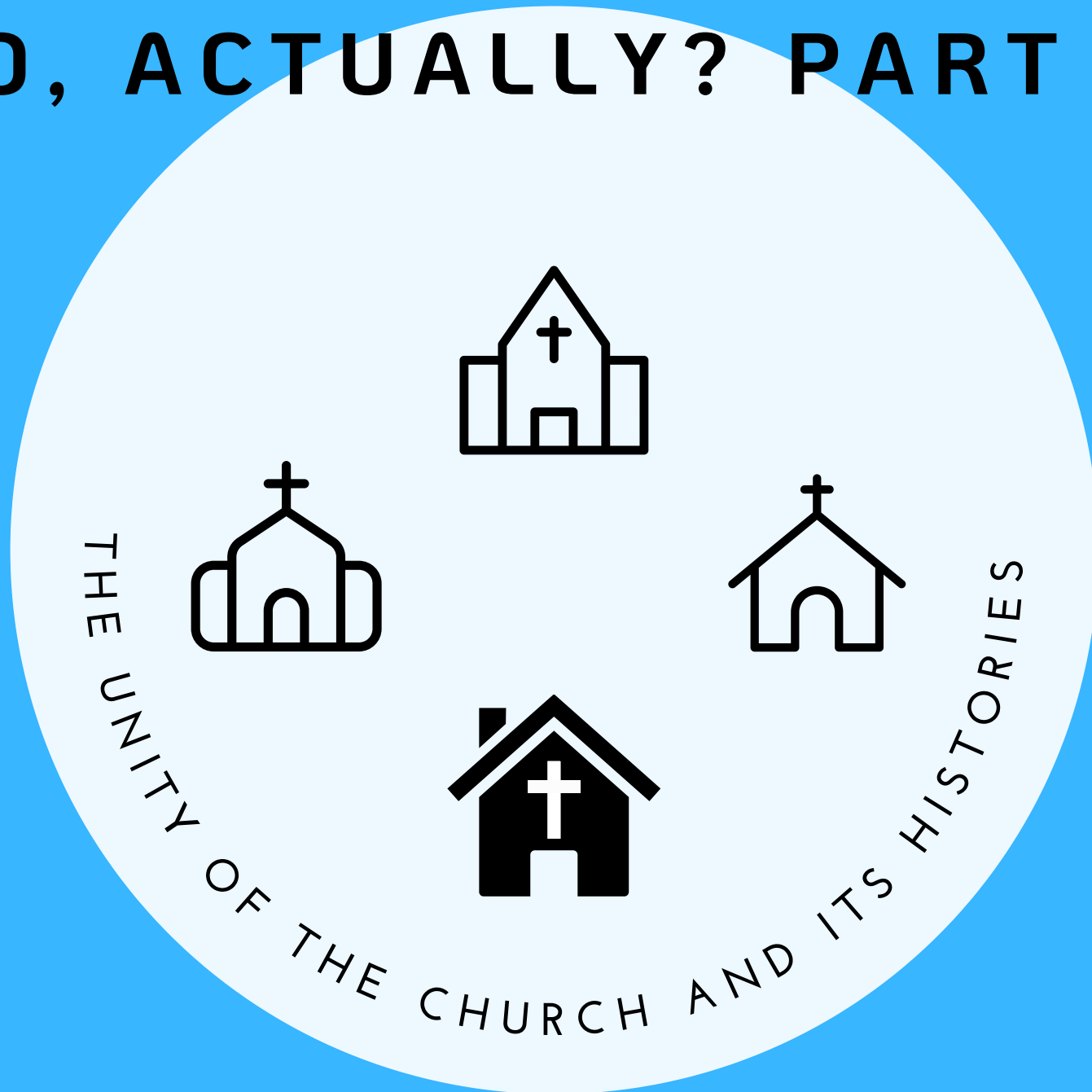


WHAT DOES THEOLOGY DO, ACTUALLY? PART III



WHAT DOES THEOLOGY DO, ACTUALLY?

THE UNITY OF THE CHURCH AND ITS
HISTORIES

7-9 JULY 2022

celebrating 15 years of
#ecumenicalstudies in Bonn

What does
Theology
Do,
Actually?



