prayer in Christian tradition.
- Articulate an understanding of personal, corporate, and contemplative spirituality, including their relationship to pastoral care and mission.
- Critically evaluate the aspects of leadership required in the practice of prayer, worship and spirituality.
- Evaluate the meaning of ‘the Australian spiritual landscape’ for Christian spirituality and critically review its implications for ministry practice.
- Analyse the relationship between spirituality and ministry practice in the Australian context.

Assessment:

- 1 x written project of 1,500 words (30%)
- 1 x essay of 3,500 (50%)
- Weekly journal/blog post, equivalent of 1,000 words (20%)

Recommended Reading:
(* recommended for purchase)
TITLE: CHRISTIAN ETHICS: COMMUNITY, LOVE, JUSTICE

Unit Code(s): DT9100T (Class based) / DT9109T (Online)

Field: D: Moral Theology

Level: Postgraduate Elective

Unit value: 15 points

Prerequisites: CT8000T Christian Creeds, or equivalent AND one other postgraduate Systematic Theology or Biblical Studies unit

Lecturer(s): The Revd Dr Don Saines

Timetable: Offered in Semester 1 only

Content: This unit explores community, love and justice as key themes of Christian faith and ethics. Christian anthropology. It explores the sources of moral knowledge and consideration of the role of human experience, scripture, narrative, emotions, and worship as shaping Christian ethics. Themes explored include an introduction to moral conscience, virtue, character and discipleship. The unit offers an opportunity to integrate basic Christian theological, biblical and historical perspectives and to enter into critical discussion with ethical issues that face contemporary society.

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

- distinguish between the respective roles of human experience, Scripture, narrative, emotions, and worship, within contemporary Christian ethics
- demonstrate a basic understanding of the principal theories of Christian ethics
- apply Christian ethical methods to contemporary case studies
- appraise the strengths and weaknesses of each theory of ethics.
- critically assess approaches to contemporary ethics in the light of present issues.

Assessment:

- 1 x essay of 2,000 words (30%)
- 1 x essay of 3,000 (60%)
- 1 x seminar paper (face-to-face) or tutorial reflection (online), equivalent of 1,000 words (10%)

Recommended Reading: (* recommended for purchase)


Holm gren, S. Ethics after Easter. Cambridge MA: Cowley, 2000


Macquarrie, J and Childress, J. (eds), A Dictionary of Christian Ethics, SCM, 1986

* Messer, Neil. SCM Study guide to Christian Ethics, SCM, 2006


CAPSTONE UNITS

TITLE: CAPSTONE INTEGRATIVE PROJECT
Unit Code(s): XX9900T (Class based) / XX9909T (Online)
Level: Postgraduate Capstone
Unit value: 15 points
Prerequisites: All required Postgraduate Foundational units and at least 50% of Elective units relevant to the award. The capstone unit will usually be taken during the last two semesters of a coursework Masters degree.
Coordinator: The Revd Assoc. Prof. Stephen Burns
Timetable: Offered each year in Semester 2 only

Content:
This unit is offered in order to enable postgraduate students to fulfil the capstone requirements related to their award and is intended to be taken in the student’s final year. It aims to direct, support and encourage the integration of student learning across the theological disciplines by means of participation in an integrative seminar and completion of a project that draws on the student’s prior learning and directs it towards an integrative treatment of a chosen topic. Topics may be related to a particular theme identified in advance by Faculty. Projects must include explicit engagement with methodologies, concepts, and content from more than one Field and show awareness of the issues related to creative and effective communication of theological ideas. Seminars will provide an overall framework for integrative learning, but specific content will be largely determined by the participants’ own interests and experience. Students will be expected to present their ideas to their peers and members of Faculty and to engage in critical interaction and feedback within the seminar process and at a Colloquium before a wider group.

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

- demonstrate a critical and sophisticated understanding of the methodologies, concepts and key issues from at least two fields of study explored in their prior learning.
- articulate points of synthesis and integration between different fields of theological study (biblical, historical, systematic, philosophical, practical).
- direct their understanding towards the generation of new questions and insight in relation to a chosen project that relates to at least two fields of theological study.
- present integrated theological ideas coherently, creatively and effectively, taking into account critical feedback from peers.
- plan and execute a substantial integrative project, drawing on advanced skills in research, writing and presentation.

Assessment:
- Attendance at and interaction in four seminars (equivalent of 500 words) (10%)
- Presentation of the outline of chosen Integrative Project in seminar (500 words) (20%)
- Written Integrative Project of 5,000 words, or equivalent (70%)

Recommended Reading: (* recommended for purchase)


Further titles will be provided in relation to the chosen theme for each year’s Capstone Seminar.
ASSIGNMENTS AND ASSESSMENT

HOW TO ACCESS YOUR TCTS UNIT WEB PAGES ON ARK
All units offered at TCTS will have a web page in ARK, the University of Divinity learning management system (LMS). It is important that you access the ARK learning management system frequently during the semester as your teacher will post lecture notes, provide activities, send messages, and expect you to submit your assignments on these webpages.

Your username and password for ARK are exactly the same as for TAMS, the University's student management system currently at https://mcd.edu.net.au/php/student_summary.php
Your username for both systems is your email address registered with the University of Divinity;
e.g. d.smith@gmail.com (note that this has to be in lower case)

Instructions
1. Log in to the ARK learning management system (https://ark.divinity.edu.au) with your TAMS username and password.
2. If you have forgotten or do not know your ARK and TAMS password, go to the ARK page and click on the link “Reset password” and follow the instructions that will be sent to your email account. Note that changing your password in ARK will automatically change it for TAMS. If you still have trouble logging in contact the TCTS Registrar.
3. You will be able to access the web pages on ARK for your units a few weeks before each semester. This is a secure web site therefore some of the older web browsers may not be able to access properly. If you have problems accessing the web site then you may need to download a more recent version of Firefox web browser. You can download this for free from http://www.mozilla.com/firefox
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/

If you need to change or confirm your enrolment details, or just have a question, please don’t hesitate to contact the TCTS Registrar at tcts@trinity.unimelb.edu.au

ASSIGNMENT SUBMISSION
Unless specifically permitted, ALL essays and assessment tasks MUST be submitted through the Turnitin links on the web page for the relevant unit on the ARK Learning Management System at https://ark.divinity.edu.au/login/index.php

Your assignment ought to be in Microsoft Word or in PDF format. Make sure that your assignment document has a file extension, e.g. essay1.doc or essay1.pdf (NOT essay1). Ensure that your bibliography is attached to the same file as your assignment. Do not upload your assignment and bibliography in separate files unless instructed to do so by your teacher.

Submitting online requires you to agree that your assignment is your own work. Instructions for submitting your assignment online can be found in the User Guide available within ARK. You should receive a confirmation email soon after you have uploaded your assignment successfully. For information about assignment submission on Turnitin go to the ARK General User Support page after logging in to ARK (http://ark.divinity.edu.au/course/view.php?id=5 )

DO NOT INCLUDE A COVER PAGE WHEN UPLOADING AN ASSIGNMENT TO ARK.

