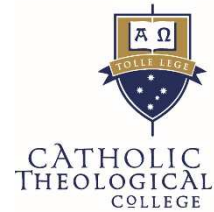


CTC Community News

June 2023



Tolle Lege

50
Celebrating Years

REMEMBER
CELEBRATE
IMAGINE

From the Master

I am honoured and delighted to introduce to you this commemorative issue of *Tolle Lege*, the journal of Catholic Theological College. This issue marks the College's fiftieth anniversary as an academic endeavour and as a member of the ecumenical University of Divinity. It provides a record of the opening event marking this anniversary, the annual Knox Lecture held on 12 October 2022 under the title, *Fifty Years of Theological Education in Context: Then, Now, What Next?* At this event, five invited speakers, all with strong connections to the College, shared their memories, experiences and hopes. In the pages that follow, the heart-warming and thought-provoking reflections of these speakers help us to *remember, celebrate and imagine* the mission and life of the College in the changing circumstances of today's church and world.



Tolle Lege also records recent ordinations to the priesthood and diaconate, as well as CTC graduates over the last twelve months. We congratulate these graduates and ask God's blessing on their work.

Very Rev. Dr Kevin Lenehan
Master

Knox Lecture 2022

Fifty Years of Theological Education in Context: Then, Now, What Next?

The College's annual lecture in honour of its founder, Cardinal Knox, took a different format in 2022. Rather than a single speaker, we had a panel of five distinguished guests who offered their recollections of CTC's past and present and their dreams for its future. The speakers were Austin Cooper OMI AM, Francis J. Moloney SDB, Terry Curtin, Rosemary Canavan, and Michelle Goh RSM. I was privileged to chair the session and edit their talks for publication here. In doing so, I was struck by the gifts we have had across the years in this College, the ongoing desire to broaden our outreach and our effectiveness, and the enormous value of the friendships across colleges and Christian traditions for our common work.

Dr Catherine Playoust
Deputy Master



Austin Cooper OMI AM

Rev. Prof. Austin Cooper OMI AM lectures in Church History and Spirituality at CTC and has a special interest in English-speaking Christianity. He served as Master of CTC in 1972–1976, 1992–1994, and 1998–2002, and was President of the Melbourne College of Divinity (MCD, now the University of Divinity) in 1976–1977.



My brief is to address early historical issues and their legacy. I will seek to do that by concentrating on three issues: the chief people and events leading up to the beginning of CTC in 1972; what we aimed at and managed to achieve in our first few years; and an assessment of the legacy bequeathed to those who followed.

In the broad historical sweep, one can say that Catholic theological training since the Council of Trent concentrated on the formation of clergy. As one who was formed in such an institution, one sensed that not a great deal changed over

centuries: we studied a number of tracts clarifying a Catholic doctrine; we addressed the errors of the Protestants –Luther, Calvin and the rest; we sought to imbibe the Catholic tradition. Through all those years we worked within a regular round of duties, all very clerically robed; the seminary was a small world of its own, having very little contact with the outside world, usually distanced from centres of population.

World War II called for a change: we still had enemies to confront, the Cold War making that all too obvious for many Catholics, but more than ever it was imperative to reach out to all people of good will. Vatican II made that a pressing pastoral concern.

As early as 28–29 July 1966 a two-day meeting was held at St. Paschal's, Box Hill, to which all seminary staff members were invited. This meeting fostered professional cooperation among various disciplines and also strong personal friendships which have always played their part in fostering ecclesial unity and movements of renewal. The meeting also signalled the approaching end of the self-sufficiency that had marked almost all seminaries heretofore.

The CTC story really emerges with the appointment of James Knox as Archbishop of Melbourne early in 1967 and his installation on 30 July of that year. On 23 October he called a meeting at the Cathedral of those involved in seminaries. It was clear that he hoped to see some form of cooperative effort among the many formation institutes in Melbourne. The two largest, the diocesan seminaries at Glen Waverley and Werribee, were administered by the Society of Jesus, who were also responsible for providing faculty. An added urgency emerged when the Provincial of the Jesuits announced that the Society could not administer these institutes beyond the next three years, nor be responsible for faculty. However, in the event the Jesuits promised to give whatever faculty assistance was possible: it proved both generous and invaluable over ensuing years.

The Archbishop arranged for two committees to meet: one concerning the relations between the Jesuits and the Episcopal Trustees; the other to plan for what eventually emerged as CTC. My distinct impression is that every community

involved in formation in Melbourne responded to the invitation, thought it was also clear that not all were likely to join. Throughout all this Archbishop Knox emerged as someone who listened: he was not a long-practised diplomat for nothing! His three representatives on the planning committee – Frank Little, Ronald Mulkearns and Eric D'Arcy (all then priests of the Melbourne archdiocese) – never gave any impression of seeking to impose any preconceived plan of the Archbishop. When he invited the Rector of Corpus Christi College Glen Waverley and me to Raheen in late March 1968, his clear aim was simply to listen, not to present or promote any rigid plan of his own. Even when a legal firm that had been asked to comment on the CTC Constitution queried the role of the bishops and provincials, Knox was happy to let the matter stand.

So by March 1972, CTC was launched formally. As to my second concern, the aims and achievements of the early years, I merely wish to make a couple of points. From the very first stages of planning, Knox envisaged the College being open to the whole Church: while having a primary responsibility to provide academic formation for clergy, it was also to be open to religious and lay folk. CTC has tried to keep alive something of the openness and welcome that Knox offered to all. One hopes we have been faithful to that. Regarding the involvement of laity, CTC developed more slowly, perhaps because Clayton in the 1970s was not buzzing with theological chatter. Eventually we drew heavily on the Gippsland area (we taught two subjects at Traralgon for some years) and also the Mornington Peninsula.

