



SPACE & PLACE

Theological Perspectives
on Living in the World

5th Consultation of the GNPT

Programme

Bamberg

September 23–26, 2019

Dietrich-Bonhoeffer-Research-Centre for Public Theology

Markusplatz 3 • 96047 Bamberg • Germany

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Welcome to Bamberg!



Dear colleague,

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

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

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

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

Prof. Dr Thomas Wabel
Chair of the GNPT executive board

The Topic of the

Place and Space: Theological perspectives on living in the world

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

The following dimensions are addressed:

» place to live

Who belongs to a nation, society, or community? Who may belong? How does migration influence societies? What are the possibilities – globally and locally – to alleviate the drawbacks that may result from the chances of birthplace?

– keywords: migration, homelessness, new concepts of housing; trading citizenships; colonised and invaded space, work in a globalised world

» space to live

How is public space shaped and used? How do forms of aesthetic expression change the self-awareness of a society? How can public space be prevented from eroding? How do we deal with spaces of exclusion from society?

– keywords: civil society, urban development, architecture and aesthetics, memorials and monuments, perception of and public support for public space, private and public space

POLITICS/DEMOCRACY MEMORY DIGITALISATION MIGRATION
INCLUSION/EXCLUSION INTRACONTEXTUALITY
POPULISM PEDAGOGY SACRED SPACE
URBAN SPACE SUSTAINABILITY ESCHATOLOGY

Consultation

» sacred space

How is the distinction between “sacred” and “profane” drawn in different contexts? What is the public function of sacred places in religiously plural societies? Can spirituality encourage to move beyond existing borders? Which heterotopias, sacred and secular, can we discover?

– keywords: churches as space within space: encounter with God, space for retreat, place of commemoration, platform for intercultural exchange; church buildings and their secular use; the church within society: mechanisms of exclusion and paternalism of inclusion

» space and speech

From where do we speak? How does religion affirm or challenge mechanisms of segregation?

– keywords: theologies of positionality and their limits: nationalism, theology of the land; populist movements; *lebensraum*; space and perspective

» politics of space

Which borders regulate access to the public in a given society? Is there a hierarchy of spaces within society?

– keywords: the public and civil society; gender, race, and other ways of coding public space; othering and asymmetries of social construction, zones and milieus, criteria of access and marginalisation, permeability of social space(s); space and stage: self-presentation in public

» God and space

How does the spatial turn influence our image of God? How to deal with God's presence and absence in biblical theology and contextual perception? How is our perception of God shaped by its context?

– keywords: contextual theology and the doctrine of God; instances of kenotic theology: creation theology, theology of liberation; divided obligations: to the state, to God

! On Monday, the venue of the conference is Dominikanerstraße 2a (University Assembly Hall).
 From Tuesday to Thursday, the venue is An der Universität 2.

Programme

in the morning

Time	Monday, Sept. 23	Tuesday, Sept. 24	Wednesday, Sept. 25	Thursday, Sept. 26
09:00–10:30		Keynote Speeches Prof. Dr Rima Nasrallah: Fluid Liturgical Identities: the Space between Christian Denominations in Lebanon Prof. Dr Claudia Jahmel: „Enter that space. Let us meet there“: Migration, Church and Creative Uncertainty	Keynote Speech Prof. Dr Willie J. Jennings: The Problem of the Line for Christian Existence: Rethinking Public Theology Beyond the Hermeneutics of Possession Discussion of the Keynote Speech	Keynote Speeches Prof. Dr Hubert Knoblauch: The Communicative Construction of Space, Transcendence and Religious Events Prof. Dr Klaus Bieberstein: Coding the Sacred in Society: The Case of the Jerusalem Temple
10:30–11:00		Coffee Break	Coffee Break	Coffee Break
11:00–11:45		Discussion of the Keynote Speeches	Parallel Paper Session VI	Discussion of the Keynote Speeches
11:45–12:30		Parallel Paper Session I	Parallel Paper Session VII	Parallel Paper Session IX
12:30–13:15		Parallel Paper Session II	Parallel Paper Session VIII	Parallel Paper Session X
13:15–14:00	Meet and Greet Dominikanerstr. 2a	Lunch Break	Lunch Break	Lunch Break

overview

in the afternoon

14:00–15:00	Opening	Lunch Break	Afternoon Excursions (different times)	Lunch Break
15:00–16:00	Keynote Speech Dr Esther McIntosh: Blurring the Borders: Christian Women Negotiating Off- and Online Spaces of Feminism and Misogyny	Parallel Paper Session III Parallel Paper Session IV		Concluding Session
16:00–16:30	Coffee Break	Coffee Break	Coffee Break	Coffee Break
16:30–17:00	Keynote Speech Prof. Dr Tinyiko Maluleke: Places and Perspectives We Do Not Share: A Post-colonial Critique of Public Theology	Parallel Paper Session V (until 17:45)	Business Meeting	Business Meeting
17:00–17:30	The History and Frescos of the Dominican Monastery Stephanie Eising, M.A.			
17:30–18:00				
18:00–19:00	Dinner Reception	Poster Presentation		Franconian Farewell in Bamberg's Oldest Brewery „Klosterbräu“ (open end)
19:00–19:30		Reception (supported by the City of Bamberg)		
19:30–20:00	Keynote Speech Bishop Prof. Dr Heinrich Bedford-Strohm: Public Theology – Time for a Critical Self-Reflection?	Presentation I/J/T		
20:00–20:30				
20:30–21:30	Panel Discussion			

Presenters

Keynote Speaker

Assembly Hall or U2/00.25

McIntosh	Blurring the Borders: Christian Women Negotiating Off- and Online Spaces of Feminism and Misogyny	Mon 15:00
Maluleke	Places and Perspectives We Do Not Share: A Postcolonial Critique of Public Theology	Mon 16:30
Bedford-Strohm	Public Theology – Time for a Critical Self-Reflexion?	Mon 19:30
Nasrallah	Fluid Liturgical Identities: The Space between Christian Denominations in Lebanon	Tue 09:00
Jahnel	„Enter that space. Let us meet there“: Migration, Church, and Creative Uncertainty	Tue 09:45
Jennings	The Problem of the Line for Christian Existence: Rethinking Public Theology Beyond the Hermeneutics of Possession	Wed 09:00
Bieberstein	Coding the Sacred in Society: The Case of the Jerusalem Temple	Thu 09:00
Knoblauch	The Communicative Construction of Space, Transcendence and Religious Events	Thu 09:45

Paper Presenters

DIGITALISATION		U2/00.26
van Oorschot	Digital Politics of Space. Or: How Digitalization Codes Public Spaces	Wed 11:00
Pirner	Public Spaces Beyond Places? The Digitalization of the Public Sphere as a Challenge for Public Theology	Wed 11:45
ESCHATOLOGY		U2/01.33
Constantineanu	Gospel, Common Good and Human Flourishing: An Argument for the Need of a Public Theology in Eastern European Context.	Wed 12:30
von Sinner	Eschatology and Space – A Tribute to Vitor Westhelle	Thu 11:45
INCLUSION/EXCLUSION		U2/00.25
Höhne	No Admission. The Exclusion from Public Spaces of Discourse – A Public Theological Perspective	Tue 11:45
Meireis	Gentrification of Public Space and the Moral Right to Access – A Public Theological Perspective	Tue 12:30
Wustmans	Public Theology and Normative Principles Regarding Public Space. The Ambivalent Example of Sustainability	Tue 15:00