Please put the essay topic or title, and the word count at the beginning of the essay. Do not assume your examiner can tell which topic or question you are answering! You do not need to put your name as ARK will only allow to submit essays in units that you are enrolled in, through the web page. The essay will be marked with your name and date and time of submission as soon as you submit it.
All essays should be:
- submitted through the unit web page https://ark.divinity.edu.au
- set out for A4 paper size
- in 12-point font (9- or 10-point font for footnotes)
- presented with margins of at least two centimetres all around.
- one-and-a-half (or double) spaced
- single spaced for all footnotes and indented quotations.
- clearly numbered on each page.

The stated word count for the essay should be adhered to, with a margin of plus or minus 10% the only variation. There will be a penalty applied if the essay is underwritten or overwritten. The word limit includes text placed in footnotes including references, but does not include the bibliography.

You must always include a bibliography with as essay (although not usually for shorter assignments), and it should begin on a separate page. This should consist of all and only the works you have cited in your essay. Do not pad out your bibliography by including works you have read but not referenced. If a work has influenced your thinking, find a way to cite it in the essay.

**Always ensure that you keep a copy of your essay, even though a copy has been uploaded.**

**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 the ARK Learning Management System 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:

- Diploma units: 3,000 to 3,500 words
- Bachelor first year: 3,500 to 4,000 words
- Bachelor second year: 4,000 to 4,500 words
- Bachelor third year: 4,500 to 5,000 words
- Postgraduate units: 5,500 to 6,000 words
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 as follows:

**High Distinction (HD) – 85% and above**
Outstanding attainment of the unit learning outcomes to which the task is aligned; Extensive engagement with a wide range of material; Outstanding factual and conceptual knowledge; Outstanding level of argument, analysis and insight; Outstanding communication; Competently and accurately referenced (where applicable).

**Distinction (D) – 75% to 84%**
High attainment of unit learning outcomes to which the task is aligned; Substantial engagement with a wide range of material; Excellent factual and conceptual knowledge; Excellent level of argument, analysis and insight; A very high standard of communication; Competently and accurately referenced (where applicable).

**Credit (C) – 65% to 74%**
Sound attainment of unit learning outcomes to which the task is aligned; Competent engagement with a wide range of material; Sound factual and conceptual knowledge; Competent level of argument, analysis and insight; A high standard of communication; Competently and accurately referenced (where applicable).

**Pass (P) – 50% to 64%**
Satisfactory attainment of unit learning outcomes to which the task is aligned; Engagement with a range of material (where required); Sound factual and conceptual knowledge; Satisfactory level of argument, analysis and insight; Satisfactory standard of communication; Competently and accurately referenced (where applicable).

**Fail (F) – 0% to 49%**
An assessment task may fail for any of the following reasons: Lacking in clear attainment of unit learning outcomes to which the task is aligned, such as by failure to address the set question; Little or no engagement with relevant material; Lacking factual and conceptual knowledge; Unsatisfactory level of argument, analysis and insight; Unsatisfactory standard of communication; Little or no evidence of structure in the assessment task; Lack of adequate referencing (where applicable).

**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 lectures, that is during the assessment period, then the unit will be recorded as a Fail (F).

**Extension (E)**
The student has submitted and had approved an extension beyond the usual end of the assessment period in a semester. The mark will be updated with the final assessment has been submitted and marked.
PLAGIARISM

When you submit an essay at TCTS, you make a declaration that your essay is your own work, that is that it does not involve cheating, plagiarism or academic fraud. What does this mean? The UD’s Academic Conduct Policy gives the following definitions:

Cheating, plagiarism, academic fraud and similar activities undermine the integrity of the assessment process. They are strictly forbidden. Cheating involves obtaining an unfair advantage over other students in any way, through the use of prohibited resources. Plagiarism means the student using previously assessed work, or the work of another person without giving them proper acknowledgment; websites as well as books, articles or other students’ work are included. Academic fraud includes falsification, fabrication or dishonest reporting of results or outcomes of study or research.

The UD’s Academic Conduct Policy speaks of plagiarism as follows:

Plagiarism means the copying and use of the student’s previously assessed work, or the work of another person without proper acknowledgment.

Any of the following, without full acknowledgment of the debt to the original source being made, constitutes plagiarism:

- Direct duplication, i.e. copying, or allowing to be copied, another’s work, whether from a book, article, web site, another student’s assignment or personal lecture notes, etc.
- Paraphrasing another’s work closely, with minor changes but with the essential meaning, form and/or progression of ideas maintained
- Piecing together sections of the work of another or others into a new whole
- Submitting work for a unit or thesis material which has already been submitted for assessment purposes in another unit or thesis (unless acknowledgment was made prior to the unit or thesis being commenced, and written permission given by the Academic Board)
- Producing assignments in conjunction with other people (e.g. another student, or a tutor) which should otherwise be the student’s own independent work
- Having another person write an essay or assignment on the student’s behalf
- Purchasing and submitting essays or assignments from online repositories or elsewhere.

Many students ask why it is wrong to use words of other authors in an essay, when those people have far more knowledge of the area. The answer is two-fold. First, 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. Second, one of the key aims of writing an essay is to show that you have understood the ideas at stake and are capable of expressing them in your own words. If your essay is a string of quotations from other writers, or if it copies the words of others without acknowledgment, it fails to meet this basic goal.

Plagiarism, then, is totally unacceptable as it is unethical, unfair, and makes it impossible for the student to learn. When detected it results in severe penalties.
THE SKILL OF WRITING ESSAYS
An essay is a means of consolidating and extending your knowledge and your skills. It brings together what you have learned – both in your current studies and in your former studies – and it draws out and asks you to apply your skills of research, deduction, argumentation and presentation. It invites you to engage with the works of others in the process of constructing a work of your own. It is important that you reference the work of others well, so that you do not appear to claim their work as your own.

IS THERE A ‘RIGHT’ ANSWER WHEN WRITING AN ESSAY?
Not necessarily. You may be asked to compare and contrast, to give your opinion, or to consider other points of view. The ‘answer’ will come from reading and research and this should be set out in the essay. What you write will be your thoughts that have resulted from your research. How you develop your ideas and put them into an essay will vary from discipline to discipline and even from lecturer to lecturer. In most cases, however, you need to show that you have comprehended the key issues, and have been able to formulate your own response to them.

TIME MANAGEMENT
You cannot write an essay the night before the submission date — at least, not one that is satisfactory. You need to allow time to choose a topic, conduct reading and research, reflect on the topic, draft and rewrite the essay, finalise the presentation.

CHOOSING A TOPIC
You might be given a set of questions or tasks and asked to choose one. Sometimes you will be given a specific topic, other times you will have the option of developing your own topic. So before you begin, you need to be clear in your own mind about three things: What kind of task are you being asked to do? Do you need to choose a question, work up your own topic, or narrow down a set topic? Do you need to allow time to work with other people or to receive feedback?

Listen out in class or online for what your lecturer says about the assessment, and carefully read any materials you are given. If you are still unclear, ask your lecturer for clarification. If you have to choose one from a number of questions, find a topic that interests or challenges you, or one that evokes a perhaps unexpected response or reaction. You will write a much better essay if you are passionate about the topic, engaged and eager to know more. Consider what you know about the topic already. Read a general entry on the topic in a respected encyclopaedia or specialist dictionary published in the last ten years. Look at the library catalogue and see what resources are available.

