

N E X U S

the ACT Research & Scholarship Magazine



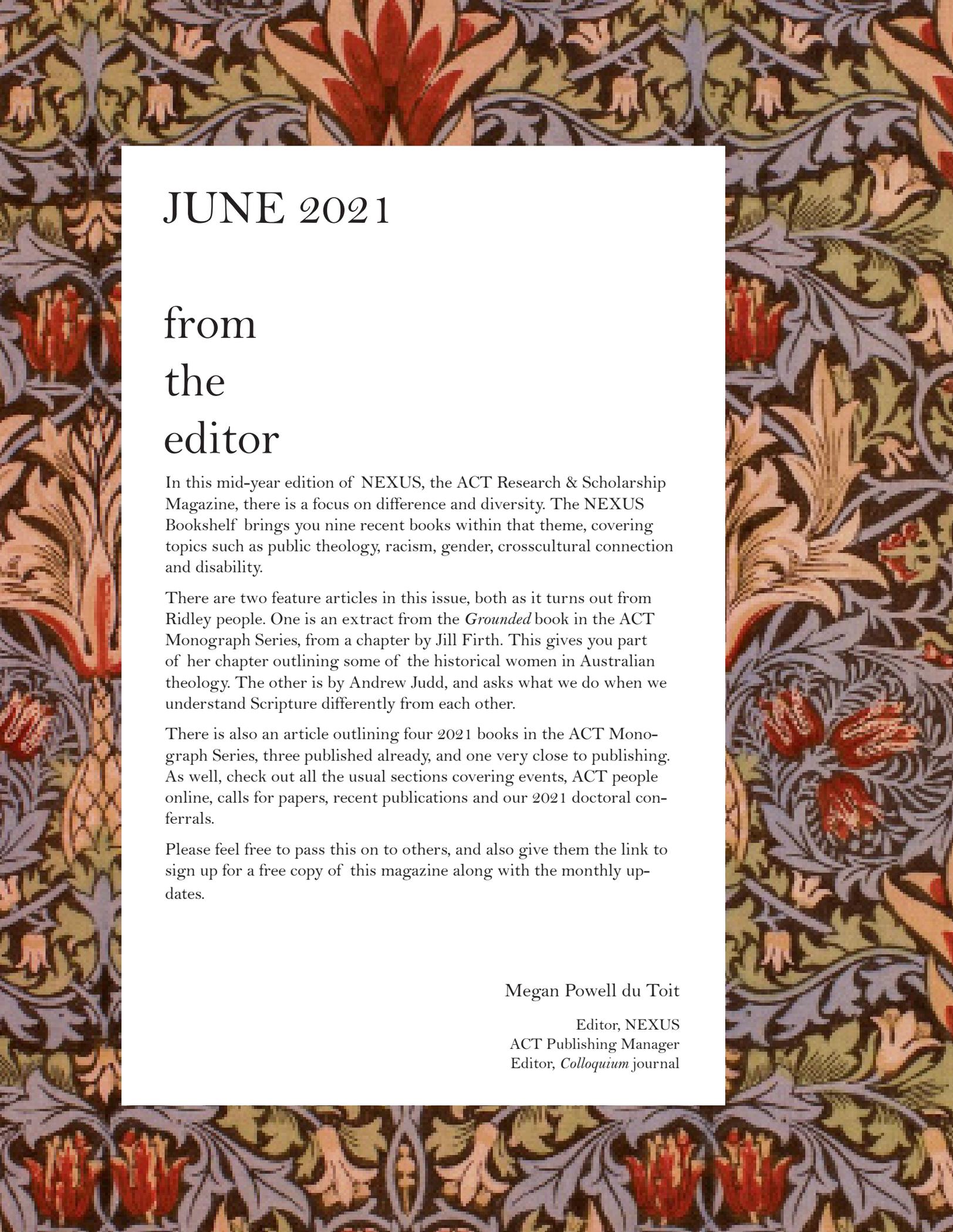
The Bookshelf
2021 Books on Difference

Jill Firth
exclusive extract from
Grounded

Andrew Judd
why we don't agree about what
Scripture says

ACT Monograph Series
2021: groundbreaking, scholarly,
relevant

and the usuals
events, ACT people online,
conferrals, publications and
news



JUNE 2021

from
the
editor

In this mid-year edition of NEXUS, the ACT Research & Scholarship Magazine, there is a focus on difference and diversity. The NEXUS Bookshelf brings you nine recent books within that theme, covering topics such as public theology, racism, gender, crosscultural connection and disability.

There are two feature articles in this issue, both as it turns out from Ridley people. One is an extract from the *Grounded* book in the ACT Monograph Series, from a chapter by Jill Firth. This gives you part of her chapter outlining some of the historical women in Australian theology. The other is by Andrew Judd, and asks what we do when we understand Scripture differently from each other.

There is also an article outlining four 2021 books in the ACT Monograph Series, three published already, and one very close to publishing. As well, check out all the usual sections covering events, ACT people online, calls for papers, recent publications and our 2021 doctoral conferrals.

Please feel free to pass this on to others, and also give them the link to sign up for a free copy of this magazine along with the monthly updates.

Megan Powell du Toit

Editor, NEXUS
ACT Publishing Manager
Editor, *Colloquium* journal



The Nexus BOOKSHELF

This issue we look at 2021 books about difference

January 2021

[Public Intellectuals and the Common Good: Christian Thinking for Human Flourishing, Edited by Todd C. Ream, Jerry A. Pattengale, and Christopher J. Devers](#)

Evangelical Christians are active across all spheres of intellectual and public life today. But a disconnect remains: the work they produce too often fails to inform their broader communities. In the midst of a divisive culture and a related crisis within evangelicalism, public intellectuals speaking from an evangelical perspective have a critical role to play—within the church and beyond. What does it look like to embrace such a vocation out of a commitment to the common good?

Public Intellectuals and the Common Good draws together world-class scholars and practitioners to cast a vision for intellectuals who promote human flourishing. Representing various roles in the church, higher education, journalism, and the nonprofit sector, contributors reflect theologically on their work and assess current challenges and opportunities.

[How to Fight Racism: Courageous Christianity and the Journey Toward Racial Justice by Jemar Tisby](#)

A handbook for pursuing racial justice with hands-on suggestions bolstered by real-world examples of change. Tisby offers an array of actionable items to confront racism in our relationships and in everyday life through a simple framework--the A.R.C. Of Racial Justice--that helps readers consistently interrogate their own actions and maintain a consistent posture of anti-racist action. This book is for anyone who believes it is time to stop compromising with racism

and courageously confront it.

Tisby roots the ultimate solution to racism in the Christian faith as we embrace the implications of what Jesus taught his followers. Beginning in the church, he provides an opportunity to be part of the solution and suggests that the application of these principles can offer us hope that will transform our nation and the world. Tisby encourages us to reject passivity and become active participants in the struggle for human dignity across racial and ethnic lines.

February 2021

[Disability and the Church: A Vision for Diversity and Inclusion by Lamar Hardwick](#)

Lamar Hardwick was thirty-six years old when he found out he was on the autism spectrum. While this revelation helped him understand and process his own experience, it also prompted a difficult re-evaluation of who he was as a person. And as a pastor, it started him on a new path of considering the way disabled people are treated in the church.

