

ASSOCIATION OF PRACTICAL THEOLOGY IN OCEANIA (APTO)

# APTO CONFERENCE

NOVEMBER 27th- 30th 2014

Explorations  
to Recover  
an Ecclesial sense  
of place and purpose

For details of the 2014 conference please see [www.apto.asn.au](http://www.apto.asn.au)



**SYDNEY UNIVERSITY • SANCTA SOPHIA COLLEGE**

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Association of Practical Theology in Oceania  
2014 Conference: ***Explorations to Recover an Ecclesial Sense of Place and Purpose***  
Sancta Sophia College, Sydney University

List of Presenters  
(Alphabetical by Surname)

(KEYNOTE SPEAKERS IN RED)

**Anderson, Ms Catherine**, *'Encounter and Vulnerability: A Theological Reflection on a Drawing of the Good Samaritan by a Woman Living with an Intellectual Disability'*

**Bowen, Ms Joy**, *'Is Denominational Pastoral Care still viable in Post Modern Australia during end of life care within a Hospital Context?'*

**Butler-McIlwraith, Associate Professor Kathleen**, *'Aboriginal Cultures and a Spirit of Place: Ancient origins and Twenty First Century Relevance'*

**Callaway, Ms Anita**, *'Christians who no Longer Attend Church: an Exploration of the Divine-human Relationship'*

**Collins, Dr John Francis, & Dr Sandi Carroll**, *'Marriage and Ministry'*

**Comensoli, The Very Rev Dr Peter A.**, *'The future place and purpose of the church in Australia'*

**Cotter, Mr Christopher**, *'A pastoral theological approach to restorative practices in the Australian Catholic Educational Context'*

**Darragh, Dr Neil**, *'A missional church in process and willing to learn'*

**Duke, Mr Zachariah**, *'A Sense of Place: How ethnography and action research can redefine the way we do theology'*

**Duthie-Jung, Dr Chris**, *'Hunger Games: addressing the young Catholic slide to the periphery'*

**Fleming, Dr Dan**, *'When encounters between religious worldviews are a threat: Principles for discussing theology in a hostile landscape'*

**Green, Dr Bet**, *'A Marriage of Place and Time'*

**Hall, Associate Professor Gerard**, *'Are there really Angels in Oceania? Forging a new mysticism of place, time and history through dialogue among Oceanic peoples and traditions'*

**Hynd, Mr Douglas**, *'Keeping 'religion' out of 'politics', or making public space more complex? A case study of Christian responses to Australian Government asylum seeker policy'*

**Kelly, Associate Professor Gerard**, *'Response to Re-Placing the Church: Challenges and Prospects for Christianity Downunder'*

**Long, Dr Brendan**, *'Crossing the Rubicon on welfare reform: A Christian perspective on welfare reform for people with disability in the 2014-15 Budget and the Preliminary McClure Report'*

**Macallan, Dr Brian**, *'Finding a purposeful place: how a Missional Practical Theology informs the Church's place and purpose'*

**Maher, Dr Anthony**, *'The First Principle of Reform: The Primacy of the Pastoral and the Synod of the Family'*

**Massam, Dr Katharine**, *'Creating Spaces Between: Women and Mission in Oceania'*

**McArdle, Associate Professor Patrick**, *'Vulnerability and Relationality: theological foundations for an ethic of interdependence'*

**Moore, Associate Professor Gerard**, *'They asked for bread, they were given a stone, for a fish a snake: How is it possible for worship authentically in Oceania?'*

**Pickard, Right Rev Dr Stephen**, *'Re-Placing the Church: Challenges and Prospects for Christianity Downunder'*

**Playoust, Dr Catherine**, *'I thank my God about you always' (1 Cor 1:4): Insights from Paul for a Theology of Place in the Churches of Oceania Today'*

**Power, Dr Maria**, *'Exploring the Touchstone of Survival'*

**Ranson, Rev Dr David**, *'Everywhere and Nowhere: Experiencing God in a Decentered Context'*

**Tam, Dr Margaret**, *'Send forth your Spirit and they shall be created, And You shall renew the face of the earth (Ps 104:30): Signs of renewal from the grassroots'*

**Wilson, Rev Richard**, *'Recalling the Dangerous Memory in the World of Business and Commerce: Reading Metz in the City'*

**Wrigley-Carr, Dr Robyn**, *'Recovering a sense of the place of the Church in spiritual formation: Friedrich von Hügel's soul care'*

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2014 Conference: *Explorations to Recover an Ecclesial Sense of Place and Purpose*  
Sancta Sophia College, Sydney University

### Conference Programme

| <b>Thursday November 27</b> |                                |   |
|-----------------------------|--------------------------------|---|
| Time                        | Activity                       | Room/Location<br>Presenter/Paper  |
| 3:00pm-6:00pm               | Arrival and Registration       | Sancta Sophia College Lobby (Reception/Main Entrance)   |
| 6:00pm-7:30pm               | Dinner                         | Sheldon Dining Hall<br><br>Conference Emcee/Compere: <b>Mr Zachariah Duke</b><br>Official Welcome & Introduction to the Conference<br>Theme: <b>Dr Anthony Maher</b>  |
| 7:30pm-9:00pm               | Keynote Speaker and Respondent | Lower Common Room<br><br><b>Right Rev Professor Stephen Pickard</b><br><i>'Re-Placing the Church: Challenges and Prospects for Christianity Downunder'</i><br><br><b>Rev Professor Gerard Kelly</b><br><i>Respondent to Right Rev Professor Stephen Pickard</i> |
| 9:00pm (optional)           | Social Convivium – Drinks      | Lower Common Room   |
| <b>Friday November 28</b>   |                                |   |
| Time                        | Activity                       | Room/Location<br>Presenter/Paper  |
| 7:00am-9:00am               | Breakfast                      | Sheldon Dining Hall   |
| 9:00am-9:15am               | Welcome and Housekeeping       | McDonald Wing Conference Room   |
| 9:15am-10:00am              | Paper Session 1                | McDonald Wing Conference Room<br><br><b>Rev Dr Neil Darragh</b><br><i>'A missional church in process and willing to learn'</i>  |
| 10:00am-10:45am             | Keynote Speaker                | McDonald Wing Conference Room<br><br><b>Associate Professor Kathleen Butler-McIlwraith</b><br><i>'Aboriginal Cultures and a Spirit of Place: Ancient origins and Twenty First Century relevance'</i>  |
| 10:45am-11:00am             | Morning Tea                    | Sheldon Dining Hall   |
| 11:00am-11:45am             | Paper Session 2                | McDonald Wing Conference Room<br><br><b>Dr John Francis Collins &amp; Dr Sandi Carroll</b><br><i>'Marriage and Ministry'</i>  |
| 11:45am-12:30pm             | Paper Session 3                | McDonald Wing Conference Room<br><br><b>Dr Maria Power</b><br><i>'Exploring the Touchstone of Survival'</i>   |
| 12:30pm-1:15pm              | Lunch                          | Sheldon Dining Hall   |
| 1:15pm-2:00pm               | Paper Session 4                | McDonald Wing Conference Room   |