Forster	Can Public Theology Bridge the Divide? Navigating Space, Speech, and Spirituality in Relation to South Africa's Politics of Forgiveness	Tue 15:45
Sell	The Church is the Church Only When It Exists for Others: Conformation in Christ as a Vocation of the Church in Society	Tue 17:00
Weider	Space, Faith and Emotion	Wed 11:00
Franklin-Ross	Behind the Blue Cards: Mechanisms for the Exclusion of a Safe Space.	Wed 11:45

INTRACONTEXTUALITY

U2/00.25

Fretheim	Place to Live? Minorities, Rights and Politics in Norway and Myanmar and the Challenges for Public Theology	Wed 12:30
Lin	Personal Responsibilities to Living in a Shared Space – Reflections from an Asian Female Theologian	Thu 11:45
Tombs	Rolling Out the Fine Mat of Scripture: Strengthening Church Responses to Violence Against Women in Samoa	Thu 12:30

MEMORY

U2/01.33

Kung	June 4 Tiananmen Candlelight Vigil as Dangerous and Redemptive Memory: A Ritual-Theological Hermeneutic	Wed 11:00
Rae	The Marks of Suffering in Public Space	Wed 11:45

MIGRATION

U2/00.26

Phan	Home Land, Foreign Land, Our Land: A Christian Theology of Place in Migration	Tue 11:45
Carroll	Stateless, Placeless, and Landless: The Complexity of Climate Induced Displacement in the Pacific	Tue 12:30
Schmiedel	Turning the Tables: In Pursuit of a Public Theology for the Post-Migrant Society	Tue 15:00
Winkler	The Provocations of Contact Zones – Spaces for Negotiating Post-Migrant Identities	Tue 15:45
Vorster	Migration and Christian Identity: Theological Reflections on Christian Identity Reconstructions in New Places and Spaces	Tue 17:00
Charlton	Facing the Stranger in Your Land: The Politics of the Imago Dei	Wed 12:30
Teklu	Displaced People and Public Mercy: A Theological Account	Thu 11:45
Gourlay	Uprooted: An Exploration of Christian Theology of Place and its Implications for Refugee Resettlement in North East Scotland	Thu 12:30

PEDAGOGY		U2/01.30
Sutcliffe	Theological Literacy as Public Pedagogy: Learning to Speak in the Public Square.	Wed 11:00
van der Walt	Is There a Place for Protest in Pedagogy? Engaging the Silencing Effects of Gender Based Violence Within the Context of Theological Education.	Wed 11:45

POLITICS/DEMOCRACY		U2/01.33
Braun	Representation and Space. A Theological Query on the Priority Option for the Disadvantaged	Tue 11:45
da Rosa	Protestantism and Politics in Brazil (1964-2014)	Tue 12:30

POPULISM		U2/01.30
Badcock	Presence, Fellowship, and the Priority of the Local	Thu 11:45
Bleher	Us Against Them – Populism and Bonhoeffer's Concept of "Wegbereitung" (Paving the Way) in Terms of Agonistic Theory	Thu 12:30

SACRED SPACE		U2/01.30
Gascoigne	Sacred Space: Harmony and Tension between the Ethical and the Religious	Tue 11:45
Fagermoen	Beyond Bilingualism: Gustaf Wingren and the Public Voice of Diaconia	Tue 12:30
Walker	Space and Speech in Public Theology and Interreligious Engagement: Learning from Nicholas of Cusa	Tue 15:00
Gheorghe-Luca	Communio Sanctorum. The Church as Heterotopia	Tue 15:45
Fickert	Acting Ability in Public Space and the Spontaneity (Ability to Act) of the Christian Form of Life	Tue 17:00

SUSTAINABILITY		U2/01.36
Rayson	Time and Space in the Kingdom of God: Exploring Bonhoeffer's Worldly Christianity	Thu 11:45
Caldas	De excrementis diaboli – Some Reflections on the Almost Total Absence of a Practical Implication of a Theology of Creation in the Public Speech of Brazilian Evangelicalism	Thu 12:30

URBAN SPACE		U2/01.36
Palm	Towards Households of Freedom? Engaging Gender within Urban Public Theologies in South Africa	Tue 11:45
de Beer	„Becoming like children“: Identity and Urban Praxis	Tue 12:30
Mlambo	Space, Place and The Church: Fostering a Consciousness and a Theology of Spatial Justice in South African Churches	Tue 15:00
Pearson	Imagining 'Good Cities' in a Time of Dystopia	Tue 15:45

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

For notes

Sunday, Sept. 22

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

Monday, Sept. 23

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

13:00	Meet and Greet
14:00	Opening with the Vice President of the University
15:00	Keynote Speech by Dr Esther McIntosh
16:00	Coffee Break
16:30	Keynote Speech by Prof. Dr Tinyiko Maluleke
17:30	The History and Frescos of the Dominican Monastery (Stephanie Eißing, M.A.)
18:00	Dinner
19:30	Keynote Speech by Bishop Prof. Dr Heinrich Bedford-Strohm
20:15	Panel Discussion with the Three Keynote Speakers

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

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

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

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

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

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

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

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

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

Chair of the first two keynote speeches:

Prof. Dr Dion Forster, Stellenbosch (South Africa)

Chair of the third keynote speech and the panel discussion:

Prof. Dr Thomas Wabel, Bamberg (Germany)

Voice of the audience:

Dr Seforosa Carroll, Sydney (Australia)

Post your questions/comments on: <https://yourpart.eu/p/GNPT2019>

Tuesday, Sept. 24

Venue: An der Universität 2, 96047 Bamberg

09:00	Keynote Speeches by Prof. Dr Rima Nasrallah and Prof. Dr Claudia Jahnlel
10:30	Coffee Break
11:00	Discussion of the Keynote Speeches
11:45	Parallel Paper Session I
12:30	Parallel Paper Session II
13:15	Lunch Break
15:00	Parallel Paper Session III
15:45	Parallel Paper Session IV
16:30	Coffee Break
17:00	Parallel Paper Session V
18:00	Poster Presentation
19:00	Reception supported by the City of Bamberg Welcome Address by the Second Mayor Dr Christian Lange
20:00	Presentation of the International Journal of Public Theology

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

Parallel Paper Sessions on Tuesday

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

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Poster Presentation

corridor, 1st floor, U2

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

Prof. Dr Rima Nasrallah, Beirut (Lebanon)

U2/00.25

Fluid Liturgical Identities

The Space between Christian Denominations in Lebanon

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

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

Prof. Dr Claudia Jahnlel, Bochum (Germany)

U2/00.25

„Enter that space. Let us meet there“:

Migration, Church and Creative Uncertainty

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

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

Chair of the keynote speeches and the discussion:

Prof. Dr Elaine Graham, Chester (United Kingdom)

Parallel Paper Session I

Tuesday, 11:45

Florian Höhne

INCLUSION/EXCLUSION; U2/00.25

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

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

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

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

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

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

Robert Gascoigne

SACRED SPACE; U2/01.30

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

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

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

Peter C. Phan

MIGRATION; U2/00.26

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

For migrants, more than for anyone else, land assumes a special significance. It is first of all the land of their birth, their home land, which they leave, voluntarily or by force, for a time or for good. The land that is the destination of their journey, whether it is the place of their dream or one in which they are forced to settle by political arrangement, remains a foreign land. Finally, migrants are challenged to make the land they and the natives inhabit into a common home, so that eventually it becomes our land.