Disability and the Church is a practical and theological reconsideration of the church's responsibilities to the disabled community. Too often disabled persons are pushed away from the church or made to feel unwelcome in any number of ways. As Hardwick writes, "This should not be." He insists that the good news of Jesus affirms God's image in all people, and he offers practical steps and strategies to build stronger, truly inclusive communities of faith.



[Refuge Reimagined: Biblical Kinship in Global Politics:](#)
[by Mark R. Glanville and Luke Glanville](#)

Mark and Luke Glanville offer a new approach to compassion for displaced people: a biblical ethic of kinship. God's people, they argue, are consistently called to extend kinship—a mutual responsibility and solidarity—to those who are marginalised and without a home. Drawing on their respective expertise in Old Testament studies and international relations, the two brothers engage a range of disciplines to demonstrate how this ethic is consistently conveyed throughout the Bible and can be practically embodied today.

They apply the kinship ethic to issues such as the current mission of the church, national identity and sovereignty, and possibilities for a cooperative global response to the refugee crisis. Challenging the fear-based ethic that often motivates Christian approaches, they envision a more generous, creative, and hopeful way forward. *Refuge Reimagined* will equip students, activists, and anyone interested in refugee issues to understand the biblical model for communities and how it can transform our world.

April 2021

[Women in the Mission of the Church: Their Opportunities and Obstacles throughout Christian History](#) by [Leanne M. Dzubinski, Anneke H. Stasson](#)

This accessibly written book tells the story of faithful women throughout church history, demonstrating their integral participation in the church's mission. It highlights the legacies of a wide variety of women,

showing how they have overcome obstacles to their ministries and have transformed cultural constraints to spread the gospel and build the church. Each section of the book covers a different period of church history and introduces readers to significant women and themes of a specific era.

Women in the Mission of the Church is well suited for professors and students in courses on mission or church history. Pastors, church leaders, mission organisation leaders, field missionaries, and lay readers in women's groups or missions groups will also value this work.

May 2021

[The Global Church--The First Eight Centuries](#) by [Donald Fairbairn](#)

In *The Global Church--The First Eight Centuries: From Pentecost through the Rise of Islam*, author Donald Fairbairn helps readers understand both the variety and unity of the church in this pivotal era by:

- Re-centring the story of the church in its early centuries, paying greater attention to Africa, Turkey, and Syria,
- Highlighting Christian communities outside the Roman Empire, alongside those within it
- Identifying key events by their global, not merely Western, significance and taking into account early Christian interactions with other religions, particularly Islam.

Upcoming

[Effective Intercultural Evangelism: Good News in a Diverse World by W. Jay Moon and W. Bud Simon](#)

We live in a multicultural society. But Christians often do not know how to engage those of other faiths. As a result, many Christians hesitate to talk about Christianity with others in any kind of evangelistic way. Jay Moon and Bud Simon unpack the intercultural dynamics that Christians need to understand when encountering people from different communities and cultural backgrounds. Regarding evangelism from the perspective of four major worldviews (guilt/justice, shame/honour, fear/power, and indifference/belonging with purpose), this book demonstrates contextual evangelism approaches that are relevant, biblical, and practical. The authors draw on new research conducted with hundreds of participants that reveal concrete ways to communicate the gospel effectively across cultures.

[Becoming All Things: How Small Changes Lead To Lasting Connections Across Cultures by Michelle Reyes](#)

Michelle Reyes offers a poignant discussion on the challenges surrounding cross-cultural relationships in America today, including the reasons for cultural difference, stereotyping, appropriation, gentrification, racism, and more. Seeking to deconstruct these things in our own lives, Reyes focuses on the concept of cultural accommodation in 1 Corinthians 9:19-23, and looks at the ways in which we need to adapt who we are in order to become all things to all people. The problems inherent in cross-cultural relationships have to do with us. We have to do better.

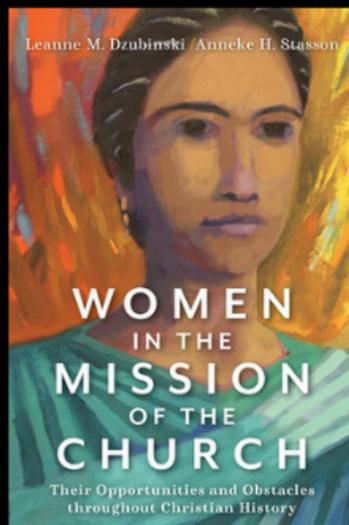
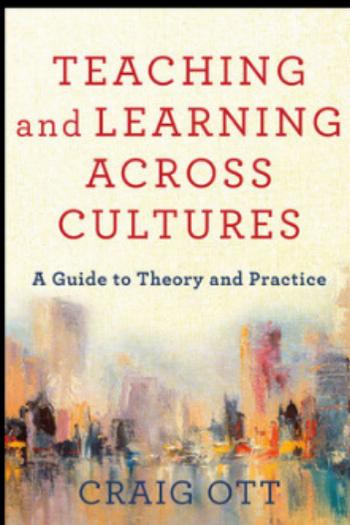
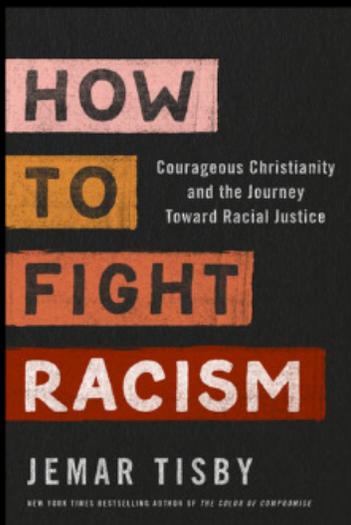
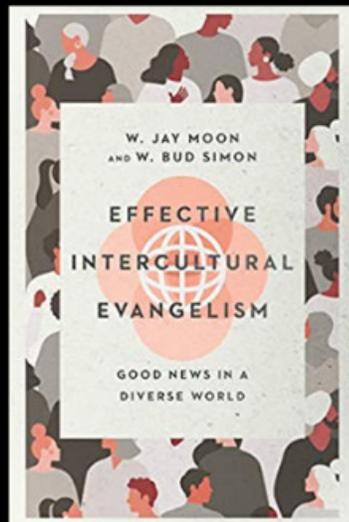
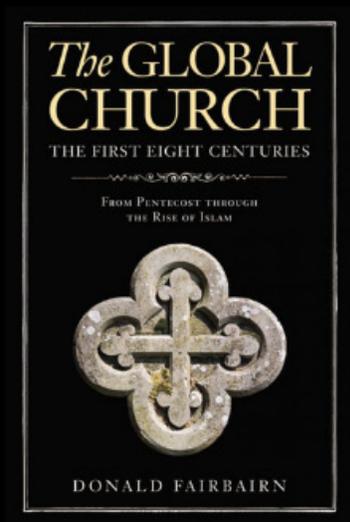
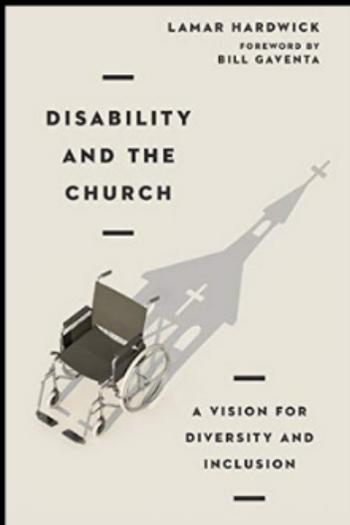
With language that's witty, funny, and accessible, Reyes offers hope for majority and minority alike by showing what's possible when all of us are willing to try something new.

