

CTC Community News



CATHOLIC  
THEOLOGICAL  
COLLEGE



UNIVERSITY  
OF DIVINITY

# Tolle Lege



December 2019

# An eventful year ends in prayer and thanksgiving

On Friday 8 November, the CTC community gathered in the Knox Lecture Room for the End-of-Year Mass, which was celebrated this as a Votive Mass of the Holy Spirit.

As the academic year drew to a close, this was a wonderful opportunity to come together in the presence of Christ, offering our prayers and thanks as we reflected on the events of the past year and our hopes for the year to come. Our former Master, Bishop Shane Mackinlay, joined us as chief celebrant, and our new Master, Very Rev. Dr Kevin Lenehan, delivered an apt and thoughtful homily (see facing page). The Mass was also an opportunity to present Bishop Shane with the College's parting gift to him—a beautiful red chasuble and matching mitre.

Following the Mass, refreshments were served with the generous assistance of the Student Representative Council, providing another less formal opportunity for the College community to farewell Bishop Shane and welcome Father Kevin to the role of Master of CTC.



# Homily

## The Holy Spirit and authentic reform

**In his end-of-year homily, the Master of CTC, Very Rev. Dr Kevin Lenehan, reflected on the role of the Spirit in renewing the church, and asked how, as a College community, we might participate in this Spirit-moved renewal. His homily is printed here.**

We may not yet be feeling the relief of the end of the year's work. For most of us there are still exams to be prepared for, papers to be completed, marking to be done and results to be submitted, courses for next year to be planned and organised, new appointments to familiarise ourselves with—even a new diocese to get to know for our celebrant, Bishop Shane!

Still it is good for us as a community of faith and learning to gather and be still, take a few deep breaths, open our eyes and see each other, and then to lift our hearts and minds to the One who has called each of us into life paths that bring us together in this academic community.

And to let sink into our hearts and minds the word that God speaks among us through tonight's Scripture readings. Did you hear the Lord's word through the prophet Joel: *you will know that I am in the midst of you; my people will not be disappointed any more* (Joel 2:27).

And to receive that promise as a vocation, a mission, a work of the Holy Spirit. How can we, individually and corporately as the College, en flesh that word of promise for God's people, in all the communities in which we live and serve: *God is in the midst of us; you will not be disappointed any more!*

Because there is plenty of disappointment around, isn't there? Both inside the church and outside. The young and the older, the committed and the hangers-on, the disillusioned and the furious, all wondering what comes next for the church, its parishes, communities and agencies.

And yet the readings of the Mass this evening look beyond the disappointment to the joy that emerges, it seems out of nowhere, in the following of Jesus and his mission, a simple gift of the good Spirit, a filling and overflowing of the heart with energy and praise. *Blessed are the eyes that see what you see*, Jesus says to his disciples (Luke 10:23). But surely what they can see at that moment is his inexorable journey to the capital Jerusalem and anxiety and uncertainty about the reception that awaits him and them.

So for us who follow Jesus, the joyful outpouring of the Holy Spirit, the Messiah's recreating and renewing gift, is inseparable from the day-to-day journeying towards Jerusalem, to the Passover from death to a new life. The disciple's joy springs from neither the confident prediction of strategic outcomes nor the naive optimism of unthinking repetition of past ways.

*The people of God believes that it is led by the Spirit of the Lord who fills the whole world (Gaudium et Spes §11).* The Lord's Spirit is the life-principle of the church, the sap flowing through its branches. And if there is to be authentic renewal of the church in Australia, it will be due to this same life-principle, the Holy Spirit, flowing anew and more freely in all the branches of the church's life, refreshing old growth and stretching out in new shoots.



Tens of thousands of Catholics and their friends are at work around the country in prayer and conversation leading up to the National Plenary Council of the Church to meet in October 2020 and May 2021, with the intention of discerning what the renewing, recreating work of the Spirit is calling us to today and tomorrow in Australia. How is the Spirit at work renewing the church by making all of us more authentically the church of the incarnate, crucified and glorified Lord Jesus?

In a text that was very influential on the decision to convoke the Second Vatican Council, Fr Congar's *True and False Reform (Vraie et fausse réforme dans l'Église)*, 1950, rev. 1968), four conditions of authentic reform are identified:

1. Efforts for reform are motivated by charity and pastoral concern for people in the lived reality of their faith. They begin not with an organisational theory or an intellectual system, but from the concrete realities of people of faith living out their faith in families, in workplaces, in worshipping communities. Gospel-based reforms do not attempt to achieve a state of purity or perfection, whether intellectual, moral or cultural, but strive for holiness and integrity.
2. Authentic efforts for reform seek to deepen the communion of the whole body of the church. They arise from a perception of oneself and one's community as a part in relation to the whole, not the whole in itself. The fruit of the Spirit's presence is always the enhancement of the common

## The Holy Spirit and authentic reform (continued)

life of the body, itself a sacrament and foretaste of God's purpose for the eschatological communion of all humanity and all creation. There ought to be a dynamic relation between the 'centre' (the hierarchical structure of the body) and the 'peripheries' where particular communities live out the Christian life. Effective initiatives for renewal tend to arise in the peripheries of the church, are discerned, recognised and endorsed by the centre, and then are received, consented to by the peripheries in action.