At the beginning we had enough students to keep us busy: there were some 125 seminarians at Corpus Christi College, and Salesians, Oblates and the two communities of Paulists brought the number up to something like 150 – almost all of them full-time students. A document in the files states that 1494 units were being undertaken by the seminarians alone in 1973. The mammoth task of organising the practical administrative details was left to the genius of Fr Tom Doyle. CTC owes him a great debt.

My task as Master was to concentrate on matters academic.

Firstly I wanted to see CTC recast the traditional organization of all disciplines so that they resembled the general practice of Australian universities: we had three terms, each of ten teaching weeks, and three term-length units made a year's subject. And these units (and subjects) were made progressive through three levels. I was delighted when faculty warmly accepted this suggestion. It was to stand us in good stead when we joined the MCD in the following year, and has remained a CTC practice.

Furthermore, I proposed that all seminarians should be required to undertake a major sequence in each of Scripture, Systematic Theology and Pastoral Theology (including Moral Theology and Canon Law). If anyone did well in a major sequence in an Australian university, such a graduate would be someone very well versed in a discipline with a good foundation for proceeding further, or for lifetime reading and indeed writing and speaking. Philosophy and Church History had a minimum of six units each, that is, a minor sequence each.

Along with these "core subjects", some 35% or 40% of a seminarian's work would be in areas chosen by either the student or the respective Dean of Studies. For lay folk, all choices were free and they would only need to do one major sequence. For seminarians this would mean some liberty and hence hopefully a development of interests: these might well be in areas where a major or minor sequence had been completed. The old Tridentine seminary (I suspect) sought to teach everything. It did not foster a clergy who were noted for a continuing love of learning at the service of the gospel. Surely our new system offered an enrichment for any pastor. Sadly, when we moved from a three-term year to a two-semester year, the term unit just expanded into a semester unit. Along with this, some additions were made to the list of what had been considered "core units". To my mind this has resulted in an overall impoverishment of our educational practice. The modern seminary curriculum is grossly overloaded.

Finally: did our early years show the wisdom and success of the Knox vision of a unified

Catholic approach to theological education? I am quite sure it did. The invitation was made to all interested parties, they agreed to dialogue, but finally Yarra Theological Union (YTU) and Jesuit Theological College (JTC) went their own way. Did this challenge the unity of Catholics? Not at all. Knox calmly accepted this as a fact. He respected that Catholic unity did not mean uniformity or regimentation. So he readily appointed the head of JTC and the head of YTU along with the Master of CTC as members of the MCD "College" or governing body. His even-handedness and courteous tact was an exemplary legacy: may it always be a characteristic of this College. We need to put these three institutes in the broad spectrum of Catholic unity. There was always the close relationship between the faculties of JTC, YTU and CTC; across the disciplines people knew one another and often worked in close collaboration and were friends; from very early days there were student exchanges, especially between CTC and YTU, facilitated by the direct run along Middleborough Road; from an early date YTU and CTC were represented on one another's Academic Boards; as time progressed no one was surprised that Frank Moloney SDB was invited to teach at YTU and someone like Tony Kelly CSsR was frequently seen at CTC. Tony worked closely with Mark Coleridge when he was Master, as I did with Paul Chandler O.Carm during our time as respective leaders. And one must not forget the wonderful friendly working relationship between Kathlyn Moynihan at YTU and Margaret Brady at CTC who kept the administrative aspects of close collaboration working smoothly: unheralded heroines both!

And so back to the James Knox whom we remember and celebrate at this annual lecture. A man of quiet courtesy and remarkable openness. He invited all and made all welcome. Courtesy combined with welcome: what a legacy to celebrate, preserve and foster!

Francis J. Moloney SDB

Rev. Prof. Francis J. Moloney SDB AM FAHA is a Salesian priest and an internationally renowned New Testament scholar, specialising in the Gospels of John and Mark and the Book of Revelation. He has taught at CTC for many years and has also had academic positions at the Salesian Pontifical University, Australian Catholic University, and the Catholic University of America.

In 1968 I was in my second year of theological studies in Rome when I received a brief but life-determining letter from the Australian Provincial of the Salesians of Don Bosco at that time, Fr Terry Jennings. He informed me that the Salesians wished to be part of the process of establishing a post-Conciliar unified seminary, initiated by the then Archbishop Knox. All participants in the planned institution were asked to contribute a qualified person to the academic faculty. Our late-lamented Norman Ford was already actively on the scene, but Fr Jennings asked if I would be prepared to continue my studies after ordination, specializing in any area that interested me – except for Philosophy, which Norm already had covered.

At that time, I was following a subject on the Letter to the Romans, taught by the inspiring Jules Cambier, a gifted Belgian Salesian who was making a major contribution at the Leopoldville campus of the University of Louvain in the Belgian Congo. There was to be no more back to “Rupertswood” where I had laboured prior to going to Rome! I was destined for Biblical Studies. I eventually started teaching at CTC in the second semester of 1976, having defended my dissertation in the previous July, and immediately dispatched to the Salesian University in Rome for a year (1975–76).

In 1976 the CTC students were predominantly young men from Corpus Christi College and various religious, preparing to be ordained to the Catholic priesthood. But from the start the classes always included religious women and men, as well as interested lay people, especially



teachers from the Catholic school system. Introduced to my first class by Fr Chris Hope, the Tasmanian who was teaching New Testament at that time, I delivered what I regarded as a first-rate introductory reflection on the Gospel of John. Early in the term (in those days) students “shopped around” for the first week or two, settling on the units of study they thought would be the most useful. At the end of my first two hours, one of the students asked me: “What is the pastoral usefulness of this unit?” Hopefully, that question has shaped all that I have taught and written in the ensuing fifty years.