|                             |                            |  |
|-----------------------------|----------------------------|--|
|                             |                            | <b>Dr Dan Fleming</b><br><i>'When encounters between religious worldviews are a threat: Principles for discussing theology in a hostile landscape'</i>   |
| 2:00pm-2:45pm               | Keynote Speaker            | McDonald Wing Conference Room<br><b>Rev Dr David Ranson</b><br><i>'Everywhere and Nowhere: Experiencing God in a Decentred Context'</i>  |
| 2:45pm-3:15pm               | Afternoon Tea              | Sheldon Dining Hall  |
| 3:15pm-4:00pm               | Paper Session 5            | McDonald Wing Conference Room<br><b>Dr Brian Macallan</b><br><i>'Finding a purposeful place: how a Missional Practical Theology informs the Church's place and purpose'</i>  |
| 4:00pm-4:45pm               | Keynote Speaker            | McDonald Wing Conference Room<br><b>The Most Rev Bishop Peter A Comensoli</b><br><i>'The future place and purpose of the church in Australia'</i>  |
| 4:45pm-5:30pm               | Keynote Speaker            | McDonald Wing Conference Room<br><b>Dr Catherine Playoust</b><br><i>'I thank my God about you always' (1 Cor 1:4): Insights from Paul for a Theology of Place in the Churches of Oceania Today'</i>  |
| 5:30pm-6:00pm               | Free Time                  | N/A  |
| 6:00pm-7:30pm               | Dinner                     | Sheldon Dining Hall  |
| 7:30pm (optional)           | Social Convivium           | Conference Drinks in Darling Harbour   |
| <b>Saturday November 29</b> |                            |  |
| <b>Time</b>                 | <b>Activity</b>            | <b>Room/Location<br/>Presenter/Paper</b>   |
| 7:00am-9:00am               | Breakfast                  | Sheldon Dining Hall  |
| 9:00am-9:15am               | Welcome and Housekeeping   | McDonald Wing Conference Room  |
| 9:15am-10:00am              | Concurrent Paper Session 8 | McDonald Wing Conference Room<br><b>Dr Margaret Tam</b><br><i>'Send forth your Spirit and they shall be created, And You shall renew the face of the earth (Ps 104:30): Signs of renewal from the grassroots'</i><br>Council Room<br><b>Mr Douglas Hynd</b><br><i>'Keeping 'religion' out of 'politics', or making public space more complex? A case study of Christian responses to Australian Government asylum seeker policy'</i> |
| 10:00am-10:45am             | Keynote Speaker            | McDonald Wing Conference Room<br><b>Dr Katharine Massam</b>  |

|                 |                             |   |
|-----------------|-----------------------------|---|
|                 |                             | <b>'Creating Spaces Between: Women and Mission in Oceania'</b>  |
| 10:45am-11:00am | Morning Tea                 | Sheldon Dining Hall   |
| 11:00am-11:45am | Concurrent Paper Session 9  | McDonald Wing Conference Room<br><br><b>Ms Joy Bowen</b><br><i>'Is Denominational Pastoral Care still viable in Post Modern Australia during end of life care within a Hospital Context?'</i><br>Council Room<br><br><b>Mr Christopher Cotter</b><br><i>'A pastoral theological approach to restorative practices in the Australian Catholic Educational Context'</i>                               |
| 11:45am-12:30pm | Concurrent Paper Session 10 | McDonald Wing Conference Room<br><br><b>Dr Anthony Maher</b><br><i>'The First Principle of Reform: The Primacy of the Pastoral and the Synod of the Family'</i><br>Council Room<br><br><b>Rev Richard Wilson</b><br><i>'Recalling the Dangerous Memory in the World of Business and Commerce: Reading Metz in the City'</i>   |
| 12:30pm-1:15pm  | Lunch                       | Sheldon Dining Hall   |
| 1:15pm-2:00pm   | Concurrent Paper Session 11 | McDonald Wing Conference Room<br><br><b>Dr Brendan Long</b><br><i>'Crossing the Rubicon on welfare reform: A Christian perspective on welfare reform for people with disability in the 2014-15 Budget and the Preliminary McClure Report'</i><br>Council Room<br><br><b>Mr Zachariah Duke</b><br><i>'A Sense of Place: How ethnography and action research can redefine the way we do theology'</i> |
| 2:00pm-2:45pm   | Keynote Speaker             | McDonald Wing Conference Room<br><br><b>Associate Professor Gerard Moore</b><br><i>"They asked for bread, they were given a stone, for a fish a snake': How is it possible to worship authentically in Oceania?'</i>  |
| 2:45pm-3:00pm   | Afternoon Tea               | Sheldon Dining Hall   |
| 3:00pm-3:45pm   | Concurrent Paper Session 12 | McDonald Wing Conference Room<br><br><b>Dr Robyn Wrigley-Carr</b><br><i>'Recovering a sense of the place of the Church in spiritual formation: Friedrich von Hügel's soul care'</i><br><i>'Sacred experience within liturgy'</i>  |

|                           |                             | Council Room<br><b>Ms Anita Callaway</b><br><i>'Christians who no Longer Attend Church: an Exploration of the Divine-human Relationship'</i>   |
|---------------------------|-----------------------------|--|
| 3:45pm-4:30pm             | Concurrent Paper Session 13 | McDonald Wing Conference Room<br><b>Dr Chris Duthie-Jung</b><br><i>'Hunger Games: addressing the young Catholic slide to the periphery'</i><br>Council Room<br><b>Ms Catherine Anderson</b><br><i>'Encounter and Vulnerability: A Theological Reflection on a Drawing of the Good Samaritan by a Woman Living with an Intellectual Disability'</i> |
| 4:30pm-6:00pm             | Annual General Meeting      | McDonald Wing Conference Room  |
| 6:00pm-7:00pm             | Free Time                   | N/A  |
| 7:00pm-9:00pm             | Formal Conference Dinner    | Lower Common Room  |
| 9:00pm (optional)         | Social Convivium            | Sancta Sophia Graduate House – Deck (Top Floor)  |
| <b>Sunday November 30</b> |                             |  |
| <b>Time</b>               | <b>Activity</b>             | <b>Room/Location<br/>Presenter/Paper</b>   |
| 7:00am-9:00am             | Breakfast                   | Sheldon Dining Hall  |
| 9:00am-9:15am             | Welcome and Housekeeping    | McDonald Wing Conference Room  |
| 9:15am-10:00am            | Paper Session 14            | McDonald Wing Conference Room<br><b>Associate Professor Patrick McArdle</b><br><i>'Vulnerability and Relationality: theological foundations for an ethic of interdependence'</i>   |
| 10:00am-10:45am           | Keynote Speaker             | McDonald Wing Conference Room<br><b>Rev Associate Professor Gerard Hall</b><br><i>'Are there really Angels in Oceania? Forging a new mysticism of place, time and history through dialogue among Oceanic peoples and traditions'</i>   |
| 10:45am-11:00am           | Morning Tea                 | Sheldon Dining Hall  |
| 11:00am-11:45am           | Paper Session 15            | McDonald Wing Conference Room<br><b>Dr Bet Green</b><br><i>'A Marriage of Place and Time'</i>  |
| 11:45am-12:30pm           | Liturgy                     | Chapel   |
| 12:30pm-1:15pm            | Lunch and Conference Close  | Sancta Quadrangle  |
| 1:15pm (optional)         | Excursion                   | Sydney Harbour & CBD   |