3. Authentic reform is characterised by patience with delay. This is patience not just in a chronological sense, as the passing of time, but patience in an eschatological sense. It has patience with the imperfection, the limitations, the lack of vision and energy, the all-too-human frailty of the church from generation to generation (including ourselves)—the ability to live with the struggle, to 'sit in the fire', to keep our feet on

shifting ground, and to bear the burden of ambiguity that a pilgrim church exhibits. Still, it must be a patience that knows when action is necessary; church leaders, says Congar, should not be too patient when the good of the church is at stake. And we are surely in such a moment in the post-Royal Commission context of Australia.

4. Genuine renewal is fostered through a deeper connection with the living tradition of the church, which is nothing other than the manifestation of the Holy Spirit alive and active in the church community—a more intense 'return to the sources' (*ressourcement*) for the sake of a more discerning and effective contemporising (*aggiornamento*) of the church's proclamation and mission, so that our renewal initiatives might be true developments of the apostolic tradition and not the distracting busyness of merely external innovations.

The challenge of renewal is, as Congar says, 'to rethink the situation in which

we find ourselves in the light and in the spirit of everything that the integrity of the tradition teaches us about the meaning of the church' (p. 295). It means the church becoming more authentically church. It means, above all, a recentering of the church on Christ and his paschal mystery of dying and rising in self-giving love and generous service of others.

Can we as a theological community assist the church in its various communities to embody such a mission of Spirit-moved renewal? In many of our activities, we already do, but what else—what is the *magis*, the more, that we are called to? How do we, together with the peripheries, hear the challenge of the Plenary Council, and how do we respond?

A starting point must be that we open ourselves more radically to the Word alive and active, carried to us on the breath of the Spirit, and that we become the embodiment of the Word we receive: *I am in the midst of you; you will not be disappointed any more.*

## Study Tour of the Biblical Lands

14 November – 7 December 2020

Study and discover the heart of your faith

Journey with us to the heart of your faith: contemplate Jesus on the sea of Galilee; walk the tunnels under the temple; follow Paul's travels through Greece, and consider adding on Delphi and Crete. Come with us to Jordan, Israel and the Palestinian Territories, plus Greece.

Take this tour for credit or as an audit student in two units in Old and New Testaments:

- BN2/3/9705C
- BA2/3/9705C

### Tour leaders

Dr Rosemary Canavan  
Rev. Anthony Dean CM

For more information, contact Jenny Delahunt on 9412 3333 or at [jenny.delahunt@ctc.edu.au](mailto:jenny.delahunt@ctc.edu.au).

### INFORMATION SESSIONS

Saturday 18 January, 2.00–4.00pm  
Saturday 29 February, 2.00–4.00pm

Catholic Theological College  
278 Victoria Parade East Melbourne



# Father Kevin reflects on his new role



**Very Rev. Dr Kevin Lenehan speaks here about his new role as Master of CTC, the change and continuity he has observed over many years of association with the College, and his hopes for the future.**

With Fr Shane Mackinlay's appointment as Bishop of Sandhurst this year, the vote fell to me, another priest of the Diocese of Ballarat, to be appointed as Master for the next four years. I have been greatly humbled by the strong vote of confidence expressed through the nomination and election process, and by the many encouraging messages from around the country on the news of my appointment.

CTC was established in the early 1970s to provide teaching and research in the disciplines of theology, philosophy, biblical and pastoral studies. The College Constitution states that CTC "exists for the academic formation of ordination candidates, religious and lay people, for the pastoral service of the Church, principally in Victoria and Tasmania." Since its foundation, CTC has been a member of the University of Divinity (formerly Melbourne College of Divinity) founded in 1910, one of the oldest continuing ecumenical institutes in the world.

What does the Master of CTC do? Well, I'm learning that day by day as I begin working in this role. Basically, the Master is the Chief Academic Officer and CEO of the College and

its operations within the University of Divinity, with oversight of academic, financial, and organisational policies and management, staffing and succession, and strategic development. The Master shares leadership of the College with a Deputy Master, Academic Dean and Associate Dean, and represents the College in church and educational contexts. He serves as a member of the University Executive. All this is to foster and serve the academic theological formation of the College's almost 400 audit, undergraduate, postgraduate and research students, and more than seventy permanent and sessional academics and administrative staff.

My association with Catholic Theological College began in 1983 when I (together with Fr Gregory Tait of the Ballarat Diocese) began ordination studies at the College, located then with the seminary next to Monash University in Clayton. I had very happy years as a student of CTC and knew at the time that I was receiving a high-quality education in all the fields of theology. It was only years later, however, as a postgraduate and doctoral student at the Catholic University of Louvain in Belgium, that I came to appreciate more fully the excellence of CTC and its lecturers in those years. So, like my colleagues teaching and researching at CTC, I feel a sense of gratitude and responsibility to provide for a new generation the same excellent theological education. The student

body is much more international, gender-balanced, full- and part-time, and diverse in delivery modes and locations, than when I was a student. But the same passion for theological formation that is both deeply human and fully Christian and responsive to the issues and needs of our context exists today.

So my hopes for the College during my term as Master revolve around ensuring the academic quality and pastoral suitability of CTC's offerings, and to make them known and accessible as widely as possible to our sponsoring bodies and the wider church community. I'm very conscious that during my term the Australian Church will undertake the Plenary Council that our parishes, agencies and individuals have been preparing for. What will be the contribution of CTC's students and staff to the discernment and deliberation of mission priorities of the Catholic Church into the future? Also, the opening of the academic year in 2022 will mark the 50th anniversary of the College, a significant opportunity to celebrate the achievements of the past and recommit to the College's mission and role in a very different church and society from that of 1973.