Home land, foreign land, our land: These three lands are of course geographical spaces in which migrants live. But they also designate nations or countries, constituted by people of a common race or ethnicity, language, culture, national identity, national spirit, and even religion. Lastly they may refer to states, marked by clear boundaries, political sovereignty, governing authorities, and citizenship. Land, nation, state are three deeply intertwined realities that migrants have to negotiate.

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

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

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

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

Phan, Peter, Prof. Dr. Dr. Dr., The Ignacio Ellacuría, S.J. Chair of Catholic Social Thought, Georgetown University. His research interests include Christian missions in Asia, theology of migration, and world Christianity.



„The Border“ by Alan Levine, found on <https://www.flickr.com/photos/cogdog/4668494/>

Matthias Braun

POLITICS/DEMOCRACY; U2/01.33

Representation and Space. A Theological Query on the Priority Option for the Disadvantaged

Our recent times are shaped and challenged by several developments and transformations. For example, the rise of biotechnology, the fragile climate regime, the establishment of infotech regimes or on a more fundamental level the fragile common ground of the social fabric, the lost trust in mere facts, or the shifted modes of agency. While it is still at debate if and how these developments are entangled with each other, each of them shifts the conditions of our lifeworld. Processes which could bear chances as well as risks and thus have to be reflected.

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

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

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

Selina Palm

URBAN SPACE; U2/01.36

Towards Households of Freedom? Engaging Gender within Urban Public Theologies in South Africa

Public theologies must go beyond perpetuating a public/private binary based on a patriarchal bias that perpetuates 'violent silences' around the spaces where women and girls are most unsafe. An emphasis only on the public safety of women in urban spaces can lead to 'geographies of violence' moving location rather than being addressed at their roots. Empirical research from South Africa shows that, in the light of a pandemic of family violence against women and girls, prophetic calls for churches to engage remain primarily unanswered. South Africa's unique socio-spatial history must be acknowledged if more gender-just spaces are to emerge within families.

Feminist theologian Letty Russell's (1987) concept of 'households of freedom' offers suggestions for a gendered public theology that rejects a false duality between polis and oikos to nurture a more gender-just faith. Here God is reimagined as a liberator in covenant partnership, rather than legitimating a gendered sovereignty of dominating power. This is tied to a New Testament vision of the household of God where all genders live in community with one another in shared power. Only if churches become places where these many households of freedoms are experienced can they become a sign of God's oikos. This spatial metaphor assists churches to negate the false dualisms that prop up patriarchy and to journey toward a more gender-just faith. Russell's insights are placed into conversation with South African urban public theologian Stephan De Beer's call for the alternative community of the household of God to reflect greater spatial justice and defensible life space. Cities will not become households of freedom within God's world house until concrete households also cease to be homes of bondage for many.

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

Parallel Paper Session II

Tuesday, 12:30

Torsten Meireis

INCLUSION/EXCLUSION; U2/00.25

Gentrification of Public Space and the Moral Right to Access – a Public Theological Perspective

Gentrification is a term that's usually applied to urban housing: it denotes the upgrading of formerly affordable flats to a degree that effectively pushes middle and low income strata out, leaving the area affordable only to the wealthy.

However, in cities like Berlin, Frankfurt, or Munich, to use the German example, not only flats or houses become gentrified, but also urban open spaces and public places. When former public spaces like the Potsdamer Platz become privately owned as publically accessible shopping malls, private ownership rules apply also regarding access: As the visible presence of poor or homeless people as well as political or religious demonstrations might mar the shopping experience, both are usually banned from the premises.

As public theology proclaims a normative idea of the public and applies principles of distributive justice and recognition, the question of a moral and legal right to access arises and in turn necessitates clarification of notions like 'the public' or 'gentrification'.

From a public theological point of view, to which access of religious agents to public space and principles of social justice are tantamount, the paper argues that public space should be understood as a public good which is basic in regard to justice and political as well as social participation.

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

Tron Fagermoen

SACRED SPACE; U2/01.30

Beyond Bilingualism: Gustaf Wingren and the Public Voice of Diaconia

The inherently public dimension of Christian social practice, diaconia, is increasingly being acknowledged. This necessitates a discussion of what kind of language and what kind of arguments practitioners of diaconia should use when engaging in public deliberation for the sake of the common good. Should they utilize the particular language of the Christian tradition and thus maintain the distinctive character of their public voice? Or should they express their concerns in secular and assumedly more accessible terms? The paper claims that the Swedish theologian Gustaf Wingren (1910 – 2000), and his political ethic of law and gospel, provides a rewarding starting point for addressing this issue. With his dialectic approach to the relationship between the universal law and the particular gospel, Wingren paves the way for an understanding of the public voice of diaconia which not only moves beyond the alternatives of distinctiveness and accessibility, but which also challenges the concept of bilingualism (which has become central in contemporary public theology). Thus, he contributes to an articulation of the public voice of diaconia which gives it the rhetorical flexibility needed to take constructively part in a public sphere characterized by religious complexity. The argument will be substantiated in three steps. First I will give a brief typological overview of different approaches to the question of language and voice within political philosophy and public theology. Then I will display the main features of Wingren's political ethic of law and gospel, focusing on its understanding of what kind of language and arguments to make use of in public space. In the last part I will discuss how this might contribute to a contemporary theology of the public voice of diaconia in a post-secular context.

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

Seforosa Carroll

MIGRATION; U2/00.26

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

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

Carroll, Seforosa, Dr, is a research fellow of the Public and Contextual Theology Research Centre (PaCT), Charles Sturt University. Her research interests are gender, climate, religious pluralism, cross cultural theologies and how all of these intersect with home/space/place.

Wanderley Pereira da Rose

POLITICS/DEMOCRACY; U2/01.33

Protestantism and Politics in Brazil (1964-2014)

The relationship of Protestantism since its implantation in Brazil in the first half of the nineteenth century with the political sphere of the country has gone through different stages, being able to be identified throughout this history advances and setbacks. As to advances, we must highlight the role of important sectors of this Protestantism that elaborated a proposal of Christian social ethics as a contribution to make Brazilian society more just and equitable. These sectors were those identified with the world ecumenical movement which incorporated social and political concerns into its agenda, especially after the First World War. In addition, they also identified with the political theologies that were in gestation in Europe and the United States throughout the 20th century. It should be noted that these sectors were inspired by these movements, but were concerned to elaborate a social and political theology with Latin American and Brazilian colors. As for setbacks, they were represented by the conservative sectors of that same Protestantism which, echoing the conservatism of the national society, also replicated the influences received from at least three sources: (a) the American missions; (b) Pentecostalism that came to Brazil in the early twentieth century; (c) American fundamentalism, which finally arrived in Brazil in the 1950s.

Considering these two sectors of Brazilian Protestantism, this paper aims to focus on the relationship of these Protestantism with the political sphere in the post-64, covering a period of 50 years.

Rosa, Wanderley, Dr, is a professor of Christian History at the Faculdade Unida de Vitória, Brazil. His research interests include Public Theology, History of Protestantism, History of Protestantism in Brazil, History of the Pentecostal Movement, Fundamentalism.

