Acknowledgement

We who teach, study and work in the Centre for Theology & Ministry, Pilgrim Theological College and the Dalton McCaughey Library acknowledge the Wurundjeri people as the original inhabitants and custodians of this land.

We respect their cultural and religious traditions and undertake to work for reconciliation and justice.
## Handbook user guide

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*Information in this Handbook correct at 13 January 2016.*
# 2016 ACADEMIC CALENDAR

## First Semester

<table>
<thead>
<tr>
<th>Month</th>
<th>Day</th>
<th>Day type</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>February</td>
<td>22</td>
<td>Monday</td>
<td>Classes commence</td>
</tr>
<tr>
<td>March</td>
<td>15</td>
<td>Tuesday</td>
<td>Census date</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>Friday</td>
<td>Graduation (Melbourne)</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>Tuesday</td>
<td>Non-teaching period (Easter) – until 1 April</td>
</tr>
<tr>
<td>April</td>
<td>25</td>
<td>Monday</td>
<td>ANZAC Day</td>
</tr>
<tr>
<td>May</td>
<td>27</td>
<td>Friday</td>
<td>Classes conclude</td>
</tr>
<tr>
<td></td>
<td>30</td>
<td>Monday</td>
<td>Study Week – until Friday, 3 June</td>
</tr>
<tr>
<td></td>
<td>30</td>
<td>Monday</td>
<td>HDR Confirmation period – until Friday, 10 June</td>
</tr>
<tr>
<td>June</td>
<td>1</td>
<td>Wednesday</td>
<td>Research Day</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Monday</td>
<td>Examination Week – until Friday, 10 June</td>
</tr>
</tbody>
</table>

## Second Semester

<table>
<thead>
<tr>
<th>Month</th>
<th>Day</th>
<th>Day type</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>July</td>
<td>8</td>
<td>Friday</td>
<td>Semester One results published</td>
</tr>
<tr>
<td></td>
<td>25</td>
<td>Monday</td>
<td>Classes commence</td>
</tr>
<tr>
<td>August</td>
<td>16</td>
<td>Tuesday</td>
<td>Census date</td>
</tr>
<tr>
<td>September</td>
<td>19</td>
<td>Monday</td>
<td>Non-teaching period – until 30 May</td>
</tr>
<tr>
<td>October</td>
<td>28</td>
<td>Friday</td>
<td>Classes conclude</td>
</tr>
<tr>
<td></td>
<td>31</td>
<td>Monday</td>
<td>Study Week – until Friday, 4 November</td>
</tr>
<tr>
<td></td>
<td>31</td>
<td>Monday</td>
<td>HDR Confirmation period – until Friday, 11 November</td>
</tr>
<tr>
<td>November</td>
<td>7</td>
<td>Monday</td>
<td>Examination Week – until Friday, 11 November</td>
</tr>
<tr>
<td>December</td>
<td>9</td>
<td>Friday</td>
<td>Semester Two results published</td>
</tr>
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### 2016 ACADEMIC CALENDAR

#### Intensives First Semester

<table>
<thead>
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<th>Courses</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>4-11 February</td>
<td>CH1010P/DS1010P/CH8010P/DS8010P</td>
<td>Early Monastic Wisdom (Posa) – Perth, WA</td>
</tr>
<tr>
<td>5 March, 9 April, 30 April, 21 May</td>
<td>CH2020P/3020P/CH9020P</td>
<td>Secular and Sacred in Australia (Massam)</td>
</tr>
<tr>
<td>27 February, 5, 12, 19, March, 2 April</td>
<td>DP3005P/DP9005P</td>
<td>Educating and Ministering through Life’s Passages (Confoy)</td>
</tr>
</tbody>
</table>

#### Intensives Second Semester

<table>
<thead>
<tr>
<th>Dates</th>
<th>Courses</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>5-7 August, 3-4 September</td>
<td>BA2040P/BA3040P/BA9040P</td>
<td>Gender, Justice, Empire: Contextual Readings of the Old Testament (Melanchthon)</td>
</tr>
<tr>
<td>21-28 September</td>
<td>CH3030P/DS3030P/CH9030P/DS9030P</td>
<td>The Wisdom of St Benedict: The Rule and its Sources (Posa) – Sydney, NSW</td>
</tr>
<tr>
<td>20, 27 August, 3, 10, 17 September</td>
<td>DP3805P/DP9805P</td>
<td>Effective Christian Leadership and Ministry (Confoy)</td>
</tr>
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</table>
# 2016 ACADEMIC CALENDAR

## University Holidays

<table>
<thead>
<tr>
<th>Month</th>
<th>Date</th>
<th>Day</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>1</td>
<td>Friday</td>
<td>Christmas/New Year, closed Thursday, 24 Dec to Friday, 1 Jan</td>
</tr>
<tr>
<td></td>
<td>26</td>
<td>Tuesday</td>
<td>Australia Day</td>
</tr>
<tr>
<td>March</td>
<td>25</td>
<td>Friday</td>
<td>Easter, closed Friday, 25 March to Tuesday, 29 March</td>
</tr>
<tr>
<td>April</td>
<td>25</td>
<td>Monday</td>
<td>ANZAC Day</td>
</tr>
<tr>
<td>June</td>
<td>13</td>
<td>Monday</td>
<td>Queen’s Birthday</td>
</tr>
<tr>
<td>September</td>
<td>TBC</td>
<td></td>
<td>Grand Final Eve (Victoria)</td>
</tr>
<tr>
<td>December</td>
<td>24</td>
<td>Saturday</td>
<td>Christmas/New Year, closed Saturday, 24 Dec to Monday, 2 Jan</td>
</tr>
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## Formation Weeks for UCA VicTas Candidates

- 8-12 February
- 18-22 July
- 14-18 November
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### General Information

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<td>Student lockers, internet access, student email, TAMS</td>
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<td>ARK, academic support program, examinations and assessments policy, extensions</td>
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</tr>
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<td>Pilgrim assessment task guidelines, essay submission</td>
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### Enrolment Information

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<td>International students/student visa holders, English language requirements for student visa holders</td>
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<td>Student via information, overseas student support</td>
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<td>Uni Divinity policies – Discrimination and harassment</td>
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<td>Uni Divinity policies – Appeals, grievances and support</td>
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### Tuition Fees and Costs

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<td>Refunds, AUSTUDY and Youth Allowance</td>
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## Postgraduate Units

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<tr>
<td>Postgraduate unit descriptions</td>
<td>124-198</td>
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</tbody>
</table>

## Map

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<td>Campus map</td>
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<td>List of online units: Postgraduate</td>
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Pilgrim Theological College is accredited to offer and teach the required units for the following Undergraduate and Postgraduate awards through the University of Divinity.

<table>
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<tr>
<th>Award</th>
<th>Classroom Mode</th>
<th>Online Mode</th>
<th>Overseas Students</th>
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<tr>
<td>Undergraduate Awards</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Diploma in Theology</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>2 Advanced Diploma in Theology and Ministry</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>3 Bachelor of Ministry</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>4 Bachelor of Theology</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>5 Bachelor of Theology (Honours)</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Postgraduate Awards</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6 Graduate Certificate in Research Methodology</td>
<td>Yes</td>
<td>No</td>
<td>N/A</td>
</tr>
<tr>
<td>7 Graduate Certificate in Theology</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>8 Graduate Diploma in Theology</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>9 Master of Arts (Theology)</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>10 Master of Theological Studies</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>11 Master of Philosophy</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>12 Master of Theology</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>13 Doctor of Philosophy</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>14 Doctor of Theology</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
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</tbody>
</table>

Each award may have different regulations in terms of admissions and enrolment, course structure, award and credit. The detailed regulations for each award is available online at www.divinity.edu.au/university-of-divinity/governance/the-act-and-regulations
The University of Divinity promotes the highest standards of scholarship in theology, philosophy and ministry. Through scholarship, the University aims to address the issues of the contemporary world.

Founded in 1910 as the Melbourne College of Divinity, the University has a long history of pursuing and achieving these aims.

All students and staff join the University through one of its Colleges. Based in the Australian cities of Melbourne, Adelaide and Sydney, each College is a unique learning community. The Colleges are supported by a wide range of churches and religious orders that together resource the University as a whole.

The University’s work is further resourced by the Office of the Vice-Chancellor, which provides support to the Colleges and the University’s Council and Academic Board.

**The Office of the Vice-Chancellor**

21 Highbury Grove  
Kew VIC 3101  
Australia  
Phone: +61 3 9853 3177  
Fax: +61 3 9853 6695  
Email: enquiries@divinity.edu.au

ABN 95 290 912 141  
CRICOS Provider 01037A

**Research enquiries**

The Research department within the Office of the Vice-Chancellor is located at the Centre for Theology & Ministry  
29 College Crescent  
Parkville VIC 3052  
Australia  
Phone: +61 3 9340 8820
COLLEGES OF THE UNIVERSITY OF DIVINITY

Pilgrim Theological College
29 College Crescent
Parkville VIC 3052
Phone: +61 3 9340 8800
Fax: +61 3 9340 8805
study@pilgrim.edu.au
www.pilgrim.edu.au

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

Catherine Booth College
100 Maidstone Street
Ringwood VIC 3134
Phone: +61 3 9847 5400
Fax: +61 3 9847 5499
registrar@aus.salvationarmy.org

Catholic Theological College
278 Victoria Pde (PO Box 146)
East Melbourne VIC 3002
Phone: +61 3 9412 3333
Fax: +61 3 9415 9867
ctc@ctc.edu.au

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

St Athanasius Coptic Orthodox Theological College
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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 Jacksons 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

Visit divinity.edu.au for further details on the Colleges and for links to their individual websites.
Pilgrim Theological College is an initiative of the Uniting Church Synod of Victoria and Tasmania providing a rich tapestry of ecumenical theological education under the leadership of a Faculty of eminent scholars.

We are a college of the University of Divinity, which is internationally recognised for promoting the highest standards of scholarship in theology, philosophy and ministry.

Situated within the Centre for Theology & Ministry in Parkville, Melbourne, Pilgrim is located in an appealing setting, just three kilometres from the CBD and on the perimeter of the Princes Parklands and Melbourne University.

Students at the College are from varied countries, cultures, denominations and ages, forming a diverse and vibrant educational community.

We welcome those who are:

- interested in studying theology for their personal and spiritual development, from all traditions or none
- preparing for ordained ministry within the Uniting Church in Australia
- ordained ministers of the Uniting Church in Australia seeking higher education
- preparing for ordained ministry within the Uniting Church in Australia or another denomination preparing for ministry as a lay preacher or pastor
- engaged in the Period of Discernment.

Building on a long history of theological education, Pilgrim offers a full range of awards aimed at creating a theologically equipped people of God formed for ministry, discipleship and leadership within and beyond the church.

Awards offered include diplomas, undergraduate degrees, graduate certificates and diplomas, postgraduate degrees and higher degrees by research.

Full-time and part-time study options are available and courses can be undertaken either face-to-face on campus or online for those who need to study at a distance.
GOVERNANCE

The operation of Pilgrim Theological College is overseen by the Board of the Centre for Theology & Ministry, which is accountable to the Uniting Church Synod of Victoria and Tasmania.

Current members of the Board are:

Mr Chris Barnett  Emeritus Professor Sheila Bellamy
Rev Dr Jennifer Byrnes  Rev Dr Sunny Chen
Rev Colin Gurteen  Rev Jason Kioa
Rev Dr Mark Lawrence  Rev Cynthia Page
Dr Jill Tabart (Chairperson)  Rev Lucas Taylor
Mr Ian Turnnidge  Rev Ikani Vaitohi
Rev Dr Sandy Yule  Ms Harriet Ziegler

For the quality and content of its learning and teaching program, Pilgrim Theological College is responsible to the UCA National Assembly Education for Ministry Working Group.

Being within the University of Divinity, the College must also uphold the standards required for Australian universities by the Australian Government. The academic oversight of the curriculum and research operations of Pilgrim is exercised by the Academic Committee.

The research agenda focuses on supporting and encouraging the culture of research and scholarship within the College. The Committee is responsible for considering applications for research grants, organising seminars and programs for visiting scholars, enabling Faculty engagement and co-operation in research, and facilitating the publication of theology.

Responsibility for overseeing Uniting Church candidates and their formation, and the use of bequest monies, is exercised by the UCA Faculty Formation and Oversight Committee. This Committee works in close partnership with Presbyteries to whom the Faculty reports on readiness for ministry.
ACADEMIC COMMITTEE

Rev Dr Jennifer Byrnes
Rev Dr Jamie Calder SJ
Professor Maryanne Confoy, RSC
Rev PD Dr John Flett
Dr Janette Gray, RSM
Rev Dr John Martis, SJ
Associate Professor Katharine Massam
Rev Associate Professor Monica Melanchthon
Rev Dr Christine Sorensen
Rev Dr Geoff Thompson
Ms Fotini Toso
Rev Associate Professor Sean Winter (Chairperson)
Rev Sue Withers
HISTORY

Pilgrim Theological College, inaugurated in September 2014, has evolved from the Uniting Church Theological College, which was a partner teaching institution of the United Faculty of Theology (UFT).

The UFT was formed in 1973 when the theological colleges of the Anglican, Congregational, Methodist and Presbyterian churches joined with Jesuit Theological College to pool their teaching resources.

These theological colleges were part of the Melbourne College of Divinity, which was founded in 1910.

In 1977 the Congregational, Methodist and Presbyterian churches combined to form the Uniting Church in Australia and, from this union, the Uniting Church Theological College was formed. From then, the UFT comprised the Uniting Church Theological College, Jesuit Theological College and Trinity College Theological School.

In 2012 the Melbourne College of Divinity gained university status and from 2014 began operating as the University of Divinity.

During 2013 it was decided the UFT would close and two of its three partners – the Uniting Church Theological College and Trinity College Theological School – would become independent colleges of the University of Divinity. Jesuit Theological College chose to cease operations as a teaching institute.

In 2014 the pronouncement was realised, with the Uniting Church Theological College being transformed into Pilgrim Theological College within the Centre for Theology & Ministry, a vibrant hub of educational advancement.
FACULTY

Rev Dr Jennifer Byrnes  
Head of College  
+61 3 9340 8800; jenny.byrnes@ctm.uca.edu.au

HDTS, GDAET, BTheol, MA, DEd  
Pastoral Theology and Ministry Studies

Research Interests  
Jenny’s doctoral research was in leadership education, specifically in the development of leadership with adults. Jenny’s Master of Arts explored issues of women in the church. Following the completion of her doctoral research Jenny’s main interest has been in the exploration of recent findings in neuroscience and adult education through coaching and intentional transformation.

Research Supervision  
Jenny is open to supervising in the areas of adult education, women in ministry and leadership.

Rev Associate Professor Sean Winter  
Academic Dean  
+61 3 9340 8831; sean.winter@ctm.uca.edu.au

BA (Hons), DPhil  
Biblical Studies; New Testament

Research Interests  
Sean’s research focuses on the letters and theology of the apostle Paul, with special reference to Philippians and 2 Corinthians. He has also worked in the area of biblical hermeneutics, especially theological understandings of biblical interpretation (particularly in the work of Dietrich Bonhoeffer) and biblical reception history.

Research Supervision  
Sean is open to receiving research proposals on any aspect of New Testament study, especially those that relate to the interpretation of the Pauline letters and/or that have a particularly theological or hermeneutical focus.

He has successfully supervised projects on: The Meaning of dikaiosunê Language in Romans; Paul’s use of Isaiah in Romans 9–11; The Relevance of the Watchers Tradition to the Synoptic Gospels; Paul’s Understanding of Suffering in Romans 8; Paul’s Anthropological Terms; The Development of early Wisdom Christology.
FACULTY

Rev Dr Jamie Calder, SJ
BA, BTheol, MTheol, PhD, DTheol
Pastoral Theology and Ministry Studies

Professor Maryanne Confoy, RSC
BA, MEd, PhD
Theology: Mission/Ministry

Rev PD Dr John Flett
Co-ordinator of Studies – Missiology
+61 3 9340 8827; john.flett@ctm.uca.edu.au

BMIn, MTheol, PhD, DTheol Habil
Co-ordinator of Studies – Missiology

Research Interests
John has an interdisciplinary research focus, concentrating on constructive theologies of mission, intercultural and ecumenical theologies. His publications have explored such ranging topics as the doctrine of the Trinity, apostolicity, Karl Barth, ecclesiology, ecumenical theologies of mission, intercultural hermeneutics, Lesslie Newbigin, migrant Christianity, and missional church.

Research Supervision
John welcomes research proposals dealing with all aspects of mission, intercultural, and ecumenical theology, including contemporary themes such as contextualization, intercultural hermeneutics, mission and the arts, the cross-cultural transmission and appropriation of the Christian gospel, missional church/Fresh Expressions, and historical themes dealing with the problem of colonialisation and cultural replication, and the development of mission theology within Germany and within the ecumenical movement (International Missionary Council, the World Council of Churches, and Lausanne).

Projects he has worked with include: ‘witch-children’ in Goma, DRC; Christian/Muslim relations in Indonesia; second-generation Korean Christians in Germany; mission and church music in Indonesia; patterns of Christian discipleship in Africa.
FACULTY

Dr Janette Gray, RSM
BA, DipEd, BTheol, TheolM, PhD
Systematic Theology

Rev Dr John Martis, SJ
BSc (Hons), BA, BTheol, MA, PhD
Philosophy

Associate Professor Katharine Massam
Co-ordinator of Studies – Church History
+61 3 9340 8822; katharine.massam@ctm.uca.edu.au

BA (Hons), DipEd, PhD
Church History; Christian Spirituality

Research Interests
Katharine’s research explores intersections between Christian tradition and wider culture in postcolonial, settler societies, including Australia. She writes on the history of Christian spirituality (especially Benedictine traditions), cross-cultural encounter in the Australian mission context, the dynamics of work and leisure, and is especially interested in methodologies that open-up neglected sources and experiences (such as historical readings of space and place, devotional literature, art, music, and material culture).

Research Supervision
Katharine supervises topics on religion in Australia and on the history of Christian spirituality. She particularly welcomes projects that explore community memory and traditions, including monasticism and its contemporary expressions.

Recent students have successfully completed major theses on Australian missionary women in Papua New Guinea, Eucharistic tradition and devotion in Australia, the twelfth-century Benedictine abbess Eloise of the Paraclete, the cook books and food traditions of church communities in Victoria, and a range of minor theses and research essays including several drawing on the photographs and documents of the mission archive at New Norcia.
Rev Associate Professor Monica Melanchthon
Co-ordinator of Studies – Old Testament
+61 3 9340 8835; monica.melanchthon@ctm.uca.edu.au

BA, BD, ThM, PhD
Biblical Studies; Old Testament

Research Interests
Monica has strong commitments to the marginalized, particularly, women and Dalits. She has contributed toward developing Dalit and Indian Feminist hermeneutics and theologies, and interpretation of Biblical texts drawing on insights from the social biographies of these communities, their perspectives and their lived experiences. Her approach is therefore contextual, interdisciplinary and liberational. Her research interests include cultural and literary studies, reception histories, epistemologies, ecological readings, feminist hermeneutics and interpretations. Her current research projects include a feminist commentary on 1 Kings (Liturgical Press) and a commentary on Joshua 1-11 (Earth Bible Commentary Series, Sheffield Press).

Research Supervision
Monica welcomes the opportunity to work with students interested in studying the Old Testament/Hebrew Bible in general but would be excited about those projects that seek to bring the Hebrew text into conversation with issues of culture, gender, other scriptural traditions, and social issues; those open to employing new and emerging approaches and methodologies and engaging sources also from the non-Western world.

