

Λ|L|C

Research Seminar

hosted by
Australian Lutheran College



Friday 13 September 2024; 11:00 am (ACST)

In person (please RSVP):

ALC chapel, Corner Ward & Jeffcott Streets, North Adelaide

Via Zoom:

<https://us06web.zoom.us/j/82008652744?pwd=AzOtnDXple3tn6DXTf9bqdV6e8h7a.1>

Meeting ID: 820 0865 2744 Passcode: 876843

Program

	<i>Tea/coffee</i>
11:00 am	Tim Harris (SBC) The Subversive Power of Humility
11:35 am	<i>Break</i>
11:40 am	Ronda Mugford (ALC) 'Aufnehmen' – Identity and Inheritance
12:10 pm	<i>Break</i>
12:15 pm	Toar B. Hutagalung (UCLT) <i>Book Launch:</i> Toward an Embodied Decolonial Pneumatology: Dishoming Space

All welcome

Refreshments & Nibbles Provided

Please feel free to let others know

RSVP by Thu 12 Sep to research@alc.edu.au

The Subversive Power of Humility

Tim Harris

Abstract: Humility often features as a desirable quality of leadership, but the common use of this term is a pale domesticated version in comparison to biblical notions of ‘humble-mindedness’. Outlining the connections between remarkable qualities revealed in ‘God in Christ’, this paper will explore a more active and mission-orientated understanding of entering into the humble-mindedness of Christ.

The Rt Rev’d Dr Tim Harris has a research background in ancient history, classical traditions of thought and Pauline theology. More recent projects have broadened to contextual, practical and missional theology, with an interest in the interplay between research and praxis.

An ordained Anglican minister (bishop), he divides his time between being an active practitioner in missional ministry, teaching and research. He is Director of Research and Missional Praxis at St. Barnabas College in Adelaide in association with the University of Divinity.

‘Aufnehmen’ – Identity and Inheritance

Ronda Mugford

I grew up in the town of Tanunda in the Barossa Valley in the days before tourism trade, offshore investment and development potential were terms in our vocabulary. I knew almost everyone I met in the street and they knew my family. The strong Lutheran community was rich in history and heritage as was my family story.

Those were also the days when moving to the city was a momentous step and attending university was a milestone, especially for a female. My professional life has been as a teacher. When I returned to live in Tanunda, I taught at the Lutheran school I had attended as a child and where later my children and grandchildren were also students.

Upon retiring I lost my captive classroom audience but not my motivation to learn and teach, so I thought writing a thesis might be the way to go!

Some blessings come with age. A lifetime of experience allows for meaningful reflection and, I trust, authentic perspective. It also enables one to discern God’s hand in the patterns and stories of this life and to rejoice in the potential of the next generations.

Book Launch: Toward an Embodied Decolonial Pneumatology: Dishoming Space

Toar B. Hutagalung

People who live in liminal spaces have been oppressed and marginalized by colonialism with its life-controlling power that is also fueled by dualism. My book addresses this social predicament by using a postcolonial/decolonial approach that precisely inquires into the struggles of liminality. I start by pinpointing biopolitics, racism, and sexuality that function as colonial formations. By using this method, I show that my work comes from real struggles that take place in spaces that are considered homes to many people. I present cases about Indonesia, where I experience many issues of liminality as part of my identity struggle. I demonstrate how issues about language, transmigration, and racism bequeathed a colonial legacy until now. My next focus is to show how postcolonial analysis can explain that those colonial histories have different important stories to note. The location for my analysis is on novels as creative arts to archive dissonant voices. Within those stories, I found that liminal spaces (including people with liminal identities) are not always sites of oppression. The novels explain the decolonial im/pulses that have been hidden and keep pushing to burst out from colonial confinement. This causes spaces that are considered homely to be dishomed and re-membered or reconstructed. I conclude with an in-depth theological perspective from a pneumatological lens that shows how this decolonial work is essentially the movement of the Holy Spirit who always dwells in liminal spaces as homes but also hovers to deconstruct any homes supported by colonial structures.

With response by **Dr Nancy Bedford**

Dr Toar B. Hutagalung is the Director of Theology and Church History at the Uniting College for Leadership and Theology in Adelaide, South Australia.

He is an alum of Jakarta Theological Seminary and had taught there as well.

He received his Master of Arts from Andover Newton Theological School and his Doctorate from Garrett-Evangelical Theological Seminary, both in the US.

He likes music, table-tennis/badminton, and cooking!