



ASSOCIATION OF
**PRACTICAL
THEOLOGY**
IN OCEANIA

2022 APTO Conference

Gracious Engagement: Dialogue across the theological spectrums

Conference Booklet

30 November 2022 – 2 December 2022

Pilgrim Theological College (Centre for Theology and Ministry, Parkville, Melbourne, Australia), or online via Zoom



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**PRACTICAL
THEOLOGY**
IN OCEANIA

2022 APTO CONFERENCE
GRACIOUS ENGAGEMENT:
Dialogue across the Theological Spectrums

30 NOV - 2 DEC 2022

BROOKE PRENTIS
TIME TO YARN!
INDIGENOUS GENEROSITY
AND GRACE FOR
HEALING FOR ALL PEOPLES

ALFRED PANG
GRACIOUS GENEROSITY
IN ENGAGING LGBTQ CHRISTIANS:
A
SINGAPOREAN
CATHOLIC'S EXPERIENCE

JILL GOWDIE
THINKING THEOLOGICALLY:
PRINCIPLES FOR
RESPECTFUL DIALOGUE
ACROSS THE THEOLOGICAL
SPECTRUMS

PATRICE BRODEUR
GRACIOUS ENGAGEMENT
IN
INTER-RELIGIOUS
AND INTERCULTURAL
DIALOGUE

REBEKAH PRYOR
THE ART OF ETHICAL
EXCHANGE: MATERIALS AND
STRATEGIES FOR BECOMING
COMMUNICATING SUBJECTS
TOGETHER

5 INTERNATIONALLY RECOGNISED KEYNOTE SPEAKERS!
21 SCHOLARS AND THEOLOGIANS IN WORKSHOPS!
PUBLIC OPEN PANEL ON NOV 30 7PM
6 BOOKS LAUNCHED!

FOR MORE INFORMATION PLEASE CONTACT DR ZACHARIAH DUKE: PRESIDENT@APTO.ASN.AU

VENUE: Pilgrim Theological College
(Centre for Theology and Ministry,
Parkville, Melbourne, Australia),
OR ONLINE VIA ZOOM
Register now via TryBooking
(<https://www.trybooking.com/CDDEK>)



Welcome & thank you

On behalf of the Association of Practical Theology in Oceania (APTO) executive committee and conference planning committee, ***I would like to warmly welcome you to the 2022 APTO conference.*** I'm delighted that we are exploring the important theme of *Gracious Engagement: Dialogue across the theological spectrums* during this year's conference.

Before the conference formalities begin, I wish to particularly thank all the scholars, research students and practitioners who have embraced the opportunity to present a paper in this conference. I am particularly grateful to our five keynote speakers: Alfred Pang, Brooke Prentis, Patrice Brodeur, Jill Gowdie, and Rebekah Pryor, and our five keynote panellists: Brooke Prentis, Cecilia Francisco-Tan, Peter Carblis, Zuleyha Keskin, and Kevin Treston, for so generously sharing their expertise and insights with us. We also thank all those people who acted as chairs of the plenary and workshop sessions. Every conference depends on acts like these to ensure its success.

We also thank Paul Egan, who designed the conference website and has provided many with technical assistance. Thanks also to the staff at Pilgrim Theological College for your generous welcome and hospitality. Finally, I wish to express my gratitude to the APTO executive committee and conference planning committee for their tireless work in making this conference happen: Jill Gowdie, Julian Kluge, Peter Carblis, Bob Dixon, Debra Snoddy, Christopher Longhurst, Ian Hussey, Fiona Dyball, and Stephen Reid – thank you, thank you, thank you! It has truly been a joy to work alongside you in bringing this conference event to fruition.

With every best wish,

Zachariah Duke

President | Association of Practical Theology in Oceania

Conference blurb

Dialogue across the theological spectrums has always been an important component of practical theology. “No peace among the nations, without peace among the religions. No peace among the religions without dialogue between the religions. No dialogue between the religions without investigation of the foundation of the religions” (Hans Kung, 1997). How do we navigate those complex spaces of religious and theological difference in both ideas and practices? A respectful, participatory and collaborate approach seems sensible. Respect for each other’s diverse experiences and viewpoints is vital. After all, theology plays an important role in the search for a synthesis of knowledge as well as in the dialogue between faiths. However, practice within diversity does not necessarily flow into participation and collaboration, not to mention understanding and peace. What does a gracious engagement in dialoguing across the theological spectrums look like? How can we best learn about the theological other and engage with each other across the theological spectrums in ways that are comfortable, polite, meaningful, challenging? Basically, in a way that is gracious? And what is the nature and role of dialogue in the engagement? We want to convert our diversity into healthy dialogue, a symphony and multiplicity of theological voices.

Time zones

All times shown in the conference schedule are local Melbourne time, that is, Australian Eastern Daylight Time (AEDT). Participants in other states/territories/countries are asked to adjust their clocks accordingly:

Aotearoa New Zealand	<i>Add 2 hours</i>	South Korea	<i>Subtract 2 hours</i>
Tonga	<i>Add 2 hours</i>	Western Australia	<i>Subtract 3 hours</i>
Suva	<i>Add 1 hour</i>	Malaysia	<i>Subtract 3 hours</i>
Vanuatu	<i>No change</i>	East Coast of the USA	<i>Subtract 15 hours</i>
South Australia	<i>Subtract 30 minutes</i>	London, UK	<i>Subtract 11 hours</i>
Queensland	<i>Subtract 1 hour</i>	Paris	<i>Subtract 10 hours</i>

General conference information

Contact Mr Paul Egan, conference technical advisor, if you experience any technical issues: paullygon@gmail.com.

During the conference you can:

- Attend keynote speakers and panellists’ sessions.
- Access over 20 research papers presented by academics, researchers, higher degree students and ministry practitioners.
- Engage in small discussion groups with the authors of papers of interest to you.
- Discover and connect with like-minded researchers through social gatherings.
- Expand your knowledge and understanding of many strands of Practical Theology.

- Be re-inspired to continue your own research.

Conference website: <https://aptoconference.com>

The conference website is your primary hub for information about the conference. This is where you go to find information about the workshop sessions and access the pre-recorded papers.

Click on the heading “Program” to go to the program page, then click on any session that you are interested in. Inside each session section you will find information such as the name of the presenters in that group and the title and abstract of their paper.

Link: <https://aptoconference.com/topics>

Username: theology@apto

Password: APTOconf22

How the paper/workshop sessions work

Workshop papers will not be presented during the workshops. Instead, all conference participants (presenters and others) will have the opportunity to go to the conference website before the conference and view the pre-recorded presentations they are interested in. The purpose of the 60-minute concurrent paper/workshop sessions is to provide opportunities to discuss the papers listed for each session and to ask questions of the presenters. The only papers to be presented live during the conference will be those by the keynote speakers and panellists.

Online participants & Zoom links

The Zoom links you will need to join the plenary sessions and workshop sessions are enclosed in the schedule above. At the time indicated in the conference schedule, click on the appropriate Zoom link to join the session you want to participate in. That will open your browser and ask you to open Zoom. Do so and you will enter the meeting. If for some reason the link doesn't work, go to <https://zoom.us/>, click on “Join a meeting”, and enter the meeting ID and then the meeting passcode that you received along with the link. Where possible, join the meeting a few minutes in advance of the start of the session, so that you have a chance to test your connection and the meeting can begin promptly at the scheduled time.

All content is for your viewing during and after the conference and must not be distributed or shared with anyone else and should not be cited without express written permission from the presenter.

Questions during plenary and workshop sessions (for online via Zoom participants):

- Send your question in a private “Chat” message to the Chair of the session.
- The “Chat” function is found on the bottom bar of your Zoom screen. Open it and you'll see a box to type messages. At the outset this is set to “Everyone.” Click on “Everyone” and you'll see a drop-down list, and then choose the person chairing. Then you can send them your question directly. Keep questions as concise as possible.
- The Chair will keep track of the questions as they come in and will call on questioners when it is their turn.
- When called on, you will need to unmute your microphone (and make sure your video is on) in order to ask your question. Remember, it takes a second or two for the audio to kick in.
- The Chair will try to get to everyone and may remind participants that others are waiting.
- All sessions will be recorded for archival purposes.

