On behalf of the Council of ANZATS, it is my delight to welcome you to the 2019 ANZATS Conference. Let me begin by expressing – for all of us, I’m sure – our heartfelt thanks to the Conference Chair, Dr Myk Habets, and the rest of the local organising committee, for their tremendous work in convening this event. It goes without saying that we would not be here without their efforts.

As we gather over these next three days, to share in conversation around our theme of ‘Missional Theology’, we will engage with one of the central challenges with which the Church of the 21st Century is faced. What ought mission look like in the future, now that the Church’s demographic resources, and her moral credibility, have been so fundamentally weakened? With the illusory comfort of ‘Christendom’, as well as the Church’s claim that she embodies a ‘better way’, now both firmly in the past, how does – how can – mission actually happen?

These are perhaps the key existential questions for the Church’s missional vision. But there are other matters, too, that emerge from the day-to-day realities of ‘doing mission’, to which the Church is increasingly having to attend.
How does mission relate to old and new forms of worship? What does mission look like in the massive urban growth corridors of our major cities? Can mission be political? Can mission and non-conversionist interfaith dialogue co-exist? How do we respond to the reality that, for the first time in perhaps 1700 years, ‘the West’ is once again being evangelized by missionaries from Africa?

As we explore these and other questions, it is a particular pleasure to welcome our keynote speakers – Professor Kirsteen Kim, and Professor George Wieland. We are fortunate to have them join us here in Auckland, as both of them have devoted their years of scholarly work to helping the Church, and the theological academy, engage with precisely these changing realities of contemporary mission.

It is my hope that as we, together, engage with our conference theme, we will learn important lessons – from the repositories of Scripture, tradition, and new discovery – that will enable us each to embody the humility of God’s mission, in ways appropriate to our various, and rapidly changing, contexts.
Kia ora, welcome to Aotearoa New Zealand. We hope your time in New Zealand is enjoyable and profitable as you fellowship with others from the ANZATS community and sample a little bit of what New Zealand has to offer.

If you are here for a few days do ensure you get down to the Viaduct Harbour one evening to experience the vibrant atmosphere, take in a cruise on the harbour, or visit the Auckland War Memorial Museum (and take in a cultural show if you have time).

Carey is very glad to host you for these few days and if you have any questions please don’t hesitate to ask Myk Habets, Kathryn Heard, or any of the Carey staff. If you make posts on social media, and we encourage you to do so, please use #ANZATS2019.

Enjoy your stay.
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George Wieland: Learning to See: A Missional-Contextual Hermeneutic in Aotearoa New Zealand |
| 10.30-11.00| Morning Tea                                                          |
| 11.00-12.30| **SESSION 4**  
A. ANZABS LR1  
B. Missio LR2  
C. Leadership LR3  
D. New & Emerging Chapel  
E. Science Te Whare Oranga  
F. Education Library |
| 12.30-1.30 | Lunch                                                                |
| 1.30-3.00  | **KEYNOTE ADDRESS #3**  
Kirsteen Kim: Missional Work: Together in the Economy of the Triune God |
| 3.00-3.15  | Afternoon Tea                                                        |
| 3.15-4.00  | ANZATS AGM and President’s address  
Presentation of ANZATS Scholarships and Award for N & E Scholar |
| 4.00 – 5.30| **SESSION 5**  
A. New & Emerging LR1  
B. Missio LR2  
C. Leadership LR3  
D. New & Emerging Chapel  
E. Science Te Whare Oranga  
F. Education Library |
| 6.30-late  | Conference Dinner (Tasca Newmarket)                                  |
**WEDNESDAY JULY 3**

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1D  
**Apocalyptic Chapel**  
1. **Paul Henry Yeates**, The Number Eight and the New Creation in the Structure of Revelation  
2. **Vaitusi Nofoaiga**, The Earth came to the help of the woman (Revelation 12:16)  
3. **Kayle de Waal**, Socio-rhetorical interpretation of Rev.2:18-29

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1E  
**Science and Theology Te Whare Oranga**  
1. **Ruth Barton**, Theodosius Dobzhansky: From Russian Orthodoxy via the Modern Evolutionary Synthesis to Teilhard de Chardin  
2. **Martin Samson**, The ‘Agency of God’ and God’s Intent for Creation  
3. **Sam Hey**, Reconsidering the relationship between faith, science and psychology in light of Kierkegaard’s theological insights

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1F  
**New & Emerging Library**  
1. **Brent Rempel**, “A Field of Divine Activity”: Towards an Ontology of Holy Scripture, in dialogue with John Webster and Karl Barth  
2. **David Ray**, Who did what to whom? Reassessing God’s activity in Psalm 78  
3. **Maja Whitaker**, Resurrected in glory, yet disabled nonetheless? Limitation and Human Flourishing within a Dynamic Eschatology

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<th>Time</th>
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<td>Dogmatics LR1</td>
<td><strong>Andrew Picard</strong></td>
<td>The Church’s Mission as Worship: Colin Gunton’s Doxological Ecclesiology and the Politics of Belonging in Community</td>
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<td><strong>Robert Jason Pickard</strong></td>
<td>God is Love: John Owen’s Theology of Christ’s Mediation</td>
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<td><strong>John Dunn</strong></td>
<td>Creation and the Cross: a Dialogue with Elizabeth A Johnson</td>
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<td>2B</td>
<td>Missional theology LR2</td>
<td><strong>Tim Silberman</strong></td>
<td>Un-missional Church?: Knox-Robinson Ecclesiology and the Mission of the Local Church</td>
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<td><strong>Jacqueline Grey</strong></td>
<td>‘Blessed be Egypt my people’: Missional Dilemma in Isaiah’s ambivalence towards Egypt in Isaiah 19</td>
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<td><strong>Allan Bell</strong></td>
<td>On the probability of an early Greek-language tradition behind the Gospel</td>
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</table>
### Worship & Liturgy
**LR3**
1. *Jane Lee-Barker*, An Exploration of the Liturgical Theology of Guardini
3. *Lynne Taylor*, I am ... sensing Jesus: embodied spiritual practices drawing on Jesus’ “I am” statements in John

### Apocalyptic Chapel
**LR3**
2. *U-Wen Low*, Performance Criticism and Ekphrasis in Revelation
3. *Jon K. Newton*, Reading Revelation Missionally

### Science & Theology
**LR3**
1. *Victoria Lorrimar*, Can Theology Gain Credibility from the Sciences?
2. *John Owens*, Aquinas’ Fifth Way

### Luke Library
**LR3**
1. *Sarah Harris*, Manakinui Te Kahu, Caleb Te Kahu, Sela Kivalu, Controlled Oral Traditions in Māori and Pacific Culture: a conversation from down-under with Kenneth Bailey

#### 3.30-4.00
**Afternoon Tea**

#### 4.00-5.30
**SESSION 3**

### Barth Studies
**LR1**
1. *John Frederick*, The New Perspective on Barth: Barthian Election in Conversation with the New Perspective on Paul
2. *Benjamin H. Kim*, Theology of Mission in Barth’s Doctrine of Revelation
3. *Professor Mark Lindsay*, Towards a New Biography – On the ‘Other’ Barth

### Missional Theology
**LR2**
1. *Peter Collier*, Thirty Pieces of Silver – An Example of Irony in Matthew’s Passion Narrative?
2. *Devin L. White*, Origen’s Reader-Centered Theory of Pauline Exegesis
3. *John M. Hitchen*, Mission in Galatians
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<th>Session</th>
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| 3C | Leadership & Practical Theology LR3 | 1. **Sheryl Johnson**, Scarcity and Abundance in Christian Stewardship Literature  
2. **Ward**, TBC  
3. **Pate**, TBC |
| 3D | ANZABS Chapel | 1. **Ross Millar**, Singing Psalms in Signing Space: A Hearing Person Considers a Deaf Perspective  
2. **Jonathan Robinson**, Mark’s Human Christ: The Limits of Exclusive and Inclusive Categories of Divinity  
3. **Mark Keown**, The Importance of Women to Paul’s Mission |
| 3E | Science & theology Te Whare Oranga | 1. **Robert Wiles**, In the Beginning ... God Created Information. Reaching 21st Century Sceptics  
2. **Nicola Hoggard Creegan**, The Evolution of Morality and Wisdom |
| 3F | New & Emerging Library | 1. **Tania Harris**, The Role of Revelatory Experiences in Ministry and Mission among Australian Pentecostals  
2. **Charles Riding**, How Did The Book Of Ecclesiastes With Its Heterodox Content Ever Make It Into The Canon Of The Old Testament?  
3. **Michelle Eastwood**, Reframing Theologies of Shame in Light of the Empirical Evidence |

**6.00 pm** Dinner at local restaurants
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<td>4A</td>
<td>ANZABS&lt;br&gt;LR1&lt;br&gt;1. Don Moffat, Foundations for Partnership: Covenant and Treaty in the Old Testament&lt;br&gt;2. Caroline Blyth and Emily Colgan, Dangerous Discourse: Engaging with Biblical “Texts of Terror” in Aotearoa New Zealand&lt;br&gt;3. Mark Harris, Should we use Psalms in Contemporary Worship?</td>
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<td>4B</td>
<td>Missional theology&lt;br&gt;LR2&lt;br&gt;1. Philip Bewley, Henri Nouwen: Availability, the Body-Subject and Queer Identity&lt;br&gt;2. Rosalie Connors, Mission and Faith Leadership in Aotearoa New Zealand Catholic Schools&lt;br&gt;3. Peter Sampson, Mission as Reconciliation: Clergy perceptions of Reconciliation</td>
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<td>4C</td>
<td>Leadership &amp; Practical Theology&lt;br&gt;LR3&lt;br&gt;1. Mark Barnard, Border Pedagogy and Missional Formation with Emerging Adults&lt;br&gt;2. Peter Sampson, Mission as reconciliation: Clergy perceptions of Reconciliation&lt;br&gt;3. Steve Taylor, Where #christmasangels tread: Craftivism as a missiology of making</td>
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<td>4D</td>
<td>New &amp; Emerging Chapel&lt;br&gt;1. Marilyn Hope, Consideration of Issues that impacted on a new religious community ‘In Formation’&lt;br&gt;2. S. J. Immanuel Koks, Divine Empathy Through the Son’s Experience of the Stress of Human Brokenness</td>
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### Theological Education Library

1. **Maggie Kappelhoff**, Ecclesial Shifts and Educational Rifts: Riding the Tide of Theological Education
2. **Joe McGarry**, Formed Together: Bonhoeffer’s Finkenwalde Experiment and its significance or Anglican Theological Education in Wellington

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### SESSION 5

5A, New & Emerging LR1

2. **Peter Oliver**, The use of καθηγητὴς as a Forbidden Title in Matthew 23:10
3. **Wyatt Butcher**, Towards understanding of New Zealand Nones

5B, Missional Theology LR2

1. **Ian Packer**, “Walking Worthy of the Calling”: Toward a Baptistic Theology of Vocation and Profession
2. **Kevin Ward**, The needed contribution of charismatic and Pentecostal Christianity to Missional thinking and theology
3. **Cathy Harris**, Why can we assess the theory of practice but not the practice of theory?

5C, Leadership & Practical Theology LR3

1. **Stephen Garner**, Discipleship in Digital Spaces
2. **Steve Taylor and Lynne Taylor**, Praying in crisis: an empirical study of how local churches respond in gathered worship to local and international tragedy and trauma
3. **Ian Robinson**, Will Immigration Save the Church?
### Session 5D: Missional Theology Chapel

1. **Mousa Keyhanee**, Muhammad(S) And Paul On Jesus: A Comparative Study of Two Sacred Pillars
2. **Tanya Wittwer**, Whose image is this? And whose inscription?
3. **David Bosma**, The Consequences of Spiritual Experience: A Comparison Between India and New Zealand

### Session 5E: Science & theology Te Whare Oranga

1. **Hans Weichselbaum**, Does Science lead one to Atheism?
2. **Grant Gillett**, Lived philosophical Being in need of redemption: infinite vacancies open

### Session 5F: Theological Education Library

1. **Dean David O’Keefe**, Prayer and Teaching
2. **Rohan Edmeades**, Theological Education Shaped by Ideology and Context
3. **Delle Matthews**, Theological Students’ Understanding of Vocation

### 6.30-late: Conference Dinner (Tasca Newmarket)

For those registered, the conference dinner will be held at: Tasca Newmarket, 25 Nuffield Street, Newmarket, Auckland 09 522 4443 | Arrive by 6.30pm. First drink is complimentary.

Dinner will feature a short address on the changing trends and challenges facing the humanities in an increasingly secular society by Derek McCormack, MSc DipTchg, Vice-Chancellor of the Auckland University of Technology, New Zealand. As such he is the chief executive and administrative head of the University.
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<td>1. Richard Neville, Anger and Hatred in the Book of Psalms</td>
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<td>2. Sarah Hart, Offerings and Sacrifice: Dialoguing between the Priestly Writings and Contemporary Practice</td>
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<td>3. John de Jong, Zephaniah 3:5 as Incorporated Genre</td>
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<td>1. Neil Darragh, Self-review in a mission-focused church</td>
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<td>2. Phil Halstead, Not all roads lead to forgiveness</td>
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<td>3. Rawiri Auty, Caleb Harua, Māori share stories of Baptist history</td>
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<td>6C Leadership &amp; Practical Theology LR3</td>
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<td>1. Keith Mitchell, Leadership and other issues in practical theology</td>
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<td>2. Ken Keyte, Responding to co-worker conflict with a nexus of cruciform missional practices (Phil 1:27-4:9)</td>
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<td>3. Peter Armstrong, Good Conversation: Conversational Protocols as Reflection - a Pedagogy for Pioneering</td>
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<td>1. Elliot Rice, The Cruciform Doctrine of Theosis in Hans Urs von Balthasar’s Theo-Drama</td>
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<td>2. Grace Al-Zoughabi, Theological Perspectives on the Theological Education of Women in the MENA Region</td>
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<td>3. Myk Habets, “Will this be in the exam?”: The Social Coefficient of Knowledge in the Theological Classroom</td>
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Kim joined Fuller’s faculty in 2017, coming from her native UK, where she had been full professor at Leeds Trinity University since 2011.

Kim does theology from the context of world Christianity and for missional purposes. She is the editor of the journal *Mission Studies* and of the book series *Theology and Mission in World Christianity*, both published by Brill (Leiden). Her research interests and networks include theology of mission, pneumatology, world Christianity, Korean studies, and development studies. Among her nearly 150 publications, Kim is the author of five monographs.