Whether you are given a set topic or have to choose a question, you should think about whether you might need to narrow down the topic further. Sometimes essay questions are very general, e.g. ‘Discuss the role of heresy in the formation of doctrinal statements in the early Church’, so you might have to work out how to narrow down the question so that you can tackle it. Some questions ask you to compare and contrast different points of view, so be alert to the way a question or topic is phrased as there will often be clues here as to what you need to do. Be careful to understand the scope of the question, what you need to include and what not to include. You need to show that you understand the issues involved: what are they?

PLAN YOUR ESSAY
The essay instructions will include a word limit. This is an important instruction as it gives a boundary to your essay. It is there so that the person marking your essay can assess your ability to produce an argument within that limit. At the TCTS, you are permitted to write within 10% of the word limit: if your essay length is to be 2,000 words, then you must write no less than 1,800 words and no more than 2,200. The word limit includes text placed in footnotes including references, but does not include the bibliography. Other boundaries may be included in the wording of topic. Are there specific words in the topic that direct you to focus on them? Make sure that you know the boundaries and write within them.
**Analysis of the Task**
First, understand what you are being asked to do. Is it an exegesis, a discussion, a tutorial paper, a report or a research essay? Check that you understand the meaning of every word of the task that has been set. If in doubt ask the lecturer. Write the task out in your own words. Are you being asked to analyse, discuss or compare and what does that mean for your planning? What do these terms mean? Remember, the essay must answer the question or directions that have been set by the lecturer, and everything included in the essay must be part of answering the question or directions, otherwise it is irrelevant. Often lecturers will provide you with the criteria by which the essay is to be marked, and you should read these carefully. Any instructions regarding the work to be submitted must be followed. Deviation from these instructions may lead to a lesser grade.

**Lines of Thought**
What has the lecturer said about the topic? Write down any ideas triggered by the question. Think about what questions you need to answer in order to write the essay. What are the possible lines of thought, research or argument? What evidence are you aware of? What words do you need to define, either for your own clarification or to clearly state the argument in your essay? What has the lecturer given you? It may be helpful to develop your ideas by discussing them with the lecturer or fellow students.

**RESEARCH YOUR ESSAY**
Go to the library website. Search the catalogue, particularly for books or journal articles that have recently been published. Go to the library itself. Use tertiary sources such as recently published encyclopaedias or dictionaries that will have further references at the end of each entry. Find a book relevant to your topic in the catalogue, then browse the shelves in the library around that call number. For each source you use, be prepared to assess its merits.

When you have a set of references to books, chapters and articles, read them critically, taking notes in an organised way. Consider the following in relation to each item:

- why has the author come to this conclusion?
- how conclusive or valid is the proposition?
- how sound is the methodology?
- how practical are the author’s ideas?
- what are the strengths and weaknesses of the author’s argument?
- what biases does the author bring to the writing?
- can you contrast different points of view?
- can you support what one author says by reference to another author?
- can you recognise the assumption being made by an author?
- can you extend what the author is saying to its logical conclusion?
- does the proposition still make sense?
- can you identify the implications of the author’s proposal?

Be careful in your research to use reputable academic works, and not unqualified opinions gathered from un-referenced sources, which is often the case with material you will collect through internet searches. While it seems easy to source material from online tertiary resources like *The Catholic Encyclopaedia* (1908) or *Encyclopaedia Britannica* (1911), you would be foolish not to check a much more recent ‘hard copy’ edition. The reason for this is straightforward. Apart from not reflecting current thinking, articles in the 1908 edition of the *Catholic Encyclopaedia* will not be informed by twentieth-century events such as both world wars, the discovery of the Nag Hammadi texts, the Dead Sea Scrolls, Apartheid, the Second Vatican Council, German reunification and the breakup of the USSR. You would do better to visit the library’s website, log in, and use a resource like the *Blackwell Companion to Modern Theology* (2004), and go from there to specific journal articles and books.

**How many references do you need?**
You should read widely, but there is a limit to what you can read in preparation for an essay. Sometimes the topic will define this for you, but it is not necessary to use every piece of information that has been gathered. You need to be selective – what are the most important and relevant pieces of information, what lends weight to your argument, and what alternative arguments do you need to refute?
Write as you read, making sure to note the details of every publication. This can be simple note taking, questions that are raised, pointers to other resources, or even drafting paragraphs. The final stage in the research is evaluation of what you have read. Does your research answer the topic question? Is some of the research more relevant than other parts?

REFINE YOUR ESSAY PLAN
Has what you have read changed your approach to the question? Remember that there is usually no single correct answer to an essay question. You need to make an argument that is well supported by evidence. Do not simply make assertions. Revise your essay plan to fit in with your research so that you have ample reference material to back your arguments. Use dot points or keywords to help order your argument. Work out what is your key argument – your essay’s central thrust – and structure the essay around this.

WRITE YOUR ESSAY
An essay will nearly always consist of an introduction, the main body of the essay, and a conclusion. To put it another way, say what you’re going to say, say it, then say it again. The introduction outlines the issues and questions that the body of the essay will contain. It is best to make this clear and concise so that your reader knows what to expect and can assess whether it focuses the topic. Usually you will need to rewrite the introduction after the essay has been completed to make sure that the statement is correct. Use the introduction to explain how you’ve interpreted and approached the question.

The body of the essay consists of paragraphs, each of which usually contains a single part of your argument. A single sentence does not constitute a paragraph. Paragraphs should open with a ‘topic sentence.’ This is usually a concise question or statement that makes clear what the paragraph seeks to convey. The paragraph should include your own critical thought, but you do not need to limit the arguments in your essay to those that agree with your own thoughts. Give as many opinions as the word count will allow, state how these relate to the question you are answering and whether and on what grounds you agree or disagree with them.

Each paragraph should have a concluding or linking sentence. A concluding sentence might 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.

Useful resources
There are many excellent resources freely available online from Australian Higher Education Providers that will help you with generic essay-writing skills. A selection of these is below:


For further help, you can ask advice from your lecturer or tutor, or attend the Academic Skills Workshops run by the TCTS each semester.

