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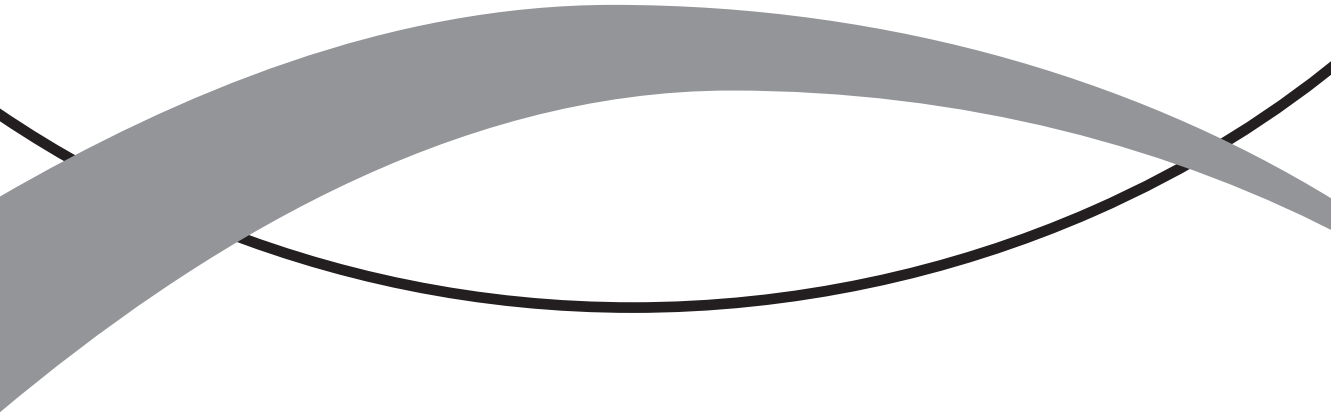

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Receiving the Nicene Creed in Settler-Colonial Space

Chris Budden

Abstract

Central to the church's life is the negotiation of identity, location and relevance. That negotiation is shaped by the way the church understands God's providence; God's relationship with and location in the world. In settler-colonial society God is said to be absent because without Christians there is no-one to represent God. Christian faith begins in practice. Theology – including that of the Creeds – offers an account of faith that sets boundaries to practices and says when they are not Christian. By what it said and did not say the Nicene Creed would later allow the church to offer theological justification for settler-colonial invasion and dispossession. The issue explored in this article is whether the church can still receive and reclaim such a Creed if it is to be a just and inclusive community that genuinely loves God and its neighbour.

Introduction

Creeds offer a language for the common life of God's people as they worship and explore the shape of discipleship. They suggest what must be said and what cannot be said about God and, thus, the identity and location of the church. My argument is that the Nicene Creed was negotiated to resolve particular presenting issues of Christology, and also enable the church to continue to build a public identity inside Roman Empire in ways that would not disturb that relationship. Such a negotiation both guards against the return to persecution and protects the church's emerging place in society; a place that makes sense because of the changing view of the sovereignty and providence of God.[1]

I will offer an account of some of the theoretical foundations of the paper, including a note on theology, identity and relevance, and location and context. I will then explore the particular context of settler-colonial Australia, in order to understand the question that must be asked about the Nicene Creed in this context. I will trace the way in which a shifting understanding of sovereignty and providence, and the location of the church helps explain what was left out of the Creed so that there is foundation for the church to support colonialism. In the final section I will turn to the question of reception of the Creed into the life and worship of the Uniting Church at this time. That is, if this Church commits to a more contested relationship with colonisation and its expression in settler-colonial society, what resources are to be found

[1] That I centre "providence" rather than, for example, soteriology or ecclesiology is because of the claim, which I will develop further in this article, that central to settler-colonialism was a denial of God's providence and blessing upon land and people before Second Peoples arrived. This claim is well captured in Jay Arthur's article about the way the history of First and Second Peoples in relationship to this place was portrayed. "The Eighth Day of Creation," *Journal of Australian Studies*, Issue 61 (1999): 66-74, 222-223.

in the Creed,[2] and what else needs to be said to negotiate more just and inclusive relationships and live out a life of solidarity with our neighbours?

