Theological Perspectives on Living in the World
5th Consultation of the GNPT Programme
Bamberg
September 23–26, 2019

Dietrich-Bonhoeffer-Research-Centre for Public Theology
Markusplatz 3 • 96047 Bamberg • Germany
dbfoet.fs-oet@uni-bamberg.de
Welcome to Bamberg!

Dear colleague,

The local organising committee and the Executive Board of the Global Network for Public Theology are very pleased to welcome you here! The Dietrich-Bonhoeffer-Research Centre for Public Theology, co-founder of the GNPT, and the University of Bamberg are proud to be hosting this year’s triannual network consultation, after previous meetings in Princeton (2007), Canberra and Sydney (2010), Chester (2013) and Stellenbosch (2016).

This year’s conference topic, “space and place”, may serve as a prism that refracts the character of global public theologies, bringing out present day challenges in various contexts. It is only possible to name a few here. Internationally, the relevance of the politics of space has been brought to mind dramatically by the present worldwide migration crisis. On a national level, access to public space and the chance to contribute to its use are essential for a vital civil society. For religions, the cultivation of sacred space is an important criterion for their contribution to cultures and societies under conditions of secularism and religious pluralism. Finally, within the ongoing debates about public theologies, the limitations of one’s positionality and the awareness of unnoticed strategies of exclusion have been thematised increasingly. – During our conference, experts from a variety of contexts will illuminate some of these aspects in their keynote speeches. Likewise, we are looking forward to the contributions of all of you – be it in the papers you prepared or in our discussions!

Moreover, “space and place” is also an adequate overall theme for a conference in Bamberg. Few cities offer so many charming places to discover, both secular and sacred, in so small a space! Bamberg’s medieval and baroque architecture is counted among the World Heritage Sites. Located on seven hills, Bamberg is sometimes referred to as “Franconian Rome”, even if its number of churches is somewhat smaller. Our conference is situated right in the historical centre: On Monday, we convene in the former Dominican Monastery in Bamberg’s Bergstadt (mountain city), now the university’s assembly hall, while the rest of the conference takes place in the old Jesuit college in Bamberg’s Inselstadt (island city), now home to some of the university’s humanities departments. Therefore, when you find a moment, we encourage you to stroll around and discover!

I am greatly looking forward to our common discoveries, on the topic and beyond!

Prof. Dr Thomas Wabel
Chair of the GNPT executive board
The Topic of the Consultation

Place and Space: Theological perspectives on living in the world

Public theologies reflect on the contextuality of the Christian religion. Much of this contextuality is dependent on place: place as the culture and the society in which religions are situated, place as the position from where a theologian speaks, place as the biographical contingencies that shape people’s lives. Moreover, public theologies ask for the contribution of Christian ethics to society, thereby shaping the social, cultural, and religious space to which they belong. The consultation analyses the categories of space and place to deepen the understanding of contextuality as well as to explore glocal problems.

The following dimensions are addressed:

» place to live
Who belongs to a nation, society, or community? Who may belong? How does migration influence societies? What are the possibilities – globally and locally – to alleviate the drawbacks that may result from the chances of birthplace?
– keywords: migration, homelessness, new concepts of housing; trading citizenships; colonised and invaded space, work in a globalised world

» space to live
How is public space shaped and used? How do forms of aesthetic expression change the self-awareness of a society? How can public space be prevented from eroding? How do we deal with spaces of exclusion from society?
– keywords: civil society, urban development, architecture and aesthetics, memorials and monuments, perception of and public support for public space, private and public space

» sacred space
How does the distinction between “sacred” and “profane” drawn in different contexts? What is the public function of sacred places in religiously plural societies? Can spirituality encourage to move beyond existing borders? Which heterotopias, sacred and secular, can we discover?
– keywords: churches as space within space: encounter with God, space for retreat, place of commemoration, platform for intercultural exchange; church buildings and their secular use; the church within society: mechanisms of exclusion and paternalism of inclusion

» space and speech
From where do we speak? How does religion affirm or challenge mechanisms of segregation?
– keywords: theologies of positionality and their limits: nationalism, theology of the land; populist movements; lebensraum; space and perspective

» politics of space
Which borders regulate access to the public in a given society? Is there a hierarchy of spaces within society?
– keywords: the public and civil society; gender, race, and other ways of coding public space; othering and asymmetries of social construction, zones and milieus, criteria of access and marginalisation, permeability of social space(s); space and stage: self-presentation in public

» God and space
How does the spatial turn influence our image of God? How to deal with God’s presence and absence in biblical theology and contextual perception? How is our perception of God shaped by its context?
– keywords: contextual theology and the doctrine of God; instances of kenotic theology: creation theology, theology of liberation; divided obligations: to the state, to God
<table>
<thead>
<tr>
<th>Time</th>
<th>Programme in the morning</th>
<th>Programme in the afternoon</th>
</tr>
</thead>
<tbody>
<tr>
<td>09:00–10:30</td>
<td>Keynote Speech: Prof. Dr. Rima Nasrallah: Fluid Liturgical Identities: the Space between Christian Denominations in Lebanon</td>
<td>Lunch Break</td>
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<td>10:30–11:00</td>
<td>Coffee Break</td>
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<tr>
<td>11:00–11:45</td>
<td>Keynote Speech: Prof. Dr. Claudia Jahnel: &quot;Enter that space. Let us meet there&quot;: Migration, Church and Creative Uncertainty</td>
<td>Afternoon Excursions (different times)</td>
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<tr>
<td>11:45–12:30</td>
<td>Coffee Break</td>
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<td>12:30–13:15</td>
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<tr>
<td>13:15–14:00</td>
<td>Keynote Speech: Prof. Dr. Hubert Knoblauch: The Communicative Construction of Space, Transcendence and Religious Events</td>
<td>Coffee Break</td>
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<tr>
<td>14:00–15:00</td>
<td>Keynote Speech: Prof. Dr. Klaus Bieberstein: Coding the Sacred in Society: The Case of the Jerusalem Temple</td>
<td>Poster Presentation (supported by the City of Bamberg)</td>
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<td>15:00–16:00</td>
<td>Coffee Break</td>
<td>Presentation IJPT</td>
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<tr>
<td>16:00–16:30</td>
<td>Parallel Paper Session V</td>
<td>Coffee Break</td>
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<tr>
<td>16:30–17:00</td>
<td>Keynote Speech: Dr. Esther McIntosh: Blurring the Borders: Christian Women Navigating Off- and Online Spaces of Feminism and Misogyny</td>
<td>Coffee Break</td>
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<tr>
<td>17:00–17:30</td>
<td>Keynote Speech: Dr. Tinyiko Maluleke: Places and Perspectives We Do Not Share: A Post-colonial Critique of Public Theology</td>
<td>Afternoon Excursions (different times)</td>
</tr>
<tr>
<td>17:30–18:00</td>
<td>The History and Frescoes of the Dominican Monastery, Stephanie Elisabeth M.A.</td>
<td>Poster Presentation (supported by the City of Bamberg)</td>
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<tr>
<td>18:00–19:00</td>
<td>Keynote Speech: Bishop Prof. Dr. Heinrich Bedford-Strohm: Public Theology – Time for a Critical Self-Reflection?</td>
<td>Poster Presentation (supported by the City of Bamberg)</td>
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<tr>
<td>19:00–19:30</td>
<td>Lunch Break</td>
<td>Panel Discussion</td>
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<tr>
<td>19:30–20:00</td>
<td>Dinner Reception</td>
<td>Panel Discussion</td>
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<tr>
<td>20:00–20:30</td>
<td>Keynote Speech: Prof. Dr. Heinrich Bedford-Strohm: Public Theology – Time for a Critical Self-Reflection?</td>
<td>Panel Discussion</td>
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<td>20:30–21:30</td>
<td>Panel Discussion</td>
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*On Monday, the venue of the conference is Dominikanerstraße 2a (University Assembly Hall). From Tuesday to Thursday, the venue is An der Universität 2.*
## Keynote Speaker

**McIntosh**  
"Blurring the Borders: Christian Women Negotiating Off- and Online Spaces of Feminism and Misogyny"  
**Mon**  
**15:00**

**Maluleke**  
"Places and Perspectives We Do Not Share: A Postcolonial Critique of Public Theology"  
**Mon**  
**16:30**

**Bedford-Strohm**  
"Public Theology – Time for a Critical Self-Reflection?"  
**Mon**  
**19:30**

**Nasrallah**  
"Fluid Liturgical Identities: The Space between Christian Denominations in Lebanon"  
**Tue**  
**09:00**

**Jahnel**  
"Enter that space. Let us meet there": Migration, Church, and Creative Uncertainty  
**Tue**  
**09:45**

**Jennings**  
"The Problem of the Line for Christian Existence: Rethinking Public Theology Beyond the Hermeneutics of Possession"  
**Wed**  
**09:00**

**Bieberstein**  
"Coding the Sacred in Society: The Case of the Jerusalem Temple"  
**Thu**  
**09:00**

**Knoblauch**  
"The Communicative Construction of Space, Transcendence and Religious Events"  
**Thu**  
**09:45**

## Paper Presenters

### Digitalisation

<table>
<thead>
<tr>
<th>Presenter</th>
<th>Title</th>
<th>Venue &amp; Time</th>
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<tbody>
<tr>
<td>van Oorschot</td>
<td>Digital Politics of Space. Or: How Digitalization Codes Public Spaces</td>
<td>U2/00.26, Wed, 11:00</td>
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<tr>
<td>Pirner</td>
<td>Public Spaces Beyond Places? The Digitalization of the Public Sphere as a Challenge for Public Theology</td>
<td>U2/00.26, Wed, 11:45</td>
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### Eschatology

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<thead>
<tr>
<th>Presenter</th>
<th>Title</th>
<th>Venue &amp; Time</th>
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<tbody>
<tr>
<td>Constantineanu</td>
<td>Gospel, Common Good and Human Flourishing: An Argument for the Need of a Public Theology in Eastern European Context.</td>
<td>U2/01.33, Wed, 12:30</td>
</tr>
<tr>
<td>von Sinner</td>
<td>Eschatology and Space – A Tribute to Vitor Westhelle</td>
<td>U2/00.26, Thu, 11:45</td>
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### Inclusion/Exclusion

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<tr>
<th>Presenter</th>
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<tbody>
<tr>
<td>Höhne</td>
<td>No Admission. The Exclusion from Public Spaces of Discourse – A Public Theological Perspective</td>
<td>U2/00.25, Tue, 11:45</td>
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<tr>
<td>Meireis</td>
<td>Gentrification of Public Space and the Moral Right to Access – A Public Theological Perspective</td>
<td>U2/00.25, Tue, 12:30</td>
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<tr>
<td>Wustmans</td>
<td>Public Theology and Normative Principles Regarding Public Space. The Ambivalent Example of Sustainability</td>
<td>U2/00.25, Tue, 15:00</td>
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### Memory