This is an edited extract from an article that originally appeared in the newsletter of the Archdiocese of Ballarat, *Our Diocesan Community*. It is reproduced here with permission.

# Ordination of Bishop Shane Mackinlay

**On Wednesday 16 October, a large contingent from CTC were among the almost 2,000 people who gathered at Sacred Heart Cathedral, Bendigo, for the ordination of Most Rev. Shane Mackinlay, Eighth Bishop of Sandhurst, to the episcopacy.**

Archbishop Peter Comensoli, Archbishop of Melbourne, was the principal consecrator at the Solemn Mass, joined by Bishop Leslie Tomlinson, Bishop Emeritus of Sandhurst, and Bishop Paul Bird CSsR of Ballarat as co-consecrators. Among the almost thirty bishops and 300 clergy present were Archbishop Tito Adolfo Ylana, the Papal Nuncio to Australia, and President of the Australian Catholic Bishops Conference Archbishop Mark Coleridge.

In his homily, Archbishop Comensoli reflected on the special pastoral call of bishops: "It is for all of us—bishops, priests, deacons, religious and lay faithful—to join in the singing of Christ into this time and place," he observed. "Yet, as Paul goes on to note, we each have a particular voice with which to proclaim the song of Jesus Christ. So, to a few, the apostolic voice is given as a definitive character. Bishops are those among us to whom the song of Christ's life takes on that particular shape and sound belonging to the Shepherd."

In his address, Bishop Shane thanked friends from his parishes in Ballarat,



Bungaree and Gordon, colleagues from CTC and the University of Divinity, the clergy and religious of Sandhurst and his fellow bishops, particularly his predecessor Bishop Leslie Tomlinson.

Acknowledging the challenges of being Catholic in contemporary Australia and the disillusionment of many in the church, he assured the congregation that "I take those challenges very seriously; responding to them must be integral to whatever we do"

"We can only be faithful to this by placing our trust in God, sharing our gifts generously with those around

us, and valuing and celebrating the riches that are brought by each member of our community," he said.

A number of people from the CTC community played special roles in the Mass, including Sr Frances Baker RSM, who read the second reading, and Deacon Denjib J. Suguitan, who proclaimed the gospel.

For those who could not be there in person, the episcopal ordination was live-streamed and can be viewed via the Diocese of Sandhurst website ([www.sandhurst.catholic.org.au](http://www.sandhurst.catholic.org.au)).

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# No conflict between science and faith

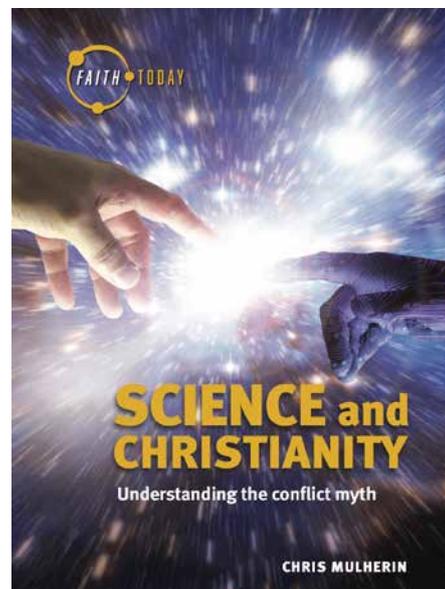
On the evening of Thursday 7 November, the College was pleased to host the launch of Rev. Dr Chris Mulherin's new book, *Science and Christianity: Understanding the conflict myth*. Part of Garratt Publishing's Faith Today series, this easy-to-read book provides a clear and engaging introduction to the relationship between science and Christian faith for students, teachers, clergy, and interested lay people. **Bishop Shane Mackinlay returned to CTC to launch the book. His speech is printed here.**

For the last fifteen years, whenever one has a conversation about science and religion, four figures hovering in the background are those of the so-called 'new atheists': Richard Dawkins, Christopher Hitchens, Daniel Dennett and Sam Harris. However, having begun their interventions in 2006, they are no longer 'new' in a strict sense, and in Chris' admirable book, they don't make an appearance until nearly halfway through, which I'm sure would be much to their chagrin. Nonetheless, they have a long shadow, and this book is clearly written in it.

Chris presents a wonderfully lucid and measured defence of Christian faith against the sort of attacks that the new atheists mounted on it. One of the book's great strengths is that it offers a critique not only of their views on faith, but also of their views on science. It's often been said that the new atheists are not sufficiently familiar with what

they are arguing against. Indeed, it's often difficult for believers to recognise their faith in the account given of it by Dawkins and his associates. We might well say, "I understand completely why you wouldn't believe in a God like that; neither do I!" Piers Plowman, reviewing Dawkins' latest book, recently described him as "a brilliant interpreter of science, butterfly net and sword of truth in hand, on the hunt for mythical beasts created by his own prejudice" (*The Tablet*, 21 September 2019, p. 19).