Association of Practical Theology in Oceania  
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Conference Booklet – Abstracts and Biographies  
*(Alphabetical by Surname)*  
 (KEYNOTES SPEAKERS IN RED)

**Anderson, Ms Catherine,** *'Encounter and Vulnerability: A Theological Reflection on a Drawing of the Good Samaritan by a Woman Living with an Intellectual Disability'*

**ABSTRACT:** Through reflecting on a drawing of the Good Samaritan by a woman living with an intellectual disability, this paper explores the significance of the encounter between the self and other in the life of a L'Arche community. To engage with the Gospel narrative of the Good Samaritan as symbolized in the woman's drawing is to open a window on to two key dimensions of the spirituality of L'Arche: the centrality of encounter grounded in a mutuality of the parties, and the bodily vulnerability experienced by a person who lives with an intellectual disability. Our analysis of the drawing is framed by the work of Jacquie Boughner, a professional artist and curator of L'Arche art-work, who believes that those who in their disability experience the cross every day can produce religious art that makes a significant contribution to broader understandings of life. The theological principles of our reading will be drawn particularly from the work of Jean Vanier on the revelation of God through the fragility of the body, and of John Swinton on being present for the other in hope and the silent bond of friendship. It is noted that the distinctive approach of the woman artist from L'Arche is her emphasis on the eye contact between the figures in the drawing, and her construction of the sense of a self-giving act of silent waiting on the other in the encounter. The paper shows how a theological reading of the non-verbal encounter depicted in the drawing from L'Arche assists us to appreciate essential dimensions of the pastoral care encounter with the other. Particular aspects of the encounter to be addressed are fragility, presence, friendship, silence, and hope.

**BIOGRAPHY:** Catherine Anderson is a Masters of Philosophy research student at the Canberra campus of the Australian Catholic University. Her Honours thesis explored the Spirituality of Jean Vanier and L'Arche. Catherine is a long-term member of L'Arche Genesaret in Canberra and has been committed to the spirituality/philosophy/practice of L'Arche for many years. Catherine has completed two units of Clinical Pastoral Education and has completed a one year course in Applied Aspects of Loss and Grief with the National Association of Loss and Grief. The present research areas of special interest to Catherine are: a theology of disability and L'Arche, with particular interests in narrative and core member art (persons living with an intellectual disability in L'Arche). Further interests in research are Practical and Pastoral theology, especially as the voices, both verbal and non-verbal, of marginalised persons can contribute to the articulation of a spirituality of vulnerability.

**Bowen, Ms Joy, 'Is Denominational Pastoral Care still viable in Post Modern Australia during end of life care within a Hospital Context?'**

**ABSTRACT:** Denominational hospital pastoral carers have a particular ethos, a culture, an element that gives them a specific identity that is said to provide a “charism” that is distinct, alongside a spirituality that is unique. This distinctiveness is described as the special character or spirit of the pastoral carer, and while this ethos is seemingly impalpable as ‘spirit’ it has real social consequences since it is this climate which creates difference; difference in the provision of pastoral care during the everyday reality of end of life care, difference in a diverse hospital community of multiculturalism and multi – faith, and difference in an increasingly pluralist Australian society. The role of Denominational Pastoral Care during end of life care seems at odds with the contemporary Australian context. With numerous agenda’s complicating pastoral care in public hospitals and a significant portion of the National Health Budget supporting pastoral care within Australia, where should our focus be? This paper will briefly outline the challenges and opportunities of denominational pastoral care by synthesizing practical pastoral experience in a large, multi-faith, multi-cultural, public hospital with current academic research to evidence the continuing role of denominational pastoral care. Denominational pastoral care ministry in hospitals is a vital reality in the mission of the church in Australia. This paper will offer an original component to the discussion by exploring: psychological understandings of human regression during trauma; how regression influences a specific pastoral response during a person’s suffering and how James Fowler’ “Stages of Faith” may provide an appreciation of the significance and connection of the traumatised and dying person to their “faith of origin”.

**BIOGRAPHY:** Joy Bowen, currently Manager for Hospital Chaplaincy and Pastoral Care for CatholicCare in the Diocese of Broken Bay has extensive experience in hospital chaplaincy and pastoral care working for ten years as a Catholic Chaplain in Intensive Care and Emergency at Westmead Hospital. Responsible for supporting patients, families and staff and providing end of life care for those involved in traumatic circumstances Joy used her with qualifications in counselling and supervision to provide education for staff, seminarians and theological students. Her passion and experience across a breadth of public health facilities and faith based hospitals ensures her learning is solidly based on current pastoral practise. Joy also sits on the Civil Chaplaincy Advisory Committee; the state peak body for Chaplaincy and its Health Subcommittee and its Health Chaplaincy Liaison Group that consults with the Department of Health in matters pertaining to pastoral care in hospitals. Finishing her Masters of Arts in Pastoral Practise and Theology has only whetted her appetite for the excitement, wonder and business that only further study can bring. She enjoys nothing more than a fine meal with friends, a blank canvas, time to create and preparing a huge feast for her growing family!

**Butler-McIlwraith, Associate Professor Kathleen,** *'Aboriginal Cultures and a Spirit of Place: Ancient origins and Twenty First Century Relevance'*

**ABSTRACT:** *to follow*

**BIOGRAPHY:** Kathy is the Node Leader for the Yuraki Aboriginal and Torres Strait Islander Histories and Cultures node in the ARC funded National Indigenous Research and Knowledges Network (NIRAKN). Her most recent publication is *Exploring Urban Identities and Histories* (AIATSIS, 2013).