Stephan de Beer

URBAN SPACE; U2/01.36

„Becoming like children“: Identity and Urban Praxis

This paper intends to revisit the identity of the planner or city-builder in relation to urban praxis, through the use of metaphorical language. It shifts from modernist notions of planning and space-making, whilst simultaneously calling out the relativistic paralysis of postmodern planning paradigms.

It challenges exclusivist knowledge hierarchies, „expert“ / „non-expert“ dichotomies, male-dominated cities and soul-less planning. Instead, through „becoming like children“, it proposes postures of „not-knowing“ which might enable child-like awe and imagination, in the face of some of our greatest urban challenges, paving the way for radical forms of participatory planning and city-making.

In doing so, it considers the challenge of software infrastructure in making good cities, and planning as both a political and a spiritual act, deliberately seeking to liberate it from its technocratic captivity. Such an understanding of planning enables one to re-imagine place-making as an imaginative, audacious, creative and visionary art; and planners as living with and embodying paradox as they seek to contribute to urban wholeness. The paper concludes by suggesting some implications of these reflections for planning (and theological) education.

De Beer, Stephan is Director of the Centre for Contextual Ministry and Associate Professor of Practical Theology at the University of Pretoria. His research focuses on faith in the city; homelessness, housing and spatial justice; and liberating pedagogies in urban theological education.

„Urban living Calgary Alberta.“ by Bernard Spragg, found on <https://www.flickr.com/photos/volvob12b/38816447984/>



Parallel Paper Session III

Tuesday, 15:00

Clemens Wustmans

INCLUSION/EXCLUSION; U2/00.25

*Public Theology and Normative Principles Regarding Public Space.
The Ambivalent Example of Sustainability*

How is public space shaped and used? Since the publication of the report 'Our common future' (1987), the principle of sustainable development (or in short: sustainability) has grown into a decisive criterion for the design and planning of public spaces. Also within religious communities sustainability is strongly present. In Christian contexts, the idea of stewardship for the 'integrity of creation' became most important, for instance in the form of protestant civil society engagement within the environmental movement, but also in the encyclical „Laudato Si“ by Pope Francis. In the Islamic world, initiatives such as „greenkum“ have been developed. However, the paradigm of sustainability is not as uncontroversial as it may seem at first sight – and this not only concerns theology, but also society as a whole. It was not only the election of Donald Trump as US president that made us aware that we are not only living in very unsustainable times but that a significant part of the world's population also rejects sustainability as a dominant political motive. As culture comes into focus in sustainability debates, such non-sustainable cultures have to be considered. With Torsten Meireis (2019), this paradoxical aspect can be described as culture's function as an „agonal arena“, denoting the perception that any given cultural idea is subject to contestation – which is also true for sustainability.

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

Wustmans, Clemens, Dr, is „Wissenschaftlicher Mitarbeiter“ at the Chair of Ethics and Hermeneutics, Faculty of Theology, Humboldt University Berlin and member of the Berlin Institute for Public Theology. His research interests include ethics of ecology and sustainability, spatial justice and the contextuality of theology and hermeneutics.

Ulrich Schmiedel

MIGRATION; U2/00.26

Turning the Tables: In Pursuit of a Public Theology for the Post-Migrant Society

Immigration is stirring up controversies. The social-scientific category of the post-migrant society suggests that these controversies revolve around the impact of immigration on the construction of identity in the countries in which immigrants arrive, once their arrival has been acknowledged as a social, cultural, political, and religious fact. In post-migrant societies, identity is at stake. This paper present case studies of political protests about immigration in Germany. These case studies show that theological themes—such as the identification of Europe with Christianity (and Christianity with Europe) that can be traced back at least to the theologies and philosophies of German Romanticism—are at the core of current identity constructions. As a consequence, I propose to turn the tables for public theology: its task is not to inject theology into the public square, but to analyse critically and to assess creatively the theologies that are already there. Returning to the 1960s and 1970s debate between Robert Bellah and Martin Marty in which the curious concept of public theology was coined, I sketch how public theology can fulfil its new task. In post-migrant societies, public theology is crucial to open up identity constructions to iterations and interruptions by the other. Immigration thus emerges as a locus theologicus—a location from which theologians could and should gain insights into how to (and how not to) think and talk about Christianity.

Schmiedel, Ulrich, Dr, is Lecturer in Theology, Politics and Ethics at the University of Edinburgh where he also serves as Deputy Director of the Centre for Theology and Public Issues. His research interests include public and political theology, ecclesiology and migration studies.

Peter Walker

SACRED SPACE; U2/01.30

*Space and Speech in Public Theology and Interreligious Engagement:
Learning from Nicholas of Cusa*

Within months of the fall of Constantinople, Nicholas of Cusa (1401-1464) wrote *On the Vision of God*, a mystical treatise about a dialogue of perspectives. The centerpiece is a para-liturgy around an icon of an all-seeing gaze, in which participants imaginatively 'see' and are 'seen' by God, and then speak with one another of their experience. Cusa's exercise offers a deceptively simple yet profound insight. Whereas each participant can see, while silent, that the gaze of God is always resting upon them, they come to know that the gaze is simultaneously resting upon them all only by listening to one another.

It is here that we begin to perceive the wisdom of Cusa's exercise. The gaze of the icon of God appears so generous that participants can mistakenly assume they are the sole recipient. However, by listening to the witness of sisters and brothers who stand in a different place, each one begins to perceive that there are things invisible to them that are yet visible to others. In fact, only by listening to those who speak from another space can each person become aware of the presence of the invisible. Cusa's para-liturgy involves its participants in a process of seeing, listening, and speaking and, thereby, creates a space in which the knowledge of God may be deepened.

Concentrating on the GNPT theme of 'Space and Speech', and focussing on the issue of inter-religious engagement, this paper seeks to develop the implications of Cusa's para-liturgy for, firstly, the value of contextuality in Public Theology and, secondly, the value of religious particularity in the practice of inter-religious dialogue. In this way, the paper aims to demonstrate the value of this Cusan framework of seeing, listening, and speaking as a means to 'deepen the understanding of contextuality, as well as explore glocal problems' (GNPT 2019 Call for papers).

Walker, Peter, Rev Dr, is Principal of United Theological College and Lecturer in Historical Theology in the School of Theology, Charles Sturt University. His research interests include Nicholas of Cusa and Christian Theology of Religions.

Ntandoyenkosi Mlambo

URBAN SPACE; U2/01.36

Space, Place and The Church:

Fostering a Consciousness and a Theology of Spatial Justice in South African Churches

Located within the wider questions that the South African church is asking about the relationship between reconciliation and restitution in a "post rainbow" South Africa, this paper will track the emergence of a movement of churches seeking to address the urban and rural land question, what actions have been taken and what this means for a development of a theology of spatial justice. The paper will include insight on the history of land and church land in South Africa. Additionally, it will include overview of South African churches' declarations on land over the last 30 years and what has been done after these declarations. Finally, the authors will look at how these actions help develop a theology of spatial justice for a renewed praxis on land.

Powell, Caroline is a masters student in Practical Theology at the University of Pretoria. Her research interests include practical theology and spatial justice. (*Co-author not presenting.*)

Mlambo, Ntandoyenkosi is a masters student in Ecclesiology at Stellenbosch University. Her research interests include ecclesiology and spatial justice.