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


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/authorress, hero/heroine. Other cases include:

<table>
<thead>
<tr>
<th><strong>Expression to avoid</strong></th>
<th><strong>Preferred or suggested expression</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>average or common man</td>
<td>average person, ordinary people, typical worker</td>
</tr>
<tr>
<td>clergyman</td>
<td>member of the clergy, minister, priest</td>
</tr>
<tr>
<td>early man, cave-man</td>
<td>early humans, early societies</td>
</tr>
<tr>
<td>forefather(s)</td>
<td>ancestor(s), precursor(s), forebear(s)</td>
</tr>
<tr>
<td>great men in history</td>
<td>great figures in history, historical figures</td>
</tr>
<tr>
<td>layman</td>
<td>layperson, lay, laity, lay person, lay member</td>
</tr>
<tr>
<td>to man (verb)</td>
<td>to staff, to run, to operate</td>
</tr>
<tr>
<td>manhood</td>
<td>adulthood, maturity</td>
</tr>
<tr>
<td>man-hours</td>
<td>work hours, staff hours, hours worked, total hours</td>
</tr>
<tr>
<td>manhunt</td>
<td>a hunt for...</td>
</tr>
<tr>
<td>man-made</td>
<td>artificial, hand-made, synthetic, manufactured, crafted</td>
</tr>
<tr>
<td>middleman</td>
<td>liaison, agent, broker</td>
</tr>
<tr>
<td>mothering/fathering</td>
<td>parenting</td>
</tr>
<tr>
<td>race</td>
<td>ethnicity, ethnic group, people</td>
</tr>
<tr>
<td>reasonable man</td>
<td>reasonable person</td>
</tr>
<tr>
<td>sexual preference</td>
<td>sexual orientation</td>
</tr>
<tr>
<td>spokesman</td>
<td>representative, spokesperson</td>
</tr>
<tr>
<td>sportsmanship</td>
<td>fair play, team spirit, or sporting attitude</td>
</tr>
<tr>
<td>statesman</td>
<td>official, diplomat</td>
</tr>
<tr>
<td>workman like</td>
<td>competent</td>
</tr>
</tbody>
</table>
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 these are optional in Australian usage.

ABBREVIATION AND CONTRACTION

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.

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 ‘manoeuvre’. We never ‘manoeuer’. 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’. 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

\[ \text{humanism was a new and challenging force in the intellectual and ecclesiastical life of the early sixteenth century, ...it did not destroy scholasticism or traditional religion, nor even try to do so. In each local situation, and even in each individual, practical accommodations and compromises were not only possible but inevitable.} \]

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

\[ \text{humanism was a new and challenging force in the intellectual and ecclesiastical life of the early sixteenth century, ...it did not destroy scholasticism or traditional religion, nor even try to do so.} \]

In Nauert’s article, the sentence cited was as follows:

Humanism was a new and challenging force in the intellectual and ecclesiastical life of the early sixteenth century, but it did not destroy scholasticism or traditional religion, nor even try to do so.

Since Humanism is now part of the run-in quotation, it needs no capital initial letter. The force of the negative conjunction but is conveyed by the word while (although) which introduced the quotation.
REFERENCING YOUR SOURCES (ESSAY STYLE GUIDE)

Referencing is needed in an academic piece of work to show that the writer is drawing on legitimate sources to sustain their argument and using them to add to academic knowledge. These sources need to be acknowledged. To fail to do so is plagiarism. See the discussion here.

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 is done to give credit to the author and recognise their work. It also allows your reader to trust the accuracy of your work, and to check on the sources if they wish to follow up the line of your argument. As well it 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 Campbell 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. They 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. There is no full stop after the superscript numeral. In addition to the abbreviations and contractions we met before (ed., fol. etc), abbreviations commonly used in footnotes for page numbers are as follows:

- 24. – no longer necessary to write ‘p.’ as in ‘p. 24’ and
- 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*


*Two or three authors*


*Four or more authors*


Footnote (subsequent): Adam et al., *Reading Scripture with the Church*, 132.


*Editor(s), translator(s), compiler(s) instead of author(s)*


*Editor(s), translator(s), compiler(s) in addition to author*


Chapter or other part of a book

Primary Source within an edited volume
Footnote (subsequent): “Adrian VI’s Instruction to Chieregati, 1522”, 123.

Chapter of an edited volume originally published elsewhere (as in primary sources)

Preface, foreword, introduction, or similar part of a book
Footnote (subsequent): Anderson, Gerald H. In Memoriam—David J. Bosch, xiii.

Book published electronically

Journal article (print)

Journal article (online)

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

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, Patrologiae Graecae, abbreviated to PG, and Patrologiae Latinae, or PL). The documents of Vatican II and papal encyclicals since 1967 are referred to not by a page number but by their Latin title and section number; e.g. Lumen Gentium §20 or #20 or no. 20.

One source quoted in another
It is advisable to avoid repeating quotations not actually seen in the original. If a source includes a useful quotation from another text then every effort should be made to cite the original, not only to verify its accuracy, but also to ascertain that the original meaning is fairly represented. If the original text is unobtainable, it should be cited as “quoted in” in the secondary source, for example: Dominique Barthélemy, Les Devanciers d’Aquila (Leiden: Brill, 1963), 146-147, quoted in John J. Collins, Daniel, Hermeneia (Minneapolis, MN: Fortress Press, 1993), 10.
BIBLICAL REFERENCES

Biblical references are written with a colon (and space) between chapter and verse(s), and a semi-colon separating one reference from another: e.g., Matt 16:16; Mark 8:29; Luke 9:20. Single or other short references may be given in the text rather than in footnotes, as in: ‘Do not shirk tiring jobs’ (Sir 7:15). Biblical languages may be quoted in the original characters or in transliteration. If transliteration is used, the systems specified in the Journal of Biblical Literature, 107 (1998), 582–83, are preferred; but the form in which such material has been presented by lecturers is acceptable.


|-----------|--------------------|---------|----------------|-----|-------------|----|---------------|-----|-------------------------|-----|-------------------------|------|-------------------------|------|-------------------------|

Biblical books are abbreviated as follows. Note that abbreviations for the Hebrew Bible / Old Testament, New Testament, Apocrypha, and Deutero-canonical books do not require a full stop and are not italicised.

**Hebrew Bible/Old Testament**

- Gen: Genesis
- Exod: Exodus
- Lev: Leviticus
- Num: Numbers
- Deut: Deuteronomy
- Josh: Joshua
- Judg: Judges
- Ruth: Ruth
- 1-2 Sam: 1-2 Samuel
- 1-2 Kgdms: 1-2 Kings (LXX)
- 1-2 Kgs: 1-2 Kings
- 3-4 Kgdms: 3-4 Kings (LXX)
- 1-2 Chr: 1-2 Chronicles
- Ezra: Ezra
- Neh: Nehemiah
- Esth: Esther
- Job: Job
- 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
- Mark: Mark
- John: John
- Acts: Acts
- Rom 1-2: Romans
- 1-2 Cor: 1-2 Corinthians
- Gal: Galatians
- Eph: Ephesians
- Phil: Philippians
- Col: Colossians
- 1-2 Thess: 1-2 Thessalonians
- 1-2 Tim: 1-2 Timothy
- Titus: Titus
- Phlm: Philemon
- Heb: Hebrews
- Jas: James
- 1-2 Pet: 1-2 Peter
- 1-2-3 John: 1-2-3 John
- Jude: Jude
- Rev: Revelation
### Apocrypha and Deutero-canonical books

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<th>Epistle of Jeremiah</th>
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<td>Additions to Esther</td>
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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.

The Ministry Education Centre at Trinity offers:

- a diverse Anglican community with a rich liturgical life
- individual mentoring, vocational advice and discernment
- modern facilities for teaching and learning
- outstanding library resources
- support for resourcing parish ministry and mission.

WHAT IS MINISTRY EDUCATION?
The Ministry Education Centre draws on models of integrative learning. Its programs are oriented to help students embrace the various fields of learning, including life experience. Ministry Education helps students to develop life practices that are shaped theologically and holistically so that they can grow as persons in ministry, with values and relationships that embody the ideals of the Christian heritage.