She has successfully supervised research projects on, The History and Significance of Manual Labour in the Hebrew Bible: A Sociological Approach; The Process of the Formulation of Liberative Hebrew Scripture as a Paradigm for the formulation of a Scripture for the Liberation of Dalits, at the PHD level and many at the Masters level.
Rev Dr Christine Sorensen
Formation Co-ordinator
+61 3 9340 8817; christine.sorenson@ctm.uca.edu.au
BSc, BD, MA, PhD
Pastoral Theology and Ministry Studies

Background
Christine took up the newly created position of Formation Co-ordinator in January 2012. Christine’s interest in formation developed during her years in theological education in Pakistan (1986-2003), where she was the Principal of the United Bible Training Centre in Gujranwala, and was also involved in theological education by extension. Christine is an ordained minister of the Presbyterian Church of Aotearoa New Zealand.

Research: Christine completed her PhD in formation, adult education and development. She continues to be interested in all things formation, including the link between human development and formation, and multicultural issues as they impact on formation.

Christine’s role is to provide oversight and leadership in the formation of students attending the CTM. This role includes working with candidates to help each of them make the most of the formation process. At the same time she works to develop systems that support a creative formation process. Christine coordinates the weekly formation forum for candidates.

Christine also has oversight of the Orientation to Ministry Program, which supports candidates’ transition into ministry in the first three post-ordination years.
Rev Dr Geoff Thompson  
**Co-ordinator of Studies – Systematic Theology**  
+61 3 9340 8828; geoff.thompson@ctm.uca.edu.au

**BAgrSci, BD, PhD**  
Systematic Theology

**Research Interests**  
Geoff’s research has focused on Karl Barth, Karl Rahner, the functions of doctrine in the church, the relationship between practical and systematic theology, the theology of the Uniting Church (especially the Basis of Union). Current and future research is focused on the relationship between Christology and Discipleship and the theological significance of secular or non-Christian appropriations of, or responses to, the Christian narrative.

**Research Supervision**  
Geoff invites research proposals on the study of doctrine or particular doctrines, especially their articulation in a post-Christendom pluralist milieu. Studies on Karl Barth, the Basis of Union, and contemporary ecclesiology will also be welcomed.

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Rev Sue Withers  
**Field Education Co-ordinator**  
+61 3 9340 8834; sue.withers@ctm.uca.edu.au

**BTheol, DipTeach**  
Supervised Theological Field Education
STAFF

Erlinda Loverseed
Registrar
registrar@pilgrim.edu.au
Phone: +61 3 9340 8892
Fax: +61 3 9340 8805

Fotini Toso
Coursework and Research Co-ordinator
coursework@pilgrim.edu.au
Phone: +61 3 9340 8891
Fax: +61 3 9340 8805

Our faculty and staff are assisted by the dedicated staff of the Centre for Theology & Ministry:

David Barmby ... ... Administration Manager – Executive Assistant
Ruth Boermans ... ... Finance Officer
David Caldecoat ... ... Facilities and Resources Assistant
Merryn Gray ... ... Administration Officer – CTM Resourcing
Lorrayne Morton ... ... Receptionist – Administration
Bret Salinger ... ... Marketing and Communications Co-ordinator
David Tomà ... ... Property and Maintenance Officer
Lisa Wait ... ... eLearning Facilitator (Consultant)
GENERAL INFORMATION

Hours of operation and key contacts

Pilgrim Theological College staff are available Monday to Friday 9am-5pm.

Erlinda Loverseed  
Registrar  
registrar@pilgrim.edu.au  
Phone: +61 3 9340 8892  
Fax: +61 3 9340 8805

Fotini Toso  
Coursework and Research Co-ordinator  
coursework@pilgrim.edu.au  
Phone: +61 3 9340 8891  
Fax: +61 3 9340 8805

See the faculty pages for contact details of key members of faculty.

Lecture and morning prayer times

<table>
<thead>
<tr>
<th>Time</th>
<th>Description</th>
<th>Times</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morning Prayer</td>
<td>…</td>
<td>9.10am to 9.25am</td>
</tr>
<tr>
<td>Mornings</td>
<td>…</td>
<td>9.30am to 12.30pm</td>
</tr>
<tr>
<td>Afternoons</td>
<td>…</td>
<td>2pm to 5pm</td>
</tr>
<tr>
<td>Evenings</td>
<td>…</td>
<td>6pm to 8 or 9pm</td>
</tr>
</tbody>
</table>

Intensive course hours may vary.

Disability support

Students with disabilities are asked to make their specific needs known to the College Registrar at the time of enrolment so that every effort can be made to accommodate their needs.

The Centre for Theology & Ministry building which houses the Pilgrim Theological College and Dalton McCaughey Library is fully wheelchair accessible, with disabled bathroom facilities located near the library foyer. A disabled parking space is available upon request for holders of a disability parking permit. Contact the receptionist on +61 3 9340 8800 to arrange for parking prior to your attendance.

Distance learning

Pilgrim Theological College offers a flexible, ecumenical, world-class standard of theological distance education for students through the Internet. For information and advice regarding availability of courses and the support provided to distance students please contact the Registrar or Coursework and Research Co-ordinator.
GENERAL INFORMATION

Accommodation

Maclean House is provided to the Uniting Church community by the Centre for Theology & Ministry and is located in the picturesque grounds of Ormond College, Parkville.

Maclean House provides a range of comfortable double and twin share rooms over two levels. All linen is included, there’s on-site parking, a self-serve light breakfast, comfortable living room and desks in every room, while free wi-fi enhances your stay. Discounts are available for longer stays.

When you arrive at the Centre for Theology & Ministry please park near the entrance to the car park and visit the reception area for check-in, where you’ll receive your key and car park pass.

Check-in is available after 2pm, and check-out is 11am.

Please email macleanhouse@ctm.uca.edu.au or call +61 3 9340 8800 for more information or to book a room.

CTM Resourcing

CTM Resourcing is wholly committed to assist in sourcing and selling up-to-date, quality theological material. This includes standard Uniting Church in Australia resources for groups, presbyteries and individuals, whether they are lay or ordained.

Many of the college courses’ required texts are available through CTM resourcing. Visit ctm.uca.edu.au/resources/books-materials/ctm-resourcing for details and to order.

Scholarships and grants

There are a number of grants and scholarships available through the Centre for Theology & Ministry, which, alongside the Synod of Victoria and Tasmania, has oversight of some financial resources and scholarships available for those participating in study. Some of these funding opportunities are available for both ordained and lay people, as well as individuals and groups. Some of these funds have been donated by generous individuals and the Uniting Church in Australia, the Synod, and the Centre for Theology & Ministry are thankful for the generous support of these people.

Other funding sources are available in recognition of the need to encourage and assist people in their ongoing learning for ministry and research endeavours. Details of the grants and scholarships available through the Centre for Theology & Ministry, forms and guidelines are available in the resources section of the website: www.ctm.uca.edu.au
GENERAL INFORMATION

Health and safety
The Centre for Theology & Ministry and Pilgrim Theological College have procedures in place to keep all staff and visitors to the building safe.

Please be aware that there are site-specific evacuation maps throughout the building and please make yourself aware of the best evacuation routes in the event of an emergency.

In the unlikely event of a fire, or if you see or smell smoke you should report this to reception immediately, and re-join your fellow students for further instructions if it is safe to do so. In an emergency an evacuation alarm may sound. If this happens when you’re in the building stay together as a group with your fellow students and follow your lecturer or tutor’s instructions. If required, the lecturer may need you to evacuate to one of the Centre for Theology & Ministry’s two assembly point locations.

The primary assembly point is the Centre for Theology & Ministry’s car park on College Crescent, while the secondary assembly centre is under the verandah at the University Oval clubrooms at the rear of the building.

There is a first aid kit located at reception, and a defibrillator at the base of the stairs near the lift.

Important telephone numbers
Chief Warden: David Tomà +61 3 9340 8802 or 0447 784 045
First Aid Officer: Merryn Gray +61 3 9340 8815
Emergency: (Fire/Police/Ambulance): 000

Reporting maintenance issues
As part of the Centre for Theology & Ministry’s vibrant community, Pilgrim Theological College students are encouraged to report any potential safety issues they come across. This may include faulty IT or AV equipment, wet floors, frayed cords, doors or windows that aren’t opening or closing properly and kitchen equipment that might not be operating effectively. Issues can be reported to reception for further action.

The Centre for Theology & Ministry is a well-designed and maintained learning space and the College encourages you to help keep it that way by sharing in the responsibility of building maintenance.
GENERAL INFORMATION

Student lockers
Dalton McCaughey Library users can make use of a locker for a day to store personal items. A locker key can be requested from the loans desk of the library and must be returned at the end of the day. Use of lockers is free of charge.

Internet access
Wireless Internet access is provided for student use throughout the college. Details on accessing the Internet and passwords can be obtained from reception.

Student email
Students use their own personal email. It is mandatory for students to provide their email address upon application or re-enrolment. The provided email address is used in accessing the Learning Management System (ARK) to access online resources and submit assignments. The same email address is used to access the University of Divinity database, TAMS, to check results.

The dissemination of information is generally done by email. It is essential for students to check their emails regularly and to report to the Registrar any change to their email address as soon as possible.

Theological Academic Management System (TAMS)
TAMS is the University of Divinity’s Academic Management System, by which you can access your enrolment summary and results.

To access your unit’s webpage you first need a username and password. Your username will be the same as your email address registered with the University of Divinity on TAMS. New students will be notified of their username and password by the Registrar when their enrolments are processed.
GENERAL INFORMATION

ARK Learning Management System
ARK is the University of Divinity’s learning management system. Every on-campus and online unit has a webpage on ARK. You will find course notes, activities and a place to submit your assignments for your units.

To access your unit’s webpage on ARK you first need a username and password. These are exactly the same as for your TAMS account.

Academic Skills Program
Pilgrim Theological College provides a program for supporting students in the development of academic skills, study skills and support for academic writing. Contact the Registrar for details.

Examinations and Assessments Policy
All students at Pilgrim Theological College should familiarise themselves with the University of Divinity Examinations and Assessments Policy available on the University’s website.

Extensions
Before requesting an extension please refer to the Extensions and Special Consideration Policy available from the University of Divinity.

Request a Lecturer’s extension using the editable .docx Lecturer’s Extension Application Form. This is to be used for an extension request of up to 14 days after the original due date but no later than the final day of the examination period for the semester.

For an extension request requiring more than 14 days beyond the original due date and beyond the final day of the examination period for the semester please request a Dean’s extension using the editable .docx Dean’s Extension Application Form.

Additional information about requesting extensions can be found on the forms themselves.
Pilgrim Assessment Task Guidelines

Additionally, all students at Pilgrim Theological College should download the Pilgrim_Assessment_Task_Guidelines document at this address:


This document provides detailed information on:

- Assessment
- The skills of writing essays
- Referencing and the dangers of plagiarism
- Policies and materials of relevance
- Presentation and submission of assignments

Essay submission

Turnitin is the University's plagiarism-checking software system. Assignments must be submitted electronically only through the unit on ARK and in the relevant assessment task.

Pilgrim students please note that there is an essay coversheet available from the student information section of the Pilgrim website that must be used in the event that Turnitin is not available. The coversheet must only be used for all written assignments submitted in hard copy form or via email in the event that plagiarism checking software Turnitin is not available.
**GENERAL INFORMATION**

**Student ID card**

A Student ID card template will be provided to students upon enrolment as part of the enrolment pack. Students need to sign and affix a photo to the template which will be sent directly by the student to the University. The Student ID Card template provides instruction on how to process the student card and to which address this will be sent to.

The University of Divinity will sign, laminate and return the card to the student’s home address provided that the fees have been paid for the current semester or a Fee-Help form has been submitted.

A student card is issued to new students upon enrolment and is renewed every year.

**Student concession card**

A full-time undergraduate student of the University of Divinity is eligible to apply for a Victorian Public Transport Concession Card. Please refer to the link for conditions of eligibility and further information on public transport concession cards: [ptv.vic.gov.au/tickets/concessions/students/](http://ptv.vic.gov.au/tickets/concessions/students/)

Students may request a hard copy of the application form from any Melbourne Train Station or download the form from the Public Transport Victoria (PTV) website.

Please bring the completed form and two passport size photos to the Registrar’s Office for validation. Lodgement of the application will be done by the student to any of the designated offices of Public Transport Victoria.
ENROLMENT INFORMATION

Entrance requirements

To enter the undergraduate awards, a successful completion of Year 12 or equivalent generally fulfils the requirement. A probationary admission can be made available to approved mature aged applicants aged 21 or greater who have not completed Year 12.

Detailed information on entry requirements for specific Undergraduate and Postgraduate awards can be accessed online at www.divinity.edu.au/study/our-courses

All students at the University of Divinity must enrol through one of its Colleges, attend an interview (this may be conducted by phone or email), and complete an admission or re-enrolment form.

You may wish to consult the Admissions Policy and the Enrolment Policy.

How to enrol

Select a course
The University offers a wide variety of awards, from diplomas to doctorates. Finding the right course of study will depend partly on your prior academic qualifications and partly on your objectives.

Attend an interview
It is a requirement that all students attend an admissions interview with the Coursework and Research Co-ordinator. The interview may be conducted by telephone or email or similar means. The purpose of the interview is to help you choose the right course, to ensure you meet the admission requirements, and to plan a program of study appropriate to your course and your needs.

Complete a form
Visit the University of Divinity and download the Application for Admission form if you are new to the University or are enrolling in a new course. If you are a re-enrolling student, download the Re-enrolment form.

Complete the form and submit it the Registrar together with supporting documents (either originals or certified copies).

Pay your fees
See the tuition fees section of this Handbook on pages 39-43 for details.
INTERNATIONAL STUDENT INFORMATION

International students / student visa holders

Pilgrim Theological College is a diverse hub of people from different cultures, denominations and ages interested in studying theology for a variety of reasons.

Students who hold a student visa to study in one of the awards of the University will follow the same entry requirements as stipulated in the specific course regulation, but with the addition of evidence of English Language proficiency.

English language requirements for student visa holders

Apart from requirements for admission, a student visa holder must satisfy the English language requirement of the award.

For undergraduate and postgraduate coursework study
An International English Language Testing System (IELTS Academic) score of at least 6.5 with no individual band score under 6.0.

For Higher Degrees by Research
An IELTS Academic score of at least 7.0 with no individual band score under 6.5.

Apart from IELTS, there are other accepted English language tests such as Test of English as a Foreign Language (TOEFL Academic, iBT* and PBT**), Pearson Test of English (PTE Academic) and equivalent results in an English language test as approved by the Academic Board.

For further details on the English language requirements of the University please download the English Language Requirements Policy:

Student visa information

Student visa requirements vary depending on the country of origin of the applicant. It is helpful to check with the Department of Immigration and Border Protection (DIBP) to find out the requirements and conditions of the visa that a student will apply for.

Please refer to the DIBP link below for more information regarding student visa and studying in Australia in general:


The University of Divinity had also outlined information on how to apply, obtain and maintain a student visa on its website:

[www.divinity.edu.au/study/international-student-resources/applying-for-student-visa](http://www.divinity.edu.au/study/international-student-resources/applying-for-student-visa)

Pilgrim Theological College will conduct a separate orientation for Student Visa Holders to acquaint them with the University policies, requirements, and expectations governing their visa and study. The orientation will also assist them to familiarise with the facilities of the College and make the transition into the Australian way of life smoother.

Overseas student support services

Australia’s education system is highly regarded all over the globe. Due to this, a large number of students from various parts of the world travel to Australia for study. For information on support services available to student visa holders in Australia, please refer to [www.studyinaustralia.gov.au/global/live-in-australia/support-services](http://www.studyinaustralia.gov.au/global/live-in-australia/support-services)

The University of Divinity has a range of services for student visa holders to help and to support them in their study. These services will be delivered through the home college.

Further information about these services can be found at:

[www.divinity.edu.au/study/international-student-resources/overseas-student-support/](http://www.divinity.edu.au/study/international-student-resources/overseas-student-support/)

THE DALTON MCCAU GHEY LIBRARY

The Dalton McCaughey Library formed at Ormond College in the late 1960s with the unification of the collections of the Jesuit Theological College and Ormond's Theological Hall. When the Uniting Church came into being the new library received valuable additions from Queen's College and the theological hall of the Victorian Congregational Church.

As the Joint Theological Library, the library occupied buildings in Ormond until January 2007, when it moved to its present location on College Crescent, and adopted its present name, in honour of its creators.

The Rev Dr Davis McCaughey was Master of Ormond College, and Fr Bill Dalton was Principal of the Jesuit Theological College, when the Joint Theological Library formed.

Address and contact details

29 College Crescent
Parkville VIC 3052
Phone: +61 3 9340 8888
Fax: +61 3 8669 4418
www.dml.vic.edu.au

Email contacts

General inquiries: info@dml.vic.edu.au
Loans and renewals: loans@dml.vic.edu.au
Interlibrary loans: ill@dml.vic.edu.au
Reference: reference@dml.vic.edu.au
Off-campus students: offcampus@dml.vic.edu.au
Cataloguing: cataloguing@dml.vic.edu.au
New acquisitions: acquisitions@dml.vic.edu.au
Web site inquiries: webmaster@dml.vic.edu.au

After hours

To contact staff outside of opening hours please email loans@dml.vic.edu.au for loan renewals, info@dml.vic.edu.au for general inquiries, or leave a voice message on +61 3 9340 8888.
## Hours of operation

<table>
<thead>
<tr>
<th>Day</th>
<th>Opens</th>
<th>Closes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday</td>
<td>Closed</td>
<td>Closed</td>
</tr>
<tr>
<td>Monday</td>
<td>8.45am</td>
<td>6.30pm</td>
</tr>
<tr>
<td>Tuesday</td>
<td>8.45am</td>
<td>7.30pm</td>
</tr>
<tr>
<td>Wednesday</td>
<td>8.45am</td>
<td>6.30pm</td>
</tr>
<tr>
<td>Thursday</td>
<td>8.45am</td>
<td>7.30pm</td>
</tr>
<tr>
<td>Friday</td>
<td>8.45am</td>
<td>5pm</td>
</tr>
<tr>
<td>Saturday</td>
<td>Closed</td>
<td>Closed</td>
</tr>
</tbody>
</table>

Library hours during mid-semester breaks are 9am to 5pm Monday to Friday. Please check the Library website for the most up-to-date information regarding opening hours.

## Staff

**Stephen Connelly**  
Management, reference  
Email: reference@dml.vic.edu.au

**Sabine Voermans**  
Loans, general inquiries, off-campus students  
Email: info@dml.vic.edu.au

**Ria McMahon**  
Periodicals, acquisitions  
Email: acquisitions@dml.vic.edu.au

**Carlos Lopez**  
Cataloguing, IT  
Email: webmaster@dml.vic.edu.au
UNIVERSITY OF DIVINITY POLICIES

The University of Divinity has a range of policies which apply to all members of the University. The full range of policies and procedures can be viewed on the University of Divinity website at www.divinity.edu.au/university-of-divinity/governance/policies-and-procedures
Key policies are featured below.

**Statement of rights, responsibilities, and conduct of members of the University**

1. All members of the University must adhere to the highest standards of academic learning, integrity, fairness and honesty. All forms of cheating, plagiarism, or other academic fraud are strictly forbidden.

2. All members of the University are entitled to be treated fairly in all academic and administrative matters. All members of the University are entitled to appeal a decision made by the University or its Colleges or to seek resolution of a grievance in accordance with University policies without disadvantage. No decision of the University in regard to academic or administrative matters may discriminate against a member of the University of an applicant for admission to the University on the grounds of age, gender, marital status, sexual orientation, religion, colour, race, ethnicity or country of origin.

