

1994 Concurrent National Conferences

Fish and Chips for Her Majesty

To make my point, it is necessary to invent a rather silly little fable. Imagine, if you can, that the Queen's equerry were to announce that some lucky people could have her to dinner; the first twenty applicants would be in luck!

If this is not fanciful enough, imagine also that the following was Her Majesty's reception in one place. After she had been waiting a few minutes at table, the host entered with a wry grin and a bulky parcel sheathed in newspaper. The smell was familiar.

"My apologies for not preparing what I had intended. Terribly busy last week. I've some fish and chips instead. May be a wee bit on the greasy side, but very filling ... and I can give you a doggie bag for the corgis."

Stupid? Well, of course it is. One would certainly like to think that someone whose home was graced by the Queen might have reciprocated in a way that was just a little more appropriate.

It has always seemed to me that when people come to hear me preach or lecture, they are paying me a not inconsiderable compliment: something I should not take for granted or assume as my entitlement.

Therefore, to serve them with something that is ill-prepared, insubstantial or lacking in nutritive value is downright insulting to them. To dish it up in a way that is messy, dull and unattractive is to compound the rudeness.

Now, why have I written in this vaguely crotchety vein? Simply because there have been too many occasions when I have felt downright insulted. Oh, not intentionally, I hasten to say ... but insulted, nonetheless. I have paid someone the compliment of sitting in their audience or congregation, and been treated to cold and greasy fish and chips in newspaper!

I am still very much a believer in the spoken word. If I were not, I guess I would have given up preaching in churches a long time ago. But I do know this: people have to be better exponents of the spoken word today than their ancestors a century ago.

It is not enough to be as good; they must be better. You know the reason why. It's all about sophisticated, modern, titillating modes of communication. Consequently we get bored more quickly with the spoken word ... unless it is of the highest quality.

One of my pet hates is the mediocre conference paper. Frankly, I think most conference papers are apt to ruin an otherwise great experience. It is wonderful fun to get together with old buddies, to chew the fat late into the night, or to browse over the book displays. But those papers ... I would sooner a hair shirt!

Therefore I am putting out a plea for a new kind of conference paper; one that is:

1. constructed in language intentionally designed for the ear, rather than for the eye;
2. kept to the strictest of strict time limit (like a broadcast talk, if you have ever done one);

3. fully scripted, but with the script used only as an aide memoire. Please look at your evidence!

4. scholarly and entertaining. Too many are scholarly and dull, or entertaining and trivial ... or (worse) dull and trivial.

5. coupled with visual helps: overheads, slides, maps, video, diagrams, tables, artefacts, etc..

Finally, I would like to recommend that there be an annual award for the worst conference paper delivered. Perhaps there could also be an award for the worst sermon of the year.

John Bodycomb

Papers presented at AASR and ANZATS/ANZSTS, Adelaide

The following abstracts are offered as a service to members who were unable to share the stimulating Adelaide Conference experience. If you wish to obtain copies of the papers, please contact the authors directly. For AASR members, addresses are in the directory, for others you will have to go through their institution. Where authors have no institution, contact Ted Newing, conference secretary, on 085-56-4004 or 15 Kookaburra Ct, Willunga 5172. If you are still having any difficulties contact Tricia Blombery, Sociology UNE Armidale 2351. Tel: 067-73-3232 or -1165; email tblomber@metz.une.edu.au

Section 1: New Testament

**Robert McIver - Avondale College,
Cooranbong**

THE PARABLE OF THE WEEDS AMONG
THE WHEAT: THE RELATIONSHIP BE-
TWEEN KINGDOM AND CHURCH IN
MATTHEW

A reluctance to identify the Kingdom of Heaven with the church has focussed scholarly attention on the parable of the Weeds among the Wheat in Matthew 13: 20-24, 36-43. Some have vigorously denied any connection between the King-

dom and the Church in the parable, while others have pointed to it as a clear example where such an association is unmistakable. This paper examines this issue from several perspectives, that of the parable itself, from its immediate context, and from the wider Matthaean perspective on the Kingdom of Heaven.

**Peter Mendham - St Mark's College
Canberra**

IN THE GREEN WOOD: THE WOMEN OF
JERUSALEM AND THE DESTINY OF IS-
RAEL

Jesus' last words before being crucified, in the Lukan account, are addressed to the women of Jerusalem who lament over him. This seemingly apocalyptic prophecy, this paper argues, foreshadows what was already known to have happened by the time Luke wrote, and is to be understood in historical rather than apocalyptic terms. The pericope serves as a narrative device to link the two volumes of Luke's work together within Luke's implied philosophy of history and destiny. The possibility of human choice is offered throughout Luke and Acts by Jesus and by his successors, and the implied focus of the consequences of the choices actually made is the destiny of Israel, specifically Jerusalem itself. The paper explores the narrative role of the women as victims of the evil generated by the refusal of the powerful to make such choices in the way Jesus invites, and as recipients with others of the inclusive grace made available to people who choose the way of Jesus. This intra-Jewish dialectic has implications for the way we read the whole of Luke-Acts and for present day Jewish Christian dialogue.

John Painter - La Trobe University
"THE QUEST FOR THE MESSIAH" REVISITED

This paper pays special attention to the way the Fourth Gospel has identified the quest for the Messiah as a significant theme, perhaps even its controlling concern. It argues that the evangelist recognised expectations concerning the Messiah as the basis of the interpretation of the significance of Jesus. His interpretation was developed by taking up motifs within the tradition and the genre of the quest story in order to portray the journey of faith in search of an adequate understanding of Jesus as the Messiah. The two

Cana signs provide the clearest evidence of the discrete (miracle) quest story in John. Their importance as quest stories is enhanced by the fact that they form an *inclusio* on the theme of quest. But this whole section is introduced by a series of inquiry stories on the theme of the quest for the Messiah and these lead into a series of scenes in which the quest for the Messiah is signalled by a complex of quest motifs. These scenes make clear that the quest in view in the quest stories is the quest for the Messiah. The purpose of the Gospel is stated to be that of leading those who are in search of the Messiah to find him in the person of Jesus (20:30-31). In doing this the evangelist is aware that the understanding of messiahship within Judaism has been transformed into Christian christology.

Darryl Palmer - University of Newcastle
SIN AND GRACE IN THE ACTS OF THE APOSTLES

Sin and grace are prominent concepts in Christian theology. The terms express two sides of the relationship between the human and the divine. This is already the case in Judaism before Christianity. Among New Testament writings the concepts are most common in Paul, especially Romans. The present paper will focus on the Acts of the Apostles. Here concepts of sin and forgiveness occur in explicitly missionary contexts. And they are associated with terms for repentance, forgiveness, justification, salvation and faith. There is hardly any indication of particular sins among missionary audiences. The closest approach to a specific reference is Acts 13.38-39. Otherwise, "sin" seems to function as a general designation for the human condition. Conversely, "the grace of God" is used to refer to the fact of repentance or the sub-

sequent state of faith as well as to the activity of the missionaries themselves.

Robert Tilley

"MUCH IN EVERY WAY": THE DUBIOUS BENEFITS OF OWNING THE SACRED TEXT

One of the primary questions addressed in Modernism and Post modernism is the question of place. The place of the text, of the author, and of the reader. It is my intention to explore this idea of place as it expresses itself in the utterance of the ascription of 'sacred' specifically to a text. I shall do this by reference to Paul's "Letter to the Romans", in particular concentrating upon 2:17 through to 3:20. The chiasmic construction signals that Paul's statement as to the status of a Jew being predicated upon the privilege of owning the 'oracles of God' is ironic and aims at subverting the usual notions of the sacred text being the repository of a sure orientation. And, thus, of the sacred text as the guarantor of inclusive surety to the one who affirms it. What is of further interest for us today is that Paul grounds his reading of the sacred text, the 'Law', (and thus his arguments of turns and reversals) upon his privileging the narrative sections of the 'Law' over the prescriptive elements. A move that is not seen anywhere else in the comparative literature.

Section 2: Systematic Theology

Jo Armour

A CONTEMPORARY PRESENTATION OF THE DOCTRINE OF ORIGINAL SIN

The doctrine of original sin is one of the most contentious of all church doctrines and one in need of a contemporary reformulation. This paper will briefly critique the doctrine as it has been tradition-

ally received in the Catholic Church; and suggest a contemporary understanding of reality that inhered in early formulations of the doctrine. In arriving at a contemporary understanding of original sin this thesis proposes that humankind has moved from the intention of God for right relation into a distorted relationality. This distortion of God's intention is reflected in all dimensions of human relationship and results in alienation between people, between humankind and non-human nature, within the individual and between the individual and the divine. Any doctrine of original sin can be described as an articulation of the need for Christ. In the paradigmatic story of the life, death and resurrection of Christ, God's intention for right relation is embodied. Christ is the means to right relation and so makes possible the redemption of the whole creation.