For many years I was part of the “then” of CTC. Each year we taught the Gospel of that Lectionary Year – A (Matthew), B (Mark), or C (Luke) – and a general introduction to the Pauline Literature, covering some of the shorter letters in detail (especially 1 Thessalonians and Philipians). On alternate years we taught the Gospel of John and the Letter to the Romans, major theological building blocks of the Christian tradition. We taught each unit *twice a week*. We had two sessions for each unit and taught them in the day for seminarians and others who might be able to attend at that time, and then on two evenings.

We ran a three-term year, and each unit was squashed into a term of ten weeks. With three terms, we were able to teach “electives.” For example, I researched and taught units on Johannine Christology (including the Letters of John), the infancy narratives of Matthew and Luke, the passion narratives, the resurrection narratives, and the Jesus of history and the Christ of faith. Despite their “elective” nature, they were well attended. I recall that, as I closed the unit on the infancy narratives, I promised I would look at the historical issues underlying these different accounts, and their theological importance. The major lecture hall was packed – including the rectors and formation staff of our many associated institutes. Just what was this man teaching?

This scene changed as we adopted a two-semester year and as Roman authorities restructured the *Ratio Studiorum* (the program of studies) required for ordination to the priesthood. On the one hand, we had to cover all the material required by Roman authorities, and on the other, we had to do it in two

semesters. This was the situation that led to the current curriculum, but the early years have left their mark: one of the Synoptics each year, depending on the Sunday Cycle of the Lectionary; a general unit on Paul; and the yearly alternation of the Letter to the Romans and the Gospel of John. The loss of the “electives” was necessary, but those units were exciting for all. Every one of those units that I taught across the 1980s has eventually become a major element in my own personal research and publication.

Looking back across the earliest period that has led to the current curriculum, there can be no denying the fact that CTC has had an abundance of post-Vatican II trained specialists who made a massive contribution to the theological education of several generations. I am amazed as I chat with people from those days, both lay and clerical, how well they recall what we shared, and how much it has impacted on their lives and ministry. One of the unplanned benefits of those years together has been the development of an *unprecedented awareness* of the mutuality and richness shared across the diversity of diocesan clergy, religious women and men, Catholic and non-Catholic lay people. One of the many high points in my memories of those years was teaching Paul’s Letter to the Romans to an enthusiastic and intelligent Lutheran pastor. I suspect that I learnt more than he did that semester.

I think that it can be justifiably claimed that those years founded a “teaching and research tradition” at CTC that is contemporary, critical, and loyal to the Catholic Church’s Magisterium. I have been unquestioningly supported by CTC and a queue of Masters from Austin Cooper to Kevin Lenehan across a lifetime of research and publication. We must also salute the skilful leadership of the library managers and their staff, Estelle Robinson, Kay Cole, Tony McCumstie, and Kerrie Burn. Four library managers in fifty years says something about their quality, as does the quality of the research produced by the students and staff of CTC over those fifty years.

Some students and alumni would have liked us to be more radical, more politically oriented, more a part of a challenged Australian society and culture. Maybe we had too many answers and not enough questions. On the other hand,

some had problems with any critical innovation. I recall a period across several years when I was regularly questioned by students who cited *Dei Verbum* to me (or rather “at me”) as I insisted that the four Evangelists be allowed their own “voice” in the way they shaped traditions.

They would solemnly cite from *Dei Verbum* 19: “These four Gospels, whose historicity [Holy Mother Church] unhesitatingly affirms, faithfully hand on what Jesus, the Son of God, while he lived among men and women, really did and taught for their eternal salvation, until the day when he was taken up (see Acts 1:1–2).” To which I could only ask them to continue to read in *Dei Verbum* 19: “After the ascension of the Lord, the apostles handed on to their hearers what he had said and done, but with that fuller understanding which they, instructed by the glorious events of Christ and enlightened by the Spirit of truth, now enjoyed. ... The sacred authors ... selected certain of the many elements that had been handed on ... they synthesized or explained with an eye to the situation of the churches. They retained the preaching style, but always in such a fashion that they have told us the authentic truth about Jesus.” Vatican II, they had to learn, insisted that the Gospels were narratives, inspired literary creations that communicated authentic and salvific truths about Jesus. They are theology, not history books.

I look back upon the serious, creative, and critically loyal Catholic contribution of CTC to theological education with pride. Those years that we can now call the *then* have been maintained and substantially improved in the *now* of CTC as its leadership, staff, and students have responded to both internal and external challenges. I have been fortunate to belong to both eras. The communication of the Catholic faith tradition has never been easy. Paul articulated the challenge as early as 52 CE: “For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles” (1 Cor 1:22–23). Or, as Luke has Paul proclaim in his trial before the governor Felix at Caesarea: “It is about the resurrection of the dead that I am on trial before you today” (Acts 24:21). Christian theological education will always bring its challenges.

What next? Allow me to close with the experience of several CTC so-called “experts” at the Plenary Council of the Church in Australia. Never called upon, all of us were in an underground classroom, where we followed the proceedings via video. A ray of hope emerged as the Council drew to closure. We were asked to write a summary statement that might serve as a word from the Plenary to Australian society at large. A small subcommittee was formed to write this document, and the whole team of “experts” discussed and edited it further. Strangely, it was never used. It is much better than the issued final statement.

