



religious history
association

No. 1

March 2012

The rha

Newsletter of the Religious History Association



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Cover photographs:

The following kindly sent in by Carole M. Cusack:

Buddha Head, Sanur, Bali, March 2011', photographer Don Barrett
 'Athena, Barrack Street, Sydney, June 2010', photographer Don Barrett
 'All Saints, Brantingham, East Yorkshire, UK', photographer Don Barrett
 St George's Anglican Church, Battery Point, Hobart, kindly sent in by Richard Ely (*in relation to this tower, there exists both a poem – James McAuley's 'The Convict and the Lady' and a surviving 1912 transcript about the same couple, by Jane McElroy called 'A Legend of St George's Church, Hobart'*)
 'An invitation to dine', Personal Mythologies Solo Exhibition 2011, © Ben Smith, Dickerson Gallery, Woollahra, NSW

The Religious History Association exists for the following objects:

- ◆ to promote and advance the study of religious history in Australia
- ◆ to promote the study of all fields of religious history
- ◆ to encourage research in Australian religious history
- ◆ to publish the *Journal of Religious History*

Religious History Association - President's Report for 2011

The RHA is now two years' old and there has been progress on many fronts which it is my pleasure to report for this new issue of *Therha*. The RHA committee of management met on 6 June 2011 and again on 14 November for the Annual General Meeting and I thank the Secretary Stuart Piggin, Treasurer John Gascoigne and all members of the committee for their work over the last year.

International/ National

On the International front, the RHA is one of 31 national commissions of CIHEC (Commission Internationale d'Histoire et d'etudes du Christianisme <http://www.history.ac.uk/cihec/de/home>) through which we are affiliated with the International Committee of Historical Sciences (ICHS) (le Comité International des Sciences Historiques (CISH) <http://www.cish.org/>) which was founded in Geneva on May 15, 1926. The XXIInd CISH Congress is scheduled in Jinan (China) at the end of August 2015. At the UK Ecclesiastical History Society meeting in Oxford in August, I met with Prof. Mikko Ketola of the University of Helsinki, Secretary general of CIHEC, who was keen to encourage further engagement by the RHA with CIHEC. CIHEC's annual conference in 2012 will be on 'Religion and Resistance in Europe from Middle Ages to 21st century' and will be held at the University of Tartu, Estonia, 11-13 June 2012.

Closer to home, I have also had useful discussions with Dr Allan Davison, Convenor of the Religious History Association of Aotearoa New Zealand (RHAANZ). Dr Davison welcomes the suggestion that in 2014 the RHA and RHAANZ should hold a joint conference in New Zealand to mark the two hundredth anniversary of Samuel Marsden's establishment of the CMS mission to New Zealand.

The RHA has also decided to affiliate, for a twelve-month trial period, with CHASS (Council for the Humanities, Arts and Social Sciences www.chass.org.au) which is the peak lobby group for the humanities in Australia. We also remain affiliated with the Australian Historical Association.

In Memoriam

This year the Association mourns the passing of two of our former members and founders, Ruth Frappell, foundation Fellow of the Religious History Association, and Prof. Patrick Collinson who was active in the Association for the Journal of Religious History during his time at the University of Sydney.

New RHA Fellow

At the Annual General Meeting held at Macquarie University on 14 November 2011, Prof. Edwin Judge was elected a Fellow of the Religious History Association. A profile will soon appear on the RHA website. Prof. Judge was a founding member of the Association for the Journal of Religious History and a significant and ongoing contributor to the standing of the discipline of religious history in Australia and internationally. The RHA Secretary, Stuart Piggin, is currently preparing a collection of the papers of Prof. Judge for publication for which the RHA has provided a subsidy.

Bruce Mansfield Prize

Professor Nancy van Deusen of Queen's University, Ontario, Canada has won the Bruce Mansfield Prize for her article, "Reading the Body: Mystical Theology and Spiritual Actualisation in Early Seventeenth-Century Lima," *Journal of Religious History* 33.1 (March 2009): 1-27. The Bruce Mansfield Prize is named for the founding Editor of the *Journal of Religious History* and was awarded for the best article published in the journal in 2009 and 2010.

RHA Biennial Conference: Theme 'Secularism'

The RHA will hold its biennial conference in association with the Australian Historical Association in Adelaide, 9-13 July 2012. The keynote speaker is Barry Kosmin, Director, The Institute for the Study of Secularism in Society and Culture at Trinity College, Hartford, CT USA. Prof. Kosmin is the author of over 20 books and a leading international authority on

secularism, one of the most dynamic emerging fields in religious history. A Call for Papers will be issued through the RHA mailing list.

RHA Workshops

At its June meeting, the RHA executive agreed to begin a program of small grants of up to \$500 for workshops in aid of its purposes. Two grants have been made so far, to support the History of Methodism in Australia workshop, held at Wesley College, University of Sydney in November 2010, and the Secularism workshop, organized by Dr Ian Tregenza and held at Robert Menzies College, Macquarie University, on 30th September, 2011. Requests for the current round of small grants should be directed to the RHA Treasurer Prof. John Gascoigne.

Finally, a word about our most significant and ongoing work, the publication of the *Journal of Religious History* which is edited by Carole Cusack and Chris Hartney with the assistance of Anna Haunton. The Journal continues to expand in range and influence and is now firmly established as a leading outlet for the publication of religious history internationally. It is one of the most important of all humanities journals based in Australia. I also thank Anna Haunton again for her important contribution to the Association as Editor of *Thera* and manager of the RHA website.

Overall, the RHA continues to grow. While our membership remains quite small, many more participate in our activities through the RHA's Yahoo! email discussion list, by subscribing to the *Journal of Religious History*, attending the biennial conference, and now by attending and organising workshops subsidised by the Association. Building the membership will be one of the targets for my second year as your President.

Hilary M. Carey
President, Religious History Association (2011-2012)

Methodism in Australia Workshop, Queen's College, University of Melbourne, 9-10 December 2011

The second national workshop on the history of Methodism in Australia, convened by Glen O'Brien and Hilary Carey and organised by Troy Duncan of the University of Newcastle, was held at Queen's College, University of Melbourne from 9 to 10 December 2011.

The Melbourne workshop brought together a team of scholars who are collaborating on a major project to write the first comprehensive history of Methodism in Australia. The last, partial, attempt to do this was produced by James Colwell in the wake of *Methodist Union* and was published in 1904. Even Colwell recognised its limitations, noting "the time for writing a philosophic History of Methodism has not yet arrived." It has been a long wait but the time for a rich scholarly history of one of the major founding churches in Australia has now arrived.

The eminent historian of American Methodism, Russell E. Richey, provided two stimulating keynote addresses, reflecting on his own experience as author and editor of *The Methodist Experience in America* (Abingdon, 2010) and vice president of the Wesley Works Editorial Project. The Melbourne workshop was divided into chronological and thematic sessions, following the projected outline of the book. After Russell Richey's keynote, Glen O'Brien spoke on Methodism in the Australian Colonies, 1815 to 1855. Barry Brown, Renate Howe and Daryl Lightfoot gave accounts of aspects of Methodism in New South Wales and Victoria in the period 1855 to 1902. Ian Breward and Troy Duncan considered the era of Methodist Union, David Roberts and Margaret Reeson analyzed Methodist missions to the Australian Aborigines and in the Pacific respectively, and Jennifer Clark brought the chronological sessions to a close with an account of Methodism in the long 1960s. The second day turned to thematic issues with Glen O'Brien on Methodist religious experience, Brian Howe and Norman Young on theology and theological Education, Hilary Carey on Methodist historiography, D'Arcy Wood on music, Garry Trompf on Methodist intellectuals, thoughts on ecumenism from Robert Gribben and Norman Young, and Glen O'Brien on the continuing Methodist legacy. Marion Maddox and Anne O'Brien, who were unable to attend, will be providing chapters on education and social activism and Methodist women. The workshop

concluded with a lively discussion about the shape of the final volume with much anticipation of the third and final workshop which will be held in Adelaide in December 2012 and will be convened by Dr David Hilliard and Rev. Dr. Julia Pitman.

The convenors are grateful for financial support which was provided by the Religious History Association, the Wesleyan Methodist Church of Australia (who donated \$2,000), the Victorian and Tasmanian Synod of the Uniting Church, the Australasian Centre for Wesleyan Research, and the Australian Research Council. The first workshop was held at Wesley College, University of Sydney in December 2010 under the auspices of the Humanities Research Institute of the University of Newcastle. We are keen to seek additional sponsors who should contact Dr Glen O'Brien, Senior Lecturer in Church History, Sydney College of Divinity on glenaobrien@gmail.com.

Hilary Carey, University of Newcastle.

RHA Workshop on Secularism in Australia

A workshop supported by the Religious History Association titled 'Rethinking Secularism in Australia and Beyond' was held at Robert Menzies College, North Ryde, on Friday 30th September, 2011. The workshop was convened by Dr Stephen Chavura and Dr Ian Tregenza of Macquarie University and it attracted over thirty participants including eight invited speakers and four discussants. The aim of the event was to explore the way ideas such as secular and secularism have been understood in Australian history. The papers ranged in scope from those seeking to place Australian developments within the broader trajectory of Western intellectual history to more specific studies such as the 1836 Church Act, the origins of the charity sector, the colonial debates over religion, secularism and education, and the political and religious thought of some inter-war liberal Anglicans. In different ways the papers revealed the complex and rich character of debates about secularism in Australia and challenge the polarised assumptions of much contemporary debate that interprets Australian history and national character as either anti-religious or 'Judeo-Christian'.

The full list of presenters: Bruce Kaye, Edwin Judge, David Stoneman, Meredith Lake, Stephen Chavura, Ian Tregenza, Greg Melleuish, and Richard Ely.

The convenors would like to thank all who participated, and especially the discussants – Marion Maddox, Mark Hutchinson, Geoff Treloar, and John Gascoigne – for their insightful responses to the papers.

Correspondents: Ian Tregenza and Stephen Chavura

FORTHCOMING CONFERENCE

The British World: Religion, Memory, Culture and Society

**University of Southern Queensland,
July 2nd to July 5th, 2012**

Proposals for individual 20 minute presentations for the forthcoming coming conference 'The British World: Religion, Memory, Culture and Society', 2nd -5th July 2012 at the University of Southern Queensland. This conference is an exciting regional and international opportunity for the convergence of scholars in a range of disciplines, from history, religious studies, literature, e-pedagogies, education, post-colonialism, anthropology, legal studies, sociology and indigenous studies. This conference will provide a stimulating forum for the latest research in a range of disciplines. Delegates will also join with our eminent plenaries Christopher Haigh (Oxford), Alison Wall (Oxford), Lynette Olson (Sydney), Peter Goodall (USQ) and Helen Farley (USQ).

Abstracts are welcome on any aspect of history and or place where the government, religion, people and cultures of the British Isles have been of influence. The time period is open and may extend from the medieval to the modern period. Speakers are also invited to submit their written papers to the peer reviewed conference proceedings.

Please visit <http://www.usq.edu.au/oac/Research/bwc>

Please email british.history@usq.edu.au

Editors' Report – *The Journal of Religious History*

2011 was another very strong year for the *Journal of Religious History* with a healthy flow of great research submissions placing JRH at the international forefront of publications on religious history. My co-editor Carole Cusack and I have been working with Wiley-Blackwell to continue adapting available technology to broaden the availability of the Journal's content in as many formats as possible. For example, in 2011 *Journal of Religious History* provided articles to Wiley-Blackwell for virtual journal issues on religion and war and women and religion.

The four issues this year continued to reflect our editorial policy of promoting the best research on church and mission history, which has been the core business of JRH since its inception, but open up the scope of the Journal to cover all religions and all regions. The March issue (Vol.35, No. 1) reflected this strategy precisely, as it opened with Laura Premack's investigation into Protestant developments in Brazil and closed with Drasko Mitrikeski's examination of the framing of texts attributed to the outstanding Buddhist philosopher Nagarjuna.

The June issue (Vol. 35, No. 2) showcased flourishing research from Oceania, continuing with Meredith Lake's clever investigation of place in colonial Anglicanism in Australia that appeared in the March issue. This journal included Hugh Morrison's historiography of the present study of religion in New Zealand and Guy Featherstone's very welcome overview of millennial trends in pre-Great War Victoria. This issue was rounded out by solid contributions on American Presbyterians (Heather J. Sharkey), Jehovah's Witnesses (Zoe Knox) and religious aspects of vegetarianism (Ian Miller).

The study and re-assessment of individuals in the development of religion is always an essential part of the Journal's work and here we are developing a shift in the historical scope of the Journal. Jay Howard Geller's work on the Germanness of Gershom Scholem in the June issue connects with Daniel P. Jaekle's appraisal of Jacob Bauthumley and the accompanying re-examination of the medieval nun Heloise by Carmel Posa sgs in the September issue (Vol. 35, No. 3). This last article on a medieval topic links with the special issue for 2011, which also focused on high medieval religious history.

A special issue on medieval southern French heresy (Catharism) was long planned for the French-based journal *Heresis*. Unfortunately this publication has since gone into abeyance. Through the connection JRH has long had with special editor John O. Ward, we were able to accommodate a series of articles from this planned edition and include them in the December issue (Vol. 25, No. 4) . The edition is an outstanding resource for students of both medieval religion and themes of religious dissent and we were very proud that JRH was able to publish this particular scholarship.

We are very excited that the Religious History Association executive has decided to make the Bruce Mansfield prize an annual event. Until now the prize has only been awarded once every two years. Examining articles over the last two years (2010 and 2011) both Carole Cusack and I were happy that there was consensus at the last Association meeting that Nancy van Deusen's contribution stood out clearly above the other nominees. Her article "Reading the Body: Mystical Theology and Spiritual Actualisation in Early Seventeenth-Century Lima" appeared in Vol. 33, No. 1 (pp.1-27) and we heartily congratulate her. We also note that although the monetary value of the prize is never unwelcome, scholars very much appreciate receiving the prize, as it is and honour to be so distinguished by peers.