[Teaching and Learning across Cultures: A Guide to Theory and Practice by Craig Ott](#)

Representing the fruit of a lifetime of reflection and practice, this comprehensive resource helps teachers understand the way people in different cultures learn so they can adapt their teaching for maximum effectiveness.

Drawing on extensive research and cross-cultural experience from around the world, senior missiologist and educator Craig Ott introduces students to current theories and best practices for teaching and learning across cultures. He examines five dimensions of culture's influence on teaching and learning: cognition, worldview, social relations, use of instructional media, and the environmental context. Additional topics include intercultural competence for teachers living in a foreign culture and learning style theory. Case studies, illustrations, diagrams, and sidebars help the theories of the book come to life.

Teaching and Learning across Cultures will be useful for professors and students of missions and intercultural studies as well as intercultural teachers, including development workers, missionaries, teachers of English as a second language, and cross-cultural teachers.



Grandmothers of Intention

Exclusive extract from a chapter by Jill Firth in Grounded

...There is a growing body of research on women in ministry and leadership in Australia, but women's theological study has been less investigated. This chapter began as a few paragraphs about the first Australian women theological students and lecturers, originally destined for the introduction to this book, but so many were identified that a separate chapter was needed. The data were obtained mainly through crowd sourcing, and are necessarily incomplete.¹ Around one hundred women are included in this chapter, their information gleaned from denominational and institutional histories, dictionary articles, college records, newspaper clippings, and some specialized studies on women's history. This introduction is neither systematic nor comprehensive, but rather a collection of snapshots in a gallery of women's theological scholarship in Australia. It is a preliminary sketch that can be expanded in future writing to include many other significant women and institutions, and women's theological publications. In some cases, we only have names, and more detailed investigations of these women's lives and contributions would be welcome.

The women presented here are from every state

1 Thank you to the many people who contributed names and information for this chapter. We owe many of the early names to Megan Powell du Toit, who researched the ACT archives for students in ThA, ThL and ThSchol. Others who contributed names, information, or leads included: Monica O'Neil, Michael O'Neil, Jacqui Grey, Alanna Nobbs, Lyn Kidson, Janet Paterson, Glen O'Brien, Murray Seiffert, Charles Sherlock Anthony Brammall, Anthea McCall, Len Firth, Anne Kennedy, Brooke Prentis, Naomi Wolfe, Louise Gosbell, Kara Martin, Rosalind Gooden, Kylie Brown, Joanna Cruickshank, Jean Thompson, Bronwen Speedie, Lynne Parsons, and Erin Sessions. Thanks also to others unnamed but not unappreciated.

of Australia, and the Northern Territory.² The colleges include Anglican, Baptist, Congregational (later in the Uniting Church), nondenominational or interdenominational, Pentecostal, and Salvation Army.³ The period 1883–2003 begins with the opening of the Salvation Army College in Melbourne and concludes with the appointment of Dawn Cardona as first Indigenous woman Principal of Nungalinga College in Darwin.

We will firstly consider Australian women studying theology, and then turn to meet some lecturers.

Women Studying Theology

In earlier years, women's theological education in Australia often took place outside the theological colleges in homes or in the community, in missionary training centres, or in special women's departments. Many Indigenous and non-Indigenous women did not have access to formal training, including the gifted Aboriginal leader, linguist, and missionary, Angelina Noble (1879–1964).⁴ Angelina Noble was born in Queensland but kidnapped as a young girl by a white stockman. She was rescued by police in Cairns, and in 1902 married James Noble, an Aboriginal leader born in the Gulf Country in Queensland, near Normanton. Together, they worked in ministry and mission at Yarrabah in Queensland, Roper River in the Northern Territory, Forrest River in Western Australia, and Palm Island in Queensland. Angelina spoke over five Aboriginal languages, which she used in evangelism and as a translator. After James Noble's death in 1941,

2 A few references to New Zealand are also included.

3 Unfortunately, I did not gain a response about some institutions I would have liked to include. Future research could also include, e.g., Catholic and Orthodox scholars.

4 Kociumbas, "Noble, Angelina."



Angelina continued in ministry for a further twenty-three years at Yarrabah.⁵

The 1860s saw itinerant women preachers such as the “well read” Serena Thorne Lake,⁶ who emigrated from the U.K. to Queensland in 1865 to establish a Methodist Connexion, and later preached in the Adelaide Town Hall, filling it to its capacity of 1500 during her three-week mission.⁷ Marion MacFarlane was ordained as an Anglican deaconess in Sydney in 1884.⁸ I am not sure how she received her training, as this was before deaconess training was established in Sydney or Melbourne.

The chronology of women’s access to formal theological education in Australia can be compared with women’s admission to universities. The first woman to take an Australian university degree was Bella Guerin, with an Arts degree in 1883 from the University of Melbourne, then in 1885, Edith Emily Dornwell graduated from Adelaide University in science, and sola Florence Thompson and Mary Elizabeth Brown graduated from the University of Sydney.⁹ Australia followed the U.S.A., where degrees

were granted to women by the 1850s,¹⁰ Canada, where Grace Annie Lockhart received a BSc in 1875,¹¹ New Zealand, where Kate Edger was awarded a BA in 1877,¹² and the U.K. where the first degrees for women were in 1878.¹³ Women graduating with research degrees became more common in Australian universities in the 1980s.¹⁴

Aboriginal women were even later in gaining access to university study. The first Aboriginal person to graduate from an Australian university was Margaret Williams-Weir, a Bundjalung woman, who in 1959 graduated from the University of Melbourne with a diploma in Physical Education. She later achieved a BEd, Masters, and PhD. Margaret Valadian was the first Aboriginal person to graduate with a bachelor’s degree. She received a Bachelor of Social Studies from the University of Queensland in 1966, and went on to postgraduate studies.¹⁵

From 1892, women were trained for missionary

5 Kuan, “James and Angelina Noble,” 161–75.

6 Jones, “Lake, Serena.”

7 O’Brien, “Christian Church Workers.”

8 O’Brien, “Christian Church Workers.”

9 Alison Mackinnon, “Early Graduates”

10 Harwarth, DeBra, and Malin, *Women’s Colleges*, 3–4.

11 Reid, “Grace Annie Lockhart.”

12 “Kate Edger.”