A parallel criticism can certainly not be levelled at Chris' book. It's very clear that he is deeply familiar not only with Christian faith, but also with science and its history, and with philosophy. Moreover, as well as knowing each of these areas, he is passionate about them and an advocate for them. He does this without giving in to the temptation of an evangelical fervour, and more by celebrating how each, in complementary ways, enriches our lives and our understanding. His insights into each of science and Christianity enhances the value that he sees in the other. Thus, science gives us more reasons to wonder and give thanks for the ways "the heavens are telling the glory of God; and the firmament proclaims his handiwork" (Psalm 19), and also for the capacity of human reason to understand that handiwork. On the other hand, Christianity gives a moral and existential framework for science, which otherwise would show a universe that has, as Dawkins admits, "precisely



the properties we should expect if there is, at bottom, no design, no purpose, no evil and no good, nothing but blind pitiless indifference."

Chris' particular interest is debunking what he calls the "conflict myth", which is the view that science and Christianity are set in an intrinsic conflict with one another, summed up in comments such as: "I believe in science, so I couldn't be a Christian." His essential argument is to distinguish questions about meaning, which lead to the formation of a worldview, from questions about mechanisms, which lead to us understanding and predicting what happens in the world. Failing to distinguish between these two different kinds of question leads to what he calls 'scientism', which asserts that the only legitimate worldview is that presumed by science.

Chris analyses the basis of scientism as a careless and irresponsible approach to naturalism. All science engages in 'methodological naturalism', which describes the foundations of the scientific method: namely, scientific questions can be addressed by investigating the "properties of measurable material phenomena" without reference to

any possible spiritual dimension. This presumes that the world as it is naturally given is ordered, that experiment and observation are a valid and reliable basis for theories, and that human reason has the capacity to assess observation and arrive at understanding and predictions about the world. Chris argues that naturalism becomes a problem when this methodological naturalism slides across into Naturalism as a worldview or, if you like, 'ontological naturalism' (though I hasten to add that Chris avoids technical philosophical language like that). Naturalism as a worldview asserts that scientific experiment and confirmation are the only basis for truth and validity in every question, not just in scientific questions. However, Naturalism is inherently self-contradictory, as this very assertion cannot be proven by scientific experiment or observation. It is a worldview that has been merely asserted, and cannot be proved scientifically. Chris describes this worldview as 'scientism'. While there is clearly intrinsic conflict between scientism and Christianity, Chris argues convincingly that there is no intrinsic conflict between science itself and Christianity, as science relies only on methodological naturalism and not on the worldview of ontological Naturalism.

With commendable even-handedness, Chris also describes the religious parallel to Naturalism, in the equally fundamentalist approach of those who absolutise a literalist reading of the Bible. This leads to a worldview evident in the various forms of creationism, which insist that the Bible is the only basis for truth and validity in every question, not just in religious or moral questions. In this context, Chris quotes Galileo's pithy observation that "The Bible teaches how to go to heaven, not how the heavens go."

This is a relatively short text, but it is informed by a thorough knowledge of science, philosophy and religion. Chris carries this knowledge lightly and avoids labouring his points, but he gives very careful and clear attention to nuances such as:

- the different meanings of science through history and between different branches of science
- the limitations of scientific enquiry, both in practice and in principle
- the 'truth' status of scientific hypotheses, which are always subject to the problem of induction, because we can never be certain that the next observation might not prove them wrong, as happened when black swans were inconveniently discovered in

Australia in 1697, thus disproving the hypothesis held universally until then that all swans were white

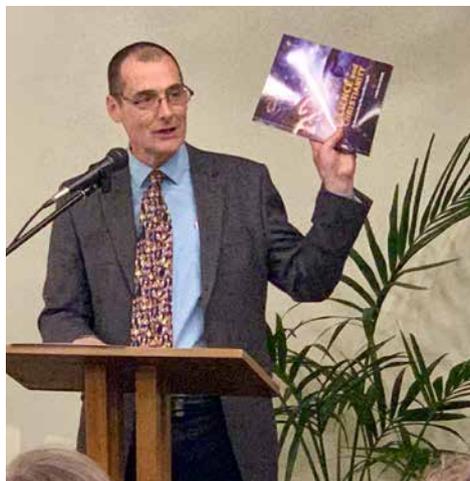
- the epistemological and ontological presuppositions that provide a foundation for the scientific method
- even the different literary genres that are to be found in the Bible.

It is clear that Chris is a fine teacher and communicator: he writes clearly, directly and with great accessibility. He also includes exemplary sign-posting at every point, and helpful questions for discussion at the end of each chapter. The text is complemented by stunning photos, and a consistently attractive layout, of which the publisher should be proud. It also has seventeen enlightening articles that could stand alone on aspects of science such as quantum mechanics and DNA, and on historical figures with insights into the relation between science and religion, ranging from Augustine and Galileo to Darwin and Polkinghorne.

I failed to locate a single typo, which reflects the care with which the book has been produced. It is very much a book for the twenty-first century, with the images, stand-alone articles and discussion questions indulging all the demands for stimulus of a generation accustomed to a limited attention span. Yet, despite so many moving parts, Chris maintains an absolutely clear purpose and a direct line of argument that runs from the beginning of the book to its end.

I am very pleased to launch Chris Mulherin's *Science and Christianity*, and I warmly commend it to you.

*Science and Christianity: Understanding the conflict myth* is published by Garratt Publishing (RRP \$29.95) and can be ordered directly from the publisher.



**Left:** Most Rev. Shane Mackinlay, Bishop of Sandhurst. **Right:** Rev. Dr Chris Mulherin

# Farewell Margaret-Mary Brown OP

After eight years of generous and dedicated service to the College, and after a few unsuccessful attempts, Sr Margaret Mary Brown OP recently succeeded in retiring from her role of Academic Tutor at CTC. Learning Support Coordinator **Jude Caspersz** reflects here on the calling and contribution of a much-loved colleague.