Zentrum für Religion
und Gesellschaft



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REGISTRATION

This symposium is being hosted by
the **Masters of Ecumenical Studies Program** of the
University of Bonn

Thursday, July 7th, 18:00-21:00

Friday, July 8th, 9:00-17:30

Saturday, July 9th, 9:00-Evening

Registration is free but requested.

To register, scan QR Code

or visit our homepage at

<http://whatdoestheologydo.uni-bonn.de/>

With questions or for more information, contact:

Dr. Matthew Ryan Robinson,

Dr. Julia Winnebeck

and Dr. Maria Munkholt at:

gnet@uni-bonn.de



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ECUMENISM & HISTORY

The Masters in Ecumenical Studies (MEST) Program at the University of Bonn is a research-oriented masters degree equipping students for research on the histories and presents of the Christian churches. A distinctive of the MEST as an “ecumenical” effort is its interest not in advancing Christian unity but in facilitating mutual understanding of differences. In 2022, the MEST is celebrating its 15-year anniversary. In the 15 years since its inauguration, the MEST has graduated students from over 36 different countries and has seen over 20 twenty students go on to pursue doctoral research. The What Does Theology Do project will partner with the MEST for WDTD3, devoted this time to the discipline of Church History, in celebration with the MEST of work accomplished and in anticipation of the challenges ahead.

To speak of “challenges” is not an arbitrary choice of words. “WDTD3: The Unity of the Church and its Histories” seeks to engage the seemingly irresolvable tension between the idea of a universal church and the particularity of Christian traditions from historical perspectives. In so doing, challenges arising from this tension related to confessional identity, belonging and acceptance take center stage. Building on the WDTD Project’s interest in the confessional and cultural diversity of approaches to work in the theological disciplines, WDTD3 will consider how the work of the History of Christianity or Church History is evolving as the participants and actors doing this work engage their field interculturally and in conversation with issues of contemporary global concern.

In conversation with the current class of MEST scholars from India, South Korea, Iran, the UK, the USA, Ghana and Nigeria, five such issues have been identified as holding particular importance for scholars of Christian history and for church leaders. These form the foci of the conference panels:

- Church History between theology of the Church and histories of churches
- Monocultural churches in multicultural societies: historical perspectives
- Political resistance and the formation of religious identity in the history of Christianity
- The contributions of women to representations of the Church historically, in ecumenical focus
- Ecological perspectives on the history of Christianity

MEST students around the world- Where are we from?



The MEST welcomes students from all over the world!

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SPEAKERS

MEST Keynote: Amélé Ekué (Togo)

Wolfram Kinzig (Germany)
David B. Smith (USA)
Jibin Thomas (India)
Heekyung Jeong (South Korea)
Mark Chapman (UK)
Raimundo Barreto (Brazil/USA)
Vasile-Octavian Mihoc (Romania)
Kirsteen Kim (UK/USA)
Christina Petterson (Denmark)

Farid Esack (South Africa)
Benedikt Brunner (Germany)
Maria Munkholt (Denmark)
Fulata L. Mbanjo-Moyo (Malawi)
Charlotte Methuen (UK)
Bishop Thomas (Egypt)
Panu Pihkala (Finland)
Odair Pedroso Mateus (Brazil)

„I am really grateful to all MEST professors, teachers, administration for supporting me as an international female student; there are several steps I still have to go in my career, but the MEST has helped me develop myself and understand what I am capable of.“

Dr. Sajida Afzal, Pakistan

MEST, 2011 – 2012

PhD Sociology of Religion, Ruhr University Bochum, 2012-2018

Current position: Senior Integrationmanagerin at socialbee, Munich

SCHEDULE

THURSDAY, 07.07.

18:00-20:00

MEST Anniversary. Welcome and Keynote Address

Welcome

Prof. Dr. Hermut Löhr (Vice Dean of the Faculty of Protestant Theology)

"Ecumenical Studies in Bonn: The First Fifteen Years"

Prof. Dr. Wolfram Kinzig (Director of ZERG)

"A Transcultural Perspective on Ecumenical Studies: The Next Fifteen Years"

Prof. Dr. Amélé Ekué

20:00-21:30

Reception celebrating 15 Years of the MEST



SCHEDULE

FRIDAY, 08.07.