3. All members of the University have the right to be safe and to feel safe in University and College environments. Bullying or harassment in any form – spiritual, sexual, or discriminatory – is wrong and not permitted.

4. Academic staff and examiners are to grade all assessment in a timely manner and without regard to any personal knowledge of, or relationship with, any student or group of students.

5. Students are expected to participate actively in all classes and to have consideration for staff and other students and their learning.

6. Students are expected to comply with reasonable and lawful directions from University and College staff.

7. Students must not behave in a way that disrupts or interferes with any teaching or academic activity of the University.
8. All officers of the University undertake to treat personal information given to the University or Colleges in confidence and to use it only for the purpose for which it was given. Personal information may only be accessed by people or agencies entitled to do so.

9. Each student who has been admitted to a University award is assured that educational and financial resources are in place to ensure the award may be completed. In the highly unlikely event that the University cannot deliver a course for which a student has paid fees, these will be refunded, or a place at another higher education provided arranged by the University.

**Discrimination and harassment**

Pilgrim Theological College and the University of Divinity uphold the right of all persons to freedom from any form of discrimination or harassment. All members of the college are expected to respect this right.

Procedures for dealing with situations of discrimination and harassment are set out on the University of Divinity’s website: www.divinity.edu.au
Appeals and grievances

Pilgrim University is committed to a fair and just environment for all its members. It has separate processes for managing grievances and appeals.

Appeals
An appeal is a matter in which a student, staff member, or applicant for admission to the University seeks review of a decision made by the University or by one of its colleges. Appeals may include the mark given to a piece of assessment, refusal of admission to a course, or refusal to confer an award. The Appeals Policy establishes a three-stage process of hearing the appeal, an appeals panel, and external review. It includes procedures dealing with the most common types of appeal and setting out time limits on appeals and notice of the outcome of appeals.

Grievances
A grievance is a matter in which a student, staff member, or applicant for admission to the University believes the conduct of a member or members of the University towards him or her has not been in accordance with the Statement of Rights, Responsibilities and Conduct of Members of the University. The Grievances Policy establishes a three-stage process of mediation, grievance panel, external review. In most cases, grievances are raised at the college level and a support officer is provided to assist a person through the grievance process. In situations where mediation may not be possible, such as bullying or harassment, a grievance may proceed directly to a panel (Stage 2) without prior mediation.

Support
If you require support in making an appeal or a grievance, you should contact your college in the first instance and seek advice from a college support officer. More information and relevant forms are available online at www.divinity.edu.au/study/appeals-grievances/
TUITION FEES AND OTHER COSTS

Tuition fees

Audit Unit (These fees cannot be paid through FEE-HELP)
- Standard audit enrolment fee: … $300 per 15-point unit
- Enhanced audit enrolment fee: … $500 per 15-point unit

Single Unit (These fees cannot be paid through FEE-HELP)
- Undergraduate: … $1,386 per 15-point unit
- Postgraduate: … $2,154 per 15-point unit

Undergraduate Coursework
- Coursework: … $1,386 per 15-point unit

Postgraduate Coursework
- Coursework: … $2,154 per 15-point unit

Postgraduate Research
- Masters Research: … $15,084* total course cost at 2016 rates
- $15,084^ total course cost at 2016 rates
  (*minor thesis plus two 15-point post-graduate units; ^major thesis)
- Doctoral Research … $15,048 per annum (full-time)
  $7,524 per annum (part-time)

More details are available at the University of Divinity’s website:
TUITION FEES AND OTHER COSTS

Invoices and statements (Domestic students)
All fees, except Audit enrolment, are payable to the University of Divinity.

Payment of fees can be done by paying upfront or through FEE-Help.

Upfront payment can be in the form of cheque/money order, BPAY payment, a sponsor statement, or by providing a credit card number. Upfront payment must be made in full prior to the commencement of the semester.

FEE-Help forms and FEE-help booklets are available at the Registrar’s Office. Students who will be using FEE-Help are required to provide their Tax File Number. The completed FEE- Help form must be submitted along with the application form upon enrolment.

Current Students who have been on FEE-Help or are not changing course or College are not required to complete the form every re-enrolment.

To check on eligibility criteria and conditions of using FEE-Help, please refer to the FEE-Help Booklet or visit www.studyassist.gov.au

Students may also call the FEE-Help enquiry hotline on 1800 020 108.

University of Divinity overseas student fee

Application Fee for Overseas Students … $300
TUITION FEES AND OTHER COSTS

Refunds

Students who withdraw before the census date (see the dates on page 4) receive a full refund of the unit fee. Those who withdraw after the census date receive no refund.

However, audit students who withdraw before the census date receive a full refund of the unit fee. For those who withdraw after the census date, refund of fees is negotiated with the Academic Dean. After the census date $200 of the audit fee is not refundable.

The policy is detailed in the following document:

AUSTUDY and Youth Allowance

Full-time students in the following coursework degrees are eligible for AUSTUDY and/or the Youth Allowance. Students should apply directly through Centrelink.

- Bachelor of Theology
- Graduate Certificates and Diplomas
- Master of Theological Studies
- Master of Arts (Theology)

Students in any University of Divinity course can have their tuition fees met by a loan from the Commonwealth Government (conditions apply).

The scheme is called the Higher Education Loan Program: Fee-Help for short. The following are correct at the time of printing and are subject to change. Legislation is currently before parliament.

Am I eligible for Fee-Help?
You are eligible for Fee-Help if you:

- Are an Australian citizen or permanent humanitarian visa holder (resident in Australia)
- Have an Australian Tax File Number
- Have not exceeded the Fee-Help limit $97,728 (2015 figure)

Note that holders of permanent resident visas are not entitled to Fee-Help

How much can I borrow?
You can borrow up to a maximum of $97,728 (2015 figure) over your lifetime

Is there a loan fee?
Undergraduate students: the Government adds a one-off 25 per cent loan fee to your tax liability: a 15-point unit costing $1,320 will thus incur a tax liability of $1,650.

Note: The loan fee does not count towards your Fee-Help limit.

Postgraduate students: no further charge applies.

How do I apply?
You must fill in the Government form and hand it in to the Registrar, who will then forward it to the University of Divinity. Fee-Help Forms and the Fee-Help Information 2016 Booklet are available from the Registrar’s Office.

How do I repay my FEE-Help loan?
Students repay their loan through the tax system once their income is above the minimum threshold (2015: $53,345)

You can also make voluntary payments off your Fee-Help debt. See the FEE-HELP Information 2016 booklet for more information.
Fee-Help and Privacy
The University of Divinity and Pilgrim Theological College take your right to privacy seriously, and only use information you provide for the purpose for which you give it. The top page of the FEE-HELP form includes your Tax File Number (TFN), which is seen by only two people in the University of Divinity office; Pilgrim Theological College retains a copy of the second page, which does not include your TFN.

Students If you participate in Fee-Help, your details will be listed in Department of Education’s Higher Education Information Management System (HEIMS), and you will receive a Commonwealth Higher Education Student Support Number (CHESSN), which remains unique to you for life.

Further information
- Read the FEE-HELP Information 2015 booklet
- Visit the Study Assist website at www.studyassist.gov.au
- Call the FEE-HELP enquiry line on 1800 020 108

The government sets a census date for each unit. All enrolments in relation to FEE-HELP loans must be finalised at Pilgrim Theological College by this date. For 2016 census dates see the Academic Calendar on page 4 of this handbook.
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*Units updated 15 October 2015.*
Introduction to New Testament Greek: Part A

Semester 1: Classroom-based + Mandatory pre-sessional classes: 6 and 13 February (10-am–4pm)

Description
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:
1. Translate simple sentences and passages from New Testament Greek into English.
2. Translate simple sentences from English into New Testament Greek.
5. Apply their knowledge of Greek to the exegesis of passages in the New Testament.

Assessment
Weekly tests (10 x 10 minutes) (2000 words equivalent) … 30%
Two homework exercises (1000 words equivalent) … 20%
Two-hour written examination (2000 word equivalent) … 50%

Pre-requisite
N/A

Lecturer
Sunny Chen
AL1100P
Introduction to New Testament Greek: Part A

Recommended reading
* = set texts recommended for purchase


Description
This unit continues on from AL1000P. 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.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Begin to translate complex sentences and passages from NT Greek into English.
2. Translate simple sentences from English into NT Greek.
3. Demonstrate a NT Greek vocabulary of 400 words or more.
4. Analyse the grammar and syntax of complex sentences in NT Greek.
5. Apply their knowledge of Greek to the exegesis of lengthy NT passages.

Assessment
Weekly tests (10 x 10 minutes) (2000 word equivalent) ... ... 30%
Two short homework exercises (1000 word equivalent) ... 20%
Two-hour written examination (2000 word equivalent) 50%

Pre-requisite
AL1100P: Introduction to New Testament Greek: Part A, or equivalent

Lecturer
Sunny Chen
Recommended reading
* = set texts recommended for purchase


AP1000P
Philosophy for Understanding Theology

Semester 1: Classroom-based

Description
This unit explores the philosophical underpinnings of some key theological turns in Christian history. Variants of Platonism provide the background against which the Hellenistic elements in the New Testament can be interpreted; subsequent Platonist developments inform Augustine’s thought, and thereby, much later, Luther’s. Similarly, Aristotle sets the scene for Thomas Aquinas; Kant for Schleiermacher and the nineteenth century liberal theologians; Hegel, in a different way, for Kierkegaard and Barth; Heidegger for Bultmann and Rahner. The unit gives the student an engagement with the philosophers concerned, both in their own right and as they provide a background for scriptural and theological contemporaries and successors.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Explain the difference between philosophical and theological approaches to exploring truth.
2. Discuss the ways in which the particular philosophers studied have extensions of their philosophical claims that are essentially theological.
3. Identify and describe the issues involved in assessing the theological merits and demerits of the various philosophical positions studied.
4. Describe the relationship between the philosophers studied and the theological responses and reactions they generated in others.
5. Outline the ways in which secular-philosophical and religious-theological currents have flowed together in Christian history.

Assessment
Essay (2000 words) ... ... ... ... ... ... ... ... 50%
Two-hour examination ... ... ... ... ... ... ... ... 50%

Pre-requisites
N/A

Lecturer
John Martis
Recommended reading
* = set texts recommended for purchase


Suggestion: seek second hand copies.


Greek Sources of Western Thought

Semester 1: Classroom-based (AP2720P / AP3720P); Online (AP2729P / AP3729P)

Description
Western philosophy, as it provides context for later theological developments, has its roots in the Greece of the sixth through fourth centuries BCE, becoming most definitively cast in the work of Plato and his successor Aristotle. These two thinkers tower over fourth-century BCE Athens. In tandem or in tension, they shape the schools which will later in significant part interact with Christian theology at the points of its origin and development. This unit gives detailed philosophical consideration to Plato and Aristotle in turn, not neglecting the pre-Socratic philosophers upon whom they build, and their respective contributions to the art of reasoning itself.

Learning outcomes – Level 2
Upon successful completion of this unit, it is expected that Level 2 students will be able to:
1. Locate the thought of Plato and Aristotle in relation to that of pre-Socratic philosophers.
2. Compare and contrast the approaches of the two philosophers to key questions of being, truth and ethics.
3. Outline and assess the arguments by which they respectively arrive at various philosophical definitions.
4. Identify basic ways in which their respective philosophies reflect theological stances.

Learning outcomes – Level 3
Upon successful completion of this unit, it is expected that Level 3 students will be able to:
1. Discuss the thought of Plato and Aristotle in relation to that of pre-Socratic philosophers.
2. Show insight into the approaches of the two philosophers to key questions of being, truth and ethics.
3. Outline and thoughtfully assess the arguments by which they respectively arrive at various philosophical definitions.
4. Identify and discuss the ways in which their respective philosophies reflect basic theological stances.
**AP2720P / AP3720P / AP2729P / AP3729P**  
*Greek Sources of Western Thought*

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| Essay (2400 words)          | ... | ... | ... | ... | ... | ... | 40%       |
| Online Participation (1200 words) | ... | ... | ... | ... | ... | ... | 20%       |

**Pre-requisite**  
For AP2720P: 15 points in Philosophy  
For AP3720P: 15 points in Philosophy at Level 2

**Lecturer**  
John Martis
Recommended reading
* = set texts recommended for purchase


BA1010P / BA1019P / BA2010P / BA2019P –
Life, History and the People of God in the Hebrew Scriptures

Semester 2: Classroom-based (BA1010P / BA2010P); Online (BA1019P / BA2019P)

Description
This course will introduce the Old Testament (Hebrew Bible) and critically examine its contents for insight into the life, the history and faith of the people of God in ancient Israel. The unit will survey the contents of the Old Testament which formed and established a people’s identity; the historical contexts; the diversity of genres; theological positions and of the OT books. The unit will equip the student to assess the meaning of the texts in their ancient Near Eastern environment; to understand the development of Hebrew religion through the 2nd temple period; and the relation of the OT texts to issues of contemporary faith.

Learning outcomes – Level 1
Upon successful completion of this unit, it is expected that Level 1 students will be able to:
1. Demonstrate understanding of the textual, cultural, historical, literary, religious, and theological aspects of the Old Testament.
2. Describe the historical and socio-cultural contexts of the ancient Near Eastern world in which the books of the Old Testament emerged.
3. Develop a framework for reading and interpreting the diverse contents of the Old Testament.
5. Discern the significance and relevance of the Old Testament in our times and places.

Learning outcomes – Level 2
Upon successful completion of this unit, it is expected that Level 2 students will be able to:
1. Demonstrate understanding of the textual, cultural, historical, literary, religious, and theological aspects of the Old Testament.
3. Develop a critical framework for reading and interpreting the diverse contents of the Old Testament.
5. Interpret the significance and relevance of the Old Testament in our times and places.
BA1010P / BA1019P / BA2010P / BA2019P –
Life, History and the People of God in the Hebrew Scriptures

Assessment
Level 1: Classroom-based … … … … … Weighting
A short exercise (1000 words) … … … … … 20%
An Essay introducing a book of the OT (1500 words) … … … … 40%
An Exegetical essay (1500 words) … … … … … 40%

Level 1: Online
Short tutorial exercises (1000 words equivalent) … … … … … 20%
Essay introducing a book of the OT (1500 words) … … … … … 40%
Exegetical essay (1500 words) … … … … … … 40%

Level 2: Classroom-based … … … … … Weighting
One short exercise (1000 words) … … … … … 20%
Essay introducing a book of the OT (2000 words) … … … … … 40%
Exegetical essay (2000 words) … … … … … … 40%

Level 2: Online
Short tutorial exercises (1000 words equivalent) … … … … … 20%
Essay introducing a book of the OT (2000 words) … … … … … 40%
Exegetical essay (2000 words) … … … … … … 40%

Lecturer
Monica Jyotsna Melanchthon
Recommended reading
* = set texts recommended for purchase


BA2040P / BA2049P / BA3040P / BA3049P – Gender, Justice and Empire: Contextual Readings of the Old Testament

Semester 2: Intensive

Description
This course explores the relationship between issues of gender, justice and empire in Old Testament interpretation. Through a study of a number of Old Testament texts, particularly those which narrate the experience of women within the wider social and imperial contexts, we will consider how these themes are configured and related within biblical traditions.

We will engage in a close reading of a range of primary Old Testament texts and contemporary feminist/womanist and other (culturally diverse) scholarship about these texts and will also examine how these hermeneutical perspectives engage and critique traditional exegetical approaches. The approach will be interdisciplinary and will provide students opportunity to study these texts alongside contemporary women’s experiences and portrayals of women in other media such as art, film, poetry, and law.

Learning outcomes – Level 2
Upon successful completion of this unit, it is expected that students will be able to:
1. Demonstrate familiarity with the Old Testament narratives of Biblical women and knowledge of relevant issues of gender, justice and empire in relation to these texts and the Old Testament overall.
2. Recognize the liberational and the oppressive potential of biblical stories.
3. Understand, and appreciate these new and emerging approaches, namely feminist/womanist; postcolonial; liberation; and Dalit perspectives and use them in their interpretation of biblical texts.

Learning outcomes – Level 3
Upon successful completion of this unit, it is expected that students will be able to:
1. Demonstrate in-depth familiarity with the Old Testament narratives of Biblical women and knowledge of relevant issues of gender, justice and empire in relation to these texts and the Old Testament overall.
2. Articulate the liberational and the oppressive potential of biblical stories arising out of and in relation to hermeneutical approaches and polyvalence of meaning.
3. Understand, appreciate and critically engage these new and emerging approaches, namely feminist/womanist; postcolonial; liberation; and Dalit perspectives in their treatment of biblical texts.
4. Develop a comparative and global framework in the study of the Old Testament and to foster appreciation and respect for other/diverse perspectives.
BA2040P / BA2049P / BA3040P / BA3049P – Gender, Justice and Empire: Contextual Readings of the Old Testament

Assessment

Level 2: Classroom-based
Essay exploring a particular hermeneutical approach to an OT text (2000 words) ... ... ... ... 40%
Short Essay on Reading Material (1000 words) ... ... ... 20%
Exegetical Essay based on student class presentation (2000 words) ... ... ... ... 40%

Level 2: Online
Essay exploring a particular hermeneutical approach to an OT text (2000 words) ... ... ... ... 40%
Online engagement with reading material and participation in Tutorial Forum (1000 words) ... ... ... 20%
Exegetical Essay (2000 words) ... ... ... ... 40%

Level 3: Classroom-based
Essay exploring a particular hermeneutical approach to an OT text (2500 words) ... ... ... ... 40%
Short essay on Reading Material (1000 words) ... ... ... 20%
Exegetical essay based on student class presentation (2500 words) ... ... ... ... 40%

Level 3: Online
Essay exploring a particular hermeneutical approach to an OT text (2500 words) ... ... ... ... 40%
Online engagement with reading material and participation in Tutorial Forum (1000 words) ... ... ... 20%
Exegetical essay (2500 words) ... ... ... ... 40%

Pre-requisite
15 points in Old Testament studies

Lecturer
Monica Jyotsna Melanchthon
Recommended reading
* = set texts recommended for purchase


West, Gerald, ed. *Reading Otherwise: Socially Engaged Biblical Scholars Reading with their Local Communities*. Atlanta: SBL. 2007
BN1010P / BN1019P / BN2010P / BN2019P

Earliest Christianity: Stories, Texts, Beliefs

Semester 1: Classroom-based (BN1010P / BN2010P); Online (BN1019P / BN2019P)

Description
This unit provides an introduction to New Testament history, texts and theology. Beginning with the letters of Paul as the earliest extant Christian literature, and surveying the development of gospel literature as well as other forms of early Christian writing, it considers the rise of the early Christian movement and explores the range of developing theological beliefs that characterised the first two generations of early Christianity. In using the New Testament texts as the main source for investigation, the unit draws attention to the diversity of texts, genres, theologies and perspectives within the New Testament itself, and considers a number of critical historical, literary and theological issues that emerge from the study of New Testament texts.

Learning outcomes – Level 1
Upon successful completion of this unit, it is expected that Level 1 students will be able to:
1. Identify the different genres of New Testament literature and the forms of critical analysis appropriate to their interpretation.
2. Demonstrate an understanding of the relationship between the New Testament texts, the historical development of early Christianity, and emerging theological convictions within the Christian movement.
3. Write a critical historical analysis of one episode in early Christian history.
4. Write a critical exegetical study of one early Christian text, exploring the historical, literary and theological issues raised by the text.

