

THESIS AND DISSERTATION ABSTRACTS

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A Phenomenological Study of the Lived Experiences of the Seventh-day Adventist Second-Generation Genocide Survivors in Rwanda: Towards A Strategy of Inner Healing from Generational Trauma

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Twenty-nine years after the genocide against the Tutsis in Rwanda, the Rwandans have made collective efforts to recover and heal from the genocide's effects. However, many Rwandan survivors are still coping with the genocide's trauma. Given the limited mental health resources of the country, it is practically impossible to meet all the needs of the traumatized. There is, therefore, a pressing need for an inner healing strategy to help the genocide survivors in Rwanda heal, for unresolved trauma has been transmitted across generations.

This project looked at the experiences of Seventh-day Adventist second-generation genocide survivors in Rwanda. The existing literature related to the problem— books, articles, encyclopedias, and Scriptures—were reviewed to develop an effective inner healing strategy. An inner healing strategy was developed to contribute to the emotional healing of Seventh-day Adventist second-generation genocide survivors in Rwanda. This strategy emphasizes seven inner healing tools. The practice of this inner healing strategy also emphasizes five steps.

The inner healing strategy developed in this study will help me and the church leaders-trainees to develop skills for inner healing from generational trauma. It will provide awareness about the strategy for emotional healing to pastors and elders to help others find emotional healing. The church leaders' training will help Seventh-day Adventist professionals in their job of promoting emotional healing. It will help the Rwanda Union Mission of the

Seventh-day Adventist Church and the country in general reduce the number of people suffering from generational trauma and facilitate reconciliation.

Kinship in the Context of Discipleship in the Gospel of Matthew: An Exegetical and Sociocultural Study

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This dissertation examines the relationship between kinship and discipleship in the Matthean Gospel. New Testament scholars agree that kinship is perhaps the primary sociocultural domain of the circum-Mediterranean region and that discipleship is one of the major themes in the Gospel of Matthew. Some NT scholars have studied these two components of the Gospel as separate entities, while others attempt to connect them. In the Gospel, kinship appears to permeate relational expressions, and such permeation occurs in the context of discipleship in the following selected texts (Matt 4:18–22; 8:18–22; 10:5–42; 12:46–50; 19:27–30 and 20:20–23). This investigation notes an intersection of kinship and discipleship where the following sociocultural deviations occur: devolution of kinship nomenclature; abandonment of the family, inheritance, roles, and responsibilities; redefinition of a family; and breach of kinship customs and traditions. The deviations in the Gospel suggest a sociocultural crisis in the Matthean community.

This investigation employs an exegetical and sociocultural analysis in examining the intersection of kinship and discipleship in the selected texts. Chapter 1 proposes the intersection of kinship and discipleship. Hence, it delineates the statement of the problem, methodology, purpose, significance of the study, and delimitations. Chapter 2 discusses kinship as a sociocultural domain, the conceptual background of kinship, and discipleship. Chapter 3 is the exegetical and sociocultural analysis of the study. Chapter 4 is the summary, conclusions, and recommendations of the study.

This study offers, first, a sociocultural interpretation of the selected texts in Matthew and better reflects his usage of kinship and discipleship notions which convey the intersection. Second, it shows that Matthew developed the intersection of kinship in the context of discipleship thematically. Third, the research also concludes that the tension between the two components is due to the itinerant type of discipleship Jesus adopted. Fourth, it also finds

that Jesus's form of discipleship reminisces the itinerant prophetic ministry and the Qumran lifestyle of figurative brotherhood. Fifth, the study concludes that the factors leading to the departure from one's family cannot be applied generally but on a case by case basis. Finally, Jesus honored family and marriage but demanded absolute allegiance from the disciples, which subordinated kinship.