In editorial board changes we are very happy to welcome Timothy Larson to the board. Professor Larsen is the Carolyn and Fred McManis Professor of Christian Thought at

Wheaton College in Illinois. We are also especially pleased that Jason Taliadoros and Joanna Cruikshank, both scholars at Deakin University's Burwood Campus, have agreed to take on the role of Reviews Editors from 1 July 2011. Carole and I were humbled that the Association executive saw fit to extend our editorial term until June 2013. Of course, as always, we would dearly like to thank Anna Haunton for her dedication in role of Editorial Assistant throughout the year and all of you who have helped peer review new articles with such exacting professionalism. Anna is also to be congratulated for successfully overseeing the transition to online submission through ScholarOne for the JRH article submission process.

Article submissions continue to be very strong and of substantial quality. At present we have the Journal set for the next three numbers into 2012. We feel we have struck good balance between article selection publication and book reviews and the two of us very much look forward to the coming year.

Christopher Hartney, Co-Editor, the *Journal of Religious History*

Correspondents' Reports

NEW ZEALAND

The Religious History Association held its annual day conference at Hamilton, at the end of the New Zealand Historical Association's conference in November. This was very well supported with 30 people crowded into a small room. Religious history was also well represented at the NZHA conference and sessions were well attended.

A number of key publications appeared, which are surveyed below. More details of publications can be found in the RHAANZ New Zealand Religious History Newsletter, which is available on the web at <http://researchspace.auckland.ac.nz/handle/2292/1961>.

Historians with some specialisation in religion are found at Otago, Victoria Auckland, Waikato and Massey Universities in History and Theology departments, while a significant amount of research is emerging from tertiary theological colleges, including St John's College, Laidlaw College, Good Shepherd College, the Catholic Institute of Theology, Carey Baptist College and the Knox Centre for Ministry and Leadership. A group of active associations sponsor lectures, newsletters and publications, among them the Anglican Historical Society, The Wesley Historical Society (New Zealand), the Presbyterian Historical Society and the Pacific Journal of Baptist Research. A number of retired and independent scholars make a significant contribution to writing and publishing.

A very significant conference entitled IWI – CHRISTIANITY - TAUWIWI is planned for 27-29 November 2012 at Waitangi in the picturesque Bay of Islands to analyse the pioneering of the evangelisation of Maori from 25 December 1814. Details of the conference are available from ak.davidson@auckland.ac.nz and paper offers can be made to P.Lineham@massey.ac.nz.

Key new publications:

***A Controversial Churchman: Essays on George Selwyn, Bishop of New Zealand and Lichfield, and Sarah Selwyn.* Ed. Allan K Davidson. Wellington: Bridget Williams Books 2011.**

This significant collection of papers from a conference held in 2009 to commemorate the birth of George and Sarah Selwyn in 1809. After a Foreword by Sir Paul Reeves and Introduction by Allan Davidson, the first part (papers by Limbrick, Davidsson, Crawford, Stenhouse and Phillipson) analyses Selwyn in New Zealand, and the second part (papers by Mane-Wheoki, Kaye, Strong, Brown), Selwyn's contribution to Colonial Anglicanism, while Booth writes on Selwyn in Lichfield and Judith Bright on Selwyn's correspondence. Davidson's chapter analyses Selwyn's missionary work among Maori, his vision for a missionary church, and his relationship with the Church Missionary Society.

Christieson, Karin, *In a Hidden Manner: The Story of the Marist Sisters in Aotearoa - New Zealand*. Auckland: Marist Sisters of NZ Trust Board, 2011.

Outlining the social and ecclesial context, the book relates the beginnings of Marist Sisters communities in various parts of New Zealand - Mt Albert, Herne Bay, Waitaruke, Te Huahua, Putaruru, Wellington, Moerewa and Whangarei up to 1980's

***The Spirit of the Past: Essays on Christianity in New Zealand History*. Ed. Geoffrey Troughton and Hugh Morrison. Wellington: Victoria University Press 2011.**

A marvellous collection of essays from previous meetings of the local Religious History Association. The opening paper by Lineham analyses the exchange of opinions between John Stenhouse and Erik Olssen in the New Zealand Herald in 2008 and extends from this to ask whether the religious are sidelined in the writing of NZ history. Stenhouse responds to this article in the next chapter of this book. Further papers by Ali Clarke, Janet Crawford, Stephen Donald, Charlotte Greenhalgh, Geoff Haworth, Stuart Lange, Adrienne Puckey, Nicholas Reid and Chris van der Krogt and Morrison give a good sense of the range of work being undertaken into New Zealand religious history, while the editors survey the scene in a broad ranging introduction.

Macfarlane, Ian, Ed. *Bishop Monrad in Aotearoa: Ditlev Gothard Lonrad's Life and His Legacy to New Zealand*. Wellington: Karere Publications, 2011.

This work commemorates 200 years since the birth of Bishop Monrad, who came to New Zealand after he failed as Prime Minister in the 1863-64 Schleswig Holstein war against Prussia and remained long enough to establish a base for the Scandinavian presence in New Zealand.

***The French Place in the Bay of Islands: Te Urunga Mai O Te Iwi Wiwi: Essays from Pompallier's Printery*. Ed. Kate Martin and Brad Mercer. Kororareka Russell: Matou Matauwhi with Rim Books 2011.**

This elaborate publication has a number of papers on religious matters particularly on the Marist mission to New Zealand and other aspects of early Catholic life, written by Edward Clisby, Peter Lineham, Peter Low, Jessie Munro, Michael O'Meehan Phil Parkinson, Ken Scadden, Pa Henare Tate and Peter Tremewan and others.

Davidson, Allan K, Ed. *Living Legacy: A History of the Anglican Diocese of Auckland*. Auckland: Anglican Diocese of Auckland, 2011.

A detailed history setting the first New Zealand diocese in the context of its missionary beginnings, the social context of a strong but alienated Maori church, and sharp contrasts between a rapidly growing city and large rural territory as well. A lengthy introduction, final chapter and conclusion by the editor are complemented by chapters on the missionary and Maori church by Christopher Honoré, Earle Howe and Adrienne Puckey, and chronological chapters by Warren Limbrick, Margaret McClure, Hugh Morrison, Geoffrey Troughton, Noel Derbyshire and Peter Lineham. There is a very detailed appendix of parishes and clergy.

***Localizing Asia in Aotearoa* ed. Paola Voci and Jacqueline Leckie. Wellington: Dunmore Publishing 2011.**

Includes papers on Muslim women and on Sikhs.

Fitzgerald, Caroline, Ed. *Te Wiremu Henry Williams: Early Years in the North*. Wellington: Huia Publishers, 2011.

Extracts from Henry Williams' journals, some of them from family sources, make this a very useful source for the early years of the New Zealand mission, although the extracts are not fully sourced in the references.

Guy, Laurie, *Shaping Godzone: Public Issues and Church Voices in New Zealand 1840-2000*. Wellington: Victoria University Press, 2011.

A very useful publication for the classroom, which traces religious opinions on national issues, including divisions of opinion and conservative and liberal voices. Richly detailed accounts of such matters as war, temperance, education and sexuality.

Morrison, Hugh "Globally and Locally Positioned: New Zealand Perspectives on the Current Practice of Religious History". *Journal of Religious History* 35 (2): (2011), 181-198.

Reflections on the future of religious history in the context of the global and local debate.

Reid, Nicholas, *Founders and Keepers: Men and Women Who Made the Catholic Diocese of Auckland (a Biographical History)*. Auckland: CPC Publishing, 2011.

Brief shrewd biographies and interviews of key people in the Auckland Diocese, past and present, including laity priests and bishops!

Sutherland, Martin, *Conflict & Connection: Baptist Identity in New Zealand*. Auckland: Archer Press, 2011.

Sutherland seeks to establish Baptist identity by a series of discrete studies of debates and tensions in the Baptist community, many revolving around the weakness of the Baptist Union, issues linked with publications, the training of ministers and divided reactions to overseas debates.

Troughton, Geoffrey, *New Zealand Jesus: Social and Religious Transformations of an Image, 1890-1940*. Bern: Peter Lang, 2011.

This study explores the way in which New Zealand people in the twentieth century made sense of and interpreted Jesus and explored the image of Jesus, reinterpreting his image. Relating their ideas of Jesus to other patterns in the period, Troughton traces the turn to personality, the anti-church prophet, the social campaigner, the children's Jesus and the manly Jesus.

Vaccarino, Franco, Heather Kavan and Philip Gendall "Spirituality and Religion in the Lives of New Zealanders". *International Journal of Religion and spirituality in Society* 1 (2): (2011), 85-96.

The purpose of this study is to get a clearer understanding of New Zealand's secularisation process through analysis of responses to the ISSP.

Correspondent: Peter Lineham, Massey University

VICTORIA

The following sample of projects and publications oriented towards the history of religion show that our scholars remain very active on a wide range of topics; however, perhaps the most interesting piece of news coming out of Victoria this year is the acceptance and ratification of the Melbourne College of Divinity's application to become a specialised university. Congratulations to the MCD University of Divinity for succeeding to become the first new university in Victoria for over two decades.

Current Projects (including Grants)

Greg Bailey (La Trobe)

- The Mahabharata as a response to the Material Success of Early Buddhism
- Ongoing study of the Sanskrit words *pavṛtti* and *nivṛtti*.

Megan Cassidy-Welch, Monash University

- War and memory in European Culture: A Long Perspective

Peter Friedland (La Trobe)

- The Life of Ravidas (for forthcoming volume of Brill Encyclopaedia of Hinduism)
- Ravidas and Mirabai (for forthcoming Monash volume on the goddess)
- Buddhism and Secularism in India (for forthcoming Melbourne volume)
- Buddhism and Conflict (for forthcoming Ashgate volume on Religion & Conflict)
- Ongoing work on Kabir, Ravidas, Charandas and on Buddhism and the state

Helen Gardner (Deakin)

- Intersection of Christian mission and anthropology late 19th century Oceania
- Church and state in the decolonisation of Melanesia

Louise Hitchcock (Melbourne)

- In the Wake of the Sea Peoples/In the Footsteps of Goliath ARC Project 2010-2013: \$538,000

Peter Howard (Monash)

- Cultures of Belief in Renaissance Florence (ARC Discovery Project, 2011-2013)
- Imagining Poverty: conceptualising and representing poverty and the poor in mendicant inspired literature, preaching and visual art 1220-1520. (ARC Linkage Project 2011-2014)

Catherine Kovesi (Melbourne)

- Luxury and the Ethics of Greed in Renaissance Italy.
- Claws of Desire: Women, Lust and Sacred Space in Early Modern Italy. Associate Investigator, ARC Centre of Excellence for the History of Emotion

Katharine Massam (MCDU)

- 'After 54 years: Salvado's final report on the Benedictine mission to Aboriginal Australians at New Norcia.' MCD Faculty Small Grant.
- 'Institutional Care and the Education of Aboriginal Children at New Norcia,' MCD Faculty Small Grant.

Constant Mews (Monash)

- (with D Squire) Ethics and Encyclopaedic Culture in Thirteenth-Century France (ARC Discovery Project, 2010-2012 (\$248,000)
- (with PF Howard, AM Scott, JM Pinder, CF Renkin) Imagining Poverty: conceptualising and representing poverty and the poor in mendicant inspired literature, preaching and visual art 1220-1520: ARC Linkage Project 2011-2013 (\$60,000)

Peter Sherlock (MCDU)

- History of the monuments of Westminster Abbey.
- Appointed Dean of the new MCD University of Divinity

Charles Zika

- ARC Discovery Grant, 2009-12: 'Reading the Signs: disaster, apocalypse and demonology in European print culture, 1450-1700.'
- ARC Centre of Excellence in the History of the Emotions, 2011-2017, CI: 'Emotions and Sacred Space, Europe 1350-1750'
- A History of the biblical witch of Endor in medieval and early modern Europe

Publications

Books (as author)

Megan Cassidy-Welch (Monash), *Imprisonment in the Medieval Religious Imagination* (Palgrave, 2011).

David Slucki, (Monash) *The International Jewish Labor Bund after 1945: toward a global history*, (Rutgers University Press, 2011).

Books (as editor)

Constant Mews (Monash)

- & C Renkin (eds) *Interpreting Francis and Clare of Assisi: From the Middle Ages to the Present* (Mulgrave, Melbourne: Broughton Publishing, 2010).
- & K Green (eds), *Virtue Ethics for Women 1250-1500* (Dordrecht: Springer, 2011).
- & JN Crossley, C Williams, C Jeffreys and L McKinnon (eds). *Johannes de Grocheio, Ars music*, TEAMS (Kalamazoo, MI: Medieval Institute Publications, 2011).
- & JN Crossley (eds), *Communities of Learning: Networks and the Shaping of Intellectual Identity in Europe 1100-1500*, Europa Sacra (Turnhout: Brepols, 2011).

Journal Articles/Sections of books/Proceedings

Greg Bailey (La Trobe)

- 'Him I Call a Brahmin": Further Instances of Intertextuality between the *Mahābhārata* and some Pāli Texts,' in *Pūrvāparaprajñābhinandanam. East and West, Past and Present. Indological and Other Essays in Honour of Klaus Karttunen*, ed. Tikkanen, B and Butters, A. M., *Studia Orientalia*, 110, 2011: 3-19.