**Callaway, Ms Anita, 'Christians who no Longer Attend Church: an Exploration of the Divine-human Relationship'**

**ABSTRACT:** The presentation will be an overview of the methodology used in a study submitted as partial fulfilment of the requirements of the professional degree, Doctor of Practical Ministry, with the Faculty of Theology and Philosophy, ACU, Canberra Campus. This study, as an exercise in practical theology, aimed to gain insight into the ways professing Christians, maintained the relationship with God once they stop attending the institutional church. Practical theology was chosen as the foundation for the study because the discipline enabled flexibility for the interdisciplinary exploration to proceed with procedural clarity; while focussing on the internal and external elements of the divine-human relationship. This presentation for the conference will report on how Browning's method of practical theology enabled the exploration of the lived divine-human experience with the combination of Ricoeur's *Interpretation Theory*, to understand the layers of meaning found from the individual's lived experience of the divine-human relationship and Fowler's *Faith Development Theory*, to establish general faith autobiography from relational interactions over a period of time. I will present how the two theories focussed on different components of the divine-human relationship including the different sources of knowledge, the different views of reality and the different methodologies but how they worked in a compatible manner in the research process. The findings presented from the study will indicate how the two theories provided as complete a picture as possible of the divine-human relationship which could generate future dialogue with professing Christians who no longer attend the institutional church. By using the two theories it was found that the divine-human relationship continued for these professing Christians. This evidence challenged the capacity and necessity for the pastoral role to connect these individual Christians with God in their ordinary lives. But the combination of the two theories could be used to enable professing Christians who no longer attended the institutional church to explore and understand their individual relationships with God. In the local church community the combination of theories could be used to consider individual stories. When the individual stories are collected than the congregation's story may begin to emerge. This information may equip the pastor to have focused and informed leadership to understand and engage with individuals on the appropriate, current developmental level for their divine-human relationship and to provide informed and focused leadership in the areas of preaching, worship and small group programs resulting in intentional growth for the whole congregation.

**BIOGRAPHY:** Pastor Anita Callaway has built a career as a pastoral practitioner and researcher with significant standing in practical theology, pastoral care, leadership training and community development. After graduating from ACOM with an Advanced Diploma in Practical Ministry and Bachelor in Theology, Anita worked in the area of pastoral leadership in local church ministry in Sydney and Brisbane. Anita served in two major areas in her pastoral role: First, to lead individual congregational members in their relationship with God in their ordinary lives. Second, to build community relationships based on community consultation strategies. Since resigning from ministry, Anita has taken up the task to complete a Professional Doctorate in Practical Ministry to extend her professional education in Practical Theology and the pursuit of exploring the divine-human relationship for individuals. Assumptions that shape this doctoral study came from these pastoral experiences and include: that Christians, who have stopped attending church, developed the divine-human relationship while attending church; and that these Christians were equipped in the church to maintain the divine-human relationship which enabled them maintain the relationship after they stopped attending the church. While doing the Doctorate, Anita has written journal articles that presented the lived experience of the divine-human relationship of Christians who no longer attend church as an aspect of Australian Christianity in post-modernism. She is also in the process of turning the study into a book at the present time.

## **Collins, Dr John Francis, & Dr Sandi Carroll, 'Marriage and Ministry'**

**ABSTRACT:** This paper outlines a professional development process addressing the themes of marriage and ministry in a Catholic context. An initial explanation of the history and theology of marriage forms the backdrop for a focus on the foundational principles of human relationship in Jean Vanier's *Community and Growth* and *Marriage, Faith and Love* by the psychiatrist Jack Dominion. The Extraordinary General Assembly of the Synod of Bishops on the Family provides a timely opportunity to revisit and re-appropriate insights from these classic writings.

**BIOGRAPHIES:** Dr John Francis Collins is a student of the Canadian Jesuit philosopher - theologian Bernard Lonergan. John's PhD was on the topic of practical theology and theological method. John has an interest in the relationship between the human sciences and theology with a particular concern for the application of psychoanalytic theory to ecclesial groups and organisations. John's primary role is as a Projects manager at an agency of the Australian Catholic Bishops Conference: the Catholic Enquiry Centre - National Office for Evangelisation. John is in formation to be ordained as a Permanent Deacon for the Archdiocese of Sydney. John is also an Adjunct Lecturer in Theology at the Australian Catholic University.

Dr Sandra (Sandi) Carroll Lectures in Religious Education at the Strathfield campus of the Australian Catholic University, Sydney. She was the Religious Education Co-ordinator at various secondary Catholic Colleges in the Archdiocese of Melbourne before moving into Teacher education. Sandra was a member of the writing team for the original Melbourne Guidelines for Religious Education. Her doctoral thesis from San Francisco Theological Seminary was titled "Teaching about Mary: Professional Development for Religious Educators." She has published book chapters and journal articles in the areas of Religious Education and Theology and is currently on the Editorial committee of the Journal of Religious Education. She has presented papers and workshops nationally at conferences in the area of Religious Education pedagogy.

**Comensoli, The Very Rev Dr Peter A.,** *'The future place and purpose of the church in Australia'*

**ABSTRACT:** *to follow*

**BIOGRAPHY:** *to follow*

**Cotter, Mr Christopher**, *'A pastoral theological approach to restorative practices in the Australian Catholic Educational Context'*

**ABSTRACT:** The paper proposes a pastoral theological approach to restorative practices. Restorative practices (also known as 'restorative justice') provide an alternative to punishment when solving social discipline problems. It involves a structured meeting process in which those most affected by the discipline problem work towards solving the problem and restoring broken relationships. The principles, philosophy and processes of restorative justice, are used by Catholic schools in the Wagga Wagga diocese of New South Wales (and other dioceses). Many participants in restorative conferences find the experience powerful and life-changing. They often discover new potential within them themselves and others as they share the strong emotions associated with wrongdoing and its effect on themselves and others. The aim of the paper is to describe what is really going on in and through restorative practices. Rene Girard's mimetic theory and its articulation in the theology of James Alison will suggest how the restorative approach to social control illuminates a central Christian mystery in a most tangible and practical way. A contention of this paper is that Catholic school communities that adopt and practice a restorative philosophy can invite their members to participate in the resurrection: Christ's work of forgiveness as risen victim in the Easter event as both unbinding of human beings and the opening up of a new creation. Through restorative practices school staff, students and parents may see and understand themselves as active recipients in the unfolding drama of salvation. Case study material will be used to support, question and qualify these claims.