09:00-09:30

WDTD3. Welcome and Introduction

09:30-11:00

Openings. Our Histories before, in, as the Church.

Church on the Move

Heekyung Jeong (South Korea)

Home, But Always Away: An Illustrative Case Study of Bonn's Stemson Memorial Chapel and its History

David B. Smith (USA)

Understanding the Role of Historical Memory in Shaping the Ecclesiastical Identity and Theological Consciousness of India Orthodox Christians

Jibin Thomas (India)

11:00-11:30

Coffee Break

11:30-12:30

Panel 1. The Church in, or as, History

From Church to Churches: Reinventing Christianity in Latin America

Raimundo César Barreto (Brazil/USA)

History, the Church, and the Narration of Empire

Mark Chapman (UK)

12:30-14:00

Lunch Break



SCHEDULE

FRIDAY, 08.07

14:00-15:00

Panel 1. The Church in, or as, History (cont.)

Church History in the Context of World Christianity

Kirsteen Kim (UK/USA)

The Histories of the Church and their Unity

Odair Pedroso Mateus (Brazil/Switzerland)

15:00-15:15

Coffee Break

15:15-16:15

Panel 2. Among Kindred Spirits: The Significance of Culture, Ethnicity, and Social Order in the Formation of Christian Communities

(Re)shaping Images of "Universality" and "Locality" in Orthodox Christianity

Vasile-Octavian Mihoc (Romania)

Changing Relations to the Powers of the World: Moravian Mission and Slaveholding in St Thomas

Christina Petterson (Denmark)

16:15-16:30

Coffee Break

16:30-17:30

Panel 3. Church, Religion and Political Resistance

Paper 1

Farid Esack (South Africa)

Voices Against racial injustice: The Global Engagement of Christian Groups Against Apartheid in South Africa

Benedikt Brunner (Germany)



SCHEDULE

SATURDAY, 09.07

09:00-10:30

Panel 4. A History of Overcoming Barriers: The Significance of Gender in Narrating Church History

“I cannot see any man ... who is either willing or able to speak”: The Continuing Challenge of Hearing Women’s Voices in Reformation History
Charlotte Methuen (UK)

Looking Back at the Church’s Future: Ordination of Women in Ecumenical Perspective

Maria Munkholt (Denmark)

Her-Story and the Story of the Church

Fulata L. Mbano-Moyo (Malawi)

10:30-11:00

Coffee Break

11:00-12:00

Panel 5. The ekklesia of Creation and the Ecologies of the Church: Church-Historical Reflections

Environmental Church History? Integrating Environmental History and Theology

Panu Pihkala (Finland)

The Concept of Big Us: The Image of God in Humanity and Responsibility Towards Nature

Bishop Thomas of El-Qussia and Mair Diocese in Upper Egypt (Egypt)

12:00-12:30

Final Discussion

16:30-EVENING

MEST BBQ

Joint BBQ at the Faculty celebration of the Masters in Ecumenical Studies Programme, Katholische Hochschulgemeinde, Brüdergasse 8, 53111 Bonn



„My wish for the MEST is that it continues to be an open space for intercultural and intellectual discussions, long lasting friendships and academic rigour. The academic standards of the Faculty, the extensive material and social resources of the University, and the dedicated work of the administrative personnel make the MEST a unique educational environment.“

Daniel Jara J., Ecuador

MEST, 2016 - 2017

Dr. Theol. (cand.) in Protestant Theology and Lecturer Ruhr-Universität Bochum | RUB · Center for Religious Studies (CERES)

PANEL DESCRIPTIONS

Panel 1. The Church in, or as, History

In Western Europe, in the context of (particularly Protestant) academia, historical critical methods have been implemented as the fundamental tool in the field of "Church History", and the discipline is understood to have both a critical and constructive relation to churches (typically state or people's churches). In other contexts, historical research on Christian churches is dealt with differently. Overall a broadening and complexification is evident in the field, as it has moved beyond studies of dogma and (male) ecclesial authorities towards an embrace of intercultural and cultural-scientific approaches to the historical study of Christianity.

