Research Day Program  
Wednesday 3rd June 2015

9:30am  Welcome and Introduction

9:40am  **Session One: Mary Coloe**

“Are you greater than our father Jacob” (John 4:12)? Jacob’s role within John 4’
*Opening plenary*
*Chair: Sean Winter*

10:30am  Morning Tea

10:55am  **Session Two**

Parallel Streams

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<td>Brendan Byrne, ‘One has died for all; therefore all have died” (2 Cor 5:14)’</td>
<td>Frank Rees, ‘Biography as Theology: Applying and Evaluating the Proposal of James W McClendon’</td>
<td>Jacob Kavunkal, ‘<em>Extensio Dei</em>: The need to go beyond <em>Missio Dei</em>’</td>
<td>Frank Moloney, ‘A Hermeneutic for marriage and divorce in the Catholic Tradition’</td>
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12:30pm  Lunch

1:10pm  **Session Three**

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<td>Chair: Merryl Blair</td>
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<td>4:00</td>
<td>Terry Falla, ‘Gathering Earth’s Daughters: Recovering the Meanings of Syriac Words for Future Volumes of A Key to the Peshitta Gospels’</td>
<td>Gerald O’Collins, ‘Street Wisdom about Research’</td>
<td>Denise Goodwin, ‘Research Methodologies and an Exercise in Inquiry-Based Learning’</td>
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**Session Four: Kevin Lenehan,**
‘From *Imitatio Christi* to *Imago Dei*: Relationality and Deification in the Theology of Dietrich Bonhoeffer’

*Closing plenary*

*Chair: Chris Mostert*

3:50pm Close
The Plenaries

Plenary 1: Mary Coloe,
"Are you greater than our father Jacob" (John 4:12)? Jacob’s role within John 4.
Jacob is named three times (4:5, 6, 12) in the episode of Jesus’ meeting with a Samaritan woman in John 4. This paper will examine Jacob’s significance in this pericope where two descendants of Jacob (a Judean and a Samaritan) meet. Both Samaritans and Jews look back to Jacob to legitimize their places of worship and Ezekiel envisages a future when all Jacob’s children will be reunited with God’s dwelling in their midst (Ezek 37:41-28). In this well meeting, Ezekiel’s vision is fulfilled.

Plenary 2: Kevin Lenehan,
The claim that Christian traditions can be clearly distinguished by their respective theologies of grace – Protestants by ‘justification by faith’, Roman Catholics by ‘created grace’, and Eastern Orthodoxy by ‘participatory deification’ – has been called into question in recent decades. In particular, scholars have noted the influence of theosis themes in the theology of the Reformers, as well as in Catholic, Anglican and Evangelical thought. This paper argues that Dietrich Bonhoeffer (1906-1945) draws deeply from the spiritual insights of Luther’s early writings, using them to develop a theological anthropology that holds together the extra nos of God’s justifying Word and the conformatio ad Christum of the Christian disciple.

The Short Papers

Samasoni Moleli Alama,
‘Jabez in context: A multidimensional reading of Jabez’s story in 1 Chronicles 4:9-10’
This paper is a rereading of the story of Jabez (1 Chr 4: 9-10) from the perspective of Chronicles as a whole, in relation to the issues of identity and landholdings in the postexilic period. This wholistic approach requires an investigation of major themes throughout Chronicles. One exegetical thesis to be tested is that Deuteronomic themes are reinterpreted in light of Genesis, while the hermeneutical suggestion is that the Samoan notion of tautua can illuminate the new concept of service in post-exilic times, which as famously indicated in Isaiah 56:6, might even include foreigners. This inclusive message that even foreigners might “serve Yhwh” is revealed not only with the different view of marriage presented in the genealogies of Chronicles, but also in the theological connections with Genesis.