Daryl Balia

ORIGINS OF BLACK THEOLOGY IN SOUTH AFRICA

This paper traces the origins of Black Theology in South Africa to the nineteenth century when black revolt in missionary controlled churches gave rise to the formation of the so-called 'African independent churches' (to which most Blacks belong). Particular attention is given not to the more recent expression of this ecclesial phenomenon but its early Ethiopian offspring whose leaders actively participated in a struggle intended to secure the emancipation of all Blacks in South Africa. This struggle for political liberation was intrinsically related to the historical quest for an indigenous expression of the Christian faith on African soil. Against this background it is now possible to explore the remarkable parallels that exist between the modern Black The-

ology/Black Consciousness enterprise and its more dated predecessor.

**Winifred Wang Han Lamb - ANU,
Canberra**

ONCE DELIVERED: PROTESTANT FUNDAMENTALISM AND EPISTEMOLOGY

By taking an avowedly anti-modernist stance, the intellectual tradition within Protestant fundamentalism has, in many ways been defined by modern thought. The marks of this, are, notably foundationalism, a representational view of language and a kind of atomism, especially with respect to the individual. A prime place is given to epistemology of a particular kind within this theology, and resulting from this are distinctive notions of faith and of the life of faith, as well as of orthodoxy. As we locate this theology within the current of modern thought, we can perhaps look at it more justly and reflectively, not as a bizarre subculture or even an object of mere historical interest but more as a stance caught up in the current of history and one that struggled with the problems of modern thought, anticipating perhaps the fractured view of reality that it has delivered. I shall argue that if we look at this theological movement both historically and philosophically, with the aim of acquiring self-understanding, we may even see unrealised possibilities for thought foregone by thinkers within this tradition.

**Angela Maloney - Sophia, Cumberland
SA**

THE PROBLEM OF CHRISTOLOGY FOR CONTEMPORARY FEMINIST COMMUNITIES

In this paper I situate my thesis question, "Ought a male saviour be proclaimed in a Christian feminist endeavour?" in the context in which it

arose. Initially, I identify three areas that become the background for my theological research, namely: 1) feminist epistemology; 2) the function of religious metaphor and symbol; and 3) the need for a dialectic between process theology and feminist praxis. In exploring the problem I critically examine the nature of scriptural witness; some scriptural theologies; and, classical christology. My critique exposes patriarchal and dualist deformations in classical christologies. I concur with Ruether that Jesus' maleness is of no significance theologically; but, can be shown to symbolise the reversal of patriarchy. Following new feminist theological anthropologies and christologies, this paper reveals that it is possible to transform the core symbols of Christianity. Christology can be experienced as it really is - inclusive and relational. Feminist christologies speak to an intrinsically related, interdependent humanity, divinity and world. I conclude the paper by outlining the complexity of an affirmative response to the question which initiated this study.

**Val Noone - Victoria University of
Technology**

TOWARD AN AUSTRALIAN LIBERATION THEOLOGY: REFLECTIONS ON THE BIOGRAPHIES OF A A CALWELL & B A SANTAMARIA

Drawing on the biographies and autobiographies of A A Calwell and B A Santamaria, this paper argues that different theological presuppositions, some implicit and others explicit, were intertwined with the political commitments of two prominent and controversial Australian Catholic laymen. The paper investigates how the two faced labour disputes, white Australian identity, war and peace, and Church-state relations - sometimes similarly but overall quite differently. The

paper concludes that theological views were crucial to both men in facing those four challenges. Further the paper suggests that those interested in developing an Australian liberation theology can benefit from the two cases studied here; and further suggests that the Vietnam War marked a turning point in Australian theology.

Section 3: Church History

Philip Hughes - Christian Research Association

THE CHALLENGE TO CHURCH LIFE AND THEOLOGY OF POST-WAR GENERATIONS OF AUSTRALIAN SOCIETY

Over the past two decades, feminist perspectives have raised new issues and brought new emphases in theologies of the Church. Today, the younger generations are quietly but powerfully challenging the churches. There are distinct differences in attitudes to many religious issues among younger people, under 45, and the older generations of Australian society. There is a tendency, now evident in census affiliation data, that the younger generations are identifying with different denominations from those most commonly frequented by older people in Australian society, or are claiming to have 'no religion'. Either way, many mainline denominations are finding that younger age groups are missing from their churches, while charismatic churches have few older people in them. The paper will summarise results from questions placed in the 1993 National Social Science Survey by the Christian Research Association showing some of these differences and consider their significance in doing theology today.

Roderic Lacey - ACU Aquinas Campus Ballarat

REFLECTIONS OF AN ORAL HISTORIAN: EXPLORING STORYTELLING AND HISTORY

Two images to begin: one from a dream about reconciliation with Papua New Guineans through giving them their history; the other from a remembrance of an elder chatting a legend beside a large fire in a community health centre in the Highlands, in February 1972. I then explore a chapter from Kim Scott's novel *True Country*. It tells of misunderstandings between the protagonist, a part-Aboriginal teacher, and an elder, seeking together to communicate about early encounters between missionaries and local people in a published history, and in the elder's testimony and traditions about these encounters. I recall similar misunderstandings in PNG. I then reflect on larger issues about story and history, concluding by referring to Coles' *The Call of Stories* (1989) and Morrison's *The Song of Solomon* and suggesting possibilities for a balance between story and history, since both arise from a deep human impulse to tell stories to each other to make meaning out of our lives.

Val Noone - Victoria University of Technology

WHAT DID THEY DO IN SEMINARIES IN THE FIFTIES?

Drawing on prefects' diaries and the proceedings of a students' literary and debating society, this paper takes to a new stage the author's investigations of an Australian Catholic seminary in the 1950s. In contrast with an earlier paper which focused on the course of studies, this paper describes the extensive manual work that was part of a monastic routine at Corpus Christi College, Werribee, and

speculates on the role this played in student development and attitudes to issues of class. The paper also attempts to identify changing ideas about politics, aboriginal issues and Irish-Australian identity among students as reflected in contributions to debates and literary evenings.

Cath Thom - ACU Strathfield
 THE COLOUR, SHAPE AND FEEL OF
 CELTIC (IRISH) CHRISTIANITY: THE
 THEOLOGY OF THE PRE-WHITBY
 SYNOD CHURCH

Though the Celts were an oral people with little evidence of a written tradition in the first three centuries, there has been considerable work attempted by archeologists, historians, linguistic experts and others to enable us to speak about a 'Theology' or a way the Celts related to their Deity in the period prior to 664 CE. My own hunch is that the shape of this Celtic (Irish) Christianity is more that of a circle than a triangle; more a matter, in praxis, of experiencing than of intellectualising; more of the colour of the rainbow than of a monochrome.

Jamie Scott - York University, Canada
 IMAGES OF CHRISTIAN MISSION IN
 THE INDIGENOUS LITERATURE OF
 CANADA AND AUSTRALIA

Christian missions have played a key role in relations between Indigenous and non-Indigenous peoples in Canada and Australia. Our understanding of these matters derives mainly, though not entirely, from white historiography. By contrast, this paper focuses upon ways in which Indigenous writers of fiction have depicted Christian missionaries, mission stations, and missionary educational policy. In Canada, the impact of this legacy upon Indigenous communities informs the writings of such diverse figures as Thomas

King and Ruby Slipperjack. Likewise, Australian Aboriginal writers like Mudrooroo Narogin and Kim Scott incorporate the ambiguous heritage of Christian missions into their work. Drawing upon this body of post-colonial literature, this paper explores similarities and differences among numerous issues of contention in religious and praxis between Indigenous and non-Indigenous peoples in Canada and Australia. Such issues range from sexual and physical abuses of Indigenous children in mission schools to the effect of the Protestant spirit of capitalism on Indigenous relationships to the land and disputes over Indigenous sacred sites.

Liturgy and Pastoral Care

**Philip Culbertson - St John's
 Theological College Auckland NZ**
 MEN'S SHARE OF SHAME: NARRATOLOGY & REFRAMING IN THE PASTORAL CARE OF MALES

The impact of gender Studies on the field of pastoral care now demands that the field adjust not only to the needs and *Weltanschauung* of women, but also that it find new ways of dealing with men, particularly those men who have taken feminism seriously and are themselves seeking change. As I propose in my forthcoming book *Counseling Men* (Fortress Press, Jan 1994), many men experience shame at work, particularly at the hands of more powerful men. Shaming at work functions as a masculine gender crisis, since so many men draw their sense of identity from their professional success in employment. Both narratology and reframing may be helpful tools for the pastoral caregiver in such situations. Narratology denotes a growing interest within psychology for the importance of story-telling in the recurrent processes of

adult individuation. Reframing emphasises the need for fluidity, creativity, and paradox in assisting counselees to re-tell their stories in a manner which will claim new health in the face of personal loss, including the loss of face. This paper will address the methodological application of narrative analysis and reframing techniques in the pastoral care of men who have suffered a loss of face at work.

Gillian Mendham - Anglican Liturgy Commission

GENDER AND THEOLOGICAL ISSUES IN LITURGICAL REVISION

David N Power suggests that theology plays a mediating role between cult and culture. This paper will argue that the process of liturgical revision means that in practice cult must mediate theology and culture. Liturgical reform becomes one of the most demanding testing grounds of academic theology. In worship, theology meets the real faith of the church. In the Anglican Communion, modern cultural pluralism is added to an already theologically diverse body of people creating an extraordinarily rich environment for the interaction of theology, liturgy and culture. Drawing on the experience of the author as Executive Editor of *A Prayer Book for Australia 1995*, this paper will explore the tensions that arise in the process of a liturgical revision which aims to take seriously the impact of gender issues on modern Christian theology.