Theoretical considerations

Theology is a second order activity

Discipleship is first of all a set of practices – worship, spiritual disciplines, and the practices that represent love of God and neighbour.[3] Theology offers the grammar appropriate to worship and love of God and suggests the boundaries for practices – i.e., when practices are not properly Christian. It matters what is said, and what gets left unsaid by theology because of its role in setting boundaries for practices of discipleship. If certain boundary markers are omitted – as the Nicene Creed does – this opens space to justify the church's location alongside empire.

Identity, story and location

Jürgen Moltmann argues that one of the central struggles of the church is how it negotiates the tension between identity and relevance (i.e., the shape of mission and the "good news").[4] Moltmann is particularly concerned with how often the church gives weight to being relevant in society , and particularly to those with power, such that it loses its distinct identity as the community of a crucified Lord.

Throughout its history the Church has negotiated the relationship between identity and relevance, or church and world, in various ways. At one end of the response the church has focussed on its own identity and distinctiveness and has either ignored or opposed the wider society. At the other end, church and world have been collapsed into each other; discipleship and citizenship become largely co-extensive. The point is, as Marion Grau writes, "Christians have always existed under the conditions of empire, have had to function within it, sometimes hesitatingly, sometimes resisting, sometimes collaborating, sometimes heralding it."[5] There is no pure space.

Stanley Hauerwas reminds us that central to this negotiation about identity and relevance is the ability to discern when a community's stories are not the church's story.[6] For the Uniting Church, I would suggest,

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[2] The question of liberating resources in the Creed is beyond the scope of this article. For one attempt to uncover these resources see Joerg Rieger, "On the Homoousia: The Liberative Potential of the Nicene Creed," *International Review of Mission*, Volume 13, Number 2 (November 2024): 261-279.

[3] On this sort of relationship between practice and theology see Kathryn Tanner, *God and Creation in Christian Theology: Tyranny or Empowerment?* (Fortress Press, 2005), Chapter One.

[4] Jürgen Moltmann explores this tension in *The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology*, trans. R.A. Wilson and John Bowden (SCM Press Ltd., 1974).

[5] Marion Grau, *Rethinking Mission in the Postcolony: Salvation, Society and Subversion* (T&T Clark International, 2011), 12. Joerg Rieger re-enforces this account of the church under empire, centring the gospel's relationship with power rather than simply culture. He makes the point that our understanding of Christ has been shaped by empire, but Christ can never be totally co-opted and there are always forms of resistance. *Christ and Empire: From Paul to Postcolonial Times* (Fortress Press, 2007).

[6] On the need to see when the wider story is not the church's story see Stanley M. Hauerwas, *Christian Existence Today: Essays on Church and world and Living in Between* (The Labyrinth press, 1988), Chapter One: "A Tale of Two Stories: On Being a Christian and a Texan."

the difficulty arises at the point where the claim of social liberalism (with its emphasis on individuals and everyone being treated the same) meets the church's particular claims about community and diversity.

The context we live in, and how we explore that context, reveals what Douglas Hall calls the human *problematique*[7] – the human struggle that the gospel responds to. That is, the context understood both politically and theologically speaks of the human struggle, the cause of that struggle, and how the story of God responds to that situation. The way the context is conceived will depend greatly on the social, political and theological location of the church and its theologians.

The multilayered location of the church reveals what we believe about how and where God's providence is expressed in the world. That is, our understanding of providence is expressed through theological discourse and also by the way we locate ourselves and practice discipleship (because the church seeks to reflect God's life in the world).

The church constantly negotiates its location, identity and relevance in a conversation between its faith claims and the attempt to find a place in the broader political-economy. The church needs to embody the meaning of its central claim that "Jesus is Lord" in ways that make sense to it and the context in which it exists, the issue being who in that context the church seeks to relate to.

It is this negotiation around the Nicene Creed as the church shifted location in relation to empire and sought to interpret its claim about Jesus Christ that interests me. How did 300 years of negotiation around location, identity and understanding of God's providence find expression in the Council of Nicaea and its creed? And how does what was said and left unsaid to allow that location, identity and understanding of God impact on the way the Creed can by read in our context and where we chose to be located as a church?

The settler-colonial context

In 1770 the British Government imposed sovereignty on the Eastern half of this continent. In 1788 they established a colony as the first step in claiming land as the foundation for a pastoral industry that would support the new industrial economy in Britain. They claimed the land without reference to First Peoples.