13 Carter, “First Women.”

14 Mackinnon, “Early Graduates.”

15 Cromb, “5 Indigenous women who didn’t get the credit.”

service in centres such as the Missionary Training House in Kew established by Dr. and Mrs. Warren, Angas College in Adelaide,¹⁶ Marsden House in Sydney, and St. Hilda's Women's Training Home in Fitzroy (1902–1963).¹⁷ Eliza Hassell (1834–1917), granddaughter of Samuel Marsden, established the Marsden Training Home for Missionaries in Ashfield in 1893. Her first student, her niece Amy Isabel Oxley, became a missionary to China in 1896.¹⁸ Charlotte Jessie Shoobridge trained at St. Hilda's. Having been newly ordained as Tasmania's only Anglican deaconess, from 1893 she led the work at the Mission House in Launceston. The Mission House was a refuge for unemployed servant girls, "fallen" girls, and battered wives, as well as offering evangelistic activities, a sewing class, and a boy's class.¹⁹ Minnie and Eliza Clark received four months' training at St. Hilda's (Minnie in 1904 and Eliza in 1906), before serving for forty years in China.²⁰ The sisters had already completed several years' training as Sunday School teachers, and in 1898 were placed equal first in the Melbourne Diocese's Sunday School teachers' exams.²¹

From the late 1890s, women could enroll for a lay certificate (Associate in Theology) with the newly established Australian College of Theology.²² Women approved by their Anglican diocese studied remotely for ThA exams from 1898.²³ In the first five years after the opening of the ACT (1898–1903), twelve women received the ThA...

16 Parker, *Top of the Mount*, 6.

17 Kuan, *Foundations*, 212. St. Hilda's was merged into St. Andrew's Hall after 1963.

18 Sherlock, *Anglicans Remember*, 11–12. Marsden House later became part of the work of the Deaconess Institute in Newtown.

19 Tkaczuk, "Mission House"

20 Kuan, *Foundations*, 194.

21 Kuan, *Foundations*, 193.

22 An outline of these older ACT awards can be found in Treloar, "Three (or Four) Identities," 103–7.

23 Notes on the ACT records of minister's names suggest that some supervised students' exams in their parish.

Read on in the Grounded book (ACT Monograph Series).

Jill Firth is Lecturer in Hebrew and Old Testament at Ridley College Melbourne. This is taken from a chapter she authored in the *Grounded* book she also co-edited with Denise Cooper-Clarke.



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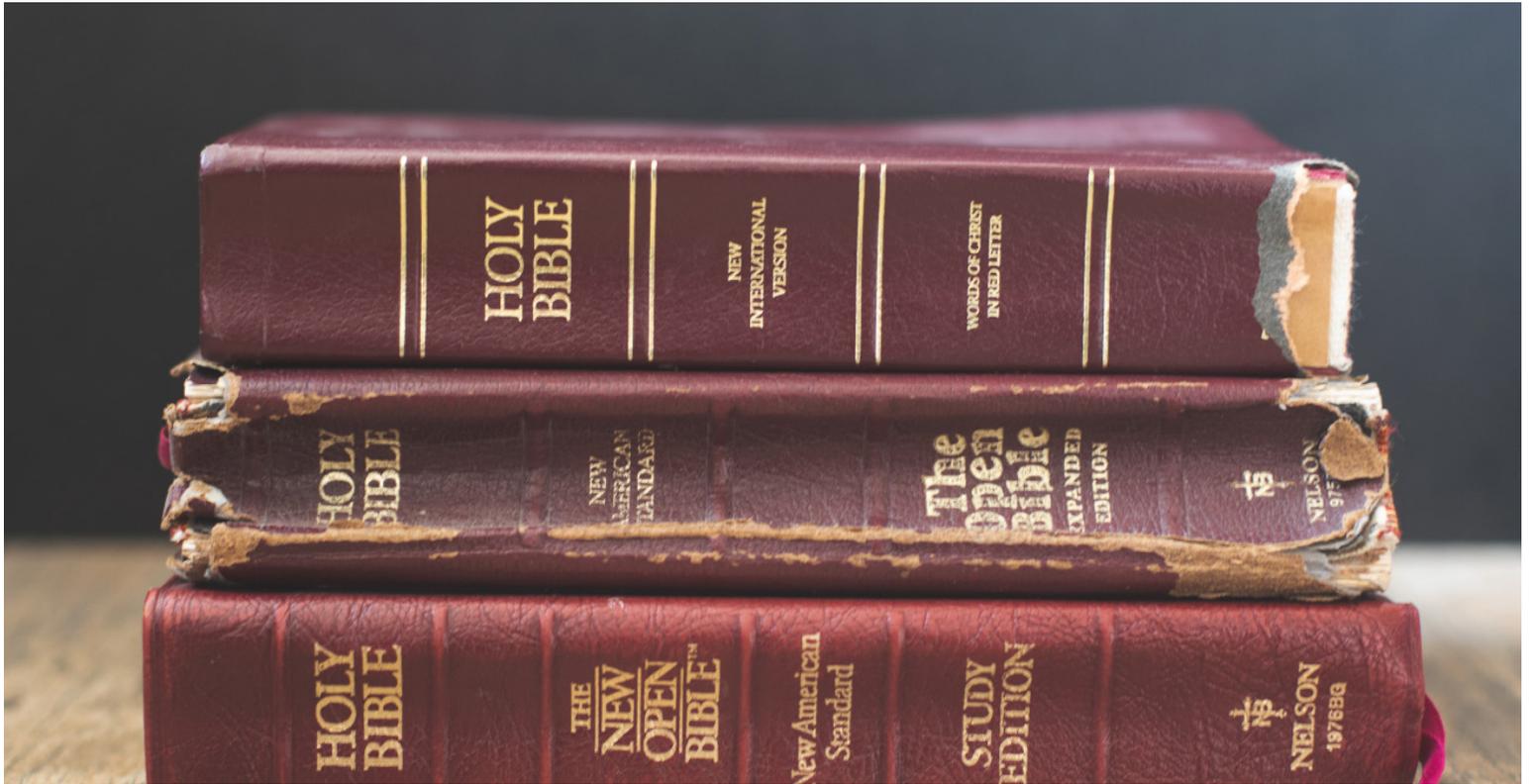
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Why we don't agree about what Scripture says

Andrew Judd

Hans-Georg Gadamer was a polarising figure in twentieth-century thought. He is sometimes described as the father of philosophical hermeneutics. Derrida, Habermas and Hirsch all thought he was dangerously wrong, though for opposite reasons — Gadamer is too conservative; Gadamer is too radical. What can this controversial and capacious mind teach us about our disagreements over Scripture?

Gadamer's project is more description than prescription. While there are wonderfully suggestive exegetical nuggets throughout *Truth and Method* and his later works, Gadamer's main task is not to tell us how he thinks we should read texts, but to observe how everybody does in fact understand things. This level of analysis is useful for taking a step back and saying something constructive about our debates over Scripture. Why do smart people, engaging in good faith, still disagree about what the Bible means?

1. You have prejudices; I have science

One of Gadamer's first targets is Enlightenment hermeneutics — think Schleiermacher — which dupes us into thinking that, with the right critical method, we can understand texts like the Bible objectively. This, Gadamer shows, is not just naive; it is downright dangerous. The scariest person is not the one who has prejudices — we all do! — it is the person who thinks they don't. Your conclusions are subjective; mine are backed by a scientific method. Gadamer saw where this hubris leads: living in Germany from 1900–2002, he saw out a century with all too many examples of science becoming an accomplice to ideology. Gadamer recommends ditching the prejudice against prejudice.