Learning outcomes – Level 2
Upon successful completion of this unit, it is expected that Level 2 students will be able to:
1. Use their understanding of the genres of New Testament literature to offer critical analysis appropriate to their interpretation.
2. Articulate the relationship between the New Testament texts, the historical development of early Christianity, and emerging theological convictions within the Christian movement.
3. Write a critical historical analysis of one episode in early Christian history, informed by a range of scholarly resources.
4. Write a critical exegetical study of one early Christian text, exploring the historical, literary and theological issues raised by the text.
### BN1010P / BN1019P / BN2010P / BN2019P

**Earliest Christianity: Stories, Texts, Beliefs**

#### Assessment

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#### Pre-requisites

**Level 1:** None

**Level 2:** 15 points of Biblical Studies

#### Lecturer

Sean Winter
BN1010P / BN1019P / BN2010P / BN2019P
Earliest Christianity: Stories, Texts, Beliefs

Recommended reading
* = set texts recommended for purchase


BN2030P / BN3030P
Mark’s Gospel in Context

Semester 2: Classroom-based (BN2030P / BN3030P)

Description
This unit provides an extended study of Mark’s Gospel. It will focus on exegesis of key passages in this gospel and equip students with the ability to critically engage with primary and secondary sources. Particular attention will be given to narrative critical methodologies and their value for gospel and Markan studies.

In addition, this unit will ground Mark’s Gospel within various contexts. Consideration will be given to the contexts of Jewish and Greco-Roman history, culture and worldviews in the Common Era. Particular attention will be paid to issues of cosmology and gender, other canonical gospels and related non-canonical texts, the context of early church christology and soteriology.

Learning outcomes – Level 2
Upon successful completion of this unit, it is expected that Level 2 students will be able to:
1. Demonstrate an understanding of the key content, structure and themes in Mark’s Gospel.
2. Critically exegete a passage from Mark’s Gospel.
3. Deploy an aspect of narrative critical methodologies in the interpretation of Mark’s Gospel.
5. Relate the Gospel of Mark to its historical, cultural, literary and theological contexts.

Learning outcomes – Level 3
Upon successful completion of this unit, it is expected that Level 3 students will be able to:
1. Articulate the relationship between the content, structure and themes in Mark’s Gospel.
2. Critically exegete a passage from Mark’s Gospel.
3. Deploy several aspects of narrative critical methodologies in the interpretation of Mark’s Gospel.
4. Critically engage with secondary sources in their exegetical and thematic study of Mark’s Gospel.
5. Integrate their understanding of the historical, cultural, literary and theological contexts into their interpretation of the Gospel of Mark.
Mark’s Gospel in Context

**Assessment**

**For Level 2 Students**
- Exegetical essay (2500 words) ... ... ... ... ... 50%
- Thematic essay (2500 words) ... ... ... ... ... 50%

**For Level 3 Students**
- Exegetical essay (3000 words) ... ... ... ... ... 50%
- Thematic essay (3000 words) ... ... ... ... ... 50%

**Pre-requisite**
One introductory unit in New Testament at either Level 1 or 2

**Lecturer**
Sally Douglas

**Recommended reading**
* = set texts recommended for purchase

BN3600P/BN3609P/DT3600P/DT3609P
Ethics in the New Testament

Semester 1: Intensive

Description
This unit considers a selection of texts from the New Testament in relation to the development of early Christian moral conviction and practice. We will explore the main contours, principles and themes of the diverse ethical material in the New Testament, set these in the context of the wider Jewish and Graeco-Roman environments and consider the exegetical and hermeneutical issues involved in using New Testament texts appropriately in contemporary ethical reflection.

Learning Outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Demonstrate an in-depth, coherent knowledge and understanding of ethical teaching in the New Testament, with special attention to its theological basis and contextual location.
3. Critically assess scholarly attempts to use the New Testament as the basis for contemporary ethical reflection and decision making.

Assessment

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Pre-requisite
A unit in New Testament at Level 1 or Level 2

Lecturer
Sean Winter
Recommended reading

* = set texts recommended for purchase


CH1000P/CH1009P
Memory, History, and the Historians

Semester 1: Classroom-based (CH1000P); Online (CH1009P)

Description
This subject is focused on the historians and other writers who have told the story of Christianity at key times in the past. We draw on writings (and some other sources such as music, images, buildings, public addresses) to trace changes and continuities in Christian self-understanding, and set the men and women who wrote, and their approaches to history, in the context of their own times.
We will also explore what it means to ‘think historically’. In the context of the Christian story we will consider the role that historical writing has played; we will explore how memories of people and events have been shaped, and how historians can draw on a range of sources to enrich and enliven understandings of the past, and to continue to relate understandings of the past to our experience today.

Learning Outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Outline a chronology of key events in the history of the Christian churches from the Jesus movement to the present.
2. Describe the significance of major events within the Christian community over time as they have shaped the historical accounts given by Christian writers.
3. Articulate the principles of interpretation of a range of historical evidence (including varieties of documents, artefacts, music, and art).
4. Discuss the implications of historical understanding for ministry in the contemporary Christian church.

Assessment: Classroom-based
Assessment  ...  ...  ...  ...  ...  ...  Weighting
Source exercise (1000 words)  ...  ...  ...  ...  ...  40%
Essay (2000 words)  ...  ...  ...  ...  ...  40%
Book review (1000 words)  ...  ...  ...  ...  ...  20%

Assessment: Online
Assessment  ...  ...  ...  ...  ...  ...  Weighting
Source exercise (1000 words)  ...  ...  ...  ...  ...  40%
Essay (2000 words)  ...  ...  ...  ...  ...  40%
Engagement in online lessons, tasks and tutorial discussion (1000 words equivalent)  ...  ...  ...  20%

Lecturer
Katharine Massam
Recommended reading
* = set texts recommended for purchase


Fullness of Life: Spirituality in Christian Tradition

Semester 1: Classroom-based (CH2000P/ DS2000P); Online (CH2009P/ DS2009P)

Description
This subject explores the quest for “fullness of life” in classic Christian spiritual writings. It sets the sources in the context of the writers’ own times in order to consider images of God, understandings of holiness and faithful living, that have informed the Christian community. Discussion is focussed around “desert”, “cloister”, and “marketplace” as distinctive, but interconnected locations for and styles of Christian spirituality, each with Australian dimensions and implications. We will use the tools of social and cultural history to examine the interconnectedness of “spirituality” and “doctrine”, to explore the methodological challenges of holding together “love” and “knowledge” as partners in a Christian understanding of “fullness of life”.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Identify key writers and prevailing themes within a broad chronology of Christian spirituality.
2. Set those key writers and themes in the context of the international literature on the history of Christian spirituality.
3. Draw appropriately on a range of historical sources to develop historical and theological arguments.
4. Articulate the relationship between theological and spiritual concerns in the work of at least one writer in the Christian tradition.
5. Articulate the relationship between theological and spiritual concerns in a sample of contemporary writing.

Assessment

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<td>Research essay (3000 words)</td>
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Pre-requisite
15 points in Field CH

Lecturer
Katharine Massam
Recommended reading
* = set texts recommended for purchase


CH3010P/CH3019P/DS3010P/DS3019P
Discernment and Authority in Christian Tradition

Semester 1: Classroom-based (CH3010P/ DS3010P); Online (CH3019P/ DS3019P)

Description
This subject explores the nature and processes of discernment in the Christian tradition, and the relationship of discernment to authority in the Christian community. Taking examples of Christian leadership from within and beyond the church, students will develop definitions of authentic leadership and identify strategies for building the capacity of groups and individuals to make good choices (discernment) and the foundations required for their implementation (authority).

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Identify and evaluate the principles and processes of discernment described in six key texts of the Christian tradition.
2. Identify and evaluate the understanding of authority and the style of leadership advocated by six key authors in the Christian tradition.
3. Analyse a contemporary example of decision making in the public realm in light of these traditions of authority and processes of discernment.

Assessment
Three seminar papers (3 x 750 words) … … … … … … … 50%
Essay (3000 words) … … … … … … … 50%

Pre-requisite
15 points in CH, 15 points in CT

Lecturer:
Katharine Massam
Recommended reading

* = set texts recommended for purchase


CH2020P/CH3020P/CH2029/CH3029P
Secular and Sacred in Australia

Semester 1: Intensive; Semester 2: Online

Description
Australia is often called the ‘first post-Christian society’ and ‘the most Godless country under heaven’; but equally Australians who articulate their ‘search for meaning’ with sincerity and passion are accorded national respect. This subject explores the historical pressures towards both secular and sacred stances within Australian culture, using metaphorical ‘sites of identity’ to focus discussion. It locates the experience of churches in the wider context of Australian history, and introduces historical and theological readings of space and place. The places we will explore in class all have a significant written history in Australia and all throw light on Australian perceptions of ‘good’, ‘bad’ and ‘God’. You will be able to draw on your own interests and expertise to formulate research questions, and will be supported as you undertake independent research in response to those questions.

Learning outcomes – Level 2
Upon successful completion of this unit, it is expected that students will be able to:
1. Identify key themes in the post-contact history of Australia.
2. Identify and reflect on a public place in the student’s local area as symbolic of a key theme in Australian public life or history.
3. Analyse and interpret a range of historical and theological sources.
4. Analyse feedback received from peers and apply it to a research task.

Learning outcomes – Level 3
Upon successful completion of this unit, it is expected that students will be able to:
1. Identify key themes in the post-contact history of Australia, and set those themes in the context of the international literature on faith and belief.
2. Identify and reflect on a public place in the student’s local area as symbolic of a key theme in Australian public life or history.
3. Analyse and interpret a range of historical and theological sources.
4. Offer appropriate peer feedback on a research proposal.
5. Analyse feedback received from peers and apply it to a research task.
Secular and Sacred in Australia

Assessment

One site visit report (1000 words) … … … … … 20%
Research Poster (equivalent 1500 words) … … … … … 30%
Research Essay (2500 words) … … … … … 50%

Pre-requisite

15 points in Field C

Lecturer

Katharine Massam

Recommended reading

* = set texts recommended for purchase


Kinast, R. What are they saying about Theological Reflection? Paulist Press, 2000


Read, P. Belonging: Australians, Place and Aboriginal Ownership. CUP, 2000

CH1010P/DS1010P
Early Monastic Wisdom: The Desert and the City

Semester 1: Intensive

Description
This unit is a foundation for further study in Christian Thought and History. It offers historical study of the first five centuries of Christianity with an emphasis on the practice and belief of the community, with an emphasis on monastic sources. 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.

This Intensive is offered in Perth, WA

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Outline a chronology of key events within the Christian community c.70-500.
2. Articulate key principles of historical interpretation of ancient Christian texts.
3. Identify key features of the context and method of at least one writer in the early Christian church.
4. Interpret a range of historical sources.
5. Discuss the implications of the above for ministry in the contemporary Christian church.

Assessment

<table>
<thead>
<tr>
<th>Assessment</th>
<th>Weighting</th>
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</thead>
<tbody>
<tr>
<td>Topic essay (1500 words)</td>
<td>40%</td>
</tr>
<tr>
<td>Research essay (2500 words)</td>
<td>60%</td>
</tr>
</tbody>
</table>

Pre-requisites
N/A

Lecturer
Carmel Posa
**Recommended reading**

* = set texts recommended for purchase


CH3030P/DS3030P
The Wisdom of St Benedict: The Rule and its Sources

Semester 2: Intensive

Description
This unit explores the development and structure of the Rule of St Benedict with an emphasis on the study of primary sources and the spirituality underlying the Rule. It will examine the significance of the Rule throughout history as well as its importance as a source of formation for ministry in the life of the Church today and for the future.

This Intensive is offered in Sydney, NSW

Learning Outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Outline the key sources in the structure and development of the Rule of St Benedict.
3. Identify key features of the spirituality emanating from the Rule.
4. Demonstrate the ability to exegete the Rule.
5. Discuss the implications of the understanding of the Rule for ministry in the contemporary Christian church.

Assessment

<table>
<thead>
<tr>
<th>Assessment</th>
<th>Weighting</th>
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</thead>
<tbody>
<tr>
<td>Overview exercise (800 words)</td>
<td>20%</td>
</tr>
<tr>
<td>Exegesis of the Rule essay (1200 words)</td>
<td>30%</td>
</tr>
<tr>
<td>Research essay (3000 words)</td>
<td>50%</td>
</tr>
</tbody>
</table>

Pre-requisite
N/A

Lecturer
Carmel Posa
Recommended reading
* = set texts recommended for purchase


Description
This unit introduces the Church’s doctrinal tradition, both generally and specifically. It will offer a general overview of the relationships between faith, belief, theology, confessions, creeds, doctrine and the disciplines of systematic theology. Specifically, it will explore the doctrines of God, creation, humanity, Jesus Christ, salvation, church and hope. It will explore the role of scripture, tradition, reason and context in shaping these doctrines. Particular attention will be paid to the impact on specific doctrines of modern and postmodern thought in the West whilst also exploring the appropriation of the doctrinal tradition in contemporary non-Western Christianity. Against this background the roles of doctrine in shaping the imagination of the Church and of local churches will be noted.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Describe the relationship between faith, belief and doctrine.
2. Identify the main doctrines of the Christian faith.
3. Articulate the ways scripture, tradition, reason and context shape doctrinal development.
4. Communicate the ways doctrine forms a Christian imagination though retrieval, polemic and construction.

Assessment: Classroom-based
Assessment | Weighting
--- | ---
Essay (800 words) | 20%
Study guide (1200 words) | 30%
Essay (2000 words) | 50%

Assessment: Online
Assessment | Weighting
--- | ---
Engagement in Online Tutorial Discussion and Tasks (800 words equivalent) | 20%
Study guide (1200 words) | 30%
Essay (2000 words) | 50%

Pre-requisite
N/A

Lecturer:
Geoff Thompson
Recommended reading

* = set texts recommended for purchase


The Living People of God: Local, Global and Mission

Description
This unit will explore the roots of the church in the messianic ministry of risen, crucified Jesus Christ and the sending of the Spirit. Attention will be given to the classical marks of the church (one, holy, catholic and apostolic) as well as to the particular marks noted by the Reformers (preaching and sacraments). Church-dividing disputes around sacraments and ministry will be noted. The character and history of minority ancient Christian communities (e.g. India, China, Ethiopia) will also be addressed. Attention will turn to the twentieth-century emergence of churches in the global south and the post-Christendom realities faced by mainline churches in lands marked by “Western culture” (with particular reference to the Uniting Church in Australia). Consideration of these developments will assist our critical examination both of classical ecclesiologies and of developing contemporary approaches to the body of Christ.

Learning Outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Describe the origins of the church in the messianic ministry of Jesus.
2. Explain the classical and the Reformed marks of the church.
3. Describe the shifts in ecclesiological reflection prompted by the emergence of the non-Western churches during the twentieth century.
4. Communicate the ways a post-Christendom ecclesiology can be developed in the context of a global church.

Assessment: Classroom-based
Assessment Weighting
Web resource or study guide on biblical roots of ecclesiology (1500 words) 25%
Collation of tutorial reflections (1500 words) 25%
Research essay on the global, post-Christendom church (2000 words) 50%
The Living People of God: Local, Global and Mission

<table>
<thead>
<tr>
<th>Assessment</th>
<th>Weighting</th>
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</thead>
<tbody>
<tr>
<td>Web resource or study guide on biblical roots of ecclesiology (1200 words)</td>
<td>20%</td>
</tr>
<tr>
<td>Collation of tutorial reflections (1200 words)</td>
<td>20%</td>
</tr>
<tr>
<td>Research essay on the global, post-Christendom church (3000 words)</td>
<td>50%</td>
</tr>
<tr>
<td>Online participation</td>
<td>10%</td>
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</tbody>
</table>

Pre-requisite
CT1000P or CT1009P

Lecturer
Geoff Thompson and Jan Gray
Recommended reading
* = set texts recommended for purchase


CT3000P/CT3009P
Trinity, Society and Dialogue

Semester 1: Classroom-based (CT3000P); Online (CT3009P)

Description
This unit will explore the controversial developments which led from the biblical witness to Jesus as Lord to the later Trinitarian doctrine of God as one substance in three persons. The foundations of this development and the controversies which accompanied it will be studied. Against this historical background, the re-emergence of the doctrine of the Trinity in the twentieth century will be explored through reference to several contemporary texts. Attention will be paid to the role which this doctrine is playing in the church’s encounter with modern atheism, religious pluralism and theological politics.

Learning outcomes
1. Identify the key developments in the emergence of the doctrine of the Trinity
2. Articulate the sense(s) in which the doctrine can be described as ‘biblical’.
3. Understand the different trajectories of the doctrine in the Eastern and Western traditions of Christianity.
4. Summarise the reasons for the re-emergence of the doctrine in the twentieth century.
5. Explain the potential contributions of this doctrine to the church’s dialogue with one or more of modern atheism, religious pluralism or politics.

Assessment: Classroom-based
Journal of learning from set readings (1500 words) ... ... ... ... 25%
Essay or group study resource on the biblical origins of the doctrine (1500 words) ... ... ... 25%
Essay or annotated sermon on the contribution of doctrine (3000 words) ... ... ... ... 50%

Assessment: Online
Online blog journal on set readings (1500 words) ... ... ... ... 25%
Essay or group study resource on the biblical origins of the doctrine (1500 words) ... ... ... 25%
Essay or annotated sermon on the contribution of doctrine (3000 words) ... ... ... ... 50%

Pre-requisite
Either CT1000P Faith, Theology and Doctrines or CT1010P: Culture, Beliefs and Theology and one level 2 CT or CH unit.
CT3000P/CT3009P
Trinity, Society and Dialogue

Lecturers
Geoff Thompson and Jan Gray

Recommended reading
* = set texts recommended for purchase


CT3020P, CT3029P
Doctrine, Truth and Pluralism

Semester 2: Classroom-based (CT3020P); Online (CT3029P)

Description
Some significant theological responses to modernity were coy about doctrine. Much recent systematic theology has, however, been involved in a retrieval of the doctrinal tradition and its truth-claiming functions. Yet this retrieval has been simultaneous with the growing influence of ideologies of pluralism in Western culture. This unit will explore how, in this context, doctrinal discourse makes public truth-claims and how such discourse functions within the church. Doctrine will be brought into conversation with analogy, metaphor, narrative, and drama. In any given semester, the pastoral, apologetic and community-defining roles of two classical areas of doctrinal enquiry will be critically explored (e.g. any two of creation, atonement, resurrection, pneumatology, eschatology etc.). Students will also study the way doctrine and specific doctrines function in a community of faith known to them.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Demonstrate a critical understanding of the nature and force of modernity’s critique of Christianity’s doctrinal tradition.
2. Identify the challenges posed to Christian doctrine by the ideologies of contemporary pluralist cultures.
3. Articulate the relationship between doctrine, analogy, metaphor, narrative and drama.
4. Identify and assess the various doctrines explicitly and implicitly shaping the life of a particular Christian community.
5. Describe the development and the ecclesial function of one specific major area of Christian doctrine.

