

MANUKAU MINI-CONFERENCE

Wednesday 16 October | 9am-2pm

Laidlaw College Manukau



Speakers and Topics



Roshan Allpress

**“A connection... [that] brings us within the precincts of holy ground”:
Reflections on the history of evangelical institutions in the Anglo-
phone world since the Reformation**

Since the reorganisation of the English parish during the rule of Elizabeth I, the institutional life of Anglophone evangelicalism has adapted to processes of urbanisation and globalisation, in relation to the emergence of modern consumer economies and national and imperial states. This paper takes its lead from the well-developed literature on the development of the modern evangelical ‘self’, but considers this ‘self’ as embedded and interacting within the changing set of institutions endemic to evangelical networks in the Anglophone world. In doing so, the intent is to consider whether our contemporary set of evangelical institutions in Aotearoa New Zealand are, in Gospel terms, ‘fit for purpose’. nations and justify theft of land belonging to Aboriginal Australia, Canada, America, and New Zealand. The research further examines indigenous rights under the United Nations Declaration 2007 and surveys the efficiency of the Waitangi tribunal in Ngapuhi’s cultural redress claims for the dissipation of native lands.



Terry Pouono

Pacific Pedagogy in New Zealand schools: Reality or illusion?

Various education sectors in New Zealand have proposed educational practices, aimed at enhancing effective teaching and learning spaces for Pacific learners within tertiary institutions. The expression circulating around tertiary education coins these initiatives under the banner of Pacific or Pasifika pedagogy, and the objective of these initiatives is to raise achievement levels for Pacific students.



Greg Liston

Eschatology and the Munus Triplex: On the Threefold Anointing of the Spirit

The traditional understanding of Jesus Christ as prophet, priest, and king, and of Christian participation in this munus triplex, can be refined, complemented, and extended through viewing this theologumenon eschatologically. In particular, viewing the doctrine of eschatology through the lens of the Spirit enables us to see the vast breadth of Christ's interaction with humanity across the full expanse of time. Viewed in this manner, all aspects of Christ's existence in the new, redeemed time he currently experiences impact us at our present moment of existence in fallen time. The Spirit takes Christ's past (a prophetic ministry effecting our salvation through his suffering and exaltation), Christ's present (a priestly ministry enabling a filial relationship), and Christ's future (a kingly ministry manifesting our future glory), and brings them all to bear on the church's present reality. An exploration of recent attempts to partially employ this theologumenon into the service of eschatology reveals considerable advances in how Christ's three-fold offices can be employed as a theological heuristic. These developments also reveal a lacuna that needs to be addressed. Karl Barth emphasized Christ's prophetic office — bringing forward to us a revelatory encounter of Christ's reconciliatory work and presence. Thomas Torrance speaks of Christ's priestly role — ontologically effecting our salvation through vicariously bridging the gap between humanity and divinity. These perspectives could be extended still further with a detailed exploration of the eschatological aspect of Christ's kingly office — the proleptic reality of the Kingdom of God.



Phillipa Isom

The Disobedient Game – the future of schools in an age of accelerations

In the age of acceleration, schools have become a site for “human doing” and the art of human being has been sidelined. This hermeneutic work takes on a conversation between two texts, *Disobedient Teaching* and *The Infinite Game*, to suggest a disruption to the mechanical everyday ‘doing’ to engage in human being; being in the world, being with people, being present in the now and not always wanting to speed into the future. In a world where Google would want to speed up and automate education, taking the thinking out of it to just implement the doing, we need to ask, what will happen to our humanity, our human beingness, if we follow this path?



Myk Habets

“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.