**BIOGRAPHY:** Christopher Cotter is Assistant Director of Schools at the Catholic Schools Office in the Diocese of Wagga Wagga. Previously he has been a teacher and senior leader in primary and secondary Catholic schools in New South Wales and Victoria, and has worked as a consultant in the Faith Integration and Formation Team at the Catholic Education Office of Western Australia. Chris is particularly interested in the contribution of practical theology to the re-imagining of the evangelizing mission of Australian Catholic Schools in a changing social and cultural context.

**Darragh, Rev Dr Neil**, *'A missional church in process and willing to learn'*

**ABSTRACT:** This paper investigates the integration of internal church ministry with outward-facing mission in the world. A local church with an outward focus into the wider society may need to adjust its traditional patterns of leadership to fit a contemporary outward focus. Its resources for making such an adjustment include New Testament perspectives on ministry, traditional patterns of church leadership, church traditions on social justice, models of collaborative ministry, the experience of other church denominations, and secular models of social organization. This paper is concerned primarily with contemporary secular models of organization.

**BIOGRAPHY:** Neil Darragh is a priest of the Catholic Diocese of Auckland, New Zealand. His ministry experience includes pastoral work in parishes and chaplaincies as well as theological education in the Catholic Institute of Theology and the University of Auckland. His most recent publications are "Eucharist in the local Church: Meeting the challenge of real participation" (2012) in association with Jo Ayers, and an edited volume "But is it fair? Faith communities and social justice" (2014). He is currently convenor of the Theology Research Unit in Auckland. His current research interests are focused on eco-theology, ecclesiology, and public theology.

**Duke, Mr Zachariah**, *'A Sense of Place: How ethnography and action research can redefine the way we do theology'*

**ABSTRACT:** Empirical research, including ethnography and action research, is used extensively in the social sciences, especially in sociology, anthropology, psychology and education. However, for a variety of different reasons, empirical research has been neglected to a certain extent within the discipline of theology – coming with it a whole range of methodological tensions and questions. Theologians appear to be more and more interested in the social nature of the church than ever before (Orsi, 2005, p. 147; Ward, 2012, p. 1); yet they have tended to avoid using empirical methodologies. This paper explores how engaging in the practice of ethnography and action research can redefine the way we do theology by 'focusing our attention on the lived and the local' (Ward, 2012, p. 9).

**BIOGRAPHY:** Zachariah (Zach) Duke is a confirmed doctoral student in the Discipline Area of Philosophy, Religion and Theology at The University of Newcastle, Australia. Zach is employed as Academic Assistant to the Dean at The Broken Bay Institute, Australia, as well as an Affiliate Lecturer in the Discipline Area of Philosophy, Religion and Theology at The University of Newcastle, Australia. Zach is an active member of a number of different academic and professional associations, including the European Society for the Study of Theology and Disability, the Australian Catholic Theological Association, the Association of Practical Theology in Oceania (Secretary/Treasurer), Carers NSW, Deaf Australia, Down Syndrome NSW, Fragile X Syndrome NSW, DeafBlind Association and Physical Disability Australia, among many others. Zach's main areas of research are: theological voices of marginalised and vulnerable people; the theology of disability; faith and human development; the art and processes of theological reflection; and the impact of service care in religious organisations.

**Duthie-Jung, Dr Chris, 'Hunger Games: addressing the young Catholic slide to the periphery'**

**ABSTRACT:** Recent research continues to indicate that the Catholic parish in Australia and NZ are less and less 'home' to the young Catholic of European descent. While Church leaders wrestle with issues of who should receive communion and a refreshingly new Papal response adopts mercy as its focus, the vast majority of our young watch from the fringe seemingly wondering, 'who really cares?' They are the children of the Catholic disappeared - parents who largely disconnected in recent decades, maintaining a cultural Catholicity but avoiding communal and personal faith commitment. Can we really expect a sea-change in this situation by tweaking the current modus operandi? This paper will explore some of the signs and calls we are seeing and hearing.

**BIOGRAPHY:** Dr Chris Duthie-Jung is Director of the National Centre for Religious Studies and Head of Partnerships at the Catholic Institute of Aotearoa New Zealand (TCI). His recent doctoral research explored the Catholic religious identity of pakeha young adult Catholics and considered the findings in view of contemporary studies of secularization. Chris now works in the ongoing development of Religious Education curricula and Catholic Special Character in NZ Catholic Schools. With extensive experience in youth and young adult ministry his research and teaching continues to focus on the contemporary situation of Catholic young people.

**Fleming, Dr Dan,** *‘When encounters between religious worldviews are a threat: Principles for discussing theology in a hostile landscape’*

**ABSTRACT:** Drawing on current data relating to the Australian context, this paper will demonstrate that encounters between religious worldviews are a central fact of our current age. Within such a context, part of theology’s responsibility involves thinking critically about such encounters, both within religious traditions and between them (Ford, 2007). However, its capacity to do so is greatly influenced by the manner in which diverse people (and peoples) encounter one another. Where such encounters are perceived as threatening, which is so often the case in our current context, the capacity for theology to engage in such work is limited. Utilising the neuropsychological research of Narvaez (2008, 2013) and explorations in aligned areas by Fleming & Lovat (2014) and Fleming & Mudge (2014) the paper will analyse this situation and propose some principles for engaging in theological discussion in this diverse landscape with a view to attaining the most fruitful outcomes of such discussion. The implications of the paper for theological education and public theology will be considered.

**BIOGRAPHY:** Dr Fleming has published a number of articles in the area of fundamental theological ethics, social ethics and theology, and currently has book chapters in press in the areas of moral education from a theological perspective and Emmanuel Levinas’ understanding of ethics as first philosophy. Dr Fleming recently completed a PhD which links Levinas, natural law theory and virtue ethics. His interests include theology, philosophy, moral education and the sciences, and he is currently working on a number of projects which explore links between these fields. He currently lectures at The Broken Bay Institute and the University of Newcastle in Theology and Ethics and is the UoN Program Convenor for postgraduate Theology degrees: Graduate Certificate in Theology and Master of Theology.

**Green, Dr Bet, 'A Marriage of Place and Time'**

**ABSTRACT:** A five week world trip made by two of my sons who have disability and me, their carer, early in 2014 provides the exploratory basis for a statement on an experience of marriage of place and time as an Ecclesial reality centred in Eucharist. Ecclesia, understood in terms of the local or few derivatively embodying the whole, provided a firm footing for the undertaking which was utterly a journey into the unknown with the attached risks and apprehensions. The motivation was the perceived need for both young men, aged 40 and 36 as of May 2014, to recover 'cosmic confidence'. I describe the experience with its many little 'deaths' and 'resurrections' as Eucharistic. To support and illustrate this reflection and analysis I use Ken Wilber's integral 'four-quadrant map'. The presentation is not a travelogue and includes photographs from the trip only to support the argument.