Brendan Byrne,
‘One has died for all; therefore all have died” (2 Cor 5:14)’

Libby Byrne,
‘Grounded in the Sacred’
We discover who we are within a work of art because the work awakens us to ourselves (Dufrenne, 1973). When we see art with the full range of our senses it has the ability to awaken us to a presence of the sacred in our lived and bodily experience of the world. Our experience of faith however, can sometimes seem to be ephemeral or transient. As a result, challenges to the health of our bodies may cause us to wonder about the presence of a transcendent God in the midst of imminent physical suffering. In this paper the author will explore how an embodied practice of prayer that is grounded in art can support human flourishing when our bodies are challenged by serious illness.

Rosemary Canavan, ‘Exploring a Rhetoric of Peace in Colossians’
In the emerging field of visual exegesis, imperial iconography looms large as the potential source of vivid imagery in the persuasive speech of the letters to the Pauline communities. My focus here is on the transformation of a rhetoric of victory understood since the dawn of the Augustan age as pacification and subjugation of conquered peoples, to a rhetoric of peace that comes through the victory of the cross. Applying a socio-rhetorical analytic I will concentrate on the inner texture of the Letter to the Colossians in relation to the rhetoric of peace to examine the dialogue between the text imagery and the engineered pictography of Empire with Pax Romana and victory.

John Capper,
‘Bringing scholarly divinity research processes to the Scholarship of Learning and Teaching: An initial reflection’

Joe Capuna

‘Rethinking the Western Non-interpolations: Evidence for Luke Re-editing His Gospel’

During the late nineteenth century Brooke Foss Westcott and Fenton John Anthony Hort called into question eight variant readings from Luke’s Gospel (Luke 22:19b-20; 24:3, 6, 12, 36, 40, 51 and 52). For the greater part of the twentieth century these passages, which were once accepted as coming from Luke, were believed to be later scribal interpolations. By the 1970’s opinions changed and these passages were once again thought to be from Luke. Scholars have only ever entertained two possible solutions to the problem. Either a scribe omitted the passages from Luke’s Gospel or a scribe added the passages to Luke’s Gospel. After analysing the external and internal evidence I present a third position, that the passages are the result of Luke re-editing his Gospel and have nothing to do with scribal interpolation.

Terry Falla

‘Gathering Earth’s Daughters: Recovering the Meanings of Syriac Words for Future Volumes of A Key to the Peshitta Gospels’

In the preface to his famous Dictionary of the English Language, published in 1755, Samuel Johnson writes "I am not yet so lost in lexicography as to forget that words are the daughters of earth." It is an apt description of the oral performance of words that we have in the earliest Syriac translations of the Greek New Testament. But as Beryl Turner and I find in our search for the meaning of many of those words, again and again nothing less than a journey into the unknown is required. This paper tells the current story of a search for the meaning of a handful of words in the dialect that is a sister to the one spoken by Jesus of Nazareth and their inclusion in future volumes of our lexicon A Key to the Peshitta Gospels.

John Flett,

‘Human Rights and Contextualization: An Area of Contest?’

Drawing on such examples as the depiction of Mary in traditional Adivasi garb in India, the Christian use of Allah in Malaysia, or the application of vilification laws developed in the UK and Australia, this lecture examines the relationship of human rights law to the theological notion of contextualisation. Though human rights instruments often secure the freedom to “have” or “adopt” a religion, the right of religious propagation remains a contested question. If propagation might be shown to be necessary to religious expression, then it appears validated as basic to the freedom of religion. But, if propagation is not itself essential to the religion in question, then it falls under the legal cautions applied to “proselytism.” Within this context, the focus falls on “public safety,” “social harmony,” and related questions of “identity.” Contextualisation by intruding upon a religio-cultural identity can be interpreted as perpetrating violence against that particular community. Nor is this caution benign: though the theological language is absence, the discussion has already appeared within the context of western racial vilification laws. This paper traces this emerging question through religious rights instruments, some existing international case law, and the theoretical outlines of the debate. It argues that that the legal debate is outstripping the theological reflection upon contextualisation and conversion, and that theologians cannot treat the issue as of only secondary and deriv ate significance – as not necessary to the free practice of religion.

