

The Flinders University and Adelaide College of Divinity  
**Centre for Theology, Science and Culture**

**NEWSLETTER**

February 2008

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# W elcome

to the first newsletter for 2008  
for the Centre for Theology, Science and  
Culture (CTSC) based at the Adelaide  
College of Divinity (ACD), Brooklyn Park,  
South Australia.

## 2008 Fringe Festival Art Exhibition at ACD.

### *“Creation – cosmos and chaos”*

Twenty five local artists will explore and  
celebrate the many meanings and experiences  
of creation. A wide range of perspectives.  
There will be something for everyone!  
Includes original paintings, sculpture, textile  
art, photography, wood and glass.

Sun 2 March

Wed 5 – Sun 9 March

Wed 12 – Sun 16 March

All sessions: 1.00 – 5.00pm

In the Chapel of Reconciliation and Classroom  
S1

Opening: Sun 2 March at 3.00pm

Meet the Artists: Sun 9 March at 3.00pm

Conversation on Theology and the Arts: Thur  
13 March at 5.00pm

Admission Free. Suitable for all ages.

### Extra info

This will be the sixth art exhibition we have  
held. The first was in 1998.

The Exhibition always includes wonderful art,  
on themes connected with the ACD mission of  
teaching theology and ministry. This year’s  
theme is no exception: Creation – Cosmos and  
Chaos.

CTSC is a major sponsor of the Exhibition.  
For this Exhibition we are hoping to schedule  
an ecumenical service during the season, in  
celebration of the arts. Details to be  
announced.

## Reflection of Artist in Residence.

### Yvonne Ashby

For the past 3 years I have been fortunate in  
having a studio at the Adelaide College of  
Divinity Campus. On reflection the time has  
been enriching both spiritually and  
developmentally. I have embraced the College  
life and undertaken studies in areas that I feel  
will enrich and broaden my knowledge and  
artwork. It is a personal journey. One that is  
being fed and nurtured by not only the studies  
but the interpersonal relationship with students  
and staff. I document many of my thoughts and  
ideas in a visual diary and having recently  
audited Rev. Dr Michael Trainors’, “The  
Passion of Christ;” it is my intention to  
develop artwork based on these lectures.  
Currently I am painting towards a mixed  
exhibition in Darwin so my time is spent  
meeting this deadline.

In 2006 I attended lectures on the topic of

Theology and the Arts presented by Assoc. Prof. Dr Stephen Downs. For assessment I submitted two works, Eucharist, (fig. 1) a hand coloured linocut and The Assumption, (fig. 2) silkscreen on coloured paper. The artwork is a response the theme of early church iconoclasm. Eucharist began as a literal work that evolved into a narrative study by the process of cut and paste. The cutting represented the destruction of the icon as a result of the rejection of the veneration of images. The artwork is hand coloured to reflect the Australian landscape. Whilst working on Eucharist a parallel project evolved. The Annunciation comprises repetitive images of the Virgin Mary. This repetition is symbolic of mass production, representative of the loss of art of the religious image, in a society that is consumer driven, (represented by the barcode). The work is presented as a full sheet of artwork reminiscent of those produced on the printing press. As a response to Medieval Church history conducted by Lecturer Dr. Josephine Laffin, I completed the final assessment as artwork; on display in the corridor of the Catholic College. The watercolour illustration depicts the function of cathedrals in medieval society within the Romanesque period and depicts the political and religious influence of this era on Church history. My experience at the college has enabled me to begin a search for truth that is nurtured and encouraged within an environment that seeks to develop individual talents and vocations. For this I am very grateful.

## **Report on the Colossae Conference held September 2007 - Alan Cadwallader**

The conference was organised as part of the Colossae Project, an on-going research collective of the Department of Archaeology and School of Theology at Flinders University. The conference, titled "Colossae in time and

space: linking to an ancient city" was held across the weekend of September 21-23, and attracted significant sponsorship from local businesses (such as Coriole Winery, T-Bar, Rainbow Books etc). It was the first such conference ever held that was dedicated to the study of this ancient site in south-west Turkey. The conference was opened by the Vice-Chancellor, Professor Anne Edwards at a public lecture on Friday 21<sup>st</sup> an event that also included a video of greetings from the Mayor of Honaz (the town nearest the ancient site). Dr Ros Kearsley, Senior Lecturer in the Department of Classics at Macquarie University and internationally recognised for her work in ceramics and epigraphy, delivered a masterful keynote lecture which was attended by conference delegates, civic dignitaries, church leaders and members of the public. Approximately 75 people attended this event and were able to see an extensive display of the fruits of research that has been pursued so far. On sale, as a special production for the conference, was a CD-Rom that included photos from the site, old maps of the area, an introduction to the newly translated story of Michael of Chonai (Chonai is the related site of Colossae), the new translation itself, older drawings of Colossae and the Lycus Valley and a series of "Postcards of Colossae" which included pictures of 38 aspects of the site, with text amounting to approximately 40,000 words. This CD-Rom had been prepared by members of the Greek Reading Group convened by Dr. Alan Cadwallader.