Conference schedule: Wednesday, 30 November 2022

All times shown in Australian Eastern Daylight Time and the conference schedule may change without notice:

Wednesday, 30 November 2022		
Time	Activity	Room
11:00am-12:30pm	Arrival and registration (Light refreshments will be available in G1)	G2 and G3
12:30pm-1:30pm	Lunch	G1
1:30pm-1:45pm	Opening of conference & day 1 Welcome; Acknowledgment of Country; Official opening of the conference: Zachariah Duke Zoom Link: https://acu.zoom.us/j/83224536890?pwd=V3ZvcVAySmJoMWhEbmYweDMzK1pkUT09 Zoom Password: APTO2022 Dial: +61 2 8015 2088 Meeting ID: 832 2453 6890 International numbers available: https://acu.zoom.us/u/kbfd0nTV27	G2 and G3
1:45pm-2:00pm	Opening prayer/reflection Facilitated by Fiona Dyball Zoom Link: https://acu.zoom.us/j/83224536890?pwd=V3ZvcVAySmJoMWhEbmYweDMzK1pkUT09 Zoom Password: APTO2022 Dial: +61 2 8015 2088 Meeting ID: 832 2453 6890 International numbers available: https://acu.zoom.us/u/kbfd0nTV27	G2 and G3
2:00pm-3:00pm	Keynote paper 1: Jill Gowdie: <i>'Thinking Theologically: Principles for respectful dialogue across the theological spectrums'</i> Chair: Bob Dixon Zoom Link: https://acu.zoom.us/j/83224536890?pwd=V3ZvcVAySmJoMWhEbmYweDMzK1pkUT09 Zoom Password: APTO2022 Dial: +61 2 8015 2088 Meeting ID: 832 2453 6890 International numbers available: https://acu.zoom.us/u/kbfd0nTV27	G2 and G3
3:00pm-3:30pm	Afternoon tea	G1
3:30pm-4:30pm	Concurrent paper session 1: Stream A i) Christopher Longhurst: <i>'Cross-Cultural Interreligious Pictorial Dialogue. Case of the Catholic-Māoriesque. Cultural Appropriation or Appropriate Interculturality?'</i> ii) Bernadette Miles: <i>'Spiritual direction as a resource for teacher formation, wellbeing, and resilience'</i> Chair: Zachariah Duke Zoom Link: https://acu.zoom.us/j/83224536890?pwd=V3ZvcVAySmJoMWhEbmYweDMzK1pkUT09 Zoom Password: APTO2022 Dial: +61 2 8015 2088 Meeting ID: 832 2453 6890 International numbers available: https://acu.zoom.us/u/kbfd0nTV27	- G2 and G3
	Stream B i) Cullan Joyce: <i>'The Impact of Contemplative Research on Religious Experience: Interpreting Centering Prayer considering Psychological Sciences'</i> ii) Alexandra Banks: <i>'Hagar: Madonna in the Wilderness'</i>	G4

	<p>Chair: Debra Snoddy</p> <p>Zoom Link: https://sydneycatholic.zoom.us/j/5306845207?pwd=d2I2cJFb08reFVmRm1talFBajNMQT09 Zoom Password: 840688 Dial: 02 8015 2088 (Syd); 07 3053 8570 (Bri); 08 7150 1149 (Ade); 03 8375 9112 (Mel) Meeting ID: 530 684 5207 International numbers available: https://sydneycatholic.zoom.us/j/ed16jh4exV</p>	
	<p>Stream C</p> <p>i) Brendan Long: <i>'Measuring the economic impact of religiosity in Australia'</i></p> <p>Chair: Julian Kluge</p> <p>Zoom Link: https://acu.zoom.us/j/83256900561?pwd=MEtIbFJ3T2dGL29Bc1E1eXNwWWg3UT09 Zoom Password: 046732 Dial: +61 2 8015 2088 Meeting ID: 832 5690 0561 International numbers available: https://acu.zoom.us/j/kcrnI9Xlpt</p>	G1
4:30pm-5:00pm	<p>End of day dialogue and prayer/reflection</p> <p>Facilitated by Debra Snoddy</p> <p>Zoom Link: https://acu.zoom.us/j/83224536890?pwd=V3ZvcVAySmJoMWhEbmYweDMzK1pkUT09 Zoom Password: APT02022 Dial: +61 2 8015 2088 Meeting ID: 832 2453 6890 International numbers available: https://acu.zoom.us/j/kbfD0nTV27</p>	G2 and G3
5:00pm-6:30pm	<p>Free time & dinner [Kindly note that dinner is <u>not</u> provided as part of the conference registration].</p>	-
6:30pm-7:30pm	<p>Book launch event and book/resource showcase</p> <p>Facilitated by Zachariah Duke</p> <ol style="list-style-type: none"> 1. Christopher Longhurst, <i>Pictorial Art for Interreligious Dialogue</i> 2. Bet Green, <i>Bede Griffiths' Images of God</i> 3. Kevin Treston, <i>Telling Our Faith Stories: My story and your stories within the great story of the universe</i> 4. Andy Calder, <i>Reflective Being, Being Reflective: 25 years of multi-faith perspectives on disability and spirituality in Australia and Aotearoa, New Zealand</i> 5. Brendan Long, <i>Adam Smith and the Invisible Hand of God</i> 6. Anthony Maher, <i>Theology and the People of God</i> <p>Zoom Link: https://acu.zoom.us/j/83224536890?pwd=V3ZvcVAySmJoMWhEbmYweDMzK1pkUT09 Zoom Password: APT02022 Dial: +61 2 8015 2088 Meeting ID: 832 2453 6890 International numbers available: https://acu.zoom.us/j/kbfD0nTV27</p>	G2 and G3
7:30pm-9:00pm	<p>Public panel event: <i>How do we dialogue with grace across very different perspectives?</i></p> <p>Keynote panellists: Brooke Prentis, Kevin Treston, Cecilia Francisco-Tan, Peter Carblis, and Zuleyha Keshin</p> <p>Moderated by Zachariah Duke</p> <p>Zoom Link: https://acu.zoom.us/j/83224536890?pwd=V3ZvcVAySmJoMWhEbmYweDMzK1pkUT09 Zoom Password: APT02022 Dial: +61 2 8015 2088 Meeting ID: 832 2453 6890 International numbers available: https://acu.zoom.us/j/kbfD0nTV27</p>	G2 and G3

Conference schedule: Thursday, 1 December 2022

All times shown in Australian Eastern Daylight Time and the conference schedule may change without notice:

Thursday, 1 December 2022		
Time	Activity	Room/Venue
9:00am-9:15am	<p>Opening of conference day 2</p> <p>Welcome; Acknowledgment of Country: Zachariah Duke</p> <p>Introducing the Practical Theology Research Network in Oceania: Ian Hussey</p> <p>Introducing the 2023 APTO Conference in Dunedin, Aotearoa New Zealand: Lynne Taylor</p> <p>Zoom Link: https://acu.zoom.us/j/86074463563?pwd=ZktTVi9XSU6enZRL1c0VEpGZ1RJUT09 Password: APTO2022 Dial: +61 2 8015 2088 Meeting ID: 860 7446 3563 International numbers available: https://acu.zoom.us/u/keAlzXzF3</p>	G2 and G3
9:15am-9:30am	<p>Opening prayer/reflection</p> <p>Facilitated by Catherine Anderson</p> <p>Zoom Link: https://acu.zoom.us/j/86074463563?pwd=ZktTVi9XSU6enZRL1c0VEpGZ1RJUT09 Password: APTO2022 Dial: +61 2 8015 2088 Meeting ID: 860 7446 3563 International numbers available: https://acu.zoom.us/u/keAlzXzF3</p>	G2 and G3
9:30am-10:30am	<p>Keynote speaker 2: Patrice Brodeur: <i>'Gracious Engagement in Inter-religious and Intercultural Dialogue'</i></p> <p>Chair: Christopher Longhurst</p> <p>Zoom Link: https://acu.zoom.us/j/86074463563?pwd=ZktTVi9XSU6enZRL1c0VEpGZ1RJUT09 Password: APTO2022 Dial: +61 2 8015 2088 Meeting ID: 860 7446 3563 International numbers available: https://acu.zoom.us/u/keAlzXzF3</p>	G2 and G3
10:30am-11:00am	Morning tea	G1
11:00am-12:00pm	<p>Concurrent paper session 2:</p> <p>Stream A</p> <p>i) Cecilia Francisco-Tan: <i>'The Theologian as Pastoral Practitioner: Quid sit? Cur ita sit? An sit? / Utrum ita sit?'</i></p> <p>ii) Merv Duffy: <i>'The Mahia Komiti of 1841'</i></p> <p>Chair: Julian Kluge</p> <p>Zoom Link: https://acu.zoom.us/j/86074463563?pwd=ZktTVi9XSU6enZRL1c0VEpGZ1RJUT09 Password: APTO2022 Dial: +61 2 8015 2088 Meeting ID: 860 7446 3563 International numbers available: https://acu.zoom.us/u/keAlzXzF3</p>	G2 and G3
	<p>Stream B</p> <p>i) Peter Carblis: <i>'Theoretical and Theological Perspectives of Gracious Engagement'</i></p> <p>ii) Debra Snoddy: <i>'Gracious Engagement in Pastoral Supervision'</i></p> <p>Chair: John Collins</p>	G4