Barbara and Graeme Nicholas - Bioethics Research Centre, Dunedin
WHOSE SONG DO WE SING?

Using an original story of a woman's experience of liturgy triggering memories of abuse, we will assist the group to explore the sub-text of liturgical language

with particular reference to women's reality. The workshop will offer an evocative narrative and a structured and facilitated process, and will give opportunity for individuals to exercise some liturgical creativity in the light of the issues raised. Issues that flow naturally from the narrative and process include: the difficulty of ordering any public worship which provides creatively for the varying histories of the worshippers; the predominance of certain images and thought forms in liturgical practice which are alienating or hurtful to many women; the shaping of liturgy according to the experience and worldview of the dominant culture in ways that are insulated from other experience; and the potential for liturgy to be both healing and abusive and some clues to which it will be.

Section 5: Aboriginal Religion

Veronica Brady - University of Western Australia

THEOLOGY, ABORIGINAL PEOPLE AND MARGINALISATION

"A person is indispensable to justice prior to being indispensable to" her/himself (Levinas). There are moves in theology generally to move beyond mere metaphysics, speculation about essence. However, the focus on existence poses problems, not least the confusion of personal experience with theological truth. It also risks subverting the Otherness of the divine for the sameness of the self within culture, reducing insight to ideological conditioning. In this paper, drawing on the thought of Levinas on the one hand and the work of Victor Turner on the other, I hope in the first place to explore the theological possibilities implicit in our growing awareness of Aboriginal people and their culture as a sign of the oth-

ers/Other in our midst and then to suggest that the sense of our own marginalisation which arises may be an occasion of grace.

Les Brockway - Nungalinga, Darwin
 A REPORT ON NUNGALINYA COLLEGE
 , DARWIN N.T.
 No Abstract

Bill Edwards - Flinders University
 ABORIGINAL STUDIES OPEN LEARNING PROJECT

In 1992 the Faculty of Aboriginal Studies of The University of South Australia was invited to tender for the task of writing scripts for a series of television programs to be prepared by the Australian Broadcasting Corporation in cooperation with the Open Learning consortium. In 1993 the Faculty was contracted to undertake this task and it was decided to follow a thematic approach, dealing with discrete themes in each 30 minute program and to deal with the traditional, historical and contemporary aspects of each theme. I was selected to write the script on the theme of Aboriginal Religion. The presentation at the Conference will include an outline of the structures and aims of the Open Learning Project, comments on the preparation of the film on this theme and a screening of the film, *Living the Dreaming*, which was first screened as the fifth episode of the series in October, 1993.

Martin Wilson - NYMU, Drummoyne NSW
 CONSIDERATION OF POSSIBLE CONCEPTUAL LINKS BETWEEN TRADITIONAL ABORIGINAL RELIGION AND CHRISTIANITY

This paper will attempt an exploration of the possibilities for conceptual commonalities between traditional Australian Aboriginal religion and orthodox Christi-

anity. It will do so in light of the recently resurrected discussion of the matter in *Missiology, An International Review* (January 1993) and also in relation to modern orientations as seen at a recent international missiological conference in Aachen, Germany (February, 1994).
 m Religions

Peter Bishop - University of South Australia
 LANDSCAPE, ART AND RELIGION:
 JOHN CONSTABLE AND HANS HEYSEN

This paper discusses one of the ways in which the representation of landscape expresses crucial religious sensibilities in the modern world. Although not replacing or completely eclipsing accepted sacred images, over the past 200 years landscape has moved from the background in western religious painting to being the leading expression of a new kind of religious experience. One aspect of this religiosity is based on a close, detailed, empirical observation of nature. The complex, paradoxical relation between such a "realist" perspective and religious experience is traced through the works of John Constable, who arguably was one of its first proponents, and Hans Heyesen, one of the most recent Australian devotees and a deep admirer of Constable's art.

Robert Crotty - University of South Australia
 THE ROLE OF POST-MORTEM APPEARANCES IN THE JEWISH INTER-TESTAMENTAL PERIOD

This paper will examine the elements of the story of the post-mortem appearance of the former High Priest Onias to Judas Maccabeus in 2 Maccabees 15. Within the literary structure of the appearance its function will be analysed and its meaning described against the overall set-

ting of 2 Maccabees. Onias was regarded by the author as a *zaddik* who upheld the city of Jerusalem. He is accompanied in the appearance story by Jeremiah, a prophet who also had close links with Jerusalem. Jeremiah hands over a golden sword to Judas on the eve of his battle against Antiochus' general, Nicanor. That battle was seen as the prelude to the purification of the temple of Jerusalem. Do these elements throw light on the subsequent appearance stories of Jesus in the Christian gospels and the report of them made by Paul in 1 Corinthians?

**Majella Franzmann - University of
New England**

JESUS, THE SON OF THE BRIDAL CHAMBER, AND THE SACRAMENT OF THE

David Hilliard - Flinders University

SYDNEY ANGLICANS AND HOMOSEXUALITY

The Anglican diocese of Sydney is well known as a centre of conservative Evangelicalism. Since the early 1970s the diocese, in its official statements and pastoral policies, has been strongly opposed to homosexuality and the organised gay movement. In 1973 a report of its Ethics and Social Questions Committee was unusual at the time because it recommended the continuance of legislative sanctions against male homosexual behaviour. There have been many confrontations between Anglican institutions and Sydney's large and increasingly confident gay community. This paper will examine these tensions, the reasons for the stance of the diocese and the responses of gay Christian groups such as Cross+Section and AngGays.

BRIDAL CHAMBER IN THE GOSPEL OF PHILIP

In this paper I will look first at the origin of the Jesus figure in the earthly context by a double set of "parents". He is the son of Mary and Joseph, but also experiences rebirth at the Jordan as the son of the bridal chamber, that is, as the son of the Father and the virgin "who came down". His experience within the context of his baptism at the Jordan includes anointing and redemption. The event of his rebirth becomes the prototype for the Gnostic experience of "the mirrored bridal chamber" which comprises at least the initiatory mysteries of baptism, chrism and redemption. The mirrored bridal chamber is an image of the great bridal chamber in which the union of the Father and the virgin took place.

**Martin Hislop - University of Central
Queensland**

**BROUGHTON TO HOLLINGWORTH:
AUSTRALIAN ANGLICANS AND THEIR
ATTITUDES TO ISSUES OF PUBLIC POLICY**

This paper seeks to provide a critical survey of how Anglicans in Australia have approached issues of Public Policy and what values and attitudes determine the official pronouncements from the church on subjects that cause the boundary between pulpit and politics to be blurred. Studies to date have tended to concentrate upon individual leaders of the Anglican Church such as Burgmann or Sambell and more lately Peter Hollingworth. Discussions as to the formative schools of thought that have contributed to Australian Anglican social policy tend to focus upon the Christian Social Order movement. This paper seeks to take an

overview of Australian Anglicanism from its Erastian Established Church framework of the late 18th Century to the complex diversity of church tradition and expression that finds itself endeavouring to give expression to what is meant by The Anglican Church of Australia in the late 20th Century.

Ruth Lewin-Broit

CRUEL TO BE KIND: OR SOME REMARKS CONCERNING CIRCUMCISION

Recently circumcision has been getting a bad name. Associated with female genital mutilation, the rise of feminist critique regarding "soft-tissue modification" and some questions in the so-called medical benefits of circumcision, has led to a sharp decline in its performance in the Christian realm. The aim of this paper is to locate the rite of circumcision within the Jewish religion. It will, by way of analogy, ask some questions regarding the rite in other traditions both literate and non-literate alike. It will challenge some of the acceptable norms of classification and in addition will provide some remarks concerning Pauline hermeneutics in the light of reading back into the fate of the Circumcised Church.

Boyo Ockinga

THE SIGNIFICANCE OF THE KA AND THE BA IN ANCIENT EGYPTIAN ROYAL IDEOLOGY

In recent years there has been much discussion of the nature of the divinity of the king in ancient Egypt. In this paper two concepts that play an important role in Egyptian religion, the *Ka* and the *Ba*, will be considered within the context of the ideology of kingship: parallels with the role of the Genius and Numen in the Roman cult of the ruler will also be discussed.

Michael O'Donoghue - University of South Australia

RELIGION STUDIES IN OPEN LEARNING

Since 1992 Deakin University and the University of South Australia have cooperated in offering three subjects through Open Learning Australia. This report will discuss the history of this development, the nature of the subjects, student response, and reflect on the implication of this development for religion studies. It will also discuss possible future directions for this initiative, including the possibility of cooperation on a national level by Religion Studies departments.

Hilary Regan - University of Otago
CONVERSION AND BLINDNESS: SIN, GRACE AND GENDER ISSUES IN THE THEOLOGY OF BARTHOLOME DE LAS CASAS

Soulless, blind and Godless, these Spaniards killed without restraint and perversely abused the patience, natural simplicity, goodness, obedience, gentleness and service of the Indians....

