Trinity College Theological School
A College of the University of Divinity

2016 HANDBOOK

All information provided in his 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.

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PARKVILLE VIC 3052

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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 and also, since 1956, of the independent congregation known as the Canterbury Fellowship. 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

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

Sentir Graduate College of Spiritual Formation
99 Studley Park Road, Kew, VIC 3101
Phone: +61 3 9854 8110 / Fax: +61 3 9347 6371 / registrar@sentir.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 Grafton and Armidale, and then of Ballarat), and Reginald Stephen (later Bishop of Tasmania and then Newcastle).

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

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

TEACHING FACULTY AND STAFF
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 is Dean of the Theological School, and the Frank Woods Professor in New Testament. She was born in Scotland and spent her childhood between the UK and Australia. Her first degree was in Classics, before studies in Divinity. She is an Anglican Priest and Canon of St Paul’s Cathedral, Melbourne, and Canon Theological of Holy Trinity Cathedral, Wangaratta. Dorothy was appointed to the role of Dean of the Theological School in early 2011. 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.

The Revd Associate Professor Stephen Burns
BA(Hons), MA Dunelm, CertTheolMin CambThFed, MLitt Cantab, PhD Dunelm
Stewart Associate Professor in Liturgical & Practical Theology,
Coordinator of Ministerial Formation and Associate Dean
A British-Australian citizen, Stephen studied theology at the universities of Durham (BA, MA and PhD) and Cambridge (MLitt), trained for ministry at Ridley Hall, Cambridge, UK, 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.

The Revd Jasmine Dow
BTheol CSU, DipAngOrds StMarkCanb, MTheol CSU
Noel Carter Lecturer in Practical Theology and
Coordinator of the Certificate in Theology and Ministry (part-time)
Jasmine is an Anglican Priest with experience in parish ministry and chaplaincy. She is undertaking her PhD in the area of mission and worship. In her research she is focusing on the relationship between the Eucharist as embrace of other and its implications for mission. Jasmine is associate lecturer in the area of mission, liturgy and ministry, she also assists in the formation program.

The Revd Dr Cecilia Francis
LicACST LincolnIHS, BTheol MCDU, DMinStuds UD
Emily Gavan Lecturer in Practical Theology and
Coordinator of Supervised Theological Field Education Program (part-time)
Cecilia has many years experience in ministry, including cross-cultural work, hospital chaplaincy, as Director of Diocesan Services in the Diocese of Melbourne and as a parish priest. She is also Director of the Institute for Ministry Development Inc., providing professional supervision, ministry development programs and supervisory training for individuals and groups. Cecilia completed a Doctor of Ministry Studies at the University of Divinity in 2015, and is a qualified Clinical Pastoral Educator (ASPEA Inc).

The Revd Professor Mark Lindsay
BA(Hons), PhD UWA, GradDipTheol MCD
Joan F.W. Munro Professor of Historical Theology and Research 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.
The Revd Dr Don Saines
BAgEc UNE, GradCertHREd Griffith, BTh(Hons), DipMin ACT, PhD Birmingham
Farnham Maynard Senior Lecturer in Systematic Theology and Coursework Coordinator
Don has considerable experience in the Australian theological scene, having been Principal of St Francis Theological College, Brisbane and Dean of the United Faculty of Theology, Melbourne. He has taught theology in Anglican and ecumenical settings for many years. Don 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.

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 (BD and MTh) and has a PhD from 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 epiphanic and apocalyptic literature of the Bible, particularly the Book of Revelation.

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.

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. There are currently five Mission Partnerships:

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, DMinStud SanFran
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
The Revd Dr Stephen Ames, BSc, PhD *Melb*, BD, BA, PhD *EDS*
The Revd Canon Dr Ray Cleary, AM, B*Econ*, DipEd *Monash*, BSW *Melb*, BTheol, MMin, DMinStuds *MCD*
The Revd Canon Dr David Cole, BA, DipMusEd(Hons) *Newc*, ThL(Hons) *Morpeth*, LTCL Lond, DMin *SanFran*, PhD *Newc*, HonFGCM Lond
Dr Irene Donohoue-Clyne, BA, MEd *Adelaide*, DipTeach WPTC, MTheol *MCD*
The Revd Gillian (Jill) Firth, BA *WAust*, MDiv, GradDipBM *Ridley*, GradDipSpirDir *MCD*
Dr Muriel Porter OAM, BA *UNE*, BLitt ANU, DPhil *Melb*, MA *ACU*

RESEARCH ASSOCIATES
Professor, the Revd Gary D Bouma AM, BA *Calvin*, MDiv *Princeton*, MA, PhD *Cornell*
The Revd Dr Lynne Broughton, BA, PhD *Melb*
The Revd Dr John Capper, BEng UNSW, BTheol, DipMin *Ridley*, DipSocSc UNE, PhD *Cantab*
The Venerable Dr John Davis, BA Adel, DipEd, MA McMaster, BD, DTheol *MCD*
Dr Anne Elvey, BSc(Hons), PhD *Monash*, GradDipEd *MercyColl*, BTheol, TheolM *MCD*
Dr Katherine Firth, BA(Hons) *Camb*, MA(Dist) *OxfordBrooks*, PhD
The Revd Dr Graeme Garrett, BSc *Melb*, BD(Hons) *MCD*, ThD *GradTheolUnion*
Dr Felicity Harley-McGowan, BA, PhD *Adel*
The Revd Dr Fergus King, MA(Hons) *StAndrews*, BD(Hons) *Edinburgh*, DTheol *UNISA*
The Very Revd Dr Andreas Loewe, BA(Hons), MPhil, MA Oxon, PhD *Camb*
The Very Revd Professor Andrew McGowan, BA(Hons) *UWA*, BD(Hons) *MCD*, MA, PhD *NotreDame*
The Revd Dr Ron Noone, PhD NYU, BTheol *MCD*
The Rt Revd A John Parkes AM, KSJ, LLB(Hons) *Sheffield*, BTheol(Hons) *St Mark’s*, MTheol *MCD*
The Revd Canon Dr Charles Sherlock, BA(Hons) *USyd*, ThL *AustCollTheol*, MA ANU, BD Lond, ThD *ACT*

STFE SUPERVISORS
The Revd Ron Browning, St Thomas’, Werribee
The Revd Peter Carolane, Merri Creek Anglican
The Revd Dr Craig D’Alton, St Mary’s, North Melbourne
The Revd Samuel Goodes, St Martin’s, Hawkesburn
The Revd Dr Hugh Kempster, St Peter’s, Eastern Hill
The Revd Chris Lancaster, Parish of Alton-Laverton
The Venerable John Mathes, Christ Church, Essendon
The Venerable Stephen May, St James’, Ivanhoe
The Revd Ray McInnes, St Silas’, Albert Park
The Revd Glenn Loughey, St Oswald’s, Glen Iris
The Revd Canon Heather Patacca, St Paul’s Cathedral, Melbourne
The Revd Graeme Peters, Parish on Wonthaggi
The Revd Helen Phillips, St Peter’s, Mornington
The Revd Roger Prowd, St Stephen’s, Gardenvale
The Revd Ron Peterson, St Thomas’, Werribee
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
Parish of Gisborne
Parish of St Matthew’s, Glenroy

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*
GOVERNANCE

Board of Trinity College

Mr Jim Craig (Chair)
Mr Campbell Bairstow
Mr Jack Dawson
Ms Kerry Gleeson
Mr Stuart Gooley
Professor Kenneth Hinchcliff
Ms Susanna King
The Rt Revd John Parkes, AM
Professor Margaret Scheil
Mr Charles Sitch
Mr Ian Solomon
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Theological School Committee

The Rt Revd John Parkes, AM (Diocese of Wangaratta)(Chair)
Mr Campbell Bairstow (Provost of Trinity College)
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 Rt Revd Kay Goldsworthy (Diocese of Gippsland)
The Revd Canon Professor Dorothy Lee (Dean of the Trinity College Theological School)
The Revd Canon Dr Colleen O’Reilly (Diocese of Melbourne)
Mr Patrik Valsinger (Chief Financial Officer, Trinity College)

Theological School Academic Committee

The Revd Professor Dorothy Lee (Chair)
The Revd Associate Professor Stephen Burns
The Revd Canon Dr Ray Cleary (External – Anglican)
The Revd Jasmine Dow
The Revd Dr Cecilia Francis
The Revd Professor Mark Lindsay
Professor Emerita Gabrielle McMullen, AM (External – UD appointment)
The Revd Professor Emeritus Christiaan Mostert (External – Ecumenical)
The Revd Dr Don Saines
Dr Peter Campbell (Registrar and Secretary)
IMPORTANT DATES/CALENDAR 2016

Fri 1 January New Year’s Day (holiday)
Mon 11 January TCTS OFFICE OPENS
Tue 26 January Australia Day (holiday)
**Wed 10–Sat 13 February** LIFE IN ABUNDANCE CONFERENCE
Fri 19 February TCTS ORIENTATION DAY (all students)
Mon 22 February Semester 1: Teaching commences
Sat 12 March PREACHING DAY (PD) @ OWL
Mon 14 March Labour Day (TCTS office closed)
**Tue 15 March** Census date
Fri 18 March UD Graduation Ceremony
**Sat 19 March–Sun 3 April** Non-teaching period
Fri 25 March Good Friday (holiday)
Sun 27 March Easter Day
**Wed 30 March** TCTS Research Seminar
Thu 21 April TCTS AUTUMN DRINKS
Mon 25 April Anzac Day (holiday)
Mon 30 May–Fri 3 June TCTS Faculty Research Week
**Fri 27 May** Semester 1: Last day of teaching
Wed 1 June Staff and HDR Students Research Day
**Mon 6–Fri 10 June** Semester 1: Examinations
Mon 13 June Queen’s Birthday (holiday)
Fri 8 July Semester 1 results published

Mon 25 July Semester 2: Teaching commences
Wed 27 July TCTS Committee
**Wed 10 August** BARRY MARSHALL MEMORIAL LECTURE
**Tue 16 August** Census date
Fri 26–Sun 28 August Trinity Retreat (Pallotti College)
**Sat 17 Sep–Sun 2 October** Non-teaching period
**Wed 28 September** TCTS Research Seminar
Fri 30 September Grand final parade day (holiday TBC)
Thu 13 October TCTS SPRING DRINKS
**Fri 28 October** Semester 2: Last day of teaching
2–6 November Study Week
Tue 1 November Melbourne Cup Day (TCTS office closed)
Wed 2 November UD Staff Teaching and Learning Day
**Mon 7–Fri 11 November** Semester 2: Examinations
**Sat 12 November** YEAR OF MARK DAY (PD) @ OWL
**Sat 12 November** TCTS Valedictory Service and Dinner
Fri 9 December Results published
**Mon 12 December** All TCTS enrolments for 2017 due
Mon 19 December TCTS OFFICE CLOSES
Sun 25 December Christmas Day
Mon 26 December Boxing Day (holiday)
Tue 27 December Public holiday
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 October/November each year students should arrange an interview with 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 completely 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 up front, 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 2016 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 conducted in small workshop groups facilitated by a qualified tutor.

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 as a whole by enrolling in specific AQF level 5 units (class based only). On completion of the Diploma at this level students can then move to BTheol-level units at (AQF level 7).

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 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 3 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), class based in Semester 1 and online in Semester 2 each year.

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 3 standard postgraduate units, and must consists of 45 points of Foundational units taken across three disciplines, in at least two fields.
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 6 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, and
  - 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:
  - 15 points of Elective units in Field B
  - 15 points of Elective units in Field C, and
  - 15 points of Elective units in 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 publications 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

Field D: Theology—Mission and Ministry
DA Mission and Ministry
DC Canon Law
DD Spiritual Direction
DE Education Studies
DL Liturgy
DM Missiology

AP Philosophy
AR Religious Studies
BS Biblical Studies
CT Systematic Theology

DP Pastoral Theology and Ministry Studies
DR Religious Education
DS Spirituality
DT Moral Theology
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 be 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.

NOTE: STUDENTS WHO ATTEND AND PARTICIPATE IN THE TRINITY COLLEGE SUMMER CONFERENCE, “LIFE IN ABUNDANCE: AN ANGLICAN CONFERENCE ON MISSION AND EVANGELISM”, 10–13 FEBRUARY 2016, AND UNDERTAKE THE ASSOCIATED TUTORIALS DURING SEMESTER ONE, MAY BE ABLE TO COUNT THIS TOWARD AN SRU UNIT IN FIELD D.

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.
## UNIT OUTLINES FOR 2016 SUBJECTS

### DIPLOMA UNITS

<table>
<thead>
<tr>
<th>Code</th>
<th>Title</th>
<th>Delivery</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>BA0000T</td>
<td>Introduction to the Old Testament</td>
<td>CB</td>
<td>Not offered in 2016</td>
</tr>
<tr>
<td>BN0000T</td>
<td>Introduction to the New Testament</td>
<td>CB</td>
<td>Semester 1</td>
</tr>
<tr>
<td>BS/CT0100T</td>
<td>Tools for Studying Theology</td>
<td>CB</td>
<td>Semester 1</td>
</tr>
<tr>
<td>CH0100T</td>
<td>Practice and Belief in the Early Church</td>
<td>CB</td>
<td>Not offered in 2016</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 2016</td>
</tr>
<tr>
<td>DA0300T</td>
<td>Mission &amp; Leadership for Contemporary Australia</td>
<td>CB</td>
<td>Not offered in 2016</td>
</tr>
<tr>
<td>DL0200T</td>
<td>Introduction to Liturgical Thought and Practice</td>
<td>CB</td>
<td>Not offered in 2016</td>
</tr>
<tr>
<td>DP0100T</td>
<td>Ministerial Formation in the Anglican Tradition</td>
<td>CB</td>
<td>Not offered in 2016</td>
</tr>
<tr>
<td>DP0500T</td>
<td>Ministry with Children, Youth and Families</td>
<td>CB</td>
<td>Semester 2</td>
</tr>
</tbody>
</table>
TITLE: INTRODUCTION TO THE NEW TESTAMENT

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 Don Saines and the Revd Professor Dorothy Lee
Timetable: Offered in 2016 in Semester 1 only

Content:
This unit introduces skills for interpreting the New Testament with a particular focus on the Gospels and the Pauline Epistles. Students will examine historical, literary and theological dimensions of these New Testament texts, including questions of background, genre, and key theological ideas. Attention will be paid to an overview of the New Testament writings and the diversity of their theologies. Also to be examined are the ways in which these texts function as Scripture, and their consequent meaning for Christian faith and discipleship.