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<thead>
<tr>
<th>Presenter</th>
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<th>Venue &amp; Time</th>
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<tbody>
<tr>
<td>Kung</td>
<td>June 4 Tiananmen Candlelight Vigil as Dangerous and Redemptive Memory: A Ritual-Theological Hermeneutic</td>
<td>U2/01.33, Wed, 11:00</td>
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<tr>
<td>Rae</td>
<td>The Marks of Suffering in Public Space</td>
<td>U2/00.26, Wed, 11:45</td>
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### Migration

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<tr>
<th>Presenter</th>
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<tr>
<td>Phan</td>
<td>Home Land, Foreign Land, Our Land: A Christian Theology of Place in Migration</td>
<td>U2/00.26, Tue, 11:45</td>
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<tr>
<td>Carroll</td>
<td>Stateless, Placeless, and Landless: The Complexity of Climate Induced Displacement in the Pacific</td>
<td>U2/00.26, Tue, 12:30</td>
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<td>Schmiedel</td>
<td>Turning the Tables: In Pursuit of a Public Theology for the Post-Migrant Society</td>
<td>U2/00.26, Tue, 15:00</td>
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<tr>
<td>Winkler</td>
<td>The Provocations of Contact Zones – Spaces for Negotiating Post-Migrant Identities</td>
<td>U2/00.26, Tue, 15:45</td>
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<td>Vorster</td>
<td>Migration and Christian Identity: Theological Reflections on Christian Identity Reconstructions in New Places and Spaces</td>
<td>U2/00.26, Tue, 17:00</td>
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<td>Charlton</td>
<td>Facing the Stranger in Your Land: The Politics of the Imago Dei</td>
<td>U2/00.26, Wed, 12:30</td>
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<td>Teklu</td>
<td>Displaced People and Public Mercy: A Theological Account</td>
<td>U2/00.26, Thu, 11:45</td>
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<td>Gourlay</td>
<td>Uprooted: An Exploration of Christian Theology of Place and its Implications for Refugee Resettlement in North East Scotland</td>
<td>U2/00.26, Thu, 12:30</td>
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<td>PEDAGOGY</td>
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<td>Sutcliffe</td>
<td>Theological Literacy as Public Pedagogy: Learning to Speak in the Public Square.</td>
<td>Wed</td>
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<td>van der Walt</td>
<td>Is There a Place for Protest in Pedagogy? Engaging the Silencing Effects of Gender Based Violence Within the Context of Theological Education.</td>
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For notes
Sunday, Sept. 22

19:00 Informal Get-Together
Feel free to join and meet other network members if you are already in Bamberg!
Venue: Brauerei Spezial (Obere Königsstraße 10, 96052 Bamberg)

Monday, Sept. 23

Venue: Dominikanerstraße 2a, 96049 Bamberg (University Assembly Hall)

13:00 Meet and Greet

14:00 Opening with the Vice President of the University

15:00 Keynote Speech by Dr Esther McIntosh

16:00 Coffee Break

16:30 Keynote Speech by Prof. Dr Tinyiko Maluleke

17:30 The History and Frescos of the Dominican Monastery (Stephanie Eißing, M.A.)

18:00 Dinner

19:30 Keynote Speech by Bishop Prof. Dr Heinrich Bedford-Strohm

20:15 Panel Discussion with the Three Keynote Speakers

Dr Esther McIntosh, York (UK)
Blurring the Borders: Christian Women Negotiating Off- and Online Spaces of Feminism and Misogyny

Digital media has inaugurated a new space for Christians to share, debate, support and critique their religion; such opportunities can be empowering for women whose voices are otherwise silenced, ignored or shouted down; yet, this also exposes them to trolling, including extreme, vitriolic and misogynistic threats and abuse. This paper discusses the effects, positive and negative, on Christian women who express their religious views online. The paper finds that men and women within Christian circles who seek to maintain gender inequality - male domination and female subservience - are galvanised and legitimised in their views by like-minded subscribers on digital media platforms, despite exhibiting behaviour that is at odds with Christian motifs of relationality and compassion. Hence, this paper analyses examples of feminist Christian women who are battling opposition to their views off- and online, in order to examine the impact of digital media on their voice in the ‘real’ as well as the virtual space.

McIntosh, Esther, Dr, is Subject Director of Theology and Religious Studies and Senior Lecturer in Religion, Philosophy and Ethics. Her research interests include public theology, feminist theology and ethics.

Prof. Dr Tinyiko Maluleke, Pretoria (South Africa)
Places and Perspectives We Do Not Share
A Postcolonial Critique of Public Theology

Insofar as Public Theology may be one of several contextual theologies in the world, focussed on and limited to specific contexts, it is understandable. But to the extent that Public Theology may have ambitions to become a global theological method and an almost ready-made frame, waiting only to be adapted to and adopted by various contexts, it has to be questioned. In many African contexts, other and better ways of framing the theological enterprise than the public-private binary, have been explored. The idea of neatly stratified private-public spheres where well-fed, ‘educated’ and ‘civilised’ citizens engage theologically and philosophically with the powers and issues of their times, may be too idealistic and too good to be true for all contexts. This begs the question whether the very idea of a universal public theology may also be a passive-aggressive denial of difference, existence and agency of the peoples who may not be well-fed, not ‘educated’, not ‘civilised’ and not ‘citizens’? These and similar issues will be addressed in this keynote address.

Maluleke, Tinyiko, Dr, is Professor of Theology, Senior Research Fellow and Deputy Director of the University of Pretoria Centre for the Advancement of Scholarship.

Bishop Prof. Dr Heinrich Bedford-Strohm, Munich (Germany)
Public Theology – Time for a Critical Self-Reflexion?

Public Theology is subject of critical debate. Internationally, critics of Public Theology argue against what they perceive as a reformist approach and advocate a more radical critique of politics and society. In the German debate, critique comes from another side. Critics see the danger of mixing up certain political options with theology and identify strong moralizing tendencies replacing the necessary focus on spirituality as the core of the mission of the church. I will discuss this criticism based on seven years of doing public theology as a bishop focusing on the examples of climate change and migration in Europe. The lecture will respond to the criticism by further developing theological insights in Creation Theology, Pneumatology and Eschatology in its relevance to public life. In the future, Public Theology should draw more attention to reflecting the shaping of public narratives beyond the more common focus on social ethics.

Bedford-Strohm, Heinrich, Dr, is Bishop of the Lutheran Church in Bavaria and Presiding Bishop of the Protestant Churches in Germany. He is Extraordinary Professor at the Theological Faculty in Stellenbosch/South Africa and Honorary Professor at the University of Bamberg/Germany where he was founding director of the Dietrich Bonhoeffer Research Center for Public Theology. His research interests are in social ethics, ecclesiology and ecumenical theology.

Chair of the first two keynote speeches:
Prof. Dr Dion Forster, Stellenbosch (South Africa)
Chair of the third keynote speech and the panel discussion:
Prof. Dr Thomas Wabel, Bamberg (Germany)
Voice of the audience:
Dr Seforosa Carroll, Sydney (Australia)
Post your questions/comments on: https://yourpart.eu/p/GNPT2019
Tuesday, Sept. 24

Venue: An der Universität 2, 96047 Bamberg

09:00  Keynote Speeches by Prof. Dr Rima Nasrallah and Prof. Dr Claudia Jahnel

10:30  Coffee Break

11:00  Discussion of the Keynote Speeches

11:45  Parallel Paper Session I

12:30  Parallel Paper Session II

13:15  Lunch Break

15:00  Parallel Paper Session III

15:45  Parallel Paper Session IV

16:30  Coffee Break

17:00  Parallel Paper Session V

18:00  Poster Presentation

19:00  Reception supported by the City of Bamberg

Welcome Address by the Second Mayor Dr Christian Lange

20:00  Presentation of the International Journal of Public Theology

Not yet registered? Please go to the conference office (room: U2/02.25).

**Parallel Paper Sessions on Tuesday**

<table>
<thead>
<tr>
<th>Topic</th>
<th>Room</th>
<th>Chair</th>
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</thead>
<tbody>
<tr>
<td>inclusion/exclusion</td>
<td>U2/00.25</td>
<td>Prof. Dr Christoph Hübenthal, Nijmegen</td>
</tr>
<tr>
<td>migration</td>
<td>U2/00.26</td>
<td>Torben Stamer, Bamberg</td>
</tr>
<tr>
<td>politics/democracy</td>
<td>U2/01.33</td>
<td>Prof. Dr Rudolf von Sinner, Curitiba</td>
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<tr>
<td>sacred space</td>
<td>U2/01.30</td>
<td>Dr Gary D. Badcock, London (Canada)</td>
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<tr>
<td>urban space</td>
<td>U2/01.36</td>
<td>Dr Katharina Eberlein-Braun, Bamberg</td>
</tr>
</tbody>
</table>

For details see the next pages. Please note: The paper abstracts on the green pages are grouped in chronological order. On these pages, you will find the headers for Parallel Paper Session I –X, followed by the time of the session and the abstracts of the papers which are presented simultaneously.

**Poster Presentation**

Originally part of the business meeting, the presentation of the participating institutions will be done in a permanent poster presentation during which members and institutions seeking membership present themselves and their research interests. Moreover, on Tuesday at 18:00, these institutions will explain their posters and discuss the projects presented there.

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**Prof. Dr Rima Nasrallah, Beirut (Lebanon)**
**Fluid Liturgical Identities**
**The Space between Christian Denominations in Lebanon**

In a liturgical landscape that seems to be well determined and segregated between the various Christian denominations, blurry spaces appear where individuals move and freely mix traditions, practices and theologies. This paper describes and interprets the liturgical lives of Lebanese women who originally come from Greek Orthodox and Monite Churches and who by marriage join the Lebanese Protestant Church. In this ‘in-between’ space, meaning is constructed and identities are formed through practices of faith that are literally home-made and personalized to suit the needs and circumstances of each individual. However, these identities are not fixed but remain dynamic and renewed as time, space and the material world are continuously challenged by the physical movement between places and as the various theological world views critique each other.

Nasrallah, Rima, Dr, is assistant Professor of Practical Theology at the Near East School of Theology, Beirut. Her research interests include Liturgical-Ritual Studies; Lived Theology – Ethnographic Research; Eastern Christian Studies; and Christianity in Late-modernity.

