

# SOCIETAS OECUMENICA CONSULTATION 2018

Nations and Churches: Ecumenical Responses  
to Nationalism and Migration

(Nationen und Kirchen: Ökumenische Antworten  
auf Nationalismus und Migration)

Heinrich Pesch Haus, Ludwigshafen

**23. – 28. August 2018**



## WELCOME TO THE 20TH ACADEMIC CONSULTATION OF SOCIETAS OECUMENICA!

Ludwigshafen, Germany, 23-28 August 2018.

### **The theme of this year's consultation is "On Nations and the Churches: Ecumenical Responses to Nationalisms and Migration."**

Churches in Europe have a specific history of experiences with regard to relationships to their respective nations. While churches agree that the Christian faith has a transnational character, the question to what extent this character should also be realized in a collective and national sense of interpreting and shaping community life is always present. In 20th century Europe, related theological debates took place against the backdrop of political realities such as colonialism, the world wars, fascist regimes, and Communism. After World War II, the establishment of the WCC demonstrated a growing critical attitude, particularly in Western European churches, towards various forms of nationalism. The transformation movements in Europe after 1989 and the renewed convergence of East and West, however, revived theological discussions on the legitimacy of a strong link between Church and nation. These questions also came to relate directly to experiences of mass migration, the suffering of violence in war, and state oppression, as well as with current uncertainties due to felt threats of the dissolution of supposed cultural homogeneity. Can "nation" be understood, on the background of these different experiences, as part of the theology of creation – as a space of life given and to be shaped in a Christian manner? Is there a way for nationalism and current migration experiences to converge? Do churches have something specific to say on this situation in an ecumenical perspective? These questions are at the heart of our consultation.

We look forward to a stimulating and enjoyable conference with you! If you have any questions or comments, do not hesitate to contact us.

### **Organizing committee (Standing Committee of SO):**

Ulrike Link-Wieczorek (University of Oldenburg), President  
Jelle Creemers (Evangelische Theologische Faculteit, Leuven), Secretary  
Stefan Höschele (Theologische Hochschule Friedensau), Treasurer  
Ștefan Barbu (Rector Orthodox Parish, Leuven - absent)  
John Berry (University of Malta)  
Minna Hietamäki (University of Helsinki)

# SOCIETAS OECUMENICA CONSULTATION 2018 WEEK SCHEDULE

## THURSDAY, 23<sup>rd</sup> AUGUST

14:00	Registration Open
16:00-16:30	Coffee
17:00-17:30	Opening Chapel Service
18:00- 19:00	<b>Opening Plenary 1</b>  Prof. Dr. Ulrike Link- Wiezcorek, University of Oldenburg (President of Societas Oecumenica) <b>Nationalism and Migration as Challenges for Ecumenical Theology</b> Chair: Dr. Jelle Creemers (Secretary of Societas Oecumenica)
19:00-21:00	Reception & Dinner

## FRIDAY, 24<sup>th</sup> AUGUST

07:30- 08:30	Breakfast
08:30-09:00	Morning Devotion
09:00-10:30	<b>Plenary Session 2</b>  Dr. Niko Huttunen, University of Helsinki <b>Eschatological Prophet as Political Realist: Paul, State, and Nations.</b> Response: Prof. Dr. Tim Noble, Charles University Prague Chair: Dr. Minna Hietamäki
10:30-11:00	Coffee Break
11:00-12:30	<b>Paper session 1:</b>  <b>ROOM A</b> (Chair: Dagmar Heller) 1. Christof Picker, <b>Protestantismus und Nationalismus in der Pfalz</b> 2. Stanley Jayakumar, <b>"Transcending all Barriers" – Reflections on Church and Migration in the light of <i>The Church: Towards a Common Vision</i></b> 3. Christian Henkel, <b>Tour of Photo Exhibition</b>  <b>ROOM B</b> (Chair: Tim Noble) 1. Hanne Lamparter, <b>The history of ecumenical worship – A journey of crossing borders?</b> 2. Heidi Zitting, <b>From bare superstition towards an important sign – Influence of the ecumenical movement on concept of apostolic succession in the Lutheran Finland</b> 3. Dan Hautakoski, <b>The Russian Orthodox Presence in the Holy Land at the Centennial of the Martyrdom of St. Elizabeth</b> (cancelled)

**ROOM C** (Chair: Myriam Wijlens)

1. Vera La Mela, **Brothers (and Sisters) Without Borders**
2. Joseph Daniel, **Indian Nationalism and the Politics of Othering- A threat to Ecumenism and inter-religiosity**
3. Jeremy Worthen, **'Towards the Centenary of the 1920 Lambeth Appeal to All Christian People: the unity of the church and the strife of nations'**

12:30-13:30 Lunch

14:00-16:00 Visit Heidelberg by bus

16:00-18:00 **Plenary Session 3**

Prof. Dr. Peter C. Phan, Georgetown University, Washington DC

**Migration, Nationalism, and Ecumenical Unity: Challenges and Opportunities for the Churches**

Response: Prof. Dr. Friederike Nüssel, University of Heidelberg

Response: Dr. Kaholi Zhimomi, United Theological College, Bangalore

Chair: Prof. Dr. Ulrike Link-Wieczorek

18:00-21:00 Appetizers at Heidelberg University, thereafter all can go for dinner in town.

22:00 Return to Ludwigshafen by bus

## SATURDAY, 25<sup>th</sup> AUGUST

07:30- 08:30 Breakfast

08:30-09:00 Morning Devotion

09:00-10:30 **Plenary Session 4**

Dr. Vladimir Smalyi, Faith and Order, WCC

**„Church, Nation and Nationalism - Sisters, Friends or Strangers? Reflection in the perspective of a Russian Orthodox“**

Response: Prof. Dr. Elzbieta Adamiak, University of Koblenz-Landau

Chair: Prof. Dr. Nicu Dimutrascu

10:30-11:00 Coffee Break

11:00-12:30 **Paper Session 2:**

**ROOM A** (Chair: John Berry)

1. Joint Session:

– Ivana Noble, **Hospitality: Jacques Derrida reading Louis Massignon**

– Tim Noble, **Singing for the Unity of Latin America: Liberation Theology and the Struggle Against Nationalisms**

2. Christian Henkel, **Tour of Photo Exhibition**

**ROOM B** (Chair: Uwe Swarat)

1. Kristina Helgesson Kjellin, **“Swedishness” negotiated? An Anthropological Study of Hospitality and Ecumenical Relations among Migrants and Swedes in the Church of Sweden**

2. Heta Hurskainen, **Nation and Creation, or Nation and Salvation? The Russian Orthodox Church's Theological Reflections on Nationhood after the Soviet Union**

3. James Amanze, **Nationalism and Pan-Africanism as Seedbeds of National, Regional and Continental Ecumenism in Africa: 1950-2018**

**ROOM C** (Chair: Angela Berlis)

1. Viorel Coman, **Orthodox Observers at Vatican II: André Scrima and Lumen Gentium 8**
2. Vladimir Fedorov, **What kind of theological education do we need for the Churches to give us answers to the challenges of nationalism and migration processes?**
3. Przemyslaw Kantyka and Pior Kopiec, **Ecumenical Social Teaching – an example of the WCC Presentation of a project**

12:30-13:30

Lunch

14:00-15:30

**Plenary Session 5**

Dr. Fulata Moyo, Program Executive Women in Church and Society, WCC

**“Am I not a Global Citizen on God's Earth? Foreignness, Hospitality and Exploitation”**

Response: Prof. Dr. Andrew Pierce, Trinity College, Dublin

Chair: Dr. Minna Hietamäki

15:30-16:00

Coffee Break

16:00-17:30

**Paper session 3:****ROOM A** (Chair: Nicu Dumitrascu)

1. Agnes Slunitschek, **Ecumenics in the conflicting fields of the teaching of the Church and the religious praxis of the believers**
2. Tabitha Moyo, **Towards an Ecumenical Ecclesiological response towards the Migration Crisis in Europe: Lessons from sub-Sahara Africa**
3. Jutta Koslowski, **The Bonhoeffer Family –The Autobiographic Records of Dietrich Bonhoeffer's Youngest Sister Susanne**

**ROOM B** (Chair: Margriet Gosker)

1. Joint paper session:

– Mihaly Kranitz, **“The bell tolls” A Christian answer to the present situation in the age of pluralism**– Peter Szentpetery, **Creation, Humankind and Nations. National states and migration crisis in Europe – (a) Hungarian point of view.**– **Response:** Margriet Gosker**ROOM C** (Chair: Peter De Mey)