	<p>Zoom Link: https://sydneycatholic.zoom.us/j/5306845207?pwd=d2l2cJFb08reFVmRm1talFBaiNMQT09 Zoom Password: 840688 Dial: 02 8015 2088 (Syd); 07 3053 8570 (Bri); 08 7150 1149 (Ade); 03 8375 9112 (Mel) Meeting ID: 530 684 5207 International numbers available: https://sydneycatholic.zoom.us/j/edJ6jh4exV</p>	
12:00pm-1:00pm	Lunch	G1
1:00pm-2:00pm	<p>Keynote speaker 3: Brooke Prentis: <i>'Time to yarn! Indigenous generosity and grace for healing for all peoples'</i></p> <p>Chair: Zachariah Duke</p> <p>Zoom Link: https://acu.zoom.us/j/86074463563?pwd=ZktTVi9XSUt6enZRL1c0VEpGZ1RJUT09 Password: APTO2022 Dial: +61 2 8015 2088 Meeting ID: 860 7446 3563 International numbers available: https://acu.zoom.us/j/keAlzXf3</p>	G2 and G3
2:00pm-3:00pm	<p>Concurrent paper session 3:</p> <p>Stream A</p> <p>i) John Collins: <i>'Dialogue across theological spectrums: A Practical Application of insights from Bernard Lonergan's understanding of realms of meaning for systematic preparation for ministry'</i></p> <p>ii) Bet Green: <i>'Troubling Events – Events of Grace'</i></p> <p>Chair: Stephen Reid</p> <p>Zoom Link: https://acu.zoom.us/j/86074463563?pwd=ZktTVi9XSUt6enZRL1c0VEpGZ1RJUT09 Password: APTO2022 Dial: +61 2 8015 2088 Meeting ID: 860 7446 3563 International numbers available: https://acu.zoom.us/j/keAlzXf3</p>	-
	<p>Stream B</p> <p>i) Nigel Pegram: <i>'Using Relational Integration as a model for engagement across theological traditions'</i></p> <p>ii) Geetanjali Rogers: <i>'Promoting theological dialogue regarding Physician Assisted Suicide and Euthanasia through compassion'</i></p> <p>Chair: Peter Carblis</p> <p>Zoom Link: https://sydneycatholic.zoom.us/j/5306845207?pwd=d2l2cJFb08reFVmRm1talFBaiNMQT09 Zoom Password: 840688 Dial: 02 8015 2088 (Syd); 07 3053 8570 (Bri); 08 7150 1149 (Ade); 03 8375 9112 (Mel) Meeting ID: 530 684 5207 International numbers available: https://sydneycatholic.zoom.us/j/edJ6jh4exV</p>	G2 and G3
		G4
3:00pm-3:30pm	Afternoon tea	G1
3:30pm-4:30pm	<p>Keynote speaker 4: Alfred Pang: <i>'Gracious Generosity in engaging LGBTQ Christians: A Singaporean Catholic's Experience'</i></p> <p>Chair: Jill Gowdie</p> <p>Zoom Link: https://acu.zoom.us/j/86074463563?pwd=ZktTVi9XSUt6enZRL1c0VEpGZ1RJUT09 Password: APTO2022 Dial: +61 2 8015 2088 Meeting ID: 860 7446 3563 International numbers available: https://acu.zoom.us/j/keAlzXf3</p>	G2 and G3
4:30pm-5:30pm	<p>Concurrent paper session 4:</p> <p>Stream A</p>	-
		G2 and G3

	<p>i) Tom Edwards: <i>'An architecture of defiance: Great churches as vehicles of hope'</i></p> <p>ii) Cathryn McKinney: <i>'Shrouded Dissent: Deidentified Bodies Dialoguing in Protest and Solidarity'</i></p> <p>Chair: Jill Gowdie</p> <p>Zoom Link: https://acu.zoom.us/j/86074463563?pwd=ZktTVi9XSUt6enZRL1c0VEpGZ1RJUT09 Password: APTO2022 Dial: +61 2 8015 2088 Meeting ID: 860 7446 3563 International numbers available: https://acu.zoom.us/j/86074463563?pwd=ZktTVi9XSUt6enZRL1c0VEpGZ1RJUT09</p>	
	<p>Stream B</p> <p>i) Geoffrey Cheong: <i>'Gracious Engagement'</i></p> <p>ii) Sian Owen: <i>'Our Common Cloth'</i></p> <p>Chair: Stephen Reid</p> <p>Zoom Link: https://sydneycatholic.zoom.us/j/5306845207?pwd=d2I2cUJFb08reFVmRm1talFBajNMQT09 Zoom Password: 840688 Dial: 02 8015 2088 (Syd); 07 3053 8570 (Bri); 08 7150 1149 (Ade); 03 8375 9112 (Mel) Meeting ID: 530 684 5207 International numbers available: https://sydneycatholic.zoom.us/j/5306845207?pwd=d2I2cUJFb08reFVmRm1talFBajNMQT09</p>	G4
5:30pm-6:00pm	<p>End of day dialogue and prayer/reflection</p> <p>Facilitated by Debra Snoddy</p> <p>Zoom Link: https://acu.zoom.us/j/86074463563?pwd=ZktTVi9XSUt6enZRL1c0VEpGZ1RJUT09 Password: APTO2022 Dial: +61 2 8015 2088 Meeting ID: 860 7446 3563 International numbers available: https://acu.zoom.us/j/86074463563?pwd=ZktTVi9XSUt6enZRL1c0VEpGZ1RJUT09</p>	G2 and G3
6:00pm-7:00pm	Free time	-
7:00pm-c.9:00pm	<p>Formal conference dinner (NB: The Clyde Hotel is approximately a 11-minute walk [900 metres] from Pilgrim Theological College)</p>	<p>The Clyde Hotel, 385 Cardigan Street, Carlton</p>

Conference schedule: Friday, 2 December 2022

All times shown in Australian Eastern Daylight Time and the conference schedule may change without notice:

Friday, 2 December 2022		
Time	Activity	Room/Venue
8:30am-8:45am	<p>Opening of conference day 3</p> <p>Welcome; Acknowledgment of Country: Zachariah Duke</p> <p>Zoom Link: https://acu.zoom.us/j/89654417226?pwd=TWIPakova2s0QINHajdzN01QakE1QT09 Zoom Password: APTO2022 Dial: +61 2 8015 2088 Meeting ID: 896 5441 7226 International numbers available: https://acu.zoom.us/j/89654417226?pwd=TWIPakova2s0QINHajdzN01QakE1QT09</p>	G2 and G3
8:45am-9:00am	<p>Opening prayer/reflection</p> <p>Facilitated by Christopher Longhurst</p> <p>Zoom Link: https://acu.zoom.us/j/89654417226?pwd=TWIPakova2s0QINHajdzN01QakE1QT09 Zoom Password: APTO2022 Dial: +61 2 8015 2088 Meeting ID: 896 5441 7226 International numbers available: https://acu.zoom.us/j/89654417226?pwd=TWIPakova2s0QINHajdzN01QakE1QT09</p>	G2 and G3
9:00am-10:00am	<p>Keynote speaker 5: Rebekah Pryor: <i>'The Art of ethical exchange: Materials and strategies for becoming communicating subjects together'</i></p> <p>Chair: Stephen Reid</p> <p>Zoom Link: https://acu.zoom.us/j/89654417226?pwd=TWIPakova2s0QINHajdzN01QakE1QT09 Zoom Password: APTO2022 Dial: +61 2 8015 2088 Meeting ID: 896 5441 7226 International numbers available: https://acu.zoom.us/j/89654417226?pwd=TWIPakova2s0QINHajdzN01QakE1QT09</p>	G2 and G3
10:00am-10:15am	Morning tea	G1
10:15am-11:15am	<p>Concurrent paper session 5:</p> <p>Stream A</p> <p>i) Samuel Curkpatrick: <i>'A gift to one another: embodying unity in diversity in Indonesia and Australia'</i></p> <p>ii) Bernadette Tolan: <i>'Recontextualising Relationships and Sexuality Education'</i></p> <p>Chair: Julian Kluge</p> <p>Zoom Link: https://acu.zoom.us/j/89654417226?pwd=TWIPakova2s0QINHajdzN01QakE1QT09 Zoom Password: APTO2022 Dial: +61 2 8015 2088 Meeting ID: 896 5441 7226 International numbers available: https://acu.zoom.us/j/89654417226?pwd=TWIPakova2s0QINHajdzN01QakE1QT09</p> <p>Stream B</p> <p>i) Jennifer Lewis: <i>'The Hard and Holy Work of (Really) Listening: Adapting the Practice of Nonviolent Communication for Intra-theological Dialogue'</i></p> <p>ii) Bob Dixon: <i>'Factors influencing Mass attenders' attitudes to clergy sexual abuse in the Catholic Church'</i></p> <p>Chair: Peter Carblis</p> <p>Zoom Link: https://sydneycatholic.zoom.us/j/5306845207?pwd=d2l2cUJFb08reFVmRm1talFBaiNMQOT09 Zoom Password: 840688 Dial: 02 8015 2088 (Syd); 07 3053 8570 (Bri); 08 7150 1149 (Ade); 03 8375 9112 (Mel)</p>	-
		G2 and G3
		G4