**BIOGRAPHY:** *to follow*

**Hall, Associate Professor Gerard**, *'Are there really Angels in Oceania? Forging a new mysticism of place, time and history through dialogue among Oceanic peoples and traditions'*

**ABSTRACT:** *to follow*

**BIOGRAPHY:** Gerard Hall is a Marist priest and Associate Professor in the Faculty of Theology and Philosophy. His theological interests include foundational theology, Christology, anthropology, practical theology, interfaith dialogue and the theology of mission. As a student of Raimon Panikkar, he was an invited member of the International Spirit of Religion Project (2006-2009) and has ongoing involvement in Panikkar studies and activities. He is a member of various interfaith committees and, in 2010, received Queensland Intercultural Society's "Building Bridges Award". He was an invited member of the University of Heidelberg's Scholar Board for the John Templeton Award for Theological Promise [2006-10]. As former Head of School, he was instrumental in founding the Australian eJournal of Theology. He engages in workshops on mission and evangelization, especially for Catholic religious and teachers. Gerard is the inaugural Fellow of APTO.

**Hynd, Mr Douglas, 'Keeping 'religion' out of 'politics', or making public space more complex? A case study of Christian responses to Australian Government asylum seeker policy'**

**ABSTRACT:** Public debates about the role of the church in public policy in Australia are frequently framed within accounts of how 'religion' should be kept out of 'politics'. While this commonly accepted theoretical frame has been subject to substantial theological critique, another way to approach the issue is to explore whether this taken for granted distinction does any serious intellectual work when applied to a specific public policy issue in a post-secular Australian context. Australian Government policy related to asylum seekers offers a topical case study in public policy. Churches, their agencies and related social movements in Australia have a substantial and diverse involvement with asylum seeker policy advocacy and service delivery. This paper explores a variety of these involvements in asylum seeker policy and service provision to test whether this distinction is helpful in understanding or explaining that involvement, taking particular note of the rationale for engagement provided by the various groups and agencies. The accounts of Christian churches and groups involvement in asylum seeker policy advocacy and service delivery that I draw on in this paper draw on material gathered during research into a wider study of the impact of engagement between Australian governments and 'church-related' agencies in the delivery of social welfare and human services. The agencies and movements include *Baptcare*, *Jesuit Social Services*, *Jesuit Refugee Services*, *Anglicare SA*, the Australian Churches Refugee Taskforce and the Love Makes a Way movement. Analysis of the asylum seeker advocacy and service provision initiatives and their rationale outlined above demonstrates that a simplistic distinction between 'religion' and 'politics' is strongly challenged by both the nature of the involvement, and the rationale for that involvement provided by the churches and Christian groups which points to a clear grounding of their activity in theological accounts drawing on Christian narrative, tradition and practice. As an alternative to the religion/politics distinction, the political theologian William Cavanaugh offers us an account of church engagement in public policy that neither relies on the spatial carving up of society into differing spheres of influence, nor accepts the simplification of public space in which the church has a limited place within a simplified single public square defined by the state. The activity of the church rather is directed at 'complexifying public space' in contrast to a tendency by the state to seek its simplification. On Cavanaugh's account the church overlays the public square with a competing public space that manifests a performance of the city of God. The paper concludes with a discussion of the relevance of Cavanaugh's account of making public space more complex in understanding and accounting for the role of the church's involvement in asylum seeker advocacy and service delivery.

**BIOGRAPHY:** Doug Hynd is currently undertaking research for a PhD in the Faculty of Theology and Philosophy, Australian Catholic University in Canberra, an interdisciplinary inquiry into the impact of 'church-related' agencies' engagement with government in their contracting of social welfare and human services in Australia from 1996 to 2013. He is also involved in community action to support refugees and asylum seekers in Canberra. Doug worked as a public servant in the Australian Public Service in the Department of Finance and the Department of Families, Housing Community Services and Indigenous Affairs for a total of fifteen years, dealing with social policy, program delivery and grant management. As a sessional lecturer over many years Doug has taught courses in church and society, theology and social policy, and Christian ethics at Charles Sturt University. He served as the founding editor of *Zadok Perspectives* from 1982-83 and during the 1990's he was a member of the editorial committee of *St Mark's Review*. He is actively involved in the Anabaptist Association of Australia and New Zealand.

**Kelly, Associate Professor Gerard,** 'Response to *Re-Placing the Church: Challenges and Prospects for Christianity Downunder*'

**ABSTRACT:** *to follow*

**BIOGRAPHY:** *to follow*

**Long, Dr Brendan,** *'Crossing the Rubicon on welfare reform: A Christian perspective on welfare reform for people with disability in the 2014-15 Budget and the Preliminary McClure Report'*

**ABSTRACT:** The 2014/2015 Commonwealth Budget has effectively launched a new program of reform for welfare reform in Australia and a review of payment arrangements for those with disability is a key component of the reform program. The new approach to the Disability Support Benefit (DSP) embodied in the Budget is in policy terms, a crossing of the Rubicon. Until now DSP recipients have not had to seek work and they could use the modest income support of this pension to build a sustainable, if rather subsistence, existence in modern Australia. Upon passage of legislation for the new Budget measures most DSP recipients under 35 will have lost the guarantee of income support. These people have been told that they will have to find work as much as they can. For DSP recipients under 35 without profound disability, this pension will then have changed from being an income support payment to being one of the government's labour market programs for activating people into employment. Patrick McClure has produced a draft report to Government on welfare reform. His report identifies the bewildering maze of payment arrangements present in the current system. He calls for more tailored support to individuals to find work, a more integrated system of payments for families and advocates reducing the gap between pensions and allowances. McClure also presents a challenge to employers to better engage with people with disability to develop innovative proposals to create jobs which suit both employers and those with disability. His most challenging proposition is a call for a streamlined 'tiered' system of payments for persons of working age which will include those on disability with a capacity to work. Under this tiered system the DSP would no longer be a permanent income support payment for most people with disability who have a capacity to work. The DSP would be changed into a temporary income payment for these people who would be supported to transition to work. McClure too has crossed the Rubicon. The program of welfare reform in the Budget and envisioned in McClure's preliminary report contains elements that are questionable from the perspective of Christian thought and Catholic Social Teaching (CST) in particular. The Budget will involve real cuts in income support for people with disability and they are already poor. More substantive and more compassionate welfare reform proposals are called for by CST. McClure appears to have balked at recommending these necessary changes and has given up his previous aspiration of creating a unified and integrated single payment regime for people of working age. However, what is needed, from the Christian perspective, is the bolder vision of reform embodied in the first McClure report. When McClure writes his final report to Government he and his co-authors should recognise that it is possible to reform the current system and meet social and economic policy concerns without reducing income support for people with disability.