1. *Missional Faith: The Trinity in Theology of Mission*
2. *Missional Work: Together in the Economy of the Triune God*

George was appointed to be Director of Mission Research and Training at Carey, in 2012, having formerly taught New Testament at Carey, Auckland University and the Laidlaw-Carey Graduate School for eleven years. He has published books and articles in areas of New Testament study, particularly in reading parts of the New Testament in their historical and cultural contexts. More recently his focus has shifted to developing an intentionally missional approach to the reading of the Bible and to understanding the effect of Biblical texts as they are read in different social and cultural locations. He also researches and writes on migration and the church, and the experience of immigrant Christians in Aotearoa New Zealand.

*Finding Wisdom at the Ends of the Earth: Through Liminality to Locatedness*
A Missional Theology in Response to Sexual Violence

The Tearfund (2011) report *Silent No More: The Untapped Potential of the Church in Addressing Sexual Violence* concludes that in the Democratic Republic of Congo, Liberia and Rwanda ‘most church leaders and members see addressing sexual violence as being outside the church’s mandate. In most contexts, it’s not perceived as the church’s concern’. This paper discusses the University of Otago research project ‘When Did We See You Naked?’ (2018-2020) to explore how the churches’ sense of mandate and mission in relation to sexual violence might be extended and deepened. It examines the stripping and naked exposure of Jesus in Mark 15 and Matthew 27 as a biblical basis for recognising Jesus as a victim of sexual abuse, and discusses the consequences of this for a missional theology in response to sexual violence.

Theological Perspectives on the Theological Education of Women in the MENA Region

This paper explores the theological perspectives on the theological education in the MENA (Middle East and North Africa) region. The key issue is that fundamental theological affirmations point significantly to the incorporation of women’s experiences and insights for the effective advancement of the way theological education is done in context in the Arab world. It calls for women’s full participation and contribution in theological education in the Arab world through three key articulations: that the implications of fundamental theological affirmations for the of theological education for Arab women are distinctive and should be distinctive; that women should be full participants in theological education and the church in the given context; and, that solid theological reflections on women’s calling and vocation affirm this.
Good Conversation : Conversational Protocols as Reflection - a Pedagogy for Pioneering

From ‘The Last Samurai’ – A conversation between Katsumoto and Captain Nathan Algren

“I wish to learn”
“Read a book!”
“I would rather have a good conversation”

Having conversation is a form of reflection. Reflection is always a vital part of learning. Reflection and reflective conversation can be both tacit and assumed in pedagogy. This paper will present some of the results from research into ‘Pedagogy for Pioneering’ conducted in Brisbane where participants engaged in diverse pedagogical methods to learn about pioneering – mission, innovation and leadership. The pedagogy utilised included ‘conversational protocols’. These structured processes offered the participants ways of reflecting on place, experience, story, scripture and theory which enabled a depth of conversation not often experienced by the participants in their formal study. The paper will present the ‘conversational protocols used and the feedback from participants in the research and invite more conversations...

Māori share stories of Baptist history

Indigenous peoples around the world have experienced loss and subjugation through colonisation. For Māori in Aotearoa New Zealand, the loss of land, language and self-determination has caused struggle and pain. The Church has been complicit in the colonising history in this land. Drawing on their respective Masters’ theses on Māori-Baptist engagement, and utilising Kaupapa Māori theory, Rāwiri Auty and Caleb Haurua share stories of Baptist history that demonstrate neglect, exclusion and painful engagement experienced by Māori in a church that was established for the coloniser and not for the colonised. Alongside these stories of pain, are stories of reconciliation and bicultural expression. These are overshadowed however by a colonial
past that has restricted Māori participation and limited the ability for Māori to thrive in Baptist contexts. This history has consequences today and raises questions that need to be addressed in cross-cultural dialogue now and in the future.

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**Border Pedagogy and Missional Formation with Emerging Adults**

Missional theology and practice have become ubiquitous conversations in missiology and theological education over the last two decades. At the same the discussion around engaging emerging adults in the Western church, in the face of significant decline has been recurrent. There exists an opportunity to explore the overlap of these conversations in order to consider how a critical, missional approach to formation could engage emerging adults during this important life stage. This paper will consider the role of the ‘Border pedagogy’ of Henry Giroux in the missional formation of emerging adults and will give attention to the ways in which this specific life stage presents and opportunity for engagement and missional formation.

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**Theodosius Dobzhansky: From Russian Orthodoxy via the Modern Evolutionary Synthesis to Teilhard de Chardin**

Our three themes are identified in our title. In Dobzhansky’s life, against stereotypes of the relation of science and religion, Orthodox and heretical religion and orthodox and heretical science were associated. Theodosius Dobzhansky (1900-1975), the great evolutionary geneticist, was a Christian in the Russian Orthodox tradition, one of the chief contributors to the “modern synthesis” of evolutionary theory and Mendelian genetics, and, at the same time, an admirer of Teilhard de Chardin. Our aim in this paper is to show how Dobzhansky held these positions together. His was not a movement “from” Orthodoxy, we
argue. Rather his view of God as active in the evolutionary process, and his vision of human progress towards some Teilhardian kind of endpoint were consonant with some characteristic features of Orthodox theology. This is to add a more detailed study of Dobzhansky and Orthodoxy to the current literature on science-and-religion, in which Orthodoxy is usually overlooked.

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On the probability of an early Greek-language tradition behind the Gospels

It is generally agreed that Jesus presented his teaching in Aramaic, the first language of first-century Palestine. The Gospels are, however, written in koine Greek, the lingua franca of the eastern Mediterranean. The usual account of the transmission of the Gospels is that the underlying traditions were communicated largely in Aramaic and then translated at a rather late stage into Greek, perhaps in a quite formal process. However, such a narrative does not appear to take into account the sociolinguistic macro-conditions and micro-situations in which the traditions were established and then shared in first-century Palestine. The early Church was overwhelmingly Greek-language-dominant from a very early stage, perhaps even in Jerusalem from the day of Pentecost. In these circumstances, Greek-speaking early Christians will have retold in Greek to other Greek speakers the Jesus traditions which they heard. What they heard will have in turn been received from Greek-Aramaic bilinguals who retold, in Greek, traditions which they had originally heard in Aramaic. There is a high probability that there were fluent Greek speakers among the apostles (at least Andrew and Philip), and more among the wider group of disciples. The Greek-language tradition probably therefore goes back into retellings in Greek during Jesus’ own lifetime. No formal or informal process of translation was necessary: this was the routine operation of the bilingual mind, speaking in one language what had been heard in another. Such a sociolinguistic interpretation puts the Greek text of the New Testament in much more direct contact with the teaching of Jesus than is usually assumed. I consider the implications of this.
Henri Nouwen: Availability, the Body-Subject and Queer Identity in the churches

Henri Nouwen (1932-1996), one of the most prolific Christian spiritual writers of the twentieth century, studied phenomenological psychology at Nijmegen University in the Netherlands in the late 1950s and early 1960s. This brought him into contact with the writings of a number of phenomenological and existential philosophers, the most important being French existentialists Gabriel Marcel (1889-1973). Nouwen was suspicious of those who buried their sexuality deep within themselves, keeping it hidden and suppressed. This theme was explored by Nouwen in his 1971 published essay ‘The Self-availability of the Homosexual,’ where the concept of ‘self-availability’ is offered as a way for someone to relate meaningfully to one’s own sexual orientation. Nouwen’s use of the term ‘availability’ can be traced to the philosophical musings of Marcel, who designated ‘availability’ (disponibilité) with a special quality, a peculiar human virtue – the body seen as the object of our initial availability to both ourselves and others. Furthermore, during the 1990s, Marcel’s philosophy gave Nouwen a theological and philosophical language to deal with pastoral issues around disability and the AIDS epidemic. In this paper, these philosophical themes will be further explored, addressing current issues regarding queer identity in the Christian church and the church’s response.

Dangerous Discourse: Engaging with Biblical “Texts of Terror” in Aotearoa New Zealand

Aotearoa New Zealand is a society in which gender violence and rape culture are particularly pervasive. Research conducted by the World Health Organization reveals that one in three women in Aotearoa will experience an act of sexual violence during their lifetime (Anand 2009, p. 19). Gendered aggression also pervades the pages of the Bible. This text testifies to the subjective violence of multiple gendered
abuses and grants a voice to the symbolic violence of misogynistic and heteronormative discourses, which marginalize and objectify women (and sometimes men), while normalizing their social, sexual, and religious subjugation. While it would be inaccurate to claim that the origins of rape culture and gender violence lie exclusively (or even predominantly) within the biblical traditions, we must nevertheless acknowledge that these texts are by no means blameless. Given the endemic levels of gender violence in Aotearoa, and the pervasive global presence of rape cultures that sustain such violence, my paper will argue that the issue of sexual violence must become a priority for theological studies generally, and for biblical studies specifically. I suggest that there is an urgent need for scholars to disrupt the rape-supportive discourses that continue to exist at a symbolic level within the Christian tradition, as it is this symbolism that influences contemporary discourses and creates an environment in which gender violence can flourish.

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The Consequences of Spiritual Experience: A Comparison Between India and New Zealand

Spiritual experiences are often a significant facet of an individual’s conversion narrative. These events can result in a diverse range of short and long-term consequences for those who have experienced them. As such, a discussion of the various consequences that can arise following a spiritual experience is a valuable addition to the overall task of analysing and understanding Christian conversion narratives. This article will review and compare two projects that seek to examine the consequences of spiritual experiences amongst recent converts to Christianity. The first project comes out of an Indian context and is the work of Joshua Iyadurai, an interdisciplinary scholar from Chennai. The second project is my own, in which I gathered and analysed the conversion narratives of 32 recent converts to Christianity in Christchurch, New Zealand. The various differences and similarities that arise when these two projects are held side by side provide rich insights into how God is perceived and experienced, and also the ways in which human cultures influence this perception. The major point of this article is not to argue for or against the plausibility of various spiritual experiences. Rather, how these experiences function in conversion is under consideration here. Not all narrators make a clear link between
how an experience might have felt, and what that experience ultimately caused them to do or think. Also, not all spiritual experiences lead to immediate conversions, a point not lost on many youth pastors who lament at the lack of commitment shown by young people even after powerful experiences of God’s presence have occurred at camps or prayer meetings. While not all questions can be easily answered by a more targeted look at the consequences of spiritual experience, what this does allow is a deeper understanding into the ways that God might be perceived, and also how one’s culture and personal background might influence how they interpret various experiences.

**Towards understanding of New Zealand Nones**

Current estimates are that up to 50–55% of New Zealand residents declare themselves as having no religion. What does this mean? What are the varying beliefs of this group? And what does it mean for mission within New Zealand (and perhaps Australia)? Much has been written and researched overseas about this population group, who been labelled as the Nones by other writers. Little formal research has been completed to date in New Zealand to identify the specific characteristics of New Zealand Nones. A study currently underway in New Zealand is casting some light on these issues. This paper outlines the growth of the None phenomena in the global picture and firmly places New Zealand as a leader in the growth of non-religion. In the New Zealand perspective, it is possible to identify several streams of non-religion. An initial attempt is being made to identify these. Also relevant is the place and role of Māori spirituality. Final comments relate the increasing role chaplaincy is likely to have as a major source of future mission to secular New Zealand.
Dangerous Discourse: Engaging with Biblical “Texts of Terror” in Aotearoa New Zealand

Aotearoa New Zealand is a society in which gender violence and rape culture are particularly pervasive. Research conducted by the World Health Organization reveals that one in three women in Aotearoa will experience an act of sexual violence during their lifetime (Anand 2009, p. 19). Gendered aggression also pervades the pages of the Bible. This text testifies to the subjective violence of multiple gendered abuses and grants a voice to the symbolic violence of misogynistic and heteronormative discourses, which marginalize and objectify women (and sometimes men), while normalizing their social, sexual, and religious subjugation. While it would be inaccurate to claim that the origins of rape culture and gender violence lie exclusively (or even predominantly) within the biblical traditions, we must nevertheless acknowledge that these texts are by no means blameless. Given the endemic levels of gender violence in Aotearoa, and the pervasive global presence of rape cultures that sustain such violence, my paper will argue that the issue of sexual violence must become a priority for theological studies generally, and for biblical studies specifically. I suggest that there is an urgent need for scholars to disrupt the rape-supportive discourses that continue to exist at a symbolic level within the Christian tradition, as it is this symbolism that influences contemporary discourses and creates an environment in which gender violence can flourish.

Thirty Pieces of Silver – An Example of Irony in Matthew’s Passion Narrative?

There is an increasing recognition of the importance of the many Old Testament allusions in Matthew’s gospel, particularly in the Passion Narrative. This study will examine a possible allusion to the Septuagint (Ex 21:32) in Matt 26:15. Matthew alone draws attention to the actual sum Judas receives upon delivering Jesus over to the Chief Priests,
namely, thirty pieces of silver (Matt 26:15). The significance of this reference is a matter of dispute in the literature. It is widely accepted that it is an allusion to Zech 11:12 where thirty pieces of silver is the ‘lordly price’ given for the ‘shepherd doomed to slaughter’. However, there is disagreement as to whether it also alludes to Ex 21:32. Recently it has also been suggested that the importance of the Septuagint for Matthew’s theology has not always been sufficiently taken into account.

This study will therefore examine the likelihood that Matthew is alluding to Ex 21:32 LXX when he refers to the ‘thirty pieces of silver’ in Matt 26:15 using the criteria suggested by Hays and McDaniel for identifying allusions within a text. Irony in the Gospels has also been a focus of study recent studies, including detailed studies of irony in the Matthean Passion Narrative. However, the possibility of the ‘thirty pieces of silver’ being recorded in Matt 26:15 because it was synonymous with the price of a slave (Ex 21:32; Zech 11:12), and may consequently be ironic, has not been examined. This possibility will therefore also be explored in this study.

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Mission and Faith Leadership in Aotearoa New Zealand Catholic Schools

This paper will introduce my doctoral research by exploring the faith leadership role of Catholic school principals as they enact the Catholic Church’s mission to form Christ in the lives of others. It will discuss the nature of faith leadership in Catholic schools, its formation, and the challenges it faces in an increasing secular society. After the Second Vatican Council, the landscape of Catholic school leadership began to change as a decline in religious sisters, brothers and priests in schools occurred. This was an international phenomenon, and today’s Catholic schools are mostly staffed by lay (non-religious) people. It has been widely argued (c.f. Grace, 2007, Neidhart & Lamb, 2013, New Zealand Catholic Bishops’ Conference, 2014, Schuttiloffel, 2013) that new and emerging leaders coming into Catholic schools, are not adequately prepared for their role as faith leaders. There are concerns that, with a lack of preparation and formation, the schools, though remaining religious in ethos, will become secular in their desired outcomes.
This research study will provide new knowledge on the practice of faith leadership in Aotearoa New Zealand Catholic schools; the faith formation opportunities and limitations in current Catholic educational leadership programmes; and the challenges and affordances to faith leadership. This paper will also be applicable to other faith based schools as they face issues in faith leadership especially principal’s formation, succession and recruitment.