A prejudice is really just a pre-judgment, something assumed in advance. Not all prejudices are bad. Some are necessary; without them we couldn't understand anything. I have a prejudice that books are read left-to-right. The prejudice serves me well — until I encounter Hebrew and must revise it. Crucially, it is not possible to tell in advance which of our prejudices are helpful and which get in the way.

Bible scholars of all stripes are prone to hold prejudice against prejudice. Some happily write off evangelical scholars wholesale — fundamentalists! — with little more than a raised eyebrow by way of argumentation. The same critical standards are less often applied self-critically. The circularly justified dogmas of 'critical consensus' can be just as much an article of faith — consider, for instance, Will Kynes' recent takedown of the consensus around Wisdom Literature.

Of course, the same prejudice against prejudice appears on the conservative side too. Theologians sometimes defend the objectivity of scriptural hermeneutics by grounding the significance of the text on a scientific, historical-grammatical method. This sounds great, in theory. But Gadamer shows us that this kind of neat distinction between meaning and significance is not how reading actually ever works in practice.

Even our initial decisions about vocab and grammar are affected by who we are, and what we think we already know. Consider how translations of ἀρσενοκοῖται have varied from the late 1800s to now, as conceptions of minority sexualities evolved from pathologies to political identities. Gadamer is not giving up on truth and embracing subjectivism. He is acknowledging what theologians should have already known: even grammarians are human.

As humans, whenever we understand anything, we do so from a point in time and space, within a tradition; understanding is historically affected. To speak about bridging between our different horizons (Gadamer's most famous and most misunderstood image) not only mixes metaphors it misconstrues his meaning. However high you climb the coconut tree, however far we peer into the strange land of the past, we are *always* the centre of our own horizon. (I find systematians struggle with Gadamer at this point more than cross-cultural workers.) Resisting the prejudice against prejudice, we see understanding as a circular process: our prejudices shape our readings, and our readings revise our prejudices.

These prejudices can be anything: theological, literary, ethical, and so on. During my doctoral work, for example, I found that nineteenth-century slave traders and abolitionists disagreed over what the Bible says about slavery because, first and fundamentally, they disagreed on the genre of the OT texts they were reading. Our theology may be 'Bible-based', but our Bible is also 'theology-based', in that we must start with some idea of what a Bible is and what it's for. Thankfully this can be a virtuous circle. Hopefully we end up with better prejudices than we started with. The best readers try to be honest with themselves about their prejudices, and open to revising them.

But how can we test our prejudices?

2. If we stopped shouting, we might all learn something

In his later work Gadamer describes how every genuine conversation raises our limited knowledge and opens up our horizons. The to-and-fro of robust dialogue helps expose which prejudices are correct and which are not justified. There is no higher hermeneutic principle, says Gadamer, than holding ourselves open to conversation.

As teachers we routinely experience this in the classroom. In class I once commented on (what I consider) the baffling and disgraceful behaviour of Abram when he failed to protect Hagar from Sarai's abuse (Gen 16 and 21), and Elkanah when he failed to stand up for Hannah against Penninah's taunts (1 Sam 1). One of our students shared that she had aunts and uncles in polygamous marriages, and that to her it seemed entirely unremarkable: a man was expected to stay out of disputes in the female domain. She wasn't defending their behaviour: she resonated with the biblical description of miserable generational politics between different wives' children. But she was not nearly as baffled by the passivity as I was. Her different cultural horizon meant she could see possibilities in the text I hadn't even considered.

For conversation to work in this way, however, Gadamer thinks we need to go in with the right attitude. His hermeneutic philosophy is, at heart, not about picking the right exegetical method, but about going in with the right attitude: modesty, and openness. We must assume in advance, he says, that there

is some possibility that the person we are talking to is right and we are wrong (at least about something). If I demonise or psychologise your views in advance, or focus too much on winning the debate, then whatever happens it won't be a conversation. I have introduced a Gadamerian rule in class: when any debate gets heated all participants must swap sides and argue the opposite case.

For some, this is actually Gadamer's most controversial and problematic proposal. Standpoint theory, commonly applied through Marxist and Feminist analyses, agrees that dominant groups have a lot to learn from subordinated groups (people at the bottom of an oppressive system tend to know all too well how things really work). But surely can't dialogue with oppressors!

It's a good point. There are some people with whom it is impossible or unwise to have a conversation. But most of the people we encounter in biblical studies are not at this limit. They just stand in different traditions, at different times, with different prejudices. Putting our prejudices at risk by engaging them in conversation might just help us all understand the Bible better.



Andrew Judd is an associate lecturer in Old Testament at Ridley College and a PhD student at Sydney University

Publications

Consortium

Recent book publications by faculty in our affiliated colleges.

Department of Bible and Languages

[Michael F. Bird, *Seven Things I Wish Christians Knew about the Bible*, Zondervan, 2021 \(Ridley\)](#)

[Paul Hedley Jones, *Anonymous Prophets and Archetypal Kings: Reading 1 Kings 13* \(The Library of Hebrew Bible/Old Testament Studies, 704\) T & T Clark, 2021 \(TCQ\).](#)

[Mark Keown, *Discovering the New Testament: An Introduction to Its Background, Theology, and Themes*, Lexham, 2021. \(Laidlaw\)](#)

[Mark A. Simon, *Living to the Praise of God's Glory: A Missional Reading of Ephesians*, ACT Monograph Series, Wipf & Stock, 2021. \(Ridley\)](#)

Department of Christian Thought and History

[John Dickson, *Bullies and Saints: An Honest Look at the Good and Evil of Christian History*, Zondervan, 2021 \(Ridley\)](#)

[Jill Firth and Denise Cooper-Clarke eds., *Grounded in the Body, in Time and Place, in Scripture: Papers by Australian Women Scholars in the Evangelical Tradition* ACT Monograph Series, Wipf & Stock, 2021. \(Ridley\)](#)

[Bruce R. Pass ed & trans, *On Theology: Herman Bavinck's Academic Orations*, Brill, 2021. \(BST\)](#)

Department of Ministry and Practice

[David Benson, Kara Martin and Andrew Sloane eds., *Transforming Vocation: Connecting Theology, Church, and the Workplace for a Flourishing World* ACT Monograph Series, Wipf & Stock, 2021.](#)

(Malyon, MAC, Morling)

Beyond

Recent book publications by Australian and New Zealand authors.