**BIOGRAPHY:** *to follow*

**Macallan, Dr Brian, 'Finding a purposeful place: how a Missional Practical Theology informs the Church's place and purpose'**

**ABSTRACT:** The paper will explore how a Missional Practical Theology can speak directly to the Church and its sense of place and purpose. A Missional Practical Theology is grounded in the Missio Dei of the Triune God. The Church finds its unique mission as part of the Mission of God. The Church's mission is in response to Triune God's mission in each local contextual situation. Practical Theology, with its emphasis on the local and contextual, is therefore well suited to exploring the Missio Dei as it is reflected uniquely in each local context. Recovering the Missio Dei therefore grounds the Church's purpose, while at the same time giving value to its unique location and place.

**BIOGRAPHY:** Dr Brian Macallan is Senior Lecturer in Theology at Tabor College Melbourne and will be taking on a new role as Director of Online and Learning at Stirling College, Melbourne University of Divinity from 2015. He completed his studies in Practical Theology and Missiology at the University of Stellenbosch South Africa. His most recent work "Postfoundationalist reflections in Practical Theology: framework for a discipline in flux" was published with Wipf and Stock in 2014. He pastored Connection Church of Christ for 4 years upon arriving in Melbourne from South Africa. He is married with two daughters.

**Maher, Dr Anthony**, *'The First Principle of Reform: The Primacy of the Pastoral and the Synod of the Family'*

**ABSTRACT:** *to follow*

**BIOGRAPHY:** Anthony has taught in a variety of higher education institutions in England and Australia for the past twenty-five years. He has Bachelors degree in Theology and an MA in Religious Studies, from the Universities of Durham and Lancaster in the UK, a Diploma in Higher Education and a PhD in Pastoral Theology from the Australian Catholic University. Anthony previously taught Theology, Philosophical Ethics and Education at Newman University, Birmingham. In 2005 he moved to Australia to take up his present position as Co-ordinator Christian Life and Ministry at the Catholic Institute of Sydney. In 2007 he became a Fellow of the Higher Education Academy, London (FHEA). Anthony lives in Sydney and is married with four children.

**Massam, Dr Katharine**, *'Creating Spaces Between: Women and Mission in Oceania'*

**ABSTRACT:** *to follow*

**BIOGRAPHY:** Dr Katharine Massam is a historian whose writing focuses on Australian religion and cross-cultural encounter. She teaches within the ecumenical University of Divinity, Melbourne, and 'on-location' at the former Aboriginal mission town of New Norcia in Western Australia. Latest article includes: *Spirituality Hidden in the Heart of the Uniting Church*. In: *An Informed Faith*. Mosaic, Melbourne, (2014) pp. 19-36.

**McArdle, Associate Professor Patrick, 'Vulnerability and Relationality: theological foundations for an ethic of interdependence'**

**ABSTRACT:** In the modern era the idea of interdependence seems to be a foundational reality but one that is viewed sceptically. The qualities we prize in an economically driven world are independence, individuality, leadership, managerial excellence. Yet, the phenomena of globalisation should have enabled us all to see just how interdependent we are and need to be. At the heart of this contradiction are our perspectives on vulnerability and relationality. "Vulnerability" is something to be avoided and a distinct deleterious situation to have to admit in the contemporary context. "Relationality" is something that is the result of my choices about who I spend time with, under what circumstances and for distinctly anticipated results. Of course, reality is quite different. In this paper I argue that "vulnerability" is the very foundation of our humanity and the base of our capacity for "relationality". In turn, "relationality" is what is required for human personhood and the development of persons. As such, vulnerability and relationality are the twin pillars of interdependence and required for a pro-active ethic. The paper focuses on the concepts of vulnerability and relationality and how they are vital theological concepts. In this way the stage is set, as it were, for further reflection about ethics and interdependence.

**BIOGRAPHY:** Associate Professor Patrick McArdle is Director of the Institute for Catholic and Mission at the Australian Catholic University. Patrick's primary research is related to Christian Anthropology - the study of the human person. Patrick applies his findings in this field to Practical Theology and Christian Ethics, especially in the field of health care. A second area of research interest is about effective teaching and learning in Theology. His recent publications centre on health care and Christian anthropology; on models of formation for those engaged in ministries and other Church based activities; and, the educational impact of relational personhood.

**Moore, Associate Professor Gerard**, *'They asked for bread, they were given a stone, for a fish a snake: How is it possible for worship authentically in Oceania?'*

**ABSTRACT:** *to follow*

**BIOGRAPHY:** Associate Professor Gerard Moore is Head of School of Theology at Charles Sturt University. His area of speciality is worship, particularly around ritual, translation and culture. Publications include: *Lord Hear Our Prayer: Praying the General Intercessions*, (Strathfield: St Pauls, 2008); *Why Rites of Reconciliation Matter*, (Strathfield: St Pauls, 2008). Gerard recently published "Justice in the Name of God" for the Australian Social Justice Council, has a book on the liturgical year due for release in 2014, and is currently writing on the interpretation of the Roman Missal.

**Pickard, Right Rev Dr Stephen**, *'Re-Placing the Church: Challenges and Prospects for Christianity Downunder'*

**ABSTRACT:** *to follow*

**BIOGRAPHY:** Right Rev Professor Stephen Pickard, Bishop in the Anglican Diocese of Canberra & Goulburn. Professor Pickard is the Executive Director of the Australian Centre for Christianity and Culture. He was Head of CSU's School of Theology from 1998 to 2006. Since then he has served as a bishop in the Archdiocese of Adelaide and as a professorial fellow at Ripon College, Cuddesdon, Oxford. Professor Pickard is the author of several books, most recently *Seeking the Church: an Introduction to Ecclesiology* (SCM, 2012) and *In-Between God: Theology, Community and Discipleship* (ATF, 2011).

**Playoust, Dr Catherine, 'I thank my God about you always' (1 Cor 1:4): Insights from Paul for a Theology of Place in the Churches of Oceania Today'**

**ABSTRACT:** *to follow*

**BIOGRAPHY:** Dr Catherine Playoust lives in Melbourne and teaches New Testament and related literature within University of Divinity. She did her theological studies in Sydney and Boston. Her research interests include early Jewish and Christian apocalypticism and the transformation of Jewish and Christian traditions in early Christian literature. Catherine comes from Sydney and is a Roman Catholic layperson.