The future of CTC is ours to shape. We might listen to the non-published summary of the outstanding initiative of the Plenary Council of the Australian Catholic Church and take it on as an agenda for what lies ahead.

We believe that the Catholic community at its best has enhanced life in Australia through its witness to gospel values, which inspire its care for the sick and marginalised, its commitment to education, and its advocacy for social justice, especially in the context of the current needs of refugees and asylum-seekers. We commit ourselves to seek and serve the human flourishing of all Australians.

It closes with this hope, surely essential to the future agenda of CTC:

The Council, as followers of Jesus Christ, recognises the generational, cultural, ethnic, and religious diversity of contemporary Australia and desires that the Catholic community participate constructively with all traditions of faith and all worldviews that open our minds to spiritual and religious values, and with all people of goodwill who contribute to the common good of all Australians.

Terry Curtin

Most Rev. Dr Terence Curtin DD arrived at CTC after many years of service at Australian Catholic University and the colleges from which it was formed. He lectured in Systematic Theology at CTC and was Master of the College in 2003-2010 and President of the Melbourne College of Divinity (MCD) from 2010 to 2011, before becoming an auxiliary bishop in the Archdiocese of Melbourne in 2014.



I came to Catholic Theological College at the start of 2003 as the new Master. My previous academic experience had been at Australian Catholic University and its predecessor colleges, beginning in 1975. It was a new experience for me, one that I really had not sought, but Archbishop Hart asked that I allow my name to go forward for consideration. I remember Fr Austin Cooper’s words when my appointment was announced to the CTC community, “I’ve been on the ramparts looking for reinforcements for some time, and now they’re coming!” What followed was eight years as Master, including two as the last President of the Melbourne College of Divinity before the MCD became a “university of specialisation”, and a further four as Head of the Systematic Theology Department, taking me up to the end of 2014. My comments that follow are to say something of those years and to look at the future.

The “plus” in coming to CTC was that I entered into an academic community whose mission was to exist “for the academic formation of priestly candidates, religious and lay people, for the pastoral service of the Church, principally in Victoria and Tasmania.” Its vision, according to the College Constitution, was “to cultivate and promote through academic research the theological sciences and to deepen knowledge of Christian revelation and matters connected with it.” In 2006, in the words of Archbishop Hart as President of the College, “love of learning, love of God and love of the Church” were to guide the work of the staff.

The student body comprised seminarians from affiliated seminaries and a significant proportion of private students not looking towards ordination. The Missionaries of God's Love in 2007 and the Dominican Friars in 2009 affiliated with CTC and have since provided academic staff for the College. In 2004, nine percent of the student body came from other Christian traditions. This surely reflected the College's membership of the MCD as an Associated Teaching Institution (ATI). The 2005 audit of MCD by the Australian Universities Quality Agency (AUQA) commends "a culture of mutual respect and tolerance ... almost perfectly matched by a cohesive philosophy of ecumenism ... [which] binds the ATIs together as mutually supportive parts of the whole." In the period 2005 to 2009 student enrolment grew from 228 to 308, roughly an increase of one third in four years.

Coming to CTC, I found an academic community aware of the contribution it had to make to the education of future priests, teachers and lay faithful, and bringing into that commitment their own pastoral experience as well. The focus was on the theological education and intellectual formation of students studying for the Catholic priesthood, but the Performance Portfolio of 2004 recognizes the need to develop the College's work in the academic formation of religious and lay people for the Church's pastoral ministry. In 2004, the College had two full-time academic staff, the Master and the Academic Dean, and some thirty-five part-time or sessional staff. The addition of new staff in 2005 enabled development of the position of Research and Postgraduate Coordinator.

At the end of 2003, the CTC Senate instituted the position of Senior Fellow of the College, to honour the exceptional contribution of a number of senior academic staff who had served the College faithfully over many years. The inaugural Senior Fellow was Fr John Begley SJ, Master of CTC from 1983 to 1985 and Lecturer in Philosophy.

Having gone through the establishment of Australian Catholic University out of its foundations in Catholic teachers colleges, I was aware of the need for strategic intent and quality management that the College might build on its strengths and its new location in East

Melbourne, and also engage with developments in tertiary education. Part of this came with the addition of experienced academics from other universities to the Senate and the College Academic Board. I want to acknowledge here the contribution over many years of Professor Margot Hillel, chair of the ACU Academic Board, to CTC's Academic Board, and that of Emeritus Professor Peter Carpenter, former Dean of the Faculty of Arts and Sciences at Australian Catholic University to the CTC Senate. I also want to acknowledge the work of Dr Frances Baker who took on the role of Acting Master when I was out of action for most of 2007 due to ill health.

CTC also needed a more explicit, self-aware system of quality management, rather than the unexamined continuation of assumed quality practices of the past. For example, at the end of each semester, the practice had been that the lecturer in charge of a unit had to submit a separate result sheet for every piece of assessment. If there were three assessment tasks and twenty students, this meant sixty forms to sign at the end of term! It took a while to convince the Academic Dean to discontinue the practice and only require a single result sheet for the whole unit.

The College also had thirteen teaching weeks for each semester, where other MCD ATIs and tertiary institutions had twelve. To change to twelve meant greater possibilities for student cross-enrolment between CTC, other MCD ATIs, and other universities, as well as more time to offer intensive units during the mid-year semester break. There was some staff resistance and it took time to achieve this change. Debate at Academic Board raised a number of issues: the purpose of tertiary teaching; the required knowledge of a particular discipline and its methodology; and how to enable student mastery in a discipline. When the vote finally went through, I remember the exchange between Fr Austin Cooper and another lecturer who was opposed to the change. On seeing Fr Austin make the sign of the cross at the end of the meeting, the remark was, "Well, Austin, I hope you're praying for forgiveness!" To which came the wonderful reply, "No, I'm praying for your salvation!" CTC moved to twelve-week semesters in 2005.