Assessment: Classroom-based
Assessment ... ... ... ... ... ... ... Weighting
Project (1500 words) ... ... ... ... ... ... ... 25%
Tutorial Journal (1500 words) ... ... ... ... ... ... ... 25%
Research Essay (3000 words) ... ... ... ... ... ... ... 50%

Assessment: Online
Assessment ... ... ... ... ... ... ... Weighting
Project (1200 words) ... ... ... ... ... ... ... 20%
Tutorial Journal (1200 words) ... ... ... ... ... ... ... 20%
Research Essay (3000 words) ... ... ... ... ... ... ... 50%
Online Tutorial Participation (600 words) ... ... ... ... ... ... ... 10%
CT3020P, CT3029P
Doctrine, Truth and Pluralism

Pre-requisite
CT1000P or CT 1009P and one level 2 CT unit

Lecturer
Geoff Thompson

Recommended reading
* = set texts recommended for purchase

Charry, Ellen T. By the Renewing of Your Minds: The Pastoral Function of Christian Doctrine


Hovey, Craig Bearing True Witness: Truthfulness in Christian Practice Grand Rapids:
Eerdmans, 2011.

Lindbeck, George. The Nature of Doctrine: Religion and Theology in a Postliberal Age.


Clark, 2013.

Murphy, Nancey. Beyond Liberalism and Fundamentalism: How Modern and Postmodern

Vanhoozer, Kevin J. The Drama of Doctrine: A Canonical Linguistic Approach to Christian

Blackwell, 2013

Webster, John and Schnier, George P. (eds). Theology After Liberalism: A Reader. Oxford:
Developing a Mission Theology for Today

Semester 1: Classroom-based (DM1000P); Online (DM1009P)

Description
In this unit, students will be introduced to the field of mission studies. It will be divided into three main sections: the biblical foundations of mission; the ground and practice of mission through Christian history; key themes shaping the theology and practice of mission today.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Articulate a range of expressions of mission represented in the biblical text.
2. Explain and critique approaches to mission in various epochs of church history.
3. Demonstrate an understanding of the key themes informing the theology and practice of mission today.

Assessment: Classroom-based

Assessment | ... | ... | ... | ... | ... | ... | Weighting
--- | --- | --- | --- | --- | --- | --- | ---
Critical Summary of the biblical theology of mission section (1300 words) | ... | ... | ... | ... | ... | ... | 33%
Critical Summary of the mission in Christian history section (1300 words) | ... | ... | ... | ... | ... | ... | 33%
Critical Summary of the themes in mission theology section (1400 words) | ... | ... | ... | ... | ... | ... | 34%

Assessment: Online

Assessment | ... | ... | ... | ... | ... | ... | Weighting
--- | --- | --- | --- | --- | --- | --- | ---
Critical Summary of the biblical theology of mission section (1000 words) | ... | ... | ... | ... | ... | ... | 25%
Critical Summary of the mission in Christian history section (1000 words) | ... | ... | ... | ... | ... | ... | 25%
Critical Summary of the themes in mission theology section (1000 words) | ... | ... | ... | ... | ... | ... | 25%
Online participation (1000 words) | ... | ... | ... | ... | ... | ... | 25%

Pre-requisite
N/A

Lecturer
John Flett
**Recommended Reading**

* = set texts recommended for purchase


Mission in Ecumenical Context: Continuities and Discontinuities

Semester 2: Classroom-based (DM1020P/DU1020P); Online (DM1029P/DU1029P)

Description
This introductory level course follows the key discussions and directions of mission theory as charted by the ecumenical conferences. Beginning with the World Missionary Conference held in Edinburgh, 1910, with its focus on pragmatics and ‘conquest’, it follows the theoretical shifts occurring within the International Missionary Council (IMC), the Lausanne Movement, and the World Council of Churches’ (WCC) Commission for World Mission and Evangelism (CWME). It will survey multiple themes as they arise within this discussion, including: Christianity in relation to the religions, faith and culture, religion and secularism, missionary partnership and the issue of ecumenical uniting, mission as humanization, colonialism in mission method, the shifts within the acculturation/ inculturation/ contextualization discussion, missionary ecclesiology as proposed through the union of the IMC and WCC, evangelism versus social justice, proselytism and ethics in mission, the rise of indigenous theologies, liberation, poverty, and HIV/AIDS.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Chart the key mission conferences and through the various institutional streams of the ecumenical movement, including the IMC, WCC, Lausanne, CWME.
2. Describe the key theoretical developments, their cultural, historical and political background, and the shifts in terminology.
3. Identify central voices within the debates and their particular contribution.
4. Evaluate the constitutive conceptual elements found within the contemporary theology of mission.

Assessment: Classroom-based
Assessment Weighting
Develop a chart which plots the key mission conferences of the twentieth century, summarising the key conceptual developments and individual contributors (equivalent of 2000 words) 50%
Essay focused on the contribution of one particular conference or field of discussion (such as, for example, the Laymen’s Foreign Missions Inquiry) (2000 words) 50%
**Assessment: Online**

<table>
<thead>
<tr>
<th>Assessment</th>
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<tbody>
<tr>
<td>Develop a chart which plots the key mission conferences of the twentieth century, summarising the key conceptual developments and individual contributors (equivalent of 2000 words)</td>
<td>50%</td>
</tr>
<tr>
<td>Essay focused on the contribution of one particular conference or field of discussion (such as, for example, the Laymen’s Foreign Missions Inquiry) (2000 words)</td>
<td>50%</td>
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</table>

**Pre-requisite**

N/A

**Lecturer**

John Flett
Recommended reading
* = set texts recommended for purchase


Recommended reading
* = set texts recommended for purchase


DM2070P/DM2079P/CT2070P/CT2079P
Jesus the Christ in World Christian Perspective

Semester 1: Classroom-based (DM2070P/CT2070P); Online (DM2079P/CT2079P)

Description
This level 2 elective surveys Christologies developed outside the corpus Christianum and in response to questions not considered within the Western cultural and historical frame of reference. This will include images of Jesus Christ developed through such language as ‘Bodhisattva’, ‘Avatara’, ‘guru’, ‘prophet’, or ‘ancestor’, Asian treatments of the ‘cosmic’ Christ, the possibility of a ‘hyphenated-Jesus’ or of M. M. Thomas’ ‘Christ-centered Syncretism’ in relation to Hinduism, liberation Christologies within Latin America, and Jesus as the power against the demonic within Africa. A number of issues present themselves through this discussion: the question of theological tradition and method, the use of local sacred sources, the social and political implications of thinking Jesus Christ through a range of lenses, and the issues of contextualisation. Special attention will be given to the variety of mission emphases different Christological formulations promote.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Articulate a range of Christological formulations and the central theological concerns they embody.
2. Identify the background cultural issues and values prompting these theological developments.
3. Support the use of Christology in the formation of mission theory.
4. Evaluate the potential benefits of these formulations for theological discourse within multicultural Australia.
Jesus the Christ in World Christian Perspective

**Assessment: Classroom-based**

<table>
<thead>
<tr>
<th>Assessment</th>
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</thead>
<tbody>
<tr>
<td>A fifteen minute class presentation introducing an author, his or her cultural and theological background, and a précis of his or her specific Christological contribution (text of which is to be submitted to the lecturer) (1,500 words)</td>
<td>... 35%</td>
</tr>
<tr>
<td>Essay focused on a particular Christology or Christological theme (Christology in relation to the African religious heritage, for example), but one different from the class presentation. Attention will be paid to the potential significance of this for mission theory, and/or for the student’s own local context. (3,500 words)</td>
<td>... 65%</td>
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</tbody>
</table>

**Assessment: Online**

<table>
<thead>
<tr>
<th>Assessment</th>
<th>Weighting</th>
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<tbody>
<tr>
<td>An introduction to a particular author, his or her cultural and theological background, and his or her specific Christological contribution (1,500 words)</td>
<td>... 35%</td>
</tr>
<tr>
<td>Essay focused on a particular Christology or Christological theme (Christology in relation to the African religious heritage, for example), but one different from the class presentation. Attention will be paid to the potential significance of this for mission theory, and/or for the student’s own local context. (3,500 words)</td>
<td>... 65%</td>
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</tbody>
</table>

**Pre-requisite**

N/A

**Lecturer**

John Flett
Recommended reading
* = set texts recommended for purchase


DM3000P/DM3009P/CT3060P/CT3069P - Ambassadors of Reconciliation: Mission in the Context of Division and Violence

Semester 2: Classroom-based (DM3000P/CT3060P); Online (DM3009P/CT3069P)

Description
Since Robert J. Schreiter’s groundbreaking theoretical work, reconciliation has emerged as a key motif within mission theory and practice. The concept has remarkable utility both within the church as a community of ‘neither Jew nor Gentile, neither slave nor free, nor male and female’, and without in the contexts of post-apartheid South Africa and post-genocide Rwanda. This advanced course will begin with the theological and political theories of reconciliation and their potential interconnection, considering particularly Schreiter’s work. It turns to the appropriation of this concept within South Africa, Rwanda and the role played by the church within this political reconciliation. While this has met with some significant success, not all contexts appear open to ‘reconciliation’ as a central political category – due precisely to its Christian context. Notable here is the complaint of indigenous communities within a post-colonial context. The course will be an exercise in constructive missiology with concentrated attention on a single theological concept, its ground, limits, political utility and future directions.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Summarize a critical missionary approach to reconciliation.
2. Articulate a theology of reconciliation with attention paid to its roots within the western theological tradition and its revision and application in a variety of contexts.
3. Assess the significance of such theology for the church as a body of people of gendered, cultural, economic, and political difference.
4. Evaluate the utility of reconciliation as a category for political mobilisation, with special paid to the criticisms of indigenous peoples within post-colonial contexts.
DM3000P/DM3009P/CT3060P/CT3069P - Ambassadors of Reconciliation: Mission in the Context of Division and Violence

<table>
<thead>
<tr>
<th>Assessment: Classroom-based</th>
<th>Weighting</th>
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<tbody>
<tr>
<td>Essay conceived as an exercise in constructive theology on a topic selected in consultation with the lecturer (5000 words)</td>
<td>75%</td>
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<table>
<thead>
<tr>
<th>Assessment: Online</th>
<th>Weighting</th>
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</thead>
<tbody>
<tr>
<td>Essay conceived as an exercise in constructive theology on a topic selected in consultation with the lecturer (5000 words)</td>
<td>75%</td>
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</tbody>
</table>

Pre-requisite
N/A

Lecturer
John Flett
Recommended reading

* = set texts recommended for purchase


Self and Other in Pastoral Relationships

Semester 1: Classroom-based

Description
In this unit the student will have the opportunity to explore the notion of 'self' as part of their identity in pastoral and other relationships. The development of notions of self will be examined theologically and theoretically, the impact on self-identity will be explored from social, familial, and cultural contexts, and a variety of human emotions will be considered as they impact on relationships with others. The implications of understandings of self and emotion will be explored and examined to deepen understanding and practice of healthy pastoral relationships.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Explain theological and theoretical notions of self as a way of locating their own self-identity.
2. Identify social, familial, and cultural influences on their own identity.
3. Understand how notions of self-impact on relationships with 'other' especially within pastoral relationships.
4. Identify a variety of human emotions as they impact on pastoral relationships.
5. Understand the importance of maintaining emotionally healthy relationships including strategies for the use of supervision, Spiritual direction, peer groups, and ethical boundaries.

Assessment: Classroom-based

<table>
<thead>
<tr>
<th>Assessment</th>
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<tbody>
<tr>
<td>Family/ cultural map with narrative explanation</td>
<td>35%</td>
</tr>
<tr>
<td>(1200 words)</td>
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</tr>
<tr>
<td>Case study in ministry or work setting</td>
<td>40%</td>
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<tr>
<td>(.800 words)</td>
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<tr>
<td>Weekly reflection blog</td>
<td>25%</td>
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<td>(1000 total words)</td>
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Pre-requisite
N/A

Lecturer
Christine Sorensen
Recommended reading
* = set texts recommended for purchase


DP1900P
Supervised Theological Field Education

As required

Description
This unit will introduce students to the process of field education and theological reflection. Students will be placed in a field placement with an accredited placement supervisor. They will engage in contextual ministry practice and through theological reflection, further reading, self-reflection, and supervision develop skills and competencies in the practice of ministry. Placements available are wide ranging within both metropolitan and rural contexts. Attention will be given to the development of foundational skills in ministry and leadership within the 21st century church.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Demonstrate competencies in ministry practice in the field placement ministry context.
2. Theologically reflect on ministry practice and ministry context.
3. Document evidence of learning about ministry and self-awareness that has resulted from the field placement.
4. Develop goals and demonstrate key ministry practice skills required within a Field Placement context.
5. Reflect critically on the contribution of the field placement to their spiritual and personal development and ministerial identity.

Assessment
Learning Agreement and Evaluations (1000 words) … … … … … … … 40%
Essay: Theological reflection on pastoral situation from Field placement (2000 words) … … … … 40%
Participation in and presentation to Theological Reflection Seminar (1000 words equivalent)… … 20%

Co-requisites
This unit accompanies or follows immediately on from engagement in an approved Field Education Placement.

Lecturer
Sue Withers
Recommended reading
* = set texts recommended for purchase


DP2900P
Further Supervised Theological Field Education

As required

Description
This unit will extend students skills in ministry practice and theological reflection. Students will be placed in a field placement with an accredited placement supervisor. They will engage in contextual ministry practice and through theological reflection and supervision develop skills and demonstrate advanced core competencies in the practice of ministry. Placements available are wide ranging within both metropolitan and rural contexts. Attention will be given to the development of skills in ministry and demonstrated leadership within the 21st century church. Attention will be given to the integration of placement learning and classroom learning.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Develop and demonstrate competencies in ministry leadership in the context of a field placement.
2. Demonstrate the ability to theologically reflect on their practice of ministry and ministry context.
3. Document the learning about ministry and self-awareness that has resulted from the field placement.
4. Create and evaluate goals in the context of the field placement.
5. Reflect critically on the contribution of the field placement to their spiritual and personal development and ministerial identity.
6. Evaluate their developing skills in ministry practice and theological reflection.

Assessment
Learning agreement and Evaluations (2000 words) … … … … … … 40%
Essay: Theological reflection on pastoral situation from Field placement (2000 words) … … … … … … 40%
Participation in and presentation to Theological Reflection Seminar (1000 words equivalent) … … … … … … 20%

Co-requisites
This unit accompanies or follows immediately on from engagement in an approved Field Education Placement.

Lecturer
Sue Withers
DP2900P
Further Supervised Theological Field Education

Recommended reading
* = set texts recommended for purchase


**DP2500P/DP2509P**  
Theology of Pastoral Care

**Semester 2:** Classroom-based (DP2500P); Online (DP2509P)

**Description**
This unit explores the theological nature of pastoral care and the relationship between theology and pastoral skills. It aims to help students develop a reflective basis for pastoral practice that is grounded in Christian theology and Biblical studies. Consideration will be given to the uniqueness of ‘pastoral’ care, to some of the challenging questions raised in situations of crisis, and to the appropriate use of prayer and Scripture in pastoral situations. Scope will be given for students to explore a range of contextual issues and questions in pastoral ministry.

**Learning outcomes**
Upon successful completion of this unit, it is expected that students will be able to:
1. Demonstrate an understanding of the biblical and theological foundations of pastoral care.
2. Articulate the integrative connections between theology and pastoral practice.
3. Integrate theology and skills in their own pastoral practice.

**Assessment: Classroom-based**

<table>
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<tr>
<th>Assessment</th>
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<tbody>
<tr>
<td>Two 500 word book reviews (1000 words equivalent)</td>
<td>30%</td>
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<tr>
<td>A reflective paper on the integration of theology and ministry in a particular ministerial context (3000 words)</td>
<td>70%</td>
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**Assessment: Online**

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<tr>
<th>Assessment</th>
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<tbody>
<tr>
<td>Engagement in Online Tutorial Discussion (1500 words equivalent)</td>
<td>30%</td>
</tr>
<tr>
<td>A reflective paper which sets out the integration of the student’s pastoral practice and their understanding of pastoral care grounding this in Christian theology and biblical studies (2500 words)</td>
<td>70%</td>
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</tbody>
</table>

**Pre-requisites**
15pts in each of Biblical Studies and Theology

**Lecturer**
Randall Prior
Recommended reading
* = set texts recommended for purchase


Dykstra, R. *Images of Pastoral Care*. St Louis, US: Chalice Press 2005


Lyall, D. *The Integrity of Pastoral Care*. Ottawa: Novalis, 2002


Pembroke, N. *Renewing Pastoral Practice: Trinitarian Perspectives on Pastoral Care and Counselling*. Aldershot: Ashgate, 2006


Description
This unit presents a view of adult spiritual development which integrates psychological and theological understandings of Christian maturational processes. It offers insights on the masculine and feminine aspects of growth through early, middle and late adulthood. Changing spiritual emphases in each stage will be discussed. Students examine pastoral and educational styles and approaches that are appropriate for the different needs and capacities of people moving through the major life phases, and transitional periods. Through engagement with both classical and aesthetic sources, the unit invites participants to reflect on aspects of their own spiritual development and on ways of being more responsive to the changing needs and circumstances of those to whom they minister. Participants are encouraged to work with some of their favourite spiritual classics during the unit.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Demonstrate an understanding of educational implications for the interdisciplinary aspects of adult spiritual development.
2. Articulate different pastoral approaches for people in their changing life phases, and transitional periods in their faith journey.
3. Communicate aspects of spiritual development through the use of classical and contemporary resources.

Assessment
One essay (6000 words) 100%

Pre-requisites
15 points in Biblical Studies and 15 points in Systematic Theology

Lecturer
Maryanne Confoy
Recommended reading
* = set texts recommended for purchase


Effective Christian Leadership and Ministry

Semester 2: Intensive

Description
This unit explores the personal, spiritual, professional and ecclesial aspects of ordained and lay ecclesial ministry. Designed to strengthen participants' ability to collaborate and communicate more effectively, the unit seeks to integrate the collective wisdom of the Christian tradition with personal praxis in contemporary ministry contexts. The diverse and constantly changing demands of life in our twenty-first century church and world call for a baptismal commitment that opens us to deeper and more inclusive understandings of ecclesial leadership. Students will examine the implications of understandings of baptism, vocation, and commitment for shaping Christian identity and community life, and in particular how such understandings shape effective leadership in the twenty-first century Church.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Critique models of faith leadership for effectiveness within their particular faith community.
2. Reflect critically on their exercise of team leadership as appropriate within their particular field of ministry.
3. Demonstrate integration of theological and pastoral understandings of ministry in their own context.
4. Analyse and communicate the effectiveness of collaboration with other ministers and co-workers in their area of ministry.

Assessment
Essay (6000 words) 100%

Pre-requisites
15 points in Biblical Studies and 15 points in Systematic Theology

Lecturer
Maryanne Confoy
Effective Christian Leadership and Ministry

Recommended reading
* = set texts recommended for purchase


Supervised Reading Units

Students wishing to study an appropriate topic otherwise available on the regular unit timetable can undertake a Supervised Reading Unit.

In consultation with a Faculty member or approved lecturer, the student must prepare a bibliography for the Reading unit and complete the required application form. These should be sent to the Coursework and Research Co-ordinator who, in consultation with the Academic Dean, approve the supervisor, program of study and assessment tasks.

The student is to maintain regular contact with their supervisor throughout the semester in which the reading unit is taken. The usual length of a reading unit assessment task is 6000 words or equivalent and is worth 15 credit points towards an undergraduate award.

Supervised Reading units are available in the following areas:
BS3415P  SRU Biblical Studies
CH3415P  SRU Church History
CT3415P  SRU Systematic Theology
DA3415P  SRU Mission and Ministry

In certain circumstances it may be possible to take a reading unit of 12,000 words, worth 30 points towards an undergraduate award.