Under "international" law imposing sovereignty over non-Christian peoples was allowed. Taking the land was not. That required treaty or purchase. Those who invaded Australia ignored this law for the deeply racist reason that they refused to recognise First Peoples as fully human, sovereign (and able to enter treaty) and capable of ownership of land.[8]

The central issue at the time was whether, as happened in Aotearoa-New Zealand, it was enough that people occupied the land for such negotiation to be necessary, or whether there needed to be signs of use

[7] Douglas John Hall, *Professing the Faith: Christian Theology in a North American Context* (Fortress Press, 1996), 403. The French word "problematique" is more subtle than the English word "problem". It carries the sense of "what is problematic about" or "difficult" or "uncertain".

[8] See, for example, Henry Reynolds, *Truth-Telling: History, Sovereignty and the Uluru Statement* (NewSouth Publishing, 2021), chapter 3.

and ownership. The latter position had been developed against wealthy land-owners in Britain who held large tracts of unused land needed by the people. Scholars such as John Locke argued that for land to be owned it needed to be used productively (have labour added), be fenced (so it was clear what was owned), and for there to be a legal system to protect that ownership.[9] Those who colonised Australia denied both occupation and any sense ownership. The land was considered to be *terra nullius*; empty and unoccupied. There was no negotiated settlement.

The result was stolen land, dispossession, destruction of culture, and economic, social and political marginalisation. The central aim of settler-colonial occupation was, as Patrick Wolfe writes, the taking of land and the elimination of the people.[10] The narrative justification was denial of humanity, sovereignty, and knowledge of God.

The challenge for the churches was whether they saw such actions to be in line with the providential care of God. That is, was such invasion and occupation part of God's plan for the civilisation and conversion of First Peoples?

The answer was a theology and practice – running from the church at Nicaea, through the theological defence of the Doctrine of Discovery, Luther's fight with the German Peasants, and Calvin's understanding of sovereignty – that affirmed God as sovereign over all things; a sovereignty exercised by church and state as secondary causes of God's will for the world.[11] The claim was that only Christians understand God. God was absent, and God's providence unrepresented before colonisers arrived, the land unblessed unlike the rest of creation in Genesis 1, and the people ignorant of God before Europeans arrived. As Roland Boer writes: "Australia was indeed seen as the land God had forgotten, as that which Adam and Eve found after their expulsion from Eden."[12] This was a theological *terra nullius*.

There could be no theological support for occupation of land by First Peoples, knowing of God or equal humanity. First Peoples had nothing to offer to either society or the Church. Their voice was not needed or heeded.

This is the context in which we do what the Creed did – seek to be clear about who God is in relation to the world (sovereignty and providence), explore our location in society (and how that is explained and justified), and be sure about what the good news is and for whom. We have co-operated with colonial occupation and still do, and our theological confessions have allowed that. The question hanging over our conversation is: can the Creed be part of a postcolonial conversation or is it too intertwined with Empire?

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[9] Mark G. Brett writes that this understanding of ownership and its associated agrarian ideology "was given licence both by John Lock's theory that it is primarily labor that creates private property and by an economic interpretation of the mandate in Genesis 1 to "fill the earth and subdue it."" *Political Trauma and Healing: Biblical ethics for a Postcolonial World* (William B. Eerdmans Publishing Company, 2016), 50-51.

[10] Patrick Wolfe, *Settler Colonialism and the Transformation of Anthropology: The Politics and Poetics of an Ethnographic Event*. Writing Past Colonialism Series (Cassell, 1999), 27. See also Wolfe, *Traces of History: Elementary Structures of Race* (Verso, 2016).

[11] On the nature of providence as the expression of divine will, particularly in the Protestant tradition, see for example, Terry J. Wright, *Providence Made Flesh: Divine Presence as a Framework for Theology of Providence*. Paternoster Theological Monographs (Wipf and Stock Publishers, 2009), 8-12.

[12] Roland Boer, *Last Stop Before Antarctica: The Bible and Postcolonialism in Australia*. Second Edition (Society of Biblical Literature, 2008), 85.

The Nicene Creed and surrounding events

The bishops who met at Nicaea in 325 – at the direction or request of the Emperor Constantine – sought to make sense of God's providence as they grew into and became aware of being the church as a public institution seeking to tell a faith story within an empire for whom unity and sovereignty were crucial. This was a significant shift from the position of the early church community.