1. Robert Svaton, **“The Czech Question” between nationalism, confessionalism and ecumenism**
2. Sara Gehlin, **Voices from the early ecumenical movement: Historical contributions to contemporary discussions on nationalism and international community**
3. Tapio Leinonen, **Justice and Fair Taxes for All? Moses as a Leader in Martin Luther's Theology**

18:00-19:30

Dinner

19:30-20:30

Membership Assembly 1

20:30-

Ecu-bar

## SUNDAY, 26<sup>th</sup> AUGUST

07:30-08:30	Breakfast
08:30-12:00	Travel to Speyer to visit church services
12:30-13:30	Lunch
13:30-18:00	Visit Speyer, including guided tour of the Cathedral
18:00-19:30	Dinner at the invitation of Bishop Wiesenmann (RC) in Speyer
19:30-	Free time in Speyer
20:30-	Ecu-bar

## MONDAY, 27<sup>th</sup> AUGUST

07:30- 08:30	Breakfast
08:30- 09:00	Morning Devotion
09:00-10:30	<b>Plenary Session 6</b>  Prof. Dr. Andrea Strübind, University of Oldenburg <b>Ambivalence of Ecumenical Experience of Church and Nation</b> Response: Dr. Petre Maican, University of Aberdeen Chair: Dr. Jelle Creemers
10:30-11:00	Coffee Break
11:00-12:30	<b>Paper Session 4:</b>  <b>ROOM A</b> (Chair: Johanna Rahner) 1. Luc Forestier, <b>Churches and Migrations. What does Catholicity mean in Europe?</b> 2. Viktória Kóczyán, <b>The Reformed Church of Hungary in the Light of the Current European Migrant Influx: The National Nature of the Church and its Challenges to Catholicity and Unity</b> 3. Peter-Ben Smit, <b>Ecumenical, Catholic and Nationalist: But Which Kind?</b>  <b>ROOM B</b> (Chair: Heidi Zitting) 1. Mika Vähäkangas, <b>Nkamba as the Location of Anti-colonial Reconciliation</b> 2. Miriam Haar, <b>Rising Nationalist Populism – A Challenge for Ecumenical Ecclesiology</b> 3. Nicu Dumitraşcu, <b>The Orthodox Church between Nationalism and Confessionalism in Transylvania (Romania)</b>

**ROOM C** (Chair: Andrew Pierce)

1. Basil Maksymyshynets, **Religious Enlightenment in the Orthodox East: A concept of Religious Tolerance in Eugenios Voulgaris' writings (1716-1806)**
2. Mahai Lordache, **Moral Considerations on Nationalism and Migration**

12:30-14:00

Lunch

14:00-16:00

**Ecumenical Panel Discussion**

with the cooperation of:

- Simone Sinn, Study Secretary for Public Theology and Interreligious Relations (LWF) and co-organizer of the conference “*Churches as Agents for Justice and against Populism*”, Berlin 2-4 May 2018.
- Katalina Tahaafe-Williams, Program Executive of Mission and Evangelism/Mission from the Margins (WCC) and co-organizer of the upcoming WCC-Vatican international conference on *xenophobia, racism and populist nationalism in the context of migration*, Rome 18-20 September, 2018.

16:00-16:30

Coffee

16:30-18:00

Membership Assembly 2

18:00-19:30

Dinner

19:30-20:30

Closing Membership Assembly

20:30-

Ecu-Bar

**TUESDAY, 28<sup>th</sup> AUGUST**

7:30- 08:30

Breakfast

08:30- 09:00

Morning Devotion

09:00 -10:30

**Plenary Session 7**

Prof. Dr. Hector Scerri

**Welcoming Wayfaring Wanderers, Waifs and Strays (or waving them bye-bye): Some Biblical Paradigms**

Response: Prof. Dr. Peter-Ben Smit, VU University Amsterdam, Utrecht University

Chair: Rev. Dr. John Berry

10:30-11:00

Coffee Break

11:00-12:00

**Discussion Session 2** (closing session)

12:00-13:30

Lunch



# MAIN SPEAKERS' BIOS

**Prof. Dr. Elzbieta Adamiak (Roman Catholic)** is since 2016 Professor of Fundamental Theology and Dogmatic at the University of Koblenz-Landau. Her research focuses on ecumenical and feminist theology. In Poland, she has successfully directed different research projects, among which the project “Religions and Values in Central and Eastern Europe” (sponsored by the European Commission). Adamiak has recently published on the conference theme in *Ökumenische Rundschau* and will offer a knowledgeable response to Dr. Shmaliy’s paper.

**Dr. Niko Huttunen (Lutheran)** is Associate Professor in New Testament Studies in the University of Helsinki. His academic interests include the interaction of the ancient philosophy and early Christianity, the reception history of the Bible, and the relationship between early Christians and the Roman Empire. Huttunen is board member in The Finnish Exegetical Society and in The Society for the Finnish Theological Literature. Huttunen has authored several articles and monographs and will speak on “Eschatological Prophet as Political Realist: Paul, State, and Nations.”

**Prof. Dr. Ulrike Link-Wieczorek (United)** is since 1997 Professor of Systematic Theology at the University of Oldenburg. She is member of numerous academic commissions of ecumenical theology and related research projects. Among her rich publications, she has co-edited two ecumenical theological textbooks in German, the most recent being *Basiswissen Ökumene* (2017). Ulrike Link-Wieczorek was elected President of Societas Oecumenica in 2016 and will provide the Opening Lecture entitled “Nationalism and Migration as Challenges for Ecumenical Theology.”

**Dr. Petre Maican (Romanian Orthodox)** is connected to the Faculty of Theology and Religious Sciences at the University of Aberdeen in Scotland. He publishes regularly on ecumenical questions related to Orthodoxy in contemporary discourse. With his response to Andrea Strübind on the question of the ecumenical relevance of the discussion on church-state relations, a critical Orthodox junior scholar joins the conversation.

**Dr. Fulata Moyo (Reformed, WCC)** was until recently Program Executive for the World Council of Churches on Women in Church and Society and guest professor for Women studies and African Religion at Harvard Divinity School. She is member of the Circle of Concerned African Women Theologians, challenging accepted norms of patriarchy through research and dialogue. She is also very involved in the public sphere, amongst others as co-instigator of the movement *Thursdays in Black*, aimed at combatting rape and violence. Fulata Moyo’s paper is entitled “Am I not a Global Citizen on God’s Earth? Foreignness, Hospitality and Exploitation.”

**Dr. Tim Noble (Baptist)** is Associate Professor of Missiology within the Ecumenical Institute of the Protestant Theological Faculty of Charles University in Prague. He is also an Associate Fellow of the Centre for Theology, Philosophy and Media Theory at the Catholic Theological Faculty of Charles University, and an adjunct supervisor at the International Baptist Theological Study Centre, connected to VU University Amsterdam. Tim Noble will offer a response to the paper of Hector Scerri.

**Prof. Dr. Friederike Nüssel (Lutheran)** is Professor of Systematic Theology at the Ruprecht Karls University in Heidelberg and the Director of the Ecumenical Institute there. She is member of a variety of ecumenical commissions and has published broadly in the field of systematic theology, among which recently a volume on German Theology in the non-European context. Friederike Nüssel will give a plenary response to Peter Phan’s paper.

**Prof. Dr. Peter Phan (Roman Catholic)** is the Ignacio Ellacuria Chair of Catholic Social Thought in Theology at Georgetown University. He is former president of the Catholic Theological Society of America. In 2010 he was given the John Courtney Murray Award, the highest honor of the Catholic Theological Society of America, in recognition for outstanding and distinguished achievement in theology. His publications range far and wide in theology. They deal with the theology of icon in Orthodox theology, patristic theology, eschatology, the history of mission in Asia and liberation, inculturation, and interreligious dialogue. Peter Phan will give the public plenary lecture at Heidelberg University entitled “Migration, Nationalism and Ecumenical Unity: Challenges and Opportunities for the Churches”

**Prof. Dr. Andrew Pierce (Anglican)** is Assistant Professor in Ecumenics and Head of Department at the Irish School of Ecumenics of Trinity College Dublin. A former President of Societas Oecumenica, he publishes broadly on ecumenical issues and serves as a consultant to and member of the International Anglican Standing Commission on Unity, Faith and Order. Andrew Pierce will respond to Fulata Moyo’s paper.