Megan Cassidy-Welch (Monash),

- 'Refugees: Views from 13th-Century France' in *Why the Middle Ages Matter: Medieval Light on Modern Injustice*, ed. C. Chazelle, F. Lifshitz, S. Doubleday and A. Remensnyder (Routledge, 2011), pp. 141-53.
- 'Incarcération du corps et libération de l'esprit: un motif hagiographique' in *Enfermements: Le cloître et la prison (Vie-XVIIIe siècle)*, ed. I. Heullant Donat, E. Lusset et J. Claustre (Paris, 2011), pp. 57-70.
- 'Images of Blood in the *Historia Albigensis* of Pierre les Vaux de Cernay', *Journal of Religious History* 35:4 (2011), 478-91.

Peter Friedland (La Trobe),

- 'Learning Languages as Expressions of Cultures' in *Electronic Journal of Foreign Language Teaching*, 2011, Vol. 8, Suppl. 1, pp. 300–311. Online at: <http://e-flt.nus.edu.sg>
- 'Before Translation?' in Ronit Ricci & Jan van der Putten (eds.), *Translation in Asia, UK & Kinderhook*, NY: St Jerome Publishing, 2011, pp. 45-56.
- 'Tagore, Kabir and Underhill', in *Seminar*, 623, July 2011, New Delhi, pp. 40-44. Online at <http://www.india-seminar.com/semframe.html>
- 'Tagore: travels and Translations', in *Asian Currents*, 78, July 2011, pp. 10-14. Online at: <http://asaa.asn.au/publications/ac/2011/asian-currents-11-07.pdf>

Louise Hitchcock (Melbourne), 'Cult Corners in the Aegean and the Levant', in A. Yassar-Landau, J. Ebeling, and L. Mazow, (eds) *Household Archaeology in the Bronze and Iron Age Levant*. (Cultures and History of the Ancient Near East Series) Leiden and Boston, Brill, (2011) 321-346.

Peter Howard (Monash)

- 'Preaching to the Mobs: Space, Ideas and Persuasion in Renaissance Florence', in Nancy Van Deusen and Lenny Koff (eds.), *Mobs* (Leiden: Brill, 2012), pp. 203-229.
- 'Doctrine, when preached, is entirely civic': the generation of public theology and the role of the studia in Renaissance Florence', in Constant Mews and John Crossley (eds.), *Communities of Learning, Religious Diversity, and the Written Record 1085-1453* (Turnhout: Brepols, 2011), pp. 295-316.
- 'Painters and the Visual Art of Preaching: The Exemplum of the Fifteenth-Century Frescoes in the Sistine Chapel', *I Tatti Studies*, vol. 13, 2010 (2011), pp. 33-77.

Constant Mews (Monash)

- 'Bernard of Clairvaux and Peter Abelard' in *Brill Companion to Bernard of Clairvaux*, ed. B Maguire (Leiden: Brill, 2011), 133-68.
- 'Communities of Learning, and the Dream of Synthesis: The Schools and Colleges of Thirteenth Century Paris', in CJ Mews and JN Crossley (eds), *Communities of Learning: Networks and the Shaping of Intellectual Identity in Europe 1100-1500, Europa Sacra* (Turnhout: Brepols, 2011).
- 'Gregory the Great, the Rule of Benedict and Roman liturgy: the evolution of a legend', *Journal of Medieval History* 37 (2011), 125–44.
- 'Questioning the Music of the Spheres: Aristotle, Johannes de Grocheio, and the University of Paris 1250-1300' in *Knowledge, Discipline and Power in the Middle Ages: Essays in Honour of David Luscombe*, J Canning, E King and M Staub (eds), *Studien und Texte zur Geistesgeschichte des Mittelalters* (Leiden: Brill, 2011), 95-117.
- 'The Foundation of St Victor (Easter 1111) and the Chronology of Abelard's Early Career' in I. Rosier-Catach (ed.), *Arts du langage et théologie aux confins des XIe et XIIe siècle* (Turnhout: Brepols, 2011), 83-104.
- 'The *Speculum Dominarum* (Miroir des Dames) and Transformations of the Literature of Instruction for Women in the Early Fourteenth Century' in K Green and CJ Mews (eds), *Virtue Ethics for Women 1250-1500* (Dordrecht: Springer, 2011), 13-30.

Constant Mews & J N Crossley

- 'Introduction' in CJ Mews and JN Crossley (eds), *Communities of Learning: Networks and the Shaping of Intellectual Identity in Europe 1100-1500, Europa Sacra* (Turnhout: Brepols, 2011), 1-7.

Constant Mews & M Perry

- 'Peter Abelard, Heloise, and Jewish Biblical Exegesis in the Twelfth Century', *Journal of Ecclesiastical History* 61 (2011), 3-19.

Constant Mews & C Renkin

- 'Introduction' Interpreting Francis and Clare: from the Middle Ages to the Present (Melbourne: Broughton Publishing 2010), x-xvi.

Constant Mews & A Walsh

- 'Usury and interest in Western tradition: the Benthamite revolution', in Islamic Finance. Contemporary Issues, ed. M. Iqbal and M. Ariff (London: Edward Elgar, 2011), 211-21.

C Ledsham and C J Mews

- 'Franciscan Thinking on Charity, Practical Theology, and Salvation 1270–1320' in CJ Mews and C Renkin (eds) Interpreting Francis and Clare: from the Middle Ages to the Present (Melbourne: Broughton Publishing 2010), 152-76.

David Slucki (Monash)

- 'Here-ness, There-ness, and Everywhere-ness: the Jewish Labor Bund and the Question of Israel, 1944-1955,' Journal of Modern Jewish Studies 9, no. 3 (2010): 349-368.

Salih Yucel (Monash)

- 'Spiritual Role Models in Fethullah Gulen's Educational Philosophy', *Tawarikh, International Journal for Historical Studies*, 3(1) 2011, <http://www.tawarikh-journal.com/files/File/04.yucel.mu.octo.2011.pdf>
- 'Is Islam part of the Problem or Solution: An Australian Immigrant Experience', Turkish Journal of Politics, Number 2 volume 1, Summer, 2011. <http://tjp.fatih.edu.tr/docs/articles/90.pdf>

Chales Zika (Melbourne)

- 'The Baillieu Library's Etching of André Laurent, *Saul and the Witch of Endor*, after Salvator Rosa', in Stephanie Jaehrling & Kerriane Stone, eds, *Print Matters at the Baillieu*, Melbourne: Cussonia Press, 2011.

Encyclopaedia Entries

Greg Bailey (La Trobe)

- 'Purāṇas,' in Oxford Bibliography Online, New York, Oxford University Press, 2011, 9500 words.
- 'Puruṣārthas,' in Oxford Bibliography Online, New York, Oxford University Press, 2011, 4500 words.
- 'Trimūrti,' in Oxford Bibliography Online, New York, Oxford University Press, 2011, 3300 words.

Completed Research Higher Degrees

Eyal Amir, (Greg Bailey), 'The Poetic Logic of the Kumārasambhava of Kālidāsa, (PhD La Trobe).

Sam Crooks, [Louise Hitchcock], 'What are these queer stones? Baetyls: Epistemology of a Minoan fetish' (MA Melbourne)

M. Gil, [Greg Bailey], 'An analysis of the concept of peace in the Bahá'í religion', (PhD La Trobe).

Amanda Goldfarb, [Louise Hitchcock (co-supervisor)], 'Canaanite and Phoenician Astronomy: From the Late Bronze Age to the Early Iron Age' (MA Melbourne)

Charlotte Smith, [Charles Zika], "'Apocalyptic Battles and Exotic Courts: Printed Images of the Turk from Sixteenth-Century German Territories", 1450-1600' (Melbourne)

Kathryn Smithies, [Catherine Kovesi and Megan Cassidy-Welch] 'Historicising the Old French Fabliaux: Reinforcing Christian Morality in the Vernacular 1170-1340.' (PhD Melbourne)

Conor Trouw, [Louise Hitchcock], 'Media and Motivations: A Discourse Analysis of Media Representations of Eilat Mazar's "City of David" Excavations'. (MA Melbourne)

Eva Van Den Berg, [Salih Yucel assoc.]: 'Language of the Heart' (PhD Monash)

Michael Wong, 'Towards a multi-layered discourse of the person: the Changeux-Ricoeur dialogue and the challenge for neuroscience, psychiatry, and theological anthropology' (Monash)

Research Higher Degrees in Progress

Robyn Natasha Amendola, [Constant Mews] Transformations of Penelope (PhD Monash)

- Burhan Che Daud**, [Constant Mews] Nuredin and 12th cent Islam (PhD Monash)
John D'Alton, [Constant Mews] Jihad in early Christianity and Islam (PhD Monash)
Anne Holloway, [Constant Mews] Dominican Preaching in 13th century (PhD Monash)
Diana Jeske, [Constant Mews] Women's letter writing in 12th century (PhD Monash)
Steve Joyce, [Constant Mews, Peter Howard] Gildas and the end of Roman Britain (MA Monash)
Charles Kos, [Constant Mews] Robin Hood: Between myth and history (PhD Monash)
Karolina Kurzak, [John Murphy and Catherine Kovesi] The Society of St Vincent de Paul in Victoria, Australia (PhD Melbourne)
Rina Lahav, [Constant Mews] Collaboration and Cooperation: Marguerite Porete, mendicants and religious women in northern France in the thirteenth century (PhD Monash)
Charlotte Millar, [Jenny Spinks and Catherine Kovesi] Witchcraft, Popular Print and Popular Belief in Seventeenth-century Britain (PhD Melbourne)
Michael Pickering, [Charles Zika and Catherine Kovesi] The Birth of the Vampire in Europe 1727-1800 (PhD Melbourne)
Stephanie Rocke, [David Garrioch, Peter Howard, Paul Watt], 'From Mass to Concert Mass' (PhD Monash)
Mohd Rosmizi, [Constant Mews] Augustine and al-Ghazzali on Faith and Good Works (PhD Monash)
Mark Stone, [Constant Mews] Pluralism in Islam (MA Monash)

[Peter Howard, Monash as main or co-supervisor]: Representations of Eve in Italian Renaissance and Early Modern art and sermons; The wound of love: a symbol for union with Christ: A comparative analysis of the visual expression of light as symbol and metaphor in mythology and sacred text; Prato: Urban Identity Within the Fifteenth-Century Florentine Territory; The Symbolic Power of Silk in Renaissance Florence'; Gay Christians seeking spiritual freedom: Luther's theological breakthroughs; Purity, anti-Judaism and contemporary biblical interpretation; From Liège to Lyon and beyond: the exemplarity of the Order of Preachers; A Revisionist Study of the Late Medieval and Renaissance Florentine Family through Private Letters; Rabbinic exegetical responses to Christianity in Midrash Psalms; Australia's anti-war protest movements.

Seminar & Conference papers / other activities (2011)

Megan Cassidy-Welch (Monash)

- ANZAMEMS conference, Dunedin NZ, 2-5 Feb 2011.
- ARC Centre for the History of Emotions conference, Perth, 9-11 June 2011.
- Co-convenor of 'Places of Memory in Medieval and Early Modern Europe' symposium, State Library of Victoria, Melbourne, 30 Sep-1 Oct 2011.

Peter Friedlander (La Trobe)

- 'Conflict and Peace in Buddhism', Australasian Association for Buddhist Studies, Monash University, 11 November 2011.
<http://www.buddhiststudies.org.au/seminars.htm>
- 'Kabir and Tagore: Celebrating Tagore's Universalism', *150th Birth Anniversary of Nobel Laureate Bengali Poet Rabindranath Tagore*, Monash Asia Institute, Consulate Hall, Consulate General of India, Melbourne, 21 May 2011.
<http://arts.monash.edu.au/mai/news-and-events/tagore.php>

Helen Gardner (Deakin)

- Church and State in the decolonisation of Vanuatu Pacific Conference of Churches 30th Anniversary, Malua Theological College Samoa, August 2011

Louise Hitchcock (Melbourne)

- Research network conference: Sedimented identities, University of Melbourne 2011.

Peter Howard (Monash)

- 'Aquinas and Antoninus: A Tale of Two Summae in Renaissance Florence', Etienne Gilson Annual Lecture, Pontifical Institute of Medieval Studies, University of Toronto, 29 March 2011.
- 'Words More Than Deeds: A Dominican and Franciscan in the Papal Chapel': Renaissance Society of America Conference, Montreal, 23-26 March 2011.
- 'Framing Religion in Renaissance Florence: Sant' Antonino and Preaching': ACIS Sixth Biennial Conference, Melbourne University 13-16 July 2011.

Peter Howard (Monash)

- “To supply memory”: Performance and Memory in Renaissance Preaching’: Symposium, Places of Memory in Medieval and Early Modern Europe, State Library of Victoria, 30 September-1 October 2011.
- Respondent/Discussant: ‘Church and Religion’: Conference: The Medici In The Fifteenth Century: Signori of Florence?, Villa I Tatti The Harvard University Center for Italian Renaissance Studies, and the Prato Consortium for Medieval and Renaissance Studies, Monash University Prato Centre, 12-14 October 2011.
- “Where the poor of Christ are cherished”: poverty as a theme in Renaissance Florentine Preaching’: ARC Linkage Project Workshop, Monash Prato, Mendicant culture and devotion in Italy 1250-1450, 5 December 2011.
- ‘Preaching and Emotions in Renaissance Florence’: Symposium, “Emotions and Historical Change in Pre-Modern Europe”, University of Melbourne, 14 December 2011.

Catherine Kovesi (Melbourne)

- On committee for the establishment of an Interpretive Centre for the Sisters of the Good Shepherd, Abbotsford Convent site. This site will open in 2012.
- ‘Wealth and Wisdom: Pinturicchio’s Pavement Panel in Siena’s Cathedral’, paper at the ANZAMEMS conference, University of Otago, Dunedin 2-5 February 2011.

