

## ■ ABSTRACTS

**Gerhard Besier**, Reactance instead of resonance. The »church ship« as a symptom of politicization and disturbed communication in German Protestantism

Hardly any other decision taken by the Evangelical Church in Germany (EKD) in recent years has polarized its members as much as the boat to rescue shipwrecked migrants from the Mediterranean, which the Church co-finances and maintains to a large extent. The use of the boat is considered a symbolic flagship project of a specific type of »Public Theology« and was realized against the protest of many believers, but together with left-alternative groups. At the same time, high numbers of withdrawals and decreasing financial resources are creating problems for the dramatically shrinking church. Then the withdrawals reflect an unpleasant resonance, but rather the reactivity of the members disappointed in their expectations. A central problem of the exemplary »rescue ship« process was also the disrupted communication in the inner-church »debate culture«.

**Tobias Weger**, Between continuity, decay, and rededication. What happened to the places of worship in Romanian and Bulgarian Dobrudja after the demographic and political upheavals of the 20<sup>th</sup> century?

This paper is an attempt to demonstrate the causal connection between migration and religion on the level of material culture, i. e. the sort of places of worship after the »user group« has disappeared from a given area. These relations are examined at the example of Dobrudja, a region on the Black Sea, divided between Romania and Bulgaria. The presentation starts with a flashback to the Ottoman period prior to 1878, when the construction of Christian churches was tolerated under severe conditions, and to the Romanian period after 1878, then the afflux of Romanians changed the demographic and cultural conditions in that area.

As a result of the Treaty of Craiova in summer 1940, which restored southern Dobruja to Bulgaria, a Romanian-Bulgarian population exchange took place. Many Bulgarian-Orthodox churches were turned over to the Romanian-Orthodox Church. In autumn 1940, the German-Romanian Agreement on the Resettlement of the Germans from Dobrudja transferred many Protestant churches to the Orthodox faith, whereas the Catholic Archdiocese of Bucharest kept most churches. During the communist period the Romanian-Orthodox Church acquainted also some Greek churches. As a comparison, the text also takes a look at the Muslims and Jews who emigrated from Dobrudja after a Romanian-Turkish Agreement and as a consequence of the Shoah. The majority of the numerous mosques disappeared from the cultural landscapes; synagogues fell into ruins after being abandoned by the vanishing religious communities. Statistical data of the different ethnic groups may help to understand the dramatic changes that occurred in Dobrudja during the 20<sup>th</sup> century.

**Andrea Strübind, Pentecostal migrant communities in Germany and their relations with the EKD**

The immigration of Christian migrants has decisively dynamized the pluralization of the church landscape in Germany. The article asks how the EKD has expressed itself in its official statements in the second half of the 20<sup>th</sup> century on dealing with and ecumenicity of Pentecostal migrant congregations. An astonishing paradigm shift can be observed, which, however, has not yet reached all levels of the EKD and the Protestant regional churches, which is particularly evident with regard to privileges concerning the state-church relations.

**Carina Ambos, »A Life for the Emigrants«. Denominational Emigrant Welfare in the Emigration Port of Bremen from the Turn of the Century to the Second World War**

For centuries, people have emigrated for a variety of reasons. Emigration from Europe continued even after the great waves of emigration of the 19<sup>th</sup> century. Until the Second World War, people emigrated by ship. Thus, many people moved overseas via Bremen and »its« Bremerhaven. This article deals with the question what was offered by the local denominations for those who were about to leave for a new life. The focus is on the activities of the catholic *St. Raphael Society*, the *emigrant mission department* of the Bremen Innere Mission Society, and the Bremen branch of the *Aid Society for German Jews*. An overview of the respective commitment of the initiatives is given. The article concludes with a reflection on the similarities and differences of what has been presented.

**Hacik Rafi Gazer, Some forays on the study abroad of Armenians**

The commitment to the preaching work within the Armenian Apostolic Church has been repeatedly shaped for centuries by numerous theologians who received their academic studies, education and training outside of Armenia. Since the 4<sup>th</sup>/5<sup>th</sup> century, these persons have contributed their theological, philological and historical expertise and knowledge, acquired during migration, to a great extent to the overall church life of the Armenians. This will be described by means of a few case studies. The examples come from late antiquity, the early modern period, and from the 19<sup>th</sup> and 20<sup>th</sup> century. One focus of this contribution is the case study on the topic of student migration of Armenian Christians in Europe from the 19<sup>th</sup> and 20<sup>th</sup> century. The broad time frame of the selected examples should serve to show that the phenomenon of the Church, migration, and education is not something that is only encountered in the 20<sup>th</sup> and 21<sup>st</sup> century, but was and still is a centuries-old phenomenon within the Armenian people and the Armenian Apostolic Church.

**Hubertus Lutterbach, The survival of the father of the desert Antonius († 356) in the »Little Ice Age«**

Why did iconographers paint the desert father Saint Anthony († 356) between the 14<sup>th</sup> and the 16<sup>th</sup> century, but not before and hardly later? The article deals with this ques-

tion and argues historically: Anthony, whose relics found its final destination in Saint-Antoine (in the South-East of modern France, between the river Rhone and the Italian border) in the 11<sup>th</sup> century, was venerated there from the beginning. This religious admiration was more and more pushed by the sacred power, which the people attributed to the remains (and that means: the presence!) of Saint Anthony. In addition, it was more and more stimulated by a spiritual community at Saint-Antoine, which was famous because of its success in curing people ill by ergot disease. This grain disease makes people seriously ill (contractions, gangrene etc.), when they ate bread baked on the base of grain infected by this devastating fungal disease. The occurrence of ergot disease on the one hand and the admiration for Saint Anthony on the other hand – both climacting between the 14<sup>th</sup> and the 16<sup>th</sup> century – fit well together: Ergot disease is spreading, when the average temperature declines and the weather becomes rainier. This was the case between the 14<sup>th</sup> and the 16<sup>th</sup> century during the so called »Little Ice Age«. That's why Saint Anthony, the religious »specialist« against ergot disease, was painted by iconographers during these centuries. The paintings with Saint Anthony in the centre, dating from the 14<sup>th</sup> to the 16<sup>th</sup> century, mirror precisely the social and religious situation of the people in Europe between these centuries. That's why Saint Anthony exemplifies a close connection between Church History and Climate Crisis and can retrospectively be called a »Klimaheiliger«.