Denise Goodwin,

‘Research Methodologies and an Exercise in Inquiry-Based Learning’

One of the aims of the University of Divinity Research Methodologies unit was for students to write a one thousand word, review essay examining the methodology of a piece of theological scholarship. To assist in student’s preparation in this task, activities were planned around an inquiry-based approach to learning. Activities were aimed at students’ abilities to identify what was being measured or hypothesised in a particular reading, as well as to articulate how the scholar supported particular claims. A deconstruction of these tasks engaged students in guided reading and collaborative learning, which was aimed at making the learner’s aware of their ability to critically examine and review how research works in general.

Kerrie Handasyde,
‘Pilgrims in Palestine: A Land Twice Imagined’
Nineteenth-century Australians joined Protestants from around the world in travelling to the Holy Land. In Christianity’s homeland they sought heartfelt encounter with Jesus and a sublime meeting of biblical and archaeological evidence for the foundations of faith. But how did pilgrims reconcile their religious imagining of ‘home’ with the foreign land that was nineteenth-century Palestine? This paper works at the intersection of church history and the emerging field of travel writing studies. It examines the accounts of a Melbourne-based preacher who travelled just once to the Holy Land, but twice published travelogues. Comparison between his two accounts allows us to witness the re-imagining of Holy Land and ‘home’.

Berise Heasley,
‘Conscience and the issue of Discernment’
I grew up with parents who taught the theological virtues of faith, hope and love, and who practised on a daily basis the cardinal virtues of prudence, justice, fortitude and temperance. The term Discernment was not used, but home and Parish culture showed what Discernment is in practice.

I use pure research methodology to examine a pedagogical tool from a previous thesis supporting the process of Discernment to deepen relationship with God, with ourselves, with others and with the environment. I rely on the work of O’Neill and Black, to understand Conscience.

Jacob Kavunkal,
‘Extensio Dei: The need to go beyond Missio Dei’
Since the International Mission Congress at Willingen, Germany (1952), the phrase Missio Dei has become for many mission theoreticians and practitioners, the basis and foundation of the church’s service to the world. Further, the phrase has been interpreted to be referring to the Trinitarian existence of God and how this God is a sending God, which together is taken to be the Justification for the missionary nature of the church. This has been systematically articulated in the Vatican II decree on mission, Ad Gentes, in its introductory chapter (nos 1-5).

This paper proposes to show how despite the many positive values of Missio Dei, it is not without serious drawbacks, especially in a post-colonial missionary era and, thus, we need a new paradigm for mission that is more biblical and true to the ministry of Jesus Christ and at the same time relevant to the contemporary context.

Deborah Kent,
‘The historical evolution of the understanding of charism in the Catholic tradition’
My paper will explore the various developments that have led the Catholic Church’s theology of charism to broaden the understanding of charisms as individual graces granted by the Holy Spirit for particular ministries in the service of the ecclesia to the post-Vatican II theological understanding of charism as a corporate grace intrinsically linked to identity of institutions and shared by individuals in a variety of ministries.”

Scott Kirkland,
‘The Hiddenness of God in the Other’
In his De Visione Dei Nicholas of Cusa constructs a complex aesthetic liturgical space within which a relation is established between divine sight and the perspective of each seeing human agent. The vision of God, and the vision of God, coincide in the participation of creaturely agents in the infinity of God. In order to illustrate this relation Cusa offers an icon to the monks of Tergensee, to whom he is writing. The effect of the image is that the gaze of the figure of the suffering Christ appears to be ordered directly at each of a number of subjects standing at different angular points of relation to the image. This effect creates a space within which each subject, in speaking to the other, displaces the primacy of the other’s vision of the image. The subject is given to realise that her perspective is relative, and so has her perspective interrogated and displaced by the sight of another, which remains invisible but audible. Therefore, within the liturgical space established in the image a plurality of viewpoints can be present simultaneously and visibly in the encounter of each of the subjects with one another. This construction of liturgical spatiality will be explored in relation to the question of the self-revelation of God in modern theology.