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The Death of Theological Education? A Review and Discussion of Miroslav Volf and Matthew Croasmun’s For the Life of the World: Theology That Makes a Difference

Theological education finds itself in uncertain times, with questions about its future coming from many angles. With religion losing its pride of place in society, with increased government scrutiny and decreased government funding, with fewer full-time students (and fewer students all together), with increasing ambivalence toward traditional training within churches and without, and with serious questions being raised about its very nature and value—many wonder what the future will look like for theological education, if it even has one. None of these questions is answered, at least not directly, by Volf and Croasmun’s new book, For the Life of the World. But it does address the most fundamental issues of them all: What is theology and what is it for? And in doing so, it provides a point of departure for the most foundational issues in theological education, too: What is it and what is it for? This paper reviews the book with an eye toward its contribution to these questions.

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Self-review in a mission-focused church

An important and practical task of mission theology is to assist local churches in developing and assessing their mission policies and actions. This paper adapts some important elements from the common
practice of performance reviews to construct a framework for individual Christians or local churches to do their own mission self-review. A self-review is not a comprehensive assessment of all mission activities but a focused assessment based on a careful articulation of key mission objectives and the priorities that follow from them. This paper is not an ‘opening up’ of issues or a comprehensive examination of the field as is often undertaken in academic theology, but an exercise in ‘firming down’ decisions about mission action. Transparency requires that our mission objectives are articulated as clearly as possible and agreed upon by those doing the self-review. Setting priorities requires that the review is not broad-ranging but focused on the most basic questions and the priorities that follow from them. Objectives and priorities are related both to the theology of the self-reviewer and the context in which the mission is carried out. This paper will propose some objectives and priorities, then invite participants to propose alternatives based on either differences in mission theology or differences in the mission context.

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Zephaniah 3:5 as Incorporated Genre

Zephaniah 3:1-5 presents itself as a typical prophetic judgment speech until the culmination of the oracle in v.5. Instead of the expected “Therefore”, followed by the declaration of judgment, Zeph 3:5 is instead a statement of praise to God: “YHWH is righteous in her midst, he performs no wickedness. Every morning he gives his judgment, in the morning it is not lacking.” This verse is widely recognized as employing the generic language found in hymns of praise from the psalms. Scholars have tended to see this as an indication of v.5 being inauthentic, with the corollary that it disrupts the flow and obscures the meaning of the text. But the text can be read in a different way by considering Bakhtin’s notion of “incorporated genre” as a way of deploying heteroglossia in the text. According to Bakhtin, incorporated genres bring with them the conflicting drives and desires of different strata and groups in society. By analogy, the incorporated genre of the hymn of praise evokes the sphere of Israel’s worship as enshrined in the book of Psalms. The incorporated genre gives this wider text of psalms of praise and worship a signifying presence in Zeph 3:1-5. Seen in this way Zeph 3.5 does not disrupt but rather creates meaning in surprising ways, which the paper will explore.
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**Socio-rhetorical interpretation of Rev.2:18-29**

This paper will deploy socio-rhetorical interpretation (SRI) to interpret Rev. 2:18-29. SRI is in the developmental stage in the biblical academy. A volume that was edited by Duane Watson was the first serious foray into the dimensions of the apocalyptic rhetorolect. More recently a number of important articles and monographs have been written that explore further the implications of using SRI to interpret apocalyptic literature. The SRI constructs of inner texture, intratexture, visual texture, intertexture, social and cultural texture, ideological texture and sacred texture will be used. These textures will each yield fresh meaning perspectives on the letter to Thyatira and cumulatively provide a deeper probe of this ancient text. The paper approaches meaning making from the perspective of the authorial audience against the backdrop of a hegemonic Empire.

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**Mō Maria as Missional Theology**

In 1843 the first Catholic Bishop in New Zealand printed a book in Māori which included some waiata. One of those waiata was a response to a theological issue. An investigation of the issue, a subsequent dogma, plus the publication history of this waiata shows how it moved from being an episcopal theological teaching to become a symbol of identity for NZ Catholics.

JOHN DUNN

**Creation and the Cross: a Dialogue with Elizabeth A Johnson**
Reframing Theologies of Shame in Light of the Empirical Evidence

Shame is a familiar concept in the Christian vocabulary, however its ubiquity masks a fundamental misunderstanding of this moral emotion. At its core, shame is the negative view of self as inferior with respect to a perceived audience. Historically shame has been explored through a diverse range of philosophies and methodologies each with its own definition and understandings. In modern times, Freud was one of the pioneers of the use of shame language particularly with respect to psychological understandings. He explored shame within his psychoanalytic theories, however his work has since been criticised for failing to differentiate between shame and guilt. This difference was addressed with the publication of *Shame and Guilt in Neurosis* by Helen Block Lewis in 1971. This provided a watershed moment for shame research because for the first time clear distinction was articulated between these two moral emotions. In the years since there has been a steady increase in the amount of research on emotions in general, and shame in particular. The theological treatment of shame however has, I believe, remained under-developed. In this paper, I will outline some popular views of shame, explore the empirical studies and understandings and propose a new way of addressing this subject theologically.

Theological Education Shaped by Ideology and Context

Over the past 50 years the type of student participating in theological education in Australia has broadened. Sherlock notes the shift from a single homogeneous cohort to three distinct groups. Providers of Theological Education in Australia have also developed over this period and now sit within multiple contexts that shape responses to these shifts. In particular, providers have numerous stakeholders – such as denominational bodies, partners, and the federal government – each with their own requirements, desires, and visions of the task and goal of theological education. Drawing upon the work of Schiro illuminates the different understandings of curricula underpinning these various
views. While these can align, providers often have to wrestle with the tensions they create. For example, how might one demonstrate achievement of a learning outcome related to prayer? Or, how might graduates who apply their skills in volunteer positions be included in institutional ‘employment’ metrics?

Using this work of Schiro and Sherlock, this paper presents a helpful framework for seeing these various visions for tertiary theological education along with how organisations position themselves in response. This framework enables contextual definition(s) of theological education and mission to be formed and in doing so will assist (a) clarity and communication with stakeholders; (b) in understanding the theological education sector and its literature; and (c) to produce an overall better designed education to meet the varying needs of students.

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The New Perspective on Barth: Barthian Election in Conversation with the New Perspective on Paul

Since the release of Ed Sanders’ Paul and Palestinian Judaism in 1977 a revolution has occurred in Pauline studies regarding the nature of the Law in Second Temple Judaism. In the work of subsequent scholars such as N.T. Wright, James D.G. Dunn, and Richard B. Hays, Sanders’ initial contribution to Second Temple Jewish studies was fully expanded to address the doctrine of justification in Paul’s epistles. This variegated movement in biblical studies, known collectively as the New Perspective on Paul, has argued (among other things) that Paul’s doctrine of justification is not primarily a doctrine developed in response to ‘works-righteousness’ in Judaism. Rather, Paul’s language of justification refers to a right covenant status that is held by the believer as a result of the believer’s election by grace. Faith, in this assessment, is therefore not an instrument but rather an evidence of the fact that one is in the covenant. Justification by faith is not how one gets saved; it is a badge of belonging to show that one has already been and will be saved, and that they now belong to the covenant people in a right relationship with God. While the New Perspective has now been incorporated as a mainstream view in the realm of Pauline theology, the
fruits of the New Perspective have not yet made a significant impact in the area of systematic theology. In recent years, there has been a tendency (especially by Barthians) to ignore, reject, or Passover the New Perspective in favour of the more Barthian influenced ‘apocalyptic’ readings of J. Louis Martyn. This paper will draw out ways in which Barth’s doctrine of election can be strengthened and validated when combined with New Perspective approaches to the doctrine of justification. In particular, the paper will explore the New Perspective’s tendency to situate the doctrine of justification within the realm of ecclesiology rather than soteriology. It will conclude by proposing a constructive theology in which an ecclesiological view of justification is proposed that coheres with a Barthian reading of election. It will be argued that such a view strengthens inclusivist readings of the atonement by removing the common tendency to collapse the terms salvation and justification into one generic category. Instead, by distinguishing between the two terms, salvation will be argued as a possibility apart from the right, ecclesial covenant status that comes from justification.

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**Discipleship in Digital Spaces**

Discipleship lies at the heart of everyday Christianity, defining the identity of the followers of Jesus Christ. Christ’s call to follow him in times past or present marks those who respond as his disciples. The biblical understanding of this discipleship is embodied in answering Christ’s call (Mk 1:16–20), following Christ no matter the cost (Mt 10:34–39), demonstrating love towards others (Jn 15:12–17), forming communities (Matt 18:20; Act 2:43–47), and communicating the good news to all the corners of the earth (Mt 28:16–20). All of these are oriented around an everyday vocation of loving God and loving neighbour. It is this vocation that is increasingly caught up with our presence in digital spaces that coexist with traditional physical representations of neighbourhood and community.

These digital spaces become places where the process of being formed into the likeness of Christ can occur, as well as where Christ is represented through his disciples’ presence. Here the question becomes, what does it mean to be a disciple of Christ relationally and
formationally in environments when we are wrapped in media? In this paper we will locate various sites for faith formation and examine them in light of these existing and emerging digital spaces. Particular interest will be shown in the areas of worship, education, social media, the Bible and video games. Our contention is that discipleship in digital spaces is shaped by both continuity and discontinuity with existing understandings of discipleship.

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Missional Theology and Public Theology

Largely prompted by cultural shifts in the 20th century, the place of mission within the discipline of theology is moving from the peripheral to the central. For a concept that now enjoys such a position, there has been a general lack of proper and concentrated effort to relate missional theology to public, practical or political theology. Evangelical politics in Aotearoa seems to suffer from the opposite problem; there has been too little effort in relating politics to mission or missional theology. Simply put, missional theology is not public enough while evangelical politics in Aotearoa is not missional enough. This paper begins by exploring the possible reasons for this, and positions that the solution for each might be found in the other, ultimately arguing that the missio Dei and by extension the mission of the church is a useful concept for an authentic political theology for evangelical in Aotearoa. What is suggested therefore is a missional political theology. The paper goes on to introduce the work of Stanley Hauerwas, ultimately distilling his political theology into four key characteristics, these being: confessionalism, ecclesiocentricism, contrarianism and pacifism. It explores some inherent problems with these characteristics, but also provides some solutions to these problems. It also then positions these Hauerwasian characteristics as useful for articulating a missional political theology. It ends by postulating what this missional political theology might then look like.
Lived philosophical Being in need of redemption: infinite vacancies open.

Aristotle regarded a human being as a self-forming soul who built on his or her given form as a biological organism to do the moral work of forming him- or herself into a being fit for embodied engagement in a certain context of action and negotiation. The neo-Thomist move to locate that work of autopoiesis to occur in a setting of grace and redemption where part of one’s self-formation consists in the attitude one takes up to those two divinely created aspects of one’s mortal situation allows a neo-Thomist to embrace a full and humble acknowledgment of salvation by grace not given as part of our natural embodiment, and yet available to all through grace and God’s own saving intervention in a flawed human world which has no purely philosophical place for sin, grace, eternal life, or redemption.

St Patrick: Church Planter? What can be known regarding the establishment of fifth-century Irish Churches?

It is not unusual for popular authors and missiologists to make extravagant claims about the Celtic church in relation to issues such as church planting and missional movements. But what can really be known about the early Celtic church with regard to these matters? This paper explores this question by developing a ‘discussion’ between three conversation partners: 1. a textual analysis of a primary source relating to St Patrick, namely, Tierchan’s *Collectanea* 2. the significant body of scholarly literature that deals with Celtic spirituality and 3. Irish ecclesiastical archaeological data. The result is a realistic assessment of the motives and dynamics of ‘church planting’ associated with Saint Patrick in the fifth century in Ireland, which ends up identifying three underlying initiating factors associated with the establishment of ecclesial communities: people, places and unusual phenomenon.
‘Blessed be Egypt my people’: Missional Dilemma in Isaiah’s ambivalence towards Egypt in Isaiah 19

While Isaiah 19 commences with a picture of the judgement of Egypt, a surprising shift occurs by which the negative portrayal of Egypt transforms into a positive vision for the future. The chapter looks forward to a new Exodus in which the Egyptians themselves will be recipients of deliverance from oppression. Yahweh will make himself known to the oppressed Egyptians and restore them through the mediation of a servant figure. While this may refer to Jewish expatriates in Egypt, most likely it signifies Egyptians that embrace faith in Yahweh. The chapter concludes with the inclusion of Egypt into the covenant community: ‘Blessed be Egypt my people’ (Isa 19:25). This paper explores the contradictory attitudes to Egypt and the nations and its implications for the missio Dei. It begins with an exegetical analysis of Isaiah 19 to explore the ambivalent attitude towards Egypt expressed in the passage. This ambivalence is shown to be consistent with the wider text of Isaiah. However this paper suggests that the overall emphasis of Isaiah is the inclusivity of the nations into the covenant community, albeit through expressions of humility as modelled by the servant figure(s). Consideration will be given to what this emphasis of Isaiah contributes to an emerging Old Testament /Hebrew Bible perspective of the missio Dei.

“Will this be in the exam?“: The Social Coefficient of Knowledge in the Theological Classroom

Theological educators know that pedagogy involves far more than the mere impartation of facts and knowledge to otherwise empty-headed students. Good teaching has as much to do with the relationship between the tutor and the students as it does with the tutor’s content expertise. In short, the social context within which teaching takes place is crucial to good pedagogy. In his doctoral thesis and subsequent
monograph *Wouldn’t You Love To Know?*, Ian Payne investigates this very idea through a close reading of the theology of Karl Barth, especially his epistemology, before bringing that into dialogue with contemporary pedagogy. Payne’s concern is to investigate what is meant by epistemology in a rigorously theological approach in order to bring that theology to bear on pedagogy, especially adult learning in a theological setting. With Barth as his conversation partner and SAIACS as his laboratory, Payne’s students were the beneficiaries of the collaborative science of the theological curriculum. As a visiting scholar to SAIACS I have been privileged to be a part of this community of learning on several occasions. While Barth is not my primary theological interlocutor, his disciple, Thomas F. Torrance is. What follows is a brief contribution to the pedagogy of adult education in a theological context which takes seriously the contribution a theological epistemology makes when it is constructed in a trinitarian key. By utilising Torrance’s concept of social coefficients, I will make a case for the theological classroom as a social coefficient of knowledge and ask what this has to do with pedagogy.

