



TE KARETI IRIRI O CAREY
CAREY
BAPTIST COLLEGE



**JOHN
TEMPLETON**
FOUNDATION
Inspiring Awe & Wonder

Flourish

The Good News of Science-Engaged Theology

18TH - 19TH JULY 2022
PARNELL CONFERENCE CENTRE, AUCKLAND





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Welcome

Welcome to the Flourish Conference!

We have been preparing for this time for the past couple of years and are honoured that you would join us for these two days. While we know the content is about flourishing, we are hopeful that the experience of being together actually encourages your flourishing as well. Get to know someone better, or someone new, eat some kai, enjoy some good conversation. We can't wait to learn and grow together.



DR CHRISTA MCKIRLAND

CONFERENCE LOGISTICS

Conference Internet Access: Look at the available wireless networks and double click on network:

Network	Password
Conference 1	47854207
Conference 2	85874507

ROOM LAYOUT

The room layout is illustrated below, we will be using the Discovery and Endeavour room as the main plenary room. Breakout sessions will take place in the Discovery and Endeavour room, Victoria room on level one and follow signs to Gladstone 3 which is in the next building.

In the main plenary room:

- ◇ Tea/coffee, fruit and water are readily available.
- ◇ You are welcome to bring food into the conference rooms but not outside the conference centre.

RECORDING

All the main plenary sessions will be recorded and hosted on the Carey Baptist College website www.carey.ac.nz post the event. The break-out sessions will not be recorded.

- ◇ Notepad and pens are provided.
- ◇ The tables are deliberately covered in brown paper, and we have provided colouring pencils and playdough for you to express yourself creatively/doodle or simply write your name.
- ◇ We have a low-sensory space at the back of the room for stretching, breastfeeding mums and anyone who may need less stimuli at any point in the programme.
- ◇ We have noise-reducing ear plugs to help with sensory overload on the table for anyone who may need them.



WHO DO I ASK FOR HELP?

If you need anything, please do not hesitate to contact:

- ◇ Event co-ordinator: Gathoni Wang'ombe 022 095 8542
- ◇ Conference Leader: Christa McKirland 022 698 1307
- ◇ Parnell Conference Duty Manager at any point on 022 010 2407

Day One

MONDAY, 18 JULY

All sessions will be held in the Plenary room: Discovery & Endeavour unless otherwise stated.

TIME	TOPIC	PRESENTER	CHAIR
8.30am	Registration at the Main Entrance of Discovery & Endeavour room Coffee/Tea/Pastry		
9.15am	Welcome Ngāti Whātua Ōrākei	Luke Kaa-Morgan Nick Hawke	Luke Kaa-Morgan
9.30am	Plenary 1: Flourishing and Human Need	Dr Christa McKirland	Luke Kaa-Morgan
10.20am	Plenary 2: Let Justice Roll Down	Dr Andrew Picard Jordyn Rapana	Luke Kaa-Morgan
11.15am	Morning Tea		
11.45am	Breakout Sessions (please refer to page 8 of the program for Speaker and Room Details)		
1.15pm	Lunch at Dining Level 1		
2.00pm	Panel: Women Flourishing in the Theological Academy and Church	Jordyn Rapana Dr Maja Whitaker Dr Joanna Leidenhag	Dr Christa McKirland
2.45pm	Plenary 3: Accountability and Human Flourishing	Dr Andrew Torrance	Caleb Haurua
3.40pm	Afternoon Tea		
4.00 pm	End of Day One		

EVENING DINNER AND PUBLIC LECTURE WITH DR JOANNA LEIDENHAG (TICKET HOLDERS ONLY)

TIME	TOPIC	PRESENTER
6.00pm	Dinner	
7.15pm	Welcome and Introductions	Dr Christa McKirland
7.30pm	Autism in the Flourishing Church	Dr Joanna Leidenhag
8.15pm	Q & A Time	Dr Christa McKirland
8.30pm	End of Public Lecture	

Day Two

TUESDAY, 19 JULY

All sessions will be held in the Plenary room: Discovery & Endeavour unless otherwise stated.