Mark Lindsay,
‘The Evolution of Barth’s Understanding of Election from 1924 to 42’
Bernadette Miles,
‘Can Spiritual Direction in the Ignatian Tradition Support Leadership and Organisational Development?’
An action research exploration of the benefits of the spiritual direction in the delivery of the Graduate Certificate in Leadership, Spirituality and Organisational Practice at Sentir Graduate College of Spiritual Formation.

The need to integrate spirituality into organisational practice is now well recognised within the field of organisational development. This research investigates how spiritual direction in the Ignatian tradition can support this integration and development of leadership potential. The working hypothesis emerging from within the data collected suggests when the ‘primary spirit’ or ‘soul’ of an organisation is aligned with the ‘primary spirit’ or ‘soul’ of the individual who works within the organisation, this creates potential space and the possibility for the creative spark of God to be released, and in turn generates abundance and new life. In a time where scarcity seems to be the dominant narrative in our institutions, the release of this creativity is critical.

Frank Moloney,
‘A Hermeneutic for marriage and divorce in the Catholic Tradition’

Glen O’Brien,
‘John Wesley’s Political Writings: A Global Approach’
My research is aimed at a full length monograph on John Wesley’s political writings. It seeks to situate Wesley’s political writings historically taking a transnational or ‘global history’ approach. It is increasingly recognised that the American Revolution upon which Wesley commented extensively was a global war, one phase of Britain’s war with France, as well as America’s first civil war, fought between fellow Britons. Methodism was birthed largely as a result of international networks of piety and cannot be understood apart from this global political context. An examination of Wesley’s political writings can provide insights into the political responses of the broader religious world of the eighteenth century.

Gerald O’Collins,
‘Street Wisdom about Research’

Titus Olorunnisola,
‘An Exploration of Some Aspects of Christologies for Peaceful Coexistence in Nigerian Christianity’
Christology is one of the most developed aspects of African theology. Most of the Christological notions developed so far are solution-oriented. They focus largely on how to contribute to the quest for emancipation in view of existential challenges. The solution-oriented and life changing Christology is deficient in that it only focuses on personal needs at the expense of the community and the nation at large. The various emphases on this Christology has led to the expansion of the church in Nigeria. But Nigerian Christianity has not been able to produce much positive influence on the challenges confronting the nation especially that of peaceful coexistence and mutuality. The paper critiques the limits of the solution-oriented and life changing Christology. Focusing on Nigerian nation, it proposes two Christological paradigms for peaceful coexistence. It suggests further some channels through which the proposed Christological paradigms can be implemented so that Nigerian Christianity can further engage the various facets of the nation for the purpose of social transformation.

Frank Rees,
‘Biography as Theology: Applying and Evaluating the Proposal of James W McClendon’
James McClendon’s Biography as Theology: How life stories can remake today’s theology proposes a distinctive approach to theology, with a focus on the ethics of character and the convictions that shape people’s lives. The paper outlines McClendon’s proposal and reports on the application of his method in a course taught at Whitley College, leading to a critical appraisal of this approach to theology.

Claire Renkin,
‘Making the Sacred Palpable: How Material Objects Enhanced Lay Devotional Practices in Late Medieval Europe’
This paper will explore why either a literal or in the case of paintings, an imagined act of touch performed such a vital role in late medieval domestic devotion. Museums frequently display paintings, sculpture and other devotional objects without reference to the rich material devotional culture which originally framed these works. The contemporary display of late medieval devotional works often inserts these objects into spare, uncrowded space. Ironically such displays deprive the objects of the very quality which once animated them: materiality.