Katharine Massam (MCDU)

- ‘Benedictine Missionary Women at New Norcia’, Fourth International Symposium on Monasticism between Culture and Cultures, Rome June 2011.
- ‘Photinus the Light Bearer and True Prayer to the True God’, Open Day Lecture, Otira Icon School, Victoria, October 2011.
- ‘Abbot Torres Builds a Wall’, UFT Faculty Seminar, March 2011.

Salih Yucel (Monash)

- Is Islam an obstacle for progress: A critical approach of Said Nursi, “Islam and Development Roundtable” Deakin University, 13th December 2011.
- Radical reactions against aggression and Gulen’s language of cooperation on “Ethics in a Multifaith Society: Muslims and Christians in Dialogue” conference at Australian Catholic University, 22-23 November 2011.
- Islam and Ecology: Said Nursi’s holistic approach to the book of universe on “Forum on Religion and Ecology”, Monash University, 28 Oct. 2011.
- Do Muslims see Australia as their home? The notion of watan al-sukna in Islam, on ‘Enrichment of a socially inclusive society: challenges and solutions’ conference at Charles Stuart University, Canberra, 12 July 2011.

Charles Zika (Melbourne)

- ‘Images, Signs and Natural Disasters in the “Wonder Book” of Johann Jakob Wick, “Visual Studies” Seminar in Comparative Social and Cultural History, University of Cambridge, February 2011.
- ‘Disordered nature, disordered bodies: emotional responses to religious crisis in the later 16th-century Wick archive’, Emotions in the Medieval and Early Modern World conference, University of Western Australia, June 2011.
- ‘Demons or cheating priests? Antonie van Dale and the Pythia of Endor in debates over the origins of ancient oracles in the later seventeenth century’, History and Antiquarianism conference, University of Sydney, August 2011.
- ‘The Baillieu Library’s engraving of Saul and the Witch of Endor by Andrew Lawrence: A curious example of Salvator Rosa’s influence in the 17th and 18th centuries’, Print Matters symposium, University of Melbourne, September 2011.
- Inculcating Fear and Anger: Emotional Layering in the Multimedia Archive of Johann Jakob Wick (1560-87), Manufacturing Emotions collaboratory hosted by CHE at The University of Sydney, September 2011.
- Organisation of a conference on Emotions and Historical Change in Medieval and Early Modern Europe, December 2011 at University of Melbourne, sponsored by the ARC Centre for the History of Emotions. Eight of the twelve papers were on religious history, and they were followed by a visiting lecture by Prof. Lyndal Roper (Oxford): “The Emotional Dynamics of the Reformation”.

Correspondent: Stephanie Rocke, Monash University

QUEENSLAND

Professor Peter Harrison has this year moved from Oxford, where he held the Idreos Chair in Science and Religion, to take up directorship of the Centre for the History of European Discourses. In February 2011 he delivered the Gifford Lectures at the University of Edinburgh on the theme of 'Science, Religion and Modernity'. The lectures will be published in 2012 by the University of Chicago Press. This year also saw the publication of *Wrestling with Nature: From Omens to Science* (Chicago), co-edited with Ronald Numbers and Michael Shank, and articles in *Journal of the History of Ideas* and *Intellectual History Review*. He has just begun work on three-year research project, funded by the Templeton World Charity Foundation, looking at ideas of progress and directionality in history, evolutionary biology, and cosmology.

Michael Lattke has continued his scholarly activities in retirement, having extended his area of interest to *The Apology of Aristides* and is writing a commentary on this work for the Herder series *Kommentar zu frühchristlichen Apologeten*. He was invited to give a guest lecture in May 2011 on "Biblisches Echo in den Oden Salomos" at the Zürich Faculty of Theology in Switzerland. He has published a book, a book chapter, a journal article, and a book review:

- *Die Oden Salomos: Griechisch – koptisch – syrisch mit deutscher Übersetzung*. 144 pp. Darmstadt: Wissenschaftliche Buchgesellschaft, 2011.
- „Taufe“ und „untertauchen“ in Afrahat,” in: David Hellholm et al. (eds), *Ablution, Initiation, and Baptism / Waschungen, Initiation und Taufe: Late Antiquity, Early Judaism, and Early Christianity / Spätantike, Frühes Judentum und Frühes Christentum* (BZNW 176; Berlin/New York: W. de Gruyter, 2011) 1115–38.
- "Der Tod Jesu Christi in der Apologie des Aristides: Eine Fallstudie mit forschungsgeschichtlicher Einleitung und Bibliographie," in: *Early Christianity* 1 (2010) 575–601.
- Review of M. V. Blischke, *Die Eschatologie in der Sapientia Salomonis*, in: *Orientalistische Literaturzeitung* 105 (2010) 439–42.

Dr Marina Bollinger, a postdoctoral fellow in the Centre for the History of European Discourses, has written a prize winning essay in 2011. She won the Robert A Dallen prize for the History of the Bible and the Beauchamp Historical Prize – both awarded by the University of Sydney – for her essay: "How the Soul of Woman Was Lost: An Historical Anatomy of a Late-Renaissance Joke".

Dr Adam Bowles, lecturer in Indian Religions, has several pieces forthcoming soon: 'Historical Traditions in Hindu Texts' *Oxford Bibliographies Online* and (with Ian Copland, Ian Mabbett, Asim Roy and Kate Brittlebank), *A History of State and Religion in India*, Routledge (due Feb 2012).

Professor Philip Almond's *England's First Demonologist: Reginald Scot and 'The Discoverie of Witchcraft'* (London: I.B.Tauris) appeared in mid-2011. His history of *The Lancashire Witches: Politics, Persecution and Murder in Early Modern England* will appear in August of 2012 with I.B Tauris to commemorate the 400th anniversary of this famous English witchcraft trial.

Correspondent: Philip Almond, University of Queensland, Centre for the History of European Discourses

SOUTH AUSTRALIA

Publications

Jennifer Hein

- 'A crisis of leadership: John Alexander Dowie and the Salvation Army in South Australia', *Journal of the Historical Society of South Australia*, no. 39 (2011), pp.65-77.

Jennifer Hein

- 'More inspirational than penetrating: the Salvation Army's use of history', *Aldersgate Papers*, vol. 8 (2010, pp.27-45).

David Hilliard

- 'Some people associated with St Francis Xavier's Cathedral', *Adelaide Cathedral Parish Magazine* (Cathedral of St Francis Xavier), no. 20 (June 2011), pp.10-17.

Rachel Hoffman

- 'Lutheran celebrations of Queen Victoria's Jubilee, 1887', in *Becoming South Australian: Germans in a British Context*, Adelaide: Friends of Lutheran Archives, 2011, pp.81-4.

Josephine Laffin

- "'A saint for all Australians'?", in Peter Clarke and Tony Claydon (eds), *Saints and Sanctity (Studies in Church History, vol. 47)*, Woodbridge, Suffolk: Boydell & Brewer, 2011, pp.403-414.

Christine Lockwood

- 'German missionaries in a British empire: Dresden missionaries in South Australia', in *Becoming South Australian: Germans in a British Context*, Adelaide: Friends of Lutheran Archives, 2011, pp.59-64.
- *Rosefield Reflections: A Church History 1911-2011*, Highgate SA: Rosefield Uniting Church, 2011.

Robert Rice

- 'Matthew Beovich, eighth bishop of Adelaide and the first Australian born occupant of the see', *Australasian Catholic Record*, vol. 88, no.1 (2011), pp.43-61.

Katharine Thornton

- *The Messages of its Walls & Fields: A History of St Peter's College, 1847-2009*, Adelaide: Wakefield Press, 2010.

Lois Zweck

- 'Lutherans and their fellow English Christians', in *Becoming South Australian: Germans in a British Context*, Adelaide: Friends of Lutheran Archives, 2011, pp.65-70.

The Lived Experience of Vatican II Project

In 2012 it will be the fiftieth anniversary of the opening of the Second Vatican Council on 11 October 1962. Attended by over two thousand Catholic bishops from around the world, the Council is widely regarded as the most significant religious event in the twentieth century. Four sessions were held during the European autumns from 1962 to 1965. In conjunction with the fiftieth anniversary of the opening and closing of the Second Vatican Council, the Cushwa Center for the Study of American Catholicism at the University of Notre Dame, Indiana, has launched a major research project designed to produce the first comparative, international, lived history of Catholicism in the Vatican II era. This will be the first comparative historical study of how Catholics in different contexts around the world coped with change in Catholic life in the wake of the Council. The project has enlisted researchers who will write close-grained local social histories of the immediate Council era and its aftermath in selected dioceses, at least one from each continent around the globe.

Dr Josephine Laffin, Senior Lecturer in Christian History at Flinders University and the Catholic Theological College, has been selected to participate this project with a study of the archdiocese of Adelaide. She has already conducted some research on Vatican II and its impact on the Adelaide archdiocese for her biography of Archbishop Beovich which was published by Wakefield Press in 2008. Matthew Beovich was archbishop of Adelaide from 1939 to 1971 and attended all four sessions of the Council.

The Notre Dame project will focus on fifteen dioceses:

- | | |
|-----------------------|--------------------------------|
| • Adelaide, Australia | • s'Hertogenbosch, Netherlands |
| • Atlanta, USA | • Québec, Canada |
| • Bangalore, India | • Santa Fe, USA |
| • Boston, USA | • Santiago, Chile |
| • Cuernavaca, Mexico | • San Francisco, USA |

- Detroit, USA
- Ferrara, Italy
- Luanda, Angola
- Trichur, Kerala, India
- Westminster, United Kingdom

Scholars have been asked to consider a range of issues including liturgy and spirituality, parish structures and governance, religion and family life (including children's experiences of the era), changes in the lives of priests and nuns, and the public life of the Church.

Participants in the project will meet at the University of Notre Dame in the first week of March 2012, again in mid-April 2013, and take part in a major international conference in April 2014. The research will be published in an edited volume in 2015.

Methodism in Australia

As its contribution to this national project, on November 2011 the Uniting Church Historical Society held a one-day seminar at the Uniting Church theological college in Adelaide, exploring themes in the history of Methodism in South Australia. The following papers were given:

David Hilliard,

- 'Another look at the history of South Australian Methodism: 25 years after Arnold Hunt's *This Side of Heaven*'

Don Hopgood

- 'Methodists and public life in South Australia'

Geoffrey Scott

- 'Methodism's social conscience, 1960-1975'

Panel Discussion: 'Growing up Methodist in the 1950s'. Personal accounts by Anita Woods (Wallaroo), Helen McIntosh (West Richmond), Ian Maidment (Bordertown), Marj Oates (Brighton)

The proceedings of the seminar will be published by the Society early in 2012.

Correspondent: David Hilliard, Flinders University

MACQUARIE UNIVERSITY

Conference Papers and Addresses

Stuart Piggin 9 June, 'The Politics of Spirituality in Sydney Anglicanism: The Episcopate of Harry Goodhew, 1993-2001', The Heretics Club, University of Sydney

Stuart Piggin, 22 July 2011, "'The Bible says and so say all of us:' Decades of Equipose or Entropy? Evangelical Currents in Australia, 1946-65.' EHA Annual Conference, Robert Menzies College, Macquarie University

Stuart Piggin, 31 July 2011, 'Site of Memory, Site of Conscience, Site of Learning' Address given at the 109th anniversary of the Mt Kembla Mine Disaster, Wollongong

Stuart Piggin, 6 October, 'A "Christian Country"? Desecularisation in Australian History,' Centre for the Study of the Western Tradition, Campion College

Stuart Piggin, 21 October, launched Robert Banks, *And man created God: Is God a Human Invention?*, Lion, 2011, United Theological College, Parramatta

Stuart Piggin, 10 November, 'Love, Divine and Sisterly: Desecularising Religious Experience in Ancient, Feminist and Australian History', Public Lecture in the series "Sacred Ground in the Academy: Researching Religion in a Secular Institution," Department of Media, Music, Communication and Cultural Studies, Macquarie University.

Forthcoming Publication

“This terrible conflict”: The Struggle over the Ministry of Women in the Diocese of Sydney, 1983 – 2011,’ in Elaine Lindsay (ed.) *2012: women’s ordination in the Anglican Church 20 years on.*

RHA Workshop

Ian Tregenza and Steven Chavura convened a Religious History Association Workshop, ‘Rethinking Australian Secularism’ 30 September 2011, Robert Menzies College, Macquarie University. Contributors included Richard Ely, John Gascoigne, Bruce Kaye, Greg Melleuish, David Stoneman, Meredith Lake, Edwin Judge, Stephen Chavura, Ian Tregenza, Geoff Treloar.

CTE Seminar – Session 1, 2011

All seminars will be held in Building W 6A room 308 (The Ancient History Documentary Research Centre) from 6 till 8.

10 March

Edwin Judge speaks on the series *New Documents Illustrating Early Christianity* published for the Ancient History Documentary Research Centre. The first volume was published in 1981. The ninth volume is imminent. In it is an entry from PhD candidate, Julien Ogereau

Julien Ogereau, ‘Business partnership among the First Christians? The Funding of the Pauline Mission.’

The argument here is not that Paul envisaged his missionary activities as a mercantile enterprise, but that he may have found in mundane business partnerships a suitable model by which he could conceive of his strategic partnerships with some of his converts for the financial support of his missionary cause.

24 March

Denis Minns, ‘The divine purpose and human freedom in the theologies of Irenaeus of Lyons and Augustine of Hippo’

Denis Minns was a member of the Faculty of Theology at the University of Oxford from 1998 to 2008. Recent publications include *Irenaeus: An Introduction*. T & T Clark, 2010; *Justin, Philosophy and Martyr, Apologies* (with Paul Parvis) Oxford University Press, 2009.

7 April

David John Sandifer, “Not worth knowing”: Evangelicals, moral reform, and the ethic of innocence in early nineteenth century Britain’

David Sandifer is a PhD Candidate in Modern British History at St Catharine's College, Cambridge University and is Visiting Academic Fellow at Robert Menzies College, Macquarie University

28 April

Mario Baghos, “Eusebius’ ‘Eschatology of Replacement’ in Relation to his view of the Christian Emperor.”