TIME	TOPIC	PRESENTER	CHAIR
9.00am	Coffee/Tea/Pastry		
9.30am	Plenary 4: Flourishing and Neurodiversity	Dr Pamela Ebstyne King (via Zoom) Dr Joanna Leidenhag	Eugene Fuimaono
10.20am	Plenary 5: Religion in NZ since 2009: Insights from the NZ Attitudes and Values Survey	Dr Joseph Bulbulia	Eugene Fuimaono
11.15am	Morning Tea		
11.45am	Breakout Sessions (please refer to page 9 of the program for Speaker and Room Details)		
1.15pm	Lunch at Dining Level 1		
2.00pm	Plenary 6: Freedom and Flourishing in Community	Dr Nicola Hoggard Creegan	Dr Rebecca Webb
2.50pm	Small Group Discussion	Dr Christa McKirland	
3.20pm	Closing Remarks & Acknowledgements	Dr Christa McKirland	
3.30pm	Ngāti Whātua Ōrākei Closing	Nick Hawke	
3.40pm	Afternoon Tea		
4.00 pm	End of Conference		



Break Out Sessions

MONDAY, 18 JULY | 11.45AM - 1.15PM

We encourage attendees to remain in one break-out room for the entire session. While this will mean potentially missing other papers you might like to hear, it will minimise disruption for the presenters. Please reach out to any presenters whose presentations you missed to request a copy of their work or chat with them over tea or lunch.

	PAPER TITLE	SPEAKER
<div>BREAKOUT SESSION</div> <div>1</div> <div>ROOM Discovery & Endeavour</div> <div>CHAIR Rev Silvia Purdie</div>	<div>Reflecting God’s Image: Satisfying the Need to Belong Through Self-Concept Development</div> <div>Flourishing Intercultural Community: A Biblical Vision for the Church and Its Homogenizing Resistance in Aotearoa</div> <div>‘Culture Before Christ’: Indigenous Identity as the Foundation for Christian Flourishing</div>	<div>Julie Chamberlain</div> <div>Dr George Wieland & Timote G. Naulivou</div> <div>Jordyn Rapana & Eugene Fuimaono</div>
<div>BREAKOUT SESSION</div> <div>2</div> <div>ROOM Victoria</div> <div>CHAIR Dr Lynne Taylor</div>	<div>A Measure of Hope: Integrating Christian and Psychological Understandings of Hope</div> <div>Salvation as Eternal Transformation: Diverse Visions of Human Flourishing within a Dynamic Eschatology</div> <div>Human Flourishing: A Franciscan Perspective</div>	<div>Graeme Chamberlain</div> <div>Dr Maja Whitaker & Emma Brouwer</div> <div>Dr Margaret Bedggood</div>
<div>BREAKOUT SESSION</div> <div>3</div> <div>ROOM Gladstone 3</div> <div>CHAIR Emma Stokes</div>	<div>Human Flourishing Interrupted</div> <div>Parents, God Images, and Flourishing</div> <div>Cognitive Distortions in Christian Adolescents</div>	<div>Sarah Beisly</div> <div>Dr Phil Halstead</div> <div>Sarah Buckwell</div>

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	PAPER TITLE	SPEAKER
BREAKOUT SESSION 4 ROOM Discovery & Endeavour CHAIR Jaimee van Gernerden	Another Meeting?! Social Psychology Insights for Baptist Discernment Meetings Flourishing During Covid – An Exploration of Churches' Attention to Te Whare Tapa Whā Flourishing in Frailty: The Efficacy of Weakness	Elisha Hartley Dr Lynne Taylor Rev Charissa Nichol
BREAKOUT SESSION 5 ROOM Victoria CHAIR Dr Maja Whitaker	Called to Flourish and Stand Straight: A Reworking of Sin as <i>Incurvatus In Se</i> 'Till we have built Jerusalem' — Human Flourishing and the Built Environment Sink or Swim? Surviving the Climate Crisis	Hannah Ruth Stewart Tim Jacomb Rev Silvia Ellen Purdie
BREAKOUT SESSION 6 ROOM Gladstone 3 CHAIR Timote Naulivou	An Exploration of How the Integration of Christological Anthropology and Emotion Appraisal Theory Can Inform Our Understanding of the Nature and Causes of Positive Affect, and its Benefits for Human Flourishing Overcoming Tall-Poppy Syndrome The Therapeutics of Human Flourishing: Aristotle, Jesus and Corey Keyes	Glenn Melville Dr Rebecca Webb & Gathoni Wang'ombe Rev Dr Digby Wilkinson