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**PHIL HALSTEAD**  
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**6B, Wed 9.30 am, LR2**

**Not all roads lead to forgiveness**

Numerous studies have shown that forgiveness can assist persons to change their intrapsychic, interpersonal, and transpersonal relationships. Fewer studies have been conducted to determine if the mode of delivering forgiveness impacts people’s experience of forgiveness. The aim of this study was to explore this question. Two forms of presenting the content of the internationally recognised Forgiveness Matters Course were compared—namely, interactive small groups and a lecture format. Data was collected via personal questionnaires, the Enright Forgiveness Inventory, the State Self-Forgiveness Scales, and A God-scale. This presentation offers insights into the outcomes of this study along with some tentative hypotheses.
Why can we assess the theory of practice but not the practice of theory?

Constructive alignment suggests that, to be effective, a unit’s learning activities, learning outcomes and assessment tasks must be aligned. A range of unit assessment tasks were examined, from the fields of Biblical Studies, Christian Thought and Ministry and Practice against the learning outcomes for each unit. While, in general, assessment tasks were well aligned with unit learning outcomes, which assessed a knowledge and understanding of content, only the units in the ministry and practice field assessed the practical application learning outcomes well, or at all, raising the question ‘Why can we assess the theory of practice but not the practice of theory?’ This lead to a deliberate attempt to include a practical type of assessment task into each Biblical Studies or Christian Thought unit. This paper outlines the initial evaluation of assessment tasks through constructive alignment, the results, and the changes to assessment tasks in ‘theory-based’ units, to which these have led.

Contemporary Missional Movements in Aotearoa and Institutionalisation: Lessons from the Franciscans

When does a movement become a church? Does the process of institutionalisation inevitably mean the loss of a movement’s initial dynamism, values and ‘charisma’? There have been many innovative missional movements in Aotearoa New Zealand within the last 200 years, some of which remain today, though perhaps with a loss of their original impetus and vision, while others have largely disappeared. This paper looks at a contemporary missional movement, Urban Vision, which is seeking to structure itself – to ‘institutionalise’ – in such a way that it can last beyond the first generation, yet without losing its core values, its life and its dynamism. Urban Vision, and by implication other contemporary missional movements, are then brought into dialogue with an ancient missional movement, the Franciscans. This movement
continues today, eight hundred years later, not only surviving but in many places in the world still preserving its initial values, dynamism and charisma. By probing the experience of how Francis and the first generation of Franciscans passed on their movement to the second generation in such a way as to ensure its survival and the preservation of its charisma, questions are raised as to both the dangers, but also the value, of institutionalisation. The paper explores what lessons might be learned from this ancient missional movement for contemporary movements, and then asks what this says, for our ecclesiology today, about the relationship between the ‘charismatic’ or pneumatological dimension of the Church and its institutional aspects.

SARAH HARRIS
Carey Baptist College

Controlled Oral Traditions in Māori and Pacific Culture: a conversation from down-under with Kenneth Bailey

This paper is a conversation with Kenneth Bailey’s work on “Informal Controlled Oral Traditions.” It will discuss Bailey’s argument that oral sources are likely to be behind much gospel tradition. It will outline his evidence, and then this will be set in conversation with Māori and Tongan culture where oral traditions are central to the community.

TANIA HARRIS
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The Role of Revelatory Experiences in Ministry and Mission among Australian Pentecostals

The experience of hearing God’s voice is one of the defining aspects of Pentecostal spirituality. While most Christian traditions maintain a belief in a personal and communicative deity, the Pentecostal concept of hearing God’s voice is distinct by its expectation of contemporary encounters that are phenomenologically consistent with and qualitatively equivalent to the biblical characters. Pentecostal Christians value revelatory experiences for their ability to “strengthen, encourage and comfort” the church as they did in New Testament times (1 Cor 14:3,4). However the function of revelatory experiences in practise has been questioned.
At the same time, recent studies in missiology and ecclesiology and the renewed emphasis on the concept of missio Dei (the mission of God) has served to reorient the church’s mission from the activity of the church to the activity of God via the Spirit. Drawing on the findings of my PhD studies in three Australian Pentecostal churches, this paper seeks to bring the voices of missional theology into dialogue with Pentecostal revelatory experience. This paper will analyse and discuss the role of the Holy Spirit in ministry and mission. Missional theology provides a framework by which the function of revelatory experience can be understood and responded to in the pastoral setting. It also shows that the outcomes of Pentecostal revelatory experience are consistent with the mission of the triune God, demonstrated through the ministry of Jesus and through the voice of the Spirit in the church today.

SARAH HART
6A, Wed 9.30 am, LR1

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Offerings and Sacrifice: Dialoguing between the Priestly Writings and Contemporary Practice

The priestly writings of the Pentateuch contain narrative sections and instructions on offerings and sacrifice. How can the offerings and sacrifices mentioned in the priestly writings be understood in the context of the Second Temple and biblical period (500 BCE-70 CE)? What are current ideas or what are current practices of giving offerings and making sacrifices in Aotearoa New Zealand? This paper dialogues between the priestly writings and contemporary custom and practice.

CALEB HAURUA
Carey Graduate School
6B, Wed 10 am, LR2

Māori share stories of Baptist history

Indigenous peoples around the world have experienced loss and subjugation through colonisation. For Māori in Aotearoa New Zealand, the loss of land, language and self-determination has caused struggle and pain. The Church has been complicit in the colonising history in this land. Drawing on their respective Masters’ theses on Māori-Baptist engagement, and utilising Kaupapa Māori theory, Rāwiri Auty and Caleb Haurua share stories of Baptist history that demonstrate
neglect, exclusion and painful engagement experienced by Māori in a church that was established for the coloniser and not for the colonised. Alongside these stories of pain, are stories of reconciliation and bicultural expression. These are overshadowed however by a colonial past that has restricted Māori participation and limited the ability for Māori to thrive in Baptist contexts. This history has consequences today and raises questions that need to be addressed in cross-cultural dialogue now and in the future.

Reconsidering the relationship between faith, science and psychology in light of Kierkegaard’s theological insights

This paper investigates the potential contributions made by Soren Kierkegaard to this emerging discipline of psychology and what is lost when his work is overlooked. In contrast to Kant who argued for the limits of objective reason in seeking to understanding the human persona and psyche, Kierkegaard said that any approach to psych(e)-ology must include subjective, existential and eternal concerns. Kierkegaard recognised the dangers in giving epistemological primacy to an overly simplified and objectified scientism or scientificity. He warned that claims to have fully explained the human psyche through statistics, natural and biological sciences have overlooked the value of theology and faith for developing a psychology that can bring healing and life. He said that solely using narrowly defined empirical approaches and only focusing on bodily, physiological dimensions as would later be developed by Wilhelm Wundt, psychology would lose its reason for being and capacity to bring lasting and beneficial change to the person and society. Countering Kant, and in addition to more objective, empirical scientific understandings, Kierkegaard’s insights shows the value of theology and religious faith for psychological and scientific understandings of the human person. Kierkegaard argued that subjective spiritual and theological concepts such as an awareness of eternity and infinitude, anxiety about human failing, use of the imagination, introspective reflection and pastoral care are important for helping each person become a true and authentic self. This paper reviews these claims. It offers insights from Kierkegaard into changes taking place in scientific and theological understanding the human
psyche in the 1800s, and ways scientific understandings of the human psyche might be re-conceptualized in light of his theological insights.

JOHN M. HITCHEN
Honorary Research Fellow, Laidlaw College
3B, Mon 5 pm, LR2

Mission in Galatians

In a prevailing climate of academic interest in the Letter to Galatians for its importance in debates about “Old,” “New,” or “Better” perspectives on Paul and his writings, academic study of Galatians has been strangely quiet about the prominent place of a distinctly missional emphasis pervading the Letter. Leading scholars even prefer to use the “missionary” term for those whom Paul is opposing in the letter, rather than for the Apostle himself. This paper seeks to address this muting of an arguably central theme of the Letter. It does so first by showing how mission terms and concepts permeate the vocabulary, before exploring the features and functioning of the letter’s new hermeneutic, with its Christo-centric re-interpretation of the messianic hopes and saving history of the Old Testament people of God. This exploration shows the hermeneutic is itself distinctly missional at its core. After commenting on the importance of this Christo-centric missional hermeneutic for “New Perspective” discussions, the paper proceeds to summarise five major missional themes embedded in the message of the Letter. Galatians presents mission as the mission of the Triune God. For Galatians mission focusses on declaring and believing the unique, universally relevant Gospel of Jesus Christ. Involvement in mission is motivated by faith-encounter with the crucified and risen Christ, and is expressed personally and communally in a ‘now’ but ‘not yet’ life experience through an ongoing transforming relationship with the Holy Spirit. Mission requires re-evaluating each receiving culture’s own heritage and sees traditional religious aspects as preparatory and custodial, anticipating the consummation of each culture’s yearnings realised only in Christ. And, finally, the progressive argument of the whole letter of Galatians forms an effective missional contextual theology addressing the common cross-cultural mission issues of ethnocentrism and bi-culturalism. Reclaiming the centrality of this missional message of the letter calls both missiologists and biblical scholars to review commonly accepted approaches and emphases within their disciplines.
Consideration of Issues that impacted on a new religious community ‘In Formation’

In this paper I will briefly outline one early phase of a new religious community ‘in formation,’ the Community of St Mark when it began in the Melbourne Anglican parish of St Mark, Fitzroy. I use quotation marks for ‘in formation’ because that is a requirement of the Advisory Council for Anglican Religious Life in Australia, or ACARLA, to indicate emerging religious communities which have not yet been recognised by ACARLA. In delivering this paper I am aware of the sensitivities involved, and in the knowledge that people I discuss are well known to many. What I address in this paper relates to my early doctoral research, and although I have not yet conducted interviews of people who knew the community in later phases of its life, this time period is a discreet phase in that there are boundaries of place and purpose. I also need to clarify that I am a ‘Participant-Observer’ in this research, having served in novitiates of two communities and been an Oblate of this community for about twenty years. I am researching something very close to my heart, which like all projects which participant observers undertake, means I have both insights and biases. There were theoretically, at least, two leaders, Fr Ernest King, Fr Ernie, who was the Vicar at St Mark’s at the time, and Dr John Foster, who was a lecturer in history at Melbourne University. Ernest was Fr Michael King’s baptismal name, but he took the religious name of Michael at his Clothing as a novice. In order to avoid confusion, I will simply refer to him as Fr Michael throughout this document. Both of these men have since died, leaving very little by way of a written record of the community ‘in formation’ and so, with HREC approval, I am pursuing up to thirty interviews of community members both past and present and also others who have been associated with the community in many ways. Having given an historical overview of the first four years of this Community, and I will then discuss issues that impacted on the community, leading to the split in the Community, and the subsequent reforming in a different place and type of community. Hopefully the issues which did impact on their life will give clarity to my later research and understanding of the development and success of further phases of this community.
Scarcity and Abundance in Christian Stewardship Literature

Many authors writing about Christian financial stewardship for popular audiences engage the concepts of scarcity and abundance, generally arguing that churches and individuals need to have an attitude of abundance rather than one of scarcity. They state that abundance is hopeful and encourages generosity while scarcity encourages us to be fearful and to protect what we have. This approach can be problematic particularly when scarcity is treated as merely a mindset to be overcome rather than a real, lived reality and a legitimate fear for most people living in an individualistic society with minimal social safety nets. In my paper, I will argue that Christian financial stewardship is a practice, sometimes seen as “personal” and internal to the church and separate from theology and belief, that requires thorough examination due to its “political” (and theological/ethical) ramifications. These ramifications are particularly pertinent to Christian economic ethics and missional theologies/practices. Further, I will argue that Christian stewardship has implications for missional social change, not only in its outcomes but also in how stewardship itself is conceived and conducted. The Christian tradition(s) of economic justice and commitments to mission rooted in justice must be considered in relation to all Christian stewardship practices.

A Performative Spirit Christology

What implications does Jesus’ vicarious humanity have for the body of Christ. Further, how can Spirit Christology contribute to this discussion?

“The vicarious humanity of Christ cannot be explored without the ‘early’ patristics, namely, Irenaeus, Athanasius, and Cyril of Alexandria, or, indeed, without the contributions of the late contemporary theologians, J.B. Torrance and T.F. Torrance. These accounts of vicarious humanity have the potential to inform the nascent concept of performative anthropology. While performative anthropology has
began to be applied to Christians, as individuals and as a collective, it has not yet been brought into discussion with Christology. Using Spirit Christology with its concreteness from below, I will demonstrate the usefulness of Judith Butler’s account of performativity for the unveiling and upholding Christ’s real and full humanity as the Word incarnate. I will then use this performative Spirit Christology to develop a pneumatologically informed and Christologically conditioned performative ecclesiology.”

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Ecclesial Shifts and Educational Rifts: Riding the Tide of Theological Education

In his keynote address, the WCC General Secretary insists that western theological institutions must be prepared in the midst of the shifting ecclesial landscape to equip Christians from different denominational and cultural backgrounds for pastoral ministry. The ‘shifts’ he notes are the shift in world Christianity, and the ‘rebalance of denominational composition’. Bernhard Ott supports this view suggesting a modification to the traditional education model (which is ‘driven from behind and from above’) indicating that the required institution for today is one ‘driven from below and from the front’ where it is the ‘needs of the people and the needs of the future that become the determining factors’. It has long been an assumption that the task of imparting theological education simultaneously prepares it’s graduates for the vocation of ministry. Ott defines education as the academic pathway for ‘intellectual formation’ where ‘vocational training’ is not the ‘primary goal’. It is training that prepares for vocation equipping individuals with the necessary skills. These ecclesial shifts and educational rifts present a nexus worthy of being explored. This paper considers the issues seeking to find clarity on what kind of graduates are being produced whilst questioning what kind of graduates are needed.
The Importance of Women to Paul’s Mission

Paul is often considered to limit women in ministry within the confines of the church. Whether or not this is the case (and I would argue that it is not!), there is ample evidence that women played an important role in Paul’s mission including Phoebe, Prisca, Junia and other women of Rom 16, Lydia, Euodia, Syntyche, Nympha, and Apphia. It will be argued that women lay at the heart of Paul’s mission theology and practice. It will argue that the first-century world was bifurcated in terms of gender meaning that for the gospel to penetrate women, women evangelists equipped and released to share Christ were essential to mission.