This paper explores the concept of eschatology as employed by the Church historian Eusebius of Caesarea (c. 255-339). In his later works written just before his death in 339, Eusebius portrays Constantine as an eschatological ruler called to create the kingdom of God on earth, thereby displacing Christ and leading to an eschatology of replacement. Mario Baghos is a PhD candidate at Macquarie University. He is the recipient of three prestigious Sydney College of Divinity awards for academic excellence and a doctoral scholarship from Macquarie. He is associate lecturer in Church History at St Andrew’s Greek Orthodox Theological College in Redfern, Sydney, and his research interests include the city of

Constantinople, the history and philosophy of religions, and traditional and non traditional eschatology.

19 May

Lynne Gray, 'The Visitation in Australia: The Impact on the Australian Religious Climate of the Christian Israelites, British Israelites, Southcottians, New and Latter House of Israel, House of David and the Panacea Society, particularly in the 19th and early 20th centuries.'

A doctoral student at Macquarie University, Lynne has a Master of Theology from Charles Sturt University and has completed units on 'The Visitation' at Cambridge University. She was the plenary speaker at 'The Bridegroom Cometh' Conference at Nottingham Trent University in June 2009, and is a 7th generation Christian Israelite.

Don Anderson, 'The Participation of Sydney Anglicans in primary and secondary education with special reference to the period ending 1919'

The Rev Dr Don Anderson has researched the Sydney Anglican New Areas Committee, Bishop Kirkby and the foundation of the Bush Church Aid Society, and on the Anglican Home Mission Society (now Anglicare). For the last he was awarded a PhD by the University of Wollongong. He has been closely involved in Sydney Anglican Church schools for over 30 years, playing a key role in establishing Macarthur Anglican School, one of the first newer low fee schools. He is a Director of the Sydney Anglican Schools Corporation which governs 16 schools in and around Sydney. He is currently Chairman of Danebank School at Hurstville.

2 June

Stephen Chavura, 'Progress and Christianity: The Case of *The Atlas* under Robert Lowe, 1844-47'

Stephen Chavura lectures in the School of Politics at Macquarie University. His interests include the history of church and state in Australia, early-modern republican thought in England, and contemporary political philosophy. He is Secretary of the Evangelical History Association. His first book will appear later this year: *Protestant Political Thought in Tudor England, 1547-1603*, (Leiden: Brill).

CTE Seminar – Session 2, 2011

All seminars will be held in Building W6A room 308 (The Ancient History Documentary Research Centre) from 6 till 8.

28 July

Larry Welborn: "'I Belong to Christ' (2 Cor. 10:7): Christian Identity before and after Paul"

In 2 Cor. 10:7, Paul quotes an anonymous Corinthian who is confident that he "belongs to Christ." This paper seeks to recover an understanding of 'belonging to Christ' that antedates the crucial developments in Paul's thinking that produced what became the normative definition of "being a Christian."

Professor Larry Welborn's many ground-breaking publications have explored Paul's letters and First Clement in a number of contexts of Greco-Roman culture: politics, the theatre, friendship, and the emotions.

18 August

Jim Gibson, 'The Sense of the Divine: Nine formulations of the divine sense from Plato to Plantinga.'

Why and how is it that so many people arrive at belief in the existence of God and in 'the remaining great truths of the gospel'? Jim, a doctoral student at Macquarie University, is investigating the ways in which this awareness arises from human 'inner experience' over more than 2000 years of history from Greek and early Christian thought, through the thought of the scholastic and reformed theologians, and through the theology of Jonathan

Edwards and John Henry Newman to the present day. This research exemplifies what CTE is all about: the historical study of religious experience from the Ancient to the Modern worlds.

Irene Petrou, 'Augustine's Doctrine of Deification'

Deification is not a doctrine that has been traditionally identified with Augustine. But doctoral candidate Irene Petrou here argues that, contrary to what has commonly been thought, deification was not foreign to Augustine's theology and frames his practical theology. Irene's work on the seventh century eastern theologian Maximus has convinced her that Augustine follows the same understanding of deification as was continuously upheld in the early church. As with Maximus, deification as a theological doctrinal teaching is integrally connected to Augustine's soteriology, Christology and eschatology. Yet Augustine differs from the seventh-century Maximus, in that he does not use the doctrine in a fully developed technical way, but is a direct consequence of the Christian's active pursuit of holiness.

1 September

Bruce Ballantine-Jones, '1992, the Year to Remember: Struggle for and against the Ordination of Women in the Anglican Church of Australia'

Stuart Piggin, 'Sydney's Refusal to Ordain Women: the Aftermath, 1993-2011'

Bruce, a doctoral student, and Stuart, an academic, were on opposite sides of arguably the most divisive issue in the Anglican Church in recent history, and both were engaged in the struggle at a political as well as an ideological level. Both now reflect on the issue, sharing an historical perspective that neither would have thought possible in the stormy debates of the early 1990s.

22 September

Paul Cooper, 'The Spiritual Philanthropy of John and Ann Goodlet: Charity in the Presbyterian tradition in Colonial New South Wales'

Paul Cooper, a doctoral student and Presbyterian minister, has been able, from rich sources, to recover the conspicuous business success and extensive, if untrumpeted, charitable concerns of two remarkable philanthropists. Paul reflects on their motives in the light, not so much of their words, but of their actions.

Paul Egan, 'Why and how: Controlling Dissent in 'Sydney' Anglicanism'

In his doctoral research into healing ministries in the Anglican Diocese of Sydney, Paul Egan, is making a case study of a remarkable flowering of charismatic spirituality and how fear and reinforcement are used by diocesan authorities to control deviants from diocesan norms.

20 October

Malcolm Prentis, How did Christians really react to the Plague in Sydney in 1900?

Between 1900 and 1925, Australia and New Zealand experienced the tail-end of the third bubonic plague pandemic which spread to all inhabited continents and killed 10 million people in India alone. Between 1900 and 1925 the plague killed about 550 people in Australasia. The most intense outbreak was in 1900 in Sydney, in which 103 died and another 200 contracted the disease and survived. This 1900 outbreak was by far the worst and "in terms of community disruption, human tragedy, suffering and panic, was the greatest social disaster in the city's nineteenth century history." In Curson and McCracken's definitive study of the 1900 plague in Sydney there are only two references to Christian reactions to the crisis. The narrow topics considered in that context and the slight and eccentric sources used tend anachronistically to reinforce assumptions that (particularly) Protestants were preoccupied with guilt, divine vengeance and prayer at the expense of scientific explanations and practical solutions, and with sectarian point-scoring at the expense of the pastoral care of victims and families. This paper considers a more representative range of evidence dealing with plague-related opinion and action by Church people at the time in order to offer a more realistic account.

Malcolm Prentis is Professor of History in the School of Arts and Sciences NSW of the Australian Catholic University. His many publications include *A Study in Black and White: the Aborigines in Australian History*. 3rd ed., Rosenberg Publishing, 2009; *The Scots in Australia*, Sydney: UNSW Press, 2008; and *Science, Race and Faith: a Life of John Mathew 1849-1929*, Sydney: Centre for the Study of Australian Christianity, 1998.

3 November

Tim Patrick – Changing views on eschatology in the Pastoral Instructions in the Anglican Reformation (Homilies and Catechisms)

Tim Patrick is a doctoral candidate and Anglican minister in Melbourne. His scientific background renders him allergic to received opinions without evidence. He has found remarkable examples of this in his reconsideration of the foundation documents of the English Reformation.

Correspondent: Stuart Piggin, Macquarie University

UNIVERSITY OF TASMANIA

Publications relating, at least, in part, to religion in Tasmania from the School of History and Classics, University of Tasmania

K E Adkins

- *Reading in Colonial Tasmania: the Early Years of the Evandale Subscription Library*, (Melbourne: Ancora Press, Monash University, 2011), pp. 296.

A Alexander

- *Tasmania's Convicts: How Felons Built a Free Society*, (Sydney: Allen & Unwin, 2010), pp. 318.

R D Haynes

- 'Marie Bjelke Petersen's Romances: Fulfilling the Contract, Subverting the Spirit', in *Southerly: A Review of Australian Literature*, 70 (2), pp. 41-63.

L F Rowston

- *Spurgeon's Men: The Resurgence of Baptist Belief and Practice in Tasmania 1869-1884*, (Hobart: The Baptist Union of Tasmania, in conjunction with the author, 2011), pp. 148.

This is in one respect an unusual book. It was submitted as an MA thesis in the School of History and Classics at the University of Tasmania in March 2011, and accepted as satisfying relevant requirements shortly afterwards. Not many months later, it was published as described.

Publications from the Tasmanian School of History and Classics relating to religion, but not to religion in Tasmania.

D Barnes

- 'Waxing Ecological — Review of Diane Kelsey McColley, *Poetry and Ecology in the Age of Milton and Marvell* (Ashgate, 2007)', *Metascience*, 19 (2), 2010, pp. 255-57.
- 'Genre and Canonicity: Dorothy Osbourne's Letters to Sir William Temple', in Paul Salzman (ed.) *Expanding the Canon of Early Modern Women's Writing*, (Newcastle Upon Tyne: Cambridge Scholars Publishing, 2010), pp. 49-65.

R G Ely

- William John Salter (1890-1979). A Victorian Baptist Minister: Two perspectives on his ministry, 1955-1974, with reflections arising from this: whether Protestantism is dead in the Baptist Union of Australia.' *Our Yesterdays*, vol. 18, (2010), pp. 22-40.

E M Freeman

- 'Meāis Juāas, The Battle of Grānwald. Translated by Albina Strunga. Edited by Joseph 'Everatt and Mindaugas.apoka (Studies of the Palace of the Grand Dukes of Lithuania, Vol. III (Vilnius: National Museum — Palace of the Grand Dukes of Lithuania, and Lithuanian Art Museum, 2009), in *Lithuanian Papers: Annual Journal of the Lithuanian Studies Society at the University of Tasmania*, 24 (1) pp 60-62 (Review Single Work)

R D Haynes

- 'Uluru', in M Harper and R White (eds), *Symbols of Australia: Uncovering the Stories Behind the Myths*, (Sydney: UNSW Press, 2010), pp. 177-83.

G R I Miles

- 'Narrative form and Philosophical Implications in the Life of Plotinus', in *Phrasis: Studies in Language and Literature*, 51 (1) pp. 59-81
- Review of Letizia Abbondanza (ed.), *Filostrato maggiore. Immagini*. Biblioteca Aragno. Torino: Nino Arano Editore, 2008, in *Bryn Mawr Classical Review*, 2011 no. 73 (Letter or note in journal.)

Page, A R

- 'A Species of Slavery': Richard Price's Rational Dissent and Antislavery', *Slavery and Abolition: A Journal of Slave and Post-Slave Studies*, 2011, 32 (1), pp. 53-73.
- 'Rational Dissent, Enlightenment and Abolition of the British Slave Trade', in *The Historical Journal*, 2011, no. 54 (3), pp. 742-72.

M W Powell and R Hesline (Not from University of Tasmania)

- 'Making Tribes? Constructing Aboriginal Tribal Entities in Sydney and Coastal NSW From the Early Colonial Period to the Present', *Journal of the Royal Australian Historical Society*, 96(2), 2010, pp. 115-48.

M J Share

- *Philoponus: Against Proclus On the Eternity of the World 9-11*, (London: Duckworth, 2010), pp. 176.

R M Thomson

- 'Lincoln College MS. Lat 62. A Book from the Medieval Library of Merton College', *Bodleian Library Record*, 23, (2010) pp. 258-62.
- 'The Bury Bible: Further Thoughts', in J Luxford and M Michael (Eds) *Tributes for Michael J Morgan: Contexts of Medieval Art: Images, Objects and ideas*, (Turnhout, Belgium: Brepols Publishers, 2010), pp. 175-84.

Theses in Progress

Patricia Graham, The Social Role of the Church within the Hobart Community, with particular reference to Holy Trinity Church. (Doctoral study)

Anthony Ray, Cistercian Monks and their view on the Female Religious Life, Twelfth and Thirteenth Centuries. (Doctoral study)

University of Tasmania: Theses Completed

Elisabeth Wilson, 'Wandering Stars' — The Impact of British Evangelists in Australia, 1870s-1901. (Doctorate)

See also, under 'Publications Relating to Religion in Tasmania', the master's thesis completed this year by **Lawrence Rowston**.

Other Publications Relating to Religion in Tasmania

Boarding With Friends: Boarding and Residential living at The Friends' School, Hobart, 1887-2011, (Hobart: Friends' School, 2011), pp. 55.

Jenny Gill, *Holy Trinity Church, Launceston: a History From 1838*, (Launceston: Holy Trinity Church, c.2010), pp. 146.

J and J Hendriks, *Ulverstone Presbyterian Church, 1910-2010, 100 years*, (Ulverstone, Tasmania: Ulverstone Presbyterian Church, 2010), pp. 21.

Kerry E Holloway, *The Light on the Hill: a History of the Anglican Church in South Launceston, 1924-2010*, (Launceston: St Mark on the Hill? 2010), pp. 192.

Miriam Imms, *The Tarooma Uniting Church: the Story from 1903 to 2011*. (Book; not yet fully catalogued).

Ikram H Naqvi, *Safarnama/Ikram Naqvi*. (New Delhi: M.R. Publications, c. 2010), pp. 72. (Tasmanian, Urdu and Muslim links.)

Correspondent: Richard Ely, University of Tasmania

UNIVERSITY OF NEW SOUTH WALES

School of History and Philosophy

Publications:

David Cahill (2011)

- "Church-State Crisis in Spain and Spanish America: The Bourbon Reforms, Ecclesiastical Privilege, and Church Wealth, 1740-1825", in Hilary Carey and John Gascoigne, eds., *Church and State in Old and New Worlds* (Leiden: E. J. Brill, 2011, pp. 131-154.