**Prof. Dr. Hector Scerri (Roman Catholic)** is since 1998 Professor of Fundamental Theology and Dogmatics at the Catholic Faculty of the University of Malta. He presides the Ecumenical Council in Malta since 2014 and is consultant of the Pontifical Council for the Promotion of Christian Unity in the Vatican. His research focuses on Christian anthropology and the potential of a theology of the eucharist to promote peace. His closing plenary paper is entitled “Welcoming Wayfaring Wanderers, Waifs and Strays (or waving them bye-bye): Some Biblical Paradigms.”

**Pr. Dr. Vladimir Shmaliy (Russian Orthodox)** is Lecturer at the Ecclesial Postgraduate College of the Russian Orthodox Church in Moscow. He is member of the Faith and Order Committee of the World Council for Churches, where he co-chairs the working group on research on the function of ethical differences in ecumenism. Vladimir Shmaliy will speak on “Church, Nation and Nationalism – Sisters, Friends or Strangers? Reflection in the perspective of a Russian Orthodox.”

**Prof. Dr. Peter-Ben Smit (Old Catholic)** holds the Dom Helder Camara chair at the Vrije Universiteit Amsterdam and is Professor of Old Catholic Theology at Utrecht University. Smit’s research connects in a unique way the fields of New Testament, History of Church and Theology and Ecumenism. In Utrecht he guides a research project funded by the Dutch Research Foundation which investigates the relations between the ecumenical movement and the European strife for growing unity in the years 1930-1960. Peter-Ben Smit will respond to the paper of Niko Huttunen.

**Prof. Dr. Andrea Strübind (Baptist)** is since 2006 Professor of Church History at the Institute for Protestant Theology of the University of Oldenburg. She is member of various ecumenical commissions and her research focuses, among others, on the history of the Baptist churches in relation to the state, churches and the American civil rights movement, and churches and religious communities in relation to 20th century dictatorships. Her plenary lecture is entitled “Ambivalence of Ecumenical Experience of Church and Nation.”

# PAPER ABSTRACTS

## FRIDAY, 24<sup>th</sup> AUGUST, 11:00-12:30

### PAPER SESSION 1

**ROOM A** (Chair: Dagmar Heller)

#### 1. Christof Picker, **Protestantismus und Nationalismus in der Pfalz**

Historisch gesehen gibt es in Deutschland eine starke Affinität zwischen Protestantismus und Nationalismus. In der NS-Zeit wirkte sich diese Affinität besonders zerstörerisch aus. Der Vortrag skizziert Ergebnisse des regionalen Forschungsprojekts „Protestanten ohne Protest. Die evangelische Kirche der Pfalz im Nationalsozialismus“ und legt einen besonderen Akzent auf die Förderung und propagandistische Unterstützung nationalistischer Ziele durch kirchliche Akteure – etwa in Kriegspredigten. Wie konnte ein ideologischer Komplex, der aus heutiger Perspektive mit christlichen und evangelischen Grundüberzeugungen unvereinbar erscheint, in der NS-Zeit innerhalb des Protestantismus eine solche Bedeutung gewinnen? Was bedeutet das für den Umgang mit gegenwärtigen Nationalismen?

#### 2. Stanley Jayakumar, **“Transcending all Barriers” – Reflections on Church and Migration in the light of *The Church: Towards a Common Vision***

Migration is a global phenomenon and a complex reality which has a profound impact on social, political, economic, cultural and religious spheres of life in myriad ways. Migration throws a gamut of challenges to nation states exacerbated by globalization which has led to blurring of boundaries – geographical, cultural. In such a scenario, the Church is called to engage with the migration experience in a way that befits its calling to be a prophetic witness of the Gospel in a broken and divided world. Migration, notwithstanding the challenges, could be perceived as a reality imbued with deep theological, missiological and ecclesiological implications. Without delving into a detailed examination of the migration phenomenon in all its complexities, in this presentation, I propose to relate the ecclesiological insights of the convergence text, *The Church: Towards a Common Vision* (CTCV) of the Faith and Order Commission, published in 2013, with migration experience in an ecumenical perspective and help advance the ongoing discussion on migration.

Presenting a broader ecumenical perspective to the topic under discussion in a concise manner, in the first part, I will draw upon the insights from the World Council of Churches (WCC) – the Geneva conference on migration in 2016; The Churches' Commission for Migrants in Europe (CCME) – *Mapping Migration, Mapping Churches' Responses in Europe* (2016) and the Roman Catholic Church's engagement with migration crisis. I will also briefly discuss theologians belonging to different church traditions – *Theology of Migration in the Abrahamic Religions* (2014), *Church in an Age of Global Migration. A Moving Body* (2016), *Christianities in Migration. The Global Perspective* (2016).

In the second part, I will examine key theological insights presented in the convergence text, CTCV with implications for migration crisis paying particular attention to the significant role of the responses to the draft versions, *The Nature and Purpose of the Church* (NPC, 1998) and *The Nature and Mission of the Church* (NMC, 2005) from across church denominations and ecumenical bodies. I will begin with the notion of *koinoina* espoused in CTCV as communion with the Triune God, with each other and with the entire creation which can help build an inclusive community where migrants can claim their legitimate place. Secondly I will elaborate on the missional nature of the Church as developed in CTCV, highlighting how the shift in focus from Church's mission to participating in God's mission (*Missio Dei*) has implications for the reality of migration.

Thirdly, the Church in the vision of CTCV is not meant to be self-absorbed in its own affairs oblivious to the realities around, rather it is called to actively engage with the world and help usher in a more just and humane society. In the light of renewed focus to the present context as insisted upon by the convergence text, I will reflect on the notion of Catholicity as unity in diversity, church as a pilgrim (migrant) community journeying to the Home Land. I conclude with a critical appraisal of CTCV in the light of responses thus far received and observe that a more enthusiastic reception of the document has the potential to extend the ecclesiological horizons of the churches and deepen their commitment to bear witness to the Gospel and be at the service of humanity.

### 3. Christian Henkel, **Tour of Photo Exhibition**

#### **ROOM B** (Chair: Tim Noble)

#### 1. Hanne Lamparter, **The history of ecumenical worship – A journey of crossing borders?**

Prayer and worship have been an integral part of the ecumenical movement and the World Council of Churches (WCC) from its beginnings to the present day. But how can be worshipped when so many different traditions come together? In the history of the WCC various responses have been found, and different ways of common worship have been followed at the General Assemblies of the WCC.

One of the most interesting aspects in this history is the influence of different cultures which were represented at the respective assemblies: Worship is deeply rooted in culture so that regional conventions and practices have frequently found their expression in the common worship. In this respect, a balance had to be sought between a good and necessary inculturation of worship in including regional elements, on the one hand, and the common ground which is shared by all Christians, on the other hand.

However, not only culture but also political and national realities and attitudes were reflected in prayers, songs, and sermons at the conferences of the WCC. Colonialism, the world wars, and Communism left significant marks in the way of worship, and it is only against this background that the history of ecumenical worship in the 20th century can be appropriately considered.

In this presentation, both the practice of worship and prayers of different assemblies and conferences of the WCC and the theological discussions on this topic shall be analysed under the principal questions: How do cultural and national aspects influence the way of worship, and where does the common, trans-confessional, and trans-cultural element come to play a significant role?

#### 2. Heidi Zitting, **From bare superstition towards an important sign – Influence of the ecumenical movement on concept of apostolic succession in the Lutheran Finland**

Apostolic succession has played an important role in ecumenical discussions addressing a complex issue of oversight of the church. This presentation examines the development in concept of apostolic succession in writings of the Lutheran bishops of Finland. Presentation draws in light the influence of ecumenical movement in one predominantly Lutheran country. The apostolic succession as succession of episcopal consecrations have been addressed as “bare superstition” and “irrelevant for the gospel” by the Finnish Lutheran bishop of 1960ies to 1980ies. A different tone is found later and the historic episcopate is embraced as “an important sign of continuity and unity of the church” by Lutheran bishops of 21st century. This development is largely due to the work done in the ecumenical movement. The concept of apostolic succession has developed from a rather narrow interpretation towards more comprehensive understanding of succession in ecumenical dialogues. Most narrow meaning of apostolic succession as a succession of laying on of hands in an ordination of a bishop is replaced with

more broad understanding of continuity from the apostles in teaching, tradition, faith and ministry. Since apostolic succession in its narrow meaning was interrupted in many Lutheran churches, this narrow interpretation has often been problematic for Lutherans. New broader understanding of apostolic succession is, however, more acceptable for Lutheran churches and even highly valued by many Lutherans. Interestingly also the historic episcopate has found a new importance in Lutheran Finland as the apostolic succession as a broader concept has been easier to accept. This comes very much visible in the changed attitudes of Finnish Lutheran bishops and also follows the development in LWF documents on episcopal office.