[Peter G. Bolt & Peter Laughlin eds., *God's Exemplary Graduates: Character-Oriented Graduate Attributes in Theological Education*, SCD Press, 2021 \(SCD\).](#)

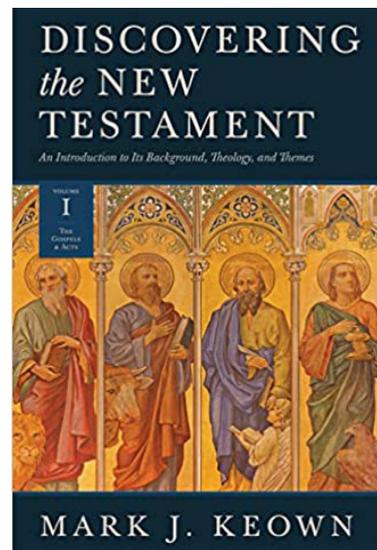
[Mary L. Coloe PBVM, *John 1–10 \(Volume 44\) \(Wisdom Commentary Series\)* Liturgical Press, 2021 \(Yarra, UDiv\).](#)

[by Mark R. Glanville and Luke Glanville, *Refuge Reimagined: Biblical Kinship in Global Politics*, IVP Academic, 2021. \(Regent & ANU\)](#)

[Michael P. Jensen, *Reformation Anglican Worship: Experiencing Grace, Expressing Gratitude*, Crossway, 2021.\(SCD\).](#)

[Chase R. Kuhn and Paul Grimmond eds., *Theology Is for Preaching: Biblical Foundations, Method, and Practice*, Lexham Press, 2021. \(Moore\)](#)

[Dorothy A. Lee, *The Ministry of Women in the New Testament: Reclaiming the Biblical Vision for Church Leadership*, Baker Academic, 2021.\(Trinity, UDiv\)](#)



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Office News

2021 has seen a lot of staffing change in the ACT office.

Leaving us have been Meredith Walker Harding, Coralie Scott and Elizabeth Kohn. Meredith's role as Quality Officer has been taken over by Erin Sessions, and has been expanded to cover Inclusion as well. Rebekah Wall has moved into Coralie's position and her role has been filled by new staff member Jaynee Tan. Bek will also be the staff member responsible for HDR enrolment.

Elizabeth's role was made redundant as part of a restructure - more on that below. And Nathain Secker joined us as Director of Special Projects & Executive Officer.

Restructured Departments

Under new Director, Ian O'Harae, Teaching and Learning has become its own department, as has Research. The Research Department is now comprised of Graeme Chatfield as Director, Prof Neil Ormerod consulting one day a week as Executive Officer (Research Quality), and Megan Powell du Toit.

Conferrals

December 2020 - May 2021

Doctor of Philosophy

David Hooker (MST) *Human Biological Ageing: A Synthesis of Science and Theology*

Chanreiso Lungleng (PTCV) *Jonah's Motive: Reading the Book of Jonah in the Light of Exodus 32-34*

David Ray (Ridley) *Conflict and Enmity in the Asaph Psalms'*

Brandon Smith (Ridley) *Vision of the Triune God: Reading Revelation through the Father, Son, and Holy Spirit'*

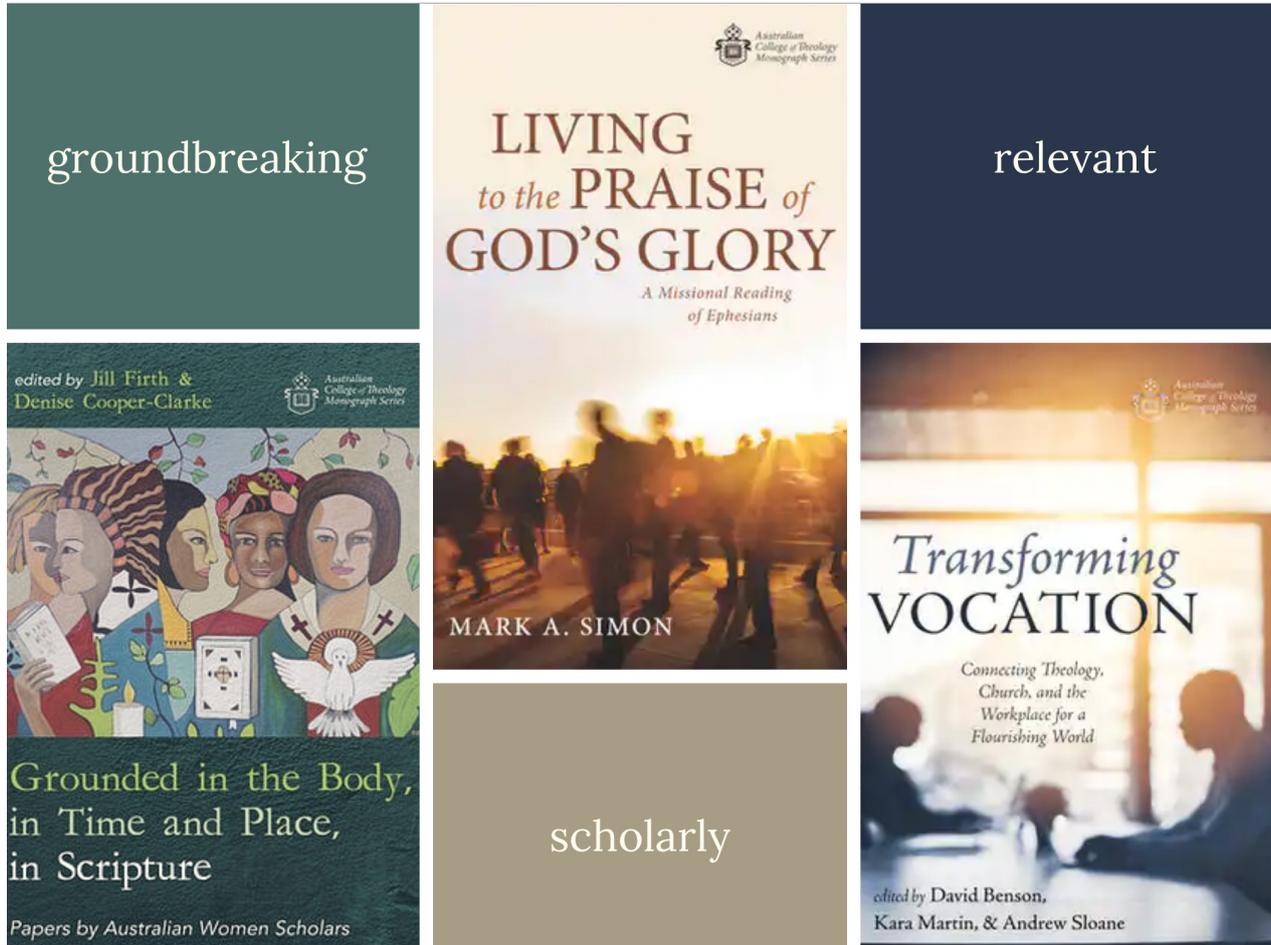
Robert Turnbull (Ridley) *The Textual History of Codex Sinaiticus Arabicus and its Family'*

Peter Watson (Christ College) - posthumous *Sidere Mens Eadam Mutato: The Scottish Youth and Australian Ministry of the Rev. Neil MacLeod*



ACT Monograph Series

Three books already in 2021



2021 has seen three books published in the ACT Monograph Series already.

In February, we published *Grounded in the Body, in Time and Place, in Scripture: Papers by Australian Women Scholars in the Evangelical Tradition*, edited by Jill Firth and Denise Cooper-Clarke. We think this is the first ever book of Australian Female Evangelical scholars. The book is called *Grounded*, but the book itself is groundbreaking, as are the contributors to its pages.