Don Saines,
‘The Church as a Learning Community: Thoughts About Deep Learning for the Thinking Church’

The vision and practice of a church is found when engaging God’s life in both church and the wider culture and community. In this paper I argue that this vision and practice invites an ecclesiology that deploys deep learning, which I outline by drawing from recent learning theory in higher education such as that espoused by Paul Ramsden and John Biggs. Deep learning is an engaged learning that enables the development of dispositions or habits within a community of faith and the development of capacities to enter into conversation in and with the wider contexts or cultures. As an ecclesial journey into deep learning, it is ‘student (member) centred’ in the sense that teachers – clergy or lay - must learn about what church members ‘know’ and then seek to apply what is discovered to improve learning. For deep learning to occur the learning environment and community life are central. The paper argues that this vision for ecclesial learning highlights the creative tension of transformative learning that is ‘world involving’ precisely because it is ‘God involving’ and vice versa.

Josephine Snowdon,
‘Touched By Love: Embracing an Ecclesial Spirituality Within Liturgy. The Participation of Children with Special Needs in Anglican Worship’

This research looks at spirituality and current practices of inclusion of children with special needs, into Anglican, Christian community life. The aim is examine steps that may be taken to provide full engagement in worship, to the mutual satisfaction of the child, carers and church community. The inspiration for this research comes from a desire to be faithful to Jesus Christ who requires his followers to be inspired by a spirituality of hospitality in life. Inspiration also comes from my work as an occupational therapist and my own Christian journey into ministry work with children with special needs and families on the fringes of a parish community.

Kris Sonek,
‘The Image of the Stars in Gen 15:5 in Rabbinic and Patristic Interpretation: Astrology, Theology, and Technology’

There is a dialectical tension between Jewish and Christian exegesis in Late Antiquity, and the interpretation of Genesis 15:5 is an excellent case in point. The reception history of this verse in the works of ancient interpreters not only uncovers a complex cultural world, where Jewish rabbis and patristic scholars are in dispute with each other. It also helps understand the impact of scriptural interpretation on the subsequent development of Western culture.

My paper focuses on Jewish and Christian commentaries written between 200 and 500 AD: the Talmudim, Genesis Rabbah, and the works of the most representative Alexandrian and Antiochian exegetes. I attempt to show that biblical interpretation in Late Antiquity shaped the imagination of people for whom Scripture was a source of knowledge about the universe. I demonstrate that there is a growing body of evidence that the abandonment of fatalism linked to the interpretation of Gen 15:5 provided a stimulus to the development of science and technology in the West.

Geoff Thompson,
‘A God Worth Talking About for a Life Worth Living: The Accidental ‘Public Theology’ of Terry Eagleton’

Fotini Toso,
‘The Eschatological Psychomachia in Old English Poetry’

The ‘psychomachia’ refers to the spiritual conflict between good and evil within the soul. It reflects the interiority of conflict in the New Testament and the fallibility of the human condition since the Original Sin of Adam and Eve. In Old English literature, the psychomachia allegory enables the writers to emphasise the responsibility of the individual in preparing actively for Christ’s return and his judgement of humankind. The representation of this conflict in the poetry in particular also reveals Anglo-Saxon attitudes towards free will and provides considerable insight into the transition from the heroic-warrior ethos to the new Christian world-order. This paper will provide an overview of the psychomachia in Old English poetry, including the fundamental themes of the soldier of Christ, the wounds of Sin, and the Devil.

Sean Winter,

‘Defending or Building? 2 Corinthians 12:19 and the Purpose of 2 Corinthians’

In 2 Corinthians 12:19 Paul writes: ‘Have you been thinking all along that we have been defending ourselves before you? We are speaking in Christ before God. Everything we do, beloved, is for the sake of building you up.’ Commentators who read 2 Corinthians as a sustained exercise in apostolic apology or self-defense struggle to interpret this verse. This paper surveys a number of scholarly strategies designed to get the exegete, or Paul, out of this conundrum. I propose that the preferable strategy is to take Paul at his own word, and offer reasons why 2 Cor. 12:19 supports the view that the epistolary purpose of 2 Corinthians is that of ‘building’ up the Corinthians rather than ‘defending’ Paul and his apostolic co-workers.