Unit evaluation was another area for reconsideration. Lecturers had conducted this with their own questionnaires, some anonymous, others requiring the student's name. In second semester 2003, drawing on a model used at ACU, a set of common items covering different aspects of teaching and learning aimed to ascertain (without names) student opinion in relation to their experience in these areas and to relate this experience to the intended outcomes of the unit and the course to which it belonged. An external consultant provided a written report for Academic Board and Senate based on this raw data.

A recognised need of these years was to develop the College's research profile and culture. In the CTC Performance Portfolio of 2004, alongside a quotation from the CTC Constitution referring to research (in handwriting which I suspect is that of now Bishop Shane Mackinlay), are scribbled the words, "do we? research and publish?" The lack of full-time staff meant a lesser research culture due to the other duties and responsibilities of part-time and sessional lecturers. The 2009 CTC Audit Portfolio reports an increased number of full-time and part-time academic staff, enabling provision of courses and supervision of students in higher degrees by research, with less reliance on sessional academic staff to teach course units. Postgraduate coursework enrolments increased from 35 students in 2005 to 116 in 2009. Lunchtime research seminars were re-introduced in 2005 where staff members presented on a topic related to their current research to interested staff and postgraduate students. Funding for research purposes increased by almost a third from 2005 to 2008.

Another recognised need in 2004 was to prepare to hand over the role of theological education to the next generation, given that the majority of academic staff at CTC would reach retirement age in the next decade. To quote from the Performance Portfolio of that year,

CTC must think creatively about its service to a changing Church and society. It has a fine resource in its current staff and students, but a larger student body will be attracted to CTC by its scholarship and the application of that scholarship to the mission of the Church and the life of faith in the contemporary world. The

strengthening of postgraduate studies and research and promotion of courses like the new Graduate Certificate of Theology and the Certificate IV in Pastoral Liturgy offer promising avenues in this regard.

Enrolments increased by a third in the period of 2005–2008, with a marked swing to postgraduate coursework courses, exceeding enrolment goals set for this period.

Restitution of the Thomas Carr Centre in 2008 to the academic purposes for which it was designed assisted CTC in its educational activities. In earlier years the College had to compete with use of the building as a conference centre and a regular meeting place for diocesan agencies. The Senior Common Room in these years was an important place for academic staff to meet for tea and meal breaks and served a great deal in building the sense of community among staff and lecturers.

In 2006 CTC Senate adopted a *Professional Development Program for Faculty* which provided financial assistance for approved study leave of up to one semester. Staff professional development for both teaching and research saw a number of staff take up this offer. In 2008 and 2009 staff meetings and Academic Board encouraged new teaching staff to undertake awards in higher education, in particular the ACU's online Graduate Certificate in Higher Education.

The College recommended students access the Federal Government's FEE-HELP tertiary education loan scheme beginning in 2005 as MCD of necessity raised its unit fees. In 2007 the College awarded the inaugural Master's Prize to the College student recognised as having made an outstanding contribution to the College, taking account of the student's academic results and overall contribution to the life of the College. The inaugural winner was Mr Charles Balnaves, now the parish priest of St Gregory's, Doncaster and St Kevin's, Templestowe.

I'm not really able to comment on the present of CTC, but maybe that's covered in what follows as it starts now. And that is, the need of good theological education not just for the ordained, but also for the baptised, for the new era we are embarking on with the synod on synodality next year and year following. This is

not just a single event, but a process the whole Church is entering into. In the words of Pope Francis, we are in a change of era and not an era of change.

Recent writing calls for theological literacy if the Church, the pilgrim People of God in the teaching of the Second Vatican Council, is to give true witness on its journey of faith. Here we move from a static to a dynamic understanding that requires us to dialogue with the world as it really is, and not as we would like it to be. Here in contemplation and spiritual discernment we need to distinguish between the spirit of the times we live in, the language of this world, and the signs of the times, where God speaks to us through the events of this world. The challenge to CTC and the theological community is how best to serve this need.

Our Christian faith and theology call us to reread the Gospel message in the light of the historical experience of the Church and engage in contemplative reflection on that experience. Our theological rereading requires a new and deeper reading and understanding of Scripture and tradition and of the “signs of the times.” Pope Francis’s *Evangelii gaudium*, *Amoris Laetitia*, *Laudato Si’* and *Fratelli tutti* are all examples of this new reading and they inspire our own. The College motto is “Take and read,” so we are on the right path.

Rosemary Canavan

Dr Rosemary Canavan is a Senior Lecturer in Biblical Studies at CTC, specialising in visual exegesis and socio-rhetorical interpretation of New Testament texts. For CTC, she has served as Associate Dean (Postgraduate and Research) and Academic Dean, following the completion of her theological studies and a career in employment services for a range of not-for-profit organisations in Adelaide.



In light of the marvellous span of fifty years, my perspective this evening is of the most recent decade and one that verges on the opening of the next fifty – not that I am likely to see that to its entirety!