Two further keynote speakers attended the conference and delivered excellent lectures: Professor Paul Trebilco from the University of Otago and Dr. Rick Strelan of the University of Queensland. The conference also gathered considerable interest from overseas scholars keen to discover more of the progress of the Flinders University Colossae Project. Overall the conference was a huge success, with many positive comments coming from delegates and keynote speakers.

Specific outcomes from the conference include:

- the opportunity for four post-graduate students to present papers and test their ideas in a rigorous, scholarly forum
- the presentation of 13 papers on different aspects of Colossae and the Lycus Valley
- the preparation of a CD-Rom of a rich store of original work and first-time collations of material (a copy of which is connected to this report)
- the raising of the profile of the Colossae Project nationally and internationally
- the development of three specific publication outcomes:
  - i) the intent of ATF Press to take the CD-Rom to the Frankfurt Book Fair to promote a hard-copy version with an international publisher
  - ii) the use of the keynote lectures as a foundation for an international collection of quality scholarly essays to be published by a well-known international publisher (such as Blackwells or De Gruyter); preliminary discussions have already begun with Prof. Loren Stuckenbruck of Durham University, Dr Hatice Erdemir of Manisa University, Erim Konakçi of Pamukkale University, Prof. Richard De Maris of Valparaiso University, Prof. Clinton Arnold of Biola University, Prof. Jonathon Reed of La Verne University and Dr. Felicity Harley of the University of Melbourne.
  - iii) The publication as a dedicated thematic issue of a referred journal of papers from the conference.

In my *Conversations* presentation I sought to go behind much of the recent media hype about the role of religion in politics, and consider the question of the extent to which it is legitimate to use religious reasons in public political discourse in a liberal democracy. In the Australian context there have been a number of recent books which detail the way in which religion is a part of the political debate: Frank Brennan and Marion Maddox have both recently published books, and of course there have been Kevin Rudd's two essays for the *Monthly Magazine*. A number of other magazines have also picked up the theme – *Meanjin* had a recent issue dedicated to Faith, and then there was of course the *Quarterly Essay* by Amanda Lohrey.

My way into the discussion was to consider the work of the Princeton philosopher of religion Jeffrey Stout, whose recent book *Democracy and Tradition* (Princeton University Press, 2005) is an extensive discussion of the place that religion has in our corporate political lives. The book is an American book: it is devoted to the discourse about the dangers which threaten American democracy. One of the large dangers is the tendency for parts of the church to cut themselves off from the tradition of liberal democracy, and to perceive liberal democracy as a way of policing religious belief, rather than as a mechanism to allow the religious to be a part of the body politic. They argue that liberalism has gone to far in requiring them to leave their religious beliefs outside the town hall. Stout quotes Nicholas Wolterstorff (a Yale philosopher) to this effect:

It belongs to the religious convictions of a good many religious people in our society that *they ought to base* their decisions concerning fundamental issues of justice *on* their religious convictions. They do not view it as an option whether or not to do it. It is their conviction that they ought to strive for wholeness, integrity, integration in their lives; that they ought to allow the Word

of God, the teachings of the Torah, the command and example of Jesus, or whatever, to shape their existence as a whole, including, then, their social and political existence. Their religion is not, for them, about *something other* than their social and political existence; it is *also* about their social and political existence. Accordingly, to require of them that they not base their decisions and discussions concerning political issues on their religion is to infringe, inequitably, on the free exercise of their religion.

Stout argues that such a view is eminently reasonable, and that there is plenty of scope within liberal democracy for those who understand themselves as Woltersdorff suggests to be supporters of democracy.

After discussing some aspects of the way in which Stout sees this happening, I concluded with the following quotation from Stout, which also effectively summarises his thesis;

There are people who lack civility, or the ability to listen with an open mind, or the will to pursue justice where it leads, or the temperance to avoid taking and causing offence needlessly, or the practical wisdom to discern the subtleties of a discursive situation. There are also people who lack the courage to speak candidly, or the tact to avoid sanctimonious cant, or the poise to respond to unexpected arguments, or the humility to ask forgiveness from those who have been wronged. Such people are unlikely to express their reasons appropriately, whatever those reasons may be. When it comes to expressing religious reasons, it can take

a citizen of considerable virtue to avoid even the most obvious pitfalls. I know of no set of rules for getting such matters right. My advice, therefore, is to cultivate the virtues of democratic speech, love justice, and say what you please.