For all enquiries regarding admission, enrolment, courses and units, please contact us on via email study@pilgrim.edu.au.
### 2016 POSTGRADUATE UNITS

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Units updated 15 October 2015.
AL8100P
Introduction to New Testament Greek: Part A

Semester 1: Classroom-based + pre-sessional class: 9 and 11 February (10am–4pm)

Description
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:
1. Translate simple sentences and passages from New Testament Greek into English.
2. Translate simple sentences from English into New Testament Greek.
5. Apply their knowledge of Greek to the exegesis of passages in the New Testament.
6. Translate simple passages from other Greek texts important to early Christians.

Assessment
Weekly tests (10 x 10 minutes) (2000 words equivalent) … 30%
Two homework exercises (2x1000 words equivalent) … 20%
Two short homework exercises on non NT Greek texts (1000 words equivalent) and two-hour written examination (2000 word equivalent) … 50%

Pre-requisites
N/A

Lecturer
Sunny Chen
Recommended reading
* = set texts recommended for purchase


Introduction to New Testament Greek: Part B

Semester 2: Classroom-based

Description
This unit continues on from AL8100P. 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:
1. Begin to translate complex sentences and passages from NT Greek into English.
2. Translate simple sentences from English into NT Greek.
3. Demonstrate a NT Greek vocabulary of 400 words or more.
4. Analyse the grammar and syntax of complex sentences in NT Greek.
5. Apply their knowledge of Greek to the exegesis of lengthy NT passages.
6. Translate simple passages from other Greek texts important to early Christians.

Assessment
Weekly Tests (10 x 10 minutes) (2000 word equivalent) … 30%
Two short homework exercises (1000 word equivalent) … 20%
Two homework exercises on non-NT Greek texts (1000 words equivalent) and
two-hour written examination (2000 word equivalent) … 50%

Pre-requisite
AL8100P: Introduction to New Testament Greek: Part A, or equivalent

Lecturer
Sunny Chen
AL8200P
Introduction to New Testament Greek: Part B

Recommended reading
* = set texts recommended for purchase


AP8000P
Philosophy for Understanding Theology

Semester 1: Classroom-based

Description
This unit explores the philosophical underpinnings of some key theological turns in Christian history. Variants of Platonism provide the background against which the Hellenistic elements in the New Testament can be interpreted; subsequent Platonist developments inform Augustine’s thought, and thereby, much later, Luther’s. Similarly, Aristotle sets the scene for Thomas Aquinas; Kant for Schleiermacher and the nineteenth century liberal theologians; Hegel, in a different way, for Kierkegaard and Barth; Heidegger for Bultmann and Rahner. The unit gives the student an engagement with the philosophers concerned, both in their own right and as they provide a background for scriptural and theological contemporaries and successors. It challenges the student to address critically the question of whether there exists a theoretical limit to fruitful engagement between philosophical and theological approaches to discovering ultimate meaning.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Explain the difference between philosophical and theological approaches to exploring truth.
2. Discuss the ways in which the particular philosophers studied have extensions of their philosophical claims that are essentially theological.
3. Recognise the issues involved in assessing the theological merits and demerits of the various philosophical positions studied.
4. Critically evaluate, with reference to original texts, the coherence of the philosophical positions studied as these bid to inform theological positions.
5. Demonstrate understanding, through focus on a particular philosopher or philosophy, of the deeper issues uniting and dividing secular-philosophical and religious-theological approaches.

Assessment

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<tr>
<th>Assessment</th>
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<td>Essay following seminar presentation (3000 words)</td>
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<tr>
<td>Essay (3000 words)</td>
<td>50%</td>
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</tbody>
</table>

Pre-requisites
N/A

Lecturer
John Martis
Recommended reading
* = set texts recommended for purchase


*Suggestion: seek second hand copies


AP9720P/ AP9729P
Greek Sources of Western Thought

Semester 1: Classroom-based (AP9720P); Online (AP9729P)

Description
Western philosophy, as it provides context for later theological developments, has its roots in the Greece of the sixth through fourth centuries BCE, becoming most definitively cast in the work of Plato and his successor Aristotle. These two thinkers tower over fourth-century BCE Athens. In tandem or in tension, they shape the schools which will later in significant part interact with Christian theology at the points of its origin and development. This unit gives detailed philosophical consideration to Plato and Aristotle in turn, not neglecting the pre-Socratic philosophers upon whom they build, and their respective contributions to the art of reasoning itself.

Learning outcomes
Upon successful completion of this unit, it is expected that Level 2 students will be able to:
1. Offer coherent reflection, after research, upon the thought of the pre-Socratic philosophers.
2. Show insight into the approaches and arguments which Plato and Aristotle bring to key questions of being, truth and ethics.
3. Discuss Platonic and Aristotelian philosophy in their respective broad influences upon theological stances.
4. Reflect, with emphasis on particular philosophers, upon the legacy bequeathed by Greek philosophy to our own era.

Assessment: Classroom-based
Assessment ... ... ... ... ... ... Weighting
Essay 1 (1800 words) ... ... ...... ... ... 30%
Essay 2 following prior presentation at seminar of draft essay (3000 words)* ... ... ... 50%
Reflection-Integration exercise (1200 words) ... ... ... 20%

*NOTE: Seminar presentation of draft [clarity of presentation plus leadership of subsequent discussion to be assessed (40% of assessment for this essay); followed by submission of the written-up essay, assessed as a written piece of work (60%).
AP9720P / AP9729P
Greek Sources of Western Thought

Assessment: Online

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<tr>
<td>Essay 2 following prior online posting and leadership of discussion of draft essay (3000 words), #</td>
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**#NOTE:** Online posting of discussion-amenable draft, together with itemised, well-chosen, points of discussion, and leadership / stimulation of subsequent online discussion, to be assessed (40% of assessment for this essay); followed by submission of the written-up essay, assessed as a written piece of work (60%).

**Pre-requisite**
A previous unit of philosophy at any level

**Lecturer**
John Martis
Recommended Reading
* = set texts recommended for purchase


BA8010P/BA8009P
Life, History and the People of God in the Hebrew Scriptures

Semester 2: Classroom-based (BA8010P); Online (BA8009P)

Description
This course will introduce the Old Testament (Hebrew Bible) and critically examine its contents for insight into the life, the history and faith of the people of God in ancient Israel. The unit will survey the contents of the Old Testament which formed and established a people’s identity; the historical contexts; the diversity of genres; theological positions and of the OT books. The unit will equip the student to assess the meaning of the texts in their ancient Near Eastern environment; to understand the development of Hebrew religion through the 2nd temple period; and the relation of the OT texts to issues of contemporary faith.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Critically analyse the textual, cultural, historical, literary, religious, and theological aspects of the Old Testament.
2. Assess the relevance of the historical and socio-cultural contexts of the ancient Near Eastern world in which the books of the Old Testament emerged.
3. Develop a comprehensive framework for reading and interpreting the diverse contents of the Old Testament.
5. Articulate the significance and relevance of the Old Testament in our times and places.

Assessment: Classroom-based
Assessment Weighting
One short exercise (1000 words) 20%
Essay introducing a book of the OT (2500 words) 40%
Exegetical essay (2500 words) 40%

Assessment Online
Assessment Weighting
Short tutorial exercises (1000 words equivalent) 20%
Essay introducing a book of the OT (2500 words) 40%
Exegetical essay (2500 words) 40%
BA8010P/BA8009P
Life, History and the People of God in the Hebrew Scriptures

Pre-requisites
N/A

Lecturer
Monica Jyotsna Melanchthon

Recommended reading
* = set texts recommended for purchase


Gender, Justice, Empire: Contextual Readings of the OT

Description
This course explores the relationship between issues of gender, justice and empire in Old Testament interpretation. Through a study of a number of Old Testament texts, particularly those which narrate the experience of women within the wider social and imperial contexts, we will consider how these themes are configured and related within biblical traditions. We will engage in a close reading of a range of primary Old Testament texts and contemporary feminist/womanist and other (culturally diverse) scholarship about these texts and will also examine how these hermeneutical perspectives engage and critique traditional exegetical approaches. The approach will be interdisciplinary and will provide students opportunity to study these texts alongside contemporary women’s experiences and portrayals of women in other media such as art, film, poetry, and law.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Demonstrate in-depth familiarity with the Old Testament narratives of Biblical women and knowledge of relevant issues of gender, justice and empire in relation to these texts and the Old Testament overall.
2. Articulate the liberational and the oppressive potential of biblical stories arising out of and in relation to hermeneutical approaches and polyvalence of meaning.
3. Engage critically with the feminist/liberational/postcolonial critique of traditional fields of knowledge, biblical methodology and hermeneutics and integrate these methodological perspectives into creative thinking and study of the Old Testament.
4. Develop a comparative and global framework in the study of the Old Testament and to foster appreciation and respect for other/diverse perspectives.

Assessment: Classroom-based

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<td>Essay exploring a particular hemeneutical approach to an OT text (2500 words)</td>
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<tr>
<td>Short essay on Reading Material (1200 words)</td>
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<tr>
<td>Exegetical essay based on student class presentation (2500 words)</td>
<td>40%</td>
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Assessment Online

Assessment ... ... ... ... ... ... ... ... Weighting
Essay exploring a particular hermeneutical approach to an OT text (2500 words) ... ... ... ... 40%
Online engagement with reading material and participation in Tutorial Forum (1200 Words) ... ... ... ... 20%
Exegetical Essay (2500 words) ... ... ... ... ... 40%

Pre-requisite
15 points in Old Testament studies

Lecturer
Monica Melanchthon

Recommended Reading
* = set texts recommended for purchase


West, Gerald, ed. Reading Otherwise: Socially Engaged Biblical Scholars Reading with their Local Communities. Atlanta: SBL. 2007
BN8010P/BN8019P
Earliest Christianity: Stories, Texts, Beliefs

Semester 1: Classroom-based (BN8010P); Online (BN8019P)

Description
This unit provides an introduction to New Testament history, texts and theology. Beginning with the letters of Paul as the earliest extant Christian literature, and surveying the development of gospel literature as well as other forms of early Christian writing, it considers the rise of the early Christian movement and explores the range of developing theological beliefs that characterised the first two generations of early Christianity. In using the New Testament texts as the main source for investigation, the unit draws attention to the diversity of texts, genres, theologies and perspectives within the New Testament itself, and considers a number of critical historical, literary and theological issues that emerge from the study of New Testament texts.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Identify the different genres of New Testament literature and the forms of critical analysis appropriate to their interpretation.
2. Demonstrate an understanding of the relationship between the New Testament texts, the historical development of early Christianity, and emerging theological convictions within the Christian movement.
3. Demonstrate an awareness of scholarly debate on early Christianity, identifying strengths and weaknesses in scholarly argument.
4. Write a critical historical analysis of one episode in early Christian history.
5. Write a critical exegetical study of one early Christian text, exploring the historical, literary and theological issues raised by the text.

Assessment: Classroom-based
Assessment ... ... ... ... ... ... Weighting
Essay (2500 words) ... ... ... ... ... ... 40%
Exegetical paper (2500 words) ... ... ... ... ... ... 40%
Tutorial Summary Paper (1000 words) ... ... ... ... ... ... 20%

Assessment Online
Assessment ... ... ... ... ... ... Weighting
One essay (2500 words) ... ... ... ... ... ... 40%
One exegetical paper (2500 words) ... ... ... ... ... ... 40%
Online Tutorial Contributions and Summary Blog Post (1000 words equivalent) ... ... ... ... ... ... 20%
BN8010P/BN8019P
Earliest Christianity: Stories, Texts, Beliefs

Pre-requisites
N/A

Lecturer
Sean Winter

Recommended reading
* = set texts recommended for purchase


BN9030P
Mark’s Gospel in Context

Semester 2: Classroom-based (BN9030P)

Description
This unit provides an extended study of Mark’s Gospel. It will focus on exegesis of key passages in this gospel and equip students with the ability to critically engage with primary and secondary sources. Particular attention will be given to narrative critical methodologies and their value for gospel and Markan studies. In addition, this unit will ground Mark’s Gospel within various contexts. Consideration will be given to the contexts of Jewish and Greco-Roman history, culture and worldviews in the Common Era. Particular attention will be paid to issues of cosmology and gender, other canonical gospels and related non-canonical texts, the context of early church christology and soteriology.

Learning outcomes
Upon successful completion of this unit, it is expected that Level 2 students will be able to:
1. Articulate the relationship between the content, structure and themes in Mark’s Gospel.
2. Critically exegete a passage from Mark’s Gospel.
3. Employ a coherent narrative critical methodology in the interpretation of Mark’s Gospel.
4. Critically engage with a wide range of secondary sources in their exegetical and thematic study of Mark’s Gospel.
5. Integrate the Gospel of Mark into its historical, cultural, literary and theological contexts.
6. Initiate and sustain independent research into a single issue relating to the interpretation of the Gospel of Mark in its context.

Assessment

<table>
<thead>
<tr>
<th>Assessment</th>
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</thead>
<tbody>
<tr>
<td>Essay (6000 words)</td>
<td>100%</td>
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</table>

Pre-requisite
One introductory unit in New Testament at either Level 1 or 2

Lecturer
Sally Douglas
BN9030P/BN9039P
Mark's Gospel in Context

Recommended reading
* = set texts recommended for purchase


BN9600P/BN9609P/DT9600P/DT9609P
Ethics in the New Testament

Semester 1: Intensive

Description
This unit considers a selection of texts from the New Testament in relation to the development of early Christian moral conviction and practice. We will explore the main contours, principles and themes of the diverse ethical material in the New Testament, set these in the context of the wider Jewish and Graeco-Roman environments and consider the exegetical and hermeneutical issues involved in using New Testament texts appropriately in contemporary ethical reflection.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Demonstrate an in-depth, coherent knowledge and understanding of ethical teaching in the New Testament, with special attention to its theological basis and contextual location.
3. Critically assess scholarly attempts to use the New Testament as the basis for contemporary ethical reflection and decision making.
5. Undertake independent research in primary and secondary resources concerning the use of the New Testament in relation to a specific ethical issue.

Assessment
Assignment exploring the New Testament in relation to a specific ethical issue. A draft of the main argument for the essay will be presented to the lecturer and classroom/online peers for structured feedback. (6000 words) 100%

Pre-requisite
A unit in New Testament at Level 1 or Level 2

Lecturer
Sean Winter
Recommended Reading
* = set texts recommended for purchase


CH8000P/CH8009P
Memory, History, and the Historians

Semester 2: Weekly (CH8000P); Online (CH8009P)

Description
This subject is focused on the historians and other writers who have told the story of Christianity at key times in the past. We draw on writings (and some other sources such as music, images, buildings, public addresses) to trace changes and continuities in Christian self-understanding, and set the men and women who wrote, and their approaches to history, in the context of their own times. We will also explore what it means to ‘think historically’. In the context of the Christian story we will consider the role that historical writing has played; we will explore how memories of people and events have been shaped, and how historians can draw on a range of sources to enrich and enliven understandings of the past, and to continue to relate understandings of the past to our experience today.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Outline a chronology of key events in the history of the Christian churches from the Jesus movement to the present.
2. Describe the significance of major events within the Christian community over time as they have shaped the historical accounts given by Christian writers.
3. Articulate the principles of interpretation of a range of historical evidence (including varieties of documents, artefacts, music, and art).
4. Demonstrate the ability to interpret a range of historical sources.
5. Identify central features of the context and method of at least one writer on the Christian tradition.
6. Discuss the implications of historical understanding for ministry in the contemporary Christian church.

Assessment: Classroom-based

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<thead>
<tr>
<th>Assessment</th>
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<tbody>
<tr>
<td>Tutorial exercises (1000 words equivalent)</td>
<td>20%</td>
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<tr>
<td>Source exercise (1000 words)</td>
<td>20%</td>
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<tr>
<td>Essay (3000 words)</td>
<td>40%</td>
</tr>
<tr>
<td>Book review (1000 words)</td>
<td>20%</td>
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</table>
### CH8000P/CH8009P
### Memory, History, and the Historians

**Assessment: Online**

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<th>Assessment</th>
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<tbody>
<tr>
<td>Online lessons, tasks and tutorial (1000 words equivalent)</td>
<td>20%</td>
</tr>
<tr>
<td>Source exercise (1000 words)</td>
<td>20%</td>
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<tr>
<td>Essay (2000 words)</td>
<td>40%</td>
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<tr>
<td>Engagement in Online lessons, tasks and tutorial discussion (1000 words</td>
<td>20%</td>
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<td>equivalent)</td>
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</table>

**Pre-requisites**

N/A

**Lecturer**

Katharine Massam

**Recommended reading**

* = set texts recommended for purchase


CH9000P/CH9009P/DS9000P/DS9009P
Fullness of Life: Spirituality in Christian Tradition

Semester 1: Classroom-based (CH9000P/DS9000P); Online (CH9009P/DS9009P)

Description
This subject explores the quest for “fullness of life” in classic Christian spiritual writings. It sets the sources in the context of the writers’ own times in order to consider images of God, understandings of holiness and faithful living, that have informed the Christian community. Discussion is focussed around “desert”, “cloister”, and “marketplace” as distinctive, but interconnected locations for and styles of Christian spirituality, each with Australian dimensions and implications. We will use the tools of social and cultural history to examine the interconnectedness of “spirituality” and “doctrine”, to explore the methodological challenges of holding together “love” and “knowledge” as partners in a Christian understanding of “fullness of life”.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Identify key writers and prevailing themes within a broad chronology of Christian spirituality.
2. Set those key writers and themes in the context of the international literature on the history of spirituality.
3. Draw appropriately on a range of historical sources to develop historical and theological arguments.
4. Analyse and articulate the relationship between theological and spiritual concerns in the work of at least one writer in the Christian tradition.
5. Analyse and articulate the relationship between theological and spiritual concerns in a sample of contemporary writing.

Assessment

| Historical source analysis (1000 words) | 20% |
| Contemporary source analysis (1000 words) | 20% |
| Research essay (4000 words) | 60% |

Pre-requisite
15 points in Field CH

Lecturer
Katharine Massam
Recommended Reading
* = set texts recommended for purchase


Discernment and Authority in Christian Tradition

Semester 2: Classroom-based (CH9010P/DS9010P); Online (CH9019P/DS9019P)

Description
This subject explores the nature and processes of discernment in the Christian tradition, and the relationship of discernment to authority in the Christian community. Taking examples of Christian leadership from within and beyond the church, students will develop definitions of authentic leadership and identify strategies for building the capacity of groups and individuals to make good choices (discernment) and the foundations required for their implementation (authority).

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Describe and evaluate the principles and processes of discernment described in six key texts of the Christian tradition.
2. Describe and evaluate the understanding of authority and the style of leadership advocated by six key authors in the Christian tradition.
3. Analyse a contemporary example of decision making in the public realm in light of these traditions of authority and processes of discernment.
4. Articulate strategies for building capacity for leadership in Christian communities, in light of these traditions of authority and processes of discernment.

Assessment
Four seminar papers (4 x 750 words) ... ... ... ... ... ... ... 50%
Essay (3000 words) ... ... ... ... ... ... ... 50%

Pre-requisites
15 points in CH, 15 points in CT

Lecturer
Katharine Massam
Recommended reading

* = set texts recommended for purchase


Secular and Sacred in Australia

**Semester 1:** Intensive; **Semester 2:** Online

**Description**
Australia is often called the ‘first post-Christian society’ and ‘the most Godless country under heaven’; but equally Australians who articulate their ‘search for meaning’ with sincerity and passion are accorded national respect. This subject explores the historical pressures towards both secular and sacred stances within Australian culture, using metaphorical ‘sites of identity’ to focus discussion. It locates the experience of churches in the wider context of Australian history, and introduces historical and theological readings of space and place. The places we will explore in class all have a significant written history in Australia and all throw light on Australian perceptions of ‘good’, ‘bad’ and ‘God’. You will be able to draw on your own interests and expertise to formulate research questions, and will be supported as you undertake independent research in response to those questions.