Ministry Education therefore aims to:

- prepare men and women for lay and ordained ministry and mission in today’s world
- grow in ministerial character and be effective in relationships and competent in organizational leadership
- deepen individual and communal life in Christ and Christian spiritual practice
- develop ability to communicate effectively and live responsibly in our world.

The three strands of Ministry Education include:

- Theological education – Students learn to reflect theologically and undertake academic programs that include the study of the scriptures, systematic and moral theology, the Church’s history, its ministry and mission and pastoral care. All these are studied as part of the Christian tradition, with a mind to today’s social, cultural and environmental context.

- Christian spirituality – At the heart of the life of the Church is our life with God in Christ, empowered by the Holy Spirit. This is seen in worship, service and outreach. As students gather for theological reflection and personal and ministry education, and the annual retreat, their relationship to God is nurtured by prayer and worship in the Chapel with other members of the College community and in their parish supervised field placements. All Ministry Education arises from commitment to prayer and worship.

- Ministry praxis – The program seeks to develop and nurture people able to work at all levels of our faith communities to enable the development of effective mission. Students learn to be reflective and committed ministers of Christ’s gospel. For those seeking ordination or academic accreditation this includes Supervised Field Education, intentional engagement in selected ministry placements with supervision by experienced ministers.

In these ways students participate in a learning community in which they learn more about giving voice and body to the gospel of Christ Jesus, to represent the Christian people and Christian traditions, that is, to serve God’s mission in the world.

Ministry Education comprises five elements:

- The Academic Program
- Ministry Education Intensives and the “Monday Program”
- Supervised Theological Field Education (STFE)
- Clinical Pastoral Education (CPE)
- Spiritual retreats
THE ACADEMIC PROGRAM
Students undertaking ministry education normally complete either a BTHeol or and MDiv and for ministry education students (especially those in the ordained stream) this includes the following units in Practical Theology, offered over the course of two years at Trinity:

1. **Ministerial Formation in the Anglican Tradition (DA1100T/DA8100T):**
   An exploration of Anglican understandings of baptism and ordination, and public representative witness, giving special attention to the ordinal.

2. **Spiritual Formation in the Christian Tradition (DS3100T/DS8300T):**
   A wide-ranging introduction to the riches of Christian spirituality through time and across cultures. It covers some of the main movements and contemporary interests, and provides firm foundations for developing a rule of life deeply engaged with Christian wisdom.

3. **Mission and Leadership for Contemporary Australia (DP1300T/DP8300T):**
   An exploration of Anglican understandings of mission and evangelism, and how they engage and are challenged by contemporary Australian cultures, with special reference to the Five Marks of Mission and the global migration of “mission-shaped church” initiatives to create church for the unchurched.

4. **Practices of Ministry (DA1600T/DA8600T):**
   A guide to major day-to-day concerns of Christian leadership: contextual study, mission auditing, listening and pastoral conversation.

As well as other units in biblical studies, theology and church history, the following additional units of practical theology are required to those seeking ordination:

- **Introduction to Liturgical Thought and Practice (DL1200T/DL8200T)**
- **Preaching in the Liturgy (DP2100T/DP9100T)**
- **Prayer Book Studies (DL3200T/DL9200T)**
- **Theology and Practice of Pastoral Care (DP2500T/DP9500T)**
- **Developing a Theology of Mission Today (DM1000P/DM8000P)**

MINISTRY EDUCATION INTENSIVES AND MONDAY PROGRAM
Students who are part of Ministry Education (including the ordination track) are expected to participate in the Intensive held at the beginning of each semester and in the Monday program.

- **The three day Intensive** runs from Thursday through Saturday prior to commencement of EACH Semester (refer Timetable).
- **The Monday Program** that will include Morning Prayer, Lectures or Tutorials, Ministry Integration, and the Eucharist. Times for refreshment and lunch are included (see Timetable).

SUPERVISED THEOLOGICAL FIELD EDUCATION (STFE)
Students engagement in this program undertake at least two forms of placement:

1. **Major placement: usually in a parish**
   One major placement is arranged for candidates for ordination for a two-year period of participation in the program, usually mapping onto semester time (March-October, inclusive). It is usually in a parish setting, and involves students across the wide range of the public witness of the parish: the outreach, worship, learning, nurture, groups and committees, partnerships and prayer life of the community as it engages with the peoples of the local area in which it is set. A significant feature of this placement is the student’s involvement in leadership of a missionally focused activity. Appropriate placements are arranged for students who choose a ministry pathway in the Diaconate or Chaplaincy.
2. Minor placement: in a different context
Offered alongside the Major placement, this minor placement is an intensive ministry experience which takes place in each year of the major placement. It is very important that this takes place in a context recognizably different, in social location and ministry style, from to the major placement. It usually takes place mid-year and is a shorter immersion experience.

The minor placement may be strongly focused on a pioneer or innovative ministry, in which the student is involved with the church’s task of creating church for persons with no experience of inherited church, especially where their major placement has not provided such an opportunity.

3. Minor placement: other years
Minor Placements are also arranged for those (i) who are ‘Aspirants’, in a Year of Discernment with their respective Diocese, and (ii) in the years prior to or following their major placement requirements as ordination candidates.

STFE may be taken as a subject for academic credit at undergraduate and postgraduate levels. Please note that candidates for ordained ministry are also required to undertake a further placement in Clinical Pastoral Education. In most cases, this is done outside rather than alongside the two years in which major and minor placements are engaged.

CLINICAL PASTORAL EDUCATION (CPE)
Clinical Pastoral Education is offered through the University of Divinity in partnership with the Association for Supervised Pastoral Education in Australia, Inc (ASPEA). The program is required by some churches for formal ministry accreditation or ordination, and is available to many pastoral and spiritual carers who wish to include it in their formation, professional development or formal studies. Most units are offered in hospital or clinical contexts but some can be undertaken in a variety of ministry contexts. The CPE program is led by ASPEA’s accredited supervisors.

Students interested in taking a unit of CPE should speak with Trinity staff. You will be required to make formal applications that include an interview with a CPE Centre Director before you can be offered a place in the program (if one is available). With the letter of offer, a student can then enrol in the required unit.

SPIRITUAL RETREATS
The Theological School holds annual retreats for candidates and aspirants, and occasional Quiet Days. These provide opportunities for spiritual refreshment and guidance. The Retreat allows staff and students to get away from the humdrum of regular work and study, to set aside time for quite reflection, and to participate in community in a way few of us can usually manage.

Short spiritual reflections punctuate shared meals, prayer, and bible study, enabling participants to listen, ponder, meditate and think in an environment relatively free of stress and decision-making. The Retreat is usually held during semester two.

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. Furthermore, each student is assigned to a worship group that offers ministry at the community Eucharist at least once per semester. This group engages students, accompanied by a faculty member, in planning, leading, reflecting upon and reviewing the celebration. 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
Each student is assigned to a small group (the same as the worship 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 none another at a deep level. With the small group, we invite a culture of openness and encouragement in which to develop intentional conversation about ministerial lifestyle and character, and we explore together criteria for selection for public ministry in the Anglican tradition.