Parallel Paper Session IV

Tuesday, 15:45

Dion Forster

INCLUSION/EXCLUSION; U2/00.25

Can Public Theology Bridge the Divide? Navigating Space, Speech, and Spirituality in Relation to South Africa's Politics of Forgiveness

Public theology remains a deeply contested approach to theological engagement and reasoning among South African theologians. The nation remains deeply divided by the lingering legacy of apartheid theologies, apartheid ideologies, and the tangible consequences of apartheid laws. Some South African theologians have questioned whether public theology has any place, or validity, in this context? They suggest that public theologies are too domesticated, and that we should remain firmly committed to contextual and African liberation theologies instead. This paper will engage this topical and important debate by reflecting on the findings of a four year qualitative empirical study on the 'politics of forgiveness' among Black and White South Africans. The intention is to ask what role, if any, public theologies could play in bridging the theological, political, economic and social divides that continue to plague South African Christians.

Forster, Dion A., Dr, is Professor of Systematic Theology and Ethics, and Director of the Beyers Naudé Centre for Public Theology at Stellenbosch University. His research interests include public theology, the politics of forgiveness, and African Methodist theologies.

Kathrin Winkler

MIGRATION; U2/00.26

The Provocations of Contact Zones – Spaces for Negotiating Post-Migrant Identities

Post-migrant societies in Europe are characterized by political, cultural, religious and social changes. Where people meet under the conditions of migration and globalization, new places and spaces of negotiating are arising. They are formed by provocative questions, dynamic reorientation and social transformation, in particular regarding religious affiliations, contexts and experiences. The paper will consider challenges and resources of religion in terms of coping with ambiguity and building up post-migrant community relations.

Firstly, this paper refers to the concept of Contact Zone as a post-migrant place or space introduced by linguist Mary Louise Pratt. She uses this term to refer to social spaces where cultures and religions meet, clash and grapple with each other, often in emotionally charged contexts of highly asymmetrical relations of power, like displacement and their aftermaths. These contact zones provide a place of discussing power, oppression and (religious) diversities, but also find innovative perspectives for post-migrant identities.

With reference to this, the second part of the paper presents three case studies based on experiences of refugees in Europa with contact zones in refugee centers, schools and educational institutions. Their voices give an insight into the significance of places, the feeling of rootlessness and the findings of new places of religious identity, of 'embodied' habitation and participation.

Following Hannah Arendt, this paper finally asked for places and spaces which offer a meaningful public sphere. What might that look like in practice? Are there places to differentiate and to discuss ideologized narratives and stereotypes, e.g. Islamophobia, Anti-Semitism? Is it possible to achieve a so-called overlapping consensus between different religious and world-view attitudes? Can religious and world-view communities agree to freedom, equality and human rights from their own perspective? In what manner could these circumstances be important for educational processes? Arendt pointed out: "We tie our thread into a network of relationships. We don't know what will happen. It is a risk. This adventure will only be possible with confidence in humanity."

Winkler, Kathrin, Dr, is a professor for religious studies and religious education at the Lutheran University in Nuremberg/Germany. Her research focus is on significance of religion in western immigrant societies including the following topics: religion, identity and otherness in postmigrant societies, religion as a resource of value orientation and common good, religious education as a prevention measures for extremism and religious radicalization, religious communities and religious networks of migrants as civil actors and the relevance of religion in the public sphere.

Ciprian Gheorghe-Luca

SACRED SPACE; U2/01.30

Communio Sanctorum. The Church as Heterotopia

The purpose of this paper is to reflect on being the Church in the world in light of two notions: Communio Sanctorum and heterotopia. Thus, heterotopia is used to describe the church as a Communio Sanctorum – that is, an interspace of being in and for the world, an otherworldly communal space, where the sharing of good(s) is not threatened by diversity.

Addressing this topic is important because it answers the postmodern challenge to the church of giving responsible expression to being a fellowship of the saints in non-linear terms which are conversant with postmodernity (i.e. deconstructed 'time' and 'space').

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

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

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

Clive Pearson

URBAN SPACE; U2/01.36

Imagining 'Good Cities' in a Time of Dystopia

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

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

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

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

Parallel Paper Session V

Tuesday, 17:00

Wilhelm Sell

INCLUSION/EXCLUSION; U2/00.25

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

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

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

Nico Vorster

MIGRATION; U2/00.26

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

Identity as used here refers to the way people view themselves in relation to the physical places and social spaces within which they operate. Identity formation is an ongoing process and self-definitions can change as a person is confronted with transformative life experiences or changing environments.

This chapter examines the effect that global migrations have on individual identity constructions from a theological perspective. How does living in a new place and space, belonging to a new society, and being part of a community with a different set of moral ideals or religious values influence the self-definitions of immigrants? How should receiving Christian communities and Christian immigrants respond to the challenges that migration brings. The contribution consists of a diagnostic and a theological-normative section. The diagnostic section consults identity process theory as constructed by social psychologists, the looking-glass theory of sociologists, and migration systems theory from migration studies to understand the complex relationship between migration, religion and identity reconstruction. It also discusses the findings of a number of empirical studies done in various parts of the world on this topic.

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

Vorster, Nico, Dr, is Professor in Systematic Theology at the North-West University, South Africa. His research interests include theological anthropology, public theology and Christian social ethics.

Valerie Fickert

SACRED SPACE; U2/01.30

Acting Ability in Public Space and the Spontaneity (Ability to Act) of the Christian Form of Life

It has been a fundamental insight of John Dewey, that democracy “receives its relevance by balancing different life-forms and value-convictions” (Deweys ethical conception of democracy in Dewey/Tufts, *Ethics* Vol. 7 [1932], ed. by Boydston, 2008, p. 348f.; cf. Christian Polke, Art. „Lebensformen. Vom ‚Stoff‘ der Ethik“, in: *ZThK* 115 [2018], pp. 329–360, p. 360). For my paper I have chosen the narratives of Afro-American Michaela DePrince, a young girl who embodies the American dream as a black ballerina, and the Sino-American martial artist Bruce Lee, who described Chinese Kung Fu as a way to express yourself, as different forms of aesthetic expression and self-awareness, i.e. as different life forms in the context of diversity in our society including their spiritual dimension:

Actually, for a passionate ballerina dancing is greater than love (Vogue, *Move!*, edition July 2018, p. 148), and of course far-eastern martial arts such as Chinese Kung Fu as well as the Japanese way of fighting in Karate-Do are deeply rooted in Chan/Zen Buddhism. Finally, the Christian way of living, which is then according to Schleiermacher the most concrete spiritual life-form, gives you the greatest spontaneity, the ability to act in public space freely (Galatians 3,28) and creatively as God's true image (Genesis 1,27). That's the fundamental difference between (artificial) Acting Ability and the original Ability to Act responsibly in relation to God the Creator. Jesus's way of healing on the Sabbath in public space is a demonstration of the Christian life-form as a really living form. At the same time it says something about its contribution to democracy as an ethical life-form (Rendtorff), finally about real humanity in contrast to abstract normative ideas, all kinds of copies or mere illusions.

Fickert, Valerie, Dr, is a Lutheran pastor in Stuttgart with a research project at the Humboldt-University of Berlin about „Ethics of forms of life in theological perspective“. Her research interests include philosophy of law and social philosophy, fundamental ethics and philosophy of religion (dialogue of cultures).