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**Prof. Dr Claudia Jahnel, Bochum (Germany)**
**„Enter that space. Let us meet there“:**
**Migration, Church and Creative Uncertainty**

Cultural studies witness the return of space and place within the last 30 years due to the reinforced globalising dynamics. This return is by no means an innocent endeavour. Space and place are rather contested zones of power. The presentation starts with the current controversy over the reconstruction of Notre Dame de Paris that paradigmatically reveals the cultural controversies over space and place. Reterritorialising tendencies call for keeping up with the “authentic” cultural heritages of places and spaces and involve cultural exclusion and “othering” that are rooted in the (post)colonial past and presence. Engaging in the topic of place and space, thus, leads to critical review of (co)lonial processes of exclusion as well as to the ethical theological obligation to deal with marginal places as places of alternative epistemologies and as counterpublic spaces. Taking up the legacy of liberation theology and bringing it in dialogue with insights of poststructuralist theologies the presentation calls for an apophatic, interactive, compassionate and transforming approach to places.

Jahnel, Claudia, Dr, is professor for „Intercultural Theology and Theology of the Body“ at the Ruhr University in Bochum. Her research interests are Intercultural theology esp. theologies in African context, liberation theologies, migration/migrant churches/migration theologies, global pentecostalism and the body, development studies.

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Chair of the keynote speeches and the discussion:
**Prof. Dr Elaine Graham, Chester (United Kingdom)**
Parallel Paper Session I

Tuesday, 11:45

Florian Höhne

INCLUSION/EXCLUSION; U2/00.25

No Admission. The Exclusion from Public Spaces of Discourse – A Public Theological Perspective

The debates of public theology have dealt with the problem of exclusion from public spaces: the problematic exclusion of people, of voices or of certain (non-discursive) forms of utterance. The recent rise of right-wing populism in multiple different contexts makes the opposite question pressing as well: When is exclusion form public space not problematic but necessary?

It is precisely this question the projected paper is going to deal with. It will start with an example from the German context, in which religious communities and institutions have played a role in excluding certain voices and people from public spaces: During the “Deutsche Evangelischer Kirchentag” in 2019 representatives from the right-wing party AfD have been excluded from the participation in panels.

Can such exclusion be justified in the perspective of public theology? The paper will suggest answering this question with reference to the normative notion of the public sphere public theology works with. This notion cannot be drawn solely from the work of Jürgen Habermas but needs to be broadened to include non-speech-based activities. Hence, I will suggest understanding the public space as a “third space” in the sense of Homi Bhabha, in order to draw orientation from there: What is needed so that the public sphere has a potential to be a place of encounter, re-interpretation, and emancipative subversion?

Based on this orientation, the final part of the paper will suggest distinguishing between the right to enter a public space and the right to remain in a public space. This will allow for a differentiated answer to the question: Who can when be legitimately excluded from a public space in the perspective of Public Theology?

Höhne, Florian, Dr, is „Wissenschaftlicher Mitarbeiter“ at the Faculty of Theology of the Humboldt-University in Berlin. His research interests include public theology, ethics of responsibility, media ethics, and the digital transformation of the public sphere.

Robert Gascoigne

SACRED SPACE; U2/01.30

Sacred Space: Harmony and Tension between the Ethical and the Religious

The contemporary language of human dignity – including recent Catholic conciliar and papal teaching - speaks of ‘the sacredness of the human person’, resisting a complete secularization of ethics and consequent radical differentiation between ethical and religious dimensions of human experience. In contemporary humanist moral culture, this sacredness is particularly manifest in the experience of human poignancy, in the loss of what is irretrievably precious. The ‘sacred space’ for this experience of the preciousness of the human is multifarious and fluid, corresponding to the fluidity of contemporary artistic expression and of multiple sites of memorial, both ephemeral and enduring. Christian faith can respond to this experience of the sacredness of persons through proclamation of the death and resurrection of Christ, offering the assurance of hope to the sense of irrevocable loss, helping to prevent the experience of grief and loss becoming no more than wordless despair. Within its own sacred spaces, sites of the liturgy of word and sacrament, the church takes up the preciousness of human persons within the humanity of Christ and the life of the divine trinity. In this way, the ‘ethically sacred’ and the ‘religious sacred’ can exist in profound harmony. Yet there are also points of tension between them. Sites within Christian sacred spaces are marked by tension, stemming from criticism in the name of ethical universalism or vulnerability: the sanctity in the name of gender inclusiveness, the confessional in the name of child protection, and access to Christian marriage before the altar on behalf of same-sex couples. This paper attempts to explore and interpret some aspects of this harmony and tension between the ethical and religious and their sacred spaces.

Gascoigne, Robert, D.Phil., D.Theol., is an emeritus professor of the School of Theology at Australian Catholic University. Research interests include socio-political ethics, the role and mission of Christian faith in modern societies, Church history.

Peter C. Phan

MIGRATION; U2/00.26

Home Land, Foreign Land, Our Land: A Christian Theology of Place in Migration

For migrants, more than for anyone else, land assumes a special significance. It is first of all the land of their birth, their home land, which they leave, voluntarily or by force, for a time or for good. The land that is the destination of their journey, whether it is the place of their dream or one in which they are forced to settle by political arrangement, remains a foreign land. Finally, migrants are challenged to make the land they and the natives inhabit into a common home, so that eventually it becomes our land. Home land, foreign land, our land: These three lands are of course geographical spaces in which migrants live. But they also designate nations or countries, constituted by people of a common race or ethnicity, language, culture, national identity, national spirit, and even religion. Lastly they may refer to states, marked by clear boundaries, political sovereignty, governing authorities, and citizenship. Land, nation, state are three deeply intertwined realities that migrants have to negotiate.

Home land, foreign land, our land: In addition to geographical, cultural, and political connotations, these three realities are also metaphors for the three-phase psychological and spiritual transformation that migrants have to undergo as they move from one place to another. The transition from home land through foreign land to our land is not unidirectional and not always guaranteed of success. Home land is never fully left behind, even though it may be a site of oppression, suffering and death; often it is idealized as a paradise lost to which one longs to return. Foreign land is not always a welcoming refuge and a dreamt-of haven of opportunities; and the shared space may never become our land where migrants and natives co-exist in harmony.

The first part of my paper discusses the meanings of home land, foreign land and our land in the life of migrants and the complex process by which they negotiate their transition from one land to another. Attention will be paid to the multiple challenges facing migrants before, during, and after their migration as they attempt to live a fully human life.

The second part places the migrants’ experiences in the context of the biblical story. Key migratory movements in this story will be examined in the light of the three realities of home land, foreign land, and our land. Migratory movements to be analyzed include the expulsion of Adam and Eve from the Garden of Eden, Abraham’s migration, the Israelis’ migration from Egypt, the exiles of the northern kingdom (Israel) and the southern kingdom (Judah), and the migration of the Christian Church.

The last part presents theological reflections on the church as a community of migrants and a migrant community, where home land, foreign land, and our land are redefined and given new meanings in the light of the story of Jesus as the Paradigmatic Migrant.

Phan, Peter, Prof. Dr. Dr. Dr., the Ignacio Ellacuria, S.J. Chair of Catholic Social Thought, Georgetown University. His research interests include Christian missions in Asia, theology of migration, and world Christianity.
Our recent times are shaped and challenged by several developments and transformations. For example, the rise of biotechnology, the fragile climate regime, the establishment of infotech regimes or on a more fundamental level the fragile common ground of the social fabric, the lost trust in mere facts, or the shifted modes of agency. While it is still at debate if and how these developments are entangled with each other, each of them shifts the conditions of our lifeworld. Processes which could bear chances as well as risks and thus have to be reflected.

The hypothesis of my talk will be, that one conceptual point where these different developments merge with each other is the question of – direct, indirect or surrogate – representation. This is the case, because every development – biotech, climate, urbanity – also every form of community does not begin with itself but remains dependent on being recognized and appreciated in its fundamental vulnerability, which also remains precarious in the social bond and in acts of representation. But at the same we face severe struggles, if different claims at the same space as well as maybe a common claim at different spaces clashes which each other. While there are not only few (theological as well as philosophical thoughts) on the merit as well challenges of the figure of representation, especially in the field of (public) theology, there is not that much deliberation on the intertwining of representation and the concrete social space where it takes place.

During my talk I will address these issues by focusing on the (theological) figure of the priority option for the disadvantaged and pointing out how this figure is shaped depending on the specific theological entanglement of representation and space.

Matthias Braun, Matthias, Dr. works as an assistant professor at the Chair of Systematic Theology II (Ethics) at the Friedrich-Alexander University Erlangen-Nürnberg. His research is mainly concerned with the ethics of emerging biotechnologies at the science-society interface (with special regard to artificial intelligence, big data, synthetic biology and stem cell research), concepts of recognition and vulnerability as topics of theological ethics as well as ethics of psychiatry.

Selina Palm, is Senior Researcher at the Unit for Religion and Development Research at Stellenbosch University, South Africa. She holds a PhD from the University of Kwa-Zulu Natal and Masters degrees in systematics theology (Stellenbosch) and in human rights (Essex). Her research interests include human rights, religion & violence against women, children & sexual minorities and faith & development. She is an experienced community development practitioner.

Parallel Paper Session II

Tuesday, 12:30

Torsten Meireis, Dr., is professor for Systematic Theology (Ethics and Hermeneutics) and Director of the Berlin Institute for Public Theology at Humboldt-Universität zu Berlin. His research interests include public theology, sustainability ethics, economic ethics and political ethics.

Tron Fagermoen, Tron, associated professor of Diaconal Studies and Ecclesiology at MF Norwegian School of Theology, Religion and Society. His research interests include christian social practice (diaconia), ecclesiology and ethics, with a special focus on the Scandinavian-Lutheran tradition.

Braun, Matthias, Dr, is Senior Researcher at the Unit for Religion and Development Research at Stellenbosch University. South Africa. She holds a PhD from the University of Kwa-Zulu Natal and Masters degrees in systematics theology (Stellenbosch) and in human rights (Essex). Her research interests include human rights, religion & violence against women, children & sexual minorities and faith & development. She is an experienced community development practitioner.