## **Power, Dr Maria, 'Exploring the Touchstone of Survival'**

**ABSTRACT:** *Evangelii Gaudium* underlines the message given to the Bishops of Oceania: "All renewal in the Church must have mission as its goal if it is not to fall prey to a kind of ecclesial introversion". The document speaks of "a missionary impulse capable of transforming everything", non-deferral of ecclesial renewal and the need for "environments of living communion and participation". Such language suggests holding possibilities focused on establishing partnerships for ameliorative change. Edward M Bruner speaks of partnership as being characterised by the active construction by people of their worlds and their becoming authors of themselves, their social organisations and their cultural transformations. Premised on such authorising partnership, Swinton and Mowat assert that Practical Theology can direct attention towards the enabling of individuals and communities to function, not more effectively, but more faithfully. This paper will consider faithfulness to the impact of experience and the research of Robert Jay Lifton into the long-term effects on survivors of the bombing of Hiroshima will be one of its touchstones. Thus it will seek to explore some elements pertinent to the recovery beyond survival of a sense of place and purpose among peoples who have experienced catastrophic events.

**BIOGRAPHY:** Dr Maria Power has been formally recognised by Charles Darwin University as a lecturer with advanced skills and by industry as contributing to best practice. She has a passion for utilising knowledge and skills to work collaboratively and cooperatively at a grassroots level for community development, management and leadership education. One of her recent engagements has been the ecumenical training of ministers of Australian Indigenous descent; an earlier one, an eco-tourism project promoting intercultural communication and exchange. To further inform her doctoral research, Maria completed the post-graduate International Trauma Studies Program, Mailman School of Public Health, Columbia University, NY. She has acted as a consultant with a focus on Practical Theology and graduated with a Research Master of Theology (Honours) degree from Sydney College of Divinity.

**Ranson, Rev Dr David**, *'Everywhere and Nowhere: Experiencing God in a Decentered Context'*

**ABSTRACT:** *to follow*

**BIOGRAPHY:** Rev Dr David Ranson is a priest of the Diocese of Broken Bay, and Administrator of the Parish of Holy Name Wahroonga. He is a Senior Lecturer with the Sydney College of Divinity, teaching in Christian Spirituality at the Catholic Institute of Sydney. Recent publications include: *The Paschal Paradox: A meditation on the contemporary challenge of priestly life* (St. Pauls Publications, 2009), published as *The Contemporary Challenge of Priestly Life: A meditation on the paschal paradox* (New York: Paulist Press, 2009), and *Between the 'Mysticism of Politics' and the 'Politics of Mysticism'* (ATF Press 2013).

**Tam, Dr Margaret**, *'Send forth your Spirit and they shall be created, And You shall renew the face of the earth (Ps 104:30): Signs of renewal from the grassroots'*

**ABSTRACT:** Over the last thirty years, Australia rediscovers its economic and geopolitical position in the Asia-Pacific area. Demographic changes have generated a diverse multi-ethnic, multi-cultural and multi-faith community, which the Economist magazine, describes as a “platypus” country, a collection of disparate, seemingly incompatible peoples. Meanwhile churches are battered by secularization, sex abuse scandals, empty pews and closure of congregations and general loss of confidence. So often the media is focused on violence and conflicts in the world and between communities in Australia, internal divisions, scandals and decline in churches. So are there any signs of life, any stirring of the Holy Spirit, that give hope to the weary and the cynical? This paper explores four developments experienced by the author over a number of years and discusses how they might be signs of grassroots renewal and how academia could help.

**BIOGRAPHY:** Dr Margaret Tam is a dermatologist in practice in Sydney. She graduated with First Class Honours and the University Medal from the University of New South Wales in 1984 and subsequently specialized in dermatology. She also graduated with BA and MA in Arts from Macquarie University and BA and MA in Theology from the Sydney College of Divinity and is currently a PhD candidate in Theology in the Australian Catholic University. She is a Fellow of the Australasian College of Dermatologists, Overseas Fellow of the American Academy of Dermatology, life member of the Australian Chinese Medical Association and associate member of Australian Catholic Theological Association.

**Wilson, Rev Richard**, *'Recalling the Dangerous Memory in the World of Business and Commerce: Reading Metz in the City'*

**ABSTRACT:** Johann Baptist Metz, seeking a practical fundamental theology, critically appraises the certainties of Enlightenment rationality and the present condition of the bourgeoisie subject. He also identifies the difficulty of trying to use a too-metaphysical theology to recover subjectivity to God, arguing instead for a practical theology that addresses the certainties and confidences he identifies. This paper reads Metz in the light of a practical missionary experience in a medium-sized commercial and professional services community in suburban Melbourne and relates some of the features of this community to Metz's analysis, identifying barriers and opportunities to business mission.

**BIOGRAPHY:** Richard Wilson is a PhD student at the University of Divinity, Melbourne. His research topic is the theology and missiology of Christian engagement in the business community. He seeks a cross-disciplinary approach working within the academic disciplines of theology, missiology and public theology, as well as business management to pursue the research topic. Richard is an Anglican priest, ordained three years ago. After an initial parish appointment, he now works part time as an executive chaplain with the not-for-profit, Reventure Ltd. He is chaplain to the Victorian Bar, and associate chaplain to the Victorian Parliament. Prior to ordination, he worked for thirty years in business and government and has a continuing interest in corporate social responsibility. He wrote an MA thesis on CSR in the Australian Stock Exchange. He also has MBA, Master of Divinity and Bachelor of Science degrees.

**Wrigley-Carr, Dr Robyn, 'Recovering a sense of the place of the Church in spiritual formation: Friedrich von Hügel's soul care'**

**ABSTRACT:** Baron Friedrich von Hügel (1852-1925) was a spiritual director in the early twentieth century who had a huge impact on many people, including Evelyn Underhill. One consistent emphasis in his soul care of a number of individuals was the necessity of Church involvement. Though at times von Hügel described Church as his "hairshirt," he strongly believed the Church plays a vital role in our spiritual formation. He even went as far as describing the Church as "the basis of all real sanctity" and the means of becoming "humble and holy." Von Hügel's reasons for the Church's role in spiritual formation clustered around its communal and sacramental roles. Rather than being locked up in their prayer cells, von Hügel wanted his directees learning from the community in the Church. Second, he recognised that the senses, through the Sacraments, awaken the soul to the unseen reality. This paper explores von Hügel's arguments before posing questions about the value of the Baron's thought for the twenty-first century Church.

**BIOGRAPHY:** Dr Robyn Wrigley-Carr recently graduated with her PhD on the spiritual direction of Baron Friedrich von Hügel (University of St Andrews, Scotland). Before returning to full-time, doctoral study, Robyn lectured in Spirituality at the Australian College of Ministries (ACOM) for 8 years, tutored in Spirituality at the Broken Bay Institute and taught courses in Spirituality at the Macquarie Christian Studies Institute (Macquarie University). Robyn currently lectures in Spirituality at Alphacrucis and ACOM. She studied Spiritual Theology at Oxford University and at Regent College, Vancouver, where she met her Kiwi husband, Gavin. They have 3 children and live in Sydney.