A shift in context and location

Context and location contribute to our understanding of the human *problematique*; the gospel question and the way God's providence is understood in relation to human life.

From the time of Jesus to the time of Nicaea the reality of empire changed very little in terms of its impact on the majority of people. Like all empires, Rome was marked by invasion, occupation, stolen land, high taxes, forced labour, undermining of culture, and trauma that split and divided people as they sought to forge small spaces for survival. In that space the church had to make sense of God's sovereignty and its central claim that "Jesus is Lord".

The most significant change in that conversation occurred as the church shifted its social and political location, as it read the gospel story from alongside different people, and as it told that story and confessed Jesus in order to sustain a different place in society.

Jesus and the early church negotiated empire from the margins of social life among people broken by empire. The early disciples understood that Jesus proclaimed the immanence of the kingdom in ways that transformed life and enabled the building of covenanting communities of resistance. They proclaimed Jesus' lordship over against the lordship of the *Pax Romana* and the good news of Roman imperial proclamations.[13]

Thus, in the early community the central confession "Jesus is Lord" was expressed in the formation of radically counter-cultural life.[14] To proclaim the lordship of Jesus was to oppose the lordship of Caesar.[15] God's providence was in a mysterious way found in the crucified and kenotic life of Jesus and his living and teaching of the kingdom. It was a way of life that unsurprisingly invited persecution and martyrdom as signs of a faithful life.

Over the centuries the church's identity and location was constantly negotiated between opposition to empire, martyrdom and charismatic leaders whose authority rested on faithful resistance and suffering,

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[13] In claiming this account of the Roman empire and Jesus and the kingdom I am following Richard Horsley and others who take a similar stance. See, for example, Richard A. Horsley, ed. *Christian Origins*. A People's History of Christianity, Volume 1 (Fortress Press, 2005), "Jesus and Empire," in *In the Shadow of Empire: Reclaiming the Bible as a History of Faithful Resistance*, eds. Richard A. Horsley (Westminster John Knox Press, 2008), and Richard A. Horsley and Neil Asher Silberman, *The Message of the Kingdom: How Jesus and Paul Ignited a Revolution and Transformed the Ancient World* (Fortress Press, 1997).

[14] On the formation of counter-cultural lives prior to baptism, and the gradual shift to confessional statements as entry to baptism, see Alan Kreider, "Baptism, Catechism, and the Eclipse of Jesus' Teaching in Early Christianity," *The Mennonite Quarterly* Volume 72, Number 1 (January 1998): 5-30.

[15] On the shift in the meaning of the confession "Jesus is Lord" see Susan Brooks Thistlethwaite, "Christology and Postmodernism: Not Everyone Who Say to Me, "Lord, Lord"," *Interpretation* (July 1995): 267-279.

and those seeking a safer and less traumatic space in society. The church was slowly emerging as a public institution whose authority rested on the ability to protect and articulate the Christian tradition, a role held by bishops. When the emperor Constantine called the bishops to meet at Nicaea in 325CE he threw his weight behind this kind of church and leadership. This was leadership that was located among educated and relatively wealthy members of society. The question about the relevance of Jesus was not how Jesus offered hope to those crushed by empire, but whether the story of incarnation, crucifixion and resurrection was really a sensible account of God and human life. And, implicitly, could such an account of God offer support for the empire and the church's place in it?

Nicaea sough to negotiate a way through these questions. Those whom history has generally lumped under the title of Arians[16] argued that such was God's difference to the world that incarnation was not possible (arguably an attempt to protect sovereignty through difference and distance). Others claimed that incarnation was possible, either because God's real sovereignty was found in Christ's crucifixion and kenotic life (a real challenge to emperors who sought to represent God's sovereignty) or because, even with incarnation, God's sovereignty was protected by the nature, authority and work of the Father. What must be remembered is that there were political implications in each option.

The Nicene Creed adopted the third position. Thus, there is protection of incarnation and sovereignty. But despite the ongoing reading of the Gospels, the credal silence on the story of Jesus' life helped ensure that his life and teachings would not disrupt the church's place in empire. The Nicene Creed narrowed the meaning of Jesus. By stressing the sovereignty of the Father the Creed leaves open space for hierarchy and patriarchy.