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:
• Exegetical essay of 1,000 words (35%)
• Thematic essay of 1,000 words (if the exegetical essay is on a Gospel passage, this essay must be on Paul, and vice versa) (45%)
• Journal equivalent of 1,000 words (20%)

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: CHRISTIAN CREEDS AND DOING THEOLOGY  
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)  
TITLE: TOOLS FOR STUDYING THEOLOGY

Unit Code(s): CT0100T (Class based only) OR BS0100T (Class based only)
Field: C: Systematic Theology OR B: Biblical Studies
Level: Diploma only
Unit value: 15 points
Prerequisites: None
Lecturer(s): The Revd Professor Mark Lindsay and the Revd Professor Dorothy Lee
Timetable: Offered each year in Semester 1 only

Content:
This unit offers an introduction to theological study and to the tools and knowledge that undergird the core disciplines of theology. It introduces the basic theological ideas and terms that are used across theological disciplines. It raises the issue of biblical authority and asks what it means to study Scriptures in translation. The unit also raises the key question of how we understand our theology in our own contexts, and how our experience affects the development of theological understanding.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
• articulate an understanding of basic theological terms and concepts
• demonstrate a knowledge of how theological ideas have changed over time.
• explain what is involved in English translation of the Bible and what criteria should be used in determining what constitutes a ‘good’ translation.
• ability to explain how experience shapes theological development.

Assessment:
• Essay of 1,000 words in biblical or theological theory or philosophical theology (45%)
• Essay of 1,000 words in theology and ministry or theology and experience (45%)
• Journal reflection, equivalent of 1,000 words (10%)

Recommended Reading: (* recommended for purchase)
Content:
The unit provides students with an understanding of children’s, youth and family ministry within Anglican and broader ecclesial contexts. It is designed to address the formation and engagement of young people (12–25 years old) in the Christian faith. The unit explores the theology of youth ministry and models of youth ministry that are drawn from this. It investigates the developmental needs of children from an early age, including the stages of faith formation. It examines social and cultural contexts, and the reasons why children and young people might be absent from faith communities. The unit explores the meaning of Christian community in today’s context with specific attention to the place and experience of children and young people within society, families, and the church’s ministry.

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

- explore the theology of ministry with specific attention to children, young people and families.
- describe the social and cultural contexts of children, young people and families.
- investigate various models of ministry with children, young people and Families, and the theology that these models espouse.
- explore ways that young people and children can be enabled to participate in the ecclesial setting.

Assessment:
- Essay plan presented in class and written essay of 1,750 words (50%)
- Group presentation in class and individual written presentation of 1,750 words (50%)

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

### Field A: Humanities

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<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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<tbody>
<tr>
<td>AL1009T</td>
<td>New Testament Greek A</td>
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<tr>
<td>AL2509T</td>
<td>New Testament Greek B</td>
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<td>Semester 2</td>
</tr>
<tr>
<td>AL2609T</td>
<td>Reading Koiné Greek with Comprehension</td>
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<tr>
<td>AP1000T/9T</td>
<td>Tools for Studying Theology</td>
<td>CB/OL</td>
<td>Semester 1</td>
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<tr>
<td>AP2300T</td>
<td>God and the Natural Sciences (Level 2)</td>
<td>CB</td>
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<tr>
<td>AP3300T</td>
<td>God and the Natural Sciences (Level 3)</td>
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### Field B: Biblical Studies

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</thead>
<tbody>
<tr>
<td>BA1009T</td>
<td>Introduction to the Old Testament</td>
<td>OL</td>
<td>Semester 1</td>
</tr>
<tr>
<td>BA2450T</td>
<td>Psalms and their Spirituality (Level 2)</td>
<td>CB</td>
<td>Semester 2</td>
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<tr>
<td>BA3450T</td>
<td>Psalms and their Spirituality (Level 3)</td>
<td>CB</td>
<td>Semester 2</td>
</tr>
<tr>
<td>BA3109T</td>
<td>Genesis</td>
<td>OL</td>
<td>Not offered in 2016</td>
</tr>
<tr>
<td>BA3400T/9T</td>
<td>Ezekiel: Prophecy, Abandonment, Trauma</td>
<td>CB/OL</td>
<td>Semester 2</td>
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<tr>
<td>BN1000T/9T</td>
<td>Introduction to the New Testament</td>
<td>CB/OL</td>
<td>Semester 1</td>
</tr>
<tr>
<td>BN2110T/9T</td>
<td>Gospel of John (Level 2)</td>
<td>CB/OL</td>
<td>Semester 1</td>
</tr>
<tr>
<td>BN3110T/9T</td>
<td>Gospel of John (Level 3)</td>
<td>CB/OL</td>
<td>Semester 1</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>
<td>Not offered in 2016</td>
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<tr>
<td>BN3210T/9T</td>
<td>1 Corinthians (Level 3)</td>
<td>CB/OL</td>
<td>Not offered in 2016</td>
</tr>
<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>BS1000T/9T</td>
<td>Tools for Studying Theology</td>
<td>CB/OL</td>
<td>Semester 1</td>
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### Field C: Christian Thought and History

<table>
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<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Delivery</th>
<th>Semester</th>
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<tbody>
<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>Semester 2</td>
</tr>
<tr>
<td>CH2700T/9T</td>
<td>The Reformation (Level 2)</td>
<td>CB/OL</td>
<td>Semester 2</td>
</tr>
<tr>
<td>CH3700T/9T</td>
<td>The Reformation (Level 3)</td>
<td>CB/OL</td>
<td>Semester 2</td>
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<tr>
<td>CH3100T</td>
<td>Anglican Identity</td>
<td>CB</td>
<td>Not offered in 2016</td>
</tr>
<tr>
<td>CT1000T/9T</td>
<td>Tools for Studying Theology</td>
<td>CB/OL</td>
<td>Semester 1</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>Semester 1</td>
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<tr>
<td>CT2600T/9T</td>
<td>Spirit, Church and World</td>
<td>CB/OL</td>
<td>Semester 2</td>
</tr>
<tr>
<td>CT2900T/9T</td>
<td>Sacramental Ministry (Level 2)</td>
<td>CB/OL</td>
<td>Not offered in 2016</td>
</tr>
<tr>
<td>CT3900T/9T</td>
<td>Sacramental Ministry (Level 3)</td>
<td>CB/OL</td>
<td>Not offered in 2016</td>
</tr>
<tr>
<td>CT3250T/9T</td>
<td>Triune God: God’s Ways with the World</td>
<td>CB/OL</td>
<td>Not offered in 2016</td>
</tr>
<tr>
<td>CT/CH3400T/9T</td>
<td>Modern Theologians</td>
<td>CB/OL</td>
<td>Semester 2</td>
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### Field D: Mission and Ministry

<table>
<thead>
<tr>
<th>Course Code</th>
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<th>Delivery</th>
<th>Semester</th>
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<tbody>
<tr>
<td>DA1100T</td>
<td>Ministerial Formation in the Anglican Tradition</td>
<td>CB</td>
<td>Not offered in 2016</td>
</tr>
<tr>
<td>DA1600T</td>
<td>Practices of Ministry</td>
<td>CB</td>
<td>Semester 2</td>
</tr>
<tr>
<td>DA2000T/9T</td>
<td>Gospel Sacraments (Level 2)</td>
<td>CB/OL</td>
<td>Not offered in 2016</td>
</tr>
<tr>
<td>DA3000T/9T</td>
<td>Gospel Sacraments (Level 3)</td>
<td>CB/OL</td>
<td>Not offered in 2016</td>
</tr>
<tr>
<td>DA2200T</td>
<td>Spirituality for Presiding</td>
<td>CB</td>
<td>Semester 1</td>
</tr>
<tr>
<td>DA3200T</td>
<td>Cross-cultural Practice of Ministry</td>
<td>CB</td>
<td>Semester 2</td>
</tr>
<tr>
<td>Code</td>
<td>Title</td>
<td>Delivery</td>
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<tr>
<td>DA3300T/9T</td>
<td>Mission and Worship</td>
<td>CB/OL</td>
<td>Not offered in 2016</td>
</tr>
<tr>
<td>DL1200T/9T</td>
<td>Introduction to Liturgical Thought and Practice</td>
<td>CB/OL</td>
<td>Not offered in 2016</td>
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<tr>
<td>DL2100T</td>
<td>Preaching in the Liturgy</td>
<td>CB</td>
<td>Not offered in 2016</td>
</tr>
<tr>
<td>DL3100T</td>
<td>Preaching in the Liturgy</td>
<td>CB</td>
<td>Not offered in 2016</td>
</tr>
<tr>
<td>DL2450T/9T</td>
<td>Psalms and their Spirituality (Level 2)</td>
<td>CB</td>
<td>Semester 2</td>
</tr>
<tr>
<td>DL3450T/9T</td>
<td>Psalms and their Spirituality (Level 3)</td>
<td>CB</td>
<td>Semester 2</td>
</tr>
<tr>
<td>DL2500T</td>
<td>Music in the Christian Worshipping Community</td>
<td>CB</td>
<td>Semester 2</td>
</tr>
<tr>
<td>DM1300T/9T</td>
<td>Mission &amp; Leadership for Contemporary Australia</td>
<td>CB/OL</td>
<td>Semester 1</td>
</tr>
<tr>
<td>DP1500T/9T</td>
<td>Ministry with Children, Youth and Families</td>
<td>CB/OL</td>
<td>Semester 2</td>
</tr>
<tr>
<td>DP1906T</td>
<td>Supervised Theological Field Education</td>
<td>Placement</td>
<td>Year long</td>
</tr>
<tr>
<td>DP2906T</td>
<td>Further Supervised Theological Field Education</td>
<td>Placement</td>
<td>Year long</td>
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<tr>
<td>DP2500T/9T</td>
<td>Theology and Practice of Pastoral Care</td>
<td>CB/OL</td>
<td>Not offered in 2016</td>
</tr>
<tr>
<td>DP8273S</td>
<td>Clinical Pastoral Education (ASPEA)</td>
<td>Placement</td>
<td>S1 or S2</td>
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<tr>
<td>DS3100T/9T</td>
<td>Spiritual Formation in the Christian Tradition</td>
<td>CB/OL</td>
<td>Not offered in 2016</td>
</tr>
<tr>
<td>DT3100T/9T</td>
<td>Christian Ethics: Community, Love, Justice</td>
<td>CB/OL</td>
<td>Not offered in 2016</td>
</tr>
<tr>
<td>DT3500T</td>
<td>Christian Tradition and the Practice of Justice</td>
<td>Intensive</td>
<td>18–22 July 2016</td>
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</table>
TITLE: NEW TESTAMENT GREEK A

Unit Code(s): AL1009T (Online only in 2016)
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

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 2016)
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
Timetable: Offered each year in Semester 2 only

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 2016 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 1,500 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: TOOLS FOR STUDYING THEOLOGY
Unit Code(s): AP1000T (Class based) / AP1009T (Online)
Field: A: Philosophy
Level: Undergraduate (Level 1)
Unit value: 15 points
Prerequisites: None
Lecturer(s): The Revd Professor Mark Lindsay and the Revd Professor Dorothy Lee
Timetable: Offered each year in Semester 1 only

Content:
This unit offers an introduction to theological study and to the tools and knowledge that undergird the core disciplines of theology. It introduces the basic theological ideas and terms that are used across theological disciplines. It raises the issue of biblical authority and asks what it means to study Scripture and how to engage critically with English texts and translations of the Bible. Through engaging with selected primary texts, it also raises the key question of how we read text and context together, and how experience affects the development of theological and spiritual understanding and the practice of ministry.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
• describe how philosophical ideas shape the study of theology, and what those core ideas are.
• articulate core theological concepts.
• explain what is involved in English translation of the Bible and critically assess different modern translations.
• communicate the different ways biblical inspiration and authority can be understood.
• engage with the question of how theological texts and ministry practice are developed contextually, by individuals and by the church.

Assessment:
• Essay of 1,500 words in biblical or theological theory or philosophical theology (45%)
• Essay of 1,500 words in theology and ministry or theology and experience (40%)
• Journal (Class-based) or Tutorial Reflection (Online), equivalent of 1,000 words (15%)

Recommended Reading: (* recommended for purchase)
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)
TITLE: GOD AND THE NATURAL SCIENCES
Unit Code(s): AP3300T (Class-based only)
Field: A: Philosophy
Level: Undergraduate (Level 3). Also available at Level 2 (see above)
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:

• 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)
Content:
This unit is an introduction to the literature of the Old Testament. It examines matters of canon and translation, the forms of Old Testament literature, historical and theological issues. Texts discussed will deal with creation, flood, law, covenant, kingship, exodus, exile, prophecy, monotheism, divine compassion and justice. The diversity of form and theology within the Old Testament will be stressed and attention given to the relation of interpretation to faith in this context. Students are introduced to the exegesis of Old Testament texts.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
- demonstrate the fundamental skills and approaches used in biblical studies
- demonstrate familiarity with some of the texts basic to biblical studies
- describe the textual, cultural, historical, literary, religious, and theological features of these texts
- locate and use appropriate resources for biblical studies in the library and on the internet
- research, document, and write an essay on a biblical text using primary and secondary resources
- identify different interpretations of texts in biblical studies and to construct an argument based on the analysis of the texts and these interpretations.

Assessment:
- Short paper of 1,000 words (25%)
- Theological essay of 1,500 words (35%)
- Interpretative essay of 1,500 words (35%)
- Tutorial reflection, equivalent of 1,000 words (10%)

Recommended Reading:
(* recommended for purchase)
Collins, John J. Introduction to the Hebrew Bible, Minneapolis: Fortress, 2014
**Unit subject to approval from the University of Divinity in March 2016**

**TITLE:**  PSALMS AND THEIR SPIRITUALITY

**Unit Code(s):** BA2450T (Class based)

**Field:** B: Old Testament

**Level:** Undergraduate (Level 2). Also offered at Level 3 (see below)

**Unit value:** 15 points

**Prerequisites:** BA1009T – Introduction to the Old Testament

**Lecturer(s):** The Revd Jill Firth

**Timetable:** Offered in 2016 in Semester 2 only

**Content:**
The unit engages with the Book of Psalms, and the Christian tradition of reading and praying the psalms. Lectures on the structure and contents of the Psalter, its genres and theology will provide a framework for the exegesis of selected psalms and weekly guided personal and corporate prayer using the psalms. Reflection on documents from the Christian tradition will further enrich the participant’s insight into the spirituality of the Psalms. Participants will write brief reflective entries in a prayer journal to help integrate insights with praxis.

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

• Exegete a psalm within its form critical and canonical context
• Analyse and evaluate scholarly approaches to reading the Psalms
• Integrate insights in spirituality of the Psalms from the Christian tradition
• Understand and apply insights to praying the Psalms

**Assessment:**

• Exegesis of 1,500 words (45%)
• Essay of 2,000 words (45%)
• Weekly reflective prayer journal equivalent to 1,000 words (10%)

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


** Unit subject to approval from the University of Divinity in March 2016

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**Content:**
The unit engages with the Book of Psalms, and the Christian tradition of reading and praying the psalms. Lectures on the structure and contents of the Psalter, its genres and theology will provide a framework for the exegesis of selected psalms and weekly guided personal and corporate prayer using the psalms. Reflection on documents from the Christian tradition will further enrich the participant’s insight into the spirituality of the Psalms. Participants will write brief reflective entries in a prayer journal to help integrate insights with praxis.