**Learning Outcomes**
Upon successful completion of this unit, it is expected that students will be able to:
1. Identify and assess key themes in the post-contact history of Australia, and set those themes in the context of the international literature on faith and belief.
2. Identify and reflect on a public place in the student’s local area as symbolic of a key theme in Australian public life or history.
3. Articulate the relationship between theological reflection and history in relation to an aspect of Australian public life.
4. Analyse and interpret a range of historical and theological sources;
5. Offer appropriate peer feedback on a research proposal.
6. Analyse feedback received from peers and apply it to a research task.

**Assessment**
- Site visit report (1000 words) ... ... ... ... ... ... 20%
- Research Poster (equivalent 2000 words) ... ... ... ... ... 30%
- Research essay (3000 words) ... ... ... ... ... 50%

**Pre-requisites**
15 points in Field C

**Lecturer**
Katharine Massam
Recommended reading
* = set texts recommended for purchase


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


Read, P. *Belonging: Australians, Place and Aboriginal Ownership*. CUP, 2000

CH8010P/DS8010P
Early Monastic Wisdom: The Desert and the City

Semester 1: Intensive

Description
This unit is a foundation for further study in Christian Thought and History. It offers historical study of the first five centuries of Christianity with an emphasis on the practice and belief of the community, with an emphasis on monastic sources. 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.

This Intensive is offered in Perth, WA

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Outline a chronology of key events within the Christian community c.70-500 CE and describe their significance.
2. Articulate key principles of historical interpretation of ancient Christian texts.
3. Identify key features of the context and method of at least one writer in the early Christian church.
4. Describe and analysis the spiritual teachings within a range of ancient Christian texts.
5. Interpret a range of historical sources.
6. Discuss the implications of the above for ministry in the contemporary Christian church.

Assessment
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<thead>
<tr>
<th>Topic essay (2000 words)</th>
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<tbody>
<tr>
<td>Research essay (4000 words)</td>
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<td>60%</td>
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Pre-requisite
N/A

Lecturer
Carmel Posa
Early Monastic Wisdom: The Desert and the City

Recommended reading
* = set texts recommended for purchase


CH9030P/DS9030P
The Wisdom of St Benedict: The Rule and its Sources

Semester 2: Intensive

Description
This unit explores the development and structure of the Rule of St Benedict with an emphasis on the study of primary sources and the spirituality underlying the Rule. It will examine the significance of the Rule throughout history as well as its importance as a source of formation for ministry in the life of the Church today and for the future.

This Intensive is offered in Sydney, NSW

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Outline the key sources for the structure and development of the Rule of St Benedict and describe their significance in relation to the spirituality of the Rule.
3. Identify key features of the spirituality emanating from the Rule and demonstrate the reasons for their centrality to the Rule.
4. Demonstrate the ability to exegete the Rule.
5. Discuss the implications of the understanding of the Rule for ministry in the contemporary Christian church.
6. Demonstrate the ability to critique secondary sources related to the Rule.

Assessment

<table>
<thead>
<tr>
<th>Assessment</th>
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<tbody>
<tr>
<td>Overview exercise (1000 words)</td>
<td>20%</td>
</tr>
<tr>
<td>Exegesis of the Rule essay (2000 words)</td>
<td>30%</td>
</tr>
<tr>
<td>Research essay (3000 words)</td>
<td>50%</td>
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</tbody>
</table>

Pre-requisite
N/A

Lecturer
Carmel Posa
Recommended reading
* = set texts recommended for purchase


CT8000P/CT8009P
Faith, Theology and Doctrines

Semester 1: Classroom-based (CT8000P); Online (CT8009P)

Description
This unit introduces the Church’s doctrinal tradition, both generally and specifically. It will offer a general overview of the relationships between faith, belief, theology, confessions, creeds, doctrine and the disciplines of systematic theology. Specifically, it will explore the doctrines of God, creation, humanity, Jesus Christ, salvation, church and hope. It will explore the role of scripture, tradition, reason and context in shaping these doctrines. Particular attention will be paid to the impact on specific doctrines of modern and post-modern thought in the West whilst also exploring the appropriation of the doctrinal tradition in contemporary non-Western Christianity. Against this background the roles of doctrine in shaping the imagination of the Church and of local churches will be noted.

Learning Outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Describe the relationship between faith, belief and doctrine.
2. Outline the main doctrines of the Christian faith.
3. Evaluate the ways scripture, tradition, reason and context shape doctrinal development.
4. Analyse particular ways doctrine functions in the church.
5. Formulate proposals for doctrinal development in particular contexts.

Assessment: Classroom-based
Assessment | Weighting
--- | ---
Essay (1200 words) | 20%
Study guide (1800 words) | 30%
Essay (3000 words) | 50%

Assessment: Online
Assessment | Weighting
--- | ---
Engagement in Online Tutorial Discussion and Tasks (1200 words equivalent) | 20%
Study guide (1800 words) | 30%
Essay (3000 words) | 50%

Pre-requisites
N/A

Lecturer
Geoff Thompson
Recommended reading
* = set texts recommended for purchase


The Living People of God: Local, Global and Mission

Semester 2: Classroom-based (CT8080P/DA8080P/DM8080P); Online (CT8089P/DA8089P/DM8089P)

Description
This unit will explore the roots of the church in the messianic ministry of risen, crucified Jesus Christ and the sending of the Spirit. Attention will be given to the classical marks of the church (one, holy, catholic and apostolic) as well as to the particular marks noted by the Reformers (preaching and sacraments). Church-dividing disputes around sacraments and ministry will be noted. The character and history of minority ancient Christian communities (e.g. India, China, Ethiopia) will also be addressed. Attention will turn to the twentieth-century emergence of churches in the global south and the post-Christendom realities faced by mainline churches in lands marked by “Western culture” (with particular reference to the Uniting Church in Australia). Consideration of these developments will assist our critical examination both of classical ecclesiologies and of developing contemporary approaches to the body of Christ.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Describe the origins of the church in the messianic ministry of Jesus and the origins of ecclesiology in the biblical witness.
2. Explain the classical marks of the church, their origin and significance.
3. Explain the major ecclesiological issues which emerged at the Reformation.
4. Assess the shifts in ecclesiological reflection prompted by the emergence of the non-Western churches during the twentieth century.
5. Produce the outline of a post-Christendom ecclesiology in the context of a global church.

Assessment: Classroom-based

<table>
<thead>
<tr>
<th>Assessment</th>
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<tbody>
<tr>
<td>Web resource or study guide on biblical roots of ecclesiology (1500 words)</td>
<td>25%</td>
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<tr>
<td>Collation of tutorial reflections (1500 words)</td>
<td>25%</td>
</tr>
<tr>
<td>Research essay on the global, post-Christendom church (3000 words)</td>
<td>50%</td>
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## Assessment: Online

<table>
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<tr>
<th>Assessment</th>
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<tbody>
<tr>
<td>Web resource or study guide on biblical roots of ecclesiology (1200 words)</td>
<td>20%</td>
</tr>
<tr>
<td>Collation of tutorial reflections (1200 words)</td>
<td>20%</td>
</tr>
<tr>
<td>Research essay on the global, post-Christendom church (3000 words)</td>
<td>50%</td>
</tr>
<tr>
<td>Online participation in regular tutorials</td>
<td>10%</td>
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## Pre-requisite
CT1000P or CT1009P

## Lecturers
Geoff Thompson and Jan Gray
Recommended reading
* = set texts recommended for purchase


CT9000P, CT9009P
Trinity, Society and Dialogue

Semester 1: Classroom-based (CT9000P); Online (CT9009P)

Description
This unit will explore the controversial developments which led from the biblical witness to Jesus as Lord to the later trinitarian doctrine of God as one substance in three persons. The foundations of this development and the controversies which accompanied it will be studied. Against this historical background, the re-emergence of the doctrine of the Trinity in the twentieth century will be explored through reference to several contemporary texts. Attention will be paid to the role which this doctrine is playing in the church’s encounter with modern atheism, religious pluralism and theological politics.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Identify the key developments in the emergence of the doctrine of the Trinity.
2. Evaluate the sense(s) in which the doctrine can be described as ‘biblical’.
3. Explain the different trajectories of the doctrine in the Eastern and Western traditions of Christianity.
4. Explain the reasons for the re-emergence of the doctrine in the twentieth century.
5. Evaluate the key ideas of one significant contemporary text on the Trinity.
6. Assess the contributions of this doctrine to the church’s encounter with one or more of modern atheism, religious pluralism or politics.

Assessment: Classroom-based
Assessment ... ... ... ... ... ... Weighting
Journal of learning from set readings (1500 words) ... ... ... 25%
Essay or group study resource on the biblical origins of the doctrine (1500 words) ... ... ... 25%
Essay or annotated sermon on the contribution of doctrine (3000 words) ... ... ... 50%

Assessment: Online
Assessment ... ... ... ... ... ... Weighting
Online blog journal of learning from set readings (1500 words) ... ... ... ... 25%
Essay or group study resource on the biblical origins of the doctrine (1500 words) ... ... ... ... 25%
Essay or annotated sermon on the contribution of doctrine (3000 words) ... ... ... ... 50%
CT9000P, CT9009P
Trinity, Society and Dialogue

Pre-requisite
Either CT 8000P: Faith, Belief and Doctrine or CT8010P: Culture, Beliefs and Theology

Lecturers
Geoff Thompson and Jan Gray

Recommended reading
* = set texts recommended for purchase


CT9000P, CT9009P
Trinity, Society and Dialogue

Recommended reading
* = set texts recommended for purchase


CT9020P, CT9029P
Doctrine, Truth and Pluralism

Semester 2: Classroom-based (CT9020P); Online (CT9029P)

Description
Some significant theological responses to modernity were coy about doctrine. Much recent systematic theology has, however, been involved in a retrieval of the doctrinal tradition and its truth-claiming functions. Yet this retrieval has been simultaneous with the growing influence of ideologies of pluralism in Western culture. This unit will explore how, in this context, doctrinal discourse makes public truth-claims and how such discourse functions within the church. Doctrine will be brought into conversation with analogy, metaphor, narrative, and drama. In any given semester, the pastoral, apologetic and community-defining roles of two classical areas of doctrinal enquiry will be critically explored (e.g. any two of creation, atonement, resurrection, pneumatology, eschatology etc.). Students will also study the way doctrine and specific doctrines function in a community of faith known to them.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Demonstrate a critical understanding of the nature and force of modernity’s critique of Christianity’s doctrinal tradition.
2. Interpret contemporary debates about the nature and function of Christian doctrine.
3. Identify the challenges posed to Christian doctrine by the ideologies of contemporary pluralist cultures.
4. Articulate the relationship between doctrine, analogy, metaphor, narrative and drama and the difference between them.
5. Identify and assess the various doctrines explicitly and implicitly shaping the life of a particular Christian community.
6. Analyse and articulate the criticisms, development and the ecclesial function of one specific major area of Christian doctrine.

Assessment: Classroom-based

<table>
<thead>
<tr>
<th>Assessment</th>
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<tbody>
<tr>
<td>PROJECT: Study of the doctrines shaping the life of a particular Christian community. (1500 words)</td>
<td>25%</td>
</tr>
<tr>
<td>TUTORIAL JOURNAL: Tutorial reflections (1500 words)</td>
<td>25%</td>
</tr>
<tr>
<td>RESEARCH ESSAY: Essay on the content and function of designated Christian doctrine. (3000 words)</td>
<td>50%</td>
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</table>
CT9020P, CT9029P
Doctrine, Truth and Pluralism

**Assessment: Online**

<table>
<thead>
<tr>
<th>Assessment</th>
<th>Weighting</th>
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<tbody>
<tr>
<td>PROJECT: Study of the doctrines shaping the life of a particular Christian community. (1200 words)</td>
<td>20%</td>
</tr>
<tr>
<td>TUTORIAL JOURNAL: Collation of tutorial reflections (1200 words)</td>
<td>20%</td>
</tr>
<tr>
<td>RESEARCH ESSAY: Essay on the content and function of designated Christian doctrine. (3000 words)</td>
<td>50%</td>
</tr>
<tr>
<td>Online participation in set tutorials</td>
<td>10%</td>
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</table>

**Pre-requisites**

CT1000P or CT 1009P and one level 2 CT unit

**Lecturer**

Geoff Thompson
CT9020P, CT9029P
Doctrine, Truth and Pluralism

Recommended reading
* = set texts recommended for purchase

Cherry, Ellen T. *By the Renewing of Your Minds: The Pastoral Function of Christian Doctrine.*


McGrath, Alister E. *The Genesis of Doctrine: A Study in the Foundation of Doctrinal Criticism.*


CT9040P/CT9049P
Christianity and Ecology

Semester 1: Classroom-based (CT9040P); Online (CT9049P)

Description
This unit explores questions of faith and understanding in relation to the current ecological context. It surveys a number of ecological questions (such as climate change and loss of biodiversity) and provides an introduction to ecological philosophy and principles, drawing these into dialogue with a range of Christian texts to ask what an ecological context and approach means for Christian theology and praxis. The unit integrates four aspects: ecological questions from our present context (for example deforestation, pollution); ecological principles (for example social versus ecological justice, animal ethics); primary source readings from scripture and theology including ecotheological texts.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Outline a number of key ecological issues and principles.
2. Identify the main characteristics and emphases of an ecotheological approach.
3. Critically discuss the primary compatibilities and challenges which an ecological ethos presents for Christian understandings and practices.
4. Interpret various Christian texts and theologies in light of current ecological questions and understandings.

Assessment
Research essay which engages an ecological topic with an area of theology. Topic to be negotiated with lecturer in the first few weeks of semester. (5000 words) 80%
Two reflective papers (2 x 500 words) 20%

Pre-requisite
15 points in systematic theology

Lecturer
Deborah Guess
Recommended reading
* = set texts recommended for purchase


DM8000P/DM8009P
Developing a Mission Theology for Today

Semester 1: Classroom-based (DM8009P); Online (DM8009P)

Description
In this unit, students will be introduced to the field of mission studies. It will be divided into three main sections: the biblical foundations of mission; the ground and practice of mission through Christian history; key themes shaping the theology and practice of mission today.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Articulate a range of expressions of mission represented in the biblical text.
2. Explain and critique approaches to mission in various epochs of church history.
3. Demonstrate an understanding of the key themes informing the theology and practice of mission today.
4. Articulate their own theologically informed understanding of a central theme within mission studies.

Assessment: Classroom-based
Assessment ... ... ... ... ... ... ... Weighting
Critical book review (1000 words) ... ... ... ... ... ... 20%
Research essay (5000 words) ... ... ... ... ... ... 80%

Assessment: Online
Assessment ... ... ... ... ... ... ... Weighting
Online participation: regular postings indicating critical engagement with the content material. This may take the form of questioning, drawing implications setting biblical/historical/theological sections in conversation with other courses within these disciplines (1000 words equivalent) ... ... ... ... ... ... 20%
Research essay (5000 words) ... ... ... ... ... ... 80%

Pre-requisites
N/A

Lecturer
John Flett
Recommended reading
* = set texts recommended for purchase


DM8020P/DM8029P/ DU8020P/DU8029P - Mission in Ecumenical Context: Continuities and Discontinuities

Semester 2: Classroom-based (DM8020P/DU8020P); Online (DM8029P/DU8029P)

Description
This introductory level course follows the key discussions and directions of mission theory as charted by the ecumenical conferences. Beginning with the World Missionary Conference held in Edinburgh, 1910, with its focus on pragmatics and ‘conquest’, it follows the theoretical shifts occurring within the International Missionary Council (IMC), the Lausanne Movement, and the World Council of Churches’ (WCC) Commission for World Mission and Evangelism. It will survey multiple themes as they arise within this discussion, including: Christianity in relation to the religions, faith and culture, religion and secularism, missionary partnership and the issue of ecumenical uniting, mission as humanization, colonialism in mission method, the shifts within the acculturation/ inculturation/ contextualization discussion, missionary ecclesiology as proposed through the union of the IMC and WCC, evangelism versus social justice, proselytism and ethics in mission, the rise of indigenous theologies, liberation, poverty, and HIV/AIDS.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Chart the key mission conferences through the various institutional streams of the ecumenical movement, including the IMC, WCC, Lausanne, CWME.
2. Describe the key theoretical developments, their cultural, historical and political background, and the shifts in terminology.
3. Identify central voices within the debates and their particular contribution.
4. Evaluate the constitutive conceptual elements found within the contemporary theology of mission.
5. Develop an in-depth statement of one key motif within the theology of mission.

Assessment: Classroom-based
Assessment … … … … … … … Weighting
Identify and analyse the theological problem and associated solution developed within one formal ecumenical or evangelical statement on mission.
(1000 words) … … … … … … 35%
Essay. (5000 words) … … … … … … 65%
### Assessment: Online

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<thead>
<tr>
<th>Assessment</th>
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<th>Weighting</th>
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<tr>
<td>Identify and analyse the theological problem and associated solution developed within one formal ecumenical or evangelical statement on mission. (1000 words)</td>
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<td>Essay. (5000 words)</td>
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<td>65%</td>
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### Pre-requisite

N/A

### Lecturer

John Flett
Recommended reading
* = set texts recommended for purchase


Recommended reading
* = set texts recommended for purchase


DM9070P/DM9079P/CT9070P/CT9079P - Jesus the Christ in World Christian Perspective

Semester 1: Classroom-based (DM9070P/CT9070P); Online (DM9079P/CT9079P)

Description
This level 2 elective surveys Christologies developed outside the corpus Christianum and in response to questions not considered within the Western cultural and historical frame of reference. This will include images of Jesus Christ developed through such language as ‘Bodhisattva’, ‘Avatara’, ‘guru’, ‘prophet’, or ‘ancestor’, Asian treatments of the ‘cosmic’ Christ, the possibility of a ‘hyphenated-Jesus’ or of M. M. Thomas’ ‘Christ-centered Syncretism’ in relation to Hinduism, liberation Christologies within Latin America, and Jesus as the power against the demonic within Africa. A number of issues present themselves through this discussion: the question of theological tradition and method, the use of local sacred sources, the social and political implications of thinking Jesus Christ through a range of lenses, and the issues of contextualisation. Special attention will be given to the variety of mission emphases different Christological formulations promote.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Articulate a range of Christological formulations and the central theological concerns they embody.
2. Identify the background cultural issues and values prompting these theological developments.
3. Support the use of Christology in the formation of mission theory.
4. Evaluate the potential benefits of these formulations for theological discourse within multicultural Australia.
5. Develop an in-depth critical engagement with one of the Christologies examined.