The issues raised in the title and quote are not moral but theological. Bartolome de las Casas (1474-1566) came to the New World in 1492 as a catechist and was ordained a priest in 1507. He studied theology and law at different times in his life. He wrote extensively and all have a theological basis. Central to this study is las Casas' conversion to the cause of the Indians in 1521, his concern for the peaceful conversion of the Indians to Christianity, and his recognition of the blindness of the Spaniards with respect to understanding the Indians as human persons. The dynamic of sin and grace revolves around the issues of conversion and blindness with gender being quite secondary -

though Indian women were sexually exploited by the Spaniards.

Section 7: Hinduism and Buddhism

Heather Foster - University of South Australia

HINDUISM IN NINETEENTH CENTURY SOUTH AUSTRALIA

The 1830s not only heralded the beginning of the colony of South Australia they also saw the beginning of a Hindu community in the region. This little known aspect of South Australian history will be unfolded in this paper. It will explore the early involvement of Indians, especially Hindus, and the role which they played in this early period. An unsupervised system of indenture supplied a small number of workers for those colonists who came to settle in South Australia via India. A profile of this community will be examined and their fates discussed.

Barbara Kameniar

THAI MAE CHII: SHIFTING THE FOCUS

The *mae chii* are the most numerous group of Buddhist renunciant women in Thailand. They are distinguished by their white robes, shaven heads and eyebrows, and their keeping of eight precepts. Their origins are unknown, they appear to have had a long history. The religious 'status' of the *mae chii* is ambiguous. Positioned between the laity and the *sangha* they are neither ordained nor not-ordained, and therefore cannot be referred to as Buddhist nuns or *bhikkhunis*. The *mae chii* are often represented as old, uneducated and unfortunate women, for whom society has no place. Minimal attention has been given them by Thai scholarship. Recently there has been a move to revive the *bhikkhuni sangha* in Theravadin countries - Thailand included. This has resulted in

increased interest in the *mae chii*. The focus of this interest still tends to be the perceptions the Thai *sangha* and laity have of them. This paper focuses on a small group of *mae chii* and *chii praen* who were in residence at a *Wat* south of Bangkok, Dec 90-Jan 91.

Penny Magee - South Asian Studies Centre, Melbourne

INDIAN FEMINISM AND THE POLITICS OF "TRADITION"

Feminism in India has engaged with religion and religious traditions, as well as with the rationalist secular ideals of the west. Western models of separation of the sacred and the secular, especially in relation to women, reveal their limits in the Indian context. Currently, Indian feminism is in crisis in relation to 'tradition' and 'modernity', fundamentalism and communalism, and the actions of the secular state. This paper examines aspects of these problems in relation to Hinduism and suggests that the usual western prescriptions for the liberal, secular state and models of feminism which follow from it are unsatisfactory in the Indian context. Some recent Indian feminist scholarship offers theory and practice in relation to religion that may well show the way to new understandings in the west.

Kaye Morphett - Flinders University
IMPRESSIONS OF BUDDHISM IN ADELAIDE

Buddhism has the largest number of adherents of any non-Christian religion in South Australia. Its growth has mirrored the increase in the proportion of the Australian population born in Asia. Eleven Buddhist communities representing the three traditions - Theravada, Mahayana and Vajrayana - were identified in Adelaide over a ten month period from Janu-

ary to October, 1993. Interaction, along with responses from a ten point questionnaire, were used to gain a qualitative impression of the extent to which Buddhism in Adelaide reflects adaptation both to the local environment and to the challenges of the twentieth century. Because Buddhism has been a recognised presence in Adelaide for only twenty years, patterns of adaptation are in the early stages of evolution. Nevertheless, within the Mahayana and Vajrayana communities especially, there is some evidence of adaptation to the local environment and of contemporary response teaching.

**Reg Naulty - Charles Sturt University,
Wagga**

SPIRITUAL MASTERS

Spiritual Masters are in contrast with Intellectual Masters. The goal of the former is union with God and the method is mystical prayer. The goal of the latter is truth and the method is argument. The definition given of spiritual masters classifies them as Bhakti, and, it is argued, most western mystics are Bhakti. What of those masters who do not use argument and who meditate rather than pray? Do they achieve union with God? A tentative answer is given.

Arthur Paniotis

SUFI TRADITIONS IN NIZAMUDDIN

No abstract provided.

Section 8: Islam

**Abul Farooque - Flinders University
MUSLIMS IN CHINA**

It is a fact not well known that Muslims form a substantial minority in China. There are about 55 nationalities in China and of this number eleven are Muslim na-

tional groups. The aims and long term policies of the Chinese Government to their ethnic and religious minorities are, to my observation, similar to Australian multicultural policies. The Government claims that "the ways and customs of the minority nationalities are provided by Chinese law. As early as 1949, the common programme (China's provisional constitution) stipulated that all minority nationalities have the freedom to use and develop their own spoken and written languages, to preserve or reform their own ways and customs and believe in religions". (*Questions and Answers about China's National Minorities*, Beijing 1985) But the effects of modernisation, the hegemony of the Mandarin language, socialistic educational programmes and the Government's thrust toward secularisation has brought considerable pressure and tension on the belief systems and social norms of Muslim minorities in China. In my paper I raise, analyse and examine these phenomena.

Amzad Hossein Mian

ISLAMIC ARCHITECTURE IN BANGLADESH AND ITS INFLUENCE AT HOME AND ABROAD

Islamic architecture is the variable expression of Islamic civilisation, serving as a harmonious bond and a common factor in the aesthetic development of all the Muslim countries. The very essence of Muslim art and architecture, such as arch, dome, vault in building art and *mihrab*, *minar*, *minbar*, *muqurbas*, mosaics, terracotta, stucco, glazed tiles in the stylistic development of mosque is to be found in the vast domains of Islamic architecture ranging from Morocco to Indonesia. The development of Muslim art and architecture in the different Muslim countries would thus appear to be a microcosm in

the macrocosm of the wider ranging Islamic artistic format. It is true that some local elements crept into the styles of architecture depending on the climatic conditions, the availability of building materials, the trend of local art, the skill of artisans, and the fusions of sources. Bangladesh has a distinct style of its own. Islamic architecture of Bangladesh has also made a specific contribution by the evolution of constructional and decorative devices, and exerted influence on the temples of Bengal. The famous bungalow style or the colonial style of domestic architecture is directly related to the evolution of Bengali thatched hut style.

Robert Sharp

UNTOUCHABLE CONVERSION TO ISLAM IN INDIA

The Mapilla Muslims of Malabar (south-west India) were the descendants of Arab traders who settled and intermarried with local women. The majority were rural Untouchables. The Mapillas developed a uniquely militant form of Islam, in which *jihād* was the central element. In this context, Islam came to symbolise an ideology of social revolution. Furthermore, the form of Sunni Islam adopted came via the Yemen, and was of an austere and unaccommodating kind. The religious leaders were generally Yemeni *Saiyyids* (descendants of the Prophet) who maintained close contact with one another, and were aware that the Islamic world was falling under European control. They were thus strongly anti-Western and anti-Christian. In 1792 the East India Company annexed Malabar and co-opted high-caste Hindu landlords as their allies. Thus, Europeans and Hindus were historically "constructed" as enemies of Islam and of the Mapillas. The denouement of this multilayered contest came in 1921 in a violent attempt to overthrow the

British Raj. The Mapilla Rebellion was the second greatest rising in the history of British India.

Section 9: Religion Education

Jo Backus - Bath College of Higher University UK

RELIGIOUS EDUCATION AND RELIGIOUS PLURALISM IN THE UK: CONTEXT & DEBATE

This paper will explore the contemporary philosophical questions raised in the study and teaching of religions in state secondary schools and higher education. The author will draw upon research and experience undertaken in the following areas: 1 Experience of teaching religions in secondary schools in the UK and in degree courses in higher education. 2 The experience of initial teacher education in RE for the Post Graduate Certificate course. 3 Research in progress into the teaching of Buddhism in RE which has involved liaising with teachers and key figures in Buddhist communities in the UK. The author will raise issues regarding the nature of the framework or model through which the enterprise of teaching about religions occurs, relating these to the contemporary debates about post-modernism, cultural plurality and models of dialogue.

Margaret Beck - John Paul II, NSW IMPLEMENTATION OF THE NSW STUDIES OF RELIGION SYLLABUS INTO TWO RELIGIOUSLY AFFILIATED SCHOOLS

The introduction of the New South Wales Board of Studies Studies of Religion syllabus in 1992 as an elective for students studying for the Higher School Certificate has raised questions for schools and systems with religious affiliations. If a religiously affiliated school introduces this syllabus, it takes the place of

the existing Religious Education course for that school. Thus, there is a fear that the secular nature of the syllabus will neither meet the aims nor complement the ethos of religiously affiliated schools. The paper examines the way two religiously affiliated schools - one a Catholic senior High School and the other a Parent Controlled Christian school - have implemented the syllabus and identifies the issues that have arisen in terms of congruence and conflict with the aims, content and values outcomes of the syllabus and those of the schools. Methods of overcoming the difficulties that have been encountered, are suggested.