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

- Exegete a psalm within its form critical and canonical context
- Analyse and evaluate scholarly approaches to reading the Psalms
- Integrate insights in spirituality of the Psalms from the Christian tradition
- Understand and apply insights to praying the Psalms

**Assessment:**

- Exegesis of 2,000 words (45%)
- Essay of 2,500 words (45%)
- Weekly reflective prayer journal equivalent to 1,000 words (10%)

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


** Unit subject to approval from the University of Divinity in March 2016

** TITLE:** EZEKIEL: PROPHECY, ABANDONMENT, TRAUMA  
** Unit Code(s):** BA3400T (Class based) / BA3409T (Online)  
** Field:** B: Old Testament  
** Level:** Undergraduate (Level 3)  
** Unit value:** 15 points  
** Prerequisites:** Introductory unit in Old Testament  
** Lecturer(s):** The Revd Dr Robyn Whitaker  
** Timetable:** Offered in 2016 in Semester 2 only

**Content:**  
This unit provides an in-depth exegetical study of the Book of Ezekiel, known for its vivid imagery of God and its themes of divine abandonment, idolatry and right worship. The course will ask students to examine the text as a prophetic response to trauma located in a particular historical, religious, and social setting. We will then consider how such themes might offer a way of thinking about the prophetic voice in the face of trauma and change in today’s world.

**Learning Outcomes:**  
Upon successful completion of this unit, it is expected that students will be able to:
- Demonstrate an awareness of the dating, authorship, social setting and key themes of Ezekiel.
- Critically interpret the text of Ezekiel in its ancient literary and historical setting.
- Discuss, with exegetical support and consideration of a range of secondary scholarship, the theological themes of Ezekiel.
- Identify and discuss the nature of Israelite prophecy from the period.

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

**Recommended Reading:** (* recommended for purchase)  
*NRSV or Harper Study Bible*  
Odell, Margaret. *Ezekiel*, 2005  
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 Professor Dorothy Lee (Class based) / The Ven. Dr Bradley Billings (Online)

TIMETABLE: Offered each year in Semester 1 only

CONTENT:
This unit introduces skills for interpreting the New Testament with a particular focus on the Gospels and the Pauline Epistles. Students will examine historical, literary and theological dimensions of these New Testament texts, including questions of background, genre, and key theological ideas. Attention will be paid to an overview of the New Testament writings and the diversity of their theologies. Also to be examined are the ways in which these texts function as theological ideas. Attention will be paid to an overview of the New Testament writings and the dimensions of these New Testament texts, including questions of background, genre, and key theological ideas. Attention will be paid to an overview of the New Testament writings and the diversity of their theologies. Also to be examined are the ways in which these texts function as theological ideas.

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 an understanding of the range and diversity of theological meanings present in different New Testament texts
• engage with contemporary New Testament scholarship
• offer critical exegetical discussion of a passage from a New Testament text within the context of its overall theology
• articulate the significance of New Testament study for contemporary reflection in different contexts.

ASSESSMENT:

• Exegetical essay of 2,000 words (40%)
• Thematic essay of 2,000 words (if the exegetical essay is on a Gospel passage, this essay must be on Paul, and vice versa) (45%)
• Journal (Class-based) or Tutorial Reflection (Online), equivalent of 1,000 words (15%)

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)
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%) x 2
• 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: GALATIANS AND JAMES: MISSION AND IDENTITY IN EARLY CHRISTIANITY

** Unit Code(s): ** BN3200T (Class based only)
** Field: ** B: New Testament
** Level: ** Undergraduate (Level 3)
** Unit value: ** 15 points
** Prerequisites: ** An introductory unit in New Testament
** Lecturer(s): ** The Revd Dr Robyn Whitaker
** Timetable: ** Offered in 2016 in Semester 2 only

** Content:**
This unit provides an in-depth exegetical study of the New Testament epistles known as Galatians and James, with a particular focus on the themes of mission and identity. The study of these letters will begin with an examination of the social setting from which they emerged, examining them as literary arguments for a particular theological understanding of emerging Christian identity and early Christian mission. This unit will also consider how these letters continue to offer a model for the contemporary church.

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

- Demonstrate an awareness of the dating, authorship, social setting, key themes, and literary genres of Galatians and James.
- Critically interpret passages from Galatians and James in conversation with secondary scholarship and with an awareness of the hermeneutical principals involved.
- Critically articulate the issues relating to identify and mission in the first century setting of Galatians and James.
- Identify and evaluate the model(s) of mission in Galatians and James as possibilities for the contemporary church and alongside modern scholarship.

** Assessment:**
Class based: 1 x 3,000-word exegetical essay OR 2 x 1,500-word papers (50%)
Class based: 3,000-word thematic essay (50%)

Online: 1 x 2,500 word exegetical essay OR 2 x 1,250 word papers (40%)
Online: 2,500 word thematic essay (40%)
Online: Tutorial engagement across 6 forums, equivalent of 1,000 words (20%)

** Recommended Reading:** (* recommended for purchase)
** Unit subject to approval from the University of Divinity in March 2016

** TITLE: **THE CAPTIVITY EPISTLES: PHILIPPIANS, PHILEMON, COLOSSIANS, EPHESIANS

** Unit Code(s): **BN2319T (Online only)

** Field: **B: New Testament

** Level: **Undergraduate (Level 2)

** Unit value: **15 points

** Prerequisites: **Introductory unit in NT

** Lecturer(s): **The Venerable Dr Bradley Billings

** Timetable: **Offered in 2016 in Semester 2 only

** Content:**
This unit provides an in-depth study of a group of letters from the Pauline corpus which are explicitly associated with Paul’s imprisonment (Philippians, Philemon, Colossians and Ephesians). The study of these letters will focus on the social and religious contexts out which the letters arise. It will examine the different rhetorical resources used in constructing the letters and their arguments, and through this lens identify the theology which emerges from each letter. Attention will also be paid to the question of authorship: whether Paul wrote all four or whether Colossians and Ephesians arise from a later context. The unit will consider the ways in which the letters address issues that are of continuing relevance for the life and mission of the church.

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

1. Critically interpret key aspects of Philippians, Philemon, Colossians and Ephesians in the light of critical scholarship.
2. Discuss, with exegetical support and consideration of a range of secondary scholarship, the rhetoric and theology of the four letters in their context.
3. Provide a critically informed account of sections in the letters which explore the relationship between theological conviction, ecclesial identity, and missional practice.

** Assessment:**
- Class based: Exegetical Essay of 2,500 words (50%) and Thematic Essay of 2,500 words (50%)
- Online: Exegetical Essay of 2,000 words (40%) and Thematic Essay of 2,000 words (40%)
- Online: Tutorial engagement across 6 forums, equivalent of 1,000 words (20%)

** Recommended Reading: (** recommended for purchase)**
** Unit subject to approval from the University of Divinity in March 2016

** Title:**
GOSPEL OF MATTHEW

** Unit Code(s):**
BN3100T (Class based) / BN3109T (Online)

** Field:**
B: New Testament

** Level:**
Undergraduate (Level 3)

** Unit value:**
15 points

** Prerequisites:**
An introductory unit in New Testament

** Lecturer(s):**
The Revd Professor Dorothy Lee

** Timetable:**
Offered in 2016 in Semester 2 only

** Content:**
This unit provides an in-depth study of the Gospel of Matthew. The primary focus is on the narrative shape and the core theological themes which make this Gospel unique. Attention will be paid to Matthew’s use of his sources, including the Old Testament Scriptures. It will also explore the issue of authorship and examine the community out of which the Gospel arose. The unit will consider the ways in which this Gospel address issues that are of continuing relevance for the life and mission of the church.

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

- Discuss, with exegetical support, the different theories of the narrative structure of the Gospel of Matthew.
- Critically interpret key aspects of Matthew’s Gospel within its social and religious setting, including the question of authorship and Matthew’s relationship to the Gospel of Mark.
- Provide a critically informed account of the core theological themes of the Gospel, including its Christology, its view of the church, its apocalyptic focus, its approach to the Law, and its emphasis on mission.
- Explore the relevance of Matthew’s theological perspective to the context of the contemporary church today.

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

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


TITLE: TOOLS FOR STUDYING THEOLOGY

Unit Code(s): BS1000T (Class based) / BS1009T (Online)

Field: B: Biblical Studies

Level: Undergraduate (Level 1)

Unit value: 15 points

Prerequisites: None

Lecturer(s): The Revd Professor Mark Lindsay and the Revd Professor Dorothy Lee

Timetable: Offered each year in Semester 1 only

Content:
This unit offers an introduction to theological study and to the tools and knowledge that undergird the core disciplines of theology. It introduces the basic theological ideas and terms that are used across theological disciplines. It raises the issue of biblical authority and asks what it means to study Scripture and how to engage critically with English texts and translations of the Bible. Through engaging with selected primary texts, it also raises the key question of how we read text and context together, and how experience affects the development of theological and spiritual understanding and the practice of ministry.

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

• describe how philosophical ideas shape the study of theology, and what those core ideas are.
• articulate core theological concepts.
• explain what is involved in English translation of the Bible and critically assess different modern translations.
• communicate the different ways biblical inspiration and authority can be understood.
• engage with the question of how theological texts and ministry practice are developed contextually, by individuals and by the church.

Assessment:
• Essay of 1,500 words in biblical or theological theory or philosophical theology (45%)
• Essay of 1,500 words in theology and ministry or theology and experience (40%)
• Journal (Class-based) or Tutorial Reflection (Online), equivalent of 1,000 words (15%)

Recommended Reading: (* recommended for purchase)
TITLE: PRACTICE AND BELIEF IN THE EARLY CHURCH

Unit Code(s): CH1000T (Class based) / CH1009T (Online)
Field: C: Church History
Level: Undergraduate (Level 1)
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 500 words (10%)
• 1,000-word short paper (25%)
• 2,500-word essay (65%)

Recommended Reading: (* recommended for purchase)
** Unit subject to approval from the University of Divinity in March 2016

** TITLE: MUSIC IN THE CHRISTIAN WORSHIPPING COMMUNITY

** Unit Code(s): CH2500T (Class based only)

** Field: C: Church History

** Level: Undergraduate (Level 2)

** Unit value: 15 points

** Prerequisites: DL1200T – Introduction to Liturgical Thought and Practice, or equivalent

** Lecturer(s): Dr Peter Campbell and Mr Philip Nicholls

** Timetable: Offered in 2016 in Semester 2 only

** Content:
This unit offers a study of the music of the Western Christian Church with an emphasis on music history, biblical imperatives, and ‘traditional’ and ‘contemporary’ practices. It examines effective music ministry through historical and contemporary case studies, and encourages participants to look critically at the musical practices of their own worshipping communities.

** Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
• outline a chronology of key events in music history, especially as it relates to the Western Christian Church, and describe their original, traditional and current significance
• identify key features of the context and method of ‘successful’ Christian music and music making
• interpret a range of contemporary and historical sources with various historical and critical tools
• discuss the implications of particular musical understandings for the practice of ministry in the contemporary Christian church.

** Assessment:
• Short paper of 1,000 words on an historical topic (25%)
• Portfolio report of 1,000 words on music in an approved community (25%)
• Essay of 2,000 words (50%)

** Recommended Reading: (* recommended for purchase)
** Title:** THE REFORMATION

**Unit Code(s):** CH2700T (Class based) / CH2709T (Online)

**Field:** C: Church History

**Level:** Undergraduate (Level 2). Also offered at Level 3 (see below)

**Unit value:** 15 points

**Prerequisites:** 15 points of Church History at Level 1

**Lecturer(s):** The Revd Professor Mark Lindsay and the Revd Dr Craig D’Alton

**Timetable:** Offered in 2016 in Semester 2 only

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

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

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

**Assessment:**
- Journal of 1,000 words on weekly tutorial topics (30%)
- Documentary analysis exercise of 1,000 words (20%)
- Essay of 2,500 words (50%)

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


** Unit subject to approval from the University of Divinity in March 2016

**TITLE:** THE REFORMATION

**Unit Code(s):** CH3700T (Class based) / CH3709T (Online)

**Field:** C: Church History

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

**Unit value:** 15 points

**Prerequisites:** 15 points of Church History at Level 1

**Lecturer(s):** The Revd Professor Mark Lindsay and the Revd Dr Craig D’Alton

**Timetable:** Offered in 2016 in Semester 2 only

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

**Learning Outcomes:**
Upon successful completion of this unit, it is expected that students will be able to:
- demonstrate basic knowledge of the major theological issues of sixteenth-century reform movements
- comprehend a range of early modern historical sources
- engage with historiographical debates on the causes, nature and extent of Reformation
- identify the causes of division in the sixteenth-century western Church and their contemporary resonances in the life of Australian Anglican communities.

**Assessment:**
- Journal of 1,500 words on weekly tutorial topics (30%)
- Documentary analysis exercise of 1,000 words (20%)
- Essay of 2,500 words (50%)

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


TITLE: TOOLS FOR STUDYING THEOLOGY
Unit Code(s): CT1000T (Class based) / CT1009T (Online)
Field: C: Systematic Theology
Level: Undergraduate (Level 1)
Unit value: 15 points
Prerequisites: None
Lecturer(s): The Revd Professor Mark Lindsay and the Revd Professor Dorothy Lee
Timetable: Offered each year in Semester 1 only

Content:
This unit offers an introduction to theological study and to the tools and knowledge that undergird the core disciplines of theology. It introduces the basic theological ideas and terms that are used across theological disciplines. It raises the issue of biblical authority and asks what it means to study Scripture and how to engage critically with English texts and translations of the Bible. Through engaging with selected primary texts, it also raises the key question of how we read text and context together, and how experience affects the development of theological and spiritual understanding and the practice of ministry.

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

- describe how philosophical ideas shape the study of theology, and what those core ideas are.
- articulate core theological concepts.
- explain what is involved in English translation of the Bible and critically assess different modern translations.
- communicate the different ways biblical inspiration and authority can be understood.
- engage with the question of how theological texts and ministry practice are developed contextually, by individuals and by the church.

Assessment:
- Essay of 1,500 words in biblical or theological theory or philosophical theology (45%)
- Essay of 1,500 words in theology and ministry or theology and experience (40%)
- Journal (Class-based) or Tutorial Reflection (Online), equivalent of 1,000 words (15%)

Recommended Reading: (* recommended for purchase)
TITLE: CHRISTIAN CREEDS AND DOING 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: JESUS CHRIST: HOPE FOR THE WORLD

Unit Code(s): CT2000T (Class based) / CT2009T (Online)
Field: C: Systematic Theology
Level: Undergraduate (Level 2)
Unit value: 15 points
Prerequisites: CT1010T / CT1019T – Christian Creeds, or equivalent
Lecturer(s): The Revd Dr Don Saines
Timetable: Offered each year in Semester 1 only

Content:
The unit aims to help students understand and engage thoughtfully with the contexts and questions that have arisen in the past and present theological discussion about Jesus Christ in relation to the Father and the Spirit, and to human life and community. In exploring the doctrine of the person and work of Jesus Christ as hope for the world, the central issues treated will include the understanding of salvation through Jesus Christ, the doctrine of the Incarnation and the significance of the crucifixion, resurrection and hope for human kind and for creation.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
• Demonstrate a thoughtful and critical awareness of the theology of Jesus Christ.
• Elaborate and evaluate the major developments in this theology as developed in the definitions of Nicaea and Chalcedon and in the later challenges since modernity.
• Articulate the strengths and weaknesses of key ways of understanding salvation with regard to incarnation, teaching, cross, and resurrection.
• Formulate a critical appreciation of some historical and contemporary theologies of Jesus Christ, in Trinitarian perspective.