Sr Margaret-Mary Brown grew up in Coleraine in Victoria's Western District. She commenced her teaching in primary schools soon after joining the Dominican Sisters. While she enjoyed these years, she moved onto teaching secondary school English and other subjects at the Dominican college in Tasmania. Her teaching took her on to lecturing student teachers at the Teacher Training College for Dominican Sisters in New South Wales. When the college was moved to Canberra and opened up to other orders and prospective lay teachers, Margaret-Mary became the first principal of the Signadou Dominican College of Education. Responsibility for the college and its operations was formally handed to ACU in 1990. As a tribute to her contribution, ACU granted her an honorary doctorate—and she has enjoyed processing at CTC formal occasions with her academic gown.

Margaret-Mary was also a pastoral associate of two parishes for a time—in one instance as administrator as there was no priest appointed. A career highlight was receiving the Churchill Fellowship at a key point in her education career, allowing her to travel overseas to conduct research in her chosen field. The fellowship also aims to reward “proven achievement of talented and deserving Australians with further opportunity in their pursuit of excellence for the enrichment of Australian society”. Margaret-Mary found travelling overseas and



researching education around the world for nine months a very rewarding and enriching experience.

After her long and illustrious ministry in teaching, she commenced as an academic tutor here at CTC in 2011. Since then she has been assisting many CTC students with their essay drafts and research papers, giving them encouragement and support—always with her contagious laugh and much appreciated sense of humour. I know she will be missed by staff and students alike—she says she is already missing us, but keeping herself busy. We are grateful that we will continue to be graced by her contributions from time to time through another passion: her love of literature. At the recent Staff Dinner, she received a special presentation from Very Rev. Dr Kevin Lenehan, Master of CTC, as a token of gratitude for her contributions to the College.

Thankyou Margaret-Mary, and God bless for the future.

# A new face in the library



## Annalise Day Library Assistant

Mannix Library has recently welcomed a new staff member to its team, after Nick Gellatly left in October to take up a new position at St Paschal Library in Box Hill.

Annalise grew up on a farm in north-east Victoria before making the move to Sydney to commence her Bachelor of Arts in the Liberal Arts at Campion College. While completing her course, she worked at the Campion College Library, which inspired her to pursue a career in librarianship.

With her BA (LibArts) completed, and after a brief time working with the Diocese of Parramatta, Annalise returned to Melbourne to begin her Masters of Information Studies (Librarianship). Her studies require her to complete a three-week placement, which she is doing with Mannix Library. Once her placement has finished, you will see Annalise's face around the library three days a week.

# Ordinations

In recent months, we have celebrated the ordination to the Diaconate of six CTC students.

- On 5 October 2019, **Colin Nunis** was ordained to the Diaconate by Bishop Robert Rabbat, Melkite Catholic Eparchy of Australia and New Zealand, at St Joseph's Melkite Catholic Church, Fairfield (see box on right).
- On Saturday 30 November 2019, **Daniel Rafanomezantsoa SDB (THA)**, **Dominic Aung Ko Myint SDB (MYM)**, **Michael En Lam Pau SDB (MYM)** and **Thomas Nattawut Kitsawad SDB (THA)** were ordained to the Diaconate by Most Rev. Timothy Costello SDB, DD, Archbishop of Perth, at St Joseph's Church, Collingwood.
- On Friday 6 December 2019, **Cameron Smith MGL** was ordained to the Diaconate at St Christopher's Cathedral, Canberra.

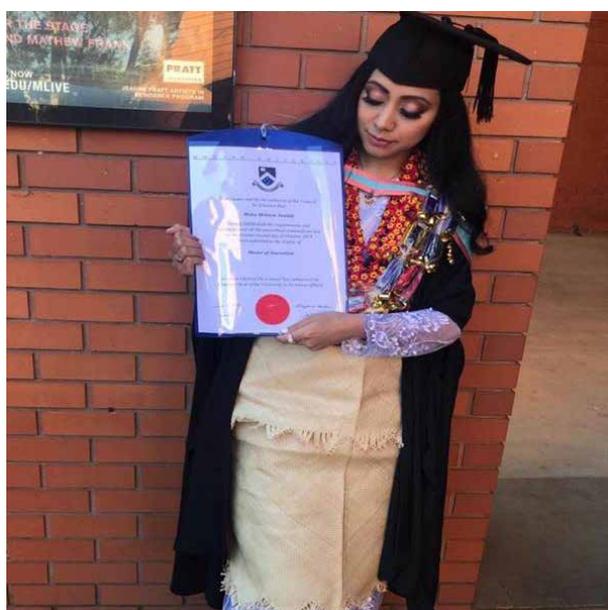
Warmest congratulations to each of the newly ordained.

The following solemn profession and ordination will take place in coming months:

- On Sunday 22 December, **Br Reginald Mary Chua** will make his solemn profession of vows during the 11.00am Mass at St Dominic's Church, Camberwell.
- On Saturday 11 January 2020 at 10.00am, **Matthew Kitichai Saisawang SDB** will be ordained to the priesthood by Most Rev. Joseph Prathan Sridarunsil SDB DD, Bishop of Surat Thani Diocese at St Theresa of the Child Jesus Church, Hua Hin, Prachuabkhirikhan, Thailand.