The editors themselves have been pioneers: Jill Firth lectures in Hebrew and Old Testament at Ridley, while Denise Cooper-Clarke is an ethicist and

researcher for *ethos*, the Evangelical Alliance Centre for Christianity and Society, Australia. She has also lectured at Ridley. Other ACT colleges are represented: Jude Long and Theresa Lau (MST), Karina Kreminski, Monica O’Neil and Erin Sessions (Moring, Erin is now in the ACT office), Katy Smith, Louise Gosbell and Kara Martin (MAC).

The book comes highly recommended. Lynn Cochick, Provost of Denver Seminary said “The book is a feast for the soul, a thoroughly enjoyable read that will shape future conversations about women’s lives in Scripture and our modern world.” While Lucy Peppiatt, Principal at Westminster Theologi-

cal Centre, UK, offers this praise:

“Grounded is an extraordinarily rich anthology of essays representing women’s voices on a broad range of topics in relation to the Christian faith from an equally broad range of perspectives. . . . It is shot through with a welcome realism that is often lacking in scholarly essays.

The book was launched in three cities and three colleges, Ridley in Melbourne, MAC in Sydney and Morling Vose Campus in Perth. This reflected the national character of the contributors.

An excerpt from a chapter by Jill Firth is included earlier in this issue of NEXUS.

Grounded arose from a conference held at Ridley in 2019. The second book published in our Series in 2021 also arose from a conference at one of our colleges. *Transforming Vocation: Connecting Theology, Church, and the Workplace for a Flourishing World*, publishes papers presented at a conference held at Morling Sydney campus.

The editorial team is a collaboration between lecturers from (at the time) three ACT colleges. Dave Benson, formerly of Malyon, and now the Director of the London Centre for Contemporary Christianity. Kara Martin, who has lectured at MAC and currently lectures at Alpacrucis College and is a lecturer with Alpacrucis College and Adjunct Professor with Gordon Conwell Theological Seminary, Boston. Andrew Sloane, Associate Professor at Morling. It’s another great example of the fruitfulness of collaboration between our colleges. One of the most successful books in our Series, *Theological Education*, was a collaboration between lecturers at two of our colleges in Queensland, Andrew Bain (QTC) and Ian Hussey (Malyon).

Here is the blurb from the book:

“There has been an explosion of publishing in the faith-work movement in the last twenty years. Work is increasingly seen as the new frontier for Christian mission. However, the church and theological colleges have failed to keep up with the interest among, and needs of, workplace Christians. This book is the urgent corrective that is needed, moving past The-

ology of Work 101 to much deeper encounters with God’s word as it relates to daily work. These twelve academic papers look at work through three different lenses: the workplace, the church, and theological education. It is prefaced by Mark Greene from the London Institute for Contemporary Christianity, reflecting on what work, church, and theological education would look like if there was no sacred-secular divide. In the concluding remarks, the editors imagine a future where each domain is transformed by the gospel, working dynamically together for the life of the world. While academic in terms of depth of thinking, quality of research, and referencing of crucial sources for further exploration, this book is never dry. Rather, it’s life-giving and provocative for every vocation, asking fundamental questions of the reader: What is the work that God is calling you to do? How can the gospel transform your work? And how well-positioned are churches and colleges to be at the forefront of transforming vocation? With contributions from: Mark Greene James Pietsch Peter White Peter Docherty Gordon Preece Keith Mitchell David Fagg Ian Hussey Colin Noble Andrew Matthews Sarah Bacaller Samuel Curkpatrick Maggie Kappelhof.”

The book will be launched at the 2021 Transforming Vocation Conference at Morling in July. See the events listing in this issue for more information.

Our third book for 2021 so far is the publication of an ACT doctoral thesis. This is *Living to the Praise of God’s Glory: A Missional Reading of Ephesians* by Mark A. Simon. Mark is a tutor at Ridley.

The book description:

“The letter to the Ephesians is missional to its core. It effectively exhorts its readers to understand, support, and participate in God’s mission to rescue humanity and all creation from the damage and distortion of sin, and so bring about a renewed creation filled with God’s glorious fullness. Working at the creative intersection of biblical studies and missiology, this study adopts a missional hermeneutic to overcome the scholarly neglect of mission in Ephesians. The book systematically explores each passage in Ephesians, delving into the characterization of God and his mission; allusions to Old Testament

missional texts in Ephesians; and the portrayal of the apostle Paul and believers as participants in God's mission. A multi-faceted vision of mission emerges which encompasses God's actions in salvation history; the church as mediator of God's glory, reconciliation and grace to the nations; prayer; ethical witness; and verbal proclamation of the gospel. Reading Ephesians through this missional lens yields fresh insights into its purpose and context, and the richness of its portrait of mission."

The book elicited this high praise from Michael Gorman, professor at St. Mary's Seminary and University:

"Mark Simon's study of Ephesians is a bold breakthrough in the study of this Pauline letter. Simon argues convincingly that Ephesians is a thoroughly missional document aimed at encouraging its audience to participate in the multivalent *missio Dei*. Readers may disagree with certain details and minor points of interpretation, but the overall argument is methodologically coherent and completely persuasive. This is an important contribution to Ephesians scholarship and to the discipline of missional hermeneutics."

The book will be launched at Ridley, keep an eye on the monthly research email for more information.

We also have another book about to publish, probably this month. It has been written by well regarded Australian Baptist historian, Professor of Church History at Whitley College, who retired as Principal of the College in 2000. It is a biography of TE Ruth, Baptist/Congregational pastor and controversialist. He was a fascinating public character in early twentieth century Australia.

If you are thinking of publishing in the ACT Monograph Series, please contact Megan Powell du Toit , mpowelldutoit@acttheology.edu.au.


2021
 ACT MONOGRAPH SERIES
 AUTHORS AND VOLUME EDITORS

Rev Dr Jill Firth
Lecturer in Hebrew and Old Testament, Ridley College

Dr Denise Cooper-Clarke
Ethiologist and researcher for ethos, the Evangelical Alliance Centre for Christianity and Society

Dr Dave Benson
Director of LICC's Centre for Culture & Discipleship

Kara Martin
Lecturer with Alpha Crucis College

Rev Prof Andrew Sloane
Senior Lecturer in Old Testament and Christian Thought, Morling College

Rev Dr Mark Simon
Associate Minister, St Alfred's Anglican Church, Tutor, Ridley College

Rev Prof Ken Manley
Professor of Church History, retired Principal, Whitley College

and more...
stay tuned in 2021

For more information, visit
www.acttheology.edu.au/research/publications/



ACT online

Podcast Series

Megan Powell du Toit (ACT), Michael Jensen, [With All Due Respect](#), Eternity Podcast Network

Jenny Salt (SMBC) [SALT - Conversations with Jenny](#), Eternity Podcast Network

John Dickson (Ridley) [Undeceptions](#), Eternity Podcast Network

Mike Bird (Ridley) [Delving into the New Testament in its World](#), Eternity Podcast Network

Allister Lum Mow, Cameron Clausing, Murray Smith (CC) [Down Under Theology](#)

Regular Contributors

[The Gospel Coalition Australia \(TCGA\)](#): Mark Baddaley (QTC), Rhys Bezzant (Ridley), Murray Capill (RTC), John McClean (CC), Tim Patrick (BCSA), Brian Rosner (Ridley), David Starling (Morling).