3. Dan Hautakoski, **The Russian Orthodox Presence in the Holy Land at the Centennial of the Martyrdom of St. Elizabeth**

In January of 1920, the Earthly remains of Mother Elizabeth, formerly Grand Duchess Elizabeth Feodorovna of Russia, arrived at Jerusalem's Central Station. Met by British Consul General Herbert Samuel, local Christian dignitaries and the Russian Orthodox community, the long-suffering martyr who had been murdered in Siberia in July of 1918 was interred at the church of Mary Magdalene on the Garden of Gethsemane in a funeral service overseen by Patriarch Damianos of Jerusalem. To those present, it must have seen as the final prayer in the litany for the death of Orthodox Russia, with only the final flickering candle of the Jerusalem Mission of the Russian Orthodox Church remaining. Who could have predicted that within a century, the Russian Orthodox in the Holy Land would again take center stage with the overt mission to rebuild what had been lost at the outset of the First World War?

This paper will examine the history of the Russian Orthodox mission from the time of the Ottoman Era through the present day, its significance in the establishment of the Russian Orthodox Church Outside Russia (ROCOR) and reunification with the Moscow Patriarchate, the legacy of the mission for both monarchist Russian emigres as well as secular Palestinian Christian identity, relations between both churches and with Palestinian, Israeli and Jordanian governments since the end of the Soviet Union, and what significance the church may hold in the uncertain future of Christianity in the Holy Land. Of particular interest will be examining the role of ROCOR as the caretaker of the principal sites of pilgrimage and vessel of Imperial Russian identity, versus the mass influx of pilgrimage groups and material support for pilgrimage infrastructure and mission work through the Moscow Patriarchate.

*Due to visa difficulties, Mr. Dan Hautakoski is not able to attend the conference. He sends his regrets and hopes to publish his paper via academia.edu in the coming year. You may also be in direct contact with him at [dkoski@tantur.org](mailto:dkoski@tantur.org).*

**ROOM C** (Chair: [Myriam Wijlens](#))

1. Vera La Mela, **Brothers (and Sisters) Without Borders**

In this paper, I will explore the idea of universal fraternity in Chiara Lubich (1920–2008) and discuss the horizons it offers to the ecumenical effort of building unity in society at large. Fraternity seems a controversial concept in current, increasingly multicultural, society. It is, however, a common concept to Christian thinking and, for instance, a central perspective in Catholic Social Teaching. For Chiara Lubich, founder of the ecumenical Focolare Movement, universal fraternity represents a dimension of her model of radical love—the theme of my recently begun thesis in ecumenism. Lubich understands love not just as a feeling of benevolence but as a concrete way of living and interacting with others. For Lubich, fraternity is based on understanding every person as a child of God. In the first part of my paper, I will present the Italian-born Chiara Lubich and her model

of radical love, a key concept in her thinking. Second, I will provide a systematic analysis of the idea of universal fraternity in Lubich's writings on ecumenism, politics based on communion and unity between nations. Finally, I will discuss how this ideal can work as an ecumenical response to the challenges posed by nationalism and migration.

2. Joseph Daniel, **Indian Nationalism and the Politics of Othering –  
A threat to Ecumenism and inter-religiosity**

The basic presupposition behind this paper emphasizes that different religious and cultural communities within the nation contribute their role in forming the history of the Indian people as a whole. Hence Indian religious and cultural contexts are fertile ground for Ecumenism and Inter-religiosity. Therefore any attempt to write a separate absolute history by its religious or cultural communities is on a faulty line of historiography. In India, the cultural trend has ever been the affirmation of pluralism – that different religious expressions are valid for some universal reality. This article attempts to examine whether the Indian cultural openness to other religious truths provides a ground for ecumenism and inter-religiosity by analyzing contemporary Indian context. Second is to interpret historically and theologically the phenomenological and ideological bearing of 'othering' into the contemporary Indian phenomenon of interpreting the history of India in monolithic terms, the interaction between Indian nationalism and religious communities, and how does it relate to the historical roots of the western notion of nation and nationalism, as reflected in Indian history, the period between 1925, to 2014. On the basis of these assumptions this paper consists of three parts – Theoretical and Historical basis of Indian nationalism, the Contemporary assertive trend of Hindu nationalism and the theological and historical appraisal of how Indian nationalism affects ecumenism and affirms politics of 'othering.'

3. Jeremy Worthen, **'Towards the Centenary of the 1920 Lambeth Appeal to All  
Christian People: the unity of the church and the strife of nations'**

2020 will be the 100th anniversary of what is arguably the most significant Anglican document for the ecumenical movement, the Appeal to All Christian People from the Bishops Assembled in the Lambeth Conference of 1920. It is no accident that this centenary will fall just two years after the imminent anniversary of the end of the First World War, as attempts to restore a peaceful international order formed a crucial part of the background to the initiative of the Anglican Communion's bishops. The paper will briefly describe this context for the Appeal, outline its content and review its initial reception, before asking what its continuing relevance might be today. In particular, it will focus on the concept of 'visible unity', which was already well-established in 1920 in Anglican ecumenical thinking and plays a pivotal role within the text, and which has continued to be significant in subsequent ecumenical theology and practical policy. It will ask how ecclesial unity can be truly 'visible' in the face of strengthening national identities and international conflicts, and how it might speak to contemporary ambivalence about political unity / union in the European context. Is the model of visible unity implicit in the Appeal, of 'national' churches held in communion with one another through the shared reception of the historic episcopate and associated practices of synodality, one that can still be commended today? And after a century of secularisation in Europe as well as other parts of the world, in whose eyes does unity need to be visible? What is the relationship between meeting certain formal ecclesiological criteria for unity, and communication of the gospel of peace in a world that combines profound tensions with the mutual indifference fostered by pervasive individualism?



## SATURDAY, 25<sup>th</sup> AUGUST, 11:00-12:30

### PAPER SESSION 2

**ROOM A** (Chair: John Berry)

#### 1. Joint Session:

– Ivana Noble, **Hospitality: Jacques Derrida reading Louis Massignon**

The paper will analyse how Derrida's works on hospitality uncover and interpret the work of the Catholic Orientalist, Louis Massignon. It will ask how this reading complements for him a Levinasian interpretation of the claim of the other, especially the other in need, such as a migrant. It shows how Derrida's own experience of not fitting easily into a narrowly defined national group resonates with Massignon's experience of the hospitality that came from others and led to his conversion and a life-long involvement on behalf of others. And finally, it seeks to articulate what kind of inspiration we can get from these experiences in order to cultivate a non-nationalist approach to what a home is and can be.

– Tim Noble, **Singing for the Unity of Latin America: Liberation Theology and the Struggle Against Nationalisms**

Liberation theology began in its Latin American form some fifty years ago. Since the beginning it has insisted on its Latin American roots. But what does this mean? First of all, is there such a thing as a Latin American identity and if so what is it and how does it have an impact on how theology is understood and done? Secondly, does this attention to a reality which is only partly geographical and is much more cultural help or contribute to the problems of nationalism? My paper will examine these questions, and suggest that as liberation theology often came into being or at least had its first major growth against the background of heavily nationalist military regimes, it may help avoid the pitfalls of nationalism whilst allowing for belonging to a wider but still tangible cultural reality. I will also briefly ask if this sense of identity present in migrants to Europe and North America is an aid or an impediment and whether churches (which can be seen as diverse but related cultures) can learn from or help inform encounters of cultures between migrants and others.