All members of the College are warmly invited to attend.

Our prayers and good wishes accompany the newly ordained, and those preparing for ordination.



 A photograph showing a group of five people in a church setting. In the center is a priest in ornate white and gold vestments, holding a book. To his left is a man in a white shirt and yellow sash, identified as Collin Nunis. To the right are three women, one in a floral dress and another in a black dress. The background features religious artwork and a large stained-glass window.
 

## A deacon in the Melkite Catholic Church

Congratulations to **Collin Nunis** (second from left above), who was ordained to the diaconate on 5 October 2019 at St Joseph's Melkite Catholic Church, Fairfield.

The Melkite Catholic Church is one of the twenty-three Eastern Churches in communion with the Catholic Church. Collin is currently ministering at St Joseph's Melkite Catholic Church in Fairfield, and is currently in his final semester of his Bachelor of Theology at CTC, with a view to further study.

Collin is a software developer by profession and is married to Agnieszka, an audiologist. Collin's theological interests include the theology and morality of sacramental marriage, and trinitarian dimensions of diaconal ministry.

## Congratulations Moira

Congratulations to past CTC student **Moira Tauiiili** (left), who in addition to her Bachelor of Theology (2018) has recently graduated with a Masters in Journalism from Monash University.

Moira is working full time at Walker Real Estate International as a content creator, putting her skills towards marketing campaigns and internal communications.

Outside of work, Moira still explores and writes about topics in church history—a passion carried on from her studies at CTC.

# Theological education: a journey of discovery

**At the beginning of this year—before his appointment as Bishop of Sandhurst was announced—Most Rev. Shane Mackinlay embarked on a four-month journey of discovery, visiting twenty-three Catholic theological institutions and meeting with thirty-eight individuals in senior leadership positions across six countries in North America and Europe. He also met with officials from three transnational or international accreditation and quality-assurance agencies. In October, he returned to CTC to present an enlightening staff seminar in which he shared his reflections on current trends in theological education and snapshots of some particular initiatives.**

As Bishop Shane observed, theological education is in transition, with most of the institutions he visited now having a significant number of lay students and teaching staff, alongside seminarians, religious and clergy. Many institutions are also diversifying the courses they offer, beyond those traditionally required for ordination. He regarded these as positive developments, enriching the teaching and research activities of institutions, and enhancing the experiences of students.

His visits to a broad range of international theological institutions confirmed that “theology doesn’t pay its way”, with most institutions experiencing declining enrolments. Even at the most successful of the institutions he visited, theological education required significant financial support. While in the past, dioceses and religious institutes

often accepted reduced or nominal payments for the services of religious and clergy, that is becoming less common, and the increasing employment of lay people also increases costs. Meanwhile, the dioceses and religious institutes that sponsor these institutions have many other demands on their resources, and their commitment to the institutions has often reduced in proportion to the declining number of seminarians. Many of the institutions he visited have responded to this challenge by entering or considering new partnerships for financial and academic support.

Through visiting other institutions, Bishop Shane came to a greater appreciation of some of the distinctive features and strengths of CTC, commenting that he was not aware of any other institution that is jointly sponsored and operated by dioceses and religious institutes formally cooperating together.

Furthermore, the University of Divinity also differs in significant ways from the “ecumenical consortia” of institutions that he encountered on his travels. While the consortia often offered shared or reciprocal library access and recognised the exchange of enrolments or teaching by students and staff, each institution still offered its own academic awards, and the consortia played no role in quality assurance or accreditation. In this context, he argued, the University of Divinity is a theological institution in its own right, rather than a consortium.

In comparison to the institutions he visited, he rates CTC favourably on a number of measures, including overall enrolment, the spread of students across coursework and research, the age of academic staff, the inclusion of laypeople among academic staff, a lack of reliance on overseas students for HDR enrolments, and the development of courses to meet particular needs and interests beyond the standard BTheol or ordination requirements.

On his travels, Bishop Shane observed a number of ways in which theological institutions have entered into relationships with larger institutions, including through merger (such as the merger of Weston Jesuit School of Theology with Boston College, or of Jesuit School of Theology, Berkeley, with Santa Clara University); through



# Governance, Strategy and Priorities for Catholic Theological Institutions

Shane Mackinlay



formal accreditation arrangements and 'conjoint' degrees (such as are required in Canada as a condition of government funding); through partnerships involving shared courses and property (such as between St Patrick's College, Maynooth, and the National University of Ireland, Maynooth); and through the establishment of successor institutions within other institutions (as when Milltown Institute was succeeded by Loyola Institute, Trinity College Dublin, or when the Centre for Catholic Studies, Durham University, was established in anticipation of the closure of Ushaw College).

These arrangements can bring a range of advantages: financial support; enhanced visibility, reputation and promotion; accreditation through the larger institution; access to ancillary services for student support and infrastructure (such as counselling, IT support and library services); and access to a wider pool of students and staff for enrolments and interdisciplinary activities. However, he observed that among the institutions he visited, many were not taking full advantage of the potential benefits and synergies, and that often these arrangements posed significant risks to the theological institutions, such as reduced control over curriculum

and staff, even to the point of compromising the core mission of the theological institution. He felt this risk was most effectively mitigated by those institutions that had established formal agreements that included access to property or ongoing financial contributions.