3. Ministry Integration
Students in the Monday program meet as a large group for bible study and for regular theological reflection on ministry, church growth, and leadership. We ground our wider studies here in an intentional consciousness of realities of parish, pioneer and other ministries. Through the plenary, we constantly connect with experience on Supervised Theological Field Education, and we seek the integration of the theological disciplines we are studying, as well as reflecting on the dynamics between prayer and theology.

4. Mission Visits
We regularly make visits to parishes and other groups who exemplify good practice in public witness and missional engagement with their wider communities, in care of enquirers and members, and in practices of ministry. By experiencing and reflecting on mission visits, we are challenged by the demands of Christian witness and leadership in specific settings, and we are given glimpses of what is possible.

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 helps 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 Don Saines (dsaines@trinity.edu.au)

Coordinator of Supervised Field Education: the Revd Dr Cecilia Francis (cfrancis@trinity.edu.au)

Or Telephone  03 9348 7100  to speak to the Registrar.

When applying for Ministry Education please also complete the Ministry Education Application Form  and forward it to the Trinity College Theological School office.
GENERAL INFORMATION FOR STUDENTS

PERSONAL BEHAVIOUR, CONDUCT AND RIGHTS
At Trinity College, we take seriously the rights and responsibilities we have towards one another. We strive to treat each other in a way that respects the other’s personhood, including race and gender, and we have developed appropriate structures for dealing with grievances. We are governed by codes of conduct from Trinity College, the Anglican Church and the University of Divinity.

Trinity College Code of Conduct
Behaviour and responsibility is covered by two documents, the “Trinity College Student Code of Conduct” and the “Trinity College Staff Code of Conduct”. These important documents, which outline both expectation and processes for dealing with breaches and complaints, may be found on the main Trinity College website at: www.trinity.unimelb.edu.au/about/values--future-vision/code-of-conduct.html. The specific Theological School Student Code of Conduct is given in full on the following pages of this Handbook.

All students enrolled at Trinity College are expected to be familiar with the content of the Code of Conduct, and to abide by the concepts contained within it. The basis of the Code is that all students must advocate and practice respect and empathy for all people, regardless of gender, race, religion, disability, marital status, sexual orientation or any other attribute, demonstrate the highest level of personal integrity, take responsibility for themselves and for their actions, and uphold the good name and reputation of the College.

Conduct not consistent with respect for others may be the subject of investigation and may result in disciplinary action relevant to the seriousness of the behaviour. Harassment is illegal. The College works hard to uphold the Equal Opportunity Act (Victoria) and the Anti-Discrimination Act (Commonwealth). The College will not tolerate any form of harassment, including victimisation and assault. If you are the victim of any form of harassment, there are staff advisors to help you. If you do not wish to talk to a member of the Theological School staff, there are trained staff in other parts of the College, such as the Chaplains, at Foundation Studies (Pathways School) and the Residential College.

Alcohol
The responsible enjoyment of alcohol is a matter of free choice within community, but remember:

- You should never compel or influence another person to drink alcohol against his or her will
- You should be aware of cultural and religious issues surrounding the use of alcohol.
- Consumption of alcohol in licensed venues by persons under the age of eighteen years is prohibited by law in the State of Victoria.
- Being drunk in a public place is an offence.

The Anglican Church

The University of Divinity

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
1. 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.

2. 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. 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.

3. 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
4. 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.

5. 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.

Respect for and responsibility to self
6. 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.

7. 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
8. 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.

9. 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.

10. 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
11. 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
12. 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.

13. 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.

14. 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.

15. Students must be aware that all possible breaches of this Code that are characterised by the College as capable of amounting to serious misconduct may be:

   a) investigated, whether or not a person makes a complaint about the conduct;

   b) the subject of a determination, after investigation, of whether the student concerned has engaged in serious misconduct; and capable of resulting in, after a determination, consequences such as exclusion or expulsion from the residential college, non-admission to the residential college, conditional admission, termination of membership of Trinity College, termination of membership of Trinity College Foundation Studies and termination of membership of the Trinity College Theological School.

Appendix A

Definitions
16. The “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.

17. A “designee” will be 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.

18. “Bullying” is when people repeatedly use words or actions against someone or a group of people to cause distress, embarrassment, anxiety and risk to their wellbeing. These actions are usually done by people who have more influence or power over someone else, or who want to make someone else feel less powerful or helpless. Bullying is not the same as
conflict between people (like having a fight) or disliking someone, even though people might bully each other because of conflict or dislike. Bullying can be occur online, in writing or pictures, or by conduct. It can include acting unpleasantly near or towards someone, giving nasty looks, making rude gestures, spreading rumours, stalking, and taking advantage of having power over someone.

19. “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.

20. “Complaint” means a written complaint about a possible breach of the Code.

21. “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).

22. “Foundation Studies students” means students currently enrolled in Trinity College Foundation Studies. All Foundation Studies students are also “non-resident students” of the College.

23. “Harassment” occurs when someone is 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.

24. “Non-resident students” means current students of the College who are not in residence. This includes students currently enrolled in the College’s non-resident program, students currently enrolled in the Theological School and students currently enrolled in Foundation Studies.

25. “Residential student” means currently enrolled students who are in residence in the College.

26. “Serious misconduct” is conduct which involves sexual assault, physical violence, blackmail, victimisation, serious harassment, use or sale of illicit drugs, an abuse of a position 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.

27. “Theological students” means students currently enrolled in the Trinity College Theological School.

28. “Trinity College student community” means currently enrolled students of Trinity College, whether resident or non resident and includes Foundation Studies and Theological School students.

29. “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.
30. “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

31. 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.

32. 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.

33. 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.

34. Allegations of conduct which may amount to a breach of criminal law will ordinarily be reported to the police by the College.

35. 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.

36. 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.

37. 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.

38. 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.

39. 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

40. 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.

41. 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.

42. 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

43. 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.

44. 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.
45. 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.

46. 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.

47. 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**

48. 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.

49. 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**

50. 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.

51. 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.

52. 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.

53. 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.

54. 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

- Equal Opportunity Commission of Victoria
  http://www.equalopportunitycommission.vic.gov.au
- Centre Against Sexual Assault (CASA) http://www.casa.org.au
- Commonwealth Human Rights and Equal Opportunity Commission
  http://www.hreoc.gov.au
- Victoria Police: Melbourne North Police Station (open 24 hours) 36 Wreckyn Street, North Melbourne. Phone: (03) 8379 0800
- Victoria Police Crime Department, Sexual Offences & Child Abuse Co-ordination Office
  Level 6, 452 Flinders Street, Melbourne, Victoria, 3004. Phone: (03) 9611 8800
- University of Melbourne Department of Health, Counselling & Disability Services: Counselling Service, Level 2, 138 Cardigan Street, Carlton. Phone: (03) 8344 6927 / 8344 6928 http://www.services.unimelb.edu.au/counsel/

Role of staff in respect of the Student Code of Conduct

The Warden

55. 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.

56. 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.

57. 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

58. 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

59. 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.

60. 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

61. 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.

62. 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
63. The Chaplains and other clergy in the College offer pastoral care, support and encouragement to all the College community. They are available to discuss any matter. However, under the National Code of Practice for Clergy, they are required to adhere to strict rules regarding confidentiality. These rules will be explained to staff and student when meeting with them.