Paper Abstracts and Speakers

■ Monday, 18 July

BREAKOUT SESSION 1

Chaired by Rev Silvia Purdie

Reflecting God's Image: Satisfying the Need to Belong Through Self-Concept Development

Julie Chamberlain

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Human flourishing describes individual and collective growth toward fulfilling God's purpose for humankind; people who love God, themselves and others, and who care for creation. Assuming a relational understanding of God's image, humans are made with a unique capacity for relationships. Such a capacity is especially evident in our fundamental need to belong. Belonging is a subjective feeling of positive connection or integration with surrounding people, places, and experiences. As such, belonging is situational and ephemeral, which can affect our perceptions of belonging and capacity to relate. If we perceive our need to belong is not fulfilled, we may question our identity and worth.

This essay considers an integration of Positive Psychology's Self-Concept Theory, which asks "Who am I?" in terms of interpersonal relations, culture and place, with theological anthropology and ecclesiology which situates identity and belonging essentially in the imago Dei. I seek to develop a congruent self-concept in which belonging to God and one another in God's world restores and ensures a positive sense of belonging among the people of God. Thus, the church is a community and place of reciprocity and belonging, where people can flourish as we reflect the image of God.

Flourishing Intercultural Community: A Biblical Vision for the Church and its Homogenizing Resistance in Aotearoa

Dr George M. Wieland

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Timote G. Naulivou

*Master of Applied Theology graduate
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In superdiverse Aotearoa the Church is challenged to realize its calling as a people who demonstrate in their shared life the character of the Kingdom of God. The New Testament describes and resources the formation of Christ-centred communities in which inclusion, belonging and participation are evident across barriers of social and cultural difference. This culminates in the vision in the Book of Revelation of the nations gathered in multi-cultural, multi-ethnic and multi-lingual unity in diversity around the throne of the Lamb. While this vision may often be embraced by churches as an aspiration, its realization is impeded by forces that may be unrecognised. It will be argued in this paper that in the current historical and cultural context of Aotearoa, whiteness, as a homogenizing force that claims normativity, must be addressed if the church is to flourish in the true multiculturalism to which the gospel invites us.

‘Culture Before Christ’: Indigenous Identity as the Foundation for Christian Flourishing

Eugene Fuimaono

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Jordyn Rapana

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In Aotearoa, a common caution delivered to Māori people as they entered church membership was ‘Christ before culture’. This phrase punctuates the implicit necessity of indigenous peoples to divest themselves of their cultural identifiers to fully participate in the Christian way of life, promising a better future bereft of ‘cultural’ ties. The traditional Christian message and theology that Māori have received has always fallen short of speaking intimately and powerfully to Māori experience and cosmological understanding in Aotearoa New Zealand. This paper seeks to examine closely the entanglement of Whiteness embedded in gospel evangelisation to Māori and its implicit anthropological denigration in conversation with Jennings After Whiteness – focusing on what has been required of Māori theology to subscribe to ‘whiteness’. Secondly, Jennings’ second argument asserting the importance of cultural sovereignty in theological education will be examined within the bounds of a Māori context, helping to determine necessary factors for healthy theological conversation and growth for Māori without them having to make their culture subordinate to ‘white’ theology.

BREAKOUT SESSION 2

Chaired by Dr Lynne Taylor

A Measure of Hope: Integrating Christian and Psychological Understandings of Hope

Graeme Chamberlain

*Master of Applied Theology student based in Katikati
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Throughout human history, hope has been a powerful concept that penetrates deeply into the heart of individuals and communities. For the Christian tradition in particular, the idea of hope for the individual and for the restoration of all creation is rooted in the person of Jesus Christ. However, despite its prominence within Christian thought, individual hope in the here and now has not typically been thought of as a measurable experience. In many faith settings no framework for quantifying hope exists, and even if there is, only certain people count as “measurable.”

Christian hope focuses on an external reality which produces internal transformation. Borrowing from psychologist, C. R. Snyder’s “hope theory,” this paper highlights the implications of hope for present living and provides a framework for human flourishing in which the internal effects of Christian hope can be measured. Within Snyder’s “hope theory,” hope is assessed through three key criteria: goals, pathways thinking, and agency thinking. This research integrates Snyder’s criteria with a theology of hope in order to measure human hopefulness in a uniquely Christian way.