It could be argued that the issue of Jesus' life and teaching was not in dispute and was not the contentious issue for the church at that stage. While that may be so, the problem for us in a settler-colonial space is that we are invited to confess faith in terms of a creed that ignores the foundation for a discipleship that is different to citizenship, allows space for co-operation with empire, and offers no resources for resistance.

As has been suggested already, the early church was located on the fringes against empire. The confession that "Jesus is Lord" was a confession against the claims of Roman Emperors. In moving to a less fraught relationship with empire the church was able to confess Jesus as Lord, but also acknowledge the emperor's lordship. As both Moltmann and Rieger write, the role of the emperor was traditionally understood to be to ensure worships of the gods who would bring peace, prosperity and order.[17] This role was being assented to by the church, with the implicit claim that the emperor was acting on behalf of the God known in Jesus Christ. This practice of recognition of sovereignty expressed in power said what was meant in the Creed or, at least, was able to be offered while saying the creed.

[16] See Rowan Williams for an account of Arius and those who were said to carry his views, and also an account of Nicaea. *Arius: Heresy and Tradition*. Revised Edition (William B. Eerdmans Publishing Company, 2001).

[17] Moltmann, *The Crucified God*, 322. Rieger says that Constantine followed a theological logic in which God rules everything, and so the power of both spiritual and political areas of life has its origin in God. "On the Homoousia": 263.

Where and how the church located itself in society becomes the key to interpreting what it said and left unsaid. The Creed opened the way for the church to affirm empire and colonial power in its practices and social-political location. It said that it believed that the God revealed in Jesus could be represented by empire, and the lordship of the emperor could be a representation of the lordship of God.

The church could question how the state expressed God's providence, but it could not question its place in that providence. Thus, power and control, rather than the liberation and equality of the kingdom could be seen as marks of God's providence. Daily relationships could not be lived in anticipation of eschatological promise. Eschatology could only be seen as a future promise.

As Rowan Willias says, the Creed raises questions about "the interaction of theology and models of power" that are inescapable.[18] The Creed is not entirely to blame, but it did leave open the space for the church to be too closely related to empire, and to equate the power of that empire with the power and sovereignty of God. This has meant that the tradition of the church – our tradition – has supported colonial expansion, invasion, slavery, gender discrimination, and an imperial form of mission. All with the intention of making people Christian and ordering the world.

Receiving the Creed in a settler-colonial space

Let me be clear. I am not suggesting that the Nicaean Creed was responsible for enabling the church to shift to a more public identity in a less fraught relationship or, later, offering an understanding of God that would bless colonial expansion, invasion, slavery, and the imposition of European order on other peoples.

My issue is that, by what it said and by what it left unsaid – e.g., about Jesus – it left a space open for the church to defend its decisions to explore identity and relevance alongside empire. There is nothing about the way God's true nature is revealed in Jesus Christ that would help guide a more just and inclusive understanding of what it meant to love neighbour as self, to condemn racism, and to insist on the equality of all people.

Maybe it is unfair to ask the Creed to do that, given the challenge before it. But when faithfulness and unity are tested against a Creed of this kind, rather than against the practice of discipleship, it is difficult to simply confess the Creed without clarification.

There is a strong tradition in the Methodist community – which is integral to the life of the Uniting Church – that theological statements need to be received by the people in ways that contribute to their life and faith in their place. We see this in the 1986 Report of its conversations with the Roman Catholic Church.[19] In a parallel way, I believe this is what happened in the time between Nicaea and the Council of Constantinople in 381CE. There was a need to say something more about the Spirit, to affirm the Trinity, and to offer marks of the Church. There was an ongoing reception process.

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[18] Rowan Williams, *Arius*, 266.

[19] Methodist World Council in Report of the Joint Commission Between the Roman Catholic Church and World Methodist Council, *Towards a Statement of the Church* (1982-1986. Fourth Series, Lake Janaluska, NC: World Methodist Council), 20.

If we want to confess faith in terms of the Nicaean Creed, and there are good reasons in terms of ecumenical relationships to do that, we need to consider two things. First we need to very self-consciously consider how our practices around for example, providence and empire, shape our confession of the Creed. We need to seriously consider how our social-political location shapes what the Creed means for us, and how it both affirms and challenges that location and identity.

It matters who says words. For example, it matters whether the central confession of church, "Jesus is Lord", is said against empire, with empire, or by a church that has become empire. Reception should help us see who we are who makes this confession, and whose interest are protected by that confession. Words forged to protect or support freedom can, when people gain control, take on very different meanings.