John Gascoigne (2011)

- *Church and State in Old and New Worlds* (ed with Hilary Carey) (Leiden and Boston: Brill (Studies in Church History), xi + 341 includes, with Hilary Carey, 'The Rise and Fall of Christendom', pp.1-27

Anne O'Brien (2011)

- 'Pauperism revisited', *Australian Historical Studies*, vol 42, 2.
- 'Humanitarianism and reparation', *Journal of Colonialism and Colonial History*, vol 12, no 2.
- 'Maude O'Connell and the need of the mother', in Fiona Davis, Nell Musgrove and Judith Smart (eds) *Founders, firsts and feminists: women leaders in twentieth century Australia*, (Melbourne University e-Press).

Peter Ross (2011)

- Review of Massimo Livi Bacchi, *El Dorado in the Marshes: Gold, Slaves and Souls Between the Andes and the Amazon*, Cambridge UK, Polity Press, 2010, *Australian Journal of Politics and History*, 57, 3, 2011: 472-3.

Grants and awards:

Patricia Curthoys, Australian Religious History Fellowship, State Library of New South Wales. Research project - 'The (Protestant) Church and the Great Depression'.

Kama Maclean, ARC Discovery Project , 'Imagining India in White Australia – Inter-colonial Relations and the Empire, 1901-1950'

(takes the Theosophical Society as a significant site of analysis)

Conference papers, public presentations and work in progress:

Patricia Curthoys, 'The churches and the Children's Court', Australasian Welfare History Workshop, University of Waikato, Hamilton, New Zealand, November 2011.

Nicolas Doumanis is finishing a monograph on Christian-Muslim relations at the everyday level in the late Ottoman Empire. The book will appear sometime late 2012 with Oxford University Press (UK).

John Gascoigne, Discussant and final overview speaker at conference on 'Rethinking Secularism, in Australia and Beyond', Robert Menzies College, Macquarie University, 30th September, 2011

John Gascoigne, Lecture, 'The Rise and Fall of Christendom', Catholic Historical Society, Nov. 2011

Anne O'Brien, 'Periphery or centre? Boon or blight? Refocussing philanthropy', AHA conference, Launceston, July, 2011

Anne O'Brien, 'The "fully-ordained-meat-pie" problem: women church workers and leadership under Australian democracy', Women and Leadership conference, Canberra, December, 2011.

Anne O'Brien, 'The life of Maude O'Connell' at 'Women - Stories yet to be told' , Spirituality in the Pub, Paddington Arms Hotel, March 2011

Ph D Theses in progress:

Eve Carroll Dwyer, Trans-national Christian Endeavour and co-operative gender relations (Ian Tyrrell)

David Furze-Roberts, The Earl of Shaftesbury and Nineteenth Century Evangelicalism (John Gascoigne)

John Mc Intosh, Moore College and Sydney Anglicanism (John Gascoigne)

Charmaine Robson, The role of Catholic religious in the care and management of Australian leprosaria in the twentieth century (Anne O'Brien)

Samantha Watson, Plantations in Tudor and Stuart Ireland (John Gascoigne)

Correspondent: Anne O'Brien, University of NSW

UNIVERSITY OF SYDNEY

Introduction

This has been another very busy and successful year for the Department of Studies in Religion. Student numbers, particularly for Junior level units, have showed a marked increase. Applications for postgraduate courses, especially the PhD, remain very strong; and we have had to turn away a number of good candidates as we cannot supervise them with the present staff numbers. The Department has also been centrally involved with the development of a new cross-Faculty Major in 'World Religions' to be offered from 2013 (subject to final approvals). This will be in addition to our own core Major in Studies in Religion, a proposed new Major in Buddhist Studies, and other existing Majors at the University in Biblical Studies; Arabic World, Islam and the Middle East; Jewish Civilisation, Thought and Culture. The discipline is making a strong presence here at the University!

We were particularly pleased to welcome to the Department both Professor Marion Maddox (Macquarie University) and Professor Morny Joy (University of Calgary), who were undertaking their own programs of sabbatical research during the first semester. Dr. Christopher Hartney was on sabbatical during semester two.

In the recent ARC Discovery Project round staff in the Department were pleased to receive the following grants:

Jay Johnston, Iain Gardner and team, 'The Function of Images in Magical Papyri and Artefacts of Ritual Power from Late Antiquity' (\$164,000).

Chris Hartney in a project led by Marion Maddox, 'Religion and Political Thought' (\$122,000)

Staff:

Emeritus Professor Garry Trompf FAHA

Professor Iain Gardner FAHA (Chair of Department)

Associate Professor Carole M Cusack (Postgraduate Coordinator)

Dr. Christopher Hartney (Undergraduate Coordinator)

Dr. Jay Johnston (Honours Coordinator)

Honorary Associates:

Dr. Leyla Rasouli Narimani

Dr. Alex Norman

Dr. Friedegard Tomasetti

Staff Publications

Books:

Carole M Cusack, *The Sacred Tree: Ancient and Medieval Manifestations*, Newcastle, Cambridge Scholars Press, 2011

Alex Norman, *Spiritual Tourism: Travel and Religious Practice in Western Society*, Continuum, 2011

Garry Trompf (and Elizabeth Fletcher), John Edward Fletcher's *A Study of the Life and Work of Athanasius Kircher: 'Germanus Incredibilis': With a Selection of his Unpublished Correspondence and an Annotated Translation of his Autobiography*, Leiden, E.J. Brill, 2011

Articles and Chapters:

Carole M Cusack

- 'The Western Reception of Buddhism: Celebrity and Popular Cultural Media as Agents of Familiarisation', *Australian Religion Studies Review*, 24, 2011: 297-316
- 'Discontinuous Meditations on the Phenomenology of Religion', *Mentalites/ Mentalities*, 2, 2011: 1-7
- 'Some Recent Trends in the Study of Religion and Youth', *Journal of Religious History*, 35, 2011: 409-418
- 'An Enlightened Life in Text and Image: G. I. Gurdjieff's Meetings With Remarkable Men (1963) and Peter Brook's 'Meetings With Remarkable Men' (1979)', *Literature & Aesthetics*, 21, 2011: 72-97
- 'Discordian Magic: Paganism, the Chaos Paradigm and the Power of Parody', *International Journal for the Study of New Religions*, 2, 2011: 125-145
- 'Celticity' in Australian Alternative Spiritualities', in Olivia Cosgrove, Laurence Cox et al (eds.), *Ireland's New Religious Movements*, Newcastle: Cambridge Scholars Press, 2011: 281-299
- 'New Religions and the Science of Archaeology: Mormons, the Goddess and Atlantis', in James R. Lewis and Olav Hammer (eds.), *Handbook of Religion and the Authority of Science*, Leiden, E.J. Brill, 2011: 765-796

Iain Gardner

- 'Manichaean Ritual Practice at Ancient Kellis: A New Understanding of the Meaning and Function of the So-Called Prayer of the Emanations', in Jacob van den Berg et al (eds.), *In Search of Truth. Augustine, Manichaeism and Other Gnosticism: Studies for Johannes Van Oort at Sixty*, Leiden, E.J. Brill, 2011: 245-262
- 'With a Pure Heart and a Truthful Tongue': The Recovery of the Text of the Manichaean Daily Prayers', *Journal of Late Antiquity*, 4, 2011: 79-99
- 'Searching for traces of the 'Utria in the Coptic Manichaica', *Aram*, 22, 2010: 87-96
- 'Mani's Book of Mysteries: Prolegomena to a new look at Mani, the 'baptists' and the Mandaean', *Aram*, 22, 2010: 321-334

Iain Gardner (and Max Deeg)

- 'Indian Influence on Mani Reconsidered. The Case of Jainism', *International Journal of Jaina Studies*, 4-6, 2011: 158-186

Jay Johnston

- 'The Body in Wellbeing Spirituality: Self, Spirit and the Politics of Difference', *Religion and the Body. Scripta Instituti Donneriani Aboensis* 23, ed. T. Ahlbäck and B. Dahla. Turku, Donner Institute, 2011: 174-185
- 'Reading the Body Invisible: Subtle Bodies, Astrology and Energetic Healing', *Astrologies*, ed. N. Campion. Lampeter, Sophia Centre Press, 2011
- 'Prolegomena to Considering Drawings of Spirit-Beings in Mandaean, Gnostic and Ancient Magical Texts', *Aram* 22, 2010: 573-582

Jay Johnston (and Ruth Barcan)

- 'Fixing the Self: Therapeutic Logic and Ideas of Wholeness', *Mediating Faiths: Religion and Socio-Cultural Change in the Twenty-First Century*, eds. Michael Bailey et al, Farnham, Ashgate Publishing, 2010: 75-87

Alex Norman

- 'Great Freedom and the Concept of Awareness: Reading an Ambiguous New Religious Movement through the Lenses of Gergen, Giddens, and Lyon', *International Journal for the Study of New Religions* 1, 2010: 161-181
- 'Celebrity Push, Celebrity Pull: Understanding the Role of the Notable Person in Pilgrimage', *Australian Religion Studies Review* 24, 2011: 317-341

Alex Norman (and Mark Johnson)

- 'World Youth Day: The Creation of a Modern Pilgrimage Event for Evangelical Intent', *Journal of Contemporary Religion* 26, 2011: 371-385

Garry Trompf

- 'Pacific Millenarian Movements', in C. Wessinger (ed.), *Oxford Handbook of Millennialism*, Oxford: Oxford University Press, 2011: 436-53
- 'Untethering Memory: On French Intellectuals Responding to the Classical Theory of Political Cycles from Montesquieu to the Revolution', in *French History and Civilization: Papers from the George Rudé Seminar* (spec. eds. B. Nelson and R. Aldrich), 4, 2011: 34-44
- 'The Classification of the Sciences and the Quest for Interdisciplinarity: A Brief History of Ideas from Ancient Philosophy to Contemporary Environmental Science', *Environmental Conservation* 38, 2011: 113-26
- 'Imagining Macrohistory? Madame Blavatsky from Isis Unveiled (1877) to The Secret Doctrine (1888)', *Literature and Aesthetics* 21, 2011: 43-71

Staff Conference Papers and Panels

Carole M Cusack

- 'Cognitive Narratology and New Religions', Keynote at Contemporary Religion and Popular Culture, Monash University Social Aesthetics Research Group Symposium, 21 October
- 'Cognitive Narratology and New Religions', European Association for the Study of Religion Conference, University of Budapest, 18-22 September
- 'Ritual in the Church of All Worlds', British Association for the Study of Religion Conference, University of Durham, 5-7 September
- 'Ritual in the Church of All Worlds', Association for the Study of Religion Conference, Southern Cross University (Tweed Heads), 1-3 July
- 'Creating a New Reality: Narrative and Language in Science Fiction and New Spiritualities', Centre for Studies on New Religions (CESNUR), *New Religions in a Globalized East*, Aletheia University, Taipei
- 'Indigenous Religion and World Religion as Categories Through Which to View the Conversion of Early Medieval Germanic Europe', Australian and New Zealand Association for Medieval and Early Modern Studies (ANZAMEMS), University of Otago, 2-5 February

Iain Gardner

- '(Once more) on Personal Letters by Members of the Manichaean Community in Egypt', Society of Biblical Literature Annual Meeting, San Francisco, 24 November

Jay Johnston

- 'On Having a Furry Soul: Transpecies Identity, Gender and Spirit in Otherkin Subcultures', Gender, Religion and the Public Sphere Symposium, University of Newcastle, 4-6 February
- 'Arctic Otherkin: The Influence of Northern Mythology and Fauna on a Contemporary Spiritual Subculture', 7th International Congress of the Arctic Social Sciences, University of Akureyri, Iceland, 22-26 June
- 'Material Desire: Bodies, Ontology, Ethics', American Academy of Religion Annual Meeting, San Francisco, 19-22 November

Alex Norman

- 'Narratives of Exploration and Discovery: New Religious Movements and the Spiritual Marketplace of Rishikesh', Centre for Studies on New Religions (CESNUR), *New Religions in a Globalized East*, Aletheia University, Taipei
- Convenor, 'The Philosophies of Travel', Sydney Society of Literature and Aesthetics Conference, University of Sydney, 29 September-1 October

Staff distinctions and Service to the Community

Carole M Cusack: Invited to join the Editorial Board of Sacred and Secular Histories series (Palgrave MacMillan)

Carole M Cusack: Special Editor, 'Religion and Celebrity' issue, *Australian Religion Studies Review*, Vol. 24, No. 3, December 2011

Carole M Cusack Co-Editor (with Liselotte Frisk, Dalarna University), *International Journal for the Study of New Religions*

Carole M Cusack and Christopher Hartney, Co-Editors, *Journal of Religious History*

Christopher Hartney and Alex Norman, Co-Editors, *Literature & Aesthetics*

Jay Johnston (with Paul Hedges, Winchester), Co-Editors, *Australian Religion Studies Review*

PhD Graduations 2011

Michael CLARKE, 'Patterns of Repetition, Structure and Meaning in the Book of Hebrews'

Yvette DEBERGUE, 'The Lauragais Heretics and the Gender Paradigm'

Frances DILAURO, " .. *Io mi rendei piangendo, a quei che volontier perdona*': Salvation in Dante's *Commedia*'

Matthew JENSEN, 'Affirming the Resurrection of the Incarnate Christ: A Reading of 1 John'

Sarah PENICKA-SMITH, 'Reinventing Robert: A Reception History of *The White Goddess*'

MPhil and MA Research Graduations

AI BOAG, 'From Being God to Being Human: Biblical Influences in the Teachings of J. Krishnamurti'