THEN

As I peer back with you into the recent past, it coincides with my own arrival at CTC, an arrival that brought me from South Australia with only a brief sketch of the history of the institution that I joined. It was 2011, the new Master, Very Rev. Dr Shane Mackinlay, had just been appointed, and I was employed with the view to fill the position he had vacated, Associate Dean (Postgraduate and Research). I joined the Executive, which also included the Deputy Master, Dr Frances Baker RSM, and the Academic Dean, Rev. Dr Brian Boyle. CTC was then a Recognised Teaching Institution of the MCD. There was a sense that this was a new time, as there were some other new faces among the faculty and one returning, namely, Rev. Dr Kevin Lenehan. Yet that sense of newness was about to take a major shift, as within one year MCD began the transition to University of Divinity.

The unfurling of the experience of becoming a university and indeed the first “university of specialisation” in Australia was exciting, with the potential of bringing all our wisdom and knowledge into a new way of flourishing. It was indeed this but so much more. I, as many of you, have understood in our lifetime, that change is the only constant but change can also be the breath of the Spirit. It has been a good life lesson, as we set sail on the sea where our faith would be tested as we grappled with our ongoing transformation. As we embarked on that new adventure, little did we know that by 2021 our status as a university of specialisation (according to the categories of the Australian higher education system) would be broadened to that of an “Australian university”.

At the beginning of this period CTC taught face-to-face only, day and evening, generally in East Melbourne but occasionally off-campus, usually for teacher accreditation. In these years we sealed up the submission slot at reception and instead had assignments submitted online through Turnitin. Of course, you know that was just the tip of the iceberg, transitioning through Theology Online to the development of the University’s Learning Management System ARK in 2013, as well as the addition of the Library Hub and the Unit Management System (UMS) and then Zooming headlong into online teaching in the pandemic. All of this gave a

sense of moving with the signs of the times, as the colleges of the University considered their options for reaching wider student audiences and fulfilling their mission. In conjunction with this, the structure of committees stretched and strained and morphed to deliver on the plethora of criteria required to meet the quality standards of TEQSA (Tertiary Education Quality Standards Australia) in an ever-moving landscape of university funding and research demands. CTC, as the largest college, was generous in nomination and representation on these committees and working groups. This was also a strategic involvement, as it meant that CTC was in the forefront of shaping and developing our future in the University.

For me the most dramatic change was when the academic deans of the colleges became members of the University's Academic Board. The most positive outcome of this was the addition of deans' meetings where the deans got to know each other and negotiated issues before they arrived at the Board. This ripple was one among many, and the overall dynamism of change took on a rapidity that was exhausting as much as it might be exciting, frustrating as much as it could be satisfying – the eternal review cycle can initiate growth, can provide systems and processes, but can also be a treadmill of busyness. In all of this CTC carefully discerned its space to deliver on its mission and to work with its stakeholders, as well as to expand its horizon in delivering specialised theological education in Catholic education, ageing, Christian meditation and more recently in pastoral leadership.

NOW

What called us all to attention was the pandemic, bringing the need to teach, enrol, and graduate online, but also to learn how to operate alone and together in such an unknown changing environment. Emerging from this stage coincided with the timely and far-reaching Strategic Review of CTC and the Mannix Library. The recommendations of the Review call CTC to be proactive in the way forward. One of the significant and enduring recommendations from the report of the Review is that should a way forward in the future lead to a move to another university, CTC should endeavour to become an institute in that university, so that it doesn't lose its

identity that has carved its reputation and constancy through the years:

That if the recommendation to remain with UD is not accepted and CTC enters into negotiations with either or both Catholic universities, CTC favour a model where it might become an institute within the university rather than be absorbed and lose its identity, so that it maintains at least the degree of autonomy it currently has as a college of UD. (Recommendation 36)

Just before I close with "What Next?" I take a minor excursus to say in all of this what it was like for me as a lay woman to come to work here in CTC. I thought all my dreams had come true! In this beautiful space I was welcomed and able to bring my experience of management and training to bear along with marketing and public relations, plus I could fulfil my call to teach the Word and to build on my research. My abiding memories of beginning here are the confidence that the then Master had in my ability to do the job even when my own confidence was waning, and the welcome and hospitality of the executive and admin, faculty and students. I was called "Sister" by some of the students and at the Cafe Solah next door but they gradually worked me out! There were indeed times of robust discussion and tension but this journey was a time of growth and learning for all of us. It was rather overwhelming at my first experience of Senate, with only one other woman along the long boardroom table of men heavily weighted with bishops, priests and religious, yet that experience changed as I got to know them. In later years I was happy to engage Senate, bringing the enrolment statistics and other academic matters to their attention. The Senate has now broadened in membership and will change again in light of recommendations from the Review. I am very grateful for the wide-ranging experience I have had as both the Associate Dean and the Academic Dean, as it invited me into participation at nearly every level of college and university life. I know I have been able to make a contribution and I have grown and developed in so many professional skills.

WHAT NEXT?

CTC is still in transition, as it should be, understanding where it has come from and engaging critically with its current situation with openness to change and renewal. Already the landscape of offerings on the timetable allows students to engage online or in the classroom, synchronously or asynchronously, and we are developing and being challenged to new ways of doing things and learning new technology. Even more, we are to examine our needs for premises, new modes of communication, and community-building for students and staff across increasing ways of interaction. All of this we do in light of our faith and the call not only to spread the good news but to enable others to minister, preach, teach, and provide spiritual and pastoral care. In doing this our challenge is to maintain our research output that both underpins and drives our mission. More and more our expertise is called upon for the consultation, discernment and writing required for processes of synodality such as the Plenary Council and the Bishops' Synod. More and more the sense of lifelong learning in manageable bites is in tension with the skills needed to prepare for priestly or lay ministry, teaching, pastoral care and spiritual guidance. The way we navigate to the next step will require all the powers of the Holy Spirit in our discernment and all our love of each other through Christ, plus all of our wealth of academic, administrative and intellectual wisdom and skill to negotiate meaningful learning paths for the future. Often CTC has been referred to as a hidden treasure and it now needs to stand as a lamp on the lampstand.