Assessment:
• Tutorial discussion papers (4 x 200 words) (20%)
• Essay of 1500 words (35%)
• Essay of 2000 words (45%)

Recommended Reading: (* recommended for purchase)
** Unit subject to approval from the University of Divinity in March 2016

**TITLE:** SPIRIT, CHURCH AND WORLD

**Unit Code(s):** CT2600T (Class based) / CT2609T (Online)

**Field:** C: Systematic Theology

**Level:** Undergraduate (Level 2)

**Unit value:** 15 points

**Prerequisites:** CT1010T / CT1019T – Christian Creeds, or equivalent

**Lecturer(s):** The Revd Dr Don Saines

**Timetable:** Offered each year in Semester 2 only

**Content:**
The revitalised interest in Trinitarian theology in recent times has given added place to the Holy Spirit in Christian theology and practice and to the potential for human community more generally. The Spirit grounds and energises the hope and promise of Jesus Christ for the church and for the world. Drawing on this theology, this unit focuses on ecclesiology, the study of the church’s self-understanding as a community of Jesus Christ enlivened by the Holy Spirit. Related core issues such the church’s mission, ministry and sacramental life will be examined and students are invited to develop a sustained critical and constructive analysis of ecclesiology within the broader ecumenical and Australian context.

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

- demonstrate a thoughtful and critical awareness of the theology of the Holy Spirit.
- evaluate the major developments in ecclesiology, and especially in the twentieth and twenty first centuries.
- articulate the strengths and weaknesses of key ways of understanding the mission of the church in the world
- demonstrate a critical appreciation of some historical and contemporary theologies of the Spirit, church and world in Trinitarian perspective.

**Assessment:**
- Tutorial discussion and papers, including peer evaluation (1,000 words) (20%)
- Literature review 1,500 words (35%)
- Essay of 2,000 words (45%)

**Selected Reading:** (* recommended for purchase)
Ford, David F. and Stamps, Dennis L. *Essential of Christian Community*, Edinburgh, T&T Clark, 1996.
Welker, Michael, *God the Spirit*, Fortress, 1994
TITLE: MODERN THEOLOGIANS

Unit Code(s): CT3400T or CH3400T (Class based) / CT3409T or CH3400T (Online)
Field: C: Church History OR Systematic Theology
Level: Undergraduate (Level 3)
Unit value: 15 points
Prerequisites: None
Lecturer(s): The Revd Professor Mark Lindsay

Timetable: Offered in 2016 in Semester 2 only

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

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
• identify the major historical and theological causes of selected movements in modern theology
• articulate the key ideas espoused by those movements and their representative figures
• describe the immediate and longer-term impacts of those various movements on the development of Christian theology
• evaluate the relative significance of each movement and/or figure to modern Christian thought
• assess the strengths of the core ideas of each movement for contemporary church life and ministry.

Assessment:
• Primary source (documentary analysis) exercise (1,000 words) (20%)
• Reflective essay: personal reflection on the theological strengths and deficiencies of one of the movements/figures studied (2,000 words) (40%)
• Research essay: critical examination of a key issue, movement or figure studied and the causes and impacts (2,000 words) (40%)

Recommended Reading: (* recommended for purchase)
** Unit subject to approval from the University of Divinity in March 2016

**TITLE:** PRACTICES OF MINISTRY

**Unit Code(s):** DA1600T (Class based only)

**Field:** D: Mission and Ministry

**Level:** Undergraduate (Level 1)

**Unit value:** 15 points

**Prerequisites:** None

**Lecturer(s):** The Revd Dr Cecilia Francis and the Revd Associate Professor Stephen Burns

**Timetable:** Offered in 2016 in Semester 2 only

**Content:**
Practices of Ministry explores a number of foundational and everyday disciplines of reflective practice in Christian Ministry. It thus seeks both to inculcate and to connect basic skills for pastoral, missional and representative ministry in parish and other settings. The practices include local demographic study to enable basic cultural exegesis; mission auditing to survey and enable relationship between congregational and wider community dynamics; verbatim, a skill that will herald and/or consolidate experience of CPE, embedding it as a habitual discipline; and ritual survey to enable liturgical critique related to pastoral and missional practices in wider ministry.

**Learning Outcomes:**
Upon successful completion of this unit, it is expected that students will be able to:
- Analyse congregational and wider communal contexts
- Enable critical reflection on ministerial experience, with individuals and in socio-political and cultural settings
- Recognise and employ basic tools and foundational practices of ministry
- Articulate a representative understanding of ordained and other kinds of public ministry.

**Assessment:**
- Verbatim, equivalent of 1,000 words (25%)
- Ritual survey of 1,225 words (30%)
- Demographic study of 2,225 words (45%)

**Recommended Reading:** (* recommended for purchase)
Mayes, Paul. Spirituality in Ministerial Formation. Lampeter: UWP, 2009
**Title:** SPIRITUALITY FOR PRESIDING

**Unit Code(s):** DA2200T (Class based)
**Field:** D: Mission and Ministry
**Level:** Undergraduate (Level 2)
**Unit value:** 15 points
**Prerequisites:** None
**Lecturer(s):** The Revd Associate Professor Stephen Burns
**Timetable:** Offered in 2016 in Semester 1 only

### Content:
Spirituality for Presiding is designed to nurture leadership in Christian celebration: exploring kinaesthetic and other arts employed in liturgical assembly, and encouraging reflection on the pastoral, public and representative vocation of the one who presides. The unit will foster and promote perspectives of ecumenical liturgical renewal, at once grounded in the academic discipline of liturgical theology and concerned with the missional vocation of the church. Special attention will be given to Anglican contexts of worship, and a significant proportion of the unit will be given to embodied and enacted liturgical practice.

### Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
- articulate a range of perspectives from academic liturgical theology on the role of the liturgical presider
- interpret and evaluate liturgical events with critical apparatus from liturgical theology
- articulate the role of liturgical presidency in relation to wider dynamics of pastoral ministry
- construct and enact practices of ministry engaged with liturgical theology on the role of the presider

### Assessment:
- Literature review of 1,000 words (15%)
- Liturgical practicum: the task will involve memorization, unscripted “performance,” and response to three verbal questions, all conducted before the instructor and classroom peers (20%)
- Construction of liturgical resources with commentary of 2,000 words (35%)
- Essay of 2,000 words (30%)

### Recommended Reading:

<table>
<thead>
<tr>
<th>Author</th>
<th>Title</th>
<th>Publisher</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bernstein, Eleanor, ed</td>
<td>Liturgy and Spirituality in Context</td>
<td>Liturgical Press, 1993</td>
</tr>
<tr>
<td>Cotter, Terese</td>
<td>Called to Preside: A Handbook for Laypeople</td>
<td>Wipf and Stock, 2005</td>
</tr>
<tr>
<td>Earey, Mark</td>
<td>Creating Your Own Orders of Service</td>
<td>Church House Publishing, 2000</td>
</tr>
<tr>
<td>Garrigan, Siobhan and Todd Johnson, eds</td>
<td>Common Worship and Theological Education</td>
<td>Wipf and Stock, 2000</td>
</tr>
<tr>
<td>Giles, Richard</td>
<td>Creating Uncommon Worship: Transforming the Liturgy of the Eucharist</td>
<td>Canterbury Press, 2004</td>
</tr>
<tr>
<td>Slee, Nicola and Stephen Burns, eds</td>
<td>Presiding Like a Woman</td>
<td>SPCK, 2010</td>
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</table>
TITLE: CROSS-CULTURAL PRACTICE OF MINISTRY
Unit Code(s): DA3200T (Class based only)
Field: D: Mission and Ministry
Level: Undergraduate (Level 3)
Unit value: 15 points
Prerequisites: At least one unit in field D
Lecturer(s): The Revd Associate Professor Stephen Burns
Timetable: Offered in 2016 in Semester 2 only

Content:
Cross-cultural Practice of Ministry approaches pastoral theology and practice through the lenses of postcolonial and intercultural theologies (for which, the unit will broadly follow the distinction between and relationship of the two marked out by Brazal and de Guzman), in order to (a) understand dynamics of cross-cultural ministry, (b) scrutinize the majority traditions of pastoral theology, and (c) propose practices of ministry that express postcolonial and intercultural conviction. Examining three major strands in turn—pastoral leadership, liturgical celebration, and interfaith engagement—the unit will include among its foci attention to pastoral encounter between first and second peoples in Australian contexts.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
• articulate core concerns of postcolonial and intercultural theologies, with special reference to their pastoral origins and applications
• critique the literature of the genre of pastoral theology with the resources of postcolonial and intercultural theologies
• evaluate and critique their own and others’ experience of the practice of ministry
• propose constructive practices of ministry engaged with postcolonial and intercultural theologies

Assessment:
• Literature review of 1,000 words (20%)
• Discussion paper of 1,000 words (20%)
• Critical essay of 1,500 words (30%)
• Constructive resources of 1,500 words (30%)

Recommended Reading: (* recommended for purchase)
Brazal, Agnes, and Emmanuel de Guzman, Intercultural Church: Bridge of Solidarity in the Migration Context. Quezon City: Borderless Press, 2015
Lartey, Emmanuel. Pastoral Theology for an Intercultural World (Peterborough: Epworth, 2006
** Unit subject to approval from the University of Divinity in March 2016

**Title:** PSALMS AND THEIR SPIRITUALITY  
Unit Code(s): DL2450T (Class based)  
Field: D: Liturgy  
Level: Undergraduate (Level 2). Also offered at Level 3 (see below)  
Unit value: 15 points  
Prerequisites: BA1009T – Introduction to the Old Testament  
Lecturer(s): The Revd Jill Firth  
Timetable: Offered in 2016 in Semester 2 only

**Content:**  
The unit engages with the Book of Psalms, and the Christian tradition of reading and praying the psalms. Lectures on the structure and contents of the Psalter, its genres and theology will provide a framework for the exegesis of selected psalms and weekly guided personal and corporate prayer using the psalms. Reflection on documents from the Christian tradition will further enrich the participant’s insight into the spirituality of the Psalms. Participants will write brief reflective entries in a prayer journal to help integrate insights with praxis.

**Learning Outcomes:**  
Upon successful completion of this unit, it is expected that students will be able to:  
- Exegete a psalm within its form critical and canonical context  
- Analyse and evaluate scholarly approaches to reading the Psalms  
- Integrate insights in spirituality of the Psalms from the Christian tradition  
- Understand and apply insights to praying the Psalms

**Assessment:**  
- Exegesis of 1,500 words (45%)  
- Essay of 2,000 words (45%)  
- Weekly reflective prayer journal equivalent to 1,000 words (10%)

**Recommended Reading:** (* recommended for purchase)  
** Title: PSALMS AND THEIR SPIRITUALITY

Unit Code(s): DL3450T (Class based)

Field: D: Liturgy

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

Unit value: 15 points

Prerequisites: BA1009T – Introduction to the Old Testament

Lecturer(s): The Revd Jill Firth

Timetable: Offered in 2016 in Semester 2 only

Content:
The unit engages with the Book of Psalms, and the Christian tradition of reading and praying the psalms. Lectures on the structure and contents of the Psalter, its genres and theology will provide a framework for the exegesis of selected psalms and weekly guided personal and corporate prayer using the psalms. Reflection on documents from the Christian tradition will further enrich the participant’s insight into the spirituality of the Psalms. Participants will write brief reflective entries in a prayer journal to help integrate insights with praxis.

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

- Exegete a psalm within its form critical and canonical context
- Analyse and evaluate scholarly approaches to reading the Psalms
- Integrate insights in spirituality of the Psalms from the Christian tradition
- Understand and apply insights to praying the Psalms

Assessment:

- Exegesis of 2,000 words (45%)
- Essay of 2,500 words (45%)
- Weekly reflective prayer journal equivalent to 1,000 words (10%)

Recommended Reading:
(* recommended for purchase)


** Title: MUSIC IN THE CHRISTIAN WORSHIPPING COMMUNITY  
** Unit Code(s): DL2500T (Class based only)  
** Field: D: Liturgy  
** Level: Undergraduate (Level 2)  
** Unit value: 15 points  
** Prerequisites: DL1200T – Introduction to Liturgical Thought and Practice, or equivalent  
** Lecturer(s): Dr Peter Campbell and Mr Philip Nicholls  
** Timetable: Offered in 2016 in Semester 2 only  

** Content:**  
This unit offers a study of the music of the Western Christian Church with an emphasis on music history, biblical imperatives, and ‘traditional’ and ‘contemporary’ practices. It examines effective music ministry through historical and contemporary case studies, and encourages participants to look critically at the musical practices of their own worshipping communities.

** Learning Outcomes:**  
Upon successful completion of this unit, it is expected that students will be able to:  
- outline a chronology of key events in music history, especially as it relates to the Western Christian Church, and describe their original, traditional and current significance  
- identify key features of the context and method of ‘successful’ Christian music and music making  
- interpret a range of contemporary and historical sources with various historical and critical tools  
- discuss the implications of particular musical understandings for the practice of ministry in the contemporary Christian church.

** Assessment:**  
- Short paper of 1,000 words on an historical topic (25%)  
- Portfolio report of 1,000 words on music in an approved community (25%)  
- Essay of 2,000 words (50%)

** Recommended Reading:** (* recommended for purchase)  
TITLE: MISSION AND LEADERSHIP FOR CONTEMPORARY AUSTRALIA
Unit Code(s): DM1300T (Class based) / DM1309T (Online)
Field: D: Missiology
Level: Undergraduate (Level 1)
Unit value: 15 points
Prerequisites: None
Lecturer(s): The Revd Associate Professor Stephen Burns and the Revd Dr Cecilia Francis
Timetable: Offered in 2016 in Semester 1 only

Content:
This unit introduces some of the basic elements of contemporary Anglican thinking about mission, specifically (1) the Anglican Communion’s Five Marks of Mission, (2) western Anglicanism’s engagement with “fresh expressions of church” in the “mixed economy” of a “mission-shaped church”, and (3) the growing influence upon Anglicans of the theologies of the “missional church network.” The unit relates contemporary Anglican missiology to exegeses of contemporary Australian cultures. Particular attention will be given to consideration of roles and styles of leadership in the missional activity of the church.

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

- Demonstrate a knowledge and understanding of mission within historical and contemporary contexts, with special reference to Anglican theologies.
- Demonstrate an awareness of the disciplines of leadership, and the foundations and development of community life in a missional practice.
- Articulate a theological foundation for mission in a variety of social and cultural settings, with special reference to contemporary Australian cultures.
- Demonstrate an awareness and critique of the skills required for leadership within the church’s call to mission.