#### 2. Christian Henkel, Tour of Photo Exhibition

**ROOM B** (Chair: Uwe Swarat)

#### 1. Kristina Helgesson Kjellin, **"Swedishness" negotiated? An Anthropological Study of Hospitality and Ecumenical Relations among Migrants and Swedes in the Church of Sweden**

Church of Sweden has a long history of close ties to the political powers and has for centuries played an important role in the nation-building project in Sweden. In present-day Sweden an increasing number of parishes find themselves to be culturally and religiously diverse, which leads to situations where the "Swedishness" of Church of Sweden is being challenged in various ways, for instance when it comes to acts of hospitality in the church context.

Building on anthropological field studies in one parish, the aim of this paper is to analyze hospitality as it is being manifested among church visitors with a migrant background from the Middle East and among so called majority-Swedes in a parish in the Church of Sweden. The ethnographic material shows that the binary guest/host is

being challenged and negotiated in this context. Whereas the private sphere of Swedes is experienced by the migrants to be difficult to enter, the church is a place where it is possible for Iraqis, Syrians and Swedes to meet, share experiences and to express, and be the recipients of, acts of hospitality. This is done through new practices, such as cooking and sharing of food, the incorporation of new rituals, and through everyday practices. Through these relationships ecumenical relations are transformed, through for instance Chaldaic rituals being incorporated into the church life of Church of Sweden. Furthermore, the notion of “folk-church”, previously associated with the nation, is given a new meaning in this context.

The study indicates that mutual transformation is taking place through these practices, however, not without tension. This ethnographic case will be analysed in relation to theoretical perspectives on reciprocity, agency, identity, belonging, and power.

2. Heta Hurskainen, **Nation and Creation, or Nation and Salvation? The Russian Orthodox Church's Theological Reflections on Nationhood after the Soviet Union**

My presentation will focus on the theological argumentation the Russian Orthodox Church has presented on the relationship between the church and nation since the fall of the Soviet Union. The theological understanding of this relationship is mainly based on its ecclesiology: the church is seen as the example for the world. In an ideal world, the church serves as such an example, and its moral and ethical norms help society and its members to commit themselves to transforming towards God and His Kingdom. One sign of societal progress is that citizens have the possibility of living a good life, as measured by their ethical and moral decisions. Under the special care of the church is the nation, the Russians, who have been a part of Orthodox Christianity for centuries. The nation, in this context, is seen as a part of the church, rather than as a combination of individuals created by God composing a society that guarantees secular order. The church, being a community of salvation, serves the role as an example for society and a guarantee of the nation's exceptionalism.

First, I will apply a theological analysis to determine what kinds of solutions are reached by combining salvation and the nation together. Presumably, these solutions enable us to understand the special, even privileged, place of the nation in the Russian Orthodox Church's thinking. Equally, I will analyse the inspiration the combination provides for aspiring to live a good life.

Second, I will highlight the argumentation on nationhood based on creation in the Russian Orthodox Church. These arguments are not typically presumed easy to find, but they help to perceive the requirements that the Russian Orthodox Church set for its secular co-operating partners, and they define how the secular state and orthodoxy are compatible according to the church.

3. James Amanze, **Nationalism and Pan-Africanism as Seedbeds of National, Regional and Continental Ecumenism in Africa: 1950-2018**

Ecumenism in Africa predates the 1910 Edinburgh Conference. Events in the missionary field in Africa point to the fact that towards the end of the 19th century the church in Africa was mature enough to be aware of the evils perpetrated by a divided church which in turn divides families, communities and nations. As a result of this awareness, the 20th century opened with ecumenical activities in a number of churches in countries such as Malawi, Democratic Republic of Congo, South Africa, Zambia, Kenya to name but a few. This nascent ecumenical movement began to take shape after the 1910 Edinburgh Conference and the formation of the World Council of Churches in 1948. In the 1950s the ecumenical movement in Africa began to gather momentum as a result of the spirit of nationalism and pan-Africanism that swept across the African

continent. This paper argues that nationalism and pan-Africanism enabled African church leaders to conscientise their people to take seriously the need to cooperate and work together as the Body of Christ despite their denominational differences as they went about establishing the Kingdom of God on earth. In this sense, both nationalism and pan-Africanism became the seedbeds and launching pads of the ecumenical movement in Africa. From a political perspective, the spirit of nationhood and pan-Africanism have broken down the walls of tribalism and extreme nationalism while from a theological perspective these two movements have enabled African church leaders to break down the spirit of extreme denominationalism. This has enabled the African people to treat each other as Africans and daughters and sons of Mother Africa. As a result, in Africa we have witnessed less hatred of economic migrants and displaced people who have, from time to time, left their countries because of unfavourable conditions. Nationhood, the formation of national and regional Christian councils as well as the All Africa Conference of Churches and African Union have promoted both church unity and political unity among the African people which is the subject matter of this paper.

#### ROOM C (Chair: Angela Berlis)

##### 1. Viorel Coman, **Orthodox Observers at Vatican II: André Scrima and Lumen Gentium 8**

This paper explores the contribution of the Romanian Orthodox theologian André Scrima (1925-2000) to the Mariological section of the Second Vatican Council's Dogmatic Constitution on the Church *Lumen Gentium*. Based on the archives of Gerard Philips preserved in Leuven, this paper focuses on Scrima's interventions in the final debates on the text of *Lumen Gentium* 8: (i) his reaction from September 22, 1964, when LG 8 was presented to the non-Catholic observers; (ii) his short note on Orthodox Mariology sent to redactors of LG 8 on October 3, 1964. In doing so, the central argument of the paper centers around the following claim: the decision of the Conciliar Fathers not to give the controversial term *mediatrix* a prominent place in the document but to insert it among other Mariological titles in the broader context of intercession is, to a certain extent, the result of the important role played by the non-Orthodox observers, especially André Scrima, in the debates on LG 8 in the months prior to the promulgation of Vatican II's Dogmatic Constitution on the Church. The paper is divided in two sections: Section I offers a brief overview of the history of the Mariological text before the Third Session of Vatican II; Part II analyzes the significance of Scrima's interventions in the final debates on LG 8.

##### 2. Vladimir Fedorov, **What kind of theological education do we need for the Churches to give us answers to the challenges of nationalism and migration processes?**

Before expecting ecumenical responses from the churches, it is natural to attempt at pondering over our own confessional responses, that is, to resort to the traditions that have shaped theological education of the Church. Drawing on the experience of Russian Orthodoxy, I must admit that until recently, it was only the course in "Moral Theology" that allowed to touch on the issues under discussion. However, quite recently, appeared in the spiritual academies of the Russian Orthodox Church along with the theological, biblical, historical departments, the theological academies of the ROC established the department of Church practical disciplines. Three years ago, a course "Ethno-religious conflicts" was introduced into curriculum of the St. Petersburg Orthodox Theological Academy. In 2018, it was expanded and deepened to be accordingly called "Religious conflictology". Much attention is paid to psychology, ethnology, political science, the sociology of national culture, nationalism, patriotism, tolerance and intolerance, extremism, xenophobia, anti-Semitism, fundamentalism and fanaticism. The issues of reconciliation and peacemaking are also covered by the lectures. By all

means, this course implies the impact of ecumenical resource, since social ethics are already sufficiently thoroughly developed today in the Roman Catholic tradition and in a number of Protestant traditions.

It does not matter that the European educational system does not use the term conflictology, but Conflict research or Friedens- und Konfliktforschung. This course must embrace a wide range of social ethical issues, reviewing all sorts of social conflicts with their missiological analysis and referring to the global practices in reconciliation. In Russia, we have been studying political, legal and economical conflictology for many years, now religious conflictology takes the first steps.

Though, until now, the main problems of ecumenism and interfaith relations have been studied in the courses of Church history or comparative theology. Today, it is natural to try to analyze interconfessional conflicts and tensions without limiting ourselves to theological and cultural-historical factors, but also by drawing on psychology. So, for example, such an important factor as fundamentalism requires a thorough psychological study. And the Christian understanding of nationalism, and the ways of overcoming xenophobia towards migrants – all such matters should be considered a task of religious conflictology, the latter being further developed in ecumenical cooperation.

3. Przemyslaw Kantyka and Pior Kopiec, **Ecumenical Social Teaching – an example of the WCC Presentation of a project**

The WCC's activity may seem to be an opportunity to supplement reflection on the contemporary globalizing world with the Christian point of view. It provides the whole Christian world with an example of how the ecumenical organization, Christian by definition, interprets the contemporary globalized world and how it responds to the challenges arising from globalization. Interdependence between globalization and ecumenism as emphasized by the WCC, can strengthen awareness of the globality of problems and challenges in a convincing manner, and shape Christian responsibility for the world in its global dimension.