Other staff members
64. 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
65. As outlined in the Code students concerned about possible breaches of the Code of Conduct are expected to discuss their concerns with an Advisor.

66. 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.

67. Students are strongly advised not to discuss such matters with other students, or with staff other than those indicated in the Code.

Appendix C
Advisors
The names and contact details of Advisors who may be consulted can be found on the College Portal at General Internet Links (https://portal.trinity.edu.au/portal/links/links.php)

Advisors who may be particularly appropriate for Theological School students include:
Katherine Firth
Emily Dawson
Peter Campbell

The Chaplain, Fr Samuel Dow, is also available as a reference point, along with the Honorary Associate Chaplain of the Theological School, the Revd Marilyn Hope.

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:

and the
- Statement on Rights, Responsibilities and 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.
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. There will be a designated smoking area in the Northern carpark on the main Parkville campus until 1 December 2015. After that date, smoking will be prohibited across the campus.

During the transition year, staff, students, contractors and visitors are prohibited from smoking in College-controlled buildings and property except for designated smoking areas. Where there are no designated smoking areas provided, smoking is prohibited within 5 metres from the external perimeters, entry points, doorways, operable window or air intake of any Trinity building. To help smokers who may wish to reduce or quit smoking, support will be provided in the form of a series of group Quit seminars on campus, and the provision of health information concerning smoking.
**SCHOLARSHIPS AND PRIZES**
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 as a Candidate, please contact the office to enquire about these living-allowance Studentships.

**SCHOLARSHIPS**

**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.

**Morna Sturrock Doctoral Scholarship**
Established in 2006 and named after a 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.

**Rosemary Young Scholarship**
Established in 2014 in memory of a former student of the Theological School. Awarded at the Dean’s discretion to a female student who has been offered a place to study at TCTS, who is seeking ordination, who will contribute to the Church through their study, and whose financial circumstances would otherwise render them unable to study divinity.

**Susan Sandford Theology Scholarship for Women**
Established in 2014 by Mr Paul Brotchie in honour of his wife Susan Sandford, both of whom were former students of the Theological School. The fund provides a scholarship for a female theological student at TCTS, and is awarded at the Dean’s discretion to a student who has been offered a place to study at TCTS, who is preferably not seeking ordination, who will contribute to the Church through their study, whose financial circumstances would otherwise render them unable to study divinity, and who is likely to make a valuable contribution to Australian society.

**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 subject 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. The competition may not be run every year.
Leeper Scripture Prize
Established in 1934 under the will of the first Warden of Trinity College, Dr Alexander Leeper, the prize is open to any currently enrolled member of the College and is awarded to the author of the best 3,000-word essay on a set topic. The Prize will be judged by the Chaplain of the College. The competition may not be run every year.

Stanton Archer Prize
Established originally at the United Faculty of Theology, the prize was transferred to Trinity in 2015. It is awarded in the area of either Biblical Studies or Church History. The prize is awarded annually at the Dean’s discretion to the student with the best overall results for units in the discipline.

Valentine Leeper Book of Common Prayer Prize
Established in 2002 following a bequest from the estate of the late Valentine Alexa Leeper, daughter of the first Warden. The prize is awarded for studies in the book of Common Prayer, and based on submission of an essay on a set topic. The prize is open to theology students only.
STUDENT SERVICES AND RESOURCES

Libraries
Students at the Theological School have access to two main libraries. Trinity students have full access to the Dalton McCaughhey Library (DML), which is housed at the Centre for Theology and Ministry on College Crescent, a few minutes walk from Trinity College. The DML holds a world-class research theology collection. Trinity College provided substantial funding to the DML—which is a partnership between the Uniting Church and the Society of Jesus (Jesuits)—when it moved to its new premises in 2007.

The staff at the DML are experienced with theological education needs, and the library provides access to a wide range of online resources, scholarly journals and reference works. Students need to register separately with the DML by completing and submitting a form, available from their website.

DML Library hours are 8.45–6.30 Monday and Wednesday, 8.45–7.30 Tuesday, 8.45–5.00 Friday and 1.00–5.00 Saturday Monday and Wednesday during term, and 9.00–5.00 Monday to Friday out of term.

Trinity College’s own main library holds two collections relevant to Theology, the Mollison Collection of the Anglican Diocese of Melbourne, and the Leeper Collection. Between them, these collections include standard theological works and the set texts for Ministry Formation courses. The library also provides access to a wide range of electronic resources of special importance to online students of the Theological School. The collections have a strong focus on works relevant to the Anglicanism, as well as on liturgy, spirituality and missions. There are also extensive collections on such matters as the role of Christianity in the modern world, including bio-medical ethics, issues of peace and war, and the role of women in the Church. The Leeper Library also holds modest paper holdings of current periodicals, subscribes to significant full-text services online, and holds a comprehensive collection of early Church journals and Australian Anglican official publications.

Leeper Library hours are 10.00–7.30pm Monday to Thursday, and 10.00–5.00 Friday during University of Melbourne term dates, and 10.00–5.00 outside term.

Printing, photocopying and scanning
Students may purchase credit for scanning, photocopying and printing on their Trinity student cards in the Library. All requests for copies of material held at the Trinity College Library must comply with the Copyright Act of 1968. Help with these services is always available.

Computer access
The Leeper Library has computer terminals for searching the Library catalogue and conducting online research. Network connections at each table enable students to work on their own laptops.

Inter-library loans
Library staff can facilitate inter-library loans from other Australian libraries at standard rates. Current, enrolled students may request loans and copies of materials not held in the Trinity College Library for $13.20 per item.

Academic Support
The Theological School runs regular academic study skills sessions for all students, but focusses especially on those with ESL needs. In addition, in 2017 there will be an Essay Writing Workshop group that will need on Thursday afternoons to receive advise and support.

Pastoral Support
While Trinity encourages everyone to take responsibility for their own health and welfare, the College recognises there are times and situations when students may value extra support or advice. Students need to feel healthy, secure and well cared for as they contribute to making a
better-educated and more successful community. Trinity is concerned with all members of its community and takes each individual’s welfare seriously. Dealing with the stresses of student life—concerns over career and studies, personal problems, dispute and health issues—can sometimes be overwhelming.

Trinity students should feel free to talk in strict confidence to any member of the Theological School staff, if they are feeling stressed, unsure or confused by any aspects of their community, family or personal life. Many of the lecturers and staff of the Theological School are ordained ministers, and are available as a first point of call should you be anxious, or just feel like talking. We can then refer you to appropriate professional assistance if you would like further help. The members of the College’s Chaplaincy team are also there to help.

There are several levels of the pastoral care network, depending on whether a student wishes to speak to a member of staff, or a fellow student, about what is on their mind. Students must be aware of the College’s Code of Conduct, which sets out expectations of behaviour and provides mechanisms for reporting or dealing with situations that may have caused you distress.

**Chapel and Chaplaincy**
The Chaplaincy team minister to students, staff and alumni on any matter of concern or interest whether the matter is spiritual or not. They also prepare and lead worship and plans Chapel activities. The Chaplains at Trinity College provide the highest possible standard of pastoral care and worship to all members of the Trinity College community. Chaplains are available to students and staff across all areas of the College, to people of all faiths and none, and have an open door for whoever might drop by at any time.