Fagermoen, Tron, associated professor of Diaconal Studies and Ecclesiology at MF Norwegian School of Theology, Religion and Society. His research interests include christian social practice (diaconia), ecclesiology and ethics, with a special focus on the Scandinavian-Lutheran tradition.
Seforosa Carroll

Stateless, Placeless, and Landless: the Complexity of Climate Induced Displacement in the Pacific

The Pacific Island Countries (PICs) have been identified as a cluster of countries under threat due to climate change. For low-lying atoll countries external migration looms large as internal relocation is limited. For countries like Kiribati and Tuvalu migration in the form of forced relocation is an imminent option that they will need to consider. The importance of the imminent plight of countries like Tuvalu and Kiribati raise a number of complex theological questions and conceptual problems in relation to land, state and place that this paper seeks to chart. Forced relocation or migration is not as simple as ‘packing your home on your back’. It will involve a number of issues that will need to be addressed such as the preservation of identity and culture of a community as well as the role of international law, theology, church and pastoral practice. It will also need to take into account the preparation, education and awareness that will be required of receiving countries of climate induced displaced persons. It is estimated that 250 million people worldwide will be displaced by environmental and climactic changes by 2050. This paper seeks to explore forced displacement in the context of ‘disappearing islands’ in the Pacific. The paper will explore two strands in relation to a theology of place. Firstly, the paper will (re)consider the meaning of place when there is no longer a land/country to return to (the absence of a physical home). Secondly, the paper will explore a theology of place in relation to what it means to be stateless. The problem with the ‘disappearing islands’ rhetoric is that it assumes that the submergence and eventual disappearance of land equates with the loss of country and people. But this is not likely the case. The most probable likelihood as demonstrated already by many Pacific island states today, is that the land will become uninhabitable before it disappears. People are therefore ‘stateless’ before the actual physical disappearance of their country, however, they are not ‘stateless’ according to article 1 of the 1954 convention relating to the Status of Stateless Persons. What might a public theology of place offer to the complex debate? Carroll, Seforosa, Dr, is a research fellow of the Public and Contextual Theology Research Centre (PaCT), Charles Sturt University. Her research interests are gender, climate, religious pluralism, cross cultural theologies and how all of these intersect with home/space/place.

Wanderley Pereira da Rose

Protestantism and Politics in Brazil (1964-2014)

The relationship of Protestantism since its implantation in Brazil in the first half of the nineteenth century with the political sphere of the country has gone through different stages, being able to be identified throughout this history advances and setbacks. As to advances, we must highlight the role of important sectors of this Protestantism that elaborated a proposal of Christian social ethics as a contribution to make Brazilian society more just and equitable. These sectors were those identified with the world ecumenical movement which incorporated social and political concerns into its agenda, especially after the First World War. In addition, they also identified with the political theologies that were in gestation in Europe and the United States throughout the 20th century. It should be noted that these sectors were inspired by these movements, but were concerned to elaborate a social and political theology with Latin American and Brazilian colors. As for setbacks, they were represented by the conservative sectors of that same Protestantism which, echoing the conservative paradigm of the national society, also replicated the influences received from at least three sources: (a) the American missions; (b) Pentecostalism that came to Brazil in the early twentieth century; (c) American fundamentalism, which finally arrived in Brazil in the 1950s. Considering these two sectors of Brazilian Protestantism, this paper aims to focus on the relationship of these Protestantism with the political sphere in the post-64, covering a period of 50 years. Rosa, Wanderley, Dr, is a professor of Christian History at the Faculdade Unida de Vitória, Brazil. His research interests include Public Theology, History of Protestantism, History of Protestantism in Brazil, History of the Pentecostal Movement, Fundamentalism.
How is public space shaped and used? Since the publication of the report ‘Our common future’ (1987), the principle of sustainable development (or in short: sustainability) has grown into a decisive criterion for the design and planning of public spaces. Also within religious communities sustainability is strongly present. In Christian contexts, the idea of stewardship for the ‘integrity of creation’ became most important, for instance in the form of protestant civil society engagement within the environmental movement, but also in the encyclical ‘Laudato Si’ by Pope Francis. In the Islamic world, initiatives such as ‘greenukmum’ have been developed. However, the paradigm of sustainability is not as uncontroversial as it may seem at first sight – and this not only concerns theology, but also society as a whole. It was not only the election of Donald Trump as US president that made us aware that we are not only living in very unsustainable times but that a significant part of the world’s population also rejects sustainability as a dominant political motive. As culture comes into focus in sustainability debates, such non-sustainable cultures have to be considered. With Torsten Meireis (2019), this paradoxical aspect can be described as culture’s function as an “agonal arena”, denoting the perception that any given cultural idea is subject to contestation – which is also true for sustainability.

This ambivalence leads to further questions: Can sustainability be a normative principle for the design of public spaces, if discourse also has to include cultures hostile to sustainability principles? And what does this mean for Public Theology that cannot limit itself to the address of homogeneous public favorable to ideas of sustainability, but needs to reach out?

Wustmans, Clemens, Dr, is “Wissenschaftlicher Mitarbeiter” at the Chair of Ethics and Hermeneutics, Faculty of Theology, Humboldt University Berlin and member of the Berlin Institute for Public Theology. His research interests include ethics of ecology and sustainability, spatial justice and the contextuality of theology and hermeneutics.
Can Public Theology Bridge the Divide? Navigating Space, Speech, and Spirituality in Relation to South Africa’s Politics of Forgiveness

The purpose of this paper is to reflect on being the Church in the world in light of two notions: Communio Sanctorum and heterotopia. Thus, heterotopia is used to describe the church as a Communio Sanctorum – that is, an interspace of being in and for the world, an otherworldly communal space, where the sharing of goods is not threatened by diversity. Addressing this topic is important because it answers the postmodern challenge to the church of giving responsible expression to being a fellowship of the saints in non-linear terms which are conversant with postmodernity (i.e. deconstructed ‘time’ and ‘space’).

Heterotopia, Foucault’s epistemological insight, was coined in reference to ‘space’ as place of representation. For Foucault, heterotopia functions as an ‘alternative space’ to a narcissistic self-desired utopian space, and categories of heterotopian space include, among other, ‘spaces of paradoxes’. Sacred places would fit into this category.

It is thus argued that understanding the church as Communio Sanctorum can serve as an example of heterotopian space, and that such a position has related outcomes for Christian public theology. This is done in four steps: First, by exploring the linearity and spatiality as binary concepts from a theological perspective. Secondly, by deconstructing remnants of binary thinking in ecclesiology with the help of Foucault’s concept of heterotopia. Thirdly, by explaining how the concept of heterotopia fits the ecclesial space (Communio Sanctorum). Fourthly, by showing that Communio Sanctorum as heterotopia implies living out the ethics of love, faith, and hope, based on the inclusive example of Jesus Christ.

Ciprian Gheorghe-Luca, a PhD candidate in Public Theology at the Aurel Vlaicu University of Arad. His research interests include public theology, Pentecostal theology, and socio-political ethics.

Communio Sanctorum. The Church as Heterotopia

Imagining ‘Good Cities’ in a Time of Dystopia

Writing in his autobiography, Run For Your Life (2018), Bob Carr (a. former state premier) concluded with a dystopic vision of Sydney, 2050. What kind of city was imaginable if its decision-making on matters to do with climate change has not been fit for the level of impending threat? Now in the Anthropocene Carr is wrestling with rising sea levels and urban heat islands, climate displaced persons and the arrival into the public space of those who had not been present – the yet to be born – in previous discussions on climate justice.

Carr’s dystopia can now be read in the light of the evidence provided by the strategy and action plan Turn Down The Heat (December 2018) released by the Western Sydney Regional organization of Councils (WRSOC). How to work towards a cooler climate and greater resilience has been identified by WRSOC as a priority issue across multiple disciplines. It is thus seen as an instance of how climate change is now being named as a ‘superwicked problem’ in the Anthropocene.

The imperative behind calls for mitigation and adaptation are part of the need for a new politics that addresses the use of space and what Joel Wainwright and Geoff Mann discuss in terms of Climate Leviathan (2018). The agenda is planetary: the imminent threat to cities through rising sea levels, fires, excessive heat, regular cycles of ‘one in a hundred year storms’ is worldwide. The invitation is how to handle a new paradigm that embraces established works on architecture, the built environment, and theology and do so with an explicit concern for what constitutes a ‘good city’. It is time for a theology of urban spaces to engage with a range of writings on extreme and resilient cities.

Clive Pearson, a Senior Researcher in the Research Centre for Public and Contextual Theology (PaCT), Charles Sturt University; he was formerly Principal of United Theological College (Sydney) and Head of School of Theology, CSU. He is now the editor-in-chief of the International Journal of Public Theology. His research interests lie in public theology in general, in recent times his focus lies in the relationship of the Christian faith to Islamophobia and the configuration of a systemic theology in the light of the climate emergency / Anthropocene. He has done much work in the fields of diasporic and cross-cultural theologies.
Parallel Paper Session V

Wilhelm Sell

The Church is the Church Only When It Exists for Others: Conformation in Christ as a Vocation of the Church in Society

Ecclesiology is central theme in Dietrich Bonhoeffer’s theology. Based on a clear and delimited anthropological understanding, Bonhoeffer elaborates his ecclesiology with a clear objective in its horizon: the ethical action, that is, the involvement of the church in the society. This objectivity comes from his Christology. Christ is the human in whom the humanity finds itself, where the human being rediscover his real identity. Therefore, the vocation of the continued presence of Christ also happens and is defined and realized by his body in the conformation. Thus, for Bonhoeffer, Christ is not an example to be followed, but his reality and presence is lived by the church. Consequently, “the Church is the Church only when it exists for others”. In this sense, the incarnation is the expression of Christus pro me, and conformation is an expression of my being-for-the-others. Once this vocation is defined, the action and interaction of the church in society is established. (...) “the church must participate in the mundane tasks of human social life, not dominating, but helping and serving. It should tell people of all professions what a life with Christ is, what it means to exist for others” (BONHOEFFER, Dietrich. Resistência e Submissão. São Leopoldo: Sinodal, 2003, p.512). In this direction, the proposal of this presentation is to base the theme of conforming in Christ as the vocation of the church in society in the face of emerging ethical challenges, such as immigration, human dignity, exclusion mechanism and inclusion paternalism.

Sell, Wilhelm, Dr, is a pastor in the Evangelical Church of Lutheran Confession in Brazil. His research interests include Dietrich Bonhoeffer’s theology, philosophical-theological anthropology, christology and ethics.

Nico Vorster

Migration and Christian Identity: Theological Reflections on Christian Identity Reconstructions in New Places and Spaces

Identity as used here refers to the way people view themselves in relation to the physical places and social spaces within which they operate. Identity formation is an ongoing process and selfdefinitions can change as a person is confronted with transformative life experiences or changing environments. This chapter examines the effect that global migrations have on individual identity constructions from a theological perspective. How does living in a new place and space, belonging to a new society, and being part of a community with a different set of moral ideals or religious values influence the selfdefinitions of immigrants? How should receiving Christian communities and Christian immigrants respond to the challenges that migration brings. The contribution consists of a diagnostic and a theological-normative section. The diagnostic section consults identity process theory as constructed by social psychologists, the looking-glass theory of sociologists, and migration systems theory from migration studies to understand the complex relationship between migration, religion and identity reconstruction. It also discusses the findings of a number of empirical studies done in various parts of the world on this topic.