The presentation shows how the WCC interprets the globalization as the key area of the contemporary social teaching. It is divided into two parts. The first one discussing the anthropological perspective, studies what anthropological assumptions underlie the specific actions and interpretations of the WCC in relation to globalization. It was agreed that an important factor is the criticism of the homo oeconomicus model, which, according to theologians, defines the dominant contemporary cultural, political and economic systems. In the second part, which analyzes the sociological approach, an inference carried out, in which the WCC and its activities were referred to the global model of civil society; in other words, the question was asked, to what extent this relatively new sociological category can be adopted in the interpretation of the activity of the Geneva-based organization.

The WCC is not opposed to globalization – it rather tries to find a version that will implement the desire to build a society of peace and equity on a global scale. For the WCC, globalization means extending the responsibility of Christians for the whole world, in the geographical and political sense, and in all dimensions, not only theological, but also social, cultural and ecological.

## SATURDAY, 25<sup>th</sup> AUGUST, 16:00-17:30

### PAPER SESSION 3

**ROOM A** (Chair: Nicu Dumitrascu)

1. Agnes Slunitschek, **Ecumenics in the conflicting fields of the teaching of the Church and the religious praxis of the believers**

“Wir an der Basis sind viel weiter als die da oben“ (“We, the basis of the church, we are much further advanced than those at the top”, meaning the Church Board). This is a statement often heard in Germany when speaking with believers about the ecumenical situation. It reveals that in ecumenical questions, there is a growing gap between the official teaching of the Roman-Catholic Church and the religious praxis of its members. A considerable number of Catholics in Germany – what the study focusses on – does not agree with parts of the Catholic teaching about ecumenism and demands changes. Some of them even act despite the official prohibition according to their own beliefs, for example by practicing Eucharistic communion. The quote indicates different convictions as well as a lack of communication and mutual understanding between different authorities of the church (here the magisterium and the faithful).

The intention of my project is to depict the theological significance of the conviction of the faithful for theology and the ecclesial search for a deeper understanding of the Christian faith. For this purpose the study will demonstrate that every believer is able to come to insights of theological knowledge through the *sensus fidei* and that have their particular role for the understanding of the *loci theologici*. Additionally, the faithful will be heard within an empirical study according to the Grounded Theory Methodology. Based on a manual a number of believers will be interviewed to gather the arguments and reasons why they act in a differing way or demand changes in the teaching of the church.

First results of the analysis of the interviews will be presented during a paper session at the Academic Consultation of the *Societas Oecumenica*.

2. Tabitha Moyo, **Towards an Ecumenical Ecclesiological response towards the Migration Crisis in Europe: Lessons from sub-Saharan Africa**

The European migrant crisis, or the European refugee crisis is a term given to a period beginning in 2015 when rising numbers of people arrived in the European Union (EU), travelling across the Mediterranean Sea or overland through Southeast Europe. It is part of a pattern of increased immigration to Europe from other continents which began in the late 20th century and which has encountered resistance in many European countries. However, this crisis cannot be isolated to just Europe or European nations but rather it is a global problem. With eminent wars and rumors of wars, violence and conflict life for many seems unsettling.

Nevertheless, what remains a clear problem is that although the existential challenges of both migrants and hosting nations are real and the international community cannot afford to ignore them. Theology amidst all this has been lowly participating in shaping the discourse of migration offering various ecclesiological-theological approaches towards the migration crisis. Among these are four major theological-ecclesiological responses to migration challenges into four approaches: (1) the approach that focuses on practical responses from pastoral care that is limited to particular social contexts, (2) the approach of theological motif and ministry praxis from narrow and single biblical texts, (3) the response that focuses on Israel as a paradigm of how the native churches

and hosting nations should treat migrants and (4) a systematic approach which focuses on doctrinal formulations that respond to migration challenges.

Highlighting these major ecclesiological- theological responses, in this paper, I seek to attempt to formulate a possible ecumenical- ecclesiological approach based on Ubuntu. Here, I draw on the sub-Saharan ethic of Ubuntu as a notion of relational cosmology based on what it means to be truly human ... that one is intrinsically bound up with others in the bundle of life, existing only through the other, stating “a person is only a person through other persons.” Further implying that it is only in terms of other people that the individual becomes conscious of his being.

Asking what lessons from the sub-Sahara African ethic of Ubuntu can we form to offer an ecumenical-ecclesiological response towards the migrant-refugee crisis in Europe today?

### 3. Jutta Koslowski, **The Bonhoeffer Family –The Autobiographic Records of Dietrich Bonhoeffer's Youngest Sister Susanne**

Just recently, the auto-biography of Susanne Bonhoeffer, the younger sister of Dietrich Bonhoeffer, has been re-discovered. She has bequeathed an excellent and extensive description of her family's life: Born in the time of the German Empire, she witnessed WW I, inflation, the Weimar Republic, the decade of the Golden Twenties in Berlin, the beginnings and fall of the Nazi regime, the bombing of Germany's capital city in WW II, reconstruction and Marshall Plan, the blockade of Berlin and finally the arduous return to a normal life. She was married to Walter Dress, who was Pastor in the Confessing Church in the famous parish of Berlin-Dahlem (as replacement for the well-known Martin Niemöller, who was at that time interned in the concentration camp in Sachsenhausen). Susanne Bonhoeffer reveals numerous details and new insights about the Bonhoeffer family and the history of her time, and her work will be a substantial contribution to further research.

Due to his untimely death, Dietrich Bonhoeffer himself had not been able to convey his auto-biography to future generations – however, Susanne somehow helps to fill this gap with these extremely vivid memories of her family's life and with her records of this crucial time in the history of the 20th century.

She had completed her work in the seventies, but the project of publication failed in the eighties because of various circumstances. Thereafter, the material was scattered and unavailable for many years. Now, it has been restored, and the volume will be published in Germany in the renowned Gütersloher Verlagshaus in October 2018. As the editor of this challenging project, I would like to share insights in this text and highlight how it may affect our perception of Dietrich Bonhoeffer's biography and theology.

## ROOM B (Chair: Margriet Gosker)

### 1. Joint paper:

– Mihaly Kranitz, **“The bell tolls” A Christian answer to the present situation in the age of pluralism**

The Church is living in the world, and the Christians are living too, in it, creating communities. They are preaching the gospel to all nations. They confess the plan of God is that the unity of whole mankind could realise in the Church, despite the diversity of nations and cultures.

At the beginning of the 21st century we can identify that societies are living in terms of pluralism. In a civilized world a lot of customs, traditions, languages, cultures, opinions and theories are present. Today it is absolutely accepted that we are living in the age of cultural pluralism. The ideological manifestation of it is the globalization, the biblical paradigm of which is the confusion of languages of Babel. It has been a malediction on

all humanity, but we can see the advantage of pluralism in the diversity of languages, cultures and religions. In their vital necessity for existing therefore this is a benediction, which is in entire harmony with the mysterious plan of God.

A multitude of languages, cultures and religions have always subsisted, but its right interpretation is still remaining. Particularly the European and civilized societies are extremely sensible to the diversity of interpretations, and not only to that of the languages or of the geographical origin. In an ethical field we can fall on different conclusions if we are searching for universal values in the moral order of the behaviour.

What can the Christian faith which supposes the absoluteness of God's Word give in a post-modern world to humanity and societies? This Word has an influence on every human person, and could be useful for all societies.

The ecumenical movement could assist in a decisive way to show up an appropriate model by the practice of dialogue in the crucial point of the existence of different and diversified cultures and faiths.

God is God for all, Christ is the Redeemer of everybody, and the Church is the common home for every nation and humans belonging to whatever races. The declaration of this conviction – even by the way of tolling of bells – and the representation by means of testimony is the task of every Christian community and church. We are linked to each other, and we all constitute a whole and one unity despite of all our differences.