Michelle Goh RSM

Dr Michelle Goh RSM is a Sister of Mercy and a recent graduate of CTC. Her ministry is in health; she works as a dermatologist in clinics and hospitals in the Melbourne area. Michelle was one of the Plenary Council members representing the Catholic Archdiocese of Melbourne.



I studied part-time at CTC from 2011 to 2016 and completed a Masters of Arts (Theology). I am grateful for having had the opportunity to study at CTC – it was an enriching experience because it helped me deepen my faith; it helped me grow from what was a pretty basic school-level catechism understanding of faith and God, to hopefully a more mature adult faith. I appreciated learning the rich tradition and history of our faith and church, as well as the fundamentals of biblical interpretation and systematic theology; I was introduced to some of the great spiritual writers in history; and in moral theology, I gained an appreciation of how scripture, tradition, our faith, and our reasoning are integrated to direct our attitudes and practical actions in our lives of Christian discipleship. I very much enjoyed getting to know other people in the CTC community, students and teachers alike. Having a background in theological study has helped in my ministry in health care and also within the parish – in helping me be who I am, how I am in my interactions and relationships with others, and in my service for others. Theological experience has given me the framework and the resources to direct my own learning and exploration in a way that I can better discern what is balanced, nuanced, moderate, and relevant for me in my current faith and spiritual life, and also critically appraise, analyse and sift out what could perhaps be outdated in language and concepts, and less helpful for my current situation.

In terms of some of the challenges and opportunities of theological education for us locally, in Australia and in the world, CTC does have a lot to contribute towards the universal spiritual search that people are going through, and arguably more intensely now, given world events and our current struggles. I think we all

agree that the world is currently going through an unstable period in many ways. People are looking for meaning, purpose and direction. How can we contribute to help bring the joy of the Gospel to the ordinary person in a way that is contextualised to our times, in a way that will touch on people's lived experiences and spiritual yearnings in this day and age? How can theological institutes engage with the community, so as to participate in discussing issues that today's society is wrestling with? It is not necessarily about getting stuck in political controversies and ideological arguments, but to lend a Christian/Catholic viewpoint that is moderate and helpful to people who are grappling with these issues in everyday living. And also to counter what is on mainstream media and the internet that can otherwise seem like a predominantly literalist fundamentalist Christian angle – it is important to get involved and add a balanced voice to the narrative. Our faith-seeking-understanding efforts should also translate into outreach activity – so it is a challenge to get involved, not only in talk but also in action, with the pressing concerns of church and society – issues of injustice, integral ecology, Aboriginal reconciliation, poverty, violence, refugees, discrimination and so on.

There is much scope to open up opportunities for theological education to be accessible to a broader range of people. From my interaction with the “average/ordinary” Christian churchgoing person, it seems that it remains a common misconception that theology is something that is reserved for the church “elite”, so to speak, like priests, religious, church professionals. Some people don't even know what the word “theology” is all about; and there is a perception that it is something mysterious, exclusive, esoteric and beyond the grasp of a “normal” person. The message needs to go out more that everybody is invited, everyone is welcome to come and see how theological study can nurture their faith and deepen their relationship with God.

In terms of accessibility, one limiting factor for some people is the time commitment and financial cost of formal study, and the types of courses available that may or may not suit everyone. I do not dispute the importance of rigorous academic scholarship, but not many people are able to commit to that. So we should continue to develop a broad range of what is

available, right from the high-level doctoral degree to the shorter and less academically-demanding “theology-made-easy” kinds of seminars, workshops or discussion groups that could give people a taste for theological education before a potentially more serious commitment. And tertiary-level theological study is really not easy! Although I'd done a bachelor degree, admittedly in the sciences, I found the language, the reading, the essay-writing of theology really quite stressful and demanding! I can also now appreciate how hard it can be for people who work and also study part-time.

Online webinars are increasing in number and these are a great initiative! They open up accessibility to a wider group of people, even though we do miss out on the face-to-face human interaction that is so very important in faith development and community. What about developing podcast series?

I am by nature pragmatic and realistic, and so ideas for future directions could be all dismissed as “pie in the sky” ideals. But anyhow, if we existed in an ideal world with unlimited financial and human resources, and also with no concerns about logistics of delivery, accreditation, quality control, or reliance on government grants, some of the ideas on the to-do list could include formation for people who work on the ground, as well as for the leaders, of Catholic organisations – schools, universities, parishes, diocesan offices, public juridical person bodies (PJPs) – and people who work in health care and social justice ministries, chaplaincy, aged care, and disability care. I am mindful that there is already so much other mandatory and professional training that people have to do in their jobs, but we would all agree that formation in ministry from a faith perspective adds that extra dimension, like salt or leaven, that essential grounding that underpins everything we do in our care for others in our pastoral ministry, in treating others respectfully and kindly, as is our Gospel imperative. We also need formation for people to lead liturgy, to lead small groups or communities at parish level, so they can be centres of spirituality, schools of prayer. And surely one institution cannot do it all, so we have to work in partnership with other institutions, and ecumenically as well with our other Christian church friends. Thank you.