	Meeting ID: 530 684 5207 International numbers available: https://sydneycatholic.zoom.us/j/ed16jh4exV	
11:15am-11:30am	End of day dialogue and prayer/reflection Facilitated by Debra Snoddy Conference Close: Zachariah Duke Zoom Link: https://acu.zoom.us/j/89654417226?pwd=TWlPakoya2s0QlNHajdzN01QakE1QT09 Zoom Password: APTO2022 Dial: +61 2 8015 2088 Meeting ID: 896 5441 7226 International numbers available: https://acu.zoom.us/j/keEYL5aMh8	G2 and G3
11:30am-12:00pm	Travel time to excursion/cultural immersion experience	-
12:00pm-1:00pm	Excursion and cultural immersion experience – part 1: Birraring Wilam (River Camp) Walk Meet: The Yarra Building, Federation Square, Flinders Street &, Swanston Street, Melbourne (NB: The Koorie Heritage Trust is approximately a 20-minute [6.5km] cab/car-share ride from Pilgrim Theological College. This event is only an in-person experience – online via Zoom participation is not possible.)	Birraring Wilam (River Camp) Walk
1:00pm-2:00pm	Excursion and cultural immersion experience – part 2: Exploring the gallery space and collections at the Koorie Heritage Trust	Koorie Heritage Trust

Keynote Speakers: Abstracts and biographies

APTO are delighted to welcome the following scholars and practitioners as keynote speakers at this year's conference (sorted alphabetical order by first name):

Alfred Pang: *'Gracious Generosity in Engaging LGBTQ Christians: A Singaporean Catholic's Experience'*

Abstract: In October 2021, Pope Francis launched a two-year global consultation process leading to the 2023 synod on synodality. Central to this process is a mandate to listen to those at the margins and peripheries of church. LGBTQ persons are among those who have historically felt marginalized and rejected by their experiences of Christianity. In this presentation, I reflect on insights and lessons learned from my involvement in designing and facilitating the synodal process for a diocesan ministry that ministers to LGBTQ Christians and their loved ones in Singapore. More particularly, I consider the value of gracious generosity that emerged from the process. What does it entail? What role does it play in engaging the experiences of LGBTQ Christians? What is its significance for pastoral ministry today in light of the polarisation over LGBTQ issues in society and church?

Biography: Alfred Pang has a PhD in Theology and Education from Boston College. He is currently an educator and independent researcher in Singapore. He researches on spirituality and ethics in education, with a focus on Lasallian spirituality and pedagogy. He lectures on ethics in educational leadership and is passionate about the holistic formation of teachers and school leaders in Catholic education. Alongside this passion is his commitment toward fostering a church that truly welcomes our LGBTQ siblings-in-Christ.

Brooke Prentis: *'Time to Yarn! Indigenous generosity and grace for healing for all peoples'*

Abstract: For far too long Aboriginal Christian Leaders in these lands now called Australia have been sidelined in theological studies, theological academia, and in the Australian church. In theology and the Australian church there are still far too many non-Indigenous voices who talk and publish about us without us. Yet through 250 years of injustice, and where post-colonial is only an academic aspiration and not a lived reality, Aboriginal peoples show grace and generosity. This keynote hopes to open a dialogue, indeed, have a yarn, about theology from an Aboriginal Christian Leader and theologian's perspective. I'll share how Aboriginal Christian Leaders hold theological diversity together and work ecumenically. Creator spoke to Aboriginal peoples thousands of years ago - the first theological lessons in these lands now called Australia. I'll share how through the lessons Creator gave that people of all cultures can learn from the wisdom of the world's oldest living, continuing cultures, and through that sharing show a path towards healing for all peoples and for Country. Join me today, because after 250 years...it's time to yarn!

Biography: Brooke Prentis is an Aboriginal Christian Leader, a descendant of the Wakka Wakka peoples (one of 300 nations in the lands now called Australia). Brooke is an international speaker, writer, educator, and poet, as well as a community pastor and pursuer of justice. Brooke has published a number of academic papers, chapters of books, lectures.

Jill Gowdie: *'The Art of Ethical Exchange: Materials and other strategies for becoming communicating subjects together'*

Abstract: The call for inclusion and for all to have a place at the table of dialogue has become a rallying cry in the contemporary world. And at the same time, inclusion and hospitality are deeply embedded in most faith traditions. Yet, the reality of doing theology in dialogue often comes unstuck in the human mediation of interaction. It requires higher order capacities in both 'giving ear' and 'giving voice'. This conference is intentional in its focus on what this looks like and feels like in the listening and voicing of very different perspectives across the theological spectrums. This

keynote outlines a set of principles for such engagement that serve to hold in creative tension the passion of theological belief and the capacity for dialogical hospitality.

Biography: Jill is known across Australia and overseas as a speaker, writer, facilitator, educator and system leader for her work in Mission and Vision in Catholic Education and Teacher and Leader Formation. Jill is Vice President of APTO. Jill has been a visiting scholar at both Oxford and KU Leuven universities. The focus of her work has been at the interface of theology and leadership. She is Director, Catholic Identity & Mission for Catholic Education, South Australia (CESA).

Patrice Brodeur (via Zoom): *'Gracious Engagement in Inter-religious and Intercultural Dialogue'*

Abstract: Did not receive prior to print.

Biography: Patrice Brodeur is an expert in Islamic studies and comparative Abrahamic religions. His current research focuses on the intersection between Islam, pluralism, and globalization, including issues of integration, radicalization, and Islamophobia. In applied research, he works on different forms of dialogue as an approach to conflict resolution: intra-religious, inter-religious, inter-cultural, inter-civilizational and inter-worldviews.

Rebekah Pryor: *'The Art of Ethical Exchange: Materials and other strategies for becoming communicating subjects together'*

Abstract: In *I Love to You*, philosopher Luce Irigaray asks, "Isn't it time for us to become capable not only of speech but also of speaking to one another?" (1996, p. 45). Irigaray's question is framed by her project of difference and its central tenet that "the structure of the body, especially its sexuation" is the primary means by which we understand and differentiate ourselves from all others and recognise the irreducibility of each one's difference (2017, p. 30). Our capacity to 'become communicating subjects' *together* – to be intersubjective – depends on it. So, how do we become communicating subjects together across theologies? Drawing on my experience as a visual artist, this paper examines three feminist art exhibitions, all demonstrating how art as material culture can help us preserve, develop and mediate between our differences. Guided by Irigaray's definition of 'exchange' as "a new economy of existence which is neither that of mastery nor that of slavery but rather of exchange with no preconstituted object – vital exchange, cultural exchange, of words [paroles], gestures, etc.", (1996, p. 45) and the underlying assumption that, by nature, we have an "active capability for responsive relation" and becoming, (2003) the discussion leads us to wonder: what materials do we have access to in theological dialogue? And, how can these enable the ethical 'exchange' of ideas?

Biography: Dr Rebekah Pryor is a visual artist and an Honorary Postdoctoral Associate at Pilgrim Theological College, University of Divinity (Australia). She is also a member of the Australian Collaborators in Feminist Theologies and currently writes justice education resources for a large international aid and development organisation. Her artistic and research practice is interdisciplinary and explores the spatial and iconic potential of the body.

Keynote panellists: Biographies

On Wednesday, 30 November 2022, between 7:30pm-9:00pm AEDT, APTO will host an open public panel event, featuring several keynote panellists, who will discuss the topic: **How do we dialogue with grace across very different perspectives?** APTO are delighted to welcome the following scholars and practitioners as keynote panellists at this year's conference (sorted alphabetical order by first name):

Brooke Prentis

Biography: Brooke Prentis is an Aboriginal Christian Leader, a descendant of the Wakka Wakka peoples (one of 300 nations in the lands now called Australia). Brooke is an international speaker, writer, educator, and poet, as well as a community pastor and pursuer of justice. Brooke has published a number of academic papers, chapters of books, lectures.

Cecilia Francisco-Tan

Biography: Cecilia Francisco-Tan is a systematic theologian, and an alum of the University of Divinity. She currently lectures at Yarra Theological Union, where she serves on the education board of the College. Cecilia was a recent resident fellow with the Lonergan Institute, Boston College. Her pastoral concern for women's issues in the Church emerged from her pastoral work and shared experiences with other women and men. Cecilia's involvement with the Institute of the Sisters of Mercy Australia and Papua New Guinea has given her the opportunity to exercise her lifelong vocation as an educator and pastoral practitioner through teaching theology to Melanesian women religious. She was a past executive secretary of APTO.

Kevin Treston

Biography: Kevin Treston lives with Kathryn in Brisbane. He has been involved in ministry for over sixty years throughout Australia and many countries. He graduated BA (Hons), MA (Hons). MEd, PhD (Notre Dame USA), post-doctoral studies in Loyola (Chicago), The Catholic University of America (Washington), Boston College, Visiting Scholar (Boston College). He is a member of the Association of Practical Theology Oceania (APTO). He was awarded Order of Australia Medal (OAM) for services to Catholic education and Certificate of Appreciation for Outstanding Contribution to Marist Education, Australia. Kevin's special interest is fostering adult inclusive faith and life development and the reframing of the Christian Story within the Great Story of the Universe.

Peter Carblis

Biography: Peter's experience encompasses pastoral, chaplaincy, and educational ministries. Comfortable in multi-faith contexts, he has served in practitioner, executive, and governance roles including school founder, church pioneer, senior and support pastoral leader, teacher, school principal, and college principal. In the 1990s Peter conducted a top-rating talk-back radio program called "Street Talk" on a NSW Central Coast radio station. He is currently a member of the executive of APTO, a director of the Australian College of Ministry (ACOM), and member of the Morling College Academic Board.