Margaret Cresp

RACISM AND CATHOLIC RELIGIOUS EDUCATION IN AUSTRALIA

Interviews with eight Aboriginal educators who are Catholic or who are involved with the Catholic church have elicited their views on the following: 1. racism and its implications for education specifically in Catholic schools, and the teaching of religion education; 2. the racialisation of Aboriginal religion and spirituality; 3. the recognition of Aboriginal spirituality in religion education as a means of combating racism; and 4. the appropriate setting and conditions for this to take place in Catholic schools. Those I interviewed argued that the concept of 'race' was socially constructed to portray Aboriginal people as inferior in order to justify taking their land. From this a white racist ideology emerged which has racialised all aspects of Australian mainstream society. In order to combat racism, Aboriginal educators call for Aboriginal spirituality to become an integral part of religion education curricula.

Valerie DeBrenni - University of South Australia

CATECHISM OF THE CATHOLIC CHURCH: REFLECTIONS ON HOW AN EDUCATIONALIST SHOULD READ THE TEXT

In 1992 Pope John Paul II approved a new Catechism for the Roman Catholic Church. This text, which is designed to be a point of reference for regional catechisms or compendiums, has been surrounded by controversy since it was first announced. There are some assumptions and expectations about the Catechism. Some Catholics claim that it will address the problem of religious illiteracy. Others expect that it will be used in Catholic schools despite the fact that it is written primarily for bishops and those writing catechetical materials. Many hope for it to be the 'last word' on questions of doctrine and dogma. This paper warns against an uncritical reading of the text, or its use as a 'proof text'. It asserts that a critical reading must include an understanding of the genre of catechism, address the question of the authority of the text and question its relevance for modern catechetics. It points out that the text of the catechism needs to be interpreted and suggests that the field of hermeneutics can enable the reader to do this, for hermeneutics has established that all texts require the use of the methods and principles of interpretation.

Cynthia Dixon - Edith Cowan University

HOW DOES BELIEF THAT BECOME BELIEF IN?

Philosophical and psychological paradigms focussing on the construction of knowledge and the transformation of knowledge as sources of meaning have been well sourced for the development of

faith by James Fowler. While Fowler seems to have concentrated more on structure than content it can be argued that implicitly he is concerned with content. A more far reaching limitation is the claim that Fowler ignores much that has been done in the psychology of religion. This paper describes a study of 860 West Australian adolescents, which explored the variables involved in transforming knowledge into commitment with respect to religious belief. A questionnaire on religious belief was developed based on Moore and Habel's typology of belief. The philosophical and psychological aspects of belief were explored in an attempt to clarify the nature of propositional beliefs and their role in commitment. Factors significant in transforming adolescents' beliefs into commitment were then identified. Selected aspects of the study will be discussed.

**Kath Engebretson - St Columba's
Essendon**

**THEORY AND PRACTICE IN RELIGIOUS
EDUCATION**

The paper will outline some of the findings of a research project carried out with Catholic-beginning-teachers over 1992 and 1993. It will show: the relationship between theory and practice in RE; factors in pre-service which lead the student teacher to clarity or confusion; the role of reflective dialogue in enabling a personal theory of RE; the relationship between the beginning teacher's RE theory and his/her "success" in the classroom; the relationship between the beginning teacher's theory of RE and his/her confidence or disillusionment; the roles of the first school in helping the beginning teacher to clarify a theory of RE and as a support community for successful RE practice; the effects of teaching experi-

ence on the clarification of a personal theory of RE. The paper will suggest some practical measures for the improvement of teacher formation in the area of RE theory and its relationship with classroom practice.

Leonie Green

AN EXAMINATION OF THE IMPLICATIONS OF THE 'PREFERENTIAL OPTION FOR THE POOR' FOR AUSTRALIAN CATHOLIC EDUCATION

This paper will adopt a theoretical framework of paradigms and paradigm combinations of the 'preferential option for the poor' (POP) to evaluate how the various groups within the Australian Catholic Church interpret POP and whose interests these interpretations serve. It will argue that the dominant interpretation of POP upholds the power and privilege of the status quo both in the church and Catholic education and implies only cosmetic change. It is therefore the likely interpretation to be adopted. A counter-hegemonic interpretation exists but it is likely unacceptable because it threatens the power and privilege of the status quo. Rather elements of the counter-hegemonic will be appropriated and domesticated by the dominant interpretation. Thus it is argued that change which would accord people in poverty a truly preferential, or even equal, position is unlikely.

Anne Harris - Edith Cowan U
LIBERATION THEOLOGY: THE CONSCIENTISATION OF RELIGIOUS EDUCATION

Liberation Theology has been described as the most significant and influential theological movement in the Catholic Church since the Second Vatican Council. It is challenging religious

and laity to understand the church in a new way. As the twentieth century draws to a close, religious educators from all denominations can learn much from this exciting and life-giving movement. Many aspects of religious education need to be changed if it is to enter the 3rd millennium as a vital, relevant subject. This paper will briefly outline how liberation theology can lead to a new understanding of being church, and show how the tenets of liberation theology can bring about a religious education programme that is liberative and life-giving.

Peter Hobson - University of New England

POSSIBLE EPISTEMOLOGICAL BASES FOR RELIGIOUS STUDIES PROGRAMMES

When a studies of religion syllabus includes coverage of a range of different religions, an interesting epistemological question arises. What is being assumed and taught (implicitly or explicitly) about the truth status of the different religions covered? There seem to be five possible positions that can be taken on this question: Exclusivist; Inclusivist; Pluralist; Agnostic; Atheistic. The implications of each of these five positions will be explored to determine which are the most appropriate epistemological bases for a studies of religion programme. Some discussion of the relation between such a philosophical underpinning and the teacher's own personal beliefs will be included. The paper will conclude with some reflections on current developments in the teaching of religious studies in Australia and the UK.

Deborah Madgen

THE USE OF THE BIBLE IN AUSTRALIAN CATHOLIC PRIMARY SCHOOLS

Most people involved in RE in Catholic primary schools would agree that as the Bible is the sacred book of the Christian tradition and a primary source of Christian theology, it should be an important component in the teaching program. This view is reflected by Vatican documents, church authorities and the authors of curriculum materials. Yet the use of the Bible has not been a major area of research. I have examined the most widely used curriculum documents in Catholic primary schools in Australia. This analysis demonstrates that the insights of biblical scholarship are rarely put into practice. This interpretation of biblical texts is instead determined largely by the theology of the curriculum authors, who use particular life-experience themes and educational approaches to promote their theology. Life-experience themes determine the selection of biblical texts and the way in which they are to be interpreted. Bible stories are manipulated to fit the theme. The educational pedagogy employed also supports the theology of the curriculum authors. Opportunities for students to interact with and interpret the biblical text are severely restricted.

Basil Moore - University of South Australia

TEACHING FOR RESISTANCE: AN APPROACH TO SOCIAL JUSTICE IN RELIGIOUS EDUCATION

Social justice looms large in the rhetoric about RE. It is much harder to find solid evidence of it as a significant element in RE curriculum documents or in classroom practice. This observation led to a two year research project involving University of South Australia academics and teachers from a state high school and a catholic primary school. Part of the brief of the research team was to make

proposals for a more pro-active approach to social justice. The team grounded its work in resistance theory while focussing on the issues of racism, sexism and poverty. The team then developed a resistance model of teaching. This paper will: 1. outline the ideas behind the resistance model; 2. set out the structure of the resistance model; 3. provide examples of actual experiences with the model in RE in the Catholic primary school involved in the project.

Gwendolyn Morphet

RELIGIOUS EDUCATION IN SOUTH AUSTRALIAN STATE SCHOOLS - RIGHT OF ENTRY ACCESS: HOW IS IT WORKING?

Government legislation to provide religious teaching in state schools was introduced in 1940. Under the Right of Entry provision Ministers of Religion or authorised persons were granted access to schools to conduct religious instruction. This provision proved to be inefficient so in 1972 new legislation was introduced to facilitate the incorporation of religious instruction as religious education while still retaining the Right of Entry provision. This paper examines the background of Right of Entry provision and its use by all religious groups from 1972 to 1992. The 1940 Act specifically states that Right of Entry is for Christian groups but was amended in 1947 to include the Jewish community. It excludes other non-Christian groups. The regulations concerning the new Right of Entry provision are open to different interpretations. The paper is based on an inquiry to determine: 1) whether non-Christian religious groups know about Right of Entry, if any are making use of it, and the problems they face; 2) for whom was the provision of the Right of Entry intended. The paper

concludes with an appraisal of the current situation.

Helen Raduntz -University of South Australia

TEACHERS' WORK IN AUSTRALIAN CATHOLIC SCHOOLS

This paper constitutes a work-in progress towards an in-depth study of teachers' work in Australian Catholic Schools. It outlines the theoretical framework on which I intend to base my research drawn from the major concepts of Labour Process Theory. I will survey the major theorists of this theory as it relates to teachers and explain the nature of its core concepts. The application of this theory to teachers' work in secular education is fairly well advanced but has not been applied to teachers in the Australian Catholic education system who must not only conform to the policies of secular governments but also to the policies of the Catholic church.

Maryka Spurling-Janes

IMPLEMENTING THE GUIDELINES: MAKING THE PROBLEMS WORSE

The Melbourne *Religious Education Guidelines* form the basis of religious education for all South Australian Catholic primary schools. After being used for 8 years the "Guidelines" still have not undergone any systematic evaluation of the implementation. The purpose of this essay is to detail research on the implementation of the "Guidelines" that was carried out in three South Australian Catholic schools.