Assessment:

**Face to Face**

- Class presentation of 1,500 words (30%)
- Weekly journal of 1,500 words (40%)
- 2 x 500 word short papers (30%)

**Online**

- Essay of 1,500 words (40%)
- Second essay of 1,500 words (40%)
- Class Participation in online forum 1,000 words (20%)

Recommended Reading: (* recommended for purchase)

** Unit subject to approval from the University of Divinity in March 2016

** TITLE: **MINISTRY WITH CHILDREN, YOUTH AND FAMILIES**

** Unit Code(s): **DP1500T (Class based) / DP1509T (Online)**  
** Field:** D: Pastoral Theology and Ministry Studies  
** Level:** Undergraduate (Level 1)  
** Unit value:** 15 points  
** Prerequisites:** None

** Lecturer(s): **The Revd Jasmine Dow  
** Timetable:** Offered in 2016 in Semester 2 only

** Content:**  
This unit provides students with an understanding of children’s, youth and family ministry within Anglican and broader ecclesial contexts. It is designed to address the formation and engagement of young people (12–25 years old) in the Christian faith. The unit explores the theology of youth ministry and models of youth ministry that are drawn from this. It investigates the developmental needs of children from an early age, including the stages of faith formation. It examines social and cultural contexts, and the reasons why children and young people might be absent from faith communities. The unit explores the meaning of Christian community in today’s context with specific attention to the place and experience of children and young people within society, families, and the church’s ministry.

** Learning Outcomes:**  
Upon successful completion of this unit, it is expected that students will be able to:  
- demonstrate an understanding of the theology of ministry with specific attention to children, young people and families.  
- demonstrate an understanding of the social and cultural contexts of children, young people and families.  
- critically engage with various models of ministry with children, young people and families, and articulate the theology that these models espouse.  
- articulate ways that young people and children can be enabled to participate in the ecclesial setting.

** Assessment:**  
- Class based: Essay of 2,000 words (50%)  
- Class based: Group presentation in class and individual written item of 2,000 words (50%)  
- Online: Essay of 1,500 words (40%)  
- Online: Written presentation of 1,500 words (40%)  
- Online: Fortnightly forum activities, equivalent of 1,000 words (20%)

** Recommended Reading:** (* recommended for purchase)  
Burns, S. *Worship in Context: Liturgical Theology, Children and the City.* Peterbrough: Epworth, 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): DP8273S (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

PLEASE NOTE: This is a postgraduate unit that may be taken by undergraduates in the BMin or BTheol, but the postgraduate fee (for two units) applies whatever course this unit is included in.

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 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 subject to approval from the University of Divinity in March 2016

**TITLE:** CHRISTIAN TRADITION AND THE PRACTICE OF JUSTICE

**Unit Code(s):** DT3500T (Class based Intensive)

**Field:** D: Moral Theology

**Level:** Undergraduate (Level 3)

**Unit value:** 15 points

**Prerequisites:** At least one 15-point unit in Missiology or previous welfare and justice experience

**Lecturer(s):** The Revd Dr Ray Cleary

**Timetable:** Intensive: 18–22 July (assessment due by end of semester)

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

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

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

**Assessment:**
- Tutorial report submitted as an essay of 1,500 words (30%)
- Essay of 2,500 words (50%)
- Journal (Class-based) or Tutorial reflection (Online), equivalent of 1,000 words (20%)

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

#### Foundation Units

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<td>New Testament Greek A</td>
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<tr>
<td>AL8509T</td>
<td>New Testament Greek B</td>
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<tr>
<td>AP8000T/9T</td>
<td>Tools for Studying Theology</td>
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<td>BA8009T</td>
<td>Introduction to the Old Testament</td>
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<td>CH8100T/9T</td>
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<td>CT8000T/9T</td>
<td>Tools for Studying Theology</td>
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<tr>
<td>CT8010T/9T</td>
<td>Christian Creeds and Doing Theology</td>
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<td>DA8100T</td>
<td>Ministerial Formation in the Anglican Tradition</td>
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<tr>
<td>DA8600T</td>
<td>Practices of Ministry</td>
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<td>DL8200T/9T</td>
<td>Introduction to Liturgical Thought and Practice</td>
<td>CB/OL</td>
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<tr>
<td>DM8300T</td>
<td>Mission &amp; Leadership for Contemporary Australia</td>
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<tr>
<td>DP8273S</td>
<td>Clinical Pastoral Education (ASPEA)</td>
<td>Placement</td>
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<td>DP8906T</td>
<td>Supervised Theological Fields Education</td>
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<td>DR8309T</td>
<td>Worship in an Educational Setting</td>
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<td>DS8300T/9T</td>
<td>Spiritual Formation in the Christian Tradition</td>
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#### Elective Units

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<td>Reading Koiné Greek with Comprehension</td>
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<tr>
<td>BA9109T</td>
<td>Genesis</td>
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<td>Ezekiel: Prophecy, Divine Abandonment, Trauma</td>
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<td>BN9200T</td>
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<td>BN9210T/9T</td>
<td>1 Corinthians</td>
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<td>BN9319T</td>
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<td>Semester 2</td>
</tr>
<tr>
<td>CH9100T</td>
<td>Anglican Identity</td>
<td>CB</td>
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<tr>
<td>CH9400T/9T</td>
<td>Modern Theologians</td>
<td>CB/OL</td>
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<tr>
<td>CH9500T</td>
<td>Music in the Worshipping Community</td>
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<tr>
<td>CH9700T/9T</td>
<td>The Reformation</td>
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<tr>
<td>CT9000T/9T</td>
<td>Jesus Christ: Hope for the World</td>
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<tr>
<td>CT9250T/9T</td>
<td>Triune God: God’s Ways with the World</td>
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<tr>
<td>CT9400T/9T</td>
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<tr>
<td>CT9600T/9T</td>
<td>Spirit, Church and World</td>
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<tr>
<td>CT9900T/9T</td>
<td>Sacramental Ministry</td>
<td>CB/OL</td>
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<td>Not offered in 2016</td>
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<tr>
<td>DA9000T/9T</td>
<td>Gospel Sacraments</td>
<td>CB/OL</td>
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<tr>
<td>DA9200T</td>
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<tr>
<td>DA9300T/9T</td>
<td>Mission and Worship</td>
<td>CB/OL</td>
<td></td>
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<tr>
<td>DL9500T</td>
<td>Music in the Christian Worshipping Community</td>
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<tr>
<td>DP9500T/9T</td>
<td>Theology and Practice of Pastoral Care</td>
<td>CB/OL</td>
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<tr>
<td>DR9209T</td>
<td>Ministry in an Educational Setting</td>
<td>OL</td>
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<td>Not offered in 2016</td>
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<tr>
<td>DT9100T/9T</td>
<td>Christian Ethics: Community, Love, Justice</td>
<td>CB/OL</td>
<td></td>
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<tr>
<td>DT9500T</td>
<td>Christian Tradition and the Practice of Justice</td>
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#### Capstone Units

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FOUNDATIONAL UNITS

TITLE: NEW TESTAMENT GREEK A
Unit Code(s): AL8009T (Online only in 2016)
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

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)
* 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):** AL8509T (Online only in 2016)

**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

## 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)

**Title:** Tools for Studying Theology  
**Unit Code(s):** AP8000T (Class based) / AP8009T (Online)  
**Field:** A: Philosophy  
**Level:** Postgraduate Foundational  
**Unit value:** 15 points  
**Prerequisites:** None  
**Lecturer(s):** The Revd Professor Mark Lindsay and the Revd Professor Dorothy Lee  
**Timetable:** Offered each year in Semester 1 only

**Content:**  
This unit offers an introduction to theological study and to the tools and knowledge that undergird the core disciplines of theology. It introduces the basic theological ideas and terms that are used across theological disciplines. It raises the issue of biblical authority and asks what it means to study Scripture and how to engage critically with English texts and translations of the Bible. Through engaging with selected primary texts, it also raises the key question of how we read text and context together, and how experience affects the development of theological and spiritual understanding and the practice of ministry.

**Learning Outcomes:**  
Upon successful completion of this unit, it is expected that students will be able to:  
- describe how philosophical ideas shape the study of theology, and what those core ideas are.  
- articulate core theological concepts and their connections.  
- explain what is involved in English translation of the Bible and a critically assess a range of different modern translations.  
- communicate the different ways biblical inspiration and authority can be understood.  
- engage with the question of how theological texts and ministry practice are developed contextually, by individuals and by the church.  
- identify and appropriate different types of theological argument.

**Assessment:**  
- Essay of 2,500 words in biblical or theological theory or philosophical theology (45%)  
- Essay of 2,500 words in theology and ministry or theology and experience (40%)  
- Journal (Class-based) or Tutorial Reflection (Online), equivalent of 1,000 words (15%)

**Recommended Reading:** (* recommended for purchase)  
**Title:** INTRODUCTION TO THE OLD TESTAMENT  
**Unit Code(s):** BA8009T (Online only in 2016)  
**Field:** B: Old Testament  
**Level:** Postgraduate Foundational  
**Unit value:** 15 points  
**Prerequisites:** None  
**Lecturer(s):** The Revd Dr Richard Treloar  
**Timetable:** Offered each year in Semester 1 only.

**Content:**  
This unit is an introduction to the literature of the Old Testament. It is designed to stimulate thoughtful and critical reading of the Old Testament, related ancient literature, and modern secondary literature dedicated to biblical interpretation. In the process it will examine matters of canon, forms of Old Testament literature, historical and major theological issues, including creation, law, covenant, kingship, exodus, exile, prophecy, monotheism, divine compassion and justice. The diversity of perspectives both in the Old Testament itself and in considered scholarly opinion on the text will be discussed, as will the relation of the interpretation of biblical texts to contemporary issues of faith.

**Learning Outcomes:**  
Upon successful completion of this unit, it is expected that students will be able to:  
- apply fundamental skills and approaches used in literary, historical or other general studies to biblical studies and the acquisition of additional relevant skills and approaches;  
- demonstrate familiarity with some of the major texts important to Old Testament studies;  
- engage with the textual, cultural, historical, literary, religious, and theological aspects of these texts;  
- evaluate critically appropriate resources for biblical studies in the research and writing of an interpretative essay on a biblical text; and  
- examine critically different interpretations of biblical texts and construct arguments based on the analysis of these texts and their interpretations.

**Assessment:**  
- Short paper of 1,500 words (25%)  
- Theological essay of 1,500 words (25%)  
- Interpretative essay of 2,500 words (40%)  
- Tutorial reflection, equivalent of 1,000 words (10%)  

**Recommended Reading:** (* recommended for purchase)  
Content:
This unit introduces critical skills for interpreting the New Testament with a particular focus on the Gospels and the Epistles. Students will examine historical, literary and theological dimensions of these New Testament texts, including questions of background, sources, genre, structure, rhetoric and key theological ideas. Attention will be paid to the ways in which the insights of critical biblical scholarship relate to the understanding of these texts as Scripture and their consequent meaning for Christian faith and discipleship.

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 critical study of the New Testament.
• integrate methodological understanding, skills and theological reflection in the study of the Gospels and Epistles.
• critically engage with contemporary New Testament scholarship.
• offer critical exegetical discussion of a passage from a New Testament text.
• articulate the significance of critical biblical study for contemporary reflection.

Assessment:

• Exegetical essay of 2,500 words (40%)
• Thematic essay of 2,500 words (if the exegetical essay is on a Gospel passage, this essay must be on Paul, and vice versa) (45%)
• Journal (Class-based) or Tutorial Reflection (Online), equivalent of 1,000 words (15%)

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 offers an introduction to theological study and to the tools and knowledge that undergird the core disciplines of theology. It introduces the basic theological ideas and terms that are used across theological disciplines. It raises the issue of biblical authority and asks what it means to study Scripture and how to engage critically with English texts and translations of the Bible. Through engaging with selected primary texts, it also raises the key question of how we read text and context together, and how experience affects the development of theological and spiritual understanding and the practice of ministry.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
- describe how philosophical ideas shape the study of theology, and what those core ideas are.
- articulate core theological concepts and their connections.
- explain what is involved in English translation of the Bible and a critically assess a range of different modern translations.
- communicate the different ways biblical inspiration and authority can be understood.
- engage with the question of how theological texts and ministry practice are developed contextually, by individuals and by the church.
- identify and appropriate different types of theological argument.

Assessment:
- Essay of 2,500 words in biblical or theological theory or philosophical theology (45%)
- Essay of 2,500 words in theology and ministry or theology and experience (40%)
- Journal (Class-based) or Tutorial Reflection (Online), equivalent of 1,000 words (15%)

Recommended Reading: (* recommended for purchase)
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)
Content:
This unit offers an introduction to theological study and to the tools and knowledge that undergird the core disciplines of theology. It introduces the basic theological ideas and terms that are used across theological disciplines. It raises the issue of biblical authority and asks what it means to study Scripture and how to engage critically with English texts and translations of the Bible. Through engaging with selected primary texts, it also raises the key question of how we read text and context together, and how experience affects the development of theological and spiritual understanding and the practice of ministry.

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

- describe how philosophical ideas shape the study of theology, and what those core ideas are.
- articulate core theological concepts and their connections.
- explain what is involved in English translation of the Bible and a critically assess a range of different modern translations.
- communicate the different ways biblical inspiration and authority can be understood.
- engage with the question of how theological texts and ministry practice are developed contextually, by individuals and by the church.
- identify and appropriate different types of theological argument.

Assessment:
- Essay of 2,500 words in biblical or theological theory or philosophical theology (45%)
- Essay of 2,500 words in theology and ministry or theology and experience (40%)
- Journal (Class-based) or Tutorial Reflection (Online), equivalent of 1,000 words (15%)

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)
** Unit subject to approval from the University of Divinity in March 2016

** TITLE:**
** PRACTICES OF MINISTRY**

**Unit Code(s):** DA8600T (Class based only)
**Field:** D: Mission and Ministry
**Level:** Postgraduate Foundational
**Unit value:** 15 points
**Prerequisites:** None
**Lecturer(s):** The Revd Dr Cecilia Francis and the Revd Associate Professor Stephen Burns
**Timetable:** Offered in 2016 in Semester 2 only

**Content:**
Practices of Ministry explores a number of foundational and everyday disciplines of reflective practice in Christian Ministry. It thus seeks both to inculcate and to connect basic skills for pastoral, missional and representative ministry in parish and other settings. The practices include local demographic study to enable basic cultural exegesis; mission auditing to survey and enable relationship between congregational and wider community dynamics; verbatim, a skill that will herald and/or consolidate experience of CPE, embedding it as a habitual discipline; and ritual survey to enable liturgical critique related to pastoral and missional practices in wider ministry.

**Learning Outcomes:**
Upon successful completion of this unit, it is expected that students will be able to:
- Analyse congregational and wider communal contexts
- Enable critical reflection on ministerial experience, with individuals and in socio-political and cultural settings
- Recognise and employ basic tools and foundational practices of ministry
- Articulate a representative understanding of ordained and other kinds of public ministry.
- Develop analysis of context into apt liturgical and other ministerial resources
- Give clear expression to integrated perspectives on ministry that engage together liturgical, missional and pastoral concerns.