In these lights, the panel will ask: 1) Is it even possible today to give a description of the current state of church-historical studies, or has the field lost its unique mandate in a variety of sub-fields with varying agendas and methods? 2) What is the future of the past in research on Christianity, particularly in light of realities such as the colonial stain that marks so much of Christianity globally or when some of the fastest-growing Christian groups around the world today are protestants with a stronger connection to Scripture or experience than tradition? What are current trends, and what will be future needs in the field(s)? 3) What does it mean for the relationship between academia and the churches that both the idea of "the Church" and the discipline of church history are themselves in constant historical development, as reflected, for example, in different churches' understanding of the unity of the Church and what diversity this unity might be able to sustain?

Speakers and Paper Titles:

Raimundo César Barreto (Brazil/USA): From Church to Churches: Reinventing Christianity in Latin America

Mark Chapman (UK): History, the Church, and the Narration of Empire

Kirsteen Kim (UK/USA): Church History in the Context of World Christianity

Odair Pedroso Mateus (Brazil/Switzerland): The Histories of the Church and their Unity



Panel 2. Among Kindred Spirits: The Significance of Culture, Ethnicity, and Social Order in the Formation of Christian Communities

Christians with migration backgrounds or in diaspora and expat situations often turn to churches to preserve their own religious and cultural identity, while majority (national and people's) churches tend to display likewise high levels of national and ethnic homogeneity even in increasingly multicultural societies. The history of Christianity offers plenty of examples of Christian minority communities whose members lived in societies dominated by different beliefs and traditions as well as examples of the ways majority Christian societies have treated Christian and other religious minorities. Studies of Christian diversity have often focused on questions of what has separated groups dogmatically, ethically or liturgically from. Other factors, however, related to cultural and socio-ethnic or national homogeneity are less well-researched.

This panel aims 1) to thematize the dynamic interrelations of culture, ethnicity, and other identity framings in minority-majority ecclesiological encounters, 2) to explore the significance of these identities vis-a-vis dogmatic conviction in historical examples, and 3) to discuss historically the problem of cultural identity in intercultural and ecumenical theology. The discussions will complexify confessional, doctrinal, and liturgical diversity with social- and cultural-historical perspectives. How do historical and present-day minority churches reflect on both the identity of their own community and the church traditions of the surrounding societies? What role does the history of this community play (e.g., the narratives of its foundation or shared history and traditions with other churches)? How do factors of joint cultural or national heritage affect ecclesiological self-understanding in these communities?

Speakers and Paper Titles:

Vasile-Octavian Mihoc (România), (Re)shaping Images of "Universality" and "Locality" in Orthodox Christianity

Christina Petterson (Denmark): Changing Relations to the Powers of the World: Moravian Mission and Slaveholding in St Thomas



Panel 3. Church, Religion and Political Resistance

The question of when and how Christians should engage politically is as old as Christianity itself. The approval or disapproval, as well as the nature and extent, of Christian resistance have regularly been linked to theological understandings of the sovereignty of God, creation, the Church's relation to the World, the last judgment, and the arrival of the Kingdom of God. From Jesus to Paul to Augustine to Luther, theo-logics interrelating God, Church and World have inspired resistance or submission, and have been perceived as catalysts of or bulwarks against political instrumentalization. But what effects have resistance and protest had on the formation of religious identity both for Christian churches and other religious groups in their relationships with Christian churches or Christian-majority societies?

In the present, there seems to be a growing expectation that churches and other religious groups actively intervene in the public sphere. This invites historical reflection on the theo-logics that have motivated and stymied religious resistance and, in particular, calls for discussion of the ways such interventions can become definitive for communities' sense of identity as a chosen, righteous, holy or sacred community. This panel will engage with the problem by combining historical-theological, liberation-theological and interreligious-theoretical perspectives with a focus on South Africa, in order to address the questions: 1) How have experiences of resistance and oppression been effected by religious communities' theological self-understandings? 2) How are historical self-(re)presentations of Christian groups presented, enacted and reiterated in liberating movements? 3) In what ways have social-political resistance been recounted interreligiously?