Salvation as Eternal Transformation: Diverse Visions of Human Flourishing Within a Dynamic Eschatology

Dr Maja Whitaker

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Emma Brouwer

*Master of Theology student
Laidlaw College, Ōpanuku Henderson*

The Christian vision for eternal life in the new creation was once shaped primarily by a fear of material change. The body would be resurrected but not revived: it was idealised but immutably so, suspended in a worshipful stasis. This vision is far distant from more modern conceptions of human flourishing that embrace biological and psychological flux and development. If human flourishing in pre-resurrection life entails aspects of growth and the outworking of vocation in the direction of human telos, what might this mean for post-resurrection flourishing in the new creation? This paper will explore the possibility of ongoing transformation within a dynamic eschatology through the lenses of work, disability, and developmental processes, with reference to Gregory of Nyssa's notion of epectasis.

Human Flourishing: A Franciscan Perspective

Dr Margaret Bedggood TSSF

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Human Rights teacher, lawyer and advocate
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The Franciscan guiding principles for human flourishing, to bring hope in uncertain times, have two interconnected imperatives: primarily, a basis in prayer, with emphasis on contemplation and the prayer of the heart in silence and stillness. Such prayer leads, and necessarily will lead, to study and work, both aspects of action in the world, acknowledging the sacred fabric of all life.

These principles thus reflect Jesus' commandment to love God entirely, and our neighbour as ourselves. Such love into action is demonstrated by Franciscans International (FI), an NGO which works at the United Nations and globally on behalf of the disadvantaged and marginalised.

FI uses a rights-based approach and advocates for the promotion and protection of human dignity, human rights and environmental justice. Achieving these aims can not only satisfy fundamental, non-derivative, needs but also enable access to that abundant life which Jesus promises.

BREAKOUT SESSION 3

Chaired by Emma Stokes

Human Flourishing Interrupted

Sarah Beisly

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To flourish as humans is to engage in a process of becoming all that God has created us to be. Trauma interrupts human flourishing, by stone-walling an individual from becoming an integrated, whole person. Trauma, the threat of annihilation, is a horrific reality in our world.

However, in recent decades, significant neuroscientific breakthroughs in trauma theory reveal how trauma is stored in the body and how traumatised bodies can heal. This potential of recovery makes human flourishing for the traumatized person possible. But what does this human flourishing look like, given that the scars of trauma remain?

This research fully integrates trauma theory and embodied theology, whilst exploring the synergies and dissonance. Trauma theory demands that we bear witness to the embodied reality of our human existence. It is argued that post-traumatic flourishing requires an embodied theology, where we can know God with all of our being. Furthermore, the

argument is posed that a more embodied theology is necessary for today's Western Church. We need a theology that is not merely abstracted thoughts in floating heads. But rather, a spacious, grounded, body-centred theology that makes room for everybody to live whole-heartedly, with God.

Parents, God Images, and Flourishing

Dr Phil Halstead

*Lecturer in Pastoral Care and Counselling
Carey Baptist College, Tāmaki Makaurau Auckland
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Research reveals that parental wounds can scar children's perceptions of God and concomitantly curtail their ability to relate to God and flourish. This presentation introduces an intervention that has assisted many individuals to heal, experience God in fresh ways, and blossom. The model is based on pastoral insights, Object Relations Theory, and forgiveness. As people work through this model it becomes clear that the healing of parental wounds and people's God-images are essential components of human flourishing.

Cognitive Distortions in Christian Adolescents

Sarah Buckwell

*Postgraduate Diploma in Applied Theology student
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Among adolescents (10–19-year-olds) in Aotearoa there is a high level of church exodus and harmful coping mechanisms. Evidence of the extreme level of harmful coping is seen in the Ministry of Health's (MoH) findings that the highest rates of suicide in Aotearoa are among 15–24-year-olds with an average of 115 deaths per year. While there are likely many contributing factors to these high rates of suicide, I am particularly interested in cognitive distortions that Christian youth experience and if there are any possible theological contributors to these distortions.

Cognitive distortions are ways of thinking that typically include negative self-perceptions. This essay will focus on potential theological contributors to these negative self-perceptions. In particular, some empirical findings propose that penal substitutionary atonement could be a contributor to negative self-perceptions. After detailing this proposal, this research will bring together cognitive behavioural therapy (CBT) and alternative theories of atonement in order to examine how adolescents who experience negative self-perceptions might flourish more fully.