They can provide hospitality, offer counselling, assist in the resolution of academic and life issues as brokers or advocates, marshal resources in times of need or crisis, accompany individuals and groups through various challenges, and provide theological and non-theological mentoring to students. The Chaplains also ensure that the College Chapel and The Prayer Spaces at 715 Swanston Street and in the Old Warden’s Lodge are lively centres of worship by encouraging creative, respectful interaction across and within the different faith traditions represented in Trinity's diverse community.

**Worship Times for 2017**
Monday: 9.00am Morning Prayer / 3.30pm Theological School Eucharist
Tuesday: 9.00am Morning Prayer
Wednesday: 8.00am Said Eucharist / 9.00pm Compline (fortnightly)
Thursday: 9.00am Morning Prayer / 5.45pm Choral Eucharist with the Choir of Trinity College
Friday: 9.00am Morning Prayer
Saturday: 5.30pm Contemplative Service (Taizé Service first Saturday of the month)
Sunday: 5.00pm Choral Evensong (during term only) with the Choir of Trinity College

**Medical Assistance**
Trinity does not have any on-campus medical facilities, although there is a nurse available in the Bishop’s Building near main College Reception who can deal with emergencies and general advice. Students with a Trinity College student card may access the University of Melbourne’s Department of Health at 138–146 Cardigan Street, Carlton, which is open from 8.45am to 5pm Monday to Friday. This is a bulk billing service. In order to avoid a direct charge, it is necessary to have the number of your own or your family’s Medicare card. You can phone for an appointment on 8344 6904 or 8344 6905. Their website is www.services.unimelb.edu.au/health.

We can also recommend Carlton Family Medical, as they often will fit in our students. The Betta Health Medical Centre: 30 Sydney Road, Brunswick. Tel: 9380 2866. The Tambassis Pharmacy is open from 8am to midnight, located next door at 32 Sydney Road, Brunswick. Tel: 9387 8830.
TRANSPORT
Trinity College is easily accessible by public transport. The no. 19 Elizabeth Street tram connects directly from Flinders Street and Melbourne Central train stations to stop no. 12 on Royal Parade (stop 10 is Royal Melbourne Hospital and stop 11 is University of Melbourne). Alternatively, it is a ten-minute walk across the University of Melbourne campus to all Swanston Street trams at the University terminus. There is a shuttle bus (401) that connects North Melbourne train station to the University of Melbourne, and bus routes 200/203/205 (Doncaster to City via Lygon Street), 402 (Footscray to East Melbourne via Grattan Street), and 546 (Heidelberg to Melbourne University via Royal Parade) all stop nearby.

Myki Travel Passes
To use any public transport in Melbourne, travellers will require a valid Myki pass. These can be obtained at major train stations, newsagents and convenience stores such as 7–Eleven. You must have added enough credit to cover your journey, and you must “touch on” on every different train, tram or bus on which you travel. On all trains and busses, and outside Zone 1 on a tram, you also need to “touch off” at the end of your journey in order to receive the cheapest fare. Concession fares are available to eligible full-time undergraduate students and those on pensions and other forms of assistance. To claim a concession fare, you must carry a Eligible student aged 17 and over (or younger students who wish to purchase a student pass) must carry a valid Victorian Public Transport Concession Card. Details of the Myki system can be found at the Public Transport Victoria website (http://ptv.vic.gov.au/tickets/myki).

Myki for international students
Overseas students are not currently eligible for concession fares unless they have refugee status, are studying as part of an approved overseas exchange program or hold an Australian Commonwealth Awards Scholarship. Following considerable negotiations with the tertiary sector, the Victorian Government will trial discounted public transport travel for international tertiary students for three years from 2015. The University of Divinity has opted to participate in this scheme. This scheme is open only to student visa holders enrolled in Diploma, Advanced Diploma, Associate Degree or Bachelor Degree (including a Bachelor Honours Degree) who are purchasing an annual Myki Pass. For more information, please refer to the Public Transport Victoria website (http://ptv.vic.gov.au/tickets/concessions/international-students/). Eligible overseas students interested in purchasing the Annual Myki Pass for 2015 should contact the Quality and Compliance Officer, nchang@divinity.edu.au towards the end of January 2015.

From January 2015, international tertiary students on student visas have been eligible for public transport concession fares. This is a Victorian Government initiative in partnership with institutions opting into this scheme for a trial period of three years. Eligible students will get a discount of 50% on the Annual Myki Pass, with the other 50% to be borne by the State Government and the institution. The University of Divinity has opted to participate in this scheme. Colleges will not be asked to contribute to this cost. This scheme is open only to undergraduate student visa holders enrolled in one of the following programs and purchasing an annual Myki Pass:

- a) Diploma
- b) Advanced Diploma
- c) Associate Degree
- d) Bachelor Degree (including a Bachelor Honours Degree).

Eligible overseas students will be allocated a unique iUSE Pass code to purchase their concession Myki Pass online. For more information, please refer to the Public Transport Victoria website (http://ptv.vic.gov.au/tickets/concessions/international-students/).
OVERSEAS STUDENTS

International students are defined by the Australian Government as those who do not hold Australian or New Zealand citizenship and have not been granted Permanent Resident status in Australia. You may only enter and remain in Australia as an international student if you hold a valid student visa. The Commonwealth Government’s Department of Immigration and Citizenship (DIAC) requires all international students to study full time. (Note that international students not resident in Australia may study online at Trinity without a student visa.)

Obtaining a student visa can take considerable time, and applications should be made well in advance of enrolment closing dates. For further information about student visas, please visit the ‘International Students’ section of the University of Divinity website (http://www.divinity.edu.au/study/international-student-resources/). Students are also strongly advised to view the Australian Government website ‘Australian Education International’ (https://internationaleducation.gov.au).

International students intending to undertake study should note that payment of tuition fees must be made in advance, together with the completion of all necessary documentation required by DIAC, including evidence that they can meet all living costs during their time in Australia. The English standard requirement for undergraduates is an IELTS average across all bands of at least 6.5 with no band under 6.0, and for graduate programs an average across all bands of at least 7.0, with no band under 6.5.

If a student fails to satisfy course requirements, the University of Divinity must report this to DIAC. This is a legal requirement, and no exceptions can be made. Students must also inform Trinity College and University of Divinity of any change to their contact details. In cases of withdrawal, the refund of fees for International students will be paid to the person who originally paid the course fees. The University of Divinity also requires international student applications to be accompanied by an admission fee.

In accordance with visa requirements, it is compulsory for International students studying on campus to attend Trinity College Orientation days at the beginning of each semester (mid-February or mid-July).

Most student visa holders are entitled to work up to 20 hours per week while their course is in session and unlimited hours during scheduled course breaks. Students must commence their course before they are eligible to start work. Please ensure you check your visa as entitlements may vary.

Students must inform their education provider (the University of Divinity) of their current residential address within seven days of arrival and of any change of address in Australia within seven days of the change. Students must also notify their current provider of any change of enrolment to a new provider.

The Department of Immigration and Border Protection (DIBP) requires that international students have Overseas Student Health Cover (OSHC) for the duration of their studies in Australia, prior to applying for a student visa.