Speakers and Paper Titles:

Farid Esack (South Africa), Paper 1

Benedikt Brunner (Germany): Voices against Racial Injustices: The Global Engagement of Christian Groups against Apartheid in South Africa

Panel 4. A History of Overcoming Barriers: The Significance of Gender in Narrating Church History

Once history writing was dominated by the idea that history is made up of great men and their achievements. Ecumenical history is still often told as a story of founding fathers and great male leaders. This is of course largely due to the fact that until recently women were not invited to or seen as eligible for leadership positions in most Christian churches. Even today, women and their experiences are still not adequately represented in many ecumenical contexts.

Advances in feminist scholarship and insights drawn from gender theory in the last decades have led to radical new ways of approaching history, including the histories of Christianity. Not only are relevant female figures increasingly sought out in Christian sources, but traditional ways of writing history are also being questioned. This panel seeks to explore the significance of women and gender dynamics, not only for understandings of women throughout Christian history but for the conception of the Church in general and the ecumenical movement in particular. 1) What is known about women's engagements in the cultivation of churches' self-understandings as "the Church" over the course of Christian history, whether in homiletical, liturgical and catechetical settings or via church-political or private channels? In particular, how have women's voices been included in the depiction of this history? 2) How have women influenced the modern ecumenical movement, and are there precedents to their labors in earlier clashes or negotiations among churches? Finally, 3) what are the experiences of women who have worked towards ecumenical unity in recent history?

Speakers and Paper Titles:

Charlotte Methuen (UK): "I cannot see any man ... who is either willing or able to speak": The Continuing Challenge of Hearing Women's voices in Reformation History"

Maria Munkholt (Denmark): Looking Back at the Church's Future: Ordination of Women in Ecumenical Perspective

Fulata L. Mbanjo-Moyo (Malawi), Her-Story and the Story of the Church



Panel 5. The ekklesia of Creation and the Ecologies of the Church: Church-Historical Reflections

Christian ecclesiologies are rooted in moral relationships, between love of God and love of neighbor. And yet, in consideration of the “more-than-human” (non-human animals, plants, ecosystems and landscapes) that have been encountered and inhabited by Christians over the centuries, Christian behavior has often been rather less than neighborly. The panel is thus to be oriented by three sets of considerations and questions: 1) Ongoing relationships with the more-than-human in all its manifestations, whether ideational or embodied, are a fact of existence for all human communities, and church communities are no different.

How these relationships have been conceptualized historically and then negotiated in practice is a question of growing contemporary significance. How have “church” and “ecosystem”, as unities both immanent and transcendent, be seen to interrelate on a spiritual level? 2) More specifically, how has the non-human historically been understood by Christian groups in relation to various conceptions of “church”, from local congregations rooted in particular communities (both particularly human and more broadly ecological) to the totality of the transcendent union with God, and how has this varied between different denominations and traditions? 3) Finally, is there a difference between approaches at local, denominational and ecumenical levels? How might indigenous and other perspectives that have often been underrepresented in church-historical research but that promote a relationship with the natural world rooted in greater fellowship and respect, provide a useful resource for re-conceiving Christian relationships with the wider environment?

Speakers and Paper Titles:

Panu Pihkala (Finland): Environmental Church History? Integrating Environmental History and Theology

Bishop Thomas of El-Qussia and **Mair Diocese in Upper Egypt** (Egypt): The Concept of Big Us: The Image of God in Humanity and Responsibility Towards Nature



„I am really excited to hear about all the work that has taken place across our Planet to help care for God’s creation, and I am particularly excited about the ecumenical work that is helping to ensure that this happens. There’s much that I learned from my course in Bonn and I took many of those lessons and applied them into the work that I do here with Penguin Rescue and as a teacher in a Catholic secondary school.“

Daniel Bidwell, New Zealand

MEST, 2011 – 2012

Catholic religious teacher, secondary school

Active Member, Penguin Rescue NZ

WELCOME TO BONN

Getting to Bonn

Bonn is reachable by air transport into the Bonn-Cologne (CGN) airport, into Düsseldorf (DUS) and into Frankfurt (FRA).