■ Tuesday, 19 July

BREAKOUT SESSION 4

Chaired by Jaimee van Gernerden

Another Meeting?! Social Psychology Insights for Baptist Discernment Meetings

Elisha Hartley

*Postgraduate Diploma in Applied Theology student based in Rotorua
Carey Graduate School, Tāmaki Makaurau Auckland*

Human flourishing is the process of becoming what God has intended humanity to be. Due to humanity's inherently social nature, this process is not carried out in isolation, but in community. For Christians, this community takes the form of the divinely appointed gathering of the local church.

Within Baptist ecclesiology, understandings of God's sovereignty and the local church have been used to show the primacy of corporate gatherings to discern the mind of Christ. However, even though there is a rich Baptist theology and tradition which provides a reason for discernment as a gathered group, there is no prescribed structure for such meetings; it is for this reason that meetings can often seem directionless, frustrating, and fruitless.

Through social psychology, especially aspects of group processes such as group size, groupthink and decision-making structures, some light can be shed on potential hindrances to the meeting process. Once these hindrances are understood insights can be given to mitigate their effect and increase gathering fruitfulness.

This essay aims to provide insights from social psychology to supplement a Baptist ecclesiology of congregational gathering in the hopes of increasing the discernment and flourishing of the local church, and consequently the individual believer.

Flourishing During Covid – An Exploration of Churches' Attention to Te Whare Tapa Whā

Dr Lynne Taylor

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In Aotearoa, 'science-engaged' practical theology should value Mātauranga Māori. Sir Mason Durie conceptualised health as comprising four interrelated pillars (te whare tapa whā): physical, mental, social, and spiritual. This paper explores the motivations and actions of churches during Covid-19 as they relate to these four dimensions of health and wellbeing; alongside related biblical concepts of shalom and "life to the full."

In late 2020, seventy-five church leaders completed an online questionnaire outlining their ministry practice during Covid, and what motivated their actions. (A 2021 case study of three NZ churches was also undertaken through interviews, focus groups, participant observation and analysis of online worship services.) While spiritual health was of primary concern, most leaders reported that social, mental, and (to a lesser extent) physical concerns also motivated their ministry. Consistent with Durie and the biblical concepts, there was strong integration between the 'pillars' as spiritual, social, mental, and physical wellbeing were supported holistically. The paper provides insights for future (online and on-site) ministry.

Flourishing in Frailty: The Efficacy of Weakness

Rev Charissa Nicol

*Presbyterian Minister, Ōtepoti Dunedin
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Prompted by the Apostle Paul's statement in 2 Corinthians 12, "When I am weak, then I am strong," this paper explores the counter-intuitive role of weakness in flourishing. Such conversations

are necessary given positive psychology has been criticised for failing to integrate the promise of flourishing with the realities of human frailty. For instance, one theory within positive psychology, Self-Determination Theory (Deci and Ryan), claims that thriving is contingent upon our fundamental psychological need for competence being satisfied. Is the notion of competence inimical to a cruciform anthropology? This paper explores the suggested need for competence in light of a theological understanding of weakness thereby informing our conceptions of power and efficacy.

BREAKOUT SESSION 5

Chaired by Dr Maya Whitaker

Called to Flourish and Stand Straight: A Reworking of Sin as *Incurvatus In Se*

Hannah Ruth Stewart

Laidlaw College, Tāmaki Makaurau Auckland
PhD Candidate in Systematic Theology (Leuphana Universität, Lüneburg, Germany)
hannahruthstewart@gmail.com

Beginning with the theology of Martin Luther and drawing on a selection of feminist theologians, my recent thesis proposes a relational, agential model of human flourishing. Many feminist theologies provide an inadequate account of sin and its effects on the person and their relationships. However, taking sin and its effects seriously is essential to developing a secure and healthy self, and a healthy relationship with God and other persons. This brief paper will therefore put forward a reworked understanding of religious incurvature (*incurvatus in se*) as a relational model of sin which supports the goal of human flourishing. This concept of the self curved either inwards, or towards another, speaks to the nature of sin in its traditional understanding of sin as pride, as well as addressing feminist criticisms that the notion of sin as pride is not relevant to the needs and experiences of women.