Adam Taylor - De La Salle, Petersham

THE EXAMINATION OF *STUDIES IN RELIGION*

The NSW Board of Studies course *Studies in Religion* was approved for

study towards the HSC in November 1991. It was first examined in November 1993. This paper will seek to elicit the success of the course in achieving its stated outcomes as measured against the quality and nature of student responses at its first public examination. In particular, the degree to which students were able to make the jump from confessionally based examination to 'general religious education' responses; and the ability of continuous assessment to meet expectations will be examined and evaluated. Strategies for future course implementation will be discussed in light of reflection on these responses. An assessment will be made of the contribution of the course as an option within the curriculum.

Section 10: Gender and Religion

Enid Adam - Edith Cowan University
IF THE MONKS REFUSE, ASK THE PRESIDENT!

Since 1987 Buddhist women of all schools have cooperated at an international level to re-define their role in Buddhism. In some countries they have been subjugated for centuries; in others they are the mainstay of their religion. This varied kaleidoscope of Buddhist women, ordained and lay, Eastern and Western, meets every few years to understand religious heritage, spiritual potential, present circumstances and hopes for the future. Such gatherings can attract considerable opposition. This paper interprets the significance and achievements of the most recent meeting, the Third International Conference on Buddhist women held in Colombo, Sri Lanka in October, 1993.

Mark Byrne - University of Sydney
SOLAR HEROES AND DYING GODS: BECOMING A MAN IN JUNGIAN MYTHOLOGY

The first part of this paper takes a close look at the hero myth constructed by Jung in his pioneering 1912 work *Symbols of Transformation*, which draws parallels between the stages of psychological development and the hero myth. The texts he draws on are problematic, arising (in the Greek case) in the transition from a matriarchal to a patriarchal mythology, and thus revealing both a hostility to the goddesses (in the case of heroes) and a lingering domination by them (the 'dying gods'). The use of this polarity as the model for psychological development (the hero conquers the dragon-mother-unconscious, the failed hero becomes a castrated son-lover of the mother goddess), while not restricted to Jungians, is therefore questionable. On the other hand, separation from the mother is a universal prerequisite for psychological maturity, and the hero myth remains strong in Western culture. The second part therefore explores post-Jungian ideas on how we might "dream the [hero] myth onwards" in a way that doesn't necessitate eternal struggle with the feminine as the price of becoming a man.

Ian Coats - Pathfinders Adelaide
TALL POPPIES, POWER FEMINISM, AND THE DYNAMICS OF SIN AND GRACE

Women and men in Australia who achieve public acknowledgment and power are frequently said to fall victim to the so-called "Tall Poppy Syndrome" - the tendency for fellow citizens to deprecate and depreciate, rather than actively appreciate, such vulnerably eminent persons. American feminist author, Naomi Wolf, in her recent *Fire With Fire* (1993)

has called for feminist thought to abandon what she calls the "victim" identity as a road to power and embrace already existing opportunities for women to exercise equality, power, and fulfilment. This paper will explore ways in which traditional Christian notions of "sin" and "grace" may illumine as well as be enriched by these perspectives on the dynamics of Power and victimisation.

Morny Joy - Calgary, Canada

LEVINAS, IRIGARAY AND POST-HOLOCAUST ETHICS

In the aftermath of the Holocaust, *Shoah*, Emmanuel Levinas has contemplated the bankruptcy of the Western ethical tradition that did not prevent such devastation. "The essential problem is: can we speak of an absolute commandment after Auschwitz? Can we speak of morality after the failure of morality?" His work is being mined for insights to help formulate a new approach to ethics. One of the principal figures that Levinas uses to exemplify the requisite attitudes is that of woman and/or feminine. In this paper I would like to engage in a dialogue with Levinas. Inspired by Luce Irigaray, who has undertaken the most searching deliberation of Levinas and responded by depicting a relationship between two people whose own distinctiveness is maintained, Irigaray envisions her own refinements of his economy of love. I would like to examine both of these proposals and assess their relevance for new appreciations of ethics.

EdnaMary MacDonald - University of South Australia

IMAGES AND ICONS AND THE ROLE OF THE CATHOLIC SCHOOL

This paper focuses on a feminist analysis of language, images and icons used in

several biographies and present-day critical studies of a 19th century Catholic Italian educator, St Maria Domenica Mazzarello (1837-1881). Textual analysis is employed to draw attention to the processes by which a subject is 'known' and signification is constructed through language, images and icons which have produced particular images of this woman. Various representations of Maria Mazzarello in relation to the term 'feminine' are explored with specific reference to the themes of the 'self', vanity, education and class, and separate sphere ideology. Discussion ensues on the implication of such an analysis for all Catholic teachers with regard to their choice of how (method), who (content) and why (philosophy and theology) they promote Catholic saints as models for imitation to each new generation of students. By inference the paper also calls into question the imagery Catholic educators adopt when speaking about God and their use of sacred symbols.

Peter Matheson - Knox Theological College, Dunedin NZ

SIN AND GRACE IN PROTESTANTISM'S FIRST WOMAN AUTHOR: ARGULA von GRUMBACH

The Bavarian noble woman, Argula von Grumbach, published eight writings, including a lengthy poem, in 1523-4. Her first pamphlet became a sensational best-seller, and her writings challenged the entire male establishment of her day in university, church and state. A feature of her work is a pioneering reinterpretation of the role of women in Scripture and in the Germany of her own time. Her analysis of the violence and injustice, not least to women, has a distinctive flavour and constitutes an understanding of it as a social sin. Unsurprisingly, the vitriolic opposition she provoked did not hesitate to

insinuate that she and other women had their own amoral agendas in issuing such challenges. On the individual level, however, it is harder to discern significant modifications of the Reformers' views on sin and grace. Her apocalyptic language speaks only of the duty of women to confess, not of their rights. The question, then, of the appropriate parameters to interpret her writings, now becoming available for the first time in a modern edition, is an urgent one.

Anita Monro - Griffith University
ABJECTION AND APOCALYPSE: JULIA KRISTEVA ON RELIGIOUS DISCOURSE

Jean Graybeal (1992) notes an ambivalence in Julia Kristeva's approach(es) to the phenomena of religion. While Graybeal interprets Kristeva's writing about religion as an attack against its perceived search for an undivided subject, she also notes Kristeva's use of religious sources in her discussions of *jouissance* the "joying in the truth of self division" (p 134). In order to explore Graybeal's assessment of this aspect of Kristeva's work I intend to investigate Kristeva's comparison of the work of Louis Ferdinand Celine and the biblical Revelation to John. Very closely linked to this comparison is her evaluation of the contrasts between Judaism and Christianity. Both appraisals are found in *Powers of Horror: An Essay on Abjection* (1982 - *Pouvoirs de l'horreur* 1980). The evaluation of these two specific examples of Kristeva's approach to religious discourses will highlight (1) aspects of Kristeva's developmental assumptions about the nature of 'religions' as evidenced in *Powers of Horror*; (2) elements of Kristeva's particular hermeneutical approach to discourses; and (3) ambivalences in Kristeva's interpretation of both religion and discourse.

Spider Redgold - Flinders University
CREATING SHE SACRED

The implications of the existence of sacred feminine energy are investigated with reference to modern and post-modern theories of spiritual reality. Ethical implications and the effects of these ethical considerations on life choices are compared to similar choices in indigenous sacred paths, Christianity and Buddhism. Morris's critiques of both Spender's and Daly's essentialism illuminates an investigation orthodoxy and orthopraxy. Examples will be drawn from interviews with Kahuna in Hawaii, the Adnymathana people of the Southern Flinders Ranges and the contemporary practices and discourse in USA and Australia that focus on goddesses. The queries "what is sacred?" and what does "holding something sacred mean in daily life?" will be focussed. Sacred beings, sacred energy and sacred objects are explored as concepts, texts and energy sources. The wider social consequences and ethical dilemmas resulting from individual choices of devotions will be addressed with group discussion.

Maurice Schild - Luther College,
Adelaide

IN PRISON AND BETROTHED: MARIA AND DIETRICH BONHOEFFER

This paper introduces the correspondence between Bonhoeffer and his fiancée, Maria von Wedemeyer recently published by her sister (in German). The couple had become engaged shortly before Bonhoeffer's arrest in April 1943. He died at the hands of Nazi executioners in the final days of the war. These epistolary exchanges thus took place in the same critical circumstances as the famous correspondence between Bonhoeffer and his friend Eberhard Bethge (*Letters and Papers from Prison*). Sin-and-grace ques-

tions, tantalisingly raised and pushed forward with Bethge, are never far away in the *Brautbriefe* - though handled in more traditional style. The issue of the Church's survival is only tangentially present (Maria is committed to becoming a good pastor's wife): for Bonhoeffer, the Confessing Church, which he had so strongly supported, had 'lapsed from positivism into conservative restoration'. The letters offer a variation on the secular/religious (or two-spheres-thinking) theme and show the inter-connection between personal experience and theological reflection. Finally, the gender perspectives inherent in this correspondence invite discussion of the key ethical concepts of Bonhoeffer vis-a-vis the patriarchal gender typology of his time.

