



Carey Research Conference
Thursday, September 17, 2020
LR1 & LR2

Mihi Whakatau:

8:00 – 8:30am Arrive and grab a cuppa. Seated

8:30 – 8:50am Mihi Whakatau.

Jaimee van Gernerden: Theological Horizons of Self-Alienation in T. S. Eliot's Waste Land

8:50 - 9.20am

This paper will explore the image of living death in T. S. Eliot's *Waste Land* to develop the "opening of horizons" that literary discussions of human experience provide for theology, in this case specifically hamartiology.

Simon Mahoney: The Practise of Discipleship in New Zealand Baptist Youth Groups
9:25 – 9:55am

Using Critical Realism I have examined much of the research regarding effective discipleship among youth. Comparing this to a New Zealand Baptist Ecclesiology regarding discipleship I have interviewed youth pastors and young adults to determine whether the theory aligns with the practise and whether our models of discipleship are adequate.

Sam Pullenger: Theosis and Christian Identity

10:00am - 10:30am

The phrase "my identity is in Christ" is often heard throughout Christian circles. Although, what it means to have placed one's identity in Christ is often either ambiguous or just misunderstood. To be "in Christ" means many things to many people, however, I believe that the doctrine of *theosis* has a way of encompassing all those meanings under a single banner. In light of this, I am researching how a doctrine of *theosis* can inform Christian identity.

Morning Break 10:30 - 11:00am in Wharekai

Teremoana Morgan: The Image Dei, Object Relations Theory, and Self-Construct Theory

11:05 – 11:35am

A thesis exploring the engagement of the imago Dei as Human Identity and Object Relations Theory as brought together in Self-Construct Theory as a possible ministry tool for helping Christians become more secure in their identity.

Andrew Clark-Howard: Theological Approaches Amidst Pākehā Quests for Reconciliation
11:40 – 12:10pm

This paper theologically explores post-settler Pākehā identity and quests for reconciliation. It investigates the way diseased racial imaginations have shaped post-settler Christianity in Aotearoa and its disfigured performative effects before exploring a theological ethic of 'internalised cruciformity' alongside un mastery as a relational posture for Pākehā in the wake of the colonial wound.

Lunch Break 12:10 - 1:10pm

1:10pm-1:30pm Mihi Whakatau to Michael Rhodes

Michael Rhodes: The (Jubilee) Case for (Ecclesial) Reparations: Interpreting Scripture's Jubiliary Theology in the Aftermath of the Black Manifesto
1:30 – 2:00pm

On May 4, 1969, James Forman, the former executive director of one of the nation's largest Civil Rights organizations, took over the pulpit of historic Riverside Church and read aloud the Black Manifesto. The Manifesto demanded that white Christian congregations pay \$500 million in reparations to black people as a "beginning of the reparations due" black Americans. Days later, the National Committee for Black Churchmen spoke out in support of such a proposal, declaring that white churches "undeniably have been the moral cement of the structure of racism in this nation," and continued to play that role up unto their own day. In this paper, I bring this demand for ecclesial reparations into dialogue with the theology, ethics, and practice of the biblical Jubilee and its echoes across the canon of Scripture. I suggest that a reading of such passages from the social location of American faith communities complicit in racial injustice and confronted by the call for reparations can shape such communities for the creative, faithful practice of ecclesial, jubiliary reparations today.

Emma Stokes: Will the Real Samaritan please stand up?
2:05 – 2:35pm

The term 'Good Samaritan' is now irrevocably linked with someone who goes out of their way to do good. However, in Lukan scholarship Samaritans are typically painted as hated enemies. In an attempt to move beyond these "good" and "hated" labels, this presentation will explore some of the complexities involved in determining who should spring to mind when we hear the term Samaritan in Luke's Gospel and why this matters.

Phil Halstead: Forgiveness Over the Decades
2:40 – 3:10pm

Despite our hopes and assertions, forgiveness can take a very long time. Employing an autoethnographical research approach, the author of this paper unpacks three personal forgiveness stories and sheds light on some of the peaks and valleys, nuances, complexities, and epiphanies of lengthy forgiveness journeys. It also connects the autobiographical findings to church and cultural practices, beliefs, and experiences.

Afternoon Tea 3:10-3:30pm

Christa McKirland: Beautiful Need: The Function of Creaturely Dependence in Kathryn Tanner's *Christ the Key*
3:30 - 4:00pm

In *Christ the Key*, Kathryn Tanner argues for human dependence upon the divine life for both existence and flourishing. Humans intrinsically lack what they need most. However, instead of a liability, this is the greatest possible creaturely dignity—to be intended for participation with the triune God. Human's uniquely plastic natures ideally suit them for this kind of participation. Much like the architecture of the human nature she advocates, her contribution is innovative and itself open-ended. Considering this open-endedness, this essay seeks to expand the reach of Tanner's work through the tools of analytic philosophy and the concept of fundamental need.

Sarah Harris: Sources for Luke's Gospel
4:05 - 4:35pm

The traditional view for Luke's sources is that he used Mark, Q (which Matthew also used), and his own unique material known as L. Markan priority is widely agreed and will not be discussed here, but the document Q, which is hypothetical and for which there is *no* external evidence is now widely disputed. This paper will briefly discuss one solution, the so-called Matthew Conflator hypothesis proposed by Allan Garro, where Luke used Matthew in some form.

4:35 – 5:00pm Poroaki