The other reason why reception matters is because it highlights the tension between ecumenism and the universal, and the local and particular. Too often, I would suggest, the need for the universal has overwhelmed the particular, especially when the universal is imposed by the most powerful.

We cannot keep pretending that states and political powers can truly enact the providence of a kenotic, cruciform God. We need to be clearer about when the stories of the society are not our own and spell out the boundaries of our story.

We need to reclaim our location as an expression of our particular identity. We need to be able to read and act from the margins where God is. The church needs to understand that the decent, middle-class God does not make occasional forays to the margins, a visit to people God can take back to "civilisation" and a freedom determined by others. God is not the one who represents the definitions, stories and values of the centre on trips to the margins but is truly marginal.[20] It needs to be from that place that the church confesses and makes sense of its creeds.

The claim that our task is to contribute to the common good is a wonderful social liberal claim.[21] But it is founded on a fallacy. It ignores the inconvenient reality that there is no common good. Society is not a structural-functionalists dream of a society bound by shared interests and commonality. Society is a conflicted place because its centre is a political-economy in which people seek to negotiate a place in the face of unequal power.[22] We need to choose where we will be in that situation and whose "good" we support. That location will shape our seeing of the world and of biblical text and tradition; and it will shape what we think are the practices that express following of Jesus.

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[20] Yin-An Chen, *Toward a Micro-Political Theology: A Dialogue Between Michel Foucault and Liberation Theologies* (Pickwick Publications, 2022), 105. Chen is drawing on the work of Marcella Althaus-Reid, *From Feminist Theology to Indecent Theology: Readings on Poverty, Sexual Identity and God* (SCM, 2004).

[21] I acknowledge that the idea of the "common good" is both deeply contested and varies across cultures. There are conceptions of the common good that are quite different to that experienced and defended in a society like Australia. My critique is centred on the dominant Australian conception and its defence in such documents as the Uniting Church's 1977 "Statement to the Nation". See Rob Bod and Geoff Thompson, eds, *Theology for Pilgrims: Selected Theological Documents of the Uniting Church in Australia* (Uniting Church Press, 2008), 617-618.

[22] For an account of structural-functionalism and other sociologies see, for example, Bruce J. Malina, "The Social Sciences and Biblical Interpretation," in *The Bible and Liberation: Political and Social Hermeneutics*. Edited by Norman K. Gottwald (Orbis Books, 1983).

The goal is not simply agreement about words, even very significant words about God. The goal is solidarity in discipleship in order to express together love of God and neighbour in particular contexts. That is, there is a need to prioritise practice and the local and particular.

This is the reception challenge in settler-colonial society where the terms of national settlement, reconciliation and covenant shape relationships within the UCA. The reception process needs to answer questions such as: how does the church understand the human struggle in the settler-colonial context, and how does this shape its confession of the triune God and the good news? How does the church's location shape the way it understands providence and where it is expressed? How does the way we are located in settler-colonial society offer a different reading of the Creed and what it suggests about God's providence?

We need to ask what else needs to be said that will help form a people better able to embody the counter-cultural life of Jesus and the Kingdom. So, alongside the task of finding liberative possibilities in the Creed, which I will leave to others, there is the question of what needs to be added to the Creed to allow it to be received in a way that enables the church to pursue just relationships – right love of neighbour – in this context.

Let me suggest a couple things that need to be explored further in this reception process.

First, the heart of my concern, as I have said already, is that the Creed leaves space for an understanding of the providence of God that relies on empire and power for its enactment in the world and, possibly, a quite narrow sense of the providence of God.

The UCA Preamble offers the foundation for an understanding of God's providence that is much more generous, and which gives more weight to creation. The Preamble assumes God's providence in creation and Jesus Christ, and in God's mediated presence rather than in absence represented by power. If the church in Australia is to forge identity and relevance, and if it is to centre relationships with First Peoples and the need for genuine reconciliation it will need to help people read the Creed not as an affirmation of God's hierarchical and patriarchal power, but of Trinity and suffering.

Second, there is a need to reframe our confessions as statements of loyalty and commitment, and not simply belief, and to keep reflecting on the way they point to ethical discernment in each particular situation. Creeds should draw us into renewed ways of acknowledging and responding to God who loves and desires us.