**Assessment:**
- Verbatim, equivalent of 1,500 words (25%)
- Ritual survey of 1,500 words (25%)
- Demographic study of 3,000 words (50%)

**Recommended Reading:** (* recommended for purchase)
TITLE: MISSION AND LEADERSHIP FOR CONTEMPORARY AUSTRALIA

Unit Code(s): DM8300T (taken as an SRU in 2016 with code DM9415T)
Field: D: Mission and Ministry
Level: Postgraduate Foundational
Unit value: 15 points
Prerequisites: None
Lecturer(s): The Revd Associate Professor Stephen Burns and the Revd Dr Cecilia Francis
Timetable: Offered in 2016 in Semester 1 only

Content:
This unit introduces some of the basic elements of contemporary Anglican thinking about mission, specifically (1) the Anglican Communions’s Five Marks of Mission, (2) western Anglicanism’s engagement with “fresh expressions of church” in the “mixed economy” of a “mission-shaped church”, and (3) the growing influence upon Anglicans of the theologies of the “missional church network.” The unit relates these aspects of Anglican missiology to cultural exegesis of contemporary Australian cultures. Attention is given to consideration of roles and styles of leadership in the missional activity of the church.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
- Demonstrate a knowledge and understanding of mission within historical and contemporary contexts, with special reference to Anglican theologies.
- Demonstrate an awareness of the disciplines of leadership, and the foundations and development of community life in a missional practice.
- Articulate a theological foundation for mission in a variety of social and cultural settings, with special reference to contemporary Australian cultures.
- Demonstrate awareness of the skills required for leadership in the church’s call to mission.
- Identify and analyse actual and espoused theologies of mission in the explicit curriculum of Christian communities.

Assessment:

Face to Face
- Class presentation of 2,000 words (30%)
- Weekly journal of 2,000 words (40%)
- 2 x 1,000-word short papers (30%)

Online
- Participation in online forum 2,000 words (40%)
- 2 x 1,000-word short papers (30%)

Recommended Reading: (* recommended for purchase)
TITLE: CLINICAL PASTORAL EDUCATION (CPE)
Unit Code(s): DP8273S (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

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%)
TITLE: SUPERVISED THEOLOGICAL FIELD EDUCATION
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)
TITLE: WORSHIP IN AN EDUCATIONAL SETTING
Unit Code: DR8309T (Online only)
Field: D: Religious Education
Level: Postgraduate Foundational
Unit Value: 15 points
Prerequisites: None
Lecturer: The Revd Canon Dr David Cole
Timetable: Offered in 2016 in Semester 2 only

Content:
This unit explores liturgical principles and parameters in an educational setting, with particular emphasis on the issues in planning and preparation of worship for general and special occasions. Students will also be encouraged to review resources for worship in an educational setting.

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
- demonstrate awareness of the importance and place of worship in an educational setting.
- articulate a coherent theology of worship and liturgy for educational settings.
- identify key aspects of student involvement in the preparation of worship in a defined chaplaincy context.
- identify key elements of their own liturgical practice as they relate to educational settings.
- identify relevant resources for planning worship in educational settings.

Assessment:
- Tutorial/forum participation (equivalent to 500 words) (10%)
- 500-word short paper (10%)
- 2,000-word review (30%)
- 3,000-word essay (50%)

Recommended Reading: (*recommended for purchase)
Spinks, Bryan D., The Worship Mall.
** 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 2016 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 Koine 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
** Unit subject to approval from the University of Divinity in March 2016

TITLE: EZEKIEL: PROPHECY, ABANDONMENT, TRAUMA

Unit Code(s): BA9400T (Class based) / BA9409T (Online)

Field: B: Old Testament

Level: Postgraduate Elective

Unit value: 15 points

Prerequisites: Introductory unit in Old Testament

Lecturer(s): The Revd Dr Robyn Whitaker

Timetable: Offered in 2016 in Semester 2 only

Content:
This unit provides an in-depth exegetical study of the Book of Ezekiel, known for its vivid imagery of God and its themes of divine abandonment, idolatry and right worship. The course will ask students to examine the text as a prophetic response to trauma located in a particular historical, religious, and social setting. We will then consider how such themes might offer a way of thinking about the prophetic voice in the face of trauma and change in today’s world.

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

• Demonstrate an awareness of the dating, authorship, social setting and key themes of Ezekiel.
• Critically interpret the text of Ezekiel in its ancient literary and historical setting.
• Discuss, with exegetical support and consideration of a range of secondary scholarship, the theological themes of Ezekiel.
• Provide a critically informed account of Israelite prophecy from the period.
• Demonstrate an ability to identify and evaluate the theology and practices of Ezekiel’s prophecy as possible models for the contemporary church and world.

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

Recommended Reading: (* recommended for purchase)
*NRSV or Harper Study Bible
Duguid, Iaian. Ezekiel. NIV Application Commentary, 1999
Odell, Margaret. Ezekiel, 2005
**Unit subject to approval from the University of Divinity in March 2016**

**TITLE:** GOSPEL OF MATTHEW

**Unit Code(s):** BN9100T (Class based) / BN9109T (Online)

**Field:** B: New Testament

**Level:** Postgraduate Elective

**Unit value:** 15 points

**Prerequisites:** 30 points of New Testament study

**Lecturer(s):** The Revd Professor Dorothy Lee

**Timetable:** Offered in 2016 in Semester 2 only

**Content:**
This unit provides an in-depth study of the Gospel of Matthew. The primary focus is on the narrative shape and the core theological themes which make this Gospel unique. Attention will be paid to Matthew’s use of his sources, including the Old Testament Scriptures. It will also explore the issue of authorship and examine the community out of which the Gospel arose. The unit will consider the ways in which this Gospel addresses issues that are of continuing relevance for the life and mission of the church.

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

- Discuss, with exegetical support and consideration of secondary scholarship, the different theories on the narrative structure of the Gospel of Matthew.
- Demonstrate an awareness of the issues involved in the question of the background setting and socio-religious context of the Gospel of Matthew, particularly in the relationship between Matthew and the Matthean community and Judaism.
- Critically interpret key aspects of Matthew’s Gospel, including the question of authorship and Matthew’s relationship to the Gospel of Mark.
- Provide a critically informed account of the core theological themes of the Gospel, including its Christology, its view of the church, its apocalyptic focus, its approach to the Law, and its emphasis on mission.
- Explore the relevance of Matthew’s theological perspective to the context of the contemporary church today.

**Assessment:**

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

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

**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: GALATIANS AND JAMES: MISSION AND IDENTITY IN EARLY CHRISTIANITY  
Unit Code(s): BN9200T (Class based only)  
Field: B: New Testament  
Level: Postgraduate Elective  
Unit value: 15 points  
Prerequisites: An Foundational unit in New Testament  
Lecturer(s): The Revd Dr Robyn Whitaker  
Timetable: Offered in 2016 in Semester 2 only  

Content:  
This unit provides an in-depth exegetical study of the New Testament epistles known as Galatians and James, with a particular focus on the themes of mission and identity. The study of these letters will begin with an examination of the social setting from which they emerged, examining them as literary arguments for a particular theological understanding of emerging Christian identity and early Christian mission. This unit will also consider how these letters continue to offer a model for the contemporary church when it comes to understanding mission and identity through comparison with modern scholarship on mission.  

Learning Outcomes:  
Upon successful completion of this unit, it is expected that students will be able to:  
- Demonstrate an awareness of the dating, authorship, social setting, key themes, and literary genres of Galatians and James.  
- Critically interpret passages from Galatians and James in conversation with secondary scholarship and with an awareness of the hermeneutical principals involved.  
- Critically articulate the issues relating to identify and mission in the first century setting of Galatians and James.  
- Demonstrate an understanding of the basic contemporary approaches to mission and missiology in secondary scholarship.  
- Identify and evaluate the model(s) of mission in Galatians and James as possibilities for the contemporary church and alongside modern scholarship.  

Assessment:  
Class based: 3,000-word exegetical essay (50%) and 3,000-word thematic essay (50%)  
OR 6,000-word essay (100%)  
Online: 2,500 word exegetical essay (40%) and 2,500 word thematic essay (40%)  
OR 5,000-word essay (80%)  
Tutorial engagement across 6 forums, equivalent of 1,000 words (20%)  

Recommended Reading: (* recommended for purchase)  
** Unit subject to approval from the University of Divinity in March 2016

**TITLE:** THE CAPTIVITY EPISTLES: PHILIPPIANS, PHILEMON, COLOSSIANS, EPHESIANS  
**Unit Code(s):** BN9319T (Online only)  
**Field:** B: New Testament  
**Level:** Postgraduate Elective  
**Unit value:** 15 points  
**Prerequisites:** 30 points of NT study  
**Lecturer(s):** The Venerable Dr Bradley Billings  
**Timetable:** Offered in 2016 in Semester 2 only

**Content:**  
This unit provides an in-depth study of a group of letters from the Pauline corpus which are explicitly associated with Paul’s imprisonment (Philippians, Philemon, Colossians and Ephesians). The study of these letters will focus on the social and religious contexts out which the letters arise. It will examine the different rhetorical resources used in constructing the letters and their arguments, and through this lens identify the theology which emerges from each letter. Attention will also be paid to the question of authorship: whether Paul wrote all four or whether Colossians and Ephesians arise from a later context. The unit will consider the ways in which the letters address issues that are of continuing relevance for the life and mission of the church.

**Learning Outcomes:**  
Upon successful completion of this unit, it is expected that students will be able to:  
- Critically interpret key aspects of Philippians, Philemon, Colossians and Ephesians in the light of critical scholarship.  
- Discuss, with exegetical support and consideration of a range of secondary scholarship, the rhetoric and theology of the four letters in their context.  
- Demonstrate an awareness of the issues involved in the question of the authorship of the letters.  
- Provide a critically informed account of sections in the letters which explore the relationship between theological conviction, ecclesial identity, and missional practice.  
- Demonstrate an understanding of hermeneutical principles in relation to the interpretation of early Christian letters.

**Assessment:**  
- Class based: Exegetical Essay of 3,000 words (50%) and Thematic Essay of 3,000 words (50%)  
- Online: Exegetical Essay of 2,500 words (40%) and Thematic Essay of 2,500 words (40%)  
- Online: Tutorial engagement across 6 forums, equivalent of 1,000 words (20%)

**Recommended Reading:** (* recommended for purchase)  
TITLE: MODERN THEOLOGIANS
Unit Code(s): CH9400T (Class based) / CH9409T (Online)
Field: Church History
Level: Postgraduate Elective
Unit value: 15 points
Prerequisites: None
Lecturer(s): The Revd Professor Mark Lindsay
Timetable: Offered in 2016 in Semester 2 only

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

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
• identify the historical and theological contexts in which selected movements in modern theology arose
• analyse the extent to which those movements reacted to and/or accommodated the contexts in which they arose
• articulate the key ideas espoused by those movements and their representative figures
• analyse the immediate and longer-term impacts of those various movements on the development of Christian theology
• evaluate the relative significance of each movement and/or figure to modern Christian thought
• critically assess the strengths of the core ideas of each movement for contemporary church life and ministry.

Assessment:
• Primary source (documentary analysis) exercise (1,000 words) (20%)
• Reflective essay: personal reflection on the theological strengths and deficiencies of one of the movements/figures studied (2,000 words) (40%)
• Research essay: critical examination of a key issue, movement or figure studied and the causes and impacts (3,000 words) (40%)

Recommended Reading: (* recommended for purchase)
** TITLE: MUSIC IN THE CHRISTIAN WORSHIPPING COMMUNITY **

** Unit Code(s): ** CH9500T (Class based only)

** Field:** C: Church History

** Level:** Postgraduate Elective

** Unit value:** 15 points

** Prerequisites:** DL8200T – Introduction to Liturgical Thought and Practice, or equivalent

** Lecturer(s):** Dr Peter Campbell and Mr Philip Nicholls

** Timetable:** Offered in 2016 in Semester 2 only

** Content:**
This unit offers a study of the music of the Western Christian Church with an emphasis on music history, biblical imperatives, and ‘traditional’ and ‘contemporary’ practices. It examines effective music ministry through historical and contemporary case studies, and encourages participants to look critically at the musical practices of their own worshipping communities.

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

- outline a chronology of key events in music history, especially as it relates to the Western Christian Church, and describe their original, traditional and current significance
- identify key features of the context and method of ‘successful’ Christian music and music making
- interpret a range of contemporary and historical sources with various historical and critical tools
- discuss the implications of particular musical understandings for the practice of ministry in the contemporary Christian church
- apply key principles of historical and musical criticism to (musical) texts

** Assessment:**
- Short paper of 1,500 words on an historical topic (25%)
- Portfolio report of 1,500 words on music in an approved community (25%)
- Essay of 3,000 words (50%)

** Recommended Reading:** (* recommended for purchase)
TITLE: THE REFORMATION

Unit Code(s): CH9700T (Class based) / CH9709T (Online)
Field: C: Church History
Level: Postgraduate Elective
Unit value: 15 points
Prerequisites: 15 points of Church History at Foundational level
Lecturer(s): The Revd Professor Mark Lindsay and the Revd Dr Craig D’Alton
Timetable: Offered alternate years in Semester 2 only

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

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
• demonstrate basic knowledge of the major theological issues of sixteenth-century reform movements
• comprehend a range of early modern historical sources
• engage with historiographical debates on the causes, nature and extent of Reformation
• identify the causes of division in the sixteenth-century western Church and their contemporary resonances in the life of Australian Anglican communities.

Assessment:
• Journal of 2,000 words on weekly tutorial topics (30%)
• Documentary analysis exercise of 1,000 words (20%)
• Essay of 3,000 words (50%)

Recommended Reading: (* recommended for purchase)
TITLE: JESUS CHRIST: HOPE FOR THE WORLD

Unit Code(s): CT9000T (Class based) / CT9009T (Online)
Field: C: Systematic Theology
Level: Postgraduate Elective
Unit value: 15 points
Prerequisites: CT8010T / CT8019T – Christian Creeds, or equivalent
Lecturer(s): The Revd Dr Don Saines
Timetable: Offered each year in Semester 1 only

Content:
The unit aims to help students understand and engage thoughtfully with the contexts and questions that have arisen in the past and present theological discussion about Jesus Christ in relation to the Father and the Spirit, and to human life and community. In exploring the doctrine of the person and work of Jesus Christ as hope for the world, the central issues treated will include the understanding of salvation through Jesus Christ, the doctrine of the Incarnation and the significance of the crucifixion, resurrection and hope for human kind and for creation.

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

• Demonstrate a thoughtful and critical awareness of the theology of Jesus Christ.
• Elaborate and evaluate the major developments in this theology as developed in the definitions of Nicaea and Chalcedon and in the later challenges since modernity.
• Articulate the strengths and weaknesses of key ways of understanding salvation with regard to incarnation, teaching, cross, and resurrection.
• Formulate a critical appreciation of some historical and contemporary theologies of Jesus Christ, in Trinitarian perspective.
• Demonstrate critical engagement with and formulation of a theology of Jesus Christ for today.

Assessment:
• Tutorial discussion papers (4 x 300 words) (15%)
• Essay of 2500 words (35%)
• Essay of 3500 words (50%)

Recommended Reading: (* recommended for purchase)
MODERN THEOLOGIANS

Unit Code(s): CT9400T (Class based) / CT9409T (Online)
Field: C: Systematic Theology
Level: Postgraduate Elective
Unit value: 15 points
Prerequisites: None
Lecturer(s): The Revd Professor Mark Lindsay
Timetable: Offered in 2016 in Semester 2 only

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

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
• identify the historical and theological contexts in which selected movements in modern theology arose
• analyse the extent to which those movements reacted to and/or accommodated the contexts in which they arose
• articulate the key ideas espoused by those movements and their representative figures
• analyse the immediate and longer-term impacts of those various movements on the development of Christian theology
• evaluate the relative significance of each movement and/or figure to modern Christian thought
• critically assess the strengths of the core ideas of each movement for contemporary church life and ministry.