– Peter Szentpetery, **Creation, Humankind and Nations. National states and migration crisis in Europe – (a) Hungarian point of view.**

The present migration crisis, the (questionable) reactions of the leaders of the EU and certain member states have made the problem of the relationship of nation, people and humankind to a current issue. It cannot be separated from the question of closer and closer integration leading to a United States of Europe. Peoples and nations are historical entities they cannot be regarded as orders of creation. The same is even more emphatically true for the national states. But, on the other hand, according to Luther's doctrine on twofold governance, good governance belongs to God's order of providence. This good governance cannot (fully) lack the frames of national states, being able to represent the interests of their population and protect them if necessary. On the other hand Europe should find back to her Christian roots – in that case the effects of migration would cause a much smaller problem. We can help enormously more people in their original habitations than trying to ensure them European life standards (or often higher than that of many Europeans) from one day to another. The "Hungary Helps" program is aimed at giving assistance to people in their home countries, at present mostly in Northern Iraq by building and renovating schools, hospitals and churches. Of course, those persecuted because of their (overwhelmingly Christian) religion etc. and can be regarded as refugees should be received as long as the reasons of fleeing exist. The future of Europe, our (Christian European) culture is at stake, even without migration, either. Solidarity cannot automatically mean the extension of any current crisis phenomena to all EU member states. National states and governments – in spite of all kinds of social engineering projects – are at present and still for a long time indispensable to really represent and protect the people who elected them.

– **Response: Margriet Gosker**

**ROOM C** (Chair: Peter De Mey)**1. Robert Svaton, “The Czech Question” between nationalism, confessionalism and ecumenism**

One hundred years ago, 28th October 1918, Czechoslovak Republic, the first modern independent state of Czechs and Slovaks, was proclaimed in ruins of the war-torn Europe. Early years of the new state has been linked to struggles for its ideological orientation, significantly defined by the first president, philosopher T. G. Masaryk (1850-1937). The latter embraced the idea of prominent figures of the Czech National Revival concerning theological and teleological interpretation of the national history. According to them God's Providence is present in effective way in the history of every nation. In his concept Masaryk already as professor of the University in Prague proposed a religious way of interpretation the Czech question regarding the sense of our national history. He found the mission of the nation in emphasis on ideals of humanity and democracy embodied decisively in the claim of the Czech Reformation for “Czech truth”.

Though together with sublime “ideals of humanity” also nationalism and anti-Roman feeling were present at the cradle of the Czechoslovak Republic. Both of them shaped significantly identities of new Christian churches emerging at that very moment. As a result we perceive not only animosity between Catholics and non-Catholics but radicalisation within the confessional families as well: suddenly there is no place for German within the new Czech evangelical Church.

In my paper at first I focus on various confessional answers to the Czech question present in the Roman Catholic Church on one side and in opposition among Czech Protestants, radical modernists a Czech Orthodox Christians on the other.

In the second part of the paper I will explore how the problem of Czech question has become one of the crucial topics in Czech ecumenism. As the thesis of my contribution I hold, that calling in question the narrow and exclusivistic form of confessional and national interpretation of the spiritual sense of Czech history represents an important fruit of the local ecumenical effort. Will the Christian Churches in the Czech Republic able to preserve alive this ecumenical heritage also in our times?

**2. Sara Gehlin, *Voices from the early ecumenical movement: Historical contributions to contemporary discussions on nationalism and international community***

In Stockholm, Sweden, the preparations have just started for the approaching 100 years jubilee of the Universal Christian Conference on Life and Work 1925. Known as a milestone in the formation of the modern ecumenical movement, the meeting in Stockholm conveyed a social agenda which heartened the building of peace and inter-confessional friendship beyond national borders. One of the front figures of the meeting, the Lutheran Archbishop Nathan Söderblom, was a well-known ecumenist, internationalist, and peace advocate of that time.

However, recent research on the work of Söderblom challenges the picture of a polarisation between confessional and inter-confessional, national and international perspectives among the pioneers of the early modern ecumenical movement. The life and endeavours of Söderblom certainly testifies to the complex nature of ecumenical engagement in the early 20th century. The ways of approaching issues of nationalism, warfare, and confessional claims are far from unequivocal. Nevertheless, Söderblom also testifies to the possibility of a change of orientation. With the experiences of the First World War in mind, he gradually moved towards a pacifist position. 100 years later, the ecumenical movement faces a political landscape, which from certain viewpoints overlaps with the situation of the ecumenical pioneers a century ago. When nationalism and migration once again are issues high on the ecumenical agenda - in what ways



can the knowledge and experiences gained in the early modern ecumenical movement contribute to the contemporary discussion? This question is focused in this paper.

3. Tapio Leinonen, **Justice and Fair Taxes for All? Moses as a Leader in Martin Luther's Theology**

The paper analyzes the role of Moses in Martin Luther's theology based on Luther's Lectures on Deuteronomy (1525). This paper argues that Luther projects his own theological ideas through Moses' character, in a similar way he does with other Biblical characters in his other works. Preceding understanding of Luther's view on Moses focuses on his role as the law-giver. In Lectures on Deuteronomy, however, Luther presents a more complex image on the character: in the case of Moses the characteristic attributes consider his position as a prophet, a teacher and a leader. Besides being the mediator of God's Word for the people of Israel, Moses himself is an exemplary leader according to Luther. Luther sees the value of Moses not only in the way he stays true to God's Word, but also in the uncertain nature of his character: while Moses proclaims God's Word, given to him directly by God himself, his people repeatedly disobey and act against his orders. Besides aspects of spiritual and religious leadership, Luther also projects through Moses such societal and political attributes of leadership as taxing and judging fairly despite the social or economic circumstances. Contextual interpretation of the law and the scripture are also matters of discussion in Luther's lectures. Moses' role as the law-giver remains clear, nevertheless the theology Luther projects through the Biblical character includes a much more complex image. The paper asks: what is there to learn from the leadership of Moses?

## MONDAY, 27<sup>th</sup> AUGUST, 11:00-12:30

### PAPER SESSION 4

**ROOM A** (Chair: Johanna Rahner)

1. Luc Forestier, **Churches and Migrations. What does Catholicity mean in Europe?**

Five years after the beginning of his pontificate, migration is one of the main concerns of Pope Francis' teachings. In some European countries, certain sectors of the Catholic Church are reluctant to implement in their Christian life this concern for migrants, which Pope Francis describes with four verbs: "to welcome, to protect, to promote and to integrate". Moreover, some political parties may cite "the religious roots of Europe" to fight against the politics of the European Union, as we recently saw in Austria, Germany, Hungary, France, Italy, Poland, etc. The question of migration may divide even the Episcopal Conferences since "Bishops as vicars and ambassadors of Christ, govern the particular churches entrusted to them" (Lumen Gentium §27). Each bishop must choose for his own diocese what would be the implementation of this concern for migrants.

Despite what Pope Francis wrote in his first Apostolic Exhortation *Evangelii Gaudium* (2013), the status of the Episcopal Conferences has not yet been clarified. In a Catholic ecclesiology, it is difficult to understand the nature of these regional Churches, on a national or continental scale, between the universal Church and the local Church which is "a portion of the people of God which is entrusted to a bishop to be shepherded by him with the cooperation of the presbytery" (Christus Dominus §11).

In this tricky geopolitical and ecclesial context, the "catholicity" of the Church is one of the main ecclesiological questions. After Vatican II, we know that, like other elements, catholicity may be "found in their fullness in the Catholic Church and, without this

fullness, in the other Communities, where certain features of the Christian mystery have at times been more effectively emphasized" (Ut Unum Sint §14).

The situation in other Churches may be a resource for the Roman Catholic Church, to find new ways in order to live a true catholicity, in which "each individual part contributes through its special gifts to the good of the other parts and of the whole Church" (Lumen Gentium §13).

2. Viktória Kóczyán, **The Reformed Church of Hungary in the Light of the Current European Migrant Influx: The National Nature of the Church and its Challenges to Catholicity and Unity**

The Hungarian government has been opposing publicly the EU policies to spread the refugees that arrived in the context of the 2015 migrant influx through a quota system over the member states. Its Prime Minister V. Orbán defended this stance among others with reference to the Christian nature of the Hungarian nation. The migrant inflow and the reactions of the political parties have had a dividing impact on the Hungarian civil society. The migrant influx has also challenged the Reformed Church itself to reflect on its identity within the one universal Church. In this paper, we examine the reactions of the Reformed Church in Hungary given to the migrant influx in Europe from 2015 on. The Reformed Church in Hungary shows its belief and commitment to the universal Church in its confessions, in its general theology and also in its national and international ecumenical engagements being a member of WCC, WCRC, CEC, CPCE and other organisations. Our interest here is to examine and understand how this particular church that confesses unity with other Hungarian Reformed churches outside Hungary, European and worldwide Protestant churches and the one Church of Jesus Christ, puts this belief into practice when responds to the needs of the migrant people approaching the country from 2015 on, how this belief is visible in its public opinion formation about the issue in the midst of the politically, ideologically tense Hungarian reality and what this behaviour shows us about the relation of the national, ethnic nature of particular churches and the catholicity and unity of the Church.