Section 11: Religion and Society

Alan Black - University of New England
RELIGION, POLITICS AND SOCIAL JUSTICE IN AUSTRALIA

This paper traces the interplay between democratic capitalist and democratic socialist principles in Australia during the twentieth century, and examines the relationship of religion to this process. Attention is given to the changing religious composition of various political parties, the evolution of party policies, and the attempts by social justice agencies within the churches to influence community attitudes and government policy on economic matters.

Jennifer Clark - University of New England
THE IMPACT OF CHURCH CLOSURE ON AUSTRALIAN POPULAR CULTURE

Congregations belonging to mainstream Protestant denominations in the inner cities and rural areas of Australia are

dwindling in size. When the process continues to the point where the maintenance of the building and the servicing of the congregation can no longer be financially justified, the building is usually sold and the congregation disbanded. What was often a distinctive church building is then used for a different purpose, perhaps as a restaurant, commercial offices or a private home. In the transfer from religious to secular use, ecclesiastical features associated with the building also shift ownership. No longer the prerogative of the church these features become secularised into the vocabulary of popular culture. This paper identifies a particular development in the broader process of modernisation. It will be argued that ecclesiastical features either rejected or relinquished by the churches have become fashionable in secular circles due largely to the increasing value placed upon preserving our collective cultural heritage.

Alison Healey - The Grail North Sydney
'INTACT' OR 'IN PERIL': RELIGIOUS BROADCASTING IN THE ABC

The ABC has been, and is, a unique agent of religious communication in Australia - a secular, publicly-funded institution which has maintained a commitment for over sixty years to the religious dimensions of life in a modern society. From its inception in 1932, the ABC has always accepted that its Charter to provide 'adequate and comprehensive' broadcasting to the Australian people demanded a regular schedule of religious broadcasts. It has remained faithful to this obligation because skilled specialist staff have devoted themselves both to producing appropriate programmes and to resisting moves as they occurred, inside and outside the ABC, that would eliminate or erode their function in the institution and in society. In

consequence, Australians whether in cities or remote settlements, have been able to enjoy professional religious broadcasting of national and international scope and significance. The future of religious programming of this range and quality depends on the ABC's continuing integrity with a Charter demanding comprehensive programming appropriate to Australia's society and culture; and on its maintaining its capacity to respond to this demand with authority and independence. Production units of skilled specialists are central to the enterprise. Their security and claims to a fair share of the available resources need to be structurally guaranteed.

Rowan Ireland - La Trobe University
SPIRITUAL CONVERSION AND SECULAR MODERNITY: EXPECTED AND UNEXPECTED CONNECTIONS

By and large, social situations expect spiritual conversion to be a reaction of escape from secular modernity and/or a threat to some of the key processes of secular modernity. Many accounts of spiritual conversion in contemporary Christianity seem to confirm the expectation that spiritual conversion is an intense momentary experience in which there is change from weak or no religious commitment to strong, even rigid commitment to exclusive doctrines and practices; and in turn those doctrines and practices are expected variously to withdraw the converted to other-worldly concerns and away from effective citizenship in secular society, or to dispose converts to exercise their citizenship in opposition to targeted aspects of secular modernity. This paper reviews conversion stories which suggest that there is a type of spiritual conversion less commonly addressed in social science literature. This type of conversion seems to be linked with dispositions and

behaviours akin to those required of good citizens.

Barbara Nicholas - Bioethics Research Centre NZ

THE STORY: RELIGION, ETHICS AND SOCIAL JUSTICE

The discourse of bioethics emerges from the telling of stories - stories of pain, dilemma, wonder and choice - as they are found in medicine and biomedical science. As a discourse also based on the telling of stories (in biblical tradition and church history) theology has been challenged by liberation and feminist theology to attend to its texts in new ways and to address the structures of power enmeshed in the way story is used. This paper will argue that theology can bring to the conversation of bioethics an alertness to the political use of story, the necessity to choose a "place to stand", and an orientation to story which can keep a discourse accountable for its use of power.

James Richardson - University of Nevada, Reno

CRITIQUE OF BRAINWASHING CLAIMS

This chapter offers a multi-faceted critique of so-called "brainwashing theories" which purport to explain recruitment to and participation in new religions, sometimes referred to as "cults." Reasons for the development and widespread acceptance of theories involving claims about brainwashing and "mind control" in religious groups are presented as is a logical, historical, and data-based critique of such theories. Then alternative explanations are presented using general theories in social psychology, especially some focusing on conformity and changes in behaviours and attitudes. This classical work in social psychology is criticised itself for being somewhat passive and deterministic in its

orientation, however. The chapter closes with an application and extension of work on "minority influence" in groups which assumes a much more interactionist perspective. This perspective includes the view that individual recruits are active agents, involved in a negotiation process with potential groups of membership, and even influencing groups which they join.

Section 12: Literature and Text

David Burgess - University of New England

THE THEOLOGY OF *ALIEN 3*

This paper treats the Christian religious symbolism and theology of the film *Alien 3*. The film reflects on two central questions often asked of religion: Why does evil exist? Is there an escape from suffering? The first part of this paper addresses the soteriological role of Ripley, the central (human) character in the *Alien* series. The film narrative includes elements that are allegorical to both the pre- and post- crucifixion life of Jesus. There are sufficient parallels to both phases of Jesus' life to suggest that the film should be treated as being able to be mapped to either, rather than as a random post modern pastiche of New Testament allegories. This overlapping of biblical time concentrates the imagery and intensifies its power. Ripley may be the hero, but her role is defined by the existence of the aliens. The aliens signify the second major religious dimension of the film - the portrayal of the nature of evil. Christological, satanic and apocalyptic symbols are abundant in *Alien 3*. Yet the film is not the vehicle for "apocalyptic, millenarian, fundamentalist Christianity". Such religious orthodoxy is the preserve of an uninspiring band of prisoners. Biblical apocalypse precedes the coming of the

day of the Lord. The film's apocalypse precedes a bleak denouement. Herein lies the religious meaning of the film.

John Cohen - Charles Sturt University
BEL AND THE DRAGON: A STRUCTURAL ANALYSIS

The two stories contained in *Bel and the Dragon* as well as being highly entertaining legends about the intellectual astuteness of the Hebrew hero, Daniel, serve to ridicule and discredit heathen idolatry and priestcraft. It is the parallel patterning of the tales, however, which throws into relief and reinforces their plots and themes. This paper will examine in some detail the literary structures of each of the stories while at the same time comparing and contrasting the stories in an attempt to bring out their meaning as well as highlighting the playfulness of the narrative. The book *Bel and the Dragon* shows by its structural similarities its close link with the rest of the Hebrew Bible.

Edgar Conrad - University of Queensland
BIBLICAL TEXT: WINDOW OR MIRROR?

In this paper I address the question, "Is the biblical text a window or a mirror?" Although many read the text with the assumption that they can see through it to realities that lie behind it, it will be my contention that in many instances the text is more like a mirror in which our own world is reflected than it is like a window into the past. The paper will assess a number of ways in which the Bible is read including the historical critical approach which has dominated the academic study of the Bible for most of this century. The paper contends that readers are not detached recipients of meaning, but are actively involved in the construction of meaning.

Edgar Conrad - University of Queensland

THE APPEARANCE OF ANGELS IN THE BOOK OF THE TWELVE

The appearance of angels in the visions of Zechariah (1:7-6:15) has often been interpreted by biblical scholars as a significant development in the history of the prophetic institutions in ancient Israel. The new element, according to Blenkinsopp, is that the angel, who interprets Zechariah's visions, represents a shift in the institution of prophecy. "Direct inspiration" of the prophet is replaced by the "interpretation of previous prophetic sayings". Such a way of approaching the emergence of angelic figures in prophetic texts implies a strategy of interpretation, which understands the context for interpreting these passages to be an historical context external to the written text. In this essay I want to consider the appearance of angels in Zechariah from a different perspective, i.e. from the Book of the Twelve as a whole. In such a reading it is the literary context rather than an elusive historical context that is made determinative for interpretation. This study is part of a larger project focusing on a comparison of prophetic books.

Norman Habel - University of South Australia

THE LIMITS OF SOCIAL JUSTICE IN THE BIBLICAL TEXT

According to liberation exegetes one reads the biblical text from the bottom, from the posture of the oppressed with whom God takes sides. The use of this principle tends to give the impression that the social justice orientation of the Hebrew Scriptures represents an unambiguous ideal. But is that the case? If one employs a critical hermeneutic based on contemporary social justice principles

how does the biblical text fare? Recent research seems to indicate the pairing of *mispat* and *sedeqah* is broadly equivalent to our concept of social justice. But what is the content of that ancient pairing? And is it constant in the various ideologies reflected in the biblical texts? In sum, what are the limits and potentials of social justice in the Hebrew Scriptures?