‘Till we have built Jerusalem’ — Human Flourishing and the Built Environment

Pastor Tim Jacomb

Builder (LBP)

Pastor, Karori Baptist Church, Te Whanganui-a-Tara
Wellington

Masters of Property Practice Student

Auckland University Business School

William Blake’s poem, *And Did Those Feet In Ancient Time*, contains a well-known line—‘till we have built Jerusalem.’ Popularised in music and deployed in political discourse, Blake’s phrase has become ubiquitously associated with the desire to build a better world. While human flourishing stretches far beyond mere buildings, in Blake’s vision it is never less than place or dwelling; that is, the built environment. In light of this, a simple question will be asked: within the Christian narrative of redemption, what does a theology of the built environment have to do with human flourishing? With particular reference to Aotearoa’s housing crisis (the leaking building issue of the 1990’s-2000’s), this paper will suggest that unless the Church can engage explicitly and theologically with questions of the built environment, her vision of human flourishing will remain truncated at best, deficient at worst.



Sink or Swim? Surviving the Climate Crisis

Rev Silvia Ellen Purdie

Author, Climate Activist, Counsellor, Presbyterian Minister, and Administrator for NZ Christians in Science
Waikirikiri Burnham, Selwyn

This paper will integrate the growing field of climate psychology with theological questions around theodicy. Climate psychology informs us of the escalating mental health crisis and increasing climate anxiety. Theology can orient us to a God who cares and desires human flourishing. I argue that the climate crisis undermines belief in both a good God and a powerful God; where is God in weirding weather, when creation turns against us? Becoming aware of the impending crisis caused by global warming has complex emotional, cognitive and spiritual effects. Like swimmers caught in a rip tide, experiencing climate crisis drags us into deep water and unfamiliar territory. For many, anxiety threatens hope, faith and constructive action. The theological response will involve a dynamic pastoral theodicy and an action plan for a way ahead. Flourishing, or even surviving, in a changing climate will require emotional honesty, spiritual replenishing, and courageous action.

BREAKOUT SESSION 6

Chaired by Timote Naulivou

An Exploration of How the Integration of Christological Anthropology and Emotion Appraisal Theory Can Inform our Understanding of the Nature and Causes of Positive Affect, and its Benefits for Human Flourishing

Glenn Melville

*PhD Candidate Auckland University of Technology
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This paper explores the nature of positive affect—defined as the experiential component of emotions associated with pleasant hedonic valence, such as joy and love—and its benefits for human flourishing. It will also explore some of the causes of positive affect through integrating Christological anthropological, and psychological perspectives on emotion causality. This includes humanity's experience of positive affect as they manifest God's presence, expressed through their relationship with God and other human beings, and expanding God's presence through stewarding the created order. Positive affect is also inherently teleological, experienced through participation in the divine life, by means of believers' union with Christ, brought about by the Holy Spirit. An appraisal model of emotion generation will be utilised to inform how believers' union with Christ involves an ongoing conversion of the evaluative nature of emotions, enabling them to experience and cultivate positive affect, regardless of their circumstances.

Overcoming Tall-Poppy Syndrome

Dr Rebecca Webb

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New Zealand has an unspoken commandment: “thou shalt not be a tall poppy.” A tall poppy is someone who stands out from the crowd, usually by excelling at one or more pursuits. Sadly, many young New Zealanders are all too familiar with this phrase as they’ve been ‘cut down’ by those around them, taunted for their success and discouraged from celebrating their achievements. They are labelled as an “over-achiever” or “too smart”, words that have increasingly negative connotations. Understandably the self-esteem of those ‘cut down’ suffers and can take years to recover, particularly in women. The modern West claims to encourage individual self-expression, celebrate diversity, and recognise excellence, so it is ironic that tall-poppy syndrome persists in this environment.

This paper posits that tall-poppy syndrome inhibits flourishing for all involved, and thus needs to be overcome. We integrate positive psychology, social psychology and theological understandings of creation and ecclesiology to show that an attitude of humility and interdependence means we can celebrate another’s talents without feeling threatened or pressured to excel in the same way. We anticipate that overcoming tall-poppy syndrome would allow the next generation of New Zealanders to flourish.