Bishop Shane found that accreditation arrangements varied widely, with few places having the well-established, mandatory and national framework that operates in Australia. In North America, accreditation is optional and has no direct government involvement. Civil accreditation in Canada and Europe operates through public universities, and in the United States through regionally based private associations. Most theological institutions in North America choose to seek accreditation also from the Association of Theological Schools in the United States and Canada (ATS), and many institutions are also recognised by the Holy See for a range of ecclesiastical degrees.

While each of the different accreditation authorities has a similar focus on quality assurance and continuous improvement, the variety and multiplicity of regimes has at least three unfortunate consequences: there is no single standard for

accreditation that applies to all institutions; institutions engage in very little benchmarking, even within consortia, relying instead on indirect benchmarking via accreditation agencies; and institutions can be subject to as many as three different accreditation authorities, with the associated demands for reporting and inspection.

Bishop Shane also found that institutions varied greatly in their response to the sexual abuse crisis. Most institutions have clear complaints procedures for their students and deliver at least one unit that focuses on content relevant to safeguarding and responding to sexual abuse. These units generally include the psychology of abuse, effects on victims and survivors, preventing abuse, and responding to complaints. Some institutions are taking specific one-off initiatives or establishing more ongoing strategies to enhance safeguarding. No institutions that he visited, however, had yet reflected on the implications of sexual abuse in the Church for the culture and ecclesiology of authority and leadership that they embody and teach. All institutions agreed that this was an area that needed attention but felt it would be difficult to identify specific standards or measures to guide this.

## Theological education: A journey of discovery (continued)

While, overall, strategic planning appeared not to be a central element in shaping the institutions Bishop Shane visited, there were nevertheless a few institutions that had undertaken noteworthy strategic initiatives.

Among these were Boston College's Institute for Administrators in Catholic Higher Education and its Church in the 21st Century Center, which focuses on roles and relationships in the Church, sexuality in the Catholic tradition, handing on the faith, and the Catholic intellectual tradition.

He was also impressed by the commitment by religious institutes to funding and overseeing teaching positions, research projects and scholarships at the Centre for Catholic Studies, Durham University. This centre sponsors the "Boundary Breaking" research project, which looks at the culture and ecclesiology that allowed sexual abuse by clergy.

Similarly, the Center for Safeguarding Minors and Vulnerable Persons at St Paul's University in Ottawa offers a range of awards in the Protection of Minors and Vulnerable Persons, as well as academic formation and canonical advisory services with a worldwide focus.

Bishop Shane also highlighted a number of other interesting initiatives he came across in his travels:

- The Dominican Pastoral Institute, Montreal, has established twelve formal partnerships with dioceses and church agencies to deliver academic formation.
- The Irish partnership model established by the Institute for Pastoral Studies, Thurles, allows for local delivery in dioceses, with each diocese responsible for promotion, recruitment, venue, mentors etc.
- The Ludwig-Maximilian University, Munich, has established a career network (with four staff), jointly funded by the archdiocese and theology faculty, which brings together students, faculty, alumni and potential employers. The university also partners with the archdiocese to allow students to engage in formal, supervised pastoral placements.
- The Mater Ecclesiae Institute at St Mary's University, Twickenham, offers ecclesiastical degrees, including for seminarians. The university has also established a relationship with the Catholic Education Service to contribute

to texts and documentation for religious education.

- St Patrick's College, Maynooth, collaborates with the National University of Ireland to offer a Bachelor of Arts and Theology degree with a dual major as a joint award. The college also offers a Certificate in Catholic Education to provide Catholic certification to BEEd students at the National University of Ireland, and has established a partnership with the university that allows it to use excess buildings and to access IT, student support and library services.

At the end of the seminar, the range and depth of questions were testament to the level of engagement among participants. Bishop Shane had clearly returned from his round-the-world journey with a deep and nuanced understanding of the current state of Catholic theological education internationally, as well as a more informed appreciation of CTC's own strengths and opportunities. It is hoped the insights he shared will spark and inform many more conversations in the years to come.

## Institutions visited

- Dominican School of Philosophy and Theology, Berkeley
- Jesuit School of Theology, Berkeley
- Catholic Theological Union, Chicago
- University of St. Mary of the Lake, Mundelein
- Regis College, Toronto
- University of St Michael's College, Toronto
- St Paul University, Ottawa
- Dominican University College, Ottawa
- Grand Séminaire / Institut de formation théologique de Montréal
- Institute de Pastorale des Dominicains, Montréal
- Graduate School of Religion and Religious Education, Fordham University, New York
- Boston College
- Commission on Accrediting, Association of Theological Schools in the United States and Canada (ATS)
- St Patrick's College, Maynooth
- Loyola Institute, Trinity College Dublin
- Mater Dei Centre for Catholic Education, Dublin City University
- Irish Institute for Pastoral Studies, Thurles
- Faculté de théologie de l'Ecole Cathédrale, Collège des Bernardins, Paris
- Le Séminaire de Paris
- Faculté de Théologie et de Sciences Religieuses, Institut Catholique de Paris
- St Mary's University, Twickenham
- Centre for Catholic Studies, University of Durham
- Katholisch-Theologischen Fakultät, Ludwig-Maximilians-Universität, München
- Herzogliches Georgianum Priesterseminar, München
- Pontifical Foundation Gravissimum Educationis, Rome
- AVEPRO (Accreditation and Quality Assurance for Ecclesiastical Universities and Faculties)

# Mannix Library contributes to Atla Digital Library—a first for an Australian library

The University of Divinity is an institutional member of Atla (formerly the American Theological Library Association) and, as **Kerrie Burn reports**, recently became the first institution outside North America to contribute a digital library collection.