Wednesday, Sept. 25

Venue: An der Universität 2, 96047 Bamberg

09:00	Keynote Speech by Prof. Dr Willie J. Jennings Discussion of the Keynote Speech
10:30	Coffee Break
11:00	Parallel Paper Session VI
11:45	Parallel Paper Session VII
12:30	Parallel Paper Session VIII
13:15	Lunch Break
15:00	Afternoon excursion

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

Prof. Dr Willie J. Jennings, New Haven (USA) U2/00.25
The Problem of the Line for Christian Existence: Rethinking Public Theology Beyond the Hermeneutics of Possession

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

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

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

For the parallel paper sessions see the next pages.

Afternoon excursions

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

Please note: 1. You must register on Monday for this excursion. 2. You must bring your ID or passport with you.

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

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

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

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

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

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

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

Parallel Paper Sessions on Wednesday

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

For details see the next pages.

Parallel Paper Session VI

Wednesday, 11:00

Lap Yan Kung

MEMORY; U2/01.33

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

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

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

Frederike van Oorschot

DIGITALISATION; U2/00.26

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

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

First, the paper focuses on the discussions of the term „public“ or “publicness” in a digital age. Relating to ongoing debates in social sciences it raises the question how concepts of the public may need to be modified – especially in the German context, focusing on its demarcation to the „private“. In a second step the paper intends to reflect on the implications for theological modeling of public space in the context of public theology. What can traditional theological models contribute to elucidate these developments, and how far are they themselves in need of reformulation in order to apply to rapidly changing structures?

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

Simon Sutcliffe

PEDAGOGY; U2/01.30

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

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

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

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

Jonathan Weider

INCLUSION/EXCLUSION; U2/00.25

Space, Faith and Emotion

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

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

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

Weider, Jonathan, M.A. Public Theology, is a research associate at the Department of Protestant Theology/Systematic Theology at the University of Bamberg and a scholarship holder of the Villigst Protestant Academic Foundation (Evangelisches Studienwerk Villigst). His research interests include Public Theology, philosophy of embodiment, emotions, metaphors and narratology.

Parallel Paper Session VII

Murray Rae

The Marks of Suffering in Public Space

From a cairn set on a mountainside where a loved one died, to roadside crosses memorialising the dead; from monuments to those who have fought in war, to a pool of water at Ground Zero falling into an abyss, humans have repeatedly responded to suffering and grief by piling up wood and stone and making a place where it can be recalled what has been suffered and what has been lost. These markers in the landscape of suffering and loss become spatial coordinates of a people's story, both personal and collective. They tell of what has been; they speak of pain and suffering, and sometimes they speak of a determination that the things memorialised here should never happen again.

I will explore in this paper, why it is that we seek to mark in the landscape places of tragedy and sorrow, and how these places function as coordinates in a narrative about who we are, where we have come from, and what we aspire to be. Beyond this descriptive task, however, the paper will also consider whether our built memorials, particularly those built in the aftermath of evil, can become instruments in our healing, catalysts of repentance and remorse, and kindle the renewal of hope. I will explore further a suggestion I have made elsewhere that while spatial memorials themselves cannot heal our brokenness, what we build and how we build it can reveal the extent to which the Spirit is at work within us, nudging us toward forgiveness and reconciliation, and encouraging us to participate in God's mending of the world.

Rae, Murray, Dr, is Professor of Theology at the University of Otago, New Zealand. His research interests include Theology and the Built Environment, Maori engagements with Christianity, and Theological Interpretation of Scripture.

Tony Franklin-Ross

INCLUSION/EXCLUSION; U2/00.25

Behind the Blue Cards: Mechanisms for the Exclusion of a Safe Space.

The paper is generated from observations at the 2013 World Council of Churches Assembly of an intersection of space and place in the context of religious ecumenical life. On one hand there were people seeking an inclusive "safe space" for conversation on ecumenical ethics in relation to LGBTQI+ exclusion; to voice the concerns, hurts, gifts and joys of living in the hyphenated queer-Christian experience. Meanwhile there were blocks to such inclusion; for when the topic of human sexuality arose in sessions, Orthodox Church representatives raised 'blue cards', which indicated dissent to further conversation.

I seek to understand the place from which Orthodox speak into the ecumenical space in resistance to topics of LGBTQI+ human sexuality. Liberation ethics seeks to engage such principles by suspending judgement, and to allow dialogue and even critique hegemony; including engagement with such voices from the margins. In reflecting on Orthodox non-engagement to topics of LGBTQI+ human sexuality, I raise an underlying question: is liberation ethics a common principle for ecumenical ethics? In order to understand the space from which contemporary Eastern Orthodoxy responds to liberation ethics, this paper explores insights offered by three Eastern Orthodox theologians; which might offer a leverage to overcoming misunderstandings and miscommunication when engaging divisive ethics in the ecumenical space.

With ecumenical calls for openness and awareness beyond our own church borders, I seek to raise awareness of such differences in understandings and principles brought into ethical discernment by the ecumenical partners. This paper does not enter the theological debate on morality such as presented by human sexuality issues. Rather it introduces a phenomenological exploration of seeking understanding from where the orthodox voices speak as exclusionary voices, either into the religious ecumenical space, or for LGBTQI+ living in the Eastern Orthodox societies. What contexts lie behind the 'blue cards' in the conversation of sacred and profane in relation to the plurality of human sexuality?

Franklin-Ross, Tony, Rev. – is a Methodist minister-theologian from Aotearoa-New Zealand; working from a systematic theology perspective, he has practical involvement and intersectional academic interest in the fields of ecumenism and queer theory.

Wednesday, 11:45

MEMORY; U2/01.33

Charlene van der Walt

PEDAGOGY; U2/01.30

Is There a Place for Protest in Pedagogy? Engaging the Silencing Effects of Gender Based Violence within the Context of Theological Education.

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

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

Manfred Pirner

DIGITALISATION; U2/00.26

Public Spaces Beyond Places?

The Digitalization of the Public Sphere as a Challenge for Public Theology

Today, the dominant factor of the "structural transformation of the public sphere" (Habermas) is its digitalization. The challenges implied with this analysis are basically two-fold. On the one hand, the question arises of how a public sphere as arena of public communicative reason can be upheld when it seems to fall apart into diverse and widely secluded publics, digital echo chambers and filter bubbles. On the other hand, the digitalization of the public sphere(s) pushes fundamental ethical questions to the fore, for instance concerning fake news, hate speech and data misuse. At a closer look, these two aspects are closely linked. The development and implementation of ethical standards in dealing with digital data depends on a viable public sphere and at the same time supports it.

The paper explores possible contributions of public theology to this major task. To this end, it evaluates the fundamental reflections in an important publication by the German Ethics Council ("Deutscher Ethikrat") on "Big Data and Health" (2017) as well as recent publications in the field of (theological) media ethics. In essence, it contends that the Christian theological concept of the human being can significantly contribute to the basis of an ethics of digitalization and of the public sphere. This concept is characterised by the tension between humans' special dignity as God's creation in His image and their imperfectness, vulnerability, fragmentarity and need of complementation by the Other – which distinguishes humans from any forms of artificial intelligence. This characteristic not only applies to the individual but entails implications for social relationships, communities and societies as well. These can also be linked to non-Christian views, in particular to the human rights discourse.