Assessment:
• Primary source (documentary analysis) exercise (1,000 words) (20%)
• Reflective essay: personal reflection on the theological strengths and deficiencies of one of the movements/figures studied (2,000 words) (40%)
• Research essay: critical examination of a key issue, movement or figure studied and the causes and impacts (3,000 words) (40%)

Recommended Reading: (* recommended for purchase)
** Unit subject to approval from the University of Divinity in March 2016

** TITLE: **SPIRIT, CHURCH AND WORLD

** Unit Code(s): **CT9600T (Class based) / CT9609T (Online)

** Field: **C: Systematic Theology

** Level: **Postgraduate Elective

** Unit value: **15 points

** Prerequisites:** CT8010T / CT8019T – Christian Creeds, or equivalent

** Lecturer(s): **The Revd Dr Don Saines

** Timetable:** Offered in 2016 in Semester 2 only

** Content:**
The revitalised interest in Trinitarian theology in recent times has given added place to the Holy Spirit in Christian theology and practice and to the potential for human community more generally. The Spirit grounds and energises the hope and promise of Jesus Christ for the church and for the world. Drawing on this theology, this unit focuses on ecclesiology, the study of the church’s self-understanding as a community of Jesus Christ enlivened by the Holy Spirit. Related core issues such the church’s mission, ministry and sacramental life will be examined and students are invited to develop a sustained critical and constructive analysis of ecclesiology within the broader ecumenical and Australian context.

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

- demonstrate a thoughtful and critical awareness of the theology of the Holy Spirit.
- evaluate the major developments in ecclesiology, and especially in the twentieth and twenty first centuries.
- articulate the strengths and weaknesses of key theologies of the mission of the church in the world
- demonstrate a critical appreciation of contemporary theologies of the church in Trinitarian perspective.
- formulate a critical theology of the church in the world within an Australian context

** Assessment:**
- Tutorial discussion and papers, including peer evaluation (1,000 words) (20%)
- Literature review 2,000 words (35%)
- Essay of 3,000 words (45%)

** Selected Reading: **(* recommended for purchase)
Del Colle, Ralph, Christ and the Spirit: Spirit-Christology in Trinitarian Perspective, OUP, 1994
Ford, David F. and Stamps, Dennis L. Essential of Christian Community, Edinburgh, T&T Clark, 1996.
Taylor, John V, The Go-Between God, SCM, 1973
Welker, Michael, God the Spirit, Fortress, 1994
** Unit subject to approval from the University of Divinity in March 2016

** TITLE: CROSS-CULTURAL PRACTICE OF MINISTRY
Unit Code(s): DA9400T (Class based only)
Field: Postgraduate Elective
Level: D: Mission and Ministry
Unit value: 15 points
Prerequisites: At least one unit in field D
Lecturer(s): The Revd Associate Professor Stephen Burns

** Content:
Cross-cultural Practice of Ministry approaches pastoral theology and practice through the lenses of postcolonial and intercultural theologies (for which, the unit will broadly follow the distinction between and relationship of the two marked out by Brazal and de Guzman), in order to (a) understand dynamics of cross-cultural ministry, (b) scrutinize the majority traditions of pastoral theology, and (c) propose practices of ministry that express postcolonial and intercultural conviction. Examining three major strands in turn—pastoral leadership, liturgical celebration, and interfaith engagement—the unit will include among its foci attention to pastoral encounter between first and second peoples in Australian contexts.

** Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
- articulate core concerns of postcolonial and intercultural theologies, with special reference to their pastoral origins and applications
- critique the literature of the genre of pastoral theology with the resources of postcolonial and intercultural theologies
- evaluate and critique their own and others’ experience of the practice of ministry
- propose constructive practices of ministry engaged with postcolonial and intercultural theologies
- critique Christian doctrinal construction cross-culturally.

** Assessment:
- Literature review of 1,500 words (20%)
- Discussion paper of 1,500 words (20%)
- Critical essay of 1,500 words (30%)
- Constructive resources of 1,500 words (30%)

** Recommended Reading: (* recommended for purchase)
** Unit subject to approval from the University of Divinity in March 2016

** TITLE:** MUSIC IN THE CHRISTIAN WORSHIPPING COMMUNITY

**Unit Code(s):** DL9500T (Class based only)

**Field:** D: Liturgy

**Level:** Postgraduate Elective

**Unit value:** 15 points

**Prerequisites:** DL8200T – Introduction to Liturgical Thought and Practice, or equivalent

**Lecturer(s):** Dr Peter Campbell and Mr Philip Nicholls

**Timetable:** Offered in 2016 in Semester 2 only

**Content:**
This unit offers a study of the music of the Western Christian Church with an emphasis on music history, biblical imperatives, and ‘traditional’ and ‘contemporary’ practices. It examines effective music ministry through historical and contemporary case studies, and encourages participants to look critically at the musical practices of their own worshipping communities.

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

• outline a chronology of key events in music history, especially as it relates to the Western Christian Church, and describe their original, traditional and current significance

• identify key features of the context and method of ‘successful’ Christian music and music making

• interpret a range of contemporary and historical sources with various historical and critical tools

• discuss the implications of particular musical understandings for the practice of ministry in the contemporary Christian church

• apply key principles of historical and musical criticism to (musical) texts

**Assessment:**

• Short paper of 1,500 words on an historical topic (25%)

• Portfolio report of 1,500 words on music in an approved community (25%)

• Essay of 3,000 words (50%)

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


TITLE: CHRISTIAN TRADITION AND THE PRACTICE OF JUSTICE
Unit Code(s): DT9500T (Class based Intensive)
Field: D: Moral Theology
Level: Postgraduate Elective
Unit value: 15 points
Prerequisites: At least one 15-point unit in Missiology or previous welfare and justice experience
Lecturer(s): The Revd Dr Ray Cleary
Timetable: Intensive: 18–22 July (assessment due by end of semester)

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

Learning Outcomes:
Upon successful completion of this unit, it is expected that students will be able to:
- outline a range of views of the scriptural foundations for justice
- examine the nature of contemporary Australian society and the application of the churches teaching on justice as core mission activity
- identify a particular understanding of justice and apply it to a current social issue
- explain the theological and Christological understandings of Jesus and the Reign of God and their significance
- articulate and defend the churches’ ministry of justice and the importance of working for justice in the church and broader Christian community
- identify the challenges faced by the church and Christian community in addressing social issues

Assessment:
- Tutorial report submitted as an essay of 1,500 words (30%)
- Essay of 3,500 words (50%)
- Journal (Class-based) or Tutorial reflection (Online), equivalent of 1,000 words (20%)

Recommended Reading: (* recommended for purchase)
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.
Lecturer(s): The Revd Dr Don Saines and the Revd Professor Mark Lindsay
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)
Farley, Edward. Theologia: The Fragmentation and Unity of Theological Education (Eugene: Wipf & Stock, 2001)


*Further titles will be provided in relation to the chosen theme for each year’s Capstone Seminar.*
FORMATION FOCUS PROGRAM

At TCTS, candidates for ordained ministry are expected to take part in the Ministry Focus Program for two years. Participation usually begins at the start of a calendar year, but may start mid-year. It runs for two years (four semesters) from the student’s start-date. The Ministry Focus Program comprises three intersecting parts: STFE, the Academic Program and the Friday Program

1. SUPERVISED THEOLOGICAL FIELD EDUCATION (STFE)
In their two years in the program, students undertake three placements:

a) MAJOR PLACEMENT: USUALLY IN A PARISH
One major placement which runs for the two year period of participation in the program, 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.

b) MINOR PLACEMENT: IN A DIFFERENT CONTEXT
One minor placement in year one of participation in the program. This usually takes place in the time between November and February and is a shorter immersion experience that involves the student in a parish setting different—in social location, and in church-style (what used to be called “churchmanship”)—from that of the major placement.

c) MINOR PLACEMENT: USUALLY IN A PIONEER MINISTRY
One minor placement that may take place in the time between November and February, or at another time, and that is strongly focused on pioneer ministry, in which the student is involved with the church’s task of creating church for persons with no experience of inherited church.

TCTS is developing the possibility of students reversing the weight of (a) and (c) above, so that their major placement is in a pioneer ministry, with two minor placements in parish settings across their two years in the program. 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.

2. ACADEMIC PROGRAM
People engage the academic program at TCTS in different ways, through opportunities for daytime or evening face-to-face, on-line, and intensive units. The timetabling of units is designed to be flexible, enabling diverse participation. Different areas of Christian theology—biblical studies, church history, systematic theology, and practical theology—are well-covered and care is always taken to serve candidates for ordination who need to meet their diocesan requirements for study. Such candidates are required to complete a two-year pattern of units taken in community, corresponding to their two-year long participation in the Friday Program. On alternate Fridays during that period, four units are offered which candidates take together:

- **Spiritual Formation in the Christian Tradition (DS3100T/D8300T)**: a wide-ranging introduction to the riches of Christian spirituality through time and across cultures. It covers some of the main movements and contemporary interests, and provides firm foundations for developing a rule of life deeply engaged with Christian wisdom. (Offered in 2017)

- **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. (Offered in 2017)

- **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. (Offered in 2016)
• **Practices of Ministry (DA1600T/DA8600T):** a guide to major day-to-day concerns of Christian leadership: contextual study, mission auditing, listening and pastoral conversation. (Offered in 2016)

This is not—not at all—to suggest that only these units are concerned with ministry. Rather, it outlines a shared pathway that provides a communal experience of ministry-focused learning. Alongside this shared pathway, each ordinand maps the rest of their theological study from TCTS’ provisions.

Candidates for ordination also take both overviews and more in-depth studies of:

- sacred scripture (both Old and New Testaments, with special emphasis on the Gospels)
- church history (with special emphasis on the early churches and reformations)
- systematic theologies (with special emphasis on doctrines of the Triune God, Christ and Church)
- practical theologies (ranging across worship, preaching, mission and evangelism, pastoral care).

The study of Anglicanism happens across all areas, as well as in specific units.

### 3. FRIDAY PROGRAM

During their two years in the Ministry Focus Program, students participate in the School’s Friday Program which runs fortnightly, every other week, in semester time (March–October). The Friday Program is itself comprised of different things:

a) **COMMON WORSHIP.** Each Friday 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.

b) **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.

c) **MINISTRY PLENARY.** The Friday cohorts meets 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.

d) **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.

e) **RULE OF LIFE.** All members of the Ministry Focus Program are challenged and required to develop a personal Rule of Life, with common prayer and public service at its centre. As a Ministry Formation cohort, we are a temporary community, mostly dispersed, and each part of other communities (fieldwork, perhaps work and household as well as circles of friendship and service), and the making and keeping 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.
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. The ARK learning management system web site is https://ark.divinity.edu.au. Log in with your TAMS username and password.
2. If you have forgotten or do not know your ARK and TAMS password go to https://ark.divinity.edu.au and click on the link “Forgotten your username or password?” and follow the instructions. 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 first semester’s units in February each year. 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. Also make sure that your bibliography is attached to the same file as your assignment. Do not upload your assignment and bibliography in separate files unless instructed so by your teacher.

ASSIGNMENTS SUBMITTED ONLINE MUST NOT HAVE A COVER SHEET INSERTED.
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).

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/course/view.php?id=5.
THE SKILLS 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) are turned into nouns (things, people, concepts). Instead of describing an action or process, the text reports or refers to the action or process as a fait accompli — an established or accomplished fact. Consider the following:

They were excommunicated because they refused to recant.

Here we have three verbs: excommunicate, refuse and recant. The explanatory conjunction, because, provides the meaning of the sentence: Why were they excommunicated? Because they
refused to recant. To nominalise the sentence we simply change the verbs to nouns and employ a new verb to convey the sense of the conjunction, e.g., to lead to; to result in etc. Hence:

Their refusal to recant [noun] led to [or resulted in] their excommunication [noun].

Consider this sentence:

*When detected, plagiarism results in severe penalties.*

Let us recast the sentence slightly.

*The students’ plagiarism resulted in severe penalties.*

The understood proposition is that the charges of plagiarism against two or more students were established. A ‘pre-nominalised’ version of the sentence may have looked something like this:

*The students were caught plagiarising and as a result were severely penalised.*

We simply converted the two nouns into verbs and added a conjunction, *and*.

**So why nominalise?**

First, it facilitates concision:

1. A: The students were caught plagiarising and they were severely penalised as a result — thirteen words.
2. B: The students’ plagiarism resulted in severe penalties — seven words.

1. A: The farmers were worried that unless the rain came soon their crops would fail — fourteen words.
2. B: The farmers feared continued drought would occasion crop failure — nine words.

Second, as these examples illustrate, as well as fostering density of prose, nominalisation engenders a more formal style. In turn, this makes your arguments more persuasive and lends your essay greater overall authority.

**INCLUSIVE LANGUAGE**

It is the policy of the TCTS to use inclusive language at all times. Except in quotations, the terms ‘man’, ‘men’, ‘mankind’, ‘family of man’, ‘brotherhood’, ‘manpower’, ‘manmade’ etc. should not be used generically. Instead, use inclusive terms such as ‘human being’, ‘person’, ‘humanity’, ‘humankind’, ‘people’, ‘manufactured’ (for manmade). As far as possible, the generic use of ‘he’, ‘him’ and ‘his’ should be avoided, for instance by using ‘he or she’, ‘he/she’, ‘s/he’, ‘one’, the plural or the passive.

Do not add feminine suffixes -ess, -ette, -ine and -trix to the ‘masculine’ form of a word, e.g., author/authoress, hero/heroine. Other cases include:

<table>
<thead>
<tr>
<th>Expression to avoid</th>
<th>Preferred or suggested expression</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>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 figures</td>
<td>great figures in history, people who made 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>
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<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 quoted conversation. For this reason, you should NEVER confuse ‘its’ (belonging to it) with ‘it’s’ (it is or it has) — since in formal writing you will seldom need to contract ‘it is’.

NUMBERS AND DATES
• Write ‘the nineteenth century’ not ‘the 19th century’; write ‘nineteenth-century theologians’.
• Where a number under a hundred occurs on its own, spell it (there are four, not 4, gospels);
• Spell round numbers such as two hundred and a thousand
• Never begin a sentence with a numeral, either spell the number or rephrase the sentence: “Fifty days after the resurrection the Church celebrates the feast of Pentecost”.
• Give in digital form non-round numbers over a hundred, that is, write 341, not three hundred and forty-one; a number under one hundred when it is in a series with numbers over a hundred should be written as a digit (105 cows, 573 sheep and 7 horses); and numbers in references; e.g. 1 Cor 13:10.