From the Bonn-Cologne airport, the SB60 bus runs from monday to friday every 30 minutes directly to Bonn central train station (Bonn Hbf). It takes about 40 minutes and costs €8,70. The Hbf is 10 minutes walking distance from the university main building, where all conference events will be held.

From the Düsseldorf airport, the regional express train runs every 60 minutes to Bonn central train station (Bonn Hbf). It takes about 1:10 hours and costs, depending on time of booking, about €19,60.

From the Frankfurt airport train station, the Deutsche Bahn high-speed rail runs every 30 minutes directly to Bonn Siegburg (Siegburg Hbf). It runs about 50 minutes, prices vary depending on time of booking. From Bonn Siegburg, the number 66 S-Bahn line runs every 15 minutes directly to Bonn central station (Bonn Hbf) and costs €11,40.

WELCOME TO BONN

Staying in Bonn

The Motel One Bonn-Hauptbahnhof, IntercityHotel Bonn, and President Hotel are within 10 and 20 minutes' walk of the university main building. Many other hotels and hostels can be found nearby.

Motel One Bonn-Hauptbahnhof

Am Hauptbahnhof 12
53111 Bonn
+49-228-763824-0
bonn-beethoven@motel-one.com

President Hotel

Clemens-August-Str. 32-36
53115 Bonn
+49 228-7250-0
info@presidenthotel.de

IntercityHotel Bonn

Quantiusstraße 22
53115 Bonn
+49 228-926181-0
bonn@intercityhotel.com



WELCOME TO BONN

What to do

Bonn Minster (German: Bonner Münster): This Roman Catholic church is one of Germany's oldest churches, having been built in the 11th century. It has the only well-preserved Romanesque cloister north of the Alps.

Beethoven-Haus: The house where Ludwig van Beethoven was born is always interesting to visit. A new permanent exhibition opened in the Beethoven Year 2020. But not only Beethoven was home in Bonn, but also Heinrich Heine (during his studies), Ernst Moritz Arndt as professor and Robert Schumann.

Botanical gardens: In spring, the flowers begin to bloom! The botanical gardens surround the Poppelsdorf Palace, which was carefully restored after the Second World War.

Museum Mile and Government Quarter: The road from the center to the government quarter is the so-called "Museumsmeile". Here you will find a variety of important museums that are interesting to visit. For more than 40 years Bonn was the capital of Germany, numerous ministries still have their headquarters here and Bonn is the German UN site.

WELCOME TO BONN

Where to eat

Dining options at a variety of price points may be found throughout the walkable city center. For lunch, the "Marktplatz" (Market Square in front of the old Rathaus) features a fresh market and many food trucks daily. The following dine-in options are also local favorites. NOTE that all restaurants currently require: (full vaccination) + (booster OR a negative quicktest < 24hrs old).

Tuscolo (Italian)

Gerhard-von-Are-Straße 8
53111 Bonn 53111 Bonn
Open from 11:30 am to 23:30 pm
+49-228-42976605

Bistro & Bar Pendel (European)

Friedensplatz 12
53111 Bonn
Open from 09:00 am
+49-228-9766064

Makiman (Asian)

Sterntorbrücke 11
53111 Bonn
Open from 12:00 pm to 21:00/22:00 pm
*49-228-7216957

Black Coffee Pharmacy (Coffee)

Bonner Talweg 46b
53113 Bonn
Open from 10:00 am to 19:00 pm
*49-1511-0000595



WELCOME TO BONN

Wifi

Access information will be made available on site at the conference.

Contact information during the conference

The G_NET team email will be monitored throughout the conference: gnet@uni-bonn.de. If a response is needed, please include your preferred contact information in your inquiry.

For non-medical and non-police related emergencies, you may call +49(0)15770206339 for assistance.