Zuleyha Keskin

Biography: Zuleyha Keskin is the Course Director at the Centre for Islamic Studies and Civilisation, Charles Sturt University. She is also a lecturer in Islamic spirituality. Zuleyha is the co-founder of ISRA Academy, the Managing Editor of the Australian Journal of Islamic Studies and President of Australian Association of Islamic and Muslim Studies. Zuleyha completed her Master of Islamic Studies at the University of Sydney, writing her thesis on "Interfaith Dialogue from an Islamic Perspective". She completed her PhD at the Australian Catholic University, titled "Attaining Inner Peace in Islam: Said Nursi's Perspective." She recently published her thesis as a book.

Paper/workshop presenters: Abstracts and biographies

Throughout the conference, APTO is delighted to welcome the following scholars and practitioners who will be offering a paper/workshop addressing the conference theme and/or their own research projects (sorted alphabetical order by first name):

Alexandra Banks: *'Hagar: Madonna in the Wilderness'*

Abstract: Many physiological and psychological complexities associated with living in the aftermath of trauma resonate deeply with the relatively minor biblical female character, Hagar. Hagar's presence within the familial drama of the Abrahamic Chronicle provides a scriptural representation of how traumatic events such as rape, battery, and other forms of sexual and domestic violence have been, and continue to be, an all-to-common part of the female experience. By listening to the silence that punctuates Hagar's trauma narrative, we can unearth a dimension of theological witness that has the potential to encounter the suffering that persists in the aftermath of trauma. In this paper, I will examine how Hagar's silence in Genesis 16-21 highlights how traditional patriarchal interpretations of feminised bodies and voices frequently overlook or consider them inconsequential. I will do this by turning to the work of Shelly Rambo, giving particular attention to the complexities of theologising traumatised female somatic memory away from the traditional linear understanding of redemption and the masculinised site of the cross.

Biography: Alexandra (Alex) Banks is a contemporary glass artist based in Ballarat, Victoria. Alex has been an exhibiting artist since 2003 and has been specialising in glass since 2017. She is in the final stages of completing her PhD in the multidisciplinary field of theology, trauma theory, and the arts. The question informs the focus of Alex's PhD research and artworks, how has the church contributed to a cultural environment that allows the doing of harm to vulnerable and feminised bodies? The purpose of Alex's artworks is to provide a visual space whereby the voices of those whose lives exceed the linear versions of Christian redemption and salvation narratives can be encountered. The lens through which Alex examines the intersections between theology, trauma, and the arts is the silent void of somatic memory.

Bernadette Miles: *'Spiritual direction as a resource for teacher formation, wellbeing, and resilience'*

Abstract: The research informing this paper, conducted in Australia in 2022, sought to examine how critical reflection through spiritual direction could support teachers in developing resilience, teacher formation and wellbeing, particularly in these uncertain times. This paper presents a summary of the results of the research. Spiritual direction is an ancient practice within Christianity, first practiced by the desert fathers and mothers. Spiritual direction is a practice that enables a person to be connected to their authentic self which can, in turn, foster and strengthen a sense of purpose and vocation. Our personal history and spirituality are a deep well of accumulated values and experiences from which we can draw wisdom and strength. We also accumulate experiences and disordered tendencies¹ that distort decision making and limit personal freedom. In exploring our spiritual identity through spiritual direction, we explore our sense of connection to something bigger than ourselves, our purpose and meaning in life. Spiritual direction provides a place for critical reflection and to become conscious of what limits and what enables a person's freedom to make life-giving choices. Teacher education courses focus largely on curriculum content and pedagogical knowledge and skills. The greatest resource in the cultivation of wellbeing and enhanced learning outcomes for students, the teacher's self, is given minimal attention. Yet, we teach who we are, for better or worse. The complexity of the work of teachers continues to grow. Teachers carry high expectations from their school leaders, parents, students, the wider community, and themselves. They carry heavy, demanding workloads. In such a climate it is easy to see how, without a robust sense of vocation and the nurturing of this, teachers suffer from high

stress, become disillusioned and disconnected from their vocation. Current research shows these factors contribute to high attrition rates, particularly of early career teachers.

Biography: Bernadette is co-director of Kardina Formation P/L, where she offers companionship of empowerment for women and men through spiritual formation, spiritual direction, Spiritual Exercises, supervision, and various programs for personal and leadership development. Her book published in 2021, *Strengthening Spirit – Releasing Potential: Spiritual Direction for Leadership and Organisational Development*, explores the contribution spiritual direction in the Ignatian tradition can make to leadership and organisational development. Bernie is an Honorary Research Associate within the University of Divinity and Stirling Theological College. Her current area of research is the contribution spiritual direction can offer to teacher formation, wellbeing, and resilience.

Bernadette Tolan: ‘Recontextualising Relationships and Sexuality Education’

Abstract: Dialogue has been identified as the crucial component of any process of recontextualising. The purpose of this research is to propose recontextualisation as the process for the teaching of Relationships and Sexuality Education in Catholic secondary schools. Findings from the recent National Survey of Australian Secondary Students and Sexual Health report demonstrate that the Church’s teachings on sexual ethics are no longer perceived as relevant by many adolescents. Consequently, this has implications for the teaching of Relationships and Sexuality Education in Catholic schools as students perceive the Church’s teachings on sexuality as irrelevant for their lives. Therefore, the problem which this research is addressing is finding a way in which the Church’s teachings on sexuality is brought into dialogue with the lived experience of students in Catholic secondary schools. By using a dialogical approach, recontextualisation will enable the teachings of the Church and the current context of students’ lives to be brought into dialogue with each other. This research project will draw upon the five criteria of recontextualisation as proposed by Didier Pollefeyt and Jan Bouwens (KU Leuven).

Biography: I am currently undertaking a Master of Theological Studies at ACU while working full time at Catholic Education Ballarat. I am a member of the Catholic Identity and Mission team and my role involves working with Religious Education Leaders across the diocese in the delivery of the Religious Education curriculum as well as Relationships and Sexuality Education. In 2014, I spent 3 months at KU Leuven as part of the Enhancing Catholic School Identity team. During this time, my project involved developing a resource for teachers to assist in recontextualising the Seven Sacraments.

Bet Green: ‘Troubling Events – Events of Grace’

Abstract: I describe three examples of punitive reactions to Christian initiatives that are not the ‘gracious engagement’ understood as ‘dialogue across the theological spectrums’, within their own contexts. ‘Dialogue’ is elaborated with reference to Bede Griffiths and Raimon Panikkar, proponents of interfaith dialogue. Metz’s presentation of Christian faith and theological elucidation as centred in a narrative that is a ‘dangerous idea’ we forget at our peril provides a framework for three stories of struggle I provide: Theodore of Mopsuestia, a 4/5th century Byzantine monk theologian, showed Christ as “bond of the universe,” a concept that is especially relevant today. Theodore and his works were anathematized after his death. Tissa Balasuriya, a Sri Lankan Catholic, liberation theologian who died in 2013 at the age of 89 was excommunicated in 1997 for challenging particular Church teaching, especially in regard to Jesus’ mother, Mary. In mid-October during a sojourn at the Port Fairy Spring Music Festival to celebrate my son, Tom’s work, I encountered a story of injustice towards St Brigid’s parish, Crossley, documented in Regina Lane’s book, *Saving St Brigid’s*. My conclusion considers how through suffering and grace, we learn to dialogue as concepts evolve, understanding of humanity develops, necessary change happens.

Biography: Beatrice Green, Dip Teach, BA, Grad Dip RE, MA, PhD, is affiliated with ACU. An honorary member of APTO, her publications include, *Bede Griffiths’ Images of God (2022)*, *Weaving Theology*

in Oceania: Culture, Context and Practice (2020), "Wisdom under Fire: Human Vulnerability as the Besieged Heart of the Icon of God" in Priest, Poet and Theologian: Essays in Honour of Anthony Kelly CSsR (2013), "'I bring a sword': 'My peace I give': experience the binding factor" in Dreaming a New Earth: Raimon Panikkar and Indigenous Spiritualities (2012); and "Bridging Difference" in Catalyst: Pastoral and Socio-Cultural Journal for Melanesia (2012).

Brendan Long (via Zoom): 'Measuring the economic impact of religiosity in Australia'

Abstract: Building on published research, this paper examines the economic impact of additional volunteering and donations by religious persons who were religiously engaged in childhood and maintained this engagement in adult life. The research deploys econometric analysis using binary logistic regression techniques to measure the impact of religiosity on volunteering and on donations. Volunteering is measured as being a volunteer to a non-religious cause. Giving is measured as giving to a non-religious cause. Religiosity is measured both in terms of religious attendance at a regular religious service (at least once a year) or through responses to questions of 'belief' and 'belonging'. The analysis shows that religious engagement does lead to a substantial increase in volunteering for non-religious causes. Persons who are traditionally religious are estimated to be 74% more likely to volunteer than persons who have never been religious. This equates to 439 million extra hours volunteered each year from religious persons to non-religious causes. This is valued between \$9-20bn dollars of annual contribution to Australian society.