Assessment: Weekly Classroom-based
Assessment Weighting
Book review of one primary text, which is to be selected in consultation with the lecturer (1000 words) 25%
Critical essay focused on a particular Christology or Christological theme, with some attention paid to its potential significance for mission theory, and the student’s own local context. (5000 words) 75%

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DM9070P/DM9079P/CT9070P/CT9079P - Jesus the Christ in World Christian Perspective

Assessment: Online

<table>
<thead>
<tr>
<th>Assessment</th>
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<tbody>
<tr>
<td>Book review of one primary text, which is to be selected in consultation with the lecturer (1000 words)</td>
<td>25%</td>
</tr>
<tr>
<td>Critical essay focused on a particular Christology or Christological theme, with some attention paid to its potential significance for mission theory, and the student’s own local context. (5000 words)</td>
<td>75%</td>
</tr>
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</table>

Pre-requisite
N/A

Lecturer
John Flett

Recommended reading
* = set texts recommended for purchase


DM9300P/DM9309P/CT9060P/CT9069P - Ambassadors of Reconciliation: Mission in the Context of Division and Violence

**Semester 2:** Classroom-based (DM9300P/CT9060P); Online (DM9309P/CT9069P)

**Description**
Since Robert J. Schreiter’s ground-breaking theoretical work, reconciliation has emerged as a key motif within mission theory and practice. The concept has remarkable utility both within the church as a community of ‘neither Jew nor Gentile, neither slave nor free, nor male and female’, and without in the contexts of post-apartheid South Africa and post-genocide Rwanda. This advanced course will begin with the theological and political theories of reconciliation and their potential interconnection, considering particularly Schreiter’s work. It turns to the appropriation of this concept within South Africa, Rwanda and the role played by the church within this political reconciliation. While this has met with some significant success, not all contexts appear open to ‘reconciliation’ as a central political category – due precisely to its Christian context. Notable here is the complaint of indigenous communities within a post-colonial context. The course will be an exercise in constructive missiology with concentrated attention on a single theological concept, its ground, limits, political utility and future directions.

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

1. Articulate a theology of reconciliation with attention paid to its roots within the Western theological tradition and its revision and application in a variety of contexts.
2. Assess the significance of such theology for the church as a body of people of gendered, cultural, economic, and political difference.
3. Contrast the theological basis and limits of reconciliation with those shaping the coordinated political discourse.
4. Evaluate the utility of reconciliation as a category for political mobilisation, with special attention paid to the criticisms of indigenous peoples within post-colonial contexts.
DM9300P/DM9309P/CT9060P/CT9069P - Ambassadors of Reconciliation: Mission in the Context of Division and Violence

Assessment: Classroom-based

Assessment ... ... ... ... ... ... ... Weighting

This course is an exercise in constructive theology, and offers an opportunity to develop an in-depth and polished piece of work of a level perhaps suitable for publication. The student, in consultation with the lecturer, will identify one aspect of the missiological discussion of reconciliation, including its political appropriation, and develop a constructive theological work. A 2000 word drafted outline of the final argument. This will be submitted to and discussed with the lecturer and developed into the final essay. This 2000 words is to be incorporated as part of the final 6000 word total, and should be understood as a first draft of the final submitted essay 25%

Critical essay which builds on the drafted outline and which looks to make a constructive contribution to the field of discourse (6000 words) ... ... 75%

Assessment: Online

Assessment ... ... ... ... ... ... ... Weighting

This course is an exercise in constructive theology, and offers an opportunity to develop an in-depth and polished piece of work of a level perhaps suitable for publication. The student, in consultation with the lecturer, will identify one aspect of the missiological discussion of reconciliation, including its political appropriation, and develop a constructive theological work. A 2000 word drafted outline of the final argument. This will be submitted to and discussed with the lecturer and developed into the final essay. This 2000 words is to be incorporated as part of the final 6000 word total, and should be understood as a first draft of the final submitted essay 25%

Critical essay which builds on the drafted outline and which looks to make a constructive contribution to the field of discourse (6000 words) ... ... 75%

Pre-requisite

N/A

Lecturer

John Flett
Recommended reading

* = set texts recommended for purchase


Recommended reading
* = set texts recommended for purchase

DP8000P
Self and Other in Pastoral Relationships

Semester 1: Classroom-based

Description
In this unit the student will have the opportunity to explore the notion of ‘self’ as part of their identity in pastoral and other relationships. The development of notions of self will be examined theologically and theoretically, the impact on self-identity will be explored from social, familial, and cultural contexts, and a variety of human emotions will be considered as they impact on relationships with others. The implications of understandings of self and emotion will be explored and examined to deepen understanding and practice of healthy pastoral relationships.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Explain theological and theoretical notions of self as a way of locating their own self-identity.
2. Identify social, familial, and cultural influences on their own identity.
3. Understand how notions of self-impact on relationships with ‘other’ especially within pastoral relationships.
4. Identify a variety of human emotions as they impact on pastoral relationships.
5. Understand the importance of maintaining emotionally healthy relationships, including strategies for the use of supervision, Spiritual direction, peer groups, and ethical boundaries.
6. Research and resource their ongoing learning by identifying relevant texts and resources.

Assessment

<table>
<thead>
<tr>
<th>Assessment</th>
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<tbody>
<tr>
<td>Annotated Bibliography (1000 words)</td>
<td>15%</td>
</tr>
<tr>
<td>Family/cultural map with narrative explanation (1500 words)</td>
<td>25%</td>
</tr>
<tr>
<td>Case study in ministry or work setting (2500 words)</td>
<td>40%</td>
</tr>
<tr>
<td>Weekly reflection blog (1000 total words)</td>
<td>20%</td>
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Pre-requisites
N/A

Lecturer
Christine Sorensen
Recommended reading
* = set texts recommended for purchase


DP8500P/DP8509P
Theology of Pastoral Care

Semester 2: Classroom-based (DP8500P); Online (DP8509P)

Description
This unit explores the theological nature of pastoral care and the relationship between theology and pastoral skills. It aims to help students develop a reflective basis for pastoral practice that is grounded in Christian theology and Biblical studies. Consideration will be given to the uniqueness of ‘pastoral’ care, to some of the challenging questions raised in situations of crisis, and to the appropriate use of prayer and Scripture in pastoral situations. Scope will be given for students to explore a range of contextual issues and questions in pastoral ministry.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Demonstrate an understanding of the biblical and theological foundations of pastoral care.
2. Articulate the integrative connections between theology and pastoral practice.
3. Integrate theology and skills in their own pastoral practice.

Assessment: Classroom-based

<table>
<thead>
<tr>
<th>Assessment</th>
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<tbody>
<tr>
<td>Two 500 word book reviews (1000 words equivalent)</td>
<td>30%</td>
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<tr>
<td>A reflective paper on the integration of theology and ministry in a particular ministerial context (3000 words)</td>
<td>70%</td>
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Assessment: Online

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<tbody>
<tr>
<td>Engagement in Online Tutorial Discussion (1500 words equivalent)</td>
<td>30%</td>
</tr>
<tr>
<td>A reflective paper which sets out the integration of the student’s pastoral practice and their understanding of pastoral care grounding this in Christian theology and biblical studies (2500 words)</td>
<td>70%</td>
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</table>

Pre-requisites
15pts in each of Biblical Studies and Theology

Lecturer:
Randall Prior
Recommended reading
* = set texts recommended for purchase


Dykstra, R. *Images of Pastoral Care*. St Louis, US: Chalice Press 2005


Lyall, D. *The Integrity of Pastoral Care*. Ottawa: Novalis, 2002


Pembroke, N. *Renewing Pastoral Practice: Trinitarian Perspectives on Pastoral Care and Counselling*. Aldershot: Ashgate, 2006


DP8900P
Supervised Theological Field Education

As required

Description
This unit will introduce students to the process of field education and theological reflection. Students will be placed in a field placement with an accredited placement supervisor. They will engage in contextual ministry practice and through theological reflection, further reading, self-reflection, and supervision develop skills and competencies in the practice of ministry. Placements available are wide ranging within both metropolitan and rural contexts. Attention will be given to the development of foundational skills in ministry and leadership within the 21st century church.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Demonstrate competencies in ministry practice in the field placement ministry context.
2. Demonstrate the ability to theologically reflect on ministry practice and ministry context.
3. Document evidence of learning about ministry and self-awareness that has resulted from the field placement.
4. Develop goals and demonstrate key ministry practice skills required within a Field Placement context.
5. Reflect critically on the contribution of the field placement to their spiritual and personal development and ministerial identity.
6. Integrate their wider theological reading into theological reflection on the placement context.

Assessment
| Learning Agreement and Evaluations (2000 words) | ... | ... | ... | 40% |
| Essay: Theological reflection on pastoral situation from Field placement (3000 words) | ... | ... | ... | 40% |
| Participation in and presentation to Theological Reflection Seminar (1000 words equivalent) | ... | 20% |

Pre-requisites
N/A

Lecturer
Sue Withers
DP8900P
Supervised Theological Field Education

Recommended Reading
* = set texts recommended for purchase


Further Supervised Theological Field Education

As required

Description
This unit will extend students’ skills in ministry practice and theological reflection. Students will be placed in a field placement with an accredited placement supervisor. They will engage in contextual ministry practice and through theological reflection and supervision develop skills and demonstrate advanced core competencies in the practice of ministry. Placements available are wide ranging within both metropolitan and rural contexts. Attention will be given to the development of skills in ministry and demonstrated leadership within the 21st century church. Attention will be given to the integration of placement learning and classroom learning.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Develop and demonstrate competencies in ministry leadership in the context of a field placement.
2. Demonstrate the ability to theologically reflect on their practice of ministry and ministry context.
3. Document the learning about ministry and self-awareness that has resulted from the field placement.
4. Create and evaluate goals in the context of the field placement.
5. Reflect critically on the contribution of the field placement to their spiritual and personal development and ministerial identity.
6. Integrate their wider theological reading into theological reflection on the placement context.

Assessment

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<tbody>
<tr>
<td>Learning agreement and Evaluations (2000 words)</td>
<td>40%</td>
</tr>
<tr>
<td>Essay: Theological reflection on pastoral situation from Field placement (3000 words)</td>
<td>40%</td>
</tr>
<tr>
<td>Participation in and presentation to Theological Reflection Seminar (1000 words equivalent)</td>
<td>20%</td>
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Pre-requisites
N/A

Lecturer
Sue Withers
Recommended Reading
* = set texts recommended for purchase


DP9005P
Education and Ministering through Life’s Passages

Semester 1: Intensive

Description
This unit presents a view of adult spiritual development which integrates psychological and theological understandings of Christian maturational processes. It offers insights on the masculine and feminine aspects of growth through early, middle and late adulthood. Changing spiritual emphases in each stage will be discussed. Students examine pastoral and educational styles and approaches that are appropriate for the different needs and capacities of people moving through the major life phases, and transitional periods. Through engagement with both classical and aesthetic sources, the unit invites participants to reflect on aspects of their own spiritual development and on ways of being more responsive to the changing needs and circumstances of those to whom they minister. Participants are encouraged to work with some of their favourite spiritual classics during the unit.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Critically analyse the ways that an understanding of education has implications for the interdisciplinary aspects of adult spiritual development.
2. Articulate and evaluate different pastoral approaches for people in their changing life phases, and transitional periods in their faith journey.
3. Communicate aspects of spiritual development through the use of classical and contemporary resources, research and write an essay at postgraduate level.

Assessment
Essay (6000 words) 100%

Pre-requisites
15 points in Biblical Studies and 15 points in Systematic Theology

Lecturer
Maryanne Confoy
Recommended reading
* = set texts recommended for purchase


Effective Christian Leadership and Ministry

Semester 2: Intensive

Description
This unit explores the personal, spiritual, professional and ecclesial aspects of ordained and lay ecclesial ministry. Designed to strengthen participants’ ability to collaborate and communicate more effectively, the unit seeks to integrate the collective wisdom of the Christian tradition with personal praxis in contemporary ministry contexts. The diverse and constantly changing demands of life in our twenty-first century church and world call for a baptismal commitment that opens us to deeper and more inclusive understandings of ecclesial leadership. Students will examine the implications of understandings of baptism, vocation, and commitment for shaping Christian identity and community life, and in particular how such understandings shape effective leadership in the twenty-first century Church.

Learning outcomes
Upon successful completion of this unit, it is expected that students will be able to:
1. Critique and construct models of faith leadership for effectiveness within their particular faith community.
2. Critically evaluate their exercise of team leadership as appropriate within their particular field of ministry.
3. Demonstrate integration of theological and pastoral understandings of ministry in their own context.
4. Analyse and communicate the effectiveness of collaboration with other ministers and co-workers in their area of ministry.

Assessment
Essay (6000 words)...

Weighting
100%

Pre-requisites
15 points in Biblical Studies and 15 points in Systematic Theology

Lecturer
Maryanne Confoy
Recommended reading
* = set texts recommended for purchase


Capstone Integrative Project

Semester 2: Four seminars held throughout the semester

Description
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.

In 2016 the theme chosen for the seminar is: Church and Community

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

1. 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.

2. Articulate points of synthesis and integration between different fields of theological study (biblical, historical, systematic, philosophical, practical).

3. 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.

4. Present integrated theological ideas coherently, creatively and effectively, taking into account critical feedback from peers.

5. Plan and execute a substantial integrative project, drawing on advanced skills in research, writing and presentation.
XX9990P
Capstone Integrative Project

Assessment

| Attendance at and documented engagement in four seminars comprising intentional, reflective and critical interaction with tutors and peers (1000 words equivalent) | 10% |
| 20 minute seminar presentation of chosen project with due weight given to the critical integration of ideas and peer feedback | 30% |
| Integrative project of 6,000 words or equivalent | 60% or 90%* |

*NB If the mark is higher than that attained for assignment 2

Pre-requisites
Required postgraduate foundational units and at least 50 per cent of elective units relevant to the award. The capstone unit will usually be taken during the last two semesters of a Coursework Masters Degree.

Lecturers
Selected from Pilgrim Theological College Faculty with relevant expertise.

Recommended reading

* = set texts recommended for purchase


Ghiloni, Aaron J., ‘On Writing Interdisciplinary Theology’, Practical Theology 6 (2013), 9–33


Supervised Reading Units

Students wishing to study an appropriate topic otherwise available on the regular unit timetable can undertake a Supervised Reading Unit.

In consultation with a Faculty member or approved lecturer, the student must prepare a bibliography for the Reading unit and complete the required application form. These should be sent to the Coursework and Research Co-ordinator who, in consultation with the Academic Dean, approve the supervisor, program of study and assessment tasks.

The student is to maintain regular contact with their supervisor throughout the semester in which the reading unit is taken. The usual length of a reading unit assessment task is 6000 words or equivalent and is worth 15 credit points towards an undergraduate award.

Supervised Reading units are available in the following areas:
BS9415P    SRU Biblical Studies
CH9415P    SRU Church History
CT9415P    SRU Systematic Theology
DA9415P    SRU Mission and Ministry

In certain circumstances it may be possible to take a reading unit of 12,000 words, worth 30 points towards an undergraduate award.

For all enquiries regarding admission, enrolment, courses and units, please contact us on via email study@pilgrim.edu.au
## 2016 INTENSIVE UNITS

### First Semester

**4-11 February**

CH1010P/DS1010P/CH8010P/DS8010P  
Early Monastic Wisdom (Posa) – Perth, WA

**26-27 February, 18-19 March, 22-23 April**

BN3600P/ DT3600P/ BN9600P/DT9600P  
Ethics in the New Testament (Winter)

**5 March, 9 April, 30 April, 21 May**

CH2020P/3020P/CH9020P  
Secular and Sacred in Australia (Massam)

**27 February, 5, 12, 19, March, 2 April**

DP3005P/DP9005P  
Educating and Ministering through Life’s Passages (Confoy)

### Second Semester

**5-7 August, 3-4 September**

BA2040P/BA3040P/ BA9040P  
Gender, Justice, Empire: Contextual Readings of the Old Testament (Melanchthon)

**21-28 September**

CH3030P/DS3030P/CH9030P/DS9030P  
The Wisdom of St Benedict: The Rule and its Sources (Posa) – Sydney, NSW

**20, 27 August, 3, 10, 17 September**

DP3805P/DP9805P  
Effective Christian Leadership and Ministry (Confoy)

**23-25, 28-30 November**

DA2/3019S/DS2/3019S DA9019S/DS9019S  
The Nurture and Spiritual Guidance of Children  
(Dr Vivienne Mountain – Stirling Theological College)
ONLINE UNITS - UNDERGRADUATE

Semester 1

Field A: Humanities
AP2729P: Greek Sources of Western Thought (Martis)
AP3729P: Greek Sources of Western Thought (Martis)

Field B: Biblical Studies
BN1019P: Earliest Christianity: Stories, Texts, Beliefs (Winter)
BN2019P: Earliest Christianity: Stories, Texts, Beliefs (Winter)
BN3609P Ethics in the New Testament (Winter)

Field C: Christian History and Thought
CH2009P: Fulness of Life in Christian Tradition (Massam)
CH3019P: Discernment and Authority in Christian Tradition (Massam)
CH2029P: Secular and Sacred in Australia (Massam)
CH3029P: Secular and Sacred in Australia (Massam)
CT1009P: Faith, Theology and Doctrines (Thompson)
CT3009P: Trinity, Society and Dialogue (Thompson)

Field D: Theology: Mission and Ministry
DL1209T Introduction to Liturgical Thought & Practice (Trinity)
DM1009P: Developing a Mission Theology for Today (Flett)
DM2079P: Jesus the Christ (Flett)
DS2009P: Fulness of Life in Christian Tradition (Massam)
DS2029P: Secular and Sacred in Australia (Massam)

Semester 2

Field B: Biblical Studies
BA1019P: Life, History and the People of God in the Hebrew Scriptures (Melanchthon)
BA2019P: Life, History and the People of God in the Hebrew Scriptures (Melanchthon)
BA2049P: Gender, Justice, and Empire: Reading the OT Contextually (Melanchthon)
BA3049P: Gender, Justice, and Empire: Reading the OT Contextually (Melanchthon)
BS1019P: Reading and Interpreting the Bible in Contemporary Times (Melanchthon)

Field C: Christian History and Thought
CH1009P: Memory, History and the Historians (Massam)
CH3019P: Discernment and Authority (Massam)
CT2089P: Living People of God (Thompson)
CT3029P: Doctrine, Truth and Pluralism (Thompson)

Field D: Theology: Mission and Ministry
DP2509P: Theology of Pastoral Care (Prior)
DM1029P: Mission in Ecumenical Context (Flett)
DM3009P: Reconciliation: Mission in the Context of Division and Violence (Flett)
DS3019P: Discernment and Authority (Massam)
ONLINE UNITS - POSTGRADUATE

Semester 1

Field A: Humanities
AP9729P: Greek Sources of Western Thought (Martis)

Field B: Biblical Studies
BN8019P: Earliest Christianity: Stories, Texts, Beliefs (Winter)
BN9609P: Ethics in the New Testament (Winter)

Field C: Christian History and Thought
CH9009P: Fullness of Life (Massam)
CT8009P: Faith, Theology and Doctrines (Thompson)
CT9009P: Trinity, Society and Dialogue (Thompson)
CT9049P: Christianity and Ecology (Guess)

Field D: Theology: Mission and Ministry
DL8209T: Introduction to Liturgical Thought & Practice (Trinity)
DM8009P: Developing a Mission Theology for Today (Flett)
DM9079P: Jesus the Christ (Flett)
DS9009P: Fullness of Life (Massam)
DS9029P: Secular and Sacred in Australia (Massam)

Semester 2

Field B: Biblical Studies
BA8019P: Life, History and the People of God in the Hebrew Scriptures (Melanchthon)
BA9029P: Gender, Justice, and Empire: Reading the OT Contextually (Melanchthon)

Field C: Christian History and Thought
CH8009P: Memory, History and the Historians (Massam)
CH9019P: Discernment and Authority (Massam)
CT8089P: Living People of God (Thompson)
CH9029P: Secular and Sacred in Australia (Massam)
CT9029P: Doctrine, Truth and Pluralism (Thompson)

Field D: Theology: Mission and Ministry
DM1029P: Mission in Ecumenical Context (Flett)
DM9309P: Ambassadors of Reconciliation (Flett)
DP8509P: Theology of Pastoral Care (Prior)
DS9019P: Discernment and Authority (Massam)

XX9900P: Capstone Integrative Project

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