Emergency contact information

For medical emergencies, dial 112

For fire department, dial 112

For police, dial 110

„We had both come from a narrow faith tradition, and it was incredible to have the opportunity to widen that lens to a global understanding of Christianity and different confessions, and ways of viewing faith that we hadn't been exposed to before. We just can't say enough about the MEST program, what it has meant to us, what the Faculty has meant to us and those experiences in that formative time.“

Virginia and Sky Johnson, USA

MEST, 2011 – 2012

Virginia Johnston: PhD Candidate in Theology

Dr. Sky Johnston, PhD in History, University of California San Diego

Guest Assistant Professor of History, Wheaton College, IL

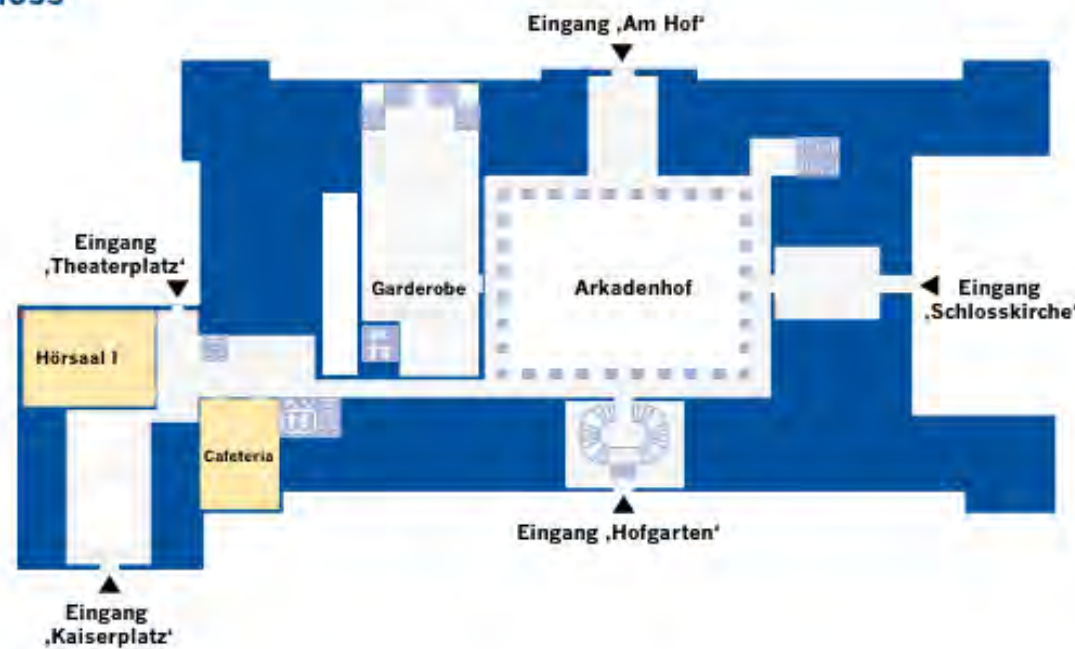
CONFERENCE MAP

1. Obergeschoss



Conference Location

Erdgeschoss

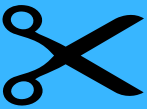


celebrating 15 years of #ecumenicalstudies in Bonn

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Send our postcard!





What does
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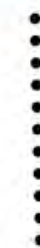
What is MEST? Visit: www.mest.uni-bonn.de



Find out more and register here!
(Registration is free, but required)



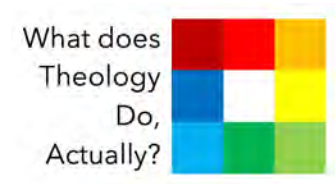
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Room for your notes

celebrating 15 years of
#ecumenicalstudies in Bonn



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“WDTD3: The Unity of the Church and its Histories”

seeks to engage the seemingly irresolvable tension between the idea of a universal church and the particularity of Christian traditions from historical perspectives. The symposium considers how the work of the "History of Christianity" or "Church History" is evolving as the participants and actors doing this work engage their field interculturally and in conversation with issues of contemporary global concern.

This symposium is being hosted by
the **Masters of Ecumenical Studies Program** of the
University of Bonn
from the 7-9. July 2022.

For more information, scan QR Code
or visit our homepage at
<http://whatdoestheologydo.uni-bonn.de/>



Follow us on social media for the latest updates at



@whatdoestheologydo
@mest_ecumenicalstudies



@g_netheology