**Philine Lewek, The Discourse on the Christian West. On the Politicisation of the Religious in 20/21<sup>th</sup> Century**

Based on the assumption that the term »Abendland« (Occident) in the German New Right is a construction to generate Christian identity, the article asks about its content-related references to Christian tradition and theology. For this purpose, various historical contexts are presented in regard of their terms of »Abendland« in relation to Christian tradition: Oswald Spengler's main work »Der Untergang des Abendlandes« (1918/1920) inscribes a radical cultural essentialism on the term. In Konrad Adenauer's political speech in the post-war period in Germany, the »Abendland« served as a demarcation from the Soviet Union. As master narrative, the »Abendland« becomes visible in the negotiation of a European identity after 1989. The conclusion opens up a perspective on the function of the concept »Abendland« in the New Right in Germany as a motif of religious metapolitics with the help of the concept of cultural difference.

**Nora Blume, Humanism in the Cold War. Affirmation, rejection and appropriation of »humanism« between East and West, Church and State at a 1959 conference in Wittenberg**

Humanism arises in context and is not a universal concept, but one that claims universality. Different actors claim or reject humanism in the context of certain events and constellations. Humanism is designed to make one's position universally valid. By establishing, accepting, rejecting or reinterpreting traditions, one's own position is historically anchored and justified. The example of a 1959 conference on humanism and the Renaissance in Wittenberg shows that humanism was not a uniform concept both within the GDR and in the context of the deepening Cold War. In the course of

the 1950s, humanism served to consolidate different positions and was only gradually transformed in the GDR into a hegemonic anti-church and anti-religious concept that claimed universality.

**Deborah Haferland, Pastoral Care and Fleeing the Flag. Debates on the Exodus of Pastors and Church Workers from the GDR in the 1970s and 1980s**

Already before 1961, when a huge number of people fled the country, church authorities appealed to Christians to stay in the GDR. Towards their own employees, this demand was not only tightened regarding the pastoral office, but also enforced by disciplinary actions. In the 1970s the question of staying or leaving came up again and with that the problem of the emigration of pastors and church employees too. This essay takes a look on the juridical and administrative inner church *modus operandi* and some exemplary contributions to the debates from the 1970s and 1980s to illustrate how (church) politics and human rights, freedom and responsibility, the meaning of ministry and ordination and the general conditions of christian existence in the GDR were discussed in this context. Regarding the multidimensionality of the debates, the historical political context and theological connecting lines, as well as research desiderata are pointed out.

**Michael Welker, Pneumatological deficits. A commentary on the guidance of the EKD Chamber for Worldwide Ecumenism**

The EKD's Chamber for Worldwide Ecumenism has asked for comments on its presentation of the »theological challenges« in discussions with representatives of the Pentecostal movements and the Pentecostal churches. James Dunn, the great English New Testament scholar, has pointed out in numerous publications: This outpouring and »baptism of the Spirit« is central to the theologies and spiritual practice of the Pentecostal Churches. It urges us to appreciate the multimodal action of the divine Spirit (a spirit of justice, truth, freedom, peace and human kindness) and the polyphony of the gifts of the Spirit. In and through Jesus Christ, this Spirit is imparted to believers with its diaconal, prophetic and priestly powers. Calvin exemplarily in his *Institutio* recognized the connection between the outpouring of the Spirit and the »triple ministry« of Jesus Christ. In contrast, the orientation aid is strongly influenced by a bipolar way of thinking. Their presentation of Pentecostal theology resembles rather pietistic and neo-Protestant thought patterns (certainty, direct personal experience of God). A deepening of biblical and Reformation education and an improvement in systematic ways of thinking would be beneficial to the discernible desire for ecumenical and ethical understanding.

**Bernhard Olpen, Continuity and Discontinuity of Pentecostal Spirituality**

The pentecostal movement is a fairly young phenomenon in the history of christian spirituality. On the one hand the spiritual approach is picking up older conceptions of instantaneous God experiences, on the other hand Pentecostalism is educing new forms and expressions. The main focus is rooting in a strong missionary tendency and is convinced that god is willing to revealate himself to men in visible signs.

**Frank Uphoff, The Global Phenomenon of the Pentecostal Movement**

The BFP welcomes the publication of the statement and its fundamental style. The description of the global development of Pentecostalism cannot be transferred one-to-one to the German situation. A careful distinction must be made between »classical Pentecostalism« and neo-Pentecostalism when it comes to the question of doctrine, practice, claim and reality. In addition, cultural and social change must be taken into account, which is reflected especially in the younger generation. The immediacy, the communication of personal experiences and the accompanying of people belong to the heritage, to the strengths of the Pentecostal movement. The missionary concern of the Pentecostal movement also burns unmistakably until today. This has contributed to the enormous growth of the Pentecostal movement. The heart of the BFP is church planting. This focus can also be found worldwide in the MM33 initiative. The slogan »To the ends of the earth« continues to be the driving force of the global Pentecostal movement. The BFP is grateful for constructive conversations on the topic of religious education.