Biography: Brendan Long is a Senior Research Fellow at the Australian Centre for Christianity and Culture. He is an economist with over two decades of experience in key government agencies (Treasury, Productivity Commission, the Department of Prime Minister and Cabinet, and the Office of National Assessments) and has held leadership policy roles in national peak organisations in the private and not-for-profit sectors (including Catholic Social Services Australia and National Disability Services).

Bob Dixon: 'Factors influencing Mass attenders' attitudes to clergy sexual abuse in the Catholic Church'

Abstract: The clerical sexual abuse crisis has been the defining issue of the Catholic Church for at least the last forty years. The crisis has given rise to a vast body of literature around the world, yet relatively little has been written about the views of ordinary Catholics, including Mass-attending Catholics. In Australia, representative samples of Mass attenders were asked for their views about clergy sexual abuse every five years between 1996 and 2016, first in the 1996 Catholic Church Life Survey (CCLS) and then in the National Church Life Surveys (NCLS) (2001-2016). In a paper presented at the APTO 2020 conference I demonstrated how attenders' responses had changed over the period from 1996 to 2016. In this paper, I continue the investigation of the data by using multivariate analysis to explore how demography, parish involvement and personal faith perspective influence Mass attenders' attitudes to the crisis. The analysis shows that demographic factors account for very little of the variation in responses; far more influential is attenders' frequency of attendance at Mass and their level of involvement in the life of their parish, factors which were themselves outweighed by variables related to personal faith and spirituality.

Biography: Bob Dixon is an Honorary Research Fellow of the University of Divinity and has served on the APTO Executive since 2017. He was the Foundation Director of the Australian Catholic Bishops Conference Pastoral Research Office (now known as the National Centre for Pastoral Research) from 1996 to 2016. He has a PhD in sociology from Monash University as well as degrees in science, theology and education.

Cathryn McKinney: 'Shrouded Dissent: Deidentified Bodies Dialoguing in Protest and Solidarity'

Abstract: In October 2022, Iranian people take to the streets to protest. With the internet cut, social media platforms blocked and older bans on Facebook, Twitter, TikTok and Telegram still enforced, communities are driven to employ antiquated and powerful means to communicate. At 9pm every

evening, people turn off their lights and start chanting, their calls 'death to dictator' echo around their city giving voice to protest in an engagement of solidarity shrouded in darkness; deidentified bodies, calling protest and presence into the night. At a great risk, these citizens are mobilised to hear and be heard in a context of violent social upheaval and radical challenge. No face-to-face dialogue, no carefully constructed encounter, these bodies call out into the darkness and dialogue their dissent. This paper will explore how we can think about gracious engagement when traditional (careful) scaffolding is not present. I will ask if it is possible to cherish the space between bodies when dialogue is deidentified and bodies are hidden from one another.

Biography: Dr Cathryn McKinney is Director, Professional Supervision Program and Lecturer in Practical Theology at the University of Divinity.

Cecilia Francisco-Tan: *'The Theologian as Pastoral Practitioner: Quid sit? Cur ita sit? An sit? / Utrum ita sit?'*

Abstract: "Gracious engagement", and "dialogue" connotes the inter-disciplinary approach necessary for shared contemporary theologizing to advance human good. Foundational to the process is the theologian as subject, aware of the function of 'communication', that Canadian theologian Bernard Lonergan, SJ proposes is the final stage of all theological reflection. From a Catholic Systematic perspective, this paper understands and argues that the Christian theologian in 'gracious engagement' and 'dialogue' in effectively communicating Christ's message, is a pastoral practitioner. This fact often goes unreflected or is taken for granted, limiting firstly, the potential of the theologian and secondly, the theological reflection. Specialization in theology while necessary for progress places the theologian in danger of a form of abstract scholarship without conscious intentionality applied to intersubjectivity. This paper further proposes that the turn to the theologian as pastoral practitioner challenges theologians to understand that communication/gracious engagement and dialogue occur on three levels: the divine and human reality; the communication occurring within their interiority, and finally the outer communication to/with others. The theologian, aware of their pastoral role, is obligated to consider all three levels of communication critically and attentively, to meet the complex social needs in an integrated way, within and outside the sphere of academia.

Biography: Cecilia Francisco-Tan is a systematic theologian, and an alum of the University of Divinity. She currently lectures at Yarra Theological Union, where she serves on the education board of the College. Cecilia was a recent resident fellow with the Lonergan Institute, Boston College. Her pastoral concern for women's issues in the Church emerged from her pastoral work and shared experiences with other women and men. Cecilia's involvement with the Institute of the Sisters of Mercy Australia and Papua New Guinea has given her the opportunity to exercise her lifelong vocation as an educator and pastoral practitioner through teaching theology to Melanesian women religious. She was a past executive secretary of APTO.

Christopher Longhurst: *'Cross-Cultural Interreligious Pictorial Dialogue. Case of the Catholic-Māoriesque. Cultural Appropriation or Appropriate Interculturality?'*

Abstract: This paper surveys a selection of pictorial artworks that treat the blending of Māori motifs and Catholic-Christian themes. It critically evaluates the artwork's interculturality based on Christianity as a culture intersected by diverse cultural expressions. The artwork's form, content and subject matter are considered as indicators of relations between Māoritanga and Pākehā cultures connected by the currents of a common religion. Has something new and appropriate been achieved here or is this just another form of cultural appropriation? Conclusions affirm that by extracting Māori motifs to reference Christian themes, a unique form of pictorial art has been produced, a kind of pictorial interculturality that bridges more than Māoritanga and Pākehā culture. It generates a 'third space' for dialogue, an equitable and respectful interaction of diverse cultures through art, that is, the Catholic-Māoriesque.

Biography: Dr. Christopher Longhurst. Lecturer at Te Kupenga Catholic Theological College of Aotearoa New Zealand and Fellow of King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue (KAICIID).

Cullan Joyce: *'The Impact of Contemplative Research on Religious Experience: Interpreting Centering Prayer considering Psychological Sciences'*

Abstract: Contemplative Science explores religious contemplative practices via lenses provided mostly by the psychological sciences. Contemplative research can analyse religious contemplative practices through cognitive processes such as attention, metacognition, enquiry, and others. Complimentary to these analyses, the research would examine how these processes effect the processes themselves (is attention strengthened or weakened by meditation practice), or the psycho-physical health of the practitioner (does practicing meditation reduce anxiety?). This paper asks whether it is possible for contemplative research to examine the religious elements of meditation practice? This paper applies the cognitive approach above, set by contemplative research, to Centering Prayer. It examines some key psychological features of Centering Prayer and sets out the major cognitive operations utilised in the practice. It then goes on to examine how theology functions, arguing that theological language and formation help anchor the attentional focus, and the openness of the practitioner. The paper argues that the effect of theology in the practice of Centering Prayer is at least twofold: theology shapes the quality and character of practitioner attention and awareness, second that theological formation provides language around meditative experience, effectively naming experiences via religious worldviews. The paper concludes by asking a question: How can we discern how religious experiences evolve? Does their evolution within the complex interactions of language, context, and experiences diminish religious experiences?

Biography: Dr Cullan Joyce, Insight Fellow, Contemplative Studies Centre, University of Melbourne. Lecturer Philosophy and Spirituality, University of Divinity.

Debra Snoddy: *'Gracious Engagement in Pastoral Supervision'*

Abstract: Professional supervision is an ordinary component of the work culture for those working in human or social services. Yet, for some clergy, the term 'supervision' appears to be a barrier: the term has the connotation of checking up or evaluation, to which such clergy reply that they are responsible to their bishop only. While there has been debate in the field about the term 'supervision', the current consensus is to retain the term 'pastoral supervision', because it is consistent with clinical supervision accessed by other professionals working in human services, such as psychotherapists, counsellors and social workers. Supervision is a way of learning from experience. It is a relationship whereby supervisor and client engage in an enquiry into workplace events and practices in order to be more effective. Supervision is a way of reflection, identification, awareness-raising, naming and questioning the workplace reality with its challenges and achievements. While supervision is concerned with pastoral practice, there might also be an occasion to bring personal issues related to the client's pastoral practice into the supervisory space. Supervision is not counselling, spiritual direction or psychotherapy. Rather, it is a process of structured reflection on experience that offers accountability, feedback and insight, and explores strategic ideas for better work practices. Paramount for this to happen is that supervisors recognise their own limits and offer referrals when appropriate to other professional service providers. This paper will investigate the connections between pastoral supervision and the theme of the conference, gracious engagement and how, viewing it in this way may make it possible for clergy to overcome resistance to their practise of pastoral supervision.

Biography: Dr Debra Snoddy currently lectures in Biblical studies at the Catholic Institute of Sydney/ University of Notre Dame Australia, and she is a founding member of the SCD Centre for Gospels Research as well as holding memberships with the Research Group for the Study of the Johannine

and Pauline Literature at the Faculty of Theology of KULeuven, Belgium as well as the Australian Catholic Biblical Society, and the European Biblical Association and an executive member of the Association of Practical Theology in Oceania. She is a contributor to national and international publications in Biblical Studies and Pastoral Theology.