Theological-ethical section uses Galatians 3:26–28 and parallel passages in the Pauline corpus as a lens to understand the essential characteristics of Christian identity. It then proceeds to integrate the previously discussed social-scientific and biblical insights into a Christian-ethical framework that provides guidelines for receiving Christian communities and Christian immigrants on how to respond to migration and identity reconstruction within changing environments.

Vorster, Nico, Dr, is Professor in Systematic Theology at the North-West University, South Africa. His research interests include theological anthropology, public theology and Christian social ethics.
Keynote Speech by Prof. Dr Willie J. Jennings
Discussion of the Keynote Speech

10:30 Coffee Break

11:00 Parallel Paper Session VI
11:45 Parallel Paper Session VII
12:30 Parallel Paper Session VIII

13:15 Lunch Break
15:00 Afternoon excursion

Prof. Dr Willie J. Jennings, New Haven (USA)                            U2/00.25

The Problem of the Line for Christian Existence: Rethinking Public
Theology Beyond the Hermeneutics of Possession

This lecture considers the problem of possession between body and land for Christian
Theology. Christianity, since the advent of colonial modernity, cultivated a hermeneu-
tics of possession that fostered extractive and exploitative visions of land and body. The
ongoing effect of this development has been to render life subject to capitalist processes
of calculation and accumulation. Christian theologians and ethicists have not given
sufficient attention to the history of the hermeneutics of possession and to how we
should think “the line” that constitutes property or border or bodily autonomy. Such
rethinking requires we take seriously the racial formation of existence and the spatial
formation of private property in their profound interrelatedness.

Jennings, Willie James, Dr, is Associate Professor of Systematic Theology and Africana
Studies at Yale University. He is the author of the awarding winning text, The Christian
Imagination: Theology and the Origins of Race, as well as a Commentary on the Book
of Acts in the Belief Series (WJK Press), and next fall Eerdmans will publish his text on
Theological Education, entitled To Form Erotic Souls. Dr. Jennings is currently working
on a text on the Doctrine of Creation, Race, and the Built Environment.

Chair of the keynote speech and the discussion: Prof. Dr Rudolf von Sinner, Curitiba (Brazil)

For the parallel paper sessions see the next pages.

Afternoon excursions

A. The Bamberg Centre for Asylum Seekers – Creating an Extraordinary Situation and Place?, Bamberg
Meeting Point and Time: U2/00.25 at 14:10     Dr Katharina Eberlein-Braun

On this excursion we will visit a place in Bamberg which is shaped both by an extraordinary
living situation and by political decisions. When talking about asylum politics in Germany
during the so called refugee crisis, there have been discussions of a new and contentious
concept of dealing with refugees, which can be split into two main issues: trying to make
structures of asylum politics more efficient and making quicker decisions about the right
of refugees to stay in Germany or to be forced to return to their homeland. This concept is
realised in new centres for asylum seekers. One of these centres is located in Bamberg, with
an estimated 1,200 inhabitants. We will have the opportunity to be shown around the centre
by one of the staff. This will take around two hours and the tour through the large area will
be on foot. Afterwards we will meet for discussion with volunteers who are engaged in non-
governmental work with refugees and who might present a somewhat different perspective
on the centre and its structure.

B. Philosophical Work „Architecture and Ethics“, Bamberg
Meeting Point and Time: U2/00.25 at 15:00     Dr Martin Düchs

Guided by Dr Martin Düchs, architect and philosopher at the University of Bamberg, this
2 hour walk through Bamberg will explore various aspects of the human strive for lead-
ging a good life and the way they are mirrored in architecture: education, power, religion,
community, beauty, memory and nature. The tour covers some famous Bamberg buildings and
others that are less well known. Beyond historic and architectural explanations, the tour will
focus on the forming of spaces and places in society as an ethical task for human being in
the world.

C. Making Space in City Churches and Culture Church Work, Nuremberg
Meeting Point and Time: U2/00.25 at 14:10 or Train Station at 15:00     Prof. Dr Thomas Wabel

How can Christian churches contribute to social cohesion in an individualistic, religiously
pluralistic, and increasingly secularist environment? In a joint effort, Catholic and Protes-
tant parishes in Nuremberg combine the concepts of city church, culture church, neigh-
bourhood management, and the creation of public space, thereby enabling others to see
their society under a different angle. During a 2 hour walk with Rev. Thomas Zeitler, we will
stop at St. Clare (St. Klara-Kirche), St. Lawrence (Lorenzkirche), and St. Giles (Egidienkirche)
to discuss the concept. During this walk, we will discover such surprising combinations as
a brilliant Woodstock festival exhibit in a baroque church.

D. Guided Tour of the Documentation Centre, Nazi Party Rally Grounds –
“Nuremberg, place of the masses”, Nuremberg
Meeting Point and Time: U2/00.25 at 14:10 or Train Station at 15:00     Toni Frommann

From 1933 to 1938, the National Socialists held their Party Rallies in Nuremberg. The re-
mains of the gigantomaniac buildings still bear witness to how this propaganda display was
produced. The 3 hour tour (on foot) of the vast grounds and the documentation centre pre-
sents a first hand experience on the impression created by the architecture, as well as many
original documents. Thus, it explores the effect the spatial organisation of mass experience
can have on the convictions held in a society.
Parallel Paper Sessions on Wednesday

<table>
<thead>
<tr>
<th>Topic</th>
<th>Room</th>
<th>Chair</th>
</tr>
</thead>
<tbody>
<tr>
<td>inclusion/exclusion</td>
<td>U2/00.25</td>
<td>Dr Katharina Eberlein-Braun, Bamberg</td>
</tr>
<tr>
<td>intracontextuality</td>
<td></td>
<td></td>
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<tr>
<td>digitalisation</td>
<td>U2/00.26</td>
<td>Dr Gary Badcock, London (Canada)</td>
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<td>memory</td>
<td></td>
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<td>migration</td>
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<tr>
<td>eschatology</td>
<td>U2/01.33</td>
<td>N.N.</td>
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<tr>
<td>pedagogy</td>
<td>U2/01.30</td>
<td>Prof. Dr Elaine Graham, Chester</td>
</tr>
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</table>

For details see the next pages.

Parallel Paper Session VI Wednesday, 11:00

Lap Yan Kung

Memory; U2/01.33

June 4 Tiananmen Candlelight Vigil as Dangerous and Redemptive Memory: A Ritual-Theological Hermeneutic

On June 4, 1989, the Chinese authorities ordered the army to clear the occupation of Tiananmen Square and to open fire on protestors. The government condemns it as a revolutionary activity, while the protestors defend it as a non-violence civil right movement against corruption. Since then, June 4, 1989 has become a taboo in China. Nonetheless, Hong Kong and Macau are the only places on the Chinese soil that the vigil remembering for the Incident is held yearly and publicly since 1990. The candlelight vigil is very symbolic, because it is a resistance to the Chinese government’s version of the Incident on the Chinese soil. This study focuses on the candlelight vigil taken place in Hong Kong and adopts a ritual-theological hermeneutic to explore the spiritual dimension of the candlelight vigil and its significance to the meaning of dangerous and redemptive memories.

Kung, Lap Yan, PhD, associate professor at the Chinese University of Hong Kong. His research interest includes Christian ethics, political theology and missiology.

Frederike van Oorschot

Digital Politics of Space. Or: How Digitalization Codes Public Spaces

Digital technologies are increasingly transforming communications, culture, and the public sphere. Spaces of thinking and judgment, but also many contexts of society are often – at least partly – processed digitally. Digitally coded forms of communication as well as algorithm-based search for and processing of information are essential part of our interaction and social life. These developments lead to hybrid spaces with digital and analogue parts and components. The paper examines the implications of this change in two steps.

First, the paper focuses on the discussions of the term „public“ or “publicness” in a digital age. Relating to ongoing debates in social sciences it raises the question how concepts of the public may need to be modified – especially in the German context, focusing on its demarcation to the „private“.

In a second step the paper intends to reflect on the implications for theological modeling of public space in the context of public theology. What can traditional theological models contribute to elucidate these developments, and how far are they themselves in need of reformulation in order to apply to rapidly changing structures?

Van Oorschot, Frederike, Dr is head of the department „Religion, Law and Culture“ at the Interdisciplinary Research Institut Heidelberg (FEST). Her research interests include public theology, theological hermeneutics, interpretation of Scripture and digitization.

Simon Sutcliffe

Theological Literacy as Public Pedagogy: Learning to Speak in the Public Square.

This paper draws on the relatively new discipline of public pedagogy to offer a theoretical framework for developing theological literacy amongst ordinary church members in the UK. It defines Christian theology as the language and memory of the church and argues that the primary outcome of theological literacy is to equip Christians with a vocabulary and confidence in their tradition. By situating theological literacy within the domain of public pedagogy it wants to shift the task of theology away from propositional statements and faith formation towards a reconfiguring of the democratic space shaped by the values and themes of the Christian tradition.

The paper will begin by mapping the contours of public pedagogy whilst problematizing the lack of theological education within local churches. It will be resourced by educational theorists and commentators such as Henry Giroux and Jennifer Sandlin; British public and practical theologians such as Heather Walton and Elaine Graham; and commentators on adult theological education such as John Hull and Mike Highton. The paper will bring these voices into dialogue with the experience of the author who has, over 4 years, been developing theological literacy tools for the Methodist Church in Great Britain. It offers a theological and pedagogical underpinning for developing the theological capacity of local churches and insists that the purpose of such an undertaking is to enable the church to contribute more fully in public life. It concludes by suggesting the need for a far more fruitful partnership between the academy and the vestry in order that the church might be better placed to shape their local communities.

Sutcliffe, Simon is an ordained Methodist Minister in the Methodist Church in Britain. He is currently a learning and development officer for the North West and Mann region of the Learning Network within the Methodist Church and an associate tutor at the Queen’s Foundation, Birmingham, UK.

Jonathan Weider

Inclusion/exclusion; U2/00.25

Space, Faith and Emotion

Emotions have increasingly become a subject of interest to questions of the public realm and the political sphere. According to some philosophical approach (e.g. H. Schmitz), emotions can even be described in spatial terms. Emotions play a crucial role in shaping the character of spaces and places as well as in catalyzing mechanisms of segregation. The dynamics of inclusion and exclusion, caused by emotions, lead to segregation in space.