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

Parallel Paper Session VIII

Wednesday, 12:30

Kjetil Fretheim

INTRACONTEXTUALITY; U2/00.25

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

Too often minorities are marginalized, oppressed or brutally threatened by genocide. They feel the resentment of the powerful, the majority or other minorities, or they experience the harassment, discrimination and persecution of political governments and their representatives. Thus, while group rights and individual human rights on the one hand are widely acclaimed, lived experiences tell the story of how they are restricted or blatantly disregarded.

This paper explores how this nexus of minorities, rights and politics challenges the field of public theology. Drawing on experiences from a partnership between two higher education institutions in the field of theology – Myanmar Institute of Theology (MIT) and MF Norwegian School of Theology, Religion and Society – the main question is how bilateral cooperation of this kind can contribute constructively in the production of international public theology.

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

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

Fretheim, Kjetil, PhD, is professor in Ethics and Diaconal Studies and prorector at MF Norwegian School of Theology, Religion and Society. His research interests include public theology, religion and development, and Christian social ethics.

Matthew Charlton

MIGRATION; U2/00.26

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

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

The face of the immigrant is a presentation of difference and an announcement of difference - the kind of difference that results in the development of protective nationalist reactions – this strange one has come to take my place, my food, my house, my job, my lover, and so “they” must be stopped at the border, or detained indefinitely, or deported. The ethics suggested by this presentation of difference are suggested by Levinas, whose ethics are centered on the face of the other and discourse with the other that creates a response and responsibility – a relationship. This paper peruses the face of the stranger and seeks to find there a relationship rather than a threat. How is this so? This must be accomplished theologically, through revisioning the imago Dei as a cosmopolitan expression of the beautiful complexity of difference in which the dynamism of relationship is essential. The thesis embraces a holistic, cosmopolitan theological anthropology.

Charlton, Matthew, Dr. is Research Associate at Wesley House, Cambridge, England and adjunct faculty at Belmont University in Nashville, Tennessee, United States. His research interests include christology and wisdom, peace-building and reconciliation, and theologies of migration.

Corneliu Constantineanu

ESCHATOLOGY; U2/01.33

Gospel, Common Good and Human Flourishing: An Argument for the Need of a Public Theology in Eastern European Context.

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

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

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

Constantineanu, Corneliu, Dr. is University Professor of Public Theology at “Aurel Vlaicu” University of Arad, Romania, Faculty of Humanities and Social Sciences where he leads the department of theology, the newly established masters and doctoral programs in public theology, and the Research Center for Intercultural and Interconfessional Studies. His research interests include public theology, reconciliation, and Pentecostal identity, spirituality and theology.



Thursday, Sept. 26

Venue: An der Universität 2, 96047 Bamberg

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

Parallel Paper Sessions on Thursday

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

For details see the next pages.

Concluding session

U2/00.25

Impulse by the conference observers:

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

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

Prof. Dr Klaus Bieberstein, Bamberg (Germany)

U2/00.25

Coding the Sacred in Society

The Case of the Jerusalem Temple

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

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

Prof. Dr Hubert Knoblauch, Berlin (Germany)

U2/00.25

The Communicative Construction of Space, Transcendence and Religious Events

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

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

Chair of the keynote speeches and the discussion:

Prof. Dr Henrik Simojoki, Bamberg (Germany)

Franconian Farewell in Bamberg's oldest brewery

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

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

Parallel Paper Session IX

Thursday, 11:45

Peirong Lin

INTRACONTEXTUALITY; U2/00.25

Personal Responsibilities to Living in a Shared Space – Reflections from an Asian Female Theologian

Space is a qualifying condition of existence. In today's globalized world with heightened connectivity, there are increased incidences for space to be occupied by a plurality of people. In this paper, the main question that is answered is: What are the responsibilities of individuals living together in a shared space? In answering this question, the perspective of being a co-heir performing the roles of guest and travelling companion is appropriated. In addition, it takes seriously the post-modern critique that recognizes power relations, the 'other' and one's situatedness influencing one's worldview. As a means to illustrate these individual responsibilities, the personal perspective of the author, an Asian female living in Europe is further explicated.

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

Gary D. Badcock

POPULISM; U2/01.30

Presence, Fellowship, and the Priority of the Local

Recent "populist" electoral successes have highlighted the limits of the globalized, neoliberal order of the past half-century. These limits include grotesque material inequality, employment precarity, and not least, a loss of cultural identity. Can Christian theology respond by speaking in terms that are both responsive to these challenges, and responsible both to the gospel and to God's world?

This paper will be a thought experiment developed around the theological concepts of presence and fellowship, building on a broadly Barthian theology of God's presence as inherently particular. This presence involves at its heart an integral "face to face" dimension, which also summons us to life in free and responsible fellowship with our neighbour. Just as the presence of God is always somewhere with someone, so also the primary form of human fellowship, which echoes this divine presence, is something inherently local.

On this basis, a political theology for our time can appropriately insist on the priority of the local, and resist the thrust of our world towards the mass culture, standing in an anonymized, globalized marketplace, as the fundamental context of life. The latter has served capital, to be sure, but it has also yielded dangerous levels of inequality and insecurity. We may well speak of the neoliberal outlook as involving a false and dehumanizing view of human nature, or even a distorted, utopian eschatology. What we put in its place, however, is now one of the great questions of our time.

The theological conclusion will be that the measure of the success of our politics, trade arrangements, and of the fabric of daily economic life, should be whether they promote at home and abroad the kind of free and responsible face to face presence that is implicit in the word fellowship.

Badcock, Gary D., Dr, studied (1984-1991) and taught (1993-1999) Systematic Theology at the University of Edinburgh before moving in 1999 to Huron University College in London, Ontario, as Peache Professor of Divinity. His primary interest is dogmatic theology, but public theology is a way of attending as a scholar to the ethical implications of the Christian gospel. He is the author of monographs on the Holy Spirit, vocation, the Church, and God the Father Almighty (in press), as well as the editor of two volumes in public theology, the first concerning the Afghanistan War and the second concerning the financial crisis of 2008. His current projects in public theology are physician-assisted suicide and human trafficking, both being conducted from the standpoint of the Canadian context.

Rudolf von Sinner

ESCHATOLOGY; U2/01.33

Eschatology and Space – A Tribute to Vitor Westhelle

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

von Sinner, Rudolf, Dr. theol. habil., is professor for Systematic Theology and Head of the Graduate Programme in Theology in the School of Education and Humanities at the Pontifical Catholic University of Paraná in Curitiba, Brazil. His research interests include public theology, ecumenical and inter-religious hermeneutics and the doctrine of the Trinity.

Theodros Assefa Teklu

MIGRATION; U2/00.26

Displaced People and Public Mercy: A Theological Account

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

Teklu, Theodros Assefa, Dr, is Research Fellow in the Department of Systematic Theology and Ecclesiology at Stellenbosch University, and Lecturer in Theology and Ethics at the Ethiopian Graduate School of Theology. His research interests include theological anthropology, moral philosophy, and public theology.

Parallel Paper Session X

Marjorie Gourlay

Uprooted: An Exploration of Christian Theology of Place and its Implications for Refugee Resettlement in North East Scotland

The recent arrival of Syrian refugees into North East Scotland through the Vulnerable Persons Resettlement (VPR) Scheme has necessitated the forging of new partnerships and networks to facilitate their integration into society. This has inevitably brought a remote corner of Europe into a picture of which it was not previously a part.