Geetanjali Rogers (via Zoom): *'Promoting theological dialogue regarding Physician Assisted Suicide and Euthanasia through compassion'*

Abstract: Discussions around Physician Assisted Suicide and Euthanasia (PAS&E) often have a polarising effect, and instead of generating meaningful dialogue, foment arguments, entrenched through emotional involvement. Thus, successfully exploring nuances surrounding PAS&E and promoting theological perspectives, first requires establishing a neutral common space. As compassion is used by both proponents and opponents of PAS&E to justify their stance (Fleming, 2022, p. 77) it offers a neutral starting point and opens a common space for dialogue. Because compassion is central to Christian as well as other approaches to ethics, when dialogue regarding PAS&E is grounded in a shared framework of compassion, it allows theology to intervene constructively in debates and discussions beyond the Christian sphere. Framed thus, we can move the central question from "is PAS&E ethical?" to "when is PAS&E compassionate?" To answer this question, theological approaches include hermeneutics, or engagement with the theological history of compassion as a virtue or emotion. Here I will combine these to consider how John Chrysostom, through his analysis of the parable of the Rich Man and Lazarus construes compassion as an emotional attitude to others. Chrysostom argues that compassion comes about by seeing and pitying the other, identifying their need and finally meeting their need. This understanding of compassion promotes a space where theological dialogue can interact with PAS&E laws thus promoting deeper engagement with the concept of compassion in PAS&E.

Biography: Geetanjali Rogers is a HDR student through Institute of Religion and Critical Inquiry at ACU on the Canberra Campus. Her thesis is titled Reimagining the Ethics of Assisted Dying through Compassion. She taught religion and philosophy in secondary schools for eight years prior to starting a doctorate. Her research interests include the history of emotions especially suffering, as well as themes related to the dignity of the person. She currently volunteers at her local church on the pastoral council and through running an adults bible study group.

Geoffrey Cheong: *'Gracious Engagement'*

Abstract: The historical changes of the twentieth century leading to globalisation and arguably the mutational shift in consciousness spoken of by some scholars as the broadening awareness to integral perception, saw the move of dialogue to the centre of the church's mission. Interfaith dialogue has become the way forward. The planet's future does not only depend on the understanding and respect for other faith traditions, but such dialogue is enhanced when respectful of all knowledge which will provide the context for such dialogue necessary for the welfare of the planet. Panikkar's integral perception described in his teaching of the Cosmotheandric intuition, outlines creator, creation, and creature as integrally one. Science being the articulation of creation as the silent partner in any dialogue between faith traditions, enables Panikkar to speak of life as a sacred secularity. This paper turns to the work of Vincent Bedogne, student of Teilhard de Chardin, to map a course for the pathway to cross the faith-science threshold to create a reenchanting understanding of the planet or as a sacred secularity in the words of Panikkar. This dialogical pathway between the spiritual and scientific perspective is captured in his book 'The Evolution of Consciousness.'

Biography: Having grown up in Melbourne, and raised in the Anglican Church, Geoff was ordained in 1973 and followed his call to ministry primarily in the parish of Mentone and Elwood- Balaclava. In 1977 he moved to Canada for Supervised Pastoral Education, being certified as a Specialist in Pastoral Care. On his return in 1986 he was appointed to the parish of Mentone, and in time to fulfil

the learning of his Canadian training, developed a Pastoral Counselling service within the parish. Influenced by the concepts of Carl Jung, Ken Wilber, and Raimon Panikkar he completed his doctoral work in 2018, drawing his developed ideas together within the theme of Relational Spirituality. Following retirement, over the last five years he has enjoyed the opportunity to informally further his learning. This time has been interspersed with the unique calling of grandparenting and occasional parish work.

Jennifer Lewis (via Zoom): *'The Hard and Holy Work of (Really) Listening: Adapting the Practice of Nonviolent Communication for Intra-theological Dialogue'*

Abstract: Dialogue across the intra-theological spectrum is often fraught with anxiety, anger, frustration, and fear. Intra-theological dialogue can be particularly challenging in places like the United States, where theological positions are often tied to political affiliations and politicized issues. Nonviolent communication (NVC), developed by Marshall Rosenberg, is a method for fostering, repairing, and deepening relational connections, especially across lines of conflict and difference. This presentation looks at how theological leaders, religious educators and lay persons might employ and adapt the methods of NVC to slowly build relationships, understanding, empathy, and even partnership across intra-theological divides. It begins by discussing the principles of NVC and how these connect to theological dialogue, both in terms of aims and process. It then explores what intra-theological dialogue could look like if approached from an NVC perspective, with a focus on individuals and lay groups. It concludes by identifying practical ways that individuals, theological educators and religious communities might use NVC to initiate and sustain dialogue across the intra-theological spectrum, not only to foster mutual understanding but also to create empathetic connections and partnership where divisions are painful and deep. It suggests throughout that engaging in intra- and inter-theological dialogue from a posture of NVC can be understood as a vital spiritual practice in a diverse world.

Biography: Jennifer Lewis is a Ph.D. candidate in Practical Theology at Boston University School of Theology. Jennifer's research focuses on spiritual practices, contemplative religious education, feminist theological methods, and the cultivation of empathy and compassion. Her dissertation is entitled "Wombing Theology, Mothering Subjects: Conceiving a Feminist Contemplative Pedagogy in Conversation with Julian of Norwich." The project brings Julian of Norwich's writings into conversation with scholarship on contemplative pedagogies and feminist practical theology, with the aim of developing a distinctly feminist form of contemplative religious teaching and learning. She welcomes conversation and can be reached at jllewis@bu.edu.

John Collins: *'Dialogue across theological spectrums: A Practical Application of insights from Bernard Lonergan's understanding of realms of meaning for systematic preparation for ministry'*

Abstract: All ecclesial communities have some form of governance hierarchy. In many traditions, for those who are officially engaged in ministry on behalf of the ecclesial community, there is also a hierarchy of ministerial roles. In the Catholic tradition formation programs for Deacons are, for the most part, adaptations of the formation program for Presbyters (Priests). Formation programs for Pastoral Associates in the Catholic Tradition and equivalent roles in the broad range of Protestant Traditions are primarily informed by the programs and policies used for the training of candidates for ordained ministry. This presentation explores the possibility of using Lonergan's understanding of realms of meaning to develop systematic, role appropriate, formation programs for Deacons and other ministerial roles. A realm of meaning becomes differentiated from the others when it develops its own language, its own distinct mode of apprehension, and its own cultural, social, or professional group speaking in that fashion and apprehending in that manner. The realms of meaning identified by Lonergan are the realm of common sense, the realm of theory, the realm of interiority, the realm of transcendence, the realm of scholarship and the realm of art.

Biography: John Collins is a Deacon for the Catholic Diocese of Parramatta. He is engaged in a variety of ministries with a particular interest in clergy supervision and initial and ongoing formation for clergy, and others engaged in ministry. Based at the parish of Christ the King in North Rocks he also works out of an office in Dulwich Hill. Recently retired from teaching Practical and Pastoral Theology at the Catholic Institute of Sydney John is a sessional educator: at Australian Catholic University and the Sydney College of Divinity. Immediate past-president of APTO John is a Life Member of APTO.

Merv Duffy (via Zoom): *'The Mahia Komiti of 1841'*

Abstract: On 13 October 1841 two missionaries to New Zealand, Reverend William Williams of the Church Missionary Society and Father Claude-André Baty of the Society of Mary engaged in a four-and-a-half-hour public debate before approximately 360 Māori of the Mahia Peninsula. Unusually, both missionaries recounted the event at the time. Williams wrote some 1470 words in his journal for that date. Baty wrote letters on 25 and 30 October both of which referred to the debate (365 words and 1043 words). We can therefore get an idea of what happened, of the personalities involved, of the topics of debate, the arguments presented, the texts used, and the response of the audience.

Biography: Mervyn Duffy is a Catholic priest (and a member of the Society of Mary) who lectures in Systematic Theology and is an Assistant Dean at Te Kupenga Catholic Theological College, Auckland, New Zealand. He has a research interest in the letters which the early Catholic missionaries wrote from Western Oceania. Most of these letters are in French and he has been collecting and publishing English translations of them on www.mariststudies.org.

Nigel Pegram: *'Using Relational Integration as a model for engagement across theological traditions'*

Abstract: Sandage and Brown (2018) propose a relational model for the integration of the fields of psychology and theology. This model highlights the fact that discussions between people from different traditions and world views bring their embodied humanity to any engagement. Their model can also provide a method for engagement across traditions and faiths. As they observe, relational approaches to collaboration have been sparsely represented (p. 41), yet present an opportunity for respectful and reciprocal influence, while acknowledging the challenges and tensions inherent in situations where people are involved in integrative endeavours. This paper will suggest how this model could be used in inter-theological dialogue.

Biography: Dr Nigel Pegram is the Director of Postgraduate Studies for Alphacrucis University College. He has been an ordained minister of Churches of Christ for over 30 years. He lectures in the school of Ministry and Theology and the school of Health and Human Sciences. His current research interests are ministry wellbeing and the theology and practice of chaplaincy.