May - June 2021

John Dickson (Ridley) [Episodes 38-42: Mental Health, Guilty Conscience, Religious Freedom, God's War \(I & II\), Undeceptions](#), Eternity Podcast Network

Vicki Lorrimar (TCQ), ABC God Forbid, [Do you really want to live forever?](#)

Allister Lum Mow, Cameron Clausing, Murray Smith (CC) [Episodes 9-12: Free Will, Effective Call, Justification, Q&A, Adoption Down Under Theology](#)

Megan Powell du Toit (ACT), [Disagreeing respectfully](#), Forming Church Podcast

Peter Riddell (MST), [Row over what to call God rumbles on](#), Evangelicals Now, UK

Peter Riddell (MST) [At the Court of the Malay Sultans: The Making of Southeast Asian Islam](#), Akbar's Chamber - Experts Talk Islam podcast

Jenny Salt (SMBC), [Episodes, May: Tim Costello, Barrie Hadley, Red Fulton, SALT - Conversations with Jenny](#), Eternity Podcast Network

David Starling (Morling), [Peaceable, Gentle and Open to Reason](#), TGCA

Events

June

9 UDIV, VIC (ONLINE)

[Online Edit-a-thon: Australian Women in Religion](#)

9 SSEC, NSW (zoom)

[Jewish Christian relations prior to 70 CE in light of the Coins of the First Jewish War, Michael P. Theophilos](#)

11-13 Uniting Centre, NSW

[Uniting Church National History Society, Growing up Uniting, Deidre Palmer, Ruth Powell, William Emilsen, Elizabeth Watson](#)

19 Ridley, VIC

[Children's and Youth Ministry Training Day, Natalie Rosner](#)

19 MST, VIC

[Thriving Christian Leader Program: Skills & Support](#)

21-23 Moore, NSW

[John Chapman Preaching Retreat, 1 Kings, John Woodhouse](#)

July

2 AAMS, online

[Uncovering issues of race in Mission Studies, Kirsteen Kim](#)

5-7 ANZATS, online/hubs

[2021 ANZATS conference, Theological Ethics, Brian Brock & Megan Best](#)

8-12 ACU, Oxford & Cambridge, online

[Theological Genealogies of Modernity](#)

15-17 Morling & Hubs, NSW

[TRANSFORMING VOCATION CONFERENCE, Denise Daniels](#)

21-23 ACU, VIC

[New Trajectories in Australian Research on Late Antiquity and Early Christian Studies](#)

22 St Marks Darling Point, NSW

[Reformation Anglican Worship Book, Michael Jensen, Launch](#)

22 Pilgrim, VIC

[2021 Northey Lecture: 'Red Ochre Theology', Anne Pattel-Grey](#)

25 St James Institute, NSW

[The Melanesian Mission: 19th century Lessons for 21st century Mission, Ray Nobbs, John Deane](#)

29 Deakin & ACU, Online

[Intellectual authority and its changing infrastructures in North American and Australian Christianity, 1960s-2010s](#)

August

2 ALC, SA (and online)

[Community in the Kobai Society: Mapping the Intersections of a Contemporary Christian Community of Papua New Guinea.](#)

5, 9-13 Moore, NSW

[Annual Lectures, In Him All Things Hold Together: The Triune God and The Choosing Self, David Höhne](#)

6-7 Ridley, VIC

[Evangelical Women in Academia Conference: Persuasion, Lucy Peppiatt, Brooke Prentis, Justine Toh.](#)

6-8 Nazarene, QLD

[11TH ACWR CONFERENCE: SPIRITED WOMEN, Priscilla Pope-Levison](#)

6 Pilgrim, VIC

[Northey Lectures 2021, Tanya Riches, Jione Havea](#)

7 Pilgrim, VIC

[Together in One Place: Conversations Across Feminist Concerns](#)

15 St James Institute, NSW

[Gender and the Dynamics of Christian Doctrine: What's Ordered about the Natural Order? Geoff Thompson](#)

16 MST, VIC

[Theology and Psychology Seminar \(in Chinese\)](#)

17 SSEC, NSW (zoom)

[1 Corinthians, Troas, and the Origins of the Jerusalem Donation, Daryn Graham](#)

19-20 Youthworks, NSW

[Australian-New Zealand Regional IASYM Conference](#)

Events, continued

19 – 20 IASYM, online

[Inaugural IASYM Asia Colloquium](#) (coincides with Aust/NZ conference)

20 Pilgrim, Vic

[Speaking of Christ/Christa/Christx: A Feminist Christologies Seminar](#)

21 MST, Vic

[Thriving Christian Leader Program: Context, Culture & Integration](#)

25 Moore, NSW

[CCL: Learning to forgive](#), Philip Kern, Kanishka Raffel

29 St James Institute, NSW

[Politicising the Bible](#), Meredith Lake

September

10 CPX, NSW (and online)

[CPX CONFERENCE 2021: FULLY ALIVE](#)

16 Moore, NSW

[P&A: God's wisdom for dating](#), Paul Grimmond

24-26 the cooperative, QLD

[uncommon goods: public theology and empire](#), Dr Anne Pattel-Gray, Rev. Monica Jyotsona Melanchton, Rev. Jione

[Havea](#)

29-30 Moore, NSW

[Biblical Theology Re-Examined](#)

30- 1/10 SCD, NSW

[Centre for Gospels and Acts Research Biennial Conference](#)

30-2/10 Pilgrim/Trinity, VIC

[Fellowship for Biblical Studies National Conference](#)

October

6 SSEC, NSW

[SSEC Seminar, Edwina Murphy zoom](#)

9 St James Institute, NSW

[The Virtue of Adopting a "Christian" Name in Early Church History](#), Alanna Nobbs

16 MST, VIC

[Thriving Christian Leader Program: Communication & Community](#)

20 Moore, NSW

[CCL: Raising the Next Generation](#), Paul Dudley, Mark Earngay

November

7 SSEC, NSW

[Christmas Function, Chris Forbes \(speaker\), in person](#)

14 St James Institute, NSW

[Ageing, Mortality & Spiritual Existence Today](#), Stephen Pickard

29-30 CTC, Vic

[Recontextualising Pedagogy 2021 National Conference](#)

December

5-6 BST, QLD

[Bavinck Centenary Conference](#)

11 St James Institute

[Poetry is Essential to the Human Spirit](#), Terry Veling

Calls for papers

[Speaking of Christ/Christa/Christx: A Feminist Christologies Seminar, Pilgrim, Friday, 20 August, submit an enquiry about presenting to Stephen.Burns@pilgrim.edu.au.](#)

[Gender Inequity in Theological Education day seminar, University of Divinity, Box Hill, 12 November 2021, submit enquiry re paper presenting to Stephen.Burns@pilgrim.edu.au](#)

[Recontextualising Pedagogy 2021 National Conference, Monday, 29 November–Tuesday, 30 November, CTC, call for papers closes 30 July 2021.](#)