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 ‘maneuver’. We travel in ‘aeroplanes’, never in ‘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’etat.  
German: *Heilsgeschichte and Schadenfreude* but neither Hinterland nor Zeitgeist (n.b. *all* German nouns are capitalised).  
Hebrew: *hesed and shibboleth* but neither rabbi nor Sabbath.  
Italian: *Cinquecento and intaglio* but neither manifesto nor virtuoso.  
Latin: *filioque and Sola Scriptura* but neither non sequitur nor de facto.  
Russian: *samizdat and subbotnik* but neither pogrom nor gulag.  
Sanskrit: *ashram and brahmin* but neither pundit nor juggernaut.

Where italicised text contains a foreign word that should be italicised anyway, ‘de-italicise’ it — *Paolo Freire coined the term conscientizacao to speak of the process of developing critical consciousness.*

If you are in doubt about whether a foreign loanword should be italicised or not, consult your lecturer and/or err on the side of caution and *italicise.*

**PUNCTUATION**

In addition to the normal rules of punctuation, the following should be observed:

- ‘’ Full stop always outside closing quotation marks.
- “” Comma always outside closing quotation marks.
- “,”: Semi-colon and colon outside closing quotation marks.
- ?’ When the quotation itself is a question.
- “?” When you are questioning the actual quoted material.
- ‘…” Where a quotation is within a quotation.
- — Hyphen. Use only to hyphenate (compound words only: ‘news-paper’), or with inclusive numbers (‘twenty-five’).
- — En dash (a dash the width of an uppercase *n*). Use to:
  - express a numerical range, e.g., pp. 23–32; ‘the Council of Trent, 1545–1563 ...’
  - use (without spaces) as with parentheses or commas to set off a parenthetical element, e.g., ‘Where a page range is cited—usually within a footnote or an endnote—we use an en dash’.
- — Em dash (a dash the width of an uppercase *m*). Use them (sparingly)
  - without spaces to set off an amplifying or clarifying element, e.g., ‘Reforming heroes of the English Church rose to prominence in the period and survived it...only to fall at a later date—Thomas Cranmer and Hugh Latimer conspicuous examples’.
  - instead of a colon to introduce quotation, illustrative material or list, e.g., ‘In addition to the normal rules of punctuation, the following should be observed—’
  - to introduce a summarising element after a list, e.g., ‘faith, hope and love—these three remain’.

**COLLOQUIALISM**

In formal writing, colloquial language, other than in quotations or where a colloquialism itself is under discussion, has no place. Consider the following colloquial sentence:

*Despite the claims of those who thought he could no longer cut the mustard but who really just wanted his job, the old academic dean was as fit as a trout.*

This would be better phrased along these lines in academic prose:

*Notwithstanding the claims of detractors who coveted his position, the aging academic dean enjoyed robust health.*

Similarly, in non-formal writing you might well describe the emperor as ‘a dandy in his new clothes’. But in academic writing this would be completely unacceptable. ‘In his new clothes the emperor presented an elegant figure’ would be more appropriate.
QUOTATIONS
When presenting another person’s views, make it absolutely clear to the reader where the other person’s views stop and your comments begin. Direct quotations must be in quotation marks: ‘...’. All quotations of four lines or less of prose (regardless of word count), are to be run into the text and enclosed in quotation marks. For example:

Emil Brunner claims that ‘in Jesus Christ we see two things: God the Father and ourselves as God wills to have us’.¹ This is profound.

All quotations of five or more lines should be formatted as an ‘indented block’ or ‘block quotation’, that is, set off separately from the rest of the text without quotation marks, indented and single spaced. A smaller font may also be employed. For example:

In his article discussing relations between humanists and scholastics on the eve of the Reformation, Charles Nauert asserts that while

[h]umanism was a new and challenging force in the intellectual and ecclesiastical life of the early sixteenth century, ...it did not destroy scholasticism or traditional religion, nor even try to do so. In each local situation, and even in each individual, practical accommodations and compromises were not only possible but inevitable.¹

He goes on to detail the common ground scholastics and humanists found in...

When words are added to a quotation they are put in square brackets.

Collins wrote in 1979: ‘I maintained in an earlier work [Determinism] that punishment is evil, but since then I have (reluctantly) changed my mind’.

‘Determinism’ is an addition; ‘(reluctantly)’ was in the original.

A writer to the Age said: ‘Modern theologians [sic] are killing the Church’.

‘Sic’ means ‘thus’ and here means that ‘theologicians’ is not a misprint but what originally appeared in the Age. Where words are omitted from a quotation the omission is signified by three ellipsis dots (...). Where a cited word which opened a new sentence in its original setting—and thus began with a capital letter— and is incorporated into prose as a ‘run-in’ quotation, square brackets are used to signify that a lowercase letter has replaced the original capital. Our example from Nauert serves to illustrates both conventions:

In his discussion of relations between humanists and scholastics on the eve of the Reformation, Charles Nauert asserts that while

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

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

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

Since Humanism is now part of the run-in quotation, it needs no capital initial letter. The force of the negative conjunction but is conveyed by the word while (although) which introduced the quotation.
REFERENCING YOUR SOURCES (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 (first)*: A.K.M. Adam et al., *Reading Scripture with the Church: Toward a Hermeneutic for Theological Interpretation* (Grand Rapids, MI: Baker Academic, 2006), 132.

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


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


*Footnote (subsequent)*: Loomis, trans., *The Council of Constance*, 82.


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


*Chapter or other part of a book*

Footnote (subsequent): Culp, “‘A World Split Open’?”, 60.


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, In Memoriam—David J. Bosch, xiii.


Book published electronically

Footnote (subsequent): Latourette, Christianity in a Revolutionary Age.


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

One source quoted in another
It is advisable to avoid repeating quotations not actually seen in the original. If a source includes a useful quotation from another text then every effort should be made to cite the original, not only to verify its accuracy, but also to ascertain that the original meaning is fairly represented. If the original text is unobtainable, it should be cited as “quoted in” in the secondary source, for example: Dominique Barthélémy, 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 semicolon separating one reference from another: e.g., Matt 16:16; Mark 8:29; Luke 9:20. Single or other short references may be given in the text rather than in footnotes, as in: ‘Do not shirk tiring jobs’ (Sir 7:15). Biblical languages may be quoted in the original characters or in transliteration. If transliteration is used, the systems specified in the Journal of Biblical Literature, 107 (1998), 582–83, are preferred; but the form in which such material has been presented by lecturers is acceptable.

For abbreviations, the TCTS follows Patrick H. Alexander et al., The SBL Handbook of Style for Ancient Near Eastern, Biblical, and Early Christian Studies (Peabody: Hendrickson, 1996). Please note:

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ch. / chs.</td>
<td>chapter / chapters</td>
</tr>
<tr>
<td>v. / vv.</td>
<td>verse / verses</td>
</tr>
<tr>
<td>NIV</td>
<td>New International Version</td>
</tr>
<tr>
<td>NJB</td>
<td>New Jerusalem Bible</td>
</tr>
<tr>
<td>NRSV</td>
<td>New Revised Standard Version</td>
</tr>
<tr>
<td>RSV</td>
<td>Revised Standard Version</td>
</tr>
</tbody>
</table>

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**

<table>
<thead>
<tr>
<th>Book Abbreviation</th>
<th>Full Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen</td>
<td>Genesis</td>
</tr>
<tr>
<td>Exod</td>
<td>Exodus</td>
</tr>
<tr>
<td>Lev</td>
<td>Leviticus</td>
</tr>
<tr>
<td>Num</td>
<td>Numbers</td>
</tr>
<tr>
<td>Deut</td>
<td>Deuteronomy</td>
</tr>
<tr>
<td>Josh</td>
<td>Joshua</td>
</tr>
<tr>
<td>Judg</td>
<td>Judges</td>
</tr>
<tr>
<td>Ruth</td>
<td>Ruth</td>
</tr>
<tr>
<td>1-2 Sam</td>
<td>1-2 Samuel</td>
</tr>
<tr>
<td>1-2 Kgdms</td>
<td>1-2 Kings (LXX)</td>
</tr>
<tr>
<td>1-2 Kgs</td>
<td>1-2 Kings</td>
</tr>
<tr>
<td>3-4 Kgdms</td>
<td>3-4 Kings (LXX)</td>
</tr>
<tr>
<td>1-2 Chr</td>
<td>1-2 Chronicles</td>
</tr>
<tr>
<td>Ezra</td>
<td>Ezra</td>
</tr>
<tr>
<td>Neh</td>
<td>Nehemiah</td>
</tr>
<tr>
<td>Esth</td>
<td>Esther</td>
</tr>
<tr>
<td>Job</td>
<td>Job</td>
</tr>
<tr>
<td>Ps/Pss</td>
<td>Psalms</td>
</tr>
<tr>
<td>Prov</td>
<td>Proverbs</td>
</tr>
<tr>
<td>Eccl (or Qoh)</td>
<td>Ecclesiastes (or Qoheleth)</td>
</tr>
<tr>
<td>Song or (Cant)</td>
<td>Song of Songs, Song of Solomon, or Canticles</td>
</tr>
</tbody>
</table>

**New Testament**

<table>
<thead>
<tr>
<th>Book Abbreviation</th>
<th>Full Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matt</td>
<td>Matthew</td>
</tr>
<tr>
<td>Mark</td>
<td>Mark</td>
</tr>
<tr>
<td>John</td>
<td>John</td>
</tr>
<tr>
<td>Acts</td>
<td>Acts</td>
</tr>
<tr>
<td>Rom 1-2</td>
<td>Romans</td>
</tr>
<tr>
<td>1-2 Cor</td>
<td>1-2 Corinthians</td>
</tr>
<tr>
<td>Gal</td>
<td>Galatians</td>
</tr>
<tr>
<td>Eph</td>
<td>Ephesians</td>
</tr>
<tr>
<td>Phil</td>
<td>Philippans</td>
</tr>
<tr>
<td>Col</td>
<td>Colossians</td>
</tr>
</tbody>
</table>

1-2 Thess 1-2 Thessalonians
1-2 Tim 1-2 Timothy
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

| Bar | Baruch | Ep Jer | Epistle of Jeremiah |
| Add Dan | Additions to Daniel | Jdt | Judith |
| Pr Azar | Prayer of Azariah | 1-2 Macc | 1-2 Maccabees |
| Bel | Bel and the Dragon | 3-4 Macc | 3-4 Maccabees |
| Sg Three | Song of the Three Young Men | Pr Man | Prayer of Manasseh |
| Sus | Susanna | Sir | Sirach (Ecclesiasticus) |
| 1-2 Esd | 1-2 Esdras | Tob | Tobit |
| Add Esth | Additions to Esther | Wis | Wisdom |

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.
PRESENTATION AND SUBMISSION OF ASSIGNMENTS
At the beginning of the essay please put the essay topic or title, and the word count. 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.

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

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 beginning 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.
GRADES
The University awards grades for units, shown on transcripts as follows:

- 85% and above – High Distinction (HD)
- 75% to 84% – Distinction (D)
- 65% to 74% – Credit (C)
- 50% to 64% – Pass (P)
- 0% to 49% – Fail (F)
- Withdrawn (W)

Reasons why an assignment might not meet the requirements for a PASS grade include:

- It does not answer the question.
- Its content is insufficient, brief and superficial in treatment.
- There are serious factual errors that undermine the argument.
- There is a serious lack of understanding of the issues and concepts involved in the question.
- There is a lack of clarity of expression in choice of words, sentence and paragraph structure, spelling or grammar to such a degree that the essay is incomprehensible.
- It inadequately conforms to the requirements for essay style and form, referencing and bibliography are either insufficient or absent.

Pass (P): 50 – 64%

- The essay covers a reasonable number of relevant points raised in the question.
- It follows all instructions given with the essay question.
- It makes intelligent use of basic scholarship to sustain an argued case.
- It is clearly expressed in an organised form.
- Spelling and punctuation are accurate.
- It conforms to the style conventions prescribed, i.e., there is adequate footnoting/referencing and bibliography, and an acceptable layout.

Credit (C): 65 – 74%

- The essay meets the criteria for a PASS grade.
- It shows some originality and/or independence of organization and judgement.
- There is critical handling of scholarship, especially beyond the basic specified range.
- There is use of evidence beyond the basic specified range.
- The argument is well structured and clearly expressed, with some complexity of writing style.
- Referencing/footnotes and bibliography are both conform to the correct style.

Distinction (D): 75 – 84%

- The essay meets the criteria for a CREDIT grade.
- It shows some originality or independence of thought.
- There is a high degree of precision and rigour in the argument.
- It demonstrates an ability to critique existing scholarship.
- There is evidence of extensive reading and deployment of appropriate evidence.
- It is very well written with clarity of style.

High Distinction (HD): 85%+

- The essay meets the criteria for a DISTINCTION grade.
- It shows a marked degree of both originality and independence of thought.
- There is a thorough critique of existing scholarship.
- There is evidence of exceptional breadth of reading and a very sophisticated use of appropriate evidence.
- There is a marked degree of methodological rigour and sophistication.
- The essay is exceptionally well written.
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.

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.
PRIZES AND SCHOLARSHIPS

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.

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.

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.

Morna Sturrock Doctoral Scholarship
Established in 2006 and named after a founding member of the Movement for the Ordination of Women, the scholarship is awarded, at the College’s discretion, to a woman who qualifies for enrolment as a doctoral student and is likely to exercise leadership, as a lay or ordained person, in the Anglican Church.

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.

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.

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.
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.

PLAGIARISM AND CHEATING
The University of Divinity has a strict policy that defines and provide sanctions for breaches of acceptable academic conduct, including cheating, academic fraud or misrepresentation, and plagiarism (www.divinity.edu.au/documents/academic-misconduct-policy/). The policy covers all assessed work including assignments, examinations and class participation, whether online or face-to-face. Plagiarism means the copying and use of previously assessed work, or the work of another person without proper acknowledgment. Any of the following, without full acknowledgment of the debt owed to the original source, constitutes plagiarism:

- direct duplication, that is copying, or allowing to be copied, another’s work, whether from a book, article, website, 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 others into a new whole;
- submitting work that has previously been submitted for assessment purposes, unless with prior written permission of the Academic Board;
- producing assignments in conjunction with other people (such as 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; and
- purchasing and submitting essays or assignments from online repositories or elsewhere.

Assignments will normally be submitted with a cover-sheet attached, on which the student has signed the following statement: “The attached assignment submitted for assessment is the result of my/our own work. All sources on which it is based, and any assistance received in writing the assignment, have been acknowledged.”

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.
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/).
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 2016 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 2016**
Morning Prayer at 9.00am, Monday to Thursday: Chapel or in OWL out of Term time.
Said Eucharist at 8.00am on Tuesdays: Chapel.
Prayer in the Middle of the Day at 12.40pm on Tuesdays: Chapel.
Choral Evensong at 5.40pm on Wednesdays during University Term: Chapel.
Mindfulness Meditation at 5.00pm on Thursdays: OWL Prayer Room.
Theological School Eucharist at 12.15 (odd weeks) or 12.30 (even weeks) on Fridays in term: Chapel.
Ecumenical Taizé Service at 5.30pm on the first Saturday of each month: Chapel
Said Eucharist at 10.00am on Sundays: Chapel (with Canterbury Fellowship)
Choral Evensong at 5.00pm on Sundays during term: Chapel (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.
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.