Third, we need to say more about Jesus. It is important to affirm his unity with the Father, the incarnation, his crucifixion, resurrection and ascension. But that misses what attracted people to Jesus – his embodiment of God's life among them and his preaching of the immanence of God's kingdom and new covenant communities of resistance. It is to miss the way his teaching shapes the nature of discipleship, and how Christians stand opposed to empire. It misses what Jesus says about his central teaching – love of God and neighbour – and thus does not help people understand how what they do is no longer love of God or neighbour. We need to recognise that God's eschatological future can be anticipated by people who seek to live out the kingdom.

Fourth, we need a more confessional creed, one that owns the church's co-operation with settler-colonial invasion and dispossession, and names First Peoples more explicitly as fully human, knowing God, and offering wisdom to the church.

Conclusion

Creeds are part of the formation that goes on in worship. They offer the grammar of faith and help shape the theological imagination that suggests the nature of discipleship. They reflect and challenge the way the church has negotiated identity, location and relevance, particularly in relationship to empire. My argument is that the Nicene Creed has allowed a church seeking relationships with power and colonial expansion the ability to do that while making confessions of Christian orthodoxy.

To build more just relationships in this country, relationships that truly express Jesus' vision of the kingdom and presence of God, and love of God and neighbour, we need to both help people re-read the Creed and find its potential for more faithful living. And we need to go through the hard work of telling the additional story that makes it more difficult for the church to act in ways that betray its identity as a community in Christ.

Chris Budden is a Minister of the Uniting Church, and adjunct faculty at United Theological College. His teaching area is reconciliation and the nexus of politics and theology in Indigenous social policy. He is committed to the exploration of Second Peoples' theology in a land that already bears God's stories. His work is shaped by settler-colonial studies, as well as postcolonial and political theology. His present research is centred on the Revised Preamble to the Uniting Church's Constitution and the providence of God.

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Abbreviations

Documents

Hyperlinks are embedded in the full name and provide access to the full documents.

AssMin	Assembly Minutes
BOU	Basis of Union
CS	Covenanting Statement
RP	Revised Preamble
UCMC	The Uniting Church is a Multicultural Church
UCAConst	Uniting Church Constitution
UCARegs2025	Uniting Church Regulations 2025
UIW2	Uniting in Worship 2

Institutions and Organisations

UCA	Uniting Church in Australia
UAICC	Uniting Aboriginal and Islander Christian Congress
WCC	World Council of Churches
ASC	Assembly Standing Committee

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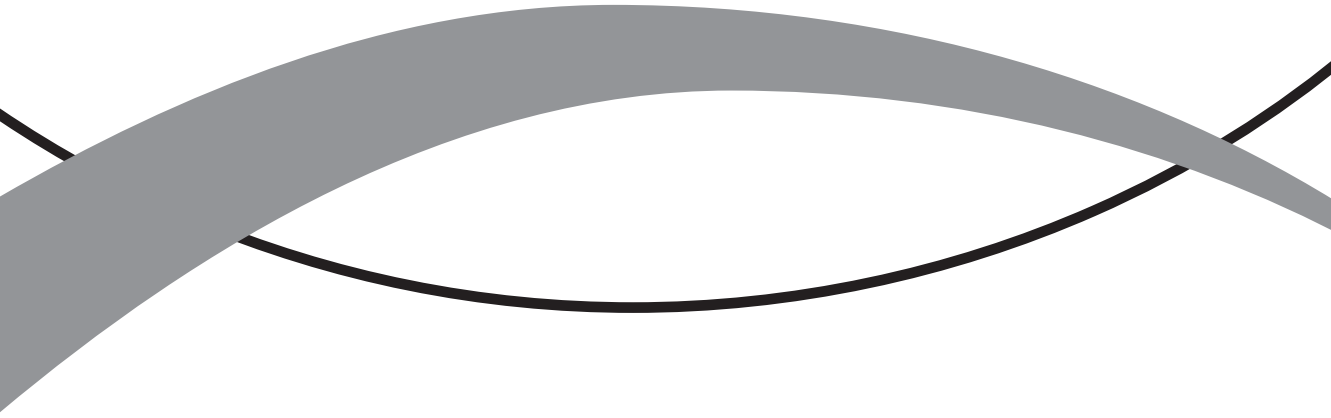

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