Ordinations (January 2022 to May 2023)

Diaconate

Jeff Miller SDB

25 March 2022, St Joseph's Church, Collingwood

Shehan Fernando MGL, Justin Uzabeaga MGL, Joshua Whicker MGL

4 September 2022, St Dominic's Parish, East Camberwell

Andric Dean Taberdo

3 October 2022, St Mary Star of the Sea War Memorial Cathedral, Darwin

Thomas Christie, Ngoc Nguyen, Tien Tran

19 November 2022, St Patrick's Cathedral, East Melbourne

Suraj Mattappallil Jose MGL

1 January 2023, St Thomas Forane Church, India

Terrence Shanaka MGL

7 January 2023, Holy Rosary Church, Sri Lanka

Stephen Fernandes, Hoa Tran

11 March 2023 St. Patrick's Cathedral, East Melbourne

Priesthood

Jackson Saunders

26 March 2022, Sacred Heart Cathedral, Bendigo

William Lowry, Matthew Restall

22 July 2022, St Patrick's Cathedral, Ballarat

Joshua Nash OMI

22 July 2022, St David's Church, Tea Tree Gully SA

Mark Hughes

15 October 2022, St Mary's Cathedral, Sale

Christopher Maher OFM Cap

17 November 2022, Good Shepherd Church, Plumpton, NSW

Vinh Do, An Le, Huy Nguyen

19 November 2022, St Patrick's Cathedral, East Melbourne

Collin Nunis

20 November 2022, St Joseph's Melkite Catholic Church, Fairfield

Kevin Fiame SDB, Jeff Miller SDB, Eteuati Milo SDB, Joseph Huong Vu SDB, Duc Nguyen SDB

28 January 2023, St Francis Church, Melbourne

Justin Uzabeaga MGL, Joshua Whicker MGL

28 April 2023, St Christopher's Cathedral, Canberra

Andric Dean Taberdo

24 May 2023, St Mary Star of the Sea War Memorial Cathedral, Darwin

Graduations (July 2022 to June 2023)

Undergraduate Certificate in Divinity

Gerard Martin

Diploma in Theology

Michelle De Silva
Helen Gonzales
Carlos Moderana
Jaycee Napoles
Bradley (Brad) Proud

Advanced Diploma in Theology and Ministry

Louis Shu

Bachelor of Ministry

Suraj Mattappallil Jose MGL
Padukkage Shirmala Ayanthi Perera MGL
Arockia Viknesh Thanislaus MGL
Justin Uzabeaga MGL

Bachelor of Theology

Filipe Cardoso Sarmento SDB
Jamie Joseph Castillo
Glen D’Cunha
Emmanuel Christopher (Chris) Gery
Karlo Jelincic
Nivaskaran Joseph MGL
Jesington Logu Julious Logu OMI
Terrence Kelapiti Arachchige MGL
Samuel (Sam) Lawson
Euclidio Marques SDB
Tuong Quong (Jude) Nguyen
Godwin Nyamida
Adonis Peña
Biyawilage (Kanishka) Perera
Adrianus (Adrian) Sura MGL
Vijayaraj (Vijay) Thomas MGL

Graduate Certificate in Theology

Jennifer Seal FDNCS
Stephen Tighe

Graduate Certificate in Divinity

Thomas Christie
William Malouk Daw
Vinh Hoang Do
Van Thanh Le
Christopher Maher OFM Cap
Peter Sherman
Steven Paul Smith
Xuan Cay Trinh

Graduate Certificate in Teaching Religious Education

Thomas Arthurson
Adam Bremner
Sarah Cardamone
Jennifer Casey
Anne Durham
Jessica Fanner
Cassandra Farrugia
Troy Flores
Anna Haintz
Daniel Igoe
Atul Khambete
David Lewis
Wendy Luke
Robert Mercer
Belinda Milverton
Amy Moate
Gina Oliver
Sarah Reed
Joseph Registro
Vivian Rosales
Karen Shum
Daniella Slee
Diana Tarzia
Lauren Tomlin
Gregory Waller
Xinran Zhang

Graduate Certificate in Teaching Meditation

Caleb Bowles
Claire Forbes
Joanna Giannes
Leslie Hanger
Marie Lee-Conway
John Souvertjis

Graduate Diploma in Divinity

Patricia Aitken
Jude-Thaddeus Ezeme
Jean-Sebastien (John) Gery

Graduate Diploma in Theology

Kevin Fiamé SDB
Eteuati Milo SDB
Duc Ngoc Tran SDB
Huong Viet (Joseph) Vu SDB
Roma Waterman
Joshua Whicker MGL

Master of Theological Studies

Sandra Bishop
Bernard Hennessy
Anthony Holligan
Catherine Kavanagh
Edward Moloney
Jessica Moro
Teresa Rhynehart
Elizabeth (Beth) Walsh

Master of Theology

Thomas Christie
Vinh Hoang Do
Hoang An Le
William (Bill) Lowry
Jeffery (Jeff) Miller SDB
Geoffrey Moore
Joshua (Josh) Nash OMI
Huy Xuan Nguyen
Matthew Restall
Jackson Saunders
Andric Dean Taberdo
Jefferson Zaher

Master of Church History

Rhonda Graham

Master of Education and Theology

Celeste Campagna
Simon Cuckson
Donna McCartney
Lindsay Sant
Andrew Sciberras
John Visentin

Doctor of Philosophy

Christopher Knauf *
Konstantin Tringas
Christina Westmore-Peyton

* named a Vice-Chancellor's Scholar



Graduation photo by Mr Jude Caspersz. All other photos by Casamento Photography.

Catholic Theological College

+61 3 9412 3333 | 278 Victoria Parade, East Melbourne VIC 3002 | ctc.edu.au

A College of the University of Divinity (CRICOS: 01037A)