In the context of outsiders at the border of the country asking for hospitality, this paper will research how the RCH expresses its mission and how it has understood its nature as a national church confessing its catholicity and its unity with the rest of worldwide church.

3. Peter-Ben Smit, **Ecumenical, Catholic and Nationalist: But Which Kind?**

Churches that identify as "national" churches face a particular challenge when it comes to addressing both shifting national identities, international cooperation and migration. This paper addresses the way in which "national catholic" churches responded to nationalism in the 1930s and 1940s. Particular attention will be given to divergent responses within the communion of national catholic churches consisting of the Old Catholic Churches of the Union of Utrecht. This communion can, at this point, be well understood as an ecumenical communion of churches. It will be shown how different ways of constructing the relationship between church and (national) culture led to rather outspoken internationalist and critical-political perspectives on the one hand and to "apolitical" attitudes on the other. For instance, by revisiting the missionary history of the Netherlands, an internationalist and "anti-pagan" vision of Christian/catholic identity was forged. Alternatively, the "apolitical" character of churches was seen as a basis for overcoming militant nationalisms and international aggression. Both approaches can be reconstructed from both publications and private correspondence of church leaders and theologians. They both aim at creating an alternative to the militant (and military) nationalism of the beginning Second World War, yet they represent strongly divergent ways of addressing and negotiating nationalisms. In outlining this, this paper

adds to the historical background of contemporary discussions of nationalism and migration in ecumenical theology and sheds light on earlier responses to similar challenges.

#### **ROOM B (Chair: Heidi Zitting)**

##### **1. Mika Vähäkangas, *Nkamba as the Location of Anti-colonial Reconciliation***

Nkamba in the Democratic Republic of Congo is the holy site of the Kimbanguist Church. The Congo has undergone an especially long and brutal series of colonial violence, starting from Portuguese slave trade via Belgian genocidal avarice to present neo-colonial exploitation of its natural resources facilitated by the ongoing military conflict in the eastern parts of the country.

The Kimbanguists were particularly hard hit by Belgian persecution between the emergence of the movement 1921 and the Congolese independence 1961. The memory of the persecutions and colonial oppression is kept alive in the church through numerous narratives of the history. In spite of that, the church has a pointedly conciliatory approach to the perpetrating nations. This becomes evident both in speech and action. The resulting praxis can be described as anti-colonial reconciliation.

##### **2. Miriam Haar, *Rising Nationalist Populism – A Challenge for Ecumenical Ecclesiology***

Churches in Europe find themselves in contexts where nationalist populism is on the rise. Nationalist populist movements endorse exclusionary strategies that fragment societies and marginalize people and are thus directly opposed to ecumenism, especially if the ecumenical endeavour is understood as not only aiming at the unity of the Church, but also at the unity of humankind. Thus, nationalist populism contrasts the churches' search for wider Christian unity and poses a challenge to ecumenical ecclesiology.

When looking at growing nationalist populist movements, the stance of some churches expressed through public statements and voiced by church leadership (cf. e.g. of the Evangelical Church in Germany (EKD)) and the sympathies shown by some church members for nationalist populist tendencies, one notices not only some churches' clear opposition to the growing nationalist populist agenda, but one might also perceive an increasing gap between the convictions expressed by church leadership and the attitudes and "feelings" of some church members. The latter gap, however, is not as obvious and largely unattended to.

Thus, in a first step, this paper explores how selected churches address rising nationalist populism, and how they understand their role in this debate. The second step briefly looks at what one might describe as a growing "alienation" between church leadership and some church members regarding their stance on nationalist populism. The focus of this paper is on the third and final part which looks at this development from an ecumenical ecclesiological perspective and asks what it means for our ecumenical ecclesiological reflections that aim at the unity of the Church if the disunity within certain churches is actually increasingly growing?

##### **3. Nicu Dumitrașcu, *The Orthodox Church between Nationalism and Confessionalism in Transylvania (Romania)***

This paper intends to discuss very openly how the Orthodox Church in Transylvania should fulfil its own vocation, that is to make justice for all Christians.

Its role is not to judge and condemn human, personal and social values, proposed by other Churches or moral and religious authority bodies, but, on the contrary, its role is to revive the community consciousness. It should be able to evaluate the social and political options of a regional population, such as Transylvania, to criticize abuses of any kind and to offer pacificatory solutions. Their care for the ethnical and cultural identity

of the Romanians they shepherd should not be transformed into ideology or nationalist integrism (the refusal to consider any change to the status quo). On the one hand, as the Church itself has a prophetic mission, it is called to criticize its own nation in particular and judge the society in general, but on the other hand, because it also has a universal mission, it should pass beyond the frontiers of an ethnic group. Eventually, its goal is to evangelize the society as a whole and not just an ethnic group, not intending by this a proselytist politics.

#### ROOM C (Chair: Andrew Pierce)

##### 1. Basil Maksymyshynets, **Religious Enlightenment in the Orthodox East: A concept of Religious Tolerance in Eugenios Voulgaris' writings (1716-1806)**

Voulgaris' concept of tolerance reflects an early encounter of the Greek Orthodox world with the secular ideas of the Western Enlightenment. Voulgaris' Treatise on Tolerance is a rare Christian writing on the given subject. Its introduction, as well as its attempt to challenge the monopoly of Orthodox Christianity in the confines of an imagined theocratic state, testifies to its receptiveness to Enlightenment ideas of religious liberty. The given paper aims to bring to the surface several important constituents that formed Voulgaris' thinking on the notion of tolerance. First, Voulgaris is writing from the perspective of a state in which Orthodoxy occupies a dominant position. At first sight, this factor shows his nostalgia for the Byzantine set of order. Though this is partly true, upon closer inspection it becomes clear that this was rather a strategic gesture, meant to make an indirect appeal to Catherine the Great, who in her religious policy became a deserving heiress of a Byzantine Basileus. In the name of the Christian spirit of love, however, her political approach required a broadening of the confines of toleration. Second, I intend to show how Voulgaris' tolerating views on religious dissenters, but also his complete condemnation of compulsion, interact with Voltaire's and, most of all, Locke's considerations on tolerance, both of whom were obvious influences on Voulgaris' thinking, especially in light of his translations. Third, it is of high importance to show that Voulgaris' definition of religious tolerance as a dynamic spiritual and missionary exercise allocates to his treatise a high theological value. Finally, I will conclude by highlighting ideas that have relevance for the current ecumenical and interreligious attitude of the Orthodox Church.

##### 2. Mahai Lordache, **Moral Considerations on Nationalism and Migration**

The nations are created by God, but states, countries, empires (the EU) are created by humans, they are human constructs. Just as each person has an "image", a name and a proper mission, so every nation has an "image", a name, a language, a faith and a vocation of its own in history. The nation is created according to the model of the human person. According to the pattern of communion of the Holy Trinity, peoples can achieve "purpose" only "in communion" with others. Every Christian people, through its faith, culture, language, folklore and traditions, expresses Christianity into another form, different from the other nations.

Nationalism must be sustained and promoted in a natural, human form, close to the human soul, without arrogance, concept of superiority or exclusionary tendencies. Through its attitude and deeds, nationalism must not cause the migration of individuals from other peoples, being of the same faith or of different beliefs, for hidden, seemingly "politically correct" reasons. Nevertheless, immigrants and refugees should be received with Christian love, not rejected on the basis of the Social Contract rules. In history, the ultimate causes of immigration are not to be found in the middle of the people they left, but in the colonialist "political attitude" of the peoples where they want to go. A fundamental purpose of the Church is to help the nation in which it works to

participate in the great “symphony” of God-created peoples, like instruments in a huge “international orchestra”. Church must take care that the peoples sing “harmonic” and not “dissonant”. It must support unity, communion and collaboration of peoples, and not promote concepts that highlight prides of certain peoples. The people are formed in the “image and likeness” of the Church, for it is the mysterious Body of Christ. The faith of a people is manifested by its traditions, customs, fairy tales, and folk songs. The people are a family according to the model of the Church, which is also a family after the model of the Holy Trinity.

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