Elaine Lindsay - University of Sydney
READING THEA ASTLEY: FROM CATHOLICISM TO POST-CHRISTIAN FEMINISM

In 1958 Thea Astley published her first novel; in 1994 her fourteenth book of fiction appeared. A series of stories, yes, but also a dynamic record of the way in which changes in society over the last thirty-six years have impacted on Astley and more generally, on Australian women's circumstances and spirituality. If one reads Thea Astley in the light of feminist theology it is possible to see how far she and her female subjects have travelled. But perhaps there's more again in Astley's writing. If her books are also read chronologically as religious or spiritual documents, Astley and her characters can be seen moving from mainstream institutional Christianity towards forms of post-Christian feminism. And this is the burden of my paper: the suggestion that, in her later books, Astley is not just critiquing society from a strongly Catholic point of view but is actively participating in the development of an Australian feminist spirituality, revealing as she does the particularity of women's experience, rejecting many of the male-inspired images which traditionally express Australian Christianity, and positing a peculiarly female approach to the divine.

**Peter Lockwood - Luther College
Adelaide**

JACOB'S MIRROR IMAGE

Readings of the rape, abduction and retrieval of Dinah in Genesis 34 range far and wide. The story has been read as a morality play (Luther for example), an aetiology for the tribes of Simeon and Levi (von Rad), a tract espousing purge of Canaanite religion (Westermann), or a story balancing both sides of a perennial Israelite debate about the way of dealing with outsiders (Brueggemann). Meir Sternberg has directed attention away from the world behind the text to the world of the text in a thorough-going analysis of the characters of Genesis 34 (*The Poetics of Biblical Narrative: 445-75*). This paper seeks to take research a step further by posing the question of the chapter's relationship to the context in which it is found. There can be no doubt that it interrupts the narrative flow of the latter part of the Jacob cycle. But the paper argues that Shechem's conduct in Gen 34 parallels that of Jacob in the larger story, and his fate is a clear demonstration of what Jacob deserves. In other words, the chapter belongs precisely where it has been placed.

Judith McKinlay

POTIPHAR'S WIFE IN CONVERSATION

The biblical account of Joseph and Potiphar's wife found in Genesis 39 takes place in a literary framework of grace, into which the potentiality of sin enters in the context of a sexually driven invitation. This paper suggests that how we, as readers, understand the narrative's underlying concepts of sin and grace and their relationship to the gender dynamic, will depend to a certain extent on the inter-textual conversation that are overheard between this text and others. Cer-

tain texts, both in the Pentateuch, Proverbs and later writing will be set in dialogue with the chosen passage.

Kim Power - La Trobe University

THE (UN)GENDERED BODY IN AMBROSE OF MILAN'S *HEXAMERON*

This paper will examine Ambrose's discussion of the body in Book Six of the *Hexameron* in the context of his understanding of the order of creation. Ambrose ostensibly presents the body as non-gendered, but I will demonstrate that his imagery and symbolism assumes a male body as the paradigm of creation and microcosm of the universe. Such an understanding has important theological implications for the body is the most profound social symbol that a community can deploy. Using the insights from Mary Douglas' work in this area, I will argue that Ambrose does utilise his body symbolism to establish an appropriate structure for social relations within the "Body of Christ".

James Tulip - University of Sydney

DAVID MALOUF'S *REMEMBERING BABYLON*: QUESTIONS OF RACE, INTERTEXTUALITY AND MEANING

David Malouf's most recent novel has attracted attention as the 1993 runner-up in the prestigious Booker Prize in the UK. It presents the story of a white boy who after 16 years with the Aborigines returns to European civilisation in the frontier situation of 19th century North Queensland settlers. The tensions caused by the boy's presence are studied by Malouf as applying to the boy himself (and his subsequent return to the black community) and to the settlers themselves. The question arises: is this approach valid as a study of black-white relations in Australia? Comparisons with Patrick White's *A*

Fringe of Leaves and Arthur Boyd's series of Bride paintings underline the complexity and difficulty of presenting the "otherness" of black identity and experience from a white perspective. It will be argued that Malouf's true interests in this novel are with white society and the eventual maturing strength of white understanding in the novel. The book's epigraphs also suggest in their intertextuality a metaphysical and religious dimension to Malouf's writing as being as important here as any realistic account of race relations.

**Howard Wallace - United Faculty of
Theology Parkville**

ON ACCOUNT OF SARA: GEN 12:10-20

This paper will outline briefly the variety of interpretations of the first of the so-called wife/sister narratives in Genesis (12:10-20). The focus of all the males in the story on Sarai brings this silent woman into the spotlight. This is especially the case in vv 13, 16 and 17 where twice Abram, and once YHWH are seen to act "on account of Sarai". The import of these various expressions will be explored first in relation to the narrative itself, and then in relation to the overall positioning of Sarai by the narrator in the Abraham/Sarah cycle of stories. Her relation to the promise of a descendant in the cycle will be explored. Comparisons with the role of Sarah in Gen 20:1-18 will be noted.

Section 13: Philosophy of Religion

**John Gill - University of Adelaide
MIRACLES, LAWS OF NATURE, AND
HUME'S OVERSIGHT**

If the central argument of David Hume, John Mackie and others against belief in miracles were basically correct,

then there would seem to be no alleged miracle in history for which there is really significant evidence. In this argument Hume claims that since a miracle is a violation of a law of nature that in itself provides one extremely powerful reason for its rejection. That I believe cannot be denied. But what principle gives Hume's argument its strength? Obviously that there is very powerful reason for thinking that events will be in accord with the laws of nature. Now purported miracles occur within the general law governed stream of events. Then let us focus on a purported miracle together with both event immediately before and leading to it (*B*) and that immediately after and following from it (*A*). We can consider the purported miracle itself as consisting of two events, suitably let these be *C* and *not-E*. Our simplified apparent sequence of four events will then be *B, C, not-E, A*. Hume's underlying and correct principle that there is an extremely powerful reason for taking event sequences to accord with the laws of nature can now be applied to the three apparent event sequences, namely *B* and *C, C* and *not-E* and *not-E* and *A*. *B* provides a very powerful reason for believing that *C* could not be that both *C* and *not-E* occurred. *A* provides a very powerful reason for believing that *not-E* occurred. In sum Hume's type of argument can be used for miracle claims, not just against them.

Frances Gray - ANU

**LIVING THROUGH THE VANISHING:
EMPTINESS AND THE PURSUIT OF THE
FEMININE SYMBOLIC**

Paul Tillich wrote of the disappearance of god, but the persistence of divinity. For us women who reject Christianity and its patriarchal symbols, what is there left after the disappearance of God? Is

there only the abyss, the emptiness which comes through loss, or can we construct a symbolic which gives substance to our onto-spiritual experiences? In this paper, I will explore the notion of the symbolic, why women should reject patriarchal symbols of divinity and the possibility of developing a feminine symbolic. I will be arguing that some feminist appeals to archaic forms of Goddess worship, as a basis for a feminist symbolic, are misguided since they depend upon sentimental, essentialising - and patriarchal - notions of what constitutes the feminine. I hope to show that only a radical account of ontology and language can provide the conceptual basis for the development of a feminine symbolic.

**Douglas Pratt - University of Waikato
NZ**

DIPOLARITY, PANENTHEISM AND DIVINE ENTITATIVE STATUS: CHARLES HARTSHORNE IN CRITICAL PERSPECTIVE

Philosopher-theologian Charles Hartshorne's revisionary philosophical theology is far ranging. Relative to classical theism he propounds a conceptual revolution of Copernican proportions by way of change by addition. This change is in response to the critique of traditional theism as 'one-sided': in contrast to the monopolar theism that has dominated Christian thought Hartshorne proposes a 'dipolar' theism. Furthermore, for Hartshorne there is a 'middle' to be included between atheism and pantheism as alternatives to theism, viz, panentheism. But what does Hartshorne mean by these terms? What are the conceptual issues that are thrown into sharp relief by his proposition? What kinds of criticisms have been raised? How, if at all, may they be met? This paper will attempt to respond to questions such as these. In particular the perspec-

tives of some critics of Hartshorne will be identified and discussed and the issue of 'entitative status' (what kind of entity is the God of Hartshorne's conceptual thinking) will be addressed. The conclusion reached is that, for Hartshorne, God must of necessity be a 'relational entity' where the term 'entity' indicates locus of ontological reality and identity, and the term 'relational' is a qualifier indicating the nature of this reality.

Colin Weightman

MATHEMATICAL PLATONISM, ESSENTIAL SINGULARITIES AND COSMOLOGICAL BOUNDARIES: RELIGIOUS ASPECTS OF THE MATHEMATICAL SCIENCES

I begin with comments on the interaction of religion and mathematics. I will argue first that the modern physical sciences are dependent on a mathematical foundation. I then examine the doctrine 'mathematical platonism' which until recent times has been the prevailing philosophy (or theology) of mathematics. I argue that this makes mathematics and the mathematical sciences religious. However (as in many spheres) philosophy or mathematics has undergone a process of secularisation and today most philosophers do not accept this position. I then argue that the physical sciences, in symbiosis with mathematics have begun to trespass on realms that were formerly the provenance of religion. Mathematics is still a vehicle for raising religious questions. The concept of infinity is significant here. Then there is also the question of the unreasonable effectiveness of mathematics in the psychical sciences. Does this point to some kind of pre-established (or even God-established) harmony? Does it support mathematical platonism? Finally I look at the question of foundations.