Since manifestations of church in space are never bare of emotions, it is plausible to consider the effect of liturgy and religious practices on evoking and transforming emotions (e.g. entering a Church building can be an action causing massive feelings). Religious practices as well as the proclamation of the gospel have an emotional impact on people’s lives and they shape their emotional experience, which is then even bodily expressed by those impacted. These gestures and expressions then cause backlashes on the atmosphere in these places and are also carried to other (public) places. Hence, the societal climate can be transformed, even if there is no such thing as a public declaration by a church in a public discourse.

I therefore argue that there is a specific potential of Christian religion in contributing to a climate of social cohesion by enhancing the emotion of trust. Trust is a theological key concept in the understanding of faith (fiducia) and is also experienced in sacraments, prayers and liturgy. There is a responsibility on public theologians to reflect how emotions are shaped. This may also lead to a higher range of trust despite experiences of otherness and unfamiliarity, which tend to cause segregating emotions.

Weider, Jonathan, M.A. Public Theology, is a research associate at the Department of Protestant Theology/Systematic Theology at the University of Bamberg and a scholarship holder of the Villigst Protestant Academic Foundation (Evangelisches Studienwerk Villigst). His research interests include Public Theology, philosophy of embodiment, emotions, metaphors and narratology.
Is There a Place for Protest in Pedagogy? Engaging the Silencing Effects of Gender Based Violence within the Context of Theological Education.

Gender Based Violence (GBV) is an alarming reality plaguing all communities in the South African society. According to research the endemic amount of cases reported to the South African police annually is but the tip of the iceberg as the silencing effects of GBV remains pervasive. 2018 marked an alarming increase in visibility of high profile and deeply disturbing GBV cases within faith communities in the South African landscape. Consequently numerous religious scholars has called for urgent critical reflection and prophetic action by religious institutions and faith leaders as it seems that the intersection of gender, religion and culture within the South African context offers fertile soil for the enhancement of life denying constructions of masculinity, the promotion of patriarchy and the endorsement of sexism and homophobia. In an attempt to foreground the issue of GBV within faith communities and to oppose the silencing effect of GBV within these settings the Gender and Religion Department at the School of Religion, Philosophy and Classics at the University of KwaZulu-Natal in collaboration with the Aids Healthcare Foundation and the Ujamaa Centre for Contextual Theology hosted the #SilentProtest against GBV in 2018. The protest was strategically embedded as part of the teaching and learning practise within a post graduated module entitled: Biblical Hermeneutics – Woman and Gender. This contribution sets out to critically reflect on the role of protest within the pedagogical practise of Theological education in the South-African context and draws on insights gained from relevant pedagogy and gender theorists and the reflections of both the teaching team and students registered for the module. By drawing on the aforementioned the paper fundamentally aims at contributing to the creative process of developing faith resources to engage GBV within African (Faith) Communities.

Van der Walt, Charlene, Prof. Head of Gender and Religion at the School of Religion, Philosophy, and Classics at the University of KwaZulu-Natal in South Africa. Research interests include Gender and Queer studies in religion, Contextual Biblical Hermeneutics and Pedagogical Praxis in Theology and Religion.

Manfred Pirner
DIGITALISATION; U2/00.26
Public Spaces Beyond Places?
The Digitalization of the Public Sphere as a Challenge for Public Theology

Today, the dominant factor of the “structural transformation of the public sphere” (Habermas) is its digitalization. The challenges implied with this analysis are basically two-fold. On the one hand, the question arises of how a public sphere as arena of public communicative reason can be upheld when it seems to fall apart into diverse and widely secluded publics, digital echo chambers and filter bubbles. On the other hand, the digitalization of the public sphere(s) pushes fundamental questions to the fore, for instance concerning fake news, hate speech and data misuse. At a closer look, these two aspects are closely linked. The development and implementation of ethical standards in dealing with digital data depends on a viable public sphere and at the same time supports it. The paper explores possible contributions of public theology to this major task. To this end, it evaluates the fundamental reflections in an important publication by the German Ethics Council (“Deutscher Ethikrat”) on “Big Data and Health” (2017) as well as recent publications in the field of (theological) media ethics. In essence, it contends that the Christian theological concept of the human being can significantly contribute to the basis of an ethics of digitalization and of the public sphere. This concept is characterised by the tension between humans’ special dignity as God’s creation in His image and their imperfectness, vulnerability, fragmentarity and need of complementation by the Other – which distinguishes humans from any forms of artificial intelligence. This characteristic not only applies to the individual but entails implications for social relationships, communities and societies as well. These can also be linked to non-Christian views, in particular to the human rights discourse.

Pirner, Manfred L., Dr. habil., is professor of Religious Pedagogy and Protestant Religious Education at the University of Erlangen-Nürnberg. He is also director of the Research Unit for Public Religion and Education (RUPRE), founding member of the Centre for Human Rights Erlangen-Nürnberg (CHRREN) and co-director of the Competence Centre for School Development and Evaluation (KSE). His research interests include public theology and education; human rights and religion; media, popular culture and religion; refugees research.
Matthew Charlton

**Facing the Stranger in Your Land: The Politics of the Imago Dei**

The face of the immigrant presents a problem, an issue, a disagreement, something to be solved, dealt with in some way. The face of the immigrant in this early part of the 21st century is evidence of: climate change; the persistence of nation-building through war; and the power of the global economic system. The corresponding rise in nationalism and nationalist populism are reactions not only to the immigrant as a face to be seen, but stand-in for powerful nations and peoples from needing to address responsibly the causes and effects of climate change and the human costs of nation-building through war and the global economic system.

The face of the immigrant is a presentation of difference and an annunciation of difference - the kind of difference that results in the development of protective nationalist reactions – this strange one has come to take my place, my food, my house, my job, my lover, and so “they” must be stopped at the border, or detained indefinitely, or deported. The ethics suggested by this presentation of difference are suggested by Levinas, whose ethics are centered on the face of the other and discourse with the other that creates a response and responsibility – a relationship. This paper peruses the face of the immigrant and presents a problem, an issue, a disagreement, something to be solved.

Too often minorities are marginalized, oppressed or brutally threatened by genocide. They feel the resentment of the powerful, the majority or other minorities, or they experience the harassment, discrimination and persecution of political governments and their representatives. Thus, while group rights and individual human rights on the one hand are widely acclaimed, lived experiences tell the story of how they are restricted or blatantly disregarded. This paper explores how this nexus of minorities, rights and politics challenges the field of public theology. Drawing on experiences from a partnership between two higher education institution in the field of theology – Myanmar Institute of Theology (MIT) and MF Norwegian School of Theology, Religion and Society – the main question is how bilateral cooperation of this kind can contribute constructively in the production of international public theology.

The approach is contextual and comparative as I first give an account of current challenges related to minorities, rights and politics in Norway and Myanmar. I will highlight the struggles and challenges of the Sami in Norway and the Rohingya in Myanmar, the differences in the conditions for political participation and public debate, as well as how churches and Christian institutions or representatives have responded in these cases. The next step is to discuss how these cases and responses point towards challenges for public theology.

I argue that issues regarding minorities, rights and politics span across contexts, regional and national borders. Accordingly, public theology should be developed through the bifocal perspective of the local and global. This can be facilitated through international cooperation and a close connection between research, education and lived experiences, but only if the role of minorities, rights and politics in international partnerships and the production of public theology is recognized and critically reflected upon.

Challenges for Public Theology

Public theology is a serious engagement of Christian faith with the public domain in a particular place and space, touching on all social, political, cultural, economic and religious spheres of life in society. If this is true, then a conversation on “theological perspectives on living in the world” becomes not only relevant but extremely urgent if we consider the specific historical, post-communist, post-dictatorial, transitional context of Central and Eastern Europe, in general, and of Romania in particular.

For those living in this part of the world it is obvious that the legacy of the totalitarian regime is still visible today in several areas of life. One such issue, to begin with, is the atrophy of the capacity for dreaming, for envisioning a better world, the capacity for imagination and hope. Most of people living through the difficult period of a long transition period, with such a high rate of corruption and poverty, have lost any hope for a solid, substantial social change. It is in this context that it became evident that one of the most important and urgent missiological tasks of the church as well as of Christian theology in this particular space and place of Eastern Europe, was to become an authentic witness in the public realm by articulating concretely the way in which Christian faith has a specific contribution to make to the common good and for human flourishing.

The argument put forward in this paper is that an understanding of gospel as public truth is both faithful to the biblical witness and empowering for a particular engagement in, and contribution of Christians to, the public life. It argues that for fresh and comprehensive public theology of missio Dei for our days, we need to recover the public dimension of the gospel. This will represent the basis for an articulation of a solid public theology of culture, of nation building, of work, of power, of social justice and reconciliation, i.e. a public theology for the common good and human flourishing.

**Corneliu Constantineanu**

**Place to Live? Minorities, Rights and Politics in Norway and Myanmar and the Challenges for Public Theology**

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Thursday, Sept. 26

Venue: An der Universität 2, 96047 Bamberg

09:00  Keynote Speeches by Prof. Dr Klaus Bieberstein and Prof. Dr Hubert Knoblauch
10:30  Coffee Break
11:00  Discussion of the Keynote Speeches
11:45  Parallel Paper Session IX
12:30  Parallel Paper Session X
13:15  Lunch Break
15:00  Concluding Session
16:00  Coffee Break
16:30  Business Meeting
19:00  Franconian Farewell in Bamberg’s Oldest Brewery

Parallel Paper Sessions on Thursday

<table>
<thead>
<tr>
<th>Topic</th>
<th>Room</th>
<th>Chair</th>
</tr>
</thead>
<tbody>
<tr>
<td>intracontextuality</td>
<td>U2/00.25</td>
<td>Prof. Dr Clive Pearson, Sydney</td>
</tr>
<tr>
<td>migration</td>
<td>U2/00.26</td>
<td>Torben Stamer, Bamberg</td>
</tr>
<tr>
<td>eschatology</td>
<td>U2/01.33</td>
<td>Prof. Dr Dion Forster, Stellenbosch</td>
</tr>
<tr>
<td>populism</td>
<td>U2/01.30</td>
<td>Jonathan Weider, Bamberg</td>
</tr>
<tr>
<td>sustainability</td>
<td>U2/01.36</td>
<td>Dr Seforosa Carroll, Sydney</td>
</tr>
</tbody>
</table>

For details see the next pages.

Concluding session

Impulse by the conference observers:
Kim, Sebastian, PhD, FRAS, is Professor of Theology and Public Life at Fuller Theological Seminary. His research interests include public theology, peace and reconciliation, and world Christianity.