Luana GORRISS, 'The Greatest Lie Ever Told: The Origins of Christian Anti-Semitism'

Yahya HAIDER, 'Thinking without Religion: Religion, Essence and Existence'

Honours Theses completed

George IOANNIDES (Class I): "The Essentials of Constructionism and the Construction of Essentialism: Que(e)rying Studies of Muslim Non-Heterosexuality in the Arab Middle East"

Student Prize Winners (2010 awarded 2011)

Thomas PATTISON (G.S. Caird Scholarship II)

George IOANNIDES (G.S. Caird Scholarship III)

Venetia ROBERTSON (Rachel McKibbin Prize)

Sally JAMES (John Cooper Memorial Prize – undergraduate)

AI BOAG (John Cooper Memorial Prize – postgraduate)

Studies in Religion Open Research Seminar

8 March, **Catherine Laudine** (Visiting Scholar), 'Pagan Ways in Early Irish Christianity'

22 March, **Marion Maddox** (Macquarie University), 'God under Gillard'

5 April, **Morny Joy** (University of Calgary), 'The Future of Religious Studies'

19 April, **Elisha McIntyre** (PhD Candidate), 'Tailor-made Suits Fit Best: Making Methodologies for Religious Humour'

3 May, **Stephen Liggins** (PhD Candidate), 'Methods of Evangelistic Persuasion in the NT book of Acts'

10 May, **Mark Johnson** (PhD Candidate, 'Mysticism as a discursive practice of Liberation'

17 May, **Carole M Cusack** (University of Sydney), 'Creating a New Reality: Narrative and Language in Science Fiction and New Spiritualities'

2 August, **Andrew Burton-Bradley** (Masters Candidate), '*Laïcité*, Food and Islam: Contemporary France and the Halal Food Market'

16 August, **Malcolm Haddon** (University of Sydney), 'Faithful Reproductions: Ethnographies of and as Proselytisation'

30 August, **Jay Johnston** (University of Sydney) 'Script and Spirit Being: Magical Images and Esoteric Aesthetics'

13 September, **Steve Bevis** (PhD Candidate), 'Churchmen as Critics, Co-workers, and Cheerleaders: The Shifting Voice of Religious Leadership in Kenyan Politics'

4 October, **Leyla Rasouli Narimani** (University of Sydney), ' Religions of Sogdia'

11 October, **James T. Richardson** (University of Nevada), 'Saints Under Siege: A Sociology and Legal Analysis of the Texas Raid on the Fundamentalist Latter Day Saints Community'

18 October, **Simon Theobald** (PhD Candidate), 'Pseudo-Jews or Authentic Belief? A preliminary investigation of the faith of the Bnai Noach'

25 October, **Dina Volaric** (ABC / MPhil Candidate), 'Professor Dawkins goes to Australasia: A big Fish Splashes into a small Media Pond'

1 November, **Daniel (Dong-kyu) Kim** (PhD candidate), 'Christianity and Culture in Korea: Korean Churches' Understanding of God, Haneunim'

Correspondent: Professor Iain Gardner, University of Sydney

AUSTRALIAN CATHOLIC UNIVERSITY

Campuses in Brisbane, Sydney (Strathfield and North Sydney, Canberra, Melbourne and Ballarat)

Centre for Early Christian Studies

Professor Pauline Allen, Dr Bronwen Neil and Dr Geoffrey D.Dunn presented papers at the 16th International Conference on Patristic Studies held at Oxford University during early August. Bronwen and Geoffrey convened two workshop sessions on the Bishop of Rome in Late Antiquity. Bronwen went on to the International Byzantine Congress at Sofia, Bulgaria. The next Oxford patristic conference will be held in 2015, and the next IBC at Belgrade, Serbia, in 2016.

ACU continues to offer three levels of Ecclesiastical Latin online, and from 2012 will be teaching ecclesiastical and medieval Latin online at Open University. New Testament Greek and Hebrew are now offered on line by the Faculty of Theology and Philosophy and will be available through Open University in 2011.

In late July Professor Kazuhiko Demura, from Okayama University, Japan, visited the Centre for Early Christian Studies on our Brisbane Campus to present a seminar on Augustine's use of the term 'cor' in his writings.

On 30 September ACU hosted on the North Sydney Campus the second Epistolary Conversations joint symposium day in conjunction with Macquarie University, who hosted the first one last year. The third symposium will be held at Macquarie University in November 2012 on the theme of "Classical and Late Antique Letter Collections". Further information is available at <http://www.cecs.acu.edu.au/images/ConversationsII.pdf>

Golding Centre for Women's History, Theology and Spirituality Colloquia

On 30 April the Golding Centre held its 10th annual colloquia designed to celebrate and share recently published books and successfully presented doctoral theses. Apart from being regularly evaluated as stimulating and enjoyable day, the colloquia contributes to the development of a strong research culture within ACU in particular and Australia in general. The day consists of three colloquium at each of which a paper is presented with the following conversation being led by someone with a special interest in the topic.

This year the presenters were:

Dr Margaret Quane rsm, who shared the fruits of her doctoral thesis on St Therese of Lisieux underlining the fact that Therese, although not a trained theologian, as traditionally understood, has been acclaimed a Doctor of the Church in view of her considerable contribution in articulating a spirituality of faith for the modern age.

Dr Robyn Hanstock drew upon her doctoral work on the history of women exploring the reality, that, while theorists in the field of adult education have recently begun to look more deeply at the way learning occurs outside educational institutions, almost all of them have neglected the case of women's learning in social situations such as women's voluntary organisations.

Dr Anthony Maher, as a result of his doctoral work on the English Modernist Movement, became aware of the little known but intellectually gifted woman, Maude Petre. A remarkable Victorian Modernist, Petre was a close friend and confidant of the Ignatian theologian George Tyrell and participated in the development of twentieth century Liberal Catholicism.

Completed thesis

Heather O'Connor: *They did what they were asked to do: An historical analysis of the contribution of two women's religious institutes within the educational and social development of the city of Ballarat, with particular reference to the period 1950-1980.*

Key research questions

Key research questions included the following:

- What was the nature and the extent of the contribution of women religious to the church and the broader community? In what ways did their contribution change and how was the change managed?
- In what ways were their lives affected by second-wave feminism or indeed, did they help shape feminism themselves and/or through the young women they taught? In what ways, if at all, were the experiences of these women similar to those experienced by women active in the second-wave feminist movement beginning in the late 1960s?
- To what extent were their apostolic priorities constrained by external forces outside their control? In what ways did women exercise their own agency as they adapted to these political, social, economic and religious forces?
- What was the importance and the nature of the leadership of the women who steered and lived out those changes?
- What were the barriers facing women religious who sought to contribute different skills to the Church after Vatican II, and did these barriers amount to a squandering of the resources the women could bring to the Church?

Important Request re e-Encyclopedia on Women and Leadership

The editors of this proposed work are calling for people to contribute entries. These are to be sent in the first instance to Shurlee.Swain@acu.edu.au. Contact Shurlee for information concerning format of entry, citing of sources and style guide. It is expected that the Encyclopedia will go on line by the end of 2012

BOOK REVIEW

Anne Hetherington and Pauline Smoothy (eds), *The Correspondence of Mother Vincent Whitty 1839 to 1892*. Brisbane: University of Queensland Press, 2011. Pp. 391. ISBN 978 0 7022 3935 9

This book, meticulously annotated and edited and impressively produced, contains over 430 letters written to, by or about Mother Vincent Whitty, leader of the first group of Mercy Sisters to come to Queensland. It also provides an invaluable resource for those interested, not only in the remarkable spread of the international Mercy institute and its outstanding contribution in Queensland, but also in the wider phenomenon of the resurgence of religious life for women in 19th century Ireland and the dynamic factors in its growth. Among these we see clearly reflected in these letters the encompassing resurgence of Catholic social and ecclesial life in Ireland itself, together with the continuing poverty – exacerbated by famine – of the less fortunate, a field for the wide scale educational and social relief initiatives undertaken by these women. In addition, with the services they developed and were ready to provide, women religious came to comprise a significant strand in the contemporary stream of Irish emigration – a participation widely reflected among these letters.

Ellen Whitty was born in 1819 into a Wexford farming family able to provide their gifted children with social opportunity. Ellen herself received a good education, her sister Mary married an Edward Lucas, who served as an M.P. for Meath and was a brother of the founding editor of the London *Tablet*, while their brother Robert, educated at Maynooth, was Vicar General of the Westminster Archdiocese before joining the Jesuits, becoming English Provincial then an Assistant to the Jesuit General in Italy. A number of his letters to his sister or about her appear in this volume. In 1839, Ellen entered the Mercy community at Baggot Street, where the historic convent - to become the central powerhouse of the Mercy movement - had been built by foundress Catherine McAuley. Formed by Catherine herself in the religious life and in constant attendance on her during her final illness and death, Ellen was herself appointed Mistress of Novices in 1844, a post she held until 1849 when she was elected Mother Superior of the community and second successor to Catherine McAuley. Completing the allowable two terms in 1855, she was then elected Mother Assistant and again appointed Novice Mistress, holding these two posts until her departure for Brisbane. Many letters in this volume, written over many years by her former novices and those who lived in community with her, evidence the personal affection and deep respect in which she was held.

These letters also attest to the continuing stream of young women seeking to become Mercy Sisters - of whom a small minority either left or were dismissed - and to the rapid spread of Mercy communities. This spread illustrates an interesting dynamic. As other newly founded congregations of women increasingly from the early 19th century adopted a centralised form of government, Catherine McAuley chose otherwise in selecting the older Presentation model where each new foundation became independent of its founding house. This decentralised mode of spread, together with their non-enclosed religious lifestyle and their variety of ministries, enabled a truly outward dynamic. Communities soon spread in Ireland, England and Scotland, these in turn becoming centres for further expansion in a multiplying effect. Overseas, Mercy communities soon followed in the paths of Irish migration to Newfoundland, the United States and Argentina. In 1846, the first Australian Mercy foundation was made in Perth, long letters from there to M. Vincent in Dublin being of particular interest to Australian readers. What do these letters reflect? Evidently adventurous young women - all volunteers - articulate, frequently humorous, spiritually committed and strongly bonded. With many family interconnections evidenced, they came principally from a broadening stratum in Irish society able to provide an education for their children and, though the Mercies were more flexible than older institutes, the required dowries for their daughters. M. Vincent, as Rev. Mother at Baggot Street, was involved in some serious undertakings: her positive response to the request for Mercy Sisters to nurse at the Crimea and her travelling to London to see the Secretary for War in connection with this - her own Mercy sister Anne being a volunteer and also later for the foundation in Argentina; her agreeing to Mercy Sisters staffing the long-founded Jervis Street Hospital in Dublin; and her initial steps towards the foundation of Dublin's Mater Misericordiae Hospital. In the course of all this, as several letters here reveal, her own desire for an overseas mission remained persistent. Dr James Quinn who, among his other involvements, had been for some ten years a chaplain at Baggot Street, lost no time in seeking to secure her for his new mission as first bishop of Queensland, created a separate colony in 1859. The community, however, voting in chapter, would not allow Vincent to go, until at Quinn's request Cardinal Cullen intervened, advising that she be allowed to go if it were her wish.

So it was that Ellen Whitty, with five companions, accompanied Quinn on the long sea journey to Brisbane arriving in May 1861. Despite the bishop's early esteem, differences soon arose as he sought to micro-manage the tiny resources available for his projected educational provision. This led to his demoting M. Vincent and appointing a much younger superior in her place. As her letters reveal, she put the needs of the challenging new mission field before her own feelings - a principled resolve which was to win out. Her moral authority in the community continued to be respected and relied upon. Quinn himself, in Ireland in 1870, unsuccessfully seeking further staff and resources for his diocese, urgently sent for her, knowing the esteem in which she was held. She came, not only securing volunteers for her own community, but smoothing avenues for Quinn. Mother Assistant from this time until her death in 1892, M. Vincent was behind every further foundation and new work of her growing Mercy congregation - a new term and a significant one. A general move, which Quinn supported, in Mercy overseas foundations was, at least within a diocese, to keep further houses linked to their founding house in a centralised pattern. Vincent agreed with the bishop in this. She saw her Brisbane foundation spread extensively west and north, where, with its own bishop in 1882, Rockhampton became the head house for a congregation in that diocese.

The final letters, from around Australia and abroad, written, firstly, on the occasion of M.Vincent's Golden Jubilee of profession (1891) and then on her death the following year, reveal the qualities others consistently experienced in her: spiritual integrity and commitment, strength and intelligence, graciousness and openness, and predominantly a sense of being personally valued. **Rosa MacGinley**

Research being undertaken

Naomi Wolfe (Ballarat Campus): The role of the woman in the Hasmonean & Herodian Dynasties. Thesis topics in the Golding Centre include: History of Fifty Years of Sisters of Mercy in New Guinea; History of the women's group TAMAR (towards a more authentic response) in relation to sexual abuse in the Anglican Church; the founding history of Catholic Church Insurance; and history of the convent high school from Europe to the antipodes.

School of Arts and Science

Stephen Utick continues to make good progress in his doctoral thesis on Charles Gordon O'Neill: "Faith-based charity and professional ambition in the life of Charles O'Neill (1828-1900)". Stephen will present two papers in Hamilton, New Zealand in November. One will be to the Australasian Welfare History Workshop on "From Wellington to Sydney: The French Connection in the re-establishment of the St Vincent de Paul Society in Australasia 1877-1884" and the other will be at the biennial NZHA Conference ("Past Tensions") on O'Neill the conservationist in NZ, called "'Eco Hero' or just saving the Timber, the forest conservations cause of Charles O'Neill MHA between 1868 and 1874".