Starting from a Christian theology of place that draws on recent writings such as those by Len Hjalmarson and Craig Bartholomew, this paper explores the implications of such a theology of place for Scottish Christian responses to migration and the practice of hospitality to refugees.¹ I ask that if rootedness is fundamental to the Christian faith, then what is the Christian response to those who are uprooted? If dwelling is an essential calling of humanity, how can we assist strangers who are in need of a new home and at the same time be faithful to our own homeland? Based on conversations with Syrian refugees, this paper argues that the refugees themselves, through their spirit of hospitality and readiness to belong can in fact aid us in fulfilling our Christian mission to hospitality and in fact enable us in our to be more connected to the place we call home.

This paper is part of a larger work which is based on Syrian Muslim refugee narratives of belonging and explores Christian and Muslim theories of homeland and their implications for inter-religious dialogue in North East Scotland.

Gourlay, Marjorie is a PhD scholar at the Centre for the Study of Religion and Politics, St Mary's College, University of St Andrews. Her research explores Muslim and Christian theories of homeland and their implications for inter-religious dialogue in the context of refugee integration in North East Scotland. She is also a Research Associate at Cambridge Centre for Christianity Worldwide (CCCW) and is currently involved in a joint project with Tearfund investigating 'The role of the local church in contributing to well-being in conflict affected fragile states.'

Carlos Caldas

SUSTAINABILITY; U2/01.36

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

Brazilian theologian Rubem Alves (1933-2014) was one of the most creative thinkers Latin American theology has ever produced. In *De excrementis diaboli* ("The Devil's excrement"), a short text published in 1998 in Brazilian newspaper *Folha de S. Paulo*, Alves plays with the idea of trash as the excrements the Devil puts in the world to mock of God's creation. Alves states that he never heard any sermon preached by any religious leader about how to care of God's creation dealing correctly with garbage. Following this Alvesian intuition, this paper intends to present that a biblical theology of creation has many implications for both a public theology and for a prophetic speech by the church as well. However, this aspect of dealing with garbage as a way of stewardship of creation is by and large almost ignored in the public speech of Brazilian Evangelicalism. In the majority of Brazilian Evangelicalism when one speaks about a theology of creation, it is only as an apologetical fight against theory of evolution. This is due to an influence of the Fundamentalist movement in the theoretical framework of Brazilian Evangelicalism. The aim of this paper is to present how Alves's text can be the starting point for producing a fresh public theology of creation, and not only in Brazilian context. After all, garbage is a problem for the whole world, and a holistic theology of creation implies a stewardship of nature. Taking right care of garbage is just one of the tasks involved in such a stewardship. Any reflection on theological perspectives on living in the world has to deal with the problem of garbage in the places and spaces we live in. This paper intends to be a contribution to such debate.

Caldas, Carlos, Dr., is lecturer at the Post-Graduate Department of Religious Studies at the Pontifical Catholic University of Minas in Belo Horizonte, Brazil. His research interests include public theology, the theology of Dietrich Bonhoeffer and the dialogue between theology and literature/pop culture (comics and movies).

Thursday, 12:30

MIGRATION; U2/00.26

Hannah Bleher

POPULISM; U2/01.30

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

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

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

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

David Tombs

INTRACONTEXTUALITY; U2/00.25

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

Samoa has high rates of violence against women (VAW) with up to 60% of women reporting experience of violence within their relationships. Several reports and recent initiatives from the Samoan government, Non-governmental organisations (NGOs), and UNWomen have called for churches to take an active role in the prevention of violence against women. However, little change has been documented so far within the churches. Considering that the vast majority of citizens identify as Christian (over 99%) and actively participate in churches, the churches could be significant institutions for intervening in the problem of VAW. This paper presents the results of a 2017-18 partnership project 'Rolling Out the Fine Mat of Scripture' to strengthen church responses to VAW through contextual bible studies. It discusses the transformative potential of contextual bible studies in the distinctive place and space of Samoan culture, and suggests that a successful response to VAW in Samoa will combine a faith-based approach with a rights-based approach. The project's allusion to the 'Fine mat' of Scripture references the bible as the authoritative space for participants to gather for Biblical talanoa (dialogues). This project has been recognized as an example of 'good-practice' for cross-sector partnerships with Pacific churches by the Australian Research for Development Impact Network 2018, <https://rdinetwork.org.au/news/how-to-collaborate-with-pacific-churches-our-latest-guide/>

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

Business Meeting

U2/00.25

All conference participants are invited to join the business meeting and discuss current issues of the Global Network for Public Theology (GNPT) and the future development. Only the member institutions of the GNPT are entitled to vote.

The agenda will be sent to the member institutions one week prior to the meeting.

The executive board 2017–2020

Chair	Prof. Dr Thomas Wabel
Vice-chair	Torben Stamer
Vice-chair	Prof. Dr Rudolf von Sinner

Regional Representatives

Africa	Prof. Dr Dion Forster
Asia	Prof. Dr Zhibin Xie
Europe	Prof. Dr Elaine Graham
North America	Dr Gary D. Badcock
Oceania	Dr Sefarosa Carroll
South America	Prof. Dr Rudolf von Sinner

Editor IJPT	Prof. Dr Clive Pearson
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Picture: Prof. Dr Forster hands over the batik cloth as an attribute of the hosting institution to Prof. Dr Wabel.



GNPT PROTOCOL

1) Aims & Intentions of the Global Network for Public Theology

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

2) Membership in the GNPT

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

3) Global Network Executive

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

4) Decision-making

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

5) Triennial Consultation

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

6) Global Host

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

Have you seen the new GNPT website?

<https://gnpublictheology.wordpress.com/>

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

Hungry?

Eating Together

Sunday 7 p.m.	Informal Get-Together Venue: Brauerei Spezial Obere Königsstraße 10, 96052 Bamberg	€
Monday 6 p.m.	Dinner Venue: Assembly Hall, Dominikanerstraße 2a	
Tuesday 7 p.m.	Reception supported by the City of Bamberg Venue: An der Universität 2	
Thursday 6 p.m.	Franconian Farewell in Bamberg's oldest brewery Venue: Brauerei Klosterbräu, Obere Mühlbrücke 1–3, 96049 Bamberg	€
all days	Coffee Break	

€ Please note that on Sunday the Get-Together is at everybody's own expense.

€ If you want to join the Franconian Farewell and you have not paid it with the conference fee, you may pay the extra fee in the conference office until Wednesday, 3 p.m.

The lunches are not included in the conference fee, since there are so many charming and relatively inexpensive places around and we would like to give you an opportunity to see a bit of Bamberg.

Recommendations for Lunch

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

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

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

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

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

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

This is Bamberg

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

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

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

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

Find more (tourist) information about Bamberg on: <https://en.bamberg.info/>

An der Universität 2 © University of Bamberg/J. Schabel



Important infor-

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

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

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

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

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

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

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

mation at a glance

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

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

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

Local organising team
Prof. Dr Thomas Wabel (professor) • Anja Benoit (secretary's office) • Dr Katharina Eberlein-Braun (research assistant) • Toni Marie Frommann (student assistant) • Alice Limmer (student assistant) • Anna Eva Müller (student assistant) • Torben Stamer (research assistant) • Theresa Winkler (student assistant)

The 5th consultation of the Global Network for Public Theology on „Space and Place: Theological perspectives on living in the world” offers 8 keynote speeches and 41 paper presentations in ten parallel paper sessions. The researchers come from all continents. Hence, the conference discusses public theological issues in a glocal way.

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

The conference is supported by



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