Ullrich, Calvin Dieter, Dr, is a Research Fellow with the Ecumenical Institute at the Ruhr-University Bochum. His research interests include political theology, phenomenology, hermeneutics and deconstruction.

Chair of the keynote speeches and the discussion:
Prof. Dr Henrik Simojoki, Bamberg (Germany)

Franconian Farewell in Bamberg’s oldest brewery

If we concede that digital mediatization has serious consequences for religion, the public and spaces, then we must think about how we can grasp this connection at all. Even the question as to what constitutes the space of religion has, at least from the point of view of social and religious studies, so far been dealt with in a largely substantialist way, considering religious space in essentialist terms as „sacred space“. On the basis of this research we cannot explain the current changes of the religious space any more than we can explain the accompanying change of the role of religion in the public sphere. We can only do justice to these changes if we recognize the relational and (communicative-) constructivist basic trait that is characteristic of religious transcendence, of the spatiality of the social and thus of the public sphere. After a theoretical sketch of the basic traits of this approach, the paper will turn to the role of mediatization, i.e. the changes that the development of different media has for space, religion and the public sphere. Finally, I will address the special features of a more recent form of public space associated with the term ‘event’.

Knoblauch, Hubert, Dr, is professor for General Sociology and Theory of Modern Societies at the Technical University of Berlin. His research interests include Sociological Theory, Sociology of Religion, Knowledge and Communication, Qualitative Methods, and Sociology of Space.

Chair of the keynote speeches and the discussion:
Prof. Dr Henrik Simojoki, Bamberg (Germany)

Franconian Farewell in Bamberg’s oldest brewery

Temple represent mythical thinking in stone, as analysed by Ernst Cassirer in an exemplary manner, in order to separate sacred and profane, thereby conveying orientation to the community that shares this symbol system. Like no other building, the Jerusalem Temple exemplifies this representation, since it offers the opportunity to distinguish between the builders primary coding of the sacred and its secondary codings by later groups that continue to define its function as a bearer of meaning. Thus, in a historical longitudinal perspective, the temple proves to be a palimpsest and a medium for the formation and mediation of social meaning over centuries.

Bieberstein Klaus, Dr, is professor for Old Testament studies at the Institute for Catholic Theology at the University of Bamberg. His research interests include creation myths, theodicy, eschatology and – in particular – the archaeology and history of Jerusalem and its religious traditions.

Prof. Dr Klaus Bieberstein, Bamberg (Germany)  U2/00.25
Coding the Sacred in Society
The Case of the Jerusalem Temple

Prof. Dr Hubert Knoblauch, Berlin (Germany)  U2/00.25
The Communicative Construction of Space, Transcendence and Religious Events

Venue: Brauerei Klosterbräu, Obere Mühlbrücke 1–3, 96049 Bamberg

Please note: There is an extra fee for the Franconian Farewell. If you have not paid it with the conference fee, you can do so in the conference office until Wednesday, 3 p.m.
Gary D. Badcock

Presence, Fellowship, and the Priority of the Local

Recent “populist” electoral successes have highlighted the limits of the globalized, neoliberal order of the past half-century. These limits include grotesque material inequality, employment precarity, and not least, a loss of cultural identity. Can Christian theology respond by speaking in terms that are both responsive to these challenges, and responsible both to the gospel and to God’s world? This paper will be a thought experiment developed around the theological concepts of presence and fellowship, building on a broadly Barthian theology of God’s presence as inherently particular. This presence involves at its heart an integral “face to face” dimension, which also summons us to life in free and responsible fellowship with our neighbours. Just as the presence of God is always somewhere with someone, so also the primary form of human fellowship, which echoes this divine presence, is something inherently local.

On this basis, a political theology for our time can appropriately insist on the priority of the local, and resist the thrust of our world towards the mass culture, standing in an anonymized, globalized marketplace, as the fundamental context of life. The latter has served capital, but it has also yielded dangerous levels of inequality and insecurity. We may well speak of the neoliberal marketplace, as the fundamental context of life. The latter has served capital, but it has also yielded dangerous levels of inequality and insecurity. We may well speak of the neoliberal market order as involving a false and dehumanizing view of human nature, or even a distorted, utopian eschatology. As a means to illustrate these individual responsibilities, the personal perspective of the author, an Asian female living in Europe is further explicated.

Lin, Peirong, Dr, is the research coordinator at the World Evangelical Alliance, Theological Concerns. She is also an affiliated researcher at the Evangelische Theologische Faculteit, Leuven, Belgium & North-West University, South Africa. Her research interests include public theology, post colonial theology and religion in development studies.

Theodros Assefa Teklu

Displaced People and Public Mercy: A Theological Account

Place shapes people (who will in turn shape it), and reveals the contextual nature of religions and their theologies. This implies that certain events such as the displacement of people could have a disruptive impact on the theological domain, rendering it an ongoing reflective enterprise. By “disruptive,” I mean an event that questions our taken-for-granted theologies and identities. Presenting displacement as a disrupter in this article, I am concurrently making summons for a public theology that responds to displacement and its concomitant threat of destitution. To this end, I will begin by rehearsing some of the empirical considerations on the precarious human condition of displacement in order to appraise its disruptive potential. Second, I will demonstrate the desirability of mercy as a public virtue, arguing that its decline in contemporary public life and the diminishing consensus on its meaning in current scholarly discourses is disastrous. Third, I will draw on the Two Homilies on Almsgiving by Gregory of Nyssa (and others, only tangentially) to generate a theological account of public mercy that addresses itself to displacement and destitution. Finally, the article will conclude by demonstrating the need for a reflective sobriety that fosters practices of mercy.

Rudolf von Sinner

Eschatology and Space – A Tribute to Vítor Westhelle

In his own peculiar way of a creative and contextual relecture of theological tradition, Brazilian theologian Vítor Westhelle (1952-2018) redirected eschatology, generally restricted to a perception of time and eternity, toward a spatial understanding of the eschaton. In the 1980s, already with a PhD on Hegel, Westhelle acquired experience as parish minister and as co-ordinator of the local Pastoral Land Commission, dedicated to the rights of small farmers and landless people. This experience made him realize that “the struggle for the land is not only a particular struggle for social transformation […] but for the liberation of space in terms of places where one belongs.” His subsequent inaugural lecture at the Lutheran School of Theology in São Leopoldo/Brazil was delivered under the programmatic title “Signs of the places – The Lost Dimension” (1989). Within the movement of Liberation Theology and holding an intuition of the necessity and future emergence of a post- and decolonial perspective, Westhelle claims that “region moulds religion”. Space can be void, but it can also become a place of revelation in the midst of life. In a Lutheran key, God is understood as present in the world through masks (larvae) with spatial dimensions that become the places to live one’s vocation: ecclesia – celebrative space, politia – solitary space, economia – productive space. Over 20 years later, Westhelle’s book “Eschatology and Space – The Lost Dimension in Theology Past and Present” (2012) resumes a mature state of that early reflection, now explicitly in a post-and decolonial perspective and conscious of the spatial turn. Westhelle’s very unique proposal unites knowledge and reflection from a variety of realities and theses and is drawn out, critically and creatively, consequences for such variety. The proposed paper shall present and discuss this proposal, highlighting its highly relevant contribution to a public theology.

von Sinner, Rudolf, Dr. theol. habil., is professor for Systematic Theology and Head of the Graduate Programme in Theology in the School of Education and Humanities at the Pontifical Catholic University of Paraná in Curitiba, Brazil. His research interests include public theology, ecumenical and inter-religious hermeneutics and the doctrine of the Trinity.
This paper examines Bonhoeffer’s notion of ‘worldly Christianity’ for its relevance in the Anthropocene and posits a reinterpretation as ‘Earthly Christianity’ that reflects a contemporary ecological understanding of the world. It investigates two of Bonhoeffer’s texts, Creation and Fall and Thy Kingdom Come, for notions of temporality and spatiality from the Garden to the coming kingdom, and contextualises an eschatology of a changing climate. Reading these texts in the urgency of the global climate crisis reinforces Bonhoeffer’s premise that Christianity reflects Christ’s validation of the material world. Bonhoeffer places Christ at the centre of a unified reality, Christus in mundo, spatially and temporally, and Christ becoming man validates all of humanity and the material world. Valuing the created space and its historicity has implications for both a theological interpretation of climate change and an appropriate ecoethic. Taking the biosphere as the space in which human beings exist and potentially flourish, I posit that Bonhoeffer’s underlying theology of sociality should logically extend throughout the entire ecology in a network of interrelationships. Furthermore, Bonhoeffer’s approach to ethics that is framed by Stellvertretung and Sachgemäßheit has clear applicability in dealing with the climate crisis and the sequelae of social and political ramifications. Taking contextual, vicarious representative action on behalf of not only humans, but the entire biosphere and Earth herself, is a valid application of Bonhoefferian theology and ethics. ‘Worldly Christianity’ that is fully embedded in the time and space of the Anthropocene thus becomes better understood as ‘Earthly Christianity’ and humans more appropriately framed as Homo cosmicos. Embracing both meanings of cosmicos, humans ‘belong to’ the Earth and are responsible ‘citizens’ of this space with implications for developing interfaith relationships and actions.

Rayson, Dianne, Dr is Lecturer in Theological Studies at BBI-The Australian Institute of Theological Studies and at the University of Newcastle. She has a background in public health and public policy in Australia and the Pacific. Her research is on Dietrich Bonhoeffer, ecofeminist theology and ecoethics.

1 Bonhoeffer, Letters and Papers from Prison, DBWE 8, 486.
2 Bonhoeffer, Ethics, DBWE 6, 232.
Implication of a Theology of Creation in the Public Speech of Brazilian Evangelicalism
Carlos Caldas

De excrementis diaboli – Some Reflections on the Almost Total Absence of a Practical Implication of a Theology of Creation in the Public Speech of Brazilian Evangelicalism

Sustainability; U2/01.36
Carlos Caldas

Rolling Out the Fine Mat of Scripture: Strengthening Church Responses to Violence Against Women in Samoa

INTRACONTEXTUALITY; U2/00.25
David Tombs

Us Against Them – Populism and Bonhoeffer’s Concept of “Wegbereitung” (Paving the Way) in Terms of Agonistic Theory

POPLISM; U2/01.30
Hannah Bleher

The public sphere in its political and social institutions is permeated by antagonistic figures. In phenomena of populism, political radicalism and extremism, antagonism becomes obvious and is recently threatening the stability of democratic systems. In speech, patterns of Us-against-Them are expressions of these phenomena: Famously, Michelle Obama proclaimed in the election campaign 2016 by supporting Hillary Clinton: “If they go low, we go high”. In Germany, the protest slogan “We are the people” became a desperate call against the political “elites”. On the opposite, the #wirsindmehr (transl.: we are more) was the most used hashtag 2018 in protest against nationalistic movements. Apparently, with the increase of nationalistic movements the differentiation of “Us” and “Them” became the leading distinction in political debates. Demonstrative societies are challenged by this growing antagonism, but, in the same way, it emphasises the problem of participation and recognition as well as a felt and factual segregation of people from politics. Therefore, the urgent question is: How to face antagonism and opposing tendencies?