Professor Malcolm Prentis will be presenting a paper to the same NZHA conference on "Carbolic and Prayer: Christian reactions to the Plague in Sydney 1900". He continues as editor of the *Uniting Church Heritage*. In the last number one feature was the reproduction of an article by (now) Emeritus Professor Bruce Mansfield and "Desmond Hope" titled "Protestant Australia Today – the sources of revival." Professor Mansfield's original draft was compared by the editor with the published version and with the agenda of the editor of *The Bulletin* at the time, Donald Horne (including what he wrote about religion in *The Lucky Country* shortly afterwards). The *Uniting Church Heritage* editor concluded that "Desmond Hope" (whom not even Professor Mansfield could identify then or now) was almost certainly Donald Horne, with a little help from his friends. Professor Mansfield also contributed a typically honest and insightful reflection on his piece 50 years on, called "Reconsiderations", A Bachelor of Arts (honours) student is commencing a study of the residents of a Roman Catholic orphanage in country NSW in the 1960s and 1970s.

Publications (School of Theology and Centres)

Mary Coloe

- "A matter of justice and necessity': Women's Participation in the Catholic Church", *Compass* 45:3 (2011).

Gemma Cruz

- "Toward an Ethic of Risk: Catholic Social Teaching and Immigration Reform", *Studies in Christian Ethics* 24:3 (2011).
- "Dialogical Encounters: Mission in the Context of Religious Diversity", *New Theology Review* 24:2 (2011).

Carmel Bendon Davis, & Joseph Lam Cong Quy

- "'The Parables of the Lord and Servant'- The Salvific Memory: Gracious Predestination in Augustine and Julian of Norwich", *Louvain Studies* 4 (2010),

Peter Drum

- "Natural Rights, Morality and the Law", *Beijing Law Review* 2:1 (2011).

Robert Gascoigne

- "Human Rights, the Church's Mission and Inculturation", *Asian Horizons: Dharmaram Journal of Theology* 5:2 (2011)

John Dupuche

- "An interfaith Ashram: A Description", *Dilatato Corde* 1 (2011)

Stefano Girola

- "The Italian Catholic Federation in Queensland: Serving the changing needs of Italian migrants," *Spunti e Ricerche* 24 (2011)
- "The Bishop with 150 wives': The Indigenous peoples of Bathurst Island Commemorate Francis Xavier Gsell," *Osservatore Romano*, August, (2011)

Joseph Lam Cong Quy

- “The Role of the Laity: A Historical and Theological Reflection on Lay Ministry as Indispensable”, *Augustinian Newsletter* 1 (2011)

Bronwen Neil, and Pauline Allen

- “Displaced Peoples: Reflections from Latin Antiquity on a Contemporary Crisis”, *Pacifica* 24:1 (2011)

ACHS Conference September 2012

The Australian Catholic Historical Society is holding a conference in 2012 focusing on 50th anniversary of the Second Vatican Council. John Carmody, President of ACHS, reported that Professor Greg Craven, Australian Catholic University Vice-Chancellor, was enthusiastic about the idea and offered the co-operation of ACU and the use of conference/seminar rooms. The intention is to hold the conference in early September during History Week. To be kept informed on developments see the ACHS website:

<http://australiancatholichistoricalsociety.com.au/>

Importantly, John Carmody observed that the hope is that this conference will engage university academics, their undergraduate and postgraduate students as well as senior students of history in Catholic schools. The ACHS President also observed: “With the passing of people like Professor Patrick O’Farrell and Professor Eric Sharpe (first Professor of Religious Studies at Sydney University) there has been a decline in the attention given to research and teaching of religious questions in our universities.”

Correspondent: Sophie McGrath rsm, Australian Catholic University, Strathfield Campus

SYDNEY COLLEGE OF DIVINITY RESEARCH REPORT

Mario Baghos

- ‘St. Gregory the Theologian’s Metanarrative of History.’ *Phronema* 26:2 (2011): 63-79.
- ‘The Meaning of History: Insights from St Gregory the Theologian’s Existential Metanarrative.’ *Colloquium* 43:1 (2011): 17-38.
- ‘St Basil’s Eschatological Vision: Aspects of the Recapitulation of History and the Eighth Day.’ *Phronema* 25 (2010): 85-103.

Harold Hill

- Review of Henry Garipey’s *Christianity in Action: The International History of the Salvation Army* in *The Journal of Ecclesiastical History* (2011), 62: 645-646

Glen O’Brien

- “A Brief Introduction to the Wesleyan Methodist Church of Australia,” *Uniting Church Studies* 17:2 (December 2011).
- “Kingsley Ridgway: Wesleyan-Holiness Pioneer” in *Pioneer with a Passion*. 2nd edition. Ed. Lindsay Cameron. Wesleyan Methodist Church, 2011.
- “Why Brengle? Why Coutts? Why Not?” in Mal Davies, ed. *Love Divine – Excelling in Love: The Salvation Army’s Place in the Wesleyan Holiness Tradition*. Windows of Opportunity vol. 5 (The Salvation Army Tri-Territorial Theological Forum, 2011), 51-66.
- “Anti-Americanism and Wesleyan-Holiness Churches in Australia,” *Journal of Ecclesiastical History* 61:2 (April 2010): 314-343.
- “God in the Appendices: The Myth of the Unencumbered Self,” *Lucas*. Series 2 no. 2 (2010): 15-22.
- Review of William J. Abraham, *Aldersgate and Athens: John Wesley and the Foundations of Christian Belief* in *Crucible* 3:1 (Nov 2010).
<http://www.ea.org.au/Crucible/Issues/Abraham-Aldersgate-and-Athens-John-Wesley-and-the-Foundatio.aspx>
- “Reading Wesley’s Sermons in Edwardian Melbourne,” in *The Master: Life and Times of Edward Sugden* (Melbourne: Uniting Academic Press, 2009), 109-124.
- “Methodist Religion among the Soldiers of the American Civil War,” *Aldersgate Papers* vol. 7 (September 2009): 90-105

Correspondent: Rev’d. Glen O’Brien, Sydney College of Divinity, Booth College

OBITUARIES

RUTH FRAPPELL (née Teale), 8.3.42-31.7.2011

The Association mourns the passing of one of its life fellows, Ruth Frappell, who for many years took an active role in supporting the *Journal of Religious History* as a member of the editorial committee, reviewer and referee. She died at the Sanitarium Hospital in Wahroonga (the suburb in which she had long lived) on Sunday, 31 July 2011.

Ruth read Modern History and Music at Sydney University, graduating with honours in the former in 1963, and later took her masters and doctoral degrees there with theses on the Anglican Church in Australia, both supervised by Ken Cable of happy memory. Her contribution to Australian history is principally in that field, but by no means exclusively. Her pioneering work on Australian women's history entitled *Colonial Eve: Sources on Women in Australia, 1788-1914*, brought historical fact and document to a subject overlaid, at the time of its publication in 1978, with gender ideology. She served her historical apprenticeship as research assistant to Professor Jack McManners, then at Sydney University and later Regius Professor of Ecclesiastical History at Oxford, and under Professor Douglas Pike, founding editor of the *Australian Dictionary of Biography*. Both were consummate stylists, and the latter would not tolerate prolixity in his contributors. Ruth honed a literary style that is economical of words and precise in their use. As the Sydney research assistant of the *Dictionary* she acquired an unrivalled knowledge of the resources of the Mitchell Library, the State Archives and the Probate Office. She wrote close to sixty biographical entries for the *Dictionary* under her maiden and married names, over a period of some forty years, as well as contributing to the *New Oxford Dictionary of National Biography* and the *Australian Dictionary of Evangelical Biography*. She was the ideal biographer; the people she wrote about were almost as real to her as her friends and she entered readily into their world. She had a fine sense of historical ethos and never confused the past with the present.

Her pioneering work in Australian Anglican history is justly celebrated, and she was a founding member and enthusiastic supporter of the annual seminar of Anglican historians inaugurated by Bruce Kaye. Among her many publications in this line two might be singled for mention. One is her chapter entitled 'Imperial Fervour and Anglican Loyalty 1901-1929' in *Anglicanism in Australia*, edited by Bruce: a masterly exposition of the complex inter-relationship of Church and community in the early decades of the newly federated nation. The other is her contribution to the seminal work of reference, *Anglicans in the Antipodes*, in which she collaborated with Robert Withycombe, Leighton Frappell, and Ray Nobbs to realise Cable's ambition to produce an indexed *Calendar of the Papers and Correspondence of the Archbishops of Canterbury* as they relate to Australia, New Zealand and the Pacific. Ruth gave crucial research impetus to the project through long hours spent at Lambeth Palace Library, and afterwards helped standardise the style and compile the complex indices of names and subjects. In recent years she turned her hand to parish and diocesan history. Her short history of the parish of St Peter's, Cremorne, is a model of its type which aspiring parish historians might study to their benefit. She is the author with Ben Edwards of a forthcoming history of the Diocese of Bathurst, of which her knowledge was intimate. It is sad indeed to reflect that she will not see its launch. As a country girl, Ruth knew country ways and the role of religion in rural communities. In her writings she brings to life itinerant bishops, traversing unending landscapes on horseback or in trap as they strive to hold their unwieldy sees together, isolated clergy trying to cope and often despairing, and Bush Brothers full of noble purpose but pining for the old country. She knew that denominations co-operate in the bush in a way they do not in the city. She knew the importance of geography and climate in shaping the course of events, and that true community, not least religious community, flourishes where there is shared endeavour and common adversity.

Ruth served two terms as President of the Royal Australian Historical Society, of which she was a life member. She worked to build strong links with the Federation of Australian Historical Societies, on whose committee she served, and to foster an improved standard of historical writing by members of affiliated societies at the local and regional level. Better than most, she knew the history of the Royal itself and strove to maintain its traditions intact in changing times. This, along with her commitment to the *Journal of Religious History*, was an instance of her belief in the importance of promoting the importance of historical enquiry in the public sphere.

(Abstracted from the eulogy delivered by Leighton Frappell (also a fellow of the Religious History Association) at Ruth's funeral.)

PATRICK COLLINSON, 1929-2011

The community of religious historians rejoiced when it became known that Patrick Collinson was coming to a Chair in History at the University of Sydney in 1968, as did the community of early modern scholars. The first community had gathered around the *Journal of Religious History* established in 1960; the second drew in people from different directions: history, theology, literature and language. George Yule, belonging to both communities and preparing for a conference on Reformation studies at Ormond College in May 1970 was especially jubilant.

Collinson, who has died in England on 28 September 2011, aged eighty-two, was a rising star. In 1967 he had published his *Elizabethan Puritan Movement*, based on a massive doctoral thesis, prepared under the indifferent supervision of John Neale, at the University of London. It set the movement in the setting of late Tudor society and the Elizabethan religious settlement, disengaging it from the broader sweeps of cultural history to which it had been connected. Like that of John McManners, his predecessor in the Sydney Chair, Collinson's work was a model for the aspiring religious historians of the JRH group. He fulfilled the expectations of both communities. He backed up George Yule's efforts among the Reformation historians. He encouraged, sometimes by invitation to his home at Beecroft, interdisciplinary gatherings of early modernists, promoting the discussion of avant-garde books, though personally not an enthusiast for "theory". As for the journal, by 1971 he was an Associate Editor and Chairman of the journal Association. Under his leadership, the Association undertook its largest independent venture of those years, the conference on Australian religious history at Women's College, University of Sydney, in August 1975. There were nearly 200 participants, and many remember it as a milestone in their teaching and research careers. At a time when collegiality was a precarious concept in university departments, Collinson commented more than once on the collegiality he found in the JRH group.

In the December 1971 number of the journal he published a substantial article on the influence of Martin Bucer on Archbishop Edmund Grindal, about whom he later wrote a biography (1979). This article reveals the qualities apparent also in his larger works: he was methodologically cautious but, "with proper caution", reached firm conclusions; he was immersed in his sources (I once heard him say that he so knew the writings of his subjects that, in reading them, he could anticipate the moves they would make). He had a strong interest in the pastoral and communal side of religious history (hence the attraction of Martin Bucer). That in part reflected his own values and life experiences.

Patrick Collinson was born into a strongly evangelical family at Ipswich on 10 August 1929. His parents spent time as missionaries in North Africa. Strangely, his own first full academic appointment was at the University of Khartoum. There followed a lectureship at King's College, London, and in 1969 he came to Sydney.

In his memoirs published in the year of his death (*History of a History Man*), Collinson complained that "in all my five tears in Sydney I never taught my own period and subject, Tudor and Stuart history". That was due to the entrenchment of others in the field and demonstrated the limits of professorial power, although the latter was the subject of fevered debate in the department, creating a fraught atmosphere, for most of Collinson's time there (his own attitudes were reconciling).

At the end of 1975 he returned to England (one substantial regret being the family retreat at Patonga on Broken Bay), successively occupying Chairs at Kent at Canterbury (1976) and Sheffield (1984). These were the years of floodtide in his publications, including the Ford Lectures, *The Religion of Protestants: the Church in English Society 1559-1625* (1979) and *The Godly People: Essays on English Protestantism and Puritanism* (1983). In 1988 he succeeded Sir Geoffrey Elton as Regius Professor of Modern History at Cambridge, where he had taken his First in History over thirty years before. Much (too much perhaps) was made of the change from the historian of state-building to a religious historian. In the late 'eighties and 'nineties, Collinson was writing about the Elizabethan state, society and religion. His own faith now (like Elizabeth's) was broad Anglican.

CBE in 1996, he had been elected Fellow of the Australian Academy of Humanities in 1975 and of the British Academy in 1982.

He is survived by his wife Liz, two sons and two daughters.

Emeritus Professor Bruce E Mansfield

Interested in joining The Religious History Association?

The easiest way to join the Association is to go to the RHA website and pay online by credit card, either as an ordinary member (\$20.00) or a JRH Subscription member.

Full details on the RHA website at www.therha.com.au

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Sincere thanks to all our Therha correspondents for their continued support

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