Responding to co-worker conflict with a nexus of cruciform missional practices (Phil 1:27-4:9)

In Philippians, Paul addresses a conflict between two of his co-workers, Euodia and Syntyche (4:2-3), with a series of instructions (1:27-4:9) to protect the mission of the church (1:27-28). I will examine how Paul handles the Philippians’ co-worker dispute in light of two concepts: practice theory and narrative patterns of cruciformity. I will then investigate two present day co-worker conflicts to see how Paul’s response to co-worker dispute may help the church’s mission today.

I have used practice theory and narrative patterns of cruciformity to identify a nexus of cruciform missional conflict resolution practices that define Paul’s response to the Philippians’ co-worker dispute. Practice theory is a social theory championed by Theodore Schatzki, by which the elements of what guide people’s actions are identifiable as practices. For example, a trained mediator uses skills and methods he or she has learned for resolving conflicts. Narrative patterns of cruciformity, advocated by Michael Gorman, are literary arrangements found in the Philippians Christ-hymn as patterns of faith (2:8b), love (2:6-7), power (2:8a) and hope (2:9-11). I conclude that Paul’s goal was to help the church respond to co-worker conflict with a nexus of cruciform practices that will strengthen the church’s spiritual unity.
evangelistic teamwork and ability to withstand opposition (1:27-28). The nexus of cruciform conflict resolution practices from Philippians formed the theoretical framework by which I have examined two case studies of co-worker conflict in churches today. I propose that Paul would see co-worker conflict today as an opportunity for strengthening the mission of the church by responding to dispute with a nexus of cruciform practices. Responding to co-worker conflict with a nexus of cruciform missional practices may strengthen church mission today.

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Theology of Mission in Barth’s Doctrine of Revelation

This paper investigates Karl Barth’s contributions towards the theology of mission in his doctrine of the Word of God. Barth’s dialectical theology was shaped by a missionary consciousness that reacted against the church’s capitulation to its cultural captivity. What was to follow was a theology that broke away from established norms while providing an alternative account of God in his revelation. Revelation is understood in missional terms as it is part and parcel with the reconciliation of God in Jesus Christ, for the content of revelation is the message of reconciliation. What is revealed is that God is “for us” in his incarnation, death and resurrection. Furthermore, God’s act of reconciliation in mission is contained within his being, for God in his being cannot be different from that which is revealed about him. What is revealed that God reconciles the world to himself, and this illuminates the missionary being of God. Barth’s doctrine of revelation provides the point of departure for thinking about the missio Dei. This paper concludes that God’s revelation is God’s mission, and that mission is constitutive of God’s eternal being.
“The Cult that Creates Guilt”: Grace and Schuld

Recent considerations of the relationship between finance dominated capitalism and theological claims have centred on the question of grace. This paper takes up this thread, chiefly through the work of Kathryn Tanner, and further explores the relationship between the condition of indebtedness/guilt generated by finance dominated capitalism, and grace. Through an examination of the concept of Schuld [guilt/debt] in Walter Benjamin’s fragment “Capitalism as Religion”, and its location in the midst of the series of Weimar crises, I will consider the ways in which guilt/debt are understood as basic to the capitalist cult itself. Benjamin suggests that the capitalist cult “makes guilt [Schuld] pervasive. Capitalism is probably the first instance of a cult that creates guilt [Schuld], not atonement.” Benjamin’s analysis makes it possible to think economic relations as theological relations. As well as guilt/debt, the theological concept of grace must have material impact in economic practice. This consideration leads to a final analysis of the demand grace makes upon a conception of subjectivity that makes grace pervasive in the wake of the particular ethical problems raised by finance dominated capitalism grounded in constructing indebted, disciplined, subjects.

Controlled Oral Traditions in Māori and Pacific Culture: a conversation from down-under with Kenneth Bailey

This paper is a conversation with Kenneth Bailey’s work on “Informal Controlled Oral Traditions.” It will discuss Bailey’s argument that oral sources are likely to be behind much gospel tradition. It will outline his evidence, and then this will be set in conversation with Māori and Tongan culture where oral traditions are central to the community.
Divine Empathy Through the Son’s Experience of the Stress of Human Brokenness

In the middle of life’s painful experiences, we can find ourselves clutching for a God who can change our lot or grasping for assurance that God really understands our pain. For Paul and the writer of Hebrews, if they are indeed different, the idea that God the Son became like us, is not simply a philosophical argument. It is deeply personal and deeply emotional. As we will see, it speaks to our emotional needs too. We only do justice to these texts, when we see them as part of God’s answer to the broken mess that makes us suffer and is the result of sin. This is not to minimize the way that the incarnation of Christ is God’s answer to sin itself. But, is does highlight the importance of broadening our concept of what Christ achieved in his life, death and resurrection. Indeed Moltmann, and quite a number of contemporary theologians like him, say that Jesus shows how God suffers in response to our pathos. In this article, I will discuss the passibility of a God who suffers in solidarity with us. I propose that, properly understood, divine empathy through mediated-passibility overcomes the hollow ring of divine impassibility, which can make God sound aloof and uncaring to some. While highlighting the strengths of the classical doctrine, this proposal takes into account the uniqueness of the Son’s kenosis for us, while retaining the perichoretic unity of the Godhead. Because of the humanity of the incarnate Son, God, in himself, knows and resonates with our pain. This is chiefly because, as the incarnate Son, Jesus felt the stress of our brokenness in every way.

An Exploration of the Liturgical Theology of Guardini

Romano Guardini (1885-1968) was a Roman Catholic Philosopher of Religion whose thought strongly influenced both Pope Benedict XVI and Pope Francis I. Guardini, who was born in Italy but grew up in Germany, wrote a book called the Spirit of the Liturgy, in which he argued that “Christ is the centre of the Liturgy.” Guardini who had a well-developed
Theology of the human person regarded such persons to be responsible for action in the world and with the right action to be a door for God in the world. His view looks towards the Kingdom of God as it could be in this world. In this paper I will explore the connection between these two areas in his work and show how, in his thought, mission can be lived out in the best way possible.

Towards a New Biography – On the ‘Other’ Barth

Barth scholars tend to shudder at the prospect of another biography. And with Eberhard Busch – Barth’s last secretary and biographer – still active in the academy, it seems somehow premature to do anything other than topical overviews (Webster), or brief summaries for undergraduate audiences (Guretzki). But there is one Barth on whom a full-length biographical study has yet to be done, and the time for which has now arrived – Karl Barth’s eldest son, Markus (1915-1994). Long over-shadowed by his more famous father, Markus was nevertheless a significant, and in some ways pioneering, theologian in his own right. A Professor of New Testament at three American theological schools before returning to his native Switzerland, he authored ground-breaking commentaries on the Pauline letters to the Ephesians, Colossians, and Philemon. His 1951 monograph Die Taufe - Eine Sakrament? famously led Karl Barth to confess that his eldest son was ‘by far my superior in specialised New Testament studies’ (CD IV/4 (fragment), p.x). In addition to his expertise in New Testament scholarship, Markus was one of the first Protestant theologians in the post-war era to put Jewish-Christian relations at the forefront of the Christian theological task – a commitment that was grounded in his earlier vocal opposition to Nazism. In Markus Barth, therefore, we have an intriguing biographical subject: a meticulous New Testament scholar (viz. a 500+ page commentary on the 25 verses of Philemon); a passionate advocate for Christian-Jewish reconciliation; and an often-times intransigent opponent of political tyranny.

In January 2019, I secured permission from the Barth family to write the first biography of Markus Barth. In this paper, I will briefly outline the project – its content and methodology – and will provide a ‘taster’ of one
of the more fascinating parts of Markus’s story, which in itself deserves a telling: Barth’s face-to-face meetings in 1972-73 with PLO leader, Yassar Arafat, and the impact of those meetings on his understanding of the Palestinian crisis.

The Economic Church is the Immanent Church: Toward a Third Article Missiology

This paper utilises the methodology of Third Article Theology, an approach which views all reality through the lens of the Spirit, to explore the church’s missionary role in the world. The first section argues for making a logical distinction between the church’s ontological reality (what the church is in itself by virtue of its relationship with God) and the church’s missional activity (what the church is for the world by virtue of its pneumatological empowering.) Cautiously labelling the first the immanent church, and the latter the economic church, we investigate the twin theses that making such a logical distinction between the two concepts of the church is necessary and important, and further (to alter Rahner’s grundaxiom) that the economic church is the immanent church. Justifying these theses requires arguing that the church is normative for and ontologically prior to the world. The second section develops the above insights by exploring how our understanding of the immanent church affects our economic actions in the world. Beginning with three pneumatological insights about the immanent church (the Spirit forms the church as Christ’s body, the Spirit enables the church to participate in the Son’s Trinitarian life, the Spirit transforms the church towards its eschatological future), the paper then explores how each of these immanent realities affects the church’s economic actions in the world. The resulting understanding informs and inspires a grounded and rounded picture of the church’s missionary activity.
Numerical Interpretations: Text-Critical and Exegetical Observations from the Early Reception of Revelation 13:16–18

The mysterious use of the number 666 to identify the beast of the earth in Revelation 13:16–18 has left interpreters scratching their heads for nearly two millennia. Although some form of gematria has been widely utilised in attempts to ascertain who John the Seer may have meant, recent interpretations have generally remained circumspect in the face of this beastly puzzle. The presence of discrepancies in the textual transmission complicates attempts to solve this puzzle. When differences in spelling and abbreviations have been removed, the NA28 lists three primary variants: 616, 665, and 666. Of these, 616 and 666 are attested in the transmission of the text prior to ca. 500 CE. This paper takes up the early textual transmission of the beast’s number and explores text-critical and exegetical remarks from the earliest interpreters of Revelation whose interpretations remain extant. It thus finds its origin at the intersection of textual and reception historical studies of the Apocalypse. After briefly overviewing major interpretive options in recent commentaries and setting forth the textual evidence from early manuscripts, the essay explores early discussions of Rev 13:16–18. Particular attention is given to Irenaeus and Hippolytus because they offer the earliest extant comments on textual criticism and the number’s significance. The paper traces the developments from these early interpreters through other readers of Rev 13:16–18 whose writings remain available. The conclusion places early interpreters and textual critics in dialogue with contemporary commentators and shows how textual criticism and reception history may work together.

Can Theology Gain Credibility from the Sciences?

Scholarship in the science and religion field has often drawn on models of scientific knowledge and its development in order to articulate (and legitimise) theological concepts. In particular, the scientific research programme methodology of Imre Lakatos has caught
the attention of various theologians as a fruitful model for theological
enquiry. Philip Hefner’s understanding of humans as “created co-
creators” has played a key role in theological anthropology as it
intersects with questions surrounding emerging technologies and the
human future. Hefner articulates his “created co-creator” framework
in the form of scientifically testable hypotheses supporting his core
understanding of human nature within the framework of a Lakatosian
scientific research programme. This paper provides a brief exposition
of Hefner’s model, examines his hypotheses in order to assess their
scientific character and evaluates them against the relevant findings of
contemporary science. While Hefner’s model is largely commensurate
with contemporary science, he at times makes claims that cannot be
scientifically falsified or corroborated. Hefner’s accomplishments in
demonstrating the scientific compatibility of many theological notions
is admirable, however his overall position would be strengthened with a
more tacit acknowledgement of the limitations of scientific knowledge.
Hefner’s eagerness to express theology in scientific terms ultimately
does theology a disservice, in much the same way that continual
reference to the conflict model of science and religion reinforces the
perception that the two disciplines are in competition. His anthropology
draws also from extra-scientific commitments and is all the richer for
it. Using Hefner’s work as an example, this paper will conclude with a
brief reflection on the recruitment of the sciences by theologians in
order to defend the rationality of theology, and options for scientifically-
integrated theology that move beyond this credibility strategy.

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**Performance Criticism and Ekphrasis in Revelation**

Performance criticism understands various Biblical texts as
performed works which were later encoded as texts. Similar to
liturgy, the performance of texts creates a new reality for listeners.
By recreating reality through spoken language, John is effectively
“reculturing” his audience, drawing them together through their shared
experience of the text. However, the ekphrasis language of the text
lends itself to multiple interpretations, meaning that every performance
of Revelation has the potential to be a unique interpretation of the
text. This paper aims to demonstrate that despite this array of
interpretations, the shared experience of a performance of Revelation
results in John’s original goal: to unify an audience in the face of
seeming persecution and oppression. The performance of the text therefore acts to transform the community that hears it, providing a sense of hope against oppression and giving fresh weight to John’s three central priorities for the Christian community: to wait, witness, and worship.