The Therapeutics of Human Flourishing: Aristotle, Jesus and Corey Keyes

Rev Dr Digby Wilkinson

Vicar of St. Christophers’ Church

*Te Whanganui-a-Tara Wellington
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Therapeutics is generally associated with the medical, psychiatric and psychological professions, in all their forms. Such therapies normally include medicines and approved psychological and physical practices that, when combined, enable a person to gain a degree of control and a sense of hope for a pain-free life. However, such therapies are rarely concerned with the concept of human flourishing. Certainly, individuals may believe that physical and psychological remediation will enable them to thrive, but this is by no means assured. Similarly, external economic and environmental realities may hinder a person’s well-being, yet it is not clear that environment determines human flourishing. Rebalancing a body’s mechanics with a clear mind and healthy context may provide a platform for well-being, but only a platform; so much more is required in the concept of flourishing.

Consequently, this essay considers the interconnection between three important interpretations of human flourishing: Aristotle’s notion of eudaemonia, Jesus’ beatitudes, and Corey Keyes’ psychological conceptualisation of flourishing and languishing. By considering the interconnectedness between these three positions of philosophy, faith and modern social psychology, there is an opportunity to offer a broad therapeutic understanding of flourishing, such that individuals may find their life becomes expansive despite limitations.

Keynote Speakers

Day One



Dr Christa L. McKirland

PhD, University of St. Andrews
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is lecturer in systematic theology at Carey Baptist College in Auckland, New Zealand. She is the founder and executive

director of Logia International, which seeks to support women across the divinity disciplines for the sake of the academy and the church. At this conference she will be exploring the benefits of looking at basic human needs theory and what light that may shed upon divine to human and human to human interactions.



Jordyn Rapana

BApplTheo, Carey Baptist College
jordyn.morgan@carey.ac.nz

is a lecturer at Carey Baptist College. She has over ten years ministry service and experience.

She is fluent in Te Reo Māori. She

joined Carey in 2021 where her role is to support and advocate for Māori students to enable them to thrive in their experience and studies at Carey. At this conference she will be exploring the topic “‘Let Justice Roll Down’: Decolonising Theological Education for Human Flourishing”.



Dr Andrew Picard

PhD, University of Otago
andrew.picard@carey.ac.nz

is a lecturer and director of the Carey Graduate School in Auckland, New Zealand. Andrew has a passion for justice, and he

teaches, researches, publishes, and supervises in systematic theology and public theology to serve the church in its service of the gospel. At this conference he will be exploring the topic “‘Let Justice Roll Down’: Decolonising Theological Education for Human Flourishing”.



Dr Andrew Torrance

PhD, University of Otago
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is senior lecturer in theology, School of Divinity at the University of St. Andrews, Scotland, UK. He studied at the

University of Otago, NZ completing his PhD in Systematic Theology. At this conference he will be talking on “Accountability and Human Flourishing” for which he will focus on our fundamental need for other persons to provide us with an account of “who we are and who we should be”, arguing that relationships of accountability are essential to human flourishing.

Day Two



Dr Pamela Ebstyne King

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is the Executive Director of the Thrive Center of Human Development and the Peter L. Benson Chair of Applied Developmental Science in the

School of Psychology & Marriage and Family Therapy at Fuller Theological Seminary in Pasadena, California. At this conference she will be talking on a theology of flourishing for neurodiversity.



Dr Joanna Leidenhag

PhD, University of Edinburgh

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is lecturer in Liberal Arts and Theology at the University of Leeds, UK. She studied at the University of St Andrews and

Princeton Theological Seminar, before completing her PhD in Systematic Theology at the University of Edinburgh in 2018. She serves on Logia International Board of Advisors. At this conference she will be talking on a theology of flourishing for neurodiversity.



Dr Joseph Bulbulia

PhD, Princeton University

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is a professor of psychology at Victoria University, where he serves as Director of the Centre for Applied Cross-Cultural

Research. Joseph is also a researcher for the New Zealand Attitudes and Values Study (University of Auckland), a longitudinal study with over 35,000 New Zealanders currently participating.

At this conference he will describe features of religious stability and change within New Zealanders during the past 12 years.



Dr Nicola Hoggard Creegan

PhD, Drew University, New Jersey

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is a theologian living in Auckland. She is co-director of New Zealand Christians in Science, and the author of *Animal*

Suffering and the Problem of Evil (OUP, 2013) and co-editor (with Andrew Shepherd) of *Creation and Hope* (Wipf & Stock, 2018). At this conference she will speak on the corporate aspects of freedom (and bondage) in both an anthropological (New Evolutionary Synthesis) and theological perspective, arguing that individuals are not free alone, and that this is one reason we find it so hard to solve the problem of free will.

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