In my talk, I want to answer this question from a theological perspective by outlining the following hypothesis: Dietrich Bonhoeffer’s concept of “Wegbereitung” (paving the way) results in a theological-political approach of responsibility that is taking into account antagonism. Therefore, firstly, “Wegbereitung” will be portrayed out – in terms of political theories of agonism – as agonistic constructed: As modus of being human and Christian life – by acting responsive to the demand of Christ, in the tension between “Letzten” and Vorletzten – “Wegbereitung” is admitting conflicts by not harmonising or resolving them. Secondly, “Wegbereitung” will be described as an anthropological category. By following these assumptions, thirdly, the concept of “Wegbereitung” will be transferred politically: “Wegbereitung” is the continuously responding Christian life to the political regarding its tensions and antagonisms – formal and material. In this way, it will be outlined that “Wegbereitung” is a theological-political approach that is able to face populism and other phenomena of antagonism, because it is exceeding theories of agonism regarding its anthropological dimension, modus and telos.

Bleher, Hannah, PhD candidate, is research assistant at the Chair of Systematic Theology II (Ethics), Friedrich-Alexander University Erlangen-Nuremberg. Her research interests include public and political theology, Dietrich Bonhoeffer’s ethics and theology, and ethics of AI.

David Tombs, David, Prof. is the Howard Paterson Chair of Theology and Public Issues, at the University of Otago, Aotearoa New Zealand. He has a longstanding interest in contextual and liberation theologies and his current research focusses on crucifixion.
Business Meeting U2/00.25

All conference participants are invited to join the business meeting and discuss current issues of the Global Network for Public Theology (GNPT) and the future development. Only the member institutions of the GNPT are entitled to vote. The agenda will be sent to the member institutions one week prior to the meeting.

GNPT PROTOCOL

1) Aims & Intentions of the Global Network for Public Theology
   - The Global Network for Public Theology (hereafter referred to as GNPT) is an organic network of Higher Institutional Centres and designated programmes conducting interdisciplinary research in theology and public issues, especially in relation to the poor, the marginalized, and the environment, in a glocal context.
   - To this end we will seek to foster bilateral and multilateral collaboration, to plan and seek external funding for a joint global research project for the purpose of building capacity within the network, to support and develop the International Journal of Public Theology, and to establish a Global Exchange Program for Doctoral students in public theology.

2) Membership in the GNPT
   - The categories of Membership are Full and Associate.
   - The category of Full Membership is for Higher Education Institutions with designated centres and programmes that do research in public theology and/or offer postgraduate programmes of public theology, and that have the formal backing of their Institution of Higher Education.
   - The category of Associate Membership is for emerging Higher Education Institutional Centres and designated programmes in public theology.
   - New Members are admitted through nomination by Full Member Institutions and are subject to approval by the Executive and the endorsement of the next Triennial Consultation.

3) Global Network Executive
   - The Network will be served by a co-ordinating Executive elected for a period of three years.
   - The Membership of this Executive will be:
     - Chair [a senior member of the host institution]
     - Two vice-chairs, one from the present host institution and one from the successor host institution
     - One representative from each of the global regional networks
     - The editor of the International Journal of Public Theology
     - The previous chair, who will continue to serve for the period of one further year
     - Co-opted individuals who may advise the Executive and be appointed at its discretion for a period of one to three years.

4) Decision-making
   - Each Full Member is allowed one vote
     - for the purpose of electing a regional representative on the Global Network Executive;
     - in deciding plenary business at the triennial GNPT Consultation.
   - Each Associate Member is entitled to participate in plenary business debates, but not to vote.
   - Each Executive member has one vote, with the exception of the Vice-Chair from the host institution who has no vote. In addition, the Chair has a deciding vote.
   - Co-opted individuals are not entitled to vote.

5) Triennial Consultation
   - The GNPT will meet every three years as guests of the Global Host.
   - Attendance at the Triennial Consultation is required of all Member Institutions.
   - Apologies with good cause for non-attendance at the Triennial Consultations must be given to the Chair of the Executive Committee, which has powers to remove Member Institutions for non-attendance without cause.

6) Global Host
   - The Global host of the Network will normally rotate among the regions of the world.
   - The site of consecutive Global Hosts will be determined at each Triennial Consultation.

Have you seen the new GNPT website?
https://gnpublictheology.wordpress.com/

Development and maintaining of the website have been kindly supported by the Beyers Naudé Centre at Stellenbosch University and the Berlin Institute for Public Theology.
Hungry?

Eating Together
Sunday | 7 p.m.  Informal Get-Together
Venue: Brauerei Spezial
Obere Königsstraße 10, 96052 Bamberg

Monday | 6 p.m.  Dinner
Venue: Assembly Hall, Dominikanerstraße 2a

Tuesday | 7 p.m.  Reception supported by the City of Bamberg
Venue: An der Universität 2

Thursday | 6 p.m.  Franconian Farewell in Bamberg’s oldest brewery
Venue: Brauerei Klosterbräu, Obere Mühlbrücke 1–3, 96049 Bamberg

all days  Coffee Break

€ Please note that on Sunday the Get-Together is at everybody’s own expense.
€ If you want to join the Franconian Farewell and you have not paid it with the conference fee, you may pay the extra fee in the conference office until Wednesday, 3 p.m.
The lunches are not included in the conference fee, since there are so many charming and relatively inexpensive places around and we would like to give you an opportunity to see a bit of Bamberg.

Recommendations for Lunch
Der Beck  Grüner Markt 9
„Der Beck is the bakery closest to the conference venue. If you want to enjoy a good sandwich or cake, this might be your place to eat.“  ~ 2–3,50 € for a sandwich

Café Müller  Austraße 23
„The Café Müller has the charme of a Viennese coffeehouse. You can get sweets like a crepe and savoury dishes like Käsespätzle (‘cheese noodle’).“

DaCaBo  Heumarkt 7
„If you like breakfast for lunch, DaCaBo is your place. In addition, they have changing dishes of the week, snacks, and salads.“

MüRi’s Salatbar  Vorderer Graben 6
„One might compose their own salad at MüRi’s Salatbar. Take as much as you want of each ingredient."  1,45 € for 100 g

Spaghetteria Orlando  Jesuitenstr. 3 / Corner Austraße
„There are two reasons to go to the Spaghetteria Orlando: First, it is closest to the conference venue. Second, and more important, they have good pasta at Orlando. We recommend the pasta of the day.“  Main dish: ~ 5 € (daily special), 7,50–10 €

There are a lot of more good restaurants in Bamberg. Stroll around, discover and enjoy!

This is Bamberg

Bamberg is a Franconian city in the German state of Bavaria. Approximately 75,000 people live in the city. 13,000 students attend the university in Bamberg.

Bamberg is famous for its old town which includes many sights, such as: Bamberg Cathedral (founded in 1002), New Residence and State Library with the ‘Bamberg Apocalypse’ (an illuminated manuscript from the early 11th century), St. Michael’s Monastery (temporarily closed), the Old Town Hall, and many more. Bamberg is a UNESCO World Heritage Site.

Bamberg is not only famous for its buildings, but also for its beer, especially for its Rauchbier (‘smoked beer’). Rauchbier is still produced by the breweries Schlenkerla and Spezial. Nine more breweries are located in Bamberg, and around 60 breweries in the surrounding area. In Bamberg, one goes to drink beer auf den Keller (‘on the basement’) – the name of Bamberg’s beer gardens. The Wilde Rose Keller (Oberer Stephansberg 49) is still open during our conference.

For joggers, there is a day and night running track next to the Regnitz (Weegmannufer/Adenauerufer). For a short, strenuous, but very rewarding hike with an amazing view of Bamberg, find your way up to the ‘Altenburg’ (1,5 hours). Another beautiful walk is the ‘creation path’ (https://www.bamberg.info/wege/schoepfungsweg_am_michaelberg-1182/ [1 hour]).

Find more (tourist) information about Bamberg on: https://en.bamberg.info/
Important information at a glance

**Book table**  corridor between U2/00.25 and U2/00.26
Several publishers present books from Tuesday to Thursday. Have a look!

**Conference number**  +49 (0) 951 / 863-3023
The conference number is staffed from Monday, 10 a.m. to 8 p.m. and from Tuesday to Thursday each day from 8:30 a.m. to 8 p.m.

**Conference office**  U2/02.25
The conference office is staffed on Tuesday, 8:30 a.m. to 7 p.m., on Wednesday, 8:30 a.m. to 3 p.m. and on Thursday, 8:30 a.m. to 5 p.m.

**Eating and drinking**
For meals see two pages above. Coffee and soft drinks are served during the coffee breaks in the main lecture hall (U2/00.25) and on the first floor.

**Emergency numbers in Germany**
110 for police
112 for ambulance and fire

**Hashtag**  #GNPT2019 #spaceandplace
If you use social media, we kindly ask you to use the hashtags above.

**Internet access**
You can connect for free with BayernWLAN or, if your home institution supports this, with eduroam.

Open questions?
Please do not hesitate to ask a member of the conference team. All members of the conference team wear a green name tag.

**Venue**
Monday  Dominikanerstraße 2a
Tuesday to Thursday  An der Universität 2

**What does U2/00.25 etc. mean?**
This is the number of the room. U2/00 are rooms on the ground floor, U2/01 are rooms on the first floor at the venue „An der Universität 2“.

**Local organising team**
Prof. Dr Thomas Wabel (professor) • Anja Benoit (secretary's office) • Dr Katharina Eberlein-Braun (research assistant) • Toni Marie Frommann (student assistant) • Alice Limmer (student assistant) • Anna Eva Müller (student assistant) • Torben Stamer (research assistant) • Theresa Winkler (student assistant)
The 5th consultation of the Global Network for Public Theology on „Space and Place: Theological perspectives on living in the world” offers 8 keynote speeches and 41 paper presentations in ten parallel paper sessions. The researchers come from all continents. Hence, the conference discusses public theological issues in a glocal way.

https://www.uni-bamberg.de/en/fs-oet/place-space-2019/
https://gnpublictheology.wordpress.com/

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OBERFRANKEN STIFTUNG

Evangelisch-Lutherische Kirche in Bayern