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Theological Students’ Understanding of Vocation

Over the course of church history understanding of the term vocation has changed, reflecting both the changing secular situation and practice of the church. Evangelical churches use the term ‘call’ more frequently than ‘vocation’. This paper examines what theological students across the ACT, an evangelical consortium of colleges, understand the term vocation or calling to mean, what they report their own vocation to be, how they came to discern their vocation and the impact of their understanding on their theological studies. Findings are based on survey responses from 921 students enrolled in a coursework award of the ACT between 2013 and 2015 and from follow-up interviews with 9 students. Theological students hold a variety of views on the meaning of vocation or calling with the majority understanding vocation to be something that is God-ordained or in service of God. Consistent with their understanding of the meaning of vocation the majority of students reported their vocation to be something that could be classified as ministry. Students’ understanding of the meaning of vocation does not impact their studies but their understanding of their own personal vocation does. Students’ vocation type was found to vary by gender, denomination and age. Their enrolment patterns including load of study, award level and retention were also found to correlate with reported vocation type and students’ means of discerning their vocation. For some students the years in theological studies was a time when they clarified their own vocation sometimes resulting in changes to their course of study. There are implications in the findings for theological institutions. While colleges are aware that students come with a range of vocational goals in mind it may also be time to pay attention to the differences various student groups have in understanding the meaning of vocation and discernment of vocation.
Formed Together: Bonhoeffer’s Finkenwalde Experiment and its significance or Anglican Theological Education in Wellington

In the November 2015 edition of the journal *Colloquium*, Stephen Plant noted “Finkenwalde is presented [in *Life Together*] not as an experiment in new patterns of formation for ordained ministry, but an experiment in new ways of being Church. Finkenwalde was not a strategic solution to the practical problem of how to train clergy; it was intended to be a model for the common life of all Christians.” Despite much reflection on Finkenwalde’s community, little attention has been paid to the community’s specifically theological character; if life in the preacher’s seminary was to be normative for all Christians, we must not overlook that this was a community of theological education. The paper first considers Bonhoeffer’s dogmatic location for theological education. Whereas formal theological and biblical training is generally understood as the craftwork of academics and ministers, Finkenwalde as a “model for the common life of all Christians” moves the impetus away from those ‘called’ to a specific vocation and places it under the theological category of sanctified, creaturely life; recognizing a twofold assertion in Bonhoeffer’s work (normative theological community for all Christians) speaks meaningfully to theological educators as well as pastors. This paper then explores the real world impact of such a proposal by engaging theological formation as *formation in community* – as an assumed aspect of faithful Christian discipleship – using three current discipleship initiatives in Anglican Diocese of Wellington: Urban Vision (UV), Anglican Youth Movement (AYM) houses, and the bi-cultural journey of Anglican Studies Program (ASP).
A Mathematical Bridge: Linking the Empirical and the Theological

Of human endeavours few hold the mystery and power of mathematics while inspiring persistent philosophical debates on whether the Platonic or the Fictionalist realm houses its abstract exploits. Regardless, the fact of humanity’s mathematical capability and its resonance with reality suggests a profound and revealing relationship. Thomas Aquinas’ description of the imago dei, where human intellect rests upon the image of God, proffers a tantalising link between empirical and theological anthropology. Nevertheless, the pragmatic utility of mathematics is often cited as evidence of its evolutionary consequence via natural selection (Yunes, 2005) in support of an atheistic view. However, the stunning and ‘unreasonable’ effectiveness of mathematical descriptions for systems far removed from human experience challenges this (Wigner, 1960). Instead, we claim the evidence suggests the mathematical architecture of the universe and the unique human ability for mathematical inference reflects the characteristics of an architect responsible for fabricating both. We further claim this reflection shimmers in the mathematical aesthetic: logical pursuits are shaped by distinctly human senses of beauty and simplicity. The theistic view moreover permits stronger responses to the Platonic & Fictionalist mathematical quandry as opposed to the atheist (Plantinga, 2011), consistent with founding of human intellect on the imago dei.

Singing Psalms in Signing Space:
A hearing person considers a Deaf perspective

Question to a Deaf pastor: How do you translate Psalms?

Answer (through an interpreter): Take-what-is-deep-inside-and-offer-it-as-a-gift-to-God.

Deaf culture presents a different world with different aesthetics in signed languages. How could psalms be sung in a world without
voice? Signed languages do have signs for song, poetry and have their own thoughts on what elevates their language to create beauty and aesthetics. Concepts of signing space, symmetry and flow will be applied to a selection of psalms, giving ideas on how they could be translated/interpreted.

**KEITH MITCHELL**  
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**Leadership and other issues in practical theology**  
Pastors face unique stressors in their ministry and have been noted to have high rates of dropout. An absence of pastors amongst churches means a lessened opportunity in the provision of church leadership to promulgate God’s mission and maintain a missional understanding amongst believers. There are a range of effects attributed to the effect of pastoral dropout that cannot be ignored. This paper discusses a qualitative study conducted utilising an interpretative phenomenological analysis (IPA) methodology within a particular denomination within the Australian church context. It presents results and analysis that pastors can gain wisdom from to enhance their own longevity serving within churches and/or to support those that do. The analysis involves a comparison study of themes gathered from interviews conducted with those who were still serving in a church after an extended period of time in one denomination against an alternate cohort of pastors who had dropped out within a shorter period of time in the same denomination. These themes were analysed and results delivered prior to conclusions and recommendations being made. In its conclusion this paper promulgates that sustainability for pastors serving in church based ministry revolves around developing their own emotional intelligence and implementing appropriate social and familial support. It calls for Denominational leaders, theological educators and professional support services to focus on strategies in training and support around the development of emotional cognisance, awareness and self-differentiation.
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Notions of treaty and covenant in the Old Testament have been called upon to undergird formal relationships between peoples. Our New Zealand example, the Treaty of Waitangi, was understood by several who signed as a covenant document in biblical terms. The involvement of missionaries in the Treaty and the need to honour it in a modern mission context mean the Old Testament foundations need to be well understood. In 1990 Maurice Andrew published a brief discussion on Treaty, Land and Covenant in the Old Testament and the implications he saw for New Zealand. Over the past three decades our understanding of covenant in biblical terms has evolved as has the modern context. I want to re-examine the notions of treaty and covenant, particularly the relational aspects, as presented in the Old Testament, as a first step in reflecting again on its implications for modern relationships and the Church’s role in society. For that reason, this paper is particularly focused on biblical theology.

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Whose science? Which conflict? Clearing the air about the conflict thesis
In an increasingly global and secular scientific culture the cutting edge of Christian missional engagement is the science–faith conversation. However, the culture wars promoted by the New Atheism, along with a general misunderstanding of the nature of science, leaves many—both within and outside the church—assuming or at least fearing that confidence in mainstream science is antithetical to robust faith. This so-called conflict between science and religion is based on confusion about both the nature of science and the nature of the conflict. In this presentation, drawing on Martin Heidegger, Hans-Georg Gadamer and Michael Polanyi, I will do two things:
1. I will contrast popular views of science, often promoted by scientists themselves, with a view that affirms both the universal truth claims of science but also recognises the provisional, fiduciary and hermeneutic nature of scientific claims. This view highlights a similarity between scientific and religious truth claims in the sense that both sorts of claims can aptly be described in Polanyi’s terms as “personal knowledge.”

2. I will clarify the different sorts of conflict theses and suggest that the one that really matters—that of whether scientific and theological claims are in some logical or metaphysical sense incompatible—is not tenable.

RICHARD NEVILLE
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Anger and Hatred in the Book of Psalms

The book of Psalms has the well-deserved reputation for being a repository of human emotion. This paper investigates two of these: anger and hate. It attempts to understand better the nature of these two emotions in the book of Psalms, with a particular interest in their distribution. That is, who expresses anger and hate? Is anyone discouraged from engaging in either of these emotions? If their distribution patterns are different how is this to be explained? The challenge of emotions like anger and hate is nothing new, but contemporary realities lend greater urgency to the task of discovering what the Scriptures can teach us about them.

JON K. NEWTON
Alphacrucis College Melbourne

Reading Revelation Missionally

Traditionally the Book of Revelation has been read as prophecy in the sense of prediction of the future, either John’s future (historicism) or ours too (futurism). Modern scholarship has seen it more as a kind of prophetic word into the situation John and his churches found themselves in, both in terms of Greco-Roman culture and the Roman empire and their own internal (but related) struggles. More recently
commentators have read Revelation in the light of current struggles with empire, misogyny, ecological disaster, capitalism, etc. But some (notably Richard Bauckham) have suggested that Revelation has a missional theme and perhaps even “predicts” the “conversion of the nations.” Reading Revelation in a kind of parallel with the Acts of the Apostles and the Pentecostal move of the Spirit in Acts may support this idea. In this paper, I explore these parallels and other missional features of Revelation and argue that Revelation may indeed be validly read missionally and has a message for today’s missional situation.

CHARISSA NICOL
Knox College

Luke 15 and Practicing the Hospitality of God

The setting of Luke’s well-known compounding trilogy of “lost and found” parables has the Pharisees and legal experts asserting that Jesus has stepped outside all legitimate prerogatives by sharing the table with social refuse. This issue is of crucial importance for Jesus and his opponents, as well as Luke and the early church as they come to terms with the inclusion of Gentiles, and for the church today. The parables of 15:4-32 form a unified defence of Jesus’ actions and ground the legitimacy of his behaviour in the divine economy. The thrust of his response is, firstly, an implicit claim that his behaviour participates in God’s actions, and secondly, as Joel Green puts it, “an implicit and open-ended invitation to his interlocutors to join him in reflecting in their practices God’s own attitude toward sinners.” This paper will illustrate how a careful exegesis of the text supports this claim in a number of different themes which emerge and concludes by suggesting how these would enrich a developing missional theology and foster practices which would enable the church to participate more fully in God’s mission in the world.

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The Evolution of Morality and Wisdom

This paper concerns the controversy that has arisen around de Waal’s famous reference to the “veneer” theory of morality, and the
controversies in general over anthropology’s move to redefine and re-explain the world of morality, long thought to be the domain of theology and moral philosophy alone. I examine this field as a window into the richness and the difficulties in cross-disciplinary work, especially that between theology and the evolutionary sciences.

MUUSA KEYHANEE

5D, Tues 4 pm, Chapel
Alpha Crucis

Muhammad(S) And Paul On Jesus: A Comparative Study of Two Sacred Pillars

This comparative study of Islam and Christianity struggled to reveal the mutual meaningful expressions of God, the creator. The main question to which the article tried to answer is: Who is Jesus Christ for Paul and Muhammad(s)? The significance of countering to this question is being revealed through the contemporary feelings of hostility between Muslims and Christians that has a wrong message for all believers in one God. Questioning the human nature and the Lordship of Christ looks like a barrier in dialogues between Islam and Christianity. So, as its primary purpose, Jesus as the Lord from Paul’s point of view and Isa, the son of Maryam from Muhammad’s(s) perspective, will be compared through different methods. Like the spiritual interpretation (of Joel S. Goldsmith), in which the monotheistic presupposition (worshipping only one God), will implant the axial direction of the examination of the Bible and the Qur’an. Moreover, through historical criticism, the article will try to clarify the original motivations behind Pauline Christology compare to the doctrine of Tawhid of the Qur’an. Also, through a feminist analysis, the essay will have a critical look at maleness of the incarnated Christ in Christianity by focusing on the characterisation of Ar-Rahman as the Lord. So, through a feminist approach framed in the text of the Bible and the Qur’an, this research will have a look at the status of the Incarnated Christ after the resurrection for all the contemporary believers in one God. Besides of many informative explanations for the most popular arguments between Islam and Christianity, the article, in conclusion, will suggest some mutual findings in Qur’anic and biblical Christology which is having a particular focus on the incarnation of the Word of God. In the end, the article will propose some essential suggestions to eradicate wrong readings and interpretations of one mutual message of God through both, the Qur’an and the Bible.
The Earth came to the help of the woman (Revelation 12:16)

A woman crying out in birth bangs is one of the phrases used figuratively in early Christianity to define the pain encountered in following Jesus. Revelation 12 is the revelation of a pregnant woman crying out in birth bangs in the agony of giving birth. This paper will consider that revelation – a revelation about discipleship. The revelation says: 'The pregnant woman after giving birth to a son fled to the wilderness but is pursued by a dragon. And the earth came to the help of the woman.' There is a saying in Samoan: Tagi e le fatu ma le eleele (The rock and earth weeps). The saying embodies the significant interconnectedness in harmony of tagata (human) to the eleele (earth) and vice-versa – the interconnectedness that occurs because of the inter-tautua (inter-serving of each other) between tagata and eleele. This paper will interpret Revelation 12 from the Samoan tautua (serve/service) perspective of interconnectedness of human and earth. It will explore the cosmic textures of Revelation 12 as an apocalyptic literature whether both the woman and earth could be looked at as ‘disciples’ (tautua mo le Atua). The exploration will consider important the placement of Revelation 12 as the middle part of revelations witnessed by John, looking back at the beginning of revelations from Chapter One. The main question that leads the interpretation is: Does earth have a part to play in proclaiming the will of God in Revelation?

Trinitarian Theology of Diaconal Ministry in the Eucharistic Liturgy

The purpose of this paper is to explore elements of diaconal ministry in the Eucharistic Liturgy, its Trinitarian foundations, and the Trinitarian implications that this has on the potential for the deacon’s “liturgy outside the liturgy”. Often, the deacon is seen as an icon of Christ the Servant. However, with the restoration of the diaconate as a permanent order in the Catholic Church, and the resurgence of deacons in the life of various Churches, there must be more to diaconal ministry if this analogy is true: liturgy is life, and life means communion with the
Trinitarian God. It is insufficient to consider the deacon solely from the perspective of the adequately Trinitarian “communion ecclesiology”. Hence, this paper argues that the deacon’s ministry is grounded and rooted in the Trinity, and that it has communion with the Trinity as its mission and objective. By reappraising Patristic Trinitarian theology recovered in the ressourcement movement, the understanding of the deacon as an “emissary” of the Father, in the image of the Son, and sent by the Holy Spirit, the deacon’s mission, like any other, is rooted in the Trinitarian God. These perspectives are then investigated in the various sections featuring the deacon in the Byzantine Rite. If liturgy is “faith in motion”, diaconal ministry in the Liturgy implies and instigates a bigger potential for a more varied and creative pastoral ministry fuelled by the “authority of the Father”, the “Body and Blood of the Son”, and the “warmth of the Holy Spirit”.

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Prayer and Teaching

Discussion on good practice in theological education often focuses on one’s philosophy or worldview rather than actual practice. While a teacher’s worldview does inform practice, more dialogue on good practice is essential. As theological educator we are informed by a Christian worldview, such a worldview should shape our practice. David I. Smith and James K. A. Smith discuss the importance Christian practices in education; formation. Prayer is an important Christian practice. Based on the interviews with several theological teachers, the response to the practice of prayer and teaching highlighted several perceptions and practices. This presentation will focus on the practice of prayer in teaching. What are teachers’ thoughts on prayer and teaching? When do teachers pray? What do teachers pray? Are students encouraged to pray?
The use of καθηγητής as a Forbidden Title in Matthew 23:10

In Matthew 23:8-10 Jesus commands “the crowds and the disciples” not to allow others to give them the honorific title “teacher”. Matthew uses three separate words for “teacher” in just two verses; ῥαββί, διδάσκαλος and καθηγητής. καθηγητής, does not appear in any other passage in the New Testament or the Septuagint. Many commentators rely on one authority for a meaning of καθηγητής, i.e. a part-time tutor, but this meaning is not supported by the context of the passage. Examination of manuscripts from the period shows that καθηγητής may have been used when referring to a tutor but the word was also used to mean a teacher of some standing, including senior academics. It is possible that Matthew used καθηγητής in this passage to inform his readers that Jesus was not just to be their only religious teacher but also their only secular teacher.