Peter Carblis: *'Theoretical and Theological Perspectives of Gracious Engagement'*

Abstract: Practical Theology, or reflections on the enactment of theological understandings and commitments, is a complex profession which practices in the context of multiple worldviews, theologies, philosophies, spiritualities and social imaginaries through practitioners to recipients of equal diversity. In all of this, particularities of the faith or approach to spirituality of both participants and recipients is often paramount. It is something in which a "one size fits all" approach is essentially unworkable. This paper will explore a four-part analytical model of approaches to spiritual care to enable practitioners to locate themselves, assess their capacity to serve in particular contexts or to particular recipients and to consider the breadth and scope of the fields of dialogue within which they need to graciously engage. The model is based on the idea that the delivery of any theologically informed action occurs within the context of a service environment, by practitioners with various overlapping yet particular theological commitments, philosophical groundings, and methodological approaches.

Biography: Peter's experience encompasses pastoral, chaplaincy, and educational ministries. Comfortable in multi-faith contexts, he has served in practitioner, executive, and governance roles including school founder, church pioneer, senior and support pastoral leader, teacher, school principal, and college principal. In the 1990s Peter conducted a top-rating talk-back radio program called "Street Talk" on a NSW Central Coast radio station. He is currently a member of the executive of APTO, a director of the Australian College of Ministry (ACOM), and member of the Morling College Academic Board.

Samuel Curkpatrick: *'A gift to one another: embodying unity in diversity in Indonesia and Australia'*

Abstract: In contemporary Australian and Indonesian society, cultural and religious diversity is often celebrated as symbolic of broader liberal and pluralist identities. However, rarely is the interpretive agency of Indigenous and other minorities considered integral in shaping mainstream discourses on social cohesion. This paper explores two contexts of engagement with symbolic articulations of unity in diversity, namely Warlpiri (Aboriginal Australian) formulations of ngurru-kurlu (home-having) and Indonesian Christian engagement with Pancasila. This juxtaposition offers more than analogical comparison of similar social structures: the five principles of ngurru-kurlu which, in numerous ways, resemble the panca (five) sila (principles) underpinning the Republic of Indonesia. Exploring what motivates individuals to work with mutual respect and assistance, I argue that grace is an integral characteristic for Warlpiri and Indonesian Christians who seek to bring about unity in diversity. Christians can enrich society and secular ideals of social cohesion by becoming a gift to one another.

Biography: Dr Samuel Curkpatrick's research spans issues of music, culture and theology, with specific focus given to Indigenous Australian song and philosophical issues of language and identity. Sam is currently a Research Associate at the Indigenous Knowledge Institute, University of Melbourne, and a Researcher and Adjunct Lecturer, University of Divinity. He completed a doctorate in ethnomusicology at the National Centre for Indigenous Studies (ANU, Canberra). He was the inaugural curator of the Hindmarsh Research Centre, which gives focus to Churches of Christ memory, identity, mission and ministry, and Partnership Coordinator Victoria and Tasmania for Australian Churches of Christ Global Mission Partners, from 2017–21.

Siân Owen: *'Our Common Cloth'*

Abstract: One of the threads arising from the listening process of the diocesan phase on the Synod on Synodality in the Auckland Diocese was the call for a Church that was more welcoming. This incorporated a recognition that the "gift and challenges of ethnic diversity confronts the Church of Auckland powerfully" [p.2]. Divergent voices expressed how these challenges were manifested. For some it was frustration that they were welcomed in words but forced to do things the 'kiwi' way, others perceived that ethnic communities side lined themselves and did not seem to want to belong unless they got their 'own' way. The 2022 Pastoral Orientations On Intercultural Migrant Ministry emphasises the importance of encountering diversity and promoting intercultural dialogue so that the Church might grow. The rhetoric is often easier than the practice. In pastoral situations where many diverse sometimes conflicting expressions of faith are being sought how do we build capacity for encounter, dialogue, and mutual enrichment? Some reflections and considerations from walking together in a multi-cultural Church with a bi-cultural context.

Biography: Siân Owen PhD is a Sister of St Joseph who serves in the Catholic Diocese of Auckland Te Taumata o te Hahi Katorika of Aotearoa/New Zealand. She is the Leader of Pastoral Services an umbrella department for faith formation, marriage and family, ministries to young people, liturgy, mission, and deaf pastoral work. Like one in four of those who call Tamaki Makaurau home she is an immigrant with an interest in inclusion, language and walking together with diversity.

Tom Edwards: *'An architecture of defiance: Great churches as vehicles of hope'*

Abstract: Church buildings often serve multiple purposes including corporate worship, social service provision, education, and even leisure. The notion which ties these disparate purposes together is a desire to become a community hub. In this way churches mimic other social institutions such as schools, community centres, and some clubs. In addition, contemporary church architecture also engages elements of biophilic design. In this regard churches tend to mimic hospitals and other wellbeing spaces. What then is distinctive about church architecture? While Christianity may promote love as its highest virtue (e.g., Mat 22:36-40; 1 Cor 13:13) it is actually the virtue of hope which predominates in the architecture of effective worship spaces. Using an evolutionary lens and an awareness of psycho-biological principles the author will explore how church architects from multiple traditions have historically used a variety of elements including building materials, perspective, colour, ornamentation, and the decorative arts to enhance worshipers' experience of hope. Ultimately, it will be asserted that designing spaces of hope is not about creating opportunities for community, or enhancing wellbeing, but about promoting an architecture of defiance.

Biography: Tom Edwards began his professional life in developmental genetics before completing a PhD in behavioural neuroscience. For the last decade his interests have shifted from the brain to the mind. He therefore earned a master's degree in counselling and now works part-time as the Senior Counsellor at Lifecare (i.e., Crossway Baptist Church). Dr Edwards has taught at Eastern College Australia, ACOM, and Whitley College. He is presently an Honorary Research Associate of the University of Divinity through Stirling Theological College. Dr Edwards is also the Chair of the Christian Research Association.

Becoming a member of APTO

APTO invites academics, researchers, higher degree students and ministry practitioners in practical theology and related fields to apply for membership of the Association.

Becoming a member entails three simple steps:

1. Completing the Membership Application Form (available at <http://apto.asn.au/membership>) and returning it to the APTO secretary, Mr Julian Kluge at secretary@apto.asn.au.
2. The application for membership being accepted at an APTO executive committee meeting.
3. Paying a membership fee.

The membership application form asks that applicants for membership nominate a proposer. If you don't know any existing APTO members, this can be left blank, and we'll contact you.

Practical Theology Research Network in Oceania



Got a research idea but need help developing a methodology? Have you discovered some initial findings from your research but looking for some additional insights?

The Practical Theology Research Network in Oceania (PTRNO) is a network of practical theologians, operating under the umbrella of the Association of Practical Theology in Oceania (APTO), collaborating to create an “incubator” for practical theological research in Oceania. The network currently holds four research seminars per year via Zoom to provide feedback to researchers on developing research ideas/proposals, methodologies, data analysis and emerging conclusions. The network also exists to improve the profile of practical theology in the Asia-Pacific.

The current moderator of the PTRNO is Dr Ian Hussey.

Each of the four research seminars has 3 x 40-minute presentations (10 minutes presentation + 30 minutes feedback and discussion). Applications to make a presentation at a PTRNO research seminar can be made through filling in the form below. Presentation slots will be allocated on a “first in first served” basis and on the urgency for feedback. Researchers are to make available a 1,000-word summary of their research ideas one week before their research presentation. Research presentations

should be presented in an interesting and engaging manner. Simply reading a paper is strongly discouraged. Higher degree research students are welcome to make an application to present.

The dates for the PTRNO research seminars for 2023 are:

3 March 2023

19 May 2023

28 July 2023

13 October 2023

The seminars run from **2:00pm-4:00pm Australian Eastern Standard Time (Sydney/Melbourne)**. You will be emailed the Zoom link.

If you wish to go on the mailing list for the PTRNO, please click here or <http://eepurl.com/hPFHOD>.

If you wish to apply to make a presentation at a research seminar please fill in the form by clicking here or <https://forms.gle/KbXnGuN1Wap4CMkd7>.

Please direct any questions about the Practical Theology Research Network in Oceania to the current moderator, Dr Ian Hussey, by completing the online form above. Thank you for your interest!

Social Media

APTO encourages delegates to share your experiences of the conference and engage with one another over social media using **#ATPO2022** and **#GraciousEngagement**. APTO has a Facebook (<https://www.facebook.com/Association-of-Practical-Theology-in-Oceania-741611209192229/>) and Twitter account (<https://twitter.com/APTO>).

2023 APTO conference – save the date!

APTO is delighted to confirm that the 2023 APTO conference will take place at the **University of Otago** in **Dunedin, Aotearoa New Zealand**, between **28 November 2023 - 1 December 2023**. Please save the dates for now and more information will be circulated soon.

Questions?

Please contact Dr Zachariah Duke, APTO president, via email (president@apto.asn.au), if you have any questions about the 2022 APTO conference.

Thanks again for joining our 2022 conference!

www.apto.asn.au