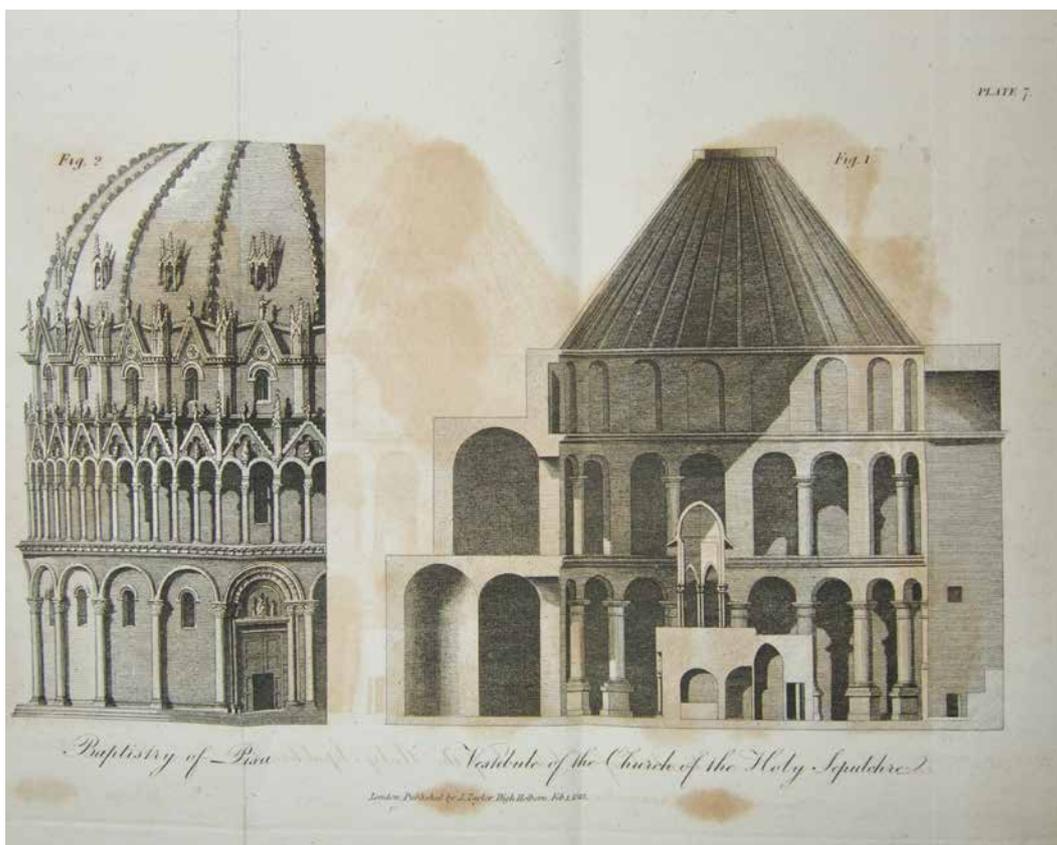
Atla created its Digital Library to provide access to digital collections of interest to religion and theology researchers. Atla Digital Library is a standards-compliant, sustainable, and inter-operable hub that promotes visibility and access to valuable digital collections.

The digital images that have been added to Atla Digital Library come from Mannix Library's Archbishop Goold Special Collection. More than a thousand items that still survive from the personal library of Melbourne's first Catholic Archbishop, James Alipius Goold, are housed at Mannix

Library. These items were discovered as part of an Australian Research Council-funded project that explored three aspects of the legacy of Goold through his personal collection of paintings, his architectural commissions and his library.

Approximately 3,000 images to date have been taken of items from Goold's library collection. They focus on provenance, letterpress, woodcuts, engravings and lithographs connected to Goold's interests in baroque art, prints and gothic revival architecture, as well as other images of historical interest.

Further information about the collection (including some highlights) is available on the Atla Blog post ([www.atla.com/blog/atladigitallibrary-university-of-divinity](http://www.atla.com/blog/atladigitallibrary-university-of-divinity)).



An illustration from *An history of the origin and establishment of Gothic architecture: comprehending also an account from his own writings, of Caesar Caesarianus, the first professed translator of Vitruvius* by John Sidney Hawkins (London: Printed by S. Gosnell, 1813), originally in the personal library of Archbishop Goold, and now held by Mannix Library's Goold Special Collection. This illustration is one of approximately 3,000 that Mannix Library has recently contributed to Atla Digital Library.

# Peace and joy to all this Christmas

*“Look, the virgin shall conceive and bear a son,  
and they shall call him Emmanuel,”  
which means “God is with us.”*

—Matthew 1.23



#### **Front cover image**

From left to right: Dr Rosemary Canavan, Jill Doncovio, Sr Margaret-Mary Brown OP, Most Rev. Shane Mackinlay, Bishop of Sandhurst, Rose Sutana and Vi Panganiban, on the occasion of Bishop Shane's episcopal ordination.

#### **Back cover image**

Entrance of concelebrating priests at the episcopal ordination of Most Rev. Shane Mackinlay as Eighth Bishop of Sandhurst, Sacred Heart Cathedral, Bendigo (reproduced with the permission of the Diocese of Sandhurst).