Aquinas’ Fifth Way

Aquinas’ Fifth Way of demonstrating the existence of God, called the way from “the governance of things,” is the shortest of the five ways. Perhaps because of its brevity, the meaning of the argument is not immediately obvious. At first sight, it looks like a familiar “intelligent design” argument, one which sees God as interfering at times in the world’s causal order. Given Aquinas is an Aristotelian, it is almost certainly not this. The paper will attempt to make sense of what the argument might be saying, looking closely at the brief text, examining Aquinas’ background assumptions, and offering a reading that shows the substance and depth appropriate to a seminal text, as well as indicating its relevance to contemporary preoccupations concerning the functional behaviour of organisms.
“Walking Worthy of the Calling”:
Toward a Baptist Theology of Vocation and Profession

According to Dietrich Bonhoeffer the church must share in the secular problems of ordinary human life, not dominating, but helping and serving. It must tell [men and women] of every calling what it means to live in Christ, to exist for others... It must not underestimate the importance of human example... it is not abstract argument, but example, that gives its word emphasis and power.

In this paper, I explore an approach to the professions and the concept of vocation that may both contribute to public life and perhaps aid in rehabilitating substantive moral discourse and discussion. Many theological discussions of vocation appeal to spheres of creation and ‘the natural’ with a marked tendency toward conservatism. Theologies of work seek to affirm Christians in the workplace but often lack sufficient elements of critique and dissent. A ‘baptist’ approach is especially vocal in pressing for an ethic grounded in the call to discipleship. Drawing especially upon the three-strand model of ethics articulated by James McClendon—organic, communal, anastatic—and reworked in relation to categories from the philosophy of vocation, I develop a model of profession, derived from discipleship, as the answer to vocation, a responsible form of life and practice committed to realising certain goods, shaped by ethos, character, and particularistic convictions rather than an appeal to an ethics of general principles or ‘values’. Within a pluralistic, post-Christendom society, however, this claim needs to be put forward not only as directly but indirectly; not only in a ‘thick’ manner, but in a ‘thin’ form; expressed with the authority of exemplary practice. Within this baptistic framework of public theology—a triad of hope, warning, and demand—I point to features of agreement and tension between professions and baptistic Christian ethics in their conceptions of engaging in common tasks, seeking the common good, and pursuing the common ventures of life.
The Church’s Mission as Worship: Colin Gunton’s Doxological Ecclesiology and the Politics of Belonging in Community

Colin Gunton is, among other things, a theologian of culture. This paper examines Gunton’s suggestion that the church’s calling and mission is worship and seeks to extend and enrich his account. Such worship, for Gunton, is not merely the church’s corporate veneration of God but the offering of its right human habitation of creation as a sacrifice of praise. The church’s embodied worship is a form of redeemed human culture, restored by Christ to relation with God, one another, and creation, that the Spirit at times enables to anticipate God’s purposes in creation and contribute to the divine perfecting of creation. The church’s worship culminates in Gunton’s thought at the Lord’s Supper where the church offers her life and culture as a sacrifice of praise in and through Christ’s self-sacrifice by the Spirit. Gunton’s proposals are suggestive for an understanding of the church’s mission as worship through her common life and community. However, Gunton writes as a counter to the rationalistic and individualistic tendencies he perceives in Western culture, and his suggestions regarding the church’s culture and community are oftentimes apolitical. The church’s offering of her concrete life as a sacrifice of praise can be enriched and extended by considering the politics of the church’s life in community. This paper concludes with an exploration of the politics of belonging in Paul’s account of the Lord’s Supper at Corinth, which addresses the dynamics of power and privilege attendant in the church’s concrete life and culture. The church’s offering of a sacrifice of praise includes the redemption of sedimented power dynamics in its corporate life and culture.

God is Love: John Owen’s Theology of Christ’s Mediation

John Owen’s theology of Christ’s mediation stands between two worlds—the medieval and modern. These two worlds lead Owen to develop a theology of Christ as Mediator that walks a middle path between both worlds. In this paper I will show how Owen’s theology of mediation attempts to follow Calvin’s turn towards the economy and Christ as mediator in both natures, while at the same time holding
onto his classical theology proper as represented by Thomas Aquinas. Speaking of Calvin, Muller writes, ‘Having already announced the historical person of the mediator in terms of the soteriological task set before the person, his interest is not in the metaphysical problem of how such a union of natures is possible but the reality of the historical person of the mediator and the necessity of seeking the person of Christ not in the eternal person of the Son but in the incarnate mediator.’ Owen’s theology is indebted to both Calvin and Aquinas and Owen presents us with a model of Christology that shows we do not have to choose between metaphysics and economy. At the same time, Owen’s attempt to hold both concerns together centres around the covenant of redemption. I will suggest that this does not solve the perennial question of how to relate ontology to economy and that a way forward is to formulate a more rigorous theology of the Son’s eternal generation from the Father and temporal mission.

MICK POPE
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The Anthropocene in an astrophysical context: A theological examination of Drake’s equation

The Drake equation is a probabilistic statement of the number of technologically advanced civilizations in the Milky Way galaxy. It contains seven parameters which can be grouped as astrophysical, biological, and sociological. The first five parameters consider the likely number of planets that could support life, and the subsequent evolution of intelligence. The last two parameters consider the development and lifetime of civilisations that could send detectable signals into space. A consideration of civilisation lifetimes includes a consideration of humanity’s potential for self-annihilation via ecocide, encapsulated in the now widely adopted term, the Anthropocene. Astrophysicist Adam Frank has used Drake’s equation to argue that civilizations must have existed at some point in our galaxy, even under the most pessimistic assumptions of the parameters. He further suggests that the Anthropocene is a natural stage of the evolution of any technological civilization, and that some exo-civilizations must have navigated this phase successfully. This paper examines Drake’s equation as a theological thought experiment, based on the work of physicist and theologian, John Polkinghorne. His free process allows a theological understand of an emergent, biophilic universe, which is
open to creaturely as well as divine causality. Free process also permits an understanding of the Anthropocene as neither divinely willed nor a necessary part of the emergence of advanced technological societies. Instead, each stage of the emergence of new knowledge and technology can be viewed as a ‘fall upwards,’ opening up the possibilities of good and evil, flourishing or destruction.

DAVID RAY

1F, Mon 11.30 am, Library

Who did what to whom? Reassessing God’s activity in Psalm 78

Psalm 78 contains the greatest number of uses of the *hiphil* verb stem in the Hebrew Psalter. Most uses are causatives – a valency-changing operation which, when applied to a simple clause, can emphasize arguments which were originally oblique or elliptical and also demote or omit arguments in the original clause. This study explores clauses with *hiphil* tokens in Psalm 78 in light of possible inner-biblical allusions. These allusions are hypothesized based on similar morphological and semantic features. It is argued that the *hiphil* form is used in Psalm 78 to emphasize divine intervention in key biblical-historical events. God’s activity is set in the foreground of the Psalm by reporting divine acts in the third-person through the divine authority of the opening first-person narrator. The use of the *hiphil* stem corresponds with the setting of God as subject in about three-quarters of cases. More than half of these instances involve the substitution of God in place of the original subject. There is also frequent omission of human actors and syntactic demotion of inanimate objects as divine instruments. This literary technique of divine subject substitution is used to highlight the faithfulness of God in the past as grounds for the divine indictment against the unfaithful generations of Israel. There is also some evidence of reverse subject substitution such that divine hope for Judah and the mission of God’s people is vested in the Davidic shepherd. Further research might consider how prophetic literature incorporates the *hiphil* form to emphasize divine activity.
“A Field of Divine Activity”: Towards an Ontology of Holy Scripture, in dialogue with John Webster and Karl Barth

In dialogue with two Reformed theologians, John Webster and Karl Barth, this paper offers a dogmatic depiction of Holy Scripture which attends to God’s prevenient life a se. I argue that the intelligibility of the doctrine of Scripture, as a derived doctrine, is constituted by a “backward reference,” mainly, the antecedent and co-constituted perfection of the Father, Son, and Holy Spirit. As the triune operations ad intra fund God’s gracious enactment ad extra, so the economy of electing grace undergirds the ontology of Holy Scripture as “a field of divine activity.” The divine attribute of aseity or self-existence serves to preserve God’s freedom and loving-kindness in God’s acts ad extra. Negatively, aseity establishes the ontological distinction between God and creaturely being by distinguishing, without sundering, Scripture and revelation. The Bible is Holy Scripture. Positively, aseity constitutes Scripture as the sphere of the Word and Spirit. The triune God who lives a se, elects and sanctifies the texts of Scripture to serve as intermediaries of divine speech. The Bible is Holy Scripture.

The Cruciform Doctrine of Theosis in Hans Urs von Balthasar’s Theo-Drama

The recent rise to prominence of the doctrine of theosis in Western systematic theology has excited an expanded understanding of Trinitarian saving grace. Salvation is both redemption from sin and the call to partake in God’s divine nature. But in this soteriological expansion, does the cross of Christ play any role beyond the juridical component of atonement? This paper will critically examine the cruciform doctrine of theosis in the theology of Hans Urs von Balthasar, focusing in particular on his five-volume Theo-Drama: Theo-Dramatic Theory, observing how his emphasis on kenosis leads him to meaningfully include the cross in his theotic vision of salvation. The insights from Balthasar’s work will be brought into critical interaction with recent works such as Atonement by Eleonore Stump, in order to more precisely articulate how Christ’s death alters the human condition. The paper will then consider the applicability of this cruciform doctrine of theosis for discipleship in conversation with feminist theology.
How Did The Book Of Ecclesiastes With Its Heterodox Content Ever Make It Into The Canon Of The Old Testament?

This paper attempts a fresh approach to the book of Ecclesiastes in the light of the eschatological Day of YHWH, introduced by Israel’s prophets very early in the eighth century BC. It will be argued that King Solomon wrote the first person section of Ecclesiastes (1:12–12:8) not long before his death ca.930 BC. In it, amongst other things, he observed, catalogued, and lamented all the exceptions to the principles of justice and fairness in the world, which were not expected by Old Testament wisdom. Solomon, with only that portion of God’s revelation available to Israel at that juncture of salvation history, had the wisdom to see the limitations of wisdom itself to account for these data. When the Day of YHWH was introduced by Israel’s prophets within God’s plan of progressive revelation, another writer saw it as the answer to Solomon’s disquiet. That writer appended it and an introduction to Solomon’s observations yielding the book of Ecclesiastes as we now have it. That is why the completed book of Ecclesiastes is in the Old Testament canon—it provides a theodicy on how to cope with so much unfairness and miscarriages of justice in the world created by and governed by a just and righteous God. Such a theodicy will be of great value in Christian apologetics and missions.

Will Immigration Save the Church?

Immigrants attend church at two or three times the rate of Anglos, and they represent 60% of Australian population growth, influencing all denominations. Or do they? Are immigrant influences sidelined in the still-colonial church structures? Will assimilation win the next generation to complacency and secular individualism or will immigration renew the integrity and communion of the church? Ian will present some major trends in research on multiculturalism along with data from the National Church Life Survey about Korean, Anglo and Pacific church patterns of faith. The conclusion draws some significant opportunities for leadership practices and formation.
Mark's Human Christ: The Limits of Exclusive and Inclusive Categories of Divinity

Before the divinity of Christ can be analysed the category of divinity must be specified. In the current “early high Christology” debate one key area of controversy is the conception of early Jewish monotheism. This monotheism has been argued to employ an exclusive conception of divinity which separates God from all creation (Bauckham) or an inclusive divinity in which God shares his divinity with some parts of creation to differing degrees (Horbury). Both these conceptions are arrived at through synthesis of early Jewish texts, including scripture. It is most likely that these two positions represent competing tendencies in a diverse and dynamic early Judaism. However, the Gospel of Mark does not present Jesus as someone who maps neatly onto the conventions of previous Jewish literature. As I will argue, Mark’s presentation of Jesus contravenes both categories to present a human Christ, who is divine without impinging upon his humanity. This human-divine Christ represents a genuine departure from earlier Jewish conceptions of divinity, whether exclusive or inclusive in tendency.

Mission as reconciliation: Clergy perceptions of Reconciliation.

Mission as Reconciliation has been a theme running through the World Council of Churches (WCC) assemblies for the past six decades. With each subsequent assembly sharpening the understanding of reconciliation as they responded to contemporary situations in the world and in the churches. The 2013 WCC statement on mission and evangelism “Together towards life” sought to inspire a renewed understanding of, and engagement in, mission amongst churches; calling them, as a communion of Christ’s disciples, to become an inclusive community that exists to bring healing and reconciliation to the world (TTL, 10). The WCC 2018 Arusha conference placed such discipleship at the centre of its mission focus. Church leadership has an important role in this renewed focus. Dwight Zscheile points out how clergy have ‘the charge of focusing the community’s energy and conversation on what is really important’, by helping them ask the
right questions and opening up the wisdom and riches of the biblical story and church tradition in meaningful ways. The Anglican church of Aotearoa New Zealand and Polynesia’s 2014 General Synod/ te Hīnota Whānui renewed its focus on mission by declaring 2015-2025 as a decade of mission. How its clergy understand reconciliation is the focus of current research. The leaders’ understanding of reconciliation will effect the focus of a community’s discipleship and how it engages in mission in its local context. Martin Samson

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Un-missional Church?: Knox-Robinson Ecclesiology and the Mission of the Local Church

As a theologian of mission, the points of contact between ecclesiology and missiology is one of my key areas of concern. Proponents of Missional theology emphasise the missio Dei as foundational for Christian participation in mission. However, different ecclesiological perspectives will profoundly impact the expression of this theology in a local church context. To explore this dynamic, this paper will examine the ecclesiological and missiological perspectives of D. Broughton Knox (Principal) and Donald Robinson (Vice-principal) who led Moore College (Anglican Diocese of Sydney) from 1959-1972. Knox and Robinson responded to the World Council of Churches’ perspectives on the nature and purpose of the church and sought to articulate an ecclesiology and missiology through appeal to biblical exegesis alone. The Knox-Robinson ecclesiology understands church to be an event, rather than a building, denomination or community. The purpose of this event is the edification of believers through the proclamation of God’s word. Mission is not seen to be a key concern for the church as it is primarily the proclamation of the gospel message by suitably gifted evangelists to unbelievers. This moves responsibility for mission away from the local church community to individuals and para-church organisations. These theological convictions continue to have profound influence in the Anglican Diocese of Sydney and beyond. This paper will present the findings of a survey into mission practices in ninety-six Anglican churches in the Sydney Diocese to explore the impact of this theology. It will then contrast these perspectives with key voices in the missional church movement and discuss the implications for local church mission practice.
Missional Practices and Missional Context – Ephesians and Today

As an exercise in missional hermeneutics, two contemporary missional practices, the ecumenical pursuit of unity and ‘power encounter’ evangelism, are evaluated against the scriptural basis for such practices in Ephesians. A close reading of the internal evidence of Ephesians reveals a context in which recipients were insecure, lived in fear of spiritual powers, were in danger of cultural compromise, and needed stronger Christian identity formation. An analysis of the historical situation in western Asia Minor provides a compelling life setting for such concerns, where residents lived in the shadow of the Roman empire, the dominant Artemis cult, the pervasive presence of magic, and a belief in spiritual beings able to help or harm individuals, families and communities. Ephesians prioritises cognitive understanding of the gospel and the ethical transformation of believers and their communities as the preferred response to this missional context. Evaluated against this reconstruction of Ephesians’ setting and strategy, ecumenism’s concern for unity is both valid but potentially unbalanced in some modern manifestations. Further, the explicit evidence of the text in Ephesians provides little warrant for a focus on signs and wonders (‘power encounters’) as a strategy for evangelism.

Samaritan Studies Today

This paper discusses the various approaches taken in current Samaritan Studies. The Samaritans tell a distinct history of their people from the one told in the Hebrew Bible. This will be outlined, discussed, and questions asked about how this affects current NT scholarship.
It is well recognised that engaging in spiritual practices can work to form people spiritually. Spiritual practices help to facilitate an awareness of God, providing a means by which to come to know God, oneself and the world. Recent scholarship also points to the specific importance of embodied spiritual practices: practices that are attentive to, or engage, the whole person.

This paper takes a multisensory approach to spiritual formation, seeking to develop embodied communal spiritual practices that draw on Jesus’ “I am” statements in John. Brief exegesis on selected statements is followed by a suggestion (and experience) of an embodied (and sensory) liturgical or spiritual practice that aims to spiritually grow the participant by embedding significance and meaning. This endeavour has two key points of significance for missional theology. First, the increasing interest and involvement in spiritual practices by those outside the church presents Christians with both challenge and opportunity. Many people are interested in their spiritual growth. The church ought not to abdicate this opportunity to non-Christ-centred expressions of spirituality. Secondly, and relatedly, Christian spiritual practices have been shown not just to develop existing Christian faith, but also to help form faith where there was previously none. Therefore, spiritual practices that are connective for those who would not call themselves Christian can help to build an openness to God and God’s activity in their lives.

Praying in crisis: an empirical study of how local churches respond in gathered worship to local and international tragedy and trauma

Christian practices embody and reflect lived practical theologies. The gathered worship service is theory- and theology-laden, offering
insight into Christian understandings of how God is engaged in human history and what human response could and should be. Investigating how Christians pray corporately is thus a potentially fruitful way to explore underlying theologies. This paper draws on empirical research to investigate how local churches pray in response to trauma and tragedy. Online surveys were conducted in November 2015 (following coordinated terrorist attacks in Paris, along with bombings in Beirut and Baghdad) and in March 2019 (following the shootings at the Christchurch mosques). In the midst of trauma, how had churches prayed? Pastoral leaders in two New Zealand denominations (Presbyterian Church of Aotearoa NZ and Baptist Churches of NZ) were invited via email to participate in both phases of the research. General invitations to participate were also posted on social media. In this paper, we consider the resources used by local churches and the theologies evident in their worship responses. The data will be read through the lens of Storm Swain’s understanding of God as earth-maker (holding); pain-bearer (suffering); and life-giver (transforming). How might these theologies interpret the data? Are different understandings of God present when events are local in contrast to events that are global? What of human responses to trauma of earth-making/holding; pain-bearing/suffering; and life-giving/transforming? The implications for those who pray in trauma and tragedy will be considered, with particular attention to the theological work possible through the practices of Christian public prayer.

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Where #christmasangels tread: Craftivism as a missiology of making

Craft-ivism combines craft and activism. Craft-ivists utilise needlework, including yarn-bombing, cross-stitch and pink pussy hats, in collective acts of protest and solidarity. This paper considers craft-ivism as a contemporary form of mission, with a focus on Christmas angels. In the UK in 2014, some 2,870 Christmas angels were knitted and left in public places, with a message of Christian love. By 2016, this had risen to 45,930. Given that many Christmas angels included a twitter hashtag, technology can be utilised to access empirical data regarding the experiences of those who received this particular form of Christian witness. This paper will examine 1,100 “#christmasangel”
tweets. Content analysis will provide insights regarding how recipients make sense of this fresh expression of Christian witness, while geographic mapping suggests that Christmas angels have taken flight all over Great Britain.

Christine Dutton argues that acts of making are spiritual practices that can be formative in the making of new forms of Christian community. This suggests that practices of craft-ivism can be read theologically. Hence, a Christology of making will be developed, reading Proverbs 22:2 “the Lord is the maker” in dialogue with David Kelsey’s theological anthropology. God is revealed as practicing delight (crafting), wonder (making) and perseverance (a discipline known to all crafters and makers). Hence, acts of craftivism are both a participation in the being and acting of God as maker and a spiritual means of connecting with the world. Missiology is invited to ‘make’ a domestic turn, by participating in practices of making.

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**CALEB TE KAHU**

*Controlled Oral Traditions in Māori and Pacific Culture: a conversation from down-under with Kenneth Bailey*

This paper is a conversation with Kenneth Bailey’s work on “Informal Controlled Oral Traditions.” It will discuss Bailey’s argument that oral sources are likely to be behind much gospel tradition. It will outline his evidence, and then this will be set in conversation with Māori and Tongan culture where oral traditions are central to the community.

**MANAKINUI TE KAHU**

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A Missional Theology in Response to Sexual Violence

The Tearfund (2011) report Silent No More: The Untapped Potential of the Church in Addressing Sexual Violence concludes that in the Democratic Republic of Congo, Liberia and Rwanda ‘most church leaders and members see addressing sexual violence as being outside the church’s mandate. In most contexts, it’s not perceived as the church’s concern’. This paper discusses the University of Otago research project ‘When Did We See You Naked?’ (2018-2020) to explore how the churches’ sense of mandate and mission in relation to sexual violence might be extended and deepened. It examines the stripping and naked exposure of Jesus in Mark 15 and Matthew 27 as a biblical basis for recognising Jesus as a victim of sexual abuse, and discusses the consequences of this for a missional theology in response to sexual violence.

The needed contribution of charismatic and Pentecostal Christianity to Missional thinking and theology

The missional church movement grew out of engagement with Lesslie Newbigin’s writings on the challenge of the church engaging in mission in the culture of the post-Christian west. Newbigin also identified John 20 as a more helpful text for understanding mission than Matthew 28. However, it seems many have stopped with v.21, “As the Father has sent me so I am sending you” ignoring v.21, “Receive the Holy Spirit.” The other missiologist who has been foundation for missional thinking is David Bosch, who like Newbigin stands in the Reformed tradition, as do the majority of those who have developed missional theology. Many have acknowledged Bosch’s inadequate treatment of the role of the Spirit and Veli-Matti Karkainen follows his by arguing this illustrates a trend of disinterest in a “pneumatological outlook in modern missiology.” While there is much talk of the agency of God in missional thinking it mainly focuses on discerning where the spirit is at work within the ordinary (natural) life of the neighbourhood. This is of course important
and was previously neglected in much dualistic mission thinking of the church and of course the distinction between supernatural and natural is tenuous at best. The narrative of the New Testament clearly shows the Spirit also at work in powerful moments of intervention to subvert normal processes so that mission involves not just words and deeds but also signs. The Spirit is also critical in the transformation of the lives of those involved. This is the expectation in charismatic and Pentecostal Christianity and almost all non-western Christianity (where Christianity is expanding rapidly) fits into this stream. We in the west need to engage with and learn from them if our missional intent is to do more than articulate good ideas. The paper finishes with two examples: one from New Zealand and the other from non-Western contexts.

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Does Science lead one to Atheism?

Since the Middle Ages the aim of the natural philosopher was to find natural, rather than supernatural causes to explain observed phenomena. This approach was then formalized through a Christian philosopher who coined the term methodological naturalism (MN), only three decades ago. MN allows one to disregard the supernatural while engaging in science - without rejecting God. In contrast to MN, ontological naturalism (ON) is a worldview that denies the existence of anything beyond the natural world, including God. However, shortly after its inception MN has come under attack from two sides. Supporters of the Intelligent Design movement and some Christian philosophers claim that MN restricts the practice of science. Furthermore, it is a slippery slope which leads one to ON. The second line of criticism comes from the atheist camp: a number of philosophers and scientists regard MN as an unnecessary assumption which only obstructs science. We should instead adopt the real thing, namely ON. Note that both critiques predict an inevitable slide from MN to ON. Others have suggested a form of provisional methodological naturalism (PMN) which allows the scientist to study (and confirm or refute) supernatural phenomena. This requires a sharp demarcation between the ‘natural’ and ‘supernatural’ which is difficult to nail down. Science explains observed phenomena through natural causes. Having established a ‘natural’ cause, however, does not rule out the possibility of supernatural causation, for example by means of overdetermination. Anybody denying the supernatural
realm has already rejected MN and adopted ON as the stronger form of naturalism. The theist and, more importantly, the agnostic who accepts MN will find no evidence or logical reason for abandoning MN in favour of ON.

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In the Beginning ... God created Information. Reaching 21st Century Sceptics.

Many think science has replaced God but the Information Age is changing the way we understand life, the Universe and science. Computers are a useful model to gain further understanding. They have a physical hardware platform that runs non-material software. Meaning can be delivered through the information carried by the software but not the hardware alone. This material platform that has physical existence in our touchable or Tangible Domain is very different to the impalpable, intangible software that operates within the hardware in the non-material world of Cyberspace. Yet, both the Tangible Domain and Cyberspace are logical, rational and, in quantum terms, “local”. In contrast, research over the past century has shown that our thoughts operate holographically and are disseminated, indicating that Cyberspace and Mindspace are very different. The fourth information type occupies the Quantum Domain which defies logic and common sense but is once again disseminated and non-local. These four discernible information domains show that the 20th Century notion that science must be exclusively materialistic, needs revising to cope with the Information Age and 21st Century science because pure information is not a tangible or physical entity. This has profound implications for those who maintain that truth is defined by materialistic, empirical science alone. Further, information analysis demonstrates that the meaningful information found in the Universe cannot have appeared through random events but required an intelligent mind such as the God of the Bible for its authorship.
Resurrected in glory, yet disabled nonetheless? Limitation and Human Flourishing within a Dynamic Eschatology

“Though the doors were locked, Jesus came and stood among them and said, ‘Peace be with you!’ Then he said to Thomas, ‘Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.’ ” (John 20:26-27). Thus did the resurrected Christ appear to his disciples with his wounds intact, offering them as evidence of his identity. His resurrected body was perfected and glorious, yet still wounded and broken—some have even described it as disabled. On the basis that Christ’s resurrection provides the model for ours (1 Cor 15:20-23), it has been suggested that persons with disabilities in this life may retain those disabilities in their resurrection bodies in the new creation to come. That is, the person with cerebral palsy in this life may, in the eschaton, have a glorious resurrection body that still has cerebral palsy; the person with Down syndrome might live a fully flourishing life in the new creation, yet still have Down syndrome. How could this be, when we know that such disabilities entail pain and suffering, both physical and psychosocial, in the present creation, and the promise for the new creation is that “mourning and crying and pain will be no more” (Rev 21:4)? In this paper I will argue that pain and suffering can be ameliorated and fullness of human life manifest without requiring the normalisation of physical and intellectual disabilities. The prospect of a perfected, yet still disabled, resurrection body challenges our underlying assumptions about what it means to be human, what human flourishing entails, and whether limitation is a tenable feature of life in the eschaton. These questions are worth consideration not only for correcting our notions of disability in the present life, but also for personal formation for all people, disabled and nondisabled alike.
Origen's Reader-Centred Theory of Pauline Exegesis

This paper suggests that a reception-historical study of Paul’s letters in the writings of Origen of Alexandria can shed new light on Paul’s biblical interpretation. In Origen’s reconstruction of Pauline exegesis, the Christian maturity of the reader—and not their doctrinal premises or reading methods—stands at the project’s logical centre. This contrasts sharply with the last half-century of Pauline scholarship, which treats Paul’s exegesis as dependent on, for example, his Christology, or his adoption of common ancient reading techniques. Origen’s systematic, reader-oriented explanation of Pauline exegesis is especially apparent in Homily on Joshua 9.8. Origen there explains that Christian exegesis becomes possible only when one turns to the Lord (2 Cor 3:16). Only conversion can reveal Scripture’s spiritual quality and the need to read, for example, its commandments regarding threshing oxen allegorically (Rom 7:14; 1 Cor 9:9; Gal 4:24). But because the reader’s conversion is progressive, Christians should eventually claim, like Paul, that their mind has become Christ’s, a perfected spiritual state enabling fuller apprehension of Scripture’s meaning than was possible at first (1 Cor 2:16). This anagogic, reader-centred evaluation of Pauline exegesis also figures in Origen’s other writings, most notably Peri Archon 4.2.1-9. The Origenian evidence suggests that recent scholarship’s focus on Paul’s theological premises and methods reflects modern preoccupations and, consequently, that we may benefit from the perspectives of Paul’s ancient interpreters.

Whose image is this? And whose inscription?

we may long for the Utopia where academics have the time to prepare for and teach well, write for publication in peer reviewed journals, and contribute to their denominational and other networks but the reality is that choices need to be made. How do we approach decision making within this resource-allocation ethical dilemma?
The Number Eight and the New Creation in the Structure of Revelation

It is widely recognised that numbers in the book of Revelation often have symbolic significance. The number seven features in the structure of Revelation with seven oracles, seven seals, seven trumpets, and seven bowls. Some commentators also suggest there are two unnumbered series of seven (Rev 12.1–15.4; 19.11–21.8). In both these series καί εἴδον, ‘and I saw’, introduces a new vision. A difficulty with this proposal is that in Rev 19.11–21.8 there are in fact eight instances of καί εἴδον. This apparent oversight was noted by Richard Bauckham and given as one reason for his rejection of unnumbered series in the structure of Revelation. It seems then, that in Rev 19.11–21.8 either John intended an unnumbered series of seven visions but miscounted or was imprecise in composition, or, the eighth occurrence of καί εἴδον in Rev 21.1, ‘Then I saw a new heaven and a new earth’, indicates the visions in this section were not meant to be counted. However, there exists a third possibility which will be proposed in this paper, that in Rev 19.11–21.8 there is an unnumbered series of eight visions which intentionally breaks the pattern of series of seven at the very point at which the new creation is introduced. It is proposed that this feature of the structure of Revelation contributes to the rhetorical strategy of the text which aimed to encourage hope and endurance. It may also relate to the symbolism of the number eight, which in early Christianity included new creation.
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